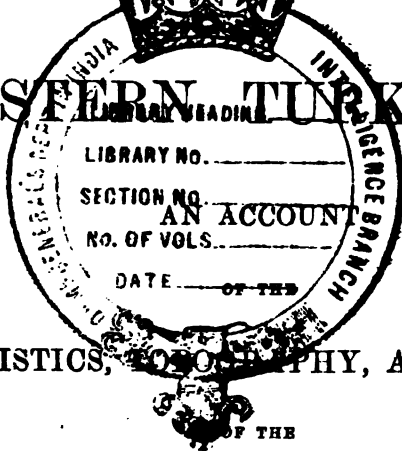


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WESTERN TURKISTAN:



STATISTICS, GEOGRAPHY, AND TRIBES

OF THE

RUSSIAN TERRITORY AND INDEPENDENT NATIVE STATES

IN
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COMPILED BY

MAJOR J. M. TROTTER,

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PREFACE.

A long list of authorities consulted in compiling the following pages will be found on pages 2 to 5 of the work. Where Russian authors are quoted, I have generally derived my information from Mr. Michel's translations, excepting in the case of Lehmann, Khanikoff, and a few others, whose works have appeared in German or French, or have been reproduced in the former language in Petermann's "Mittheilungen" and similar periodicals. Mr. Mosa's translations from Russian have also been of great service in compiling the accounts of many of the Eastern Begships of Bukhára. Mr. Michel's selections from Russian papers, official and otherwise, have for the last fifteen years supplied Her Majesty's Government with much information regarding the statistics and topography of Western Turkistán. His official translations to which I have had access are quoted on nearly every page of this work; but I am also glad to avail myself of this opportunity of thanking him for his kindness in placing his intimate knowledge of the subject at my disposal on numerous occasions when I have applied to him for assistance. The works of Indian Officers to which I have been most frequently indebted are Major Collett's compilation of the information regarding Khíva before its disintegration by Russia, and Talboys Wheeler's selections from the older Kabul Diaries; and, during the present year, from the well-selected and voluminous translations from Russian works by Major W. E. Gowan, Bengal Infantry, at present serving in the Intelligence Branch of the Quarter Master General's Department at Simla.

J. M. TROTTER.

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INTRODUCTION.

THE importance of obtaining accurate information regarding the affairs of the territory classed in this work as Western Turkistán has at all times been recognised by military men in India, but the interest with which the subject has been regarded by them has been fluctuating in its intensity. The period of the first Kabul War may be described as the first important epoch in the history of the Indian Intelligence Department, though even as early as 1808 and 1809 it had been deemed possible that our North-Western Frontier might be threatened by a French army from the west, and officers were deputed to enquire into the resources of the various States of Central Asia, whose reports regarding even Western Turkistán are still of great value in elucidating its history and politics. The mission of Burnes to Bukhára in the early days of the reign of the Amir Nasr-Ullah, followed by the visits to the Uzbek Khanates in 1840 and 1841 of Abbott, Shakespear, and Conolly, was the result of a similar policy on the part of the Indian Government, and the journals and other works of these officers remained for nearly a generation the chief text-books on this important subject.

The murder of our Envoys at Bukhára, which followed closely upon our unfortunate retreat from Kabul, left the Russian Mission under Buteneff in possession of the field in that country, since which time there has been practically no intercourse between the Khanates and British India, and there was no organised attempt at compiling the available information about them until the publication, for the use of such departments as it concerned, of Lieut.-Colonel C. M. MacGregor's Statistical Accounts of the North-Western Frontier of India and of the adjacent States, with which were incorporated in 1873 and 1874 similar Gazetteers of Khokand, Khíva, and Bukhára by other officers of the Quarter Master General's Department. These works were compiled at the time when the rapid advance of the Russian frontier between 1866 and 1868, and the subsequent consolidation of her power in Turkistán, had again aroused the partially dormant interest of the Indian Government in the affairs of that country, and when almost the only sources of information on the subject were the journals of the English and Russian¹ Envoys between 1839 and 1841. The progress of events since that time has been rapid and continuous, the parts of these countries formerly deemed peculiarly inaccessible are being rapidly connected by railway and steam-boat communication with the heart of the Russian Empire, and a great mass of literature in German and English has appeared since the Khívan campaign describing the resources of the Russian and Native States on the Jaxartes and Oxus. These countries are no longer considered as a possible field for the employment of our armies, but they form the base of all future Russian enterprises, both military and commercial, in Central Asia; and it is hoped that the following pages may serve to explain the capabilities of Western Turkistán for these purposes.

¹ Khauikoff, Lehmann, &c.

AUTHORITIES CONSULTED IN COMPILING THIS WORK.

The following list of the authorities chiefly quoted in this compilation comprises, it is believed, the names of the greater part of the authors who have written on the subject of Western Turkistán in English, French, or German, and also of the Russian authors whose works have been translated in whole or in part into English and other Western European languages. The names of a great number of Russian writers are included, but in a large majority of cases extracts only, or *résumés* of their works, have been available; and it may be seen from a list of Russian works and articles, still untranslated, which has been prepared by Major W. E. Gowan for the Intelligence Branch of the Indian Quarter Master General's Department, that this work, if it is to be of any use, requires to be kept up to date, as fresh translations appear.

Abbott, Captain J.	Journey from Herat to Khiva, &c.
Abdul Subhán	Yarkand Survey Report.
Abramoff, General	Papers on Karátégín, &c.
Ahmad Shah Khwájá.	
Amin Bai	Itinerary.
Aranderenko	Paper on the Bukharan army, translated by Major Gowan.
Arasanski	Papers translated by Mr. R. Michel.
Arski	Translated by Marvin.
Bábar (Emperor)	Memoirs translated by W. Erskine.
Baker, V.	Clouds in the East.
Bates, Major C.	Translation of Sodhi Hukm Singh's paper.
Bekchourine	Translations by Mr. R. Michel.
Bellew, H. W.	Embassy to Kashgar, &c.
Biddulph, Captain J.	Papers in the Yarkand Survey Report.
Blaremburg	Translations by Mr. R. Michel.
Burnaby, Captain F.	Ride to Khiva, &c.
Burnes, Sir Alexander	Travels in Bokhara, &c.
Bykoff	Translations by Mr. R. Michel.
Clarke ¹ , Captain F. C. H., R.A.	Steppe Campaigns.
Collett, Major	Compilation of statistics, &c., of Khiva, 1874.
Conolly, Lieutenant A.	Travels, &c.
Daily News.	
Dandeville	Extracts by Mr. R. Michel.
D'Herbelot	Dictionnaire, &c.
Elphinstone.	
Erskine	Translation of Bábar's Memoirs.
Faiz Bakhsh	Itinerary.
Fedchenko, M. A. P.	Letters from Khokand, and various papers translated by Mr. R. Michel and others.
Foreign Department, India, and Foreign Office.	Papers and Blue Books.

¹ I regret that I had not an opportunity of seeing this officer's able compilation of the Statistics, &c., of Russian Turkistán before the following pages were ready for the press. With the exception of papers by Baron Aminoff, I think, however, that I have seen all his authorities, and these are, I think, all included in Kostenko's recently translated work.

INTRODUCTION.

Forsyth, Sir T. D.	Yarkand Mission, and other works and papers.
Frazer, J. B.	Travels and other works.
Geographical Society's Journal, London.	
Geographical Society's Journal, Paris.	
Geographical Society's Journal, St. Petersburg.	Translations.
Gerard	Travels, &c.
Girard de Rialle	Memoire sur l'Asie Centrale.
Gloukhovsky	Translations chiefly by Mr. R. Michel.
Golos	Translations by Mr. R. Michel, Major Gowan, &c.
Gordon, Colonel T.	The Roof of the World.
Gowan, Major, Bengal Infantry	Numerous Russian translations from Kostenko, Oshanin, and many other writers.
Grodekoff, Colonel.	
"Havildar," The	Itinerary, &c.
Hellwald, F. Von	Russians in Central Asia.
Hochsteller	Asia: its railways, &c. (translation).
Invalide Russe	} Extracts.
Journal de St. Petersburg	
Kauffmann, General Von	Translated papers.
Khanikoff	Bukhara: its Amir and its people; and Memoire sur la partie meridionale de l'Asie Centrale.
Kostenko	Translations by Mr. R. Michel, and Volume I of "Turkistan," translated by Major Gowan.
Kühlwein	Khiva, &c.
Kuhn, A. Vou	Papers on Khokand and Khiva (Indian Foreign Department and other translations).
Kuropatkin	Routes in Kashgaria, translated by Mr. R. Michel and Major Gowan.
Lehmann	Reise in Buchara.
Lentz	Papers.
Lerch	Chiwa oder Charezm, and papers translated in the Foreign Department (India).
Levschine	Sur les Kirgiz Kaisaks.
Lumley	Trade reports.
MacGahan, J. A.	Campaigning on the Oxus, &c.
Manphól, Pandit	Travels; &c.
Marvin, Charles	Campaign against the Turkumans and Merv, &c.
Mayef	Translations by Mr. Mosa, Mr. R. Michel, Captain Clarke, Mr. D. Morgan, &c.

WESTERN TURKISTÁN.

Meyendorff	Journey from Orenburg to Bukhara, translated by Captain E. F. Chapman, R.A.
* Michel, R.	Translations from Russian writers on Turkistan, and extracts, &c., extending over many years; also Russia and England in Central Asia, and many other papers.
Mir Izzat-Ullah	Travels, &c.
"Mirza," The	Indian Survey Reports.
Mohun Lal	Travels.
Moorcroft, W., and Trebeck, J.	Travels, &c.
Mosa, P.	Translations for the Foreign Department.
Moscow Gazette	Translations.
"Munshi," The	Indian Survey Reports.
Muravief	Journey to Khiva, translated by Captain W. S. A. Lockhart.
Napier, Capt. the Hon. George	Numerous papers upon Khurásán, the Atrak frontier, and Akhál.
Nebolsin	Translations, &c.
Ocean Highways	Various papers.
Oshanin	Papers translated by R. Michel, and travels in Karátegin and Darwáz, translated by Major Gowan.
Perovski, General	Narrative of Russian expedition to Khiva (translation).
Petermann's Mittheilungen . .	Numerous papers.
Petersburg Gazette	Extracts.
Petroosevitch	Translated by C. Marvin and others.
Radloff, Dr.	Das Mittlere Tsaraffschanthal and other papers.
Rawlinson, Major-General Sir H.	England and Russia in the East, and other papers and works.
Revue des deux Mondes	Papers chiefly by M. G. Lejean.
Ritter, Carl	Geography of Asia.
Roberts.	
Romanofski	Notes on the Central Asiatic question (translation).
Russian Newspapers	Translations by Mr. R. Michel, &c.
Russische Revue	Papers.
Ruy Gonzalez	See Markham.
Schmidt	Translated in Indian Foreign Department.
Schuyler	Turkistan.
Severtsoff ¹	Translations by Mr. R. Michel.
Shakespeare	Travels, &c.
Shaw, R.	Papers in the Asiatic Society's (London) Journal, and other works.
Skassi ¹	Translations by Mr. R. Michel.

¹ It is very desirable, with a view to further elucidating the geography of the Pámírs and the political affinities of their inhabitants, that more papers by these gentlemen and other members of the "Farghana Scientific Mission" should be translated.

INTRODUCTION.

Sodhi Hukm Singh	Translated by Major C. Bates.
Spalding, Captain H.	Khiva and Turkistan.
Stephen, C.	Letters to the Foreign Office regarding the Trans-Caspian Province.
Stewart, Lieut.-Colonel C. E.	Paper on Khurásán and the Tekke country (Royal Geographical Society's Journal).
Stumm	Translated in Indian Foreign Department.
Terentieff	Russia and England in Central Asia (translation).
Thomson, Ronald	} Numerous papers and despatches.
Thomson, Tylour	
Trotter, Captain H., B.E. . . . .		Yarkand Mission Report and other papers.
Trotter, Captain J. M.	Compilation of statistics of Bukhara (1878).
Turkistan Gazette	Numerous papers translated chiefly by Mr. R. Michel.
Ujfalvy, Chevalier de	Expedition Scientifique Française.
Ujfalvy, Madame de	Voyages d'une Parisienne, &c., in the Tour du Monde.
Vambéry, A.	History of Bukhara: Sketches of Central Asia, travels, &c.
Vambéry, Hermann	Various papers.
Venyukoff	Progress of Russia in Central Asia, and numerous papers chiefly translated by F. Michel.
Wolff, Dr.	Travels, &c.
Wood, Captain J.	Journey to the source of the Oxus, &c.
Wood, Major H.	The shores of Lake Aral.

ORIENTAL WORDS USED IN THIS WORK.

In describing the places and tribes of Western Turkistán, the system of transliteration adopted by the Government of India has been adhered to in the following pages as far as it is applicable to Turkish words, except in a very few instances where the Russian method of spelling has become stereotyped by use, as in the case of Mangishlak for Min-kíshlák, Syr Daria for Sir-Daria, and Tekke Turkuman for Taka Turkuman. It may be observed that, in the case of the latter name, the English system does not represent the pronunciation of the word, and the same may be said of *tapa*, a hill or mound; and *band*, a dam,—which are extremely common terms in the topography of Turkistán, and which for the sake of uniformity of system are thus written in this work, though they are universally pronounced on both sides of the Oxus as *tepe* and *bend*. German dotted vowels are also required to represent the proper pronunciation of many Turki words, such as *kul*, a lake, in Karákul, and probably *Gok* in Gok-tapa.

WESTERN TURKISTÁN.

Omitting Persian words, such as *áb*, *dara*, *surkh*, *sufid*, *siáh*, &c., which constantly occur in the names of places in Central Asia, and which are familiar to all officers likely to use this Gazetteer, the words most frequently used are—

Agách	A tree.
Ai	Summer.
Ailák	Summer quarters and pasture lands of a nomad tribe.
Ak	White.
Ak-Sakál	A graybeard, an elder, among the nomads; and an official, subordinate to a Beg in Bukhara, &c.
Ala	Striped; piebald.
Altin	Golden.
Aral	Island.
Archa	A juniper tree.
Arik	A main canal.
Aul	A camp or settlement belonging to a nomad or semi-nomad tribe; sometimes applied to a single tent.
Baitál	A mare, used in the topography of Kará Kirghiz countries, as "Ak-Baitál pass."
Barkhán	A sand-hill.
Beg	A local governor.
Besh	Five.
Boghaz	A strait; a pass.
Bulák	Brook.
Chim	Green.
Chol	A plain.
Chon	Great.
Dagána	Pass; defile.
Dangiz	Sea; lake.
Dawán	Pass.
Domukh, or Domuz	Pig.
Gok	Green, and sometimes blue.
Gumish	Silver.
Ilán	Snake.
Jaman	See "Yaman."
Jáni	See "Yangi."
Kand	Town or village, pronounced <i>kent</i> .
Kará	Black.
Karák	Robber.
Kata	Big.
Kibitka	Felt tent.
Kichi	Small.
Kíshlák	Winter quarters of a nomad race, and often simply "village."
Kiz	Maiden.
Kizil	Red.
Kok	Green.
Kudúk	Well.

INTRODUCTION.

Kúí	Village.
Kul	Lake.
Kum	Sand desert.
Kupruk	Bridge (also <i>Kiupru</i>).
Kurghán	Fort or tumulus.
Min or Ming	A thousand.
Muyun	A depression (?)
Muz	Ice.
Olum	Ferry; crossing-place.
On	Ten.
Orta	Middle.
Pámír	A high level plateau. The word is said by Colonel T. Gordon to imply that it contains no inhabitants.
Sai	Water; brook.
Sekkez	Seven.
Su	Water; river.
Tágh	Hill (also <i>Dagh</i>).
Taifa (Persian)	A sub-division of a tribe among the Uzbaks and Turkumáns. See "Uzbek" in Chapter III.
Takír	Flat clayey tract in a sandy desert, generally with pasture and pools of rain water.
Tapa	Mound; hill.
Tásh	Stone; also a unit of measurement. See Chapter I, "Weights and Measures, &c."
Tira	A sub-division of a tribe among the Turkumáns.
Tora	Prince (also <i>Tiura</i>).
Tugai	A clump or line of trees marking a riverbed, according to Oshania; a meadow or a strip of cultivation jutting out into the desert, according to others.
Tuyu	Camel.
Tuz	Salt.
Ulu	Great.
Urda	A citadel; equivalent to Kurghán, derived by some people from <i>ordu</i> , a host, army, horde.
Urta	See "Orta."
Yaman	Bad.
Yani or Yangi	New.
Yap	A small canal in Khíva; a canal generally among the Turkumáns.
Yashal	Stagnant.
Yol	Road.
Yurt or Yurta	Tent; encampment.
Yuz	A hundred.

E R R A T A .

Page.	Line.	
22	39	<i>for " his " read " this. "</i>
40	23	<i>for " agricultural " read " pastoral " (see note page 258). "</i>
42	2	<i>of note (1) for " cost " read " costs. "</i>
83		<i>for " Abraz or Bazar " read " Abráz or Abzár. "</i>
89	3	<i>of Akhál district, for " South " read " North. "</i>
93	41	<i>for " Turkestán " read " Khurásán. "</i>
98		<i>in the last line of interleaved slip " Akhál District " substitute " Herát " for " Sarakhs. "</i>
109	1	<i>of " Amu Daria District " for " at " read " on. "</i>
110	9	<i>after " collect " insert " in. "</i>
110	19	<i>for " are " read " is. "</i>
112	28	<i>after " was " insert " to be. "</i>
114	31	<i>erase the comma after " length. "</i>
116	28	<i>after " valley " insert " of the. "</i>
120	9	<i>for " best " read " boats. "</i>
125	12	<i>for " ever " read " even. "</i>
127	12	<i>for " Kahna " read " Kuhna. "</i>
132	1	<i>of note (2) for " Ashkabad " read " Askábád. "</i>
132	2	<i>of " Ashkabad " for " Westerly " read " Easterly. "</i>
135	5	<i>of " Atak " for " next " read " near. "</i>
159	19	<i>for " Bukhahn mountain " read " Bukan mountains. "</i>
173	37	<i>for " Chief " read " Chiefs. "</i>
183	3	<i>after " losing " add " importance as a ferry on the Oxus, see Karki and Kilaf. "</i>
186	2	<i>of " Chikishliar " for " Yomud fishing and " read " the Yamút fishing village. "</i>
187	10	<i>for " Yomad " read " Yamút. "</i>
200		<i>on the interleaved page opposite line 28, write " see Panja river. "</i>
201	17	<i>for " peaceful " read " powerful. "</i>
265	1	<i>for " anciently " read " recently. "</i>

- 266 13 for "Dadkhweh" read "Dádkhwáh."
- 287 31 for "form" read "from."
- 328 16 of "Kurámá" for "galma" read "galena."
- 332 5 of "LAUDON" for "Yámút" read "Yamút"
- 348 add to note (2) the words "and page 357 of this chapter."
- 349 in note (2) for "vide Gurgan" substitute "see pages 535
and 536 of Chapter III."
- 414 16 for "salt" read "silt."
- 436 10 for "East" read "West."
- 438 11 after "to" insert "the."
- 471 13 insert a comma after "Governor."
- 476 on the interleaved page opposite to Zurábád write "see also
an interleaved addition to "SALOR" at page 139."
- 490 16 of "Jews" insert "other" before "oriental."
- 527 note (4) for " " read " "
- 544 write on the lower margin of this page "notes wrongly
numbered."

STATISTICS, TOPOGRAPHY, AND TRIBES

OF THE

RUSSIAN TERRITORY AND INDEPENDENT NATIVE STATES

IN

WESTERN TURKISTÁN.

CHAPTER I.

A SHORT DESCRIPTION OF WESTERN TURKISTÁN.

Countries described as Western Turkistán—Boundaries and Foreign Relations of the various States—Domestic Government of the Russian Provinces and Native States—Religion and Education—Revenue and Land Tenure—Russian and Native Troops in Western Turkistán—Mountains—Rivers—Mineral Productions—Climate—Forests—Agriculture and Vegetable Productions—Domestic Animals—Weights and Measures—Currency—Trade and Trade Routes with Russia—Other Foreign and Internal Trade—Manufactures.

THE countries which for the purposes of this Gazetteer have been classed as Western Turkistán may be briefly defined as follows:—

1st.—Territory subject to Russia.

- (a.)—The Syr Daria province of the Turkistán Government, including the districts of Zarafshán and Farghána.
- (b.)—The Kirghiz Steppe.
- (c.)—The Trans-Caspian province of the Government of the Caucasus, including the Amu Daria¹ and Akhál districts.

2ndly.—Independent or Semi-Independent States.

- (a.)—The territory of the Amir of Bukhára, including the portion of the Khanate unannexed by Russia and the various Begships, for the most part subject to the Amir and lying between the frontier of the Khanate and the Pámír² countries.
- (b.)—The territory restored by Russia to the Khan of Khíva after the campaign of 1873.
- (c.)—Those countries occupied by the Turkumán tribes which are not included in the above.

¹ It is probable that the Amu Daria district will before long become a part of the Trans-Caspian Government, but hitherto it has been considered an outlying district of the General Government of Turkistán. See "Turkistán Government" in Chapter II for the latest information on this subject.

² Some places on the Pámír plateau and in Wákhán have been included in the topographical sections of this work, partly as being connected with the Oxus, which is the chief river of Western Turkistán, and partly because they were included in Part II, Section VI, of the Central Asian Gazetteer. Geographically, though not politically, they belong to Western Turkistán as herein defined, but it would be better in any future revision either to describe them with the countries on which they are politically dependent, or to treat of them as is warranted by the peculiar interest attaching to the subject in a separate volume as "The Pámír and States on the Upper Oxus."

The boundaries within which it is thus proposed to limit Western Turkistán are not altogether arbitrary. Geographically, they include the whole of the country between the Pámír watershed on the east, and the Aral and Caspian Seas on the west, the southern boundary being the River Oxus or Amu as far as the meridian of Merv, and thence westward along the northern frontier of Khurásán to the Caspian; and the northern the Russian Governments of Ural, Turgai, and Akmolinsk, with the district of Semiretch¹ to the north-east. Politically also they comprise the territory belonging to or dependent on the Khanates of Bukhára, Khíva, and Khokand before the Russian advance beyond the Jaxartes, and the countries occupied by the various nomad races who have been at various times more or less under their control. It will further be seen from the account of the various tribes inhabiting the countries under consideration, which will be found in the chapter of this work devoted to *Tribes*, that although these differ widely from each other in present characteristics, yet they consist in fact of two great races, and form in some ways a well-marked group among the peoples of Central Asia, and thus further justify, upon ethnological grounds, the boundaries herein selected for Western Turkistán. Throughout the latter country the population may be roughly divided into Turko-Tatar and Arians, and a very numerous class of mixed origin produced chiefly by their intermarriages, but is in no case affected in blood or other characteristics by the Chinese element which pervades the same races when found in Eastern Turkistán. The *Turk*, also, of Western Turkistán, whether represented by the nomad tribes or by the settled Uzbek population of the three Khanates, had for several centuries previous to the recent Russian advance been the dominant race within the limits we speak of, the only Arian communities that have maintained their independence being the Galchas² of the almost inaccessible hill states to the east of the Khanate of Bukhára, and there being no instance of the Turk being subject to the Tajik or other denomination of Arians, as is almost universally the case in the countries south of the Oxus. In the separate descriptions³ of the Khanates of Bukhára, Khokand, and Khíva, as well as in those of the other smaller native states, very slight reference only has been made to their history. As regards ancient times, this is of course identical with that of the Mawar-un-Nahr province of which they formed part; and even during the period in which the Khanates existed as separate and independent states, the annals of each of them are so inextricably involved with those of its neighbours up to the point where they merge into the history of the Russian advance towards the Oxus, that it has been found in every way simpler to treat the subject as a whole in the way attempted in this work; and the same may be said of the trade, natural productions, and many other branches of the statistics of these petty states.

¹ Semiretch was detached from Western Siberia and added to Turkistán in order to give the latter sufficient extent of territory to support its dignity as a Governor-Generalship. Subsequent annexations showed the injudicious character of this arrangement, and it appears from an extract from the *Poriadok* newspaper of 8th, 20th January 1882, quoted in a despatch from Sir E. Thornton to Lord Granville, dated 24th January 1882, that a special commission has been convoked, under the presidency of Count Iguatieff, to consider the propriety of again detaching this province from Turkistán and of incorporating it in a new Governor-Generalship on the Eastern Frontier, which it is proposed should include also Semipalatinsk and Akmolinsk. The addition of the Semiretch district to this work would have entailed descriptions of many tribes unknown in Western Turkistán, as well as of Russian colonies and systems of government differing widely from those of which it is proposed to treat. See "Turkistán Government" in Chapter II.

² See "Tajiks," Chapter III, page 516.

³ See "Topography," Chapter II.

Boundaries.

Further information regarding boundaries will be found in the articles in Chapter II describing the Akhál district and other main sub-divisions of Russian and independent Turkistán as well under "Atrak," "Tajand," "Atak," "Panja," &c., and in the accounts given of the Kara-Kirghiz, Turkumáns and other tribes in Chapter III.

J. M. T.

BOUNDARIES AND FOREIGN RELATIONS OF THE NATIVE STATES AND THEIR CONNECTION WITH RUSSIA.

The boundaries separating the Russian province of Turkistán from the neighbouring independent states on its borders are settled by recent treaties¹, and are fully described in Chapter II under "Bukhára," "Khíva," and "Turkistán (Province of)," as are also the boundaries between the Khanate of Bukhára and the territories subject to the Amirs of Kabul. The independence accorded to the rulers of Bukhára and Khíva in 1869 and 1873, as well as the retrocession to Bukhára of the Begship of Shahr-i-Sabz after its conquest by General Abramoff in 1870, are cited by some writers as instances of the moderation of Russia. Their so-called independence is of a relative character only, and as regards the passage of troops and the furnishing of supplies during recent military operations, these countries have been treated as an integral portion of the Empire which has secured these advantages, as well as the monopoly of their foreign trade and of the navigation of the Oxus; and, in fact, all the advantages that could accrue from their annexation, without the expense and responsibility of undertaking their internal administration.

It will be seen from the account of these transactions given in the history of Western Turkistán, that the Khanate of Khokand retained its independence from 1866 to 1874 under exactly the same conditions, and there can be no doubt that the remaining states to the north of the Oxus will share her fate, as soon as considerations of revenue or policy make it desirable that they should be finally annexed to the Russian Empire. Meanwhile it is conceivable that the continued existence of Bukhára and Khíva as autonomous states might, in the event of considerable reverses in Asia, prove an element of danger to Russia; and this is more especially the case with Bukhára, where the reputation of the capital as a centre of Mahometan learning and the sanctity with which its ruler is regarded by all orthodox Musalmáns are still a factor of some importance in Central Asian politics.

From this point of view the foreign relations and sympathies of the Uzbek Khanates are still of considerable interest, but can only be briefly referred to here. With Russia the connection of the Khanates dates from an early period in the history of the Empire, and the succession of aggressive campaigns which have resulted in the practical extinction of their independence have, as a rule, been undertaken, nominally at least, with a view to obtaining immunities and advantages for the Russian traders. The Governor-General of Turkistán has,

¹ As regards the Russian territory in Western Turkistán, the most important of these treaties are:—

(1) The treaty of Chuguchak, dated 7th October 1874, concluded, it is said, by Kostenko, on the basis of the treaty of Peking of 14th November 1860.

(2) The treaty which settled a portion of the boundary of Russia and Bukhára in 1868, and which was slightly modified by the treaty of Shahr, signed at Shahr-i-Sabz on 28th September 1873.

(3) Negotiations between the Russians and the Shah of Karátegin at Karámuk at the end of the Alai expedition of 1876.

(4) A treaty quoted, without date or place, by Kostenko as signed between the Amir of Bukhára and General Kauffmann, and defining the frontier from the south-western limits of Káshgharia to those of the countries annexed in 1868.

(5) A treaty between Yakub-Beg of Káshghar and the Russian Government in 1877, defining the boundary of the latter with Western Káshgharia.

(6) The treaty between Russia and the Khan of Khíva, signed in August 1873, and annexing to the former power the present Russian Amu Daria district.

(7) Various treaties with Persia, referred to in Chapter II under "Atrak (River)," and the recent treaty with that power arranging the new frontier of the Russian Trans-Caspian province towards Khurásán, signed at Teheran in December 1881.

ever since the formation of that Government, been allowed great latitude in his diplomatic dealings with the independent states on his frontiers; and General Kauffmann, during the latter part of the long period for which he held the appointment, appears to have endeavoured¹ to render their relations as friendly as possible. All business of this sort is transacted by the Governor-General through an official known as the "Diplomatic Employé," who generally deals directly with the rulers of the various states, as Russia maintains no Consuls² or other Chargés d'Affaires at the native capitals, though resident agents from Bukhára and Khíva are sometimes permitted to live at Táshkand. The powers of the Governor-General are to a certain extent controlled by the Asiatic Department of the Russian Foreign Office, but the jurisdiction of the latter in these matters is said by Schuyler to be seldom exerted, and the Department is, according to the same authority, very badly informed as to what actually goes on in Central Asia. The "Diplomatic Employé" up to 1873 was M. Struvé, an officer of great experience in the affairs of Turkistán, who is now Consul-General in Japan. He was succeeded by M. Weinberg, who held the appointment³ till his death in 1878, and subsequently by M. Ibrahimoff, who is believed to be at present carrying on the work.

With England the Khanates have had but little connection, either commercial or diplomatic, since the mission of Colonel Stoddart and Captain Conolly in 1842. The disaster to our arms in Kabul, which preceded and to some extent probably accelerated the end of these gallant officers, was fatal to our prestige in the Uzbek Khanates, and with the exception of the arrival in India of Envoys from Khokand and Bukhára in 1867, and again from the latter Khanate in 1872, and from Khíva in the following year, there has been no attempt at renewing diplomatic relations. The mission of these Envoys was to endeavour to procure British assistance against the Russians, but they were in each case somewhat summarily⁴ dismissed by the Governor-General, and no return missions were sent to the Khanates.

The influence of the Sultan in Central Asia is chiefly due to his religious position and prestige as heir of the Caliphs, but beyond the fact that a Firman of investiture from Constantinople is still considered essential on the accession of rulers to the thrones of the Khanats, the political influence of the Porte is at present of no importance in Central Asia. An attempt is said, in Vambery's History of Bukhára, to have been made by the Porte to effect a coalition of the Khanates against Russia during the Crimean War; but, as upon subsequent occasions, the jealousy and ill-feeling produced by the constant wars between these powers has prevented any combined action on their part against the common enemy.

The present relations between Bukhára and Khíva, as far as we know them, are no more friendly than before, and this estrangement is intensified by the divergence of their interests in matters relating to foreign trade. Both of these Khanates have still some influence over the nomad tribes which were

¹ Memorandum by Mr. Schuyler, American Secretary of Legation at St. Petersburg.

² The treaty signed at Shaub-i-Sabz in 1873 provides that "the Amir of Bukhára shall be represented at Táshkand by one of his intimate councillors," and says that "the Russian Government can have a permanent representative" with the Amir. Russian merchants resident in some of the towns of the Khanate are also styled "trade agents," and are employed to watch and report upon the interests of their trade.

³ M. Weinberg was reported in the *Turkistan Gazette* of 4th July 1878 to have died suddenly at Táshkand on the 27th of the previous month.

⁴ A full account of these missions, so far as they are of any interest, will be found under "History," and also in the sketch of the History of Bukhára by the compiler of this work. See pp. 76, 79, and 86 of "Central Asia," Part II, Section VI.

formerly subject to their rule, but are now for the most part tributary to Russia ; and in the case of Bukhára, at least, this influence extends even over the Turkumáns of the Merv and Tekke oases, who acknowledge her religious supremacy as far as they are affected by such considerations. Such political relations as still exist between the Khanates and the various Musalmán powers to the south of the Oxus, are at present subject to the control of Russia ; but in the case of Bukhára were of considerable importance, while the latter existed as an independent state. The religious superiority of the Khanate over all her Musalmán neighbours, due, as we have said, in great part to her old and famous schools of theology, enables her even now to maintain a considerable influence as a religious centre in the territories subject to the Amirs of Kabul. This influence, however, has not tended to prevent a frequent state of warfare between these powers, which resulted in the loss to Bukhára of the provinces of Balkh, Kunduz, and others to the south of the Oxus, which fell, under the weak government of Shah Haidar Tura, into the hands of the Afgháns ; and the ascendancy of Kabul under Dost Mohammad and his successors has, relatively to that of Bukhára, been steadily on the increase, while that of the latter, independently of the Russian aggression, has been on the wane. Since the year 1789, there have been from time to time diplomatic relations between the countries, generally in connection with the settlement of their mutual frontier¹ on the Oxus, and of late years these have been fairly friendly. A feud existed between the Amir Dost Mohammad Khan and Nasr-Ullah, the fanatical predecessor of the present Amir of Bukhára, owing chiefly to the aggressive policy of the latter, and this was much embittered and future reconciliation between these states rendered difficult by the infamous treatment which Dost Mohammad Khan and his youngest son met with at the hands of the Bukháran Amir in 1839-40, when they sought shelter in the Khanate on the advance of the British troops. Since that time the relations between the rulers of Bukhára and Kabul have been more friendly. Musaffir-ud-din, the present Amir, expressed at all times his approval of the claims of Shere Ali, but remained on good terms also with Afzul Khan and others of the family, particularly with Abdul Rahman, whom he entertained with great kindness at Bukhára in 1864, when Afzul Khan was imprisoned by Shere Ali. The more fanatical party in Bukhára have generally discouraged the friendship of the Afghán princes, and occasionally produced some coldness between the countries by their denunciation of the Afgháns as infidels owing to their alliance with the English. The various treaties by which the boundaries between Bukhára and Afghánistán are defined are described under " Bukhára (Khanate of) " in Chapter II.

The intercourse between Persia and the Khanates has always been slight, owing to the hatred existing between the orthodox Sunni Musalmáns of the Uzbek states and the heretical Shiah inhabitants of the former country. More intimate relations between these countries might possibly be established by the development of the trade which reaches Bukhára from Persia through Mashad, but this has for long been limited in amount because of the dangers to which caravans are exposed in crossing the Turkumán deserts. The Uzbaks are also inclined to look down on the Persians as an unwarlike and cowardly race, from the fact that most of those residing in the Khanates are either slaves or the descendants of slaves. Many of the latter have raised themselves to posts of considerable importance in the Khanates, from their superior aptitude for business and other qualifications rarely met with among the Uzbaks, and

¹ See " Bukhára (Khanate of) " in Chapter II.

in these cases the contemptuous feelings of the latter are probably not unmingled with jealousy.

GOVERNMENT.

The government of the settled populations in the Russian districts of Western Turkistán is conducted, upon principles temporarily settled under imperial authority, by Commissioners assembled to report upon the subject when the Turkistán province was first formed by Ukase¹ in 1867. The Governor-General, according to these regulations, has considerably greater powers² than the Governor-General of other provinces in the Empire. In addition to his civil duties, which include the conduct of diplomatic relations with the native states in his neighbourhood, he holds the appointment of Commander-in-Chief, and is also allowed, upon emergency, to suspend or modify the regulations laid down for his guidance. Criminal cases and all matters in dispute between European Russian subjects or between natives and Russians are tried in Russian courts, according to the ordinary laws of the Empire, but in purely native matters the prejudices of the people have been consulted to the extent of establishing courts in the various towns, where civil cases are decided according to Mahometan law. These institutions are, however, modified in many ways, with a view to assimilating them to Russian models, which detracts³ greatly from their popularity. The Mahometan⁴ system of taxation was also to a great extent retained, the land tax being fixed at one-tenth of the produce, and the customs duty or *zakát* at 2½ per cent. on all imports. All these regulations are still in a transition state, and more than one scheme for their reform has been drawn up and referred for consideration and sanction to the Supreme Government.

The steppe districts are governed upon simpler methods, the details of which will be found in Chapter III in the article describing the Kirghiz Kazzáks. The main feature of the system, which was the result of the labours of several "Steppe Commissions," is the sub-division of the various tribes for revenue⁵ purposes. The tendency of these regulations for the government of the nomad population is to diminish the influence of the chiefs of the tribes, which was found to be a source of danger to the Empire, and to place the jurisdiction in the hands of nominees of the Russian Government. The administration of the province generally is even more corrupt than that of European Russia, the isolated life and indifferent climate rendering the work unpopular, and the chief object of the low class of officials who are attracted to it being to shorten their stay in the country and to secure such share of the plunder as they can lay their hands upon in a limited time. The position of the Governor-General is an autocratic one, and the powers which he possesses over his subordinates should act, to some extent, as a check upon these malpractices. With the exception, however, of the occasional removal of a Governor who has been guilty of corruption of a more than usually atrocious character, this check

¹ An account of the various civil and military sub-divisions forming a Russian "General Government" will be found in Chapter II under "Turkistán Government."

² This at least was the case during the long tenure of the appointment by General Von Kauffmann, but (*vide* "Turkistán Government" in Chapter II) it seems likely that the system may be modified under his successor.

³ The Kázis, for instance, who are the judges in these native courts, are elected by the inhabitants, which tends to detract from their otherwise sacred character.

⁴ See article describing "Bukhára (Khanate of)" in Chapter II.

⁵ Each family or *kibitka* (felt tent) pays an annual tax of 2 roubles 70 kopecks.

appears to have been hitherto practically inoperative, and the only ¹ portions of the Turkistán province where the administration has been tolerably pure have been the comparatively recent acquisitions known as the Zaráfshán and Farghána districts, in which the local governors have been less under the immediate control of the Governor-General, the system in force there being in many respects analogous to that of the non-regulation provinces of India. But bad as it is, the Russian Government is not altogether unpopular with many classes of the community. In the towns, the Sárts² or trading classes were in many instances inclined to favour the advance of Russia into the Bukháran and Khokandian territories, and were even suspected of treachery during the sieges of several of the cities taken by Russia in the campaign of 1878; and this section of the people, which includes the greater part of the urban population of the country, are fully alive to the increased security and other advantages which they have gained by annexation to Russia. The assessment in the country districts, though subject to occasional re-settlement, is nominally at least a light one,—so much so that it is a subject of complaint in Russia that the rayats of Turkistán are less heavily burdened in this respect than the peasantry of the European provinces. The constant and excessive interference of the Government officials is said to render the system unpopular with the cultivators, but on the whole they have probably not suffered by the change of rulers. The religious communities, who before the annexation enjoyed great influence and wealth, especially in the towns which formed part of the Khanate of Bukhára, have suffered both in position and revenue; and these, together with the military classes, whose patriotism and ambition render them naturally averse to foreign domination, form an element of discontent and disaffection which may at some future time prove a source of danger to the Empire. The almost entire absence of any attempt at insurrection on the part of the population of Russian Turkistán, since the final overthrow of the power of Bukhára and the absorption of the territory of Khokand, is not a little remarkable, considering the very recent date of the annexation. In the case of the nomad population, this is probably to be accounted for by their recollection of the punishment inflicted upon them after the Steppe insurrection of 1867-68, and similarly the organised massacres³ which followed the capture of Khojand, Uratapa, Jizikh, and other towns during the campaign of 1866, have tended, as was no doubt contemplated at the time, as an effectual check to all projects of insurrection. Further particulars regarding the Russian Government in Turkistán will be found in Chapter II⁴, as well as a sketch of the system of government prevailing in Khíva and Bukhára in the descriptions of those Khanates. That of Bukhára is not without interest, from the fact of its being conducted on the purely theocratic principles of the Kurán, unmodified by Western influences, to an extent which is no longer the case in any other Mahometan country. This government is essentially a despotic one, as far as the powers and character of the ruler are concerned, but it will be seen from the account

¹ The more vigorous class of official whom General Abramoff has appointed with himself in the government of the Zaráfshán district are known as *Tochernateffmen*, and are described by Schuyler as "officers who have been in the province since its first capture, and who share the spirit of the General who conquered it."

² See "Tajiks," page 516.

³ At Jizikh alone, the Russian accounts stated the Bukháran loss at 6,000 killed and wounded, and their own casualties as 6 killed and 92 wounded; at Uratapa also and Khojand the garrisons were similarly treated, the number killed at the former place being, by Russian accounts, 2,000, their own loss being 17 killed and 108 wounded. The savage treatment by the Russian Generals of the Yomad Turkumáns in 1874, and of the Tekke in 1879 and 1881, are still more recent examples of the same barbarous policy.

⁴ Under "Turkistán Government," "Trans-Caspian Province," &c.

of it under "Bukhára (Khanate of)," and other places described in Chapter II, that there is probably no state under native rulers in Central Asia where the mass of the people enjoy more complete security for life and property. This will no doubt come to an end with the life of the present Amir¹, unless, as is anticipated, his territories are then incorporated with Russian Turkistán.

RELIGION AND EDUCATION.

The native population of Turkistán belong generally to the Sunni or orthodox form of the Musalmán religion, the only important exception being the inhabitants of the more remote Ghalcha states, who belong in some cases to the Shiah sect; but, like the Persian slaves and their descendants in Bukhára and Khíva, they find it convenient to change or conceal their opinions when they visit the great centres of population. The subject of religion is intimately connected with that of government, all civil law being in Mahometan countries based upon the Kurán. The institutions which are the result of this principle differ in a few details in the various native states of Turkistán, but those of Bukhára, which are fully described in the article on that Khanate in Chapter III, may be taken as typical of the system, for in no other has the latter become so fully developed and been so carefully fostered for many years under a settled government. It is sufficient to say here that in Bukhára, as in all the other native states we are describing, religions other than the Mahometan are tolerated, though the persons professing them are subject to many disabilities and degrading customs, such as restrictions regarding their costume and incapacity for holding appointments under Government.

The Russians in their Turkistán province have carefully avoided any active interference with the Musalmán religion as professed by their subjects. Theoretically, Mahometanism is one of the officially tolerated religions of the Empire, and its interests are supposed to be looked after by an official known as the Mufti, who has the rank of a noble and resides at Ufa. Missionary enterprise on the part of the Russian clergy has been summarily stopped in Turkistán, and this lack of zeal, or of anything approaching to persecution in the system pursued by the authorities, has resulted in a corresponding relaxation in the fanaticism of the people. This feeling of indifference in religious matters has been further fostered by the abolition of the offices² of Rais and Mir-i-Shab, whose duties under their former native rulers were to punish those who neglected their prayers, and to drive them into the mosques; and also by the degradation of the office of Kázi, which is now held by men elected by popular suffrage, instead of by persons distinguished for their piety and knowledge of Mahometan law. The only other exception to the free exercise of their religion by the native population in the Russian territory has been the expulsion from the cities of the various orders of wandering darvishes, whom it was found impossible to restrain from the open denunciation of their Christian rulers.

As regards the orthodox Russian religion, there is an Archbishop of the whole province who resides at Viernoe, and churches have been built at most

¹ This monarch was reported to be dying last year (1881), and a Russian force was moved to the frontier to "prevent disturbances." He is again reported to be dying (June 1882), and it is now rumoured that upon his death the Russian frontier "will be advanced to the Amu." This is an inconvenient way of expressing the annexation of the Khanate of Bukhára, as the lands of that power cross the river not only in Iab-i-Ab province, which marches with the edge of the Kará Kum desert, but in the case of the recently acquired Begship of Darwáz extend for a long distance from the left bank where they adjoin districts belonging to Afghanistán.

² See "Bukhára (Khanate of)" in Chapter II.

of the garrison towns, in addition to a considerable cathedral which is in course of erection at Tashkand. Schuyler says that the natives are shocked at the disrepair of the Russian churches and at the indifference shown by their rulers in matters of religion; on the other hand, a recent Russian author describes the interest displayed by the Mahometans, at the religious processions at Khojand and elsewhere, upon the occasion of the foundation of churches; and the way in which the Russians have overcome or suppressed the fanaticism of their subjects is, to say the least of it, remarkable, though the name "*But-Khana*" (idol temple) given by the latter to these churches, shows that they are not regarded by them with exceptional reverence. The conduct of the Russian Government in the matter has been so far worthy of praise, but as regards the kindred subject of education, they appear to have been less mindful of their duties and apparent interests. By Schuyler's account¹ they seem to have established no schools, even for the children of their European subjects and for the rather numerous half-caste population which is springing up in the provinces. General Kauffmann is reported to have discouraged all proposals for the introduction of Russian as an element in the course of study at the native colleges and schools, and the only instance of a successful effort in this direction is a Russian class in the native school at Samarkand, organised by the Commandant or Prefect of the city, himself a Musalman, and even this attempt is not looked upon with favour by the authorities. This appears in many ways shortsighted, for the Russian officials serving in Turkistán are ignorant of the languages of the natives to an extent which would appear disgraceful even in India, and they are therefore dependent in the most ordinary transactions upon interpreters, who are for the most part ignorant Cossacks or Tatars, by no means well versed either in Russian or the languages they are employed to translate, and are open to every description of bribery and corruption. The native system of education in Russian Turkistán is identical with that in force in the three Khanates before they lost their independence, and is based to a great extent upon that of Bukhára. The latter city has at all times been remarkable for the erudition of its inhabitants, many of whom were distinguished as Persian poets and historians before the Mongol invasion under Changhiz Khan. All traces of this Iranian culture were swept away for a time by this unprecedented calamity, but the spirit which had animated it was again shown in the general revival of literature which distinguished the reign of Timúr and his descendants, when Turki became the language generally adopted by the authors of Bukhára. The colleges of the Khanate maintained some reputation for secular learning up to the time of the Amir Shah-Murád, who reigned at Bukhára from 1785 to 1802, and was mainly instrumental in changing the course of study adopted in the schools from a mixed to a purely theological one. Shah Murád's endeavours in this direction were hampered by the constant wars in which he was engaged, but his son and successor, Haidar Tara, who assumed the character of a devotee rather than a ruler, succeeded in almost entirely eliminating all secular character from the education of the country. The schools are now even in Tashkand entirely in the hands of the clergy, and the education most in favour is an exclusively theological one, though a few books in Persian are also read where the population is Tajik, or in Turki where the Uzbek element prevails. This applies to the primary schools, one

¹ This remark applies only to the provinces treated of in this work. In Semiretch, and even in Kulджа before its retrocession to the Chinese, the Russian Government have been at some pains to encourage the education of its European subjects, and at Viernoe there are also primary and industrial schools for Mahometan children.

of which is to be found in almost every street in Bukhara, or attached to each mosque in the other towns of Turkistán. In Bukhára these primary schools (*Maktab*) are supported by testamentary foundations or by the Government, a small present only being made to the teacher by the pupils; but in Táshkand and other Russian towns the whole expense is borne by the pupils, who remain at these schools as long as seven years, most of this time being spent in learning to read and write and to recite their daily prayers. Those who wish to devote themselves to the priesthood or to become Imáms, Muftis, Kazis or doctors of the Mahometan law, have to complete their education in the *Madrasas* or universities, where the full course of study occupies fifteen¹ years, though many of the candidates content themselves with a shorter one. The system of payment differs in the *Madrasas* from that in force in the *Maktab*s, the pupils paying no fee to the professors, but being themselves supported by the funds of their universities. These are endowed either by the bequests of pious individuals or by land left in mortmain (*wakf*), which results in their forming a serious drag upon the financial prosperity of the country. This system is being gradually modified in Russian Turkistan, where all *wakf* lands and endowments to which legal title cannot be shown are supposed to revert to Government, and it is probable that under the new settlement which is under consideration the title to all lands will be vested in the Government as landlord, and that the institutions that can prove their claim to *wakf* lands will receive compensation in cash to the amount at which they may be valued. The regular course of studies which is alone encouraged by the Native Governments is founded, directly or indirectly, upon the Kurán, and comprises theology, metaphysics, moral and natural philosophy, and the Arabic language, poetry, arithmetic, and logic; a certain amount of medical knowledge may also be acquired as an extra subject chiefly from the old Arab authors, as also elementary mathematics and the history of the country. But although this list of subjects is extensive, the system of teaching is described by Lehmann, Khanikoff, and others, who have studied the subject at Bukhára, as thoroughly bad and ill-fitted to educate minds which have only received the parrot-like training to be obtained in the primary schools. After a student has completed the whole course, he is subjected to a searching examination by his teachers, which entitles him in Bukhára to a small stipend from the state. Those who remain for the shorter course only, are not qualified for the higher ecclesiastical offices, but become *Safs* or teachers at the smaller mosques. Many of those who remain for eight or nine years only, are strangers attracted by the reputation of the college for learning. These are partly supported at the expense of the state (in Bukhára, &c.), and partly by grants from the districts to which they belong. If a student marries, he is obliged to cease to reside at his college, and forfeits other privileges attached to a residence there. Most of the larger villages have also got schools attached to their mosques, where reading and writing is taught on much the same principles as in the primary schools of the towns. Rich families frequently keep a Mullah in the capacity of private tutor to their children, in preference to sending them to the public schools or colleges. Schuyler, speaking apparently of Táshkand and Russian Turkistán, generally says that girls are taught to read and write, and attend special schools for this purpose, in which the course lasts three or four years, after which their attention is devoted to more purely feminine accomplishments for the two years preceding their marriage. Other authors state that although

¹ Or thirty, according to Khanikoff, in the Bukháran *Madrasas*.

erudite females are not unknown in the native states, yet no system exists for their literary education, the only accomplishments they are supposed to have being those of sewing, spinning, dairy work, and the like. Among the Uzbaks all boys are taught to ride at five years old. Wolff observes that in Turkistán, as in many other parts of Asia, a prejudice exists against destroying or abandoning a school that has been once established, and that even at Merv, where there was no demand for education, a school is still maintained upon this principle.

REVENUE AND LAND TENURE.

The principal sources of revenue throughout Western Turkistán are land and its products, and next to these in importance are the proceeds of customs and excise, to which may be added the rent of caravanserais, which in Bukhara and many other towns belong to the state, as well as in some instances the rents of bazars¹. The Russians during the first years succeeding their annexation of the Syr Daria and Zarafshán territories adopted without any material modification the system of their predecessors, but notwithstanding the improvements they have been able to introduce in the method of collection, the revenue has hitherto shown no signs of overtaking the expenditure, and the possibility of increasing it is the subject which, before all others, occupies the minds of the Government. The first difficulty that presented itself was the varied and complicated nature of the land tenure, to an elaborate description of which a considerable number of pages of Mr. Schuyler's work are devoted. The following brief description of its leading conditions, taken chiefly from Lehmann's "Reise in Buchara," will probably be found sufficient for the purposes of this work. Landed property is said to be classed by native lawyers as *wakfi* or land bequeathed or bestowed for religious or educational purposes, *khiráji* or assessed, and *sarkharid* or purchased, but for revenue purposes it is generally classed as follows:—

Milk.—These holdings may be considered the absolute property of the owners; they consist either of grants, ancient or modern, made by the Amirs or Khans of the Khanates, and are free from taxes, which have either been commuted by a payment in former times, or have by the nature of the grants been remitted since the creation of the freeholds. There is also another description of *milk* lands known as *milk-i-khiráji*, which are held subject to a payment to the crown. Both of these descriptions of *milk*² property can be disposed of by sale or bequest, or can be turned into *wakf* or mortmain.

Wakf lands are the property of the institutions, such as colleges, mosques, &c., to which they have been granted or bequeathed, and their revenues are devoted to the purposes of these institutions, free from any tax or tribute to the Government. More than

¹ Khudáyar Khan, from whom Khokand was annexed, accumulated an enormous fortune during his long and tyrannical reign from the rents of the shops of his capital, all of which he had by force or otherwise possessed himself of. These now form an important element in the revenue of the Russian province of Farghána.

² In Khíva, by Schmidt's account, *milk* property is divided into two classes.—*1st*, holdings on old Khívan property, which are hereditary possessions of long standing; and, *2nd*, holdings of more recent creation, granted by various Khans in territories conquered by them. These appear to correspond to *milk-i-khiráji*, and were originally granted only in usufruct. Both classes pay *sal-gut* or land tax to the Khan, but the latter at a higher rate than the former.

half the lands of the old Khanate of Bukhára and a large proportion of those of the countries annexed by Russia from this Khanate and from Khokand are held upon this tenure.

Amlak lands are held more directly from the crown, and pay, at least in Bukhára, 40 per cent., or 4 batmans out of every 10 of their produce to the privy purse of the Amir. They cannot, however, be classed exactly as crown lands, for it appears that they can be sold, bequeathed, or turned absolutely into *wakf*, at the discretion of the owner.

Tankhwah lands resemble the *jaghir* holdings of India, being lent for a specified time or for a certain number of lives, by the Amir in remuneration of services.

It is now held by the Russian authorities that, notwithstanding the absolute rights of disposal inherent in these various systems of land tenure, the real owners of the land have at all times been the rulers of the various states, and all the new codes which have been submitted for the approval of the Supreme Government, and one or other of which will eventually become law, are based upon this principle¹. Schuyler seems inclined to admit that there is some such legal fiction underlying all the systems of land tenure above described, in the same way as is said to be the case with real property in Great Britain. He allows, however, that it is doubtful whether this can be supported by Musalmán law, and admits freely the gross injustice of disturbing the ancient rights² of the people, which have been fully recognised by the Russian Government during the fifteen years which have elapsed since the annexation of the country. Under the system which it is proposed to adopt, all lands will be held directly from Government, at such rents as may from time to time be imposed, and the revenues of *wakf* lands will also be paid directly into the treasury, and will be applied to such educational or other purposes as may hereafter be decided. An attempt is also being made to introduce into Turkistán the Russian communal system of village government—a system which is entirely at variance with the instincts of the people.

The native law, by which lands reclaimed from the deserts and cultivated by the nomad or semi-nomad tribes became the absolute property of the reclaimers, was a wise one and calculated to encourage the adoption of settled modes of existence—a scheme to which the Russians are also said³ to be inclined. By Russian law, however, such lands are only granted to the natives in “commercial usufruct,” and the tenants have no power of bequeathing or otherwise disposing of their holdings. This is directly in opposition to the practice which has formerly prevailed among the tribes, who are said to recognise to the fullest extent the rights of their settled families to the lands they have inherited or acquired by purchase or reclamation. This is said to be especially the case among the Turkumáns, who, as regards other customs and institutions, are more purely republican than any of the other nomad races of Turkistán.

¹ According to this, no rights to landed property are to be valid unless supported by Russian title-deeds—a condition only fulfilled by a few grants made since the annexation.

² In the case of the territory on the right bank of the Oxus annexed from the Khanate of Khíva, the Russian Government have obviated the possibility of any similar complications. Most of these lands were grants from the Khívan Khans to nobles and other persons of distinction in the state, but the whole territory was declared by the treaty of 1874 to be Russian crown land, and the Khan was directed to compensate the expatriated owners to such extent as he thought necessary by grants of land upon his own bank of the river.

³ See, however, with regard to this, page 29 (“Climate”) in this chapter.

Among the Kará Kirghiz of Karátegin, who are, however, essentially aristocratic in their institutions, the richer chiefs, who are also the great cattle-owners, are the proprietors of the lands round the summer quarters of the tribe. These they never cultivate themselves, but let them on a kind of *metayer* tenure, providing their poorer tenants with seed and cattle, and taking half the produce as rent.

The *tanap* or land tax, as levied in the native states, and hitherto in Russian Turkistán, is not considered a heavy impost, but it has been found necessary in the latter country to levy various new taxes for provincial purposes, to which the people are less accustomed, and which they are accordingly said to be inclined to resent. Several of the old taxes also which used to be devoted to special purposes, such as the *Kosh Pul*, raised for the repair of irrigation works in the Khanate of Bukhára, are now diverted from these objects to find their way into the imperial treasury.

CUSTOMS.

Customs duties, known as *zakát*, form the next most important item in the revenue of the states of Western Turkistán. Russian merchants were, previous to the annexation, liable as Christians to payments of 5 and even 10 per cent. *ad valorem* on the goods they imported, but among the first results of their successful campaigns against the Khanates was the equalisation of this impost to the $2\frac{1}{2}$ per cent. or $\frac{1}{40}$, to which the sovereign of a Mahometan state is restricted by the Kurán in the case of the goods of Musalmán merchants. For some years after the annexation of Samarkand the Russians continued to impose the *zakát* or import tax at the rate of $2\frac{1}{2}$ per cent. on all goods entering their province, but eventually added to it a tax named the "internal *zakát*," levied upon trading capital and affecting only their native subjects. More recently¹ (from 1st January 1875) they have found it advisable to abolish the *zakát*, and to substitute for it the complicated system of guilds, licenses, and tickets by which trade is regulated in European Russia. This is said by Mr. Schuyler to have been an unpopular measure with the Russian merchants, but to have added considerably to the revenue.

EXCISE.

Under the heading of "Excise" may be classed a variety of taxes of the nature of Octroi, levied in the bazars of the towns of both Native and Russian Turkistán on many articles of native produce, such as dried fruits, furs, sheepskins, confectionery, &c., as well as the tax upon spirits and other strong drinks which, owing to the inveterate dram-drinking of the Russian population, which is to some extent imitated by the natives with whom they come in contact, forms a large item in the budget of Russian Turkistán.

RUSSIAN AND NATIVE TROOPS IN WESTERN TURKISTÁN.

The Russian forces in Western Turkistán belong, with the exception of a few local corps which have been recently raised, either to the Turkistán military circle, the administrative centre of which is at Táshkand, or, in the case of those in the Trans-Caspian province, to the army of the Caucasus. A large proportion of the force is distributed among the chief towns and

¹ See Schuyler's *Turkistan*, Volume I, page 206, for a fuller account of this new system.

fortresses in rather small detachments, the strength of which is given in each case, when information has been available, in the description of these places in Chapter II, or form the garrisons¹ of the steppe forts constructed with a view to the maintenance of communications. In addition to the troops thus distributed, a portion of the force is, in each of the above-mentioned provinces, kept upon a war footing as a movable column, for service in districts where disturbances are likely to occur, or for the reconnaissances classed as military, scientific, or commercial, which, as in the case of the Kohistán districts of Russian Zarafshán, have so often proved the prelude to the permanent occupation of new tracts of country. This reserve is in the Turkistán Government sometimes retained at Tashkand, but seems more often to be quartered in the Zarafshán district or in Farghána, where the turbulent character of the seminomad population and the necessity for showing a strong front towards China render military precautions desirable. In the Trans-Caspian province the reserve, which until recent years was a small one, was retained at the ports on the east coast of the Caspian, but has since the recent campaigns in Akhál been increased to a considerable strength and is quartered at Áshkábád, which has become the head-quarters of the Governor of the province, who, like the Governor-General in Turkistán, is Commander-in-Chief in addition to his civil duties. Various corps, as will be again noticed, have already been organised by Russia from among her Mahometan subjects in Turkistán, and we learn from the *Revue Militaire de l'Etranger* for April 1882, that the formation has been ordered of six new battalions of *Chasseurs*² for special service in the Trans-Caspian country, from which it appears likely that the military organisation of that province will, like its civil administration³, be before long separated from that of the Caucasus.

A description of the European troops employed by Russia in these countries is hardly called for in a work treating of Turkistán, but it is otherwise with the armies of the native states, and with the still more important question as to what classes of the population are capable of organisation for the purposes of modern warfare, and are likely eventually to assist in the development of the military power of Russia in Central Asia. The army of Bukhára has at all times taken the lead among those of Western Turkistán. It came into contact with that of Russia when the Khanate was still suffering from the disorganisation which marked the later years of the rule of the Amir Nasr-Ullah, and its complete want of success, when opposed to the very small force which Russia was able to bring into the field, led to an unduly low estimate being formed in Europe of the fighting powers of the Uzbaks. A somewhat full account has been given of his army in Chapter II, because it includes in its composition a large number of the elements which it seems possible may be incorporated at some future date in the Asiatic armies of Russia; and, secondly, because it may be deduced from its present condition that the classes comprised in its ranks are amenable to discipline and can be rapidly rendered available for military purposes. Considering the very recent date of the establishment of the Russian power in Turkistán, it is not surprising to find that she has hitherto made little use of the recruiting ground afforded her by the various warlike tribes that have come under her control.

¹ See Chapter III, Section I.

² It is not clear from the article quoted, which derives its information from the *Invalides Russes* of March 1882, whether these *Chasseurs* are to be natives or Europeans. One of the eight brigades of Russian *Chasseurs* are called *Chasseurs de Turkestan*, and are, it is believed, of the same composition as the Cossack cavalry.

³ See "Trans-Caspian Province" in Chapter II.

MOUNTAINS.

A certain number of mounted men termed *Jiggits*, and consisting of Tatars, Kazzáks, or nomad natives of recently conquered provinces, seem to have been entertained by the Russians from an early period of their occupation of the valley of the Syr Daria, and have been of some use in keeping open communications, carrying despatches and procuring information during their various campaigns, in much the same way as the so-called "native auxiliaries" have been employed in frontier expeditions in British India; but with the exception of an attempt made in 1873 to form a corps of irregular cavalry out of some Kazzák¹ Jiggits which proved entirely unsuccessful, there is no record of their having been enrolled as fighting-men. The inhabitants of Russian Turkistán have as yet been exempted from compulsory service in the army, but the regulations on the subject in force in European Russia have since last year (1881) been extended to the Kalmuks, who are for the future to be enrolled in the cavalry, and a special committee was assembled at the Russian War Office in 1880 to consider the propriety of enforcing the same system in Turkistán. The only native troops of which we have any information as regularly enlisted for the Russian service, are a corps of Turkumáns enrolled by General Skobeleff's orders in the Akhál² oasis, but this is by no means the first attempt³ made during the last few years to make use of men of this tribe for service against their countrymen. The Akhál Tekke appear to be eager to enlist in the Russian army, and the history of the tribe and of their recent conflict with Russia show in the first place that they will serve in campaigns at a distance from their homes; and, secondly, that either on foot as at Gok-tapa, or as irregular horsemen in the old Asiatic wars, they are not excelled in valour by any native troops that could be brought against them. It seems probable also that the Uzbaks and other settled races to the north of the Oxus, who are or will be eventually equally available for enlistment in the Russian army, are by tradition and sympathies sufficiently alien from the Turkumáns to afford an efficient counterpoise to the element of danger involved in the employment of the latter.

MOUNTAINS.

The mountains of Western Turkistán lying to the north of the Oxus may be roughly classed as spurs or offshoots from the great ranges which form the watershed between Eastern and Western Turkistán, and are for the most part confined to the eastern part of the country,—a few outlying spurs only from the hills to the north of the Zarafshán breaking the uniformity of the deserts to the north of Bukhára, in which they crop up in a series of parallel ranges. On the left bank of the Oxus the only mountains belonging properly to Western Turkistán are those which form the boundary between the Russian Akhál district of the Trans-Caspian Government and the Persian province of Khurásán, and these may be similarly classed as an offshoot from the Elburz range. Several of the minor ranges crossed on the route leading from the Syr Daria across the desert to Khíva were for long believed by the Russians to contain gold-bearing strata, but a more intimate acquaintance with their geology seems to have disproved the truth of these anticipations. Many of the ranges in the Farghána and Zarafshán districts contain copper and other

¹ See the article "Kazzák" in Chapter III.

² See "Akhál District."

³ The information we have upon this subject will be found in a note on page 525 in an article describing the Turkumáns.

metals, as well as coal in considerable quantities, but capital and enterprise have hitherto been wanting for the extraction of coal on a remunerative scale, and in the absence of fuel for the reduction of the ores, this mineral wealth is of no value as regards the revenue and resources of the country. As in other parts of Asia, it is difficult to obtain any correct idea of the topography of the country from the works of travellers who have visited it, owing to the fact that there are no general names applicable to the various ranges throughout their length. According to Khanikoff they are generally known to the natives of the cultivated regions by the names of the townships in their neighbourhood, and in the steppe country, by those of the nearest spring or well; but in addition to this there are throughout the mountainous districts an endless profusion of ranges¹ known as Ak Tágh or Kará Tágh (white and black hills), which further adds to the difficulty of the subject. The Russians have of late years found it necessary to re-name most of the great chains in their Turkistán province, and this official nomenclature is exclusively adopted in their most recent maps.

RIVERS.

The rivers of Western Turkistán are the Syr and the Amu, called also by many geographers by their classical names, the Jaxartes and Oxus, and all the minor rivers may be correctly classed as tributaries of one or other of these great streams. Many of these tributaries, however, owing either to alterations in the levels of the country or to the excessive evaporation peculiar to the climate, fail altogether to reach the rivers they seem to have been destined to supplement, and lose themselves in the sands of the desert, in which they often form extensive salt lakes or swamps. Others, again, only reach the Amu or Syr when swollen by extraordinary floods, but, as a rule, they are all used for irrigation throughout the greater part of their course, and their water is so entirely diverted by the canals made for this purpose that the original channel of the river is obliterated. It is probable that the interesting problems connected with the drainage of the country, which are referred to under "Amu Daria" in Chapter II, are due to these causes. The rivers, like the mountains of Turkistán, are seldom known by the same name throughout any considerable portion of their course. The smaller ones seem to change their names each time they enter the lands of any considerable Begship or town; thus Radloff speaks of the small stream near Juma Bazár first as the Kará-Abdul-Bulák, then as the Yar-Bulák, next as the Charchin-Bulák, and lastly, after several other changes, as the Juma Bazár Bulák. The same is the case with the larger canals and watercourses of Bukhára and Khíva—a circumstance which often renders it extremely difficult to follow the account given by various authors of the military operations of Russia in the Khanates. The larger rivers are also locally known by the names of the principal places near their banks,—the Amu, for instance, being frequently spoken of as the Ab-i-Balkh; but they have also at least two general names, one applicable to their upper course, which is often of Turki origin, and another generally Persian, by which they are known after they emerge into the plains. Thus the Máchá or Kohik becomes the Zarafshán below Panjkand, and the Káshka changes to the Ab-i-Shahr-i-Sabz. Frequently the Persian name is merely a translation of the Turkish, as Kizil-Su and Surkháb, Aksu and Sufid-rúd, the alteration being due to the fact that the rivers pass in the upper part of their course through Kirghiz, and lower down through Persian-speaking countries.

See "Kará-tágh" in Chapter II.

MINERAL PRODUCTIONS.

The mineral productions of Western Turkistán are varied and of importance to the country, but the development of the industries connected with them has hitherto been checked, both in the native states and in the territory subject to Russia, by want of capital and by the difficulties of transit between the mines and the various trade routes which traverse the country.

Gold is very extensively distributed throughout Western Turkistán, and is washed for in the sand of the Oxus and of most of its tributaries. It has exercised a marked influence upon the history of the country, for it was owing to the reports received in Russia of the gold-washings upon the Amu, and of the existence of this metal in certain hills in the Khanate of Khíva, that the first Russian expedition under Prince Bekovitch was despatched thither by Peter the Great—an undertaking which, although singularly disastrous in its immediate results, was the commencement of the movement which has advanced the Russian frontier from Europe to the Oxus. The amount of gold to be obtained from the sands of this river and its tributaries was no doubt exaggerated by the reports that reached the Czar, but it is quite possible that the amount collected might have been considerable in the case of gold-washings which were the property of the state, and where the work was carried on by forced labour. At the present time the gold-washings on the Upper Oxus belong generally either to Badakhshán or to the Begships on the right bank of the river. These were reported by Burnes upon good native evidence to be very profitable at the date of his visit to Bukhára, and by the more recent reports of the Russians and of the native (Indian) explorers who have visited those countries, it appears that they still bring in a considerable revenue¹, being either farmed out to contractors or worked by the people of the country, who pay a small license for the privilege. Gold is also found in small flakes in the valley of the Upper Zarafshán and in those of most of its tributaries, but the amount is inconsiderable, and the washings are generally in the hands of the Jews, who pay no tax for the privilege, but barely obtain a livelihood from their labours.

Silver appears to be plentiful in Turkistán, and is much used both in the Khanates and among the nomads for ornamenting weapons and horse-trappings. Lehmann reported the existence of an argentiferous lead glance in the Karátágh range in the Kohistán district, and heard that the same was to be met with in the hills near Shahr-i-Sabz and in Hisár. Buteneff also found the remains of old silver workings in the Karnap-tágh, but Boguslavski, who visited the same spot, could find no ore there. Silver mines, probably the same as those reported by Lehmann, are also spoken of by Schuyler in the Begship of Fán, where, before the Russian annexation, they were the property of the Beg, who collected his subjects three times in the year for the purpose of working them.

Lead, if means of working it are discovered by the Russians, seems likely to prove the most profitable of the mineral productions of their new territory. This mineral is, according to Irwin², very widely distributed throughout Central Asia, being, he says, found in Balkh, Talikán, Anduráb, Khust, Kuláb, and Hisár³. The best ore in Russian Turkistán is said to be found in the Karátágh⁴ and on the Konkia river. The latter are said by Schuyler to have been

¹ See also Lumley's Trade Report (1867).

² Asiatic Society's Journal.

³ This is probably the ore mentioned under "Silver" on the authority of Lehmann.

⁴ See also "Kuitan" in Chapter III.

long worked by the natives, especially during the Russian campaigns of 1866-67, when the Khan of Khokand was accumulating all the lead he could obtain with a view to replenishing his arsenals. They were sold in 1869 by their native owners to a Russian merchant, Peroushin, who smelted 11,000 lbs.¹ in the first year, whereas the natives, who had had the advantage of working the softer surface ore, never turned out more than 3,200 lbs. The ore here is said to be a mixture of galena with white lead, and to be very rich; but the works, owing to difficulties of various kinds, were stopped in 1874-75. At Karamazár, again, in the Kuráma district of the Syr Daria province, at a distance of about 20 miles north-east of Khojand, there are several parallel veins of pure galena, which Professor Romanovski, of the Imperial School of Mines, shows by figures could be worked at a considerable profit, if fuel were procurable and the mines rendered more accessible. The provision of the first of these requisites involves a problem upon which much of the future value of the new Russian territory depends, and which does not appear (*vide* "Coal") to be approaching a solution. The second the Russians have already arranged for as regards the main routes, which (*vide* "Roads") are better maintained in Turkistán than in European Russia, but time is needed to develop the lateral communications required to bring minerals from the hills to the trade centres in the valley of the Syr.

Iron is found in many parts of Western Turkistan, and the steel manufactured from it for the cutlery² of Hisár, Karshi, and possibly Khíva, enjoys a reputation which dates from periods antecedent to that of the trade with Russia. Much of this iron probably comes from Darwáz, where its manufacture from the ore found near the town of Wánj is the chief occupation of the people. This iron must necessarily find its way to Bukhára *via* Kuláb, as the inhabitants are in a great measure dependent upon the latter country for corn, and have little else except iron to offer in exchange for it. Lehmann³ mentions red and brown ironstone as occurring in great abundance in the Nurátágh, and iron glance more or less crystallised and filling clefts in the quartzose sandstone near Wairábád. Irwin also states that there are two iron mines in the district of Hisár, one in Shahr-i-Sabz and one in Bukhára; and Schuyler speaks of red and brown iron ore and iron ochre, only requiring fuel and transport for profitable working, as found in various ranges of hills in Russian Turkistán; but Burnes says that all the iron used in Bukhára was imported from Russia, and the great extension of this trade since the date of his visit to the country, as well as the prices given for the raw material when imported, shows that the amount of the native produce must be insignificant.

Copper, like iron, is largely imported into the plains of Western Turkistán, forming an important item in the trade with Russia, and Schuyler says that traces only of it have been found in the mountainous regions of the Turkistán Government. Lehmann, however, found an earthy azure copper ore (carbonate of copper) in the Fán-tágh near Wairábád overlaying the sides of grottoes in a quartzose rock, and also in detached blocks in the same country. It appeared to be a rich ore, but was nowhere worked in the country, though traces of old workings were to be seen. He also mentions a green copper ore as occurring in the Nurátágh. Irwin also speaks of copper mines in hills two days' march north of Shírábád.

¹ Possibly *pounds*, not lbs., are meant here. If not, the mines can be of no great value.

² See "Karátágh," &c., in Chapter II.

³ "Reise in Buchara."

Graphite.—Blacklead was observed by Lehmann in the bazars of Bukhára in quantities of several pounds. It is there called *surma* or *sang-i-surma*, which, Buteneff says, leads to its being supposed to be antimony, which the Russians and most Orientals also call *surma*.

Alum.—An efflorescence of alum was observed by Lehmann wherever alum shales were to be seen in the valley of the Fán, and Schuyler mentions that it is worked extensively in the villages of that territory, four men being able in three months to obtain 1,800 lbs. of it, worth from £22 to £27 on the spot. The licenses required for this employment formed an important part of the income of the Bég of this state. (See also "Kuitan" in Chapter II.)

Coal.—Upon the development of the production of this mineral depends in a great measure the future prosperity of the Russian possessions in Turkistán. Hitherto but little has been effected towards this, partly owing to the want of private enterprise, but also in a great measure from the disappointing quality of the coal in the strata hitherto discovered. Coal is mentioned by the Arab historian Istakri as being used for fuel in Farghána as early as 950 A. D., but in modern times its value appears to have been entirely neglected by the natives; and Lehmann, who discovered valuable strata of this mineral in the Fántágh, near the town of Wairábád, was laughed at by the officials and advised to take 500 camel loads of it to his master the Czar. This coal seam, which was at the time on fire, was and is still valuable for the sulphur which is produced by it, and is probably the best coal, as regards quality, that has hitherto been discovered, but the inaccessible character of the Kohistán district in which it is situated renders it of no commercial importance. Coal of good quality is said to exist near Kulja and in the Kirghiz steppe 65 miles from Semipalatinsk, where the mines belong to the Popoff family; but the information available about the character of the coal is unsatisfactory, and the outturn has hitherto been insignificant. There is also coal, but of an inferior quality, being much mixed with marcasite and liable to spontaneous combustion, in the Mangishlak peninsula. It is said that the naphtha proprietors of Baku are directly interested in decrying the value of these mines, but their position is so favourable with regard to the navigation of the Caspian, that such considerations could not affect their development if the coal were of tolerable quality, and it has hitherto been little worked. The coal mines situated in the Syr Daria district and in Farghána promised at first to be of great value in connection with the navigation of the Syr, and for smelting the various ores already referred to as found in the neighbouring mountains. The opinions pronounced regarding them by Professor Romanovski, of the Imperial School of Mines, have, however, so far been unfavourable. The most important of these are the mines worked for Government by a mining engineer, Tatarinoff, which were discovered in 1867 and were pronounced by him to be of great value. These are situated on the Boroldai river, about 50 miles from Chimkand, 134 from Táshkand, and the same distance from the landing-place on the Syr at the mouth of the River Aris. There are also mines belonging to a Colonel Fovinski which Von Bock¹ thinks are the most promising in the Russian province, and believes to belong to the true coal formation. Besides these mines there are others also belonging to M. Fovinski on the Kokina Sai, 25 miles south of Chimkand, but the difficulties attending the transport of the coal over the hill roads of the district are at present insuperable. Both the Tatarinoff and Fovinski mines have been worked more or less during the last ten

¹ Quoted by Hochsteller.

years, but the former is now said to be abandoned. Lastly, there is a coal mine at Khwájá Kand, fifty miles from Táshkand, but the quality of the coal is said to be indifferent, and it sold in 1875 at 25 kopecks per poud (36 lbs.), which was 7 kopecks cheaper than the price obtained for the Tatarinoff coal at the same time and place. Coal has been tried for the engines of the Syr Daria flotilla for some years past, but its heating power is so small that it hardly pays¹ better than wood fuel. The Russian Government has attempted to induce the natives of Táshkand to make use of coal as fuel for domestic purposes, but they are said to prefer the camel's dung and other similar substances to which they are accustomed, notwithstanding that the produce of the Government mines was for some time distributed gratis with the idea of increasing its popularity. Professor Romanovski reports all the above mines to be of the brown jurassic coal, the coal-fields generally too small for profitable working, and their produce for the most part too friable and utterly useless for the reduction of iron ore, &c., though fairly adapted for fuel and smith's work. He considers at the same time that there is no reason why better coal-fields should not eventually be discovered.

Naphtha and mineral oils generally are among the most important products of Western Turkistan. They are found chiefly on the shores and in the islands of the Caspian, but important wells which have long been worked by the natives are also met with in the Farghána province (*vide* "Katman Tapa"² and "Mai-Bulák"). The steamers on the Caspian depend entirely for fuel upon the naphtha springs of Baku, their engines being specially constructed for this purpose, and it is said that the same description of fuel is used upon the new Mikhailovsk Áshkábád Railway³, which it now proposed to supply from mineral oil wells situated in the Little Balkhan, to which a branch line is being constructed.

Asphalt is also mentioned by Lehmann as one of the productions of the Kará-tágh of Kohistán.

Sulphur is mentioned by Lehmann, and more recently by Fedehenko, as found near Wairábád in the Kohistán district of the Zarafshán Government, and Irwin mentions that it is also found in the hills near Shírábád. It finds a ready sale at Bukhára for the manufacture of gunpowder.

Saltpetre for the manufacture of gunpowder is washed from the soil, as in India, in many parts of Bukhára and Khíva.

Marble.—Lehmann says that white and grey veined marbles are found in many of the Bukháran ranges, especially in the Agálik-tágh, from which most of the marbles were procured for the famous buildings erected by Timúr at Samarkand.

Salt, which is superabundant in many of the steppe regions of Turkistán, and especially in the neighbourhood of the Caspian, whence many thousands of tons are annually exported to Russia and other countries, is not found in the more cultivated parts of the country. In Farghána the chief source of supply has long been certain veins of rock-salt found near the village of Sangar on the road to Khojand, and a tax upon this article formed a considerable item in the revenue⁴ of this state before its annexation to the Russian Empire. A

¹ It costs at the landing-place at the junction of the Aris and Syr rivers about £1.12.4 per ton.

² Chapter II.

³ The naphtha refuse used on the Caspian for this purpose costs about 6d. per cwt., whereas coal from the Doneto mines costs about 5s. per cwt. at the same place. See also "Cheleken" in Chapter I.

⁴ Stumm.

CLIMATE.

piece of this salt, which is described as a pure white variety resembling the *Herz Saltz* of the Orenburg district, was shown to Conolly by Lehmann. It is said to be quarried in huge blocks from hills literally composed of it. In Bukhára, common salt is obtained by evaporation from various small salt lakes, one of which is situated in the Khwája Khanabai district beyond Karákul, and another to the south-east of Bukhára near the Amu. A third salt district is mentioned by Burnes at Khwája Hanfi, two miles from Chahárjui on the right bank of the Oxus. It is five miles in circumference, but the produce is black in colour, imperfectly crystallised, and of very inferior quality. The ordinary coarse salt is sold in Bukhára at four tangas the batman, but it is described as granular, dirty, and usually of a greyish colour. The best salt in the country is that said to be found in the hills¹ about 12 miles south of Karshi, which is well known throughout most of the countries of Central Asia. It is of a beautiful rose colour, like that found at Kalabágh on the Indus. Other famous salt mines are those of Kuláb, Shahr-i-Sabz, and Hazrat Imám Momin in Hisár, the produce of all of which is said to find its way to Balkh and Bukhára.

Sal Ammoniac, known as *nauchadar*, is found, according to Burnes, in the hills near Jizikh, and is sold in the Bukháran bazars.

Turquoises are in great demand throughout Western Turkistán, and are largely used in ornamenting weapons, harness, and a variety of other articles. Many of these are found, according to Lehmann, in the Nuráta-tágh and in the Bukan-tágh near the well Yuzkúduk, and others also are mentioned by Schuyler as coming from the neighbourhood of the lead mines at Kará-Mazár and from other localities not far from Khojand.

CLIMATE².

Schuyler, in describing the climate of Russian Turkistán and Bukhára, divides the country according to latitude into zones, but this is not altogether a satisfactory method, as the average temperature, at different places at the same seasons, appears to vary rather with the surrounding conditions of mountain and plain, desert and cultivation, than with their geographical position. Thus at Khojand the Syr is rarely, if ever, frozen in winter; while at Karki, a degree further to the south, the Amu is crossed upon the ice by caravans. The climate is nearly everywhere a severe one, with a summer characterised by a high degree of heat, and a long and, in some districts, snowy winter. The extremes of cold, as regards the level country, are found in the Aral and Caspian deserts, and upon the lower course of the Syr Daria and Amu, the former³ of these rivers having in an average of 19 years been covered with ice at Kazála for 123 days, or from 3rd December to 5th April, and the latter in Khíva and Bukhára being also frozen for three or four months, while the summer lasts for about five months without rain, and is extremely hot. Further particulars regarding the temperature of a few of the chief towns will be found under "Táshkand," "Bukhára (Khanate of)," and "Khíva (Khanate of)" in Chapter II.

¹ This is evidently the same salt as that described in Chapter II under "Bash Kburd."

² Tables showing the thermometer and barometer readings at Táshkand almost since its first occupation, and at Furt Nukus in the Amu Daria district since the conquest of Khíva, are available from Russian sources, but are too long for reproduction in this work; but it is hoped that the few particulars regarding the climate given on the authority of various travellers in the topographical descriptions of many places in Chapter II will, together with the following sketch, be sufficient for practical purposes.

³ Mention is made under "Syr Daria" in Chapter II, of the average number of days in each year during which that river is frozen over at a considerable number of places.

The climate of the steppes, on the banks of the Syr and Amu and between the Caspian and the Aral, differs chiefly from that of the cultivated Khanates in the extraordinary violence of its winter and autumnal storms; the Ust Yurt plateau¹, notorious for the sufferings of the Russian soldiers who have crossed it, being in such respects the most formidable of these deserts, but on the whole fairly typical of them all.

The climate of these regions is of importance to the Russians, with reference to the land communications between European Russia and their new provinces in Western Turkistán. As regards the passage of the deserts by their troops, winter and spring, owing to supposed advantages² of arriving at their destination at the latter season and to the comparative absence of difficulty in obtaining water, were for long considered the most suitable seasons for undertaking expeditions, even after the terrible calamities which befell the well-equipped winter expedition under General Perovski in 1840. The experience of the Khívan campaign has, however, shown them that spring, though in some way the most genial of the seasons, is the worst one for military operations owing to considerations regarding carriage³. The *burans*, or ice-storms, which are the most formidable feature of the winter climate, also occasionally occur in the early part of spring, and if the march is not at an end before May, the water-supply is exhausted by heat and evaporation, and the climate so intensely dry that men are unable to speak, according to General Markosoff, without previously rolling their tongues about in their mouths for many minutes.

Summer expeditions have been equally disastrous from the tremendous degree of heat that has to be encountered, and upon the whole it is now considered that autumn and early winter are the most favourable seasons for such operations. Many of the worst sand-storms occur in the early part of the former season, but in September the temperature is moderate and *burans* are comparatively unusual before the New Year. The steppes, with the exception of wide tracts of rolling sand, like those of Kaláta and others to the north of Bukhára and of the Russian Amu Daria province, cannot rightly be described as deserts, as during the spring at least, after the winter snow has disappeared, they are covered with excellent grass, and in fact need nothing but water⁴ to turn them into arable land—a process which has proceeded so fast in the neighbourhood of the Syr, that Russian authors are inclined⁵ to deprecate the change in the habits of the nomads, as already affecting the supply of hides to the Russian market. To the south of the Oxus the steppe is in many parts described rather as a vast plain thickly sprinkled with bushes and camel-thorn than as a desert, and between the Atrak and the Caspian, towards the eastern end of Akhál, rain falls so heavily in the month of September that such roads only as traverse comparatively high lines of country are practicable for troops. Snow falls everywhere in the countries described in this work, though less heavily in Khokand than either in Bukhára or in the lower valley of the Syr, which again are not covered so deeply or for so long a period as the Khívan oasis or deserts of the Aral and Caspian. To the south of the Oxus snow falls, though to a more limited extent, and rarely lies

¹ The climate of the Ust Yurt is further referred to in the article describing the district in Chapter II.

² See Chapter III, Section I.

³ See "Camels" under the heading "Animals" in this chapter.

⁴ See "Syr Daria River" in Chapter II.

⁵ See, however, in connection with this subject, page 20 (Revenue and Land Tenure) in this chapter.

FORESTS.

for any time at Merv, while the winter in Akhál is a tolerably mild one, though it is exposed to the cold north winds from which the Khurásán valleys are protected by the Kopet T'ágh, and vines, peaches, and apricots grow there freely.

The spring in Kuláb and some of the states on the Upper Oxus is generally marked by a heavy fall of rain and snow during March, April, and May; this rainy season, which is known as the *shakak* in Badakhshán and Kuláb, being compared by "The Havildar" to the Indian monsoon. In the hill Begships of Bukhára the winter is not generally a severe one in proportion to their elevation above the sea, the main road leading north and south through Karátégín being comparatively rarely closed by snow for any long period; and we learn from M. Oshanin's account of the Bukháran campaign in 1878 that the troops of the Amir were able to penetrate from Karátégín into Darwáz territory, probably as far at least as the villages of Wákhiá, in the month of December 1877, and were only prevented from overrunning the country by the extraordinary cold which characterised that winter all over Turkistán. A snowy winter with hard frost and little wind seldom occurs in the high country occupied by the Kará Kirghiz of Alai and Karátégín, but when this is the case, the result to them in the loss of cattle is very disastrous. The winter in these portions of the Tian-Shan is generally remarkable for strong and continuous gales of cold wind, which have the effect of clearing the hill sides of snow, and thus exposing the pasture on which the nomads¹ contrive to feed their cattle.

FORESTS.

The history of Western Turkistán, like that of the plains of India, has been unfavourable to the preservation of the forests which at one time formed a conspicuous feature of many parts of both countries. In the case of Turkistán, the few trees that survived the invasions of the Mongol hordes, and of the armies of the great conquerors who in succession ruled in Mawar-un-Nahr, have for the most part long since succumbed to the increased dryness of the air, consequent upon the destruction of the forests and diminished area of cultivation. Forests, properly so called, are now only to be found on the slopes of the higher mountains, where sufficient moisture is afforded by the melting of the winter snows.

The scarcity of firewood for fuel and for smelting the various ores, which the Russians are endeavouring to work in several parts of their Turkistán province, as well as for the steamers used on the Syr and Amu rivers and on the Aral, is naturally attracting the serious attention of their Government. The result has been the formation of a department which appears to have done little hitherto beyond attempting a few experimental plantations at Táshkand and instituting a school of gardening at Viernoe.

The Russian peasants and landowners in many parts of their own country have been accustomed to consider the destruction of forests as the first essential of good agriculture, and we find from Schuyler's account of Semiretch that Government have great difficulty in checking the wholesale waste of wood by their colonists; and at Táshkand, where wood for fuel is still somewhat cheaper than the coal produced in the province, the Russian inhabitants burn peach, mulberry, cherry, and apricot trees to an extent² which threatens to put

¹ See "Agriculture and Vegetable Productions" in this chapter.

² Stamm.

an end to a lucrative fruit trade, and has already much diminished the few attractions of the place.

Meyendorff speaks of a few wooded districts on the Amu in the Khanate of Bukhára which belong to the Government of the Khanate and yield a small revenue. These are chiefly near Joichi, Chahárjui, Karki, and Akarzum, but they probably produce nothing larger than brushwood or copse, and the few trees mentioned below as growing in the valley of the river.

In ancient days the elm was well known as a timber tree in Mawar-un-Nahr, as is sufficiently shown by the constant recurrence of its Turkish name, *kara agach*, in the topography of the Khanates. Stumm notices that a few isolated elms of great size are still found near Táshkand and Khojand, and in the Khanate of Khíva these trees are spoken of by MacGahan and other travellers as attaining a great age and adding much to the beauty of the landscape, especially on the bank of the river not yet annexed by the Russians. The wild elm, a stunted tree growing on the rocks on the banks of the Upper Zarafshán, is said by Lehmann to be the progenitor of the planted variety.

The plane and poplar are also noticed by Lehmann as trees commonly planted in the Khanate of Bukhára, and Stumm mentions also the ash, lotus, birdcherry, wild olive, and willow as planted in the gardens of various towns in Russian Turkistán. Meyendorff, speaking of the Khanate of Bukhára, mentions a very large tree with bushy foliage and hard wood known in Persia as *Narba* or *Gujum narba*, which he says is very ornamental in gardens, as also is the Judas tree (*Circis siliquastrum*), the root of which is used as a sternutatory. M. J. Adamoli¹ of Samarkand speaks of several varieties of mulberry all grafted on the Kazzák or wild species. These thrive on soil moistened by irrigation, but not on flooded land or the edges of rice-fields. A tree is valued at from 8 to 20 tangas.

A few particulars about the forests on the hills classed by the Russians as the Zarafshán range are given by Lehmann. Among other trees which he found growing wild in the valleys of this range were the mulberry and walnut, which he believed to have escaped from cultivation; a variety of mespilus or crategus, a large tree with a pleasant yellow fruit called in Turki *dulonae*, with others of the same family; the birch, *Sorbus aucuparia*, *Celtis australis*, a thorny eleagnus, a wild cherry, the tamarisk, and the willow. On the higher hills he notices copses of almond and pistachio, with honeysuckle, barberry, &c., and above these a large extent of juniper forests (*Juniperus excelsa*), some of the stems of which attain a great thickness, and are used in the foundations of houses and for door-sills, under the belief that ants, which, as in other Eastern countries, are very destructive in the plains of Turkistán, will not touch the wood. The rosin from the juniper tree is also an article of commerce. Matthae, speaking of the same mountains, mentions the juniper and the cedar as the most important trees, and says that birches are only to be found near the Iskandar Kul and Pasrut defile. He also speaks of *tarán*, a root used in tanning, and *sumbul* (*vide* "Trade") as among the productions of these forests. The Pencil-cedar is also said by Kostenko to be found near the Iskandar lake.

Portions of the Hisár range are also well covered with forest, especially between Yakobágh and the Yurcha Begship, where Oshanin describes the forest of deciduous trees as extremely dense and exceeding in magnificence any he had seen elsewhere in the mountains of the Turkistán Government.

¹ See "Silk Manufacture."

FORESTS.

On the Tian-Shán, in the latitude of the Sonkul, the plant limit is said by Matthæ to be 10,000 to 11,000 feet, the limit of woods being 5,000 to 8,000 feet. In the upper part of the Nerain valley the vegetation is that of the Kirghiz steppe, compositæ and chenopodiæ prevailing, but on the banks of the river there are bushes, chiefly tamarisk, bipopophæ, rhamnoides, &c.; but trees are rare, almost the only variety being a slender pine (*Picea shrenkiana*) and a scrub juniper. Further up the valley there are, here and there, roses, mountain ash, birch, willow, barberry, ribes, euonymus, honeysuckle, cotton-easter, &c. The archa or juniper, above described, is the most important tree in the Alai mountains, in the defiles of which it forms considerable forests.

Much of the timber used in Samarkand and in the Khanate of Bukhára is floated down the Zarafshán from the Zarafshán and Turkistán ranges; a considerable amount also comes down the Amu, much of it consisting of white poplar from Hisár. The valley of this river also produces the mulberry in large quantities, as well as the *paki* or *shisham*, a low-growing tree which furnishes logs averaging about 6 feet in length, from which the boats in use on the Amu are exclusively built. Lower down on the Amu, Wood mentions dwarf elms, poplars, and willows, and a high jungle grass (*Lasiagrostes splendens*) as plentiful on the Khívan bank, while the northern or Russian bank is generally covered with a low scrub of tamarisk, jidda, and accacia. Forests also exist in the valleys of the Upper Syr and its tributaries, and timber is floated down on rafts, throughout the summer, to the forts on its lower course.

Fuel is scarce not only in the Russian provinces but throughout the plains of Turkistán, and not only are all the dead trees from the cultivated districts sold for this purpose, but various parched-up plants, roots, and bushes are brought in from the neighbouring districts. The tree which furnishes the most valuable fuel is the saxaul, said by Eversman to be a tamarisk,—probably *Tamarix jongania* or a kindred species, but generally styled *Haloxylon ammodendron* by more recent authorities,—which will be further noticed in speaking of the trees, &c., found in the steppes.

The forest productions of the steppes are generally of no value as timber, but, as mentioned above, are of importance as fuel to the inhabitants of the settled tracts, and also to the Russian Government, who depend chiefly on saxaul as a substitute for coal¹ in their steamers on the Aral as well as on the Syr and Amu rivers. This tree is found nearly everywhere in the Kirghiz steppe, either as a low shrub where the soil is extremely dry, or as a small tree under more favourable circumstances attaining a height of from 10 to 15 feet. The wood is hard and twisted, and burns or smoulders slowly like some varieties of coal; near the edge of the Chink it grows almost luxuriously, forming small forests, according to Stumm. As fuel for steamers it costs the Russians, according to Major Wood, 10 shillings a ton at Peroffski, 12 shillings at Kazalinsk, and 25 to 30 shillings on the Amu; its heating power being about half that of Táshkand coal. Dr. Bassiner notices *Atroparis spinosa* as growing thickly in parts of the Ust Yurt and affording valuable fuel.

¹ Both fuel and timber for construction are grave difficulties in the way of the railways which have been projected for the connection of Western Turkistán with European Russia. The existing supply of the former would be altogether insufficient for the purpose, but it is possible that timber for a line from Orenburg and Táshkand might be procured from the forests of Beshkiria and floated down the River Sakmara. The Nikdáefsk district, bordering on the north of the Kirghiz steppes, is said to be rich in pine forests.

Lists of many of the plants found on the Ust Yurt and Kirghiz Steppe are given by Dr. Bassiner, Stumm, and others, one of the best authorities on the former desert, which is in many respects typical of the whole steppe, being Von Helmersen. He divides the Ust Yurt into four regions—the clay, sand, marl, and chalk. The clay covers the greater part of the interior of the steppe, the marl the whole eastern slope, the salt chiefly the shores of Lake Aral, the sand being found in scattered tracts or hills in various parts. In the flora of the clay *Chenopodiaceæ* predominate, and saxaul, salsolas, *Corispermum agriophyllum*, a few *Cruciferae*, alliums, tulips, and *Atropaxis spinosa* are plentiful in places. The sand-hills have a relatively richer flora, *Pterococcus aphyllus* being most abundant, then *Tamarix gallica*, various *Chenopodiaceæ*, and an *Asperula*. In the marl region the soil is neither so hard as the clay nor as loose as the sand, and therefore more favourable to vegetation. In autumn (the date of his visit) there remained besides the foregoing some *Astragalus*, *Caparis-herbacea*, *Zygophyllum macropterum*, *Rosa barberiflora*, *Sesali terrifolium*, madder, a few *Compositæ*, *Cuscutæ*, *Statis suffruticosa*, *Convolvulus suffruticosus*, *Lagochilus acutilobus*. In the sand on the shore of the Aral he found *Clematis orientalis*, *Mulgicolum tartaricum*, *Cynanche acutum*, &c., &c.

Dr. Bassiner's catalogues are approximately the same as the above as regards the Kirghiz steppe. In the neighbourhood of Kungrád he notices *Halimodendron argenticum*, *Glycyrrhiza glabra*, *Tamarix gallica*, *Lycium ruthenicum*, *Elaeagnus angustifolia* (*jidda*), *Cynanchium acutum*, *Clematis orientalis*, salsolas, willows, poplars, and a vast expanse of reeds.

The reeds mentioned above cover large districts on the northern border of the Caspian as well as on the banks of the Lower Syr and Amu rivers, and on the eastern shore of the Sea of Aral. They grow to a height of 15 feet, according to Wood, or even 35 feet, if the information given in Clarke's "Steppe Campaigns" is reliable, and are of great importance to the Kirghiz, who use them as fuel and cattle fodder, and pitch their *kibitki* under their shelter during the winter snows.

AGRICULTURE AND VEGETABLE PRODUCTIONS.

In the fertile lands of the Khanates, especially in that of Bukhára, garden¹ cultivation is on the whole a more remunerative occupation than agriculture, and is pursued with great industry and skill by a large class of the population. Most of the vegetables known in Europe are familiar to the market gardeners of Turkistán, with the exception of the potato, for which much of the soil is particularly well suited, but which has not hitherto² been introduced by the Russians. Dr. Schmidt also notices the rather remarkable fact that cabbages are unknown in the Khívan Khanate, though they are mentioned by Oshanin among the garden produce of Karátegin, and are also said to be grown in Bukhára. The vine³ also forms a very important item in the horticulture of the country, as do also many varieties of stone fruit, such as peaches and apricots,

¹ The Gazetteer of Bukhára, compiled by the undersigned in 1873, contained an article of some length on the modes of cultivation of the various crops raised in the gardens and fields of the Khanate, but it is too long for reproduction here, with due regard to the space required for more important subjects. It was for the most part translated from Lehmann's "Reise in Buchara," and is mentioned here, as the subject may be of interest with reference to the culture of similar soils in India, as may also the fuller and very careful account of the same subject in the English translation of De Khauikoff's Bukhara.—J. M. T.

² Stumm.

³ The fruit is used to some extent in wine-making, and also in the manufacture of vinegar and of a syrup drunk constantly in the summer by the natives, and is also dried and exported as raisins.

of each of which there are three varieties, as well as pomegranates, plums, apples, pears, quinces, cherries, almonds, mulberries, and jidda (*Elæagnus hortensis*). Many of these are dried and exported on a large scale to Russia and other places, there being probably no country in the world where fruit cultivation for commercial purposes is so scientifically carried out as in the oases of Western Turkistán. Cotton and tobacco will be again referred to in the paragraphs dealing with the trade and manufactures of Turkistán. Of the former more than one variety has lately been introduced, which will probably supersede those formerly cultivated, and the latter is being encouraged as a crop by the Russians, with a view to supplying their troops. Poppies are grown extensively in the Khanates, and there is no reason why opium should not be largely manufactured. At present an intoxicating drink only is made from the poppy-heads and sold in every bazar.

All garden produce and most of the more purely field crops are cultivated by irrigation from canals or small streams, though there are a few favoured districts to the south-east of the Caspian where there is sufficient natural moisture, due to the damp winds from the sea, to admit of a certain amount of corn being raised otherwise, and there are also parts of the Khanate of Bukhára where large crops of steppe wheat are raised without irrigation. This is especially the case to the north¹ of the Zarafshán. The care of the canals is generally undertaken by the state, as described in the articles in Chapter II on the Khanates of Khíva and Bukhára. They are generally open channels, protected, wherever possible, from evaporation by rows of poplars or mulberries, the Persian and Afghán systems of Kanáts or Kárizes being apparently little known or practised by the Uzbaks².

The crops, and thence the lands devoted to them, are known as *Bogari* and *Teremai*, spring and autumn, equivalent to *Rabi* and *Kharif* in Urdu—arable land that cannot be irrigated and the crops grown on it being classed as *Lalmi*, or in Persian *Barani*. The crops chiefly grown are wheat, barley, jawár,—generally called jughára,—rice, Indian-corn, and lucerne. Of wheat four kinds are said to be known, two of them identical with the white and red wheat in Europe. It is grown both on irrigated and on rain-lands (*lalmi*) throughout Bukhára and Khíva, and also in the Gurgán valley and at Merv. Kuláb³ also is among the most important of the wheat-growing districts of Western Turkistán. Horses are here exclusively fed upon it, and it is exported largely to Darwáz and other neighbouring countries. "The Havildar" found wheat selling at Kuláb at about 6 maunds the rupee. Schuyler says that there is only one wheat-sowing in the year in Bukhára, but Lehmann, who was probably better informed, mentions two sowings of wheat and barley on irrigated, and one only on *Lalmi* lands, on which a spring crop (*Bogari*) only is raised. *Wheat* is the staple food of the inhabitants in Bukhára, the average crop being 37,898,500 bushels, of which 31,000,000 are grown on the rain-lands. *Barley* is grown in the irrigated lands of Bukhára and Russian Turkistán, to the extent of about 6½ per cent. of the acreage, wheat crops occupying 25 per cent. of the same. It is

¹ Between that river and the Aktágh according to Fedchenko, and also in Shahr-i-Sabs and the Chol district south of Katá Kurghán.

² The only traveller who notices underground channels of this sort is Dr. Radloff (das Mittlere Turanraffhanthal, 1871), who speaks of a row of 8 or 10 wells near Akchap in the Nuráta Tágh district producing an artificial stream watering ten or twelve farms. This may possibly be the remnant of the civilisation of the old Iranian inhabitants. In Akhál also the Turkumáns use *kanáts* to a small extent (*vide* "Kará Káriz" in Chapter II). These also probably date from the Persian occupation of the district.

³ See "Kuláb" in Chapter II.

also grown in the rain-lands, but generally in both cases only¹ where other more profitable crops cannot be raised. In Khíva also it is not a favourite crop, except, according to Dr. Schmidt, among the agricultural Kazzáks and Turkumáns. In Akhál and Merv, as well as in the Gurgán district, it is grown on a larger scale, but probably, as in the Khanates, chiefly for feeding horses, though Burnes says that the Turkumán horse is also in part fed upon jawár², and Abbott speaks very highly of the latter grain for the purpose. The Kará Kirghiz of the Alai and other parts of the Tian-Shán mountains grow barley in the lands surrounding their winter quarters, their valleys generally being too high, except perhaps at the western end of the Alai valley, for the cultivation of wheat.

*Jawár*³, known also as *janghar*, *sorgho*, or *jugheri*, is extensively grown in Central Asia, both in the Khanates and by the Turkumáns. Its stalks are used as forage both for horses and cattle, and its leaves given to sheep. The grain is esteemed as food⁴ for horses from its being less heating than barley, and from its cheapness is much consumed by the poorer classes. Various smaller *millet*s are also grown in the Khanates and in Akhál, and probably elsewhere. A considerable amount of *maize* was found by the Russians in Akhál, but very little of it is grown in Bukhára, where it is chiefly consumed by the Hindus⁵.

Lucerne is everywhere an important crop where water is obtainable, being peculiarly adapted to oases and countries where the available land is limited, from the circumstance that it can be cut at least four times in the year. In Bukhára, at least, it stands for ten or twelve years without re-sowing, after which the roots, which become as thick as a man's arm, are attacked by a worm and have to be ploughed up⁶. It is used in summer as green food for sheep, cattle, and horses, and is dried and stacked in bundles for winter forage. In Akhál it is sown yearly in spring, and from Arski's account of it, it seems likely that his translator should have written "clover" rather than "lucerne." In Bukhára a tanap yields about 1,800 lbs. of lucerne in the first year, but the yield increases yearly up to about the ninth year, when it is about 9,000 lbs. per tanap, or 5 tons an acre.

Rice is grown wherever the water-supply is sufficient, Shahr-i-Sabz being one great centre of its cultivation, and exporting it to Mashad and Khokand.

Oats, according to Schuyler, are not grown at all, but Lehmann mentions them in what is now the Russian Kohistán district.

Grass.—The spring grasses of the steppes afford everywhere splendid pasture for the cattle of the nomads, which have at other seasons to be driven to the beds of the steppe lakes and rivers. In the Alai and other upland valleys of the Tian-Shán and Karátégín, the grass, the heavy growth of which forms a distinguishing feature of these localities, is cut and stacked by the Kará Kirghiz for use in snowy winters (see "Animals," page 42).

Madder grows wild, and is cultivated in the gardens of Bukhára and Russian Turkistán.

The Khívans grow *oil-seeds* in rather large quantities, the most important being *kunshut*, said to be sesame and *indau* (a small round seed like millet),

¹ Lehmann.

² See note to "Gawár."

³ This grain is often confused with maize in works translated from Russian.

⁴ Conolly in two places speaks of the jawár in Khíva and in the Turkumán country as being superior as a food for horses to barley, 10 pounds of the former being at least equal to 12 of the latter. It is mentioned as commonly growing to 10 and 12 feet in height in the Tekke oases, and is probably superior to that ordinarily seen in India.

⁵ Lehmann.

⁶ Lehmann and Schuyler.

THE ANIMALS OF WESTERN TURKISTÁN.

which is said to be a suitable oil for machinery, &c. Flax and hemp are also grown, chiefly as oil-seeds, in Khíva and Bukhára, the only variety of the latter noticed as producing a good fibre being a Bukháran hemp called *kendir*¹. Several dye-stuffs, drugs, and similar substances are mentioned under "Manufactures" as used in colouring leather and cloth and for other purposes, of which the following may be classed as among the vegetable products of the country:—

Buzganj, a black dye, made from the gall of the pistachio tree, found in many of the hill Begships of Bukhára, and also said to be met with in the Kopet Tágh.

Sumbul, a sweet-smelling gum, said by Fedchenko to be *Euryangium sumbul*. This is largely exported from the hill Begships to the east of Bukhára (see "Maghián" and other places in Chapter II).

Isparak (*Delphinium sulphureum*), a yellow dye made from a larkspur found nearly everywhere upon the steppes. *Rubia tinctorum* and *Carthamus tinctorius*, (bastard saffron) are also exported from Khíva². In addition to these, a list of similar substances will be found in Mr. Schuyler's work.

THE ANIMALS OF WESTERN TURKISTÁN.

A tolerably correct list of the animals of Western Turkistán and of the places where they are to be met with might be extracted from the authors consulted in compiling this work, the more so that the latter include a large number of distinguished naturalists, but neither time nor space has been available to do justice to the subject. It is necessary, however, to mention such of the domestic animals as are of importance with regard to the military and commercial resources of the country, and from this point of view the camels and the horses should first be described.

Of *camels* there are two chief varieties in Western Turkistán, the two-humped or Bactrian and the one-humped or dromedary, and between these there is a cross mentioned by Abbott and Frazer which has also two humps. The accounts given by Russian travellers rarely or never discriminate between the camel and the dromedary, but, as a rule, the two-humped camel is the one bred by the Kazzáks to the north of the Oxus. Some of these are magnificent animals, and they are much valued for their power of resisting the extremities of heat and cold met with in the desert, but on the whole the Turkumán³ camel (by which the dromedary is generally meant) is found superior in staying powers. There is, however, a variety of the Bactrian camel bred by the Kará Kirghiz which generally stands lower than the Kazzák camel, and is enormously strong and well suited to hill work. These were seen by Captain John Wood on the Pámír, who heard that they were also used in Roshán, Shighnán, and Darwáz.

The *cross-bred camel* is mentioned by Frazer and Abbott, both of whom say that they have two humps and are stronger than either of the pure breeds. Frazer describes them as unusually docile and strong, of large size, but low in proportion to their bulk, and with heavier coats than the others.

¹ Said to produce a longer and better fibre than the Russian hemp, in the Moscow Exhibition Report for 1872 (see "Manufactures," page 79).

² Schmidt.

³ It is not quite clear whether the Mangishlak camels, bred probably by the Turkumáns in that district, are Bactrians or dromedaries; on the whole, however, it is probable that they are of the former variety, as they were found very inferior in the Khívan and Turkumán campaigns, to those stolen by the Russians from the Khívan and other southern Turkumáns.

He seems to think that this cross is prolific, but understood that they were not allowed to breed with each other, as the offspring of further crosses become vicious and dangerous. Oshanin mentions that this cross bred camel, which he says is known as the *koshmak*, is unknown among the Kará Kirghiz of the Alai and Karátégín, who possess the two-humped camel only.

The *dromedary* bred by the Turkumáns is stronger¹ than the camel (dromedary) of India, and a remarkably large and handsome variety, called *nar* and bred at Andkhui and Khíva, is said by Vambéry to be specially prized in the Khanates. Male camels are said by Burnes, referring to the country between Merv and the Oxus, to be preferred to female. The Russian army succeeded in killing a very large proportion of the camels used by them in their Khívan campaign, and the carrying resources of their Asiatic provinces are still suffering from the want of care and skill shown in their management. Of late, however, it has occurred to them, as it has to other people, that the subject is one worthy of attention, and that a camel will not exist, as traditionally supposed, without water, and cannot be kept in good working order unless properly fed, and, if possible, allowed time for picking² up his food in the way he is accustomed to. Grazing is said to be less important in the case of camels regularly used in the caravan trade which are fed liberally either on oilcake³ (between Herat and Khíva) or on grain, or in some cases on balls of flour⁴ of the size of a man's hand. Markosoff attributes the difficulties of the Russians with their camels to their having too often chosen the spring⁵ for their campaigns, the inducement to march at this season having generally been the better supply of grass and water, and of growing corn for forage. On the other hand, the dried clover and stacked corn found in autumn are held by him in some measure to counterbalance these advantages, both as regards men and animals. In spring, Kuropatkin says that camels (apparently of both sexes) are delicate while they are changing their coats; and Markosoff says that the line of march is delayed by the weakness of the female camels, who drop their young at that season, and by the young ones born on the road. A fair load for a camel in spring is, according to the latter, not more than from 180 to 196 lbs., but in autumn from 360 to 432 lbs. Potto⁶ says that the utmost a camel should carry is 700 lbs., but that this must be reduced in spring, but may be increased at other seasons to 800 lbs., or even 880 lbs. if pace is no object. These latter loads he says are commonly carried by the camels of the traders in caravans. Abbott says that the Turkumán dromedary can carry as much as 600 lbs., under favourable circumstances, for 30 miles a day. This, like Potto's higher estimates, must be held to refer to camels accustomed to caravan work, and not to the class of animals that could be pressed or hired from the nomads for military purposes. Schuyler asserts that the ordinary camel load on the roads leading through Táshkand is 576 lbs. Camels were used, according to Dr. Schmidt, to drag sledges loaded with soldiers on the march to Khíva, and they are also used on the Orenburg-Táshkand line as draught animals for the *troitkas* and tarantasses of travellers and for carts, the load in this case being 1,800 to 2,100 lbs.⁷

¹ Abbott.

² Grazing is especially necessary for camels during the spring (Markosoff).

³ Abbott.

⁴ Frazer and Markosoff.

⁵ For a further notice of this subject see the article headed "Climate" in this chapter.

⁶ An older authority.

⁷ It is presumed that this means "per cart," the carts being probably the ordinary *erábas*. A pair of camels are harnessed to each *tarantass* by MacGahan's account.

Burnes gives some ingenious methods of judging distances on the line of march by the time taken by a string of camels to traverse its own length. As regards pace, he once found that his caravan did $2\frac{1}{2}$ miles in the hour between Merv and the Oxus, but that the ordinary pace was $2\frac{1}{2}$ miles, which he notes was 140 yards per hour more than Volney's estimate of the pace of camels in Syria and Egypt.

The horses used in Bukhára and Russian Turkistán are the Kazzák, the Karabair¹, and Argomak, the Khokandi and the Turkumán, the last of which is either a more or less cross-bred animal from the western or southern parts of Bukhára, or in some cases a purely bred Turkumán from the further bank of the Oxus. In Khíva most of the horses are either of the Kazzák breed or are classed as Turkumáns. Ponies are extensively used as pack animals and will be described separately.

The Argomak is often called a Turkumán horse in Bukhára, and probably derives such blood as he possesses from that strain. Those most valued are very tall horses, standing sometimes as high as 16 and even 17 hands, and are sent as presents between great personages. He is said to be a showy animal, often fast for short distances, but of slight build and deficient in endurance. Thirty-five years ago the price of the Argomak horses at Bukhára was from 20 to 400 tillas, but was as high as 800 roubles for the best class of horses in 1870, and five years later Schuyler says that they ranged from 30 roubles for a very inferior horse up to very high prices.

The Kazzák, or as it is often called the Kirghiz horse, is a small, rough-coated, half-wild animal bred by the Kazzáks, described as very hardy, and, according to Schuyler, very like the small horses ridden by the Russian Cossacks. Their powers of endurance are shown by the length of the races described by Levschine and Schuyler.

The Karabair, already referred to above, is said by Schuyler to be a cross between the Kazzák or Kirghiz horse and the Argomak, and appears to be a more serviceable animal than the latter.

The Khokandi horse is a powerful animal, said to be a cross between the Kazzák and one or other of the two other breeds above described. He is extensively used as a pack animal and also as a cart horse, and is bred in Samarkand and in the country to the east of it, as well as in Farghána.

The Turkumán horses rank far above any of the other breeds in Central Asia, and probably fully deserve their reputation. Their excellence is attributed by Frazer to the distribution among the tribes by Timúr of 4,200 selected mares imported from Arabia, and to a further cross of the same strain from 800 mares of the same race given by Shah Abbas to the Tekke. But in addition to their pedigree, the peculiar staying qualities of the breed must be also to a great extent ascribed to the great care bestowed upon them by the owners, to the excellence of their feed, and to a careful course of well-regulated training to which the stallions are yearly subjected. This begins in the spring, when the horses are fed upon the young grasses of the steppe and the hay made of the first cuttings of the clover and *jawár* crop. This summering often lasts until July, after which time the tribes are occupied with their crops and do not work their horses. After this they are gradually put upon

¹ The Karabair is said by Ujfalvy to be essentially the horse of Khokand, and the Argomak that of Bukhára. The name Karabair is also applied by the Russians to a cross-bred horse, said to be of considerable size and to possess all the qualities of the smaller Kazzák horse, and bred by them at studs recently organised in the steppe of the Turgai province.

hard food, and eventually trained to a very high degree of perfection for the autumn raids. The Tekke horses are generally considered by Russian and other recent authorities to be the best specimens of the breed, but Abbott, who describes horses well, was decidedly more impressed by those raised by the Yomads, which he found superior to the Tekke animals in exactly the points in which modern authorities think the Tekke relatively inferior to the Arab, and even to English thoroughbreds, *vis.*, in depth below the knee and in the shape of their carcass, which in Tekke horses is often insufficiently ribbed up. The Turkumán horses will no doubt prove a valuable addition to the Russian military studs, but it is doubtful whether, as they are at present, they would display the same form in other hands and in another country as that for which they are at present so famous. This experiment was tried by the Cossacks in 1879, who exchange their own ponies, accustomed to take care of themselves, for the carefully nurtured Akhál Tekke horses which they were able to loot, but found them practically useless for their work, under the new conditions to which they were subjected. The practical cessation of Tekke raiding which has already resulted from the Russian advance into Akhál, and which the future measures taken by that Government may render total, may at first throw many horses upon the market, for, except possibly as irregular¹ cavalry, the occupation of the Tekkes as horsemen will be gone, and on this account it would be of interest to know approximately the number of their horses. Like most other Turko-Tatar people, they considerit undignified to ride mares. Most of the *charwa* (agricultural) Turkumáns possess riding horses, and a rich Turkumán is said sometimes to own several hundreds. It would not therefore be an excessive estimate to compute the number of animals available for sale at one or more per tent or family². At present the Tekke horses, if sold at all, fetch very high prices, according to the accounts given by Russian travellers, though Colonel Baker was told by a horse-dealer in Khurásán that he could procure him 1,000 in ten days and 1,500 in three months, all fit for cavalry purposes, at £20 a head. The price may, as above mentioned, probably fall, but it is improbable that the quality of the breed will be long maintained under the new conditions of life to which the Tekke are being introduced.

Ponies are of great importance in Western Turkistán, being extensively used as pack animals in Khokand and Eastern Bukhára. Six thousand of them³ accompanied Lomakin's expedition in 1879 to Akhál, and they are also bred extensively by the Tekke, who use them as carriage for the loot obtained on their raiding⁴ expeditions. Frazer speaks of the Turkumán *yabus* and large ponies as quite equal in their own way to the horses, and as much ridden by the poorer members of the tribe on account of their cheapness. Both Wood and "The Mirza" mention the excellence of the hill ponies of Akhál, and each of the hill Begships to the east of Bukhára possess a breed of its own which has often more than a local reputation.

Donkeys are used very generally among the Uzbaks for riding purposes, and by the country people in the Khanates for bringing their produce to market.

¹ See "Turkumán" in Chapter III.

² An estimate of the numbers of the several clans of the race will be found in Chapter III.

³ Classed, however, as pack horses by Schmidt.

⁴ The Tekke seem to use their ponies much as cover hacks are used in other countries, riding them as far as the Persian frontier, where they are left under a guard, and using them again on their return to relieve their horses from the plunder they have obtained. The Tekke horses follow their masters untied when the latter are upon their ponies (Petroosevitch).

They are especially plentiful in Bukhára and in the Russian district of Kohistán, and are said to be as common as ponies and horses in Táshkand¹, but to be rather rare² in Farghána. They are generally grey or white, and, according to Schuyler, of small size, though up to great weight, but in Bukhára they are, according to other authorities, met with of great size, the white ones being specially admired and exported to Bagdad, Persia, and other distant countries by the Hajis. In Darwáz, donkeys are extremely numerous, every house, by the Havildar's account, owning several of them. The whole of the considerable trade between this country and Kuláb and Karátegin is carried by them. In Karátegin, Oshanin says that they are little used by the natives, the carrying trade of the country being apparently in the hands of pedlars from Darwáz and Farghána, but they are bred for export to other Begships. The Bukháran market is supplied by breeders who have large herds in the northern parts of the Khanate. Donkeys are not mentioned by authors treating of the countries south of the Oxus, but there can be little doubt of their being found there; where the breed may be related to the wild ones³ which wander in great herds over the Turkumán desert. The price of donkeys at Bukhára in 1870 was from 6 to 60 roubles, according to Kostenko.

Mules are mentioned in Lumley's trade reports to be much used in Khand, but this does not appear to be the case at Bukhára, and they are not referred to by the authors quoted in this work as used elsewhere.

Sheep form an important element in the riches of Western Turkistán. They are comparatively rare in the most cultivated districts, the number, for instance, in the Zarafshán district being little more than 136,000. Of the number in other parts of Russian Turkistán we know nothing, with the exception of those in the Kuráma district, which, though very thickly peopled, is partly inhabited by seminomads, and where, Schuyler says, the number of sheep is much in excess of the official estimate of 700,000. Both the Kazzáks and the Kirghiz are also sheep breeders on a large scale, as are also the Kungrád Uzbaks and the Arabs in the Khanate of Bukhára, and the people of Shahr-i-Sabz and of the Bukháran Begships in the valleys of the Surkhán, Surkháb, and other tributaries of the Upper Oxus, some of whom even export sheep to Balkh⁴ and other comparatively distant places. Bukhára itself has a great annual sheep fair, all the sheep at which are said by Khanikoff to resemble the Kirghiz (Kazzák?) breeds. The latter are all *dumbas*, and are described by Levschine as a hardy variety, with a Roman nose, long upper lip, drooping ears, tails weighing from 20 to 30 lbs., and so strong that children of from 10 to 12 years old ride upon them for amusement. Their weight varies from 140 to 180 lbs., and they are extremely prolific, the ewes generally producing two lambs at a time. The price of these sheep in Bukhára was from

¹ Terentieff speaks of 20,500 donkeys in the Syr Daria Government in 1874, exclusive of those in Semiretch.

² Ujfalvy, on the contrary, says there is a very fine breed there.

³ Abbott says the breed of wild asses is smaller here than in other countries where they are met with, and also less wild.

⁴ This statement, which is taken from a paper in the *Turkistan Gazette*, is open to doubt, as we learn from Mayef's account of his visit to Southern Bukhára in 1881 that 500,000 sheep yearly cross the Oxus from the southern side of the river at the Khushka Guzár (Shor-Tupa) ferry and 400,000 at Kilaf, and are bought on the spot by Bukháran merchants. Sheep are also taken by merchants trading with Darwáz in exchange for their goods, and are driven to Kuláb and the towns on the road to Bukhára, where, "The Havildar" says, they are sold at a great profit.

2·85 roubles to about four times that sum¹ in 1870. Another breed in Bukhára is the small sheep of the Karákul district, which is famous² for its grey and black curly fleece (called Astrakhán in the trade). The Khívan sheep are also said by Abbott to be *dumbas*, as are also those to the south of Bukhára bred by the Turkumáns. All the tribes of this race possess sheep to a certain extent, and vast flocks of them were noticed by Burnes near Merv. These are, however, said by Petroosevitch to have been lately almost annihilated by disease, and the only Turkumán tribe in that direction breeding sheep on a large scale are the Sariks on the Murgháb, whose wealth in this respect, notwithstanding a recent raid³ made by the Persians, in which they lost 100,000 of these animals, is said still to be very great and to be on the increase.

Horned Cattle are found in large numbers among the nomad Kirghiz, and 53,000 head are mentioned by Schuyler in the Kuráma district near Táshkand, and 60,698 by Ujfalvy, from Russian returns quoting in the Government of Zaráfshán, as well as herds of small hill cattle⁴ by other authors in some of the eastern Begships of Bukhára, but as regards the numbers of them in the Turkumán country and in Khíva we have very little information. At Táshkand they were selling at an average of 15 roubles a head in 1875, and at Bukhára a few⁵ years before at from 8 to 40 roubles; but Khanikoff says that little attention is paid to their breeding, their flesh being less popular than mutton, and the milk and butter sold in the bazars of inferior quality. They are used in agriculture in the Khanates, as are also buffaloes, but these are not numerous in Bukhára, being chiefly confined to the Samarkand district. Cattle are raised in considerable numbers by the Kará Kalpáks in the Amu Daria district, but not, by Schmidt's account, to the same extent as sheep. Among the Turkumáns, cattle are comparatively rarely mentioned, and do not seem to form any large proportion of their wealth. They are incidentally noticed as forming part of the *loot* taken from the Yomads after the Khívan war. Schuyler also talks⁶ of them as found in the Tekke settlements in the earlier reconnaissances into the Tekke country, and Frazer gives more circumstantial evidence on the subject in a passage describing the lowing of cattle at night as a feature of the Goklan enclosures. Recent Russian writers also mention large herds in the possession of the Yomads of the Atrak and Gurgán, but, among the Tekke, it seems likely, from the absence of any information on the subject, that they are only found in small numbers, in no way approaching to those of their sheep and camels.

The Yak is extensively used as a beast of burden in the Pámír, and generally among the Kará Kirghiz. Oshanin says that the Kará Kirghiz of Karátegin do not keep these animals, and

The Yak.

¹ These prices sound enormous, but may have been affected by the famine in that year. An average sheep cost only 3 roubles in Táshkand, where high prices are complained of, and they were selling at Bukhára at from 2 to 3 shillings each at the date of Khanikoff's visit.

² See "Karákul District:" in Chapter II.

³ See the description of the Sariks under "Turkumán" in Chapter III.

⁴ These form the most important part of the possessions of the Kará Kirghiz of the Alai and Karátegin, and appear to be almost as hardy as the yaka. Fodder, as mentioned under "Agriculture," page 36, is stored for them to some extent for use in snowy winters, but all that they require, according to Oshanin, to ensure their remaining in fair condition, is a windy season, which prevents the snow from accumulating on the more exposed sides of the hills round their winter quarters.

⁵ In 1879, a famine year.

⁶ He also mentions the "domestic pig" as running about the Tekke *kibittas* in Akhál! with the cocks and hens, &c., so he may have been misinformed also about the cattle by his friends at Táshkand.

WEIGHTS AND MEASURES.

that he did not find them in use to the west of Daraut Kurghán at the lower (western) end of the Alai plateau.

WEIGHTS AND MEASURES.

The weights used in Western Turkistán vary widely in different districts and governments, and the Russian merchants are doing their utmost to direct the attention of their Government to the importance of improving the system. Hitherto comparatively little has been done in this direction, though they have been more successful in their endeavours to introduce Russian coinage into the native states. It is probable that Schuyler exaggerates the difficulty of this subject by mentioning as of equal importance eight or nine local values of the *batman*, a weight that has been known to the Russian merchants since the early days of their trade with Turkistán, and which, where used in statistics bearing on this subject, is believed to be always the Bukháran¹ *batman* described below.

The *batman* and *charik* among the native weights, and the Russian poud and pound, are those which are most frequently referred to in this work; but as others are also occasionally mentioned, it may be as well to give here the chief Bukháran and Russian weights and their English equivalents:—

Russian.		English.	Remarks.
96 Zulozniks .	1 Pound . .	·9 Pound Av. .	Used in Russia alike for gold and goods. The Russian poud is the weight most frequently used in the Central Asian trade.
40 Pounds . .	1 Poud . .	36·2 Pounds Av.	

The Bukháran weights as given by Meyendorff are—

Bukharan.	Russian.	English.	Remarks.
107 Miskals .	1 Nimcha . .	1 Pound 24 Zul.	The miskal is chiefly used in Bukhára and Samarkand (Schuyler).
4 Nimchas .	1 Charik . .	5 Pounds . .	
8 Chariks .	1 Sír . .	1 Pound . .	The charik seems nearly always to be $\frac{1}{4}$ of a <i>batman</i> , whatever the value of the latter.
8 Sírs . .	1 Batman . .	8 Pouds . .	

¹ This is certainly the case in all trade tables dated before the formation of the Turkistán province, when the Russian trade was almost entirely confined to Bukhára; and as the trade in the *batmans* now in force is constantly compared by the best authorities with that in terms of the *batmans* of those days, it is reasonable to suppose that these are identical. Schuyler speaks of a Tashkand *batman* nearly a third heavier than that of Bukhára, but it seems improbable that this should be otherwise than a local weight, or more applicable to the external trade of the country than those of six or seven other towns given in the same category.

WESTERN TURKISTÁN.

The weights given by Khanikoff differ slightly from the above, principally in the smaller sub-divisions of the *sír*. They are as follows:—

- 5 Miskal = 1 Sang.
 4 Sangs = 1 Nimcha.
 4 Nimchas = 1 Charik.
 16 Chariks = 1 *Sír* = 1 Poud (Russian).
 4 *Sírs* = 1 Batman = 7 Pouds 32 Zul.—48 Zul.

Schuyler speaks of a number of batmans, such as those of Tásbkand = 374 lbs., Khojand = 432 lbs., Uratapa = 576 lbs., Bukhára, Samarkand, and Jizikh = 288 lbs., Zamin = 144 lbs., and Khíva² = 142 lbs.; the last (*vide* the note to "Chariks" in the above table) are batmans of 64 small chariks, the latter being practically everywhere the standard of weight. Another weight, called a charik, is used in Farghána instead of the batman, and is said to weigh 162 to 180 lbs. To these varieties of the batman may be added as of some possible interest the Tekke batman, said by Petroosevitch to be equal to 41 (Russian?) pounds = 36.9 lbs. av., or about one poud (Russian). Many authors are of opinion that no such thing as a dry or liquid measure exists in Turkistán, but in the eastern Begships at least this is not the case, as M. Oshanin (translated by Michel) gives the following primitive grain measures as in use in Kará-egin:—

- 3 Tubetika (or caps worn under the Kirghiz hat) = 1 Chashka (*Anglicé* cup).
 15 Chashkas³ = 1 Batman.

Schuyler believes, probably rightly, that the batman was at one time a grain measure, and charik (*vide* the note to the word "chashka" in Oshanin's table) is probably similarly derived. Distances and other lineal measures in this work are sometimes given in Russian or native terms. The English equivalents are as follows:—

	Russian.	English.
	1 Inch	1 Inch.
12 Inches	1 Foot	1 Foot.
16 Vershoks	1 Archine	28 Inches.
3 Archines	1 Sajene	7 Feet.
500 Sajenes	1 Verst	3,500 Feet, or .663 mile.
2,400 Square Sajenes	1 Desiatina	432 Poles.

The lineal measures of Western Turkistán are the *kar* or *kari*, used in measuring cotton fabrics, and equal, according to Meyendorff, to 3.21 metres (9.78 English feet) at Bukhára, or twice the length of the extended arms (about 12 feet) at Tásbkand (Schuyler); the *alshin*, identical with the Russian archine; the *gaz*, nearly 1½ archines (42 inches). Schuyler says that this is equal to 7

¹ There are two chariks, one of about 9 lbs. and one of about 4½ lbs.

² Schmidt says that the Khívans have very generally adopted the Russian weights and measures, and also use the *schety*, or calculating board, which is employed by nearly all classes in Russia to supplement their arithmetic.

³ Chashka, which Oshanin translates "cup," is also in use as a weight in Khokand, where Schuyler says that 16 chaksas (*sic*) = 1 batman. It seems probable that Oshanin should also have said 16, which would make a chashka equal to 4 Bukháran chariks.

fists, each thumb being held up; and that there is another gaz of 7 fists, in which only one thumb is elevated, and equal to 27 inches.

This measure was found by Khanikoff in Bukhára to equal 8 versts 477 sajenes, or 5·9 English miles. It varies more or less in different parts of the country, and even according to the difficulties of the road, the longest recognised farsakh being that of the Tekke of Akhál, which is the same as that of their neighbours the Kurds, and is about $7\frac{1}{4}$ English miles. (Petroosevitch.)

CURRENCY.

The Russian currency has been introduced into all their Central Asiatic provinces, but the old native coins are also in circulation and are accepted generally in the treasuries in payment of taxes, war indemnities, and similar claims, though they are usually retained there for re-coinage. Russian notes and silver are also familiar and even popular in the large towns of the independent states, the rouble being called *som* by the natives, and the notes *kághaz akcha*, and great complaints are made by the European merchants engaged in the Turkistán trade that they have not before this been recognised as the sole currency of the Khanates, and the produce of the native mints finally suppressed. The inconvenience arising from this mixed system and from the uncertain value of the smaller native coins is very great, but the measure proposed by the mercantile classes cannot be adopted, as long as any remains of titular sovereignty is left to the rulers of Bukhára and Khíva, the right to striking their own coins being an essential attribute of Eastern monarchs. The Russian coinage, in addition to a large circulation of very "hard run" notes representing very small sums, consists of the silver rouble divided into 100 copecks, and worth, when silver is at 5 shillings an ounce, 3s. $1\frac{1}{4}$ d. of English money, 6 roubles 40 copecks being then equal to £1 sterling. The gold coin of Bukhára, Khíva, and Khokand (the latter of which, being now a Russian province, no longer possesses a mint) is the *tilla*.

In Bukhára the *tilla* is said by Meyendorff to weigh 1 miskal¹, equal to 1·12 Russian zulotniks, but is described by Schuyler, according to an analysis² of the Russian mining department, as a coin containing 1 zulotnik $5\frac{1}{2}$ dolia (1·55 zul.) of pure gold.

The *Khokand tilla*, according to Schuyler, contains $77\frac{1}{2}$ dolia (·809 zul.) of pure gold.

The *Khívan tillas*, according to Schmidt, are two in number, a small and a great. The value of these gold coins varies now according to the rate of exchange, but, by Dr. Schmidt's account, gold used, in Khíva at least, to be the standard.

The *Bukháran tilla* was worth 16 francs in 1826 (Meyendorff), 4 roubles in 1868-69 (Radloff), and 3·75 roubles in 1870 (Kostenko).

The *Khokand tilla* by its value in *tanga* (the silver coin of the country), as given by Schuyler, is worth about $\frac{7}{8}$ of the Bukháran *tilla*.

The *Khívan tillas* are classed as large and small, the former worth by the above calculation about $\frac{6}{7}$ of a Bukháran *tilla*, and the latter about half of the same. Dr. Schmidt says that they had become rare in 1875, and were worth about 1·80 roubles for the small and 3·60 for the large, or 2 and 4 paper roubles respectively.

¹ See the above tables.

² This analysis he allows to be inaccurate in other respects, and may be so as to this coin.

The *silver coin* in use is everywhere known as the *tanga* or *kokan*¹. Of these at least two varieties are mentioned by Schuyler, but by the value he assigns to the coin at Táschkand, it is clear that the one most in use is identical with that of Bukhára, which passes at Táschkand for 20 copecks. Schuyler asserts that this value was incorrectly put upon them by the Russian administration in 1869, and that their real value² is about 16½ copecks.

The *copper coins* are known as *pul* or *choka*. Schuyler's estimate of these is 60 to a *tanga* in Táschkand, which is the same as that given in Schmidt's work as the rate of exchange at Khíva. In Bukhára the rate is generally 44 to a *tanga*, or 44 to 64³ according to Schuyler. The relative value of the Bukhárán coins, which are those most often met with, are—

44 Pul = 1 Tanga.
21 Tanga = 1 Tilla.

TRADE AND TRADE ROUTES WITH RUSSIA⁴.

The exaggerated estimate formed by Peter the Great of the value of the trade of Western Turkistán and of the trade routes by which it is traversed resulted in the despatch from Russia during his reign of various expeditions, both military and diplomatic, having for their object the advancement of the commercial interests of the Empire in Bukhára and Khíva. His views in these respects, as well as the more ambitious schemes by which he was actuated, have been adopted by many of his successors, and the important part played by the Uzbek Khanates, in the more recent development of the Russian Empire in the East, may be attributed in a great measure to the desire of its rulers to obtain a monopoly of their trade. Some notice, therefore, of this trade, both as regards its history and its present condition, is essential to the right understanding of the connection of Russia with these countries; but the subject is rendered a difficult one to treat, owing to the unreliable character of the figures and statistics published under the authority of the Russian Government, and to the fact that a great part of those supplied by private individuals to newspapers and periodicals are intended to prove particular theories in the promulgation of which their authors are interested.

The country annexed by Russia, and possibly other parts of Western Turkistán, are rich in minerals, and possess what may eventually prove a sufficient supply of coal⁵ for the purposes of the steam navigation of the Oxus and Jaxartes, but hitherto the capital necessary for the prosecution of these industries and the integrity and enterprise required for their management and supervision have not been forthcoming, and the protective duties levied on the Russian frontier and to some extent extended, owing to their influence over Bukhára, up to the line of the River Oxus, tend to diminish the through trade,

¹ This term, which Schuyler says is Tanga-i-Khokand, or simply Khokand, is, he mentions, only used in Táschkand and the old Khanate of Khokand, but all Radloff's statistics about trade at Kata Kurghán are given in tillas and kokans.

² Nearly 18 copecks according to Kostenko's estimate of the value of the tillas, and over 19 copecks by Radloff's.

³ This last figure approximates to Meyendorff's "55 Pul en Cuivre Jaune = 1 Tanga."

⁴ This article on the trade of Western Turkistán is inserted with some diffidence, as it has been prepared without any of the special knowledge of such statistics required to do justice to the subject. It has, however, been determined to send it to press, as the figures it contains may be of value to future compilers, who may be better qualified to make use of them, and because a general review of the trade of the country is of service in showing its resources and the general direction and character of its principal routes.

⁵ See "Mineral Productions" in this chapter.

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of which Bukhára would otherwise be an important depôt, and such trade as exists in the annexed provinces is limited to the exchange of the inferior manufactures of Russia for such raw material as is produced in the Khanates, and it is doubtful whether the population is sufficiently numerous or their requirements sufficiently large to allow of the development of this commerce to any very great extent. It will be seen from the section of this chapter describing the native *manufactures* that these, owing to their durable character, are still able to compete with the same classes of goods manufactured in Russia, and in some instances it is even said that the cotton manufactures of Bukhára are exported to Siberia and other Russian provinces to the east of the Volga. The balance of trade is shown, by such statistics as are available, to be so much against Russia that the merchant of the Khanates must receive at least a third of his payment in cash in his dealings with Russian merchants. The English goods which before the development of the protective measures of Russia used to reach Bukhára, and even Khíva and Khokand, in considerable quantities, and which, if trade were allowed to take its natural course, would drive the Russian manufactures out of the market, had to be paid for almost entirely in cash, as there is no corresponding demand in British India and Afghánistán for the products of Turkistán. This, owing to the limited coining capacity of the mints of the Khanates, counterbalanced the supply of specie from Russia, and, until recent times at least, kept the latter at a premium in Central Asia. This was and probably still is a great source of gain to the Russian merchants, as the silver rouble passes in the Bukhára bazars at a rate much above its home value, with a corresponding advantage to the Russian purchaser of cotton or other raw materials in the Khanates. Russia has in this way an advantage over all other countries trading with Turkistán, independently of her protective restrictions, in that she is able to utilise the raw produce of the Khanates, which they cannot do. The present state of the trade between Russia and Turkistán is in most respects the converse of what existed at the beginning of the commercial intercourse between the countries. There was then no demand in Russia for the raw produce of the Khanates, and the flow of specie was from Turkistán to Russia. This apparent abundance of the precious metals, which excited the cupidity of Peter the Great and his immediate successors, and was by them supposed to indicate the existence of inexhaustible gold mines in several parts of the Khanates, is attributed by recent authorities to the treasures amassed by various Central Asian conquerors during the mediæval history of Mawar-un-Nahr.

Previous to the year 1868, when the Orenburg-Siberian customs lines were abolished, tolerably accurate statistics were collected from which the value of the Russian trade with Central Asia may be estimated, and it is advisable to give here a few figures regarding this trade, of which, until lately, Bukhára was the chief centre.

The conditions of the trade previous to 1860 will first be considered. The value of the goods exported from Russia beyond the above-mentioned customs line was—

	Roubles.	£
In 1835	1,850,000	(277,500)
" 1845	2,000,000	(300,000)
" 1855	2,580,000	(387,000)
" 1860	4,900,000	(735,000)

From two-thirds to three-fourths of the whole went to the Kirghiz steppe, half the remainder to Bukhára, and the other half to Khíva and Khokand, but

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towards the end of this period the two last-named states being in hostile relation with Russia, a larger proportion must be set down to Bukhára. In 1860 more than half the value, *viz.*, £400,000, of the imports from Russia into Central Asia consisted of cotton stuffs, of which £123,900 was sent to Bukhára alone. Among other items, the most important of those that reached the Bukhára market were—

	£		£
Cloth	34,500	Loaf Sugar	13,500
Iron	10,500	Leather	5,500
Dye-stuffs	9,750	Copper	8,700

Leather (*yufta*) to the amount of over £60,000, and hardware £30,000, also left Russia in 1860, much of it being for the Kirghiz steppe. During the whole of this period—1835-60—there was very little change in the proportion of each article to the whole.

During the same years the value of goods imported into Russia from Central Asia was—

	Roubles.	£
In 1835	2,400,000	(360,000)
„ 1845	2,520,000	(378,000)
„ 1855	4,179,000	(626,000)
„ 1860	8,000,000	(1,200,000)

From the above it will be seen that between 1835 and 1860 the export trade of Turkistán, already in excess of the import, increased 333 per cent., while the imports from Russia only increased 260 per cent.

The Orenburg-Siberian customs lines which were abandoned¹, as already mentioned, in 1868, were of great value as regards the collection of trade statistics; and as their place in this respect has not been filled by any other Government institution, the following statement of the exports from and imports into Turkistán from 1862 to 1868, taken from the *Moscow Gazette* of 1868, is not without interest, as showing the steady expansion of this trade:—

	Exports. Roubles.	Imports. £
1862	3,201,000	3,274,000
1863	4,378,200	3,047,000
1864	7,699,700	4,740,201
1865	P	P
1866	5,055,700	5,619,700
1867	8,503,753	10,275,288

On a cursory glance at these figures it might at first be supposed that of late years the balance of trade had not merely become less unfavourable to Russia, but had even turned in her favour; but on a closer examination it will be seen that there is only a very partial change in this direction. Taking the last year (1867), the exports from Turkistán, roubles 8,503,753, are divided thus—

	Roubles.
From Táshkand	867,870
„ Bukhára	6,214,683
„ Khíva	1,421,200

¹ This measure is said to have been prompted by motives of economy, the reason adduced being that the duties paid at these posts did not cover the cost of collection.

and for the same year of the imports from Russia, *vis.*, roubles 10,275,288 there reached—

	Roubles.
Táshkand	5,478,177
Bukhára	4,310,214
Khíva	486,897

From the above figures is excluded the exports from Russia to the Kirghiz steppe, which in 1867 was roubles 6,359,108, thus bringing the exports to Turkistán up to roubles 16,734,380.

Vast quantities of goods appear to have poured into Táshkand and very few to have been exported in return, but the circumstances of the year were exceptional; and passing on to Bukhára, we find the balance in her favour by more than 30 per cent., while in the case of Khíva the proportion is far greater even than in that of Bukhára. It has been attempted to explain this by the statement that the valuation given of Russian merchandise is only that which is put on at the customs-houses, and not what it fetches in the Asiatic markets; but there is no doubt that the deficit is considerable, and that, as already noticed, there is consequently a steady flow of specie from Russia, supplemented, possibly, by a certain amount of stolen gold from the Bashkir and Orenburg mines. Nazir Ibrahim Khan says that the Russian trade is popular with the merchants of Turkistán, because the Russians always pay in specie at the marts of Bukhára, Ghijdawán, Wardanzai, Chahárjuí, Urganj, and other places; and indeed it is evident that specie must be forthcoming to pay for goods from India and other countries which do not take the produce of the Khanates.

During the ten years between 1857 and 1867, the articles mentioned in Table No. I¹ were exported from Russia into Turkistán through the customs-houses on the late Orenburg-Siberian line, and those mentioned in Table No. II were imported from the same countries. It is somewhat difficult to compare the trade previous to 1868 with that of subsequent years. Schuyler calculates the imports into the Syr Daria province in 1872 at roubles 13,400,000, and the exports from it at roubles 1,185,000, of which roubles 10,000 must, he says, be allotted to the Kirghiz steppe. This leaves roubles 12,000,000, for the trade with the Khanates, or adding 3,000,000 for the trade between Khíva and the Caspian, and that between Viernoé and Káshghar, roubles 15,000,000, which is a rather lower figure than that of 1867. The total trade of Bukhára especially seems to have been decreasing between 1869 and 1872, but this was only the case as regards that between the Khanate and Russia, and was accompanied by a great development of the Bukháran trade with India and other countries².

It appears at first sight remarkable that Russia has, as regards her trade, profited so little from the exceptionally complete control she exercises over the countries to the north of the Oxus, and there is probably some truth in the accusations freely brought against General Kauffmann that he has grossly neglected the mercantile interests of the country during his long tenure of his appointment. It must be remembered, on the other hand, that Turkistán has

¹ At the end of this article, page 72.

² Notwithstanding the protective measures which the Russians were enabled to obtain from the Amir in favour of their own goods, which he can hardly be supposed to have enforced strictly on his Oxus frontier.

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only existed as a Russian province since 1867, and the acquisition of several of its most important districts dates from an even more recent period. The tenure of the country has thus been hitherto almost purely a military one, and the interests of its trade have necessarily been subordinated to military and political considerations. Much has been done towards the improvement of the internal means of communication, as will be mentioned again in describing the "home trade." The foreign trade is, however, still mainly dependent on the old caravan¹ tracks, and the means of transport on these, so far from increasing in proportion to the requirements of the trade, has been seriously diminished by the mortality among the camels occasioned by the Khívan and Turkumán campaigns. Another grievance complained of by the Russian merchants has been the extent to which English goods have been introduced into Bukhára through Afghánistán and Persia, and into Khokand through Káshghar. But this cause of complaint has been removed by the annexation of Khokand, the collapse of Yakub Beg's Government, and the advance of the Russians to the line of the Amu Daria and the frontier of Persia, which enables them to exercise some control over the through trade of the latter country. On the whole it seems probable that, with improved communications and a settled Government, this trade may be developed to a far greater degree of importance than it has hitherto reached, though, for reasons which have already been detailed, it is not likely that it will ever fulfil the extravagant expectations of its first promoters.

The trade of Khíva passes chiefly through Kazála, the imports from Russia being in 1868-69 roubles 112,045, and the exports to Russia roubles 294,887, of which roubles 60,000 was cotton. Khokand in 1872 imported roubles 2,189,836, and exported roubles 1,273,520; the chief exports being cotton and silk, and in smaller quantities half silk and half cotton fabrics, and fresh and dried fruits; and the imports chiefly Russian prints and other fabrics.

As the aggressive policy of Russia in Central Asia has often been attributed to a desire to extend her commerce, it is perhaps worth while to give here the total value² of the whole trade of that Empire. This was in 1873 roubles 847·71 millions, in 1874 roubles 943·17 millions, and in 1875 roubles 913 millions, the proportion in the latter year being as follows:—

Countries.	Exports to.	Imports from.	Remarks.
Caucasus	5·887	8·000	Millions of roubles.
Astrakhán	1·14	1·96	Ditto ditto.
China <i>viá</i> Kiaochta and Amoor .	2·554	10·783	Ditto ditto.

Táshkand is now the great trading centre of Turkistán, and whereas the Bukháran market disposes of perhaps six millions³ of roubles worth of goods, the report⁴ of the Táshkand Committee for 1873 gives the imports for six months (July to December) as roubles 7,285,310, and the exports as

¹ See "Trade Routes," page 63.

² These figures are taken from our latest diplomatic reports, but correspond substantially with those given by Dr. Schmidt in the *Russische Revue*.

³ David Ker speaks of six millions sterling of goods passing through Bukhára, meaning possibly roubles.

⁴ These figures are from the *Russische Revue* of 1874. Schnyler's figures are totally different (see Vol. I, page 211), but it seems probable that those quoted here are correct, as they include a large number of items which together far surpass Schnyler's total.

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roubles 3,356,007. This, of course, does not include the greater part of the above mentioned trade of Bukhára and Khíva which reaches its destination by other roads, chiefly *viá* Kazála. Táshkand owes its importance¹ as a trading station rather to its having been selected as the head-quarters of the Turkistán Government than to any exceptional advantages of position over other towns on the main road, though a great future was at one time confidently predicted for the town, owing to its situation at the point of convergence of roads from Bukhára, Khokand, &c., which again branch off north-east to Kulja and Chuguchak, and north-west to Orenburg and Troitsk.

The totals given in the last paragraph of exports and imports at the Táshkand Fair in the last six months of 1873 include the following items:—

Imported from.	Names from and to.	Exported to.
Rouble s.		Roubles.
1,941,910	Orenburg	
871,962	European Russia through Orenburg.	
1,101,921	Syr Daria Province	1,010,454
131,229	Zarafshán Province	250,449
94,795	Bukhára	12,796
764,358	Khokand	1,199,066
	Khíva	14,981

Russian statistics are very generally untrustworthy, but the attention bestowed by the local Government on all matters connected with the Táshkand Fair probably render the above figures, as well as the following details, worthy of credit, and some idea of the extent and direction of Central Asian commerce may be deduced from them. It must be remembered that they refer to six months only of the year in question, and also that the imports and exports are of the same goods.

Details of the Táshkand Fair for six months of 1873.

Imported into Táshkand.	Exported from Táshkand.
Roubles.	Roubles.
Cotton, raw	105,012
" yarn	87,603
Silk	268,499
Leather-work	138,089
Cotton wares	1,456,782
Silk and half silk wares	50,925
Native cotton goods	166,393
" woollen "	24,873

¹ Schuyler and many Russian writers, endeavouring to explain the breakdown of the Turkistán Fair, point to this fact as accounting for the failure of Táshkand as a trading centre. There is in fact no local trade there, and, as mentioned in the first note to this paragraph, the through trade does not, as anticipated, pass through it.

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Details of the Tashkand Fair for six months of 1873—concluded.

Imported into Tashkand.		Exported from Tashkand.
	Roubles.	Roubles.
Cattle	657,166	.....
Tobacco	51,064	4,353
Tea	170,195	44,575
Sugar	185,497	68,737
Country produce and fruit	199,943	91,422
Metal	152,457	69,282
Hardware	60,074	34,269
Wood-work	71,836	42,186
Clothing	72,546	161,363
Drugs and Dyes	144,476	43,235
Drinks	190,278	74,445
Corn	38,002	70,897
Wood	43,152	.....
Furs	33,657	38,916
Cloth	61,821	29,198
Woollen goods	40,221	20,528
Writing materials and books	39,463	2,296

It will be seen that three-fourths at least of the value of the exports from Turkistán into European Russia detailed in Table II consists in cotton, the production of which was increasing rapidly even before the American War. Between 1835 and 1860 the export of raw¹ cotton rose from 480,000 lbs. to 6,266,000 lbs., but in 1861 the price of cotton had doubled and the quantity exported had trebled, reaching to the amount of 500,000 *puds* (78,000 bales). Up to 1870, at least, the export of raw cotton from Turkistán formed an article of growing importance in the Central Asiatic trade, the amount reaching Russia from these countries being, according to Matthai, nine times as great in 1870 as in 1859. In 1872, by Schuyler's account, the trade appears to have declined, the value of the total export into Russia amounting to roubles 3,606,356—a considerable decrease from former years. The Central Asian cotton is inferior to the American, and was at first used only for wadding and for the coarser sorts of yarn from No. 12 to No. 16, but latterly, owing to more careful handling, it has produced yarn as fine as No. 28, and it is believed that the improvement in this respect is progressive.

The amount of raw cotton imported by Russia from all sources has of late years increased to a remarkable extent. In 1868 the total amount worked up in that country was 2,000,000 pounds (642,900 cwts.), but in 1872, according to an extract from a letter from Baron V. Kaulbars to the *St. Petersburg Vedomosti*, quoted by the Berlin correspondent of the *Times* (18th January 1873), the amount had reached 1,400,000 cwts., of which one-fifth came from Turkistán. The value of the cotton received in this year from Turkistán, as already mentioned, was 3,606,356 roubles, which would make the value of the whole quantity imported into Russia about roubles 18 millions for 1872; and we learn from the British Consular and Diplomatic Trade Reports that in 1875

¹ During the same period the export of cotton yarn fell from 970,000 to 31,000 lbs.

the total importation of raw cotton into the Empire was roubles 52 millions worth. Central Asian cotton not only compares unfavourably with American, but finds also a serious competitor in Indian cotton reaching the Russian market *via* the Suez Canal, which having fewer knots and a longer staple is practically as cheap at roubles 8 per pud as Central Asian cotton at roubles 5 to 5½. Notwithstanding these disadvantages the trade is a valuable one, and the amount produced in Turkistán might by good management be increased, as the plant will flourish in most parts of the country where there is moisture and with less trouble than most other crops. At present two million pouds out of the three and a half exported comes from Bukhára, half a million from Khíva, the same quantity from the independent districts¹ on the Amu, and the remainder from Farghána and other parts of the Turkistán Government. The River Arys is practically the northern² limit of the cotton districts, though attempts have been made to cultivate it about Viernoë and near Gurief, resulting in the production of small plants with a very short staple which are often damaged by early frosts. The Chamkand district is one of the chief sources of supply to the Russian market, but the cotton there is inferior to that produced in the neighbourhood of Táshkand, where some American varieties have been tried more or less successfully³; and to that of Farghána, where a good deal is grown of excellent quality. The Bukháran cotton is superior to that of any of the Russian districts, some of it by cultivation being made to resemble American. The cotton grown in the Khívan oasis produces generally very heavy crops the pods, according to Vambéry, being smaller, but the staple finer, and whiter even than the Bukháran. Vambéry also states that much of the cotton classed in former years as Bukháran⁴ at the Russian customs-houses used to come from Khíva⁵ and Khokand, these countries being during the last two centuries often on bad terms with the Russians, and their traders consequently in the habit of giving themselves out to be the subjects of Bukhára. Cotton of good quality costs roubles 3·7 per pud in Táshkand, ¼ to 1 rouble less in Khokand, and somewhat less again in Bukhára.

In addition to the trade in raw cotton, it will be seen from the tables at the end of this article that there is trade, both export and import, in yarn and cotton fabrics. It is somewhat surprising that, with the advantages of improved machinery, the Russian manufactures cannot entirely supersede the native productions, and there is no doubt that as soon as the inhabitants of Russian and Independent Turkistán find it pay to export the bulk of their raw cotton to Russia and take it back manufactured they will do so; but meantime so far is this from being the case, that not only is a very large portion of the cotton crop consumed in domestic industry, and much of the cotton-

¹ This may refer to Hisár cotton from Shírábád, &c. See "Shírábád" in Chapter II.

² Severtsoff says that Mankand, a short distance south of the Arys, is practically the northern limit of the profitable cultivation of cotton.

³ M. Lerch, in an able paper in the *Russische Revue*, notices the endeavours of M. Rajeivski to extend the cultivation of American cotton and to introduce a rational method of cleaning and packing it; but says that no great success can be expected from these measures while the greater part of the land best suited to the crop is monopolised by the nomads for grazing purposes.

⁴ According to the Frontier Customs House Returns of 1867, the amount of cotton coming from Khíva was only one-sixth of that exported by Bukhára.

⁵ Schmidt, speaking of the time of the Khívan campaign, says that the amount of cotton grown there was limited only by the demand. This must necessarily have increased since the roads have been made secure and the country has become subject to Russia. The steamboat traffic on the Oxus, if successful, will also similarly affect the question.

stuffs in use of home manufacture, but a large amount of Central Asian fabrics¹ find their way to the eastern provinces of Russia, chiefly² in the form of the long robes known as *khalats*, also turbans, curtains and girdles, and dyed *byaz* (a coarse cotton-stuff said to resemble linen). The people of Central Asia prefer a durable to a highly-finished article, and object to Russian goods partly on that account, but the price of a stouter texture must depend on the price at which the raw material can be got, and the Russian manufacturers no doubt study the taste of their customers so far as they can do so with profit. They supply the Central Asian market with calico, gingham, chintzes, cambric, muslins, great quantities of handkerchiefs, nankins, and what in this trade is called plush (a sort of cotton freize). These goods are said to be all of inferior quality, and to command a sale only by reason of their cheapness, especially as compared with English goods, but of late a superior quality of chintzes and longcloth, said to come from Constantinople, has reached Bukhára through Russia.

The export of silk from Western Turkistán to European Russia dates from an early period of the connection between the Empire and the Uzbek Khanates, and owing to the absence of competition with silk from other countries, and to the recent exertions of the officials of the Syr Daria Government, there is reason to believe that the trade is one of growing importance.

The Russian statements with regard to this trade vary so considerably that it is impossible to arrive at any exact results from the figures at our disposal, but some idea may be formed of the extent to which the population is engaged in sericulture, and of the efforts recently made to improve the native methods of manufacture, from the remarks on this subject under "Manufactures" on page 76. The following statistics regarding the trade are given by various Russian (and other) authorities, and appear to show that the importation of silk from Turkistán has for some years been steadily increasing. In 1860 we learn from Lumley's Trade Reports that the amount of raw silk exported by Bukhára was 799 pounds, while seven years later the amount had risen to 6,988 pounds, valued at 1,185,500 roubles. M. Petrovski, Agent to the Russian Minister of Finance, estimates the amount exported by Bukhára in 1869 to have been 30,000 pounds (value six millions of roubles), of which he says that not more than 6,000 pounds went to Russia. The same author considers that the Zarafshán, Khojand, and Táshkand districts together may supply Russia with 10,000 pounds (value 2 million roubles), and that Khokand in 1874 supplied 10,000 to 15,000 pounds (value 2 to 3 million roubles). Schuyler, apparently quoting Petrovski, estimates the "whole production" of Central Asia, including 400,000 lbs. from Kashgar, to be 4½ millions of pounds (125,000 pounds), of which one-third is produced in Bukhára, one-third in Khokand, and nearly a million pounds in the other Russian possessions. Supposing this as well as the estimate by Petrovski to be correct, the amount exported to Russia and India is about equal to the home consumption. Schuyler, however, in another place estimates the entire silk trade to be worth at the outside

¹ Matthai says that Farghána, after providing for her own needs, exported in 1871 cotton manufactures to the value of roubles 365,251, and yarn roubles 65,333.

² See Lumley's Trade Report for 1867. The extent to which English goods reach the markets of Western Turkistán will be further noticed in considering the trade of these countries with India and Kabul (page 67).

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roubles 2,134,195, which is difficult¹ to reconcile with any of the above figures. The report of the Tashkand Fair Committee, again, gives the return from Khokand in 1872 as—

	Fouds.	VALUE. Roubles.
Silk	4,832	798,008
Sarna (Refuse, or <i>Bourre de Soie</i>)	2,188	46,897
Total		844,185

but the discrepancy may possibly be accounted for by evasions of the customs duties.

As in the case of cotton, the export silk trade is not entirely confined to the raw material, for though a large amount of manufactured silk goods is imported into Central Asia, yet there is also a considerable export both of "adras," a fabric which has a cotton woof and an irregular wavy pattern on a plain ground, and of other sorts; and a large quantity is besides manufactured for home use. Some of the Central Asian manufactures are of pure silk, but those most in favour with the people have a cotton woof. The latter are said to hold their own in the Turkistan markets with goods of Russian manufacture, which for some years past have declined considerably in price at Tashkand.

Silkworm Eggs are sometimes exported from Bukhara and find their way to Italy, but a high duty levied by the Khan on their export has prevented the trade from becoming an important one. Ten years ago they were largely exported from Russian Turkistan by Italian merchants, but the practice was interdicted by Imperial order in 1871 as likely to be injurious to the interests of the local manufacturers.

Regarding the export and import trade in wool we have comparatively little information, and it is probable that most of that which is produced is worked up for home consumption.

Nazir Ibrahim mentions that common Urganj choghas, a little fine wool and a large quantity of carpets are sent to Russia from Bukhara, which in return imports a certain amount of cloth. This trade in cloth was until lately of some importance to Russia, as much of it passed through Turkistan into Kabul, but it is now almost entirely driven out of the latter market by English goods reaching Afghanistan by Persia and British India. A few of the carpets above mentioned find their way *via* Kabul to India; they are said in trade reports to come from Tashkand, Khojand and Bukhara; those from the latter territory and in fact most of those which reach Peshawar, being the production of the Turkumans on the banks of the Oxus and of the inhabitants of Karshi and Chaharjui.

A large amount of foreign metals and hardware is imported from Russia, comprising in fact in weight a great proportion of the trade from thence. Many parts of Turkistan are fairly rich in minerals, but owing to want of fuel for smelting it cannot yet be produced at a sufficiently cheap rate to compete with the raw metal imported from Russia; and, according to Schuyler, the whole of the iron² and much of the

¹ Other statistics by M. Adamoli of Samarkand make the produce of the Samarkand and Kata Kurghan districts alone 80,000 puds, but Mr. R. Michel, to whom I am indebted for the information, thinks that cocoons, and not spun silk, are referred to.

² See article on "Mineral Productions" in this chapter, and also the article "Darwaz" in Chapter II, from which it may be seen that Schuyler's statement about iron, at least as regards Bukhara, is open to some doubt, though much the same information on the subject was obtained by Burnes.

other metals in use come from the latter country. Schuyler gives no information regarding the price of the raw metals thus imported into Turkistán, but we know from other sources that in 1870 the rates in the Tashkand market were as follows¹ :—

Red copper in blocks	£24 per camel load.
Rod and bar iron	£4-4-0 to £4-16-0 per camel load.
Tin	£5-12-0 per cwt.
Steel	£1-8-0 " "
Spelter	£5-12-0 " "

These metals come chiefly from the works at Troitsk. Of manufactured articles there is a great demand in *brass*² for huge Russian tea-urns (*samovars*), also for pitchers, basins, round trays, cauldrons, &c., as well as for a little wire. In *iron* the articles imported are chiefly large cooking-pots, kettles, jugs, locks, cutlery, &c., &c. In *steel*, carpenters' tools, penknives, razors, scissors, and needles, of which last, according to Russian authorities, as much as 50 tons³ sometimes reach Bukhára in one year, some of them being for Kabul. Schuyler speaks of all the needles in use as English. The quality of the cutlery imported is very inferior to the English which sometimes reaches the Khanates, but cheapness is chiefly studied.

The tea trade of Western Turkistán is of great and rising importance to Russia, and strict precautions are taken to protect it, by prohibitive import duties, from foreign competition. Were it not for these measures, it is probable that the tea imported by the Russian merchants trading with China would be entirely driven out of the market by that of British India. Before the annexation of Khokand in 1874, a considerable amount of Indian tea reached Khokand through Káshghar, and penetrated thence to Bukhára and even after that event a contraband trade was maintained, until the route was finally closed by the establishment of Chinese rule in the territory of Yakub Beg. The market of Bukhára still remained open to the Indian trade, and the effect thus produced upon that of Russia has been so considerable that the necessity for annexing the independent portion of the Khanate, and thereby putting an end to this state of affairs, has been constantly urged upon the Russian Government by an influential section of the mercantile community. Reasons of economy or policy have hitherto prevented the adoption of this measure, but an attempt was made in 1868 to limit the amount imported by protective duties levied in the Bukháran bazars. This does not appear to have been altogether successful in stopping the trade, but more satisfactory results are anticipated by the Russian Press from the facilities which will be afforded for this

¹ Quicksilver is also imported, but its price is not quoted. It is principally used as a drug and in the gold trade.

² According to Schuyler, most of these articles (with the exception of *samovars*) are also made at home by the brass-workers of Tashkand and other cities. Russian *samovars* seem to be everywhere in demand throughout Central Asia, and were among the first articles sent to Merv by the experimental Russian caravans despatched thither in 1832. Matthal also gives some interesting details regarding the local manufactures in iron and copper. See "Manufactures," page 80.

³ This otherwise somewhat improbable figure may be accounted for by the fact that English needles are largely used in making the edges of swords and other cutlery. See "Manufactures," page 80.

purpose by the establishment of the Russian influence and power¹ along the line of the Oxus.

Tea is an article of prime necessity to the people of Turkistán, who are all, nomads as well as stationary population, inveterate tea-drinkers. It is estimated that there are at least 8,000,000 of people in the three Khanates, and that these do not consume less than from 15 to 20 million pounds annually—a total which is capable of being largely increased by a reduction of prices or by the increased opulence of the consumers. All this tea comes necessarily from abroad, such portion of it as is supplied by the British Indian plantations being now for the most part smuggled into the city of Bukhára by caravans returning from Kabul and making its way thence even across the Russian frontier. It is conceivable, though at present unlikely, that the markets of Central Asia may at some future time be reopened to merchandise from India, and from this point of view it may be interesting to trace briefly the history and general condition of the tea trade.

The people of Central Asia are, it appears, peculiar in their tastes and prefer those kinds that have a slightly aperient action, and the Russian trade has at times fallen off from the fact of their not sufficiently studying these matters in the selection of teas for importation. It is said that the desired qualities are imparted to those prepared for Turkistán by roasting the leaves between copper plates. Before the rebellion in Western China and the establishment of a Mahometan state in Eastern Turkistán, the whole tea supply of Western Turkistán came from the western provinces of China either through Urumtsi, and thence through Kuldja and Viernoë, or through Káshghar, and consisted² of black and white tea made up into bricks, and also of several varieties of green. These teas, in comparison with those of which the price is quoted in the following more recent reports by Kostenko and Nazir Ibrahim, were decidedly dear, the cheaper sorts of green tea fetching in 1862 in Táshkand 50 *tillas* the case of 163 lbs. avoirdupois, and in Bukhára, according to Mr. Lord, from 2s. 1½d. to 3s. 2½d. per pound, the common brick teas costing there from 1s. to 1s. 8d. per pound. These high prices are said to have been owing to duties levied even before the arrival of the teas in Western China, and resulted in attracting a small amount of Indian tea to the Turkistán markets. The Russian supply coming through Western China was almost completely cut off by the rebellion in that province, and notwithstanding efforts which were made to supplement it by importations from Canton and other

¹ At present the Russians can have but little control over the Bukháran customs-houses on the Oxus, though they are probably in a position to see that the extra rates said to have been agreed upon between themselves and the Amir are levied on English goods arriving at Bukhára. The Oxus is navigable for steamers up to Kílaf, which is the point where the English trade crosses the river, and if steamboat traffic is established upon it, it is probable that this place will become one of the trading stations which they are allowed by the treaty of Shahr-i-Sabz to erect on its banks. This may add to the power possessed by Russia over the foreign trade of the country, but nothing short of the annexation of the Khanate can give them the complete control required to make their own trade a paying one.

² These names, which are taken from Lumley's Trade Report, probably refer to the varieties of tea styled *Siah* and *Akbash* respectively in the more recent reports quoted below. Vambéry found the following varieties in the shop of a Chinese tea merchant in Bukhára: (1) Kyrkma, (2) Akbash, and (3) Ak-Kuyruk. These kinds, he says, are rarely seen in China or Central Asia, but are more used in Russia, Persia, and Europe. (4) Kara Chai, (5) Sufaid Chai. These two, he says, like Chinese Canaster, are pressed into bricks, are very stimulating, and are drunk only in the morning, with cream and salt. Besides these he enumerates (on page 180 of his work) 16 varieties of green tea, all in favour in Central Asia, among which Lonka, mentioned elsewhere, is of extraordinary strength and value. Tea, he mentioned, is judged of by *connoisseurs* by tasting a boiled leaf, which should be extremely fine and soft.

quarters, a great impetus was given to the trade with India. In 1868 it is said that 6,500 camels carrying upwards of three million pounds of tea reached Bukhára from India, and this sold at so low a rate that large quantities of Kiakhíta and Canton teas from Moscow which had been consigned to the Khanate remained in store at Táshkand, and were unsaleable until the Governor-General at the latter place obtained from the Bukháran Government an abolition of the duty on Russian tea, and the imposition of a tax of 15 kopecks per pound on that coming from India. The Russian Government further showed the alarm with which they regarded the competition to which their trade was at this time exposed by the publication of new protective regulations¹ of a very stringent character. In 1869, again, 10,000 camels bringing 5,810,581 lbs. of tea reached Central Asia from Pesháwar, and there is no doubt that with a tolerably good Government in Kabul this route would, without the restrictions above noticed, have become a valuable one as regards the Indian tea trade, though opinions on the whole were rather in favour of utilising for this purpose the road leading through Eastern Turkistán. The latter, owing to the comparatively short distance between the tea-growing districts of India, and Yarkand, from whence there was regularly organised carriage to the Khanates, was well calculated for the establishment of a trade which could not have been supplanted even by the re-opening of the supply from Western China. The attempt made to open this new channel for our trade was brought to an end by the collapse of the power of our ally Yakub Beg, but the development of the scheme was, independently of the measures adopted by Russia, checked also by a prohibitory transit duty levied in Cashmere, amounting, it is said, in the case of tea to 78 per cent. *ad valorem*. On the stoppage of the trade through Western China the Russians attempted to supply its place by bringing down teas from Siberia, but the attempt was unsuccessful, owing partly to the length of the route, but still more to the fact that the teas supplied by the Kiakhíta merchants were chosen with reference to Russian rather than to Central Asian tastes, the peculiarity of which has already been referred to. The merchants, at the suggestion of the authorities of St. Petersburg, have done much to rectify this, and are now sending down teas similar to those which formerly came through Western China, while the Government, as has been shown above, facilitates their sale in Turkistán by levying duties and taking other protective measures against the Indian teas, not only at their own frontier, but also in the nominally independent territory of the Khan of Bukhára. In addition to the routes above indicated, the Russians bring a certain amount of Chinese tea from Canton by the Suez Canal to Odessa, whence it is carried either through the Caucasus or by Orenburg to the Central Asiatic markets. The green and black teas which have reached the Khanates from Pesháwar are said to have been exactly the kinds in demand, being similar to those formerly imported from Western China. The nearest approach to this standard reached by the Russian teas found at Bukhára by Nazir Ibrahim Khan in 1868 was some teas coming thither *viâ* Chuguchak, which, however, he describes as very inferior in quality to similar varieties of Indian teas. He classed them all as (1) Lanka, (2) Puri, (3) Siah, and says that while the Indian teas of the first and second description cost respectively at Bukhára from 80 to 100, and from 40 to 50, *tillas* per *shira* of 256 lbs., the corresponding description of teas from Russia were selling at 60 to 70, and 20 *tillas* respectively, and that the people greatly prefer the Indian teas, and are only induced to buy the Russian by

¹ A further account of these is given on page 61.

the lowness of the price. This is hardly comprehensible¹ without further information which the writer does not give us, for if Russian teas could be sold naturally so much cheaper than the Indian, the Russians would have had little inducement to take such stringent measures against the introduction of the latter class of goods as they are known to have done. It seems probable that the import duty above referred to of 15 kepecks per pound had already begun to be levied in Bukhára, and that this, which, at 3.75 roubles to the *tilla*, would amount to about 10 *tillas* per *skira* of 256 lbs., in addition to the *zakát* or ordinary import duty (from 5 to 10 per cent. *ad valorem*) levied by the Amir on all goods belonging to non-Musalmán traders, with the exception of Russian subjects, was taken into consideration in comparing the prices. A further duty, according to the same authority, was at this time levied on Indian tea at Samarkand, amounting to 3 annas per pound, and 10 *tillas* a load additional if it were consigned to Táshkand, Khojand, or Khokand. The Russian customs-house frontier was advanced in 1864 to the Zarafshán, but not before a large amount of Indian teas and cambries had penetrated to Samarkand and Táshkand and the intermediate towns, which accustomed the people to their use and raised a demand for them in proportion to their superiority over similar articles coming from Russia.

Among the minor branches of trade between Russia and Western Turkistán the following are the most important:—

Many of the vegetable products used in dyeing are indigenous² in Western

Dye-stuffs. Turkistán, but not a few of the materials employed in this trade come from Russia; among others, *teak* of a superior quality is said to be imported. Schuyler also mentions *fuchone* as an import from Russia, which probably from its cheapness was superseding the use of cochineal and other native dyes. The importation of this article into Khokand was prohibited by the Khan before the annexation of his country by Russia on account of its inferiority to the native dye-stuffs. *Madder*, both cultivated and wild, is produced in large quantities in Russian Turkistán and in Bukhára, and was formerly exported thence to Russia, the amount reaching the latter country in 1860 being 883,000 lbs. The trade in madder has of late years fallen off, as much of it is now grown in Southern Russia, and its cultivation is there increasing, and the dye when manufactured superseding the use of cochineal.

There is a considerable exportation to Russia of prepared furs, chiefly fox
Furs. and martin trapped in the deserts to the north of the Khanate by the Kazzáks and Kará Kálpáks, and of the lambskins with short curly fleece from the Karákul district, called in the trade Black Astrakhán, and also by other authorities Tásh Kurghán or Kata Kurghán lambskins³. There is also a trade in furs from Karátégín and the hill begships of Bukhára.

Nazir Ibrahim speaks of the exportation of hemp to Russia. It seems
Hemp. improbable⁴ that this can be the case to any appreciable extent, and it appears from Schuyler's account that hemp is grown principally as an oil-seed, the only article manufactured from it

¹ It may also be noticed that it does not correspond with M. Petrovski's account of the state of things which he found at Bukhára in 1872, by which time these prohibitive duties must have been in full force. See "Trade with India," page 68 and note.

² See "Vegetable Productions" in this chapter.

³ Some particulars regarding the preparation of these skins will be found under "Karákul," in Chapter II, and under "Sheep," page 41.

⁴ See "Vegetable Productions" in this chapter.

being a rough description of rope. It will be seen also from Table No. III. that flax and hempen goods are imported from Russia into Turkistán.

This is a fragrant wood growing, among other places, upon the slopes of the Zarafshán hills and is used chiefly for burning as a perfume in houses and public baths. It is frequently mentioned in trade reports as a valuable article of export from Turkistán to Russia, but the exact nature of the plant has been a subject of some discussion. It is sometimes identified with "muskroot of Orgut," and by others with a spikenard made of a kind of valerian. Fedchenko brought home a living root of it, which when planted in the Moscow Botanical Garden proved to be an umbelliferous plant and was named *Eryngium*¹ *sumbul*.

Garden cultivation throughout Turkistán, and notably in the Kbanate of Bukhára and the Russian district of Zarafshán, forms a most important branch of agriculture, and the produce of this industry in the shape of dried fruits is largely exported to Russia and other neighbouring states. Matthai, among other recent authorities, gives many interesting details regarding this trade, and is of opinion that it is capable of considerable development. Schuyler gives little or no information on the subject, but some idea of the value of this article of export as regards Russia may be obtained from Table No. II, showing the amounts passing into Russia through the Orenburg customs-house lines and from the statistics of the Táshkand Fair. Nazir Ibrahim says that the fruits ordinarily exported are Bukhára figs, dried plums², pistachio nuts, abjush³-i-karshi (a kind of raisin), and kishmish, a smaller variety known in the trade as Shíbarghan raisins.

Schuyler mentions that this is a trade which is capable of development but in 1872 the value of the export from Turkistán to Russia was only roubles 10,113.

The preparation and export of hides is the chief of the few branches of industry practised by the nomads on the steppes of Turkistán, and a few statistics bearing on the subject will be found in the account of the Kazzáks in Chapter II of this work. Manufactured hides, known in the trade as yuftas⁴ (see the various tables given in this article), are largely exported from Russia. The best skins are dyed red, and many of them reach Pesháwar through Kabul.

A small number of precious stones reach Russia from Bukhára, and consist chiefly of turquoises and lapis lazuli from Badakhshán and other small states on the Oxus. These turquoises are frequently smuggled through the Russian Turkistán Government.

Some idea may it is hoped be formed from the details given in this article of the history and character of the trade between Central Asia and Russia, and of its possible future. At present it would appear from the figures at our disposal that its value to Russia is rather waning than increasing, but many reasons may be assigned for its temporary depression. In Russia it is constantly asserted by the party in favour of further advances in Central Asia that the trade with Turkistán is in

¹ Possibly "*Eryngium*"?

² The *Alu-Bukhára* so well known in India.

³ See "Agriculture," heading "Grapes."

⁴ In the English trade with Russia these skins are called *yuffs*, and the word is said in McCulloch's Dictionary of Commerce to be derived from the Persian *yuft*, "a pair," from the skins being sold in pairs.

a very flourishing condition, and, further, that it has much increased with each successive annexation. The opinion of the merchants engaged in the trade by no means coincides with this sanguine view of the present state of affairs, but they are so far in accord with the party by whom it is maintained, that they are unanimous in recommending as the only remedies for the grievances of which they complain—*1st*, the annexation of all independent territory to the north of the Oxus; and *2ndly*, the more vigorous exclusion of English manufactures from the markets of Turkistán. There is no doubt that in many respects they are right in these conclusions. One important result of the Russian advance has been the equalisation of the duties in Bukhára and elsewhere on Russian goods to those levied from Mahometan¹ traders, and in addition to this it was noticed by Nazir Ibrahim, as early as 1868, that the sense of security on the roads leading across the Kirghiz steppe made the Russian trade very popular with the Bukháran caravans, as also did the absence of any transport dues between the places of export and consignment. Since that time also another important concession, which he notices as already beginning to operate, has been more fully carried into effect, *viz.*, the adoption, in payments connected with the trade, of the Russian silver and paper² roubles. The measures taken by the Russian Government after the campaign of 1868 for the exclusion of English merchandise from their newly-formed Government of Turkistán, and from the adjacent semi-independent state of Bukhára, have been more than once referred to in the above paragraphs, and it may therefore be convenient to conclude this sketch of the Russian trade by a brief account of these measures. A table is also given of the prices which Russian goods fetched in the Bukháran bazar in 1870, which it may be of interest to compare with the corresponding tables extracted from the same authority, and showing the prices at which English³ and native manufactures were selling at the same time and place. The attention of the Russian Senate was attracted in 1868 to the extent to which English teas and other goods were making their way into the Central Asiatic markets, the command over which had, nominally at least, been one of the chief objects of the aggressive campaigns on which they were at the time engaged, and a decree was passed on the occasion of the abolition of the Orenburg customs line prohibiting the importation of English goods, and European merchandise generally, across the new Asiatic frontier. As regards tea in particular, a special decree was passed by the same body on the 25th December 1868 containing the following provisions:—

- (1) To admit Russian tea free of all duty into Turkistán.
- (2) To charge all teas brought into Turkistán from the neighbouring⁴ Khanates, over and above the local *zakat*, with a special duty on the weights according to the rates leviable at Kiakhta.

¹ The duty chargeable according to Musáman law on the goods of Mahometans is limited to 2½ per cent., whereas that levied in the Khanates on the imports of unbelievers varied from 5 to 10 per cent., in addition to other local charges to which they were liable.

² See "Currency," page 45.

³ See "English Trade" and "Native or Internal Trade," respectively.

⁴ The teas coming from the Khanates (of which Khíva and Khokand were at this time still entirely independent, and Bukhára nominally so) were the English teas coming from Eastern Turkistán and Kabul. In the case of Bukhára, as noticed in describing the Russian tea trade, special arrangements were made at the same time tending to facilitate the sale of Russian and prohibit that of English tea in the markets of the Khanate. Khokand since this time has been incorporated into the Russian Turkistán province, and Khíva for all practical purposes into the Amu Daria district of the Trans-Caspian province, while the control exercised over Bukhára is even more complete than before.

WESTERN TURKISTÁN.

(3) To prohibit unconditionally the importation of all kinds of tea from Turkistán¹ into the Empire. These precautions were extended not only to the eastern and southern frontier of the Russian acquisitions, where their interests were directly threatened by the Indian trade, but to the Caspian, by which route it was found that European goods still reached the Khanates through Persia², or, after payment of the ordinary Russian import duties, through the Caucasus by the railway already projected from Poti on the Black Sea to Tiflis. With this view a decree was passed by the Council of the Russian Empire, dated 6th January 1869, and published in the *Trade Gazette* of 5th January 1870, by which it was forbidden to any but Russian subjects to have any connection with the trade or navigation of the Caspian, or even to hold shares in companies established for these purposes. The importation of British goods through the then independent Khanates into the Syr Daria province or other parts of Russian Turkistán was at the same time forbidden, and this regulation³ has since been as far as practicable extended to all countries over which Russian influence has spread.

The following is the price current of the Russian goods found for sale in the market of Bukhára by Kostenko⁴ at the date of his visit (1870) to that town:—

Sugar	40	Tangas per pud.
Tea	14	Tillas "
Stearine candles	55	Tongas "
Red copper in sheets	23	Tillas per batman.
Spelter	80 to 85	Tangas per pud.
Iron	12	Tangas per pud.
Cast-iron cauldrons	12	Tillas per camel load of 4 large or 40 small cauldrons.
Cotton prints	29 to 45	Tangas per piece of 40 to 50 archines.
Calico	35	Tangas per piece of 66 archines.
Cloth	5 to 5½	Tillas per piece of 20 × 1½ archines.
Black yuft (leather?)	250 to 270	Tangas per ten pieces.
Red "	250 to 270	" " "
Ticking	57 to 60	Tangas per piece of 40 archines.
Kaliabatum	100 to 114	Tangas per packet of 9oz.
Cotton twist	No. 38 and 40	from 30 to 40 Tangas.
Sal ammoniac	7	Tillas per batman.

¹ This apparently means from the new Turkistán province into European Russia.

² See "Trade with Persia."

³ The only Indian goods now allowed to pass into Turkistán are indigo and fine cambrics for turbans, each of which has to pay a duty of 50 per cent. *ad valorem* (*Russian World*, 1st June 1878).

⁴ If, as is presumed, the protective measures instituted in 1868 were at this time in force at Bukhára, it is not easy to understand the relative prices of the Russian and English teas given here and in the corresponding table under the heading "English Trade." It is probable that the Russian tea quoted here is the best variety of Lanka tea described by Nasir Ibrahim, and if the figures are the least authentic, it must be supposed that, as in the case of the prices ruling at the Tashkand Fair, it is the valuation put upon the Indian teas at the custom-house, and not the selling price, that is intended; and that in order to arrive at the latter we must add zakat at 10 per cent., import duty at 15 kopecks a pound, also Bukháran basar dues, to the price of the Indian teas, Russian tea being liable to none of these charges.

TRADE AND TRADE ROUTES WITH RUSSIA.

Cochineal	8½ to 12 Tillas per pud.
Sandal	7½ Tillas a batman.
Alum	7 Tillas „
Copperas	30 to 35 Tangas per pud.
Sheet glass	8 Tillas per pud.

TRADE ROUTES BETWEEN EUROPEAN RUSSIA AND TURKISTÁN.

Before proceeding to describe the other branches of the foreign trade of Western Turkistán it may be well to notice briefly the trade routes between that country and Russia. There is no circumstance which militates more strongly against the expansion of the trade under review than the unsatisfactory nature of these communications. Within the limits of their Turkistán province much attention¹ has been paid to this important subject, and many travellers well acquainted with European Russia and other provinces of the Empire, and the inconveniences they present in this respect, have recorded their surprise at finding in the heart of Central Asia bridged roads and other facilities for locomotion belonging to civilised countries. The case is altogether different with the roads connecting the province with European Russia, which, whether the Caspian or Orenburg is the point made for, are still the traditional caravan lines over practically pathless steppes, and have in no way improved or developed since the infancy of the trade; the only exception to this being the steamers plying on the Aral and Syr Daria, which, as will be seen from the description of this flotilla² in Chapter II, are at present but little used for other than military purposes. In no country do more magnificent projects exist for railways than in Asiatic Russia; but beyond the connection of Orenburg with the main lines of Russia, which seems likely to confirm that place in its present position of chief entrepôt and starting-point of the Turkistán trade, and the new railway from Mikhaïlovsk to the Akhál oasis, nothing has been done towards carrying out any of the schemes that have been suggested. The distances are of course enormous, the population scarce, the supply of fuel³ and water matters of very great difficulty, and any line across the steppe would require a considerable establishment to keep it clear of the accumulations of snow and sand with which it would be from time to time overwhelmed by the desert storms. These difficulties seem to point to the desirability of utilising such water carriage as the country possesses, and the connection⁴ of the Oxus with the Caspian either by a railway from one of its eastern ports, or by the diversion of the stream into its ancient bed, are accordingly looked upon by many of the best Russian authorities as the best, if not the only, solution of the problem.

Meanwhile, independently of the consideration of these important projects, a considerable difference of opinion has long existed in Russia as to the best line for the caravan trade with Central Asia, the routes advocated for the trade from Bukhára being respectively those crossing the steppes and entering European Russia by Orenburg, Troitsk, and Petropaulofsk, and those following

¹ The roads connecting the great military centres in the Caucasus Government are similarly far superior to those met with in the interior of the Empire; but where these emerge upon the steppes towards the Caspian, all road making ceases, and the ordinary caravan tracks begin. These are of indefinite breadth, and each line of carts or camels crosses the numerous river-beds at points selected by the drivers. Ordinarily, as in European Russia, wheeled traffic passes over ground which in other countries would be pronounced impracticable for this class of carriage.

² See "Aral" and "Syr Daria."

³ See "Forests" and "Mineral Productions."

⁴ A sketch of the interesting and important question of the navigation of the Oxus and of its connection with the Caspian will be found under "Amu Daria" in Chapter II.

the line of the Oxus to Urganj, and thence along the old bed of that river to the Caspian¹. The Orenburg merchants have all along, with a natural regard to their own interests, advocated the first of these two lines, and endeavoured at the time of the construction of the railway to add further to the claims of the town to be the chief depôt of the trade by obtaining a further concession of a narrow gauge line to Fort Uralsk, and a tramway thence across the steppes to Táshkand. They maintained in a report on the subject published in 1870 that goods reached Bukhára from Moscow *via* Orenburg—

In summer in	.	.	.	.	.	.	.	.	.	77 days
In winter in	.	.	.	.	.	.	.	.	.	92. „

from Moscow to Táshkand—

In summer in	.	.	.	.	.	.	.	.	.	70 to 90 days
In winter in	.	.	.	.	.	.	.	.	.	85 to 105 „

at a cost not exceeding 2 roubles per pood (36 lbs.), and that reckoning from Samara, on the Volga, the distance to Bukhára *via* Orenburg is only 2,030 versts, while by Astrakhán and the Caspian to Urganj, and thence to Bukhára, the distance is 3,577 versts, of which 800 versts are by land. They also argued at the time in question that the Orenburg routes had the further merit of being entirely under the control of Russia, whereas one passing by the Caspian, if continued, as was suggested, to the Black Sea, in lieu of the Volga, might be more or less under the control of other European Powers, exercised either directly or through Persia and Turkey, but this objection has lost any weight that it might have formerly possessed².

The advocates of a route by the Caspian include among their number Colonel Gloukhovski, a well-known officer in Western Turkistán, who a few years ago illustrated the value of the views he was advocating by personally conducting several large caravans across the desert from Krasnovodsk to Khíva. He urges, in reply to the opinions of the Orenburg merchants, not only the extreme severity of the climate of the northern steppes and the difficult passage of the Syr and Chirchik, but the great inconvenience, delay, and risks inseparable from so long a march with camel carriage, which not only adds to the selling price of the goods so transported, and diminishes the return from the capital invested, but makes it impossible to ensure the merchandise at any reasonable rates. The Society add in their memorandum that the Orenburg merchants underestimate the time occupied on the journey from Moscow to Bukhára, which they say takes from three to five months, and costs³ 3·68 to 4·42 roubles per pood. By Troitsk they calculate that it takes not less than three months, and costs 2·80 to 3·30 roubles per pood. On the other hand, they contend that the route by the Caspian, if longer by measurement, is practically shorter, having only 800 versts of land journey, *viz.*, from Krasnovodsk bay to Urganj 650 versts, and thence to Bukhára 150 versts. Since the date at which these opinions were expressed it has been found that the Oxus is navigable⁴ without any great

¹ See "Krasnovodsk."

² The case in favour of the Orenburg line has gained by the railway from Samara, which shortens the journey from Samara by about 350 versts; but the rates paid for carriage are now higher than they were in 1870, being from 8 to as much as 20 kopecks a pood per 100 versts, while the rate above quoted amounts at most to 9 kopecks a pood. The other line has also probably gained considerably since 1870 by the increased number of steamers afloat on the Caspian and Volga.

³ The Kirghiz steppe had at the date of this memorandum hardly recovered from the insurrection of 1867-68, and this state of things, which is quoted by the Society as an additional drawback to the Orenburg route, possibly affected the price of transport for the time.

⁴ See "Amu River."

difficulty to a point far beyond the Afghán frontier, the only obstacle being the shallowness of the channels through the delta, some of which can be improved by engineering works, and the stream generally is in other respects better adapted for steamboat traffic than the Syr.

The influence of this discovery upon the question of trade routes is inconsiderable, as the stormy character of the climate of the Sea of Aral and the absence of harbours¹ on its coasts would add much to the risks to which merchants are exposed, and also render it impossible to use for its navigation steamers of the class best adapted for the ascent of the river.

The desert lying between Orenburg and the Sari Chaganak bay at the northern angle of the Sea of Aral is also exceptionally arid and forms a further objection to this route. From a military and political point of view, the capabilities which the Oxus has been found to possess are no doubt of great importance, and should any satisfactory means be devised of connecting the river with the Caspian, it would be impossible to overrate its value, both in these respects and as regards the trade between Russia and Central Asia. Meanwhile the Caspian route is reported by the advocates for its adoption to be gaining in popularity, and a wealthy Khívan *Kárwán-Báshi* engaged in the trade is said to have entered into an agreement to construct a large caravanserai at Krasnovodsk².

The scarcity of water and of fuel, which may possibly be hereafter remedied by the development of the coal-beds of the province, are the chief obstacles in the way of all schemes for railway communication between Turkistán and European Russia. Even if these were obviated, it is said that the labour required for the construction and maintenance of a long line could not be furnished by the inhabitants of the steppes, who are averse to such employment, and could not engage in it without neglecting their own occupation of cattle-breeding, on the development of which much of the traffic would necessarily depend. It would also be unpopular among them, as tending to deprive them of a carrying trade which forms a principal source of their wealth. The subject is at present somewhat in abeyance in Russia, pending the reports of the numerous Commissions despatched to report on the capabilities of the Oxus, but it may be of interest to describe briefly the lines which have been recommended as presenting the fewest difficulties. The most practicable of these, both as regards distance and the character of the country to be traversed, seems to be a line which it is proposed should run from Orenburg to Iletsk, and thence by the caravan road up the Ilek valley to the Mogajar hills, which it would cross by the Airuk pass, leaving Fort Embinsk on the right. From this point it would again follow the caravan road to the Sari Chaganak bay, thus connecting European Russia with the Aral lake, a measure which it is thought might develop the water-borne trade of the latter. From the Aral this line would run up the valley of the Syr Daria to Táshkand *viá* Kazalinsk. The whole distance from Orenburg to Táshkand by this line would not exceed 1,270 miles, of which about 240 only would be over irrevocably barren desert. Another line which has been suggested would run from Orenburg to Turgai, and thence *viá* the town of

¹ Of late years some Russian writers have spoken in more favourable terms of the harbours to the north of the Aral. See "Tosha-Baz Bay."

² In a memorandum by Colonel Gloukhovski mention is also made of a fair which it was proposed to hold at Krasnovodsk in spring and autumn for the sale of goods from Nijni Novgorod. At the former season he anticipated that leather, wool, and sheep would be brought for sale from Bokhára, and at the latter cotton and silk, and at both seasons there would be a tolerable amount of pasturage along the route for beasts of burden.

Turkistán to Táshkand; but the difficulties of this route, owing to the scarcity of population and the wide tract of sandy desert to the south of Turgai, are probably insuperable. Many other¹ projects have been set on foot for lines starting from points other than Orenburg, such as a line from Yekaterinburg to Troitsk, and thence *viâ* Turkistán to Táshkand; but the measures which have already been taken for the connection of Orenburg with the interior of the Empire seem to point to this town as the only convenient terminus. Among other objections raised by the merchants of this place to the expenditure of money on the line from the Caspian towards Ashkábád is that any trade that Russia could develop in that direction would have to compete with that of England coming through Afghánistán and Northern Persia. It seems probable that the inefficient condition of the Mikhaïlovsk-Akhál railway noticed in Chapter II is in part due to the open question regarding the merits of these different lines.

TRADE WITH PERSIA.

The trade between Central Asia and Persia, though its development has been checked by the religious animosity between the inhabitants of these countries, was at one time more considerable than is at present the case, owing in part to the facilities formerly offered by the Persian route for the introduction of English and other European goods into the provinces whose trade is now monopolised by Russia. From an interesting paper translated in 1878 by Mr. R. Michel from the *Russian World*, it appears that a committee, including among its members H. I. H. the Lieutenant of the Caucasus, the Minister of Finance, and other high officials, with the Grand Duke Constantine as President, was directed in 1869 to report upon the propriety of closing the route² through the Caucasus and Baku to Persia to all foreign goods. From its report, dated January 1870, it was determined that this route should remain open until it was found that the import of English manufactures affected the development of the Russian trade; the reason for this concession being that it was at the time impossible to prevent English goods penetrating to Persia through Batoum. The annexation of the latter port was from this time steadily urged upon the Russian Government by the commercial community, and with a view to the ultimate perfection of their system of protective measures, the concession for the railway then projected between Tiflis and the Caspian was granted, on the condition that the transit of foreign goods through Trans-Caucasia should be done away with at such time as might thereafter be determined. These measures it was anticipated would eventually tend to confine the transit of English goods to the long and more expensive route *viâ* Trebizonde, Erzeroum, and the Van provinces. The same paper notices the interesting fact that the quantity of

¹ The results of a survey directed by General Strewé, who has always been a strong advocate of the line from Orenburg to the Aral, were laid before the Russian Geographical Society in the earlier part of the present year by M. Von Schultz. This is said to confirm the opinion that the most suitable line for the railway is in continuation of the Orenburg line, along the valley of the Ilek and across the Mugojar hills to Toshá-Báz bay on the Aral. This is said to pass through a more populous and less difficult country than a line surveyed at the same time which it has been proposed should run to Kazála passing to the east of the Barsuk sands.

² The Poti-Tiflis line was established chiefly as a military route, but also with a view to the benefit which the Trans-Caucasus would secure from the transit of the foreign trade to Persia which had hitherto used the Trebizonde or Batoum roads; and with this view the Russian Government on 6th April 1864 adopted the, for them, unprecedented measure of allowing the practically free transit of foreign goods from Tiflis to Baku, and thence by sea to the Persian coast of the Caspian. The measure, as has been shown above, was not intended as a permanent one.

foreign goods imported into Western Turkistán through Persia declined after each successive advance of Russia into Central Asia; thus the trade which in 1864 was valued at about one million roubles per annum, and was then rapidly developing, decreased in value by 700,000 roubles after the fall of Tashkand in 1866, and again by 80,000 roubles, as compared with the previous year, after the taking of Samarkand. It continued to decrease with the consolidation of the Russian power in Turkistán up to the date of the Khívan campaign, when, taking advantage of the temporary pacification of the Turkumán steppes, English goods were hurried through Persia into the Khanates to the amount of roubles 2,648,164, being four times as much as had reached those countries in the previous year. The direct road from Mashad to Bukhára used to be traversed by caravans in from ten to twelve days, but the traders on this route were constantly liable to be plundered by the Turkumáns, and the road, according to the late M. Khanikoff, has been for long entirely closed by the sections of this tribe established at Merv. The Bukháran merchants have thus to make a long and costly detour by Herat to arrive at Meshed, involving the payment of transit duty at least three times,—namely, to the Afgháns at Balkh, to the Chief of Maimana, and lastly at Herat. It remains to be seen how far the influence which the Russians are bringing to bear upon the Merv Tekke may tend to reopen the old routes between Persia and the Khanates, but the trade passing over them is likely to be as effectively checked by the Russian customs-houses as by the Turkumáns. The Persians grow cotton extensively and manufacture it in considerable quantities, but chiefly for export to the neighbouring countries, its place being supplied by English cotton goods, which form the greater part of the Persian import trade. Two varieties at least of their cotton fabrics are said to reach Bukhára, one described as “coarse cotton prints,” and the other called “sar,” a fine cotton stuff which Dr. Radloff found for sale at Kata Kurghán in 1869 at 50 archines for 10 roubles.

The other articles which used to reach Central Asia from Persia were opium from Mashad, shawls and other silk stuffs, sugar, common English prints, muslins, cloth, cutlery, and other English and European wares, many of which are now prohibited by the tariff established by the Russians. In return for these Persia used to take dried fruits, lambs' wool and poshteens, red dyes, a few stuffs, and a little rice and cotton.

TRADE WITH INDIA.

In treating of the Russian tea trade with Turkistán, it was shown that there was at one time fair reason to believe that this branch of commerce might eventually cease to be a monopoly of Russia and might pass to a great extent into the hands of the merchants of British India, and the same may be said of many other products of British industry for which a considerable demand exists in Central Asia. The trade appeared to flourish for a time in spite of the disadvantages under which it laboured, of repeated exactions and plunder between Pesháwar and the Oxus and of heavy transit dues in Cashmere, all of which it is also conceivable might have been in time removed by diplomatic or other pressure brought to bear upon the rulers of the countries concerned, but its present prospects are, according to some authorities, not very brilliant. The Cashmere route was closed by the collapse of the Government of our ally in Eastern Turkistán and in addition to the more than ordinarily disorganised state of Afghánistán during a part of the last few

years, we have now to take into account the measures¹ adopted by Russia for the exclusion of our trade which they are now in a position to enforce, at least in their own territory, and probably to some extent in the Khanate of Bukhára. The interests of the Russian Government are in these matters diametrically opposed to those of their Asiatic subjects, and still more to those of the Khan of Bukhára; and this circumstance, together with the natural action of all duties of a prohibitive character, will probably always tend to produce, even in the Russian provinces, a contraband trade which the limited resources of that Government are insufficient to guard against. It is difficult to say how far the profits of such a trade may prove sufficient to tempt Afghán or other merchants to continue to engage in it, but the subject is of sufficient interest to warrant the following particulars being given to show the nature of the Indian trade with these countries. India² supplies Central Asia with the following (chiefly sent to Bukhára *via* Kabul): sugar, drugs, pepper, spices porcelain (said to be Chinese), and especially indigo. Some of the latter used to find its way through the Khanates to European Russia and being almost a necessary of life in all Oriental countries, it seems unlikely that it will ever be excluded from Turkistán by any protective duties, or its use superseded by the introduction of other dyes; but, according to Nazir Ibrahim, it had at the date of his visit been replaced in the Bukháran market by the "teak dye" supplied by Russia, and was in fact hardly saleable there, fetching only from 2 to 2½ *tillas* (7½ to 9 roubles) per *dominser* of 32 lbs. instead of from 4 to 8 *tillas* as formerly. This may be founded on fact, but is not borne out by the demand, which is known to have existed at the time in Yarkand for indigo for transport to the Khanates, nor by the following quotations of Kabul goods by Dr. Radloff³ at Kata Kurghán in 1869:—

Indigo	14 to 15 <i>tillas</i> (56 to 60 roubles) per pood (36·205 lbs. avoirdupois).
Daka (fine white for turbans, &c.)	5 to 6 roubles per 24 archines.
Kinkháb	60 archines for 10 roubles.

He also found there various English stuffs for sale, chiefly muslin, but also strong, close, white cotton stuff.

Nazir Ibrahim reported Indian muslins to have fallen greatly in value owing to the market being full of the cheaper but inferior manufactures of Russia. He says that some merchants still thought that English and Indian goods would in some way continue to make their way owing to their superior quality, but that the general opinion was that the Indian trade would disappear if the Russians continued to exact their present duties, which he says were then 3 annas per pound on piece goods and tea at Samarkand; and if the goods

¹ See page 61.

² M. Petrovski, the Russian Minister for Finance, reports finding, in addition to large quantities of tea, nearly a thousand different articles representing the "Atari trade" with India and Kabul at Bukhára in 1872. The principal articles were dyes and drugs, which he classes under the above heading, six kinds of green tea, cotton stuffs, shawls, opium, crockery, metals, and printed goods, the whole constituting a trade which, unlike Nazir Ibrahim, he considered that, under existing arrangements, the Russians could not hope to compete with. We further know from M. Muef's recent report on Southern Bukhára that, as mentioned by M. Petrovski in 1872-73, the ferry of Kilaf is constantly used by caravans with English goods, and it is not probable that this trade can be stopped by Russia, unless, as is anticipated by many good authorities, her frontier is advanced to the Oxus upon the death of the present Amir of Bukhára.

³ Radloff and other Russian writers call most Indian wares "Kabul goods," apparently to distinguish them from actual English manufactures coming through India. He says, but does not explain why, that Kata Kurghán was an exceptionally good place to observe the market "being unaffected by the war."

were exported thence to Tashkand, Khojand, or Khokand an extra duty called *daj* or tribute of 5 tillas per load of indigo, and 10 tillas per load of piece goods and tea. It is, however, extremely improbable that these statements of Nazir Ibrahim can be correct, for if the same duty per weight were charged on piece goods and tea, what would be a light duty on the latter would be prohibitive on the former, and the Russians were, at the time at least, as desirous of excluding one as the other. Kostenko and other good Russian authorities admit that they cannot in the open market compete with England as regards cottons, cambrics, silks, kinkhabs, or tea, and accordingly urge the necessity for the more stringent protection of their own trade. But Vambery, on the other hand, considers that the people of Turkistan prefer Russian goods to English, and that the sale of the latter is limited partly by the aversion of the people to change and by the fact that their wants have hitherto been supplied from Russia, and partly because their tastes and requirements have not been sufficiently studied by the English producers. The other Indian goods noticed by Nazir Ibrahim were shawls and pashmina from Cashmere and Amritsar, which either pass through to Russia or are bought by the officials on the spot for khilats. These and kinkhabs yield, he says, little or no profit in Turkistan if sold for cash only, but the traders look to recouping themselves by the sale of the silk goods which they take back to India.

The following English goods were found by Kostenko for sale at Bukhara in 1870:—

Cambric	15 to 17 tangas per piece of 24 archines by 1½ archines, or 13 tillas for 20 pieces.
Agaban (a coloured cambric)	8 tillas for 20 pieces.
Calico, first quality	2 " per piece of 50 archines by 2 archines.
" second quality	1½ " " " "
" third	1 tilla 7 tangas " " "
Alvude (fustian, yellow)	34 tillas per 20 pieces.
" (do., red)	40 " " "
Tea	55 " per lonka or chest of 144 lbs.
" Gora	40 " " "
" Kurkma	80 " " "
" Akbash (brick tea)	25 " " "
Indigo ¹	4 to 4½ tillas a pood.
Moist sugar	16 tillas a batman.
Pepper	24 " " "

HOME TRADE.

The internal or home trade of Western Turkistan is an unprofitable occupation as compared with agriculture, and were it not for the fact that the amount of cultivable land is limited to that which can be reached by canals from the rivers, it would be little engaged in even by the Tajiks, who form the bulk of the commercial community. As a rule also, the products and requirements of the settled provinces are nearly identical, and comparatively little interchange takes place between them, while the nomads are contented with their traditional mode of life, which enables them to dispense with the conveniences which have become necessities of existence in the more favoured districts. With the exception of the routes crossing the steppes occupied by the Turkumans, which are little used by the trade under consideration, the

¹ The difference between the price of this article at Bukhara and at Kata Kurghan across the Russian frontier, as quoted above on the authority of Dr Radloff, shows the prohibitory character of the protective duties levied by the Russian Government on English goods.

merchants run little risk from robbers either in the Russian provinces or in those under native rule, though in the latter the physical difficulties presented by the roads tend to reduce the traffic materially. In the eastern Begships of the Bukhárán Khanate, the repair of the roads over the mountain passes is entrusted to the different Bega, but they rarely attend to the matter unless a visit is expected from the Amir or other important official. The passes leading into these hill Begships are generally described as of extraordinary difficulty by Russian travellers, but the main tracks leading to Hisár and Kuláb and thence to Karátégín and Darwáz are used by horsemen and pack animals, and many of them have during recent times been traversed by the artillery of the Bukhárán army. The Russians, as noticed elsewhere in this chapter, have done much to open out their Turkistán province by good roads. These are, however, confined to the main line of communications those leading through the country districts being in no respect better than in the neighbouring Khanate of Bukhára. The principal obstructions to traffic met with on the latter are due to unbridged canals and watercourses, and to the great demand for land which causes the cultivators on either side to encroach on the tracks.

The means of transport consist of camels, generally of the two-humped Bactrian breed; pack-horses, those coming from Khokand being most esteemed and carrying a load of 252 lbs. avoirdupois in the Kabul trade, and even greater loads for shorter marches; donkeys, of which there is a remarkably fine breed in Bukhára; and lastly, country carts known as *arabás*. These carts are even more used in Khíva than in Bukhára, owing to the swampy character of the lower part of the Oxus delta rendering them more suitable than camels for the transport of goods. They consist generally of a square box-shaped body on extraordinarily high wheels, with numerous spokes and no tires, and covered by a tilt usually made of matting. A detailed description of these carts, quoted from Conolly's account of his mission to Khíva, will be found in Colonel Collett's memorandum on that Khanate, where they are everywhere to be seen travelling in long files along the roads leading to the capital and to New Urganj. The load of these carts is about 20 pounds (722 lbs. avoirdupois) according to Lehmann, or by Khanikoff's account 5 batmans, increased to 7 or 8 batmans on the road from Samarkand to Bukhára. Many of these carts are used even on the long journey across the steppes from Bukhára to Orenburg, as many as 5,072 of them having crossed the Orenburg customs line in 1860.

The home trade, limited as it is by the obstacles above detailed, continues to hold its own, owing to the conservative tastes of the inhabitants in preferring their own manufactures to those forced upon the market by Russia; and the recent journeys of M. Mayef and others to Hisár, Karatágh, and Karátégín show that the cotton fabrics and the well-known cutlery of these countries are still in some demand in the plains of Turkistán, notwithstanding the difficulties attending their transport from the mountain Begships.

The trade of each of the Khanates, owing to the hostile relations generally existing between them before the Russian advance, is more or less confined within its own limits and those of the minor states over which it exercises immediate control, and owing to the limited facilities of communication between buyers and sellers, the exchange of goods takes place chiefly on fixed days at fairs which throughout Bukhára are held twice a week in towns of 1,000 inhabitants and upwards, and once a week in the market villages known as bazar¹. The principal marts for the interchange of merchandise

¹ See the introductory portion of Chapter III.

between the several states are Tashkand, Khokand, Samarkand, Bukhara, Karshi, Khiva, and New Urganj. The following particulars will give some idea of the trade of these towns:—

The trade between Khiva and Bukhara is said by some authorities to be considerable, the Bukharans sending thither tea, spices, paper, and other foreign wares, and receiving in exchange linen made at Tash-hauz, khilats (long gowns worn by the Uzbaks) from Hazarasp, coloured fabrics of mixed silk and wool from Urganj, Turkuman felts and carpets, and a small amount of cutlery, brass work, apples, and raw hides, said to come from Khiva. Dr. Schmidt says that the transactions in these articles are on a very small scale, but at the time of his visit the trade must have been at a stand-still owing to the Russian occupation of Khiva.

The trade between Khokand and Bukhara, even before the annexation of the former, can never have been of great importance, owing to the similarity of the products and requirements of the two countries and to the hostile relations existing between them during the reign of the Amir Nasr-Ullah, but in 1868-69 the following Khokand goods were observed by Dr. Radloff in the Bukharan bazar at Kata Kurghau:—

- Tashmak* (a dye coming from Uratapa), roubles 4.80 per pound.
- Mata* (coarse cotton stuff), roubles 5 for 8 parcels of 12 archines.
- Durja* (half silk), roubles 5 for 8 archines.
- Steppes Coverlets*, covered with coarse-printed coloured cotton and thickly wadded, roubles 1 to 3.
- Long Upper Garments*, with coarse lining of various materials.
- Ditto ditto of striped cotton with coarse lining, roubles 1½.

Further information about this local trade will be found under the heading of "Manufactures," to which this subject naturally leads, and in the descriptions of various localities in Chapter II, but it may be well to conclude this article with the following priced table of country goods reaching Kata Kurghau in 1868-69 and Bukhara in 1870 from various towns and dependencies of the Bukharan Khanate:—

<i>Shahji</i> (all silk), pieces of 18 archines dyed . . .	15 to 18 roubles.
<i>Pachaya</i> (half silk), pieces of 18 archines . . .	7 to 8 "
<i>Basmachit</i> (printed calico), 100 pieces of 22 archines each . . .	110 to 122 "
<i>Uncleaned Cotton called Josa</i> , three qualities . . .	40, 22, 21 kokans ¹ per batnan.
<i>Cleaned Cotton</i> . . .	5 silver roubles the pood.
<i>Tobacco</i> brought to market broken small . . .	4 kopecks per lb.
<i>Sauff</i> . . .	8 to 10 silver kopecks per lb.
<i>Nasipur</i> ² (a yellow dye of the district) . . .	10 kopecks per lb.
<i>Bojan</i> ² (a yellow dye root from Bukhara) . . .	12 "
<i>Buzganj</i> ² (a red dye from Karshi) . . .	½ lb. for 28 " kokans.
<i>Soap</i> , made in the district and tolerably firm and white . . .	15 kopecks the piece of 2 lbs.

A few further particulars regarding the internal trade of the country will be found in Chapter II in the articles describing Karategin, Darwaz, Shirabad, and other hill Begships to the east of Bukhara, as well as under "Urganj," &c., in the same chapter.

¹ Radloff says that one kokan = 20 silver kopecks.

² A description of some of the vegetable dyes of Western Turkistan is given in this chapter under "Vegetable Productions," &c.

WESTERN TURKISTAN.

TABLE No. I.

List of Principal Articles of Export to Central Asia from 1857 to 1867, inclusive, showing value in Roubles.

DESCRIPTION OF GOODS.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.
	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.
Cotton manufactures	1,942,116	2,259,718	2,863,506	2,747,624	2,946,532	2,802,650	2,261,149	3,012,721	3,396,744	6,725,908	10,797,090
Leather	531,158	442,832	445,323	443,186	555,467	421,090	363,840	539,762	640,236	851,639	836,128
Woollen manufactures	160,324	233,189	305,918	274,211	399,613	349,440	317,906	493,468	272,169	555,052	980,717
Cotton twist	164,271	249,691	152,767	258,973	449,746	224,152	160,178	445,862	167,715	480,868	900,413
Bread-stuffs	297,852	272,473	249,095	321,978	311,496	348,338	306,770	332,378	421,547	354,819	221,696
Metal wares	200,713	120,568	208,680	204,751	344,587	339,356	278,467	405,680	224,551	352,866	465,494
Sugar	84,749	107,306	58,601	90,696	135,190	115,442	206,210	323,439	269,645	237,137	291,672
Tea	1,851	3,100	4,378	3,945	4,462	11,282	19,017	37,459	158,415	208,613	433,963
Drinks	13,951	13,406	15,216	23,569	34,832	12,708	53,939	127,462	128,451	207,751	308,984
Metal, unwrought	76,848	95,962	172,837	146,775	162,417	222,214	261,472	337,639	168,033	181,532	365,094
Paints and Dyes	66,359	74,363	97,247	65,372	155,169	263,012	238,547	123,541	102,952	87,693	146,255
Feltry	36,665	29,096	38,049	41,292	62,619	104,111	85,377	85,937	52,880	84,306	70,914
Silk manufactures	17,338	32,209	54,032	45,337	40,103	50,494	56,358	72,267	33,076	71,011	96,188

TRADE AND TRADE ROUTES WITH RUSSIA.

TABLE No. II.
List of Principal Articles imported into Russia from 1857 to 1867, inclusive, showing value in Roubles.

DESCRIPTION OF GOODS.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.
Cotton, raw	Roubles. 639,973	Roubles. 696,968	Roubles. 466,980	Roubles. 712,977	Roubles. 535,536	Roubles. 1,664,353	Roubles. 2,933,246	Roubles. 6,553,339	Roubles. 3,464,267	Roubles. 4,033,145	Roubles. 5,513,453
Cattle	3,471,146	3,161,613	4,099,867	3,963,903	4,300,715	3,961,139	3,490,660	3,835,943	3,207,266	3,109,779	2,946,354
Leather hides	659,133	627,760	729,751	753,613	664,926	791,033	664,460	667,066	643,700	467,100	469,961
Peltry	434,961	241,172	546,734	741,931	617,191	623,853	537,021	469,624	471,850	443,969	532,063
Cotton manufactures	717,361	697,163	755,928	655,055	755,721	565,779	699,410	418,463	433,676	339,730	534,473
Wool	90,465	91,435	66,046	66,593	63,008	69,054	114,360	180,301	119,546	265,751	352,313
SILK	75,645	68,901	93,530	83,053	146,969	156,148	51,779	45,999	35,534	146,309	1,373,068
Wax, stearine, tallow, &c.	not known.	89,193	239,373	163,127	133,636	73,317	50,594	93,978	359,432	131,666	134,391
Fruits and vegetables	169,522	177,247	231,540	191,111	177,667	232,189	265,367	113,961	12,997	66,901	316,333
Cotton, carded	123,999	113,373	58,368	36,835	136,376	74,192	53,736	111,910	233,355	83,434	196,411
Mineral ores, graphite	not known.	not known.	not known.	not known.	not known.	not known.	not known.	not known.	not known.	78,410	45,068
Woolen manufactures	79,196	86,144	85,478	66,154	109,949	107,760	101,308	75,126	63,575	71,717	58,743
Salt	66,320	52,496	37,351	60,389	39,669	25,366	55,273	39,434	66,696	54,514	30,363
TOTAL	833,501	...	...	...	...	2,181,226	3,728,933	9,187,766	4,663,633	5,798,069	6,749,593

¹ Raw cotton according to Msthal.

WESTERN TURKISTAN.

TABLE No. III.
Showing destinations of Russian Exports to Central Asia in 1867.

Description of Goods.	TO THE KIRGHIS STEPPES.		TO KHIVA.		TO BUKHARA.		TO TASHKAND.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Drinks		Roubles.		Roubles.		Roubles.		Roubles.
Sugar	89,740 gallons	182,583	.....	.....	.....	.....	13,770 gallons	127,463
Cattle	28,463 bottles	184,426	100	1,004	5,889	56,978	76,253 bottles	97,264
Tobacco, cigars, and cigarettes	1,426 No.	6,292	.....	.....	.....	.....	9,192 pounds	.....
Bread-stuff	7,807 pounds	30,907	.....	.....	.....	.....	562	80,463
Tea	31,706 pieces	217,576	.....	.....	.....	.....	543,088 pieces	4,120
Cotton wadding, carded.	5,577	292,678	3,006	80,606	540	32,203	3,663	186,083
Wax	1,679	49,566	49	1,147	16,463	617,350	8,003	232,908
Leather, tanned	45	1,017	.....	1,957	100	9,300	63	1,968
" untanned	5,469	167,827	.....	.....	.....	16,856	.....	107,336
Yulfs	7,606 pieces	30,158	.....	.....	.....	.....	.....	.....
Corals	40,483	634,563	2,326	80,666	4,009	106,771	5,048	36,994
Dyes	18,239 pieces	.....	.....	.....	10,864 pieces	.....	.....	1,326
Iron, unwrought . . . . .	.....	16,770	.....	31,211	.....	3,629	.....	45,405
Copper	11,861	16,132	631	1,083	46,668	62,469	.....	51,610
Various metals, unwrought	371	9,808	770	12,849	5,377	64,127	36,631	87,539
Drugs, &c. . . . .	.....	6,133	.....	6,475	.....	78,691	6,768	4,120
Silk . . . . .	.....	20,728	.....	9,368	.....	10,040	.....	10,023
Sheep's wool, raw	24	236	.....	.....	.....	.....	.....	.....
Cotton manufactures	35	60	.....	.....	324	20,982	5	325
Fax and hemp manufactures	.....	3,645,201	.....	284,622	.....	2,910,060	.....	8,367,207
Silk manufactures . . . . .	.....	24,730	.....	270	.....	4,876	.....	23,654
Woolen " . . . . .	.....	46,246	.....	3,480	.....	10,902	.....	36,410
Cloths . . . . .	.....	149,937	.....	800	.....	26,144	.....	66,718
Articles of gold and silver	169,830 yards	304,465	8,636 yards	12,296	113,646 yards	216,680	108,694 yards	213,680
Metal wares . . . . .	.....	5,376	.....	.....	.....	.....	.....	4,652
Chests, boxes, saddles, &c.	.....	141,830	.....	9,912	.....	192,818	.....	90,908
Horses . . . . .	.....	41,269	.....	.....	.....	3,701	.....	11,631
Peltry	1,014 No.	10,868	.....	.....	.....	.....	.....	18,110
Various merchandise . . . . .	.....	54,420	.....	86	.....	8,289	.....	13,708
	.....	269,516	.....	6,786	.....	36,713	.....	.....
TOTAL . . . . .	.....	6,369,108	.....	460,897	.....	4,310,314	.....	6,379,177

MANUFACTURES.

MANUFACTURES.

It has been shown in the foregoing remarks on the trade of the various states of Western Turkistán that in most cases it is more profitable for those countries to export their raw material and to supply the demand of their inhabitants for manufactured articles by imports from abroad. Many of the native fabrics, however, still hold their own in the market against those imported from Russia and other countries, partly from the fact that the European merchants do not sufficiently consult the taste of the people, which in such matters is extremely sound and very conservative, and partly owing to the shortsighted dishonesty of the manufacturers in Russia and in more civilised countries who ruin their own trade by filling the market with worthless fabrics and unstable dyes. The inaccessible character of many of the more distant countries, such as the Begships of Eastern Bukhára, also tends to keep foreign manufactures out of their markets. Russian enterprise has done somewhat to revive many of the native industries, but, as a rule, their manufactures in the Turkistán Government have not met with the amount of success that was anticipated, partly owing to insufficient capital and experience, and partly, as in parallel cases in British India, from the difficulty and expense of insuring efficient management.

The following are the chief articles of manufacture in Western Turkistán :—

COTTON MANUFACTURES.

Cotton yarn is, as we have seen, exported to Russia in considerable quantities, and several descriptions of the coarse cotton and mixed silk-and-cotton fabrics of Turkistán also find a market in the southern provinces of the Empire. The machinery is very rude, and, according to Dr. Radloff, a man can only make at one frame a piece three archines long in a day. The chief spinning and weaving factories in Russian Turkistán are at Táshkand, Khokand, and Jizikh, and others are mentioned by Matthai at Samarkand and Uratapa. In Bukhára and the other independent states also, cotton weaving is carried on, on a large scale at Hijdávan and in Hisár and Kuláb, both of the latter localities being also famous for mixed cotton and silk goods. Radloff says that the cotton goods after weaving are soaked in lime-water and the half silks washed with white of egg, after which processes they are beaten with heavy wooden hammers to smooth them. The principal cotton and half-silk fabrics are—

Biaz.—This name is more correctly transliterated as *bas*, but in Turki and Russian is generally pronounced *biaz*. It is generally known to Russians as *mat* or *mata*, which Schuyler says means properly a measure of about 8 yards. It is a rough but strong fabric, generally about 11 inches wide, and is often sold unbleached in pieces of various lengths, and used for shirts and pajamas. Schuyler says that the Russian authorities decided lately to use this material for the summer clothing of the Turkistán army, but abandoned it in favour of more expensive but not more efficient imported Russian material, as it could not be obtained of the width prescribed by their army clothing department. Mayef mentions *mat* or *biaz* as among the best of the manufactures of Hisár and Kuláb. Radloff¹ found *mata* from Khokand for sale at Kata Kurghán in 1868-69 at the rate of 8 parcels of 12 archines for 5 roubles, and Kostenko in 1870 mentions it as selling at Bukhára for 3 to 4 tangas a piece of 18 archines, which is rather cheaper than the price given by Radloff.

¹ In another place Radloff, speaking of the same year, says that *biaz* manufactured at Kata Kurghán sold at 60 kopecks the piece of 8 archines, which is somewhat dearer than the above.

Alaja or Alach.—This is described by Mayef as a very good compact cloth with a large admixture of silk, for the manufacture of which the people of Karatágh in Hisár as well as the inhabitants of Kuláb are justly famous.

Schuyler speaks of it as a "striped material on a blue ground dyed in the thread," and in another place as a "striped cotton or silk stuff of bright eastern colours, generally red, yellow, and green." The large gowns universally worn as the summer costume of the settled inhabitants of Turkistán are made of this material and are called "alaja" by Vambéry, and Mayef says that throughout Bukhára and Hisár the finer varieties of the stuff are used as *khilats*, or robes of honour. Its price at Bukhára in 1870, according to Kostenko, varied according to quality from 3 to 15 tangas per piece of 18 archines, and at Karatágh in Hisár was found by Mayef to be 12 roubles (£1-15-0) for two¹ pieces of middling quality, the cheaper varieties 8 to 10 roubles for two pieces, and the dearest 20 roubles for two pieces. Kostenko mentions that there are 449 shops selling exclusively *alach* in the town of Samarkand.

Kalami is described by Schuyler as a somewhat superior fabric to alaja, but Radloff quotes its price as lower than that of the latter at Kata Kurghán in 1869, alaja selling for 70 silver kopecks per piece of 8 archines, and *kalami* for 50 kopecks. Kostenko also speaks of *kakami*—possibly meaning the same material—as rather cheaper than alaja. It is said to be a striped fabric on a white ground. Kostenko in another place calls it striped *biaz*.

Chit is described as stamped cotton by Kostenko². It is probably identical with *basmachit*, called printed calico by Radloff. The prices of these articles will be found under "Local Trade."

Durja and Pachaya.—These are mentioned by Radloff as half-silk goods. See "Local Trade."

Bikasab and Adras.—These are classed as "half-silk" goods³ by Schuyler, but as "silk" by other authorities; they are described as fine fabrics made in narrow stripes and (see tables in "Home Trade") fetch a high price.

Daka is mentioned by Schuyler as a native manufacture used for lining and for turbans, but the name, which probably once meant Dacca muslin, is generally applied to similar Indian goods coming through Kabul.

SILK MANUFACTURES.

In describing the silk trade no mention was made of the methods of sericulture and the preparation of raw silk in use in Turkistán, and it may be interesting to give a few particulars⁴ on the subject. The silk culture of Central Asia was probably introduced from China at a very early date, its most ancient seat being Khotan. The area over which the industry extends is limited by boundaries which do not appear to depend specially upon climate or on the supply of mulberry trees, which are everywhere the sole food of the silkworms. Speaking roughly, sericulture thrives along a line extending, with some few intervals, from Resht in Persia through Mashad and Merv to Bukhára, and thence north as far as Khieht-dawán in that Khanate. In other parts of the latter state it is found to a limited extent at Karshi in the south, and extends up the course of the Zarafshán valley from Bukhára, with a few breaks, past Kata Kurghán to Samarkand, which is the centre of a great silk-

¹ Mayef says it is sold by the *jora* (pair), or two pieces, but does not state the length of the latter.

² And in another place as "winter cotton."

³ Kostenko calls *adras* "cotton with silk woofing."

⁴ Chiefly taken from papers by Adamoli, Severtsoff, and Terentieff.

producing district stretching from seven miles north of the city to Shahr-i-Sabz and Hisár in the south. To the south of this, again, the Oxus valley is one of the most important silk-producing districts in Turkistán. Commencing at Khíva, where sericulture is practised to a limited extent only, this district runs up the Amu to Chahárjui, and thence, with a few breaks, as far as Hazrat Imám. These districts along the course of the Oxus are known as the Lab-i-Ab (or river bank) province of Bukhára, and are considered the best silk-producing countries in Central Asia. Further up the river silk culture is but little practised, and it is said to be unknown in Balkh, Kundaz, Kuláb, Darwáz, and Karátegin. In the more northern parts of Western Turkistán it is found at Khojand and throughout Farghána, especially about Namangán and Márghilán. Severtsoff fixes the northern limit of the industry in the Namangán and Kuráma ranges of mountains, beyond which in Táshkand, Chamkand, and other Russian districts it is not carried on to any extent worth notice. At Kulja it appears never to have existed, though mulberry trees are extensively grown there for their fruit.

M. J. Adamoli of Samarkand says that the production of silk throughout Turkistán during the first half of last century had decreased so materially that there was reason to believe that the industry was becoming extinct. This was chiefly due to the prohibition, on religious grounds, of the use of wearing apparel made of silk, and to the consequent insufficient profit made by the cultivators. Later in the century this prohibition was somewhat relaxed, and silk came again permanently into notice as an important article, both of home consumption and of export, a great impulse being given to its production in Bukhára by the transportation thither in 1787 (see Chapter III) of the inhabitants of Merv, whose sericulture was famous. The sole food of the silkworms in Central Asia, as already mentioned, is the mulberry, of which several varieties¹ are cultivated in Turkistán, all of them grafted on to the *Kazzák tót*, or wild mulberry. The industry is liable to the risk of famines of leaves which sometimes affect large districts, and are quite irremediable, as leaves imported from any considerable distance do not arrive in a sufficiently fresh condition for use. The eggs², according to Adamoli, are placed when first collected in small cotton bags in a room without light or air, and are then worn on the person by women until hatched, great cleanliness and chastity being enjoined for the time on the people so employed. The young worms are kept in baskets arranged on boards placed round a room with their supports in water to keep off insects. The leaves are suspended over these boards in nettings, and it is calculated that 1 oz. (6 zulozniks) of worms require the leaves of 25 middle-sized trees. The eggs are changed every fourth year, and it is thought well to go as far as possible for the fresh supply, Bukhára being the place from which the most esteemed varieties come. Adamoli describes the worms as larger than the Japanese, and Schuyler speaks of two more or less distinct species, but the above-mentioned custom of constantly mixing the breeds of the various districts renders it probable that these varieties are accidental. The cocoons, however, vary materially in colour and size, which in some measure corroborates Schuyler's³ opinion.

¹ See "Forests" in this chapter.

² Very full and interesting particulars regarding the treatment of the silkworms and cocoons are given by Schuyler, but are not quoted here, as they are readily accessible.

³ Schuyler says that the natives speak of two species,—the *Ipek kurt*, meaning simply *silk-worm*, which is of a milk-white colour; and the *Arabi kurt*, or *Arabian worm*, which is of a much darker colour.

Adamoli says that the best come from Shahr-i-Sabz. Schuyler states that some attention is paid to the selection of good cocoons for continuing the breed. In choosing these, attention is devoted entirely to the size and shape of the cocoon, but its colour is held to be a matter of indifference so long as it has a watered or "*moiré*" appearance. The winding off the silk from the cocoons is a rough native art, and so much loss results from its being badly performed that it was anticipated that the Russian factories established for the purpose were likely to prove commercial successes. In practice, however, they have been found to fail, in spite of Government subsidies, from the causes already enumerated as affecting other Russian undertakings of a similar character.

Cocoons are seldom exported beyond the limits of Turkistán, but are brought from Bukhára, Khokand, Shahr-i-Sabz, and other districts to Samarkand, where, owing to the greater skill of the workmen, they can be worked up more cheaply than at the places where they are produced. The silk of these cocoons is used at Samarkand in the manufacture of *adras* and *sháhi*. The treatment of the fresh cocoons is the same in all the silk-producing districts. They are at first spread out in the sun in thin layers to kill the grubs, and afterwards in thicker layers which are covered up by day and uncovered at night for 25 days. They are then stored, but constantly moved about to keep them free from insects. Adamoli and Terentieff say that eleven *chariks* of fresh or five *chariks* of dried cocoons produce one *charik* of silk. Schuyler also gives some useful figures on this subject, showing that the proportion of silk obtained from a given amount of cocoons varies according to the skill of the workman—a circumstance, among many others, which proves that the industry is capable of considerable development. It appears from his work that at Táshkand, where the native methods of winding are still very rude, it requires 8 to 9 lbs. of dried cocoons to produce 1 lb. of reeled silk; whereas at Samarkand, where the workmen understand their work more thoroughly, 5 lbs. of dried or 16 lbs. of fresh cocoons will furnish a pound. The Russian manufactory at Táshkand using machinery can turn out the same amount of reeled silk from 14½ lbs. of fresh or 3·9 lbs. of dried cocoons. This compares favourably with the results of silk-spinning in Europe, where, according to the same authority, 4 lbs. of dried or 12 lbs. of fresh cocoons are required for a pound of reeled silk.

Khanikoff and some other authorities speak of the Central Asiatic silk as of inferior quality, but this seems to refer rather to the fabrics than to the fibre, and even of the former some are worthy of mention, even in comparison with those of more civilised countries.

Adamoli speaks of the thread of the silk as fine, firm, and elastic; and Schuyler, who paid much attention to the subject when in Turkistán, gives similar testimony as to the quality of the spun fibre, of which he says that the following are the best-known varieties:—

- (1) *Kaliava*.—The silk wound directly from the kettle and reeled off into skeins preparatory to being dyed. This quality of silk is generally kept for home use, and sells at 122 to 127 roubles per pound.
- (2) *Homiak*.—This, he says, is a better sort, to which more attention has been paid in winding. It cost 180 to 190 roubles per pound, and for some ten or twelve years past had been prepared exclusively for export.
- (3) *Tokhfil* is silk of two threads reeled ready for woof, and costs 178 to 212 roubles per pound.

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- (4) *Chilia* warf is a Bukhárán variety of the above, generally exported to Russia *viá* Kazála, but sometimes reaching Táshkand, where it sells at 240 roubles per pound.
- (5) *Sarnak*.—The floss or *bourre de soie* when uncleaned sells at 15 to 20 roubles a pound, and when cleaned as high as 40 roubles. It is largely exported to Russia. Looms for weaving silk goods were first introduced into the neighbourhood of Samarkand thirty or forty years ago, and there are now, according to Terentieff, as many as 220 in full work in this district. The fabrics turned out are said by the same authority to be inferior to the Chinese, but to be improving in quality and rising in price. Schuyler says that the most common patterns are either a narrow stripe, or broad splashes of colour—red, green, and yellow—forming an irregular design. Some are also manufactured plain or of simple patterns for the European market. The colours are described as durable, and the silk is said to retain its firmness and brightness after several washings. Ujfalvy mentions the common silk of Samarkand, known as *kanaous*, as extremely cheap and an excellent material for linings. He also speaks of a stout silk fabric from Hisár as valuable from its solidity. Bukhára is especially famous for the manufacture of silk velvet, which Ujfalvy says is of striking and original patterns, with brilliant colours resembling shot-silk¹.

LEATHER MANUFACTURES.

The tanning of leather has been better understood of late years than it used to be, and the importation of prepared hides from Russia is not increasing in the same proportion as that of other goods, though even for many ordinary purposes, such as skins for carrying water, foreign leather is still preferred. The Bukhárans especially excel in the manufacture of shagrin, called *saura*, which is made from sheep, goat, horse, or donkey skins, and is largely employed for scabbards, slippers, and other purposes. The pattern on this is made by scoring cross lines on the surface of the leather with an iron tool. Small hard millet seeds are then sprinkled over the leather and hammered in to give it its characteristic indented appearance. Shoes, harness and horse equipment, are particularly well made, and at Táshkand, Khokand, and Samarkand are often ornamented with silver, turquoises, and cornelians. Ujfalvy specially notices the beauty of these articles and of the leather goods embroidered in well-designed and brilliant patterns in chain stitch. Schuyler mentions several different modes of tanning. The leather is first soaked in pits in a mixture of alum and soda, then cleaned of hair, &c., and covered with a mixture of barley-meal. After this they are either finished by being dried and rubbed with tallow, or, in the case of calf, goat, and sheep skins, are tanned with the bark of the sumach (*Rheum emodi*). They are coloured black with *buzganj*, a substance described, with other colouring substances used in this trade, under "Vegetable Productions" in this chapter. Yak and buffalo hides are salted and smoked after being taken out of the mixture of alum and soda.

HEMPEN MANUFACTURES.

Hemp is not grown to any great extent in Turkistán, though one at least of the indigenous varieties² is of considerable value. Canvas is mentioned by

¹ "Couleurs vives chatoyantes."

² See "Vegetable Products," page 37.

more than one authority as among the productions of Bukhára, and appears to be of good quality. The members of Kostenko's mission in 1870 appear from his journal to have been very anxious to buy "white canvas" at Bukhára, and were advised to give a special order to the manufacturers. He mentions striped canvas also as an inferior variety of the same article. Matthai mentions no hempen manufactures except rope.

WOOLLEN MANUFACTURES.

Felts and carpets are the principal articles manufactured of wool. The former are made chiefly by the Kirghiz and Kazzák women, and are frequently of brilliant colours and well-designed patterns. The white ones, if of pure colour, are considered the most valuable, but most of those found in the Khanates are said to come from Eastern Turkistán. The process of manufacture among the Kazzák women, as detailed by Schuyler, is identical with that adopted by the Turkumáns, and is briefly as follows. A layer of wool of the required colours is spread on a matting of reeds, and after being beaten flat with rods is thoroughly soaked with a weak solution of oilcake in water. The matting is then rolled up tightly, tied at various places and rolled on the ground, water being occasionally sprinkled on it. The same processes are then repeated without the matting for several hours, after which the felt is dried in the sun.

Carpets are also made by the Kazzáks, and, according to Matthai, at Khojand and other towns, but the quality of these is far inferior to those manufactured by the Turkumáns of the country bordering on the Oxus and of the neighbourhood of Karshi. The principal markets for Turkumán carpets are Karshi, Chahárjui, and Bukhára, but it is only at the latter town that they can be obtained in large quantities. Many of them are exported to Russia, and a few reach India through Kabul. The manufacture is carried on entirely by females, one of whom—generally an old woman of experience—traces the patterns on the sand, and then calculates and gives out the various coloured threads as they are wanted. The shape of these carpets is generally oblong, seldom exceeding about 12 feet in length by 7 or 8 in breadth, the latter dimension being, it is said, limited by the length of the wooden beams procurable in the country. According to recent information, several caravans carrying almost exclusively carpets have in the course of the present year (1882) reached the Caspian from Merv. Of *cloth* several varieties are made,—the best, according to Matthai, at Uratapa. The same author notices spinning factories producing woollen stuffs, seldom of a fine texture, at Jizikh and Samarkand. A fine heavy waterproof cloth is also made from the hair shed in summer by the camels of the nomads.

IRON AND OTHER METAL.

The manufacture of metal articles is carried on to a limited extent only, on account of the high price of the raw material. Rifled guns are said to be made at Hazárasp, and Burnes, Khanikoff, and others speak of the knives of Karshi and Hisár as famous throughout Central Asia. Mayef, in describing his journey through Hisár, speaks of the manufacturers of knives and swords as forming a separate colony near the town of Káratagh (see Chapter II). The trade must be a profitable one if the prices quoted by him can be depended on; according to these, a good knife with a steel blade and ivory handle costs 10 roubles (about £1-9-0), and the cheapest of the varieties offered for sale was

MANUFACTURES.

valued at 1 rouble 50 kopecks (or 4s. 6d.). Swords are comparatively seldom made by the Hisár cutlers unless to order, except at the outbreak of a campaign, when such articles are in great demand. The material used for them is a more or less soft iron to which an edge of steel made of English needles¹ is added. Ujfalvy also speaks of good knives manufactured at Samarkand. He also mentions having been much struck with the beauty of certain metal covers and platters chiefly manufactured at Karshi. Some of these were ornamented with *repoussé* designs, and others finely engraved and encrusted with silver; drawings of these, as well as of the jewellery, enamels, ornamented harness, and other artistic productions of Turkistán, will be found in the volume of plates which accompanies his work.

Many of the iron cooking-pots and similar articles in ordinary use are imported from Russia, as stated in the preceding account of the trade of Turkistán, but *copper* and *brass* utensils are mentioned by Schuyler as forming an important branch of manufacture; and Matthai says that tools, implements, nails, knives, bolts, &c., of primitive forms but solid construction, are made at Táshkand, Jizikh, Samarkand, Uratapa, and Viernoé. He also mentions copper kettles, bells, and dishes as made at Táshkand and Samarkand.

CHINA, POTTERY, AND GLASS.

The manufacture of these articles in Western Turkistán dates from a remote period in the history of the country, but as regards both china and glass the arts appear to have been lost and to have been revived during the present century. Ujfalvy speaks of the glazed and enamelled tiles to be found on the doorways and domes of the old mosques as extremely beautiful. These are apparently in many cases identical in colouring and composition with those found in similar places in Persia. Somewhat similar tiles, though inferior to the old ones, are still made at Samarkand and, according to Matthai, at Khokand and elsewhere. The latter mentions potteries and manufactures of china at Khojand, Khokand, Samarkand, and Táshkand, most of which are in Russian hands. At Khojand he says that there are twelve potteries and three porcelain factories, all turning out a considerable quantity of goods. He gives a description of the methods of manufacture which, as regards pottery, appear much the same as in India. The manufacture of china is well described by Schuyler. All classes of the community appreciate the value of porcelain coming from China, and the best native manufacture is accordingly known as *chini* and bears a rude imitation of a Chinese mark. The best maker is one Muhammad Shakir of Khojand, and good work is also turned out at Samarkand and Andiján. The ingredients used are a white felspathic clay called *gil-buta*, found in the hills south of Karmina, and at Ablík between Táshkand and Khokand; quartz, known as *ak-tash* or *tash-kum* (white-stone or stone-sand) and lime and soda (*ishkar*) derived from the ashes of a species of salicornia. The glaze is made of *ishkar* mixed with oxide of lead, and sometimes with tin or verdigris. It is said that the art of china-making was reintroduced lately into Turkistán from Mashad. Glass, as already mentioned, has long been known in Turkistán, and old vessels made of it have been exhumed from the sites of the old cities in the valley of the Syr Daria by Ujfalvy and others. During the last ten years several factories have been started by Russians, some of which in Farghána have proved successful.

¹ See "Trade," page 56 of this chapter.

WESTERN TURKISTÁN.

WINE.

The manufacture of wine is one which Khanikoff and others believe might be greatly developed in Turkistán, and especially in the Khanates of Bukhára and Khokand, owing to the variety and excellence of the grapes. It has always been made surreptitiously by the Jews of Bukhára and Samarkand, but the fact of its production and consumption being opposed to Mahometan law has prevented any attempts being made to improve its quality. The Russians have begun to make wine in Farghána and elsewhere, but, according to Matthai, the amount produced annually is not more than 12,000 vedros, or 504 English hogsheads; and Schuyler says the quality of both the red and white wines is still much inferior to those of the Caucasus.

TOBACCO.

Tobacco is grown and manufactured largely in Turkistán, the varieties most esteemed being produced at Karshi and Namangán. It is used either for smoking in a pipe, not unlike the *italian*, or as snuff; and is also sometimes chewed, presenting the appearance, when prepared for the latter purpose, of a dark-green coloured powder varying in colour according to its strength. The Russians are endeavouring to improve the quality of the tobacco of the country by introducing new varieties, and Matthai states that American, Turkish, and other varieties are now successfully grown by them near Viernoé, Samarkand, Khojand, Táchkand, and other towns. Krause, the botanist, writing of Khíva, says that little or no tobacco is grown there, as the soil is not found to suit it and most of that consumed is imported from Bukhára.

Interesting accounts of other minor branches of manufacture, such as jewellery and wood-carving, are given by Ujfalvy and Matthai. Good examples of wood-carving are to be found in the ornamentation of doors and windows and articles of furniture, especially among the Ghakchas,—much of it, according to Matthai, being equal to the best produced in Europe. Many of the articles of jewellery depicted by Ujfalvy in the plates attached to his work show great taste and originality of design.

CHAPTER II.

AN ALPHABETICAL GAZETEER OF THE RUSSIAN PROVINCES AND DISTRICTS, THE NATIVE STATES AND THEIR DEPENDENCIES, AND OF THE TOWNS, VILLAGES, MOUNTAINS, RIVERS AND LAKES OF WESTERN TURKISTAN.

ABAZI—

See "Kul-bágh."

AB-I—

Rivers the names of which begin with the word "áb," followed by the Persian *izáfat* and the name of a locality, are described under the name of the latter; thus Ab-i-Shahr-i-Sabz will be found under "Shahr-i-Sabz (River of)," Ab-i-Kabúd under "Kabúd (River)," &c. In a few cases where villages or other settlements are called after the names of rivers in their neighbourhood, they will be found under the full Persian name of the river, as "Áb-i-Garm" (Fort and Village).

ÁB-I-GARM—

A village in Karátégín situated on a river of the same name which rises in Dasht-i-Bidán valley and falls into the Surkháb river. According to Abramov it is the chief place of one of the village communities or minor Begships of Karátégín comprising eight *kshláks*. The river receives its name (Áb-i-Garm—"hot water") from a hot spring having a temperature of 33° R., which rises in a wooden enclosure near its bank. The water is highly charged with gas, and bubbles up at the rate of about 20 pails per minute. Abramov adds that it is 7 feet deep and deposits large quantities of carbonate of lime on its banks, and also that the inhabitants assemble here on festive occasions to bathe in reservoirs into which the water is conducted and to partake of mutton cooked by immersion in the spring. Oshanin, who says that the spring has a great reputation for curing all manner of diseases, mentions the place as a fort passed on the road from Dushamba by Dasht-i-Bidán to Garm in Karátégín. (*Oshanin; General Abramov.*)

AB-I-TALÁK—

A large village 4 miles from Kuláb on the road to Pushián. (*Turkistan Gazette, 1876.*)

ABRAZ OR BAZAR PASS—

A pass on one of the roads leading from Bujnurd across the Kopet Tágħ into the Akhál oasis. A description of this pass with others crossing the Russian frontier into Khurásán is given under "Akhál District."

ACH-AGAIAN—

A tributary received by the Sunt-Su or Upper Sumbár river on its right bank. This stream is not shown¹ on any Russian or English map published

¹ It seems probable from the name of this tributary, as well as from the general direction and purpose of the new frontier line, that the Ach-Agaian flows from the Uch-Kuyun mountains—the name given by Captain the Honourable G. Napier to the portion of the Kopet Tágħ on the northern slope of which the settlement of Nukhur is situated. It seems to be correctly entered in the proof sheets of the 6th edition of General Walker's map of Turkistán, which I have had the advantage of seeing while the above has been passing through the press.—J. M. T.

before the date of the boundary treaty signed between Russia and Persia at Teheran in December 1881, but according to the provisions of this treaty the Sunt-Su forms the southern boundary of the Russian Trans-Caspian province from the point of junction of the Ach-Agaian up to Mazjid-Daine (the Mashad Dádiána of English maps). (*Foreign Office papers.*)

ACHA-KAIMA (RAILWAY STATION, &c.)—

A halting-place on the more northern of the two routes from Mulla-Kári to Kizil Arvat, and apparently the point where this road, described by Kuropatkin as the best of the two, leaves the old road now followed by the railway. Acha-Kaima is now a railway station on the above line, 20½ miles from Aidin, and the same distance from the Kazánchik station. Kuropatkin and other Russian writers, in describing the routes from Krasnovodsk towards Kizil Arvat in 1877, spell the name of this place Akcha-Kuima, but possibly it may be known officially as Acha-Kaima, as rendered by Mr. Condie Stephen, since it became a railway station. The latter gentleman says that there is no water at the place, but it seems possible (*vide* "Aidin" and "Bábá-Hashem") that he may have been to some extent misled in these statements, as there must be a run of 84 miles on the line between Mulla-Kári and Kazánchik without a watering station. A pass is mentioned in the *Turkistan Gazette* of 1880 over which the road, in use before the railway was constructed, was taken by an easy gradient. A tramway was established over the pass while the work was in progress, and it is probable that the railway follows the same line. (*Kuropatkin; Condie Stephen; Turkistan Gazette.*)

ACHMION—

A town or village in the district of Wádil in the Farghána Government. See "Wádil." (*Ujfalvy.*)

ADAM KAIRALGAN—

A halting-place with a few indifferent wells between Kaláta and the Amu, about 24 miles from the former. Several detachments of the Russian army halted here in April 1873 during the advance on Khíva. Vambéry, who was there in July, describes the place as a sea of sand-hills lashed into high waves by the furious desert storms. The name of the place signifies "death to man." (*Schuyler; Vambéry.*)

AFÁK-KHWÁJA—

The tomb of a saint on the bank of the Oxus marking the southern boundary of the district of Kimpat.

AFARINKAND—

A sub-division of the Samarkand arondissement of the Zarafshán Government, and one of the two *tumans* into which the island is divided, which is formed by the Ak-Daria and Kará Daria branches of the Zarafshán. Kostenko informs us that in 1870 the Amlakdar, or collector of revenue, of this tuman resided at Yani Kurghán, one of the several towns situated within its limits; but by the more recent official documents quoted by M. Ujfalvy it would appear that Afarinkand and Yani Kurghán are now separate tumans. Afarinkand and the island of which it forms part are the richest and most populous parts of the Zarafshán Government, and are profusely irrigated by canals from the Kará Daria branch of the Zarafshán, the chief watercourse being, according to Radloff, the Afarinkand canal, which leaves the river 10 or 12 miles west of Samarkand at Naimanska and flows past the small town of Yani Kurghán. The amount of corn and

Incense shown in Ujfalvy's tables as raised in the district is enormous. This author speaks also of a town of Afarinkand, but gives no details regarding it beyond that it possesses a small college. The district comprises 117 villages with 3,620 houses and 17,764 inhabitants, of whom 3,053 are Tájiks, 15,627 Uzbaks, and the remaining 223 about half Kirghiz (Kazzáks) and half Jews. (*Radloff; Khanikoff; Fedchenko; Ujfalvy.*)

AFLAS—

A village 4 miles east of Kata Kurghán, near the head of the Narupai canal. (*Fedchenko.*)

AGACHLI—

The next posting station to Murza Rabát on the road to Jizikh. There are the ruins of a caravauserai here and a fair supply of well water, but its quality, like that of most water in the Goladnaya steppe, is indifferent. Schuyler says that horses are with difficulty induced to drink it, but that the Cossacks at the station do not find it unwholesome. (*Schuyler.*)

AGENGARÁN—

A small tributary of the Syr joining that river near Táshkand. The fertile district of Kuráma is irrigated by canals and branches from the Agengarán and Chirchik. The former is also known as the Angren. (*Schuyler; Fedchenko.*)

AGHÁLIK—

A village 12 miles east by south from Samarkand, situated on a stream of the same name at the base of the Aghálik Tág range. (*Lehmann.*)

AGHÁLIK (RIVER)—

A small stream issuing from the Aghálik Tág range of hills about 12 miles south from Samarkand. Deep water-marks in the granite, many fathoms above the stream, show the former level of the water to have been much higher than that of the present stream, as is the case also in the Upper Zarafshán. (*Lehmann.*)

AGHÁLIK TÁGH—

A range of mountains about 12 miles south of Samarkand, connected westwards with the Karnap-tág, and eastwards with the Waskán-tág. The Aghálik range consists almost exclusively of granite. In the neighbourhood of the village of Aghálik, hills of unstratified limestone are found, a few hundred yards beyond which granite, in which felspar predominates, commences. Five or six miles further into the mountains there is a very fine grained granite in the composition of which mica predominates. (*Lehmann.*)

AGHATMA—

A small Begship on the northern frontier of Bukhára, taking its name from a well and springs 65 miles north of the capital on the Orenburg route. These springs, the water of which is tepid and hardly drinkable from its strong sulphureous flavour, are situated in a valley which has apparently formed at a former period the bottom of a lake. Débris of bricks, &c., in the neighbourhood are referred by the natives to an ancient city supposed to have existed here.

A detachment of soldiers from Bukhára occupy a small tower at Aghatma when an inroad on the steppes or the arrival of a caravan from Russia is anticipated. (*Meyendorff; Khanikoff.*)

AGHIR-AK-BULÁK—

A small stream between Uratapa and Jizikh. The advances of the Amir of Bukhára in 1860 on the territory of Khokand resulted in a treaty fixing the boundary of Bukhára and Khokand at this stream. (*Pandit Manphul.*)

AGHIRDA PASS—

A pass leading from the Oxus valley to Faizábád in Badakhshán. It leaves the valley of the river at a point nearly opposite to the large deserted village of Barshar in Ghárán, and is said to be open throughout the year. (*Abdul Subhán.*)

AGIR—

A village inhabited by nomad Kirghiz, the first stage from Jizikh on the road to Khojand. (*Faiz Bakhsá.*)

AGRABÁD—

The third halting-place on the road from Bukhára to Khíva, distant about 37 miles north-west from the former. There is a well here surrounded by a brick wall; water and forage bad. (*Lumley's Trade Report; Nebolsin.*)

AIBUGIR—

A gulf of the Sea of Aral, which at the date of Admiral Boutakoff's survey (1874) had a depth of about 3 feet, but is now completely dry land, and in parts cultivated by a branch of the Yomut Turkumáns. The Aibugir gulf is about 80 miles long and 10 miles broad, and runs from north to south from the south-western corner of Lake Aral, beneath the cliff of the Ust-Urt plateau known as the Chink. In former days several of the channels of the Lower Amu debouched into this lake, and as lately as twenty years ago a considerable stream reached it from the Laudan canal.

The latter supply was, however, cut off in 1857 by the Khan of Khíva, who erected a dam across its upper end, and this circumstance, together with the gradual fall of the level of Lake Aral, has converted the gulf into dry land. Lieutenant Stumm, who crossed it in 1873 with the Krasnovodsk column of the Khíva field force, describes the portion of the bed of the Aibugir which he passed over as covered with reeds from 15 to 20 feet high, and low under-wood. (*Stumm; Wood.*)

AIDAK—

A remarkable island in the Caspian called by the Russians "Oghurchinski," and situated to the south of the Cheleken island. Venyukoff describes it as a long low island of sand and shells, but with a certain amount of vegetation. It contains wells of fresh water at 3½ feet from the surface, and also salt lakes. The salt produced from the latter, which is obtained in a beautifully crystallised form, is exported to Persia, and is also bought by the proprietors of the fish-curing establishments at various places on the coast of the Caspian. (*Venyukoff.*)

AIDIN (RAILWAY STATION, &c.)—

The name of a railway station on the line from Mikhaïlovsk to Kizil Arvat, distant 19½ miles from Bábá-Háshem and 20½ miles from Acha-Kaima, and described by Mr. Condie Stephen as without water. This does not correspond¹ with the notice of the same place found in the description of the Russian reconnaissances of 1871 by Kuropatkin and others, which mentions 16 wells

¹ For further remarks upon the water-supply on this part of the Trans-Caspian Railway see "Bábá-Háshem" and "Acha-Kaima."

with tolerable water at Aidin. The road and railway cross the Uzboi about $1\frac{1}{2}$ miles short of the station. (*Kuropatkin; Condie Stephen.*)

AIKUL—

See "Jurt-Kul."

AIR—

A small oasis and lake in the desert 12 miles north of the town of Koshkupir, which is distant 12 miles from the town of Khíva. (*Lersch.*)

AIRANCHI-KUL—

A name frequently applied to Jurt-Kul. See "Jurt-Kul."

AIRAPKHI—

A large village about 12 miles from Bahá-ud-dín on the road to Karmina. (*Alir Izzat-Ullah.*)

AIWAJ—

A village and ferry on the Oxus near the point of junction of its tributary the Káfirnibán, and at $31\frac{1}{2}$ miles from the town of Kubádián on the road leading thence to Tách Kurghán (Khulm), which is distant 23 miles from the opposite bank of the river. The latter is described by "The Havildar," who crossed it in November, as 1,000 paces broad, with deep and clear water and a slow current. The surrounding country is open or covered with high grass jungle. (*The Havildar.*)

AJAR—

One of the two channels formed by the Uzboi between the Balkhan hills and the Caspian. The Ajar channel is further described under "Uzboi." (*Vengskoff.*)

AK-AITMA—

The northern customs-house station of the Khanate of Bukhara. The name is very generally, but less correctly, spelt "Aghatma" by Russian and other European writers. See "Aghatma" for a farther description of this place.

AKBÁ PASS—

A pass crossed by a small Russian force under Colonel Dennett in April 1870, on the road from Uratapa to Obárdan in the Macha valley. It is described as being from 15,000 to 16,000 feet high, and to have been traversed by these troops with great difficulty, five hours of their march being through deep snow. Their baggage was carried upon pack horses, which suffered much from the badness of the road and want of forage. (*Turkistan Gazette.*)

AK-BALIK—

According to Colonel Gordon this is the name of the place at the end of the Ak-Tách valley, where the Ak-Su joins the Murgháb. Kostenko calls the place Ak-Baital, the name given to the Murgháb by the Farghána scientific expedition of 1878, and says that the Ak-Su valley is here so wide that the snow-covered mountains are invisible from the river. This rather corresponds to the information supplied by Colonel Gordon that the Ak-Tách valley joins the Sariz Pámír at this point, which would account for its appearing to expand as stated by Kostenko. M. Severtsoff, however, who is, if possible, too severe on Kostenko's inaccuracies, says that the truth is that the Ak-Su valley is nowhere more than four or five miles broad; the hills, which are not snow-covered, are visible on all sides; and finally, that no place named Ak-Baital is in existence. (*Gordon; Severtsoff; Kostenko.*)

AK-BAITAL—

The name given by the Farghána scientific mission of 1878 to two rivers, probably improperly to the Chon-Su, and correctly to a river rising from the southern side of the same watershed and flowing through or along the eastern border of the Sariz Pámír to a place named Ak-Balik by Colonel Gordon, and Ak-Baital by Kostenko, where it joins the Ak-Su.

We have unfortunately as yet no translation¹ of the papers of the mission above quoted, and consequently have no information regarding this river beyond that it flows south-east to a point where it appears by the map to be joined by a stream from the Rang-Kul Pámír, and thence nearly south to its junction with the Ak-Su. Before the date of the visit of M.M. Severtsoff and Skassi to the Alichur Pámír, the Ak-Baital was believed to rise in the great Kará-Kul, and it was generally known as the Murgháb, a name which is properly applied to the stream formed by its junction with the Ak-Su. (*Gordon ; Severtsoff.*)

AK-BASHLI—

A large village in the Shúrahán sub-district of the Russian Amu Daria province. (*Turkistan Gazette, 1875.*)

AK-BULÁK—

An important spring which flows from one of the isolated limestone ridges on the Ust-Yurt and waters the shores of the Chushka-Kul lake. A fort of the same name was constructed here in 1839 for the protection of the magazine of Perovski's columns. (*Steppe Campaigns.*)

AKBURA—

A river of Farghána which passes through the town of Ush, and after irrigating a large extent of country joins the Kará Daria branch of the Syr, or, by Kostenko's account, falls into a canal diverted from the Kará Daria below Uzgand. Its upper course, in which it is known as the Turuk, is marked by roads leading into the Alai by various passes described under "Kichi-Alai," "Jiptik," &c. (*Ujfalvy ; Kostenko.*)

AK CHAGANAK BAY—

A name ascribed by Colonel Dandeville to the Aibugir lake at the south-western corner of Lake Aral. By Schmidt's account, the name Ak Chaganak seems more properly to belong to the south-western extremity of the Aibugir, or to a settlement on that portion of its shore. (*Michel ; Schmidt.*)

AKCHA-KUIMA—

A halting-place described by Kuropatkin on the road from Krasnovodsk to Kizil Arvat. It is now a railway station on the line between Mikhaílovsk and Kizil Arvat, and is called Acha-Kaima by Mr. Coudie Stephen. See "Acha-Kaima."

AK-DAGÁNA—

A pass on the road between Karshi and Derbend at about 7 miles beyond Tanga-Khoram. Its name, signifying "white passage," is derived from the limestone cliffs through which the road runs. The defile commences shortly after a ford on the Chashma-i-Hafizán torrent, and is extremely narrow at first, but opens out gradually till it merges into an upland valley in the Kará Hawála hills. The road is described as generally difficult. (*Turkistan Gazette, 1875.*)

¹ See "Rang-Kul."

AK-DARIA—

A branch of the Zarafshán river separating from the Kará Daria or southern branch at Chupán-Ata hill near Samarkand, where a dam is built yearly across the river by a body of 1,000 men raised by conscription in the Zia-ud-din and Kata Kurghán districts, which diverts the great part of the water into the Kará Daria. The Ak-Daria forms the northern boundary of the fertile Russian tumans of Afarinkand and Paishamba in the Miánkala district, which is enclosed between this stream and the Kará Daria. This district is irrigated chiefly by the Kará Daria, the water of the Ak-Daria being in part diverted for the cultivation of its northern bank, and partly exhausted by the canals of the Chalek and Khatiroha districts, near the latter of which towns its surplus water joins that of the Kará Daria. Khanikoff speaks of it as a canal. (*Khanikoff; Schuyler, &c.*)

AKHAL—

This name seems to be limited both by Mr. Taylour Thomson and Captain Napier in their earlier papers on the subject to a portion only of the oasis described in the next article as the Russian Akhál district. According to the first of these authorities, Akhál is a small tract of country in the oasis, extending from Gok-Tapa for about six miles eastward to the neighbourhood of the Firúz-Su and watered by the Garm-áb or Sekkez-yap. Captain Napier also speaks of the district as called Akhál, from the name of one of its chief settlements. Petroosevitch, however, who is likely to have been well informed, says that the name of the whole oasis has from ancient times been Akhál, and that no clan, settlement, or tract of country within its limits has ever been specially thus named. (*Napier; Taylour Thomson; Petroosevitch.*)

AKHAL DISTRICT—

A district of the Russian Trans-Caspian province comprising the whole of the oasis running for 188 miles along the base of the Kopet Tágh range from Kizil Arvat to Gávárs, and bounded on the south by the Kará-Kum desert. This tract of fertile country is occasionally known as Atak, Arkach, or Dáman-i-Koh, but it appears from the latest authorities that its inhabitants invariably call it Akhál, the name by which it is officially known to its recent conquerors. It possessed until late years but little interest, but has since the campaigns of 1878-79-80 developed considerable importance from its having been found to afford a practicable road to Merv and Sarrakhs from the Russian military stations upon the Caspian with which since its annexation it has been connected by a line of railway. The Russian Press has for some months past given glowing descriptions of the trade already carried upon this line, and it is said that negotiations for its purchase have been opened with the Russian Government by a firm having extensive commercial dealings with the Caucasus and the Trans-Caspian Government. Such authentic details as we have regarding the line show that the above-mentioned statements are improbable. A certain amount of Russian goods have no doubt been allowed to pass over it with a view to opening a trade which may eventually be an important one, but the carrying capabilities of the line are as yet not more than equal to the ordinary military requirements of the district, and the railway, it must be remembered, is at present only open as far as the western limit of the cultivated oasis. It will further be seen from the descriptions of Mikhaïlovsk and Krasnovodsk in this chapter that the communications with the Caspian

are by no means satisfactory. The construction of the first section of the railway from Mikhaïlovsk to Mulla-Kári during the summer of 1880 was a work of great difficulty, the gradients being in many places considerable, and the soil in most places friable clay, or loose sand liable to be swept away by heavy gales. The railway battalion¹ and about 3,000 labourers imported from Baku and Astrakhán were employed on this part of the line, and the latter was taken along an embankment revetted with clay brought from a considerable distance, the whole being protected again by an outer embankment of sand. Lieutenant-Colonel Lovett, R.E., who gives the above details about this portion of the line, says that the sand of this outer embankment is liable to be transferred from one side of the embankment to the other by the wind, but it is believed that on the whole no great difficulties have arisen from this cause, as a great storm which occurred at the end of 1880, and was supposed to be a fair test of the character of the construction, is said by the Russian newspapers to have only caused an interruption of traffic for three hours. The length of line open for traffic at the beginning of the present year (1882) is 144 miles, which is traversed, including stoppages, in about 19 hours, the pace attained by the train not exceeding 10 miles an hour. The stations on the line are Mulla-Kári, 14½ miles; Baba Ishem², 23½ miles; Aidin, 17½ miles; Acha-Kaima, 21½ miles; Kazánchik, 21½ miles; Uzun-Su, 11½ miles; Ushak, 14½ miles; and Kizil Arvat, 20½ miles. The rolling-stock is said by Mr. Condie Stephen to consist of 25 engines, 12 burning naphtha and the remainder wood; and 250 vans and trucks, the former carrying 8½ and the latter 6 to 7 tons. Mr. Stephen does not mention whether these include a considerable number of vans which he saw dismantled and used for accommodating workmen at Mikhaïlovsk, and to this number may perhaps be added about 80 vans mentioned by a recent correspondent of the *Civil and Military Gazette* as used for the same purpose at Krasnovodsk, and which had probably been left there owing to the difficulty of transport across the gulf. This correspondent says that these vans carry 80 soldiers each; but Colonel Lovett calculates that they would accommodate 35. Water is plentiful at Kizil Arvat, Kazánchik, and Mulla-Kári, and there are wells at Uzun-Su and Ushak, but at the other intermediate³ stations there is said to be none—a defect which, if not rectified, must interfere with the further development of traffic. Naphtha, which is the fuel used on board the Caspian steamers, will eventually be exclusively used on the line, and a branch 40 miles in length is almost completed from Baba Ishem to a place known as the Naphtha Hill in the Little Balkhan, where the supply is believed to be practically inexhaustible. Two sidings are mentioned by Mr. Stephen at Mikhaïlovsk, and another good one at Kazalinsk, which is the headquarters of the railway battalion; but he reports having seen no cranes or platforms, though he speaks of a turn-table at Kizil Arvat, and a forge and workshops, probably belonging to the railway, at Mikhaïlovsk. The sleepers are in part of pine wood, transported by sea from Tzaritsin, and partly of oak from the forests on the southern border of the Caspian. A Russian newspaper article of 1881 also mentions iron pot sleepers, but these are

¹ This body consists of 800 men in four companies, and who are now employed, according to Colonel Lovett, as engine-drivers and on all duties connected with the rolling-stock.

² Called "Baba Hashem" by Mr. Condie Stephen.

³ This statement of Mr. Condie Stephen as to the water-supply at Bába-Háshem, Aidin, and Acha-Kaima is open to doubt. See the separate description of these places in this chapter.

not noticed by Mr. Stephen or Colonel Lovett, though we know from other sources that they are used on the tramways at Krasnovodsk. It is proposed to construct a horse tramway from Kizil Arvat to Bámi (33 miles), and beyond this there is already a fair postal route to Áshkábád, which will be again referred to. The country has been surveyed for an extension of the railway to Áshkábád, and even beyond this as far as Sarrakhs, and there are no considerable physical obstacles to its construction, the only point between Kizil Arvat and Áshkábád where engineering works would be required being near Archman, where the line would have to be carried over a viaduct for nearly a mile, to allow a passage of the flood-waters of several torrents. There seems, however, to be no immediate intention of undertaking these works, and it is probable that before anything is done in this direction a line will be made connecting Krasnovodsk with Mulla-Kári, thus transferring the base of the railway to the former, instead of the present very unsatisfactory terminus at Mikhaslovsk.

The information we possess regarding Akhál has been rapidly accumulating during the last few years, and, considering that the country was almost unknown before the recent Russian campaigns, is in many respects very complete. As regards English writers and travellers, we were, until the present year (1882), when the country was visited by Mr. Condie Stephen, chiefly dependent upon reports collected at various times by Mr. Ronald Thomson and Captain G. Napier, who are still the leading authorities for what little is known of the passes leading into it from the side of Khurásán. Several valuable papers relating to it have also been translated from Russian by Mr. Michel, which with Mr. Marvin's compilations regarding the campaigns of Lomakin, Lazareff, and Skobelev, and important papers by General Petroosevitch translated¹ in 1880 and 1881, complete what we know of the subject. The oasis is occupied throughout its length by the various sections of the Akhál Tekke, described in Chapter III, their first settlement being Kizil Arvat, taken by the Russians in 1870-72, and their most easterly *aul* that of Gávárs, or, as the Russians write it, Gyaors, where the fertile land merges in the desert towards the Tejend, from which it is distant about 70 miles on the direct roads to Merv by the Kará-yap and to Sarrakhs by Lutfábád. The Akhál oasis is said by Arski to vary in width from 8 to 30 miles, but General Petroosevitch says that it is from 15 to 20 miles broad at its eastern and western extremities, and about 40 miles in its central parts. The *auls* towards its western end form a single line along the base of the Kopet Tágh, but further east, where the streams from the higher part of the latter are longer and better supplied with water and the oasis consequently wider, the settlements are two or three deep from north to south, and the population is denser. Its northern boundary is formed everywhere by the sand-hills of the desert, which are yearly encroaching upon the cultivated ground—a circumstance which, with the rapid increase of the population, accounts for the migrations eastward, which have been the distinguishing feature of the recent history of the tribe. The soil is clay and the crops grown upon it depend entirely upon irrigation which is supplied by streams, the most important of which are estimated at from 30 to 40 in number, all issuing from the Kopet Tágh and eventually either entirely exhausted by irrigation or lost in the sands of the desert. Most of these small rivers

¹ A considerable part of these are translated by Mr. Marvin in his work on "Merv and the Turkumans."

mark the sites of from one to six important Tekke settlements or permanent encampments, which are probably not less than about 70 in number¹. A large proportion of these are separately described in this chapter, and a fair general idea of their leading characteristics may be obtained by consulting the articles describing Gok Tapa, Archman, Búrma, Áshkábád, &c. The administrative centre of the new Russian district of Akhál was at first fixed at Bámi, which was fortified by Genera. Skobelev in 1880, and formed the base of his expedition to Gok-tapa and Áshkábád; but the latter place, from its more advanced position and other natural advantages, was soon afterwards selected as the chief military station, and has since General Rohrberg's appointment to the supreme command in the Trans-Caspian been constituted by him the head-quarters of the latter government. Most of the settlements above described are provided with *kalas*, or forts, many of which are now occupied by the Russians; and the inhabitants, when the country was annexed, were in the habit of either pitching their tents within these enclosures, or of living in *sakels* (quadrangular huts of clay) outside the walls. The streams appropriated to the use of the communities settled upon their courses, usually turn numerous water-mills, each protected by a round watch-tower; and many other similar structures intended for the protection of their owners are scattered about among the fields surrounding the forts which form the central feature in each settlement. These forts are further referred to in the introductory paragraphs² of Chapter III, in the alphabetical section of which a full account is also given of the various sections of the Turkumáns of Akhál. The latter are either semi-nomads or wholly agriculturists, and according to this classification are styled *Charwa*³ or *Chumur*, the former being usually the richest portion of the community and owning large numbers of sheep, camels, and horses. The crops raised include wheat, barley, jawar, melons, cotton, vines, clover and maize, which when growing is said to be called *sorgho*⁴, and when cut and threshed *saman*. The latter is found stored in large quantities in their *sakels* and within the fortified enclosures, and was the chief food of the horses of Lomakin's cavalry during the Dengil Tapa campaign of 1879. The cultivable land of each settlement is limited to the extent that can be irrigated by its stream, but its inhabitants are also held to have a claim to a corresponding portion of the Kopet Tág to their south and of the desert on their northern boundary. The latter is tolerably well furnished with wells, in the neighbourhood of which there is good grazing ground, and frequently brushwood and trees which are of value as fuel. Arski, who is the best authority on the topography of the oasis, says that it is divided by the stream at Gok-tapa into Eastern and Western Akhál. The first of these is the least extensive, but the most fertile, producing not only corn and cotton in vast quantities, but peaches, mulberries, and other fruits⁵. Western Akhál from Gok-tapa to Kizil Arvat is less fruitful and populous than the eastern

¹ Before the campaign of 1881 had made the Russians acquainted with the population of South-Eastern Akhál, they were variously estimated at from 40 to 59.

² In the description of the various kinds of forts built by the nomads, given in Chapter III.

³ See Chapter III, Section 1.

⁴ This is from Marvin's translation of Arski, but *vide* "Agriculture" in Chapter I. *Sorgae* or *jugeri* is probably jawar, a corn highly esteemed as food for horses; and *saman*, according to MacGahan and others, is chopped barley straw (*kah* in Persian) which is stored by the Turkumáns and used in place of hay. Jawar stalks are, however, as mentioned in the article above referred to, used as dry fodder (the Indian *karbi*), and may perhaps also be called *saman*.

⁵ Petroosevitch notices specially the broad zone of gardens surrounding Áshkábád, Gokcha, Gosha, and the neighbouring settlements.

section, its streams being from six to eight miles apart, and the belt of irrigated land in consequence often broken by narrow strips of desert. The Akhál country was until recent times the head-quarters of the whole of the Tekke section of the Turkumáns, who first occupied it about 166 years ago in the reign of Shah Tahmasp. The country eventually proved too limited to support their increasing population, and a large section of them, including representatives of most of their clans, began to migrate¹ eastward, about 1830, to the Tejend and Merv, their first colony in this direction being at Orázkala on the Tejend. Mr. Tylour Thomson gives 25,000 families as the approximate number of the Tekke Turkumáns now in Akhál, which does not differ very widely from the estimates of 150,000 souls given by Arski², or from Petroosevitch's calculation of 30,000 tents. On the whole it may be gathered from the above details that the Turkumáns of Akhál were a rich and prosperous race when their country was first invaded by the Russians, but it is clear from the account of their abject poverty given by Mr. Condie Stephen that this is no longer the case.

The loss of their trade in slaves and other produce of their raids into Persian territory, which have happily been stopped by the Russian advance, has to some extent been felt by the tribe, but it is probable that, independent of such external resources, the oasis was sufficiently rich to support its own population in considerable affluence before it was laid waste by Generals Lomakin and Skobelev in the two successive campaigns of 1879 and 1880. At present the Russian troops there are supplied with grain and cattle almost exclusively from Khurásán, green fodder only being supplied by the Tekke, who in some places are allowed to have a monopoly of the trade with a view to keeping them from starving. Russian settlements have been formed at Ashkábád, Gok-tapa, Búrma, and other points on the rivers feeding the oasis, and compensation granted to the Tekke owners who have been told to find themselves lands elsewhere. Mr. Stephen says that the Russians are doing nothing whatever for the development of the province, that no roads are being made, and no measures taken to develop the irrigation system, which with better management might restore the people to their former prosperity,—all officers qualified to undertake such work being employed on surveys or other work of a political character in Khurásán. The people he represents as apparently broken, their warriors wandering about without employment or interest in the villages, and little inclined to take to agricultural pursuits; the only portion of the population who seem to be in better case being a corps of native horsemen organised by Skobelev, who are armed with the Berdan rifle and used as escorts, and on similar duties in the oasis.

The new boundary of the Akhál oasis with Turkistán was defined by a treaty signed at Teheran in December 1881, but it seems by no means certain as yet that its limits will not eventually be extended as far at least as Sarrakhs, in which direction Kákhka and other villages are occupied by Turkumáns, between whom and the Russians questions must necessarily arise, and other important points, such as Lutfábád, were actually occupied for a time by Russian troops after the conclusion of the Tekke campaign, in defiance of the rights of Persia. The whole country also up to Sarrakhs has been surveyed by military and railway officers. The treaty above quoted defines the new frontier as following the Atrak as far as Chát, and thence running

¹ See "Turkumáns" in Chapter III, and "Orázkala" and "Merv" in this chapter.

² On the authority of Tekme Sardar, the Tekke Chief of Fort Búrma.

along the Sughun and Saghirim hills to a point to the south of Chakan-kala, a place on the Chándír (not marked on any English or Russian map that we have access to), through which the boundary line runs northward along the ridge forming the watershed between the Chándír and the Sunt-Su, or Simbar as it is named by the Russians. It follows this watershed for some distance and descends to the Sunt-Su at the spot where it is joined by the Ach-Agaian, and thence ascends the course of the Sunt-Su to Medjet-daina, which corresponds to Mashad-Dadiana in our maps. From this point the road to Dúrún, which will be referred to again, is followed by the boundary line to the crest of the Kopet Tágh, the main ridge of which then forms the frontier to a point to the west of the "upper part of the Giamab (Garm-áb) pass," whence it turns south-east among the mountains, forming the watershed between the Sunt-Su and Garm-áb, and, crossing the summits of the Misinu and Chaubast mountains, reaches the road from Garmáb to Rabát, passing one verst to the north of the latter village. From this village¹ the frontier "runs along the ridge of the mountains as far as the summit of the Dalang mountain, whence, passing on the northern side of the village of Khairábád, it extends in a north-easterly direction to the boundaries² of Gok-Kotal." It then crosses the "boundaries of Gok-Kotal" to the River Firúza, crossing the gorge of the latter at a village of the same name, regarding the position³ of which we have some information, and which is entered in a recent Russian map which will be presently referred to. From Firúza the frontier again runs south-east to the summit of the mountains, bounding on the south the valley through which the road runs from Ashkábád to Firúza, and passes along their crest to the end of the range, whence it crosses to the northernmost summit of the Aselm range (Koh-i-Aselma of the maps). It runs along the ridge of these hills in a south-easterly direction, and, skirting the north of the village of Kelte-Chinár, reaches the point where the Ziri-Kuh⁴ and Kizil-Tágh mountains join, and follows the former of these ranges south-eastward to the valley of the Bááb-Durmáz stream. It then leaves the hills, and running northwards reaches the oasis at the road from Gávárs to Lutfábád, leaving the fort of Bááb-Durmáz to the east. In the present state of our information on this important subject it is useless to speculate on the extent to which this frontier is intended to be a permanent one, but it may be of interest to point out exactly what Russia has secured by the treaty in question, and what interpretation appears to be assigned by that power to its several clauses. Such points in the boundary line as have not yet appeared in our maps are no doubt known to the Commissioners⁵ who have been employed to mark out the frontier, and, except as regards the exact amount of country annexed in the Chándír valley and on the left bank of the Sunt-Su, there is no difficulty in tracing the frontier with a tolerable amount of accuracy on the most recent maps. The frontier thus traced secures to the Russians the heads of all the passes leading from Akhál into Khurásán, and the contract-

¹ From Rabát to Firúza it is not easy to trace this frontier on existing maps, unless we assume that it leaves the valley between the Koh-i-Giffan and the Koh-i-Bughnu near Rabát, and that the Dalang mountain is the Koh-i-Bughnu or one of its offshoots.

² The word *vroeschitsa* used in the treaty generally means a watercourse or watershed. Here the boundary seems to descend a spur of the Dalang mountain to near K. airábái, and thence cross a valley and kotal to the Firúza valley.

³ See "Firúza."

⁴ Described under "Zarin-Koh" and "Kizil-Bair" in this chapter.

⁵ Mr. O'Donovan, in the summer of 1881, reports having seen Persian and Russian Commissioners engaged in marking out the new frontier under the escort of a party of Cossacks.

ing powers engage by article (5) of the treaty "to come to a mutual advantageous agreement as soon as possible for the construction of wagon roads suitable for commercial traffic between the provinces." The head waters of the Fírúza and of some other streams watering the Akhál oasis are left by this treaty in Persian territory, but the Government of the Shah engages by article (4) not to "permit the establishment of fresh settlements on the course of these streams in Persian territory, not to extend the area of land at present under cultivation, and on no pretence whatever to turn off the water in larger quantities than is necessary for the irrigation of the fields now under cultivation in Persian territory." We know from various sources¹ that the Khurásán villages deserted on account of the Tekke raids are being rapidly re-occupied by their inhabitants since the pacification of the frontier by the Russians, and it seems certain that these water-rights will lead to misunderstandings between the powers, involving a further modification of the Russian border. The Russians in their invasion of Akhál were at first dependent for supplies upon the ports of the Caspian, but were able, as they marched eastward, to draw upon the resources of the various provinces of Khurásán lying upon the right flank of their advance; and we know from letters from Bujnurd, as well as from Mr. Condie Stephen's account of his recent travels, that the troops now occupying the country are fed almost exclusively² from the Persian provinces. The Russians are allowed by article (7) of the treaty to have agents at the "frontier points of Persia" in order to "regulate the proceedings of the Turkumáns" on the frontier of the latter country, and these agents are to "act as intermediaries in all questions concerning the observance of order and tranquillity in the districts contiguous to the possessions of the high contracting powers." In practice, agents are established apparently chiefly with the view of procuring supplies at Shah-rúd Sabzawar, Kuchán, Deregez, Bujnurd, Muhammadábád and other places. Lutfábád was occupied by Russian troops, subsequently withdrawn, as late as March 1881³, and Colonel Lovett, writing of these matters in August 1881, expresses an opinion founded on native information that the people of Khurásán acknowledge themselves deeply indebted to Russia for her recent action on their border, and are ready at any moment to accept her rule.

In connection with the relations of Russia with the districts above referred to, it is necessary to mention that a map, dated 1877, and published by the Military Topographical Department of the Russian staff, shows their frontier line with Persia as ascending the main stream of the Atrak as far as Komnukh or Kalmuk-Kala, and thence running eastward to near the head of the Garm-áb pass, from whence it follows the line of the frontier defined by the treaty of 1881 to near the Koh-i-Aselma, and, passing to the south of Bába-Durmáz, Lutfábád, and Kákha, strikes the Tejeud at Sarrakhs, and

¹ See, for instance, Quarter Master General's Department, Intelligence Branch, No. 40, Foreign Department, dated 18th June 1881.

Political.

² Grain and live-stock are said to come exclusively from Persia in Mr. Condie Stephen's report and tea, potatoes, and cabbages from the Caspian; but according to the *Baku Gazette*, horned cattle are now beginning to arrive from Merv, in exchange, it is presumed, for Russian goods noticed as sent thither.

³ See Guizelkhanoff's account of his captivity at Merv, translated by Mr. R. Michel, as well as Quarter Master General's Office, Intelligence Branch, No. 69, Foreign Department, dated 3rd October 1881.

descends the course of that river for some distance to the south-west. It is believed that this map, though dated 1877, was not published until the following year, and that it was the result of the reconnaissance of General Lomakin to Kálmuk or Kormukh-Kala on the Atrak near the head of the Mana valley, and possibly of General Petroosevitch's explorations during the same year in other parts of Northern Khurásán. A more recent map¹, received during the present year in the office of the Intelligence Branch of the Quarter Master General's Office at Simla, and apparently enlarged with some slight additions from the staff map above mentioned, gives the same unauthorised frontier, shown with rather more detail² than in the latter.

The Akhál district is approached from the Caspian by the railroad already described, and by the Kizil Arvat and Chat-Bámi roads, the stages upon which are fully described in various articles in this chapter. From the terminus of the railway at Kizil Arvat to Áshkábád, a distance of 148½ miles by the Russian postal route, the road is everywhere passable for artillery, and is used by officials and others in horsed carriages, as well as by country carts and military wagons conveying merchandise and stores; the only part which Mr. Condie Stephen describes as bad is the stage from Búrma to Archman (16½ miles), where it is intersected by watercourses³ which he considered would be difficult to cross during the spring floods, and which wash down large boulders from the hills for a considerable distance into the plains. A native merchant, quoted by Colonel Lovett, speaks of military carts at Áshkábád, but Mr. Condie Stephen thinks that there are not more than two or three hundred of these in the whole district, and says that the conveyance of stores is for the most part undertaken by Armenian contractors, who forward them either in two-wheeled *arábás* or on camels. The road seems by his account to be in much the same state as it was found in by the Russians when they annexed the country, very few of the nullahs and irrigation cuts having been bridged by them, and no attempt made to organise an efficient system of transport, pending the decision of the question as to the further extension of the railway to Áshkábád. The stages on the post road which are mentioned by Mr. Stephen are Kizil Arvat, Bámi (32½ miles), Búrma (7½ miles), Archman (16½ miles), Sunja (8½ miles), Dúrún (11 miles), Gok-tapa (30½ miles), Áshkábád (40½ miles),—all of which places are separately described in this chapter. The military force in Akhál is at present⁴ distributed as follows along the main road from the terminus of the railway to Áshkábád:—

Kizil Arvat	100	infantry,	42	cavalry,	2	guns.
Bámi	1,800	"	60	"	3	"
Archman . . . . .	...	"	60	"	...	"
Dúrún . . . . .	...	"	30	"	...	"
Gok-tapa	900	"	60	"	2	"
Áshkábád ⁵	2,700	"	480	"	70	"
Gávárs . . . . .	...	"	50	"	...	"

Including the gunners and sappers maintained among the Áshkábád garrison, the whole force in Akhál is thus 5,505 infantry, 782 cavalry, 450

¹ This map was received with the treaty of December 1881 from the Foreign Department, and is believed to have been procured by the Surveyor General from the Russian staff.

² It shows, for instance, the village of Fírúza, specially mentioned in the treaty, and seems to leave Lutfábád in Persian territory, though annexing Bábá-Durmáz, Kákhhka, and Old Sarrakha.

³ See the description of the railway and the facilities for prolonging it towards Áshkábád in this article.

⁴ 1882.

⁵ There are also 450 gunners and 80 sappers at Áshkábád.

artillery, 80 sappers, and 77 guns. These figures, which are taken from Mr. Condie Stephen's careful report, do not include the railway battalion, a few gunners at Gok-tapa, Bámi, and Kizil Arvat, regarding whom he could obtain no information, nor apparently the corps of mounted Turkumáns referred to elsewhere.

The troops detailed above form a portion of the army of the Trans-Caspian province, but may be considered as practically forming a local army for the Akhál district, for the military requirements of which they must, with the considerable arsenal and fortress at Ashkábád, be at least sufficient. If further operations towards Merv, Khurásán, or Afghánistán were contemplated, the base for the reinforcement of this army would be the military stations of the Caucasus, of which Government the Trans-Caspian district is still a dependency. Mr. Condie Stephen, in estimating the carrying power of the Akhál railway, arrives at the conclusion that it would be possible to forward two battalions of infantry, or one battalion of infantry and one sotnia of cavalry, daily from Mikhaïlovsk to Kizil Arvat, and that supposing these troops to cover the distance from Kizil Arvat to Ashkábád in 12 marches, it would be possible to reinforce the troops at the latter station by 9,950 infantry, 1,200 cavalry, and 32 guns in 30 days, which, with 4,050 infantry, 450 cavalry, and 32 guns which he considers might be spared from the Akhál garrisons, would form a considerable army for further offensive operations. He acknowledges, however, that the haphazard way in which affairs are conducted in Akhál, and the mismanagement of the late campaigns, render it likely that two months would be required to assemble this force; and considering the great difficulties¹ involved in the transport of troops across the bay from Krasnovodsk to Mikhaïlovsk, the small amount of rolling-stock on the railway, the inefficient construction of the latter, and the scarcity of water upon the line, it seems probable that the latter estimate may be considered the minimum time requisite for the purpose. Under these circumstances it is probable that the deficiencies of the railway would be supplemented, if required, by marching a portion of the required force by the Chát-Bámi route, upon which a small force of cavalry is maintained by the Russians.

From the account given above of the Akhál oasis it will be seen that it presents many advantages as a base for the future Asiatic campaigns of Russia. The communications with the Caspian are at present unsatisfactory, but are capable of improvement by transferring the base of the railway to Krasnovodsk; the people are disarmed, and, unless in the case of a Russian defeat, are no longer formidable. It is probable that a considerable interval of peace will enable the Russians to draw considerable supplies of grain and fodder from the oasis, and of live-stock from the steppe forming its northern border; and in any case their troops could, as before, be fed from the provinces of Khurásán. The latter country would also protect the right of their advance, and provide a secure line of retreat if they were cut off from the railway. The only other matter of interest regarding the country is the nature of the roads leading thence into Khurásán and the other neighbouring countries. Regarding the route from Ashkábád to Sarrakhs we have a brief account from the St. Petersburg Geographical Society of February 1882 of the survey made by M. Lessar², a Government engineer employed to report on the possibility of extending the railway up to the latter town, and also some

¹ See "Krasnovodsk" and "Mikhaïlovsk" in this chapter.

² A fuller account of M. Lessar's journey received since the above has been in print is noticed under "Trans-Caspian Government."

information regarding the same expedition from notes preserved by Mr. Condie Stephen of a conversation on the subject with M. Lessar, as well as a few remarks contained in a letter written by Mr. O'Donovan from Kalát-i-Nádir in February 1881. These accounts do not exactly agree, but the following is a *résumé* of the information they afford. The country is said to be almost everywhere level, the only exception being between Anau and Gávárs, where the road "extends along a very sloping declivity," and earthworks and embankments would be required for a railway. The line of route follows the base of the Kopet-Tágh and Kalát mountains, and the principal settlements passed on it are Anau, Gávárs, Bábá-Durmáz, Lutfábád, Kákhka, Khwája Ahmad, Dushakh, Chahárdih, and Sarrakhs. The report in the St. Petersburg Geographical Society's Journal says further that nearly the whole extent of the country surveyed is fertile and abounds in game, such as pig, pheasants, &c.; and settlements occur frequently along the road, sometimes in triple lines. It is not easy to reconcile this with the account given by M. Lessar to Mr. Stephen, according to which there is no water for nearly 34 miles between Gávárs and Lutfábád, the two Ataks do not contain more than 700 families, and only two streams are passed after leaving Lutfábád, one issuing from Kalát-i-Nádir, and the other at the village of Mahna. This latter statement can hardly be correct, as there is certainly water in the Laim river at Kákhka, if not at other places. Mr. O'Donovan does not much help to clear up the difficulty. He mentions in a letter written from Kalát-i-Nádir in February 1881, that he had visited all the villages on the plain between Áshkábád and Tejend, "going as far north as Ab-i-Nao, now deserted," and found an ample water-supply, large plantations of trees at intervals, and corn and cattle in abundance at all the villages, the only difficult space being between Gávárs and Lutfábád, where for 50 miles there are no inhabitants¹. This statement is rendered unintelligible by another in the same letter, that the Russians contemplated diverting the little river Idalik, as well as a branch of the Laim river, in order that they should during their advance flow through the waterless space (about 50 miles) between Kákhka and the Tejend. Much of the latter tract is, he says, low-lying clay soil, liable to be flooded and difficult to pass in heavy rains. To the above may be added a statement of Petroosevitch's that the "corn lands" of Chacha (on the Khaur river in Colonel Stewart's map), Mahna, Chahárdih, Kákhka, and Murak on this road are rented yearly to the Turkumáns by the Khan of Kalát, which appears² to point to water for irrigation purposes at a considerable number of points.

Another important road leads from Áshkábád *viá* Lutfábád and Muhamadábad through the Deregez province to Mashad. This is described by Lieutenant-Colonel C. E. Stewart as far as Lutfábád in his paper in the Proceedings of the Royal Geographical Society (London) for September 1881, and probably also by M. Lessar in his paper in the Journal of the St. Petersburg Geographical Society in February 1882. This paper, of which there is only a newspaper extract at present available in the office of the Intelligence Department, describes, it is believed, this gentleman's journey

¹ Bábá-Durmáz on this road may possibly have been abandoned at the date of Mr. O'Donovan's letter, but the other statements quoted above, as to there being no water here, are doubtful. The treaty of December 1881 mentions a Bábá-Dármaz stream, and we know from other sources that it was recently occupied by the Persians.

² Since the above has been in the press we have received three translations of M. Lessar's journey through the Kalát and Deregez Ataks, a few particulars regarding which it has been found possible to insert under "Trans-Caspian Province," "Kákhka," and other headings.

from Pul-i-Khátun, at the junction of the Kashaf Rúd and Hari Rúd, through Mashad and Lutfábád to Áshkábád. A third important road connects Áshkábád with Kuchán, and is said by native letters from Astrábád and ~~Taberan~~ to have been much used of late for the transport of supplies for

one mentioned in his report. There is, however, another road between these places which appears to be the one mentioned in the treaty of December 1881 as marking the new frontier from near Mashad-Dádiána to the crest of the Kopet Tág. This is mentioned by Captain Napier as turning to the north, a mile short of Sári-Kámish, a place on one of the roads from Bujnurd *via*

¹ See "Firúza."

² Or possibly (*vide* "Garm-áb") to near Gok-tapa.

Akhál District.

The estimate of the population of the Persian Atak mentioned on the adjoining page is clearly erroneous as will be seen from the separate accounts of several of its settlements. The western part of the district is well cultivated, and especially between Luftábád and Kákhká is said by Lessar to be as thickly inhabited as the best parts of Akhál. Some of the settlements are occupied by Persians but most of them appear to belong to Alaili Turkumáns and in some cases to the Tekke tribe. Mr. Lessar gives the following stages on his route from the Akhál district to Sarakhs:—

	<i>Miles.</i>
Baba-Durmaz to Luftábád	14 $\frac{1}{2}$
Luftábád to Kákhká	20
Kákhká to Khwája Ahmadi	13
Khwája Ahmadi to Dushak	13
Dushak to Mahna	26 $\frac{1}{2}$
Mahna to Chacha	10 (P)
Chacha to Sarakhs	36 $\frac{1}{2}$

The road passing through these places is an easy one for carts and as will be seen from the separate descriptions of the halting places is well supplied with water except between Dushak and Mahna, and possibly between Chacha and Sarakhs upon which march however the road must in places be near the Tajand. Beyond Sarakhs and from the Atak generally, there are important roads to Herát which are beyond the boundaries assigned to this Gazetteer. The most important of these it may be briefly mentioned are the road leading from Luftábád to Kalát, &c., a road leading from Chacha to Mashhad *viâ* Kara-Tikan and Kalát which Lessar asserts is used by carts and lastly roads leading along both banks of the Hari-Rúd referred to in Colonel C. E. Stewart's letters of the present year 1882. Of these roads that passing through a pass in the Siáh-Bubak hills on the right bank of the river is probably the best and is passable with little or no difficulty by guns. This distance on this road from Sarakhs to Kóhsán is 144 miles, and Lessar in his account of it given in the *Golos* of 1st and 24th September (O. S.) 1882 says that a railway could be taken over it. His account confirms that given on hearsay evidence by General MacGregor and more recently by Colonel Stewart that at every stage, water, fuel and supplies, from the Persian bank, are available for an army. The whole distance by this route from Askábád to Sarakhs is 390 miles.

J. M. T.

from Pul-i-Khátun, at the junction of the Kashaf Rúd and Hari Rúd, through Mashad and Lutfábád to Áshkábád. A third important road connects Áshkábád with Kuchán, and is said by native letters from Astrábád and Teherán to have been much used of late for the transport of supplies for the Russian army. This probably traverses the Koh-i-Aelma range and crosses the Haudan pass, referred to in the list of passes leading into Khurásán, which will be found at the end of this article. Colonel Lovett, speaking from native information, says that in the last march on this road—a distance of 12 miles—the descent is a continued one towards the oasis, which he says, judging by the gradients commonly found on such hill roads, indicates a pass of considerable altitude. The only other road from Áshkábád into Khurásán of which we have any information is that mentioned in the treaty of December 1881 as leading to the village of Firúza. The pass which follows the valley of the latter stream from near Izkand is also said to be an important one, but we have very little information¹ about it. The next pass of importance leaves the oasis to the south of Dangil-Tapa, and is shown on Colonel Stewart's map, and also in Mr. Condie Stephen's, as on a road connecting Khíva and Bujnurd. This route is the same as that described by Captain G. Napier as leading from Bujnurd to Saveldi in the Koshkhána district, a distance of 35 miles, and over a high pass by easy gradients to the glen of the Garm-áb stream, which it descends to Káriz². From Bujnurd to Saveldi the road is a good one, and the route is throughout practicable for mules, though the descent of the Garm-áb defile is somewhat steep and difficult. The total ascents and descents on this road are about 8,000 feet, but on a road (the next to be described) joining it at Saveldi from Shirwán they are rather more than 400 feet less. The distance from Saveldi to Káriz in Akhál is said by Napier to be about 40 miles, and a force holding the latter place would, he says, command the large corn supplies of Kuchán. The stages on the route mentioned by Tylour Thomson from Kuchán to Akhál by the Garm-áb pass are:—

Kuchán to Shirwán	9 farsakhs.
Shirwán to Yangi Kala	7 "
Yangi Kala to Garm-áb	6 "
Garm-áb to Gok-tapa	7 "
	—
Total	29 farsakhs.

The next route from Khurásán to the westward of those described above is mentioned by Captain G. Napier as the most practicable of the direct routes from Bujnurd to Akhál, and follows the Bujnurd stream to the Atrak, and thence goes to Saruk in the valley of that river. From Saruk it crosses a rough broken country to the Dagar Mauza pass, which is high, but practicable for mules. This route, as will be seen from Colonel Stewart's map, crosses the main chains from the Koh-i-Giffán at a high level. Judging from the direction given to the road from Dúrún towards Bujnurd in Mr. Condie Stephen's map, this route by the Dagar Mauza pass is probably the one mentioned in his report. There is, however, another road between these places which appears to be the one mentioned in the treaty of December 1881 as marking the new frontier from near Mashad-Dádiána to the crest of the Kopet Tágh. This is mentioned by Captain Napier as turning to the north, a mile short of Sári-Kámish, a place on one of the roads from Bujnurd *via*

¹ See "Firúza."

² Or possibly (*vide* "Garm-áb") to near Gok-tapa.

the Uzun-Dara, described¹ under "Kari-kala." This skirts the heads of the Sunt-Su and Chándír valleys and crosses the Kopet Tágħ by the Abráz pass, emerging into the oasis at Dúrún. The distance by this is about 100 miles from Bujnurd to Dúrún, and is said to be a good riding road, but Captain Napier thinks that it crosses the chain at too high a point to be of much value.

It will be seen from the above that our information about these routes is chiefly from English authorities, but it is to be hoped that it will be supplemented when the reports of the Russian surveyors now employed in Kuchán, Bujnurd, and Deregez become available. Arski in his account of the Russian march to Gok-tapa says that there are many passes leading southwards over the Kopet Tágħ, but the only ones which he himself saw were those separately described in this chapter under "Kozlinski" Pass, "Khwája Kala," "Tarsakan," "Band Hasan," &c., on the road from Bámi to Chát.

The following list of passes is also given separately by Mr. Tylour Thomson as those leading across the Kopet Tágħ from Akhál and used by the Tekke in their raids upon Persian territory. Most of them have already been described, or lead to settlements in Akhál, of which descriptions will be found in this chapter:—

The Anau pass, leading from Deregez to Anau.			
"	Gávans	"	" to "
"	Haudan	"	" Kuchán to Ashkábád by the Aselma mountains.
"	Oghri-dara	"	" to Akhál.
"	Karamkoh	"	" to "
"	Sanduk	"	" to "
"	Hinduvar	"	Gushi.
"	Dekcheh	}	passes to Bagher in Akhál.
"	Namazgah		
"	Chogha		
"	Izkand pass from Firúza.		
"	Karkalik	}	passes, leading to Garm-áb, Yárji, and Kaláta.
"	Sekkez Yap		
"	Mihin		
"	Kaplan Kaya pass, practicable for artillery, leading to Ak-Tapa and Garm-áb.		
"	Devi Boyun pass, leading to Ak-Tapa and Karakhan.		
"	Karákabagh pass, from Bujnurd to Kari-kala.		

(Napier; Arski and Petroosevitch, translated by Marvin; Tylour Thomson; Kuropatkin and Russian newspapers translated by Mr. R. Michel; Condie Stephen; Lovett, &c.)

AKHUN BABA—

The tomb of a saint, with a few scattered farmsteads near it, situated on the left bank of the Oxus, 18 miles from Khíva. This is the place where travellers to Kungrád, in the summer season, generally take boat.

AKJÁR—

A station on the post road, 20 miles north of Táshkand. Professor Romanofski, of the Imperial School of Mines, reported in 1874 that a valley from 15 to 25 miles north-east of this station was likely to prove a valuable coal-field. (*Schuyler*.)

AKJÁR—

A station on the post road between Kazalinsk and Fort No. 2, situated near the bank of the Syr Daria. (*Schuyler*.)

¹ See "Kari-kala."

AKJÁR—

A village on the Syr Daria, where the road from Khokand *via* Tilián to Táshkand crosses the Syr Dria. There is only one boat ordinarily at this place and at the ferries of Kuram-Serai and Chil-Mahram, which seem by Kostenko's account to be used as alternative crossing-places by travellers on this road. (*Kostenko.*)

AK-JULPAS—

A station on the post road from Fort Uralsk to Kazalinsk. It is situated in steppe country near the shore of a bay of the Sea of Aral, and according to Sturmer's routes is the 12th stage from Fort Uralsk and the 7th from Kazalinsk, from which it is distant 110 versts. (*Schuyler; Stumm.*)

AK-KAL—

A village and market place in the Chimbai district of the Russian Amu Daria Government. (*Turkistan Gazette, 1875.*)

AK-KALA—

A large fort and village near the mouth and on the right bank of the Oxus. The ramparts are formed of large blocks of hardened clay moulded or cut from the bed of the river, and are surmounted by crenellated mud walls flanked by circular towers. The whole is surrounded by a ditch, and forms a square enclosure with a side of about 100 yards. The fort was evacuated by the Khívans in 1873 after receiving a few shots from the S. S. *Samarband* of the Aral Flotilla, and both it and the village were in ruins when passed by Major Wood in 1874. (*Wood; MacGahan.*)

AK-KALA—

A Persian fort and ruined town on the Gurgán river, about 50 miles from its mouth. It is chiefly known as the point selected by General Khrulef as an important point on the route proposed for the invasion of India in the memorandum presented by him to the Czar Nicholas in 1856. The reason for his attaching importance to Ak-Kala was probably the fact that it is said to be the point up to which the Gurgán is navigable for barges. It might thus form a depôt both for sea-borne stores and for those collected from the fertile district between the Atrak and the Gurgán. It is ordinarily a camping place of the Jafarbai Yomads, who had a serious encounter with the Governor of Astrábád in 1869, in which the latter was not altogether victorious. Markosoff, when Governor of Chikishliar, made a raid on the Persian Yomads near this place before marching for Khíva in 1874, and was thanked by the Governor of the fort for helping him against his unruly subjects. In 1876 and 1878 the Jafarbai again beat off forces sent against them by the Governor of Astrábád. Ak-Kala is connected by roads with Bayat Háji and with Astrábád, from the former of which it is only distant 15 miles. (*Schuyler; Petroosevitch; Michel's Translations.*)

AK-KAMISH—

A village on the Amu, 20 miles from Shúrákhán. The Russian force under General Kauffmann marched thither from Shúrákhán and halted in the cultivated country round the village before crossing the river. They found fine crops of wheat and clover and abundance of grass, as well as fuel from the neighbouring woods. Vambéry seems to imply that the name is applicable to a long reach of more or less cultivated country between the river above the town of Shúrákhán. (*Schmidt; Vambéry.*)

AK-KARACHUGAI—

A pass mentioned under "Dih-i-Nan" in describing the road leading to that place and to Yurchi from Baisun. The pass is approached from Sári Kámish by a broad valley like that of Ilan-Uta near Jizikh, which gradually diminishes in width and becomes more rocky as it ascends towards the source of the torrent that runs through it. At the head of this valley the road enters the pass above mentioned, and becomes very narrow and winding, with high cliffs of marble and grey sandstone overhanging it on either side. (*Mayef.*)

AKKIN—

A well on the southern Krasnovodsk-Khíva route, situated 4 miles on the south side of the road, about hal fway between Dali¹ and Tuar. Muraviev as well as more recent Russian writers call the same place Ak-Kui. (*Invalido Russe; Major Collett.*)

AK-KUM—

The name given by Ujfalvy to the desert stretching from Perovski towards the Chu and Karágáti, and as far as Aulia-Áta to the south-east. The lakes known as Saumal-Kul and Kará-Kul, as well as the lower course of the Talas, are situated in this desert. Other authorities call the same tract of country the Muyun-Kum, but Stumm speaks of the Ak and Moyun Sands as distinct tracts forming the eastern part of the great Kará-Kum desert bordering on the Semiretch province to the south of Lake Balkash. See "Moyun-Kum." (*Ujfalvy; Schuyler.*)

AK-MAZJID—

See "Perovski."

AK-MURUD—

A village 20 miles north-east from Bukhára, on the road leading to Samarkand. It is situated in the highly cultivated country through which the road passes between Bukhára and the small town of Bustán. (*Khanikoff.*)

AK-NABÁT—

A well in the desert on the southern Krasnovodsk-Khíva route; eight days' journey from the latter place. The well is situated in a great steppe full of quicksands. The water is rather bitter. Before reaching the well (coming from Khíva) a road turns off to the left which leads to the Turkumán settlements of the Tekke tribe.

AK-RABÁT—

A pass named from an old caravan-serai built by Abdullah Khan of Bukhára, traversed on the stage between Karshi and Khushka Guzár. The above-mentioned road is crossed near the caravan-serai by the Kalta Minar road described under "Shahr-i-Sabz." Ak-Rabát is on the watershed of the hills separating the Shahr-i-Sabz and Bukhára plains from the province of Hisár. Large quantities of firewood are carried to Karshi from the dense juniper forests which cover this part of the Hisár range. (*Mayef.*)

AK-SAI—

A village situated at an elevation of 2,732 feet on the northern slope of the part of the Shahr-i-Sabz range called Ak-Sai Tágh by Fedchenko, and passed on the road connecting Yám with Oalik and Karátapa. The Ak-Sai Tágh, as defined by Fedchenko, lies between the Karátapa pass and Yám, and rises to a height of 6,986 feet. (*Fedchenko.*)

¹ Or Degeli.

AKSAI-TÁGH—

There are two ranges thus called. One of these is also known as the Urtak-tágh, and the other takes its name from the village Ak-Sai noticed above. See "Urtak-tágh" and "Ak-Sai."

AKSU—

A village on the road from Aulia-Áta towards Pishpak mentioned by Schuyler. It is 150 miles from Aulia-Áta by a good driving road. (*Schuyler.*)

AK-SU—

The name given in the Russian official map of 1877 to the Yakh-Su or river of Kuláb. See "Kuláb (River of)" and "Kichi-Surkháb."

AK-SU—

An affluent of the Oxus which in respect of length, and possibly also volume of water, has some claim to be considered the main branch of that river. It rises in the Gez-Kul or Little Pámír lake, and after flowing through the Ak-Tásh valley for about 60 miles is joined by the Ak-Baital in the Sares Pámír. From this it flows westward under the name of the Murgháb, and after receiving two other tributaries—the Kudára and Alichur—joins the Panja near Kila Wámur. See "Murgháb" and "Ak-Tásh" valley for a further description of this river, and also note 2, page 117. (*Captain H. Trotter; Colonel T. Gordon.*)

AK-TÁGH—

This chain of mountains is, according to the official geography of the Russians, a part of the Turkistán range. It formed before the annexation of Khokand and of the Zarafshán province the boundary between the Khanates of Khokand and Bukhára; its northern drainage falling into the Syr Daria, and its southern flowing by way of the River Zarafshán towards the Oxus. The range runs, speaking generally, from east to west; its length from long. 72° to the point where, under the name of the Kapkantásh hills, it loses itself in the Kizil-Kum desert to the north of Bukhára, being about 500 miles. Its eastern portion is crossed by roads leading from the direction of Farghána to the hill Begships of the Kohistán district of the Zarafshán province, and by the Ilan Uti defile between Táshkand and Samarkand, as well as by several tracks which lead northward from Bukhára across its westernmost branches by the Batkak-Kum and Kizil-Kum deserts towards the River Syr. The principal chain lies 20 or 30 miles from the northern bank of the Zarafshán, but its spurs running nearly north and south, and intersected by narrow valleys watered by mountain streams, reach the very verge of the river. In various places these mountains are known by different names,—first Shagán Tágh, then Suzan Garán Tágh, and further on as the Utmán Tágh and Jismán Tágh; but throughout its length the general name is Ak-Tágh, and especially between Jizikh and Panjshamba, beyond which it changes again to Nuráta Tágh. The highest point in the Jismán hills is 4,076 feet above the sea, but the highest peaks in the Ak-Tágh are found, according to Fedchenko, in the Nuráta hills. The latter writer also informs us that the main range consists wholly or in part of white marble, whence its name (White Mountains), and the lower features of hills of raised schist which skirt the steppe along the border of the Ak-Daria branch of the Oxus. Dr. Radloff, who is the best authority on the orography of Turkistán, says

that the Ak-Tágh form with the Karátágh, Karacha Tágh, and Godun Tágh the mountainous district of Nuratánin Tágh. (*Lehmann ; Fedchenko ; Khanikoff ; Radloff.*)

AK-TAM—

One of the outlets by which the Uzboi or ancient bed of the Oxus used in former times to reach the Balkhan bay. The channel is a well-marked one, about 14 feet deep and three or four hundred yards broad. Most of the water it contains enters it from the Caspian, and is described as intensely salt. The Ak-Tam is crossed at Mulla-Kari by a ferry. See "Mulla-Kari. (*Venyukoff.*)

AK-TAPA—

An extensive tract of table-land crossed for about 50 miles by the road from Kubádián towards Baisun. Coming from the direction of Kubádián, the plateau is reached shortly after leaving the Káfirnihán valley and crossing the Darwáza-i-Kam hills. Its western extremity is marked by the village of Kakaiti, situated near the bank of the Surkhán river. (*Mayef.*)

AK-TAPA—

A range of hills on the eastern coast of the Caspian, stretching north and south a distance of about 40 miles, and about 8 to 10 miles from the sea-shore. The hills are quite barren and water is not met with.

AK-TAPA—

A valley in the Mangishlak region. See "Bek." (*Venyukoff.*)

AK-TAPA—

A small tract of country situated about 8 miles west of Gok-tapa and occupied by camps of the Tokhi section of the Vakil Turkumáns under Kot-Batir, Jaran Igdar, and Barjak Sultan. To the south of Ak-tapa, and towards the hills at a distance of about 2 miles, there are several *kalátas*, or walled villages, one of which belongs to Nurverdi Khan, and another to Kordi Bai. Both of these are occupied by Vakil Turkumáns, and pay tribute to Persia in the shape of a carpet and a camel presented annually to the Chief of Kuchán. This protects them from attack on the part of the Persians, and they themselves in the same way abstain from raiding across the Persian border. (*Taylor Thomson.*)

AK-TAPA—

An exceptionally large Turkumán fortress containing 1,000 *kibitkas*, situated on a small stream a few miles to the east of Dúrún on the road to Gok-tapa. The country is well cultivated and thickly inhabited, the nearest settlements to Ak-tapa being the fort and camp of Kará-Kan to the west, and the fort occupied by Nurverdi Khan before he migrated to Merv, which is on the opposite bank of the stream and to the south of the road. This latter fort was so buried in high crops of maize when the Russians marched through the country in the middle of September as to be almost hidden from the road. From the above description it seems probable that Ak-tapa is the chief place of the small district described by Taylor Thomson, and that the distance, 8 miles west of Gok-tapa, mentioned by him is under-estimated. By the Russian accounts of Lomakin's advance the Ak-tapa camp is not less than 20 mile swest of Gok-tapa. (*Arski ; Marvin ; Taylor Thomson.*)

AK-TAPA—

An important market town in Russian Turkistán, situated 4 or 5 miles south-west of the stream crossed at Khisht Kopardak, and watered by the Sailam canal from the Zarafshán. (*Ratloff*.)

AK-TAPA—

A village situated at the base of the Aktágh range, and watered by the hill streams running towards the northern branch of the Zarafshán from those mountains. (*Fedchenko*.)

AK-TÁSH VALLEY—

A valley running northward from the Little Pámír, and followed by the Ak-Su from the western end of the latter to its junction with the Murgháb or Ak-Baital. Colonel Gordon estimates its length as about 60 miles, and its width, judging from the 20 miles march which his party made through it, as about 3 miles; and by Severtsoff's description its breadth does not increase to more than from 4 to 5 miles at its lower end at Ak-Bálig, where Colonel Gordon says it joins the Siriz Pámír. It seems by the description given by the latter officer to resemble closely the other Pámírs, though it is not classed among them, and is thickly covered with grass, which is used for grazing purposes by Kirghiz from the Kizil Avart. Willows are also found along the banks of the river and of its tributary nullahs. The valley takes its name Ak-Tásh (white stone) from a high mass of light-coloured rock near its head. (*Gordon; Severtsoff*.)

ALAI—

A remarkable upland valley in the Tian-Shán mountains, forming part of the province of Farghána. Its general direction is east and west, and it is traversed throughout its length by the upper portion of the Surkháb or river of Karátegin, which is here known as the Kizil-Su, the northern and southern boundaries respectively of the valley being the ranges known as the Alai and Trans-Alai mountains. The upper part of the valley, known as the Básh Alai near the head-waters of the Kizil-Su, has an elevation of about 11,000 feet, and is separated from the source of the Sok-Su, an affluent of the Káshghar river, by a low chain of hills. From this point it slopes gradually down to its centre, where it is approached by the Archa and Sárík Moghal passes, at which point it is about 10,000 feet above the sea. From the debouchure of the Archa pass the gradient of the valley is again a steady one to near Daraut-Kurghán (8,000 feet¹), about 1½ miles below which it narrows to a mountain gorge, in which at 4 miles below Daraut-Kurghán the Kizil-Su receives an affluent named the Sok-Su. From the sources of the Kizil-Su to the junction of the Sok-Su with the latter, the length of the Alai is said to be about 80 miles, and its width to vary from about 15 miles at the Sárík Moghal pass, its central portion, to 2 miles at Daraut Kurghán², near its western extremity. The ranges to the north and south of the Alai valley are crossed by numerous passes, those of the Trans-Alai chain leading to Lake Karákul in the Kharqoshi Pámír and to the Muk-Su valley, and also towards Karátegin, and being in some cases comparatively low and easy, while those over the southern or Alai range, leading from the Farghána valley into Alai, generally involve the ascent of ranges having a considerable elevation above the Turkistán plains. The most important

¹ 7,400, *Kostenko; Russische Revue*. 8,000, *Fedchenko*.

² ½ mile, *Russische Revue*.

passes over the latter are the Kará-Kázik leading to Shah-i-Mardán; the Tangisbai by the Isfairán valley to Uch Kurghán; the Kordun Bel, which passes through the valley known as the Kichi Alai, and reaches the town of Ush by the gorge of the Akbúra river; the Taldik, which follows the valley of the Kursháb to Fort Gulcha; and about ten others, including the difficult Jiptik pass, which are mentioned by Kostenko as having been explored by Russian columns. The easiest and most generally used of these passes is that leading up the valley of the Gulcha or Kursháb from Fort Gulcha, but those ascending the valleys of the Shah-i-Mardán from Wádil and the Ak-Bura from Ush are also considered fairly practicable, the shortest of all being the Tangisbai pass from Uch Kurghán. The Alai is chiefly of importance as the head-quarters of the most important tribes of the Kará Kirghiz, who are attracted thither by the extraordinary growth of grass which forms a marked feature in the valley of the Kizil-Su. These nomads were at the time of the Russian annexation of the Farghána valley in revolt against the Khokand Government, to whom, speaking generally, they owed allegiance, passing in most cases the winter months in valleys¹ belonging to the Khanate. Some sections of the tribe, however, winter in Karátegin, and may thus have been subjects of that state rather than of Khokand; and we learn from a paper by General Abramov, translated some years ago by Michel, that all the nomads of the district depend chiefly upon Karátegin for their seed grain and other necessaries. Since 1866, when the Alai was occupied by a Russian force, and the boundary of the Empire with Karátegin was settled with Commissioners from the Shah of the latter state, the valley was finally annexed, and its inhabitants, as well as some tribes of the Kará Kirghiz occupying lands beyond its limits, submitted or proffered their allegiance to the Russians². The Alai is almost everywhere a treeless steppe, except towards its western end, where a few willows, poplars, and similar trees are met with, and the valley is more or less cultivated with wheat and barley near Daraut-Kurghán. (*Kuropatkin; Fedchenko; Russische Revue; Kostenko, &c.*)

ALANG WELLS—

A group of brick-lined wells, 130 feet deep, surrounded by a low mud wall and containing excellent water, passed at 26½ miles from Shirin Khátun on the road from Karshi to Burdálik. The road from Karshi to Naruzima leaves the Burdálik road at this halting-place. (*Mayef.*)

ALAN-YAK—

A ferry on the Atrak. See "Yalin Yak."

ALASHAH—

A place on the Murgháb, about 35 miles above Kila Kaushid Khan, and by Stewart's account identical with Bend or Benti, where the great dam is constructed across the river. The same authority says that there is a ferry here, used when the river is in high flood, the usual way of crossing at other seasons being by wooden bridges.

Burnes, who crossed it at the end of August on the road from Merv to Sarrakhs when the river was generally difficult to ford, describes it as an

¹ See "Fort Gulcha," &c.

² The Russians now claim the whole Kará Kirghiz race as their subjects; but though the Alai Kirghiz certainly became so when their country was annexed, and possibly other tribes, such as the Kirghiz of the Kargosli Pámír, were represented by chiefs who visited their camps on this occasion, the claim cannot be substantiated in many other cases. (*Idé* Chapter III, under "Kirghiz.")

indifferent ford with a clay bottom full of holes. There was no settlement at Alashah when visited by Burnes, but Amin Bai (the Khívan envoy to India), who was there in 1870, says that the dam was watched by 500 Tekke Turkumán families camped on each side, who were probably the detachments from each of the Turkumán tribes at Merv by whom Colonel Grodekoff was informed that it is repaired every spring. This dam is said by Amin Bai to measure 39 feet in length by 29 in width. Malleson writes the name Ulisha, and Marvin's translations also call it Ullusha, so the name may be Ali-Shah. (*Burnes ; Amin Bai ; Stewart, &c.*)

ALA-TÁGH—

This is the name applied very indiscriminately by the natives of Semiretch and Turkistán to the various offshoots of the Tian-Shán mountains. The Russians on first advancing into these countries adopted this name, and in some instances have found it convenient to adhere to it, as in the case of the great double chain of mountains known as the Trans-Ili Ala-Tágh between Viernoe and Lake Issik-Kul. Other ranges included in or forming the frontiers of the Turkistán province, at first named Ala-Tágh by their geographers, are now known by names officially given to them by the Russian Government, as in the case of the Kirghiz Ala-Tágh between the affluents of the Chu on the north and of the Talas on the south, which has been named the Alexandrovski, or where the native nomenclature is sufficiently precise, are designated by the names given to them by the settled¹ inhabitants, as in the case of the Kará-Tágh, which forms a well-marked prolongation of the Alexandrovski range parallel to the right bank of the Syr Daria, the Kendir-Tágh, Urtak-Tágh, and many others which are separately described in this chapter.

According to the former system² of orography all these various Ala-Tághs form part of a great range, leaving the Tian-Shán at the great Khan Tengri peak to the north of Ak-Su. The word *ala* means spotted, and the name is accounted for by Kostenko by the appearance of the hills when their dark surface is streaked with snow left in their nullahs.

ALEXANDER BAY—

An inlet on the east coast of the Caspian, to the south of the Tap Karághán peninsula. Venyukoff says that there is a considerable depth of water here and good anchorage. The eastern or inner part of this bay is known as the Gulf of Ashchi, a sheet of water forming an inland lake resembling on a smaller scale that of Kará Bugház. Recent accounts state that the channel connecting the Ashchi lake with the Caspian has silted up, and that it now contains little or no water. The Alexander Bay was at one time selected as a site for a Russian settlement, but was abandoned in favour of the Tap Karághán point, where Fort Alexandrovsk now stands. (*Venyukoff.*)

ALEXANDROVSK—

A Russian fort on Cape Tap Karághán, on the eastern shore of the Caspian and on the northern frontier of the Mangishlak district of the Trans-Caspian Government. It was built in 1846 to replace a fort in Kaidak Bay, named Novo Alexandrovsk, which it had been found necessary to abandon

¹ The name Ala-Tágh is used chiefly by the nomad Kirghiz.

² This is fully described in Kostenko's recent work, but is not of sufficient value, and is too long and too intricate to warrant its insertion here.

as hopelessly unhealthy, and was at first called Novo Petrovsk, a name which was changed to Alexandrovsk in 1858¹.

The fort is one of the regular steamboat stations on the coast of the Caspian, is reached by water from Astrakhán in about 24 hours, and is the administrative centre of the Mangishlak district. It is chiefly remarkable from its being the only one of the numerous Russian steppe posts which has ever been seriously attacked by the neighbouring nomads. The regulated garrison at the time consisted of two sotnias of dismounted Cossacks and 14 guns, but had been reduced in strength by the loss of a party of 40 Cossacks under the command of Colonel Rukin, the Mangishlak Commissioner, which had been entirely destroyed or taken prisoners in March 1871 by the Adai Kazzáks, among whom Colonel Rukin had been deputed to introduce the new Steppe Code. This same tribe attacked the fort on several successive days during the ensuing month, burnt the unarmed Cossack village of Nikolaief, and after murdering most of the inhabitants forced their way into the lower fort, where they plundered and burnt the Armenian bazar. The situation of the garrison was becoming critical, as they were falling short of ammunition, but a steamboat with a reinforcement of two companies of infantry from the Caucasus fortunately arrived, and the Adai Kazzáks at once raised the siege. See "Mangishlak." (*Stumm ; Steppe Campaigns ; Schuyler ; Kuropatkin.*)

ALEXANDROVSKI HILLS—

A range of snowy granite mountains running east and west along the northern boundary of the Syr Daria province, and known to the natives as the Kirghiz Ala-Tágh. The highest peaks² of this range opposite to Pishpak are from 15,000 to 16,000 feet high, and the range which runs nearly parallel to the Urtak-Tágh and the southern bank of the Chu is separated from the parallel range of the Trans-Ili Ala-Tágh mountains by the great Buam pass, and slopes gradually down to the Talas near Aulia-Ata, where its spurs are not more than 150 feet above the plain³. The northern slopes of these mountains are cultivated by the Kará Kirghiz, and from them descend numerous streams which join the Kurgáti and Chu. (*Schuyler ; Stumm ; Turkistan Gazette, 1875.*)

ALICHUR RIVER—

An important tributary of the Murgháb flowing through the whole length of the Pámír of the same name, and forming towards the western end of the latter the lake known as the Yashil-Kul. It was reached, at a point apparently near its source, by Severtsoff by ascending the course of the Kará-Su affluent of the Ak-Su, and traversing a flat and almost imperceptible watershed by the Paiza-Tásh pass. It receives, according to M. Skassi's map, several tributaries in its course through the Alichur Pámír, such as the Puzori, Arkhar, and the Daira on its right bank, and the Kutatir, Básh-Gumbaz, Mokur, and Tamdi on its left, and up the course of one of these—the Básh-Gumbaz—there is said to be a road leading to Victoria Lake. After passing through Lake Yashil-Kul the river is said by Severtsoff to flow through difficult defiles to the Shighnán villages. It joins the Murgháb,

¹ It appears to be on nearly the same site as another fort (Alexandrovsk) built at the time of the disastrous expedition of Prince Bekovitch Tcherkassi and abandoned shortly afterwards.

² The highest of these is called Mount Semenov by the Russians, and is said to be 15,366 feet above the sea.

³ The general level of the plain here is 2,350 feet.

according to his map, which agrees with that of the Indian Survey, at or near a place called Basit. (*Severtsoff*.)

ALICHUR-PÁMÍR—

This is described under "Pámír-i-Alichur."

ALI GALINDUN—

A township described by General Abramov, consisting of ten villages situated in Karátegin, on the right bank of the River Surkháb, at a distance of 8 miles from the Zinkáb Begship. It appears to be identical with a place called Ali-Galabon by Oshanin, which he describes as one of the centres of population in Karátegin, situated, like Garm and some other of the chief settlements of the Begship, in one of the basin-like depressions for which the valley of the Surkháb is remarkable. (*General Abramov; Oshanin*.)

ALJIK—

A small town on the right bank of the Oxus, a few miles below Batik and Chahárjui. It is said to be the principal port of embarkation for the trade between Bukhára and Khíva. See "Batik." (*Lumley's Trade Reports, &c*)

ALTAPA TÁGH—

The name given by Radloff to the more northern of the two ranges forming the Shahr-i-Sabz hills. It forms the southern boundary of the Zarafshán valley to the east of Panjkand, and falls gradually in terraces towards the stream. Further west it is called the Saman Baran Tágh and the Samar-kand Tágh. (*Radloff*.)

ALT-ARIK-KUM—

A comparatively small sandy desert crossed by the shorter of the two roads leading from Khokand to Márghilán, which is described under "Kosh-Tegarman," near which place these routes diverge. It is said to be the most arid tract of country in the Farghána district, and is further referred to in the description of Diwána Kisblák, a small settlement within its limits. (*Schuyler; Ujfalvy*.)

MU—

See "Amu Daria (River)."

IU DARIA (DISTRICT)—

The name given by the Russian Government to the territory at the lower course of the Amu annexed from Khíva after the campaign of 1873. It is bounded on the west and south by the Amu Daria, from its western branch, the Taldik—beyond which the Kaugrád district and Lake Aibugir still belong to Khíva—to Meskekli on the new Bukháran frontier, and at Lake Aral touches the Uralsk district and the Trans-Caspian Government. It is said to embrace an area of 40,484 English square miles, and is divided for administrative purposes into two sub-divisions—Chimbai and Shurakhana—called after the names of their chief towns; and further, as regards the settled population, into three Aksakáships, those of Shúrakhán, Sháh-báz Wali, and Bi-bazár. The Shúrakhán division extends from Meskekli on the Bukháran frontier to the northern slope of the Shaikh Jeli range, and that of Chimbai from the same range to the shores of the Aral; these boundaries being settled partly by the line dividing the various classes of the population, and being also convenient owing to the difference¹ between the land tenure of the Kará Kalpáks of the delta and that of the other agricultural tribes of the

¹ See "Kará Kálpáks" in Chapter III.

district. The Chimbai division has the largest number of inhabitants, but many of these are nomads or only half-settled people, as is shown by the following table giving its population :—

Uzbaks	. . . . .	625	Houses and Kibitkas.
Kará Kálpáks	. . . . .	10,709	Kibitkas.
Kazzáks	. . . . .	3,878	Ditto.
Total		15,262	Houses and Kibitkas.

Nearly the whole of this population, including even the Uzbaks, live in *kibitkas* rather than in houses. In the winter they collect groups of a few hundred *kibitkas* into fortified enclosures called *kurgháns* or *kalas*, built by common labour, and consisting merely of walls and ditches thrown up to protect their cattle against predatory neighbours¹. In summer these groups break up, removing their *kibitkas* to their arable lands. The Chimbai bazar, as explained elsewhere, is a place of some importance in the trade of the country and a centre of a small permanent population, but most of the villages in the delta are of the class described² as bazars in Chapter III and have no resident inhabitants, except a few huts occupied by wheelwrights and similar artificers. The population of the Shúrakhán division are, to the extent of at least one-half, settled in permanent villages, their distribution being as follows :—

Permanently settled—

	Houses.
Uzbaks	1,932
Sárts	131
Persians	47
Bukhárans, Arabs, and others	60
Total	2,241

Semi-settled—

	Kibitkas.
Turkumáns	1,170
Kará Kálpáks	800
Total	1,970

Nomads—

	Kibitkas.
Kirghiz	2,444
GRAND TOTAL	6,655

Houses and Kibitkas.

The lands of this division consisted at the time of the annexation chiefly of the estates of the feudatory nobility of Khíva, but are now Russian crown lands like the rest of the district, the Khan having been directed to provide for his Uzbek relatives on his own side of the river. They are, as a rule, magnificently cultivated, their aryks having in former days been yearly cleared out by labourers from the left bank—a task which under the Russians is performed by the nomads of the neighbouring Chimbai division. This cultivation is only possible in such parts of the district as are reached by the canals, and ends elsewhere in a line sharply defined by the moving sands of the desert. The Amu Daria district has hitherto formed a part of the

¹ See "Forts" in Chapter III, Section 1.

² See "Villages," &c., in Chapter III, Section I.

Turkistán General Government, though, as was the case with the Zarafshán district for some years after its annexation, considerable powers, especially in financial matters, have hitherto been allowed to its Governor. The present arrangement is found an expensive and inconvenient one, and there is reason to believe that the district will be shortly included in the Trans-Caspian Government, which, as notified elsewhere, is likely soon to be detached from the Viceroyalty of the Caucasus and reorganised as a separate administration.

The revenue in 1874 was only roubles 40,000 (£2,000), and in the next two years did not exceed roubles 200,000, while the military expenditure required to overawe the inhabitants and their immediate neighbours is considerable. The land has been less highly assessed than in the Khívan territory, with a view to attracting immigrants; but Major Wood informs us that it is doubtful whether more land could be irrigated for the use of these settlers on the Russian bank of the Amu. At the same time if any considerable portion of the desert could be reclaimed¹ it would be of incalculable value to the Russian Government, not only by increasing the area of cotton cultivation, but by affording cultivable ground for such of the nomads as are inclined to settle², and further by diminishing the inundated area of the water-logged lands of the Kará Kálpáks further down the delta of the river.

The military force maintained in the district since the peace of 1873 is said by Stumm to have been—

- 8 Turkistán battalions of the line.
- 4 Turkistán rifle battalions.
- 4 Sotnias of Orenburg Cossack cavalry.
- 16 Fort guns in forts Nukus and Alexandrovsk.

The climate, notwithstanding its extremes, is decidedly healthy, and Major Wood says that from June to September the sick list of the Russian troops is almost a blank sheet, in spite of the enormous amount of melons they consume at this season. Later in the autumn the local rains and cold nights and mornings produce a certain amount of fever and bowel complaints, but these are rapidly dissipated by the dry frosts of winter, when the Amu and Aral are frozen over for several months (from January 1st to March 1st). Terentieff and Russian authors of his school in politics mention the district as a valuable base for further aggression beyond the Amu; but the same may be said of the whole Khívan oasis, which, though nominally independent, is practically at the disposal of the Russian Government. Major Wood states that the revenue for 1874 was only 12,000 roubles, which he says was only about one-eighth of the expenditure. The figures given above are from Stumm and Schuyler. (*Wood; Schuyler; Stumm; Terentieff.*)

AMU DARIA (RIVER)—

The Amu is the principal river of Western Turkistán. It was known to the Greeks and Romans as the Oxus, and to the Arab geographers of the middle ages as the Jaihun, a name said to mean "flood," which is still sometimes applied to it in modern Mahometan literature. In its upper course it is known as the Ab-i-Panja,—the name of the stream which forms its principal source; but after its debouchure from the hills into the plains of Turkistán it is styled the Amu Daria by all the dwellers on its banks.

¹ The Russians seem now to have little doubt that this can be done by regulating the irrigation of the delta (*vide* "Kará Kálpáks").

² See the account of the recent migrations of the Kazzáks in Chapter III.

Before proceeding to describe the course of this river from its sources in the snows of the Pámír to its debouchure in Lake Aral, it is necessary to notice briefly the circumstances which from the earliest periods have made it an important feature in the political and military geography of Central Asia. It figures in what may be termed the traditional history of Persia as the ethnical boundary between the Iranian and Turkish races, and in more recent times, extending indeed to the present day, it has been recognised as the southern limit of the influence of the Uzbek powers, and the boundary between these and the states formed by the disintegration of the Persian province of Khurásán. The absorption by Russia of the greater part of the territory of the Uzbek Khanates, and the more recent aggression of that power in the country of the Tekke Turkumáns, together with the command over the mouths of the river gained by them in their Khívan campaign, has deprived the Amu of much of its old value as a boundary, and the interest now attaching to it centres rather in its capabilities as a navigable¹ stream and as a military and commercial line of communication between Russia and the countries bordering on our Indian frontier. The Russian settlement at Petro Alexandrovsk² has since its first establishment after the Khívan campaign been regularly visited by the steamers of the Aral Flotilla, and one of them, the *Samarkand*, commanded by Captain Bruchoff, had previous to 1878 made more than one trip up the river as far as the Bukhárán town of Chahárjui. In August of that year instructions were received by Colonel Grotenholm, the chief of the "Department of the Navigation of the Oxus," to prosecute further investigations as to the capabilities of the river, and the *Samarkand* accordingly left Petro Alexandrovsk for Chahárjui, accomplishing the 300 miles between these points in 7½ days. From thence she was under orders to ascend the stream if possible as far as the junction of the River Wáksh, where she was joined by Admiral Bykoff, despatched from Samarkand by land to report upon the results of the voyage. The steamer was eventually stopped at Khwája Sálíh on 8th September 1878, 173 miles above Chahárjui, but the course of the river from the Wáksh to Khwája Sálíh was carefully surveyed by Admiral Bykoff, who dropped down in a native boat from Kubádián and reported that it was in all respects perfectly suited for navigation, and further pointed out that fuel in the shape of "saxaul," the wood burnt by the steamers of the Syr, was procurable in vast quantities along the banks. The immediate result of the expedition is stated by him to have been "a full and detailed chart of the Oxus from the Wáksh to its mouth, a distance of about 1,000 miles." It is evident from the above that the water communication between the Aral and the meridian of Balkh may be considered fairly satisfactory, but though the power thus gained by Russia is considerable, it is not equivalent to the connection of European Russia with the heart of Central Asia, which is no doubt the eventual object of her ambition, and which can only be hoped for from the establishment of communications by land or water between the Amu and the Caspian. No opinion can be formed as to the possibility of such a communication being established without the consideration of a great mass of evidence, physical and historical, which has been brought to bear upon the subject during the

¹ See "Petro Alexandrovsk."

² The rights acquired by Russia to navigation of the lower part of the river are described under "Khíva (Khanate of)." Similar rights on the portion of its course running through Bukhárán territory were secured by the treaty signed at Shahr-i-Sabz on 28th September 1873.

last few years, and it is impossible within the limits of this article to attempt more than a brief sketch of the questions involved.

The diversion of the Oxus into what is believed to have been the channel by which it formerly reached the Caspian, formed part of the scheme by which Peter the Great hoped to secure for his country the monopoly of the Indian and Central Asiatic trade, and the propriety of attempting to carry out this measure has since his time been almost continuously urged upon the Russian Government by an influential party in the state. The evidence in favour of the Oxus having at one time found its way into the Caspian by the channel known as the Uzboi has on the whole been strengthened by the recent operations of the Russian surveyors, who have at least established the fact that, as far as levels are concerned, there are no reasons against it. The Greek and Roman geographers from Herodotus downwards held uniformly that the Oxus debouched into the Caspian, and European belief, at least up to the date of Jenkinson's travels in 1559, followed that of these early authorities; it is, however, doubtful whether the latter knew of the existence of the Sea of Aral. The Arab geographers¹, who had better means of judging than were possessed by the classical authors, seem only to have known of the Aral mouth, and in any case make no reference to any communication with the Caspian.

The first definite mention of a change of course on the part of the river by an authority obviously thoroughly acquainted with the country is to be found in the writings of Abul Ghazi Khan, the ruler of Khiva, who states that some thirty years² before his birth, which took place in A.D. 1605, the Amu abandoned the channel by which it used to reach the Caspian and forced a passage to the Sea of Aral, thereby ruining the town of Urganj, the remains of which are to this day extant upon its supposed ancient course. On the whole, then, the historical evidence is in favour of the theory that one great branch at least of the Oxus used to flow into the Caspian, and points to the possibility of the proposed diversion, and the same may be said of the result of the surveys and other geodetical investigations of the last few years. An excellent sketch of these operations, up to the date at which he wrote, is to be found in Major Herbert Wood's account³ of the scientific expedition to the lower Oxus which he had the advantage of accompanying, and in various recent articles in Petermann's "Mittheilungen," as well as in other papers by Chaikofski, Lentz, and others translated by Mr. Michel from the *Turkistan Gazette*. The leading physical facts upon which the theories on the past and possible future course of the Amu are founded are in the first place certain changes of level, probably still in progress, and affecting the neighbourhood of Lake Issyk-Kul at the source of the Chú, as well as the whole country known as the Aralo-Caspian depression; and secondly, the existence of a tolerably well-marked river-bed connecting the Chú with the Syr, and marking a possible course for the waters of the latter by the channel known as the Yani Darya from Fort Perofski to the Oxus, and thence by the Uzboi to the Caspian. It is thus held by the supporters of this theory that a great river, of which the Syr and Amu were the chief tributaries, ran at one time from Lake Issyk-Kul to the Caspian, and that, as is said to be often the

¹ Istakri in A.D. 920, Edrisi in A.D. 1164, and Abulfeda in the 13th century.

² Anthony Jenkinson, who was in the country about 17 years before the date mentioned by Abul Ghazi, says that at the time of his visit the Amu had already ceased to reach the Caspian — a result which he attributed to the canal irrigation, by which the inhabitants were obliterating the course of the river.

³ "The Shores of Lake Aral," by Major H. Wood, R.E.

case in a level country with a friable soil, the tributaries have, on the desiccation of the main stream, forced their way across the bed of the latter and continued their course in the direction given them by their own original impetus. These theories have of late gained force from the fact that the waters of the Syr have on more than one recent occasion found their way for a long distance down the Yáni Darya, and that those of the Oxus, during the great floods of 1878, burst into the Uzboi through the Laudan canal (see "Laudan"), and flowed as far as the Sári Kámish lakes, 160 miles from the Caspian. On the other hand, it is maintained that even if these theories be true, no such diversion could be attempted without serious injury to the Khanate of Khíva, and that the amount of evaporation and absorption which would occur in the 300 miles that it is proposed to add to the course of the river, would render it impossible that any considerable body of water should reach its destination. The scheme is in fact considered by many well-informed persons as a purely visionary one, and alternative measures for the connection of the Aral and Caspian by rail¹ are by others thought a more possible solution of this important problem. There is also another proposal for opening up water communication between these inland seas by utilising the dry bed of the Chegan-Su, a river-bed running round the northern edge of the Ust Urt plateau. It is believed that this might be connected with the Arys valley, a deep and wide depression ending in the Chocha Báz bay. The Chegan river-bed is distant only 65 miles from the Aral, the level of which is 243 feet above that of the Caspian, and it is thought that if a communication were established between the Aral and the Chegan, the water of the former would necessarily flow to the Caspian by the Arys valley.

The Amu is formed by several rivers rising in the Great and Little Pámírs, and possibly other parts of the mass of mountains forming the watershed between Eastern and Western Turkistán; of these, that which is known as the Panja river or Ab-i-Panja, and which is formed by two streams uniting in the territory of Wákhán, has from its general direction some claim to be considered as the parent stream, though in point of length, of course, and possibly also volume of water, the northern affluent, known as the Aksu or Murgháb, one branch of which rises in the Gezkul or lake of the Little Pámír, and joins the Panja near Wámur in Roshán, is entitled to this distinction.

The source of the Panja branch of the Oxus was discovered in 1838 by Captain John Wood of the H. E. I. Co.'s Navy, a remarkably distinguished explorer who was attached to the mission of Sir Alexander Burnes, and was the first European since Marco Polo who had visited the Pámír watershed. This officer on ascending the river to Issar, a village in latitude 37° 20', found that the Panja branch of the Oxus was formed by two streams flowing respectively from the direction of the Great and Little Pámírs, the more northern of which he was induced by the report of the inhabitants to consider the larger, and which he accordingly ascended to its source in a lake in the Great Pámír. This lake, his Kirghiz guides informed him, was known as Sar-i-Kul, a name which is more properly applied to a halting ground at the head of the lake; the proper title for the lake, and the only one now known on the spot, being according to more recent travellers Kul-i-Pámír-i-Kalán, or Lake of the Great Pámír. The name Victoria Lake, given to it by Captain Wood, has been adopted as a convenient one by Fedchenko and other Russian and English geographers. It is situated

¹ See "Trade Routes" in Chapter I.

in the Great Pámír and drains a vast extent of snow-clad mountains, its only outlet being the river we are describing. Captain Wood seems to have adopted the opinion of the Kirghiz as to the relative size of the two streams somewhat against his own judgment, and their assertion that the stream he decided on brought down more water in summer than did the southern branch of the river has been subsequently disproved by Captain H. Trotter's statement that he found the latter stream by far the larger in April, when the snow must have begun to melt. Captain Wood's decision was also influenced by the fact that the temperature of the water of the northern branch was much lower than that of the southern, which appeared to him to indicate that it came from a more elevated source; but there is reason to believe that this difference of temperature is due in great part to the hot springs, which form a characteristic feature of the upper course of the stream. The southern branch of the Panja, which joins that coming from Lake Victoria opposite a place called Rang near the village of Issar, was explored in 1869 by Major Montgomery's surveyor "The Mirza," who reported that he had discovered its source in the Gezkul or Barkut Yassin lake in the Little Pámír. Subsequent investigations have shown that he was misled, probably owing to the deep snow with which the surface of the lake¹ and the bed of the river were covered at the date of his visit, and that the true source of the river is in the Kanjud mountains on the west side of the Kara Chankar pass, which traverses the Shindi or Pámír range to the south of the Neza Tash pass, and forms, as is mentioned in describing the Pámír country, the true watershed between Eastern and Western Turkistán. The river explored by "The Mirza," and followed by Colonel Gordon's detachment of Forsyth's mission on their way to Wakhán, is ordinarily known as the Daria-i-Sarhadd, from the name (Sarhadd) of a village passed by it at the upper end of the Wakhán valley, but it is also known as the Panja, the Hamun or Amu, and the river of Kanjud. The Oxus, like the Jaxartes, and indeed most of the rivers of both Eastern and Western Turkistán, is remarkable from the fact that it receives no tributaries after it emerges from the hills, and becomes what Russian geographers term a river of the Steppes. Theoretically, there are many rivers, like the Zarafshán on the right bank, and the rivers of the Turkumán country on the left, which, with strict regard to physical geography, should be classed as its affluents in its course through the plains, but the water of all these streams is either exhausted by irrigation and the great evaporation due to the dryness of the climate, or is lost in the sands of the desert.

The two rivers forming the Panja branch of the Oxus are of importance from the roads which lead up their valleys towards Yarkand. The first of these leaves Lake Victoria in a small stream about ankle-deep and from 5 to 10 yards wide, according to the season, and flows through the Great Pámír as far as Boharak² (about 30 miles above Kila-Panja³), where the valley narrows to about half a mile in width. In its course through the Pámír it is joined by several tributaries, the first being the Ab-i-Khargoshi on the right bank, the second on the left bank near Yol-mazár, 4 miles short of Boharak, and said to be equal in size to the main stream. Beyond this there

¹ This lake was for some years supposed to have two exits—one of them the river described by "The Mirza," but was shown by Captain H. Trotter's observations that the only stream which leaves it is the Aksu branch of the Murgháb, the great affluent of the Oxus already referred to.

² Wood considers the valley of the stream a part of the Pámír as far down as Langar-Kish.

³ Kila Panja, which gives its name to the Upper Oxus, is within 8 miles of the junction of the two Pámír streams.

is a small tributary at Boharak, and another on the left bank, 2 miles further on, known as the Ab-i-Matz, which is important as affording a pass into Shighnán. Below this again there are two tributaries, one known as the Ab-i-Zer-i-Zamin, and the other a fairly big stream joining the Panja from the north at Langar-Kish. At this place the Panja enters the inhabited part of the Wákhán valley and flows through it for 6 miles to its junction with the other Pámír branch of the Oxus, known, as already mentioned, as the river of Sarhadd. The road up the Great Pámír river appears to be decidedly better than that ascending the Sarhadd stream from Wákhán, and is always preferred to it in summer owing to the extreme difficulty of crossing the latter when flooded. The distance by the valley of the Sarhadd to the Gezkul or Little Pámír lake, near which it is joined by the road coming from Yarkand, is about 104 miles. There are three roads by which Wákhán can be reached from the head-waters of this river,—one used in midwinter along the frozen surface of the stream, which is in every way the easiest; the second along the valley of the stream, but difficult, from the constant ascents and descents where there are spurs to be crossed; and the third higher up, and avoiding the stream altogether. The road down the valley is joined at 6 miles from the lake by a road leading to Kanjud by the Tágh Dumbásh Pámír and the Kajroi pass, and follows the course of the river to Langar, where, at 25 miles, the valley is joined by a road leading to Kanjud by the Bykara pass, which is said to be much used by the people of Wákhán. At 24 miles further down-stream the river enters the inhabited portion of the Wákhán valley at Sarhadd, where the road over the Baroghil, Darkot, and Ishkaman passes turns off towards Chitral and Yassin. The tributaries received by this river above Sarhadd are few and unimportant, but 18 miles below that place it is joined by large tributaries at Yur, where there is a summer road into Mastuj. The valley Sarhadd to Kila Panja, a distance of 55 miles, is inhabited and generally well supplied with fuel and grass.

The Amu, or Panja as it continues to be called throughout its course through the mountains, runs through the territory of Wákhán for 63 miles, below the junction of the two Pámír streams, to the Begship of Ishkáshim, beyond which point its course to the ferry between Jankila and Sayad in the Begship of Kuláb, where it was again visited by Captain Wood, is but little known to geographers. The information that Captain Wood was able to collect regarding this part of the valley of the Amu has been confirmed and supplemented by Abdul Subhán, who followed the stream for 100 miles north of Ish-Kásham, and by various Russian travellers who have visited the valleys formed by its principal tributaries. The valley of the Oxus down to Ishkáshim is from 1 to 5 or 6 miles broad, and is well cultivated and studded with villages. At Ishkáshim it was crossed during the winter by Wood by a bridge of frozen snow, and appeared to be about 35 yards broad. Abdul Subhán found it flowing in May in a single stream at the same crossing place below Ish-Kásham, with a breadth of about 200 yards and a depth of 3½ feet, and learnt that in summer it is entirely impassable. This ford marks the boundary between Ishkáshim and Ghárán, and near it the road from Wákhán to Badakhshán, followed by Captain Wood, diverges from the river and crosses a spur into the valley of the Kokcha.

Beyond Ishkáshim the hills appeared to Wood to close in upon the valley, and he learnt that it ran for the next 150 miles or more through a narrow gorge to Jánkila in Western Badakhshán, where he again visited its course. The gorge thus described by him is followed by the difficult tracks which

give access to the small hill states of Gharán, Shighnán, Roshán, and Darwáz, which are here traversed in succession by the river, the easiest road to them being that which adheres to the frozen surface of the stream and is only available in winter. Until recent years it was supposed that the Oxus in this part received no tributaries, but from the more recent information which we have quoted above it appears that it is joined by the following streams: the Boghaz-Su on the left bank in Ghárán, the Shewa and Wachary on the left, and the Suchán, formed by the junction of the Shákh dara and Ghund, on the right bank in Shighnán, and the Murgháb, a large river already referred to in speaking of the sources of the Oxus, on the right bank in Roshán. This important affluent, which flows through the Bartang district of Roshán, is said by Abdul Subhán and others to be superior to the Panja as regards volume of water. Three miles below the junction of the Murgháb is the town of Wámur, the capital of Roshán, beyond which we know little of the course of the river, except that its channel is generally¹ said to be even more narrow and precipitous during the passage through Darwáz than it was found by Abdul Subhán in Roshán and Shighnán, where in a few places it opens out for short distances, affording space for cultivation and for valuable pasture lands.

In its course through Darwáz the villages on the right bank of the river seem to be generally high above the stream, which is accordingly of no use for irrigation. It receives several considerable tributaries in its passage through this state, the most important being the rivers of Yaz Ghulám and Wánj, and the Khumboi or Goshán, and it seems probable from Oshanin's account that it is crossed by ferries connecting the Darwáz villages on either bank. Below this the banks are, so far as is known, high, and the river flows past the Rághnao and Tághnao districts to the important ferry of Sámti, described elsewhere on the road leading from Badakhshán to the Bukhárán Begship of Kuláb. At Jánkila again it is crossed by a ford practicable, except when the river is in flood, and leading to Sayad on the frontier of Kuláb, and even below this it is considered fordable for artillery during six months of the year as far as a point about 30 miles below Hazrat-Imám, where it is joined by the Akserai. The ford at Jánkila is a dangerous one, generally only practicable for three horsemen abreast; but at the fort of Sherwán, about 40 miles further down, there is a ford, said to be the best on the river, where Wood informs us that the artillery of the Mir of Kunduz were frequently taken across during his winter forays on the right bank. A great portion of the valley between Jánkila and Hazrat-Imám consists of continuous water meadows affording magnificent grazing, and at Sherwán there is a fine canal, 40 feet broad, which leaves the river near the fort and waters the whole district of Hazrat-Imám.

The tributaries² which the Amu receives after leaving Darwáz are as follows: the Kaptarkhána, on the right bank, 18 miles below Jánkila, and the Kukcha on the left, 10 miles lower down; the latter being an important affluent which drains the valley of Badakhshán and after running for some distance

¹ Oshanin's account of the river in Darwáz territory represents it as generally flowing with gentle current, rendering communication easy between the villages of this Begship on the opposite banks.

² The large rivers on the right or Turkistán bank are all described separately, but as regards those joining the Panja in Shighmán, this work does not contain the latest information in possession of the Surveyor General's Department, the Intelligence Branch of the Quarter Master General's Department having been informed that the last Indian explorer's report is (August 1882) "not yet ready for the press."

parallel to the Amu joins it at Kila Chap. Thirty miles below Hazrat Imám again it is joined on the left bank by the Aksarai, a considerable stream formed by the junction of the Talikhán or Furkhán and the river of Kunduz, below which, as already noticed, the river is considered unfordable at all seasons. At distances of about 10 or 12 miles above and below the junction, the Amu receives two of its most important tributaries from the north,—the Surkháb or Wáksh, a great river coming from Karátegin through Norak and Kurghán-Tapa, and the Káfirnihán, or river of Hisár, which joins the main river in the Kubádián district. The remaining tributaries on the right bank are the Surkhán, called also the Tupalik¹ or Tupalan, which joins from the north at Tarmaz, and two smaller streams—the river of Shirábád² and the Zahráb near the Kílaf ferry. There are also two affluents below the Akserai on the left bank, the river of Khulm flowing through the province of that name, and the Balkh or Dihás, nearly all the water of which is ordinarily expended in irrigation.

According to Burnes, Khanikoff, and others, commercial communication by boat has at all times been maintained on the Oxus from Tarmaz downward, and, as has been shown, the river is now pronounced by Russian authorities to be navigable for steamers even beyond this point to the place where it is joined by the Surkháb. The principal ports for the country-boat trade are, according to Lumley, Urganj, Uchuchak, Kukartli, Aljik, Chahárjui, Karki, Kílaf, Tarmaz.

The vessels belonging to this trade are designed to carry 80 cwts., or 2 camels, 15 passengers, and 10 camel loads, from the ports above Chahárjui, but below that point the boats in use carry at least double that amount, most of them belonging to the merchants of Urganj. These boats in ascending the river have to be tugged by hand,—a work of great labour, for which it is proposed shortly to substitute steam-power,—and in descending make for the middle of the stream, where they float down broadside on to the current. Those used at the ferries are, as will be shown below, a large class of craft.

The Oxus is not unfrequently covered with ice in the winter, and it is related by Burnes that during the winter before that in which he visited Bukhára, and which was a remarkably cold season, it was frozen so hard at Chahárjui, 70 miles from Bukhára, that caravans crossed it upon the ice. At Karki also, further up the stream, it was similarly frozen, but at the ferry of Kílaf there was a narrow channel in the middle of the stream which, owing probably to the superior swiftness of the current at this point, did not freeze, and thus prevented for a month the passage of either boats or caravans. In recent years also the Turkumáns when at war with Russia have taken advantage of the frozen state of the stream to make forays across the river. The ferries on the Oxus are not very numerous, nor are they generally supplied with more than one or two boats each, except at a few of the more important crossings in the Khanates of Bukhára and Khíva. This would probably make it a matter of some difficulty to bridge the river for the purposes of an army, but boats sufficient to accomplish this were procured at Kílaf on the road to Balkh by both Timúr and Nadir Shah, and the firm sandy bottom which is everywhere presented by the river is calculated to afford good anchorage. The use of skins on any large scale for rafts is

¹ See "Surkhán."

² This river (see "Shirábád River") only reaches the Oxus when in flood, and the same is probably the case with the Zahráb.

unknown upon the Oxus, though smaller ones are used on the upper portion of the river, at least, to facilitate the passage of swimmers when the fords become deep; and Wood mentions that the Kunduz cavalry used to cross in this way at the Sherwán ford, the riders crossing upon inflated skins and swimming their horses.

There are said to be 15 ferries in all¹ on the portion of the river lying within the limits of the Khanate of Bukhára between Tarmaz and Chahárjui, a distance of 300 miles. A brief notice of the more important ones only is required here, as most of them will be found separately described elsewhere. The most important ferries on the upper part of the river are those on the roads leading from Bukhára to Balkh and Kabul, the most direct of these being that crossing by the Kílaf ferry 70 miles below Tarmaz, though recent travellers, including the members of the late Russian missions to Kabul, have adopted the road leading to Mazár-i-Sharíf through Shahr-i-Sabz and Shírábád, and crossing the Chochka-Guzár ferry some miles above Kílaf, or a ferry 27 miles further up at a place they call Patta Kissar² (Hisár), which seems to correspond with the site of the ancient town of Tarmaz. The river at Kílaf runs between hillocks on either bank and does not exceed 350 yards in width—a circumstance which no doubt led to its being chosen, as we have shown, by Nadir Shah as the best point for his bridge of boats, and makes it the most suitable place for crossing the river during the summer months, when the banks at Chushka-Guzár and some of the other ferries are liable to floods extending for a long distance into the steppes.

Below Kílaf the general width of the channel of the river increases considerably, and at Khwája Sálíh, 30 miles down-stream, where the banks are low, the stream was upwards of 800 yards broad and about 20 feet deep, with a current of 3½ miles an hour when crossed by Burnes on 17th June. Fifty miles below this there is another ferry at the town of Karki. The cultivated tract irrigated by the Amu, which forms the district of Karki, of which this is the chief town, commences near Khwája Sálíh on the Afghan frontier, and extends along the left bank to the confines of the district of Chahárjui. Another strip of cultivated land about 6 miles broad, which with the Karki district and part of the Begship of Darwáz³ are the only possessions claimed by Bukhára on the left bank of the Oxus. At Chahárjui, which is an important town on the left bank, 150 miles below Karki, there is an important ferry leading from Bukhárán territory to Persia and Merv. The banks of the river are here low and completely overgrown with a rank weed which frequently closes the canals and aqueducts used for irrigation, and the breadth of the stream in the month of August is about 650 yards, its current being 3½ miles an hour. The fall of the river in the 150 miles between Khwája Sálíh and Chahárjui was estimated by Burnes at 600 feet. A few miles below Chahárjui on the right bank are situated the towns of Batik and Aljik, which are the chief ports of embarkation for the Bukhárán trade with Khíva and the Russian Amu Daria district.

¹ This estimate, which has been constantly repeated by various authors since Burnes' time, is probably an insufficient one, as there are three well-known ferries besides that of Tarmaz in the Shírábád district alone, and the banks of the river are more or less covered with settlements from Kílaf downwards.

² The second part of this name is said to be Kissar by recent Russian writers, who conceive it to be derived from *Kisarmek*, to cut,—*Patta*, of course, meaning "jungle." On the whole it seems more probable that the word should be Hisár or even Guzár.

³ See "Darwáz." Further information on this subject, received too late for insertion here, is given under "Panja River."

Before proceeding to treat of the course of the Amu below the Khanate of Bukhára, it may be of interest to describe the construction of the boats used at the above-mentioned ferries and the manner in which they are propelled. These boats are described as being rough, flat-bottomed barges, in shape like a ship with a prow at each end, and built throughout of logs of a stunted tree—the *paki* or *shisham*—which grows in considerable quantities along the banks of the river. These logs, which are rarely procurable in lengths greater than 6 feet, are merely chipped square and fastened together by iron clamps, the best thus made being about 50 feet long, 18 feet broad, and 4 feet deep, and accommodating each 20 mounted men with their horses, or 150 foot passengers with 20 tons of baggage. These barges¹ are described by Burnes as well suited for the construction of bridges of boats, and when laden as above do not draw more than a foot of water.

The use of masts and sails is almost unknown upon the Oxus, the boats being generally propelled by a rough pair of oars, with a third oar made fast at the stern as a rudder, in much the same way as in the ferry-boats of the Punjab. This method of crossing is slow, and often difficult or almost impossible, where the current is strong and broad and the weather boisterous. In such cases, and generally when expedition is an object, the boatmen on the Amu resort to a system, adopted also on the Syr Daria, of assisting their labours by attaching horses to the ferry-boats. In effecting the passage in this way two horses are harnessed to the boat by halters passing through loops in their manes, and are driven into the river towing the boat between them, their bridles being lightly held by a man sitting on board. Occasionally four horses are employed, in which case the second pair are attached to the stern of the boat. Moorcroft, who crossed the river on a stormy day in February 1825, says that two horses were on this occasion harnessed to the boat—one behind the other—on the side nearest to the current, a second man being told off to each horse, whose duty it was to prevent the animal, by an occasional shove with his foot, from being washed under or against the side of the boat. The horses employed for this purpose are selected indiscriminately from the half-starved cattle of the passengers using the boats and require no previous training.

The Amu in its course through the deserts from Khulm to the frontiers of Khíva forms no considerable oases, with the exception of the districts above referred to of Karki and Chahárjui, but a fair amount of timber suited for boat-building or steamboat fuel is obtainable from a narrow strip of country, generally not exceeding one to two miles in width, which it fertilises on either bank. The actual banks of the river are in most places low, but parallel to these and at a distance of from 1 to 2 miles there is a second and higher bank, and the space between these, though seldom inundated, is kept moist by percolation from the river and by irrigation channels from which water is raised for cultivation by Persian wheels. In places where there is no population the influence of the water of the river is marked by belts of sedge and tamarisk jungle interspersed with trees, the most important of which are the *shisham* or *paki*, the white poplar and the mulberry. The latter is extensively grown in the Lab-i-Ab or riparian province of Bukhára, which includes all the cultivable land along the banks of the river within the limits of the Khanate, and the silk produced there fetches a high price in the market. The white poplar is floated down in rafts from Hisár and from other districts along the river and its tri-

¹ See "Patta Kisár ferry" and "Kila-i-Khum" in this chapter.

butaries, being in great demand for house-building purposes; and the Russians report that saxaul—the wood used by them for fuel for their Aral and Syr Daria fleet—is everywhere plentiful. Burnes remarks that no pines or other coniferous trees are found in the timber rafts which are floated down from the upper course of the river.

The Amu is subject during the summer months to a great augmentation of its waters, due to the melting of the snow on the vast mass of mountains of which it forms the only drain. This annual flood commences, according to Burnes, in May and ceases in October, there being also a lesser rise in April, which he attributes to the spring rains. The observations made by Russian travellers differ somewhat in their results from those recorded by Burnes. They appear all to agree in considering that the waters begin to swell as early as March, attaining their full height in June, and that they begin to subside again from July to the end of September.

The volume of water during the floods varies, like that of the Indus, according to the state of the atmosphere, increasing in clear weather and diminishing when it is cloudy. The level of the river was observed by Burnes to sink from this cause as much as 18 inches in 24 hours before the floods had risen to their full height. Various minor periodical floods are mentioned by Dr. Schmidt as occurring in the lower portions of the river, but it seems probable from the dates which he mentions that these depend on the melting of local ice and upon the diversion or otherwise of water for irrigation.

The river after it leaves the frontiers of Darwáz is strongly tinted, even in the cold season, with the red colour of the soil of the mountains through which it passes, and during the summer floods the amount of silt brought down by it is very large, amounting to about $\frac{1}{4}$.

Below Chahárjui in Bukhára, to which point the course of the Amu has been described, it remains easily navigable for steamers, as far at least as the commencement of the delta near Fort Band. Vambery, it is true, mentions serious obstructions¹ to navigation at the point where the Shaikh-Jaili² range of hills abuts on the river³, and also long ridges of rock immediately below the surface at Kipchák, and a waterfall three feet high opposite to Khwája Ili. There can be no doubt of the existence of these natural features, but it is clear from the reports of the Russian naval officers who have surveyed the river, and from the fact that they have been passed, apparently without difficulty, on more than one occasion by their steamers, that their importance, considered as obstacles to navigation, were much over-estimated by Professor Vambery⁴. It is probable that the favourable account given by Russian officers of the facilities for navigation in this part of the river is in other respects somewhat exaggerated, for we learn from many authorities that it is in places rapid and shallow in its passage through the Khívan oasis above the delta, and in fact it can hardly be otherwise, as the fall is considerable, the river wider than at the Bukhárán ferries, and the volume of water, owing to irrigation channels and excessive

¹ Vambery describes the defile passed by the river at the first of these places as narrower than the iron gates of the Danube, and very dangerous to navigation, and says that the noise of the Khwája Ili waterfall can be heard for many miles.

² This name should probably be Shaikh Jalil.

³ See "Toyubounn."

⁴ The anti-Russian bias of M. Vambery's works has made him very unpopular among Russian officers, and many of them have taken much pains to show inaccuracies in the accounts of the travels of this "mendacious Hun," as he is styled by them. On the other hand, Lieutenant Stumm, a more trustworthy authority, speaks with enthusiasm in his "Aus Chiwa" of the accuracy of every detail recorded by this enterprising traveller.

evaporation, as well as to the absence of tributaries, must be much diminished in the lower part of its course. The first large canal of the great network forming the Khívan oasis is the Pahlwán, which leaves the river at Hazárasp and takes boats thence up to the walls of the city, and below this point a very large part of the water is diverted finally from the river by irrigation channels, which after fertilising a wide belt of country lose their surplus water in the sands of the desert, and the nine great channels by which the Amu eventually discharges itself into the Sea of Aral are thus rendered shallow and generally unnavigable. The delta of the river begins at Fort Band, or Bent, where a large arm known as the Laudan, with a width of 400 feet, leaves it on the left and flows towards Kuhna Urganj, and Lake Aibugir. When the river is in flood a considerable amount of water finds its way from the Laudan to the Sári-Kámish lake in the old channel of the Oxus. The principal mouths below this point are the Kuwán Jarma, which leaves the main stream at Fort Nukus, and passes through Lake Daukara to the Tosha-Báz bay, and the Ulkun and Taldík channels which bifurcate at Kangrád, the first of these carrying off about 48 per cent. of the whole body of water which reaches the Aral. The Taldík may be considered from its direction as the main channel of the stream, although it does not contain so large a volume of water as the Ulkun Daria or Kuwán Jarma, and it is also the only one that reaches the Aral without breaking up into lakes or reed-covered lagoons which occupy a large portion of the area of the delta. The Russians have collected statistics, ranging over a considerable number of years, of the condition of the various mouths of the Amu, which show that the ramifications of the river are subject to constant and remarkable changes, some of the channels which were when first observed the principal mouths of the river having become comparatively filled up, while others which at one time contained but little water have been opened out by the current and become navigable rivers. There can be little doubt of the truth of the opinion expressed by M. Lerch¹, that to one of these changes was due the formation of the branch which at some period in the fifteenth or sixteenth century flowed towards the Caspian, skirting the southern limit of the Ust-Urt plateau. The successful navigation of the delta may probably be accomplished by the careful regulation of the flow of water through these different channels, but will require great engineering works and constant supervision.

It seems probable that similar measures might again procure the flow of water through the Uzboi to the Caspian, but the scale upon which operations would have to be undertaken to produce and perpetuate this result would be so great that the project appears at present an impracticable one. (*Burnes; Captain J. Wood; Major Wood, R.E.; Lentz; Lerch; Schmidt; Vamberg; Captain H. Trotter; &c., &c.*)

ANAR (RIVER)—

A small tributary of the Zarafshán which crosses the Bukhára and Samarkand road between Zarwat and Kamarán, about 18 miles west of Samarkand. It flows at this point through a clayey plain somewhat cut up by nullahs. (*Ichmann.*)

ANAU—

A fort and settlement of the Akhál Turkumáns, 8 miles from Áshkábád, and the same distance from Gávárs, on the road leading from Kizil

¹ *Russische Revue*, Vol. II.

Arvat towards Merv through the Akhál district. It is also connected with the Persian district of Daragaz by a road crossing the hills by the Anau pass. Anau was formerly occupied by a tribe of Turks subject to Persia, who were besieged by the Akhál Turkumáns for nearly two years, but managed, owing to the strength of their walls, to hold their own. The Turkumáns eventually built another fort with one gun commanding the defences of Anau, and reduced the inhabitants to great straits. The latter were ultimately relieved by a force from Mashad and withdrawn to Daragaz, and Anau remained in the hands of the Turkumáns, who have occupied it for the last 15 years, and number about 400¹ families. Petroosevitch says that it lies at the foot of the Zarín-Kuh range, at the extremity of the Kalta Chinár stream, which is exhausted in watering its fields. The present Russian garrison consists of 50 Cossacks, and the place is remarkable for the remains of a fine mosque and other ruins dating from the Persian occupation of Akhál. (*Taylor Thomson ; Petroosevitch, translated by Marvin ; Condie Stephen.*)

ANDIJÁN—

A town in the province of Farghána, which before the annexation of that country by the Russians was the most important city, next to the capital, in the Khanate of Khokand, and the seat of the Government of one of the circles into which that territory was divided. It is now the chief place of the largest of the seven districts into which the Russians have divided the province of Farghána. This district is bounded on the north and east by the Semiretch province, on the south by the Syr Daria and Kará Daria, and on the west by the district of Namangán.

The town is situated to the south of the River Syr and is connected by roads with Ush, distant 39½ miles, Márghilán 42½ miles, Balikchi 28½ miles, and Assáke 14 miles.

In ancient times Andiján was a place of some importance, and is described by Bábar as the capital of Farghána, and a very flourishing city. Schuyler estimates its population at 20,000, and mentions a large and rich bazar and several *Madrassas* (colleges), built of brick and superior to any buildings he had seen at Táshkand or Khokand. Much of the old town was, however, according to Madame de Ujfalvy, burnt down in the insurrection preceding the Russian annexation, but is now being rebuilt with fine wide streets and bazars by its new masters.

The following statistics regarding the town are given by Kuhn, and afford some idea of the importance of the place:—

Houses	4,000
Mosques	200
Schools	60
Madrassas	6
Shops	1,000

With reference to the circle or Begship of which, as above mentioned, Andiján was the chief place before the annexation of the Khanate of Khokand, the same authority mentions that it included 80 large settlements which paid tribute to the Khan to the amount of 100,000 batmans of corn and 36,800 tillas in coin. Schuyler mentions that, among other produce, the town is famous for the excellence of its porcelain. It was also the chief place for the manufacture of muskets in Khokand, and supplied arms to all the troops in the Khanate. Kuhn describes the arms factory as a fine

¹ Only 200, according to Petroosevitch. M. Lessar says that they live partly in the old ruined fort and partly in an encampment. Water, he says, is procured from a stream passing the ruins.

building erected by an Afghán engineer who had been trained in British India. Ujfalvy says that the town has suffered much from fires and from bombardment, but that the bazars are still remarkably fine, and the streets straight and wide. He also speaks of having been much struck with the great beauty of the gardens by which it is surrounded. The climate is considered a healthy one, and, like that of Márghilán, is tempered by the proximity of high ranges of hills. The water-supply is also extremely good, being derived from the Khan canal, an important watercourse drawn from the Syr Daria, and running strongly in numerous channels through the streets and suburbs. The defences of the place consist of an old fort in the centre of the town, which Ujfalvy says has been recently repaired by the Russians, and armed with breech-loading guns. The district includes some of the most productive arable land in the Farghána province, and is also remarkable for some springs producing a copious supply of very pure naphtha, and also for mineral waters, chiefly containing sulphur, at a temperature of 38° C., and supposed to have some therapeutic value. (*Kuhn; Schuyler; Ujfalvy; Turkistan Gazette.*)

ANGAR CANAL—

Also known as the Dargam canal, and apparently the same as the canal called the Ankor by Khanikoff. It is the first canal met with on the upper waters of the Zarafshán, and leaves the left bank of that river near Jaritapa, where it emerges from its high banks of conglomerate and runs between sloping banks of clay; or, according to Radloff (a more recent authority), it is the chief branch of a large canal leaving the Zarafshán 15 miles west of Kata Kurghán, and supplying the southern plain between the Aktapa-tágh and the river. Schuyler calls it a branch of the Balangar canal, 70 miles long, watering Samarkand and the country to the south. The eastern branch—the Laskan—flows through the thickly-peopled group of villages near the market town of Ming, and the western goes to Paishamba and its environs.

This canal, in the construction of which natural gullies and ravines have been skilfully made use of, runs a course of about 57 miles, passing the Juma Bazár and other villages, and near Samarkand has still the appearance of a tolerably large river. It sweeps round that city, and is finally expended in the fields between it and Kata Kurghán. The breadth of the Ankor canal is given by Khanikoff as from 70 to 80 feet, its depth being from 4 to 6 feet. (*Khanikoff; Radloff; Schuyler.*)

ANGREN (RIVER)—

A tributary of the Syr Daria flowing from the Ala-Tágh mountains. The valley of this river, which is joined by canals to that of the Chirchik, forms with the latter the richest and most thickly populated portion of the Syr Daria province. Its water is extensively employed in irrigation, and for about half the summer no part of it reaches the Syr. (*Kostenko.*)

ANKHOR (CANAL)—

See Angar Canal.

ANZ-AB—

The above or Ans-áb is probably the correct way of spelling the village described under "Onsop."

ARABAN—

One of the 16 provinces into which the Khanate of Khokand was divided for administrative purposes before the Russian conquest. Kuhn says that

it contained eight large settlements and paid a tribute in kind of 13,000 batmans of grain, and in money of 1,100 tillas. (*Kuhn.*)

ARAL.—

A lake or inland sea occupying the eastern portion of the so-called Aralo-Caspian depression, and known to the Persians as the Sea of Khwázizm. Its length from north to south is about 265 miles, and its greatest width from east to west is 186 miles; the area covered by its waters being estimated at 24,500 square miles. It is generally shallow, being only about 100 feet deep in the middle, and not more than 245 feet in its deepest parts, which lie close to the western coast beneath the bluffs which terminate the Ust-Urt plateau, while towards the east and south extensive portions of its basin are covered with very shallow water, and can ever be crossed dry-shod after strong and long-continued wind. The outline of the northern portion of the lake is very irregular, forming great arms which penetrate far inland, that to the north-east forming the bay of Sári-Chaganak, and those to the west the bays of Paskenich, Ichibás, and Chernycheff.

The northern portion of the lake above the Barsa Kilmas islands is regularly frozen over in winter, but the southern portion only freezes along the shores.

Reefs of rock are met with to the south of the peninsula of Kulandi and near the islands of Nicholas and Constantine, but elsewhere the sea is free from rocks. Regarding the level of the lake above the Caspian and Black Sea respectively there is a curious amount of discrepancy in the estimates made since 1826 by different Russian and other continental savants and explorers. In 1826 the observations of Zagoskin, Anjou, and Duhamel gave the level of the Aral as 117·6 feet above the Caspian, and 36·2 feet above the Black Sea level. Boutakoff in 1847 made it 110·7 feet above the Caspian, and 26·6 feet above the Black Sea; and Struve in 1858, 113 feet above the Caspian, and 24·9 above the Black Sea level.

Again, in 1874, the Society of the Lovers of Natural History at Moscow equipped an expedition, styled the Aralo-Caspian Expedition, to investigate this and other points. These explorers, who were under the orders of Colonel Thilo, arrived at 250 feet as the elevation of the Aral water above the level of the Caspian.

The fauna of the lake is not rich in forms, but corresponds curiously, especially as regards mollusks, with that of the Caspian and Black Sea—a circumstance which, taken together with the history of the Sea of Aral and its former supposed connection with the Caspian, and even with the northern ocean, is of great interest, and is ably treated of in the works of Major Wood and other recent authors in connection with the no less curious geographical problems regarding the former course of the Chú, Syr, and Amu rivers. In recent times there is evidence to show that the area of the lake has considerably diminished; large sandy tracts, for instance, now existing at the northern end of the lake, were shown as under water in Russian maps of the last century; and further south the Aibugir gulf, which Admiral Boutakoff's surveying parties found covered by 3 feet of water in 1848, is now dry land well adapted for cultivation. Major Wood also tells of wave-marks and rippled sandstone, not only on the islands, but high up in the Ust-Urt cliffs and on the Kashkána-tágh hills. The country surrounding the lake

³ It is believed that interesting information regarding the Aral and its navigation are contained in the second volume of Kostenko's compilation of the statistics of the Turkistán military circle which is passing through the press at the same time as this volume.

is generally barren and desolate, and there is no distinct shore line except on the western coast, where the cliffs of the Ust-Urt, described elsewhere under "Chink," drop in places straight into the lake. There are also a few inconsiderable elevations on the northern coast and among the islands, but to the east the coast is low and sandy, and towards the south the shore line is lost in shallow swamps thickly covered with reeds. The water of Lake Aral is considerably less salt than that of the Caspian or of the ocean, being said to contain 10 to 13 parts of salt in 1,000, whereas the water of the Atlantic contains 42. It is clear and pure in appearance, and is drunk by the cattle and antelopes on some of the larger islands. The men of the Orenburg column of the Khíva field force in 1873 also drank it for want of better water for two days, but are said to have done so with a constantly increasing disgust.

The character of the water naturally differs in various parts of the lake, being almost fresh near the embouchures of the Syr and Amu rivers, and the saltness of extensive tracts is often modified by river water driven before strong or long-continued gales of wind.

The following analysis made in 1873 of the Aral water is given by Schuyler on the authority of Dr. Schmidt of Dorpat:—

In 1,000 parts of water—	
Chloride of rubidium	0·0030
Do. potassium	0·1115
Do. sodium	6·2356
Do. magnesium	0·0003
Bromide of magnesium	0·0033
Sulphate of lime	1·15562
Phosphate of lime	0·0016
Sulphate of magnesia	2·7973
Bi-carbonate of magnesia	0·1942

This differs slightly from an analysis made by M. Teich in 1871, who found the following proportions of salts in 1,000 parts of water:—

Chloride of sodium	6·7087
Do. magnesium	0·4810
Sulphate of lime	1·9330
Do. magnesia	3·1830

12·2757

Two later analyses by Pratz in the Bulletin of the Russian Geographical Society for 1874 give the amount of foreign substances in 1,000 parts of water as 12·359 and 12·567 respectively, and the specific gravity of the water at 17·5 centigrade is given as 1·00914 by Schmidt and 1·0106 by Teich.

The islands in the Aral are, like the surrounding mainland, mostly barren wastes affording no protected anchorage and surrounded by shoals and sandbanks. Among the most important of them is Kos Aral, a conspicuous island with cliffs of sandstone opposite the embouchure of the Syr Daria, and inhabited by a few Kazzáks. Yermolof and Nicolai are also islands of some size, but only of importance as fishing stations. The superficial area of the islands has never been correctly estimated, but most of them belong to the Turgai district.

The most important subject connected with the Sea of Aral is its navigation. For trade purposes this has hitherto been little developed, owing partly to the complete isolation of the lake in the midst of steppes for the most part trackless and devoid of water, and also to there being hardly

any tolerable harbour or landing places, and to the violent tempests which sweep over the lake in spring and autumn and during the equinoctial gales of November from the north and north-east. There are two places which may possibly be eventually made into harbours,—Khubar-Torans¹ in the Bay of Petrovsk to the north, and the Bay of Tosha-Baz² in the south, at the mouth of the Yani-Su branch of the Oxus—both of which have fresh water; and as regards the communications between the lake and Russia, there is more than one scheme of which the rising importance of the Amu Daria trade may necessitate the completion. The routes by which the land journey to Russia would be considerably shortened are three in number,—one from Krasnovodsk on the Caspian up the Uzboi or old bed of the Oxus to Kahna Urganj on the Amu; the second from Krasnovodsk across the Ust-Urt to Charnichef Bay on the Aral; and the third from the mouth of the Emba to Kazála on the Syr Daria. The first of these is in every way the best, both as regards water and forage, and not a few caravans, several of them belonging to Colonel Glukhovski, have been sent by this route, by which, as compared with the old line, at least 800 miles of land carriage is saved between Samara and the Aral. The projected railway between Orenburg and the Aral, which is further referred to in Chapter I under "Trade Routes," is also one of the most important of such schemes. In addition to the difficulties above enumerated which at present attend the navigation of the Aral, must also be noticed the circumstance that the shallow-draught steamboats which alone can ascend the Syr and Amu rivers are extremely ill-suited for traversing the tempestuous waters of the open lake. The vessels of the present Aral Flotilla, as will be seen from the subjoined tables, are a bad compromise between sea boats and river steamers, and without a radical change in these it will be impossible to render the communications between the Syr and Amu satisfactory. To do this would in fact entail the provision of a separate establishment of specially adapted river steamers on each of these streams, and a third flotilla of sea boats for the portion of the journey across the open lake, as well as the construction of landing wharfs for the transshipment of cargo at the embouchures of the two rivers. The value of the trade at present existing would not cover the expenditure required, but the gain to the province from a commercial, no less than from a military point of view, will probably be eventually held to justify the measure.

The first formation of the Aral Flotilla dates from 1847, when two sailing ships, the *Nicholas* and *Michael*, the former classed as a man-of-war, and the latter as a merchant ship, were built at Orenburg and transported in carts to Raim, where they were launched. The former was intended solely for surveying purposes, and the latter for the establishment of a fishing company.

The schooner *Nicholas* did good service in exploring the mouths of the Syr and the northern shore of the lake, and was joined next year by a larger vessel, the *Constantine*, under Lieutenant, now the well-known Admiral Boutakoff, who in the course of 1848 and 1849 carried out a complete survey of the Aral, which before this time was but very inaccurately known to geographers. Boutakoff during these operations attempted

¹ Or Chubar Tarauz.

² It is not easy to say how this name should be written; the spelling adopted here is purely conjectural, being a compromise between the names Tschocha bas, Tetshe baz, Tectse bas, and many others found in German and Russian works.

to ascend the western branch of the Amu, but was prevented by an accumulation of huge boulders from reaching the main stream at Nukus, and from that time until the recent campaign against Khíva, the operations of the flotilla have been confined chiefly to the Syr Daria.

The following is the list of the vessels forming the Aral Flotilla in 1874:—

Steamers.	Constructed in	Guns.	Horse-power.	Tonnage.	Draught.
					Ft.
Perovaki (paddle)	Sweden in 1863	3	40	140	3
Samarkand (do.)	Belgium " 1866	6	70	151	3
Obrutchef (launch)	Sweden " 1862 . . . .	...	12	16	2½
Aral (screw)	Liverpool " 1863	3	40	149	5
Syr Daria (screw)	" " " "	1	20	70	4½
Táshkend (paddle)	Russia " " 1876	1	35	96	3½

In addition ¹ to the above, there are four old sailing ships and nine barges or flats as tenders for the steamers armed with one gun each. The force acting as crews to these vessels consists of 460 men, exclusive of officers, under a Captain Sitnikoff, an officer well known for his services in Central Asia, who has the local rank of Lieutenant-Colonel, and takes his orders direct from the Governor-General of Turkistán.

Of the vessels above enumerated, the *Perovski* was with great difficulty taken up the Amu ², after the Khívan campaign, as far as Fort Petro Alexandrovsk, and this boat, the *Aral*, the *Syr Daria*, and sometimes the *Táshkend*, are the only ones employed in keeping up the communications between the mouths of the Syr and Amu.

The barges are uncovered boats of sheet-iron, about 50 feet long, and when used as transports are fitted with partitions, &c., for men and horses. In ordinary peace times these barges are armed with one 4-pounder each on a small iron carriage. The steamers are similarly armed with 4-pounder bronze muzzle-loading rifle guns carried upon deck on movable block carriages.

The crews are armed with rifles, and wear uniform like that of the Turkistán infantry. Lieutenant Stumm, from whom most of the above particulars are quoted, says that the heat, night dews, and malaria, as well as the countless venomous mosquitoes and flies, render this service a very trying one, and the sailors are said to suffer much from fever and ophthalmia.

Owing to the Syr being ice-bound for at least three months in the year, and to the violent gales which prevail at all seasons excepting summer, the vessels of the flotilla are all kept in dock at Kazalinsk from October to May. At the latter station all the refitting, armament, and provisioning is carried out, and repairs are executed in a floating iron caisson dock by a large establishment of workmen, superintended by an American engineer.

Coal is used to a small extent in the navigation of the Upper Syr, but in the Sea of Aral and the lower course of the river the only fuel used is the roots and stems of the scrubby tree known as the saxaul (*Haloxylon*

¹ It is known that these have been recently added to, and that pressure is being brought to bear upon the Supreme Government by those interested in the railway above mentioned, and in the navigation of the Oxus, to have all the Aral Flotilla adapted rather for use upon the latter river than upon the lake itself or upon the Syr Daria.

² See "Amu Daria" for more recent information on this point.

*ammოდendron*¹), a wood which has no great heating properties in proportion to its bulk, and which costs from 5 to 7 kopecks a pood (36 lbs.) in the Syr Daria province, and even more in the Khanate of Khiva, or, according to Wood, 10 shillings a ton at Fort Perovski, where it is rather plentiful, 12 shillings a ton at Kazalinsk, and 25 to 30 shillings a ton on the Amu Daria.

This question of fuel is one of the most difficult with regard to the navigation of the Aral and its tributary rivers, and it is acknowledged that the flotilla can never be worked profitably until the difficulty is surmounted by the provision of a sufficient supply². The heating power of Tashkand coal is about double that of saxaul, but hitherto the want of capital and of the talent for managing business on a large scale have frustrated all attempts made to work the mines in a satisfactory manner.

The name Aral-Dangiz, ordinarily applied to this lake by the natives, signifies in Turko-Tatar (Kazzák) languages "sea of islands," but some authorities interpret it as referring to the blue colour of the water, like another Turki name, Kok-Dangiz (green or blue sea), also given to the lake. The Kazzáks are said to call the northern portion above the Barsa Kilmas islands "the little sea," and the southern portion "the great sea." (*Stumm*; *Spalding*; *Collett*; *Schuyler*; *Wood*.)

ARALCHI-BÁBA-AULIA—

A wooded island in the Amu Daria almost opposite Sultan Serai. It is covered with dwarf elms and willow trees of considerable size, the seeds of which must have been brought down from the upper course of the river, as they are not indigenous on the sterile clay ridges which here form the banks of the river. (*Major Wood*.)

ARALSK—

A Russian fort, known also as Fort Raim or Raimsk, 40 miles below Kazála, which was built by Perovski at the mouth of the Syr in 1847. It is still shown in modern maps, but is said by MacGahan, Schuyler, and others to have been abandoned after the construction of Fort No. 1 (Kazála). It was of great importance in the early days of the Aral Flotilla, and was the point to which the two first steamers launched upon the Aral were brought by land, but is not noticed as garrisoned by Stumm in his detail of the troops in Turkistán. (*Schuyler*; *MacGahan*.)

ARAVAN—

A village in the Russian province of Farghána, distant 18 miles from Ust and about 44 from Márghilán by drivable roads. It is described by Schuyler as situated in a pretty valley on a small stream. (*Schuyler*.)

ARCHA PASS—

A pass leading from the valley of the Gulcha to the upper portion of the Alai plateau. The road leaves the Gulcha about 18 miles above Sufi Kurghán, and for the first 5 miles up the Archa ravine is described as good. Beyond this it ascends by a series of zig-zags for 1,500 feet to the top of the Archa ridge, whence the descent for 6 miles to the valley of the Kizil-Su is comparatively easy. The Archa pass lies to the east of the easier Taldik pass over the same range. The name is derived from the juniper (*archa*) trees that form a conspicuous feature in the picturesque country traversed by the pass. (*Russische Revue*, 1876.)

¹ See "Forests" in Chapter I.

² See "Mineral Productions" in Chapter I.

ARCHMAN—

A large and important settlement of the Tekke Turkumáns, who, according to Ronald Thomson, belong to the Dashryak section of the Akhál tribe. According to the above authority it is 12 miles¹ from Búrma and 16 from Babarzan, but the Russian official route and the accounts of Gospodin, Arski, and of the *Golos* correspondent place it at from 17 to 19 miles from Búrma and 20² miles from Dúrún. Its inhabitants are said to include 2,000 agriculturists, who made overtures to Lomakin with a view to having their goods respected during the recent advance of the Russians through the Akhál country. The place, like other Akhál settlements, is well supplied with running water, and the neighbourhood is heavily cultivated with maize, vines, cotton, and saman,—large stores of the latter, sufficient for the supply of many regiments of cavalry, being found stored between the concentric walls of the forts. These are three in number,—one in ruins, but the other two lofty and massive structures flanked by towers and loopholed for musketry. The forts are nearly three-quarters of a mile apart, and the Russian camp was pitched at about a mile from the settlement³. The Núkhúr Jews mentioned in the description of that village came into Archman while the Russians were there, and were of service in furnishing supplies. The fighting men of the community appeared for the most part to have left the place and joined the remainder of the tribe in arms against the Russians at Gok-Tapa. Taylour Thomson says that the chief of the settlement in 1876 was Nur Muhammad Sardar. (*Arski ; Taylour Thomson ; Marvin.*)

ARDAL—

A village on the road from Bukhára to the Oxus, one march south of Mirábád, on the road to Batik. It is situated in the desert, and although but thinly populated, boasts of a mud fort which is described by Mohun Lal, who halted here with Burnes' party, as singularly well constructed. (*Mohun Lal.*)

ARIS—

A small tributary of the Syr Daria, which is described by Schuyler as being occasionally a formidable torrent, on the road between the towns of Turkistán and Chimkand. It is also crossed below the mouth of its affluent, the Chuban Sir, at four marches from Táshkand towards Cholak-Kurghán, and is said to be here deep and broad, and sometimes requiring⁴ ferry-boats to render it passable.

Severtsoff speaks of the Aris valley, and especially the steppe on its left bank, as exceptionally rich country, producing lucerne, maize, joughara, wheat, and *kunak* (an *alopecurus*), which he describes as a "fox-tail-like grass" affording excellent horse fodder when cut unripe. The soil is rich and loose, of a dark, almost black, colour. Kostenko mentions the Mashak and Badam streams, on the latter of which stands the town of Chimkand, as affluents of the Aris on its left bank. As far as the confluence of the Badam the stream is said to be a rapid one, but below this point it runs

¹ Sixteen miles by the Russian post road according to Mr. Condie Stephen.

² Twenty-six miles by Mr. Condie Stephen's route.

³ This is probably on the same site as the present entrenched camp described by Mr. Condie Stephen as occupied by a Russian detachment of 60 Cossacks, which appears to be at the post station, a short distance beyond the native fort.

⁴ This is only during floods caused by melting snow in April. A bridge was built at this point in 1877, but was washed away in the following spring.

through level country for 47 miles to its junction with the Syr, the last 18 miles being through a jungle of olive trees. (*Schuyler ; Michel ; Severtsoff ; Kostenko.*)

ARISTÁN-BEL-KUDÚK—

A halting place well supplied with water, situated in the low ranges to the south of the Kizil-Kum desert, and distant, according to Schuyler, about 80 miles from the rendezvous on the "River Kly¹," from which the Jizikh column marched towards Khíva in 1873. The ordinary route thence to the Khívan oasis runs to the Bukhán mountains, and by the Ming-Bulák springs to Shúrahána ; but General Kauffmann after reaching Aristán-Bel-Kudúk unwisely changed his plans and determined to march his whole force by the somewhat shorter but perilous route across the Khalata desert by the Khalata and Adam Khairalgan wells. The Kazála column was accordingly ordered to join him *vid* Irkibai and the Bakali wells in the Bukhántágh, and the united columns marched from Aristán-Bel-Kudúk on the 23rd and 24th of May towards Uch Uchak. Aristán-Bel-Kudúk is shown in the most recent Russian and English maps as upon the boundary line between Bukhára and the territory subject to the Turkistán Government, which is described under "Bukhára (Khanate of)." (*Venyukoff ; Schuyler.*)

ARKACH—

See "Akhál District."

ARSINAR (RIVER)—

A tributary of the Zarafshán. It is crossed by a stone bridge a few miles south-south-west of Samarkand on the road to Miran-Kul. At this point it runs from west to east across an open level steppe. It is unfordable, with steep banks. The clay hills in its vicinity are much cut up by ravines. (*Lehmann.*)

ARSLÁN-BEL-KUDÚK—

A well in the neighbourhood of the Arslán Tágh, mentioned by Kostenko in describing the boundary of the Russian Turkistán Government. See "Arslán Tágh."

ARSLÁN TÁGH—

A chain of hills, not in general attaining to a greater elevation than 1,000 feet, situated to the south of the Batkak-Kum sands, and separated from the Nuratágh range by a broad desert of clay and sand.

The northern declivities of these hills are joined, according to Khanikoff, by similar chains to the hills of Kapkantásh and the continuations of the Kukartli range. The same author further mentions that the Arslán Tágh is crossed by a caravan track which diverges slightly to the east near Kagatan from the Tumanbay, Kizil Kak, and Chili routes, and crossing the Kizil-Kum desert goes direct to Fort Perovski² (Ak Mazjid) on the Syr Daria.

A well, known as Arslán-Bel-Kudúk, is mentioned by Kostenko, which is probably in these hills on or near the route leading westward from Aristán-Bel-Kudúk. He says that the frontier of the Turkistán General Government runs from the Núrátá mountains to the Bukhán Tágh, and "following these hills reaches Arslán-Bel-Kudúk, and turns thence westward by

¹ See "Kullu" (River).

² See notice of the march of the Kazála column towards Khíva in 1873 under "Aristán-Bel-Kudúk."

the Kizil-Kum to the Yuretka ridge. It seems possible that by Arslán-Bel-Kudúk he means Aristán-Bel-Kudúk, which is in or near the Arslán Tágh, and that the frontier line between the Turkistán *Gubernia* and the Amu Daria district runs northward from this place to some eastern¹ offshoot of the Bukhán Tágh, and that between Bukhán territory and the Amu Daria district, westward towards the Yuretka hills. See "Aristán-Bel-Kudúk" and "Bukhára (Khanate of)" page 159. (*Khanikoff; Kostenko.*)

ASAKE—

A small town in the province of Farghána, distant 14 miles south-west from Andiján, on the road to Márghilán, and 5 miles south-east from Shahr-i-Khán, on the slope of the hills from whence descends the small tributary of the Syr, on which the latter town depends for its water-supply.

The situation of Asáke is said to be extremely picturesque and very healthy, a circumstance to which it perhaps owes its origin, as it was selected by the late ruler of Khokand, Khudáyar Khán, as his summer residence, and the town was founded here under his orders, to the great detriment of the older town of Shahr-i-Khán, which, as above mentioned, is dependent on Asáke for its water-supply. The town has no walls and is of no importance as regards trade.

From Kuhn's account it seems to have been the chief place of a sub-division of the Khanate of Khokand, comprising 12 large villages or settlements, but for revenue purposes it was amalgamated with Uzgand and Shahr-i-Khán. It is now in the Russian Márghilán district of the Farghána province. (*Kuhn; Turkistan Gazette, 1876; Ujfalvy.*)

ASHCHI—

See "Alexander Bay."

ASHIK ÁTA—

A village on the road from Bukhára to Samarkand, distant 23 miles east of Kata Kurghán and 23 miles west of Samarkand. The houses are scattered along the edge of a high clay steppe, which here slopes sharply down towards the Zarafshán valley. Mir Izzat-Ullah mentions that there is a large stream in the vicinity of this village, which he says is named after an individual whose tomb is in the neighbourhood. (*Lehmann; Mir Izzat-Ullah.*)

ASHKÁBÁD²—

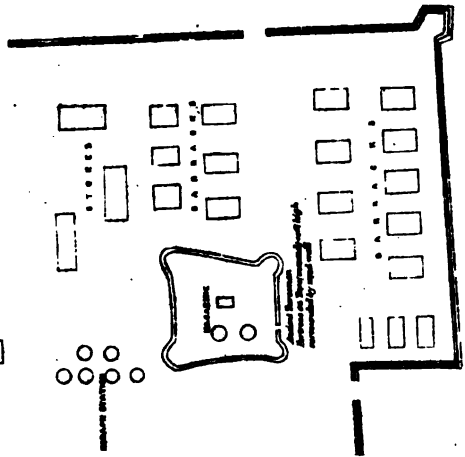
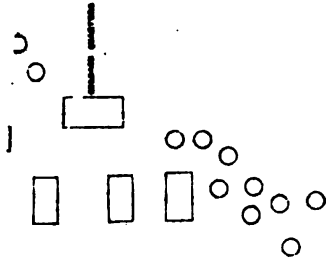
An important military station, fortress, and arsenal in the recently annexed Russian district of Akhál, and the most westerly settlement in that oasis, with the exception of Anau and Gávárs. It is distant, according to Venyukoff, 136 miles from Kizil Arvat³, and, according to Petroosevitch, 8 from Anau, between 75 and 80 from the Tejend on the road to Merv, straight across the desert *viá* the Kará Yap, and about 156 to Sarrakhs⁴, of which

¹ The Bukhán Tágh is shown in Kostenko's map far to the west of the boundary of the Amu Daria district and Turkistán Government.

² The Russians call this place Áshkábád, but there appears to be about equally good authority for the spelling adopted in this work. The name is a Persian one, and may be derived from that of the ancient King Ashak. Major Lovett, R.E., in a recent report spells it Ishkabad, but this may be a misprint. Since the above has been in print, I have been told by M. de Loessac that the Russian spelling is correct.

³ Stumm gives this distance as 156 miles, and a route compiled by Marvin in his work on the first Akhál campaign makes it 161 miles, but Mr. Condie Stephen makes it only 148½ by the present Russian post road.

⁴ The ordinary road to the latter is, however, that *viá* Lutfábád and Kákha, described under "Akhál District" and lately traversed by M. Lessar, whose report has been received since the above has been in print.



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the last 70 are along the course of the Hari Rūd. Taylour Thomson speaks of it before its annexation by Russia as a settlement of the Vakil section of the Tekke tribe, marked by a walled fort much out of repair, with walls forming a quadrangle of 400 by 200 yards and partially ruined. Some of the kibitkas of the inhabitants are, according to the same authority, pitched inside and some outside of the enclosure in the adjacent vineyards and gardens, and from the information collected by Marvin regarding Lomakin's campaign number about 1,000. Petroskevitch's report, which is probably more correct, describes the settlement as consisting of "eight villages or forts built very close together" and watered by a branch of the Gez-bashi river, described elsewhere, the inhabitants comprising about 2,000 tents. It surrendered to the Russians without fighting on the 28th January 1881 after the great battle which ended in the capture of Gok-Tapa, and at the end of the same year the Russian troops were said by the Russian correspondents of the Vienna Press to be engaged with gangs of Tekke labourers in erecting barracks and public offices. The St. Petersburg papers of the same date speak of the construction of strong forts and of a gun road being made through a pass¹ in its neighbourhood, and also of the "increasing commercial importance" of the place, which is intended eventually to be the terminus of the railway from Mikhaslovsk on the Caspian; but this information has been recently supplemented by various reports received in the Office of the Indian Foreign Department from Teheran, and in the last few months by Mr. Condie Stephen's account of his visit to the place in the beginning of the present year (1882).

Ashkábád has now been made the head-quarters of the Russian Trans-Caspian² province, and great efforts have been made by the Governor of the latter, General Röhrberg, and his chief of the staff, General Aminov, who has lately been officiating for him during his absence in European Russia, to organise its defences and develop its military resources. The fort, of which Mr. Condie Stephen attaches a plan³ to his report on Akhál, is described by him as an irregular octagon enclosing within its *enceinte* the old Tekke Kala, which is situated near its north-western entrance and covering an extent of 31 acres. Its defences, he says, consist of a rampart and parapet 10 feet high, with a ditch 10 feet broad and 15 feet deep, flanked at one angle only by a bastion on its western side. It has five entrances, closed with gates and practicable for carts, and contains a considerable arsenal, the telegraph station, commissariat store-houses, extensive barracks for infantry and artillery, and the garrison and guns mentioned under "Akhál" in the detail of the troops of the district. The ditch, it is said, can be flooded. The barrack accommodation is described as good, and the troops as well-fed and healthy; but at present the Cossacks of the garrison are accommodated outside the *enceinte* in mud huts and tents. The Turkumán aul of Ashkábád contained only 150 tents when visited by Mr. Stephen, and lies to the south of the camp, near the house of the Prefect; and to the north of the camp, again, there is a bazar in which, according to a report furnished by Colonel Lovett, there are a considerable number of shops belonging to Armenian and Persian merchants. The place is well supplied with water, and the neighbourhood is capable of producing very

¹ The passes leading from Ashkábád and the road thence to Sarrakhs are described under "Akhál District."

² See "Trans-Caspian Province."

³ Not received at Simla.

large supplies of grain and forage, though the latter only is at present available, the grain required for the troops coming, as noticed elsewhere, almost exclusively from Khurásán. It is thought probable that the Turkumán population will eventually return to their settlement, but their lands have, according to native accounts from Bujnurd and other places, been to a great extent taken up by the Russians. The chiefs of the Tekke at Áshkábád before the Russian invasion were Amán-Kuli Sardár, Karím Begi, and Páshi Sardár. The roads leading from it are described under "Akhál District." See also "Trans-Caspian Province." (*Stumm; Venyukoff; Thomson; Maroin; Petrosevitch; Condie Stephen.*)

ASHOR—

A village in Wákhán, known also as Issar or Hisár. See "Issar."

ASH RAYAT—

See "Hazrat Shah."

ASHURÁDA—

This place is beyond the limits of Western Turkistán, as defined in Chapter I, but may be briefly mentioned here, as it is one of the chief naval stations on the Caspian, and is of importance also with reference to the regulation of the Turkumán fishermen from its south-eastern coast. It is situated on the small island of Ashur, at the extremity of the low Potemkin promontory which forms the northern boundary of the Astrábád bay, and rises again beyond the island in the sandy spit of Gumish. The station consists of a long row of buildings, which are chiefly store-houses and the residence of local officials, and possesses an excellent harbour, the best upon the shores of the Caspian, the deepest anchorage being to the south-east of the island, where there is ordinarily about 14 feet of water. The island itself is a very small one, measuring only two-thirds of a mile from east to west, and 1,400 feet in width. The entrance to the bay is about 2 miles wide, and its width about $9\frac{1}{2}$ miles at Ashuráda, but considerably less towards its western end. Its depth varies from 14 to 17 feet near Ashuráda, but it is so shallow near the other parts of its shores that boats cannot land in many places. About thirteen rivers are said to fall into it, but the only one of any importance is the Kará-Su, the others being merely torrents from the high wooded hills which approach to within 6 miles of the southern coast. According to some authorities, Ashuráda was first occupied by the Russians in 1838, but other accounts say that this did not take place till 1841, and its seizure was not reported to the Foreign Office by Sir John McNeill till 1842. The buildings connected with the naval arsenal were erected by the Russians in 1846, and from that time until 1866 efforts¹ were made by the Persians to induce the latter to put an end to their "temporary occupation." In 1866 (or apparently at a more recent period by other accounts) the Shah was induced to visit the island and come on board a Russian man-of-war, and is supposed, by thus recognising the Russian flag, to have abdicated his claim² to the place. Ashuráda has proved of great use in the suppression of piracy on the Caspian, and all Turkumán boats plying on its waters have to provide themselves with a pass from a native official there styled

¹ For an abstract of the English and Persian diplomatic proceedings regarding Ashuráda, see Rawlinson's "England and Russia in the East," page 140.

² The Persian claim is said to rest upon the fact that Ashur was when occupied a peninsula, and only became an island, and thus *ipso facto* Russian territory, owing to the spit of sand connecting it with the shore being subsequently washed away.

Daria Begi¹. Of late years, however, it has been proposed to remove the naval arsenal entirely to Krasnovodsk or Chikishliar. (*Marvin; Rawlinson; Venyukoff and Kuropatkin, translated by R. Michel.*)

ASPHERON—

The name of the cape running out into the Caspian to the north-east of Baku. In May 1879 a telegraph cable purchased in England was laid under the sea for a distance of 150 miles to the Krasnovodsk peninsula, and thence across the headland to Krasnovodsk. From the latter station a line was marked out, and, it is believed², was laid along the coast to Chikishliar; the station at Aspheron being at the same time connected with the telegraph office at Baku. The cable is said to have cost 700,000 roubles, and is now in communication with the line through Kizil Arvat to Ashkábád.

(*Magef.*)

ASTRÁBÁD BAY—

A bay on the south coast of the Caspian, formed by the Potemkin promontory and the island of Ashuráda. It is described under "Ashuráda."

TAK—

A name occasionally applied to the Akhál oasis, but more correctly so to the belt of country stretching along the foot of the Deregez and Kalát-i-Nádir mountains from the eastern limits of Akhál to the River Tejeud. The whole of the more or less fertile strip of country between the hills and the desert, and stretching from next Kizil Arvat to the neighbourhood of the Tejeud, is known as the Dáman-i-Koh, or as the Akhál, Deregez, and Kalát Ataks. See "Akhál District" and "Trans-Caspian Province."

TAM-MULLA—

An encampment, or rather settlement, of Jafarbai Turkumáns styling themselves, according to Arski, translated by Marvin, subjects of Persia; situated at about 1½ miles from Gudri-Olum towards Dalili. Several square miles round the settlement are irrigated by channels drawn from the River Atrak, and large crops of melons, &c., are produced by the inhabitants, who also own extensive herds of horned cattle. See "Gudri-Olum." (*Arski; Marvin.*)

TI ZÁWÁT—

A village 22½ miles from Bukhára, on the road to Samarkand *viá* Bustán and Karmina. (*Khanikoff.*)

TRAK (RIVER)—

The River Atrak rises in the hills east of Luchán and runs past that place and Shirwán and to the north of Bujnurd in a north-westerly direction to Fort Chát, where it turns south-west to Hasan Kuli bay on the east coast of the Caspian. Captain Napier is among the best authorities regarding the upper course of this river, which being beyond the limits of Western Turkistán can only be very briefly referred to here. Among its chief affluents, before reaching what is now Russian territory, are the Shírín Chai, which joins its northern bank near Píshkala, north-west of Bujnurd, and the Gugul Chai and Ab-i-Khartut on the same side, with the Incha and

¹ This man is said by Marvin in a recent newspaper article to be Yakhsh Muhammad, a Turkumán chief of Hasan Kuli whom the Russian Commander kidnapped when the settlement there was destroyed (in 1850?). See "Hasan Kuli."

² Pending the construction of this line, the Persian Government allowed a line to be laid connecting Chikishliar with the Indo-European telegraph system *viá* Astrábád.

Garm-áb on the left bank. Beyond these there are no affluents of importance up to the point where it is joined at Chát by the Simbár or Sumbár, a large river formed by the junction of the Sunt-Su¹ and Chándír. From the Atrak northwards to Akhál, and from the Shírín Chai westward to the open steppe occupied by the Yomads, is a wide tract of hills and fertile valleys, once containing a considerable population, but for many years past entirely uninhabited, with the almost sole exceptions of Karikala and Núkhúr, and an occasional settlement of Persian Kurds. Captain Napier's description of the Upper Atrak in the more open part of its course, as a deep reed-bordered ditch, generally unfordable and forming an admirable defence against raids if the fords were sufficiently watched, tallies closely with the accounts of the river below Chát given by several correspondents² who accompanied Lomakin's force in 1879. The Sumbár is by far the largest of the tributaries of the Atrak, and is liable at times to great floods, and ordinarily contributes from one-third to a half of the water in the united stream. At Chát the river runs between enormous cliffs of clay 400 feet in height, and is in April 20 feet wide and 12 feet deep. Further down at Bayat Háji the cliffs are still 100 feet high, but at Gudri-Olum, a march further south on the road to Chikishliar, they are only 18 feet high, but still precipitous, and the river, which is 6 feet deep and 18 feet broad, runs through a thick fringe of tamarisk and reeds, and is said to closely resemble a Khívan canal. The water at Chát is considered bad, and at Gudri-Olum in August (the month to which the above description applies) it is rather saline and loaded with suspended white clay. Near Dalili, the next halting-place, there is a dam³ where the water is sometimes diverted from its usual mouth for purposes of irrigation. Its mouth cannot be classed as navigable, but Blaremborg's party were able to penetrate from the Caspian in native boats for about 8 miles up-stream.

The Atrak is an important river from its connection with the question of the boundary between Persia and Russia. At the date of the expeditions from Krasnovodsk (1869) there can be no doubt that the Persians claimed the coast line as far⁴ up as Balkhan bay and the island of Cheleken, and considered the Turkumáns on the Atrak as their subjects. Napier, writing in 1877, speaks of rumours of an arrangement⁵ made between Russia and Persia in 1868 for the cession of territory in the basin of the Atrak by the latter power, and of the consequent remonstrances of the Persian Kurds; but this rectification of the frontier, if discussed at that time, was not agreed to, though it is said⁶ that the right bank of the river was annexed as far as Chát by a secret agreement between the powers in 1872. Rawlinson considers that the Persian claim to the suzerainty of the Atrak Turkumáns practically lapsed in consequence of the feeble character of the remonstrance made by that power in 1869, or that this at any rate led to the subsequent aggression of Russia. Another account of the transactions between these powers is given by M. Schuyler and is probably a true one, to the effect that the Russian Minister at Teheran telegraphed to Prince Gortschakoff on

¹ The Russians give the name Simbár or Sumbár to the whole river, both above and below its confluence with the Chandir.

² *Daily News*, and Russian writers translated by Marvin.

³ See "Band."

⁴ Rawlinson's "England and Russia in the East," page 119.

⁵ See F. D. Secret C. R. 7251 of 1877.

⁶ Memorandum by Major the Hon. G. Napier, January 1882.

the subject on 6th December of that year, at the request of the Shah, and that the latter was altogether reassured by the answer which was communicated to him on 25th December, which was that the movement of the troops at Krasnovodsk had as its only aim the development of trade, that Russia recognised the sovereignty of Persia as far as the Atrak, and had no intention of interfering with the Turkumáns on that river or upon the Gurgán, or of building forts upon them or at their mouths. This was followed by the construction of the fort at Chikishliar, which is practically at the mouth of the Atrak, in 1871. From this time there seems no doubt that Russia acquired a right to the seaboard of the Caspian down to the mouth of the Atrak, and that the stipulation regarding non-intervention with the Yomads on the right bank of the Atrak was from the first a dead letter; the Persian officials, according to Russian accounts, being told by the Commandant of Chikishliar that the Shah's connection with them was at an end. This may be classed as an unwarrantable encroachment upon the part of the Russians, but was passed over with but little remonstrance by the Persian Government¹, and it did not affect the more important question of the Atrak frontier. This, as defined by the diplomatists of the countries concerned, seems to have been the watershed of the Kopet Tágh, drained by the Sinbár, Sunt-Su, and other northern affluents of the Upper Atrak. Nor did it affect a less clearly defined claim² on the part of the Persians to the suzerainty of the Akhál country on the northern slope of the Kopet Tágh. The fact of the watershed being within the last few years considered as the frontier is sufficiently shown by the special claims asserted by Persia to Karikala, the lands of which are watered by the Sunt-Su; and by the fact that General Petroosevitch, who suggested the main channel of the Atrak as their frontier even before³ the annexation of Akhál, had no argument to disprove the right of Persia to the territory in question, excepting that, as mentioned above in describing the upper course of the river, the Shah can boast of very few subjects occupying the coveted districts. Several maps were published by the Russian Government between 1877 and 1879 giving representations of their frontier with Persia, which were unsupported by any diplomatic arrangement of which we have any information. The most important of these is a large sheet entitled "Map of the Turkistan Military Circle, by the Turkistan Section of the Military Topographical Department." This was dated 1877, but it was asserted at the time that it was not published till the following year, and was the result of Lomakin's reconnaissances on the Atrak and of General Petroosevitch's explorations in Khurásán. It gives the Russian frontier as ascending the course of the Atrak, and thence up the main branch of that river to Kalmuk or Kurmukh Kala, from whence it runs eastward to the Kopet Tágh, and follows a line mentioned in describing the new frontier of Russia under "Akhál District" in this chapter. The claims of Persia to the Akhál oasis were thus disposed of by the Russian military geographers before the

¹ The Persian Government may have been short-sighted in very generally allowing its rights to lapse without much remonstrance, but it is impossible to read the recent history of these countries without seeing that the Shah has been entirely unable to coerce his Turkumán subjects, and is not altogether unwilling that Russia should undertake the suppression of a tribe who have been for centuries the terror of his northern frontier.

² Some interesting particulars regarding this claim and about the Atrak frontier are given in the Foreign Department papers (Secret) for 1879, especially in several paragraphs of a despatch of that year, I think No. 184 of 1879, from H. M.'s Minister at Teheran.

³ In 1878.

country had been invaded by their troops. The present Atrak frontier line, as defined by the treaty signed at Teheran in December 1881, follows a line from Chát differing somewhat from that suggested in the Russian staff map of 1877, and is described, as above mentioned, under "Akhál District." A reconnoitring party was sent up the course of the Atrak by Lomakin in 1878, and explored it for a distance of 108 versts (71 miles). Marvii's account says that the camels had to be left behind at Su-Sium, 38 miles from Chát, and that 8 miles further it became difficult for Caucasian ponies, and at 75 miles could only be passed on foot. Kuropatkin's compiled narrative of the reconnaissances of 1878 gives the following somewhat different account of it: At 5½ miles from Chát a ravine where three companies should be employed for four hours in levelling the road. At Kizilkai, 7½ miles from Chát, and at Yálin Yak, 14½ miles, the road, which up to this point is at 1½ to 2½ miles from the river, descends to the latter by easy gradients. Up to Yálin Yak the road is practicable, except at the ravine (5½ miles), for all arms; but from this point to Shushun, 43½ miles, some small repairs are required for the passage of guns. From Shushun to the ruins of the Goklan fort of Kurmukh Kala¹, at about 77½ miles, the road is "through ravines and over steep mountain sides, and was only traversed by cavalry." Beyond Kurmukh Kala the "road has to be made practicable for transports." (*Napier; Petroosevitch; Schuyler; Marvin; Michel's translations; Kuropatkin; &c.*)

AUCHI PASS—

A pass in the Turkistán range to the east of Urmitán, called by Kostenko the Obardun-Auchi pass, and connecting the village of Obardun on the Zarafshán with the town of Uratapa. The height of the pass is 11,200 feet, and it is said to be fit for pack animals. According to Kostenko, the road is level for 18 miles as far as the village of Yangi Arik, thence passes through the Bismadi² defile, following the valley of a river of that name to the pass which commences at Auchi and runs southwards. The ascent is narrow and bad, but on the other side, though steep at first, the descent to the Zarafshán is fairly easy. From Yangi Arik to the top of the pass is about 14 miles, and thence to the Zarafshán 5 miles. The pass is said to be a fairly good one, and appears to be used by pack animals. (*Schuyler; Kostenko.*)

AUGHÁNA—

See "Kul-bágh."

AULIA-ÁTA—

The capital of a district of the same name in the Syr Daria province of the Turkistán Government. The town is an insignificant straggling place of 667 houses, situated in bare steppe country on the bank of the rapid River Talas. It is described as a market-place much frequented by the Kazzáks of the neighbourhood, and as of rising importance as a town. It is connected by a driving road with Chimkand, and by a mountain road with Namangán, from which it is distant 165 miles, or 8 marches. This latter road is much used as a trade route, as the passes on it are neither high nor difficult, although closed by snow for two months in the year. Aulia-Áta derives its name, which signifies "holy father," or perhaps more nearly

¹ Kurmukh Kala is the Kalmuk Kala of some recent maps.

² See "Basmandin Pass," a name applied by many Russian military writers to this defile and to the whole pass.

"patron saint," from the title of a certain Kazzák saint named Karakan, a descendant of Shaikh Ahmad Yahsawi, the patron saint of the same nation who is buried at Turkistán. The town is unfortified, but is generally garrisoned by a sotnia of Cossack cavalry and a company of Cossack infantry. The district only contains one other so-called town—Merke—which consists of only 71 houses. The settled population all reside in the latter place and Aulia-Áta, and are estimated at 3,690 persons of both sexes.

The nomad population are Kazzáks (or, according to Michel, Kará Kirghiz of the Sultu tribe—*vide* "Talas") of the great horde, and are said to number 18,000 families.

It is said that Kauffmann at one time contemplated making Aulia-Áta the capital of Turkistán instead of Táshkand. (*Schuyler; Lerch; Stumm.*)

AULIA-UTI MOUNTAINS—

The range of hills through which passes the Ilán-Uti defile, which is also known as the Aulia-Uti pass. See "Dara Iláúlik." (*Fais Bakhsá.*)

BÁBÁ-DURMA¹—

A Persian village 24 miles from Gávárs on the road to Lutfábád. The treaty of December 1881 between Russia and Persia defines the frontier line as passing to the west of this place, but with other villages between Áshkábád and Sarrakhs it is shown within the Russian frontier, not only in the Russian staff map² of 1877, but in a more recent Russian map published since the date of the above-mentioned treaty. At the time of the occupation of Áshkábád in January 1881 the Persians were engaged in fortifying this place, but General Skobelev sent a party to demolish their works. Bábá-Durma is probably described in the *Gazetteer of Khurásán*, but it is mentioned here in connection with the boundary of the Russian Akhál district. M. Lessar says that it is watered by a rather brackish canal from a stream in the hills. (*Foreign Office papers, 1882.*)

BÁBÁ-HASHEM—

A railway station on the Trans-Caspian line, passed at 23½ miles from Mulla-Kári and 19½ miles from Aidin. Mr. Condie Stephen reports that there is no water there, though from its having been selected as the starting point of the branch line to the naphtha wells in the Little Balkhan, mentioned under "Akhál District" in describing this railway, it seems probable³ that a sufficient supply can be obtained. The place may possibly be identical with Bála-Ishem, described elsewhere. (*Condie Stephen; Colonel Lovett; &c.*)

BÁBÁ-TÁGH—

A lofty mass of mountains described by Mayef as a broad elevated plateau traversed by low ridges running in all directions and covered with forests. These mountains separate the valley of the Káfirnihán from that of the Surkhán, and though extremely rugged are crossed by numerous paths connecting the various settlements on these rivers. The highest and most inaccessible part of the range is its central portion near Dih-i-Nau, and next to this the northern offshoots known as Chahár Dakhar, Ján-Bulák-Tágh, and Neza-Bulák-Tágh, from which the Káfirnihán river receives affluents of the same names. The southern spurs, called the Darwáza-i-Kám and Kuyan

¹ Also written Baba-Durmaz.

² See the notice of these maps under "Akhál District" and "Atrak River."

³ See similar questions relating to the water-supply of this part of the line under "Acha-Kaima," "Aidin," &c.

mountains, are again lower, as also is the spur which runs down to the town of Hisár. See "Darwáza-i-Kám." (*Turkistan Gazette, 1876.*)

BAB-UL-HADFD—

See "Darband Pass."

BAGAT—

A village passed between Pain-Tapa and the town of Khozár. See "Chúlak."

BAHÁ-UD-DIN—

A village 6 miles from Bukhára on the Samarkand road, in which is situated the tomb of Bahá-ud-Din Nakhshbandi, the national saint of Turkistán and founder of the great Musalmán order Nakhshbandi. The village consists of a main street and a wide square surrounded with booths, where weekly markets are held, at which many horses and donkeys are sold. The population of the place is small and scattered in irregular groups among gardens and orchards. The tomb of the saint, who died in 1388, is situated in a small garden, and the village possesses also a mosque and a convent built in 1490 by Abd-ul-Aziz Khán; the former of these is described by Lehmann as "a large four-cornered mosque with Gothic windows and high walls." The shrine of Bahá-ud-Din is visited by votaries from the remotest countries of Eastern Islam, and a weekly pilgrimage is also made to it by many of the inhabitants of Bukhára, and to facilitate this an establishment of 300 donkeys is maintained for hire near the gate of the city. (*Khanikoff; Lehmann; Burnes; Vambery.*)

BAHLJARINGI—

A district so called, lying to the north of the Sári Bába range, traversed by a number of deep fissures and chasms; it is passed through on the northern Krasnovodsk-Khíva route. (*Collett.*)

BAI BAZÁR—

One of the three Aksakálships into which the Shúrákhána sub-division of the Russian Amu Daria district is divided. Before the Russian annexation, this Aksakálship was under the jurisdiction of the chief landed proprietor of those parts, the cousin of the Khán of Khíva, named Irtazar Inek. The district is well cultivated, and the place possesses a considerable bazar, resorted to as a market town by the sedentary population and by the nomads of the neighbouring Kizil Kum desert. (*Turkistan Gazette, 1875.*)

BAI KHÁTUN HILLS—

A range between Kurghán-Tapa and Kubádián, described as a southern continuation of the Gházi Malik mountains. See "Gházi Malik." (*Turkistan Gazette, 1875.*)

BAISIN—

One of the eastern Begships of Bukhára in the former province of Hisár. It is described under "Baisun," the name given to it by Mayef. Kostenko writes the name Baisan.

BAISUN—

A small town in the Begship of the same name, which was formerly a part of the Hisár province. It is situated in a deep mountain-locked valley bounded on the north by the Baisun hills, on the west by the Darband chain, and on the south by the high Buri-takhta plateau, and is connected by roads with Karshi *via* Shírábád and Darband, and with Kubádián and Dih-i-Nau. The surrounding district is well cultivated, and the hills afford magnificent pasture for the flocks of the rich nomad Uzbeqs of the Kangrád tribe to

whom the town and valley belong. Baisun is situated at an elevation of 3,410 feet above the level of the sea, and is surrounded by gardens filled with mulberries, poplars, and other trees. The principal building in the town is the citadel and residence of the Beg, which is described as a low mud-walled quadrangle with towers at the four corners, and also outside the surrounding ditch, in which respect it differs from the ordinary type or Central Asiatic arks. It is not of any great importance from a military point of view, and the inhabitants, probably from the fact of their having for long been a notoriously rich community, are described as being extremely averse to fighting. Their town was strongly held against the troops of the present Amir of Bukhára by people collected from other parts of Hisár on the occasion of the revolt¹ of Abdul Karim of Dih-i-Nau, but the inhabitants themselves took no part in the defence. Mayef states that the name of the town is derived from the words *bai* and *shin* (dwelling-place of rich people), and that it is frequently written Baishin in official documents; other writers also name it Baisun. As regards climate, it is said to be one of the coolest and most healthy towns in Central Asia. (*Turkistan Gazette, 1875.*)

BAKÁLI KORA—

An extensive swamp on the right bank of the Syr Daria, round which the post road between Fort No. 2 and Fort Perovski makes a detour. The neighbourhood is said by Schuyler to be infested with tigers and wild boars, which afford good sport to the garrison of Perovski. Travellers on the portion of the road above referred to are not unfrequently attacked by fever, caused by the malarious vapours from this swamp, combined with the excessive heat of summer. See "Bakáli-Tapa." (*Stumm; Schuyler.*)

BAKÁLI-TAPA—

A vast swamp between Forts Perovski and Karamakchi, formed chiefly by the Kará Uziak branch of the Syr Daria, and apparently identical with Bakáli Kora. See "Bakáli Kora." (*Ujfaluy.*)

BAKÁLI WELLS—

A halting-place on the road from Kazála to the Oxus, situated in the Bukhán-Tágh. See "Bukhán Hills."

BAKHCHA KÍSHLAK—

A small village of 20 houses which forms one of the stages on the route followed by Oshanin in 1878 from Yakobágh to Hisár. The road from the preceding march (Sárim Ságlik) is a difficult one, leading through dense forest and along narrow ledges, which in places entailed the unloading of the mules and horses carrying the baggage of his party. The forest consists for the most part of deciduous trees, the most common being the archa, maple, hawthorn, pear, and a species of ash. See "Sang Gardak" and "Ságari Marda Pass." (*Oshanin.*)

BÁLA-ISHEM—

A well on the Uzboi, passed on one of the caravan routes leading from Krasnovodsk to Zmukshir in Khíva, described by Kuropatkin. From the description of its position it may be identical with Bába-Hashem, the name given to one of the railway stations on the line from Mikhaílovsk to Kizil Arvat. (*Kuropatkin, &c.*)

¹ See "Hisár" and "Dih-i-Nau."

BALAN PASS—

The Dih-i-Balan pass leads from a village of the same name in Yágnáb up the valley of the Vishkan river to the village of Roumit in the Káfirnihán valley. From Dih-i-Balan to the crest of the pass is 8 miles. (*Kostenko.*)

BÁLIKCHI—

A small Uzbek town of about 800¹ houses situated on the road from Andján to Namangán, near the junction of the Narain with the Syr, which above this point is called the Kará Daria or Kará Kulja. The Kará Daria is here crossed by a pile bridge which Ujfalvy found in rather a dilapidated state. It is chiefly remarkable for a palace which formed one of the summer residences of the Khán of Khokand, and for the fine view, noticed by Kuhn and Ujfalvy, which it commands of the valley of the Syr. It was taken by General Skobelev in November 1875, and now forms part of the Russian district of Farghána. (*Schuyler ; Kuhn ; Ujfalvy.*)

BALJAWÁN—

One of the separate Begships formed by the present Amir of Bukhára when he abolished the semi-independent Government of Hisár to which it formerly belonged. Its capital is a town of the same name, which is situated at an elevation of 2,130 feet above the sea on the banks of the Kichi-Surkháb or Baljawán river. The lands of the Begship include the valley of that river down to the frontier of Kuláb, and also the important town of Khowálin, visited by "The Havildar" in 1874, on the borders of Kuláb and Darwáz. The Baljawán valley lies to the east of that of the Wákhsh, from which it is separated by a lofty range crossed between Durt-Kul and Kan-gurd by the Gul-i-Zindán pass, and is not more than a mile broad at the town. The latter appears by Mayef's very confused account in the *Turkistan Gazette* for 1876 to be distant about 50 miles from the town of Káfirnihán on the road to Faizábád, 35 miles from Kuláb, and about two and a half days' journey from Darwáz. The road² from Darwáz is said by Mayef to be a difficult one, across snowy mountains, but is traversed by the ruler of that state whenever he has occasion to visit Bukhára. The climate of Baljawán is described as a severe one, about 28 inches of snow falling in winter. The gardens surrounding the town produce pomegranates, plums, apricots, but no vines, and the pomegranate is still in flower as late as the 5th June. See "Baljawán Hills." (*Turkistan Gazette, 1876 ; The Havildar.*)

BALJAWÁN HILLS—

A range of hills enclosing the Baljawán valley and forming the western boundary of Kuláb. They run from north to south, and are described as intersected by many ravines. Nearly the whole range consists of gently sloping hills, everywhere cultivated by means of irrigation channels from the smaller mountain streams. It is crossed by the Uzun Akir pass, leading from the town of Baljawán to Kuláb. (*Mayef ; The Havildar.*)

BALKHAN BAY—

An inlet on the eastern shore of the Caspian formed by the Ak-Tam estuary of the Uzboi. According to English maps the name Balkhan Bay is confined to the above-mentioned estuary, but Russian geographers appear to

¹This is Ujfalvy's estimate. Kuhn says 1,000 houses, 50 mosques, 10 Madrasas, 3 schools, and 100 shops.

It is probable that this road goes *via* Soghi-Dasht and Khowálin, the latter being, by "The Havildar's" account, about a day's journey east of Baljawán.

apply it to the whole of the Krasnovodsk Bay of the maps, included between the Krasnovodsk spit, the island of Cheleken, and the Daria peninsula. Accepting the latter definition of the limits of the bay, the northern coast is described as generally high and rocky, and the adjacent anchorage fairly good, especially in the Soimonoff and Muravieff inlets in the north-western part of the bay, where there is a depth of from 14 to 16 feet; but to the south, especially near the Daria peninsula, there is comparatively little water, and the coast is low and sandy. In the eastern part of the bay, towards the mouth of the Uzboi, the water is generally shallow, especially during the prevalence of easterly winds; and troops landed at Mulla-Kári have often great difficulty in approaching the shore in rowing-boats. In winter the surface of the bay is generally covered with ice, and in 1879 was frozen over in November. (*Venyukoff; Turkistan Gazette.*)

BALKHAN MOUNTAINS—

The name Balkhan is given to two ranges of mountains, or, according to a paper by Mr. Tylour Thomson, Her Majesty's Minister at Teheran, dated February 1873, to two hilly districts. These are known as the Ulu and the Kichi (Great and Small) Balkhans, and are separated from each other by the old bed of the Oxus, and from the Ust-Yurt by the desert known as the Chol-Mamet-Kum. The Great Balkhan stretches from west to east, forming a district 80 miles long¹ by 32 broad, the highest peak in which, named the Dirin Tágh, is said to be 5,360 feet above the sea. The hills generally are steep and rocky, with deep glens, except to the south-east, where, although the slope is formidable near the top, there is a gentle descent covered with terraced cultivation. Some of the valleys or level ground in the Great Balkhan produces pomegranates, figs, and vines. Kuropatkin also mentions cherry trees and small conifers 25 feet high. The Little Balkhan, which lies due north of the other district of the same name, rises in places to a height of 2,500 feet, and is described as entirely barren, with the exception of a few trees and shrubs to be found in the ravines. It is crossed on the road between the Gurgán and Khíva. Fort Tásh Arvat, in the middle of the Balkhan district, is distant about 80 miles from Krasnovodsk, and, as described elsewhere, is fairly supplied with good water. Both districts are said to be composed of shell-lime and sandstone, and the Little Balkhan also contains valuable naphtha springs, the produce of which it is intended to make available as fuel on the Trans-Caspian Railway by a branch line, 40 miles in length, now in process of construction from the Bába-Hashem railway station. The name, it is said, should be written Abul-Khán. (*Thomson; Venyukoff; Ocean Highways; Kuropatkin.*)

BÁMI—

A mud fort and settlement of the Tekke Turkumáns which was for a time selected as the temporary head-quarters of the Government of the Russian Akhál district before its transfer to Ashkábád. It is situated in cultivated ground, on a good stream of water, at about 33 miles from Kizil Arvat, on the post road² leading to Ashkábád, and 10 miles³ short of Fort Búrma. It is also approached by the Kozlinski or Beni Hussain⁴ (Bendesen) pass, from the mouth of which it is distant 2 miles, on the road leading to the Akhál country from Chát *viá* Kari Kala and Khwája Kala.

¹ Or 130 miles by 26 according to Kuropatkin.

² These two distances are given on the authority of Mr. Condie Stephen. The Russian route, translated by Marvin, gives 39 miles and 9 miles respectively.

³ Also called Band-Hasan.

More than a thousand kubitkas were burnt here by Markosoff in a reconnaissance made from Chikishliar in 1872, but the damage inflicted does not seem to have prevented the re-establishment of the colony, as the neighbourhood was found by Lazareff carefully cultivated, and large stores of buried maize were unearthed by the troops under his command. It is proposed, in anticipation of the further extension of the railway towards Áshkábád, to lay a line of horse-tramway from Kizil Arvat to Bámi, which is at present a posting station on the road above mentioned.

The native fort, which is situated at about a mile from the Russian station, is said to be a small one as compared with others in the Akhál district, being described as of the usual square trace, with walls 12 feet high, loop-holed for musketry, and 3 feet thick at their weakest part, the whole surrounded by an insignificant ditch. The place, from its position with reference to the Russian line of communications with Chát, was of some importance in 1880 and 1881, and was carefully fortified by General Skobelev as the base for his expedition to Gok-Tapa and Áshkábád, and is still occupied by a considerable garrison, who are quartered partly in an intrenched camp containing 15 or 20 mud buildings, and partly in tents further to the south-east.

The troops found there by Mr. Condie Stephen at the beginning of the present year consisted of 2 battalions of infantry, 60 Cossacks, and 4 field guns, and there is also here a depôt of transport and ambulance wagons, an inn, several dram-shops, and five or six shops. The aul belongs to the well-known Tekke chief¹, Tekme Sardár, who receives a pension of 200 roubles a month and has the rank of Honorary Major in the Russian army. (*Stumm*; *Marvin's translations*; *Condie Stephen*.)

BÁMI PASS—

The name sometimes given to the Band-Hasan pass, known to the Russians as the Bendesen or Kozlinski pass. See "Kozlinski," "Band-Hasan," and "Bámi."

BAND—

A small half-ruined fort in Khívan territory on the left bank of the Amu, where the Laudan branch of that river leaves the main stream. It is described by Schmidt as a rectangular fort with a side of 70 feet and a high round barbette in the centre, and was erected a few years ago by the Khán of Khíva to protect the dam built across the Laudan channel, and is said by Wood to be now almost hidden in jungle. It is situated close to the river, 20 miles above Nukus and Khwája Ili, and the same distance below the small town of Kipchák. The name, which means "dam," is frequently written and generally pronounced "Bend." (*Lerch*; *Wood*; *Schmidt*; *Venyukoff*.)

BAND—

A place on the Murgháb near Alisháb, described under "Bend or Benti."

BAND—

A place 40 miles from the Caspian, up the course of the River Atrak, where by throwing a dam across the latter its water can be diverted from its ordinary channel and its debouchure at Hasan Kuli to a mouth said to be three days' march south of Chikishliar. The Turkumáns diverted the river in this way in 1871, on the occasion of the first appearance of the Russians at Chikishliar, hoping thereby to deprive the proposed garrison of its water-supply.

¹ See "Turkumáns" in Chapter III.

The dam appears to have remained unmolested till 1879, when General Lazareff sent a party to destroy it, thereby entirely ruining the crops and settlements of the Ak-Atabai Turkumáns who had established themselves in large numbers along the lower course of the river. The name is generally written as pronounced in most Eastern countries, "Bend," but is, of course, identical with the Persian word *band* used in India and elsewhere for "a dam." (*Marvin; Kuropatkin.*)

BAND HASAN—

A camping ground and small district in the Kopet Tágh, separated by the portion of the latter known as Mount Kozla from the Akhál oasis. It is described by Arski as a spacious valley formed by spurs of the Kopet Tágh rising to a height of 2,000 feet, the summits of which are covered with stunted fir trees. The valley is intersected by a rivulet formed by several springs of excellent water, and was found by the Russians to be a remarkably good encamping ground for a large force. The distance from the camping ground to Búrma is 12½ miles, to Khwája Kala 16 miles, and to the crest of the pass leading towards the Akhál plain 9 miles. Tylour Thomson speaks of Band Hasan as a village, but by the Russian accounts there appears to be little trace of this left except some ruined towers. The Russians spell the name Bendesen, and also, probably not much more correctly, Beni Hasan. See "Kozlinski Pass."

BAND HASAN PASS—

See "Kozlinski Pass."

BAND-I-KHAN—

The name of a ridge between the Surkhán river and Baisun, and also of the ravine by which the road from Kubádián to Baisun crosses this ridge, and through which flows the salt brook known as Gubchak Bulák. (*Mayef.*)

BANGIR—

A Turkumán district described by Thomson, in speaking of the country between the Caspian and the Oxus, as situated "above Misrián." It is said to be a remarkably healthy and fertile locality, and to have been formerly watered by a canal from the Atrak, which passed through it to Misrián. The Russians in 1876 were about to reconstruct a dam on the Atrak with a view of again bringing water to Misrián, which used formerly to be a well-cultivated district. (*Tylour Thomson.*)

BARKUT YASIN—

The name given by "The Mirza" to the lake called Gez-Kul in Captain H. Trotter's report on the Pámír. It is described under "Gez-Kul." See "Burgut-Yursi."

BAR PANJA—

The capital of the state of Shighnán. It is situated on the left bank of the Oxus in a fine valley full of houses and cultivation, and is said to contain, including the inhabitants of the suburbs, about 1,500 houses. The chief building in the town is a fort containing the palace of the Shah, a considerable stone building, and itself strongly built, with walls 40 feet high, of clay, wood, and stone, and a face of 500 paces in length. The garrison consists of about 400 men armed with swords, and heavy rifled firelocks discharged from a rest formed by a prong attached to the muzzle.

There is an important ferry at Bar Panja, passengers being taken across in short punt-like boats, said by "The Munshi" to resemble those used in Central India. Bar Panja is the summer residence of the Shah of Shighnán, who in winter generally resides at Kila Wámur in Roshán. (*The Munshi ; Captain H. Trotter's report, 1875.*)

BARSA-KILMAS—

An island in the Aral 20 miles south-east of the Kulandi peninsula. It is described by Kostenko as a plateau 200 feet high, affording some pasturage, but in other parts covered with a jungle of tamarisk and saxaul¹, the latter being of considerable size. Its length from north-east to south-west is 15 miles, and its width from 2 to 6 miles. Venyukoff spells the name as above, but Kostenko calls it Barsa Gilmas. (*Kostenko.*)

BARSA KILMAS—

A salt-encrusted tract of moorland marking the site of a former lake on the Ust-Yurt. It is distant, according to Venyukoff, 44 miles from the shore of the Aral. Kostenko spells the name Barsa Gilmas. (*Venyukoff.*)

BARSHAR—

A large deserted village on the Oxus, in the district of Ghárán, 4 miles below the ford marking the boundary of the latter towards Ish Kásham. It was formerly an important village, and its desertion is attributed to the oppression of the Mirs of Badakhshán. Nearly opposite to Barshar there is a ravine by which a road goes over the Ghirda pass to Faizábád in Badakhshán. This route is said to be open throughout the year. (*H. Trotter, from Abdul Subhán's report.*)

BARTANG—

A district of Roshán on the Murgháb branch of the Oxus, which is thence occasionally known as the Daria-i-Bartang. It contains about 500 houses, its principal village being Sirich-Kila. The direct approaches to this district from the Panja valley pass through precipitous defiles, and are so difficult that the most frequented route from Wámur to Sirich-Kila is round by the Ghund valley. (*H. Trotter, from a native explorer's report.*)

BÁSH-CHAHÁR-BÁGH—

A place on the Káfirnihán, 12 miles from Baisun, where the river is crossed by a ford on the road to Kubádián. Mayef's party forded it in the middle of June and found the stream in seven channels, four of which were neck-deep to their horses. The islands separating the channels were covered with eleagnus, reeds, and tamarisks, full of pigs, tigers, and wild-fowl. (*Turkistan Gazette, 1876.*)

BÁSH KALA—

A kishlák on the bank of the Káfirnihán, opposite Básh-Chahár-Bágh, where there is a ford, described elsewhere. See "Básh-Chahár-Bágh." (*Mayef.*)

BÁSH-KHURD—

A hill settlement 42 miles from Khuzár, giving its name to a range of mountains in the Hisár district. It is famous for the production of a pink-coloured rock-salt which is extensively exported to Bukhára, Russian Turkistán, and other states. Its principal markets are Karshi and Samarkand, whence it is generally called Karshi salt in Bukhára, and Samarkand

¹ The fuel described elsewhere as used in the Syr Daria and Aral steamers.

salt in Táshkand and Farghána. It is carried on pack animals through the Hisár hills by the Khuzár road, described under "Hisár." (*Burnes; Khanikoff; Mayef.*)

BÁSH-KHURD MOUNTAINS—

A lofty range, also called the Kuitun mountains, described by Mayef as on the right of the road between Shírábád and the Oxus, and extending as far as Kiláf, at which place they slope down to the Oxus. It is evidently the same range as the Koh-i-Tan, described by Burnes as a chain of hills 4,000 feet high, traversing the Hisár district from north to south, and containing extensive deposits of red rock-salt¹ which is exported to other countries (*Turkistan Gazette; Burnes.*)

BÁSH-KO-CHAK—

A valley in the Mangishlak region. See "Bek." (*Venyukoff.*)

BÁSMANDIN PASS—

A pass traversed by a Russian column in April 1870 on the road from Uratapa to Obardan. The road was found very difficult, and the pack horses which accompanied the troops suffered much from the absence of grass. The same road also crosses the Akbá pass. Kostenko² treats of it as part of the Obardan-Auchi pass³, and describes it as a defile beginning at Yangi Arik, 18 miles from Uratapa, and followed by the Basmandin stream. He says that the rocks on either side are of a schistose formation, tilted at various angles, and mentions also a remarkable kahriz carried along the left side of the pass, and in places supported by wooden props, which, it may be deduced from his account, carries water to the Uratapa district. (*Turkistan Gazette; Kostenko.*)

BATANDAL KUL—

A lake formed by the Uzboi, or old bed of the Oxus, a short distance beyond the junction of its two channels at Charishli and to the south of Sárikámish. It ordinarily contains a small body of water, but during the floods of 1871 it was about 15 miles long and 5 miles broad, and Dandeville states that in 1849-50 it attained a similar size. (*Dandeville; Venyukoff.*)

BATIK OR KARÁ KHWÁJA—

A small town on the Oxus, situated 67 miles south-west of Bukhára, on the northern bank of the river, a short distance below Chahárjui, and in well-cultivated country. This place and Aljik, another small town a few miles further down on the same bank of the river, are the chief landing-places in the territory of Bukhára of the water-borne traffic between that Khanate and the Russian and native towns of the Khívan oasis. It is the chief port of the trade passing through Chahárjui, and is connected with Bukhára by a road running through the district of Karákul. (*Burnes; Khanikoff; &c.*)

BAYAT HÁJI—

A small masonry tomb with two cupolas which gives its name to a halting-place used by the Russian troops on the road leading from Chikishliar *via* Karaji Batir to Chát. Bayat Háji is on or near the bank of the Atrak, which is here high and fringed with heavy jungle. There is no village, but the place is marked by a fortified camp constructed by the Russians for the

¹ See "Básh-Khurd." | ² Kostenko spells the name Bismandi. | ³ See "Auchi.

protection of their detachments in 1869 and 1872. The only inhabitants are Atabai Turkumáns who graze their flocks in the vicinity. Water, fuel, and some forage are obtainable on the banks of the Atrak. The distance from Karaji Batir is about 12 versts, and from Domakh Olum about 40 versts. (*Moscow Gazette, 1878.*)

BAZÁRCHI—

A large village $1\frac{1}{2}$ miles north of the town of Bukhára on the Wardanzai road. Meyendorff's party bivouacked during their stay in Bukhára in the gardens of this place. (*Khanikoff.*)

BAZÁR-I-CHIMBAI—

A caravan-serai and village on the road from Bukhára to Samarkand, 12 miles east of the town of Kata Kurghán, on the bank of the River Zarafshán. This village, at which a weekly market is held on Sundays, is situated in a wide and fruitful valley, and is bounded to the east by a hill. The market is held in an open space surrounding the serai, and is well attended and tolerably well supplied with country products, such as fruit, grain, bread, beef, mutton, and also tea and sugar in small quantities, and a few live sheep and goats. Lehmann also mentions a number of mud-built booths in which he saw exposed for sale country-made cotton goods, shirts, khilats, pajamas, &c., &c., and coarse goats'-wool shawls manufactured in this district; also boots, shoes, harness, and horse gear of all sorts. In addition to these he mentions pottery and blacksmiths' wares, such as knives, sickles, ploughshares, &c., as obtainable at this village. (*Lehmann; Khanikoff.*)

BEBALMA—

A valley 20 miles south of Khojand, reported by M. Romanovski, of the Imperial School of Mines, to be one of the best localities in Turkistán to search for coal. (*Schugler.*)

BEG TAPA—

A halting-place on the left bank of the Sumbár, between Duz-Olum and Tarsakhán, distant $12\frac{1}{2}$ miles from the former and 7 from the latter. The Russian troops in their advance on Gok-Tapa encamped here on cultivated terraces sloping down to the river in a rather wide valley. An account of Lomakin's march, given by Marvin, seems to imply that a shorter road to Tarsakhán is to be obtained by crossing to the right bank of the Sumbár at Beg Tapa. This river is here described as a rapid stream with a hard bottom, with water which, though muddy, is free from the bitter and salt flavours observable lower down its course. (*Marvin, &c.*)

BEK—

A valley in the Mangishlak region lying, like those of Ak-tapa, Básh-kochak, and Karasar, between the Ak-tágh and Kará-tágh ranges. These are all described as fertile tracts that do not dry up even in summer, and are from 2 to 8 versts in width. (*Venyukoff.*)

BEK-TAMIR HILLS—

This range and that of Afrak are classed together by Venyukoff in speaking of the hills environing the Balkhan Bay. The first of the latter is the high limestone hill (range?) named Kaitas, beyond which to the east lie the Bek-Tamir and Afrak hills, rising from the very edge of the water. These are described as entirely barren and containing but few springs. The best of these are the Balkui wells to the north-west of Krasnovodsk. Further east these hills are called the Kuren-Kuri-Tágh. (*Venyukoff.*)

BEKTURLI-ISHAN (BAY)—

A bay on the east coast of the Caspian which affords fairly good anchorage for ships. By Venyukoff's description it seems to be to the south of Capes Saghindi and Melovoi, and north of the island of Kenderlin. (*Venyukoff.*)

BELI-TÁGH—

A low chain of hills running parallel to the south coast of the Aral on the right bank of the Yáni-Su branch of the Oxus, and forming the northern bank of Lake Daukara. They are described as consisting of argillaceous sandstone, presenting on their southern face a steep cliff about 200 feet high towards Lake Daukara, but trending away to a low ridge, which 50 miles further east is little more than a high bank of clay. (*Major Wood.*)

BEND—

This name, which is one frequently applied to localities in Turkistán, means simply "dam," and, though pronounced as above, is more properly transliterated as Band. See "Band," except for the dam near Alashah, which is also known as Benti.

BEND OR BENTI—

The name by which the locality on the Murgháb is known, where the great *Band* or dam distributes the waters of the river to the Merv oasis. The dam is described under "Alashah." See also the name (Bend) mentioned above.

BENDESEN—

The name by which the pass, village, and valley described under Band-Hasan are known to the Russians.

BESH-DISHIK—

A halting-place in the desert on the northern Krasnovodsk-Khíva route, ten days' caravan journey from the former place. The water here is excellent. This spot formerly marked the Khívan frontier; it is situated in the bed of the reputed ancient course of the Oxus, which here has very deep banks, is 400 yards across, and 180 feet deep. The banks and the bed are covered with bushes.

BESH-KALA—

The name by which the five fortresses, Kizil Arvat, Kará-Sanghir, Koch Zan, and Bámi, nearest to the Russian frontier before the annexation of the Akhál oasis, were known to the Tekke Turkumáns. At a great national assembly of the tribe held at Gok-Tapa in January 1875 to consider measures for checking the Russian advance, these five fortresses were placed under Súfi Khán and Karája Khán, two chiefs of the Tokhtamish section of the tribe to which they all belong. (*Journal de St. Petersbourg, 1876.*)

BIGISHT-KUL—

See "Jurt-Kul."

BIRILI—

A village on the road from Bukhára to Samarkand, distant 10½ miles west of the latter, and 12 miles east of the town of Karmina. The country around it is cultivated. (*Khanikoff.*)

BISH-AKTI—

A station on the route from Kindarli Bay to Khíva. It is distant 87 miles from the Caspian, and is surrounded with chalk hills. There are six wells at this spot, each about 9 feet deep, round which the Russian

troops threw up a field-work named after the Grand Duke Michael during their advance on Khíva in 1873. (*Stumm.*)

BISH-ARIK—

A village in cultivated country on the road from Makhram to Khokand, about 24 miles from the latter. It is described by Schuyler as having a bazar built by Khudáyár Khán, with narrow straight streets running at right angles to each other, and is mentioned in the *Turkistan Gazette* for 1875 as a large and populous *kishlák*. The name signifies "five canals." (*Schuyler; Turkistan Gazette.*)

BISH ARIK—

A great group of *kishláks* in the Russian Zarafshán district, mentioned by Radloff as watered by five branches of a great canal which leaves the right bank of the Zarafshán 14 miles below Panjkand, and carries a large body of water over the level country at the base of the Chankar Tágh. Another branch of the same canal is known as the Tailan, which flows towards the north, watering the lands of the town of Ak-Tápa. See "Chankar Tágh." (*Dr. Radloff.*)

BISHITUP—

The second stage on the road from Bukhára to Khíva, about 23 miles north-west of the former.

No water; forage bad. (*Lumley's Trade Report, 1866; Nebolsin.*)

BISH-KUTAN—

A large *kishlák* 13 miles from Shírábád on the road to Chushka Guzár. It is irrigated by a large canal from the Shírábád river. (*Turkistan Gazette, 1875.*)

BISHTUBAI HILLS—

A small range of hills, averaging 200 feet in height, which commences on the Russian (right) bank of the Oxus, a mile or two above Fort Nukus, and runs between the desert and the river for about 50 miles, where its southern spurs merge into the lower ranges of the Shaikh Jaili mountains. At the opposite (northern) end of the Bishtubai range there is a hill surmounted by a conspicuous tomb known as Shaikh Ata-Aulia, and there is another similar building on the crest of the same hill opposite to Khwájá-Kand. The formation of these hills is, like all other ranges near the lower course of the Amu, a reddish-brown indurated clay; a few of the higher points being capped with strata of ferruginous sandstone. The river has of late years encroached on the bank towards the Bishtubai range, and much of the intervening low ground is being turned into swamp or absorbed into the Khwájákul lake, which will soon be a portion of the channel of the river. (*Wood.*)

BISMANDI DEFILE—

A pass on the road leading from Uratapa to Obardan, described under "Basmandin Pass."

BIZMIN—

Two large settlements of 1,000 tents each watered by the Kotur river, and belonging respectively to the Ak Dashayak and Kará Dashayak clans, who are said by Tylour Thomson to be branches of the Dashayak section of the Otamish. (*Petroosevitch, &c.*)

BLAGOVESTCHINSKY—

See "Irkibai."

BOGAT—

A town in the Khanate of Khíva, between the Pitnak and Palwánsta canals, and to the north-west of Pitnak. A road runs westward from Bogat through Isháu and Hazárasp to Khíva. (*Schmidt.*)

BOGHAZ-SU—

A large river said by "The Munshi" to join the Oxus at Barshar in Ghárán. A road up the bed of this stream connects the Oxus valley with the Shákh dara district of Shighnán. (*The Munshi; R. Geog. Soc. Journal, 1868.*)

BOGUZ—

A village of 80 houses in the district of Ghárán, situated on a large stream of the same name which joins the Oxus from the east near the deserted village of Barshar, 4 miles below the ford marking the boundary of Ish-Kásham and Ghárán.

A road from the village of Boguz goes to the Shákh dara district of Shighnán. (*H. Trotter, from Abdúl Subhán's report.*)

BOHÁRAK—

A village in Kuláb belonging to the Khanate of Bukhára, and not far from the northern landing-place of the ferry on the Oxus described under "Samti." The village contains only 20 houses, but is the place where the baggage of travellers coming from Afghán territory is searched, the article most commonly smuggled being gold-dust. The country round Bohárak is described as an undulating hilly tract, everywhere carefully cultivated and producing the magnificent wheat crops for which the Begship of Kuláb is specially famous. Bohárak is distant 15½ miles from the town of Kuláb. (*The Havildar.*)

BOROLDAI—

A small tributary joining the Aris on its right bank, on the upper part of which are situated the Tatarinof coal-fields. These mines were worked by the Russian Government for some time for the supply of the Aral squadron, but have recently been abandoned, the coal being found so much broken up by veins of rock as to render its working unprofitable. They are situated at 50 miles from Chimkand, 134 from Táshkand, and 134 from the landing on the Syr Daria at the mouth of the Aris. The coal supply of the Government of Turkistán was investigated in 1874 by Professor Romanovski, of the Imperial School of Mines. He thought it probable that coal might be worked with profit on the right bank of the Sásik, another small stream near the Boroldai to the north of Chimkent. See "Boroldai Hills." (*Schuyler.*)

BOROLDAI HILLS—

A small range of hills in Russian Turkistán, classed by Venyukoff as one of the branches of the Tián-Shán. They separate the valley of the Aris from that of the Boroldai, and reach an elevation of about 3,500 feet. See "Boroldai." (*Venyukoff; Stumm.*)

BOS-SU—

See "Niáz-Beg."

BUGAN (RIVER)—

An affluent of the Syr Daria flowing from the Karátágh mountains, and joining that river to the south-west of the town of Turkistán. Severtsoff mentions coal mines and red and brown iron stone on the upper course of

this river, and describes the valley through which it flows as almost as rich as that of the Aris. Schuyler, who crossed it in the month of May on the road between Turkistán and Chimkand, describes it as a rather difficult torrent. Both he and Ujfalvy write the name Bugun. (*Severtsoff*; *Schuyler*; *Ujfalvy*.)

BUGDAILI—

A district crossed by the road from Mulla-Kári to Chikishliar which contains a large fresh-water lake. The distance of this lake from Mulla-Kári is 95 miles, and from Chikishliar 72 miles. Before reaching the lake another similar one is passed at 59 miles from Mulla-Kári, which is named Chairdi (or Shairdi according to Stumm). These lake districts form a remarkable feature in the surrounding desert country, and when visited by Lomakin in 1875 were occupied by vast camps of Yomad Turkumáns of the Jafar-Bai and Ak-Atabai sections, who migrate thither annually in the month of March from the Atrak and Gurgán. Herds comprising 30,000 head of cattle were met with on this part of the road, and extensive gardens of melons and vegetables on the borders of the lake. From Bugdaili there is a road to the ancient cities of Meshed or Mashad and Mestorian, a distance of about 23 and 26 miles respectively, through country of extraordinary fertility, in which the Turkumáns grow maize and other crops during the rainy season, with results even better than in the most fertile part of the Khívan oasis. The name Bugdaili signifies "granary." See "Shairdi" and "Mestorian." (*Schuyler*; *Stumm*; *Journal de St. Petersbourg, 1876.*)

BUGRUMAL—

The name of one of the Pámírs mentioned in the Yarkand Mission Report as situated to the north of the territory of Shighnán. See "Pámír-i-Bugrumal."

BUGUN RIVER—

A small tributary of the Syr described under "Bugan (River)."

BUKHÁN (HILLS AND WELLS)—

A chain of hills about 200 miles north of Bukhára and stretching along the southern and western border of the great Kizil Kum desert. They rise to the height of about 600 feet above the level of the plain, and are for the most part steep and much perforated with holes and caverns, their geological formation being generally quartz, sienite, and diabese. Numerous narrow passes traverse these mountains, which are classed by modern Russian geographers as a continuation of the northern branch of the Turkistán mountains, known to the natives as the Karátágh. The wells which give their name to this range are situated on the southern side of the hills, and are passed by the roads leading from Kazála to Khíva and Bukhára. A small spring rises in the Bukhán Tágh, and, passing close by the wells, disappears in the sand after running a short distance through the desert. The neighbourhood is much infested by robbers, and the wells are, notwithstanding the excellence of their water, often avoided by caravans. The Bukhán Tágh on Min Bulák road to Shúrákhána on the Oxus was at first selected by the Kazála column of the Russian field force in the advance to Khíva. Eventually they marched by a shorter but more difficult road, crossing the Bukhán Tágh at the Bakáli wells, and going thence *viâ* Aristán-bel-Kudúk to Uchuchak through the Khalata desert. (*Schuyler*; *Meyendorff*; *MacGahan*.)

BUKHÁRA—(Lat. 39° 46' 45"; Long. 64° 26'. Long. from Pulkowa 3° 4' 7" 1.)

The capital of the Khanate of Bukhára, styled throughout the Musalmán world Bukhára-i-Sharíf, and esteemed by Sunni Mahometans as the headquarters and principal source of orthodox religious teaching. It is situated in a flat country about 7 miles from the left bank of the River Zarafshán, and is connected by roads with the principal towns of the Khanate, its distance from some of the latter being as follows:—

	Miles.
From Samarkand	160
„ Kata Kurghán	116
„ Chahárjui	84
„ Karshi	92
„ Karki	147
„ Shahr (the capital of the Shahr-i-Sabz state)	167

The city of Bukhára has been described at great length in the works of most of the travellers by whom it has been visited. The accounts from which the description offered in this article has been for the most part derived are, however, those of de Khanikoff and the more recent narratives of Captain Kostenko and M. Petrovski, Agent to the Minister of Finance, an amusing account of whose journey, translated into French, is in the Quarter Master General's office library at Simla. These gentlemen, from the official character of their visits, had considerable facilities for statistical enquiry. M. Schuyler's account of the town has also been made use of.

The city is about 7½ miles in circumference and is surrounded by a crenelated clay wall 24 feet high, with a base of 11 feet in thickness, flanked throughout its length by bastions. The gates are eleven in number, and are placed along the walls at the intervals shown in the following table, taken from the description given by de Khanikoff:—

Names of Gates.		Intervals in yards.	Number of bastions.
From the Mazár	Gate to Kiwála	418	3
„	Kiwála	1,282	14
„	Sálihkhána	933	7
„	Namáziz	933	12
„	Shaikh Jalál	466	15
„	Karákul	1,788	13
„	Aglan	1,166	12
„	Shír Garán	641	12
„	Talipash	2,218	9
„	Imám	1,224	11
„	Samarkand	2,623	23
Total circuit of the wall in yards		13,692	131

(7 miles 6 furlongs 52 yards.)

As an obstacle to the attack of European troops this wall is altogether worthless, as it is incapable of resisting artillery of the smallest calibre. The longest diameter between the walls is from north-east to south-west, and measures 4,664 yards. The area covered by the town is about 194 acres, but owing to the advantages supposed by Mahometans to accrue to those buried within the walls of the city, a considerable portion of this space is occupied by cemeteries. The houses of Bukhára are said to be

¹ The latitude and Russian longitude are from Struve; the latter is calculated on the distance east of Samarkand.

about 15,000 in number, which, taking the average number of occupants as 5, gives a result of 75,000 as the population of the city. Many of these habitations differ from those found in most Central Asiatic towns in having two storeys, and from the comparatively small number of gardens within the city walls, they are more crowded together than is the case in Samarkand, Khojand, Karshi, and other cities of Turkistán.

The town is divided into two principal parts, known as Shahr-i-Andarún (the inner city) and Shahr-i-Birún (the outer city), and into several muballas or quarters, the chief of which are Muhalla-i-Juibár, Muhalla-i-Khaibán, Muhalla-i-Mirakán, Muhalla-i-Malkashán, and Muhalla-i-Sabún-garán.

The streets and lanes are said to be 360 in number, and are for the most part tortuous and narrow, and roughly paved with large blocks of stone. The bazars are in some parts strongly built of stone, and consist of rows of very small shops occupied by retail dealers, who trade on credit, obtaining their merchandise from the wholesale traders, whose warehouses are in the caravan-serais; of these latter there are said to be 50¹ in Bukhára, which Kostenko describes as buildings of a more solid and handsome character than are met with in other Asiatic towns. The foreign traders in Bukhára have different caravan-serais set apart to them according to their several nationalities. Thus the Russian merchants deposit their wares in the Alam-Serai, which can hold 1,500 camels. The Russian Tartars (agents and clerks) are housed in the Nogai-Serai, which has accommodation for 2,000 camels. The Afgháns have a separate serai set apart for themselves. These caravan-serais are in some cases the property of private individuals, but belong for the most part to Government².

There is also another description of caravan-serai, a brick or wooden building consisting of passages radiating from a centre, of which the native name is "*tim*;" these are allotted to the retail sale of particular commodities: thus the *tim* of Abdullah Khán is appropriated to the trade in silk, velvet, and cloth goods, while others are filled with cotton goods, shoes, caps, turbans, or knives. Of these *tims* there are nine in the city, of which five are of stone and four of wood.

Among the other public buildings of note in Bukhára is the *ark* or citadel of the Amir, which is situated in the neighbourhood of the Registán, on ground having a command of from 30 to 40 feet over the general level of the town. It is surrounded by a high crenellated wall, about a mile in circuit, and 14 feet in height. This enclosure, which is in the form of a square, contains the houses of the Amir, Wazir, and other chief officials, with those of their retinué. Its area is about 2½ acres.

The ark is entered by a gateway forming a covered corridor about 50 paces in length; its exterior being commanded by turrets and surmounted by a clock of rude workmanship, the production of a Russian adventurer named Karatayef, who fled to Bukhára about the year 1861, or, according to some authorities, of Giovanni Orlandi,³ of Parma, an Italian long enslaved in Bukhára. The prisons, which are known as the Zindán-i-bála and Zindán-páin (upper and lower dungeons), are situated to the east of the citadel. The former consists of several courts with cells for the reception

¹ Thirty-eight only according to Khanikoff, of which 24 only are of masonry.

² See article "Revenue" in Chapter I.

³ This unfortunate man after a long imprisonment was beheaded by the Amir's orders in 1851, having declined to save his life by embracing the Mussalmán faith.

of prisoners, and the latter of a pit 20 or 30 feet deep, into which the unfortunate captives are lowered by ropes, their food being conveyed to them in a similar manner.

According to the statement of the inhabitants there are 365 mosques in Bukhára, a computation which, according to Vambéry, exceeds the actual number by about one-half. The principal of these is the Mazjid-i-Kalán, in which the Amir recites his prayers on Fridays, on which occasions it is thronged by the inhabitants. Next in importance is the Mazjid-i-Mir-Aral, which is separated from the last by an open space, the centre of which is occupied by an ornamental tower, from the top of which, Kostenko informs us, criminals are hurled down upon the pavement below.

Another mosque of considerable size and antiquity is the Mazjid-i-Diwán Begi, built, with the college and reservoir bearing the same name, by one Názir, who was Diwán Begi to Imán Kuli Khán.

Another mosque, the Mazjid-i-Mozak, is remarkable from its being an underground building, believed in Bukhára to have been a place of worship used by the ancient fire-worshippers. By others it is said to have been one of the original mosques of the primitive Musalmáns, an opinion which is borne out by numerous Kufic inscriptions on its walls. The *Madrasas* (colleges) to which many of the Mazjids are attached are heavy stone buildings having the appearance of barracks, and are, according to Kostenko, 140 in number. Most of them consist of two storeys, of which the first is used for the delivery of lectures, and the second is occupied by the cells of the students, who flock to these institutions from all parts of Asia, and even from the Volga provinces of Russia. Khanikoff gives a description of 60 of these colleges, many of which accommodate as many as 150 students, and absorb no small portion of the revenues of the state. Among others, the Madrasa Arnazar is of interest to Europeans, having been founded at a cost of 40,000 roubles by the Empress Katherine for the use of her Musalmán subjects, and called after one Arnazar or Irnazar Elchi, a Bukhárán Envoy at the Russian Court, where, tradition says, he was highly favoured by the Empress. The course of studies at all the Madrasas is almost purely theological, and is described in Section I under "Religion and Government."

The principal public baths are 16 in number, of which the best are the Hamám-i-Bazár-i-Khwája and the Hamám-i-Mis-Garán.

The whole process of bathing, which appears to be much the same disagreeable operation as that in vogue in other Musalmán countries, costs somewhat less than one *tanga*.

Bukhára is further famous for its public tanks, of which there are said to be 80; most of these are paved with stone and shaded by trees. One of these tanks is situated in the Registán, the principal public "place" in the town, and another in a large paved "place" known as the Lab-i-Hauz-i-Diwán Begi, where are also the mosque and college of the same name.

This is one of the favourite places of public resort, and is occupied by numerous stalls for the sale of sweetmeats and other Oriental luxuries. The favourite Bukhárán beverage, tea, is also offered for sale from large *samo-vars* (Russian tea-urns), which are kept constantly boiling under the trees. The Registán, which is immediately in front of the ark and is surrounded by some of the largest mosques and colleges, is the real centre of the town, and is crowded from morning to night with persons of all ranks. The tank

mentioned above is on the western side, and under the trees which surround it are found barbers' shops, tea-houses, and refreshment booths of various kinds; the rest of the square forms a general market-place.

The water-supply of Bukhára from June to the beginning of winter is drawn from tanks filled by cuts from the Shahr-i-Rúd or main canal. In the early part of the year the whole of the water of the River Zarafshán, from which this canal is derived, is exhausted in the irrigation of the Russian Zarafshán province, and none of it reaches Bukhára, which then depends for its supply of water upon numerous wells in the city. The water in the tanks and canals is bathed in by the inhabitants, and though polluted with every description of filth, is considered pure by the Bukhárans, who, like other Musalmáns, deem any piece of water undefiled so long as its area is as much as 23' x 23', and it be deep enough to allow water to be taken up in the hollow of the hand. Much of the guinea-worm and other kindred complaints to which the inhabitants are liable are attributed to the stagnant water in these tanks.

The population of Bukhára consists of Tájiks, Uzbaks, Arabs, Jews, Persians, and a few Hindus and Russians. The Jews, who number about 2,000, live in a separate quarter of the city, and, like the Hindus, are subject to many indignities and oppressive regulations. The Persians are either bondsmen or freed slaves; of the former there are said¹ to be 10,000 in Bukhára. There have from time to time been a considerable number of Russians residing in Bukhára who are classed by Kostenko as political criminals, runaway clerks, deserters, thieves, and escaped convicts. Many of these are Tartar Musalmáns from Kazan and Kazimof. The prices of the various articles of English, Russian, and native manufacture in the town of Bukhára, as quoted by Kostenko, will be found in the articles on the trade and manufactures of Turkistán. In comparison with Russian merchandise, a very small quantity of English goods find their way to Bukhára. The principal articles observed there by Kostenko in 1870 were:—

- 1.—Muslin, better quality and cheaper than Russian which it drives completely out of the market.
- 2.—Teas of various sorts.
- 3.—Calico, dearer but superior to the Russian.
- 4.—Stamped muslin with a flower pattern; not suited to Asiatic taste, and therefore not in demand.
- 5.—Fustian, something like Russian fustian; none of this was in the market in 1870.
- 6.—Brocaded cloth (kinkhab) for state khilats, &c., comes from Multán, where it is said to be manufactured.

M. Petrovski, the Agent of the Minister of Finance, who was at Bukhára in 1872, mentions that the English or so-called Kabuli goods consist chiefly of the "attar trade" (dye-stuffs and drugs), about 16 different varieties of teas, cotton goods, shawls, cloth-of-gold, opium, earthenware, metal goods, and printed books. Six of the caravan-serais are given up to this trade. Schuyler found that most of the English goods had the names of Greek houses on them, among others Ralli & Co., Petrocokino & Co., Schilizzi & Co.; others were from Calcutta houses. French and German

¹ Kostenko.

goods are also not unknown in the Bukhárán market, and American revolvers find their way there and sell well.

Weekly markets are held for the sale of country produce at a large number of the small villages surrounding Bukhára. There is also a weekly sale of horses at a market-place a short distance from the town on the Baha-uddin road. Sheep are also disposed of in enormous quantities at a yearly fair held at Bukhára in the month of July. The price of horses, cattle, and other live-stock will be found in the description of the animals of the Khanate. The following was the price current of articles of food, &c., in 1870¹, a season of severe famine:—

Wheat ² ,	50 tangas per batman (8 poods).
Flour,	52 ditto ditto.
Rice,	56 ditto ditto.
Barley ³ ,	28 ditto ditto.
Joughar ⁴ ,	28 to 30 tangas.
Jai Khushka (a kind of clover ⁵),	1½ tangas per load of 4 poods.
Raisins,	80 kopecks per pood.
Beef ⁶ ,	5 ditto ditto.
Mutton,	6 ditto ditto.

Recent travellers, especially Schuyler and Petrovski, all speak highly of the facilities for trade offered by the Bukhárán bazars, and appear to have been struck, not only by the amount of business transacted in the city, but by the well-to-do appearance of the inhabitants and the amount of life and motion visible everywhere as contrasted with other Central Asiatic towns.

The climate of the town of Bukhára has been already described under the "Climate, &c., of Turkistán," and the extent to which the retail trade in slaves still goes on is also noticed in the introductory chapter. (*Kostenko; Khanikoff; Schuyler; Petrovski; Vamberg.*)

BUKHÁRA (KHANATE⁷ OF)—

A semi-independent Uzbek state, which, although for some years past entirely under Russian control as regards its foreign relations, is allowed to conduct its domestic affairs and to govern its own dependencies without any considerable amount of interference, and has on this account preserved some traces of the influence it used formerly to exercise over the political and religious affairs of Central Asia. The boundaries of the country which was subject to the Amirs of Bukhára before the annexation of the north-east part of their territory by the Russians have differed much at various periods

¹ For the rate of exchange of Russian and Bukhárán money, and the value of both coinages, see "Trade."

² The normal price being 25 tangas, which is an advance of from 4 to 9 tangas since 1842, the date of Khanikoff's visit.

³ Only 8 tangas a batman in 1842 in Khanikoff's time.

⁴ The market price of this grain, which is the chief food of the poor, was 7 tangas per batman in 1842.

⁵ Probably dry lucerne, which sold in 1842 at 1 tanga per 10 trusses.

⁶ Price of beef and mutton about double that quoted by Khanikoff.

⁷ The leading position occupied by Bukhára among the states of Western Turkistán makes it impossible to treat its history and politics apart from those of the countries by which it is surrounded, and for similar reasons, as well as to avoid repetition, its trade, manufactures, and natural productions are also described with those of Western Turkistán generally in the 1st chapter of this work. It has been at the same time thought convenient to describe its Government somewhat fully in the following pages, from the fact of its being in many ways the model on which that in force in other Musulmán states has been framed.

of its recent history. Their rule even as late as the beginning of this century extended under Sháh Murád over nearly the whole of Mawar-un-Nahr, including on the north-east Khojand and some other districts which became soon afterwards part of the Khanate of Khokand, and comprised also beyond the Amu the provinces of Merv, Balkh, Kunduz, and others which have fallen since to the Afgháns. At the time of the Russian invasion the boundaries which separated the Khanate from Afghán Turkistán on the south and from Khokand on the north had been settled by recent treaties, and are of importance with reference to the modern history of the country. The first of these¹, the Amu Daria, appears to have been regarded as the limit of Uzbek dominions from very ancient times, and though often passed by the Bukháran Amirs, was finally fixed upon as the boundary between Afghánistán and the Khanate by the treaties of 1783 and 1793, which were subsequently quoted as forming an ancient and binding agreement between the powers by Muhammad Akram Khán in 1850, and again in the diplomatic² dealings between the Amirs Dost Muhammad Khán of Kabul and Nasr-Ullah of Bukhára in 1857 and 1859. These treaties regarding the Oxus frontier appear to have tacitly acknowledged the possession by Bukhára of the provinces of Chahárjui and Karki, which consist of a narrow strip of fertile country more or less under cultivation and extending up the left bank of the river as far as the western frontier of Balkh, which has never been claimed by Afghánistán. The southern boundary of these riparian³ provinces is said by Vambéry to be the line up to which the steppe can be cultivated by canals from the Amu.

The limit of the Khanate in the direction of Khokand at the period above spoken of had been settled by a treaty concluded in 1861 by the present Amir with Khudáyár Khán of Khokand as the small stream Aghir-Ak-Bulák on the road between Jizikh and Uratapa. To the south of the range separating the drainage of the Upper Zarafshán valley from that of the Jaxartes, the power of Bukhára extended further east, embracing all the hill states up to the source of the former river, which are now included in the Kohistán district of the Russian Government of Zarafshán. The eastern boundary included Karátegin⁴ and Kuláb and Darwáz, the north-eastern being, roughly speaking, a line drawn from Karátegin to Uratapa. The remaining northern boundary being a similar line from Uratapa to Karágata on the north-west, and the western a line running through the desert from Karágata to Tunuklu on the Oxus, where the Khanate marched with the territory of Khíva.

The present boundaries, which date from the treaty between Russia and Bukhára which followed the campaign of 1868, and from the arrangements made between the powers after the expeditions sent by the former against Shahr-i-Sabz in August 1870, and from the treaty signed at Shahr in 1873, which will be again referred to, include a more limited territory than had hitherto been subject to the Amir. The Russians, who in 1867 were already in possession of all the more recent conquests of Bukhára beyond the Aktágħ, annexed to the empire in 1868 the districts of Samarkand and

¹ See Amu, page 109.

² A fuller account of these diplomatic dealings with the states south of the Oxus is given in the Gazetteer of Bukhára compiled by the writer of the present work in 1873. It was taken chiefly from Talboys Wheeler's compilation of the Afghán Diaries.

³ See "Lab-i-Ab" in Chapter II.

⁴ See "Karátegin," "Darwáz," &c., in Chapter II, for an account of the relations of these countries at the time in question and of their subsequent history.

Kata Kurghán, as far as the streams Zara-Bulák and Jismán-Su, the latter of which for some distance marks their western frontier to the north of the Zarafshán. The new boundary was defined by posts at the conclusion of the campaign, and the territory then annexed from the Khanate was included in a line running along the higher peaks of the Shahr-i-Sabz range, forming the southern limit of the Russian Kohistán district, to the western limits of the lands of the Jám village, and thence direct across the steppe to the Tim-Tágh mountains, and beyond this to the Shírín-Khátun village, on the road from Kata Kurghán to Bukhára, where it is marked by a pillar opposite the bridge on the Narupai canal. The frontier line ascends the latter for some distance, crossing it at a point where a canal, called the Yavejkor by Kostenko, diverges from it, and following the Yavejkor, crosses the Kará Daria and follows its right bank to the frontier of the Khatircha Begship. It again leaves the latter at the junction of the Ak Daria and Kará Daria and follows the Ak Daria to the village of Tasmáchi, and passing through the centre of the latter village, ascends the Jismán-Su to a pillar at the north side of the Jismán village, whence it runs northwards to the Ak-Tágh peak, where it crosses the Núrátá mountains, and thence traverses the Kizil Kum desert to the Bukáhn mountain, which it follows to Aristán-Bel-Kudúk. Beyond this point the old frontier of Bukhára remained unchanged until 1873, when, as will be explained hereafter, it was somewhat modified by the treaty of Shahr-i-Sabz. Karshi was at this time in revolt against the Amir, but was recovered for him by a mixed force of Bukhárans and Russians.

Shahr-i-Sabz had declared itself independent, but the Russians found themselves obliged to send a force against its Begs to punish the attack made by them on the garrison of Samarkand, and handed it over after its conquest in 1870 to the Government of the Amir. This state as well as Karátegin, Darwáz, Kubádián, Kuláb, Karátagh, Hisár, Káfirihán, and others to the east of the Khanate are now ¹ more entirely subject to Bukhára than at any other time in their recent history, the Russians having found it to their interest to strengthen the hands of the Amir as much as possible in these distant dependencies,—their policy in these matters being apparently to save themselves the trouble and expense which would be involved were they to extend their frontier further into the mountains, and also to ensure these Begships from falling under the influence of powers less completely under their control ² than the Bukháran Khanate. To the south the frontier line, except where extended by the conquest of Kuláb and the more recent annexation of Darwáz in 1878, remains ³ as it was before the Russian advance, but on the west and south-west it was somewhat extended after the Khívan campaign, a strip of Khívan territory being handed over to the Amir, bringing his boundary down to Meshekli on the Oxus. This addition to his dominions was made as a reward to him for services rendered in the campaign, but also in order to make him responsible for the whole length of the caravan routes leading from the new Amu Daria

¹ See the account of each of these Begships in Chapter II.

² A Russian account of Shahr-i-Sabz, translated by Mr. Moss, gives incidentally a fair account of the autonomy of Bukhára from the Russian point of view, saying, with reference to the former independence of the Uzbaks of Shahr and Kitab, "Thanks to our good bayonets, their country now forms part of our Bukháran possessions."

³ With the exception of the rights to the navigation of the river and to form settlements on its banks, secured to Russia by the treaty signed at Shahr-i-Sabz in September 1873. *Vide* Michel's Translations, No. 28 of 1878.

province to his capital. A fuller account of the boundaries of Bukhára in ancient times, extracted chiefly from the works of Meyendorff, Khanikoff, Lehmann, and Fedchenko, will be found in the Gazetteer of Bukhára, "Central Asia," Part II, Section VI, quoted in the first note to this article. The country to the west of Shahr-i-Sabz, to which territory the name Bukhára is specially applicable, is divided into six districts, those of Karákul, Bukhára, Karmina, Karshi, and Lab-i-Ab or banks of the Amu. The population of these is estimated by Captain Kostenko at 1,500,000 persons, to which must be added 100,000, being the population, according to the same authority, of the states in the drainage system of the Upper Oxus, 600,000 nomads, and possibly 70,000, which is said by Galkin to be the number of souls in the Shahr-i-Sabz Begship,—the whole number of persons subject to the Amir being thus rather more than two millions,—a figure which is probably¹ not in excess of the truth. This population is composed of various races, mostly either Turko-Tatar or Arian in their origin, each of which, with their history, manners and customs, and modes of life, are described more or less fully in the introductory paragraphs or alphabetical notices in Chapter III. The Uzbaks have long been the ruling race in the Khanate, and the position they occupy in its history has been a more continuously prominent one than that of the same people in Khíva and Khokand, in both of which one or other of the several nomad races have at times obtained the chief power in the state. The Arian races are so far the aboriginal people of the country that they are the first among its occupiers of whom we have any authentic records. They have since the Mongol and Uzbek invasions monopolised to a great extent the trade of the Khanate and other similar occupations and industries suited to an unwarlike race, but have at all times retained a certain influence over the government of the country from the fact that their intellectual superiority over their conquerors has necessitated their employment even during the reigns of the most Ultra-Turkish of the Amirs in many of the most important offices in the state.

The canals of the Khanate are entirely supplied by the Zarafshán, with the exception of those of Karshi, which come from the Káshka, a river which, after irrigating the lands of the Begship of Shahr-Sabz, ends either in Karshi, the oasis, or in a swamp upon its margin. There are also canals in the Lab-i-Ab district, but these are generally merely cuts from the Amu upon which little skill or labour has to be expended. The Káshka and Zarafshán being comparatively small rivers in proportion to the area that is fertilised by them, the system under which their waters are distributed requires even more minute attention on the part of the Government than that in force in the Khanate of Khíva. Since the annexation of Samarkand the main dam of the Zarafshán canals at Chupanata has been in the hands of the Russians, so that, to use the words of Kostenko, Bukhára literally "owes her bread to the good-will of her powerful neighbour," a circumstance which may partly account for the uninterrupted subserviency of the Amir and his subjects since 1868. Even before this period the waters of the Zarafshán were not more than sufficient in dry summers for the irrigation of the capital and the northern oasis, and it seemed at first probable that the territory remaining under the Amir would suffer from

¹ Previous to the troubles which ended in the war with Russia, the population of the Khanate was estimated at 2,500,000, and subtracting from this 215,563, the official Russian estimate at that time of the population of the annexed districts (see "Zarafshán District"), the result is practically the same as that given above.

the extension of irrigation in the Russian provinces. This proved to be the case in 1870, which, like the previous year, was one of unusual drought, and a severe famine was experienced at Bukhára, the inhabitants of Zia-ud-din and other populous districts being left entirely without water for three days at a time. Kostenko says that in spring time, when water is most needed for irrigation, the whole stream is frequently diverted in Russian territory, and Bukhára only receives a supply upon application being made by the Amir to the Governor of Samarkand, when the people of the Kata Kurghán and Samarkand districts are directed to close their sluices for a time. Since the time at which this was written (1870), the Khanate has increased in wealth and prosperity, and it is probable that better arrangements have been arrived at, it being clearly contrary to the interests of Russia to turn a country which is virtually their own into a desert. The main irrigation works are described further under "Chobán-Ata," "Ak Daria," "Kará Daria," and "Zarafshán." The whole is under the charge of a Government official called the *Miráb*, who is assisted by subordinates styled *Jusbán*, who have under their orders a large body of labourers levied by conscription in each district. Their principal duties are the repair of the great dams and clearing away the silt from the bottom of the smaller canals. Great skill is shown in the maintenance of the level of the latter, but occasionally, as in the Bulungur canal, the channels are worn out by the current or otherwise, and become, according to Radloff, too deep for irrigation, the surrounding lands relapsing into steppe. The system of agriculture pursued in the Khanate is the same as that of the other oases of Western Turkistán, and is described in Chapter I.

The *revenue* of the Khanate is derived, as explained in Chapter I¹, chiefly from the land tax and from duties levied upon exports and imports, but we have no recent information as to the proportion in which these sources of income are represented in the total of £750,000 at which the receipts by the Bukháran treasury were estimated by Russian statisticians in 1880.

Burnes estimated the land tax for the whole Khanate at £360,000, and Meyendorff at £400,000, and though the territory from which this was raised was materially reduced by the annexation to the Russian Empire of the rich districts in the valley of the Zarafshán, it is probable that the increased facilities for the collection of the impost, due to the subsequent pacification of the country, in some measure balanced this loss. The Begship of Shahr-i-Sabz also, which paid a very uncertain tribute to the ancestors of the present Amir, is now an integral portion of his dominions, and the same may be said of the rich corn country of Kuláb and of the eastern Begships of Hisár, Karátegin, &c., where the Amir's rule is now firmly established. M. Petrovski, the Russian Minister of Finance, gives no statistics in his account of his visit to Bukhára in 1873, regarding the revenue of the country, but it is clear from what he says of the development of the trade that the taxes on imports and exports, which were estimated at £72,000 in 1867, must have greatly increased in value in the intervening six years; and similar causes, together with improvements in the system of collection, both of these taxes and of that upon land, must have added materially to the revenue during the long and unprecedented period of peace which has since been enjoyed by the Khanate.

A large proportion of this revenue is absorbed by the army¹, but in other respects the grasping and penurious disposition of the Amir has tended to reduce the lavish expenditure indulged in by his predecessors, and it is probable that the Russian authorities are right in asserting that the annual budget of the country compares very favourably with that of any of their provinces in Turkistán.

The Government of the country approaches in theory more nearly to the ideal of a Musalunán theocracy than that of any existing state in Central Asia; but the Amir, though nominally administering justice only according to the dictates of the Kurán, is in practice almost independent of control. His power is probably in the first instance derived from those assumed over the conquered races by his Uzbek predecessors, but in addition to this he ranks very highly, not only in his own country², but throughout Islam, as a spiritual chief deriving his position in this respect in a great degree from the character for sanctity attached to the office by his ancestor the Amir Masúm, otherwise known as Begi Jan, who ruled the Khanate from 1784 to 1826, and whose mantle is supposed to have descended upon his successors. Notwithstanding the absolute character of these powers, there exist in the constitution of Bukhára traces of a popular system of government. The Amir is thus required by the custom of the country to be installed at the commencement of his reign by representatives of the leading clans among his people—a practice which may be traced to the old methods of choosing their chiefs or elders that prevailed before the Uzbaks had begun to abandon the nomad life of their forefathers. In the villages also, the Aksakáls are in some measure nominated by the inhabitants, and there are some few other relics of old Arian popular institutions. The Amir also is so far subject to the law of the land that even in moments of irritation he does not venture to order the execution of a subject without previously signing a death-warrant³.

The officials by whom the Amirs of Bukhára are assisted in carrying on the government of the country are of two classes, the secular and the ecclesiastical. The former are as follows: The *Kosh-Begi*⁴ or *Wazir* is the chief officer of state under the Amir. His duties consist in the first place of levying the import and export duties on commerce, as well as the various excise duties and the taxes generally, his power extending over the revenue and finance departments of the whole Khanate and its dependencies. He also is specially entrusted with the consideration of all questions relating to commerce which arise with neighbouring countries. The custom of the Khanate requires that he should live in the *ark* at Bukhára, and should never quit its precincts or that of the city, where his authority is practically

¹ See page 172 of this chapter.

² Obedience to the orders of the Amir is thus stated, in the recently compiled Military Code of the Khanate, to be of the nature of duties known as *Dawr* or *Wájib* by Musalunán law, the omission of which is a deadly sin and punishable by death.

³ An instance of this will be found in Mr. Moss's translation of a paper on Shahr-i-Sabz, dated 1875, where the present Amir, in a transport of rage at an official who had been induced to appear before him to ask pardon for offences committed nearly seven years before, was not checked by the presence of Russian guests of distinction in the place from ordering his throat to be cut at the door of the hall of audience, but had to wait for the gratification of his revenge till the death-warrant was made out and signed.

⁴ *Kosh-Begi* is also the title of a great official at Khíva, but appears, like *Diwán-Begi* in Bukhára, to have been applied to less important persons in the Khanate of Khokand, where the Governors of towns were frequently so styled. The *Turkistan Gazette* (1872) says these Governors were called indifferently *Hákim* or *Kosh-Begi*, and it seems likely therefore that these terms were synonymous with *Beg* and *Diwán-Begi* as explained below. The word *kosh* means of course "bird," and the office is said to have been at one time that of chief falconer.

equal to that of the Amir himself, and in which he represents him when the latter is absent in the provinces. The present incumbent, who is Muhammad Bi, an old man of 71, by birth a Persian, and formerly a slave, is said to have almost unlimited influence over the Amir. He is assisted in his revenue business by his son, Taksaba¹ Muhammad Sharif.

The *Shahghawī*, an officer whose duty it is to transact business with foreign envoys and foreigners generally. He seems by Glukhovski's account of his adventures in Bukhára in 1865 to have also to accompany the former of these classes during their stay in the Khanate. Part of his duty, as far as accompanying foreigners on their presentation to the Amir, has lately (1875) been performed by Taksaba Muhammad Sharif, mentioned above. The title Shahghawī is of Mongol origin, and is spelt as above by Khanikoff. Other authors write it as Shakawal.

The *Munshi Báshi*, called by Wolff the *Diwán Begi*, is Secretary to the Amir and travels about with him. The title Diwán Begi, if applicable² to this official, is not confined to him only, but appears to be a very common one throughout the Khanate. Ordinarily he is the first officer of a local Beg, as at Karmina, Karshi, and other large towns; but sometimes the Beg himself is so styled, as at Shahr-i-Sabz, possibly from his having formerly occupied the post at Bukhára or elsewhere. The title is probably given to the Munshi Báshi from his position of Secretary to the Diwán or Council.

The *Mihtar*, who in Khíva ranks highest of the Government officials, has charge of the treasury only in Bukhára.

The *Topchi Báshi* is by some writers³ called the Commander-in-Chief, but his office, according to recent accounts, seems to be rather that of commandant of the fort artillery at Bukhára. He has also certain civil⁴ duties, which include the preparation of monthly lists of persons confined in the jails. This is hung in the palace gateway, and is inspected from time to time by the Amir, who disposes of the cases.

Commander of the Sarbázés.—The duties of the officer commanding the Sarbázés, or regular troops, approach more nearly to those of Commander-in-Chief. The officer holding the appointment up to 1868 was Barát Beg, said to be the foster-brother⁵ of the Amir and an ambitious man, but he is reported to have been starved to death by the Amir's orders for appropriating the pay of a number of "paper-men" whom he fraudulently retained on the strength of his battalions.

The *Najár Báshi* is an official who always precedes the Amir in his progress through the provinces, and is responsible that due accommodation is provided for him, being especially charged with seeing that such buildings have no dangerous structural defects. He is also the Court architect.

The *Katwál*, who has the superintendence of the public buildings of the capital.

The *Dastar Khwánji*, or steward of the household.

¹ Taksaba is said to be a military title equivalent to that of Colonel.

² In Khíva (*vide* the account of that Khanate) the Diwán Begi has generally been a person of great importance in the state.

³ *Turkistán Gazette*, 1875.

⁴ Arandarenko in a recent paper calls the Topchi Báshi commander of both artillery and infantry, and describes a review of four battalions of the latter arm under his orders at Bukhára. There is reason to believe that since the death of Barát Beg, mentioned in the next paragraph, the Topchi Báshi, an old Bukháran General, has been considered Commander-in-Chief, though he retains his old title.

⁵ Arandarenko says, apparently incorrectly, that he was the Amir's younger brother.

There are besides the above a large body of *Makhrims*, who, in addition to their duties as chamberlains, are employed by the Amir in an extended system of espionage¹ by which he is kept informed of the private actions and conversations of his subjects, and by whom the proceedings of all foreigners who visit his dominions are closely watched and recorded. These spies have played a great part in the secret history of Bukhára during the reign of the present Amir and of his tyrannical predecessor, Nasr-Ullah, and their organisation appears to be a most perfect one, and has at all times been dreaded by their subjects and officials.

The *Ecclesiastical Officials* of Bukhára are of great importance in the state. All law and jurisprudence is supposed to be contained in the Kurán and the commentaries of the doctors, and the administration of justice is thus entirely in the hands of the clergy.

The Amir, owing to the peculiar sanctity attached to his office, is at the head of this branch of the administration, but the other officials comprised in it have also considerable latitude within the limits of their own offices. The chief dignitaries are as follows:—

The *Shaikh-ul-Islám* is the head of the clergy and the chief spiritual member of the Diwán or Council of the Amir, a body which will be again referred to. He exercises great interest throughout the Sunni Mahometan world, and is often appealed to for decisions on matters of doctrine by the Mullahs of foreign countries.

The *Kázi Askar* has, in absence of the Amir from Bukhára, jurisdiction up to a certain point in all cases concerning the military classes.

The *Nakíb* ranks higher than the *Kázi Askar*, and settles causes of the same character which are beyond the jurisdiction of the latter. His powers, as well as those of the *Kázi Askar* and *Kázi Kalán* who is next to be described, are limited in civil cases to the settlement of claims not exceeding 500 tillahs.

The *Kázi Kalán* has the same jurisdiction over cases concerning the *Fukara*² or *Shágird-Pesha*, a term that will be further referred to, as the *Kázi Askar* has over those of the military classes.

The *Ráís* is a minister of public worship and superintendent of morals, whose duties extend to a supervision over details of private life. He punishes smoking in the streets and neglect or ignorance of religious duties. Under him is the *Mir-i-Shab*, who has charge of the streets at night, and corresponds to *Mohtasib* in other strictly Musalmán cities in seeing that people do not wander from their houses after the *namáz-i-khuftan* or evening prayer, and in suppressing the public commission of various other irregularities.

The duties of the minor ecclesiastics are the same as those in other Mahometan countries, and are partly described in Chapter I under the heading "Religion and Education."

The *Diwán* is a council comprising most of the chief secular and ecclesiastical functionaries described above, though the religious element has during the reign of the present dynasty exercised an undue influence in it.

¹ Those used as spies are also named *Yassaul*, and the head of their department the *Yassaul-Báshi*.

² Speaking generally, the *Fukara* comprises all the non-military classes except the clergy, though, according to its literal meaning, it should be confined to the poor. Like *Shágird Pisha*, a term applied more correctly to the retinue and menial servants of persons of distinction, it seems, at Bukhára to include all the non-privileged classes, rich and poor.

It meets only when summoned by the Amir to consult upon the occurrence of great emergencies.

Begs, Aksakáls, Amíns, and Local Government.—The country districts, great and small, as well as the chief towns and the great dependencies of the Khanate, are uniformly governed by officers styled *Beg*. In some cases the officials who serve under these have the same titles¹ as some of the great officers of state, and perform on a smaller scale somewhat similar duties, but ordinarily the Begships are divided into Aksakálships. In the settled districts each village market-place² or township has its *Aksakál*³, who is ordinarily appointed by the Beg at the recommendation of the principal inhabitants, and frequently belongs, like the *Matiks* of an Afghán community, to a family in whom the office has become hereditary. He is thus at least as much a village representative as a Government official. The chief Aksakál of a Begship resides at the head-quarters of the Beg, and is styled *Amín*. He is under the Beg, the principal officer of the district. The duties of the remaining Aksakáls are the maintenance of order in their Aksakálships and the collection of the revenue, for which work each has a revenue officer attached to him. Neither the Begs, Amíns, Aksakáls, or other local officers receive pay from the state, but support themselves from what they can make⁴ out of their people after paying in the revenue to the treasury.

During the troubled times of the reign of Nasr-Ullah the larger Begships became important provinces, often practically independent of the Khanate; but since the pacification of the country which has succeeded the campaign of 1868, the former Bukhárán practice has been restored by the Amir Nasr-ud-din. The smaller Begships, which had in many cases been swallowed up by the larger, have been again re-established, and each Beg, small or great, is appointed by the Amir after careful selection. The Begs of the larger dependencies are responsible in the first place for the collection of the revenue, and the supply in each case of a certain number of recruits for the army, and have full powers entrusted to them over their subjects, except as regards the punishment of death. They have also to submit to the Amir weekly reports of the state of affairs in their Begships, and especially during the present reign and the earlier part of the reign of the Amir's father, Nasr-Ullah, have been liable to frequent personal interviews with the sovereign, who either visits their capitals annually in person⁵, or summons them to meet him at Shahr-i-Sabz, Karshi, Hisár, or some other central point. On these occasions a tolerably strict account of their stewardships is demanded from the local rulers, whose proceedings are well known to the Amir through his spies and informers, and all persons considering themselves aggrieved by their decisions have an opportunity of appealing against them to the Amir. In a Government such as this, everything of course depends upon the disposition of the chief of the state, and by Lehmann's and Khanikoff's account it appears that in the first part of the reign of

¹ Thus Vambéry and other more recent travellers (Russians) speak of a Kázi Kalán at Karshi, and the former of a Topchi Bá-hi at Kurki.

² *Vide* Chapter III, Section I, for the definition of villages, market-places, townships, &c.

³ *Ak-Sakal* means graybeard, the Spin-Giral of Afghánistán.

⁴ Or in the case of the Begs, at least from the proceeds of certain local taxes set apart for this purpose.

⁵ An honour which (*vide* "Shahr" and "Kitab") is an expensive one to the Begs. These annual progresses of the Amir are again referred to in describing the force by which he is accompanied, page 170 of this article.

Nasr-Ullah the people had free access to the sovereign, who was not then disinclined to see their grievances righted, and Burnes gives an account, which appears to be almost overdrawn, of their prosperity and contentment. Later on in the reign of this infamous prince matters no doubt changed for the worse, and his officials took their tone from him in their oppression of the people. In 1871 also, Radloff speaks of the arbitrary character of the local Government in the beginning of the reign of the present Amir. Things, however, were then in a transition state in the Khanate. Most of the western dependencies have since been re-conquered (*vide* Karátégín, Darwáz, &c., in this chapter), and the Amir, though a man of suspicious, unamiable, and even violent character, seems to have restored a fair amount of order and justice¹ to the administration. It is in fact impossible to read the account given by "The Havildar" of his travels through the Kuláb Begship, or of the more observant class of Russian travellers in other districts of the Khanate, without being favourably impressed with the security for life and property. "The Havildar" in more than one passage in his itinerary notices this fact, and contrasts the order and regularity to be found in the Bukhara provinces with the injustice and oppression he witnessed everywhere in those subject to the Amir of Kabul.

Unofficial society in Bukhára is divided into various classes, each of the more favoured of which has its separate privileges. These are primarily the *Ruhdár* or persons of gentle blood, comprising most of the Uzbaks, especially those whose ancestors have distinguished themselves in the service of the Amirs. The *Shághird Písha*, comprising the Tájiks, persons of Persian descent, freed slaves, and others of low origin.

The *Mullahs* or clergy—a profession the various grades of which are open to members of either of the above classes who have qualified themselves by the standards described² in Chapter I. Various honours and titles of distinction also exist which are conferred at the Amir's pleasure by *gaslíks* or letters patent, and by which even members³ of the lower class can be ennobled.

The remaining distinctions of classes in the Khanate would in any other country be deemed religious rather than social. The first of these are known, as in other Musalmán nations, as Khwájás and Sayáds, and have the monopoly of certain titles and appointments. They consist of persons who, on rather undefined⁴ grounds, claim to be descended respectively from Usmán and Ali by the daughters of the Prophet, and from the same ancestors by other wives or from Abu-bakr and Umar. There is also a large class of persons who style themselves *Ishán*⁵. Some of these, to whom the term Shaikh is also applicable, are monks, and live together in convents called *khánokáh*. They profess to live according to strict rules, avoiding all doubtful practices, the *Shubhá* of Mahometan doctors, and spending

¹ Mayef gives an entertaining account in the *Turkistan Gazette* for 1876 of the interviews—termed *saláms*—of some of the Begs with their sovereign, which are by no means pleasant occasions for the former. It appears from this that the Amir has those local officials, including even those in the distant Begships on the Surkháb and Surkhán, under such complete control that they cannot pass even the most trifling order without bringing the matter before him for confirmation, and even his son, the Beg of Hisár, has to obtain his father's permission to visit his hill sanatorium at Karátagh in the unhealthy seasons of the year.

² Under "Religion and Education."

³ Other means also are available by which the Shághird-Písha class can obtain an entrance into society, such as by marrying the cast-off wives or ladies of the Amir's harem, as has been done by Koshbeigi Muhammad Bi, mentioned above.

⁴ Or as Kluníckoff puts it—"qui ont égaré leurs documents généalogiques mais qui néanmoins au su de toutes les personnes respectables ont droit a soutenir leur haute origine."

⁵ A Persian pronoun employed in an honorific sense.

much of their time in contemplation of the attributes of God. They are very ignorant and proportionately fanatical, pretend in some cases to work miracles and heal diseases, and are held in great veneration and esteem by the people. The title *Ishán*, according to Khanikoff, is also assumed, apparently at pleasure, by any *Khwája* or other religious person whose friends agree with him that his piety is sufficiently pronounced to warrant this distinction. It involves, he says, no official position, but adds to the social status of the individual.

The Army of the Khanate.—The native armies of Turkistán are not without interest with reference to the probability, referred to in Chapter I¹, that the system of compulsory enlistment will before long be extended to the more warlike races among the Central Asiatic subjects of Russia. The Khanate of Bukhára has at all times owed its power and influence among the neighbouring states to the superiority of its armies, and although its ruler was uniformly unsuccessful in his efforts to hold his own against Russia, there is reason to believe that a better show of resistance might have been expected from his troops had not the latter been at the time in a less efficient state than during the reign of his predecessor. Since peace has been established with Russia, the army has, like other departments in the state, been taken in hand personally by the Amir, and the result of the singular genius for organisation and personal rule possessed by him has been sufficiently shown, not only by the elaborate and well-devised system which he has introduced, but by the success which has attended the various expeditions that have been undertaken by him against Kuláb, Hisár, Karátegin, Darwáz, and other warlike hill states which he has added or re-united to his dominions. The standard upon which the earlier armies of Turkistán were framed was that of the great Timúr, whose forces consisted almost exclusively of cavalry drilled and disciplined on a system elaborated by himself, and which was amply sufficient to maintain his reputation as the greatest commander of his time. Infantry appears to have been used to some extent by the Amir Másúm, who reigned at Bukhára from 1784 to 1826; but the value of this arm does not appear to have been fully appreciated until after the accession in 1826 of the Amir Nasr-Ullah, who during his long reign of 34 years may be said to have laid the foundations of the present standing army of the Khanate, though the titles of the various ranks in all arms of the service and the system of enlistment as regards the cavalry at least remained, as is the case to the present day, unaltered since the time of Timúr. Nasr-Ullah was assisted in the organisation of his army by Naib Abdul-Sámet², a Persian adventurer of considerable ability as a soldier, who joined his service shortly after the commencement of his reign. It seems probable that the army attained a fair state of efficiency under his command, as shown by their behaviour in the campaign of 1840, which ended in the acquisition by Bukhára of the towns of Uratapa and Khojand. Later on in the same reign the army also did good service, but before the collision with Russia they had been worsted in a series of encounters with the people of Shahr-i-Sabz, which was, however, eventually taken by the Amir in 1856, about the same time that another of his armies which had been despatched to Shibarghan was defeated and driven across the Oxus by

¹ Under the heading "Russian and Native Troops &c.," in Chapter 1.

² This man, who is represented by Wolff and by the Russian writers of that period as an unmitigated scoundrel, is said to have been the instigator of the murder in 1842 of Stoddart and Conolly. He fell latterly into the bad graces of his master, and committed suicide shortly after Wolff's visit in 1843, to save himself from the worse fate that awaited him.

Wali Muhammad Khán. After Nasr-Ullah's death in October 1860, such discipline as remained in the army seems to have deserted it, and the force under the Amir which was routed by the Russians at Irjár in 1866, contained only 5,000 nominally regular troops out of a total of upwards of 40,000. The disorganised state of his army had not escaped the attention of Musuffar-ud-din when he ascended the throne, and he entrusted the necessary reforms to a Persian refugee named Shah-Rukh Mirza, who attempted to organise the infantry upon the model of the army of his own country, and, though not altogether unsuccessful with this arm, appears to have been unable to cope with the more difficult problem presented by the great masses of irregular cavalry. The Amir, however, judged of his work by the results of the battle of Irjár, and decapitated him after the action, transferring his confidence shortly afterwards to a run-away Siberian Cossack named Osman, a man of some ability, on whose recommendation the infantry were to some extent armed with muskets and bayonets, and an attempt was made to introduce a regular system of pay and rations. M. Arandarenko speaks of him as entirely ignorant of infantry tactics; but though his troops were signally defeated at Chupán Ata near Samarkand, and again on the Zara-Bulák heights, which was the last action in the campaign, he is said by Russian military authorities to have done rather well on this latter occasion. His schemes for the reorganisation of the army were throughout obstructed by the jealousy of the Commander-in-Chief, Toktamish Beg, and of an Osmanli officer in the Amir's service named Khwája, who had drilled a part of the force on Turkish principles, both of whom are believed to have resented the preference shown by him and his predecessor, Shah-Rukh Mirza, for soldiers of Iranian extraction, an element which, notwithstanding the heretical (Shiah) tenets of the race, has in the last few years been still further increased in the Amir's army. On several occasions during these campaigns the Russians were opposed with some valour during the sieges of the Bukhárán fortresses, and the easy victories obtained by them wherever they met the enemy in the open was due in part to the fact that the Amir was unpopular with his army, and was obliged to rely to a great extent upon the hosts of undisciplined families that had been collected by the clergy. He was also deserted at critical moments in the campaign by his Turkumán auxiliaries and by a body of Afgháns under Iskandar Khán Barakzai, whom he had alienated by his suspicions and parsimony. His drill instructor Osman was, like his Persian predecessor, held responsible for the results of the campaign, and was executed shortly after the declaration of peace—a fate which, we learn from M. Arandarenko, befell his rivals Toktamish Beg and Khwája in the course of the next few years.

By the accounts¹ we have of the army from Radloff, Kostenko, Abramoff, and others, dating from 1869 to 1871, it is evident that though the number of men under arms, and paid with a certain amount of regularity, continued for some time after the conclusion of the campaign to be greatly in excess of the requirements of the Khanate, yet that the state of disorganisation they had arrived at was complete.

The numbers given by Kostenko are as follows:—

10,000	Infantry (Sarbáz)	at the capital.
1,000	Artillery (do.)	ditto.
3,000	Infantry (do.)	in Hisár.
300	Cavalry (do.)	ditto.

¹ These writers say nothing of the cavalry or yeomanry, who will be again referred to.

Of the infantry at this time, General Abramoff reports that not more than one in five had got firearms (matchlocks), the officers only having percussion muskets; and Kostenko says that they could neither shoot nor march in step, but were to some extent drilled on a parody of the Russian system, and were accompanied on the march by drums and an instrument resembling a fife. Of the guns which the latter officer saw at Bukhára, he reports that hardly twenty were fit for use.

The dress of the rank and file (infantry) was a red jacket with a standing collar, yellow leather overalls and boots, and a sheepskin cap, the gunners being clothed in blue kaftans with red collars.

The Amir, as soon as he found that the Russian Government were likely to leave him full control over the internal affairs of the unannexed part of his dominions, instituted the remarkable series of domestic reforms referred to in another section of this chapter, and undertook in person the reorganisation of his army, discouraging, as will be shown in describing his cavalry, the irregular system in force under his predecessors, and paying special attention to his regular forces known as *Sarbás*. His infantry, which seems to be his favourite arm, are now armed with smooth-bore muskets¹ and bayonets of a uniform pattern, made in private workshops in Bukhára, and costing each 4 roubles to the state. His gunpowder, which even at the end of the war with Russia was described by Radloff and Kostenko as of fair quality, is also of home manufacture; the cartridges, a bag of which forms part of the equipment of every infantry soldier, being made in a factory which is the property of the Prime Minister. A battalion of infantry consists of 5 companies, each of 200 men, and each company is distinguished on parade and on the line of march by a flag of a separate² colour which remains in charge of the company commanders, whose place is always on the right flank. There are also regimental colours inscribed with texts from the Kurán which are only displayed in time of war. The system of drill is modified from the Russian drill book of 1860, and judging by the extracts given by M. Arandarenko from a copy of the "Field Exercise" given him by the Amir, minute attention is paid to setting up and preliminary drill of all kinds³. All infantry regiments, according to this writer, are kept at drill for three hours daily, the manœuvres chiefly practised

¹ It is uncertain from M. Arandarenko's description whether these are percussion arms or flint-locks. Schuyler, who was in the country in 1875, speaks of the 8,000 infantry which he saw as armed mostly with matchlocks, and few only with flint and percussion weapons. Were it not that this shows a marked improvement in the armament since Abramov's account of the state of things in 1870, it would be impossible to credit the account given in the text.

² Thus the right flank company has always a white flag, No. 2 a red, No. 3 a blue, &c.

³ M. Arandarenko's paper, recently translated by Major Gowan, is frequently quoted in this article. His statistics were collected under exceptionally favourable circumstances in 1860 at Bukhára, and as his comments show that he takes what seems an unduly low estimate of the value of the army he is describing, it is probable that he records *bona fide* what he learnt there. Still, making all allowance for the very considerable talent of the Amir as shown by the reforms introduced by him in every department of his Government, and for the fact that Schuyler's account of the army in 1875 and the success of the campaigns against Kuláb, &c., show that considerable improvements were even then in progress, it is difficult to believe that so effective a military machine, fairly armed and drilled, and regularly paid, has been elaborated from the rabble described by Abramoff and others at the end of the campaign of 1868. M. Arandarenko, it may further be observed, does not seem to be a military man, but his account of the army, and especially of the review of four battalions of infantry which he witnessed at Bukhára, are well worthy of careful perusal.

being¹ column formations to the front, apparently from files, squares, advancing in skirmishing order, the ranks passing through and relieving each other, manual and platoon, marching past, &c. Tattoo and reveillé are sounded as in the Russian army, and discipline, which is in some respects very strict, is enforced by constant flogging. On the march the men appear to be less kept in order than in quarters. Sohuyler, who was in Bukhára in 1875, met the Amir on the march towards Karshi accompanied by 8,000 men, who appeared to be straggling along, devoid of any formation, but were accompanied by bands of drums, trumpets, and clarionets, which may be considered an improvement on the music mentioned by Kostenko five years before. Arandarenko also notices that they march along in groups in no particular order; but adds that though the regulated marches are not more than 14 miles each, they frequently cover as much as 40 miles in the day. Cotton-web tents are furnished by the Government at the rate of one for ten men, and for each tent with baggage of its occupants one camel is allowed, which has to be paid for by the men from their marching allowance. Each battalion encamps separately with the bunniahs who accompany it on its flank. The men are, as in India, obliged to deal with these bunniahs, each soldier being obliged to purchase from them daily at a regulated rate three biscuits and a capful of pulse. The uniform worn is of the same colours as in 1870, but new regulations have been introduced to mark the various non-commissioned and commissioned grades, and great importance is attached by the latter to the various stars and crowns of Russian or other pattern, and to the handsome gold embroidery with which they are decorated.

Recruits for the regular army (*Sarbáz*) are generally obtained by voluntary enlistment, though in case of emergency the numbers thus procurable are added to by taking men from the rolls of those liable to serve in a militia, which will be further referred to. A recruit is first passed by a battalion commander, but is subsequently approved and posted to companies by the *mubárah-námah* of the Amir, and when once enlisted remains a soldier for life², his only hope of escape being by bribing his commanding officer to return him as dead, or by flight into Táshkand or other alien territory, or in some cases by providing an approved substitute. He receives his arms and ammunition gratis from the state, and a coat and trousers yearly, in addition to the rates of pay and marching batta detailed hereafter.

The ranks in the army, which, as already noticed, are known by the same titles as have been in use from the time of Timúr, are—

Sarbáz-Alámán	or private;
Churaghási	} non-commissioned ranks;
Mirza Báshi	
Juvásh	
Karáwal-Beg	a commissioned subaltern;
Mirakhor	captain;
Toksaba	colonel;

¹ Arandarenko's account of a review at Bukhára, already referred to in a note, speaks of these manoeuvres with contempt, though it appears that dressing, the sizing of companies, and other minutiae are fairly attended to; but, as remarked elsewhere, it is impossible to read his paper without being struck with the remarkable character of the changes introduced in a very few years into the Bukháran army.

² This statement of M. Arandarenko's is not borne out by other Russian accounts of the Bukháran army, which speak of recruits being enlisted for various limited terms of years.

above which again there are the ranks¹ of Ishik-Agha-Báshi, Bii, Dádkhwáh (general), Topchi-Báshi, Parwánaehi, and Diwán Begi. Some writers also mention as separate ranks Min-Báshi and Yuz-Báshi, or commanders of 1,000 and 100 men respectively; and among minor ranks the Yasáwals, of whom there are five to each battalion, who are provided with sticks, and appear on some occasions to act as buglemen on parade, and at other times to run about after the commandant, who is mounted. A private soldier may hope to attain to any of the above mentioned ranks by good conduct, good luck, or interest, but outsiders unconnected with the army are frequently appointed to them direct. This is especially the case with the grade of Karáwal-Báshi (subaltern), which, owing to the fact of its carrying court rank with it, is much sought after, and which is often conferred on court favourites, or upon the relatives of general officers or of the leading provincial governors.

The artillery of the Amir's army is probably very inferior to his infantry, although, as is usual in Oriental states, the former arm is highly esteemed,—one gun, according to the account of a Russian military officer who was at Bukhára last year, being esteemed there as equivalent to a thousand men. Nasr-Ullah's General (Abdul Sámet) paid considerable attention to his artillery, introducing a system of covering them with infantry when in action, and of having the guns dragged by horses instead of by oxen, as had hitherto been the case. His son, the present Amir Musuffar-ud-din, spent large sums on casting guns before his campaign with Russia, employing Persian artificers for the work; and judging by the number of pieces of ordnance taken by the Russians in the various Bukháran fortresses, and by the number of guns lost by the Amir in the course of the campaign, it seems likely that his artillery, though very ineffective, was at least numerous. The guns noticed by Radloff and Kostenko as in possession of the Amir in 1869-70 were few in number and for the most part unserviceable, but these have been materially added to in the course of the last twelve years. Arandarenko mentions a field battery of six smooth-bore guns, each dragged by two pairs of horses, as constantly accompanying the Amir in his progresses through the provinces, and drawn up when halting in front of his tent, and says that there is another similar battery at Hisár in charge of the Beg of that place. This, it may be noticed, is an improvement on the three heavy guns drawn by camels and horses which Schuyler saw in his camp in 1875. He also noticed a large number of guns parked in the citadel at Bukhára, where Arandarenko mentions the following: 20 large brass howitzers, 40 copper and cast-iron mountain² guns, and 15 brass mortars of various calibres. These mountain guns are no doubt of the same pattern as Schuyler saw carried on camels. The gunners are a selected body of troops numbering only 300, mostly Persians, and are dressed in long green kaftans, their only weapons being tulwárs. The service is a popular one, as the men are all mounted on Government horses on the line of march, though they only receive the same pay as the regular infantry, and also, according to the regulations of the army, "the same number of stripes for different offences." The system on which the regular troops of Bukhára are now paid seems to

¹ The titles of some of these superior grades are, as will be seen from the sections of this chapter describing the Government of the country, also given to civil functionaries.

² The literal rendering of the Russian word used to describe these is, I am informed, "puck" guns; and "brass," the material of which the mortars and other pieces of ordnance are said to be made, may be with equal correctness translated "copper."

have been derived from that still in force in the case of the irregular cavalry of the Khanate; and the accounts we have of it before the accession of the present Amir are somewhat involved, owing to the distinction between these two classes of troops not having been sufficiently defined during the reign of Nasr-Ullah, or having been overlooked by the authorities upon whom we depend. The regular army used, according to Meyendorff, to receive yearly cash to the amount of 6 tillas¹, and a further allowance of a certain weight of grain; but Burnes understood that they were entirely paid in kind, the allowance for each soldier being about equal to 26 Indian maunds per annum. Vambéry records that the troops received no pay at the date of his visit, except when on active service, when they were allowed 20 tangas² a month and half of the loot taken from the enemy, but it is probable that this referred to the irregular forces only, as at the end of the campaign of 1868 the annual pay of the Sarbáz was 1 tilla (equal to about 4 roubles or 10 shillings), together with an allowance of grain. It seems probable that the Sarbáz were paid with some regularity by Nasr-Ullah either in cash or in kind, but that the system had become irregular before his death, as among the reforms instituted or proposed by the Cossack instructor Osman, above referred to, is especially mentioned the institution of a proper scale of pay and rations.

The rate of 1 tilla (4 roubles) per annum, with an allowance of grain, seems to have been adhered to by the present Amir in the case of private soldiers, but according to Arandarenko the rates at which non-commissioned and commissioned officers are now paid are double those which were formerly in force. The following extract from a long list of pay and allowances given by him will give a sufficiently correct idea of the conditions of service, and it should be noticed that he states that all pay is distributed in silver half-yearly, and that the value of the allowances of corn can, in the case of the higher grades, be obtained in the form of orders on the treasury:—

Private soldiers	Roubles 4 per annum in quarters, with an extra allowance of 3 roubles per annum on the march or in camp;
Churagházis	Roubles 48 and 5,184 lbs. of wheat, with marching allowance at the rate of roubles 3 per annum;
Karáwal-Begs (subalterns) . . .	Roubles 96 and 14,400 lbs. of wheat: marching allowance not stated;
Mirakhors (captains)	Roubles 120 and 17,280 lbs. of wheat, with marching allowance at the rate of roubles 60 per annum;
Toksaba (colonels)	Roubles 280 and 23,040 lbs. of wheat, with marching allowance at the rate of roubles 100 per annum;

and so forth up to roubles 800 for the Dádkhwáh, with 54,000 lbs. of wheat. The whole value³ of a captain's pay and allowances is calculated by him as equal to roubles 800 (£100) per annum, and that of the commander-in-chief to roubles 12,000 (£1,500).

¹ This coin, as explained under "Currency" in this chapter, was at this time (1826) equal to 26 francs, and has in recent years varied in value from 3·75 to 4 roubles.

² A tanga is equal to nearly 20 kopecks.

³ This is exclusive of marching allowance, and in calculating it wheat has been taken at about 25 tangas a batman, the average rate at Bukhára; but probably a lower rate, namely,—that at which wheat is taken in payment of land tax, is adopted.

The regular infantry is said to have been composed in 1880 of 13 battalions, nine of which are quartered at Bukhára and supply a moveable column of six battalions which march yearly with the Amir to Karshi and Shahr-i-Sabz, the remaining four battalions being distributed between Shahr-i-Sabz, which has a garrison of two battalions, Baljawan, Kuláb, Darwáz, and other frontier stations.

The cavalry of the Bukhárán army has been much reduced in numbers during the reign of the present Amir, who recognised after the Russian campaign the inefficiency of this arm, as organised by his predecessors for the purposes of modern warfare. It is divided into two classes, the so-called regular cavalry known as *Hala-batir* and *Khása-bardár*¹ and a militia or yeomanry styled *Naukars*. The regular cavalry are raised by conscription from lists of mounted men liable to serve, which in Nasr-Ullah's time were said² to be kept by the Amir, but are now kept by the local Begs, each of whom has to furnish a certain fixed proportion of the adult male population of their districts, those who are willing to serve³, and who are probably in excess of the numbers wanted, being first selected. All ranks provide their own horses, swords and lances, and wear their own clothes, which consist simply of the ordinary Uzbek costume, but to every two men of the *Khása-bardárs* there is issued a cast-iron swivel gun⁴ weighing 50 pounds, and supposed to shoot with some accuracy from a rest up to 700 yards. Some of the *Khása-bardárs* also carry an iron mace.

Both of these classes of regular cavalry are divided into *dastas* or regiments of 500 men each, under an officer of high rank, known as *Sarkár-i-dih*, chosen by the Amir from among favoured members of his aristocracy; but beyond this and the appointment of other officers of various grades there is no attempt at organisation, drill, or instruction. The regular cavalry are liable to be called upon to go on foreign service for periods of three months, but are generally stationed, probably near their own homes, at Chahárjui and other fortified points on the Amu Daria, Karshi, Karmina, Zia-ud-din, Núrátá, and along the various caravan roads in the Karshi steppe and elsewhere. Their number a few years ago was 10,000 *Hala-batirs* and 4,000 *Khása-bardárs*, but it is believed that they have of late been further reduced, though, owing to the nature of the service making it a popular one among the Úzbaks, the Amir has not considered it politic to do so too rapidly, and has hitherto contented himself with forbidding the filling up of vacancies in the ranks rather than offending his chief by reducing the number of commanders. The pay of each trooper is said by Arandarenko to be only 12 batmans of wheat per annum, or 60 roubles (about £7-10), with a further allow-

¹ It is difficult to say what the word *Hala-batir*, which is thus written in Russian, can signify, but it may be *Gola-batir* or even *Ghola-batir*, from the Persian *gola*, a bullet or cannon-ball; or from *gholidaa*, to put to flight. *Batir* is a word commonly used in Turkistan for a hero, and seems to be identical with *Bahádur*, which the Russians write *Bogádur* or *Bogatir*. *Khása-bardár* is a common Persian word used in Eastern countries for a man who provides his own arms.

² Arandarenko says that these lists are still kept by the Amir and comprise those men only who wish to serve.

³ Each of the Bukhárán Begs has, according to Radloff, to provide a few hundred mounted men whose pay is 20 tangas (a month?). He adds that this force is trebled in time of war by pay, force, or persuasion, and that at the beginning of a campaign the villagers are often sent unarmed to the field in order to impress the enemy with an idea of their numbers. It is probable that these latter statements refer rather to the *Naukars* than to the regular cavalry. ("Das Mittlere Tsurafshanthal," 1870.)

⁴ If the etymology suggested in the preceding note for *Hala-batir* be correct, it would seem probable that this class, and not the *Khása-bardár*, are thus armed; but the statement in the text is taken from Arandarenko, and other authorities are silent upon the subject.

ance of £8-10, known as *asp-murda*, in case of the death of his horse; but the officers are well paid, the commanders of 100 (*Yuz-báshi*), of whom there are five in each regiment, receiving about £75 per annum, and the *Sarkár-i-dih*, or commandants¹, over £560 per annum in pay and allowances.

The *Militia* or *Yeomanry*, known as *Naukars*. The name is also applied to a similar class of troops in the Khanate of Khíva. These *Naukars* are only liable to be called out in time of war, and are furnished by the Uzbek nobles who hold lands upon a feudal tenure. The name is also applied to men furnished on the same conditions by the nomads still subject to the Khanate, and who, until the desertion of the Turkumáns² thus levied during the Russian campaign, were highly esteemed as soldiers.

The *Amir's Sarbás* (body-guard), the strength of which is said to be 300 men with 12 officers, are the only body of troops which remain to be noticed. These receive special rates of pay and are styled *Kul-bacha*, from the fact³ of their consisting of persons purchased as slaves (*kul*). They are mostly of Persian origin and enjoy many privileges and immunities.

The classes from which the army above described are enlisted comprise both natives and foreigners. Among the first the Uzbaks, and especially those of the Shahr-i-Sabz district, are highly esteemed as soldiers, and form the leading element in the cavalry of the Khanate and a great proportion of the infantry. Persians and the descendants of persons of Persian origin resident in Bukhárán territory have always been considered the best gunners in the Khanate, and have been almost exclusively employed in the arsenals and gun-foundries owing to their knowledge of mechanics being superior to that of the native Uzbaks. The artillery are now entirely enlisted from this class, and, according to Arandarenko⁴, they form a large proportion of the men in the regular infantry, rising to the highest ranks, being considered the best and most reliable troops in the country. Turkumáns are probably less enlisted now than in the time of Nasr-Ullah, but they are still considered as one of the best fighting classes, though they resent the severity of the discipline now enforced. Afgháns have always been found in the army of Bukhára, and used in former times to enter the service of the Khan of Khokand. A large body of them under Iskandar Khán served in the Amir's army, as already noticed, in the last campaign against Russia, and many of them still cross the frontier and enlist in the *Sarbás* infantry. Schuyler noticed a large number of men of this nationality among the Bukhárán army whom he passed on the line of march between Karshi and Bukhára.

To conclude this sketch of the army of Bukhára, it may be noticed that

¹ These officers, as in the infantry, receive head-money, and are probably able to make more out of this than the infantry colonels, who are more under the eye of the Amir and among whom such malpractices are severely punished (*vide* page 163), and this may enable them to obtain recruits who would otherwise be scarcely tempted by the regulation pay.

² Petrosévitch, in describing the conditions upon which the Arsári Turkumáns hold their lands, says that these include the provision of a certain fixed contingent of mounted men in time of war.

³ This statement is taken from the description of the Bukhárán army by Arandarenko, and is possibly now correct; but in the time of Nasr-Ullah, the father of the late Amir, the household troops were known as *bachas*, from the fact of their belonging to the class so named in Eastern countries. These persons were frequently appointed at the end of Nasr-Ullah's reign to important commands in the army, and the disasters of the Russian campaign were in part due to this circumstance.

⁴ He states that these Iranians are all Shiáhs, and that men of that persuasion are looked up to as the bulwark of the country; but, from the fact that military discipline, like all other institutions in Bukhára, is based upon religion, it is probable that he was to some extent misinformed. See also "Religion and Education" in Chapter I.

Arandarenko, among a mass of similar statistics contained in his article, mentions the following as the cost of maintaining the different branches of the army :—

	£
14 Battalions of infantry	133,075
14,000 Cavalry	132,000
300 Artillery	4,247
300 Body-guard	3,800
Pay of the commander-in-chief	1,625

These figures include all pay and allowances of men and officers' uniforms, felts for bedding, repair of tents, feed of artillery horses, and numerous other items, and probably represent accurately the amount of the military budget, which amounts accordingly to the large sum of £274,747 per annum out of an annual revenue of about £750,000.

The *climate of Bukhára* resembles that of the other states of Western Turkistán, which is described in Chapter I, excepting in the eastern Begships, where the superior elevation of the country causes an even more severe winter and a shorter and more temperate summer. The following calendar, translated from Lehmann, will give a fair idea of its conditions in the neighbourhood of the capital to those who are accustomed to watch similar phenomena in other countries :—

8th November	First frost. Thermometer 1·5 B.
9th "	First snow, but it did not lie long.
29th December	Heavy snow fell and lay.
12th February	From this date temperature rose rapidly.
11th "	Wild geese seen flying to the north-west.
12th "	Flies, ants, lizards observed. Irrigation begun.
17th "	Flocks of ducks, cranes, &c.
18th "	Storks arrived, and a few days rain.
23rd "	Fields outside the town green. Ice on the Am broke up.
24th "	Swallows observed.
28th " and 1st March	Snow fell. Thermometer 4·5 R.
3rd March	Snow all gone.
5th "	Elms and poplars budding.
14th "	Corn and clover green.
18th "	Pastures in flower.
19th "	Apples and cherries in blossom.
11th April	Pens 1½ feet high; barley 1 foot high; mulberry in blossom.
29th "	Circes silisquastrum in pod. Continuous warm weather in April.
1st June	Winter corn begun to be cut.
15th "	Mulberries over; pumpkins ripe.
5th July	First melons ripe.
16th August	Grapes ripe.
1st October	Cold stormy weather; leaves began to fall.

(All the above dates are old style.)

As regards the summer, Kostenko gives the following table as the result of his observations at Bukhára in 1870 :—

DATE.	Maximum.	Minimum.
24th May	22·4 C.	15·2 C.
25th „	22 4 „	16 „
26th „	22·4 „	15·2 „
27th „	22·4 „	15·2 „
28th „	No observation.	
29th „	24 C.	16 C.
30th „	24 „	16 „
31st „	24 „	16 „
1st June	24 „	16·8 „
2nd „	25·6 „	17·6 „
3rd „	25·6 „	17·6 „
4th „	26·4 „	16 „
5th „	25·6 „	16 „
6th „	23·1 „	16 „
7th „	25·6 „	17·6 „
8th „	24·8 „	17·6 „
9th „	23·1 „	16·8 „
10th „	23·1 „	16 „
11th „	24 „	16 „
12th „	24 „	16 „
13th „	23·10 „	16 „
14th „	24 „	16·8 „
15th „	20·8 „	17·6 „
16th „	21·6 „	16 „
17th „	23·10 „	16 „

The heat is said to increase after 20th June, the hottest month being from that date to 20th July, and the next hottest from 20th July to the same date in August, but of these we have no thermometer readings. Spring and early autumn are pleasant seasons, but cold stormy weather begins in October, leaves

begin to fall, and snow is seen on the hills. Hail-storms are rather common and often produce disastrous effects upon the wheat crop. The winter is a severe one. During all December and the first half of January the highest temperature observed by Lehmann in the sun was +25 to +27 Reaumur; a fortnight later it did not rise above +5 in the sun, and sank to -15 to -18 in the shade. It continues to freeze pretty sharply in February, and slight frosts occur even as late as April, but do no damage to vegetation, and even in winter the frost rarely penetrates the earth to a depth of 27 inches.

BULÁK-MULLA-CHAP—

A spring four hours' march west by south from Yangi-Kurghán, on the road to Samarkand. (*Mir Izzat-Ulláh.*)

BULÁK-TASH—

A village in the territory of Bukhára, two stages from Samarkand on the road to Khokand.

BULUNGUR—

A large canal leaving the Zarafshán near Panjkand and watering in a course of 75 miles the districts of Shiráz, Sugut, and Chilak on the northern side of the valley. It is one of the oldest of the canals from the Zarafshán, having been excavated by the great Abdulla Khán. Formerly a branch from this, called the Tuya-Tatar, ran in the direction of Jizikh, turning the whole of that neighbourhood into a most fertile tract; but, according to Schuyler, this had to be abandoned, as it was found to take so much water from the river as to endanger the irrigation of Bukhára. Petrovski identifies the Tuya-Tatar with the stream crossed at the Russian fort of Kamenny-most, and says that when he was at Bukhára in 1871 a panic had been caused by the Russians having commenced some repairs to the Tuya-Tatar channel, thereby reducing the water-supply of the Khanate. This gentleman, or his translator, confuses between the Bulungur and the Tuya-Tatar, making the former run out of the latter. The names, however, may be interchangeable, as Radloff calls the stream at Kamenny-most the Bulungur or Tajekly, and ascribes its present unserviceable state as regards irrigation to the fact of its channel having worn itself so deep that its water can no longer be distributed to the minor "Aryks" on its course. See "Kamenny-most." (*Petrovski; Schuyler; Radloff.*)

BURDALIK—

A Bukhárán town and district, apparently forming part of the Lab-i-Ab province on the right bank of the Amu Daria. The town, which was formerly a place of importance, is governed by a Beg, and is connected with Karshi by a good road across the steppe, distance 85 miles, which leads thence direct to Guriásh, the chief settlement of the Arsári Turkumáns. There is a certain amount of cultivation in the district, but, like other parts of the Lab-i-Ab province on the northern bank, its lands are being gradually encroached upon by the river on the south and by the moving sands of the desert on the north. (*Mayef; Journal of the Russian Geographical Society, 1881.*)

BURGUT-YURSI—

Colonel T. Gordon says that the above name, meaning "eagle's place or nest," is applied by some travellers to a rocky ravine at the head of the Little Pámír lake, and accounts for the name Barkut-Yasin which is sometimes applied to the latter, the "r" in Yursi being dropped in pronunciation.

BURI-TAKHTA—

A high table-land, traversed by a number of short ridges separated by longitudinal upland valleys, in some cases as flat as a steppe, one of which is known as the Kudukli valley, and is crossed by the road between Shírábád and Baisun.

The ascent commences about 8 miles on the above road from the Shírábád river and appears tolerably easy, but the descent at the end of the Kudúkli valley towards the village of Pitau in the Baisun Begship is described as extraordinarily rugged and precipitous. It is also described rather as a broad mass of hills than as a plateau, and the perpendicular drop towards Baisun gives it somewhat the character of a range of mountains when looked at from this side. The most elevated part of the Buri-Takhta is towards the east, where it is intersected by the Kaluk defile and the road to Dih-i-Nau, Yurchi, and other places in the Surkhán valley. See "Kaluk" and "Lakuinar." (*Mayef.*)

BURMA—

A Tekke Turkumán fort and settlement 9 or 10 miles beyond Bámi on the Russian post road through the Akhál district. It is situated on a broad stream flowing into the desert from the Kopet Tágh, which passes round two sides of the fort and irrigates a considerable extent of fields. Stumm, speaking of the visit paid by Colonel Markosof's column to this place in October 1872, describes it as the most important of the Tekke fortresses to the north of the Kuren Tágh. Mr. Tylour Thomson says that it belonged to the Sichmez section of the tribe under Murád Takhma. This chief, who is called Tekme Sardár by the Russians, deserted¹ the cause of his tribe in 1878 and marched with Lomakin's column on the occasion of his unsuccessful attack on Gok-Tapa. The fort, according to Marvin, differs in shape from the ordinary square Tekke enclosures, being circular, with a defensible loopholed keep. The Turkumán population was estimated before the annexation of the place by Russia as from 5,000 to 7,000 persons, and their wealth appears to have been considerable, judging by the large stores of barley, wheat, and maize found there by the troops under Lomakin, and the other miscellaneous loot, including jewellery and money, which they found buried there. (*Marvin; Tylour Thomson; Stumm.*)

BURNAK—

An oasis with wells about 20 miles from Krasnovodsk, used as a camel grazing ground by the garrison. It was the scene of a fight between the latter and the Turkumáns in April 1879. (*Marvin.*)

BUSACHI—

A halting-place, marked by the ruins of a village on the road from Bukhára to Karsbi, distant 42 miles south-east of the former and 60 miles from the latter town. (*Khanikoff.*)

BUSTAN—

A large village and caravan-serai 34 miles from Bukhára on the road to Samarkand. The village, which is situated on the edge of a narrow canal in a cultivated tract, is in the neighbourhood of a small range of clay hills; on some of these, which are isolated and have more or less precipitous

¹ He was subsequently pensioned by the Russian Government, as was his son, Ak-Verdi Khán. See "Bámi," which is the present residence of this chief.

sides, watch-towers are built. Gloukhovski calls the place Khwája Bustán in his account¹ of his captivity in Bukhára. (*Lehmann; Schuyler; Gloukhovski.*)

BUVANDI—

A village 12 miles from Khokand on the road to Namangán. The road from Khokand passes through fields and plantations, and crosses several canals with clear running water. (*Schuyler.*)

BUZACHI—

A peninsula which seems by Venyukoff's account to form the western limit of the Kaidak on the east coast of the Caspian. It is described as a low-lying tract of sandy desert varied by pools of brine and tracts of reed-covered swamps, and is included in the Mangishlak Government. The name is also written Butáchi. (*Venyukoff.*)

BUZDUBAI—

See "Shahr-i-Khátun."

BUZGANAK—

A halting-place on the road from Kalichkala to Fort Perovski, distant about 60 miles from the former. The neighbourhood is dry clay steppe, with occasional sand dunes, and is frequented by Kazzáks who water their flocks at a muddy pool formed here by the junction of a few small nullahs. (*Wood.*)

BUZGOLA-KHÁNA—

See "Darband Pass."

CASPIAN—

This inland sea belongs as much to the Caucasus and Orenburg Governments of Russia as to Western Turkistán, but a brief notice of it is indispensable with reference to the Trans-Caspian Government and to the country of the Western Turkumáns. A great part of both the east and west coasts which are now in Russian territory belonged at the beginning of this century to Persia, and the fishing smacks and small trading vessels, which were the only Russian crafts that ventured upon its waters, had no advantage over those of the other states upon its seaboard, and the owners and crews of all were alike at the mercy of the Turkumán pirates, and were constantly made prisoners by the latter and sold into hopeless slavery in the Uzbek Khanates. Even earlier than this the value of the Caspian, with reference to the commerce of the East, had been recognised by Peter the Great, and among the first proceedings of the unlucky Prince Bekovitch was the construction of forts on the shores of Kaidak bay, the Mangishlak peninsula, and on the site of the modern Krasnovodsk, which it was contemplated should become permanent Russian settlements, had the destruction of his army not put an end for the time to such schemes. The next important movement of the Russians towards the southern part of the Caspian was the construction of a naval station on the island of Sára, off the town of Lenkoran, in 1796. This settlement was greatly enlarged and fortified in the early years of the present century, but proved so unhealthy that the Czar Nicholas determined to transfer it to a more favourable site, and one which, if possible, should be better calculated to strengthen his influence in Persia. The campaign of 1826-27 deprived the Shah of the islands of the Caspian and of the right of maintaining on it vessels of war for the suppression of piracy, which by

¹ Bulletin de la Société de Géographie, Paris, September 1868.

the treaty of Turkúmanchai became exclusively the privilege of the Russian Government, who thus assumed the police duties and all other responsibilities connected with its waters up to the shores of the Persian provinces, including even the closely land-locked bay of Astrábád. The advantages of the harbour afforded by the latter led to the selection of the island of Ashur, which partly closes its entrance, and to the construction upon it, chiefly between 1838 and 1847, of the arsenal and buildings which now constitute the Russian naval station of Ashuráda¹. The posts erected in the reign of Peter the Great upon the east coast of the Caspian were abandoned after the failure of Prince Bekovitch's expedition; but several attempts were made between 1819 and 1859 to establish forts upon sites near those which he had chosen. In the latter year an important exploring expedition was sent to the east coast under Colonel Dandeville, who bombarded the Turkumán settlements at Chikishliar and Hasan Kuli, and chose sites for forts at Krasnovodsk and other places. Krasnovodsk was finally occupied in 1859 and Chikishliar in 1871. Fort Alexandrovsk, which is the only settlement on the east coast constructed before the surveys of 1859, has proved to be less favourably situated than Krasnovodsk and Chikishliar for the purposes for which it was constructed; several sites were selected for it between 1833 and 1846, and were in succession abandoned as unhealthy or useless, but a site on the Tuk Karagan peninsula was finally selected in 1846, and the present fort was erected there in that year under the name of Fort Novo Petrofsk, which was changed to Alexandrovsk in 1858. It has of late been asserted that the Russians intend to transfer their naval arsenal from Ashuráda to one or other of the forts upon the east coast, but it will be seen from the separate descriptions of these places² that the difficulties attending the disembarkation of troops and stores in their open roadsteads is very great, and that none of them present the advantages as harbours possessed by Ashuráda.

The Caspian is navigated by a considerable fleet³ of gun-boats, but there are also two private companies which are subsidised by the Russian Government for the transport of troops, in addition to a fleet of merchant vessels belonging to firms at Baku and elsewhere, which, like the steamers of the private companies, are yearly increasing in number. This is partly due to the military operations of the last few years upon the east coast, and also to the increased trade which has resulted from the pacification of Khíva and of the Turkumán steppes; and the extension of the railway from Tifis to Baku and the construction of the line from Mikhaílovsk to the Akhál oasis cannot fail to have a similar effect. But even before these events we learn from Stumm⁴ that the number of vessels built upon the Caspian in the five years ending in 1869 was 39,190, representing a value of £2,374,182. Many of these are used in the fishing trade, and most of them also ply upon the Volga. The steamers described above are mostly built of iron, are of light draft, being capable of carrying only from 300 to 400 tons and steaming 8 or 9 knots an hour, and burn naphtha almost exclusively. It is, however, proposed, according to the Russian newspapers, to add to these several paddle steamers of nearly double the size of the present ones, one of which, it

¹ An account of the seizure of the island of Ashur, and other particulars regarding the naval station and the bay of Astrábád, will be found under "Ashuráda."

² See "Krasnovodsk," "Chikishliar," "Mikhaílovsk," &c.

³ Stumm gives the number of ships of war as 31, of which 17 are steamers and 14 armed sailing vessels, the whole carrying in all 45 guns. Condie Stephen, writing in 1832, says 45 steamers, 8 belonging to Government, and the others to subsidised companies.

⁴ Who quotes from the *Russische Revue*.

is said, will be ready in the course of the present year (1882), as well as more tugs and vessels of shallow draught, which, as explained under "Krasnovodsk" and "Mikhailovsk," are much required for service between these ports. The Turkumáns have also 500 large and small vessels which, like those of the Russian companies, are suited for the shallow water upon the east coast. Navigation is sometimes delayed by the strong westerly gales that blow across the sea, and vessels have also some difficulty in crossing the bar of the Volga, excepting when the wind blows from the south and fills the different estuaries of the river; but the following, quoted by Burnaby either from Michel's translations or from original Russian sources, gives a general idea of the time taken by steamers between various points on the coast:—

From Astrakhan to Alexandrovsk	24 hours.
„ to Balkhan bay	48 to 60 hours.
„ to Ashuráda	72 to 84 „
From Petrovsk and Baku to Alexandrovsk	24 hours.
From Ashuráda to Gumish Tapa	1½ „
„ to Hasan Kuli	3½ „
„ to Cheleken island	16 „
„ to Balkhan bay	20 „

To which may be added, on the authority of Mr. Condie Stephen—

From Petrovsk to Krasnovodsk	30 hours.
„ Baku to „	24 „

The commercial value of the Caspian to Russia, independently of the through trade with Turkistán, is derived from its petroleum and naphtha works, its salt¹ mines, and its sturgeon and other fisheries². The average outturn of the latter, which is principally in the form of caviar, amounts, according to Danilevski, to about 200,000 tons per annum, valued at £1,500,000. (*Stumm, Kuropatkin, and Venyukoff, translated by Michel; Rawlinson; Marvin's compilation; Condie Stephen; &c.*)

CHAHA-MAMAT-KUM—

A tract of desert, 57 miles long by 20 miles broad, separating the northern slopes of the Balkhan mountains from the Ust-Yurt. To the north it merges into a line of low hills separating it from the Kara Bughaz bay, and to the north-west extends as far as Hasli-Ata on the Amu Daria. (*Venyukoff.*)

CHAHĀRBAT—

A large village in the Mághián district. It is situated in the wide valley of the Mághián-Su, 5 miles above the point where that river joins the Zarafshán at Sujána. (*Pedchenko.*)

CHAHĀR-DAKHAR—

One of the northern offshoots of the Bába Tág mountains from which issues a stream of the same name which becomes an affluent of the Káfirnián. (*Mayef.*)

CHAHĀRGU'SHI—

A village 10 miles west of Bukhára across a barren plain. It is the first stage on the road to Khíva.

The wells are reported to be good. (*Lumley's Trade Report; Nebolsin.*)

¹ Referred to under "Mineral Productions" in Chapter I.

² See "Cheleken," &c.

CHAHÁRJUI—(Lat. 39° 5'. Long. 63° 40'.)

A town in the Khanate of Bukhára, distant about 73 miles south by west from the capital by the Karákul road. It is the chief place in the district of the same name, and is situated about 6 miles inland from the left bank of the river Amu, and on the extreme border of the strip of land irrigated by its water. Chahárjui is enumerated by de Khanikoff among the 19 principal cities of the Khanate. It contains during the summer months from 4,000 to 5,000 inhabitants, which number is materially added to in winter by the influx of the nomad portion of the population, who at other seasons wander with their flocks along the bank of the river.

A periodical market is held at Chahárjui which is well attended by the Turkumáns of the Oxus, who for the most part dispose of their wares and make their purchases without dismounting from their horses. Schuyler mentions that the carpets manufactured by the Turkumáns of the district and of Karshi are remarkably fine, and are the best found for sale in the Bukháran bazar. The principal articles of native manufacture for sale in the Chahárjui markets are knives, copper pots, cloth, saddles and horse clothing, besides fruit and grain of various descriptions. Burnes also remarked a small amount of beads and skull-caps of European manufacture which met with a ready sale. The market, as is generally the case in Turkistán, is held immediately outside the town, the streets not being wide enough to admit of traffic on such an extensive scale. In addition to the local trade the inhabitants maintain a commercial intercourse with Khíva and Urganj by means of the River Amu. The vessels used in this trade carry, according to the last trade reports, 80 cwt., or 8 camels, 15 passengers, and 10 camel loads. These vessels are floated down-stream and towed up by lines, the freight from Urganj to Chahárjui being 2s. 4d. per cwt. The same report mentions that the Khívans are said to have a larger description of craft, carrying 160 cwt., engaged in this trade. In the cold season, caravans of fish go from Chahárjui to the capital, the fish being generally the *saugan* (*Barbus calybiatus* or *Ciprinus calybiatus* according to Lehmann). This fish as well as the *lakka* (*Silurus glanis*) attain a great size in the Amu.

The town is overlooked by a small fort built upon an eminence and traditionally reported to have been of sufficient strength to resist the arms of the conqueror Timúr. Between Chahárjui and Batik (also known as Karákhaja), on the opposite bank, the Amu is crossed on the road from Bukhára to Merv by one of the principal ferries in Turkistán. The banks of the river are here low and overgrown with a species of rank weed which often fills the aqueducts. When crossed by Burnes in the middle of August the river was 650 yards wide with a current of 3½ miles, the average depth taken from several soundings being 19½ feet, and the greatest depth 29 feet. The boats used in crossing the river at this place are of the same description as those employed at other ferries on the Amu, and are reported by Burnes to be numerous, presenting every facility for crossing. An account of the ferry-boats and of the practice of using horses to tow the latter across will be found under the head of "Amu Daria."

The district of Chahárjui consists of a belt of cultivation irrigated by the waters of the Amu, and extending back as much as 5 or 6 miles in some places from the banks of the river. A portion of this district, we are informed by Meyendorff, is occupied by woodlands which yield a small revenue to Government. Of late years Chahárjui has been frequently made use of by the present Amir of Bukhára and by his father as a place of exile for

refractory Bega and political offenders and their families. It seems probable, from M. Mayef's recent account of the Lab-i-Ab province of Bukhára, that Chahárjui, like Karki, is losing. (*Burnes; Meyendorff; Khanikoff; Vamberg; Lumley; Schuyler.*)

CHAKIRATA—

The third halting-place on the road from Bukhára, through Wardanzai, to Karagáta and the Kizil-Kum desert; it is distant about 5 miles beyond the town and fort of Wardanzai, which is passed in the third march at 4½ miles. Water is procurable from a stone well surrounded by a wall; there is a large burying-place here with gravestones of carved marble, and several huts for the Mullahs who are in charge of the place. The country is cultivated to the east and west of Chakirata, but irrigation ceases entirely towards the north. (*Lahmann.*)

CHAKÁN KALA—

This is the point where the new Russian frontier, as defined by the treaty signed at Teheran in December 1881, crosses the River Chándír. The place was not shown on any Russian or English map to which we had access at the date of the treaty; but in a very roughly-drawn Russian map received from the Indian Foreign Department, and published in 1882, it is entered on the Chándír a few miles to the east of the meridian passing through Kari-Kala on the Suut-Su. (*Foreign Office papers.*)

CHAKMAN KUIDI PASS—

A pass about 8,000 feet high on the road from the Yakobágh valley towards Sárijui and Hisár. It is described as comparatively easy, though the slope to the south is steep and rocky in places. It is talked of as the "summer route" by Oshanin, but on the 14th August he appears to have travelled by the alternative pass up the Yakobágh river, which he says is more difficult, and which he calls the "winter route." See "Yakobágh." (*Oshanin.*)

CHALAK—

A town and small district described by Ujfalvy as one of the nine *Tumans* into which the Russian district of Zarafshán is now divided. It is situated to the north of Samarkand on the northern road from Bukhára to Jizikh, which is often preferred by caravans to the main road *viâ* Samarkand, both on account of its shortness and because of the difficulty of crossing the Zarafshán at Samarkand. The name is sometimes written Chilet or Jufak by the Russians, who took it from Bukhára in 1868. Radloff speaks of it as a smaller town than Kata Kurghán, and formerly the seat of a Begship. Ujfalvy says that the Tuman of Chalak is composed of seven *dukhas* or *circumscriptions* containing in all 27 villages. The district is watered by several streams drawn from the Bulangar canal. (*Fedchenko; Ujfalvy; Radloff; Schuyler.*)

CHALAP KUL—

Another name for the lake described under "Gez Kul."

CHÁNDÍR—

A river joining the Suut-Su or Upper Šumbár at Duz-Olum. Napier says that it is a small stream, ordinarily with a volume of water not more than 36 to 38 feet in section. Russian accounts say that it is a considerable stream in spring, but nearly stagnant and choked with reeds in August, and its valley is said to have been at one time occupied by Persian Kurds, though of late years nearly deserted. The new Russian frontier, described

under "Akhál District," crosses this river at Chakán Kala. See "Akhál District" and "Chakán Kala." (*Napier; Michel's translations; Foreign Office papers.*)

CHARISHLI—

A halting-place with wells in the Uzboi at the point where its two channels, which separate near Dau Kisan, re-unite at the foot of the Chink. Kuropatkin, who speaks of one of these channels as the Daudon or Laudon, and the other which passes through the Sári-Kámish lake as the Kahna Daria, says that the Uzboi from this point runs due south along the Chink. The distance from Dau Kisan to Charishli is given by Venyukoff as 102 miles. See "Dau Kisan." (*Venyukoff; Kuropatkin.*)

CHARKU—

A small village in Khokand famous throughout Turkistán for its manufacture of paper. It is situated at an elevation of 3,500 feet above the sea in a valley running east and west. The road thence to Khokand passes through a wide and very picturesque defile as far as Isfara, a distance of 23 miles. (*Schuyler; Fedchenko.*)

CHASHMA-I-HÁFIZÁN—

A settlement consisting of two caravan-serias, some huts, and a few enclosures for cattle situated on the road between Karshi and Hisár on the boundary of the Khozár Begship and the Amlakdárship of Darband. There is a small amount of cultivation about the place, but it is chiefly known as a halting-place for caravans. A brook flows through it, which at Tangi-Khuras, 30 miles from Khozár, is of some importance from its being the only stream containing fresh water on the road. (*Mayef.*)

CHASHMA-I-SHOR (PASS, &c.)—

The name given by "The Havildar" to a pass crossing the watershed between Kuláb and Kurghán Tapa which was traversed by him at 24½ miles from the former town. The height of this pass, which seems to be named after some salt springs at a camping-ground in the steppes 4½ miles from the crest towards Kuláb, was estimated by him at from 2,000 to 3,000 feet, and the road over it is described as easy. See "Kurghán Tapa."

CHÁT—

A Russian fort situated on a promontory formed of immense cliffs of clay at the point of junction of the Rivers Atrak and Sumbár. It was built in the latter part of 1878 for a garrison of two battalions of infantry, one sotnia of cavalry, and half¹ a battery (four guns). Arski, from whose account the latter statement is taken, describes it as a closed earthwork of irregular outline, with a somewhat formidable ditch, the chief buildings inside being a signal-tower, a small church, and a magazine, the troops being accommodated in kibitkas and tents. The elevation of Chát above the Caspian is 135 feet, and the neighbouring desert is a dreary tract of white marly loam mingled with sand. Immediately surrounding the fort, and in front of the work which Captain Kuropatkin styles an embrasured battery, the ground is so broken with perpendicular nullahs and deep chasms as to be practically impassable to an enemy. The climate appears to be a very severe one. In August 1878, in cloudy weather, the thermometer, according to Marvin, stood as low as 60° F. at dawn, but rose to from 110° to 120° F.

¹ A *Daily News* report says 8 guns. No details regarding the garrison of the place in 1882 are given by Mr. Condie Stephen, but it is probably occupied. See the notice of the Trans-Caspian army under "Akhál District" and "Trans-Caspian Province."

in the shade during the day. In the same month of 1879 the heat appears to have been more continuous, and the thermometer¹ even higher. The water-supply² from the Atrak and Sumbár is bad, and, together with the heat and flies, raised the number of deaths and men in hospital among the Russian troops to a very high figure. In April 1879 a large part of the garrison were attacked by scurvy, a disease attributable in part to bad food and insufficient clothing, and had to be relieved from Chikishliar. Later on in the year, dysentery and sunstroke were the chief diseases, and the crowded burying-ground outside the fort, noticed by Arski and others, soon became the most noted feature of the place. Forage is in general very scarce except after rain³, and fuel so difficult to procure that a "piled fathom" (7 cubic feet) of birch-wood from the Caspian was valued⁴ at 116 roubles (£27) in 1879.

Fort Chát is connected with Chikishliar by two roads,—the first, which is generally considered the best as regards water and similar considerations, goes through Bevún Báshi, Bayat Háji, Yágli Olum, Tekenji Olum, &c., the distance being about 100 miles. This route is often impracticable, from heavy mud and flooded ground, from the beginning of November to the end of February. At this time of year the second route presents fewer difficulties. This road runs through Karaji Batir to Bayat Háji, or direct to Yágli Olum on the route first described. Kuropatkin says that this is the best route as regards water, fuel, and forage, the only difficulty being the heavy sand which has to be crossed in the first 5 miles after leaving Chikishliar. All the other authorities on the subject say that the Karaji Batir road, in spite of its being 27 miles shorter than that *viâ* Bevún Báshi, is very ill suited to the march of troops, from the absence of water between Chikishliar and Karaji Batir, a distance of 32 miles, but they agree with Kuropatkin as to its being less affected by rainy weather. The distance of Chát from Tekenji Olum is 15 miles, and from Khar Olum 13½ miles.

The word *Chát* signifies *junction*, or the *fork* formed by the junction of two rivers. The site of the fort is therefore properly Chát-i-Sumbár, in the same way that the corresponding locality at the junction of the Chándír and Ab-i-Sunt is called Chát-i-Chándír. (*Arski; Marvin; Kuropatkin; Michel; Turkistan Gazette; Major Napier; &c., &c.*)

CHÁT-I-CHÁNDÍR—

The point of junction of the Ab-i-Sunt and Chándír rivers. See the concluding paragraph of the description of Chát. (*Napier.*)

CHATKAL—

The name given by Schuyler and by Kostenko⁵ in some of his publications to the Chotkal river and hills. See "Chotkal."

CHELEKEN—

An island in the Bay of Krasnovodsk in the Caspian, distant 16 hours by steamer from Ashuráda, and described by Russian writers as the largest of

¹ The figures given by Marvin are too high to be credible.

² See "Atrak" and "Sumbár."

³ The *Daily News* correspondent notices thick grass in October 1879 on the first march towards Chikishliar after heavy rain.

⁴ Marvin's figures are generally extravagant, but Arski also mentions that Russian soldiers were prohibited from putting up the usual wooden crosses on the graves of their comrades.

⁵ Kostenko spells the name both ways in his work on Turkistán, translated by Major Gowan.

the archipelago to the south of the Balkhan bay. Like most of the other islands in this part of the Caspian, its surface is generally low, but towards the centre there is a small line of hills, the highest of which is known as Chokrak. Cheleken is entirely barren, the few springs it contains being strongly impregnated¹ with brine, but is of great value from its important mineral-oil wells, which are said to number 3,000, and to produce as much as 115,000 pouds per annum (1,855 tons). Some of the oil is perfectly pure when obtained, but much of it has to be refined, which is carried out at a factory erected for the purpose at Krasnovodsk. This petroleum is used by the Caspian steamers for fuel, and also by the garrisons on the coast both for cooking and warming their quarters. There are also important salt-works in Cheleken resembling those in the island of Aidak, the salt being extracted from a lake named Agáchli Báshli. To the south of the island there is well-protected anchorage for ships between its southern coast and the mainland. (*Vengukoff; Turáistan Gazette.*)

CHERTAMBAI—

One of the channels by which the western arm of the Amu Darya reaches the Sea of Aral. It leaves the river about 12 miles below Khwájá-Ili, and runs almost due north for 25 miles before reaching the lake and swamp district near the Kashkána-tágh range. This channel carries off nearly one-fourth of the whole flood-volume of the Amu, although, according to native accounts confirmed by Boutakoff's map of 1859, it had only been in existence a few years, being one of the new channels formed by the river to get rid of the water which formerly ran down the now closed Laudan channel.

Troops and stores *en route* to Nukus and Petro-Alexandrovsk generally leave the Aral steamers at the anchorage under the Kashkána-tágh plateau, and are taken up the Chertambai channel on large native caiques. (*Wood.*)

CHIBIL DARA—

One of several different ways of spelling the name of Fort Chil-dara in Darwáz, which is also sometimes rendered Chiwil-dara. It seems possible that the first part of the name may be Chahil (forty), or possibly Chol, a plain.

CHIBISHT-KUL—

See "Jurt-Kul."

CHIGORCHIK (RIVER)—

A considerable stream joining the Kursháb or Gulcha river on its left bank at Fort Gulcha. A pass leading to the upper part of the valley of the Chigorchik is passed on the road leading from Osh to Fort Gulcha, described under "Taldik Pass" and "Langar." Kostenko calls the river the Chigorchik-Bel-Su. (*Russischo Revue, 1876; Kostenko.*)

CHIKISHLIAR—

A Russian fort in the Trans-Caspian region near the shore of the Caspian, a short distance north of Yomud fishing and of Hasan Kuli, 40 nautical miles from Ashuráda, and about 9½ miles to the north of the shallow lagoon through which the waters of the Atrak reach the Caspian. This place, which the course of more recent events has developed into a station of some importance, was practically discovered by Colonel Dandeville, who landed

¹ Kuropatkin says only brackish.

here in 1859 and shelled the Turkumán settlement¹ which then marked the spot, in the course of an expedition undertaken with a view to select positions for forts and landing-places on the eastern coast of the Caspian. The place appears to have some slight advantages as a port over most of the other localities which could have been selected as a landing-place on this part of the coast, from the fact that the current of the Atrak has so far scoured away the sand in its neighbourhood that the water is sometimes rather deeper here than elsewhere. The advantages it possesses in this respect are, however, very trifling, and it was probably rather as a station for the collection of camels and for the purpose of overawing the Yomud Turkumáns than as a port that it was selected by Markosoff as a site for a fort. It was visited by this officer in December 1871 in the celebrated expeditions² to the Atrak by which he established his reputation as a frontier General. He constructed a fort on this occasion at Chikishliar, which is described³ as a low-bastioned entrenchment armed with guns, and furnished with a central tower of timber and poles, serving the purpose of a light house and of a look-out post. Venyukoff says that the fort was at first intended as the head-quarters of the Trans-Caspian force, but for seven years it was little used, and pressure was put upon the Russian Government to abandon it as unhealthy and ill-suited for occupation⁴. In 1878, during the progress of the Khivan campaign, it remained without a permanent garrison, although on several occasions it became the temporary base for minor marauding or exploring expeditions into the Turkumán country. General Lazareff and other authorities were in favour of its retention as a military post, believing⁵ that its water-supply might be improved by a diversion of the Atrak, and in October 1878 it was finally occupied and furnished with a permanent⁶ garrison. The preparations for the campaign against the Turkumáns in 1879 brought Chikishliar to prominent notice, it being selected, apparently with great want of judgment, as the base of operations⁷ of General Lomakin's army, a measure which formed a fit prelude to the disasters of the campaign. The landing-place, as already mentioned, was a bad one, even for a port on the eastern coast of the Caspian. For the first 2 miles from the shore the depth of water did not exceed 2 feet, and the steamers had to lie 3 miles out at sea in an open roadstead, stores and troops being punted or dragged ashore over shallows and sand-banks in Turkumán lighters. A pier, too narrow and short to be of much service, was constructed of sand, ill-supported by wooden posts, at a cost of 19,000 roubles, and the camp, which took several months to form, was pitched meanwhile on the bare sand under the shelter of the guns of the fort. The water was found to be strongly aperient and of so bad a quality that new wells had to be sunk every 24 hours, as the supply they afforded

¹ A small fishing village of a few hundred kubitkas, notorious among the Turkumans as a feverish and unhealthy spot.

² See Stumm's account of the Khivan campaign.

³ *Daily News*.

⁴ The *Turkistan Gazette* of 1875 says the wells are 10 feet deep and slightly brackish. Forage very scarce, and even that for camels has to be imported.

⁵ See "Bend or Band."

⁶ Mr. Condie Stephen does not mention the garrison of the place in 1882 in detailing the forces in the Trans-Caspian, but it is probable that it is still occupied. See the account of the Trans-Caspian army under "Akhál District" and "Trans-Caspian Province."

⁷ The account of the debarkation and assembly of this force at Chikishliar, as given in Marvin's compilation of the events of the expedition, are interesting, as showing what a Russian army can do in the face of sickness, peculation, and other difficulties, moral and physical.

became putrid and undrinkable. Another great difficulty which may be mentioned in describing the topography of the place was the almost total want of forage, owing to which the horses contracted a habit of swallowing sand¹, which killed them in large numbers. Troops began to collect here in April, and by the beginning of June a large force was assembled, a considerable town of sutlers' shops, Armenian and French cafés, shops, and restaurants springing up in their neighbourhood. In the course of this month the difficulties to be contended with were gravely aggravated by storms on the Caspian which blew the supplying ships out to sea, and on two other occasions raised remarkable waves which inundated the whole settlement and the surrounding desert to a depth of from 2 to 3 feet. In July it was found that the water-supply was much improved by the use of iron tube wells, and the force, much reduced by sickness and exposure, marched at last in the course of the next month. Chikishliar commands a fine view of the El-Burz mountains, and, on a clear day, of the Demavend peak. It was connected by telegraph with the Caucasus during the campaign of 1879. See "Aspheron." (*Stumm ; Schuyler ; Michel ; Venyukoff ; Marvin ; Turkistán Gazette ; Daily News ; &c., &c.*)

CHIL-DARA—

A fort belonging to Darwáz and situated on the River Khuliás, 16 miles below Tabi-dara. It is further described under "Wákha," and also under "Kamchurik Pass" and "Yafich Pass." The name is written Chibil-dara by Fedchenko and others. (*Oshanin.*)

CHILET—

See "Chalak."

CHIL MAHRAM—

A ferry on the Syr Daria on the road from Khokand *viá* Tilian to Táshkand. It seems possible that the first part of this name should be *chol* or *chul*, "a plain," or even *chahal*, "forty." See "Akjár."

CHIMBAI—

A large town in the Russian Amu Daria district, situated in fields and orchards irrigated by the Kigaili canal in the delta of the Oxus below Fort Nukus.

Chimbai has a population of about 1,200 only, but is called by Kuhn the chief commercial centre of the Karakalpáks, and contains a considerable bazar where Central Asian silks, Russian calicos, embroidered skull-caps, sheepskin coats, and painted wooden saddles meet with a ready sale. There is also an open-air market twice a week outside the town where cattle and country produce are brought for sale by the people of the district, who attend on these occasions to the number of 2,000 or 3,000. Each vendor in the market pays a small percentage on the articles sold to the Russian Government Agent, who was a Kirghiz from Khokand at the date of Major Wood's visit.

The Kigaili canal mentioned above passes through the middle of the town of Chimbai, which is considered the second city in the Russian Amu Daria District, and is the chief place in its own district.

¹ According to the *Ruski Invalid*, as translated by Marvin, one Cossack officer's charger was found on dissection to have accumulated a cwt. of sand in its stomach. A similar tendency to swallow sand was, it may be remembered, shown by the horses in the Khívan campaign in 1878.

According to Stumm, who quotes from Strelbitski, it will probably be eventually the capital of a section of the Russian Administration. The name of this place is written Cimbai by Wood. See "Amu Daria District" and "Kigaili Canal." (*Wood; Schuyler; Stumm.*)

CHIMBAI—

An important market-place on the road from Samarkand to Bukhára, described under "Bazár-i-Chimbai."

CHIMKAND—

A town described by Schuyler as a fairly prosperous one and the chief place of the district of the same name of the Syr Daria province. It is situated on the river Badam, a tributary of the Aris, on the post road between Turkistán and Táshkand, at about 100 miles from the former, and was taken by the Russians in October 1864 from the Khán of Khokand. The principal features in the town are the citadel, built on an almost inaccessible height and now ordinarily garrisoned by a small body of Foot Cossacks, and a new bazar described by Ujfalvy as a very animated one, built by the Russians and supplied with tank water.

The settled population of the district is small and consists of 4,936 families, or 29,192 persons, of which 925 families are resident at Chimkand. The other centres of population are Sairam, Máukand, Kará-bulák, Turkistán, and seven smaller villages. The nomad population is about equal in number to the settled inhabitants, being estimated at 31,000¹ Kazzáks of the great horde. Veins of coal have been discovered in the district, but it is doubtful whether these can be worked profitably. (See "Boroldai.") Disturbances occurred in this district in the spring of 1873, and many of the nomad inhabitants migrated to the Kizil Kum deserts to avoid Russian taxation. The latter desert having become Russian territory since the Klívan campaign, these Kazzáks are again under their old rulers. (*Schuyler; Lerch; Stumm.*)

CHIM KURGHÁN—

A fort in the Uratapa district of the Syr Daria province, commanding the entrance to the defile between the Núra-Tágh and Malguzár-Tágh. It was held by a Bukháran garrison at the time of the Russian advance, but, according to Bekhourine, these were its only inhabitants, and it has since been entirely deserted. Ujfalvy, who quotes the above information from Bekhourine, in a note says that there are 3,800 inhabitants in the place, all Sarts. It is watered, according to Gloukhovski, by the river described in this chapter under "Kullu." (*Ujfalvy; Gloukhovski.*)

CHINÁZ—

Or New Chináz, is a large Russian fort on an open plain in the angle formed by the junction of the Chirchik and Syr, close to which, on the bank of the Syr, is a small settlement of Russians, separated from the fort by an esplanade 200 fathoms wide. The defences are described by Kostenko as consisting of a crenellated wall² of native construction, much too long for the garrison—one battalion of the line—to occupy satisfactorily. There is a bazar built by the Russians in the Cossack settlement, but this is empty

¹ 153,000 according to Ujfalvy, who quotes Russian official tables.

² Gloukhovski also speaks of a tête-de-pont upon the opposite bank of the Syr.

except upon market days (Mondays), when the Kirghiz from Old Chináz¹ and the neighbouring auls offer lucerne, felt, and other country produce for sale in the booths. In the Cossack settlement every other house is a gin-shop, and beyond this little business is done. The principal object of the maintenance of this fort is to control the passage of the Syr, which is here crossed by a ferry on the post road from Táshkand to Samarkand, and to protect the landing-place of the Aral and Syr steamboats, of which this is the terminal station. It was believed that the latter circumstance would eventually render Chináz a place of commercial importance, but the irregularity of the steamboat traffic, due to the difficulty of navigating the Syr, has disappointed these hopes, and a comparison of the account given of the place by Kostenko in 1870 with that of Schuyler four years later will show that the trade of Chináz is almost at a stand-still.

The distance between Kazálink and Chináz is about 700 miles, and in the summer floods, when the river is navigable, the strength of the current and unsatisfactory character of the channel are such that steamboats take three weeks on their upward passage. The breadth of the river at the ferry is said by Kostenko to be 250 fathoms², and by Schuyler 1,170 yards. The passage takes at least an hour, owing to the want of skill of the Kirghiz boatmen, and probably the obstruction presented by an island mentioned by Gloukhovski in the bed of the stream. There is only one boat, which Kostenko in 1870 described as a commodious iron barge belonging to the Aral Flotilla, and Schuyler four years later as a rude "scow," propelled by eight or nine men working two large oars in the bows. The current is ordinarily swift and the water muddy. The contractor who works the ferry is a Táshkandian, who in 1870 paid 10,500 roubles per annum to Government for it.

Stumm gives the garrison of Fort Chináz in 1874 as—

Regular troops	.	{	<i>Infantry</i> , half battalion.
		{	<i>Artillery</i> , 10 fort guns, and 200 men.
Irregular troops	.		Half sotnia Cossacks.

(*Stumm; Schuyler; Fedchenko; Gloukhovski.*)

CHINK—

A high cliff forming on all sides the boundary of the Ust-Yurt plateau. It is described as a scarped steep cliff rising to a height of from 400 to 600 feet, in places perpendicular, and elsewhere descending in steep terraces covered with rocks and boulders. It forms an important feature in the desert to the east of the Aral, as it separates the elevated Ust-Yurt plateau from the low-lying desert extending towards the Oxus and Persia, and is itself skirted on its eastern and southern sides by the Uzboi or old river-bed, which is believed to have formerly brought the waters of the Oxus to the Caspian. The Chink is only accessible in a few places where it is crossed by regular caravan routes. (*Stumm; Geographical Magazine, 1873; Clarke [Steppe Campaigns].*)

CHIRÁKCHI—

A walled town with a considerable bazar situated on the Káshka river, 12 miles east of Karábak, on the road from Shahr-i-Sabz to Karshi. It is

¹ The old town, which is about a mile from New Chináz, was at first occupied by the Russians as their cantonment, but it proved unhealthy and was abandoned in the spring of 1866. It is visible from the new fort and settlements surrounded with gardens and small villages, forming a contrast to the Russian cantonment, where there is no sign of vegetation, except the jungle of reeds on the bank of the Chirchik. (*Gloukhovski.*)

² Probably *sachines* of 7 feet each.

on the frontier of Bukhára, and Shahr-i-Sabz, and though until late years generally dependent on the latter, has often been a subject of dispute between the two states. Vamberg mentions it as a stronghold of Shahr-i-Sabz. For some years past it has been governed by a Beg, appointed directly by the Amir of Bukhára, the present ruler being (1876) Salim Beg, the son of the Beg of Kitáb. Schuyler halted here for a night, and describes it as an inconsiderable town, a great part of which is in ruins. Petrovski's account of it is much the same as Schuyler's, but he adds that it is an Uzbek town, and has a market twice a week where cattle are sold in large numbers. It possesses more than one bazar, the chief one being opposite the Shahr-i-Sabz gate. See "Tizáb-Kand." (*Schuyler; Fedchenko; Vamberg; Petrovski; Turkistán Gazette, 1875.*)

CHIRCHIK—

A hill stream joining the Syr at Fort Chináz¹. This river is of great importance to the province of Turkistán, as Táshkand is entirely dependent on it for water, which is brought into the town by a canal, the Bos-Su, which leaves the Chirchik at Fort Niáz Beg, 16 miles distant. The extreme fertility of the Kuráma district is also due to canals from this river and its branches. Near Kuluk, where the main stream of the Chirchik is crossed by the cart road from Táshkand to Pishkand and Khojand, the river runs in six or seven channels, some of which have always rapid currents, and had 4 or 5 feet of water in them in May when passed by Schuyler. The Russians have tried several times since 1872, without success, to establish a bridge at this place. Kostenko says that a series of bridges measuring in all 770 feet, or with their connecting dams $1\frac{1}{2}$ miles, were begun in 1872, and finished in 1875; but he does not mention in his work, dated 1880, what is said by recent travellers to be the case, that these bridges no longer exist. The river is formed of two principal tributaries, the Chotkal and Piskem, which join near Khwája Kand, where the united stream is bridged and runs a course of about 87 miles from this place to its junction with the Syr. (*Schuyler; Fedchenko.*)

CHIRCHIK-TÁSH—

A halting-place on the Yáni Darya in the Kizil-Kum desert, a few miles north of Irkibai. It is remarkable as the site of an ancient Turkish fortress, the massive remains of which are described by Major Wood as situated in thick jungle on the left bank of the Yáni Darya. See "Irkibai." (*Wood.*)

CHIR-HOUR—

See "Chol-Bur."

CHOBÁN ÁTA²—

A range of hills to the north-east of Samarkand, having an elevation of 2,659 feet, described by Lehmann as a rocky plateau bounding the town to the north, and widening out behind to several versts east and west. The same traveller describes its geological formation as everywhere an impure diorite schist, more or less distinctly stratified, strike west-south-west, east-north-east. This rock passes on one side into true clay slate in thin layers, and on the other into a streaked reddish and greenish hornstone, with, in places, impure jasper. At the Chobán-Áta hill the waters of the Zarafshán

¹ Below New Chináz, according to Kostenko, and 7 miles north of the mouth of the river Angren.

² Literally "patron saint of shepherds." The name is also equally correctly written Chupán-Áta.

separate into two channels, the most northerly being called the Ak Darya, while the southern channel is known as the Kará Darya. These branches re-unite near Khatircha on the Russian and Bukhárán frontier, enclosing between them the island *Tumans* of Afarinkan and Paishamba. At Chobán-Áta is constructed a weir across the Ak Darya which diverts the greater portion of its water into the Kará Darya. The duty of annually repairing or rebuilding this weir, upon which depends the welfare and indeed the existence of a great portion of the Khanate of Bukhára, devolves upon 1,000 men of Kata Kurghán and Ziya-ud-din. (*Lehmann.*)

CHODIN-TÁGH—

See "Godun-Tagh."

CHOKHRAK—

See "Cheleken."

CHOL—

A plain to the south of Kata Kurghán, which is one of the chief wheat-growing districts of the unirrigated part of Bukhára. It produces in good years as much as 1,106,000 bushels of wheat. Chol means simply "plain," but by Schuyler's and Fedchenko's account seems specially applied to the above-mentioned tract.

CHOLAKI—

A village $9\frac{1}{2}$ miles from Bukhára on the road leading *viá* Karmina to Samarkand. (*Khanikoff.*)

CHOL-BUR—

A halting-place on the road from Bukhára to the Kiláf ferry, 30 miles north-north-west of the latter. A small amount of rain-water is collected here in a tank. The supply, however, is uncertain and scanty, and a large party would have to carry their water from Shur-Kudúk, the surrounding country being a sandy waste, affording no other watering-place. The name of this place is written Chir-Hour in some of the latest maps.

CHOL-MALIK—

See "Dasht-i-Malik."

CHOL MIRZA—

The name given to the barren steppe between Uratapa and Jizikh, extending along the south-western bank of the Syr Daria for about 14 miles. (*Pandit Manphul.*)

CHON-SU—

This is the name given by the geographers of the Alai expedition to a river passing through the chain of mountains to the south of the great Karákul lake, and, as far as their map is intelligible, forming a tributary of the Kudára. By Kostenko's account, this river, the name of which he translates as "big river," appears at some former time to have fallen into the great Kará-kul lake, but now turns to the south-east after passing very close to it. M. Severtsoff, who calls it the Northern ¹ Ak-Baital, traversed a

¹ The Russians have, as noticed elsewhere in this volume, adopted "official names" for most of the mountain ranges in Turkistán, and it may possibly be due to a similar arbitrary system that they are in the habit of giving the same name to rivers on the opposite sides of the passes and watersheds. Thus we find a Northern and Southern Archa, a Northern and Southern Jiptik, a Northern and Southern Sarik-Moghal river, and many similar instances of rivers of the same name flowing in opposite directions in a way which is unusual in the topography of other countries.

lofty but easy pass at an elevation of 15,000 feet, and emerged from its upper valley into that of the Southern Ak-Baital. See "Tojuk Pass." (*Severtsaoff ; Kostenko.*)

CHOTKAL (RIVER)—

A stream formed by the junction of the Tars and Kará-Kulja, which, after uniting with the Piskem at Khwája-Kand, forms the River Chirchik. Its valley above the junction is said to be 67 miles long and from 13 to 20 wide, and is covered in parts with forest, and elsewhere forms the favourite pasture ground of the Kirghiz of the Namangan district. A fairly practicable road, said by M. Mushketoff to ascend the valley of the Chotkal, runs from Tashkand to Aulia Áta by the Kará-Bur pass. The latter crosses a sharp ridge at an elevation of 10,000 feet, and, though steep in places, is used by horsemen. (*Kostenko, &c.*)

CHOTKAL-TÁGH—

A lofty range of hills, distant about 30 miles from Tashkand, in which rises a small stream of the same name. In the valley of the latter there are several Tájik¹ villages. The range stretches south-westward from the Urtak-tágh hills, separating the Narain and Syr from the River Chirchik, and terminating in several offshoots to the westward in the plain of Tashkand, which are named by the Russian cartographers the Kuráma, Mongol, and Kendir hills. Kostenko describes it as bordering the valley of Farghána on the north-west, and connected by the Uzun Ahmad range with another range skirting the same valley on the north-east. The western end of the Chotkal hills is lower but broader than the eastern, according to the same authority. Schuyler spells the name "Chatkal," as also does Kostenko in some of his publications. (*Stumm ; Schuyler ; Kostenko.*)

CHÜ—

A river draining the southern slopes of the Alexandrovski mountains and a part of the ranges to the west of Lake Issyk-kul. A small portion of its upper course above Tokmak is navigated by boats carrying country produce. Twenty miles to the east of Tokmak, at Kará Bulák, it is crossed by a fine bridge on the road leading from Tokmak to Vierny *viá* Fort Kástat ; and here it is joined by the Kata Kabin, both rivers being here hill torrents, deep and with high banks. At Tokmak it is crossed by a ford on the same road. West of Tokmak, on the road leading north from Pishpek, it is again crossed by a well-built bridge at the Konstantinofskava station, where it is graphically described by Schuyler as "shallow, muddy, and unprofitable." Below this its course was investigated in 1875 by an enterprising contractor, with a view to sending grain for the supply of the post stations by boat to the Saumal-kul, and thence to Perovski (100 miles) by land. For 40 miles the current was found rapid and the course of the river tortuous. Below this it is joined by the Kurgatir, and for another 40 miles meanders slowly through mud flats and hillocks of sand. It there leaves what is believed to be the old course of the river, abandoned, according to Kirghiz accounts, only thirty years ago, and runs for a considerable distance in ten different streams. The latter re-unite in dense reed jungles, where the river becomes more and more shallow, and is eventually lost in the Saumal-kul and other marshes.

¹ This probably refers to the lower part of the valley, near its junction with the Tars, where there are several bridges across the Chotkal and its tributaries, the Piskem and Ugam, at various small villages. The upper part of the valley is occupied by Kirghiz. (See "Chotkal River.")

The whole course of this river is of great interest, and its thorough investigation will probably throw much light on the great problems in physical geography connected with the course of the Jaxartes and Oxus. At present, when the Ch́ is in flood, a portion of its water finds its way through a channel (traditionally said to be an artificial one) into Lake Issyk-kul.

There is distinct evidence in the geology of this district to show that the level of Lake Issyk-kul has changed greatly in comparatively recent times, and that it at one time discharged its waters into the Ch́.

This theory is further supported by native tradition, and also, we are informed by Schuyler, quoting from Ritter, by a Japanese map of the fifteenth century. There is similar evidence to prove that the Ch́ and Sáry-Su at one time joined the Syr not far from Perovski. Supposing, therefore, as is probable from its direction and from analogy with the course of similar rivers in Central Asia, that the Ili at one time joined the Ch́ instead of losing itself in Lake Balkash, we should have the united waters of the Ili, Ch́, and Sáry-Su with their numerous affluents falling into the Syr near the point where its ancient branch, known as the Jáni Daria, turns off to the south. There is fair reason to believe that the Syr at one time ran in this latter channel, and, joining the Amu in its ancient course, reached, the Caspian, together with the latter by the channel known as the Uzboi.

According to this view, which will be found further discussed in the descriptions of these two last rivers, the Syr and Amu formed at one time branches of the Ch́, a great river rising in Lake Issyk-kul and the neighbouring mountains, and falling into the Caspian at the Bákhán bay.

CHUBAR TORAÚZ—

A gulf on the western side of the Petrovsk bay on the Aral, noticed¹ in the description of the latter as a place suitable for the construction of a harbour. Kostenko speaks of it as affording an excellent natural harbour, with pools of fresh water and a fair amount of fuel in its neighbourhood. The depth of water along its eastern shore is from 5 to 8 feet. (*Stumm ; Kostenko.*)

CHUKAT PASS—

A difficult and snowy pass leading from the neighbourhood of the village of Chukat, in the Yágnáu valley, to Hisár. It ascends the Tágh-Abi defile, reaching the crest at 10 miles from Chukat, and thence turns south-east for 11½ miles to the village of Ibol, on the upper course of the Zigdi river, where it joins the Onsop pass, described elsewhere. See "Onsop Pass." (*Kostenko, &c.*)

CHÚLAK—

A village on the right of the road between Pain-tapa and Khozár, and 3 miles from the latter. The road here approaches the left bank of the rapid Khozár river. Just beyond Ch́lak, rather further to the right of the road, is the *kíshlak* of Bagat. (*Mayerf.*)

CHUMÁRCH—

A fort and village belonging to Darwáz, situated on the left² bank of the Panja or Upper Oxus, opposite to the point where it is joined by the River Wánj.

¹ On the authority of Stumm.

² "The Havildar's" account of this place, as well as the Russian official map of 1877, place this fort on the left bank of the Panja, which confirms the statement of Abdul Subhán, that the villages of Darwáz lie on both banks of the river. See also Dr. Regel's map in the Proceedings of the Royal Geographical Society, July 1882.

The fort, which was demolished by the Bukhárán troops in 1868, was of some importance to Darwáz, being, as far as is known, the only fortified point in the portion of its territory on the left bank of the river, and also opposite to the junction of the road to Wánj with the difficult track along the bank of the Panja connecting Darwáz and Shighnán. The name of this place is written "Jomarj" in the most recent maps, and "Djumardj" (*anglice* Jumárj) by Dr. Regel, but the above is the rendering of the name by "The Havildar" and by M. Oshanin who pretends to some correctness in such matters. It is also written "Jumárach." (*Oshanin; The Havildar; Dr. Regel.*)

CHUNKAR-TÁGH —

A range of hills distant 5 versts from the Zarafshán at Panjkand, and forming here the northern boundary of the valley. They run parallel with the river, and at 10 miles west of Panjkand they turn northward, joining the outlying hills of the Sanzár-Tágh, a range running north-west to the town of Jizikh. See "Turkistán Mountains." (*Radloff.*)

CHUPÁN-ÁTA HILLS—

A range of hills 5 miles north of Samarkand, near which the Ak Daria and Kará Daria branches of the Zarafshán diverge. See "Chobán Áta."

CHUSHKA GUZÁR—

This ferry ¹ is one of the most important crossing places upon the Oxus in the Shírábád district, and has on several occasions in recent years been visited by Russian officials. It is marked by a small hamlet of Turkumán (probably Arsári) huts on the Bukhárán bank, and by the Afghán village and customs-house of Chur-Tiube (Shor-tapa) on the opposite side of the river, and is distant 29 miles from the town of Shírábád by the shorter road, avoiding the large village of Bish-Kutan, or about 33 miles by the usual route which passes that place.

The ferry, which is situated 27 miles below that of Patta Hisár, is said by Mayef to be more used than the latter; but by other accounts ² is during the hot-weather floods inferior to the other as a crossing-place, owing to the wide expanse of level ground which is at this season covered by the stream.

The latter, according to Mayef, was 2,333 yards wide on 23rd May, several days after the river had begun to rise; but its high banks, which he describes as cliffs, were then about 1,174 yards from the water's edge on either bank, the intervening interval being a level strip overgrown with reeds, grass, and tamarisk bushes, which is entirely covered during the summer floods. The climate in this lower part of the Shírábád Begship is considered an unhealthy one, the thermometer at the date (23rd May) of Mayef's visit standing at 102° F. The name is sometimes written "Khushka," which, but

¹ This name, Chushka Guzár, is written in many different ways, the above being the spelling adopted in Mr. Mossa's translation of Mayef's travels and in Mr. Michel's translation of Dr. Yavoraki's account of the Russian Mission to Kabul. The Russians say it means "boar or pig ferry," but do not mention in what language. There is no such word as *Chushka* meaning "pig" in any Turki or Ghalcha vocabulary, but Major Gowan informs me that it signifies "small pig" in Russian. Domuz-Olum, meaning probably "boar ferry," is not an uncommon name in the topography of some parts of Turkistán, and Chushka Guzár may be a Russian rendering of some such title. If this is the case, the place should be called Shúr-tapa ferry, the only name by which it is known on the Afghán bank of the river, in order to avoid an indefensible compound between Russian and Persian words.

² See "Patta Hisár."

for the meaning attached to it in the above note, might possibly be rendered *Guzár-i-Khushk?* (*Mayef; Michel's translations.*)

CHUST—

See "Tus."

CONSTANTINE ISLAND—

An island in the Aral, described under "Tzar Islands," the name of the group to which it belongs.

DÁDÁ-GUMBETUM—

A name applied to the Khar-Olum ferry in a Russian route given at the end of Marvin's work on Lomakin's Turkumán campaign. See "Khar-Olum."

DAGAN—

A village about 10½ miles from Yurcha, and in or upon the border of the Begship of that name. It is situated at the point where the Sang-Gardak stream issues from the mountains, and is one of the halting-places on the road followed by Oshanin from Yakobágh to Hisár. Its distance from Sang-Gardak is 10½ miles, and from Sári-Jui about 6 miles.

See "Ságari Marda Pass." (*Oshanin.*)

DAGAR MAUJA PASS—

An important pass on one of the roads leading from Bujnurd to Dúrún, in the Russian district of Akhál, called the Mujakli pass in some Russian maps. It is described under "Akhál District."

DÁGBIT—

A village in the Zarafshán district of the Russian province of Turkistán. It is situated on the road from Samarkand to Chalak, 9 miles north of the former, and on the left bank of the Ak Darya branch of the River Zarafshán. A great fair is held twice a week on the banks of the Ak Darya near this village, at which a large trade is carried on, exceeding, it is said, even that of the Samarkand bazar. The principal feature of Dágbit is a mosque at the tomb of a well-known saint called Makhsun Ali. This mosque is described as a long low room with two rows of pillars, between which the roof is formed of 12 cupolas. It was erected by Jalang-Tásh, who also built two splendid Madrasas in Samarkand. (*Fedchenko.*)

DAGHELI—

A collection of wells which gives its name, "Dagheli road," to the route which passes it, and leads from Hasan-Kuli to Khíva. This road seems from Venyukoff's account to join the Sári-Kámish road from Krasnovodsk to Khíva at Hasli Ata. Travellers from the latter halting-place can either follow the Sári-Kámish road or go by the wells of Dagheli. The distance from Hasan-Kuli by Dagheli to Khíva is about 500 miles, the road crossing the old bed of the Amu twice. The name is also written Deli. (*Venyukoff.*)

DAH-BÍD—

A village on the further side of the Zarafshán from Samarkand, and distant about 6 miles from that town. Dah-bíd, which is situated on somewhat higher ground than Samarkand, possesses a fine convent, and is watered by a branch of the Zarafshán. Vambery describes this village as a singularly beautiful place of recreation and pilgrimage. (*Vambery; Mir Izzat Ullah.*)

DAH-KARÁ-KAND (PASS, &c.)—

Dah-kará-Kand is the name given to the district of the Amlakdarship of Darband, which comprises the camps of the nomads in the valley of the

Shírábád river, who are subject to it. It seems to be specially the name of an ordinarily dry torrent which in spring forms an affluent of the Shírábád river. Mayef, travelling from Darband towards Shírábád, did not follow the regular road thither, which diverges from the road to Baisun and a mile short of Darband, and follows the valley of the Shírábád stream, but struck across the range separating the town from the latter. He passed first over undulating ground partially cultivated, and thence up a very steep pass, descending (from the watershed?) by the valley of the Dah-kará-Kand. From the pass (the Kotal?) the distance to Síráb, described elsewhere, was 10½ miles, the path running over dry but excellent soil, thinly covered with dry grass towards the end of May. The baggage horses of his party seem to have crossed the pass. (*Mayef, translated by Mosa.*)

DAIRON DEFILE—

This appears by some Russian papers to be an alternative pass between Tarsakán and Khwája-Kala; but from Michel's abstracts, No. 57 of 1878, it seems probable that it is the first defile after Tarsakán passed on the main road to Khwája-Kala, and that the Nishik, Sund, Turugai, and Kukmius defiles, which are always mentioned in the same order in connection with it, are merely narrow places by which the road above mentioned passes through the Kopet Tágh. These defiles were described as difficult some years ago, and so far narrow that two horses only could go abreast; but the road has been since improved, and was even in 1878 practicable for artillery. (*Moscow Gazette, &c., translated by Michel, 1878; Marvin, 1860.*)

DALILI—

A camping-ground 39 miles from Chikishliar and 11 miles from Gudri-Olum, on the road to Chát. It is described as a damp, unwholesome spot, situated on the edge of a lake, separated by a wide marsh from the bank of the Atrak. The water is said to be drinkable, but somewhat boggy and saline in flavour, and strongly aperient both to men and camels. (*Arski, translated by Marvin.*)

DAMAN-I-KOH—

See "Akhál District" and "Atak."

DANGIL-TAPA—

Is the fort in the Akhál district which is famous for the gallant defence made by the Tekke when attacked by General Lomakin's force in 1879 and by Skobelev in January 1881, when they were finally conquered and their territory annexed to the Trans-Caspian province. It is generally called Gok-Tapa (Gok-tepe) by the Russians, from the name of a small district including the fort and the surrounding auls, and is the name given to the above-mentioned battles in their official reports. It is further described under "Gok-Tapa."

DARA-ILÁNLIK—

Another name for the Ilán-Uti pass. See "Ilán-Uti."

DARAUT KURGHÁN—

A fort near the western extremity of the Alai valley, at the point where it is joined by a small river, the Daraut-Su, up which the road leads by the Tangisbai pass and valley of the Isfairam to Uch-Kurghán in Farghána. The fort was built by the Khokand Government a short time before the annexation of the Khanate by the Russians, and we learn from the account of the Alai expedition in 1866 that the whole of the native garrison was

massacred by the Kará-Kirghiz, who took the place during the insurrection that preceded that event. It is situated on the right bank of the Kizil-Su, about 19 miles above the Russian frontier station of Kata-Karámuk, and commands both the valley of the Kizil-Su and that of its important tributary the Tuz-Altin-Su, which is described elsewhere. The valley of the Kizil-Su is only 2 miles wide, and differs from the rest of the Pámír, being to some extent cultivated by the Kará-Kirghiz. Its elevation is about 7,400¹ feet, and its climate admits of wheat being cultivated as well as barley, which is the grain chiefly grown in the neighbouring but higher valley of the Tuz-Altin-Su. (*Russische Revue; Fedchenko; Kostenko.*)

DARBAND—

A tower built upon a precipitous rock, 150 feet above the Panja river, and marking the frontier between Shighnán and Roshán. It was occupied in 1874, when visited by Abdul Subhán, by a party of the soldiers of the Shah-i-Shighnán, whose duty it was to examine the passports of travellers on the road which passes along the river's bank beneath, and is the only road at this point on either bank of the Panja, which is here rapid and deep, and in a precipitous gorge. (*Abdul Subhán.*)

DARBAND—

The chief place in the Amlakdarship of the same name belonging to the Khanate of Bukhára. It is situated on the road from Karshi to the ferry of Chushka Guzár and the Hisár Begship, at 5½ miles from the mouth of the Iron Gate defile², from which it derives its name. The only modern traveller who has visited this place is M. Mayef, the editor of the *Turkistán Gazette*, who went thither in charge of the expedition sent into Hisár by General Abramov. He describes it as an upland settlement of 500 houses, inhabited exclusively by Tájiks, entirely surrounded by rocky mountains, and situated at the joining point of two massive ranges forming the Baisun table-land. The whole of the nomads³ who roam in the valley of the Shírábád river are said by the same authority to belong to the Darband Amlakdarship, the district thus formed being known as the Dakh-kará-Kent.

The upper part of the Shírábád river runs near the town. See "Darband Pass." (*Mayef.*)

DARBAND PASS—

A remarkable pass between Khozár and Darband, on the road from Shahr-i-Zabz and Karshi to Hisár. Leaving Ak-Rabát, a place on this route, described elsewhere, the road crosses a small ridge and enters the valley of the Chakcha torrent. This is followed for some miles, and it is in a cross range that shuts in this valley that this celebrated pass is found. It appears from Mayef's account to be a narrow rent in the hills, at some places only 5 paces wide, and elsewhere not more than from 30 to 35 paces. The length of the pass is about 1½ miles. The town of Darband is distant 5½ miles from the southern mouth of the pass. The Darband, or Buzghola pass, as Mayef names it, is described at length by Ruy Gonzalez, who speaks of cliffs of great height on either side, but says that the roadway is smooth, leading up a ravine (the Buzghola torrent—dry except in spring—of Mayef), and having in places the appearance of an artificial cutting.

¹ Fedchenko says 8,300 feet.

² See "Darband Pass."

³ This statement can hardly be exact, as Shírábád is a place of much greater importance than Darband, and some of these nomads live to the south of Shírábád. (See "Shírábád.")

He also mentions a village in the middle of the pass, and speaks of the tradition, well known at that time (1403), of its having been at one time closed by iron gates. Bábar calls the pass the Koh-Lugha, but most Oriental geographers have named it the Iron Gate, Dar-i-Ahan in Persian, or Báb-ul-Hadí in Arabic. (*Lerch; Mayef; Babar's Memoirs; Yule; Ruy Gonzalez.*)

DARDAR—

A village in the Kohistán sub-division of the Russian province of Zarafshán from which a road, described elsewhere under "Taumin Pass," crosses the Turkistán range to Uratapa. Ujfalvy speaks of it as a place of importance from its large trade in dry fruit. (*Ujfalvy; Kostenko.*)

DARGAM (CANAL)—

See "Angar (Canal)."

DAR-I-AHAN—

See "Darband Pass."

DARKH—

A village in the Kohistán sub-division of the Zarafshán district, situated on a mountain stream of the same name and on a road described under "Darkha Pass" leading from the Máchá valley to Yágnáb.

DARKHA PASS—

A pass in the Zarafshán mountains, said by Schuyler and Kostenko to be the most accessible of the passes connecting the Yágnáb and Zarafshán valleys. Kostenko calls it the Darkh pass, and says that it leaves the Upper Zarafshán or Máchá valley half a mile west of Sham-tich, and passes up the Darkh defile along a ledge 300 feet above the stream, reaching at 5 miles an open valley in which is situated the village of Darkh. Here several roads diverge, the easternmost leading over a snowy pass to the village of Bidin, a second road over a similar pass to Varsaut, and the western road, which is that referred to by Schuyler, ascending the course of a rapid hill torrent and reaching the watershed at 13,000 feet, at 7 miles from Darkh. For the last mile the road passes over snow, but the remainder of the distance from Darkh to the crest is partly through forest and partly through excellent pasturage. The distance from the crest of the pass to the village of Kishartab in the Yágnáb valley is 2 miles, and the descent is said to be steep. (*Schuyler; Kostenko.*)

DARWÁZ—

A small hill state on the Upper Oxus, recently annexed to the Khanate of Bukhára, of which it now forms a Begship, governed, as far as is known, like Kuláb, Hisár, and the other¹ hill districts of that state, by a Beg directly responsible to the Amir.

Before 1874, when this country was visited by "The Havildar," and an independent report upon it was furnished by "The Mirza," another of the native explorers employed by the Indian Survey department, from information obtained by himself in Shighnán, very little was known of this country, beyond what was to be gathered from the casual notices of it by Captain John Wood and his contemporaries. The reports of these native travellers have now been supplemented, and their accuracy confirmed by an interesting

¹ See the account of the system of government in Bukhára, under "Bukhára, Khanate of."

notice of the country contained in a paper¹ contributed to the Journal of the Russian Geographical Society for 1881 by M. Oshanin, who spent some time in the neighbouring state of Karátegin shortly after the latter had been annexed by Bukhára, and while the army of the latter power was employed in completing the subjugation of Darwáz. An even more recent though very brief account of it, translated from Russian, is given in the proceedings of the Royal Geographical Society July 1882.

The territory of Darwáz may be defined as comprising the upper part of the valley of the Kuláb river, where it marches with the Begships of Kuláb and Baljawán, the country known as Wákhia, and consisting of the valley of the Khuliás, above the point where it makes its way through the range called Peter I. Mountains, and falls into the Surkháb, where its frontier is conterminous with that of Karátegin, and the valleys of various tributaries of the Panja or Upper Oxus, the most important of which are the Kosháb or Khumboi, the Wánj and the river of Yaz Ghulám, to the east of which a high range of hills separates it from the territories of the Shah of Shighnán and Roshán, the boundary being marked, according to "The Mirza," by the watershed at the head of the Wámur defile. This boundary, which is of some importance as separating Bukháran territory now virtually subject to Russia from the independent state of Shighnán, is well shown in Dr. Regel's map by a line along the watersheds dividing the sources of the Wánj and Yázghulám rivers from those of the Ab-i-Wámur. To the south, some of its villages and at least one fort, that of Jumárj or Chumárb, lie on the left bank of the Oxus, but we have no information defining its exact boundary in this direction, though it seems probable that this is marked by the hills separating the Afghán district of Rágh from the valley of the Panja, with which it is connected by a road running through Khuf and Kuldúz, the first three marches leading, according to "The Mirza," through Darwáz territory on the left bank of the river. Darwáz, owing to its comparatively inaccessible position, and possibly to the warlike character of its inhabitants, has, as far as its history is known, been generally able to maintain its independence, and suffered less from the ferocious raids of Murad Beg, the ruler of Kunduz, at the date of Dr. Lord's visit, than states immediately below it on the right bank of the river; but it is said to have been overrun, though probably not actually conquered, by the troops of Muhammad Ali (Madali Khán), the ruler of Khokand, shortly before 1840. Mir Sára Beg, the chief of Kuláb, who was expelled by the present Amir of Bukhára after the conclusion of his campaign with Russia, is also said to have extended his influence over the country; and lastly, it is said by "The Mirza" to have at some remote period formed one state with Shighnán, and by Fedchenko, who is a better authority, to have been during comparatively recent times occasionally subject to Karátegin, and at other times the paramount power in that state. The ruler of the country at the end of the Russian campaign of 1868 is believed to have been Shah Abdulla Khán, who, owing to the enfeebled state of both Bukhára and Khokand, was in all respects an independent sovereign. He was ejected from the throne about this time by Shah Muhammad Siráj Khán, who, like his predecessors, was known until the recent war with Bukhára as the Shah of Darwáz, and, judging from the precedent afforded by other Ghalcha states, belonged pro-

¹ This was translated by Major Gowan in 1882, and a less complete account of the same gentleman's travels appears among Mr. R. Michel's translations of 1876.

bably to a royal family of great antiquity, and was, as will be shown, a relation of the Shah of Karátegin. Muhammad Siráj Khán is believed to have acknowledged the supremacy of Bukhára during the early part of his reign, influenced no doubt by the success which attended the operations of the Amir's army in the Hisár Begships; and as late as 1874 we find from "The Havildar's" account that he had just returned from a visit to Bukhára. Mayef also, who was in Hisár and the neighbouring countries, mentions the Baljawán route as that ordinarily adopted by the Shah in his visits to the Amir, from which it might be inferred that his dependence on the latter was more than nominal; but M. Oshanin, who is a more reliable authority than Mayef, writing from Karátegin in 1878, says that the tribute paid by Darwáz to Bukhára amounted merely to the yearly transmission of some absolutely valueless presents, an equivalent for which was returned by the Amir. The latter potentate had, since making peace with the Russians, been encouraged, and probably assisted by them, in extending his sway over the Begships which had at various times been subjected to his more peaceful predecessors. Shahr-i-Sabz had been reconquered for him by General Abramov in 1870, and his own campaigns among the hill Begships had brought Kuláb and the hill states of the Hisár province into complete subjection. Karátegin—a country over which his claims were of a still more doubtful character—was annexed by him in 1877, and the hereditary chief of the country deported to Bukhára. The Karátegin Shah was a near relation of Shah Muhammad Siráj, and the latter, heading a rising of his people in favour of the dispossessed prince, refused to send the customary presents to the Amir. A Bukhárán force upon this entered Darwáz in December 1877, but owing to the great severity of the winter was unable to occupy the capital till the following spring, when the Shah was taken prisoner and his army routed in a battle near Kila-i-Khum with a loss of 200 men, that of the Bukhárans being reported to be nominal. The Shah was sent as a prisoner to Bukhára, where Oshanin, writing early in 1881, says that he is still under surveillance; but his heir, Muhammad Afzul Khán, and most of his family made good their flight into Shighnán, from whence they made their way into Farghána, where they are said to have been received as refugees by the Russian Government. Khudai Nazar Dádkhwáh¹, a Bukhárán official, was appointed Beg of Darwáz by the Amir and established his head-quarters at Kila-i-Khum, the capital of the state, but had considerable difficulty in bringing the country under subjection, though as late as 1878 it was occupied by 5,000 Bukhárán troops drawn from the garrisons of Sári-Jui, Hisár, Kará-Tágh, Raigár, and other places which had to be practically denuded of their garrisons.

Darwáz is connected by roads², for the most part very difficult, with Shighnán, Karátegin, Baljawán, and Kuláb; and a road, as mentioned above, leads through the portion of the Begship to the south of the Oxus to the Afghán district of Rágh. Oshanin was informed that the current of the Upper Oxus is generally moderate in its course through Darwáz territory, rendering boat communication easy between the villages on either bank.

The inhabitants of Darwáz are almost exclusively Ghalchas, the pasture lands of their country being limited in extent and affording little attraction

¹ See "Karátegin" for some account of this man.

² See "Kila-i-Khum," "Yaz Ghulám," "Sághr-i-Dusht." "Karátegin," &c., &c.

to the Kará-Kirghiz nomads, who are only met with in the upper part of the Wákhiá district. In religion they are said by "The Havildar" to be orthodox Sunnis, a circumstance¹ which, he says, accounts for their enmity with the Shiáhs of the neighbouring state of Shighnán, and their language, unlike that of Shighnán, is by his account pure Persian. The conditions of life among the people are remarkable, owing to the difficulties of their external communications, and to grain being but little cultivated in any part of the country, and the inhabitants almost entirely² dependent for it upon Kuláb and Karátegin. Apricots, walnuts, and mulberry trees are everywhere plentiful. The latter are not used for sericulture, but the leaves are used for feeding cattle, and the dried fruit is, according to Oshanin, used extensively by the inhabitants as an article of food, their horses being also exclusively fed upon them by "The Havildar's" account. Cotton, which suits the nature of the soil better than corn, is everywhere cultivated, and a coarse fabric manufactured from it is extensively exported to Kuláb and other places. Iron from the neighbourhood of Fort Wánj has at all times been a chief source of the wealth of the country, and, with gold and the cotton stuff mentioned above, is exported to Karátegin and Kuláb in exchange for corn, which, as already mentioned, is almost exclusively obtained from these countries. Foreign merchants rarely visit Darwáz, and most of the above trade is carried by the inhabitants on donkeys, which are everywhere very numerous. Gunpowder and weapons, for the last of which both this country and the neighbouring state of Roshán are famous, are produced at home, and any other luxuries which may reach the country from abroad are paid for in sheep, which fetch a good price in Kuláb and the Khanate of Bukhára. The deficiency of corn in Darwáz must have added greatly to the difficulty³ of its conquest, as the amount of cattle and sheep are limited by the small extent of pasture, and considerable organisation must have been required to feed the army from Kuláb and Karátegin. The population, as is frequently the case in Ghalcha countries, is scattered in very small hamlets, the capital (Kila-i-Khum) containing only a hundred houses. According to the account given by Dr. Regel in his letter from Kila-i-Khum, dated September 1881, the trade manufactures of Darwáz have been ruined by the late campaign, nothing being now produced there except stones for seals and "for grinding" (mill-stones?).

¹ "The Havildar" can hardly have been mistaken in this statement, but it is unusual to find a Sunni community in so remote a Ghalcha state. He mentions, however, that the people talk pure Persian, and the fact of their having lost their old Ghalcha dialect may perhaps point to their having enjoyed a closer connection with the outer world than is generally supposed. There still remains the difficulty of the connection of their royal family with that of the Karátegin Ghalchas, who are generally classed as Shiáhs, as well as the intimate trading relations between these two states. The family of Shah Siráj, it may also be noticed, appear to have taken refuge among the Shighnis, instead of crossing the Oxus, like Mir Sára Beg of Kuláb, and claiming protection from the Afghán Sunnis.

² "The Havildar," whose account is fully corroborated by that of M. Oshanin, saw no places where grain was grown upon any considerable scale, except on the Sághr-i-Dasht plain near Kila-i-Khum and in the Mai-Mai district, and even here the crops, which were generally barley, were in no way sufficient for the wants of the population. It is possible, however, from his account that corn may be grown in the valley of Wánj, above the town of that name, and the same may be the case in the Wákhiá district, our account of these localities being at present imperfect.

³ "The Havildar" mentions that the people of Darwáz considered that the difficulty of the approaches to their country rendered them secure from attack, and, further, that any army arriving there must necessarily starve. Dr. Regel mentions a war between Bukhára and Darwáz about 1840 in which the people of Wánj were carried off and sold as slaves in Bukhára, and also a campaign in which they were similarly defeated and numbers of them sold in Badakhshán and Káshghar. This, he says, was about forty years ago. By Káshghar he possibly means Chitrál (?).

DARWÁZA-I-KÁM MOUNTAINS—

The name given to the spurs of the great Bába-tágh range where it forms the boundary of the lower portion of the valley of the River Káfirnihán. (*Turkistan Gazette.*)

DASHLI—

A village in the Russian Trans-Caspian province, 25 miles from Krasnovodsk, which was pillaged by the Aral Turkumáns in October 1874, eight of the inhabitants being killed and 170 carried off as prisoners. (*Schuyler.*)

DASHT-I-ALAI—

The name by which the high upland valley of the Kizil-Su is known to the Ghálchas and Persian-speaking inhabitants of the neighbouring states. It is described under "Alai."

DASHT-I-BADÁN—

An open valley, 1 to 4 versts wide, in which rise both the Iliak and the Ab-i-Garm, the water parting between them being imperceptible. It is occupied in summer by 700 to 800 kikitkas belonging to the Uzbaks of the Kalluk tribe who winter in the Hisár and Surkhán valleys. The Iliak flows south-west, and the Ab-i-Garm north-east. The name of the valley is said to signify "plain of quails." (*Oshanin.*)

DASHT-I-KÁZI—

A village on the left bank of the Zarafshán, at the point of its junction with the river of Kishtut, about 20 miles above Panjkand.

The valley of the Zarafshán loses its mountainous character and begins to widen near this village, which before the annexation of the Kohistán Begships in 1870-71 marked the eastern limit of the Russian district of Zarafshán. Ujfalvy describes it as an ancient Bukhárán fortress on the river bank, flanked by large round towers (*vide* "Kohistán"). (*Fedchenko ; Schuyler ; Ujfalvy.*)

DASHT-I-KIPCHÁK—

This appears to be the ancient name of the vast tract of country termed the "Kirghiz Steppe" by the Russians and inhabited by the various tribes of the Kazzáks¹, and is still in use among educated Uzbaks. M. Hugo Marinich, Dragoman to the British Embassy at Constantinople, in a memorandum written in 1880, and embodying information collected by him from various natives of Turkistán, speaks of the steppes inhabited by these nomad subjects of Russia to the north of Bukhára and Khíva as Dasht-i-Kipchák-i-Kabír. The name "Kipchák Steppe" is given in General Walker's map to a limited tract of desert on the right bank of the Atrak, but no authority for this is known. See "Kirghiz Steppe" in this chapter and "Kipchák" in Chapter III. (*Radloff ; Leuschine ; Marinich.*)

DASHT-I-MALIK—

See "Chol-Malik."

DASHT-I-NOVÁT—

A rather large and rich settlement between Sári-Jui and Baigár, and 12 miles from the latter. The houses are almost hidden by pomegranate trees, the produce of which is in great request throughout the Khanate of Bukhára. Mayef says that the name signifies "steppe glacier." (*Mayef.*)

¹ The Kazzáks are called Kirghiz or Kirghiz Kaisak by Russian officials, but the term is an incorrect one. See Chapter III, article "Kazzák."

DASHT-I-SIÁB (RIVER)—

This stream, known as Ab-i-Dasht-i-Siáb, is an affluent of the Surkháb, flowing from the range called the Karátegin mountains by Oshanin, on the right bank of the latter river. From the order in which the affluents received by the Surkháb on its right bank are mentioned by Oshanin and Kostenko, it appears probable that the Ab-i-Dasht-i-Siáb joins it between the Sor-Bukh and Ab-i-Muju Kharaf. It is said to be a considerable stream. (*Oshanin.*)

DAUD-KALA—

A small fort on the road from Bukhára to Samarkand, at a short distance from the town of Zia-ud-din. It is built upon a high mound, and forms the residence and seat of government of the Governor of the Zia-ud-din Begship. (*Khanikoff; Kostenko.*)

DAUKARA—

A vast extent of lakes and swamps covering an area of nearly 400 square miles, formed by the Kuwán-Jarma or Yáni-Su, which is the most recent and most easterly branch of the Amu Darya at about half way on its course from Khwája-Ili to the Aral lake. There are several deep-water channels through the lake, but the only navigable one makes a long circuit round its eastern and northern shores. On the north side a narrow bay from Lake Daukara extends far inland, and is shut in by the cliffs of the Beli-tágh range of hills, which are here 200 feet high. The Yáni-Su leaves Lake Daukara at the south-western corner of this bay on its way to Lake Aral. The steamer *Perovski*, as mentioned in the account of the navigation of Lake Aral, succeeded in reaching Nukus and Petro-Alexandrovsk by running up the Yáni-Su and through Lake Daukara to the Kuwán-Jarma. (*Wood; Schuyler.*)

DAU-KISAN—

The ruins of an old fort at the foot of the Chink, 24 miles below Kuhna Urganj. There is a dam here on the Uzboi which intercepts any water passing the dam at Urganj. The bed of the Uzboi here separates into two channels which re-unite 102 miles further on at the Charishli well. (*Venyukoff.*)

DAUL—

A large village called Daut by de Khanikoff and Lehmann, distant 19 miles west by south from Samarkand, and 29 miles north by east from Kata Kurghán. It is the fifth stage on the road from Bukhára to Samarkand, and is situated on the banks of a small tributary of the Zarafshán, which crosses the road at this place. (*Lehmann; Khanikoff; Vambery; Mir Izzat Ullah.*)

DERBEND—

See "Darband."

DHOLA—

A village on the road from Samarkand to Bukhára, the first stage out, situated in a well-cultivated district producing wheat and grain of all sorts and irrigated by canals from the Zarafshán river.

DIDIKH (RIVER)—

A river rising in the southern slopes of the mountains crossed by the Wá-dif pass, and forming by its junction with the Gorif the river known as the Sor-Bukh. Roads, described under "Sor-Bukh," follow the course of the Didikh and Gorif to passes over the Hisár mountains, connecting Karátegin with the upper valley of the Zarafshán. (*Oshanin; Kostenko.*)

DIGMAI—

A village in the hills about 9 miles from Khojand, where some glass-works have been established by a Siberian named Isaieff. The manufacture of glass had been long unknown¹ in Turkistán until introduced a few years ago by a Russian company which proved a failure. The second attempt was that of Isaieff at the above-mentioned village, where the works were in full operation till the summer of 1875, when the place was sacked and burnt by the Khokandians. (*Schuyler.*)

DIHÁNA—

A village about 10 miles from Kuláb on the road to Mominábád. It seems by "The Havildar's" account that the road from this place passes up a narrow valley, apparently tributary to that of the Kuláb river, on which Dihána is situated, and reaches the Mominábád plateau, a distance of about 3½ miles. This part of the road is described as difficult. (*The Havildar.*)

DIH-I-NAU—

A large village passed at 14½ miles from Shírín-Khátun on the road leading through the latter place from Karshi to Burdálík and Guriásh. It is the head-quarters of a Bukhárán Amlakdarship which appears by Mayef's account to include Kázvi, a large village 6½ miles from Shírín-Khátun on the same road, and possibly others in the same direction. The road from Karshi to Naruzima is also said to pass through Dih-i-Nau and to diverge from the Burdálík road, 12 miles further south, at the Alang wells. (*Mayef.*)

DIH-I-NAU—

Dih-i-Nau, or Dinau as it is incorrectly written by Russian authors, is a walled town and the centre of a small Bukhárán Begship, situated at 4 miles from the more important fortified town of Yurchi, on the banks of the Khwája-Ipak or Dih-i-Nau river, a small tributary of the Surkhán. It was at one time believed by European writers to be the capital of Hisár, but it is now known that this was not the case, though it was always of importance in that province owing to the strength of its citadel. Under the Amir Nasr-Ullah it seems, as at the present time, to have been a separate Begship, but its Beg, Abdul Karím, at the time of the first revolt² of the Hisár Begs against the present Amir, had great influence and power over the whole province. The rebels were defeated by Muzaffar-ud-dín in a great battle on the Ammak-Sai ravine near Dih-i-Nau, but made a final stand within the walls of the latter fortress, which was stormed by the Amir after 24 hours' hard fighting. The north-western quarter of the town was demolished by the Amir's troops on this occasion, and the fortress and parts of the town walls were partially destroyed, and had not been rebuilt in 1875 when visited by Mayef. The town contains the usual bazars, which are said to be well supplied, and two Madrasas. built by Abdul Karím are also mentioned by Mayef among its public buildings, from the top of one of which a distant view is obtained of the River Surkhán. The citadel has been unoccupied since its capture by the Bukhárán troops, the only force maintained in the Begship being a small body of Núkars³ (militia) recruited from the population. The water-supply of the town comes from a canal known as the Dih-i-Nau Arik, which also provides water for the irrigation of the

¹ The art appears to have been practised in ancient times, as Chinese writers in A.D. 1259 speak of windows and vessels of glass in Hulaku Khan's palace, and recent excavations at Samarkand show that glass was once made there.

² See "Hisár."

³ See "Bukhára, Khanate of (Army)," page 167.

villages of the Begship. The latter is also traversed by two other hill streams known as the Great and Little Kalluk, and is throughout carefully cultivated, especially in the direction of Yurchi. Its climate, like that of most of the other Begships in the valley of the Surkhán, is said to be a very unhealthy one, owing chiefly to the fevers caused by the excessive irrigation of its rice-lands, and many of the lower villages are rendered so uninhabitable during the month of June by malaria and mosquitoes that the greater part of their people pass the summer in the hills.

Dih-i-Nau is connected by roads with Baisun and Sári-Jui. From the first of these towns there are two roads; the first runs over fairly level ground at the foot of the hills as far as Shash-tapa, where it is joined by the straight road from Darband which avoids Baisun. From Shash-tapa the road ascends the Buri-Takhta, a flat-topped range forming the southern and eastern boundary of the Baisun Begship, and after reaching the serai of Sári-Kámish passes through a broad valley leading to the Ak-Karáchugai¹ pass. At the end of this remarkable defile it ascends a steep mountain known as Turpak Altin, from whence a fine view is obtained of the Surkhán valley and of the Hába-tágh, separating it from that of the Káfirnihán. A tolerably easy road leads thence by easier gradients to Shádi Bai, the usual halting-place for caravans, running through low clay hills, parallel with and about 20 miles distant from the Surkhán. Shádi Bai is about 20 miles from Sári-Kámish and the same distance from Dih-i-Nau, and seems from Mayef's account to be in the valley of the Surkhán, as the road thence to Dih-i-Nau passes through continuous cultivation and settlements, one of the latter being Kalluk, where the alternative route, next to be described, leaves the hills.

The second road is named the Lakuinar, translated by Mayef as "bounding kid," a name said to refer to its undulations, which are considerable. It is described as a difficult road, leaving the former at Shash-tapa and running in a series of precipitous ups and downs along the foot of the Karikbel² hills, and through the Kalluk pass to Kalluk, where it joins the Sári-Kámish route described above. The country passed by this road between Sarikbel and Kalluk is thickly populated. From Dih-i-Nau and Yurchi to Sári-Jui on the road³ to Raigár, &c., the road runs first through the villages of the former Begships, and thence, after passing some low clay ranges, through those of the highly cultivated Tupalan valley, the distance being one day's march, probably not more than 16 miles. (*Mayef; Turkistan Gazette of 1876, translated by Mosa.*)

DIRAM-TÁGH—

A conspicuous peak in the Ulu-Báلكhán range. It is described by Venyukoff as 5,360 feet high and situated to the south-east of Tásh-Arvat Kala. (*Venyukoff.*)

DIWÁNA KÍSHLÁK—

A village in the Russian province of Farghána on the direct road from Márghilán to Khokand. It is described by Ujfalvy as the most desolate spot he saw in the province, being gradually covered up by encroaching sands of the Alt-Arik-Kum desert, which had already reached half way up the walls of many of the houses at the date of his visit. The road between the above

¹ See "Sári-Kámish" and "Ak-Karáchugai."

² See "Karikbel."

³ See "Raigár" for a notice of this road.

towns which passes this village is generally followed by caravans, notwithstanding the character of the country which it traverses, the alternative road which passes through continuous cultivation and villages leaves it at the village of Kosh Tegarmán, two hours' march from Márghilán. (*Ujfalvy ; Schugler.*)

DOMAKH-OLUM—

A halting-place on the Atrak between Chát and Yágli-Olum. By the account of Lomakin's march, given in Marvin's translation from the *Golos* correspondent, it appears to be the same place as Tekenji-Olum, described elsewhere. It appears to be also the name of the neighbouring district along the river's bank which is cut up by nullahs and depressions, and thereby rendered unsuitable for cultivation.

DOMBRÁCHI—

The name given by Oshanin to the place described under "Domehi."

DOMCHI—

A *kishlák* called Dombráchi by Oshanin, at which the Kizil-Su is bridged, in Karátegin territory. There is another similar bridge at the *kishlák* of Dawán, which, like Domchi, lies between Fort Karámuk and the junction of the Muk-Su with the Kizil-Su. These bridges are described under "Karátegin." (*Oshanin ; Kostenko.*)

DURMAN-KUL—

The largest lake in the Jurt-Kul district. In the month of August M. Fedchenko informs us that it was covered to the extent of 3 or 4 miles with reeds. In the centre of the lake there is a spring in a clear space measuring about 180 feet by 120. The water, which is 1½ fathoms deep, is turbid and smells of sulphuretted hydrogen. The inhabitants of the village of Khwája Kíshlák pay a yearly tribute of £72 for the privilege of cutting reeds in this lake. See "Jurt-Kul." (*Fedchenko.*)

DURT-KUL—

A small hill settlement on the bank of the River Wákhsh, on the road from Faizábád to Baljawán. The river here forms a creek which is filled by the summer floods with a fine grey-coloured sand containing a considerable amount of gold, which is extracted by washing in autumn when the river is low. This gold-washing is a fairly productive industry at Durt-Kul, and still more so at Kurghán-tapa, lower down the course of the same river. (*Mayef.*)

DÚRÚN—

A Turkumán settlement in the Akhál district of the Trans-Caucasus Government, said by Tylour Thomson to belong to the Beg and Wakíl sections of the tribe. According to Arski and other authorities translated by Marvin, it is situated in a well-cultivated part of the oasis irrigated by the Dúrún rivulet, and consisting of two forts¹ about a quarter of a mile apart, and a collection of clay huts, the population being about 2,000 to 2,500 souls. Marvin gives a plan of one of these forts, unfortunately without scale or dimensions, but it is clear they must be large enclosures, as the camels of General Lomakin's advanced guard were accommodated in the keep of one of them, its cavalry between the keep and the outer defences, the main body being similarly accommodated in the other. Vast quantities of wheat,

¹ One of these, mentioned by Condie Stephen, is said to be in remarkably good preservation and well supplied with water from the river.

saman, and barley were found buried here¹ and extensive maize crops were growing round the forts, 12 feet high, on the 6th September. At present Dúrún is a post station upon the road from Kizil Arvat to Bámi, and although a place of some importance, owing to the roads which are mentioned under "Akhál District" as connecting it with Khurásán, is occupied by only a small garrison of 40 Cossacks. From Dúrún to Gok-Tapa there are two roads, one of them leading *vid* Ak-Tapa, Mihín, and Yárji, by which the distance is 29 miles, and the other, which is a few miles longer, passing by Karághan and Kaláta. This last road, which runs nearer the base of the Kopet Tágh than the former, and passes Kará-Káríz and Káríz, is the road by which Lomakin retreated after his defeat at Gok-Tapa. (*Marvin ; Ronald Thomson ; Condie Stephen.*)

DU-SHAMBA—

The chief town of an Amlakdarship of the same name, the Governor of which is appointed by the Beg of Hisár. It is situated at the entrance of the Warsáb ravine, on the bank of the Zihdi-daria, and is distant 13 miles from Hisár, and 16 miles from Káfirnihán, on the road connecting these towns. The Zihdi river (which is frequently known as the Dushambadaria and falls into the Káfirnihán at the village of Munka-tapa about 3 miles below the town) is fordable with great difficulty, but it is said to be bridged a short distance up-stream. The town is chiefly remarkable for a strong citadel built on a hill. The Amlakdarship contains numerous villages dotted along the bank of the river, one of the largest being Sháh-Mansúr, described elsewhere. Yule mentions that the name of the town which signifies "Monday" in Persian, is probably derived from the weekly market being held on that day. (*Yule ; Turkistan Gazette, 1876.*)

DUWÁN—

A place on the Kizil-Sue or Upper Surkháb, where the latter is crossed by a bridge, further referred to under "Domchi."

DUZ-OLUM—

An advanced post formed by the Russians on the road to Khwája Kala and Akhál from Chát, and garrisoned in February 1880 (before the final conquest of Akhál) by three battalions, some cavalry, and a battery. It is strongly situated on a level plateau protected on two sides by the fork formed by the precipitous channels of the Sunt-Su and Chándír which unite here, and in front by a parapet from river to river armed with field guns. It is considered a very pleasant spot by the Russian troops, being about 850 feet above the level of the sea, and the water being tolerably good, though at some seasons bitter. The Russians were detained here for some days in 1878, as the Sumbár had to be bridged and a camp made on each side through its precipitous banks—an operation which entailed some blasting. The distance from Khar-Olum is about 17 miles over a fairly easy road, and to Beg-tapa on the way to Tarsakán and Khwája Kala 12 miles over rather difficult country, ending with a steep ridge from which the road descends in a series of terraces to Beg-tapa. Carts were, notwithstanding the character of this road, taken to Khwája Kala. (*Marvin ; Kuropatkin, translated by Michel.*)

¹In 1882.

Dúshákh.

A settlement in the Atak passed on the road from Askábád to Sarakhs at $13\frac{1}{2}$ miles from Khwája-Ahmadi and $26\frac{2}{3}$ miles from Mahna. It is described by M. Lessar together with an adjacent settlement named Chahárdih, the two places comprising four intrenchments situated close to one another. Three of these lie to the south of the road on a gently sloping hill side and the fourth on the bank of a stream coming from the Kalát hills. The latter overflows its banks when in flood and even in autumn is 14 feet broad and from $1\frac{1}{2}$ to 2 feet deep with a swift current and pebbly bottom, but its waters are absorbed before reaching the Tajand. The banks are 14 feet high but slope gently and the river at ordinary seasons is easily crossed (Lessar).

J. M. T.

EGMAN¹ BATIR KALA—

A Tekke fort and settlement about 6 miles from Dengil-tapa, situated close under the brow of the Kopet Tágh, which is here 8,000 feet in height and perpendicular as a brick wall. It was occupied by the Russians under Skobeleff a few days before the battle which ended with the taking of Dengil-tapa in January 1881. The Russians call the place Fort Samoursk, from the name of one of the regiments that occupied it on this occasion. Egman Batir is also mentioned in connection with Lomakin's campaign against the Tekke as a place held by the latter during his advance on Gok-tapa. (*C. Marvin; Russian newspapers.*)

EMBENSK—

There are two forts, taking their name from the River Emba, which, though somewhat beyond the limits of the countries described in this work, may be mentioned as of importance with reference to the roads leading from Orenburg and the Caspian towards Khíva. The first of these is situated on the upper course of the Emba, on the line followed by the Orenburg column towards Khíva; and the second, generally called the Nizhni or Lower Embensk, on the north-eastern coast of the Caspian. Both of them were built after the exploration of the Ust-Urt plateau, undertaken in anticipa-

Emrdá.

A Tekke Turkumán settlement in the Atak described under "Amrála."

A large village 10 miles south-west of Karshi, on the road to Karki. It contains the ruins of a fine reservoir constructed by Abdulla Khán, and is reported to be a rich place. (*Vamberg.*)

FAIZÁBÁD—

One of the towns in the basin of the Káfirnihán river, and the chief place of an Amlakdarship of the same name, the Governor of which is appointed by the Beg of Hisár. The town, which is represented as being half in ruins, is situated at an elevation of 3,020 feet above the sea, at about $2\frac{1}{2}$ miles from the bank of the Ilek², a tributary of the Káfirnihán, and is connected by a road with the town of Káfirnihán, from which it is distant about $13\frac{1}{4}$ miles south-east. The district is represented as an undulating plain forming a triangle open to the south-west, but otherwise completely enclosed by hills known as the Rúmit-tágh, Yárjid-tágh, and Yavan-tágh. It is remarkable for the excellence³ of its climate and for the exceptional fertility of its soil, which is ascribed to the numerous mountain streams by which it is intersected, and which furnish an inexhaustible supply of water for irrigation. Among these streams the only one otherwise worthy of notice is the Ilek mentioned above. This intersects the plain, and is described as a considerable tributary of the Káfirnihán. (*Mayef.*)

FÁLGÁR—

Fálgár, sometimes known as Urmitán, or Urumitán, from its capital, was before the Russian advance one of the seven Ghalcha Begships tributary to

¹ This name may possibly be Igman, from *Ig*, a word, explained in Chapter III, in describing the Turkumáns. Bátor or Bátor, as explained elsewhere, is identical with Bahadur.

² This name is spelt "Iliak" by M. Oshanin.

³ This is Mayef's account. M. Oshanin, who passed through Faizábád on his road from Dushamba to Gharm in Karátégín, did not dare to halt his Cossack escort here, as the place was notorious (in August) as a "nest of virulent fever."

Bukhára upon the upper course of the Zarafshán, and is now one of the subdivisions of the Kohistán districts of the Russian province of Zarafshán. Its history resembles much that of Mághián and the other Begships of Kohistán. It appears at one time to have belonged to Hisár, but was annexed to Bukhára by the Amir Haidar. Throughout the Amir Nasr-Ullah's reign it made itself from time to time independent of Bukhára, but generally acknowledged allegiance to the Khanate. After the taking of Samarkand by the Russians, the Bukháran Beg fled from the country, which was seized by Abdul Ghaffár, the former Beg of Uratapa, who was one of the chiefs who joined the Begs of Shahr-i-Sabz in besieging the Russians in Samarkand. Abdul Ghaffár possessed himself at the same time of Máchá, the people of which called in the assistance of Musaffar Shah, the well-known ruler of Karátegin, who sent his nephew with a force against Abdul Ghaffár. The latter was defeated and driven from his newly-acquired dominions by Rahim Khán, notwithstanding the assistance he received from Shadi Beg of Kishtut. Rahim Khán then became the ruler of nearly the whole of Kohistán, and started thence on an expedition against Hisár, where his troops mutinied and chose a certain Pádsháh Khwája as their chief. The Fálgár people rose against him and recalled Abdul Ghaffár, who rebuilt the fort of Urmitan, but only reigned there for four or five months of the year 1869, when he was again turned out by Pádsháh Khwája, from whom the Begship was annexed¹ by General Abramov in 1870. The people of Máchá rose against the Russians in 1874 and seized the Fálgár territory, and the force sent against them, though ultimately successful, was at first repulsed with considerable loss. The country is, for a hill state, not an unproductive one, the inhabitants being engaged, among other minor industries, in the collection of the root (*Rheum tataricum*) called by the Russians *tartarum*; but the rapid sequence of events included in the five years of its history above narrated, each of which has involved the burning of its principal villages, has not tended to increase its population or prosperity. It is now governed on the same system as Mághián² and the other districts of Kohistán, and includes 29 Sads³ (hundreds or village communities) containing 2,779 houses with 13,890 inhabitants, all of whom, with the exception of 165 Uzbaks, are Ghalehas or other Tajiks. (*Lekmann; Fedchenko; Turkistan Gazette; Lerch; Schuyler; Ujfalvy.*)

FÁN—

A small hill state in the valley of the Fán-Su consisting of 30 villages and 908 houses, which previous to the conquest of Samarkand by the Russians was to some extent subject to the Amir of Bukhára; shortly after that event it appears to have been temporarily conquered by the people of Máchá, led by Rahim Khán, the nephew of Musaffar Shah of Karátegin, and in 1871 it was annexed, like the remainder of the Kohistán Begships, by the Russians, and now forms part of the Russian district of Zarafshán. The inhabitants of Fán are mostly Ghalehas, and are occupied in agriculture, sheep-farming,

¹ This is the story told by Ujfalvy and in part by Schuyler. The account in the *Turkistan Gazette* at the time mentioned two Begs—Umar and Hussain—as the rulers in the interval between the deposal of Rahim Khán and the annexation. It also mentions the murder of Rahim Khán by his troops; but this is not the case, as we learn from other sources that his life was spared owing to his relationship to the Shah of Karátegin.

² See "Mághián."

³ See note to "Kohistán."

and gold-washing. The district¹ is rich in minerals, iron ore and coal being found in large quantities in the valleys of the Fán and Yágnáu rivers, and silver in the upper course of the former. This silver used to be a monopoly of the Beg, who collected his subjects three times in the year to work it. A portion of his revenue was also derived from dues levied from alum workers. This appears to be a profitable industry, four men being able to work out 1,800 lbs. of alum in three months, worth on the spot from £22 to £27. The capital of the Berghip is the village of Fán, situated at the point of junction of the Fán and Yágnáu rivers. It is also known as Sarvádi, and is probably the same place as Fán Sarvádi, a village mentioned by Lehmann on the right bank of the Fán-Su, at a distance of 17 miles from its debouchure into the Zarafshán at Warsa Minár. The road from the latter town to Fán is practicable for laden animals, and from Fán there are two roads leading to Hisár by the Isakandar Kul and Yágnáu passes.

See "Zarafshán Hills," "Kohistán," and "Fán Sarvádi." (*Lehmann; Turkistan Gazette; Schuyler.*)

FÁN KÍSHLÁK—

A village in the Karátágh² mountains, on the bank of the River Fán, 27 miles above its junction with the Zarafshán. The valley of the Fán here widens sufficiently to admit of the cultivation of a few fields of barley, millet, beans and peas. The vegetation at this spot is described by Lehmann as rich and luxuriant on the 12th September (the date of his visit) and sub-Alpine in character. The road connecting this village with the Zarafshán valley follows the course of the River Fán, and continues to be practicable for donkeys to the south of the village. Between Fán Kíshlák and Wairábád a stream joins the Fán from the west, in the valley of which is a small village. Lehmann relates that he was hospitably entertained by the shepherds at Fán Kíshlák on milk and goats' flesh. (*Lehmann.*)

FÁN KURGHÁN—

A small hill fort on the Fán river, a few miles above Fán Sarvádi. Kostenko speaks of it as the "old fort of Sarváda," and says that it is the point of junction of many roads leading to Uratapa, Fáljár, Karátágh³, and other places. (*Lehmann; Kostenko.*)

FÁN PASS—

A difficult pass leading up the valley of the Fán-Su from Warsa Minár to Fán Kurghán, distant 16 miles. This pass is described further under "Warsa Minár" and "Mura Pass."

FÁN-SARVÁDI—

A village in the Kohistán section of the Russian Zarafshán district, situated on the right bank of the Fán river, 17 miles from its junction with the Zarafshán, and 3 miles below Fán Kurghán, to which fort it belongs. The village is surrounded with pyramid poplars, elms, and mulberries. A portion of the population, chiefly Jews, are engaged in gold-washing, their average profit, according to Lehmann being 4 to 5 tangas worth of gold a day, or by Schuyler's account 60 kopecks, worth 1s. 7d., a day among four men under favourable circumstances. See "Fán." (*Lehmann; Schuyler.*)

¹ See also "Fán-Su."

² Now named Zarafshán Mountains by Russian geographers.

³ In Hisár.

FÁN-SU—

A tributary of the Zarafshán formed by the junction of the Yágnáu with a small stream flowing out of the Iskandar-kul lake in the Zarafshán mountains. The latter stream, which as far as Sarvádi (or Fán) is known as the Iskandar-Su, is joined near the latter place by the Yágnáu, a river rising in a glacier about long. 69° 30' E., and flowing thence parallel to the Zarafshán to its junction with the Iskandar-Su. Below this point, for 20 miles to Warsa Minár, where it joins the Zarafshán, the river is known as the Fán-Su, and is described by Lehmann as a mountain torrent forcing its way through a precipitous and rocky valley, and crossed here and there by frail bridges of juniper wood. It is ascended by a road leading to Karátágh and other places in Hisár by the Iskandar Kul and Yágnáu passes. There are said by Schuyler to be large deposits¹ of iron ore and coal in the Fán-Su and Yágnáu defiles, and Kostenko mentions sulphur as also obtained there. (*Lehmann; Turkistan Gazette; Schuyler.*)

FÁRÁP—

One of the Kohistán Begships which up to 1870 was nominally subject to Bukhára. In former days, like the Begships of Mághián and Kishtut, Fáráp was to some extent subject to the Ming Uzbek Beks of Urgut, and only submitted to Bukhára at the beginning of the century, when Urgut was taken by Amir Haidar. After the taking of Samarkand by the Russians, one of the family of the former Beks of Urgut, Said Beg, seized Fáráp, whose ruler had fled in the general confusion, and acknowledged himself tributary to his cousin, Hussain Beg, who had at the same time seized on Urgut, and being expelled thence by the Russians had obtained the Begship of Mághián. The people of Fáráp and Mághián opposed General Abramov's exploring column in 1870, and the latter in consequence, on his return from Shahr-i-Sabz shortly afterwards, destroyed the forts of these Begships and annexed the latter to the Urgut circle of the Zarafshán district. The Fáráp Begship is situated near the source of the Hajumán-Su, which lower down is known as the Káshká, and is connected with the Mághián Begship by a pass of no great elevation. It is said by Lerch to contain two settlements only with 120 houses. See "Kohistán." (*Turkistan Gazette; Schuyler; Lerch.*)

FÁRÁP KURGHÁN—

A small fort and village, the principal place in the Begship of Fáráp. (*Turkistan Gazette.*)

FARGHÁNA—

An *oblast*² or province of the Russian Governor-Generalship of Turkistán, comprising all the territory annexed from the Khán of Khokand in the years 1875-76. It is generally said to be divided into seven districts or *Uyezds* named Khokand, Márghilán, Wádil, Ush, Andiján, Namangán, and Tus or Chust, the capital and residence of the Governor-General (Abramov) being at New Márghilán, a Russian town in process of construction near the native town of the same name. To these must also be added the Alai plateau, down to the boundary of Karátégin, as well as the Khargúshi Pámír and other hilly country beyond the Trans-Alai range, claimed by Russia up to the borders of Darwáz and Shighnán, and the western boundary of Kashgar. Of the former districts Andiján embraces the largest extent of country, but Márghilán, in which the capital is situated, is in all respects

¹ See "Fán" for a further account of the minerals of the district.

² See the definition of this word under "Turkistán Government."

the richest and most important. The district of Wádil was, until the last few years, known as Achmion. The province, excluding the Alai and Pámfr districts, may be described as a long valley shaped like an ellipse and surrounded on three sides by mountains, changing into lower ranges of hills at the western end of the valley, where they are crossed near Khojand by the only road fit for wheeled traffic, which enters the valley from the Syr Daria district. The extreme length of the valley from Makhram to Uzgand is 160 miles, and its width 65 miles. Schuyler describes the country as a series of small valleys contained in a long almond-shaped depression and separated by hills of trap. Thus Ush is situated in one of these valleys, and another forms the district of Márghilán. The country is an extremely rich one both in minerals and as regards agricultural products, owing its fertility to the Syr Daria, which flows through its whole length, leaving about two-thirds of the valley to its south. In addition to these sources of wealth, it exports silk and cotton on a considerable scale, and the revenue it produces would already more than cover the expenses of its administration, were it not for the large army which it is necessary to maintain, owing to the turbulent character of a large section of the population.

The inhabitants consist of thirteen different tribes¹ of which the most numerous are the Sarts, Tájiks, Uzbaks, Kará Kirghiz and Kipeháks. These may be otherwise classed as nomads and settled tribes, and it is to the constant enmity between these two elements of the population that the former troubles of Khokand, and the eventual rupture with Russia that led to its annexation, may be ascribed. The settled population are chiefly Uzbaks, Sarts, and Tájiks, who live for the most part in the towns to the south of the Syr Daria, though they also occupy Namangán and a few places on the right bank of the river. The Kará Kirghiz, who form the bulk of the nomads, are to be found in the mountains surrounding the valley, and also cultivate a strip of land at the foot of the hills forming its southern boundary. The whole population is estimated at about a million², the nomad sections forming about one-third of this total. Farghána was among the provinces given by Changhiz Khán to his son Jagathai, and was afterwards celebrated in history as the country of the illustrious Bábar. Its subsequent history is a less connected one than that of the Khanates of Bukhára and Khíva, the country having become split up into a series of Begships alternately independent and subject to various adventurers. Its consolidation as the state known in modern times as the Khanate of Khokand dates from a comparatively recent period in the 18th century. The first ruler whom it is necessary to notice was one Ardani or Erdani, the nephew of Abdul Karím Beg, who was the builder of the city of Khokand. He appears to have been a vassal of the Chinese, who were at the time in possession of Táshkand, and was after a short interval succeeded in about 1772 by Narbuta, an Uzbek of the Ming tribe, who in the course of a long and turbulent reign annexed most of the towns which formed the modern Khanate. Narbuta was beheaded by the Khwája (Khoja) rulers of Táshkand in 1800 after an unsuccessful attempt to capture that city, and was succeeded by his son Alam Khán, who is believed to have been the first Khán of Khokand who made himself independent of the Chinese. Alam Khán was succeeded by his brother Umar Khán, called Omar Valliami (Wali-Níamat?) by Russian authors, who, after

¹ All of which are described in Chapter III.

² Kostenko says 729,690, but he clearly under-estimates the nomads, who, he says, number only 23,990.

making himself extremely beloved by his subjects, died, or was poisoned by his son Muhammad Ali Khán, known frequently as Madali Khán, a warlike chieftain who is said to have conquered Karátegin, Kuláb, Darwáz and Shighnán, and distinguished himself in his contests with the Chinese and by establishing a large colony of 70,000 Kashgarians¹ who had fled from the tyranny of that power at Shahr-i-Khána, now one of the towns in the Russian province. Madali Khán was in the latter part of his reign constantly at war with his brother-in-law Nasr-Ullah, the famous Amir of Bukhára, who eventually conquered his country and put him to death in 1842. The Khokandians eventually rose against Nasr-Ullah and succeeded in driving him out of the country by forming an alliance with the Khán of Khíva, who invaded Bukhára from the opposite direction. Khokand was then virtually governed for some years by Musalmán Kul, a soldier of fortune, though the nominal ruler was Shír Ali, the nephew of Narbuta. Shír Ali was murdered and deposed by Murád Beg, another member of the same family, who made himself master of Khokand with the assistance of the Amir of Bukhára, but was deposed again by Musalmán Kul, who placed on the throne a son of Shír Ali named Khudáyár Khán. This prince was for some years merely a puppet in the hands of Musalmán Kul and of the Kipchák faction in the state. He contrived, however, to make a party for himself among the settled inhabitants, and organised an extensive massacre of all his Kipchák subjects in every town between Ak Mazjid (Fort Perovski) and the Kashgar frontier, in which 20,000 persons are supposed to have perished. He also murdered in the course of the next year (1853) his patron Musalmán Kul with circumstances of exceptional barbarity. Fort Perovski was taken by the Russians in the same year, and he was driven into exile at Bukhára by his own subjects, being succeeded at Khokand by his brother Málá Khán. Málá Khán was murdered after a reign of two years, and was succeeded by his son, who in his turn was murdered by Khudáyár Khán, who again obtained possession of the throne. Khudáyár was again in exile at Bukhára during the Russian campaign of 1865-66, which deprived the Khanate of several of its towns. After this he returned to his capital as a protégé of the Russians, and contrived to amass great wealth by appropriating as his own property all the caravanserais and bazars of the city. He was deposed by his subjects in 1875, and escaped with all his treasures to Táshkand. He was succeeded for a few weeks by his son Nasr-ud-din², who, after a vain attempt at opposing the Russian troops who were sent by General Kauffmann to restore order in the Khanate, was defeated, his dominions being annexed to the Empire under the title of Province of Fargháná. (*Kuhn; Ujfaloy; Schuyler.*)

FERGANSK OR NOVGOROD—

The name which the Russians are reported to contemplate giving to the new town which they have built near Márghilán, and which forms the capital of their Farghána province.

FIRÚZ—

A village referred to under "Firúz-Su," situated immediately south of the new frontier line of the Akhál district.

¹ See "Kashgarians" in Chapter III.

² Nasr-ud-din died, it is believed, at Táshkand in January 1892.

FIRÚZ-SU—

One of the principal streams irrigating the south-eastern part of the Akhál oasis. It flows, according to Mr. R. Thomson, from a Dunuk village called Firúz, at the top of a pass leading across the Kopet Tágh into Khurásán. It is also known as Alti Yap, or "the six canals," and waters Iskand (called Izgan by Petroosevitch) and many other important settlements of the Beg clan. Petroosevitch speaks of an upper and lower course of this river, divided apparently by the range through which it forces its way, the lands upon its upper course being cultivated by Kurds belonging to the province of Kuchán. Mr. Condie Stephen, in his account of his visit to Akhál, mentions that there are valuable forests near the village of Firúz. (*R. Thomson; Marvin; Condie Stephen.*)

FORT No. I—

Is the name originally given to Fort Kazálink, and is still very often applied to it by Russian writers. It is described under "Kazálink."

FORT No. II—

Is the name given to Fort Karamakchi when it was first erected, and is still often used by Russian writers. It is described under "Karamakchi."

FORT No. III—

Stumm and some other writers occasionally call Fort Perovski by this name, but it does not appear to be in very general use. It was first applied to another fort temporarily erected on the site of an old fortress built by the Khán of Khokand on the Kazálink branch of the stream. Fort No. 3 is described under "Perovski."

GARDAN-I-KAFTAR.

A difficult pass crossing Peter I range to the east of the Luli-Khari pass, and followed by a road leading from Karátegin territory opposite to the junction of the Ab-i-Zanku with the Surkháb to the upper villages of the Darwáz district of Wákha. Kostenko says that it is occupied by Kará Kirghiz. The name means in Persian "pigeon's neck." (*Oshanin; Kostenko.*)

GARM¹—

The capital of the recently acquired Bukhárán Begship of Karátegin. Until lately, when this place was visited by Mr. Oshanin, we were dependent for our information regarding it upon a paper containing hearsay evidence collected by General Abramoff, according to which it is a town of 800 houses, situated in a defile on the right bank of the Surkháb, at an elevation of from 5,000 to 5,500 feet. He also calls it the chief place of a community of 40 *kishláks* to which it gives its name, and which was before its annexation to Bukhára governed by a Deputy Beg who was the chief official of the Shah of Karátegin.

Oshanin describes Garm as comprising only 300 houses in the neighbourhood of the fort of the same name, and as being rather a collection of small family settlements than a town in the ordinary acceptance of the word. Kostenko says in his work, dated 1880, that the Surkháb "passes within

¹ It is very doubtful how this name should be written. Fedchenko, who has been followed by our maps, spells it Gharm. Oshanin, who says much in his papers in the Russian Geographical Society's Journals of the advantages of a proper system of transliteration, but who seems to have little or no knowledge of Eastern languages, spells the letters composing the name *ain, re, min*, adding that the first of these is a strong guttural. This rather points to the correctness of Fedchenko's rendering, but neither 'arm nor garm are very likely combinations, and it seems probable, from the gravelly depression in which the town is situated, that its name, if not Garm as given above, may be Guram or Goram, a word constantly occurring in the topography of Turkistán.

60 miles of Garm," but this is clearly incorrect¹. Oshanin describes it as situated in one of the basin-like depressions common in the valley of that river which resemble the beds of old lakes and are surrounded by terraces, generally three in number, formed of gravel, pebbles, and clay. Garm is approached from the Russian frontier at Fort Karámuk by a road described under "Karátégín," and was reached by Oshanin from Faizábád in Karátégín in five marches, his first halt being at Kila-i-Dasht on the Karátégín frontier. The road from this place ascends to the source of the Iliak, and descends the Ab-i-Garm to the fort known as Kila-i-Ab-i-Garm, from whence it follows the same valley to the Surkháb, ascending the latter by a difficult road, practicable, however, for pack animals. Garm is also connected by roads with Darwáz and Wákhia by the Kamchurik and other passes² in the Peter the Great range, the stages on the main road, which was subsequently traversed by Dr. Regal and is shown on his map, being, according to Oshanin—

	Miles.
Garm to Kamchurik pass	10½
Kamchurik pass to Childara on the Khuliás	9½
Childara to Tabidara	16
Talidara to Sághr-i-Dasht	10½
Sághr-i-Dasht to Khowáb	16
Khowáb to Kila-i-Khum (Darwáz)	16
Total	78½

A difficult road to Garm also descends the Surkháb to Kurghán-tapa and Kubádián, but the best roads to these places are *via* Faizábád. Other roads connecting Garm with the neighbouring states by passes over the Hisár and other chains are described under "Karátégín." The fort of Garm was until 1877-78 the residence of the hereditary Shahs of Karátégín, but is now the residence of a Bukháran Beg, the Shah having been since the occupation of the country by the Amir a prisoner at Bukhára. Garm is also known as Karátégín. (*Abramov; Oshanin; Turkistan Gazette.*)

GARM (RIVER)—

An affluent of the Surkháb described under "Ab-i-Garm." The name is also applied to a fort with a small group of *ktshláks* in its valley.

GARM-ÁB (RIVER)—

Is the name of a stream rising near Yangi-Kala, a place to the north-west of Shirwán and flowing through the Kopet Tágh towards Gok-tapa, where it is divided into eight channels, and becomes known from this circumstance as the Sekkez Yap. Its course is followed by an important pass on the routes from Bujnurd and Kuchán, which is further described under "Akhál (District of)." It is generally called the Giamu by Petroosevitch and other Russian writers.

GARM-ÁB (FORT, &c.)—

A fort and settlement near the gorge of the river of the same name, and on the road from Bujnurd to Dangil-tapa, which was annexed to Russia by the treaty of 21st December 1881, subject to the observance of the same terms by the contracting power as in the case of the neighbouring fort and village of Kilkiláb. The population about six years ago was, according to infor-

¹ And is probably a typographical error.

² Separately described.

mation obtained by Mr. Ronald Thomson, 50 Arab and 50 Turk families. Its name is often written "Giamu" by Petroosevitch and other Russian authorities. See "Kilkiláb." (*Foreign Office papers; Mr. R. Thomson.*)

GARM CHASHMA—

A village in Ghárán on the right bank of the Panja, where the latter is joined by a warm stream, from which the village derives its name. It is described under "Ghárán."

GARM-RUD.

An important tributary of the Gurgán, formed by the Chahil-Chai, Nuroma, Romin, Tilan, and other streams, which is further described under "Gurgán."

GÁVARs—

A Turkumán settlement at the eastern end of the Russian Akhál district, and at present garrisoned by 50 or 60 Cossacks. It is described by Mr. R. Thomson as consisting of 100¹ tents of the Beg section of the Tekke Turkumáns, and lying between Ano and Daragaz, 35 miles by road from the latter, and 8 miles² east of the former. Gávárs, according to Mr. R. Thomson, writing in 1876, is somewhat isolated from the other Tekke Turkumán encampments, and in case of attack could look for little support from the rest of the tribe. The inhabitants were therefore in the habit of professing allegiance to Persia³, and paid a tribute of 10 per cent. of the produce of their cultivated lands to Allah-Yar Khán, the Persian chief of Daragaz. The name is also written Gaurs, and by the Russians Gyaors. It lies, according to Petroosevitch, at the extremity of the Kelte Minár stream, and capitulated, it is said, without fighting after the fall of Dangil-tapa in 1881. (*Mr. R. Thomson; Petroosevitch, translated by Marvin; Mr. Condie Stephen.*)

GEKCHA—

A settlement in Akhál containing 700 families of the tribe of the same name, who are classed by Tylour Thomson as a branch of the Beg clan of the Tekke. It is watered, according to Petroosevitch, by a branch of the Gez-Báshi stream. Tylour Thomson says that it is 6 miles from Kipchák, and that the name of the chief man there in 1876 was Bawain Ali Mergen. (*Petroosevitch; Tylour Thomson.*)

GESHI—

A large settlement on the course of the Gez-Bashi stream in south-eastern Akhál, said to contain 1,000 families and to be surrounded with gardens. It is probably the same place as Gurshi, mentioned by Tylour Thomson as a camping-place of Begs and Wakíls, 7 miles from Kipchák. (*Petroosevitch.*)

GEZ—

A Persian port on the Caspian which is of some importance with respect to Western Turkistán, as affording a landing-place on the road leading through Persian territory to the new Russian district of Akhál. It is the chief port of Arghaum and the residence of a Russian Consul. (*Foreign Office papers, 1879.*)

¹ Petroosevitch says 200.

² 14½ miles according to more recent information from Mr. Condie Stephen, and 13½ by Lessar's route from Anau, and 24 from Báhá Durmaz.

³ The upper waters of the Kelte Minár stream are still in Persian territory, as defined by the treaty of December 1881.

GEZ-BÁSHI.

One of the principal streams that flow into the Akhál district from the northern face of the Kopet Tágh. It issues from the hills at the settlement of Bagir, and contains, like most of the streams in South-Eastern Akhál, a plentiful supply of water. Below Bagir it is broken up into five branches, one flowing to Kari-Kala and Miráva, the second to Kipchák, the third to Gekcha, the fourth to the large village of Geshi, and the fifth to Ashkábád. (*Petroosevitch, translated by Marvin.*)

GEZ-KUL—

A small lake situated at an elevation of 13,300 feet, close to the crest of the Pámír steppe, and distant about 102 miles east from Panja in Wákhnán, and 67 miles south of west from Tásh Kurghán, the capital of Sirikul. This lake was discovered by Major Montgomery's explorer "The Mirza," who came to the conclusion that the more southern of the two branches of the Oxus, known as the Daria-i-Sarhadd, flowed from its western end.

This Captain H. Trotter found was not the case, but ascertained that the only outlet of the lake is a stream flowing eastwards into the Ak-Su, known further on as the Murgháb, an important branch of the Oxus which flows through Roshán and joins the main stream near Wámur. It is situated in an open valley 4 or 5 miles wide, surrounded by craggy hills rising suddenly from the level ground, and infested, it is said, in summer by bands of Kirghiz and Kunjuti robbers. The surface of the lake and river were frozen and, like the surrounding valley, covered with snow, and "The Mirza" had on this account some difficulty in ascertaining the size of the lake, which, however, appeared to him to be from two to three miles long. The same cause rendered it impossible for him to ascertain the source of the above described stream flowing to the westward, which he met with close to the lake, and which appeared to him to flow from it.

Captain H. Trotter's investigations were similarly hampered by the depth of the snow and the extreme severity of the climate, and his ascertaining that the lake has no such western outlet as that which "The Mirza" believed he had discovered, was due to his being able to send the Resaldar accompanying his party over the ground at the head of the lake on the return journey when the snow was melted.

The lake is very generally called Kul-i-Pámír-Khurd, or Lake of the Little Pamir, by the Wákhnánis; it is also known by the Turki name Oi-Kul or Gez-Kul (goose lake) among the people of Sári-Kul and Yarkand. It is also called Chalap or Barkut¹ Yásin from a halting-place in its vicinity. (*Major Montgomery's report; Captain H. Trotter.*)

GHARM—

The name of the capital of Karátegin according to Russian writers. It is described under "Garm" in this chapter, but owing to the difficulty of expressing the Russian guttural letters in English, and to the want of any recognised system of rendering those of Oriental languages in Russian, it is difficult to determine the correct spelling of this name. See note on this subject under "Garm."

GHÁRÁN—

A district on the Upper Oxus extending for some 24 miles along both banks of the river from the Sar-i-Shákh ferry on the frontier of Ish Kashim to

¹ See "Burgut Yursi."

Kuguz Parin on that of Shighnán. This district, known also as Kúcha-i-Ghárán, has at all time been famous throughout the East for its ruby and lapis lazulæ mines, and has always been subject to Badakhshán. Beyond these facts nothing is known of it except from information collected by Captain Wood during his expedition to the Upper Oxus, and from Abdul Subhán's report of his visit to the country, translated by Captain H. Trotter in his account of the Yarkand Mission. Ghárán was formerly a rich and flourishing country, but appears to have been almost entirely depopulated by the exactions and oppression of successive Governors of Badakhshán. The chief road of the country runs along the valley of the Panja, which, though generally not more than a mile in width and shut in by precipitous hills, is studded with villages on both banks. These are generally in ruins, and their lands are cultivated by the people of the neighbouring districts of Rágh and Sar-Ghulám. The first of these large deserted villages passed after leaving the frontier of Ish Kashim is Barshar, about 4 miles below the Sar-i-Shákh ford, and a short distance above the point where the Oxus is joined from the east by the Boghaz-Su, a large stream from the valley of which a road goes to the Shákh-dara district of Shighnán. There is also a road from the Panja valley nearly opposite to Barshar which goes to Faizábád (Badakhshán) by the Aghirda pass, which is said to be practicable at all seasons. Marching downstream towards Shighnán a series of ruined villages are passed on the road, the largest of which—Shaikh Beg on the right bank—contains the remains of about 200 houses, and on the same side of the river about 16 miles below Barshar are the ruby mines. These, according to Abdul Subhán, are situated in a cavern with three entrances about 1,000 feet above the level of the river and a mile from the bank. These mines are by no means so productive as they were in former times, but Abdul Subhán found about 30 men at work under a small guard of sepoy's belonging to Muhammad Alum Khán, the ruler of Russian Turkistán. The rubies are found in a soft white stone embedded in the hard rock of the cliff, and their extraction is said to be a work of some danger owing to difficulties of the ground.

In addition to rubies, the small state of Ghárán produces a certain amount of gold which is watched for in the sand of a large stream of warm water, known as the Garm Chashma, which joins the Panja below Shaikh Beg. The people employed in this work are Badakhshis, and farm the washings from the ruler of Badakhshán for 200 rupees per annum. Gold is found in many of the tributaries of the Oxus, but its discovery in Ghárán is said to be of recent date. The only other village in Ghárán mentioned by Abdul Subhán is called Ghárán-bála, and is situated 4 miles up a small stream that joins the Panja on the left bank at Shaikh Beg. (*Captain H. Trotter's reports, 1875; Captain Wood.*)

GHÁT-KHIT—

A small Begship or group of villages, comprising 20 *kishláks*, situated in the Karátegin territory, on the right bank of the River Surkháb, and distant 6 miles from the Zinkáb Begship. (*General Abramov.*)

GHÁZI MALIK MOUNTAINS—

A lofty spur from the Hisár range which at the town of Hisár forms the eastern boundary of the narrow valley of the River Káfirnihán. The Gházi Malik hills throw out an offshoot near Karivach, a small *kishláks* on the bank of the Káfirnihán, which is known as the Yavan-tágh and runs towards the north-west, joining the Rúmit-tágh. The Gházi Malik-tágh runs

towards the north-east and enters the territory of Karátégín. These two ranges—the Gházi Malik and Yavan hills—surround the plain of Faizábád. (*Turkistán Gazette.*)

GHISÁRAK—

A small Begship or group of villages in the Karátégín territory. It is situated on the right bank of the River Surkháb, at a distance of 5 miles from the Zinkáb Begship, and contains 20 *kíshláks*. (*General Abramov.*)

GHIZDAWÁN—

A town in Bukhára described under “Khizhdawán.”

GHUND—

The name of one of the two rivers which by their junction form the Suchán, an important affluent of the Oxus. The Ghund valley, the chief place in which is Chársim, is one of the districts of Shighnán and contains about 700 houses. A road up the valley leads from the Oxus to the Bugrumal Fámír. (*The Munshi.*)

GIAMU—

The above name, or Giamau, is the name given by Petroosevitch to the Garm-Ab, one of the rivers of Akhál, described elsewhere. It is probably a local or Russian mispronunciation of the name, as it appears in some versions of the boundary treaty of December 1881 for the name of both the fort and river of Garm-Ab. “See Garm-Ab (River and Fort).”

GODUN-TÁGH—

A small oblong range of mountains running east and west, situated about 24 miles north of Samarkand, and forming the northern boundary of the valley of the Zarafshán below Papjkand. These mountains are linked to the Ak-tágh chain by the lofty range known as the Kará-dal mountains. The Godun-tágh is the same range as that described by Lehmann as Chodun-tágh, which he notices as a range of gently sloping rounded hills, connected by ridges and forming a portion of the Ak-tágh chain. The inhabitants, this author informs us, are Karakalpáks. This range is called by modern Russian geographers an offshoot of the Turkistán mountains. See “Turkistán Mountains.” (*Lehmann; Fedchenko; Schuyler.*)

GOK-TA PA—

A collection of Turkumán auls 4 miles east of Yárji, in the western part of the Russian Akhál district. It includes three forts,—Yangi-Kala, at the foot of the Kopet-tágh on slightly rising ground; Dangil-tapa, the scene of the gallant fight made by the Tekke against Lomakin; and Gok-tapa, a comparatively insignificant settlement about 2 miles from Yangi-Kala and 1 from Dangil-tapa on the Sekkez Yap, a stream that waters the whole colony. The last two are situated in the open plain, but all three are commanded by artillery at a distance of 1,000 yards, apparently from the same rising ground near Dangil-tapa that was taken advantage of by Lomakin in 1879 in shelling the families in that fort. Their defences were not unusually formidable in 1879, Yangi-Kala not having been held on that occasion, and Dangil-tapa being always described a second-rate Tekke stronghold. Matters were, however, very different when the final effort for independence was made by the tribe in January 1881 against the army under Skobelev, when the forts were described as huge clay ramparts round the camps, strengthened by ditches and outworks, with barricades and an inundation on one or more sides of Yangi-Kala. It would be out of place to attempt in this part of the

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work any detailed description of this notable siege, except in so far as it illustrates the soldier-like capabilities of the Tekke. The lowest Russian estimate is said ¹ to give their own numbers actually engaged as 8,000, but their guns numbered 58, including heavy siege guns, and in addition to these they had 11 Hotchkiss machine guns, mitrailleuses and rocket batteries, and it is almost inconceivable that the forts should have been held against this artillery, even allowing the numbers of their half-armed defenders to have been 30,000, which is said to be the highest estimate. Yangi-Kala fell first, and was made the base for the attack on Dangil-tapa, probably from its being on high ground, but the latter had to be regularly approached by parallels, and was finally stormed at two breeches, one produced by a mine, and the other by concentrated artillery fire. Gok-tapa, the third aul, is said to have been evacuated without fighting. The Tekke left 4,000 dead in the Dangil-tapa fort, besides those that were killed in the various assaults on the trenches and those cut down by the Russian cavalry in a pursuit that lasted 10 miles. The Russian loss at this place in 1879 was returned by them as 450 killed and wounded, and in 1881 amounted to 937, including, among other distinguished officers, General Petroosevitch. These totals, which are probably far below the truth, amount to a heavier loss than they had experienced in all their battles and sieges in Central Asia during the last 20 years. Mr. Ronald Thomson, who described Gok-tapa before these events in a paper frequently quoted in this chapter, says that the people there belong to the Sichmez clan of the Tekke. His account of the place was a very accurate one, but has been superseded by the more recent reports from which the above is extracted. The whole colony of forts and other auls at Gok-tapa are said to have contained 2,000 tents in 1874, but the people collected to defend it in 1879 and 1881 were gathered from most of the other sections of the Akhál Tekke, and included on the latter occasion 5,000 men from Merv. The Russian station of Gok-tapa, at which there is an entrenched camp containing a battalion of infantry (900 men), 60 Cossacks, and 2 field guns, is situated on the new postal road through Akhál, at 30½ miles from Dúrún and 40½ miles from Áshkábád, and is distant about 4 miles from Dangil-tapa.

It is called Novo-Gok-tapa in the last Russian maps, and is approached from the Dúrún by two roads, one *viâ* Ak-tapa, Mikhin, and Yaraji, and the other passing through Karághán and Kalata. The latter is the best road, and is most used, though a mile or two longer than the other. Gok-tapa is a place of importance from the fact that roads lead thence to Khíva, striking the oasis at Zmushkir, after passing through the Kizil Chagata well shown in English maps, and also into Khurásán by a pass described under "Akhál District." Mr. Condie Stephen says that the soil at New Gok-tapa is rich and water plentiful. (*R. Thomson; English and other newspapers; C. Marvin; C. Stephen.*)

GOLODNAYA STEPPE—

The Russian name, signifying "Hungry Steppe," applied to the branch of the Kizil-Kum desert crossed for a distance of 80 miles between Chináz and Jizikh. This steppe is described as a dreary waste, little less sterile than the Kizil-Kum desert, but producing at some seasons a certain amount of steppe vegetation and showing signs of having at one time been irrigated. According to the history of the district as given by the natives, it was at

¹ Marvin.

one time cultivated and inhabited, and the construction of new irrigation works, in the shape of a large canal from the Syr Daria above Khojand, has, owing to these traditions, long been a favourite project of the Táshkand authorities. The work of excavating this canal was actually begun in 1875, notwithstanding that many good engineers declared the scheme a hopeless one.

There can be no doubt of the military advantages of this canal, which it is proposed to take diagonally across the steppe from Chináz to Jizikh, as the steppe in its present condition forms a serious obstacle in the communication of the Syr Daria province, and as regards other considerations, the successful prosecution of the scheme would, according to Skobelev, provide for the irrigation of not less than 456,300 English acres of valuable land, an area said by Stumm to be greater than that of the Zarafshán district. Major Wood also mentions this project as one that may seriously affect the channel of the Syr Daria, and even divert it once more into an old bed along the south of the Kizil-Kum desert, which is marked by a succession of salt lakes, marshes, and small oases, the eastern portion of which was passed ten years ago by Glukhovski between Chináz and Jizikh, and described by him as a large tract of rushes which, according to local tradition, was said to be an old bed of the Syr Daria. There are wells at the different halting-places in the Golodnaya steppe, as well as several caravan-serais and *sardobas*, the construction of which is attributed to Amir Abdulla Khán of Bukhára. The wells are generally indifferent, but might probably be improved by deepening and lining them, to keep the water of the sub-soil gravel free from the salt water percolating through the upper stratum of clay. (*Schuyler; Stumm; Wood; Kostenko; Clarke's Steppe Campaigns.*)

GORLAN—

A market town in the Khanate of Khíva, situated in heavily irrigated country, at about 6½ miles from the Amu Daria, on a branch of a great watercourse known as the Kilich-Niáz-Bai canal, which leaves the river 6 miles below the town of Sháhábád. Gorlan lies to the south of the townships of Kilich-Niáz-Bai and Buldumsáz, and is distant about 35 miles from Khíva. Its port and landing-place on the Amu Daria is the neighbouring village of Ishimji. (*Lerch; Schmidt.*)

GOSHAN (RIVER)—

A tributary of the Panja joining that river at Kila-Khum in Darwáz, and also known, according to the information collected by M. Oshanin in Karátégín, as the Khumboi. This river is shown in most recent maps as rising in the great chain of mountains forming the southern boundary of the valley of the Khulias, and is followed by the road from the Khowáb-Rabát pass to Darwáz. M. Oshanin was informed that this road was extraordinarily difficult, leading along the precipitous banks of the river and crossing the latter fifteen times by bridges. "The Havildar" also notices the track as a difficult one, but only mentions crossing the river once by a wooden bridge 4 miles above Kila-Khum, where the breadth of the stream was 20 paces. Between this point and the steep descent to the Panja at Kila-Khum, the valley, as described by Oshanin, opens out and contains a few villages, two of which, named Zeo and Shrug, are mentioned in "The Havildar's" itinerary. (*The Havildar; Oshanin.*)

GUBCHAK-BULÁK—

The name of a stream described by Mayef as flowing from the Band-i-Khán hills. See "Band-i-Khán."

GUDRI-OLUM—

A halting-place on the road from Chikishliar *vid* Bevún Báshi and Dalili towards Chát, distant 10½ miles from Dalili and 19 miles from Bayat Háji respectively. Gudri-Olum is avoided by the more direct, though less eligible route from Chikishliar to Bayat Háji, and is the first point where the southern route *vid* Dalili strikes the River Atrak. The latter is here about 6 feet deep, and runs like a canal between clay banks 18 feet apart, affording a good supply of drinking water, which, if allowed time to deposit the clay with which it is loaded, is reported by Arski to be wholesome and palatable, though said to be saline in a route given from other Russian sources by Marvin. Irrigation canals are drawn from the river here for the Turkumán settlement of Atam-Mulla, described separately, and a certain amount of forage was found here by a large detachment of Cossacks stationed here by Lazareff in August 1879. The surrounding country is covered with tamarisk brushwood, which near Gudri-Olum reaches a considerable size and forms conspicuous groves.

Kuropatkin speaks of the ruins of a Turkumán bridge at the Gudri-Olum ford. See "Atrak River" and "Atam-Mulla." (*Arski; Marvin; Kuropatkin.*)

GUKCHA—

The name given by Tylour Thomson to Gekcha.

GULCHA—

A Russian fort¹ on a river of the same name, also known as the Kursháb, at its junction with the Chigorchik. It is connected with the town of Ush, distant 50 miles, by a cart road which was made practicable for wheels in 1876-77 for 10 miles beyond Gulcha, and which it was proposed to carry on to the Alai by a pass named the Koijol Daván by Kostenko, which leaves the Gulcha valley near Fort Kizil-Jár. This road is the main line of communication from the Farghána valley to the Alai by the Archa², Táldik, and Koijol passes, and also with Kashgar³ by the Terek Daván pass. The stages from Ush to the Alai by the Koijol pass are thus given by Kostenko:—

	Miles.
Langar	20
Gulcha	29½
Kizil-Kurghán	12
Yangi-Arik	5½
Sufi-Kurghán	8½
Kizil-Jar	14½
Koijol Daván pass	10½
Katin Art pass	5½
Alai valley	4
TOTAL	110½

The fort is described by Kuropatkin as a redoubt with a ditch 14 feet wide and 10 feet deep, flanked by round bastions and with a face of 60 fathoms,

¹ Hukm Sing's compilation, translated by Major Bates, speaks of a town of some commercial importance, and Fedchenko also in one of his letters mentions it as a town.

² See "Archa Pass."

³ See "Sufi-Kurghán."

adapted, according to a translation¹ from the *Russe Invaide*, for 2 companies of infantry, 100 Cossack cavalry, and 4 guns. It commands the roads up the Gulcha river and the gorge of the Chigorchik, and is of importance in connection with the control of the nomad Kará-Kirghiz who pass the winter in the neighbouring glens. It is generally spoken of as the most advanced of the Russian forts in the direction of the Alai, but there are many smaller fortified posts beyond it built by the former (native) Government of Khokand, and in some instances by the Russians, which are occupied when necessary. The Gulcha river at the fort is crossed by a bridge, and is described as running through a valley about 2 miles wide and surrounded by precipitous and rocky hills of no great height, the elevation of the fort above the sea being 4,100 feet. (*Kuropatkin* ; *Russische Revue* ; *Kostenko* ; *Fedchenko* ; *Hukm Singh*.)

GULCHA (RIVER)—

An important affluent of the Kará Daria branch of the Upper Syr, which is formed by several streams flowing from the Alai mountains, and followed by the road leading from Fort Gulcha to the Alai valley by the Archa pass. Below its junction with the Terek, a stream flowing from the Terek Dawán mountains, the Gulcha becomes a formidable stream difficult to ford at nearly all times of the year, and near Fort Gulcha, where it is joined by the Chigorchik, it flows through a level valley, 2 miles wide, in a stream of about 70 feet broad when the water is low. The river is here at times impassable during the floods, which occur in the month of June and overflow its banks, but at other seasons it is crossed by the wooden bridge on the road to Ush. Below Gulcha it receives the name of Kursháb, and after a short course through the plain falls into the Kará Daria below the town of Uzkand. (*Fedchenko* ; *Russische Revue*, 1876.)

GUL-I-ZINDÁN PASS—

A pass on the road from Faizábád in Hisár to Baljawán, between the Durt-Kul and Kangur halting-places. The ascent is by a steep narrow path through bushes of sweetbriar and hawthorn to the summit, where there are remains of buildings referred by the natives to an ancient Chinese town supposed to have once existed on this site. The descent is by a series of terraces to the well-cultivated Kangur valley. It is described as steep and dangerous, the gradient being frequently from 50 to 55 degrees. It should be remembered that all the passes on this road were traversed by the 500 Orenburg Cossacks forming M. Mayef's escort. (*Turkistan Gazette*, 1875.)

GULKHÁS HILLS—

A chain of hills on the left of the road between Raigár and Karátágh. It is intersected by a mountain stream known as the Shirkand river, and its highest peak, the Hazara or Hazára, overlooks the towns of Dih-i-Nau and Yurchi. (*Mayef*.)

GUMBAZ-I-KAUS—

A place 80 miles east of the mouths of the Gurgán, which marks the frontier between the Yomad and Goklan tribes. See "Turkumáns" in Chapter III. (*Taylor Thomson* ; *Michel's translations* ; &c.)

¹ There are two roads from Langar to Gulcha. See "Langar."

² In the *Russische Revue*, 1876.

GUMISH—

A small group of six *kishláks* situated in a defile on the right bank of the River Surkháb, at a distance of 5 miles from Garm, the capital of Karátégín. (*General Abramov.*)

GUMISH TAPA—

A fishing-station situated on a sandy spit at the end of the Potemkin promontory, and about one mile¹ from the embouchure into the Caspian of the River Gurgán. The accounts we have of the value of this place as a post differ so widely that each must be quoted separately. There is no doubt that the River Gurgán flows past this place with a considerable volume of water, as is mentioned by the *Daily News* correspondent, writing from Gumish Tapa in February 1880. More or less old authorities say that the scour from its current causes a deepening of the water of the bay in this neighbourhood. Mr. C. Marvin, who is supposed to have good Russian information at his command, says in a recent newspaper article that tolerably large coasting vessels are enabled by the volume of water found here to discharge their cargoes direct at Gumish Tapa, instead of by lighters as at Chikishliar and elsewhere; but Venyukoff², who can hardly have been misinformed, says that “deck-covered ships have to stand 5 miles off the coast at this station, and even boats cannot be brought up to the shore.” It seems probable, therefore, that goods coming from or going to Ak-Kala³ are landed at Gumish Tapa in the ordinary flat-bottomed Turkumán lighters, and not in the larger class of craft spoken of by Mr. Marvin. It is a favourite winter quarter of Yomad⁴ Turkumáns and one of the best fishing-stations on the coast. The Russian name of the place is Serebrenni or Serebrianni-bugor, the “Silver Hill.” (*Venyukoff; R. Michel; Newspaper correspondents, 1880-81.*)

GURGÁN DISTRICT—

The country on the upper course of the Gurgán and Kará-Su is thus styled by Venyukoff. By the accounts we have of this tract of country, it appears to be a remarkable exception to the general sterility of the districts occupied by the Turkumáns—a circumstance which is possibly due to the moisture conveyed thither by the heavily-saturated west winds blowing over the southern part of the Caspian. The level country is crowded with the settlements of the Goklans and Yomads, which are separated by the Kará-Su, and the hills are covered with a luxuriant vegetation, which includes pomegranates, figs, mulberries, vines, and other trees and shrubs which, where the elevations are considerable, may almost be classed as forest. (*Venyukoff.*)

GURGÁN (RIVER)—

This is, strictly speaking, a purely Persian river, but must be briefly described here in connection with Turkistán, owing to the importance attached to it by many Russian writers with reference to the eventual boundary of their Trans-Caspian province. Upon the occasion of the occupation of Krasnovodsk in 1869, the Persian Government was assured by Russia that the Atrak was considered by them as the boundary between the two powers

¹ Tylour Thomson, quoting the Mission Agent at Astrabád, says “on the right bank of the northern embouchure.”

² Translated by Mr. R. Michel in 1873.

³ See “Ak-Kala.”

⁴ Eight hundred families of the Ogurchali section of this tribe at Gumish Tapa were subsidised by the Russian Government in March and April 1879, and employed in buying up cattle, sheep, &c., for their troops. See also a note to “Turkumáns (Yomad)” in Chapter III.

upon the Caspian coast. The Shah was doubtless aware that this definition of the frontier line by no means satisfied the aspirations of the more advanced section of the Russian military politicians, but he is represented by Terentieff as having been so elated at the receipt of the despatch that he voluntarily conceded to Russia certain rights referring to the southern ports of the Caspian that their diplomatists had intrigued for in vain during the preceding ten years. The frontier fixed on this occasion was a most inconvenient one, as it bound Russia not to build forts at the mouths of either the Atrak or Gurgán, and to regard the Turkumáns in the valley of the former as beyond the circle of her interference. Two of these stipulations were almost immediately violated¹, as explained under "Atrak," but the third still binds Russia to some extent not to fortify Gumish Tapa, a site at the mouth of the Gurgán, which might be of importance with reference to a route leading up the valley of that river which will be further referred to. Colonel Venyukoff had for many years been an advocate of the extension of the frontier to the Gurgán, and writing² in 1876 regarding the events of the previous year, he speaks of the new definition of the boundary as one unsolicited by Persia, and a gratuitous act of the St. Petersburg Government, due chiefly to the ignorance of the Foreign Office as to the conditions of the people and country concerned. Their procedure was also strongly condemned by the Russian Press³, and General Petroosevitch, in one of his latest papers translated by Marvin, recommends, as a northern frontier for Khurásán, a line from the crest of the Eastern Kopet Tágh to Pishkala, one of the eastern villages of Bujnurd, and thence "following the course of the Atrak or Gurgán from their sources." His chief argument (*vide* "Atrak") is the unpopulated character of the country between the upper valleys of these rivers and the Kopet Tágh, but a more substantial objection to the Lower Atrak frontier raised by him and other writers of the same school, is that the Turkumáns settled upon it pass eight months of the year in Russian and four in Persian territory. This argument, however, holds good to almost the same extent against a frontier on the Gurgán, and the nearest approach on the part of any of the Persian rivers to fulfilling the required conditions is the Kará-Su⁴, which may be described with some exactness as the boundary between the Persian Turkumán country and the settled province of Astrabád. By many of the best English authorities it was supposed that the Russians had even in 1869 discovered that the outskirts of the Kuren and Kopet ranges since annexed by Russia, as the Akhál district, afforded a route sufficiently well watered for the advance of their troops; but it is probable that this line was adopted in preference to that of the Gurgán from the evident necessity that even then existed for coercing the Tekke Turkumáns as a preparation for any further development of their policy in these countries. The route following the defile of the Gurgán has been always to some extent adhered to by the caravans trading between Eastern Turkistán and the Caspian, notwithstanding the formidable dangers to

¹ Also by Colonel Markosoff's raids in 1873 upon the Gurgán Turkumáns in 1873, and later in 1879, in the requisitions made by the Russians for camels, &c., and for bodies of irregular cavalry upon the Atabai subjects of the Shah. (F. D. 184 (Secret) of 1879.) See also "Gumish Tapa" in this chapter.

² Translated by Captain Clarke, Deputy Assistant Quarter Master General. He mentions as an illustration of this a telegram received as late as 1875 by the Governor of Ashúfáda from the Embassy at Teheran, asking which river was the most northerly,—the Atrak or the Gurgán!

³ See, among others, the *St. Petersburg Vedomosti* of January 1875, quoted by Schuyler.

⁴ See "Kará-Su."

which they were exposed from the neighbouring Turkumáns, and its strategical value has for many years past been recognised¹ by the leading military men of the Russian Empire. Captain Napier², in his paper upon the Upper Atrak, speaks of the Gurgán defile as the easiest in the whole range between the Kizil Ozan, to the west of Teheran, and Mazdurán, east of Mashad. Both above and below the defile the country is said by him to be singularly open, the distance from Astrabád to Mashad being about 470 miles, by which about 50 miles are saved on the road either to Herat or Merv as compared with the road from Chikishliar or Mikhaslovsk through the Akhál Tekke oasis. The Gurgán route also avoids the Caspian desert, and passes throughout its length along a line upon which a large army could be fed from the rich provinces of Northern Persia, its main difficulty being probably the 30 or 40 miles of swampy forest which would have to be crossed after leaving the harbour of Ashuráda³. The Gurgán rises in the Kúrásán mountains, and is formed⁴ by the junction of two streams, the Gul-i-Tágh and the Zau, the left and principal branch, which unite at a fort built upon a great rock and named Kázán Kaya. Some authorities say that it receives no tributaries on the right bank, but Baron de Bode mentions two, the Áb-i-khar and the Sári-Su. The same author speaks of two tributaries on the left bank, each formed of several streams. The first of these is the Karáwal Chai, a rapid and deep river with steep banks, which joins it at one farsakh above Gumbaz-i-Kaus. The second is named the Garm-Rúd, flowing from the neighbourhood of Televar and Khúsh Yailák, a favourite summer residence of the late Shah, and falling into the Gurgán below Gumbaz-i-Kaus. A Persian army with its artillery is said to have passed through the mountains in 1836 by the defile of this river. The Gurgán is generally described as a shorter river, probably not more than one-third of the length of the Atrak, but much better and more constantly supplied with water, owing to the superior elevation of its sources. Its upper waters pass through districts thickly studded with the villages of the Goklan and a few of the Yomad⁵ Turkumáns, most of them subjects of Persia, and more settled and peaceably disposed than the neighbouring sections of the tribe. Lower down, a tract of remarkable fertility separates the Gurgán from the Atrak, and is the chief resort of the Turkumáns, who migrate northward across the Russian border at certain seasons of the year. Conolly speaks of the cultivation here as a broad strip extending three miles from either bank, and growing the finest wheat and barley that he had seen in these countries; and Baron de Bode writes of the whole Gurgán valley as combining the beauty and fertility of England with the sublimity of the Caucasus. The river flows generally through a well-defined channel and is navigable⁶, at least for barges, as far up as Ak-Kala, a distance of 40 or 50 miles from its mouth, but is divided before reaching the Caspian into several estuaries which flow through a low country in

¹ See "Ak-Kala."

² Foreign Department, C. R. No. 7251 (Secret) of 1871.

³ See "Kinára."

⁴ Russian papers translated by Michel.

⁵ The boundary between these tribes is a line from Gumbaz-i-Kaus, mentioned above, to the Garm-Áb. See "Turkumáns" in Chapter III.

⁶ An apparently well-informed correspondent of "Ocean Highways" in 1873 speaks of the Gurgán as navigable for "steamers" for 90 miles from its mouth, but (*vide* "Gumish Tapa") it is clear that this estimate of its capabilities was an exaggerated one; and Vambéry, too, specially mentions that the smallest craft can with difficulty penetrate into its mouths.

places densely covered with reeds. The most northerly of the two chief branches which separate at the ruins of Altin-Kila is the Tamásha-Áb, which, after passing through a lagoon about three miles below these ruins, takes the name of Gumish-tapa-Aghási, and runs thence 20 miles to the sea, passing one mile south of Gumish Tapa, and finally breaks up further into several channels, the largest of which is the Bahrám-Kil. The left arm flows south-west from the point of bifurcation at Altin-Kila for about eight miles, where it enters the Karáwal lagoon, which it leaves in two great branches, the Khwája Nafas on the north, and the Kichi Gurgán on the south. These again break up into several channels and reach the sea by a number of mouths. (*Schuyler; Michel's translations; Vamberg; Marvin; Vengukoff; &c., &c.*)

GUR-TAPA—

A small village 9 miles beyond Buvandi, on the road from Khokand to Bálikchi. It is in steppe country, but Schuyler mentions fruit trees and water in the village. (*Schuyler.*)

GYAORS—

The Russians generally write the name of the Tekke settlement of Gávars or Gávárs as above. See "Gávárs."

HAFT RANG—

A well-built caravan-serai with a covered *ad-ambár*, or water-cistern, passed at 5 miles from Rabát-i-Dastár-khwánji, and 10 miles from Khwája Mubárák on the road from Bukhára to the Kílaf ferry. (*Mohun Lal; Nazir Ibrahim.*)

HAIDAR BULÁK—

A village on the Yakobágh river. See "Yakobágh" and "Ságari Marda Pass."

HAIKOVAR—

A small village in the district of Farghána, a few miles from the left bank of the river, on the road from Bálikchi to Ush Kurghán, 20 miles from the former and 4 miles from the latter. It is situated in the fertile country between the Narain and the Syr Daria, which is full of villages and irrigated by canals from the former river. (*Schuyler.*)

HAJI-SÁLIH—

A village on the left bank of the River Amu, about 9½ miles south of Karshi, on one of the roads leading from Balkh to Bukhára. The latitude of the Oxus at the ferry belonging to this village is, as observed by Burnes, 37° 27' 45". The village, most of the houses of which are scattered about among their own fields, is situated in a strip of irrigated land 2 miles broad, bordering on the river. It is generally a place of considerable population, but is exposed to the attack of the predatory Turkumáns in its neighbourhood to such an extent that when visited by Moorcroft shortly after one of these raids it was absolutely destitute of inhabitants. The road which passes through this village is not the usual high-road from Bukhára to Balkh. The latter crosses the river higher up at Kílaf.

The banks of the river at the Háji-Sálih ferry are low and composed of loose soil like those of the Ganges, and the stream, when crossed by Burnes on the 17th June, was divided by sand-banks into three channels, respectively 295, 113, and 415 yards in width. The depth of the water was irregular, the soundings being as follows: in the first channel (that nearest the left bank) 19, 6, 9, 12, 6 feet.—average 8 feet; in the second, 6 feet throughout; and in the third channel, 6, 9, 15 feet,—average 11 feet. The current of

this river is about 3½ miles an hour, its water being heavily loaded with clay. The ferry possesses three boats, each of which can contain 20 horses, the usual charge for the transport of a horse or camel being one tanga.

The passage of Burnes' party on the 17th June occupied 15 minutes, the boats, as is usual on the Amu, being drawn across by horses. (*Vide* account of River Amu.) (*Burnes; Moorcroft; Khanikoff.*)

HAJUMÁN-SU—

The name by which the upper portion of the Káshká or Shahr-i-Sabz river is known in its course through the mountains of the Fáráp Begship. The defile through which the river descends forms a pass leading from Shahr-i-Sabz to the Begship of Mághián. (*Fedchenko, &c.*)

HAMA-BULÁK—

A village on the road from Khokand to Bálikchi, situated at about 5 miles from the latter on a barren plateau at a short distance from the bank of the Syr Daria. (*Schuyler.*)

HARI-RUD—

The name by which the Tejend is ordinarily known before passing Sarakhs. The portion of its course below the latter town is described under "Tejend (River)."

HASAN KHWÁJA—

A village known as Kíshlák-i-Hasan-Khwája, 8½ miles from Bukhára, on the road to Samarkand *via* Bustán and Karmina. (*Khanikoff.*)

HASAN-KULI BAY—

An extensive bay on the east coast of the Caspian, to the south of Chikishliar, at the mouth of the River Atrak. It measures about 9 miles from north to south, and the same from east to west, and is described by Kuropatkin and Venyukoff as a lagoon, to a great extent covered with reeds, not more than 3 or 4 feet deep, and nearly shut in from the sea by a long spit of sand. On the western side of the latter there is a permanent aul of 200 tents of Yomad Turkumáns, and according to other authorities the population is added to in summer by a large immigration of nomads. The people of this settlement are chiefly fishermen and boat-builders, importing timber for the latter purpose from the Caspian provinces of Persia. There is also a Russian fishing-station near the same spot which is said to have been established there since 1835. Colonel Dandeville, who shelled the Turkumáns out of their aul in 1850¹, found that it was possible to penetrate in boats across the lagoon, and for 4 miles up the channel of the Atrak. On the occasion of the descent of the Russian army under Markosoff upon Chikishliar in 1871, the Turkumáns diverted the water from the mouth of the Atrak, which used to debouch near the Turkumán aul, by a dam built 40 miles up the course of the stream; and the inhabitants are said to have then deserted their settlement and migrated across the Atrak to Persian territory. This dam² was subsequently (1878) destroyed by the Russians, and it is assumed that a part at least of the water returned to its old channel, as the Hasan-Kuli settlement is mentioned by comparatively recent authorities. The Atrak reaches the bay in several streams, and is ordinarily salt and bitter near its debouchure, except after floods, when the whole by the water of the lagoon becomes tolerably fresh and drinkable by horses

¹ See "Ashuráda." | ² See "Band."

and cattle. The Yomad Turkumáns in the neighbourhood belong chiefly to the Ak-Atabai section. (*Kuropatkin; Michel; Venyukoff; Turkistan Gazette, 1875; Marvin.*)

HAZÁR ASP—

One of the chief towns in the Khanate of Khíva, and generally governed by one of the near relations of the Khán. It is situated on the left bank of the River Amu, between the Pitniak and Palwán-Ata canals. It is connected with Khíva by a road leading through the towns of Ishán and Bogat, the distance being about 45 miles.

The place is strongly fortified, the greater part of the town being enclosed by the walls of the fortress, which is a large rectangular enclosure with high battlemented mud walls and buttresses and a horn-work on one side. Schmidt, in describing its capture by the Russians in May 1873, speaks of it as the strongest fort in the Khanate, and says that it is surrounded on three sides by a lake in such a way as to defy any operations against its walls from the opposite shores. These walls, he says, are 30 feet high and 21 feet thick from the base to half their height. The town, according to the same authority, contains 4,000 inhabitants, and has small dull bazars and narrow zig-zag streets, the only building of note in it being the Khán's palace, a large three-storeyed edifice with a coloured glazed-tile frontage and turrets above the four corners. The place was held by a considerable Khívan garrison and armed with five guns of tolerably modern pattern, but surrendered to General Kauffmann without fighting. A large store of ammunition and provisions was found in the fort. Major Collett's Gazetteer mentions that it is the chief gunpowder factory of the Khanate, and describes it, apparently incorrectly, as an "open town." (*Schnyler; MacGahan; Schmidt.*)

HAZRAT IMÁM MOMIN—

A conspicuous dome-shaped mountain in Kuláb where there are extensive salt mines, the produce of which is exported to Baljawán, Badakhshán, and other neighbouring states. (*Turkistan Gazette, 1875.*)

HAZRAT-SHÁH—

A village on the road from Bukhára to Samarkand, 9½ miles east of the town of Ziya-ud-din, and 21 miles west of the Kata Kurghán. Close to this spot are the ruins of Ashrayat. (*Khanikoff.*)

HIJDAWÁN—

A town in Bukhára described under "Khizhdawán." The name is also often written "Ghijdawán."

HISÁR—

A village in Wákhán, known also as Issar and Ashor. See "Issar."

HISÁR MOUNTAINS—

The name given by the Russian Government to the range of mountains which leaves the Turkistán and Zarafshán ranges at Kok-Su, and separating the waters of the Zarafshán from the Surkháb and other affluents of the Amu, runs generally south-west to the neighbourhood of Khuzár. Several of the passes leading to Karátégín are at an elevation of 12,000 feet, and the great Mura pass near the Iskandar Kul lake is 12,200 feet above the sea. Many of the peaks rise to from 16,000 to 18,000 feet, and near the glacier of the Zarafshán even higher. These mountains are generally bare rocky crags, the northern slopes being longer and less precipitous than the southern.

The few trees that are found are generally juniper and cedar, and birch near the Iskandar Kul. Taran, a root used for tanning, and sambal, are the only vegetable products of value as articles of trade. The line of perpetual snow is at 11,000 feet on the northern and 13,000 on the southern slope. Except along the upper regions of the Zarafshán and Yágnáu, there are no open mountain valleys, the few river-courses that exist being precipitous defiles through which it is generally exceedingly difficult to pass.

Vide "Shahr-i-Sabz-tágh," "Turkistán Mountains," and "Mazár tágh." (Schuyler.)

HISÁR (PROVINCE)---

A tract of country between the mountains named by the Russians the Hisár range and the River Oxus, including the Begships¹ of Baisun, Shírábád, Deh-i-Nau, Yurchi Hisár, Baljawán, Kuláb, Kurghán-tapa, Kubádián, and the separate Amlakdarship of Darband.

Hisár was formerly one of the great tributary provinces of the Khanate of Bukhára, but the system of administration has of late years been altered, and it is now governed by nine Begs appointed to the above-mentioned sub-divisions, each of whom is responsible only to the Amir of Bukhára. In former days the Governors² of Hisár, like those of Shahr-i-Sabz, frequently rebelled against the Amirs and were occasionally altogether independent. Shortly after the capture of Táshkand by the Russians, Abdul Karím Dád-khwáh, who had been appointed Beg of Dih-i-Nau by Amir Nasr-Ullah, raised the standard of revolt and was supported by the ruler of Kuláb and other chiefs. The Amir undertook an expedition against him in person and marched upon Baisun, taking artillery across the difficult passes in the Hisár range. The insurgents were totally defeated, and Abdul Karím and his chief adherents executed at Darband. The next rising of importance was fomented by the Kata Tura, one of the Bukháran princes who (*vide* "History") was in arms against his father, the present Amir, in 1868. An expedition was sent against him under Yakub³ Beg Koshbegi, who put down the insurrection without difficulty, and was himself appointed Governor or Viceroy of the province. He died after a short but highly creditable administration of the country, and was succeeded by Zalim Dastar-Khanji, a favourite of the Amir's, whose gross oppression of the people and of the family of his predecessor occasioned his recall to Bukhára, where he was beaten with sticks and sent to tread clay in the public brick-fields.

The Amir appears after this to have resolved upon the abolition of the Viceregal Government of Hisár, and appointed one of his sons, Said Abdul Momín, to the Begship of Hisár and Kará-tágh, deputing at the same time eight other Begs⁴ to the remaining sub-divisions, all equal in rank to Said Abdul Momín, and, as already mentioned, responsible only to the Supreme Government at Bukhára. A further account of subsequent military operations undertaken by the Amir in the Hisár Begships in 1877 will be found under "Darwáz."

¹ Each of these is described separately in this chapter.

² Schuyler mentions a certain Ibadat-Ullah or Obed-Ullah, formerly Governor of Hisár, whom he met in Russian Turkistán, as a brother of Abdul Ghafur Beg, late ruler of Uratapa and a man of superior education and great knowledge of the countries on the Upper Oxus. See "Uratapa" for an account of the latter Beg.

³ The Russians state that this Governor was instrumental in stirring up the inhabitants of the Kohistán Begships to resist General Abramov's exploring columns in 1870.

⁴ *Vide* the description of the office of Beg in the account of the local Government of the Khanate under "Bukhára (Khanate of)," page 165.

The Hisár province contains many considerable towns, nearly all of which, with the exception of Baisun and Shírábád, are situated in the valleys of the Surkhán and Káfirnihán rivers, and is remarkable not only for the richness¹ and abundance of its agricultural products and salt mines, but for its manufactures² of alach and other descriptions of cloth, and of knives and swords, all of which it exports to Bukhára and Kohistán. Its inhabitants are Uzbaks and Tájiks, many of the former being nomads or semi-nomads; a few Kazzáks have also recently migrated thither from the countries annexed by Russia. Our knowledge of Hisár is chiefly derived from the reports of an expedition despatched thither by de Kauffmann when Governor-General of Turkistán in 1875. This was escorted by 500 Orenburg Cossacks and was under the charge of M. Mayef, the editor of the *Turkistan Gazette*, but unfortunately included only one member with any pretensions to scientific knowledge, and one interpreter, who appears to have been frequently incapacitated by fever.

The climate of Hisár is in many places feverish and bad, and Schuyler mentions that the district was visited by cholera (in 1872), which spread thither from Jizikh through Samarkand and Shahr-i-Sabz.

Three principal passes lead into the province from the north: the most easterly, that of Tásh Kurghán, is commanded by the town of Yakobágh; the second, known as the Kalta Minár road³, enters the Shahr-i-Sabz plain at the fortress of Yartapa; and the third, which is the most important, reaches Bukhára *viâ* Khozár and Karshi.

We have no recent account of these roads, except that given in Mayef's journal, which omits much that is of interest from a military point of view.

It appears, however, from his paper published in the *Turkistan Gazette* and alluded to above, that the Amir's artillery, on the occasion of his expedition to Baisun, was taken over the same road as that traversed by his (Mayef's) party. The following itinerary⁴, compiled from the information he gives regarding the road from Karshi to the Oxus, is therefore of some military value.

The road is not ordinarily used by carts, but is traversed by camels, mules, and horses carrying cotton from Shírábád, and flax, wheat, &c., from the other towns of the Hisár province.

Regarded politically, it is a most important road from the fact of its leading to Chushka Guzár ferry on the Oxus, on the direct road to Balkh.

	Miles.	
From Karshi to Khozár ...	26½	A considerable town, described elsewhere. The road runs for 12 miles through the Karshi-Khozár steppe and thence through low hills. It is everywhere easy, and passes the large villages of Takhta Kaprak at 6, and Yanghikend at 14½ miles.
Kosh or Khush-Lash ...	10½	A considerable hill settlement; water slightly brackish. The road winds up the bank of the Khuzár river, and thence reaches camp by easy ascents and descents between bare hills.
Tangi Khuram ...	18½	Several hamlets in cultivated country, with good water from the Chashma-i-Hafizán. The road in places

¹ See "Surkhán."

² See "Manufactures" in Chapter I, and "Kará-tágh (Town and Begship)" in Chapter II.

³ The stages of this road will be found under "Shahr-i-Sabz."

⁴ Separate notices of each of the places mentioned in the itinerary will be found in this chapter. The important military roads leading through Baisun to Kílaf are described under "Shírábád."

		Miles.	
			is rocky and difficult, and there is a steep ascent at 8 miles up the Gurn-Bulák hills; thence across the broad cultivated valley of Kara-chash.
Chashma-i-Hafszán	...	16	A small settlement, with good water, a few fields, and two serais. Leaving Tangi Khuram the road passes through a narrow defile ¹ with precipitous sides, known as Ak-Dagána ¹ , and thence ascends through the Yakarcha pass, passing a tomb so called. This part of the road is much used by mules bringing (juniper) firewood to Karshi from the Ak-rabát hills.
Darband or Darbend	...	15(?)	A small town. The road passes over undulating ground for 8½ miles to Shur-Su, a small settlement on a brackish spring, and then turns east through thick juniper forest and ascends to Ak-rabát, an old caravan-serai at the watershed between Khuzár and Baisun, where the Kalta-Mínár road mentioned above joins from Shahr-i-Sabz. It crosses several ridges to the broad stony valley of the Chakcha, which is closed by the range intersected by the famous Iron Gate or Darband ² pass. This is a narrow fissure about 1½ miles in length. Leaving this it crosses the Shírábád river and reaches Darband at 5½ miles from the pass. There is a road from Darband to Baisun.
Seráb	...	12	A Tájik village in cultivated country; water plentiful, and road tolerably easy.
Lailakán	...	20	A large settlement on the Shírábád river. The road passes over a high level plateau to Mankh at 7 miles, and thence over undulating ground, past Uzbek camps, to the Panjáb river, which it crosses at 15 miles. There is a fair road from Lailakán to Baisun.
Shírábád	...	14	A large town. The road crosses the river of the same name near Lailakán, 70 feet wide, current swift; thence through Lailakán valley and across the low Khatantai pass to the defile of Nau Dagána at 10 miles, where the Shírábád river is again crossed. The town is reached at 3 miles from the end of the defile.
Bish Kután	...	13½	A large village. Road easy; country cultivated.
Chushká Guzár	...	18	A ferry on the Oxus leading to the Afghán customs post of Shur-tapa. There are two Afghán and two Bukhárán boats here.

HISHKAT (PASS)—

A pass in the Turkistán mountains on the most frequented road from Warsa-Mínár by Shahristán to Fálgár and Uratapa. Kostenko says that the ascent is easy, but the descent very steep, the height traversed being 17,700 feet above the sea. (*Kostenko*.)

HIZAR—

A village in the Russian Kohistán district, a short distance below the point where the road along the left bank crosses the Kishtút-Su. There is a large caravan-serai here and an Uzbek colony near the village. It is a well-known halting-place for caravans trading with the upper valley of the Zarafshán. The name may probably be Hisár or Khozár. (*Ujfalvy*.)

HUNGRY STEPPE—

See "Golodnaya."

¹ See "Ak Dagána."

² See "Darband Pass."

IBOL—

A village on the upper course of the Zigdi river, 3 miles from the watershed of the Hisár mountains, where they are crossed by the Onsop pass. The roads crossing the Onsop and Chukat passes unite here and reach the town of Hisár, as described under "Onsop Pass." (*Kostenko.*)

ICHKI-YAR—

This name, also written by *Kostenko* "Ichki-Yaz," is applied by him to a river marking the point on the Amu from which the latter forms the boundary between the Russian Amu Daria district and the territory of Khíva. The same author mentions elsewhere that the boundary of the Turkistán province runs from the Yurekta hills to a Bukháran fort of this name 5 miles from the Amu.

It is probable that by the latter statement he means that the boundary between the Amu Daria district of the Trans-Caspian Government and the territory of Bukhára is thus defined. No mention of the Ichki-Yaz is made by *Schmidt* or other authors describing the provisions of the treaty which defined the boundaries of Khíva and Russia after the campaign of 1873, nor does the name occur in the clauses of the treaty of Shahr (September 1873), which settled the boundary of Bukhára, Russia, and Khíva in the same direction. It is probable, therefore, that the Ichki-Yaz is a river (or dry nullah) joining the Amu at Meshekli, the point of junction of these boundaries as arranged by the treaties above mentioned. (*Kostenko, &c., &c.*)

IGDI—

A halting-place with wells on the Uzboi, passed on the road leading from Chikishliar between the Great and Little Balkhan ranges and through Topiatan. It is said to be about half-way between Chikishliar and Khíva and 65 miles from Ortakui. The wells ran dry in March after being used by a Russian force consisting of 20 companies of infantry, 16 guns, 2,500 camels, and other details, for two and a half days. (*Schmidt; Kuropatkin; &c.*)

IGMÁN BATUR—

See "Egmán-Batir-Kala," of which the above is probably the correct spelling.

IJAUR—

A village in the Khanate of Bukhára at the sixth stage from Khokand to Samarkand. (*Khoja Akmad Shah.*)

IKAN—

A place described by *Schuyler* as a considerable town, a few miles south of Hazrat-i-Turkistán, which was the scene in 1864 of a considerable engagement between a large body of Khokand troops and a small Russian detachment. *Ujfalvy* says that it contains 228 houses with 1,021 inhabitants, who are all Sarts. The town is partly in ruins. (*Ujfalvy; Schuyler.*)

IKISU ARASI—

A remarkably productive tract of country situated in the Farghána province, between the Rivers Narain and Syr, and inhabited chiefly by Kipcháks. *Ujfalvy* says that it resembles an English park, and is without exception the most fertile part of Russian Turkistán. The name is equivalent to *Doaba*. (*Ujfalvy.*)

ILAK (RIVER)—

A tributary of the Káfirnihán. See "Iliak."

IL-ĀLI—

A small town in the Khanate of Khíva, said by MacGahan to be inhabited by about 2,000 Uzbaks, and situated in a district of the same name at the end of the Sháhábád canal, near the edge of the Khívan basis. The district is described as fertile and rich, and the town is surrounded by walled gardens and enclosed in a heavy battlemented mud wall forming a rectangle 300 yards long by 200 wide. MacGahan mentions that it has a bazar, but says that the town appeared half in ruins in 1873. Lerch speaks of a land route from Il-Ali to Old Urganj *via* Tásh-hauz, Sháhábád, and Kosh-Kupir or Kazawat, on which lies the small town of Ambár mentioned by Abbott; and Kuhn, who followed the track of the *corps d'armée* in 1873, says that they left Khíva for Old Urganj by Kazawat, Tásh-hauz, Iliati, Kizil-Takir, and Sháh-Murád, the route as far as Kizil-Takir leading along the southern border of the Khanate through a region richly cultivated, though in places crossed by tracts of sand jutting out from the desert and thinly inhabited, excepting on the banks of the canals. Beyond Kizil-Takir, past Sháh-Murád to Kuhna Urganj, the country has for some years past been thrown out of cultivation and deserted, owing to the drying up of the canals from the Laudan branch of the Oxus. General Kauffmann's force camped at Il-Ali in July 1873 when operating against the Turkumáns in this district. The name is often written "Iliali." *Vide* "Laudan." (*MacGahan*; *Lerch*; *Kuhn*.)

ILAN-UTA PASS—

See "Dara Ilánlik."

ILAN-UTA RIVER—

A small stream rising in the Sanzár-tágh, which flows between these mountains and the Núráta-tágh, and waters the fields of Jizikh.

The name signifies "a serpent has passed through." Khanikoff in his notes to "Gloukhovsky's captivité en Boukharie" says that this name should be written "Jalan Uti." See "Karáchá-tágh" and "Kullu." (*Radloff*.)

ILIAK¹ (RIVER)—

A tributary of the Káfirnihán, upon the left bank of which is situated the town of Faizábád. - The road from this place to Garm in Karátegin, followed by M. Oshanin's expedition, runs up the Iliak to its source in the Dasht-i-Bidán plain. The river is described in the *Turkistan Gazette* of 1876 as intersecting the plain of Faizábád. (*Oshanin*; *Mayef*.)

IRÁNCI—

A large village between Karmina and Bukhára, about 15 miles from the tomb of Bahá-ud-din, and about 35 miles from Karmina. (*Mir Izzat-Ullah*.)

IRKIBAI—

A halting-place on the Yáni Daria in the Kizil Kum desert, a few miles south of Chirchiktásh, at the point where the roads from Forts Peroffski and Kazalinsk towards Khíva unite, and 42 miles north-east of Kukcha Dangiz. A small fort, described by Wood as a rectangular field-work with store-houses, was erected here in 1873 by the Kazála column of the Khíva field force, and named by them Blagovestchensky². This is unoccupied at present, but the place would become an important station on

¹ Spelt "Iak" or "Iek" by Mayef.

² From its being constructed on the festival of the annunciation, which is thus named in Russian.

the caravan road to Khíva and Bukhára if water were again made to run in the Yáni Daria channel. (*Wood; Schuyler; MacGahan.*)

ISFAIRÁN RIVER AND PASS—

A river passing through the centre of the town of Uch Kurghán in the Wádil district of Russian Farghána. It is entirely exhausted by irrigation before reaching the left bank of the Syr Daria, of which river it is, geographically speaking, a tributary. The name Isfairán pass is often applied to the Tangisbai pass. See "Tangisbai." (*Ujfalvy.*)

ISFANTODAK—

The second halting-place from Háji Sálih ferry on the road to Karshi. There are no inhabitants. (*Faiz Baksh.*)

ISFARA—

A town in Russian Turkistán, annexed at the same time as the Khanate of Khokand, to which it belonged. It is distant about 88 miles south-west from Khokand by a driveable road passing through the Liákon defile, and continuing beyond Isfara as a bridle track to Sar, Charku, and Varukh. Isfara lies at an elevation of 2,200 feet in a wide valley stretching east and west, in which are also situated the villages of Chilgházi, Kulkánd, and Liákon, and gives its name to a small river and to the entire range of mountains in its neighbourhood.

Schuyler speaks of strata of coal cropping up in the surrounding district, and Ujfalvy says that sulphur is brought from the neighbouring mountains. The town is a very ancient one, and is mentioned as the chief place of its district by Bábar. At present it has only a small bazar, but periodical fairs are held there, at which, we are informed by Fedchenko, a considerable trades goes on. None of these authorities mention the number of its inhabitants, but Ujfalvy says that they are Tájiks or Uzbaks. The river mentioned above is described by Fedchenko as a rapid torrent liable to floods and flowing over a rocky bed. It is crossed by a bridge about 27 yards long and supported by three wooden piles. This bridge is easily crossed by country carts, but, like the mills and other houses on the bank of the river, is often damaged by floods; this danger is partially averted in the case of the former by moles of stones and branches called *kharaks* projecting into the stream.

Fedchenko mentions an old man, Hussain Ahmad, living here who remembered Conolly's visit to Khokand. (*Fedchenko; Schuyler; Ujfalvy; Bábar's Memoirs.*)

ISHÁN—

A town in the Khanate of Khíva, to the north-west of Pitniak, and between the Palwán-Ata and Pitniak canals. A road runs through Hazár-Asp, Ishán, and Bogat to the city of Khíva. (*Schmidt.*)

ISHÁN SHAIDA—

A village $4\frac{1}{2}$ miles from Karshi, a short distance beyond the point where the road from that town towards Kásán and Bukhára leaves the course of the river of Shahr-i-Sabz. (*Turkistan Gazette, 1875.*)

ISHIMJI—

A village on the left bank of the Oxus, a few miles to the east of Gorlan. See "Gorlan."

ISH-KÁSHAM—

A small Tájik state on the Upper Oxus, tributary to the Mir of Badakhshán. Its territories extend for about 16 miles to the north of the village of the same name, and are situated on both sides of the river (which at this point is frozen from December to March), and at 6 miles beyond Sar-i-Shákh border on the territory of Ghárán, in which are the ruby mines for which Badakhshán is famous.

The present ruler of this state and of Zebák is Shah Abdul Rahím, a Sayad of Khurásán who was placed in power by Muhammad Alam Khán, Governor of Balkh, in room of Mir Hakk Nazar, the hereditary chief of the country.

The village of Ish-Kásham is on the left bank of the Oxus, on the road leading to Panja, from which it is distant about 60 miles. It contains about 40 houses or detached farms, and is situated at an elevation of 10,805 feet¹, in a very fertile country full of villages, and, according to "The Mirza," marks the beginning of the Wákhán valley. From the fort of Ish-Kásham several small villages and forts are visible on the opposite side of the river; among those in the district Captain H. Trotter enumerates Samchum and two others on the right bank, and Yakhdara and Sar-i-Shákh on the left.

The name is spelt Aish-Káshim by "The Mirza." The spelling adopted here is that of Pandit Manphul. (*Pandit Manphul; Wood; Montgomery's report; Captain H. Trotter.*)

ISHTRÁGH—

One of the districts known is Sad (hundreds) of Wákhán. Captain H. Trotter was informed that this district had only lately become a portion of Wákhán, and Abdul Subhán says that it was formerly an independent principality. It lies between Khandut and the state of Ish-Kásham, and comprises about 250 houses, two of its villages²—Yakhdara and Sar-i-Shákh—being on the left bank of the Oxus. (*Captain H. Trotter.*)

ISKANDAR KUL—

A small Alpine lake about 7 miles in circumference, with a depth of upwards of 30 fathoms. It is situated at an elevation of about 7,000 feet among the mountains separating the Zarafshán from the Oxus, at a distance of two marches from the mouth of the Fán. From the lake General Abramov's force in 1871 reached the town of Fán or Sarvádi in one march.

It is entirely surrounded by mountains and receives two rivers, one from the south, the other from the south-east. It has only one outlet, the Iskandar-Su or Fán Daria.

The course of the affluent from the south is followed by a pass leading from Warsa Minár to Hisár by the town of Kará-tágh. The road through the defile is easy, but the pass, which is 12,000 feet high, is very difficult and covered with snow. The lake appears to contain no fish except the *Barbus fluviatilis*, said to be poisonous; and the hills in its neighbourhood are nearly bare, almost the only trees to be seen being the birch, which grows in considerable quantities in the defiles. These forests are rapidly being cut down by the natives, who use the wood for building purposes. The lake is also known as the Kul-i-Kulán, a name which was, it appears, wrongly applied by Lehmann to the Ala-ud-din Kul. (*Fedchenko; Turkistan Gazette; Schuyler.*)

¹ By "The Mirza's" observations with thermometer.

² It is not quite clear from Abdul Subhán's report whether these two villages belong to Ish-Kásham or Ishtrágh.

ISKIJÁN—

A river described by Ujfalvy as a fairly large and rapid stream upon which is situated the town of Naokát, in the Ush district of the Farghána Government. Like the Isfara, Sokh, and other similar rivers in the neighbourhood, it is exhausted by irrigation and evaporation before reaching the Syr Daria, of which it would otherwise be a tributary. (*Ujfalvy*.)

ISOCHKÁN—

A village in the Kará-tágh¹ mountains, distant by the route traversed by Lehmann about 140 miles from Samarkand, and 6 miles from the fort of Fán Kurghán, with which it is connected by a road leading down the tributary of the Fán, on the left bank of which it is situated.

This village, which is the principal place in its district, was governed by a Beg who collected the revenue on cattle, corn, &c., and is now with the remainder of the Fán Begship incorporated into the Russian Zarafshán district.

The left bank of the river is covered with rich fields and gardens. See "Kohistán" and "Fán." (*Lehmann*.)

ISPISÁR—

A small village between Khojand and Kastakoz, on the cart road to Makhram, where the Khokandians were defeated on 12th August 1875. (*Schuyler*; *Turkistan Gazette*.)

ISSAR—

A village on a small isolated rocky hill at an elevation of 10,000 feet in the Wákhán valley, near the junction of the Sirikul and Sarhadd branches of the Upper Oxus. This village, which is not noticed by "The Mirza," is mentioned by Captain Wood as within sight of Kila-Panj. Through it passes the road to Yarkand, followed by the latter traveller in his expedition to the Sirikul lake, as well as "The Mirza's" road up the Wákhán valley to the town of Sirikul or Tásh Kurghán *via* the Pámirkul lake, and also the roads mentioned by Wood to Cashmere by Gilgit and to Chitral which lead up the same valley. There is a mineral spring close to the village with a temperature of 116° F. The water is tasteless, but imparts a ferruginous colour to the ground in its vicinity.

Captain H. Trotter calls it Hissar or Ashor, and says that near it there are the remains of an ancient building known as the Kila-i-Zangbár, a relic probably of the former fire-worship of which traces are still found in these remote Mahometan states. The name is probably Hisár. (*Wood*; *Montgomery's report, 1870*; *Captain H. Trotter*.)

IZKAND—

A Tekke fort situated in Eastern Akhál on the Firúz-Su, and containing, according to Petroosevitch, 600 families, who, Tylour Thomson says, are of the Vakil² clan. It gives its name to a pass, mentioned under "Akhál," that enters the Kopet Tágh here. The Russians call it Izgan. (*Tylour Thomson*; *Petroosevitch*.)

JÁM—

A large village about 20 miles south-west of Uratapa on the road to Jizikh. It is surrounded by mud walls and has a bazar and fort. (*Mir Issat-Ulláh*; *Lumley*.)

¹ Now called Zarafshán Mountains by Russian geographers.

² From Petroosevitch it seems rather more probable that they are Dashayaks, and Tylour Thomson speaks of the latter in several forts close to it.

JÁM—

A fort and village, known also as Yám, 40 miles from Samarkand and 52 from Karshi, at the point where the road connecting these towns traverses a small pass known as the Jám defile. It is situated at an elevation of 2,047 feet on a small stream, which contained good water when crossed by Khanikoff in September. It was mentioned in Russian reports of 1868 as a fortress constructed by the Amirs of Bukhára for the protection of their frontier against the Beks of Shahr-i-Sabz. The road from Samarkand to Karshi and Shahr-i-Sabz is spoken of in more recent numbers of the *Turkistan Gazette* as an excellent one, easily practicable for artillery and carts. The Russian force which marched from the Turkistán province in 1878 remained for some time at Jám, which was then temporarily connected by a line of telegraph with Samarkand and Táshkand. (*Khanikoff; Vamberg; Fedchenko; Turkistan Gazette; Vienna newspapers.*)

JÁM PASS—

The most westerly of the passes in the Zarafshán mountains, which beyond it are continued in small ranges of hills which merge into the steppe separating Karshi from Bukhára. The pass presents no difficulties and is passed by the main cart road leading down Samarkand to Karshi and Shahr-i-Sabz, described under "Jám." (*Khanikoff; Vamberg; Kostenko; &c.*)

JÁMBAI—

A large village and bazar on the metalled road connecting Samarkand and Fort Kamenny-most, and about half way between these places. It is situated in the low valley of the Zarafshán, on the right bank of that river. (*Schuyler.*)

JÁNKILA—

A village in the western part of Badakhshán, situated on the left bank of the River Amu, which is here crossed by a ford between this village and Sayad on the opposite bank. Captain Wood found the river here divided into three channels in the month of March: the first of these was shallow with little or no current; the centre channel was, like the first, easily crossed by pedestrians; but the third, which was 400 yards, with a current of 4 miles an hour, was impracticable for foot passengers, and not without danger for mounted men, who were obliged to ride three or more abreast when crossing this portion of the ford. The name is also written Jang or Yangkila. (*Wood.*)

JANDIR—

A village on the road from Bukhára to Karki, four marches of about 28 miles each from the former.

The inhabitants are Turkumáns. (*Wolff.*)

JANGAL BÁSHI—

A large village 4 miles from Kuláb towards Pushián. (*Turkistan Gazette.*)

JÁNI OR JANGI—

Names beginning with these words, which are the Kazzák corruption of the Turki Yáni and Yangi, are generally spelt in this work according to the latter transliteration. Thus "Jáni-daria" will be found under "Yáni-daria," &c.

JÁN-KYSHLÁK—

A village on the right bank of the River Zarafshán, 15½ miles above Panjkand and 58 miles from Samarkand, on the road to the Kará-tágh traversed by Lehmann. Its fields and gardens are irrigated by a small stream which joins the Zarafshán at this place. The village is situated at the foot of the mountains, which here approach the river. (*Lehmann.*)

JARF—

A village of 50 houses in Darwáz, situated on or near the right bank of the Panja or Upper Oxus, at 9 miles from Kila-i-Khum, on the road towards the town of Wánj. The road from Kila-i-Khum is stony and difficult, and passes through the villages of Madrasa, Kila-i-Nisai, Zingáru, Bizwai, and Kevran. (*The Havildar's report, 1874.*)

JARI-PÁRAN—

A steep pass on the road from Faizábád to Baljawán, between Kangur and the latter town. It commences at the small Kará-Su valley, a few miles beyond Kangur, and terminates at the small village of Jári-Páran on the Kichi Surkháb river. There is a magnificent view of the Kichi Surkháb or Baljawán valley from the summit. (*Turkistan Gazette, 1875.*)

JASMANDU—

A village 5 miles out of Bukhára, on the road to Karákul and Chahárjui. Wolff mentions that his party halted in a garden on the edge of a tank or reservoir. (*Wolff.*)

JEMSHI—

Four villages of the same name between Pitau and Baisun, in the Baisun Begship. The neighbourhood is well cultivated. See "Pitau." (*Turkistan Gazette.*)

JIJIK-RÚD (PASS)—

This pass leads over the Hisár range from the river known as the Jijik-Rúd, leaving the Yágnáb valley at the point where the latter stream crosses the road between the Yágnáu villages of Tak-Fán and Onsop. From the former of these villages the distance to the crest of the pass is 10 miles, and thence to the Zigdi valley 7 miles. This, next to the Onsop pass, is the best road from Yágnáb and the Zigdi, and thence to Hisár. (*Kostenko* ¹.)

JILÁNLI—

The largest of the hill settlements on the Russian slope of the Shahr-i-Sabz mountains, where they are crossed by the Karátapa pass. It is a short distance from the road leading from Samarkand to Karátapa, from which it is about 4 miles, and is watered by a brook called the Jilán-Sai. (*Turkistan Gazette, 1876.*)

JILÁN-SAI (RIVER AND HILLS)—

Is the name of the brook that irrigates the settlement of Jilánli, described above, and also gives its name to the mountains crossed by the road from Samarkand towards Shahr-i-Sabz on the road to the Karátapa pass. (*Turkistan Gazette, 1876.*)

¹ Kostenko, who is an author much blamed by the better class of Russian writers for his inaccuracy, gives a very involved account of the passes over the Hisár, Zarafshán, and Turkistán ranges, adapted apparently by him from Aminoff's military sketch of the Zarafshán valley. This pass appears to be identical with the Khashir pass, described elsewhere.

JIPTIK—

A river rising in the Stehurofski glacier, not far from the glacier from which the Zarafshán river flows. It is considered by Fedchenko, by whom its source was discovered, to be the main spring of the Isfara river. Lower down the valley it receives several small feeders, and it is known as the Karáushin, and below Varukh is joined by the Kshemish, and then takes the name of Isfaa. The principal feeder of the Kshemish is the Khwája-Chibargán. (*Fedchenko.*)

JIPTIK PASS—

A pass leading from the Alai to Fargháná, which was traversed by M. Mushketof in July 1877. According to this traveller's account, which is supported by a statement to the same effect by Kostenko, it is the most difficult of the passes leading across the Alai mountains which have been explored by the Russians, and it is therefore unnecessary to quote the detailed description of it given by Kostenko and in Mosa's translation of Mushketof's itinerary. It ascends a stream known as the Southern Jiptik to the crest of the Alai mountains, here about 14,500 feet above the sea, and descends the valley of the Northern Jiptik, the upper part of which is covered with perpetual snow, to the Kichi Alai. The lower part of the valley up to within a few miles of the junction of the Jiptik with the Ak-Bura in the Kichi Alai opens out for about 5 miles to a width of 2 miles, and is everywhere cultivated by the Kará-Kirghiz, with whom it is a very favourite winter quarter. Between this valley, which is known as the Khwája Kiliáta and the Kichi Alai, the gorge of the Jiptik again becomes precipitous and the road extremely difficult. The route is classed as a bridle path, but it appears that horses have to be led over a great part of it, their riders dismounting. (*Mushketof; Kostenko.*)

JISMÁN—

A village in the Zarafshán district, situated at an elevation of 2,040 feet at the base of the Aktágh mountains, here called Jismán-tágh, and north of the town of Kata Kurghán, with which it is connected by a road which, passing the village, crosses the Aktágh range.

The gardens of the village are watered by a small stream, the Jismán-Su, which, as explained under "Bukhára (Khanate of)," forms for some distance the western boundary of the Turkistán Government towards Bukhára. The line marking the frontier passes through a pillar erected on the northern side of the village.

See "Jismán-Su," "Jilánlik Pass," and "Núrátá-tágh." (*Fedchenko; Kostenko.*)

JISMÁN-SU—

One of the northern tributaries of the Zarafshán. It rises in the Aktágh mountains at the pass of Tilanlik, north from Khatircha. It does not reach the Zarafshán in summer, though its deep bed shows that when in flood it enters that river at Táshmáchi. From the latter village the Jismán-Su forms the frontier of Russia and Bukhára up to the village of Jismán, the lands of which lie upon its left (Russian) bank and are separated by the stream from those of the Bukháran village of Urta-Bulák. See "Jismán (Village)," "Táshmáchi," and "Núrátá-tágh." (*Radloff; Kostenko.*)

JISMÁN-TÁGH—

A portion of the Aktágh range in the neighbourhood of the village and brook of Jismán, crossed by the road leading north from the town of Kata

Kurghán. These mountains have at their base an elevation of 2,874 feet, and rise to a height of 4,076 feet.

See "Núrátá-tágh." (*Fedchenko*.)

JIZIKH—

The chief town in the district of the same name in the Russian province of Syr Daria.

It is at present only known as a market town and centre of a considerable trade, but was formerly of great importance as a frontier fortress of the Khanate of Bukhára from its commanding the entrance to the Ilán-Uti defile, through which passes the main road from Bukhára and Samarkand to Táshkand and the Kirghiz steppe. Its defences were materially strengthened by the Amir in 1866, and when attacked by General Kryshanofski in the autumn of that year consisted of a triple row of walls, each of the outer ones commanded by the wall in its rear. The outer wall was 25 feet high and had a ditch of 30 feet deep. The ditches separating these concentric lines of fortification were well flanked by salients, having guns *en barbette*, which served also to bring a cross-fire on the surrounding country, and there were in all 53 guns in position on the walls and other works, of which 23 were of large calibre. The character of the whole was formidable, and the system on which the works were constructed rendered them superior to anything the Russians had previously met with in Central Asia. The place was garrisoned by 10,000 men, said to be the pick of the Amir's army, but was taken by storm after two days' cannonade in October 1866, the loss on both sides, according to contemporaneous Russian accounts recently confirmed by Schuyler, being—

Bukhárans—6,000 killed and wounded, and 2,000 prisoners.

Russians—6 killed, and 5 officers and 71 men (or according to Schuyler 92) wounded.

Jizikh is situated in a deep cauldron-like valley in the Aktágh hills, and according to some authorities is an extremely unhealthy place, notorious for guinea-worm, and generally, as in 1861, attacked by cholera when that disease appears in the country. It is possibly due to its being situated at the end of all the canals and watercourses which run towards it from the Zarafshán, and to its water-supply being on this account mainly derived from stagnant pools. A writer in the *Invalide Russe* in 1867, on the other hand, notices the healthy condition of the Russian troops at this place during that year, and a considerable garrison, consisting of 1,500 infantry, 500 cavalry, and 8 guns, was kept there as late as 1870¹ under a commandant who was also civil governor. Its reputation as a healthy station did not, however, last long, and it was found necessary to remove the garrison to a place about three miles off, where there were some springs of water. A small fort named Kliutschevoi was constructed at this new station, and a village, in which Lerch says there are now 91 Russian civilian residents, quickly grew up round it. This, again, owing to the fevers which have constantly attacked the troops, has lately been to a great extent abandoned, and most of the garrison has been sent to the more healthy station of Uratapa. The Russian authorities attribute the prevailing sickness to the great numbers of dead who were insufficiently buried after the siege, and to the malarious winds blowing from the rice-fields of Yangi-Kurghán down the Ilán-Uti defile. The quarters of the present small garrison are constantly changed, but one-third of them are always in hospital and the death-rate continues

¹ Three years later Stumm only mentions a small body of irregular troops.

very high. A great portion of the town was destroyed during the siege and assault, but though it never regained its former prosperity, it soon after began again to acquire fresh importance from the duties collected from caravans, as much as £45,000 worth of goods having passed through Jizikh and Uratapa in 1867. The duties levied on this transit trade in January and February of that year were stated in the *Invalides Russe* to have amounted to £1,200. As a quarter for troops, it was further open to objection on account of the dearness of firewood and forage. The latter was procurable with great difficulty, a "piled fathom" costing in 1867, including cutting and carriage, 23 shillings. At the beginning of the present century Jizikh was a frontier town and customs station of Bukhára, but shortly after this was annexed by Khokand and formed half of the frontier district of the latter state known as Uratapa. It again fell into the hands of Bukhára shortly before Burnes' visit in 1833, and became the chief town in the Bukháran district of the same name, the revenue of which was estimated by that officer at 8,000 tillas. A great portion of the district consists of steppe land, and its present population is given by M. Lerch as 11,200¹ persons, of whom 2,100 are Kazzáks. The name Jizikh, which is said to mean "hot burning spot" in Central Asiatic dialects, is spelt Jisakh by many travellers. The spelling here adopted, Jizikh or Dizikh, is from Mir Izzat-Ullah's Persian manuscript.

See "Kliutschevoi." (*Burnes; Vamberg; Khanikoff; Lerch; Nasir-Ibrahim; Schuyler.*)

JOMÁRJ—

See "Chumarch."

JOSHINGAZ PASS—

A pass leading from Shighnán to the head of the Wákhán valley. See "Ab-i-Matz."

JULAK—

The small town of Chalak in Bukhára is thus called in many accounts of the Russian campaign of 1868. See "Chalak."

JULEK—

A Russian fort on the Syr Daria, 70 miles above Perovski. This fort was built in 1856, and completed in 1863, on the site of a Khokandian fortress taken and destroyed by the Russians in 1853 during the siege of Ak-Mazjid. It was until 1864 a place of importance, being the most advanced post of Russia in Central Asia, and the nearest point on the Syr Daria line to the South-Western Siberian fortresses of Viernoé and Kastek, distant nearly 500 miles across the steppes. Schuyler says that the most noteworthy feature of the place is a handsome Russian church. Stumm classes the fort as a temporary Russian earthwork, and mentions that it was garrisoned in 1874 by a sotnia of Orenburg Cossacks (cavalry) and a company of Cossack infantry, with five guns. (*Schuyler; Stumm.*)

JUMA BAZAR—

A village in the Zarafshán district, on the road from Samarkand to Panjkand, 16 miles south-east of the former and 26 miles from the latter. It is connected with these towns by a road practicable for wheeled carriages. The

¹ Ujfalvy, quoting Russian statistics, says that there are 595 houses with 3,845 inhabitants in the town, all Sarts, and 327 tents of nomads and 2,224 houses of settled inhabitants in the district.

country between this village and Samarkand is high, the soil being loam, cultivated and interspersed with villages and gardens. (*Lehmann.*)

JURT-KUL (Four lakes)—

A steppe district containing four lakes, which are severally named Chibisht-Kul, Airanohi or Aikul, Bigisht-Kul, and Durman-Kul, situated below the level of the Ak Daria, in a depression between this stream and the Karadal hills. These lakes, a portion of the water from which is taken by a canal towards the Karadal hills, are thickly overgrown with reeds, for the privilege of cutting which the inhabitants of the district pay a yearly tax of £102. These reeds are used for thatching and making mats, and also to some extent for fuel.

Large quantities of leeches, which are considered of good quality in the Russian hospital in Samarkand, are procured from these lakes, and are sold at 1s. 3d. per 100. The largest of these lakes is the Durman-Kul. The name is also written, probably more correctly, Diurt-kul. See "Durman-Kul." (*Fedchenko.*)

KABÁDIAN—

See "Kubádián."

KABAKLI—

A Bukhárán fortress on the right bank of the Oxus, established for the protection of the Turkumán¹ subjects of the Khanate. It is described by various authorities as 63 miles below Kari Kíshlák² and 220 miles above Pitniak in Khíva, and has in recent years been frequently attacked by the Tekke, who defeated the garrison in 1876 and 1879, the former occasion being probably that of the raid in which they destroyed the Arsári settlements at the Rafaták wells.

A road from Kabakli to Merv by Takht and Yárají, described by two different authorities in Marvin's book on "Merv and the Turkumáns," is probably the same as that traversed by Shakespear in 1840 and Thomson in 1842, both of which travellers reached the Oxus at Kabakli. (*Marvin; Shakespear; &c.*)

KABELI-KACH—

An extremely fertile spot in the Sughun Tágħ between the Atrak and Sumbár, and passed on the road leading from Yálin-Yak on the former river to Duz-Olum at the junction of the Chándír and Sunt-Su. A correspondent of the *Moscow Gazette*, whose letter is translated³ by Michel, was much struck with this place, but gives so complicated an account of it that it is impossible to say whether it is 300 fathoms above the Atrak valley or the same height above the Sumbár on the opposite slope of the hills, but the balance of evidence inclines to the Atrak side. He describes it as a hollow consisting of several different-sized valleys covered with beautiful long grass and "rich in date or fig trees and pomegranates growing in dense tangles of gigantic brambles," the former of which were just ripening (in August). The whole of this "beautiful natural garden of the Turkumán steppes" is cut off from the steep rise (from the Atrak) by deep fissures and supplied with water from springs, the water of which is "completely black, but very tasty, and does not smell of the clay that colours it." The latter eventually subsides, leaving the water pure. (*Michel's translations, 1878.*)

¹ Probably Arsári.

² Kari Kíshlák is 63 miles below Chabárjui.

³ No. 57 of 1878.

KABIL—

An oasis in the Krasnovodsk district, situated about 35 miles from Fort Krasnovodsk, between the oases of Sevelman and Burnak, the latter of which is about 10 miles further from the fort. The *Daily News* correspondent, O'Donovan, says that there are eight wells of very pure water here, and the oasis seems of some value for camel-grazing. From Marvin's account it may be inferred that the oasis lies to the north of Krasnovodsk, on or near the road to the Karábughaz straits or lagoon. (*Marvin, &c.*)

KABÚD (RIVER)—

The Ab-i-Kabúd is, next to the Sor-Bukh, the largest affluent received by the Surkháb on its right bank during its course through Karátégín. It is said to rise in the Alai and Hisár mountains, in the neighbourhood of the Tarak and Yarkhich passes, described elsewhere, from which roads converge near a village called Dih-i-Mulla-Badal, situated upon its upper course, about 23 miles from its junction with the Surkháb. The lower course of the Kabúd river is through a valley in the Karátégín hills, running parallel with that of the Surkháb, in which it receives at the village of Khait an affluent, the Ab-i-Khait, from the east, and a more important one, the Ab-i-Yasmán, on the opposite bank near the same place, the valley of which forms one of the best cultivated and most populous districts of Karátégín. The river is bridged at a village called Khait, 2 miles from its debouchure into the Surkháb, and runs here in several channels which are fordable, except during floods, though the strength of the current and volume of water are always considerable, and the bridge at Khait was swept away during the unusually high floods of 1878. (*Oshanin; Kostenko.*)

KACH—

A name by which the Akhál district is sometimes known, and also, according to some authorities, applied to the Kopet and Kuren Tágh ranges.

KACHA-KUM—

See "Kúcha-i-kum."

KAFIRNIHÁN—

A town in the Faizábád plain, on the left bank of the river of the same name, distant 16 miles from the town of Dúshamba by a good even road leading past Shah-Mansúr and along the Gházi Malik hills; and 13½ miles from the town of Faizábád by a road crossing the River Káfirnihán by a bridge built by Koshbegi Yakub Beg, mentioned in describing the province of Hisár. No details are available regarding this town. (*Turkistan Gazette, 1876.*)

KAFIRNIHÁN¹ RIVER—

An important tributary of the Oxus rising in a comparatively low chain of hills forming an offshoot of the lofty Hisár range. These hills are named after neighbouring settlements, the Khánaká-tágh, Varsobtá-gh, and Rúmit-tágh. From the last-named hill rises the Rúmit Daria, which Mayef considers the principal source of the Káfirnihán. The Varsob hills give rise to two torrents which unite to form the Zihdi-daria, a rapid mountain stream,

¹ Kostenko, who, notwithstanding his long connection with Turkistán, is in many ways one of the least reliable and most superficial of the authorities quoted in this work, says that this name means in *Kirghis* "the faithless monster." This is apparently based on the fact that the river is called the Káfir-Nihang by some writers, and that *nihang* in *Persian* means "a crocodile" or "dragon." *Nihán* in the same language means "hidden," but no tradition is known which would account for either name, and no crocodiles (or dragons) are known to exist upon the Upper Oxus.

fordable with difficulty, which joins the main stream 3 miles below the town of Dúshamba at the village of Munka-tapa. Lastly from the Khánaká hills flows the Khánaká river, which joins the Káfirnihán at the town of Hisár. The valley of the river forms a considerable plain, noticed elsewhere as the Faizábád plain, containing several small towns and many large villages, and watered by the Ilek, a tributary joining the Káfirnihán on its left bank. Below Hisár it runs along the foot of the Gházi Malik hills, the valley being in places encroached upon by spurs from the great Bába-tágh chain. Near the town of Káfirnihán¹ it is crossed by a bridge 35 paces long, on the road to Faizábád. From Hisár to Kubádián the road follows the valley of the river, and at about 12 miles from the former the river is crossed at Chahár-bágh, and when² forded by Mayef's party was flowing in seven channels separated by islands covered with jidda, reeds, and tamarisks, and full of wild pig, tiger, and wild-fowl. Opposite to Chahár-bágh is the village of Básh-Kála, and the ford is a difficult one, the water in four of the channels reaching to a horse's neck. At 32 miles below Kubádián, which is in the valley of the river, but 10 miles distant from it, the Káfirnihán falls into the Amu. (*Turkistan Gazette, 1875-76.*)

KAINAR—

A small village a few miles beyond Karátapa on the road from Samarkand to Shahr-i-Sabz. It is one of the first villages passed in Bukhárán territory before descending upon Urus Kíshlák. Kainar is a true "*kíshlák*," its inhabitants living entirely in the fields in summer, and repairing to the village as soon as winter sets in. (*Schuyler.*)

KAIRAK-BEL—

The name given to a ridge described as a massive spur from the Baisun-tágh. The valley between the Kairak-Bel and Baisun-tágh is filled with *kíshláks* which stretch far away to the east of Baisun, forming uninterrupted lines of settlements. (*Mayef.*)

KAITAS—

A lofty limestone mountain on the shore of the Caspian at the western end of the range of hills which surround the Balkhan Bay. (*Venyukoff.*)

KAKAITI—

A village on the road between Kubádián and Baisun; it is situated near the bank of the Surkhán river, on the western border of the stony Ak-tapa plateau. The Surkhán is here about 700 feet wide, and passengers pass it in boats dragged across by swimming horses. See "*Kará Ghaza.*" (*Turkistan Gazette, 1876.*)

KAKHKA—

One of the ruined towns in the Atak, to the north of Kalát-i-Nádir, on the road from Áshkábád and Lutfábád to Sarrakhs, the distance from Luftábád being by Mr. Lessars route 20 miles. The site is now occupied by a large settlement described by Mr. O'Donovan as a village with a population of between five and six thousand Turkumáns of the Alaili tribe, and is well supplied with water by the Lain Su. The same authority mentions that there is ordinarily a very large amount of corn in the place—an assertion which is corroborated by a correspondent of the *Times* in discussing the probable result of the treaty signed at Teheran on 21st December

¹ See description of this town.

² Season not mentioned in M. Mayef's very confused account of his journey.

1881, and also names¹ the Russian agent who was employed there in February 1881 in preparing for the projected advance of Skobelev's force from Āshkábád. Mr. Lessar, who was at Kákhka in the autumn of 1881, speaks of the population as consisting at that season of about 3,000 Alaili Turkumáns who are said to have migrated thither from Khíva. The fort occupied by them is a strong one, built according to the same authority in 1875 and the surrounding country, especially towards Lutfábád, extremely fertile and well watered. General Petroosevitch, in his proposals for the delineation of the future Russian frontier, draws the line through the ruins of this town to Artuk² at the base of the Zarín Koh, but mentions that its corn-lands belong to the chief of Kalát, and, like those of Chacha, Mahua, and Chahár-dib, are farmed by him to Turkumán cultivators. O'Donovan also speaks of the Turkumáns there as under Persian jurisdiction. Major G. Napier and others, speaking of the undoubted claim of Persia to the place, speak of it as an important settlement. See "Turkumán (Alaili)" in Chapter III. (*Foreign Office papers, &c.; Michel's translations, 1882.*)

KALA—

For places whose names begin with Kala, meaning "fort," see Kila.

KALÁTA—

See "Kará-Káriz."

KALICH KALA—

A large Khívan fort, at present deserted, situated at about 50 miles to the east of Chimbai on the marshy ground to the south-east of Lake Daukara. It forms a conspicuous object from the navigable channel through the lake. The neighbourhood is cultivated by Kazzáks, whose "auls" are the headquarters of an important chief named Nasr Khán, who contracts for the supply of carriage for officers or others travelling to Peroffsky or elsewhere. (*Wood.*)

KALMUK KALA.

See "Kurmukh Kala."

KAL-SHÁDI—

A chain of hills forming the boundary of the high Alim-tágh plateau towards the Tahir valley. The pass leading across these hills is not very high, and the road from Kulbágh towards Kurghán Tapa after reaching the top descends due south into a level waterless steppe, also called the Alim-tágh *chol* or plain. The distance from Kulbágh to the end of the pass is 16 miles. (*Turkistan Gazette, 1876.*)

KALTA CHINĀR—

A small settlement immediately to the south of the frontier of the Russian Akhál province as defined by the treaty signed at Teheran in December 1881, and occupied, according to a note to the narrative of Lieutenant Guizelkhanoff's captivity at Merv, translated by Mr. R. Michel, by the Turk and Kurd population expelled by the Tekke from Anau. It is distant, according to the same authority, 15 miles from Anau, and gives its name to a stream which passes it and reaches the oasis near Anau. This stream, according to Petroosevitch, issues from between the extremity of the Kopet Tágh and the

¹ In a letter dated Kalát-i-Nádir, 24th February 1881.

² This place is not shown on our maps, but is mentioned by M. Lessar in the "Invalide Russe" of June 1882, as the place where the cultivation of Lutfábád commences on the road leading to the latter from Bább-Durmas.

beginning of the Zarfú-Kuh range. This officer was at Kalta Chinár in 1878, and describes the view from the neighbourhood as embracing an extensive belt of gardens round Áshkábád and other Tekke settlements in Akhál. Colonel Baker gives a good description of the settlement in his well-known work, "Clouds in the East," but says, apparently erroneously, that the inhabitants are Turkumáus. It is unnecessary to quote his description, as the settlement is still in Khurásán. The name is generally written as pronounced, Kelte Chinár, but is correctly transliterated as above. See "Anau" and "Akhál District." (*Colonel Baker; Petroosevitch; Foreign Office papers.*)

KALTA MINÁR—

An Aksakáliship of the Khanate of Bukhára on the road from Khozár to Baisun. See "Kara Khowal." (*Mayef.*)

KALUK—

A large settlement in the Surkhán valley between Shádi Bai and Dih-i-Nan, giving its name to the defile through which the road runs to the latter from Baisun. It is the summer residence of the Beg of Dih-i-Nau, and is situated in a thickly populated and fertile country. See "Surkhán," "Lakuinar," and "Buri-Takhta." (*Turkistan Gazette, 1875.*)

KALUK RIVER—

See "Khwája Ipak."

KAMARA RIVER—

See "Kamrán-Su."

KAMCHURIK PASS—

A pass leading across the range called Peter the Great's Mountains by recent Russian authors, and traversed by the main road between Karátégín and Darwáz. The road enters the pass opposite to the Karátégín hamlet of Sari-pul, and ascends by an easy road over soft soil to a plateau about one-third mile in width, and distant about $10\frac{1}{2}$ miles from the town of Garm. The descent from this plateau is more stony and steep, and was formerly somewhat dangerous, owing to the precipitous sides of the spur which it follows, but the width of the track was increased and the road otherwise improved for the passage of the Bukháran army that annexed Darwáz in 1877. After leaving this spur the road descends the course of the Shákh-Ab to the Darwáz fort of Chil-dara, $9\frac{3}{4}$ miles from the crest. The whole road is practicable for pack animals, and the southern slope of the mountains which it traverses is covered with forest which extends to Chil-dara. In winter the Yafich pass, described elsewhere, is preferred to the Kamchurik by travellers from Garm to Wákhia and Darwáz. Dr. Regel, who travelled by this road from Garm to Kila-i-Khum in Darwáz in 1831, calls the pass the Kamshirak. See also "Shikandachi Pass," a name sometimes applied to the Kamchurik. (*Oshanin.*)

KAMENNY-MOST—

A Russian fort said by Stumm to have been only a small earthwork in 1874, containing¹ half a battalion of infantry, a sotnia of Cossacks, and five guns, but described by Schuyler as a fort on the top of a hill commanding the passage of a small but deep stream, described by others as a canal from the Zarafshán, which is crossed by the road leading from Jizikh by the Ilán-Uta defile

¹ The garrison mentioned by Nazir Ibrahim was only 100 infantry, 100 cavalry, and 2 guns, who were relieved every eight days.

towards Samarkand, at 28½ miles from the former and 37 from the latter town; and by Ujfalvy as a rather important fortress. The name means "stone bridge," and is a translation in Russian of the native name Tâsh-Kaprak, applied to the large village in the vicinity, and derived from a stone bridge which at one time crossed the stream above referred to. This had been succeeded at the date of Nazir Ibrahim's visit by a bridge of burnt brick, and the place was accordingly generally known as Khisht-Kaprak (brick bridge); but in Schuyler's time (1875) there was only an indifferent wooden one, forming a discreditable feature in the fine macadamised road then in process of completion under the orders of the Zarafshân Government. The surrounding country, like all that to the north of the Zarafshân, is pure steppe, but is so successfully irrigated by the waters of the numerous canals drawn from the river that the road from the fort to Samarkand passes through a series of fields and gardens. The fort and village are situated in the Zarafshân district. (*Fedchenko; Nazir Ibrahim; Schuyler; Stumm.*)

KAMRÂN-SU—

An affluent of the Sorbukh, a tributary of the Surkhâb, in which, according to Kostenko, who calls it the Kamara, there is a considerable population belonging to the Karâtegin Begship. Oshanin says that in some Russian maps the name Kamrân is erroneously given to the Sorbukh river. See "Sorbukh."

KAMSHIRAK PASS—

See "Kamchurik Pass."

KANAVAT—

A large village 6 miles from Karshi on the road to Shahr-i-Sabz. (*Schuyler.*)

KANGRÂD—

A fortified town in the Khanate of Khîva, on the left bank of the Taldik branch¹ of the Amu, 40 miles above its debouchure into the Aral, and 136 miles by road *viâ* Khwâja Ili from the capital. It is described by Küblwein as extending along the left bank of the Khân canal and the river. At the beginning of the present century Kangrâd was independent of Khîva, and since its annexation to the Khanate has very constantly been in a state of revolt. MacGahan states that the present half-ruined state of the town and its defences is mainly owing to these constant wars, and notably to a siege sustained by it 15 years ago. The place had formerly a great trade, and its fairs are even now extensively resorted to by the nomads of the neighbourhood, who bring for sale cattle, butter, felt, carpets, camels' hair, and wool. A brisk commerce is also carried on in fish, especially dried fish from the Aral, which is distributed thence over the whole Khanate. The defences of the town consisted until late years of broad mud walls, which, according to Kühlwein, form with the river a rectangle with a long side of 3 miles. These, by MacGahan's account, seem to be no longer defensible, and are said by Lerch to have been in ruins since 1858. The district is fertile and is well irrigated by canals from the Taldik; its inhabitants being, according to Lerch, Kazzâks engaged in cattle-rearing and agriculture. Other authorities, however, call them Karâ Kâlpâks, which appears likely to be the case, both from their manner of living and from the locality in which they are found. There is good grazing ground on the left bank of the Taldik, but much of

¹ Or rather of the upper branch of the old Taldik, the latter channel of the Oxus having been lately diverted from its bed by a dam above Kangrâd. It now runs in two channels which nearly surround the town. (*Schmidt.*)

the best arable land of this neighbourhood lies towards the Ulkun Daria and on the right bank of the Taldik, and is therefore now Russian territory. There is no exact information regarding the number of the inhabitants of the town, but Major Wood, quoting a Russian authority, says that 20 years ago there were 6,000 residents, but that at present the latter do not number more than 2,000, and all recent accounts show that the population has of late greatly decreased. They are said to be a mixed community of Sarts, Uzbaks, Kará Kálpáks, and Kirghiz (Kazzáks), the Governor being an old man belonging to the latter tribe. The town contains a small bazar and caravan-serai, and a large house¹ situated in a walled garden, which is the residence of the Beg; most of the houses in the town are half-ruined, and the semi-nomad population prefer pitching *kibitkas* in the streets to rebuilding them.

There are three roads by land from Kangrád to Khíva: the first by Kuhna Urganj, 190 miles, which is called the summer route from its avoiding the lakes, arms and outlets of the Oxus which at that season are filled to overflowing; the second by Khwája Ili, 136 miles, which is the best route in winter, when all watercourses are passed on the ice; and the third on the right bank of the Oxus through Shúrahána, which is rather a long detour. Vambéry gives the stages on the first route as follows: Atyolu 23 miles; road crosses the cultivated district, and then goes over a barren tract to the stagnant water of Atyolu, on which there is a bridge, at the opposite side of which a road diverges across the Ust Urt towards Orenburg. The second stage is Kahil-beg Haweli, five hours' ride; road through forests and sandy tracts past the Gumbaz salt mines and Barsakilmaz. The third stage is at the fortified place Kizil Chalagan, distance not given; road through a dense forest full of game. Fourth stage Kuhna Urganj, three hours' easy ride. Thence there are two roads, one *viâ* Porsu and Ili Ali, which is the shortest, but much infested with Turkumán marauders as far as Tásh-hauz; and the second *viâ* Kipchák through farmsteads and villages, a troublesome road on account of the numerous canals and ditches which have to be crossed. The river route from Khíva to Kangrád is generally adopted in summer, when the river is full, and takes only five days. Going up-stream the boats have to be towed, and only make 10 miles a day, taking thus 18 or 20 days to do the trip. Boats also go from Khíva *viâ* Hazár Asp on the Hazrat-i-Pahlwán canal, or by the Gazavat canal. Both these are long routes, and travellers therefore generally go by land to Yangi Urganj, and thence to Akhun Bába on the banks of the Oxus. This road passes through well-cultivated country famous for its mulberry trees. Kuhn, travelling from Khwája Ili to Kangrád in July 1873, had to go by boat, the roads being at that season under water. A Russian steamer ascended the river to Kangrád in 1858, when the Khanate was at war with Russia, and produced great consternation in the town.

The fortress and town were abandoned to the Russians without striking a blow in May 1873. The name is very often spelt Kungrad. (*Schugler*; *Vambéry*; *Kühlwein*; *Collett's Gazetteer*; *MacGahan*; *Schmidt*.)

KANGUR—

A village on the road between Faizábád and Baljawán, situated in a valley of the same name at the Baljawán end of the Gul-i-Zindán pass, at about 24 miles from Durt-Kul and 11 miles from the Baljawán mountains. It is

¹ Destroyed by General Vereffkin in 1876. (*Schmidt*.)

described as a rich village surrounded by gardens with mulberry and plane trees. The valley is well cultivated, but the spring, the Kangur-búlák, that runs through it is slightly brackish. (*Mayef.*)

KAN-I-BADAM—

A place in the Russian Fargháná province, 18 miles from Makhrám, on the road to Khokand, described by Schuyler as a considerable town, surrounded by gardens and containing a bazar and several well-built mosques. It is famous for its fruit, especially almonds, which were its chief production as far back in history as the invasion of Changhiz Khán, and from which it derives its name. (*Schuyler.*)

KAPLAN BEG—

A village in the Kuráma district of the Syr Daria province, where there is a considerable horse-breeding establishment. This was at first only a private venture, but has been presented by Government with a considerable grant of land and money, and is now presided over by a Government servant. The neighbourhood of this village was reported by Professor Romanovski, of the Government School of Mines, to be one of the most likely places in the Government of Turkistán to furnish good coal. (*Schuyler.*)

KAPLAN-KUL PASS AND LAKE—

These are passed on the northern road from Langar to Fort Gulcha. See "Langar."

KAPLAN-KYR—

A name given by some geographers to the Chink. See "Chink." (*Stumm.*)

KAPTAR KHÁN—

A large village about 3 miles from Kuláb, surrounded by gardens with fine mulberry and plane trees.

The Hazrat Imám range here crosses the road to Kuláb, and is described by Mayef as a line of gradually inclining low hillocks. (*Turkistan Gazette, 1876.*)

KAPTAR KHÁNA—

See "Kul-Bágh."

KARÁ ABDÁL¹—

A considerable collection of farms in the eastern portion of the Núrátá-tágh. See "Núrátá-tágh" and "Sar-i-Bel Pass;" and for the brook named after this village see "Tarsan-Su." (*Radloff.*)

KARÁ-AGACH—

The name given by Meyendorff to Karágata. See "Karágata."

KARÁ-BÁGH—

A large village near the bank of the Káshka Daria, passed on the road between Chirákchi and Karshi. It is inhabited, like another large village named Kará Tikan in the same neighbourhood, by Uzbaks of the Sarai tribe. (*Mayef.*)

KARÁBAK—

A small village situated near the left bank of the Káshka river, on the road from Shahr-i-Sabz to Karshi, 12 miles west of Chirákchi. (*Schuyler.*)

¹The second vowel in the word Kará (black) is accentuated throughout this work on the authority of Shaw's Vocabulary of Central Asiatic Turki.

KARÁ-BUGHAZ—

An extensive bay on the eastern coast of the Caspian, opposite to Darband and Baku, and immediately to the north of the Krasnovodsk bay. Like the bay of Hasan Kuli, it is united to the Caspian by a narrow channel, and is thence classed by some Russian geographers as an inland lake. The circumference of the bay is said by Venyukoff to be 285 English miles, and its depth in most places inconsiderable. It is connected, as above mentioned, with the Caspian by a narrow channel 3 miles long, by about 300 yards wide and 28 feet deep, through which there is a constant current running inland at the rate of two knots an hour, which is accounted for by the great loss of water from evaporation from the wide surface of shallow water presented by the bay. The water of the latter is from the same cause unusually salt and no fish can live in it, though seals are found in large numbers on the sandy spit separating the bay from the Caspian. Few boats traverse the Kará-Bughaz, though it is occasionally used by fishermen and seal-trappers as a place of refuge for their craft during the prevalence of westerly gales. The locality is also of some importance as a place for the manufacture of salt, which is prepared by evaporation along the sandy spit mentioned above and exported to Persia. On the northern and eastern sides the bay is surrounded by the lofty cliffs of the Chink, but to the south and west the shore is low and sandy, the hills receding from the sea and ending on the western side of the Kará-Bughaz promontory, where the Chink merges into the steppe at the Kinmat hill. (*Venyukoff.*)

KARÁ-BUGUT—

A village on the Syr Daria, near the point where the Yani Daria leaves this stream. It is of some importance to the navigation of the river, owing to a dam by which a full stream of water is maintained in the Yaman Daria channel. (*Schuyler.*)

KARÁ-BULÁK—

One of the townships in the Chimkand district containing a settled population of 603 families. It is situated about 10 miles north-west of Mánkand, towards the River Aris. (*Lerch.*)

KARÁ-CHACHA—

A small settlement, consisting of a fort with ruined walls, inhabited by 30 families of Tekke Turkumáns. It is situated on the Khaur rivulet at 37 miles west of Sarakhs on the road to Áshkábád. (*M. Lessar; Invalide Russe, 1882.*)

KARÁ-CHALLAK—

A *kishlák* on the road from Yurchi to Sári-Júi, and about 11 miles from the latter. It is situated among extensive and profusely irrigated rice-fields, and is reported to be so unhealthy from fever and other malarious diseases, and so full of mosquitoes, that most of the inhabitants leave it towards the end of May. A direct road from Karátágh, the summer residence of the Beg of Hisár, to Shahr-i-Sabz passes through this place. (*Mayef.*)

KARÁCHA-TÁGH—

A range of mountains to the north of the Godun-tágh, and separated from the latter and from the Ak-tágh by a high level plateau beginning in the east at the Sanzár defile. The drainage of this plateau is towards the Syr Daria, the only river that leaves it being the Sanzár, Ilán-Uti, or Kullu, described elsewhere under these names. Other parts of the plateau

Kara-Chacha.

A further notice of this place will be found under "Chacha."

are watered by small hill streams which are exhausted in its irrigation. Oshanin says that the first word composing this name should be Karákchi. See "Karákchi Kum." (*Pedchenko*.)

KARACH-KUM—

A village, with a population of about 100 families, situated on a dry stony plain 4 miles from Makhram on the road from Khojand, and just within the boundary of the former Khanate of Khokand. A weekly bazar is held here. According to the *Turkistan Gazette* of 1875 it is irrigated by a large canal. Oshanin says that this name should be Karákchi-kum. (*Schuyler*.)

KARÁ DAL—

A high range of mountains uniting the Ak-tágh range, which begins near Ak-tapa, with the Godun-tágh. (*Pedchenko*.)

KARÁ DARIA—

One of the two great rivers forming the Syr Daria. It is itself formed by three hill streams, two of which, the Tar and Kará Kulja, rise in the Ala, near the Terek-Daván pass, and the third, the Yassy, near the pass of the same name to the east of Uzkand. Its other chief tributary is the Akbura, which irrigates the lands of Ush, after receiving which it joins the Narain near Bálikchi, or, as defined by Ujfalvy, near the village of Kapa in the neighbourhood of Namángán. This river, which is considered by the natives of Turkistán as the main branch of the Syr, is further described under "Syr Daria."

KARÁGATA—

A station (called by Meyendorff Kará-Agách) situated in a small oasis on the Bukhára and Orenburg road, about 77 miles north of Bukhára, and 25 miles beyond Agatma. There is here a sulphur spring with a temperature of 20° Reaumur, the water of which has a great therapeutic reputation. Its source is covered by a building and is surrounded by a grove of about 100 old mulberry trees. The water, which is clear, springs from a bed of clay, and after flowing for two-thirds of a mile is absorbed by the soil.

There are several serais built round the source of the spring, and numerous tombs in the vicinity; on one of these, which is considered of peculiar sanctity, a lamp is kept burning all night. (*Meyendorff; Lehmann*.)

KARAGATI—

A river formed by a number of small streams draining the northern slopes of the Alexandrovski mountains, and falling eventually into the Chu, of which it is the principal affluent. It forms the boundary between the Syr Daria and Semiretch Governments. The name is also written Kurgati. (*Schuyler; Ujfalvy*.)

KARÁ-GHAZA—

A plateau also known as Ak-tapa, which appears by Mayer's account to be separated from the Darwáza-i-Kam range by the narrow highland valley of Tulgar Dáshli. From the latter, two rapid and stony ascents, known as the Tuya pass, or camel track, and the Guri-kalta, lead to the Kará-Ghaza, a wide stony plain entirely uncultivated, and which stretches, on the road by which Mayer's party crossed it between Kubádián and Baisun, for 50 miles, its western extremity being marked by the village of Kakaiti, about one-third of a mile from the bank of the River Surkhán. (*Mayer*.)

KARAGOZ—

A canal in Khívan territory, drawn from the Amu river 7 miles below that of Kilich-niáz-bi. The small town of Kitai is situated on the Karagoz canal. (*Lerch.*)

KARÁJI-BATIR—

A halting-place in the desert on the northern road from Chikishliar to Chát. This place is distant about 33 miles from Chikishliar over a waterless country, and from it there are two roads to Chát, one joining the Chikishliar, Bevún Báshi, Dalili road at Bayat Háji on the Atrak, 10 miles from Karáji-Batir; and the other joining the same route at Yagli-Olum higher up the river, 13½ miles from Karáji-Batir. There is an intermediate halting-place in the 33 miles between Karáji-Batir and Chikishliar at a place called Murat-lar, but no water is to be found there in spring and summer, and apparently not much at any time. Lomakin used this route on his march from Chikishliar to Bayat Háji in the spring of 1878, but found that the saving in distance, which is about 21 miles, as compared to the Bevún Báshi road, was dearly purchased by the sufferings of his column from want of water. The route is considered a useful one from November to February, when the alternative southern road is swampy and difficult.

There are said to be 27 wells of good water at Karáji-Batir at the foot of a cluster of small hillocks, and a sand redoubt, from 60 to 70 yards square, was erected by the Russians in the winter of 1878-79, and garrisoned by a company of infantry and some Cossack and Turkumán horse. General Lazareff and his staff drove in April 1879 from Chikishliar to this fort, and thence to Bayat Háji. (*Arski; Daily News; Marvin.*)

KARÁ-KÁLPÁK—

A village distant about 5 miles east by north of Samarkand on the road to Jizikh. It is inhabited by the tribe of the same name. (*Mir Issat-Ullah.*)

KARÁ-KAN—

A settlement and fort of the Tekke Turkumáns in the Akhál oasis, passed at a short distance from Dúrún on the march from the latter place towards Yaraji. The settlement is one of the usual Turkumán *auls* containing 300 *kibitkas*. The name, according to Marvin's translation of Arski's account of Lomakin's campaign, means "black blood." (*Arski; Marvin.*)

KARÁ-KÁRÍZ—

The name of a district and camping ground where the Russian force halted on the road along the foot of the Kopet Tágh after their reverse at Dangil Tapa. This route was adopted instead of the ordinary roads towards Dúrún in order to keep one flank of the column protected by the hills, and to obviate the danger of the streams, on which they depended for their water, being cut off or diverted by the Turkumáns. It is distant 17 miles from Káriz, their next halting ground towards Dúrún and the Kozlinski defile. The camp was among fields of standing maize (in September), and much fine clover hay was found in the small forts. The place is also called Kalata. See "Káriz." (*Marvin.*)

KARÁ-KÁZIK PASS—

This pass forms the most direct line of communication from the Farghána valley to Karátégín territory and the lower end of the Alai valley. From Shah-i-Mardán in Farghána, where the cart road from Wádil ends, the road

is tolerably easy, though it passes in places through narrow gorges and along precipitous hill sides to the top of the pass, which is distant 80 miles from the town of Shah-i-Mardán, and has an elevation of 14,400 feet above the level of the sea. The last few miles on each side of the crest are steep and stony, and the sharp ridge at the top is described as not more than 28 inches wide. The road descends from this for 8 miles down the bed of a torrent, also known as the Kará Kázik, to the valley of the Kok-Su, which it follows by a difficult and rocky track for 15 miles to the junction of its affluent the Gorindi or Gurundu, beyond which the valley of the Kok-Su widens to from $\frac{3}{4}$ mile to about 2 miles at the junction of the river with the Kilzi-Su, near the end of the Alai valley. The whole distance from the top of the pass to the Alai is estimated at 31 miles. The road to Karátagin *viâ* Kata-Karámuk leaves the Kok-Su valley at the junction of the Gorindi, and crosses an easy pass to the wide valley of the Janika, an affluent of the Kizil-Su, on its right bank. There is also a pass, known as the Borogundi, which crosses the same hills as the Gorindi pass, and leaves the Kok-Su valley 2 miles below the entrance to the latter. A writer in the *Russische Revue* in 1876 speaks of the great difficulty of the Kará-Kázik pass, as also does Kostenko; but General Skobeleff's force of infantry and cavalry reached Farghána by this route in the autumn after the expedition to the Alai and Khargoshi Pámír in 1876. Severtsoff's party found this pass blocked with snow on June 10th, 1878, and it is in ordinary seasons open only from 1st August to 1st October. (*Kostenko; Russische Revue; Oshanin.*)

KARÁKCHI-KUM—

Oshanin asserts that the above, meaning "robber's sand or desert," is the proper rendering of the name Karách-Kum. See "Karách-Kum" and "Karácha-Tágh."

KARÁ-KHOWAL—

A range of hills and undulating table-land on the left of the road from Khozár to Baisun, between the Ak-Dagána and Yak-Archa passes. This tract is much frequented during the summer months, and, like the adjacent district of Kalta-Minár, is considered one of the richest and most lucrative hill Aksakáships of the Khanate of Bukhára. (*Mayef.*)

KARÁ-KHWAJA—

See "Batik."

KARÁ-KUDUK-TÁGH—

The most westerly offshoot of the Karnap-Tágh. See "Karnap Tágh." (*Lehmann.*)

KARÁ-KUL—

A town in the Khanate of Bukhára, about 35 miles south-west of the capital, on the road to the Batik and Chahárjui ferry. It is enumerated by Khanikoff among the 19 principal cities of the Khanate, and is the chief town in the small district of the same name. It is situated on the right bank of the Zarafshán, the waters of which are here retained by a dam.

Through this town passes the high road from Bukhára to Khíva, the distance by this route between the two capitals being 8 caravan marches, about 60 farsakhs.

Vambéry mentions Kará-Kul as the head-quarters of the retail trade in slaves for the whole Khanate.

The inhabitants of the town and district, who are Turkumáns of the Arsári tribe, are almost exclusively engaged in the preparation of the well-known black lambswool skins so much used in Persia in making the national head-dress, and known to Europeans under the name of Astrakhan. The lambs are killed when they are from six to seven days old, the skins not being, as is sometimes stated, those of unborn animals. The Kará-Kul breed of sheep will not, it is said, thrive elsewhere.

The Zarafshán in dry seasons frequently fails to reach the district of Kará-Kul, through the centre of which its course lies, being exhausted by absorption in the sands of the desert and by the great demand on its water for purposes of irrigation. Burnes estimated the land revenue of this district at 15,000 tillas. (*Burnes; Khanikoff.*)

KARÁ-KUL—

A great lake measuring about 15 miles from north to south and 13 from east to west, and situated in the Khargoshi¹ Pámír. This lake, which is reported by Kostenko to receive many streams and to have no outlet, was visited by a detachment of the force under General Skobelev which marched through the Alai in 1876. Kostenko, who was with this column, says that the southern frontier of Russian Turkistán is marked by the great snowy range shutting in the basin of this lake to the south. This last statement is correct, but the account given by him of the basin of the lake differs widely from that of M. M. Severtsoff and Skassi who visited it in 1878 and reported that it has at least two openings, one to the north-east where it is drained by the Kok-Su, a tributary of the Markhan-Su affluent of the Kashgar-Daria; and another to the south-west apparently towards the Kudára. It seems also from M. Severtsoff's account to be connected with the Chon-Su when the level of the water is exceptionally high. (*Kostenko; Russische Revue, 1876; Severtsoff; Skassi.*)

KARÁ-KUL—

A lake or swamp formed by the water of the River Talas, which is here exhausted in the sands of the Ak-Kum desert. (*Ujfalvy.*)

KARÁ-KUL—

A village on the Syr Daria where it is crossed by an important ferry with four boats, on the direct caravan road between Márghiláu and Namángán. It is distant 8 miles from Namángán and the same distance from Bálikchi. (*Kostenko.*)

KARÁ-KULJA—

A river rising near the Terek Dawán pass in the Alai mountains; 8 miles above Uzgand it is joined by the Tar, like itself a considerable stream, and lower down receives the Yassi and Kursháb. Beyond this again, near Shásh-tapa, where it leaves the hills and emerges on the level steppe, it becomes known as the Syr Daria, though almost as frequently called the Kará-Kulja as far as its junction with the Narain near Bálikchi in the Farghána district. The valley it flows through is generally wide and fertile, and the stream, unlike the Narain, flows with a gentle current and is frequently fordable. The natives consider the Kará-Kulja the main branch of the Syr Daria, and say that its bringing down less water than the Narain is due to the large canals which convey water from it to the Shahr-i-Kháu and Andiján districts. Fedchenko and other well-informed persons, how-

¹ See "Kizil-Árt Pass."

ever, consider that the Narain is the larger stream. See "Tar." (*Fedchenko; Schuyler.*)

KARĀ KUM—

A sandy desert forming part of the country called by some Russian geographers the Kirghiz Steppe¹. It lies generally between the Rivers Irgiz and Syr, and is bounded to the west by the Ust Yurt, while to the east it borders on the Semiretch province, to the south of Lake Balkash, and includes the extensive desert tracts known as Moyun-Kum and Ak-Kum. The nomads frequenting this desert belong mostly to the middle horde of Kazzaks. Like the other uncultivated² tracts of Turkistán it differs widely in character in different parts, being in places highly susceptible of reclamation if water were procurable for irrigation, and in others a desert of moving sand-hills. The name is also applied to the desert between Akhál and the Oxus. (*Wood; Steppe Campaigns; Schuyler.*)

KARAMAKCHI—

One of the forts in the Syr Daria "line," constructed shortly after the annexation of Ak Mazjid (Fort Perovski) in 1853 for the protection of what was then the Russian frontier from the attacks of the subjects of Khíva and Khokand. It is situated on the site of an old Khokandi fortress on the northern bank of the Syr Daria, at the point where the Kará-Uziak branch, which diverges at Perovski, rejoins the main stream, and on the post road between Kazalinsk and Perovski, at a distance of 120 miles from the former. Stumm describes it as a carefully constructed field-work, traced on Vauban's system, and garrisoned by one company of Foot Cossacks and one *sotnia* of Cossack cavalry, with five fort guns. It is close to the bank of the river, which is inclined to encroach upon the defences, and which until recent years was here crossed by a ferry on the road from Kazalinsk to Perovski. The latter now runs along the right bank, making a considerable detour to the north to avoid the swamps formed by the Kará-Uziak. The so-called town is described by Schuyler as a small collection of huts along the river's bank, without bazar or other public buildings. The name of the place is often written Karmakchi, and it is also very generally known as Fort No. 2. (*Schuyler; Stumm; Steppe Campaigns.*)

KARĀ-MAZAR—

A village and chain of hills in the Kuráma district, 20 miles northeast of Khojand, where there are several parallel veins of remarkably pure galena. These were inspected by M. Romanovski of the Imperial School of Mines in 1874, who reported that they might be worked with profit, provided that a small amount of capital, hitherto not forthcoming, were invested in the concern. Stumm mentions that the mineral found in these hills yields 60 per cent. of pure lead, and that from every pood (40 lbs.) of lead as much as 1·5 zolotniks, or 3·6 drachms, of pure silver are extracted. Near these lead mines turquoises have been discovered, but hitherto only those near the surface, which are of a greenish hue, have been brought to light. It is, however, deemed probable that by deeper excavations a more valuable class of stone may be obtained. (*Stumm; Schuyler.*)

KARĀ-MAZAR—

A ferry upon the Oxus used by travellers upon the road from Shírábád to Balkh. The passage is obstructed by shallows and low islands, and the

¹ See "Kirghiz Steppe."

² See page 80, Chapter I.

ferry is thus less used than the other crossing-places in the same district, or than the Kílaf ferry, with which it is connected by a road fit for pack animals, the distance being 14 miles down-stream. The banks of the river are low at Kará-Mazár and generally overgrown with reeds, though cultivated where not too swampy by Turkumáns. (*Mayef ; Kostenko.*)

KARÁMUK—

There are two places on the Upper Surkháb known respectively as *Kata* and *Kichi* (Great and Little) Karámuk, of which we have some information from Oshanin and Kostenko, as well as from the account of the Russian expedition to the Alai given in the *Russische Revue* for 1876.

Kata-Karámuk is said to be situated 19 miles below Daraut-Kurghán, and is connected with it by a somewhat difficult road, referred to under "Karátegin," along the right bank of the Kizil-Su or Surkháb. At Kata-Karámuk the valley of the latter river opens out for about 4 miles, and the hills become lower and covered with fine pasture, much resorted to by the nomad Kirghiz as a *kishlak*, or winter quarters. The river is fordable¹ here with difficulty, and there are groves of trees upon its bank, where (apparently at the lower end of this open valley) the Russian camp was pitched by Skobeleff in 1866 at an elevation of 6,900 feet. The Commissioners from Karátegin met General Skobeleff here with a view to settling their boundary, and it is probable that this is the site of the fort² of Karámuk, which is now said to mark this frontier, and also the point of junction of the Kata-Karámuk stream, said in the article from the *Russische Revue*, above quoted, to mark the lower end of the Alai. This matter is, however, not altogether clear. Kostenko in his recent work on Turkistán says that the Kizil-Su or Surkháb immediately below the Kata-Karámuk winter quarters enters Karátegin territory, and runs through a continuous narrow gorge or pass as far as the junction of the Muk-Su. On the other hand, Oshanin, on quitting Karátegin, left the Bukhárán officials of that Begship who were accompanying him at Kichi-Karámuk³, and speaks of the latter place as the eastern boundary of Karátegin; but it seems likely from the two preceding accounts of this boundary that the latter traveller meant to describe the Kichi-Karámuk winter quarters rather as the furthest inhabited point than as the boundary of Karátegin with Russia. He further mentions that the Kichi-Karámuk river runs a course of only 10 miles, and that the Kirghiz wintering in its valley belong to the Achik Ahna tribe. Kostenko speaks also of the Kichi-Karámuk as a considerable affluent on the right bank of the Surkháb. (*Kostenko ; Russische Revue ; Oshanin.*)

KARASAR—

A valley in the Mangishlak region. See "Bek." (*Venzukoff.*)

KARÁ-SU—

A large canal with a rapid current, known as the Kará-Su Chashma, running through a beautiful valley to the north of the city of Samarkand, where it sets in motion several mills. Its bed is in several places cut through rock, and the canal falls in a series of cascades. On the northern side the Kará-Su valley is closed by a wall of schistose rock, forming the extremity of the ('hobán-Áta plateau. (*Fedchenko.*)

¹ Generally only in August after the end of the summer floods occasioned by the melting snow.

² Shown in the Russian staff map, 1877.

³ This place, he says, is 20 miles above the Jailgar winter quarters.

KARASU—

A village on the road from Bukhára to Samarkand, distant 24½ miles west from Samarkand and 20 miles east of Kata Kurghán. It is situated on the bank of a stream of the same name, a tributary of the Zarafshán, and is reported to be a village of some importance, surrounded with mud walls and containing a mosque and *bakali* (or house for the sale of provisions, &c., for travellers). The latter is on the banks of the above-mentioned brook, at a short distance up the course of which Lehmann found an *aul* of Uzbek shepherds. (*Lehmann; Vambery; Khanikoff; Mir Izzat-Ullah.*)

KARÁSU—

The river of this name which falls into the Astrabád bay is beyond the proper limits of Turkistán, but must be briefly referred to here, as it is sometimes spoken of by the more aggressive section of Russian writers as the "true ethnical frontier" of "the debateable land of Turkomania," from the fact that it is considered to be the boundary between the settled and nomad population of Persia and marks the frontier¹ of the Astrabád province. It is generally a swampy reed-covered stream, with clear but unwholesome water, and is navigable for boats for 2 or 3 miles from its mouth, its depth in this part being from 7 to 20 feet, and its breadth from 20 to 80. At about 18 miles from its mouth it passes the town of Astrabád at about 5 miles from its left bank, below which the only feature that need be mentioned is the Persian fort of Sangir on its left bank, 1 mile from the sea, and a landing-place opposite to it, used by Turkumáns who trade with the Persians on the opposite bank. Further particulars regarding the Karásu will be found in Conolly's travels and in works treating of Northern Persia, but the above seem sufficient for the purposes of this work. (*Michel's translations; Kuropatkin; &c.*)

KARÁTÁGH—

The name Karátágh, meaning "black mountains," is applied to very many chains of hills in Turkistán; among the most important of these is the great range running parallel to the right bank of the Syr Daria, which is described below. Another great range, known as the Kárátágh and described by Lehmann under that name, is now included by the Russians under the title of "Zarafshán Mountains." A third important chain of mountains, known to the natives as the Kurátágh, is similarly included in the Turkistán range of Russian geographers. A description of this range will be found under "Núráta Tágh." See also "Turkistán Mountains," "Zarafshán Mountains," and "Balkhan Hills." (*Schuyler; Lehmann; Radloff; &c., &c.*)

KARĀ-TÁGH.

A lofty range of mountains on the right bank of the Syr Daria extending from the latitude of Julak in a south-easterly direction to within a few degrees of that of Aulia-Áta, and at an average distance of about 100 miles from the river. The more lofty portions of this range remain covered with snow until late in May, and give rise to several important streams running from their western face into the Syr, among the largest of which are the Aris and Bagan between Chimkand and Turkistán, and the Chirchik and Agengarán near Táshkand. The Karátágh mountains are rich in minerals, producing lead, iron, and coal; but much of the latter is brown coal of the Jurassic period, and is of little use for smelting metals.

¹ See "Gurgán River."

To the north of the eastern slope of these mountains there is a second smaller range called by Severtsoff the Little Karátágh, between which and the main chain lies a long valley where coal of a good quality is found. The same authority also mentions an extensive find of coal and of red and brown ironstone on the Upper Bagan and Boroldai. The Karátágh is crossed near its centre by the Tarlan pass at an elevation of 6,800 feet, over which runs the road from Turkistán to Julek. A white lead ore is found here, and is worked in a primitive manner by the Kirghiz, who sell the produce in Turkistán, Táshkand, and even in Khokand and Bukhára. We have no information regarding the forests on these hills except from Severtsoff, who mentions that large beams of juniper (*juniperus, pseudo sabina*) are brought from the west of the Tarlan pass, but that lower down (south?) this tree is replaced by birch and pines. (*Severtsoff; Schuyler.*)

KARÁ-TÁGH—

A chain of hills on the shore of the Bay of "Balkhan." See "Balkhan." (*Venyukoff.*)

KARÁ-TÁGH (RIVER)—

An important affluent of the Surkhán. See "Karátágh (town of)." (*Mayef.*)

KARÁ-TÁGH (TOWN AND BEGSHIP)—

A small hill town situated at an elevation of 2,160 feet, at 13½ miles north-east of Raigár and 16 miles north of Hisár. It is the capital of a small Begship subordinate to that of Hisár, and with the latter is governed by Abd-al-Momín Beg, son of the Amir of Bukhára. Mayef says that it is situated at the foot of the Karátágh hills, a range connected with the Hisár mountains on a plain "at the northern extremity of the Surkhán valley, where the latter is joined by the valley of the Káfirnián." A small though generally unfordable river of the same name which runs through the town and is bridged opposite the bazar is described by him as a considerable tributary of the Surkhán, so probably the lands of the Begship may be described as forming part of the basin of the latter river; but his account of its position is rather an involved one. The climate of the place is pleasant as compared with that of Hisár, and it is therefore the usual summer residence of the Beg. Its coolness, however, is due to the neighbourhood of glaciers, and the winds that blow over these render the inhabitants subject to rheumatism and ague, and necessitate the constant wearing of *poshtins*, or clothes lined with fur. The place is chiefly known as the principal place of manufacture of the Hisár cutlery mentioned by Burnes, Khanikoff, Vambéry, and other travellers. The cutlers live in a separate suburb of the town, and, according to the *Turkistán Gazette* of 1875, demand very high prices for their wares; sword blades, which are generally only made to order, selling on the spot at £6 or £7 sterling each, and ordinary knives by good makers at from 4s. 6d. to £1-9-0 each. *Alach*, a compact cotton cloth mixed with silk for which Hisár is famous, is also sold here. See "Hisár." (*Turkistan Gazette, 1875.*)

KARÁ-TAPA—

A large village with a bazar in well-cultivated country, among large trees, at a short distance from Márghilán. It is the head-quarters of a Russian official (a Walasnoi), and is the first village reached after crossing the Alt-Arik-Kum desert on the road from Khokand to Márghilán. (*Schuyler; Ujfalvy.*)

KARÁ-TAPA—

A village 6 kos south by east from Karshi, on the road to Kslaf ferry. It is situated among gardens and cultivation on the southern verge of the oasis of Karshi, to which district it belongs. (*Mir Izzat-Ullah.*)

KARÁ-TAPA—

The last village in Russian territory on the road¹ from Samarkand to Shahr-i-Sabz. It is described as a *kishlak* or winter village of 1,000 inhabitants among the lower spurs of the Samarkand range, distant 16 miles from Samarkand by a road fit for wheeled carriages. It had formerly a citadel, classed as a frontier fortress of Bukhára, but this was destroyed by Abramof in 1868 after his campaign in Shahr-i-Sabz. Recent writers speak of the surrounding country as forming a Russian sub-district named after the village. (*Petrovski; Schuyler; Turkistan Gazette.*)

KARÁ-TAPA PASS—

A pass leading from Samarkand to Shahr-i-Sabz, practicable for wheeled vehicles as far as the village of Kará-tapa in the lower range, 16 miles from Samarkand, and thence a fair bridle-path. The entrance to the pass is described by Fedchenko as a long and deep defile penetrating from the steppe nearly to the main range, and resembling those of Oalik and Urgut. Beyond Kará-tapa the road winds for some miles up the course of the Kata-Sai or Kará-Su, a small clear stream in a narrow gorge, and thence takes a zigzag course up the open mountain side, which is covered with short grass, affording good pasture for large flocks of sheep and goats. Towards the top, which is reached at 5,200 feet above the sea, the road becomes steep, difficult, and stony. From the summit the towns of Shahr, Kitáb, Yakobágh, and Chirákehi are seen embedded in woods, and further off the serrated outline of the snowy Hisár range. The road down the southern slope is far steeper than that on the Samarkand side and covered with sharp fragments of the gneiss and granite rock which it traverses, making it difficult, though not impracticable, for horses. Schuyler calls the pass the Takhta-Karáchi pass, after the frontier village of Shahr-i-Sabz mentioned by Petrovski on the south side of the hills. (*Petrovski; Schuyler; Fedchenko.*)

KARÁ-TAPA (RIVER)—

The name generally applied by Petroosevitch and other Russian authors to the Āb-i-Khushk tributary of the Murgháb.

KARÁTEGIN *—

Karátégín, which has been recently annexed by the Amir of Bukhára and now forms one of the Begships of his dominions, is a Ghalcha state, which previous to 1877 had from ancient times maintained a virtual independence under its hereditary rulers. It comprises a tract of country about 100 miles long and from 25 to 30 miles broad, situated in the valley of the Surkháb between Kata-Karámuk on the Russian frontier to the junction of the Khulíás on the frontier of Darwáz. Its northern and eastern frontiers are thus the Russian provinces of Zarafshán and Farghána, and its western the Begships formed by the present Amir out of the Bukháran viceroyalty of Hisár, in which direction it is marked by the low watershed between the Iliak and Āb-i-Garm, while to the south its borders

¹ See "Kará-tapa Pass."

² The accentuation of the word Kará, meaning "black," which has been adopted in this volume is taken from Shaw's vocabulary of Eastern Turki. The Russians, whom, however, it is generally safe to differ from, place the accent on the first "a".

are conterminous with that of Darwáz¹. It includes, besides the valley of the Surkháb, those of its numerous tributaries, among which that of the Yasmán-Su is described as one of its best cultivated and most populous districts, and also various systems of lateral valleys formed by the spurs of the ranges to its north and south, and running generally parallel to the course of the Surkháb. We have no more recent estimates of the population of Karátegin than one by General Abramov before the country had been explored by Russian officers. He gives the number of souls at 100,000, and his statement is adopted by Venyukoff; but from the number of houses which the first of these authorities believed it to contain, it seems probable that the number of inhabitants including the nomads cannot be less than 600,000, and this does not appear to be an excessive estimate, as far as can be judged from Oshanin's description of the country. The population consists chiefly of two races—the Ghalchas and the Kará-Kirghiz—to whom may be added a few nomad Uzbaks of the Kalluk tribe, said to occupy the upper valley of the Āb-i-Garm. The Kará-Kirghiz are said at a comparatively recent period to have occupied a much larger portion of the country than they do at present, but the Arian population has of late years been steadily driving them northwards and eastwards, and they are now only found in the Surkháb valley, above the junction of the Āb-i-Zanku, from which point upwards they form a dense population, as also in the valley and hills of the eastern portion of the Begship. These nomads belong chiefly to the Kará-tait, Tupchak, and Gidirsá tribes, whose winter quarters are to be found in the valley of the Surkháb and the lower part of the valleys of the Zanku, Kichi-Karámuk-Su, and Muk-Su, whence their summer grazing grounds extend up to the crests or snow lines of the Trans-Alai and Peter the Great mountains. Their chief wealth² consists in camels, horses, and sheep and horned cattle, but they also engage very largely in agriculture³ in the level lands upon which their winter quarters are established.

The Ghalchas, who were until their recent conquest by Bukhára the ruling race in Karátegin, and are said to be Shiahs, are also a numerous and fairly wealthy people, occupied almost exclusively in agriculture. As is the case in Darwáz and other Ghalcha countries, they have no considerable commercial centres or towns properly so called, though there is a settlement of 300 houses at their capital (Garm), and other smaller ones of some importance at Muju-Harf, Āb-i-Garm, Nandanak, and Kila Ziáb. Generally speaking the inhabitants reside in very small hamlets of five or six⁴ houses each, which, though not always forming village communities, are in many places thickly clustered, forming, as already mentioned, a dense population in the valley of the Yasmán-Su, and also, among other places, in that of the Surkháb, between the points of junction of the tributaries known as the Sor-Bukh and Āb-i-Garm. The lands in the Yasmán valley and some other districts are classed as *abi* (irrigated), but large crops are also raised on the *lalmi* or rain-watered lands, the chief crops on the former being wheat and barley; besides these, flax, tobacco, two kinds of millet, and garden produce are also extensively grown. Cotton is said to be little cultivated, but is imported from Shírábád for the manufacture of coarse cotton fabrics, which, like the

¹ The boundary of Karátegin with Darwáz is further referred to under "Wákhia."

² See "Animals" in Chapter I.

³ See Chapter I, page 20, for a notice of the land tenure among these Kirghiz agriculturists.

⁴ General Abramov understood that their villages averaged 80 houses each, but (*vide* Chapter III, Section 1) it is probable that he was misinformed.

woollen stuffs made in the country, are chiefly for home use, though it is also exported to the Alai, where the Kirghiz are chiefly dependent upon the Begship for grain and many other necessaries, the roads leading thither being generally easier than those between the Alai and Farghána.

Fruit trees, such as apples, pears, and plums, are everywhere plentiful, as also are mulberries; but it does not appear that the latter are used for rearing silk-worms, though the dried¹ fruit is used to some extent as food by the inhabitants, who export a large part of their corn to Darwáz and the upper valley of the Zarafshán. The cattle of the country are of small size, and are used everywhere for ploughing and for dragging the sledges used, as in other hill countries, in carrying corn and in other agricultural operations. There is also a good breed of hill ponies, requiring no shoeing and much esteemed in all the neighbouring countries. Salt is said to be found in abundance in the Langar-Sháh valley, and gold-washing² is extensively carried on at a place called Sárim-Sáli and in various other localities in the valley of the Surkháb. Many of the inhabitants, in addition to these industries, engage in trapping martens, hill foxes, and other animals, the skins of which fetch a high price in the towns of Hisár, and make their way thence into the plains of Turkistán. Their chief imports are cotton webs from Farghána, and iron, which, as mentioned under "Darwáz," is produced in large quantities in that country, and is worked up into firearms and weapons of a superior description in Karátegin. The exchange for these articles is made almost exclusively in kind, there being little coin in the country, with the exception of a small amount of Bukhárán and Khokandi tangas, and the carriers are generally pedlars from Farghána or people of Darwáz. Before proceeding to describe the nature of the roads over which this trade passes, it should be mentioned as a characteristic of the Ghalchas of Karátegin that a large body of them leave their country yearly and amass, what is for them, considerable wealth as porters at the various caravan-serais on the main roads and in the towns of Bukhára and Russian Turkistán, where their enormous strength secures for them an almost entire monopoly of this sort of labour. They are said to invest their savings chiefly in the cotton webs above noticed, of which they carry large packs on their backs on their return journey to Karátegin. The Karátegin capital of Garm is connected by more than one road with Kila-i-Khum, in Darwáz, the best of which is that, recently traversed by Dr. Regel, leading across the Kamchurik pass to Childara in the Wákhia district of Darwáz. Wákhia can also be reached from Karátegin by the more difficult passes in the eastern part of Peter the Great's range known as the Luli Kharvi and Gardan-i-Kaftar. The main road through the country runs along the right bank of the Surkháb, and, except in very exceptional seasons, is open throughout the winter, though the inhabitants of some of the lateral valleys are often snowed up and cut off from all communication with the outer world. There are several points below the junction of the Áb-i-Garm where this road is described as a difficult one, both towards Darwáz and by Durt-Kul towards Kuláb, and travellers from the latter generally prefer the road leading to Garm by Faizábád and the valley of the Áb-i-Garm, but it is used by pack animals, and towards Darwáz was repaired for the advance of the Bukhárán army by parties of from 500 to 1,000 men at a few points. There is also a road

¹ Called by Oshanin "tut-i-talkan," the latter word being probably *talkha*.

² Lunley mentions the gold of Karátegin in his trade reports as sold at Bukhára and Khokand, and as making its way thence to Kabul and India.

parallel to the former along the left bank of the Surkháb, but this is generally rendered difficult by the numerous nullahs separating the spurs of the Peter the Great's chain, which approach more closely to the river and render the valley narrower than is the case with the hills upon the opposite bank. The river forms a considerable obstacle in the communications between these two sections of Karátégín, being, as far as is known, bridged only in two places above the town of Garm, where the bridges are narrow and rickety, and built, as far as can be judged from Oshanin's report, on exactly the same principles as the bridges over the Jhelum in the Kashmir valley, and at Sar-i-pul, a place below the capital, which is described elsewhere. Between these points the river is crossed upon inflated skins—a method which leads to some loss of life during seasons of flood. The Áb-i-Zanku and Áb-i-Kabúd are also often impassable, and interrupt traffic on the main road. Between Karátégín and the Alai the easiest pass appears to be the Tars-Agar, which ascends a tributary of the Muk-Su, and descends by the easy valley of the Tuz-Altai-Su; but there is also a road up the valley of the Surkháb which is probably more difficult, as between the mouth of the Muk-Su and the Russian frontier at Kata-Karámuk it runs in places high above the precipitous banks of the river and ascends the valleys of its tributaries with a view to crossing intervening spurs. Only two passes are mentioned by Oshanin as leading directly into Farghána over the western end of the Alai chain, the Ala-ud-din pass and the Tarak¹ pass, both of which are difficult and only open in summer, and communication with this part of Russian Turkistán is thus maintained chiefly by the easier passes leading from the Alai. There are also roads leading into the Upper Zarafshán valley (the Russian Kobistán district) which cross the Pakshif, Wadif, and Piobrut passes from the upper valley of the Sor-Bukh, and the Yarkhich from that of the Áb-i-Kabúd. Of these the Pakshif and Yarkhich are known to be practicable for pack animals, and the others are probably not much more difficult, as they are said to be used in the grain trade referred to above. Oshanin is of opinion that the road through Karátégín is, owing to the inconsiderable amount of green fodder available in the central part of the country, a less favourable line of advance for an army marching from the direction of Hisár to Káshghar than the more circuitous but better supplied route by Samarkand, Úsh, and the Terek Dawán pass; but, as noticed above and under "Darwáz," a considerable native army has recently marched through the Begship apparently without great difficulty.

Neither Oshanin nor Dr. Regel, who are the only Russian writers who have had an opportunity of procuring information on the spot, gives any account of the politics or military statistics of the country; but according to former Russian writers the people have a good reputation for valour, and the Sháh used to maintain an army of 2,000 men which was capable of being raised to a war strength of from 12,000 to 15,000.

Regarding the stand, if any, made by these troops against those of the Bukhárán Amir, we have unfortunately no information, but the following sketch² of the history of the country and of its recent connection with the Khanates of Bukhára and Khokand may serve in some measure to explain the circumstances which led to its annexation by the former power.

As regards comparatively ancient times, Karátégín is said by Abdul Subhán to have formed one state with Shighnán, and Fedchenko believed it

¹ This reaches Farghána between Wádil and Sháh-i-Mardán. (Oshanin.)

² Chiefly from Radloff, Abramov, Torentieff, Fedchenko, and other Russian writers.

to have been at one time under the same ruler as Darwáz. More anciently it has been alternately either independent or tributary to Bukhára or Khokand, and it is known that Muhammad Ali (Madali Khán), the ruler of the latter state, conquered it about 1838; but it is probable that it continued to be ruled by its hereditary Sháhs who became tributaries of the Khanate. One of these princes, named Muzaffar Sháh, who, like his ancestors, claimed to be descended from Alexander the Great, was about twenty years ago ruler of Karátégín and paid tribute to the Khán of Khokand, but was expelled either by his own subjects or by the Khán of the latter state before 1863, when he was living at Khokand apparently as a prisoner, and Sher Ali, also nominally a vassal of the Khán, was upon the throne of Karátégín. This prince, taking advantage of the troubles in which his suzerain was at this period involved, had paid no tribute for several years, and seems to have joined the confederation formed by the neighbouring Begs of the Hisár country in favour of the well-known Kata Tura, the crown prince of Bukhára who headed the Anti-Russian party after the annexation of his father's dominions. This insurrection was quelled by the Bukhárán army, which also defeated Sher Ali and compelled him to take refuge in Khokand. The Khán of the latter country complained on this occasion to the Russians of the conduct of Muzaffar-ud-din of Bukhára in thus invading one of his tributary provinces, and Sher Ali about the same time raised a force and attempted to retake Karátégín, but was defeated and sent as a prisoner to Bukhára by the Begs of Kuláb and Hisár, acting probably under the orders of Yakub Khán Koshbegi, who had by this time been made ruler of the new eastern province of the Khanate¹. Kauffmann was at the time desirous² to extend the influence of Russia over the Karátégín Begship, whose rulers had considerable power in the upper valley³ of the Zarafshán, which was then in a very unsettled condition. He therefore proposed that Sher Ali should be liberated by the Amir of Bukhára and that Muzaffar Sháh should be reinstated, both of which were done, though the latter stipulation was not carried out without considerable delay. Karátégín thus became for a time virtually independent, for it does not appear that the Amir of Bukhára in any way interfered with it in reconstituting the Begships forming the eastern part of his dominions after the death of Yakub Beg⁴ and the recall of his successor.

The fact of the establishment of the power of Bukhára on his western frontier appears, however, not to have been without effect upon the Sháh of Karátégín; and we find from "The Havildar's" report that he passed through Kuláb in May 1874 in company with the Sháh of Darwáz on his way to pay his respects to the Amir at Shahr-i-Sabz, thus showing that he had repudiated any further connection with Khokand, the extinction of which as a state was already clearly approaching. In the following year also, after the annexation of the Khanate, he is said by Venyukoff to have made overtures to the Russian Government, and to have refused to allow refugees from Khokand to take refuge in his country⁵. Some doubt is thrown by M. Oshanin upon the extent to which the Sháh of Darwáz acknowledged the suzerainty of Bukhára at this time; and there are grounds for supposing

¹ Vide "Hisár."

² See remarks upon this subject under "Darwáz" in this chapter.

³ See "Kohistán."

⁴ See "Hisár (Province of)."

⁵ See "Darwáz."

that, notwithstanding the less isolated position of Karátegin, its submission was also rather nominal than real, as we find that the Russian General Skobelev at the conclusion of his expedition to the Alai in the autumn of 1876 met Commissioners from the Sháh of Karátegin at Kata Karámuk, and treated with them regarding the settlement of their mutual frontier in all respects as emissaries from an independent power. It is not known when the reign of Sher Ali came to an end, but the ruler of the country shortly after the period above mentioned is named by recent Russian writers as Said Muhammad. This chief, who is a kinsman of the Sháh of Darwáz, appears to have given cause of offence to the Amir of Bukhára; and the latter, in pursuance of the policy which has guided him since 1868 in his dealings with his feudatories, occupied the country in 1876 or 1877 with an army under Khudái Nazar Dádkhwéh, whom he nominated Beg, Sháh Said Muhammad being sent under surveillance to Bukhára, where it is believed he still remains. Khudái Nazar, as narrated elsewhere¹, was shortly afterwards (December 1877) directed to undertake a campaign against Darwáz, where the Sháh had declared his intention of paying no further tribute to Bukhára, and had with the assent of his subjects raised a force to take the part of Said Muhammad, who was a near relative of his own. The campaign against Darwáz ended in its annexation to the Khanate, and Khudái Nazar was made Beg of the country, the government of Karátegin being meanwhile carried on by his nephew, who is probably the Ishik Aghasi or Deputy Beg referred to by Oshanin as accompanying him through the province. The latest notice that we have of the political state of the country is by Venyukoff, who, writing in 1878, speaks of it as under the influence of Russia, though nominally subject to Bukhára. This is now only so far correct that the same may be said of any other part of the Amir's dominions, of which Karátegin is now an integral part. (*Pedchenko; Abramov; Oshanin; Foreign Office papers, 1879.*)

KARÁTIKAN—

A large Uzbek village passed on the road between Chirákchi and Karshi. See "Kará-Bágh." (*Mayef.*)

KARÁUSHIN—

See "Jiptik."

KARAV-KHAKIR—

Ruins of a village on the road from Bukhára to Karshi, 47 miles distant from the former. Petrovski, who was there in 1871, mentions a *rabat* or resting-house for travellers containing a guard of 20 Bukhárau soldiers, whose duty is to keep the road open, this part of the desert being much frequented by marauding Turkumáns. (*Khanikoff; Petrovski.*)

KARÁWAL CHAI OR ESHEK.

An important tributary of the Gurgán, described further under "Gurgán."

KARÁWAL OR KARÁWAL TAPA—

A village 28 miles south-east of Bukhára, on the road to Karshi. According to Khwája Ahmed Sháh, it is situated in a country well irrigated by a small stream, and provisions for man and beast are procurable.

De Khanikoff only mentions the ruins of a village in his itinerary of this route.

¹ See "Darwáz."

Burnes also merely states that there is here a caravan-serai built by Abdulla Khán, to which his fellow-traveller, Mohun Lál, adds that there is a large well of tolerable water at the serai which stands on a vast plain, and that there are no inhabitants. The caravan-serai, according to Schuyler, is a large one, consisting of vaulted rooms surmounted by low domes and built round a square court; this traveller, as well as M. Petrovski, who rode over this road in 1871, mentions that Karáwal is now held by a guard of 100 mounted soldiers, relieved monthly from Bukhára.

The officer commanding this party has control over all other guards on this road. See "Khwája Mubárák" and "Karav-Khákir." It is the first halting-place on the road to Kurshi. (*Burnes; Khanikoff; Petrovski; Schuyler.*)

KARÁ-YAP—

A remarkable canal issuing from the Murgháb near Merv, and occasionally conveying water for a long distance through the desert towards the Tajand. It is described under "Merv."

KARGI-SU—

A river in south-western Akhál leaving the Kopet Tágh between the Firúz-Su and Giamu, and passing by the ruined Persian village of Khurmán, after which it supplies a number of settlements of the Tokhtámish Tekke.

KARI-KALA—

A Tekke settlement in South-Eastern Akhál, watered by a branch of the Gez Báshi river, which flows through it to the settlement of Miráva. It contains 700 tents belonging to the Mirich, Yasmán, Sálík, and other tribes, the first of whom belong to the Sichmez branch of the Okhtámish clan. (*Petroosevitch.*)

KARI-KALA—

A fort and settlement belonging in 1879 to the Goklan Turkumáns, and situated on the southern slope of the Kopet Tágh and on the right bank of the Sunt-Su. It is of some importance from its position on the roads leading from the Caspian to Bujnurd and Akhál, and from the fact that its acquisition was, before its recent annexation by the treaty signed at Teheran in December 1881, held by many good authorities to be an object of the ambition of the Russian Government. This being the case, it may be well, before describing its topography, to recount what little is known regarding the history of the place.

Our knowledge of this is fragmentary, but tolerably exact, and points generally to the conclusion that until the date of the recent treaty it had always belonged¹ to Persia—a fact which many recent Russian writers are inclined to dispute. Petroosevitch maintains that the place was always occupied by a Goklan colony, who in 1860 were separated by a considerable distance from other Goklan settlements and used to make raids into Persian territory in conjunction with the Tekke, and that in that year a force was sent against them under Jafar Kuli Khán, Ilkháni of Bujnurd, who returned defeated from Kari-Kala. On the whole it seems probable that Kari-Kala was at this time held by the Tekke, who had probably, as in the case of their other possessions, taken it from the Persians, either with or without their consent. Tylour Thomson, who in one place says that Kari-Kala was Persian territory, and was taken from them by the Goklan emigrants from Khíva,

¹ That is, to the same extent as other frontier districts where that power has at times been too weak or too indifferent to collect her revenue regularly.

mentions elsewhere that the fight in which Jáfár Kuli Khán was defeated at Kari-Kala in 1860 was between his troops and the Tekke. Captain G. Napier also, who found Goklans there in 1876, says that a "Tekke garrison" had on some former occasion beaten off a Persian force. The Tekke who defeated Jáfár Kuli Khán probably disappeared shortly afterwards¹, and the place was occupied by Goklans who may have been emigrants from Khíva, the predecessors of the present Goklan colony. The Persian Government, in a despatch which will be again referred to, mentions the expulsion of "the Tekke," and the occupation of the fort by the Goklans. These Goklan colonists proved as troublesome as the Tekke, but, according to Petroosevitch, the place was taken in 1869 after a stubborn resistance on their part by a new Ilkháni of Bujnurd, the brother of Jáfár Kuli Khán, and the fort destroyed. This, he says, led with other circumstances, referred to in the description given of the Turkumáns in Chapter III, to the pacification of the Goklan clan.

Kuropatkin says that 2,000 families of Goklans migrated from Khíva in 1873 at the commencement of the campaign to the Sumbár², and upon this fact it is asserted that the Russians based a claim to Kari-Kala as occupied by a tribe nominally under their rule. Petroosevitch states that since 1869 the Ilkháni of Bujnurd has been unable to collect any taxes whatever from the Goklans of Kari-Kala, and disputes the truth of the assertion of that official that he receives annually from them 300 tomans and 100 from Núkhúr, though he allows that they send him presents³ of horses, carpets, or similar articles. The Persian account of the occupation of Kari-Kala is given in a despatch from their Government, addressed to the Russian Minister Zenovief, to the effect that the place "had been taken by them some years before from the Akhál (Tekke) Turkumáns, and had been placed under the Governor of Bujnurd, who had allowed the Goklans to occupy it upon their giving hostages and making other arrangements⁴."

The settlement is marked as "abandoned" in many maps. In those dated since 1879 this may probably be correct, but it was visited by the cavalry of Lomakin's force in 1878 (see a route translated by Marvin at the end of his work upon the first Akhál campaign); and Marvin states that in the campaign of that year, in which Lomakin was defeated at Khwája-Kala, the Kari-Kala Goklans, being Persian subjects, refused to send supplies to Khwája-Kala. In 1879, however, they made roads, dug wells, and greatly assisted his advance by providing provisions of all sorts for the force during its advance. During the retreat, however, in 1879, after his second disastrous campaign, the cavalry at Tarsakán saw a great conflagration⁵

¹ Tylour Thomson, writing in 1876, speaks of a Persian gun carried off on this occasion among the military resources of the Akhál Tekke.

² Kuropatkin and Russian authors generally include the Sunt-Su under the name Sumbár, and these are probably the Khívan Goklans mentioned by Tylour Thomson.

³ With reference to these presents, he asserts that the Kari-Kala people send them in order to prevent the despatch against them of a Persian force, "which would without fail visit the settlement to punish them for participating in Tekke raids if the Ilkháni did not receive his dues." If the latter is in a position to do this, it is probable that he would prefer his tomans, and that his statement is therefore true.

⁴ See F. D. No. 158 (secret) of 1879, and, for further proof of the assertion by Persia of her right to this place, two paragraphs in F. D. No. 184 (Secret) of the same year, and also the article "Atrak" in this chapter. The F. D. papers quoted in this note were, it is believed, despatches from Her Majesty's Minister at Teheran, but the notes taken on the subject have been mislaid.

⁵ Arski, translated by Marvin.

at Kari-Kala, and learnt next morning that the fort and settlement had been burnt either by the Goklans themselves or by the Tekke, whose enmity the latter had incurred by helping the Russians, and that the colony had migrated further into Persian territory. The Russians describe the settlement as it then existed as a colony of 1,000 families, living in reed huts, with a fort and a considerable extent of well-irrigated land growing cotton and corn. The fort is described by Napier in 1876 as merely a mud rampart and ditch surrounding the huts, the whole standing in a plain, and in no respect well erected for defence. He says also that there are two roads from Kari-Kala to Kizil Arvat, the best of which is a march of three days. This must probably go direct to Kizil Arvat from Khwája-Kala, but cannot be so short a distance as 36 miles, as stated by Tylour Thomson. The halting-places on the march from Chikishliar through this place to Akhál are described under "Chát," "Tarsakán," "Khwája-Kala," &c. There is also a road leading to Kari-Kala from Nardin, a place 124 miles from Astrabád on the road to Bujnurd, the stages on which, according to Mr. Tylour Thomson, are as follows:—

	Miles.
Nardin to Chakir, a Goklan camp	28
„ Yinkak	28
„ Karkhkiz	24
„ Kará Chándi	28
„ Kari-Kala	20
TOTAL	128

Captain Napier thought Kari-Kala of little importance in 1877 as regards Akhál, on the grounds that the line of the Russian advance thither would be from Krasnovodsk, and not from Hasan Kuli bay. His surmise has proved correct as regards the general line of the new railway, but in the campaigns of 1879 and 1880-81 the Kopet Tágh was crossed at the Bámi pass, and in the event of the railway proving, as is probable, insufficient for the movement of a large army, the Kari-Kala or Tarsakán-Khwája-Kala road would again be used. It is also conceivable that in an advance on Bujnurd the railway might be used as far as Bámi, and a column sent thence through the Kozlinski pass. The road from Tarsakán *viá* Kari-Kala to Khwája-Kala is about the same length as that *viá* Marghiz and is better supplied with water, which is plentiful at Kari-Kala, but scarce at Marghiz. Captain Napier considers that it commands the valley of the Atrak to Bujnurd, whence there is a good road through well-watered country to Mashad. He also mentions a road, considered the best of those leading southward and used by the Turkumán raiders, which goes from Akhál to Kari-Kala, and thence by Kurai to Mahna. A few light guns have been taken over this road by which the distance from Bujnurd is 120 miles, equal to six days' march for laden mules and four for country horsemen. A force holding Kizil Arvat could, Captain Napier says, be supplied by this line from Bujnurd. The aggregate of ascents and descents between Kari-Kala and Bujnurd is estimated by him as 16,600 feet; a second shorter road, distance 122 miles, is said by the same officer to reach Kari-Kala from Bujnurd by the Uzun-Dara, but is rough and steep, the ascents and descents amounting to 17,000 feet. (*Napier; Kuropatkin; Petrosevitch; Tylour Thomson; Michel; Marrin.*)

KARI K'ISHLAK.

A settlement on the left bank of the Oxus at which a route to Merv leaves the river. According to routes to that place translated by Charles Marvin, it is about 53½ miles up-stream from Fort Kabakli and about 59 below Chahárjui. Recent maps make it rather nearer¹ Kabakli and further from Chahárjui, but the distance appears to be measured by water or by a road adhering closely to the bends in the course of the river, and, if so, may be correctly given as above. (*Marvin; Kostenko.*)

KARIZ—

This place is situated about 14 miles² to the south of Dúrún, one of the camping grounds on the road from Bámi towards Áshkábád. Venyukoff mentions it as one of the most important fortifications of the Tekke tribe, and says that it is distant between 70 and 80 miles from Kizil Arvat. Arski speaks of it as a small "aul" situated at the foot of the Kuren-tágh, in remarkably fertile fields dotted with towers and producing vast quantities of maize. Before the Russian annexation of Akhál it was the residence of Murád Berdi Khán. Important passes leading towards Kuchán and Bujnurd leave the oasis *viâ* the valley of the Garm-Áb from near Káriz. See "Kará-Káriz" in this chapter and page 35 in chapter 1. (*Venyukoff; Marvin.*)

KARKI—

A town in the Khanate of Bukhára and the capital of a district of the same name, distant 147 miles south-east of Bukhára, 82½ miles south-west of Karshi, and 163 miles south-west of Samarkand. It is situated on the left bank of the Oxus, on the main road connecting the great towns of the Khanate with Andkhui and Herat, and is one of the chief fortresses of Bukhára on its southern frontier. The town, which is spread round an eminence on which the fortress is built, was, at the time it was visited by Vambéry, a less populous place than it had been in former days, having suffered from the inroads of the neighbouring Turkumáns, and contained only 150 houses, in addition to a small bazar, three mosques, and a caravan-serai. It seems likely, however, from Bykoff's notice of the trading importance of the place, that it has, like Karshi, increased in size and population during the reign of the present Amir; but according to a recent paper by Mayef, who traversed the caravan route leading thither from Karshi in 1881, the ferry is much less used than in former times, trade having been diverted thence to the Kílaf ferry and other crossing-places, such as the Shor-tapa ferry, further up the stream of the Oxus. The inhabitants are for the most part Uzbaks and Turkumáns, the former probably of the Kungrád and Naiman tribes whom Vambéry met with in its neighbourhood, and the latter Arsári. Many of them are agriculturists, but a large number also engage in the local trade of the place and district, or in operations connected with the transit trade to which the place owes its importance. The defences of the place are said to be formidable, but in the absence of any professional opinion about them, we must content ourselves with Vambéry's account, according to which they consist of a small citadel on the right bank, held by a small detachment, with four guns on the ramparts, and of a more important fortress on the left bank. This is built upon a steep hill, and consists of a castle or keep surrounded, like most of the important fortresses in the

¹ Kostenko's recent work, however, makes it 63 miles above Kabakli.

² Arski says 7 miles only.

Khanate, with three concentric lines of wall, each feet 5 broad and 12 feet high. Vambery was informed that the guns mounted on these works were 18 in number, 12 being of iron and 6 of brass. The principal military officer, as at Bukhára, was styled the Topchi Bashi, but both the forts and the settlement were under the orders of the Governor of Karki. The river here is crossed by an important ferry on the above-mentioned road, and Admiral Bykoff, who stayed there for some days on the occasion of his visiting the place in a steamer in the summer of 1878, and speaks of it as a very important crossing-place, says that the transit of the ferry-boats to and fro was almost continuous. Vambery, who seems to have been here after the flood season was at an end, describes the river as being nearly twice as broad as the Danube between Pesth and Ofen, with occasional sand-banks and a strong current which sometimes carried the boats down for some distance. The boat which he crossed in took three hours in effecting the passage, but this was chiefly owing to the sand-banks, for in early summer, when the river is at its fullest, the boats go across in little more than half an hour, though even at the latter season there are sometimes troublesome sand-banks. The official in charge of the arrangements for the ferry is styled the Daria-Begi, the same title as is given to the naval commander on the Aral and Caspian, and is one of the chief subordinates of the Governor. The district of Karki extends along the banks of the Amu, from near Chabár-jui on the west to Háji Sálîh on the east, and includes the whole strip of land which can be irrigated by canals or smaller irrigation channels from the river. The definition of the boundary, which is that given by Vambery, is of importance, as the line so marked forms the southern boundary¹ of Bukhára. This district is inhabited by Arsári Turkumáns, who are said to have migrated thither 200 years ago from the ancient home of their people in Mangishlak. They first acknowledged the suzerainty of Bukhára somewhat less than 50 years ago, on condition of protection against the more warlike sections of the tribe, and have of late years become peaceable subjects of the Amir. They are to a great extent agriculturists, but also engage in sericulture and in the carrying trade (*vide* "Turkumáns" in Chapter III) between Afghánistán and Bukhára. (*Wolff ; Vambery ; Michel's translations ; &c.*)

KARKICHI—

A name applied in the older maps to the town of Karki. Mayef calls the hills near Karki the Karkichi-tágh, meaning, no doubt, Karki hills.

KARMINA—

A town in the Khanate of Bukhára on the left bank of the Zarafshán, at a short distance to the right of the road leading from Bukhára to Samarkand, and distant 59 miles from the former and 100½ miles from Samarkand through Kata-Kurghán. It is described by Schuyler as a small town with four mosques and one Madrasa, and is surrounded with high mud walls more or less in ruins, forming a square with faces nearly a mile in length. By other authorities it is said to have a considerable population,

¹ Mayef, in his expedition to Hisár, translated for the Indian Foreign Department by Mr. Mosa, speaks of an Afghán Governor of Karki, and says that this official was so scared by the astronomical observations of the topographers of his party at Chushka Guzár that he doubled the numbers of his garrison. This statement, taken from an account by a Russian official of a diplomatic mission on which he had been employed in the previous year, and communicated by himself, without comment from the Press censors, to the semi-official *Turkistan Gazette*, of which he was editor, is worthy of notice as a specimen of Russian political geography.

though many of its houses are empty during the summer months, when the agricultural portion of the inhabitants live in the district. Karmina has a considerable fortress in which is an open place and the house of the Kurghán Begi, or commandant, which is shaded by fine elms and surrounded with pyramid poplars and fruit gardens. Outside the south gate of the town is a well-supplied bazar, and to the east of this a fine brick caravan-serai in the form of a quadrangle containing roomy halls with vaulted domes, many of which are ruined. This building, as well as a large mosque with two minarets in its neighbourhood, were erected by Abdulla Khán. Kostenko mentions a remarkably fine garden, in which his mission was encamped, 2 miles east of the fort, which was planted by the present Amir when, as a young man, he was Governor of Karmina. The present Beg (1877) is Sayid Abdulla, a youth 15 years old, the favourite son and probable heir of the Amir. The district of Karmina, which, according to Burnes, includes Karmina and Zia-ud-din, is one of the most fertile in the Khanate, and the Bukhára and the Samarkand road which passes through it leads through a succession of flourishing villages, most of which have bazars and houses of entertainment for travellers. (*Lehmann; Pambery; Khanikoff; Mir Izzat-Ullah; Burnes; Kostenko; Schuyler.*)

KARNAN-TÁGH—

The name by which Schuyler describes part of the hills called by Lehmann the Karnap-tágh. See "Kiz-bibi-tágh" and "Zia-ud-din Hills." (*Schuyler.*)

KARNAP—

A small settlement on the southern slope of the Zia-ud-din hills. Good water is procurable here from a brook of the same name as the village, formed by the junction of several springs. There are other springs in the same neighbourhood. (*Lehmann.*)

KARNAP-TÁGH—

A chain of hills forming a continuation of the Zarafshán mountains to the west of Yám defile, and running parallel to the Bukhára and Samarkand road at a distance of from 10 to 18 miles. The eastern portion of the range is known as the Kata Kurghán-tágh, and further west at the meridian of Zia-ud-din it is called the Zia-ud-din-tágh; its most westerly offshoot, which forms the southern limit of the desert of Malik, receiving the name of Kará-Kudúk-tágh. The latter portion of the chain is described as a low range of rocky hills destitute of vegetation, with isolated peaks. The northern slope of the Zia-ud-din hills consists of clay, schist, and mica-schist, penetrated by a sort of diorite, and also produces, according to Schuyler, a white felspathic clay called gilbuta and used in the manufacture of the finer kind of native porcelain called chini; further into the hills there are high peaks having the appearance of porphyry. The only trees found on the Zia-ud-din hills are a species of stunted almond. On the southern slope of this portion of the range is situated the village and springs of Karnap, which gives its name to the whole chain. *Vide* "Zarafshán Hills" and "Kiz-bibi-tágh." (*Lehmann; Schuyler.*)

KARSAN—

See "Kásán."

KARSHI—

A town in the Khanate of Bukhára which in size and commercial importance ranks next to the capital, and is the chief town of a district of the same name.

It is situated in an oasis formed by the waters of the Káshka or Ab-i-Shahr-i-Sabz in the midst of the desert tract between Bukhára and the Oxus, and is connected by roads with most of the towns of the Khanate and of the Russian Zarafshán province; its distance from some of these being, according to Captain Kostenko's tables, as follows:—

From Bukhára 4 marches	. . . . .	90 miles.
„ Shahr-i-Sabz	. . . . .	77 „
„ Chirákchi	. . . . .	48 „
„ Yám	. . . . .	52 „
„ Samarkand	. . . . .	92 „
„ Khuzár	. . . . .	16 „
„ Hisár	. . . . .	5 marches.

There are also routes to the Háji Sálíh and Choochka-Guzár ferries, the former of which is distant four marches (about 95 miles), and the latter by Názir Ibrahim's route 81 *kos* (about 110 miles). Comparing the accounts of this city by Sir Alexander Burnes and Moorcroft with the more recent descriptions of Khanikoff, Vambéry, and Schuyler, it is evident that Karshi has in the last 30 years increased materially in size and importance. The circumference of the city is now nearly 6 miles, its greatest diameter being somewhat over 2 miles. The town, M. Khanikoff informs us, is surrounded by three concentric walls which are in many places in a rather ruinous condition. The first of these walls separates the citadel from the old town, the second wall divides the older portion of the city from the more modern, while the third or outer wall, which has four gates, marks the boundary of the new town and of the villages which surround it. Vambéry, in his account of his visit to this place, states that it has no walls! and Schuyler makes no mention of walls, but speaks of it as a large straggling place with gates. The citadel (Kurg'hánchi, or Little Fortress) is situated on rising ground on the north-western side of the town, at the end of the main street coming from the direction of Chirákchi, and is a large square enclosure more spacious than that of Bukhára, but in no way formidable as regards its defences. The houses of Karshi are for the most part built of mud, with flat roofs, some of them being double-storeyed and surrounded with orchards and gardens, and the streets are so roughly paved as to be with difficulty passable on horseback. In addition to the citadel and palace of the Governor, the city of Karshi boasts of a considerable number of public buildings; amongst others, four Madrasas (colleges) accommodating 150 scholars each, three of which are double-storeyed buildings of brick and mortar occupying an open space in the new town. There are also several mosques, one of which is a very fine building situated 120 yards from the southern boundary of the town, three caravan-serais, and a public bath. Besides these, there is an extensive covered bazar with paved streets in which a market is held on Saturdays, and which occupies a large part of the southern portion of the new town. The line of shops, which is appropriated to the wool trade alone in this bazar, is 580 yards long, and there are also numerous and well-supplied shops for the sale of butcher's meat as well as articles of clothing, sweetmeats, silk, and tobacco, for the last of which the district is especially famous. One of the principal attractions of the place is a large public garden on the bank of the River Káshka, and much resorted to as a place for afternoon promenades by the *beau monde* of Karshi. Vambéry, in expatiating on the charms of this garden, says its equal is not to be found in Samarkand, Bukhára, or even in Persia itself. It is difficult to form a

correct estimate of the population of Karshi, a large portion of its inhabitants being nomads, who only visit the city in the winter, at which season it becomes an important mart for cattle, and also for carpets and other products of Turkumán industry. The number of the inhabitants is estimated by Vambéry at 25,000 souls and by Burnes at 10,000—a discrepancy which may to some extent be accounted for by the fact of the city having, as noticed above, nearly doubled in size in the interval between the visits of these travellers. Moorcroft was of opinion that the annual immigration from the desert raised the number of the inhabitants to nearly double what it stands at during the summer months. The more resident portion of the inhabitants consist of Uzbaks, Tájiks, Indians, Afgháns, and Jews. In winter the number of Uzbaks predominates, while in summer the Tájik element prevails greatly over the others. Many of the Uzbaks are of the Manghit tribe, to which the Amir belongs, and which is mostly settled here or at Samarkand. There are also a few Arabs who weave cotton and woollen stuff and make excellent carpets. The principal portion of the people of Karshi are occupied in the manufacture of *alaja*, a cotton fabric much used in the clothing of both men and women in the Khanate, and in the preparation of tobacco and silk. Schuyler does not notice the latter article so much as his predecessors, although he speaks of the extensive cultivation of mulberry trees in the district. The town¹ is of great importance as one of the great grain markets in this portion of Turkistán, most of the grain from the fertile Káshka valley and even from Hisár finding its way thither. It is also famous for its knives, which are known in all parts of Central Asia and are carried by pilgrims to Persia, Arabia, and Turkey, where they are sold at a large profit. The raisins produced in the district also form an important article of export, the variety produced by immersing the fruit in hot water, and thence known as the *áb-júsh-i-Karshi*, being especially esteemed. A considerable retail trade in slaves is, we are informed by Mohun Lál, Vambéry, and more recently by Schuyler, carried on in the city. There are two market days in the week, and the local trade on these occasions is very brisk, the bazars being well supplied with country produce. The price of the necessaries of life, with the exception of fuel, is low, but the latter article appears to be both scarce and of inferior quality, a load not much exceeding the burden of an ordinary horse costing 2 shillings. The climate is indifferent, being extremely hot in summer and very cold in winter, and the inhabitants suffer much from malarious fevers. The oasis of Karshi is about 22 miles broad, and is irrigated by cuts from the *Ab-i-Shahr-i-Sabz*, in the neighbourhood of which are extensive and very remunerative orchards and gardens. The above river does not reach as far as Karshi in the summer time, being exhausted by irrigation in its upper course through *Shahr-i-Sabz* and the intervening country. Karshi at this season depends for its water-supply upon wells and tanks, the water being raised, by Schuyler's account, by Persian wheels and other rough machinery. In spring and winter, however, a considerable body of water comes down, and occasionally when in flood carries away the timber roadway laid over the piers of a fine old masonry bridge partly in ruins, a short distance outside the town on the Bukhára road. The district generally is very fertile and produces large crops of wheat,

¹ Mayef, who is the latest Russian authority about Karshi, says the town is rapidly growing year by year, and is the great market, not only for the produce of the nomad Arabs and Turkumáns, but for the *alaja* of Hisár, the cutlery of Kará-tágh, cotton of Shirábád, tea and indigo from India, and horses and sheep from the left bank of the Oxus. (*Turkistan Gazette*, 1875.)

barley, and other grains, of which the first enjoys a high reputation for excellence. Schuyler also noticed large crops of poppies grown for the seed and capsules, and also mentions as a product of this neighbourhood a rose-coloured rock-salt of unusual excellence found in the hills 10 miles south of Karshi and well known throughout Turkistán. This district consists of the following sub-divisions: Khuzár, Shírábád, Sadábád, and Chirákchi; and in Burnes' time produced a revenue estimated at 32,000 tillas. At the commencement of the Russian advances in Bukhára, the Beg of Karshi, a nephew of the Amir, was one of the first to show symptoms of disaffection, in which the sympathy of the leading inhabitants is believed to have been with him. Two years later, shortly after the treaty ceding to the Russians the towns of Samarkand and Kata-Kurghán, a son of the Amir, known as the Kata-Tura, again raised the standard of revolt against his father at this place with the assistance of the notorious Kirghiz chief Sadyk, and of the Beg of Shahr-i-Sabz and other places. This insurrection the Amir was unable to quell, and had to call in the assistance of the Russian General Abramov, who defeated the rebels under the walls of Karshi. The Amir is reported to have paid 10,000 tillas for the expenses of the Russian contingent. The present Beg of Karshi is another son of the Amir, who is mentioned by Schuyler as a boy at the date of his visit in 1874. (*Khanikoff; Burnes; Moorcroft; Vambery; Wolff; Michel; Mohun Lál; Schuyler.*)

KĀSAN—

A village on the road from Bukhára to Karshi, distant 18 miles from the latter. It is described as a thriving Uzbek village of 2,000 houses, with a bazar, market place, and two large mosques situated on the verge of the oasis of Karshi, and surrounded by numerous gardens and watercourses filled by the river of Shahr-i-Sabz. The water of the latter, according to Petrovski, reached this village in very small quantities on 10th May, the date of his visit; and Mohun Lál informs us that at the end of June it was full of small red animalcules, and could not be used without boiling. Petrovski also notices a good well 18 feet deep. The latter authority, in a letter to a St. Petersburg periodical in 1872, says that the inhabitants are *Tájiks*, and employed for the most part in sericulture. He also mentions that the spelling "Karsan" of the name of this village adopted by Khanikoff is erroneous. (*Burnes; Khanikoff; Mohun Lál; Khwája Ahmad Sháh; Petrovski.*)

KĀSAN—

An ancient city in the northern part of the Namángán district of the province of Farghána, inhabited exclusively by *Tájiks*¹. It is built on both banks of the Kásán-Su, which are here high and scarped, the two divisions of the town being connected by two indifferent bridges and containing 2,500 houses. The bazar is well supplied and much frequented by the Kirghiz of the neighbouring mountains.

The chief features of the place are a fine mosque and an ancient Madrasa with an extensive court shaded by very old trees. Ujfalvy also found more than one interesting cemetery near the town containing tombs with *ex voto* inscriptions in Kufic characters. (*Ujfalvy.*)

¹ See the article on *Tájiks* in Chapter III of this work for a further description of this somewhat remarkable colony.

KÁSHGHAR—

A village passed on the road from Andiján towards Ush. It is situated in a valley on the southern side of the hills forming the south-eastern boundary of the Andiján valley. (*Schuyler*.)

KASHAL-AYAK—

A pass leading over the glaciers at the head-waters of the Sel-Su, a tributary of the Muk-Su and the Wánj river, and affording a difficult road from Darwáz to Farghána. This pass is further referred to under "Wánj (River)." The name is said to mean the "long-footed."

KÁSHKA—

The Káshka or *Ab-i-Shahr-i-Sabz*¹ is said to rise in lands belonging to the Begship of Faráp near the junction of the hills forming the northern boundary of the territory of *Shahr-i-Sabz* with the range which runs southward from *Mághián* along its eastern frontiers. It is known in the upper part of its course as the *Hajumán-Su*, and marks the course of a pass ascending from *Shahr-i-Sabz* towards *Mághián*. After leaving the hills it runs in a wide pebbly bed across the plain separating *Urus Kíshlák* from *Kitáb* and *Shahr*, and past the northern face of the fortified wall enclosing these cities. It is generally known in the *Shahr-i-Sabz* valley as the *Káshka*, and, as far at least as the capital of this Begship, preserves its character of a hill stream running in a number of clear channels, sometimes difficult to ford, and covering the plain outside the walls with boulders and mud during its annual periods of flood. The towns of *Shahr* and *Kitáb* are supplied with water, and their streets often flooded by the channels into which it is here divided for drinking purposes, and for the irrigation of the rich fields and gardens for which, since the time of *Bábar*, these cities have been famous, and to which even then they owed² their name of *Shahr-i-Sabz*. The whole plain of *Shahr-i-Sabz*, from the mountains that form its northern frontier to those that separate it from *Hisár* on the south, is similarly fertilised by the *Káshka*, making it one of the richest districts of Western Turkistán, and especially famous for its rice cultivation. Leaving the *Shahr-i-Sabz* territory the river fertilises a wide strip of country surrounding the *Bukháran* town of *Chirákchi*, but beyond this point the banks become high and arid as far as the village of *Kará Tikan*, beyond which again begins the rich cultivation of the oasis of *Karshi*. The comparatively barren strip east of *Kará Tikan* extends for about 24 miles, but even here the influence of the water of the river is so far felt that the country is more or less inhabited and under cultivation. The oasis of *Karshi*, which is entirely formed by this river, commences as a narrow strip of cultivation immediately beyond *Kará Tikan*, and widens out as it approaches the town of *Karshi*, which is the centre of a populous and well-irrigated tract of country about 22 miles broad, and stretching up to and beyond *Kásán*, a village 16 miles on the road to *Bukhára*. The river is crossed outside the northern wall of *Karshi* by a bridge constructed of timber upon the piles of a fine old masonry bridge which was in existence only a few years ago. This is annually swept away by the floods, but arrangements are made for recovering its roadway, and the bridge is rebuilt as soon as the water subsides. As in the case of the *Zarafsháu*, the water of the *Káshka* is distri-

¹ It is generally known by this name or as *Ab-i-Karshi* after it.

² *Bábar's* Memoirs.

buted to the different canals in the oasis of Karshi¹ under strict supervision, allowing to each village the benefit of the water for a limited period. The river becomes finally exhausted by these canals, but traces of its bed are to be found further to the north, where it enters the swampy lake known as the Kul-Máhi, when swollen by exceptional floods.

Much used to be said by former travellers, upon native evidence, of the facilities for the defence of the cities of Shahr and Kitáb afforded by the country inundated by the Káshka; but the experience of the Russian army has shown that the city owed its long immunity from conquest rather to the valour of its Uzbek inhabitants than to any such cause, and that the rice cultivation in question only exists on the western side of the wall enclosing these towns, where the plain from Khúsh Tapa to Urta Kurghán is often on this account impassable for the three arms. The water of this river was for 16 years preceding the conquest of Shahr-i-Sabz in 1857 by Amir Nasr-Ullah of Bukhára the cause of continual war between Bukhára and this Begship. Burnes was informed that the ruler of the latter country had so complete a command over the river that he could at any time cut off the supply of the bases on its lower course. (*Burnes; Fedchenko; Khanikoff; Schuyler; Turkistan Gazette.*)

KASHKANA-TÁGH—

A range of flat-topped hills, about 300 feet above the plain on the eastern side of the lakes formed by the Ulkun Daria near the mouths of the Oxus in the Russian district of Amu Daria. The plateau at the top of these hills is about 2 miles broad and runs north-east and south-west for about 12 miles. The hills are of indurated buff-coloured clay, full of pieces of selenite, and their rounded slopes are covered with sand and small pieces of ferruginous sandstone. Their surface is sprinkled with a few thorny plants, such as *lycium*, *helioatichis*, &c., affording scanty grazing for camels. At the south-western extremity of the plateau, the low hills consist of ancient ripple-marked beaches left by the Sea of Aral when its height was about 60 feet higher than it is at present. (*Major Wood.*)

KASTAKOZ—

A considerable village 11 miles from Khojand and 17 miles from Makhrám, on the cart road connecting these towns. Schuyler mentions the large courtyard, &c., of a native merchant in the village where he passed the night. (*Schuyler.*)

KAT—

A small town of about 1,500 houses situated to the north of Khíva, on the road to Gorlan, upon a branch of the Yarmish canal. Its name and possible site are identical with those of the capital of one of the Begships into which the present Khanate of Khíva was divided in mediæval times. Lerch says it is on the meridian of Khíva. (*Lerch; Schmidt.*)

KATA-KARÁMUK—

See "Karámuk Fort," &c.

KATA-KURGHÁN—

The chief town of the sub-division of the same name of the Zarafshán district of Russian Turkistán, and formerly one of the principal towns of the Khanate of Bukhára. It is situated at the end of the Russian postal road leading

¹ Even the town of Karshi is by no means uniformly well supplied with water from the river, being often dependent in dry summer upon its wells and tanks.

from Táshkand through Samarkand, and is connected with Bukhára and Karshi by native roads practicable for carts and artillery. The road from Táshkand as far as this place is described by Ujfalvy and other travellers as a good driving road, with regular posting stations and a considerable number of stone bridges. The town is situated in the midst of gardens in a depression on the left bank of the Nárupai canal, which, flowing round its northern wall, supplies it with water and irrigates the district in its vicinity. The town is nearly square, with two¹ gates north and south, and, with the exception of a citadel and a few mosques of bad brick and a number of schools, contains no public buildings. The streets are narrow and crooked, and the shops are built of mud. The population of Kata-Kurghán is given by Kostenko as 5,000, mostly Uzbaks of the Kitai, Naiman, Kipchák, and Kangrád tribes; but there must also be a considerable number of Sarts or other Tájiks, as these form a large section of the population, as given below, of the Tuman of which Kata-Kurghán is the centre, and the greater part of them probably live within the walls. Among the chief industries are the rearing of silk-worms and the manufacture of boots and other leather articles, as also the preparation of tobacco, the produce of the district, which, though inferior to that of Karshi, is in great demand in the towns of the Khanate of Bukhára. These articles, as well as large quantities of dried fruit and raisins, are disposed of at bi-weekly markets held on Wednesdays and Saturdays. There is also among the inhabitants a colony of Jews who are mostly employed as dyers of silk and cotton fabrics, and live in a separate quarter. The town is supplied with water from the tanks attached to the mosques, which are described by Kostenko, who visited the place in June 1870, as alive with water-lice and other insects which give rise to guinea-worm and other kindred diseases. The canals which run through the street and supply these ponds are discoloured and rendered offensive by the refuse thrown into them by the Jew dyers. The citadel is described as a work of some strength, built upon a plateau having a command of about 60 feet over the rest of the town, and consisting of a quadrangle of sun-dried bricks, with towers at intervals and approached by a long narrow street. The other defences of the town at the time of its capture by the Russians were strong mud walls surrounded by a deep ditch. The formidable character of these works and its position on the main road to Bukhára made Kata-Kurghán one of the most important fortresses of the Khanate. The Russian garrison in 1870 consisted of 1,000 infantry, 300 cavalry, and 8 guns, under a sous-colonel, and five years later of one battalion of the line, a sotnia of Cossacks, 5 guns in position, and a commandant and district staff. In winter time the citadel is held by a company of infantry, but in summer, when the troops are as far as possible kept outside the town, it is occupied only by a guard. The Kata-Kurghán district, before its annexation to Russia, comprised the following sub-divisions: Kata-Kurghán, Khatireha, Panj Shamba, Yanghi-Kurghán, and Chalak,—the whole yielding, we are informed by Burnes, a land revenue of 43,000 tillas. The Russian *arrondissement*, of which it is the head-quarters, is divided into three *Tumans*—Kata-Kurghán, Paishamba, and Mitán—and is one of the most populous and fertile in the Turkistán Government. The Tuman of Kata-Kurghán comprises 171 villages with 7,411 houses and 19,000 inhabitants, of whom 11,500 are Uzbaks and 4,900 Tájiks, the remainder belonging to other nationalities. The Paishamba Tuman comprises 154 villages with nearly 25,000 inhabit-

¹ Three covered gates according to Kostenko.

Kazdikhá.

The name given by M. Lessar in his account of his march from Askábád towards Sarakhs to the village described in this chapter under the name of Kákhka.

ants, of whom 23,400 are Uzbaks, 1,400 are Tájiks, the remainder, as before, being Jews and other nationalities. The Tuman of Mitán is smaller, having only 54 villages with 6,700 inhabitants, nearly all of whom are Uzbaks. The cattle of the district number about 37,000 sheep, 12,500 goats, and 11,000 horned cattle. There is hardly any nomad population, except a small colony of Arabs. (See Chapter III.)

Kata-Kurghán surrendered to the Russian troops under General Kauffmann on 18th May 1868, and was shortly afterwards incorporated in the district of Zarafshán, consisting of three sections—Samarkand, Kata-Kurghán, and Kohistán. (*Burnes; Khanikoff; Kostenko; Stumm; Ujfalvy.*)

KATA-KURGHÁN-TÁGH—

The Kata-Kurghán hills form the eastern portion of the Karnap-Tágh range. Lehmann, who saw them from the Samarkand road a few miles east of Kata-Kurghán, describes them as tolerably steep rocky peaks, apparently belonging to the grey unstratified limestone seen on this part of the road. (*Lehmann.*)

KATIN-ART (PASS)—

A pass crossed by the roads leading into Alai by the Kojjol and Taldik-Dawán passes. A small river of the same name runs from it into the Kizil-Su. See "Kojjol-Dawán" for a further description of this pass.

KATMAN-TAPA—

A locality on the north-eastern frontier of the Farghána province, where very productive mineral oil wells have been found. (*Schuyler.*)

KAUDON—

Three hamlets passed on the first march from Faizábád towards Baljawan. They give their name to a ridge crossed before reaching Norak, a village in the Wáksh valley, 10 miles from Faizábád on the above road. The top of the pass across this ridge is reached at 8,350 feet above the sea, the ascent being very steep. The descent is not quite so steep, but horsemen have to dismount occasionally. (*Mayerf.*)

KAUSHID-KHÁN-KALA—

See "Kila Kaushid-Khán."

KAZÁLA—

One of the districts (*Uyezdy*) in the Syr Daria province, containing, according to Strelbinski, 24,908 English square miles. It contains only one town—Kazalinsk—which has a resident population of from two to three thousand persons. The inhabitants of the district are all Kazzáks (improperly styled Kirghiz-Kazzáks, or even Kirghiz by some Russian writers), who number 12,358 tents, or, according to the calculation—5 persons per tent—adopted by Lerch, 62,090 adults and children of both sexes; of these, 4,935 tents belong to Kazzáks employed in agriculture (*igintchi*). The climate of Kazála is indifferent, though the health of the inhabitants, both of the town and district, is fairly good. The summer is said to last five months, during which the heat is excessive and no rain falls, and the winter is proportionately severe, the statistics for the last 19 years showing that the Syr Daria at Kazalinsk is frozen over on an average for 123 days in the year. The following average monthly temperatures, by a

Celsius thermometer, at Kazalinsk are taken from the *Turkistan Gazette* for 1873:—

January	—13·4
July	+24·7
October	+7·1
December	—10·4
Average for the year	+6·2

(*Stumm ; Lerch ; Schuyler.*)

KAZALINSK—

A Russian town and fort on the Syr Daria, at about 100 miles from Lake Aral and 250 miles below Fort Perovski. It was built in 1855 on the site of a small fort known as Fort No. 1, constructed a few years previously, and was intended to replace Fort Aralsk or Raim, the deserted ruins of which are still to be seen in the swamps nearer the mouth of the river, and which was abandoned on account of its being an unhealthy place and liable to floods. The town of Kazalinsk is the capital of the Kazála district of the Syr Daria province, and although its resident population, according to Wood and Lerch, amounts only to from 1,400 to 1,500 persons¹, it is a place of considerable importance, both from its being at the junction of the roads leading from Bukhára, Táshkand, and Khíva towards Orenburg, and from its being the chief station of the Aral and Syr steam-boat traffic. Shops of various kinds are scattered through the town, but most of the trade is carried on in the bazar square, where a few Russian shopkeepers selling European goods are to be found among the Jewish and Sart traders. The latter deal chiefly in gaudy Russian chintezs, Central Asian flowered silks from Bukhára and the Farghána province, kibitka frames of willow wood, Russian bar-iron. Raw cotton, hides, and dried fruit are also brought in large quantities from the district, as well as butcher's meat brought by the Kazzáks for sale to the garrison. On the whole, the town is a place of increasing commercial importance, though continual complaints are made by Russian and Asiatic merchants of the want of proper store-houses to deposit their goods, and of the difficulty of carrying on trade in the absence of a bank. The town presents a neglected appearance from there being hardly any trees, except in an ill-kept public garden which occupies one of the principal squares in front of the hotel. The streets are generally at right angles to each other, those running north and south debouching on to the esplanade of the fort. The latter² is a place of considerable strength, though said by MacGahan, who is, however, perhaps hardly an authority on the subject, to be incapable of resisting field artillery. It consists, according to Major Wood and M. Schuyler, of a bastioned front towards the Syr Daria, one-third of a mile long, on which the remainder of the fort—a half star with alternate long and short rays towards the town—is constructed. The remaining defences consist of considerable ditches, which can be filled with water, and a glacis. To the north it is separated from the town by a grassy esplanade of 200 yards wide, and to the east and west is surrounded by open

¹ 3,000 to 4,000 by Schuyler's account, and 2,950 according to tables given by Stumm.

² Classed by Stumm as a "modern Russian fortification."

cultivation. It is well supplied with water from wells and from the river, and in 1874 its regular garrison was returned as—

- 8th Turkistán battalion of the line (four companies in Khíva since 1873).
- 2 Sotnias, 2nd Orenburg Regiment Cossack Cavalry.
- 1 Company, Cossack Infantry.
- 4th Mountain Battery, 2nd Brigade, Foot Artillery.
- 3rd Mitrailleuse Battery, Foot Artillery, raised in 1873.
- The whole naval force and staff, about half a battalion (460 men), with 22 guns.

According to Schuyler, who was, however, probably not admitted into the fort, the garrison when he passed consisted of only two sotnias of Cossacks and a battery of artillery; and Major Wood was of opinion that the fort at the date of his visit had about 500 soldiers in it. The fort is armed with guns, said to be 20 in number, mounted on all the principal salients, and contains barracks for 2,000 men, as well as officers' quarters, and shops for the use of the garrison. Immediately below the fort are the dockyard¹ and winter anchorage used by the Aral Flotilla, where all repairs, refitting, and provisioning of the steamers are carried out. The neighbourhood of Kazalinsk is liable to inundations which leave the fort and town standing on an island in a vast expanse of water, and the soil is such that trees can hardly ever be made to grow. Notwithstanding these defects of situation and a somewhat severe climate (see "Kazála District"), the place is not generally an unhealthy one, though visited by cholera in 1872 during an epidemic which attacked Bukhára and the Zarafshán district with great virulence. The annexation by the Russians of the northern bank of the Amu, and the control thus obtained over the Khívans, whose incursions it was the chief object of this fort to prevent, have deprived Kazalinsk of some of its military importance. The town may develop with the navigation of the Syr, but (*vide* "Syr Daria") its prospects in this respect are not brilliant; and should the present steamboat traffic be succeeded by a railway from Orenburg to Táshkand, it is probable that it would strike the river near Perovski, and deprive Kazalinsk of the through trade of Russian Turkistán. (*Schuyler; Wood; Lerche; Mac-Gahan; Stumm; Ujfalvy.*)

KÁZÁN RIVER—

The name given in Dr. Regel's map to a stream crossed by the road from Kuláb to Darwáz on the western side of the Sághr-i-Dasht hills. According to this map this river falls into the Khulíás below Tabi-Dara without joining the Sághr-i-Dasht river. It seems probable that his map is in this respect more correct than the present (5th) edition of the Surveyor General's map of Turkistán. See "Sághr-i-Dasht" and "Tabi-Dara." (*Dr. Regel.*)

KAZÁNCHIK—

This place is an important railway station on the line from Mikhaílovsk to Kizil Arvat, distant, by the mileage given by Mr. Condie Stephen, 20½ miles from the Acha-Kaima railway station, and 10½ miles from that of Usun-Su, and the head-quarters of the railway² battalion. The water-supply is plentiful, coming, according to Kuropatkin, from the Kopet Tágh, at the extreme end of which it is situated, and there are good water-tanks and sidings belonging to the railway. Kazánchik, which is the seventh halting-place on the southern road from Mikhaílovsk to Kizil Arvat, was a place of some importance during the Akhál Tekke campaigns, and a fort was erected

¹ See "Aral."

² See "Akhál."

there for the purpose of keeping open communications. The distance by this route from Mikhaïlovsk is 94 miles, and to Kizil Arvat 51 miles, the road to the latter place running through the present railway stations of Usun-Su and Ushak. (*Translations by R. Michel and Mr. Marvin; Kuro-patkin; Condie Stephen.*)

KAZÁN KITKEN—

A rapid or waterfall described by Vambéry as passed by him on his journey down the Oxus from Khíva between Khwája Ili and Nukus. All trace of this waterfall has disappeared since Vambéry was there, possibly owing to the great denuding power of the stream. See "Amu Daria." (*Vambéry.*)

KAZVI—

A large village passed at 6½ miles south of Shírín Khátun on the road leading to Burdálík. See "Dih-i-Nau."

KENDIR-DAWÁN (PASS)—

The Kendir-Dawán is a pass in the Kendir or Kuráma Tágh, through which runs the most direct road from Táshkand to Khokand. Kostenko mentions it as opposite to Fort Tilián and 16½ miles south of it, from which it may be inferred that it is on the road mentioned in describing the Akjár ferry. It is open throughout the year, and has in this respect an advantage over the other passes across these hills which are often impracticable in winter. It is described as a difficult pass, but it is used by caravans with pack animals, and it is proposed to make a cart road over it. A village named Shaidán is mentioned as situated at the foot of the pass on the opposite side from Tilián, and at the same distance, 16½ miles, from the crest. (*Kostenko.*)

KENDIR TAGH—

A chain of hills classed by Kostenko as an offshoot of the Chotkal Tágh, and identified by him with the Kuráma Tágh, though according to other authorities the latter name belongs more properly to its western extremity, the extreme end of which beyond Tuyu-Boghaz pass, described elsewhere, is known as the Moghal Tágh. The Kendir Tágh forms the boundary between the Farghána and Syr Daria districts, and is crossed by several passes, among the most important of which are the Kendir-Dawán on the road between Táshkand and Khokand, the Sarim-Sagli between Fort Tilián and Khojand, and a road mentioned by Schuyler between Namángán and Aulia-Áta.

There are also three minor passes mentioned by Kostenko, — the On-Iki-Mainak, which leads along the Kará-Kia river to the Shait-Daván pass; the Shangaz, 8 miles east of the latter; and the Anjaz, 6½ miles east of the Shangaz. These are difficult passes, chiefly used by the nomads. (*Schuyler; Kostenko.*)

KELTE CHINÁR—

A village on the frontier of Khurásán and the Russian district of Akhál. It is described under "Kalta Chinár."

KESH—

The ancient name of the city in the Shahr-i-Sabz valley, upon the site of the two contiguous towns—Shahr and Kitáb—which now form the capital of the Bukháran Begship of Shahr-i-Sabz.

KHÁKAMIR—

A village 9 miles north-west of the city of Bukhára, on one of the routes to Khíva across the desert. It contains about 200 houses and is situated on the right bank of the Zarafshán, in country for the most part under cultiva-

tion and irrigated by canals from the above river. Caravans and travellers arriving from Khíva have to await at this village the arrival of the custom-house officers of the Wakai-Nawís or official newswriter, without whose permission they are unable to advance towards the capital. (*Vambery.*)

KHALÁTA—

A halting-place in the Kizil Kum desert in Bukhárán territory, situated among some hills of the same name, on the route from Jizikh to Petro-Alexandrovsk, followed by the Turkistán column of the Khíva field force in May 1873. The most important feature of the place is a spring of clear pure water which forms a stream 6 inches deep, affording, according to MacGahan, a supply sufficient for a large army. It is also remarkable for a conspicuous mound, said to be an old tomb, and for the remains of tombs and other buildings said to mark the site of an ancient city. Most of this building material was used by the Russians in constructing a small fort on their line of communications in 1873. The neighbourhood of this fort is described by MacGahan, who gives a sketch of the place in his "Campaigning on the Oxus," as a treeless sand plain, bounded to the north by a low range of mountains stretching away south and east towards Bukhára. The same authority states that it is situated at about 100 miles west of Bukhára in lat. 40° 52' 52" N., and long. 33° 10' E., from the St. Petersburg observatory at Pulkova. It is shown in Schuyler's map as at the junction of the above-mentioned route of the Turkistán column, with a road leading north towards Kazalinsk by Irkibai. The name is sometimes written "Khala-Ata." (*Schuyler; MacGahan.*)

KHÁNAKÁ—

The name of a settlement at the base of one of the spurs of the Hisár chain. One of the offshoots of the latter is called after this place and gives its name to the Khánaká river, an affluent falling into the Káfirnihán near Hisár. (*Mayerf.*)

KHÁNAKÁ (RIVER)—

See "Khánaká."

KHANDUT—

One of the districts known as *Sad* (hundreds) of Wákhán. It extends from Khandut to the district called *Sad Ishtrágh*, on the borders of Ishkashim, and up the course of the river to the district known as *Sad-i-Sipanj* or *Panja*. See "Pakui." (*Captain H. Trotter.*)

KHÁNKÁ—

A small town and market-place in Khívan territory, two hours' journey from the capital, and situated about one hour's march from the left bank of the Oxus, and 6 miles below Petro-Alexandrovsk, in a well-cultivated district. Kuhn travelled from this town to Khíva in 1873 by boat up the Palwán Arik, and mentions a ferry on the Oxus which appears to be much used, although an inconvenient crossing. The Turkistán column of the Khíva field force crossed the river here on 24th August 1873. The operation was a very protracted one, occupying ten days, as the river was in three channels, and it was consequently necessary to cross two islands, transferring the baggage each time from boats to carts. The name of the place is written as above by the Russians or as *Hanki*, but is probably *Khánaká*. (*Schuyler; Kuhn.*)

KHARGOSHI PÁMÍR—

This is described "under Pámír-i-Khargoshi."

KHAR OLUM—

A ferry or ford on the Sumbár, 16 miles from Chát, on the road to Bámi by Khwája-Kala. The camping ground used by the Russian troops is on the barren brink of a clay precipice overlooking the Sumbár. There is no forage or fuel beyond what is afforded by a scanty growth of *kamish* and tamarisk in the bed of the river. The latter is almost dry in August, and the water bitter, salt, and almost undrinkable¹, but according to a Russian route at the end of Marvin's work it is good (possibly at some other season). The surrounding country is a dreary waste of clay hillocks with occasional deep fissures and ravines. The place is also called Dádá-Gumbetum. (*Marvin; Daily News; &c., &c.*)

KHASHIR PASS—

A pass crossing the Hisár range from the Yágnáb district of Russian Kohistán towards the Hisár valley. It is said by Kostenko to begin at the Áb-i-Khashir, which intersects the road joining the Yágnáb villages of Tak-Fán and Onsop, and to "continue along the Jijik-Rúd." The distance from Onsop to the crest, which it is presumed is reached by ascending the Jijik-Rúd, is 6 miles, and thence to the village of Zigdi (probably on the river of that name) 5 miles. (*Kostenko.*)

KHÁTUN KUDŪK—

A well at about 42 miles on the road from Bukhára to Karágata and Aghatma. At this well, which Meyendorff informs us is 12 feet deep, the road from Bukhára through Laklaka, Wardanzai, and Chakir Áta to Aghatma joins the other northern route from the same city which passes through Wáfkand. (*Lehmann; Meyendorff.*)

KHAUR RIVER—

A small river shown in Colonel Stewart's map as rising in the hills to the south-east of Kalát-i-Nadir. It was crossed in October, or November 1831 by M. Lessar, on his way to Sarrakhs, at Kará Chacha, and is described by him as a considerable stream about 2 fathoms wide and 4 feet deep, though with hardly sufficient water to reach the Tajand even when in flood. The river belongs more properly to Khurásán, but is noticed here as its valley at Kará-Chacha is occupied by the Tekke Turkumáns.

KHAWÁLIN—

The name given in Fedchenko's map to the Kuláb river. Mayef says this "name is improperly applied," and that "no such stream exists." He, however, admits that the Kuláb river intersects a mountain range of this name, through which it has forced a narrow channel, from which it would appear that the name applied to it by Fedchenko is probably a correct one. See "Khowálin." (*Turkistan Gazette, 1876.*)

KHAZAWAT—

A town in the Khanate of Khíva about 15 miles north-west of the capital and near the edge of the cultivated oasis. It is connected with the Amu by the Khazawat or Khazawat-Arnasi canal, and is situated at a short distance to the west of the town of Kosh-Kupir. A weekly market is held here. (*Lerch; Schmidt.*)

¹ A correspondent of the *Moscow Gazette* of September 1879 also mentions it as a place with no good water.

KHAZAWAT CANAL—

The name of a canal drawn from the Amu 9 or 10 miles below the Palwán-Áta canal. In its course westward it approaches the latter to within about a mile and a half at the town of Khánka. It runs westward to the edge of the oasis, where it reaches the small town from which it takes its name. The irrigated land on the banks of this canal and its branches was inhabited by settled Turkumáns of the Yámút tribe when the force under General Kauffmann was at Khíva in 1873. The villages occupied by these people were burnt, and a large number of the inhabitants killed by General Golovatchef's column in June 1873. (*Schuyler ; Lerch.*)

KHISHT KAPRAK OR KOPARDAK—

One of the native names for the fort and village described under the Russian name "Kamenny-most." The spelling "Kopardak" is adopted from Mir Izzat-Ullah's manuscript. It is also commonly written كوپرى شست. See "Kamenny-most."

KHITA AND KHITA-BEGHI—

See "Kitai."

KHIVA (TOWN OF)—

A very exhaustive description of this town by Vambéry and his predecessors is given in Captain Collett's pamphlet on the Khanate, dated 1874, but we now have accounts of it from Schmidt, Lerch, MacGahan, Burnaby, Kuhn, and others, which have, as a rule, been followed in this article. As the capital of the territory of Khwárizm, represented by the modern Khanate of Khíva, the city is not a very ancient one, but it was a place of importance early in the seventeenth century, and became the seat of government when Urganj was abandoned. It is situated on the Palwán-Áta canal at about 40 miles from the Oxus, and is connected by road and water carriage with Hazá-rasp, New Urganj, and most of the other towns of the Khanate. It consists, like most of the large towns described in this volume, of a citadel enclosed in a high wall and built upon an eminence commanding the town, which is built round it, and, like it, is enclosed by a defensible wall. The citadel is in shape a rectangle measuring about 1 mile long and quarter of a mile wide, with strong walls 28 feet thick at the base and 24½ high, and was armed at the time of its capture by the Russians with 28 guns. It contains most of the public buildings of the town, among the most remarkable of which are the palace of the Khán and the houses of his ministers, the mosque of Palwán Áta, the patron saint of the Khanate, and a Madrasa built by Muhammad Amín, which accommodates 200 boarders, supported¹ as usual by the state. Both the mosque and the palace are fine buildings, but the most striking object in the citadel is a great tower or minar, about 125 feet in height and 30 feet in diameter at the base, and entirely covered with porcelain tiles, situated at the south-eastern angle of the palace. The walls of the outer city were built in 1842 by Allah Kulli Khán as an extra defence to his capital during the war with Bukhára in which he was at the time engaged. Schmidt says that these are about 4 miles in circumference, and MacGahan gives their longest diameter at 1½ miles, and their shortest at 1 mile. About their height authorities differ very widely. Schmidt says 10 feet, MacGahan 25 feet, and Burnaby 50 feet! It is further said to be 25 feet thick at the bottom and about 3 feet at the top, and appears from the clever sketches in MacGahan's work to be crenellated and flanked by round

¹ See "Religion and Education" in Chapter I.

bastions. It also has a ditch about 25 feet broad, and filled in most part by the Palwán-Áta canal. The interval between these walls and those of the citadel is filled partly by the town and partly by gardens and graveyards, the whole being permeated by small canals which run along the streets, and all emanate from two main branches of the great canal called the Ingrik and the Chingeri. The city walls are pierced by seven gates, or nine according to the older authorities, the chief ones being the Hazárasp¹ Gate and that of Ghazawat, which are closed by high wooden doors strongly clamped with iron. Khíva is of some importance as regards the commerce of the Khanate, but hardly equals in this respect the town of New Urganj, which is the great centre of its foreign trade. The wholesale business of the town is carried on in a caravan-serai, described as a double-storeyed quadrangle with sides of 50 or 60 paces, adjoining the eastern wall of the palace. The retail trade is conducted in a lofty stone arcade known as the *tim*² and in a bazar connecting it with the western end of the citadel. The shops number about 300, and are generally closed, except on Mondays and Thursdays, which are the market days of the city. There is also a bazar, much frequented by the country people, between the Hazárasp Gate and the place where executions are carried on. Some writers also notice five smaller bazars, but these appear to be small and insignificant. The city is divided into 10 quarters or *muhallas*, and is said in the first part of Schmidt's work to contain 20,000 inhabitants,—a figure which he quotes from a paper by Dr. Grimm in the *Russische Revue* of 1874. Later on in his book he acknowledges that this figure is far too high, and says that from the numbers of the houses the inhabitants within the walls cannot number more than 6,000; and Kostenko, probably after the departure of the Persian slaves, gives 4,000 as an approximate number. To these may be added the inhabitants of the houses and garden lands of the suburbs, which would probably bring the number up to that of Schmidt's eventual estimate. The character of the houses and the manners and customs of the people are much the same as those of other towns mentioned in this chapter, or as those treated of in Chapter III, and need not be further described. (*Schmidt; Lerch; Vambery; MacGahan; Burnaby; &c.*)

KHÍVA (KHANATE OF)—

The Khanate of Khíva, before its conquest in 1873 by the Russian army under General de Kauffmann, was one of the independent states of Turkistán, generally known as the Uzbek Khanates. The capital and the greater part of the cultivable territory still continue to form a nominally independent state under the conditions imposed upon its ruler at the conclusion of the campaign, but the so-called independence accorded to it is, owing, among other reasons, to the immediate proximity of the Russian garrison towns, in many ways even less complete than that enjoyed by Bukhára. The territory subject to the Khán was by no means a large or opulent one at the beginning of the late war, having lost during the present century the valuable province of Merv and other sources of revenue; and it has now been further restricted in area and resources by the annexations of Russia and by the imposition of a war indemnity, subject to interest at 5 per cent. per annum and payable in instalments up to 1893.

Khíva has no time in its history equalled Bukhára either in influence as a state or in the culture and opulence of its capital, but has at several periods

¹ There is a good sketch of this in MacGahan's work.

² The term "*tim*" is explained in the description given in this chapter of the City of Bukhára.

in ancient and mediæval times risen to the rank of a first-rate power in Central Asia, and has even in modern times continued to be of considerable importance in connection with the caravan trade of Turkistán and the surrounding countries. The culminating points in its history in these respects were during the reigns of the so-called Sháhs of Khwárizm¹, whose empire was destroyed by the invasion of the Mongols under Changhiz Khán, and again when the country was ruled by the descendants of Changhiz, who were eventually defeated and ruined by Timúr in 1379. The subsequent decadence of the power of Khíva, as will be seen from the succeeding sketch of its history, has been mainly due to the insecurity of life and property and to the wars, both civil and foreign, which have been caused by the turbulent character of the population and by the proximity of their country to that of the Turkumáns. The boundaries of Khíva before 1873 are somewhat difficult to determine, for at various periods in its history large sections of the Turkumáns owned allegiance to the Khanate, and at other times were independent or themselves the ruling power of the state. Towards Bukhára also there were tracts of country in dispute between the Khanate, and, as already mentioned, the province of Merv to the south of the Oxus, which was taken from Bukhára at the beginning of the present century by Muhammad Rabím Khán of Khíva, was again wrested² from his successor by the Persians and Turkumáns in a series of campaigns between 1846 and 1850.

The most valuable part of the old Khanate was the oasis formed by the Amu in the lower portion of its course, which comprised, according to Dr. Schmidt, an area³ of 9,000 square versts. By the recent treaty made with Russia, the entire right bank of the Amu and the lands adjoining it, with the settled and nomad population dwelling thereon, was annexed to the Empire, the boundary between the latter and the Khanate being for the future the lines formed by the river from Kukartli to the delta, and thence along the western channel to the Sea of Aral. It was further provided that the boundary should form the embouchure of the western channel, follow the sea-coast to Cape Urga, and thence along the Uzboi and the Ust Urt or Chink precipice. A strip of the ceded country, defined by a line from Aristán-bel-Kudúk to Mesbekli, was at the same time handed over to Bukhára, in order that that state should have the entire control and responsibility for the caravan routes uniting the newly-annexed territory on the Amu with the older districts of Russian Turkistán. The treaty further provided for the entire control of the navigation of the Oxus being given up to the Russian Government, which also reserved the right of establishing harbours, factories, and landing-places at any points they might in future select on the left (or Khívan) bank of the river. Russian subjects were also relieved from all transit duties on their goods passing through the Khanate, and were allowed to acquire real property in the unannexed territory; all claims against Khívan subjects made by Russians—merchants or others—for the payment of debts were also declared to have preference over those made by Khívans. These and the war indemnity of £314,280

¹ Khwárizm, pronounced Khárizm, was the ancient name of the country, the capital of which was at the now ruined town known as *Khána* or *Old Urganj*. (See "Urganj.")

² See "Merv."

³ About 3,978 English square miles, or 3,600 according to other authorities. Abbott estimates the whole cultivable area at 12,000 square miles (*vide* Collett's *Gazetteer*), but this allows an average breadth of 60 miles.

formed the chief features of the treaty of peace between the powers. The main object of this treaty was clearly to secure for Russia the undisputed right to the navigation of the Oxus, the practicability of which depends upon a great number of considerations which are more fully discussed in the description of this river under the heading "Amu" in this chapter. Should its navigation prove as easy a matter as has been reported by officers deputed to examine it, the Russians will have achieved a success which has been believed by many people to have been the object of their policy towards Khíva since the days of Peter the Great, and in any case the pacification of the Khanate and the command obtained over its resources by the campaign of 1873 are of great importance to the Empire with reference to their new line of advance through the Akhál oasis, which would have been an impracticable one with a hostile power established on their flank. Without reference to questions of politics upon which some authorities are not yet agreed, the gain to Russia from the extinction of the power of Khíva has been a most important one, as the constantly hostile attitude of the Khanate has been for many years past detrimental to her prestige in Asia and in every way intolerable with reference to the development of her commerce in Western Turkistán.

The revenue of Khíva at the beginning of this century¹ was estimated by Muravieff at £150,000, but the decline of her trade, the loss of revenue from the emigration of many of her Kazzák subjects, and the disaffection of the Turkumáns as well as of Merv, the taxation² of which amounted annually to not less than £21,000, had seriously crippled her finances before the Russian invasion. The expenses of the war, the loss of the tribute which used to be paid by the Kazzáks and Turkumáns, and the indemnity which was claimed by the conquerors and had to be paid by instalments increasing from £14,000 per annum in 1874 to £23,000 in 1881, together with the interest at 5 per cent. on the unpaid balance, must have reduced the resources of the Khán to a practically nominal³ sum. As in Bukhára and the other states of Turkistán, the chief source of revenue⁴ is the land tax, which is assessed under a system somewhat similar to that in force at Bukhára. This tax, known as the *Salgut*, is now levied at a higher rate than at the beginning of this century. According to Captain Collett, who quotes from Meyendorff, it was levied at the rate of 18 *tangas* (about 10s.) for every 10 *tanaps* of land, but according to Dr. Schmidt and to a demi-official account in the *Turkistan Gazette*, the *Salgut* was levied in 1873 at the rate⁵ of 2 *tillas* (about 11s.) upon every 5 *tanaps*, and a similar sum was exacted in the case of tenants not owning land from each farmyard. Meyendorff considered the tax a light one, and so far just that it was proportional to the wealth of the community. The other chief source of taxation is the *Zakát*, a term applied generally in Turkistán to customs, but in Khíva not only to all taxes on trade, but also to a tax levied on cattle. Large classes of the Uzbaks⁶, who hold their lands upon a purely feudal

¹ In 1819.

² See "Merv," page 341.

³ Dr. Schmidt, as the result of a careful estimate of the revenue of the Khanate, considers that it amounted at the date of the war in 1873 to not more than £57,140, a sum which pressed heavily upon the population, who have also to furnish yearly 20,000 labourers for the maintenance of the irrigation canals belonging to the crown.

⁴ *Ibid* Chapter I, under "Revenue and Land Tenure."

⁵ MacGahan calls it 2 shillings per acre.

⁶ See also "Karákálpáks" in Chapter III.

tenure in consideration of military service, are exempt from the payment of *Salgut*, as are also many relatives of the Khán who hold grants resembling the jaghir tenure in India. Extensive tracts of country in the Khanate are the property of the Khán, acquired either by conquest or confiscation. These are leased out to tenants who pay a percentage called *Dyak*¹ to the treasury, and many of the canals of the Khanate are similarly Crown property and produce a considerable revenue.

The population of the Khívan Khanate is given by Abbott² as 2,460,000, and by Muravieff as 3,000,000, but the endless wars with the Turkumáns, as well as the other causes already referred to as affecting the revenue, have tended to reduce these numbers and to depopulate the country, large tracts³ of which formerly under cultivation have in recent years been overwhelmed by the sands of the desert. So much has this been the case that the estimate framed by the Russians, after a careful examination of the statistics at their disposal at the end of the war, showed that the subjects of the Khán of Khíva did not number much more than 760,000 souls; and from these must now be deducted the population, numbering 106,585, of the Chimbai and Shúrahán districts on the right bank of the river, which form the new Russian Amu Daria district.

The inhabitants of the Khanate comprise most of the tribes that are represented in the population of Bukhára, the most important being the Uzbaks, Karákálpáks, Turkumáns, Kazzáks, Tájiks, and Sárts, in addition to whom there are a considerable number of Persians and a few Kurds,—in both cases the descendants of slaves,—and an insignificant number of Jews, and a few Hindus. Each of these races is separately described in Chapter III, and it is sufficient here to remark that, owing possibly to the despotism of the Government and the more than ordinarily vicious life led by the inhabitants of the towns, the character of the Khívans is below that of the average Asiatics. The Uzbaks are generally considered superior in these respects to the other elements of which the population is composed, and especially to the Sárts and other classes of mixed blood who form a large section of the inhabitants. The dress generally worn by all classes in the Khanate is a long quilted gown or *khilat* made of brown striped stuff, half cotton and half silk, or, in the case of the richer classes, of cloth, silk, or velvet. The head-dress is a high cylindrical cap of black sheepskin, which with stout yellow leather boots completes the costume.

Army.—The army of Khíva was at one time a large one, consisting, according to Kúhlwein, of 1,000 infantry and 20,000 horse, forming a regular standing army at the capital, and a vast number of irregular cavalry, officered as regards the higher grades by the Khán and his nobles, and in the lower by leaders chosen by the troops. This force was recruited for the Khán by the Uzbek and Turkumán chiefs who held land or had obtained other advantages on condition of military service, and enjoyed a fair

¹ This term, which is probably Dah-Yak, or tithe, is also used for the percentage paid by tenants to the owners of *silk* property, a term explained in Chapter I under "Revenue and Land Tenure."

² Before the re-conquest of Merv by the Turkumáns.

³ The wars between the Khívans and their neighbours, the Yámút Turkumáns, have been especially disastrous to the oasis. The inroads made by this tribe, who were to some extent subjects of the Khanate, have of late years been punished by closing the irrigation canals, upon which their water-supply depended—a procedure which Dr. Schmidt says has resulted in submerging large tracts of fertile country in the encroaching sands of the desert.

reputation for valour throughout Turkistán, notwithstanding the many unsuccessful campaigns of Muhammad Amín against the Turkumáns of Merv. The Kazzáks also seem, by Abbott's¹ account, to have contributed a considerable contingent, and the Karákálpáks², too, held their lands to the north of the Oxus upon a similar feudal tenure. The number of men whom the Khán could put into the field in 1873 was doubtless much smaller than those at the command of his predecessors in 1840, and, according to Schmidt, consisted only of a regular army of 500 infantry and 1,000 cavalry, dressed in uniform and armed with percussion guns. He also mentions a small amount of artillery and 2,000 irregular horse; but it is obvious from the history of the war that this did not include the whole force opposed to the Russians, for the garrison of Khíva alone included 4,300 Yámúts, Uzbaks, and others, and besides these there were at the time other Khívan troops in the field. It was shown, however, by the campaign that the so-called Khívan army were of no use against disciplined troops, but it is believed by some authorities that the personal valour of some sections of its inhabitants and the warlike spirit that has become traditional among them, owing to the character of their history, may make the Khanate a valuable recruiting ground for the Russian army at some future period. It is possible also that the power of raising irregular cavalry, inherent in the land tenure of the oasis, might be utilised by Russia in operations against them or other neighbouring states.

The Government of Khíva, as in all Musalmán³ states, is founded nominally upon the Kurán, but its precepts have had little effect in moderating the purely autocratic rule of the Kháns and the unscrupulous oppression of the ministers of state and their subordinates who are entrusted with the duty of collecting the revenue and disposing of minor cases. Many of the Kháns have during the recent history of the country gained their position by their swords or have been elected by their armies, and the character of their government has been affected by this consideration to an extent that has prevented the growth of the constitutional checks which, in theory at least, tend to temper the tyranny of the rulers of the neighbouring state of Bukhára. The foreign relations of the state are now undertaken by Russia, but, as in the case of Bakhára, domestic concerns are left in the hands of the native ruler, the only material interference of the conquerors in such matters being the release of Persian slaves to the number, it is said, of 30,000, and the deportation to a Russian fortress of the Díwán Begi, Muhammad Murád Khán, an able man who had been the guardian of the Khán and practically ruled the Khanate for many years. Colonel Venyukoff, in a paper written three years after the campaign, speaks of the entire freedom enjoyed by the Khán in his home government, and says further that the latter had been recently much indebted to the Russian troops for restoring order among his nomad and half-settled Turkumán subjects.

¹ The numbers given by this officer are—

Uzbaks	50,000
Turkumáns	75,000
Kizilbás (Persian)	8,000
Kazzáks	77,000
<hr/>	
TOTAL	208,000

² See "Karákálpák" in Chapter III, and "Amu Daria District" in Chapter II.

³ *Ibid* Chapter I under "Religion and Government."

The ruler whom Abbott found upon the throne was Allah Kulli, a monarch who appears to have conducted both the foreign and domestic concerns of his kingdom very much without reference to his council, though these were always in attendance in the palace, and he was somewhat less summary in his procedure than his contemporary Naer-Ullah of Bukhára. The present Khán, styled Sayad Muhammad Rahím Bahádur Khán, belongs, as will be seen from the succeeding sketch of the history of the Khanate, to the same family as this monarch, and is represented by the Russians who have come across him as a weak but otherwise well-disposed prince, inclined to a clement form of government, but without strength of character to abolish the barbarous punishments prescribed by former custom. The chief officers of state have titles corresponding closely with those of Bukhára¹, but their duties differ in some respects from those of the officials bearing the same names in that Khanate, and have varied very much during the reigns of the different Kháns who have ruled the country during the present century, most of the latter having either ruled without much reference to their ministers, or having left the general direction of affairs in the hands of one or other of those who have for the time been their favourites. According to what may be called the theory of the constitution, the *Mihtar* is the principal official in the Khanate, acting for the Khán during his absence in time of war, collecting the revenue, and being charged with the entertainment of ambassadors and with the superintendence of the internal administration. He is ordinarily chosen from the Sárts in order to secure the business qualifications required by his office. The name of the *Mihtar* in 1873 and for some time after that date was Abdulla Bai. The *Koshbegi* ranks next to the *Mihtar*, and being generally an Uzbek has often been of even *greater* consideration in the ministry. His duties used to be the superintendence of the army and of the irrigation works of the Khanate, and it appears from the Russian accounts of the campaign of 1873 that the negotiations of the Khán with the Russian commander-in-chief were in part conducted by this official, who was said to be a man of great influence, and partly by the *Diván Begi*.

The *Diván Begi*² has during the present reign usurped much of the authority of the officials mentioned above. Before the war with Russia the Khán appears to have delegated much of his power to this minister, an Uzbek named Muhammad Murád, said to be a man of considerable ability. He had formerly been guardian or tutor to Sayad Muhammad Rahím, and made himself obnoxious to the Russians by heading the party in the state who were in favour of prolonging the war even after the fall of Khíva. He was made a prisoner by the Russians in 1873 and sent across the Aral to Fort Kazalinsk. He was succeeded in office by another Uzbek, a cousin of the Khán named Muhammad Niáz, who is said to have died at St. Petersburg of an operation undertaken by the Russian surgeons. He had distinguished himself throughout the late campaign as an able leader of the regular forces, the enlistment and organisation of which formed part of his duties. In addition to these ministers, there has at all times existed in Khíva a privy council composed of the leading elders of the Uzbek tribes, who are still persons of consideration in the state, and at the end

¹ For reasons explained in Chapter I, it has been thought advisable to describe in detail under the heading "Bukhára" the duties of the various officers connected with the administration of that Khanate.

² See the account of this title under "Bukhára (Khanate of)."

of last century, when the country was visited by Blankennagel, exercised under their president the entire control of the internal affairs,—the powers of the reigning Khán, Abdul Gházi, being little more than nominal in such matters. Of late years this council have had little power as an executive body, but many of its members belong to the family of the Khán and are governors of towns, collectors of revenue, owners of *milk* property, or in other lucrative positions in the state. Among other minor officials may be mentioned Mahmúd, the Yasáwal Báshi, or commander of the guard; Khudai Nazar, the Makhrám or chamberlain; the Nakíb, an ecclesiastical official with the same duties as the Nakíb in Bukhára; and Kázis, Muftis, and others in the various towns. The above officials are the chief state servants of Khíva, but, as already mentioned, the whole executive power of the Khanate has for some generations past been in the hands of the Khán owing to the decay of the influence of the council. The Russians so far recognised the old constitution that they insisted on the appointment by the Khán of a Council of his chief nobles, to deliberate with the Russian Commissioners as to the terms of the treaty that concluded the campaign, but the administration of justice and all the internal affairs of the territory left unannexed was left in the hands of the native ruler. There is no more recent account available of the state of affairs in Khíva than the Russian accounts of the results of the campaign written in 1874-75, but it is probable that the system of home government remains much as it was before the war, as it is contrary to the usual practice² of the Empire to interfere with, or assume any responsibility for, the internal concerns of the states they have allowed to remain semi-independent in the heart of their Asiatic Empire, the most intelligible theory for their policy in these matters being that they have not found it to their interest to add to the vast extent of country which they have to administrate, further than providing that the fiscal system of the unannexed territories should not interfere with the trading interests and revenue of their own provinces. Muhammad Rahím Khán of Khíva is thus virtually independent as regards the administration of justice in the territory still under his control to much the same extent as the Amir of Bukhára. Most of his officials who are intrusted with the collection of the revenue are either insufficiently paid or receive no salaries, and the Khán undertakes the disposal of such complaints as are brought against these persons by the cultivators who are their victims, as well as most of the criminal cases in the Khanate. He appears by Schmidt's account to be assisted in these investigations chiefly by his executioners, who reside in an apartment in the palace gateway, and were, he says, "employed every minute" in administering the bastinado and cutting off the heads, noses, and ears of his subjects. On the other hand, other Russian writers speak of the Khán as an amiable man, and Schmidt himself allows that he repudiated with indignation the charge that seditious slaves were ordinarily impaled by his orders—a procedure which had been the usual one before the commencement of his reign.

¹ Among the relations of the Khán the most important in 1874 were Ataján Sayad Ahmad Tura, a younger brother, then aged 21, who had been imprisoned for some months previous to the invasion. He subsequently became a cornet of cavalry in the army of the Caucasus. Inak Irtazi, a cousin, sent as an envoy by the Khán to treat for peace. He is spoken of by Schmidt as a hypochondriacal and weak person. An aged uncle, named Sayad Amir-ul-Umara, who was made prime minister by Ataján Tura, when the latter seized the throne upon the temporary abdication of his brother. And several other cousins referred to above.

² *Vide* "Bukhára (Khanate of)."

The Khanate of Khíva, as defined by the new boundaries assigned to it in 1874, may be described as a singularly fertile strip of country extending along the left bank of the Oxus from the Bukhárán frontier to the point where the western branch of the river debouches into the Aral. Its southern boundary remains as before, an undefined line in the Kará Kum desert, up to which the Khán is able to influence the Yámúts and other Turkumáns upon his border. The limit of the power of the Khán in this direction is practically the point up to which the water of the various canals in the Khanate can be made to flow, as the only means he has for controlling his semi-nomad subjects is, as already mentioned, cutting off their water-supply. To the west the Khanate marches with Russian territory along the line of the Uzboi.

The oasis is formed by a network of large canals, some of them, classed as *Arna*, being believed by the Khívans to be natural channels of the river; and other smaller channels named Yaps, which require constant labour and attention to prevent their becoming choked with the moving sand of the desert, which, owing to bad government and the consequent decrease of population and agriculture, is constantly encroaching on the fertile country. The latter is, notwithstanding the severity of its climate, one of the most productive regions in Central Asia, equalling in this respect the best parts of the Khanate of Bukhára. The chief canals¹ (*Arna*) in the Khanate are of importance, not only for purposes of irrigation, but as providing a convenient waterway for the barges which carry most of the internal trade of the Khanate, and bring the produce of Bukhára and other states upon the Oxus up to the gates of the capital. They are all drawn from the left bank of the Amu, beginning from the neighbourhood of the town of Pitnak, opposite to Shúrákhána, down to the point where the Laudan branch of the river diverges near Fort Band towards the reed-covered swamp of Aibugír. These main channels throw off throughout their length an endless network of minor channels known as Yaps, and finally disappear in the sands of the desert, often forming lakes or swamps of considerable extent on the verge of the oasis. The towns of the Khanate depend for their drinking-water upon the canals, except during the winter, when these are frozen for some months and the water-supply is obtained from tanks or wells, which are described as generally of inferior quality and not more than 4 or 5 feet in depth.

The climate of Khíva, owing to its distance from the sea and to the vast deserts by which it is surrounded, is characterised by great extremes of heat and cold. The winter is not exceptionally long, being said by Dr. Schmidt to "begin at the end of November and to end with the month of February²," but during this time the thermometer sinks as low as 20° R., and the Amu Daria and Caspian are covered with from 12 to 18 inches of ice for more than a month at a time. The spring is the pleasantest season of the year, but it is short and succeeded by a long and usually rainless summer, during which the heat in the daytime is intolerable, the thermometer rising in the shade to 20 or 30° R. The autumn weather is very changeable. Rain sometimes falls in the oasis, but is generally accompanied by violent gales of dust-laden wind from the surrounding deserts, and the passage of the latter becomes dangerous owing to the prevalence of the hot winds and sand-storms known as *teb-bád*, which sometimes overwhelm

¹ Many of these are separately described in this chapter.

² Abbott, however, speaks of 12 inches of snow at Táchhauz on 11th March, and says that the Amu remains hard-frozen for four months.

the caravans, and are even more dreaded by travellers than the burans or tornadoes of snow and wind which occur there during the winter.

The history of *Khíva* is less known from authentic sources than that of the neighbouring Khanate of Bukhára, and its events, as narrated by most modern authorities¹, follow so fast upon each other and are in themselves generally of so little importance, that it is only necessary to give a brief sketch of such of them as explain the present condition of the country and its relations during the past century with the Empire of Russia.

The invasion of Turkistán by the Mongols under Changhiz Khán at the beginning of the 13th century found *Khíva*, like Bukhára, in the enjoyment of a high degree of civilisation and power; the rulers of the former state, known as the Sháhs of Khwárizm, having usurped the authority, and latterly the titles, of the Seljukian monarchs. The Khanate remained (*vide* "Uzbaks" in Chapter III) in the hands of chiefs more or less directly descended from Changhiz for several generations, their capital being established at the now ruined city of Urganj; but the decay of this dynasty was not followed, as at Bukhára, by the rise of a fresh civilisation and powerful empire like that of Timúr. The *Khívan* contemporaries of this monarch were princes of no repute, who had not even the judgment to avoid collision with their powerful neighbour, who invaded the country five times, and eventually razed the capital² (Urganj) to the ground in 1388 and sowed barley on the foundations. Urganj was, however, rebuilt and remained in the hands of the same dynasty till conquered by Shaibáni³ and the Uzbaks in 1506. After Shaibáni's defeat by Sháh Ismail of Persia, Khwárizm became a part of the province of Khurásán, but the people eventually turned out their Shiah rulers, and the country was for a time in the possession of various Uzbek chiefs constantly at war amongst themselves and with the neighbouring country of Bukhára, by the two Amirs of which, Obed-Ullah and the famous Abdulla Khán, it was for a time reduced to vassalage. In the course of these disputes one of the claimants to the crown called in the aid of the Turkumáns in 1623, who massacred the Uzbaks and drove many of them from the Khanate, but were themselves expelled therefrom by Abul Gházi in 1644. The history of the Khanate had even before this early period become involved with that of its great neighbour the Russian Empire; its frontier extended at the time at least as far as the mouths of the Syr Daria, and several notable raids had been made into its territory by the predatory hordes of Cossacks settled upon the borders of the Russian territory. The Cossacks of the Ural had already extended the frontier of the Empire towards Siberia in the course of irregular campaigns that lasted throughout the greater part of the 16th century, and, led by one of the most distinguished of their Átamans, now made a remarkable foray into *Khíva*, sacking Urganj and carrying off with them an enormous booty. Their homeward march was delayed by a thousand cart-loads of treasure and upwards of a thousand *Khívan* women whom they had carried off from the oasis, and they were so completely cut off by the irregular cavalry of the Khan that only 100 of them returned to tell the story on the Ural. Two other expeditions of the same sort closed the events of the 16th century; in one of them the Cossacks were again annihilated by the *Khívan*s on the Syr, and in

¹ The account given by Lerch has been generally followed in this article.

² This city under the descendants of the Mongol princes had again, like Bukhára, become famous as a centre of art, learning, and civilisation when it was destroyed by Timúr.

See "Uzbaks" in Chapter III.

the second they lost their road in their advance, and either perished in the snow-storms on the shores of the Aral or were taken prisoners by the nomads of the Khanate.

The modern history of Khíva may be said to have commenced with the era of Peter the Great in Russia. Various Khívan embassies were received at this time by the Russian Emperor, who brought messages from the Khán declaring himself a subject of the Empire and begging for help against the Bukhárans; and in 1717 an expedition was despatched by the Czar Peter the Great under Prince Bekovitch, a converted Circassian, with orders to investigate the possibility of diverting the Oxus to the Caspian, the truth concerning the gold mines said to exist in Khíva, and generally to report on the affairs of the Khanate and consolidate its relations with the Empire. This expedition, owing to the total incapacity of its leader, was broken into detachments and massacred by the Khívan troops.

Thirty years later, after the conquest of the Khanate by Nádir Sháh, the Kazzáks became the ruling power in the state, and several successive Kháns occupied the throne who were actually subjects of Russia. The latter power, however, exercised but little influence over the vassal state, whose subjects continued to plunder her caravans and interrupt her trading operations with Bukhára. The Uzbaks again came into power at the end of the 17th century, but the history of their reigns was one of constant warfare with Bukhára and their Turkumán neighbours across the Oxus. Among the most remarkable of these was Muhammad Rahím, who conducted various successful campaigns against Bukhára and against the Turkumáns¹ which resulted in the conquest by his army of the province and city of Merv. He died in 1839, and was succeeded by his son Allah Kuli Khán, who was on the throne at the date of Abbott's visit to the Khanate. The chief event of his reign, as regards the Russian advance, was the despatch from Orenburg of the well-known expedition under General Perovski in the winter of 1839-40, undertaken with a view to re-establish Russian influence in Khíva, and to release the prisoners who, to the number of upwards of a thousand subjects of the Empire, had been carried off in various raids made by the Khán. The winter proved an unusually severe one, and the greater part of Perovski's soldiers and all his baggage animals perished miserably in the snow-storms of the desert. Rahím Kuli Khán died in 1842 after concluding a treaty with Russia, which, though satisfactory in its terms, did little towards improving the relations between the states. He was succeeded by his two sons—Rahím Kuli, who reigned for about two years, and Muhammad Amín. The latter, who was one of the most capable monarchs who have occupied the throne of Khíva, was unfortunate in his campaigns with the Turkumáns² of Merv, and was eventually killed in battle by them near that city, which from that time ceased to belong to the Khanate. His death in 1855 was the commencement of further troubles in the Khanate, where his cousin Abdulla, who had been elected Khán by the army, was shortly after killed in a rising of the Yámúts. He was succeeded by a brother, Kublagh Murád, who was elected by the Khívans in opposition to two other candidates supported respectively by the Karákálpáks and Kazzáks and by the Turkumáns. Kublagh was murdered after a reign of a few weeks at the instigation of the Turkumáns, upon which a general slaughter by the Khívans took place of the members of that tribe living at the capital, at the end of which the

¹ *Vide* "Merv."

² *Vide* "Merv."

present Khán, Sayad Muhammad Rahím, son of Rahím Kuli, was elected by the people. His reign, which begun in 1856, has been distinguished chiefly by civil wars and dissensions and by the continuance of the inveterate enmity shown by his predecessors towards the Russians. The perpetual attacks of the Khívans upon the Russian caravans on the Syr and on their fishing station on the Caspian, together with the hostile action of the Khán during the insurrection of the Kazzáks of the Kirghiz steppe, may be said to have been the immediate causes of the expedition which resulted in the conquest of the Khanate by General Kauffmann in 1878.

M. Marinich, the Dragoman of the British Embassy at Constantinople, furnished an interesting report upon the affairs of Khíva in 1880. The Khán, whom other reports mention as a confirmed debauchee, was early in this year called upon to furnish a contingent to assist in the campaign against the Tekke Turkumáns, which it was proposed to place under Ata-Ján, a prince mentioned in a note to page 292. This the Khán declared his inability to do, owing to his loss of influence over his subjects. This circumstance, together with his having failed in the previous year to pay the instalment of the war indemnity, and to his being suspected of having connived at the attack made about the same time by the Akhál Tekke on the Russian Kazzáks¹ subjects, had made the relations between him and the Russian Government extremely unfriendly, and the latter are said to have contemplated annexing the Khanate either to the dominions of the Khán of Bukhára or to the Empire, and conferring it upon Ata-Ján, who in 1880 caused great excitement at Khíva by leaving for St. Petersburg without the permission of the Khán, his brother. The latter was also suspected by the Russians of having sent to the Tekke at Áshkábád a certain Khívan subject named Ismail Khán, who had learnt the work of an armourer in Yakub Beg's service in Káshghar, and who is said to have instructed the Tekke in the use of their guns and in the manufacture of copper caps, with which they appear to have been fairly supplied during the last campaign.

KHIZHDAWÁN—

A town in the Khanate of Bukhára to the north of the capital. It is mentioned incidentally in the history of the campaign against Russia as the place to which the Amir retreated when the unpopularity arising from his constant defeats had caused his expulsion from his own capital. Schuyler speaks of it as a place important for its cotton manufactures, and the place of residence in 1875 of a Russian agent connected with a contract for supplying their troops with cotton cloth required for their uniforms. The name is also written "Hashdawan" and "Hisduin."

KHOBU (VILLAGE AND RIVER).—

See "Khowáb Rabát Pass."

KHOJA OR HODJA—

All names beginning with this word mentioned by Russians or other travellers will be found under "Khwája." The third letter of Khwája is eliminated and the first vowel elongated in pronouncing the word in most Persian² and Turkish dialects, but it cannot be so transliterated with any pretence to accuracy. Khoja, or some similar rendering of the word, is also even more incorrectly given in some continental authors instead of Háji. Thus the

¹ An account of this will be found under "Kazzáks" in Chapter III.

² It is suitably rendered "Kh'ája" in Richardson's Persian Dictionary.

first word of the compound Khwája-Mubárak and the second of Bayat-Háji are both rendered Hodja in several of the authorities quoted in this work.

KHOJAND—

A large town on the left bank of the River Syr, distant 88 miles by road, according to Kostenko's routes, from Khokand. It is the capital of a district of the same name in the Syr Daria province of the Turkistán Government, which is bounded on the north by that of Kuráma, to the east by the Khokand district of Farghána, and on the south and west by that of Uratapa. At the time of its conquest by Russia, the town, though nominally belonging to Khokand, had changed hands several times during the preceding wars with Bukhára, and had sometimes been virtually independent. It was at this time a place of great importance, both strategically and from a military point of view, and is described as 7 miles in length and surrounded by a double line of thick and lofty walls flanked with towers and barbettes. It had also a citadel, which is probably ¹ that now occupied by the Russian troops, which Ujfalvy calls a very important fortress and the key of the Farghána valley. Its Russian garrison in 1875 comprised a battery of artillery, a battalion of the line, and two sotnias of Cossacks. It has a considerable population, said by Venyukoff and Ujfalvy to number 18,000, but estimated by Schuyler at 30,000, most of whom are Tájiks and engaged in trade. The former estimate is probably ² the correct one, as it agrees with Kuscha-kewitch's tables, which give 3,670 families or 17,900 persons of both sexes as the number of inhabitants in the town. Schuyler mentions that there are a considerable number of dervishes among them, chiefly of the Chistia fraternity. The bazar is described by the same traveller as a very large one, though the place is not famous for any manufactures peculiar to itself, except a kind of porcelain known as *chini*, said to be the best in Turkistán, which is manufactured by one Muhammad Shakir; it is an imitation of Chinese porcelain and has a rudely executed Chinese stamp. It is said that this art was introduced into the country by a native of Samarkand who learnt it at Meshed. The chief materials used in the trade are a white clay, described under "Karnap Tágh," in which hills it is found, and quartz called *ak-tásh* (white-stone) or *tásh-kum* (stone-sand). The processes employed in making this porcelain will be found under "Manufactures." The trade of the town used to be very considerable, but was formerly to a great extent contraband. This has been put a stop to by the Russians, and although the town retains considerable commercial ³ importance from its situation on the road from Bukhára to Khokand, yet its trade has not quite recovered its former briskness. Fedchenko, who was there in 1871, says, however, that its products are numerous, including cotton, dyes, and woven textures; and that rearing silk-worms is also a favourite industry among the Tájik inhabitants. The native town is situated at a short distance from the bank of the river, the interval being occupied by the Russian colony. The water-supply is from a small stream called the Khwája Bakargan, it being difficult to get water from the Syr Daria on account of the height of its banks. The latter is crossed at Khojand by a recently constructed wooden

¹ Stumm speaks of the fortress as an "Asiatic citadel."

² Bekchourine, however, talks of 50,000 souls in his work entitled "Turkestan, 1872;" but it seems probable that this includes the district, which contains several important places, such as Nao, Kastakos, &c. Kostenko gives the population of the town as 29,000, all Tájiks with the exception of 187 persons.

³ Kostenko gives a list of 1,141 shops in the bazar.

bridge, and runs close round the northern and western sides of the town. The only feature of note is the old citadel at the north end of the town, which is mentioned by Bábar in describing the city as an ancient one even in his time. The district is a well-cultivated one, and includes the considerable town of Uratapa. The immediate neighbourhood of the town on the road to Nau is described by Schuyler as covered with cotton-fields, vineyards, and low-walled gardens, each protected by a watch-tower. The settled population, exclusive of the towns of Khojand and Uratapa, is said by Lerch to amount to 7,552 families, of whom 4,038 are Tájiks and 3,154 Úzbaks. The latter element is said to prevail in the eastern portion of the district, and the Tájiks to be most numerous in the western. There are no Kazzáks in the district, the nomads being all Kirghiz (Kará-Kirghiz) and numbering only 900 families. Coal is found at the Kokina Sai mines, about 25 miles south of Khojand, and the Bebalma valley, 20 miles south of the town, has recently been reported by Professor Romanofski of the School of Mines to be one of the most likely places in Turkistán for good coal to be found. Near Samgar also, to the south-east of the town, there are mines of rock-salt which, though at present closed, could probably be worked profitably. Khojand, as already noticed, is a town of considerable antiquity, being mentioned by Bábar as an ancient city, and of late years has been subject alternately to Bukhára and Khokand, being often a cause of dispute between these two states. It was taken by storm from the former by the Russian troops under General Romanofski in 1865. Since its conquest it has not unfrequently¹ been a source of some trouble to the Russian Administration, and in 1782 was the scene of some rather serious riots which necessitated calling out the troops. In 1875, again, there was reason to doubt the loyalty of the inhabitants during the war preceding the annexation of Khokand.

See "Kokina Sai," "Ablik," and "Karnap-tágh." (*Lerch; Schuyler; Kostenko; Ujfalvy.*)

KHOKAND—

The capital of the Khanate of the same name before the annexation of the latter in March 1876 by Russia, and now one of the chief towns of the Russian district of Farghána.

Khokand was built in the early part of the last century by Abdul Karím Beg, the uncle or father of Ardani, in whose reign the Khanate as known in modern times, with its capital at Khokand, may be said to have first come into existence. In shape it is nearly square, and is surrounded by thick mud walls (out of repair, and of no great value for defensive purposes), which are pierced by twelve gates, so that, to use the expression² of the natives, "the inhabitants can issue forth and travel to all quarters of the universe." It enjoys a high reputation among the people of Central Asia, being known as Khokand-i-Latíf³, and both Schuyler and Ujfalvy notice that it is cleaner

¹ The people of Khojand have always had the reputation of being a high-spirited race. Many of the guns had been removed when the Russians laid siege to their town, and the greater part of the Bukháran garrison had deserted it after the battle of Irjár; but the place held out through a bombardment which lasted three days, and did not surrender without much street fighting. It was said at the time that the Russian General ordered a massacre of the inhabitants with a view to securing their future good conduct, and this is partially confirmed by the numbers of killed and wounded given in the *Insalide Russa*, which was—Khojandians, 2,500 killed and many wounded; Russians, 5 killed, 65 wounded, 57 contused.

² Kuhn's Farghána.

³ "The eligible."

and better built than any other town in Central Asia. The streets are wide and cross each other at right angles, and are usually crowded with carts and camels on their way to the main bazar, which is said to be the finest in Turkistán, and is covered throughout with a wooden roof supported on tall posts high above the level of the surrounding houses. Among the chief buildings in the town is the Urda or palace of the late Khán, which is described as a fine edifice of enamelled brick surrounded with strong walls forming a large enclosure, in which is situated the parade ground of the troops. This citadel is now garrisoned by Russian troops and is situated on ground commanding the whole city. Ujfalvy observed that it was defended by numerous pieces of artillery so arranged as to be able to reduce the town to ruins in a few minutes—a very necessary precaution¹ in a place of such turbulent antecedents. There are in addition to the above about 500 mosques in the town and four large Madrasas or colleges, but, like the citadel, these are all of comparatively modern date, and of no great interest from an architectural or artistic point of view. The inhabitants are said to number about 75,000 (60,000 according to Ujfalvy), comprising considerable colonies of Jews and of Kashmiris, 20 Hindus, and an increasing number of Russian merchants, the remainder being mostly Uzbaks and Tájiks. Among the above population there are not a few skilful artificers who before the annexation worked in the mint or manufactured guns² and rifles for the Khán from Russian models. The silk and woollen goods and the paper manufacture here are also worthy of notice. During the latter part of Khudáyár Khán's reign the octroi and other local imposts in the city pressed very heavily upon the inhabitants. The bazars were all the personal property of the Khán, who had by force or otherwise dispossessed the original holders, and the revenue which he derived from them founded the large fortune with which he left the country after the annexation. These revenues now belong to the Russian Government, and help to make Farghána the most remunerative of their recent Asiatic acquisitions. These bazars are now the most important trading centres of Russian Turkistán, and form depôts for the sale of goods of all descriptions from Russia and the neighbouring countries of Central Asia. Khokand is situated near the banks of the Syr Daria, but is supplied with water from a hill stream³ which issues from the Ulkun-Sái pass. The quality of this water is indifferent and is said to produce goitre, and it was chiefly on account of the bad health of the garrison that the capital of the province was changed to Márghilán. The town is also remarkable for the number and dangerous character of the scorpions and tarantulas with which it is infested. It is now the administrative centre of one of the districts of Russian Farghána, bounded upon the east by the Syr Daria province, upon the south by Karátégín, upon the north by the River Syr, and upon the east by the Farghána districts of Márghilán and Wádíl. This district is said to contain about 400 large settlements and villages. (*Schuyler ; Kuhn ; Ujfalvy.*)

KHOKAND (KHANATE OF)—

One of the three states formerly known as the Uzbek Khanates of Western

¹ He remarks somewhat quaintly upon the feeling of security enjoyed upon this account by the Russian inhabitants, and says that it is the only town in Central Asia "ou on voit ce commerce intime entre les Russes et les indigènes."

² Some of the guns still in position upon the walls are breech-loading cannon of native manufacture. (*Ujfalvy.*)

³ See "Akburá."

Turkistán. Several of the principal towns belonging to it were annexed by Russia in 1864-65, and were incorporated with the Russian Turkistán province formed by Imperial Ukase in February 1865, but the Khanate remained independent until 1875, when advantage was taken of a revolt among the subjects of the hereditary Khán Khudáyár, and of his flight into Russian territory, to annex the remainder of his dominions. A tolerably accurate account of the system of government in the native state of Khokand before its annexation is given by Schuyler in his description of Turkistán, and further details regarding the revenue and administration are to be found in Kuhn's work on Farghána, but these are no longer of sufficient interest to warrant their being quoted in this article. The territory taken from the revolted subjects of Khudáyár Khán has since January 1876 formed the Russian province of Farghána, the capital of which has been transferred from Khokand to Márghilán, and all topographical and other details regarding it will be found under "Farghána."

KHORKUT—

The last posting station before Karamakchi (Fort No. 2) passed on the road leading to the latter place from Kazála. It is situated in the steppe country on the bank of the Syr, and is named after a saint of great reputation for sanctity who is buried in an extensive cemetery in the neighbourhood. It is believed to be the site of the ancient city of Jend. (*Schuyler*.)

KHOWÁB-RABÁT PASS—

This name¹ is given by Oshanin to the pass traversed between Ságri-Dasht and Darwáz. He says that it is a lower pass than the Zakh-bursi and leads across the Darwáz range, forming the watershed between the Panja and its tributary the Surkháb. He was informed that the pass was steep and stony, especially on the southern side, where the road passes between the villages of Khobu (Khowáb) and Rabát on opposite banks of the Khobu (Khowáb) stream, and descends into the valley of the Khumboi (or Goshán). "The Havildar" crossed this pass on his march from Ságri-Dasht to Kila-Khum, reaching the top of the pass by a stony and difficult road with an easy gradient at 3½ miles, whence the descent was a very difficult one through the villages of Khowáb and Rabát, passed at 7 miles, to the Goshán valley. This pass is of importance, as traversed by the roads from Kuláb and from Karátégín *viá* Tabi-Dara to Darwáz. (*Oshanin; The Havildar*.)

KHOWÁLIN—

An important town of about 500 houses belonging to the Bukhárán Begship of Baljawán, and passed by "The Havildar" at 16 miles from Mominábád, a town belonging to the Kuláb Begship, on the road to Darwáz by Talbur and Ságri-Dasht. The road from Mominábád is stony and difficult, leading at first up the valley of the Yakh-su, and then crossing a range of hills on its right bank by an easy pass rising to about 2,000 feet. "The Havildar" speaks highly of the law and order preserved by the Bukhárán officials in both Baljawán and Kuláb and of the beneficial character of their rule², and mentions Khowálin as a "flourishing place," though the bazar is said by his itinerary to contain only five shops. The town is situated a few miles to the north of the pass by which he reached it, and in its neighbourhood there is a stream which he was told flows towards Baljawán, and

¹ He spells the name of this village and its river, a tributary apparently of the Goshán, *Khobu*, but it is clearly identical with *Khowáb* mentioned in "The Havildar's" route.

² See "Bukhára (Khanate of)."

thence into the Wáksh at Kangurd. The town is shown in the Russian official map of Turkistán as actually on the course of the Yakh-su or Kuláb river, but more correctly in General Walker's ¹ map as at a considerable distance from its right bank.

KHOWÁLIN (RIVER)—

This name is mentioned by Mayef as given in Fedchenko's map to the Kuláb river. The former, who is among the most unsatisfactory of the Russian authorities quoted in this work, after visiting and describing Baljawan and its neighbourhood, apologises for the so-called blunder of his distinguished fellow-countryman by saying that there is a range of that name through which the river passes, having apparently never heard of the important town of Khowálin, after which Fedchenko named it. See "Khowálin River." (*Mayef*.)

KHOZÁR—

A town in the Khanate of Bukhára situated 15 miles east of Karshi, on the road to the Chochka and Kílaf ferries by Saráb and Shírábád, and about the same distance south of the Shahr-i-Sabz river. It is celebrated for the manufacture of knives, which are said to be the best in Turkistán. Khozár is the chief place of a district of the same name, where the cultivation depends entirely upon rain, and the distress occasioned by the famine of 1869-70 was very great. Mayef speaks of it as one of the most important of the Bukhárán towns, with a strong citadel and a bazar, where great weekly markets are held for the sale of wood, salt, lead, cattle and sheep, as many as 4,000 head of sheep and oxen being disposed of there every week to merchants from Karshi and Bukhára. The town is distant about 77 miles from Jám, the last 5½ miles of the march thither from Chirákchi leading through an easy defile known as the Khozár pass. The distance from Khozár to Kílaf by the Shírábád route is 153 miles, but there is a more direct road through Kuitan and Kalluk by which it is only 110 miles. These roads are further described under Shírábád. The name of this place is also written "Khuzár," and in some maps (incorrectly) "Hissar." (*Khanikoff; Nazir Ibrahim; Schuyler; Mayef*.)

KHOZAR-DARIA—

A considerable stream formed by the junction of two torrents, the Kata-Uru and Kichi-Uru, the former of which rises in the glaciers of the Sengri-tágh, and the latter in those of the northern face of the Baisun hills, the range from the southern slopes of which the Shírábád river rises. The two torrents above mentioned join at Khúsh-Lash, a hill settlement about 11 miles from Khozár, and the river runs thence through rugged banks past the town of Khozár, where it emerges into the open plain. The lands of Khúsh-Lash are

¹ The error involved in the latter part of "The Havildar's" statement as to the drainage of Khowálin need not be discussed, as it is now known that the Baljawan river or Kichi Surkháb is a tributary of the river of Kuláb; but it seems not unlikely that he was otherwise correctly informed, the more so as he halted there from 26th May to 17th June. He crossed a pass in the hills on the right bank of the Yakh-su to arrive at Khowálin, and another to rejoin the Yakh-su after leaving it, and evidently believed that he had crossed the watershed between the latter river and what we now know to be its Baljawan affluent. The village Kangurd mentioned by him is a place of some importance in Baljawan, and its stream, called by Mayef the Kangúr-Bulák, joins the Kichi Surkháb below the capital of the Begship. The Russian maps probably place Khowálin on the Yakh-su in consequence of the name given to the river by Fedchenko; and the fact, which Mayef says he ascertained, that the latter intersects a range named Khowálin by a narrow ravine, may mean that there is such a locality traversed by the stream which is avoided by the line taken by the road between Mominábád and Saripul, or it may refer to the course of the stream mentioned by "The Havildar." Mayef did not see the junction of the Kangúr-Bulák and Kichi Surkháb, as the road by which he left Baljawan for Kuláb left the valley of the river above this point.

irrigated from the Khozár river, and lower down in the steppe the whole of its water is dispersed by canals, reaching in favourable seasons as far as the fields of Yangi-Kand, 12 miles below Khozár. (*Mayerf.*)

KHUDA-NAFAS—

See "Khwája-Nafas."

KHULIAS—

An important tributary received by the Surkháb or Wákhsh river about 24 miles below Garm, the capital of Karátegin. The whole course of this stream from its source to the southern entrance of the Yáfish pass, described elsewhere, near its junction with the Surkháb, belongs to Darwáz, and above Tabi-dara at least it is known as the Wákhia, a name which it either gives to or takes from the province of Darwáz, through which it flows. The Wákhia valley is, for a long distance above the Karátegin frontier at the Yáfish pass, level and well cultivated, and supports a fairly large population who, like the bulk of the subjects of Darwáz, are probably Ghалchas, but its upper portion is more hilly and is used by various sections of the Kará-Kirghiz as pasture ground. The river, except for a short time in autumn and winter, is unfordable, but is bridged at Pashal and at Fort Tabi-dara. The northern boundary of the valley is formed by the range known as Peter the Great's Mountains, and the southern by a still higher range separating it from the drainage of the Wánj and other tributaries of the Oxus in the Darwáz Begship. The northern range is crossed by several passes,—the Yáfish, Kamchurik, Gardan-i-Kaftar, and others, which are described elsewhere,—and it is pierced by the Khuliás at its junction with the Surkháb by a remarkably precipitous gorge avoided by the Yáfish pass. The southern range is also crossed by the Kargi and other passes, including the main road to Darwáz. Dr. Regel, who is the only European who has seen this river, says that it is about the same size as the Surkháb, both of them being in September turbid streams, 350 feet wide. He says that the name Khuliás is properly only applicable to the cultivation and settlement round Fort Childara, and that the river should be called the Wákhsh. The latter name has hitherto been applied to the Surkháb only; but if Dr. Regel's unsupported statement be correct, it is probable that the Surkháb should be called the Wákhsh only below its junction with the Khuliás. Dr. Regel gives the name Wahia Bal to the upper portion of the Khuliás, but it seems likely that this is merely Wákhia Bála, a term applicable to the Upper Wákhia valley. (*Oshanin; Mayerf; Regel, &c.*)

KHUMB OR KHUM—

The capital of Darwáz. See "Kila-i-Khum."

KHUMBOI¹—

The name given by Oshanin to the tributary called the Goshán by "The Havildar," which joins the Panja or Upper Oxus at Kila-i-Khum in Darwáz. M. Oshanin, in his paper on Darwáz in the Journal of the Russian Geographical Society of 1881, insists upon the spelling of this word as given above, but says that it is impossible to reconcile it with the name Kila-i-Khum of the Darwáz capital. It seems probable that the second syllable of the word is a corruption of *ab* or *aw*, meaning water or river, and that the name means simply the Khum river, the letter "b" being inserted for euphony. The river is described under "Goshán." (*Oshanin.*)

¹ Since the proof sheets of the above have been in print, we have received Dr. Regel's account of his visit to Darwáz (in the Proceedings of the Royal Geographical Society for July 1882). In this the river is called the Khumbaú.

KHURAM SARAI—

A ferry on the Syr Daria on the road from Khokand *via* Tilián to Táshkand. See "Akjár."

KHUSH-HAUZ—

A small village at the base of the Ak-tágh range, whose gardens are watered by small rills from these hills. (*Fedchenko*.)

KHUSH-HAUZ—

A village on the road from Bukhára to Samarkand, 9½ miles east by south from Karmina and 12½ miles west by north of Ziya-ud-din. It is situated in a well-cultivated country, irrigated by small canals cut from the Zarafshán, and producing wheat and grain of various sorts. (*Khanikoff*; *Khwája Ahmad Sháh*.)

KHUSH-MUBÁRAK—

A village ¹36 miles from Karshi on the road to Bukhára. Its water-supply in the month of June, when it was passed by Burnes' party, consisted of two small ponds of unpalatable water. (*Mohun Lal*.)

KHUSH-TAPA—

See "Urta Kurghán."

KHWÁJA AHMADI—

A village in the Atak, 12¼ miles from Kákhka, on the road to Sarrakhs, and about 1¼ miles west of Dushakh. M. Lessar, who calls it Hodjamada, says that it is situated in a hollow, and can consequently not be seen at any great distance; but the site is more or less marked by some ruins on a high mound called Sar-i-Mazjid, which is distant about a mile from it. Water is procurable at about 600 yards from the village, which is inhabited by Tekke Turkumáns. The road to Dushakh is over open level country, and the latter fort becomes visible 1½ miles after leaving Khwája Ahmadi. The village belongs properly to Khurásán, but is noticed here because occupied by the Tekke.

KHWÁJA-AK-SHABÁ—

A village 9½ miles from Bukhára on the road to Samarkand *via* Bustán. (*Khanikoff*.)

KHWÁJA BAKARGÁN—

A small stream falling into the Syr at Khojand. The banks of the latter river are high, and the inhabitants of the town draw their supply of water chiefly from the Khwája Bakargán, which frequently dries up in summer, causing considerable inconvenience. See "Khojand." (*Schuyler*.)

KHWÁJA-ILI—

A town on the left bank of the Oxus, in the territory still in the possession of the Khán of Khíva. It is situated in a thickly populated and well-wooded district about 80 miles south of Lake Aral, and about 150 miles or three days' journey by boat from the capital. The river is here crossed by an important ferry, described under Fort Nukus, and near the town, which is at the apex of the so-called delta of the Oxus, divides into two main branches, the Táldik flowing towards Kangrád, and the Kuwán-Jarma to Lake Daukára. Stumm speaks of it as a city with bazars, shops, and clay walls, skirted by the Suindi canal; but Venyukoff, who is, however, not so good an

¹ The same apparently as Khwája-Mubárák (described below).

authority, having never been at the place, says that it is an unwallled¹ town inhabited by Aral Uzbaks and with only 150 shops. Khwájá-Ili capitulated in May 1873 to the Russian force under General Verevkin, which camped for several days three-quarters of a mile to the south of the town, outside the gardens of the suburbs. The name of this place is generally written, approximately as it is pronounced, "Khoja-Ili," or by continental travellers "Hodjeilli" and "Khodshale." (*Stumm; Schuyler; Wood; Venyukoff MacGahan; Collett's Gazetteer.*)

KHWÁJA-IPAK—

A river, also known as the Dih-i-nau-daria, which waters the towns of Dih-i-nau and Yurchi. A large canal from this stream with numerous branches irrigates the whole Begship of Dih-i-nau, and other smaller canals supply the environs of Yurchi. It also appears to be the name of the chain of mountains from which this river as well as the Great and Little Kalluk rivers, and two small streams known as the Sengri Tágh rivers, flow. The Great and Little Kalluk rivers flow to Yurchi, and the others traverse the Dih-i-nau Begship. (*Mayerf.*)

KHWÁJA-KALA—

A fort and valley approached from the head-waters of the Sumbár by the Tarsakán pass and other defiles², and separated from the Akhál oasis by the hills traversed by the Kozlinsky³ defile. There are two roads to this place from Tarsakán, the first *viá* Margiz 22 miles, and the second *viá* Kari-Kala, variously estimated at from 30 to 34 miles. Its position may further be defined by the following distances: Kizil Arvat 18 miles, Kari-Kala 17 miles, Bendesen⁴ 20 miles. The valley is a remarkably beautiful one, at an elevation of 2,100 feet, surrounded on three sides by high mountains, and with rich vegetation and trees affording unlimited forage and fuel. The water-supply is excellent from a good spring at the fort and a small rivulet, which lower down becomes a considerable stream known as the Khwájá-Su, and on this account, and from the sport afforded by the bears and pheasants with which the neighbouring jungles abound, it is a favourite place with the Russian troops. The valley belongs, as indicated by its name, to a family of Khwájás, but was abandoned, it is said, 20 years ago by them on account of the raids made by their Tekke neighbours. The latter, however, appear never to have occupied it permanently, the reason assigned being their superstitious respect for the possessions of the sacred Khwájás. Before Lomakin's first disastrous expedition in 1878 it was described as a half-ruined fort flanked by two crenellated towers, and having a sort of horn-work contiguous to it, in the shape of another similar enclosure. Lomakin was besieged here for two days by the Tekke in September 1878, who chased him thence through the Tarsakán defile to Chát, his troops being much reduced by disease and want of food and medical stores. After this the Tekke added considerably to the strength of the defences with the aid of a body of Jamshidi, digging a moat round it and repairing the walls. They held it for a considerable time, and made raids thence upon the Russian Turkumáns and in the direction of Krasnovodsk. There is a second similar fort flanked by a single tower

¹ Schmidt's account, which agrees closely with Stumm's, mentions clay walls pierced by three gates.

² See "Tarsakán."

³ See "Kozla."

⁴ More correctly written "Band-Hasan."

in the valley at a distance of 1 mile. (*Marvin ; Russian newspapers translated by Michel.*)

KHWÁJA-KAND—

A small picturesque town in the valley of the Chatkal, about 50 miles from Tashkand. Coal has been discovered there and worked to some extent. (*Schuyler.*)

KHWÁJA-KYSHLAK—

A village to the north of Ak Daria whose inhabitants pay a sum of £72 a year for the right of cutting reeds in the Durman lake in the Jurt-Ku district. (*Fedchenko.*)

KHWÁJA KUNDUZ—

A settlement on the left bank of the Oxus, 22 miles above Tashlan in the Lab-i-Ab, province of Bukhára. There is a caravan route from this place to Merv, distance 2'12 miles. (*Mayef ; Kostenko.*)

KHWÁJA-MUBÁRAK—

A village¹ and caravan-serai on the road from Bukhára to Karshi, 63 miles south-east of Bukhára and 39 miles north-west of Karshi. According to the route given by Khwája Ahmad Sháh, it is two stages from Karshi and three from Bukhára. Burnes, however, made Karáwal-Tapa his second halting-place from Karshi. Faiz Bakhsh mentions it as a village held in jaghir by Isháu Orak from the Amir, and M. Petrovski, who was there in 1871, calls it a *kishlak* of 100 houses, mostly in ruins, but with a very fine mosque. He says further that a Bukháran guard of 30 men is maintained here to keep the road open, and that the inhabitants are Tájiks and Arabs who "s'occupent Dieu sait de quoi." The neighbourhood, according to this traveller, is absolute desert frequented by Turkumán marauders. (*Khanikoff ; Khwaja Ahmad Sháh ; Petrovski.*)

KHWÁJA-NAFAS—

A place mentioned by Mr. Tylour Thomson on the left bank of the southern outlet of the Gurgán Venyukoff gives the name of Khodja Nafas to a channel which leaves the left or larger branch of the Gurgán and discharges itself direct into the Caspian. The branch which it leaves falls into the Karaval Bay, and is also partly drained by the Kichi Gurgán channel. Both of these channels split up into several mouths before reaching the sea. (*Tylour Thomson ; Venyukoff.*)

KHWÁJA-OBAN—

A village built on the site of an ancient city, situated about 25 miles north-west of Bukhára, on the right bank of the Wáfkand canal, and at the edge of the desert of Khalata-Choli.

A saint, after whom the village is named, has his shrine in the vicinity. (*Burnes.*)

KHWÁJA SÁLÍH FERRY—

See "Háji" Sálíh.

KHWÁJA-SU—

A small river, well supplied with good water which rises near Khwája Kala, and after watering the valley in which the latter is situated runs for about 39 miles to the Kizil-Arvat Mikhaílovsk railway, beyond which its water is exhausted in the desert.

¹ See "Khúsh-Mubárák."

KHWAJAV ÁTA—

A village, the name of which is written Hodjavat by Schuyler, passed at 15 miles from Andiján on the road to Ush, from which it is distant 20 miles. There are only 40 houses in the village, inhabited by Uzbaks and Kásh-garians, but an important market is held there on Saturdays. It is in well-cultivated country, and is said to be at a short distance from the river (Akburá?). (*Schuyler; Ujfalvy.*)

KHWALING—

The name rendered Khowálin in this chapter is often written as above, and also as Khawalin, or by Russian authors Hovalin.

KHWÁRIZM—

Pronounced Khárizm, is the ancient name of the territory which is included in the Khanate of Khíva as known in modern times. Allah Kulli, who succeeded to the throne of Khíva in 1825, styled himself Khwárizm-Shah on the obverse of his coins, the same title as was used by the rulers of the country whose great empire extended from the Caspian to the Indus at the time of the invasion of Changhiz Khán. Khwárizm is still the official name of the Khanate, and "coinage of Khwárizm" is inscribed on the coins struck by the present Khán. (*Lerch.*)

KICHI-ALAI—

This name, meaning Little Alai, is applied to a comparatively wide and level portion of the valley of the Turuk or Upper Ak-Bura river, running into the hills from Turpa-chát¹ to the south of the Zágra pass. This valley, which in no respects resembles the Alai, being overgrown with a forest of juniper, ash, willow, and other trees, is traversed by a road leading from Ush to the Alai by the Sárik-Moghal and Jiptik passes, which reach the crest of the Alai mountains by the gorges of two tributaries of the Turuk known by these names. The road up the Ak-Bura to the Kichi Alai traverses several difficult passes, which, although traversed by Russian troops and travellers on various occasions since the annexation of the Khanate of Khokand, present, like the Jiptik and Sárik-Moghal routes, difficulties which render it a comparatively unimportant line of communication between Farghána and the Great Alai valley. The name Kichi-Alai is very inappropriately given in some Russian maps to the Alai mountains. (*Mushketoff; Oshanin.*)

KICHI-ALAI MOUNTAINS—

The name Kichi-Alai, which is applied by the Kará-Kirghiz to part of the valley of the Ak-Bura river, is given in the map of the highlands of the Amu Daria, issued by the military geographical section of the Russian general staff in 1878, to the range now known as the Alai mountains, the south Khokandian range of Fedchenko's map. (*Oshanin, &c.*)

KICHI BALKHAN—

See the description of Little Balkhan under "Balkhan."

KICHI GURGÁN—

See "Khwája Nafas."

KICHI KARÁMUK—

See "Karámuk Fort," &c.

¹ Kostenko says "from the boundary of the Turpa-chát," by which is probably meant from the point of junction of a river named the Turpa with the Ak-Bura; "boundary," *aroslische*, in Russian works meaning very generally a ravine or river, and *chát* the junction of two streams. See "Chát-i-Atrak," &c.)

KICHI SURKHÁB—

A stream formed by innumerable mountain torrents which flows in several channels through the Baljawán valley and joins the Kuláb river nearly opposite the town of Kuláb. The united stream thence flows southwards for about 35 miles to the River Amu. (*Turkistan Gazette, 1876.*)

KIGA-ILI—

A large canal leaving the Kuwán-Jarma branch of the Oxus about 15 miles below its separation from the main stream. It waters the country on the left bank of the Kuwán-Jarma, and serves as a means of communication by boat with the Russian town of Chimbai. It passes through the latter and irrigates many orchards, fields, and farms connected with it. (*Wood.*)

KÍLAF—

A village and ferry on the bank of the River Amu, on the main road from Balkh to Bukhára, situated about 70 miles lower down the stream than the ferry of Tarmaz and 80 miles above that of Háji Sálíh. It is the chief place of a Bukháran district of the same name forming part of the Lab-i-Áb province of the Khanate which was lately surveyed by Russian officers, said to have been sent there at the request of the Amir to report on the possibility of improving the irrigation system. The river, which emerges from the hills at no great distance from the ferry, flows here between hillocks on either bank, and has a breadth of 350 yards. The current, however, notwithstanding the narrowness of the channel, is not extremely rapid, and travellers on the above road frequently swim the river at this place. Burnes informs us that during a severe winter which occurred the year before he visited the country, the frozen surface of the Amu was traversed by caravans at most of the other ferries, but that traffic was entirely stopped at Kílaf by a small channel of water in the middle of the stream, which the narrowness of the river's bed at this point had caused to remain unfrozen. Bridges of boats were constructed across the Amu at Kílaf by Timúr, and again by Nádír Sháh; and Burnes notices that the narrowness of the channel at this place, combined with the comparatively gentle current and firm bottom of the river, render it a suitable point for the construction of such bridges. There were at the date of his visit only two boats at the Kílaf ferry, but its importance has of late years developed considerably. M. Petrovski, the Russian Minister of Finance, says all English goods destined for Bukháran towns cross the river here; and Mayef, in a paper written last year, says that much of the trade of the Karki ferry has lately been diverted thither. A part also of the great sheep trade with Bukhára from the south of the Oxus uses this route (see "Animals" in Chapter I), and judging by the number of scientific and other missions despatched by the Russian Government, which have of late years made a special study of the place, there is reason to believe that great importance, both military and commercial, is ascribed to it by the authorities at Táshkand. It is connected by road with Shírábád and Kuitau, from which, as noticed by Kostenko, supplies of forage and corn might be procured; to which it may be added that it is not unlikely that it may be eventually a steamboat station of the Amu-Daria flotilla, that sheep are procurable there at a much lower rate than in Bukhára and Russian Turkistán, and that corn to almost any extent might be easily brought thither in country boats from the great wheat-producing district of Kuláb. It is also connected with the Kará-Mazár ferry by a road constantly traversed, like that to Hisár by Kuitau, by pack animals. The

district of Kílaf is said by Mir Izzat-Ullah to extend along the bank of the river for eight marches. The houses in the village, according to the same authority, number about 40, and are all on the left bank, which is covered with forest of large trees; but it is clear that this account no longer applies to the present town, which is said by the latest Russian authorities to contain 180 houses and a citadel which forms the residence of the Beg, and is built upon a rocky knoll upon the right bank. Huts are also mentioned upon the left bank, but it is not clear whether these belong to Bukhára or to Afghánistán. See "Shírábád" and "Lab-i-Áb." (*Burnes; Khunikoff; Mir Izzat-Ullah; Mayef; Kostenko.*)

KILA-I-AFRÁSIÁB—

An ancient city or fortress immediately to the south of the modern town of Kubádián, to the south of which there is a suburb of the latter town containing 100 houses. (*The Havildar.*)

KILA-I-KHUM—

A fort and town at the junction of the Khumboi or Goshán with the Panja, which, until the annexation of Darwáz by the present Amir of Bukhára in the spring of 1878, formed the capital of that state, and is still the headquarters of the Administration of the Bukháran Begship of the same name. We have fairly full accounts of this place from "The Munshi," who collected information about it when in Roshán, from "The Havildar," who passed through it twice in 1874, from M. Oshanin, whose report on Darwáz from information obtained in Karátegin supplements and corroborates those of "The Havildar"; and lastly from Dr. Regel, who was at Darwáz in 1881. Kila-i-Khum is situated in a plain at the junction of the rivers, and contains a large fort of superior construction to that of Garm (Karátegin), and about 80 houses according to "The Havildar." Oshanin heard that the houses numbered 100, and "The Munshi" that others included in the town are situated on the left bank of the Oxus. The latter is said by Dr. Regel to be 480 feet wide at this point, though at some other places in Darwáz its breadth is not more than 350 feet. He adds that the current is so swift that it never freezes over, though it is sometimes obstructed by floating ice, and its level sinks in consequence as much as 28 feet. The same traveller says that the ordinary way of crossing the river is upon inflated skins, the current being too swift for boats except in winter, when "ferry boats of a square build" are used at various places in the Begship. This account of the river differs considerably from the information on the subject collected by M. Oshanin in Karátegin. Kila-i-Khum is connected by roads with Kuláb and Karátegin, both of which cross the Khowáb Rabát pass and diverge at Ságrí-Dasht, and there are also two roads thence to Shighnán and Roshán. One of these is a road of extraordinary difficulty, leading along the bank of the Panja from Jumároh at the mouth of the Wánj river. This causeway is said by "The Havildar" to be of very ancient construction and to be practicable¹ only for foot passengers, who have in places to make their way along the face of the rock holding on to iron pegs from which a rope is suspended for their feet. Fedchenko and Oshanin also heard that in places travellers have to swing themselves from one basket to

¹ Dr. Regel says that this road is practicable for pack animals as far as the junction of the Wánj with the Panja, though he says that it is in places carried over poles fixed into the perpendicular cliffs overhanging the stream. Near Yáz Ghulám he says that it "offers difficulties," but improves again beyond this point.

another, these baskets being suspended to similar iron supports. "The Munshi" also speaks of a winter road along the valley of the river by which it is six marches from Wámur to Kila-Khumb. He probably refers in this case to the roadway noticed by Captain John Wood as afforded by the frozen water of the Panja. He also speaks of a summer road up the course of the small tributary which joins the Panja at Wámur by which Kila-Khum may be reached in three days. This is no doubt identical with the road by which "The Havildar" during his long stay at Yáz Ghulám was informed that he could reach the territory of the Sháh-i-Shighnán in one long day's march over a high and difficult pass. Oshanin mentions further that there is a difficult track down the Panja from Kila-i-Khum, which probably passes through the districts of Rágnau and Tágnau, which are described elsewhere. The roads leading to Karátegin are described by Mayef as of extraordinary difficulty, but Oshanin speaks of them as practicable for pack animals, and we learn from his paper in the Journal of the St. Petersburg Geographical Society for 1881 that the Bukhárán army marching from Garm in Karátegin penetrated into Darwáz country in December 1877, though they were unable to bring the campaign against that state to an end till the spring of the following year, owing to the exceptionally heavy snows and severe frost which characterised the winter of 1877-78 throughout Western Turkistán.

The roads from Garm in Karátegin converge at the Darwáz fort of Childirara¹, 20 miles from Garm, from whence there is a good road for 16 miles to the bridge on the Khuliás at Tabi-dara, the stream leading to which was crossed by "The Havildar" between Sáhri-Dasht and the Khowáb-Rabát pass on the road to Kila-Kumb. There appear, according to Oshanin, to be two roads to Sáhri-Dasht from Tabi-dara, the first leading up the Sáhri-Dasht river, a tributary joining the Khuliás somewhat above² Tabi-dara and used only in winter when the direct road is closed. The summer route reaches Sáhri-Dasht by a pass called the Zakh-Bursi by Oshanin, the distance by this road being 10½ miles, and by the winter road 16 miles from Tabi-dara. A small extent of country is cultivated round Kila-i-Khum, but the inhabitants, like those of Darwáz, generally import³ most of their grain. The town is also little resorted to by merchants, and "The Havildar" and his companion had to accept sheep in payment of their wares. The name of this place is said by Oshanin to be derived from a rock shaped like a pitcher (the Persian *khum*, a wine-jar), which was destroyed⁴ by the Bukhárán troops when they took the town in 1878, and this spelling has therefore been adopted instead of *Khumb*, which is the rendering of the name in the latest English maps. See "Darwáz." (*The Munshi; The Havildar; Oshanin; Regel.*)

KILA-I-SHYRÁN-SU—

A tributary joining the Yakobágh stream at Tásh-Kurghán. See "Yakobágh."

KILA-KAUSHID-KHÁN—

A remarkable fort in the Merv district constructed by the Tekke Turkumáns of Merv as a place of refuge for the tribe. It is protected on two sides by the River Murgháb, and, according to Colonel C. E. Stewart's report, is said to be 2¼ miles long and 1¼ wide, and capable of containing 50,000

¹ This name is also written "Chibul dar" and "Chiwil-dara," and may possibly be "Chahal-dara." Tabi-dara is similarly also called "Tabil" or "Tawil-dara."

² Below by General Walker's map. See "Tabi dara (River)."

³ See the notice of the trade of Darwáz under "Darwáz."

⁴ This may be a rock, mentioned by Regel as surmounted by a ruin which is regarded by the Ghulchas with superstitious reverence as connected with the mythical history of the town.

Turkumán tents. Kostenko speaks of it as a sandy earthwork to contain 40,000 tents, 33 paces broad and 24 to 30 feet high. Elsewhere he says that the fortress is 2 miles long by 1 in width, with walls 12 paces thick, protected on the southern and western faces by the Murgháb, here 50 paces wide and in some parts 25 feet deep, though fordable by camels and even horses. Kaushid Khán, he says, intended in 1877 to face the ramparts inside and outside with bricks. It was begun by the tribe in 1860 at the instance of Kaushid Khán, the chief of the Beg clan of the Tekke who (*vide* "Turkumán" in Chapter III) obtained an influence, hitherto altogether unprecedented, over his fellow-countrymen, and has, in the course of the last 20 years, been rendered impregnable according to Turkumán ideas of warfare. A large market¹ is held on the river's bank near the fort on two days in each week, where all the trade still carried on in Merv is transacted,—the dealers, many of them Jews, being each under the protection of some powerful chief. The school held at Merv, which is mentioned in Chapter I under "Education," is also near the fort, together with the houses of the Mullahs who teach in it. It is said by Colonel Stewart to belong to Mullah Sura, the chief mullah of the Beg tribe. Near the fort there is also a settlement of some 6,000 families of the Beg tribe, living either in tents or in reed and mat huts, though most men of consideration among them have in addition guest-houses of mud or sun-dried brick. The family of Kaushid Khán have their guest-house within the walls, and some few others pitch their tents there, but, like some of the forts in the Akhál country, the enclosure is designed as a place of refuge rather than as a dwelling-place. Kila-Kaushid-Khán is situated below the old fortified enclosure called Merv which was occupied by the Persians in 1860, and it was in attacking the present fort, the construction of which had only recently been begun² by the Tekke, that they were so disastrously defeated on 23rd October of that year. It is not clear from de Blocqueville's account which of these fortified enclosures it was in which he was imprisoned. He speaks of it as Merv, a strong walled enclosure with a ditch capable of containing 80,000 tents, and traversed along its longest diameter by a canal from the Murgháb called the Karav-Yap. Colonel C. E. Stewart says (*vide* "Merv") that a Persian speaking of Merv refers always to Kila-Kaushid-Khán and its bazar. (*Stewart; Amin Bai; Michel.*)

KILA-MASNÚJ—

The capital of Rágh, an Afghán district on the left bank of the Panja, mentioned elsewhere in connection with roads from Ghárán and other places on the right bank. See "Rágh."

KILA-PANJ—

A name often applied to the fort and village of Panja in Wákhán. It is described under "Panjah."

KILA-RÁCH—

The chief place in the Shákh-Dara district of Shighnuán. See "Rách."

KILA-VANG—

A name entered in the latest maps of Turkistán as the site of iron mines on a tributary of the Yáz-Ghulám stream on the eastern frontier of Darwáz. See "Wánj."

¹ There is also, according to Kostenko, a bazar inside the fort.

² In 1860 according to Stewart. Amin Bai says 1860-65.

KILA-VOST—

One of the districts or *Sad* (hundreds) of Wákán known as Sad-i-Kila-Vost or Sarhadd. It extends from Langar to the district of Khandut. There is a small fort at Vost, as implied by the name, which covers the entrance of a valley up which a footpath leads to Chitrál. Kila-Vost is 7 miles above the junction of the two Pámír streams on the road between Kila-Panja and Patach. (*Captain H. Trotter.*)

KILA-WÁMUR—

The name by which Wámur, the capital of Roshán, is generally known. It is described under "Wámur."

KILA-WÁNĴ—

The chief town and fort in Eastern Darwáz. It is described under "WánĴ."

KILICH-NIÁZ-BAI—

A township or collection of villages to the north-west of Gorlan, and giving its name to one of the chief canals of the Khanate of Khíva. The latter leaves the Oxus 10 miles below the Shahábád canal and fertilises a large tract of territory, and after giving off a large branch, on which is situated the town of Gorlan, finally rejoins the main stream about 10 miles below New Urganj. The column under General Verefkin had some difficulty in crossing this canal during their march up the river from Kangrád to Khíva. It was passed by them on this occasion by a bridge 189 feet long, which they constructed at Kilich-Niáz-Bai. (*Schmidt ; Schuyler ; Lerch.*)

KILKILÁB—

A fort and settlement near the upper part of the gorge of the River Garm-Áb, annexed to Russia by the treaty of 21st December 1881. The Sháh engaged by the terms of this treaty to evacuate the fort within a year from the date of its ratification, and reserved the right of removing the inhabitants within the same time and of settling them within his own boundaries; the Russians on their part agreeing that they would not erect fortifications or allow of the settlement of Turkumán families on the site. The population of Kilkiláb, about six years ago, consisted, according to Mr. Ronald Thomson, of 60 Arab families who had retired thither after being expelled by the Tekke from a village known as Arab-Kalisi. (*Foreign Office papers, &c.*)

KINÁRA—

Is mentioned by Captain the Honourable George Napier as the present landing-place of the Ashuráda harbour, and the most convenient one for the route noticed under "Gurgán."

KINDARLI BAY—

A bay on the eastern coast of the Caspian, 192 miles by road, south of Fort Alexandrovsk, which was used as a place of rendezvous by a portion of the Russian forces marching to Khíva *viâ* Kungrád in 1873. The water for 300 yards from the shore is shallow, as is generally the case on the eastern coast of the Caspian, and the Russian troops had to construct a long bridge of casks to enable them to land their stores.

The chief merit of the place as a camp was that it possessed several wells of tolerable water unusually close to the shore. There were 280 *kibitkas* of Turkumáns encamped there when the above-mentioned Russian force landed. (*Stumm ; Schuyler.*)

KIPCHÁK—

A small town in the territory of Khíva, situated to the north of Mángit and on the bank of the Amu Daria. The inhabitants are Uzbaks, and the place is a fairly thriving one, with several mosques and other public buildings. (*Vamberg ; Schmidt.*)

KIPCHÁK—

A settlement shown on Stewart's map of Khurásán of 1881. It is said to belong to 600 families of the Kungur clan who (*vide* Chapter III) are a section of the Beg tribe of Turkumáns, and is situated on a branch of the Gez-Bá-hi river. Taylour Thomson also mentions it as a Beg camp 8 miles east of Iskand.

KIPCHÁK—

A settlement of Turkumáns of the Beg section of the Akhál Tekke tribe. It lies between Harza-Kala and Gukcha, 6 miles west of the latter and 8 miles east of the former, and consists of about 1,000 tents. (*Taylour Thomson.*)

KIPCHÁK STEPPE.

See "Dasht-i-Kipchák."

KIRGHIZ STEPPE—

This name is often applied to the whole extent of country inhabited by the nomad Kazzáks, but, according to Stumm, it should be confined ¹ to the portion of the Aral-Caspian depression included in the Orenburg Government, which comprises, in an area of about 366,000 square miles of steppe and desert, the territory of the Bukaieff Kirghiz and the *Oblasts*, Uralsk, and Turgaisk. (*Stumm.*)

KIRGHIZ WAD—

A village in the Khanate of Bukhára, seven stages on the road from Khokand to Samarkand. (*Khwája Ahmad Sháh.*)

KIR-KINJAK—

A settlement of Turkumáns on the road from Balkh to Bukhára, distant 112 miles from Bukhára through Karshi, and 81 miles from the Oxus, from which (at the Háji Sálíh ferry) it is the third stage. The surrounding country is a desert of bare mounds of sand, affording a scanty grazing ground to the flocks of the Turkumáns. Water procurable from a well 36 feet from the surface. Roberts mentions that the water which he found here was brackish from a spring. (*Burnes ; Roberts.*)

KÍSH, OR KESH—

The ancient name of the capital of the Shahr-i-Sabz Begship, which was known as the plain of Kísh. It was the birthplace of Timúr, who, before he removed the seat of his government to Samarkand, beautified it by the erection of many splendid edifices², intending to make it his capital. Timúr and his famous descendant Bábar both speak of Kísh as Shahr-i-Sabz (green city), the latter accounting for the name by the verdant appearance of the terraces and walls of the city in spring. The name Shahr-i-Sabz is now applied to the province and to the contiguous towns of Shahr and

¹ This excludes the Kirghiz (Kazzáks) of the Turkistán and Syr Daria Governments.

² For a description of the palace of Timúr and other famous buildings in Kísh, see the "Travels of Iuy Gonzalez in 1403-1406," translated for the Hakluyt Society by Clements Markham, Esq.

Kitáb, which form its capital; but from the fact of the ruins of Timúr's palace being at Shahr, it is probable that this town rather than Kitáb was the site of Kísh or Kesh. (*Bábar's memoirs; Schuyler; Petrovski; Mayef.*)

KISHARTAB—

A village containing about 100 houses in the Yágnáb sub-division of Russian Kohistán, from whence two hill roads, known as the Darkha and Minora passes, diverge to the Shántich and Falmut villages in the Máchá valley. The distance to the former is 14 and to the latter village 16 miles. See "Darkha Pass" and "Minora Pass." (*Kostenko.*)

KYSHLÁK-I-HASAN KHWÁJA—

A village $8\frac{1}{2}$ miles from Bukhára, on the road to Samarkand by Bustán and Karmina. (*Khanikoff.*)

KISHTÚT—

A small fort and village situated on a river of the same name, close to its junction with the Zarafshán, on the road from Panjkand to Urmitán. The district of Kishtut, of which this fort formed the capital, was until late years subject to the Beg of Mághián. About 3,000 of the inhabitants of Kishtút joined some of the people of Urgut in July 1870 in an attack on General Abramov's exploring column, and the fort of Kishtút, which was governed at this time by Shádi Beg, brother of Hussain Beg of Maghián, was in punishment of this offence blown up and destroyed by the Russians, and the Begship annexed. See "Kohistán." (*Turkistan Gazette; Lerch.*)

KISHTÚT-SU—

A hill stream flowing from south to north through the district of Kishtút and joining the Zarafshán, of which it is one of the principal tributaries, above Panjkand. (*Fedchenko.*)

KITÁB—

One of the cities forming the capital of the Begship of Shahr-i-Sabz. See "Shahr."

KITAI—

A small town mentioned by Lerch and Schmidt as situated in Khívan territory, on the Karagoz canal, about 14 miles from the bank of the River Amu. It gives its name to the forest and district called Khita Beghi and Khita by Vambery, which here runs parallel to the course of the river. (*Schmidt; Lerch.*)

KIZ-BIBI-TÁGH—

The name by which Schuyler describes the Zia-ud-din hills. He appears to confine the name Karnap-tágh to the portion of the range south of Karmina. (*Schuyler.*)

KIZIL-ÁRT PASS—

This pass leads from the Alai across the Trans-Alai range towards the Khargoshi Pámír and the Kizil-Árt plain on the route to Káshghar, and was traversed on the road to the Great Kará-kul lake by a small Russian column from the force under General Skobelev in 1866. On leaving the Alai, which has here an elevation of about 10,000 feet, the road passes up a broad ravine covered with boulders which increase to a formidable size towards the top of the pass, reached by easy gradients at 16 miles from the entrance of the ravine, and said to be 13,740 feet above the level of the sea. From the

top of the range a fine view is obtained of the Khargoshi Pámír and the Great Kará-kul lake, and the road leading to it from the Alai was traversed by the above-mentioned detachment of mounted men, and could, according to Kostenko, be made fit for carts. From this point it is not clear from the accounts we have how the road reaches the Kizil-Árt plain, but it seems probable that it descends the valley of a stream of the same name, and is certainly easy, both from Russian accounts and from that of an Indian traveller by whom it was traversed. The road¹ to the Great Kará-kul lake descends the valley of the Kurun-Chai, and then ascends eastward by the valley of the Sak-Su to the top of a range composed of conglomerate and about 11,700 feet in height, beyond which lies the Great Kará-kul in a basin surrounded by mountains. The descent thither is by a somewhat steep declivity and the distance about 9 miles. (*Russische Revue ; Kostenko.*)

KIZIL-ÁRT PLAIN—

A great plain traversed on the road to Káshghar after leaving the pass of the same name. It resembles in many ways the contiguous plains known as the Pámírs, and like most of them contains a lake, the Little Kará-kul. It is separated, by Colonel T. Gordon's account, from the Tagharma plain by a low rounded ridge formed by the meeting of spurs from the Neza-Tásh hills on the west and the Tagharma hills on the east. Its inhabitants are Kirghiz emigrants from Khokand, who are further referred to in Chapter III under "Kirghiz." (*Colonel T. Gordon ; Fedchenko ; &c.*)

KIZIL ARVAT—

One of the principal settlements of the Akhál section of the Tekke Turkumáns on the northern skirt of the Kuren Tágh, situated at 45 miles south-east of Igdi, and 133 miles from the Caspian, in a valley said by Stumm to be bounded by the spurs of the Kuren Tágh and traversed by a brook affording a copious supply of water. Its inhabitants belong to the Vakil branch of the Akhál Tekke, and at the time of the annexation of the district by Russia numbered about 1,000 families under a chief called Ata Nazr Beg. It is at present the temporary terminus of the new railway from Mikhaílovsk bay on the Caspian, which there is reason to believe may be eventually pushed on through Bámi to Áshkábád, and is considered a place of great importance from its possessing an excellent supply of water sufficient for the wants of a large army. It was destroyed by the Russians in 1870 after the attack made by the tribe on Fort Mikhaíl, but appears to have been rebuilt before it was again visited by their troops under Colonel Markosoff in 1872. It was much esteemed by the Tekke as an impregnable defence against their Persian and Kurd enemies, and is described as a mud fort or quadrangle surrounded by mud walls and enclosing² the tents and kibitkas of the inhabitants. Kizil Arvat is the first of the long line of similar Turkumán settlements extending south-east along the base of the Kopet Tágh towards Áshkábád and Gávárs, and was reached by Markosoff's columns in two marches from Igdi. The first march to the Dinár well was a trying one of 28 miles, as no water was found on the road. On the second march of 24 miles, the water met with was scanty and bad.

¹ Kostenko's description of this road is most likely incorrect, as M. Severtsoff, describing his own travels and those of M. Skapi in 1878, says that notwithstanding the elevation—14,000 feet—there is a good driving road from the Kizil-Árt Pass to Lake Kará-kul.

² Kizil Arvat, as it existed in 1870, is mentioned by Kuropatkin as a typical example of a Turkumán fort, and his account of it is quoted in the introductory paragraphs of Chapter III of this work, describing the strongholds of the nomads.

The country in which Kizil Arvat is situated and its inhabitants are further described under "Akhál District." (*Stumm; Schuyler; Geographical Magazine; Taylour Thomson.*)

KIZIL BAIR—

The name of an offshoot of the Kopet Tágh running parallel to and south of a similar ridge named the Zarin-kuh. The Kizil Bair is referred to under the name of Kizil Tágh in the treaty signed between Russia and Persia at Teheran in December 1881. See "Kopet Tágh" and "Akhál District." (*Petroosevitch; Foreign Office papers.*)

KIZIL JÁR—

A small fort distant 90½ miles from Ush on the cart-road leading towards the Alai. There are two roads onwards from this place, one leading to the Alai by the Archa pass, and the other by the passes known as the Kojjol Dawán and Taldik Dawán. (*Russische Revue, 1876.*)

KIZIL KHÁK—

The next halting-place to Aghatma on the road from Bukhára across the Kizil Kum. Two miles short of this place there is an indifferent well on the road, 20 feet deep. Lehmann's party procured good water from some wells at a distance of 3 miles from their camp. (*Lehmann.*)

KIZIL KUM—

A great desert known as the Kizil Kum, or red sands, which extends from Fort No. 1 southwards along the coast of the Sea of Aral to the Bukán-tágh, and in some parts to the right bank of the Oxus opposite Khíva. On the south it is bounded by the Hungry Steppe between Chináz and Jisikh, and by the low ranges of hills along the north of the Khanate of Bukhára, in which are the wells known as Aristán-bel-Kudúk, Tamdí, &c., to the Bukán-tágh. Portions¹ of this desert along the Syr and Yani Daria are merely waste steppe which in places is even cultivable. The remainder of the Kizil Kum consists chiefly of wastes of sand with occasional rocky hills. Here and there also the sandy hillocks are covered with saxaul and other shrubs useful for fuel and for camel forage, and many herbs of the ferulaceous order are also found, especially those from which asafœtida, gum arabic, and galbanum are obtained. The hills consist of limestone, marble, and slate, and traces of iron are often found, giving a tinge of red to the sand-hills, which Schuyler believes has suggested the name applied to the desert. The desert is crossed by numerous caravan tracks, generally leading from north to south, on all of which there are a certain number of wells. The latter are from 50 to 100 feet deep, wider at the bottom than at the top, and are lined for about half their depth with limestone or with the trunks of the saxaul. There is generally a trough of the same material for watering cattle, and horses are employed by the Kirghiz in raising the water. Some of these wells have existed from the most ancient times, but it is not unusual for a Kirghiz family to build a new one, in which case they are guided in their selection of a site by the abundance of a plant called "adrasban" or "hazaraspband" (*Peganum harmala*), and the well so dug remains to some extent their own property. The water is frequently fresh or only slightly brackish. In the winter time large numbers of Kirghiz cross the Syr Daria and wander through this desert. The worst portion of the Kizil Kum lies between the Bukán-tágh

¹ See the account of this desert under "Syr Daria."

and the Oxus, and is known as the Jaman Kizil Kum, or "bad red sand." Here the wells are few and indifferent, and the tracks often covered with hills of loose sand in which horses sink up to their knees. The desert generally is constantly extending itself to the southward under the influence of the north and north-east winds which blow almost continuously. The Kizil Kum was for many years a favourite refuge of the Kirghiz from the taxes and other regulations imposed on them in the Russian dominions. The whole of this desert was, however, formally annexed by Russia after the Khívan campaign, and their hold on the nomads thereby greatly strengthened. (*Schuyler ; MacGahan.*)

KIZIL KURGHÁN—

A small mud fort built by the Khán of Khokand before the annexation of the Farghána valley, in the valley of the Gulcha, on the road to the Alai plateau and Terek Dawán pass. It is described as situated on a broad plateau distant 1½ miles from Fort Gulcha and at the junction of the Mur-dásh with the Gulcha river. (*Russische Revue, 1876.*)

KIZIL TÁGH—

An offshoot of the Kopet Tágħ called by Petroosevitch the Kizil Bair, but mentioned under the above name in the treaty signed between Russia and Persia at Teheran in December 1881. It is described under "Kopet Tágħ." (*Petroosevitch ; Foreign Office papers.*)

KIZIL YART—

See "Kizil-Árt."

KIZ-KUDÚK—

A halting-place on the road from the Háji Sálíh ferry on the River Amu to Karshi. It is the second stage, 50 miles north of Háji Sálíh, and is famous for an excellent well 18 feet deep, situated among about a hundred others, all of which are salt. The surrounding country consists of low undulating ridges of a gravelly soil, destitute of wood or other substitute for fuel, but covered with a dry kind of grass. (*Burnes.*)

KLIUTSCHEVOI—

A small Russian fort and settlement 2 miles from Jizikh at the end of the Hlán-Uti defile, mentioned by Stumm as a depôt for warlike stores. This place is described under "Jizikh." (*Kostenko ; Lerch.*)

KLY—

Schuyler writes the name of the Kullu river as above in his text volume, page 337, and spells it Kyly in his map. (See "Kulu.")

KOH-I-FURÚSH—

See "Kugi-Furúsh."

KOHÍK—

A name by which the River Zarafshán was known in the days of the Emperor Bábar, and still, according to Meyendorff, frequently used by the Uzbaks in speaking of the river. (See "Zarafshán.")

KOH-I-LUGHÁ—

See "Darband Pass."

KOH-I-PIÁZ—

A conspicuous hill at the foot of which the town of Kubádián is built. Mayef spells his name Kugi-Piáz. See "Kugi-Furúsh." (*Turkistan Gazette, 1876.*)

KOHISTÁN—

The name by which the portion of the Russian district of Zarafshán above Panjkand is generally known. Up to 1870 Kohistán consisted of the seven Begships of Máchá, Yághnaú, Fán, Fálgár, Kishtút, Mághían, and Faráp, all of which were nominally subject to Bukhára. The latter power was seldom in a position to interfere with their internal affairs, and contented herself with a somewhat irregularly paid tribute. After the capture of Samarkand the Begs of these small states were not only constantly at war with each other, but occasionally made raids upon the territory recently annexed from Bukhára. The Russian Government found this state of matters on their frontier inconvenient, and with a view to ascertaining the strength and mutual relations of these warlike neighbours, despatched in 1870 a "scientific and military" exploring column under General Abramov to investigate the source of the Zarafshán and visit some of the passes leading from the valley of that river to Shahr-i-Sabz. This was followed a few months after by a more purely military expedition, which resulted in the capture of Shahr-i-Sabz. Both of the expeditions were badly received in more than one of the Kohistán Begships, and the Russian Government found it necessary to retaliate by at once annexing Faráp and Mághían to the Urgut district. The remainder of Kohistán was similarly absorbed by them in 1871.

The scientific results of the expedition were no less satisfactory. A careful survey was made of the whole district, and many valuable barometric and other observations were secured. The people of the Kohistán Begships have proved rather troublesome subjects, and disturbances which took place in Urgut, Máchá, and Fálgár were not repressed without recourse to arms. A fuller account of these transactions will be found in the section treating of the "History of Turkistán." *Vide* also "Máchd," "Mághían," "Fán," "Fálgár," "Yághnaú," "Kishtút," and "Faráp." (*Schuyler; Fedchenko; Turkistan Gazette; Lerch.*)

KOH-I-TAN—

See "Básh-Khurd Mountains."

KOIJOL-DAWÁN (PASS)—

A pass in the Alai mountains crossed at an elevation of 11,400, at 10½ miles from Kizil-Jár on the main road from Ush *viá* Fort Gulcha to the Alai. It is a remarkably easy pass, and it is proposed to make a cart-road over it. The Taldik-Dawán pass, also leading from Kizil-Jár to the Alai, is situated 1½ miles to the west of the Koijol, and it seems by Kostenko's description of them that the roads crossing them after passing over the crest of the Alai range converge at the Katin-Árt pass, where they cross a lower range and descend to the Alai by the valley of the Katin-Árt-Su. The crest of the Katin-Árt pass is at 5 miles from the main watershed of the Alai range and 4 miles from the valley. (*Russische Revue; Kostenko.*)

KOKINA-SAI—

There are coal mines here belonging to a Colonel Fovitsky. The price of the coal is high owing to the difficulty of transporting it over the mountain roads, and at present the works, although still carried on, are not very remunerative. The mines are situated 25 miles to the south of Khojand. (*Schuyler.*)

KOK-SU—

A tributary received by the Kizil-Su or Upper Surkháb on its left bank, in Russian territory, about 3½ miles below Daraut-Kurghán, a fort near the western end of the Alai valley. The Kizil-Su is bridged near the point where it is joined by this river. (*Oshanin; Kostenko.*)

KOLÁB—

Another spelling of the name Kuláb.

KOPET TÁGH—

A range of mountains commencing between Kuchán and Deregez, where it joins the spurs of the Hazár Mazjid branch of the Elburz chain, and running north-west in an unbroken line to Kizil Arvat, a distance of 300 miles, beyond which it is continued as a lower range known as the Kuren Tágh, of which the Great and Little Balkhan may be considered as final offshoots. The highest part of the chain is towards the south-east, and the rivers issuing from its northern face in this part, such as the Gez Báshi, the Kalta Chinár, Kutur, Firúz, Kargi-Su, and Garmáb, run for longer distances and are better supplied with water than those on the same side of the lower end of the chain—a circumstance which renders the Tekke settlements in eastern Akhál more populous and better cultivated than those in the western part of the oasis. The south-eastern part of the chain is locally known as the Giuliul or Gulul Tágh, and from it issues the Gez Báshi, the branches of which water Áshkábád and other important settlements; and there should also be mentioned two spurs or ridges, the Kizil Bair¹ and the Zer-i-Kuh², which seem by Petroosevitch's account to issue from the saddle connecting the Kopet Tágh with the Hazár Mazjid range, and run eastward and parallel to each other for 45 miles along the northern boundary of Kuchán to Gávárs, which is situated at the foot of the Zer-i-kuh, which is the most northerly of the two ridges. These ridges are both referred to under "Akhál District" in describing the new frontier of Russia and Persia. The Kopet Tágh slopes downwards towards Kizil Arvat, and is almost everywhere precipitous towards the Akhál oasis, which runs along its northern face, being described near Gok-tapa as a precipitous wall of rock rising straight from the plain at Fort Zamoursk to a height of 3,000 feet. The character of the southern slope of these hills is altogether different, being broken into long spurs forming valleys from which rise all the northern affluents of the Atrak, Chándír, and Sunt-Su. The chain is traversed by several passes leading to the valleys of the Atrak and the Sumbár. The best known of these is that³ leading across the hills from Bámi, but there are said by Arski to be many others⁴ in different parts of the range, and of late the Vienna papers have spoken of an important one near Áshkábád. The whole district of Akhál is watered by the small streams sprung from the Kopet Tágh. (*Arski and Petroosevitch, translated by Marvin; Michel's translations; Kuropatkin; &c.*)

KORGAWAD—

A village in Darwáz, situated near the bank of the Upper Oxus, at 21 miles from Kila-i-Khum on the road to Wáuj. It contains about 60 houses, and

¹ Called Kizil-Tágh in the treaty signed between Russia and Persia at Teheran in December 1881.

² Called Zarfn-Koh by Major Napier.

³ See "Bámi," Kozlinski Pass, "Kari-Kala," &c.

⁴ These are all described, as far as they are known, under "Akhál (District of)," chiefly on the authority of Mr. T aylour Thomson and Captain Napier.

by "The Havildar's" itinerary appears to be near the right bank of the River Wákhia, which is crossed by a wooden bridge shortly after leaving this village on the march to Wadkhud, the next stage towards Wánj. (*The Havildar.*)

KOS ARAL—

One of the largest islands in the Aral, situated opposite the mouth of the Syr, and inhabited by a few Kirghiz (Kazzáks). Schuyler mentions its having been at one time used as a depôt for saxaul and other wood fuel collected from the mainland for the use of the Syr Daria steamers, and it may be so still, but Stumm only speaks of it with Yermolof, Nikolai, and other islands as of importance in the fishing trade. (*Stumm ; Schuyler.*)

KOSH-LÁSH—

A large *kishlák* situated among trees in the range of hills to the south of Khozár at the point where the Kata Uru and Kichi Uru streams join, forming the Khozár Daria. The road from Khozár towards the Buzghola-Khána pass runs through this village, approaching it by a narrow defile and easy gradients over barren rocky hills. The distance from Khozár by road is 10½ miles. The next village beyond it towards Hisár and the above-mentioned pass is Tangi Khoram, at 18½ miles from Kosh Lásh. (*Mayef.*)

KOSH TAGHARMAN—

A village situated at about 12 miles from Khokand on the shorter road leading through the small Alt-Árik-Kum desert, past Diwána Kíshlák, to Márghilán. It is passed at a short distance from the point where the above-mentioned road leaves the alternative route which traverses cultivated country to Márghilán, and is described by Ujfalvy as an Uzbek village containing 300 houses. (*Ujfalvy.*)

KOSTARACH—

A village in the Mághián Begship, situated, according to Fedchenko's map, on the left bank of the Mághián-Su, 10 or 12 miles above the junction of the latter with the Zarafshán. (*Fedchenko.*)

KOTUR—

A river in south-western Akhál, shown in Colonel C. E. Stewart's map of the Khurásán. It issues from the hills to the west of the Gez Báshi river, and waters the villages of Bizmin. (*Petroosenitch.*)

KOZLA (MOUNTAINS)—

A portion of the Kopet Tágh lying between the Band-Hasan valley and the Akhál plain. The Russians call the principal pass across these mountains the Kozlinski pass, and further information will be found under the latter heading. (*Marvin, &c.*)

KOZLINSKI PASS—

A pass known to the Turkumáns as the Bámi or Band-Hasan pass, but generally called the Kozlinski defile by the Russians from its crossing the portion of the Kopet Tágh known as Mount Kozla on the road between Band-Hasan and the Akhál oasis. We have two accounts of this pass in Marvin's book on General Lomakin's campaign,—one translated from the correspondent of the *Golos*, and the other from the diary of Gospodin Arsky. From these it appears that the distance from Band-Hasan to the crest of the pass is about 8 miles. The entrance to the defile is marked by two remarkable caves 20 feet above the road, and with loopholes pierced in their walls for defensive purposes. The road for the first 3 miles runs through a

clay-bottomed defile among low hills, the ascent being gradual. The roadway then changes to gravel, and the gradients become more formidable as the crest of the pass is approached. The cliffs on either side are described as perpendicular, and rendered extremely picturesque by occasional fir trees and junipers which are also found in larger numbers at the top. In most parts the road is bad and narrow, admitting of the passage of only one camel at a time. Lomakin's sappers, however, in a single day appear to have so far improved it as to make it practicable to drag guns and wagons across, as well as a few one-horse ambulance carts. There is an extensive view of the Akhál oasis from the crest of the pass, including the fort of Bámi, at 2 miles from its debouchure, and other Turkumán settlements. The descent is described as being much like the road from Band-Hasan to the top, at first steep and difficult through a narrow defile, and afterwards by a water-course through which runs a stream formed by several springs, and constantly crossing the road. There are several mills at the mouth of the pass turned by this spring and belonging to the Bámi settlement. The whole distance from Band-Hasan to Bámi is 14 miles. (*Arski ; Marrin.*)

KRASNOVODSK—

A fort and naval station in the Prefecture of the same name of the Za-Caspian or Trans-Caspian Government. It is situated close to the shore of the most westerly portion of the Balkhan Bay in a roadstead¹ with deep water nearly enclosed by a long narrow peninsula or spit of sand. It is connected by a road leading round the Balkhan Bay with Fort Mikhaïlovsk, a distance variously estimated at from 63 to 71 miles; but communications are usually maintained between the garrisons by water, troops and stores being conveyed in barges towed by steam-tugs. Steamers and sailing-vessels also visit Krasnovodsk² from the various ports on the opposite coast, and the place is of some importance from its being the chief starting-point of the trade routes leading to Khíva. This last consideration³, or possibly the facilities it offered for the invasion of the Khanate, drew the attention of Russia to the site of the present station of Krasnovodsk at an early period of her connection with Turkistán, and a fort was constructed there in connection with Prince Bekovitch's disastrous expedition to Khíva in 1717. This was subsequently demolished, and although many other proposals were subsequently made for the re-occupation of the place as a military or commercial station, no steps were taken in the matter till 1869, when an expedition was despatched from Petrovsk under Generals Radetsky⁴ and Stolyetoff⁵, which effected a landing without opposition, and at once began the construction of the present fort and bazar. The site selected is described by a recent correspondent of the *Civil and Military Gazette* as a strip of sand about 3 miles long, shut in towards the west by a dark-coloured ridge, rising to about 500 feet above the level of the settlement, and joined by a saddle to a more steeply scarped range, running approxi-

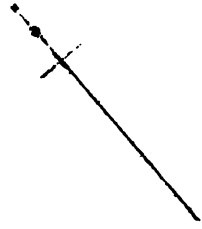
¹ Known as Krasnovodsk Bay. Mr. Condie Stephen reports that recent soundings show a depth of from 7 to 13 feet near the northern shore, and a correspondent of the *Civil and Military Gazette*, 1882, quoted elsewhere in this article, says from 18 to 24 feet in the harbour.

² See "Caspian."

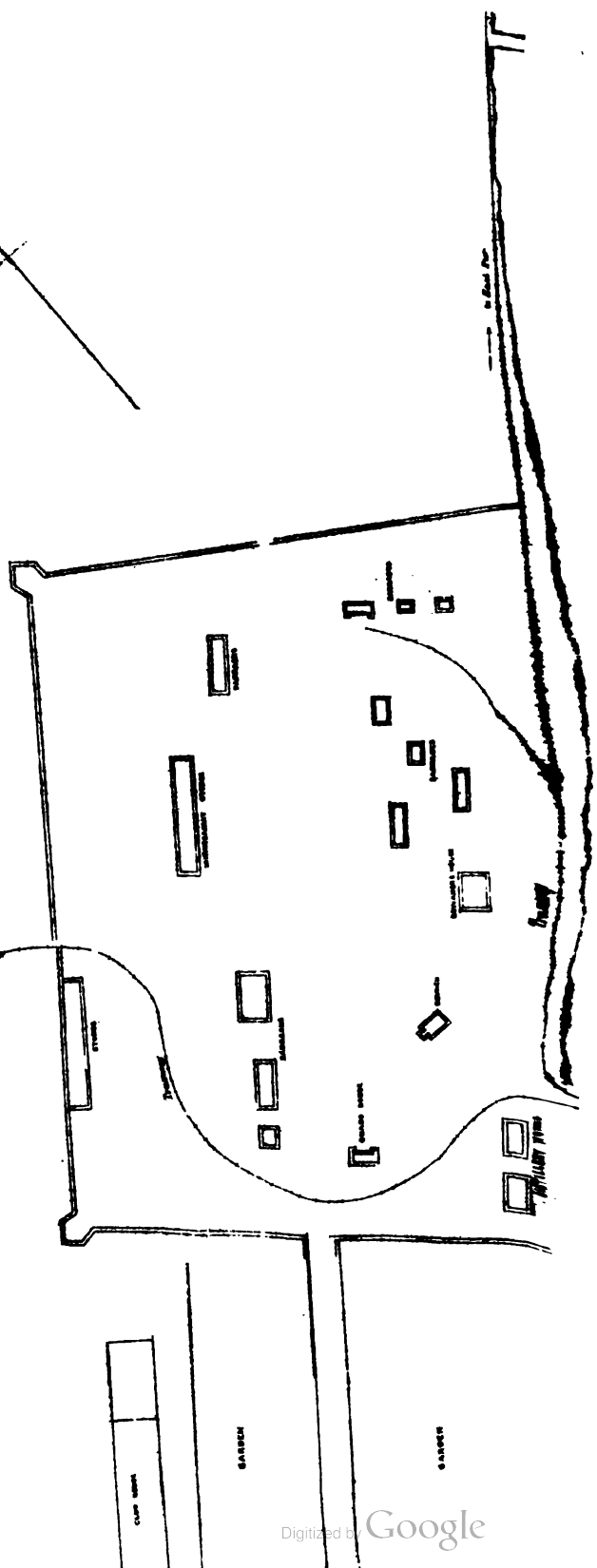
³ This statement is to some extent supported by an assertion of Lieutenant Stumm's that a trading company had already applied for a site at Krasnovodsk. Caravans have also frequently arrived there from Khíva since the campaign of 1873 by the route recommended for the Central Asiatic trade by Gloukhovski. See "Trade Routes" in Chapter I.

⁴ Subsequently well known for his distinguished services at the Shipka pass.

⁵ The officer deputed to Kabul in 1878.



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mately north-east and south-west, and forming the eastern boundary of the bay. The chief features in the town, according to Mr. Condie Stephen, are two piers measuring ¹ about 300 × 25 feet, and 200 × 20 feet respectively and 3½ feet above the level of the sea, and connected by a narrow-gauge tramway, with branches to the barracks and to the commissariat stores, and a large defensible barrack square, open towards the sea, but with walls 10 feet high and 2 feet thick on the other three sides, and flanked by bastions at the north-eastern and north-western angles, on which field pieces ² are mounted to command the ground outside. The wall is loopholed, as is also a double-storeyed masonry barrack on its northern face, and is provided with a rough banquette ³, the whole forming an enclosure well adapted to resist an attack from the outside and covering about 12 acres of ground. The correspondent above mentioned of the *Civil and Military Gazette* (1882) was much struck by the solid character of the masonry buildings which occupy the remainder of the enclosure, and consist of the Governor's house, a double-storeyed stone edifice with a frontage of eight windows, a guard-house, administrative offices, two store-houses, ten barracks, and two water distilleries, which will be again referred to. The commissariat, fuel, fodder, and grain stores lie outside the north gate; and the bazar, containing some thirty shops and drinking-booths belonging chiefly to Armenians, to the west of the camp. The garrison consists of 450 infantry and 27 guns, very few of which appear to be mounted. Most of the troops live in barracks, but a standing camp is also mentioned ⁴ on the opposite side of the settlement to the bazar, and formed of over 80 dismounted railway wagons, each accommodating 15 men. The other buildings consist of a club with a good library of works on Central Asia, the offices of the Caucasus and Mercury Steam Navigation Companies, &c. The natural water-supply of Krasnovodsk is plentiful from a small spring inside the defences and from wells at from 16 to 40 feet below the surface, which is the elevation of the place above the level of the Caspian.

The water thus obtained is brackish, though it was always maintained to be good by the officials who were in favour of the construction of the station; experience, however, showed that it was unwholesome, and it is now used only in rather abortive attempts at gardening and arboriculture, the troops and other inhabitants being supplied with distilled water by two condensers within the defences, and another on board of an old hulk in the bay. The condensers on shore are said to fill five large vats, estimated ⁵ to contain 7,500 gallons each, and the supply, according to Mr. Condie Stephen, is amply sufficient ⁶ for the population.

Water as well as fuel, which comes in large quantities from Lenkorán, and all military and other stores are transported by the soldiers to the various parts of the settlement in the 15" gauge tramways already referred to. The question of the water-supply was from the first considered a serious

¹ One pier 600 feet long, partly of masonry and partly on piles, and another to the west of it even broader and longer (*Civil and Military Gazette*).

² Mr. Condie Stephen only noticed one field-piece on the north-western bastion, but the newspaper correspondent mentioned above speaks of others at the north-eastern angle.

³ Mr. Condie Stephen says no banquette.

⁴ *Civil and Military Gazette*.

⁵ *Ibid.*

⁶ Colonel Lovett remarks that this being the case, any material additions to the distilling apparatus in existence may be held to indicate the probability of a concentration of troops for further movements to the east of the Caspian.

one by General Stolyetoff, who, after founding the fort as above mentioned, marched a force along the northern side of the Balkhan Bay to Táh-Arvat Kila, which he took possession of as an outpost¹, and this place as well as Mulla-Kári and Mikhaílovsk were recommended by him as probably more eligible stations for permanent occupation. The construction of Fort Krasnovodsk was meantime pushed on under orders of the Supreme Government, and proved so useful as a base for the reconnaissances that were the prelude of the Khívan campaign, that it was finally selected in 1873 in preference to all alternative sites by a committee of experts, numbering General Markosoff among its members, and it was subsequently made the head-quarters² of the Trans-Caspian Administration, as Alexandrovsk proved to be too far north for the effectual coercion of the nomads of Mangishlak. It was again of service as a base for the reconnaissances of 1876-77 which preceded the campaigns against the Tekke of Akhál, but its importance was temporarily reduced by the selection of Chikishliar as the starting-point of the armies employed in the latter country. Mikhaílovsk, on the opposite side of the bay, was subsequently made the terminus of the Trans-Caspian Railway, but owing to the great difficulty³ of conveying troops and stores thither, it seemed probable that Krasnovodsk will become the head-quarters of the railway, which will necessitate the construction of a line leading from it to Mulla-Kári.

The fort is connected by a telegraph cable with the opposite coast of the Caspian. (*Stumm ; Schuyler ; Kuropatkin ; Venyukoff ; Condie Stephen ; Newspaper extracts.*)

KUA-KÍSHLÁK—

A market town in the Russian district of Fargháua, 20 miles from Márghilán on the road to Úsh. (*Schuyler.*)

KUBÁDIÁN—

A large town in the valley of the Káfirnihán river, distant by road 42 miles from Kurghán-Tapa, 53 miles from Hisár, and 21 miles from the northern bank of the River Amu. It is situated in a plain irrigated by a canal from the Káfirnihán, from which river it is said, probably incorrectly, to be nearly 10 miles⁴ distant, and is surrounded by substantial stone walls kept in good repair and much required as a protection against the turbulent inhabitants of the neighbouring country.

The inhabitants are Uzbaks and are for the most part engaged in sericulture, the silk produced being of remarkably fine quality, and selling on the spot at 80 roubles per pood (about £11-10-0 for 36 lbs.). They also trade in pistachio nuts, which they collect on the neighbouring hills, and in *bas-ganj*, a product of the pistachio tree resembling gall-nuts, described under

¹ See "Táh-Arvat-Kila."

² The reasons which have led to the recent removal of the capital of the Trans-Caspian are explained under "Trans-Caspian Government."

³ See "Mikhaílovsk" for an account of the communications across the bay.

⁴ This statement, taken from Mosa's translation of Mayef's paper, corresponds closely with that in Major Clarke's version of the same document, which says that Kubádián is on an arm of the Káfirnihán and distant 9½ miles from the main stream. By the route given by "The Halvildar" the Káfirnihán was crossed by him by a ford 500 yards wide at 1 mile from the town on his road to the Aiwáj ferry, and there seems no reason to doubt the accuracy of his report. The Russian staff map of Turkistán (1877) shows the Káfirnihán as running in two branches from Kubádián to the Oxus, but places the town on the right bank of the western branch. The Indian Survey map shows one stream only, and enters Kubádián on its left bank.

"Trade¹." The houses in Kubádián are built with dome-shaped roofs in the Afghán style, and in some places are shaded by magnificent plane trees, some of which near the chief mosque are believed to be more than 200 years old. Mayef, in his description of Kubádián in the *Turkistan Gazette* for 1876, says in one place that it belongs to the Begship of Kurghán-Tapa, and in another, apparently correctly, that it is itself the capital of a Begship separated from that of Kurghán-Tapa by the River Wáksh. Mir Izzat-Ullah speaks of it as a district of Bukhára on the right bank of the Oxus, above Kílaf, and traversed by the road leading from Khulm *via* Chatarábád and Shírábád to Shahr-i-Sabz. "The Havildar" (1874) speaks of it as a large town with 1,000 houses and 200 shops, chiefly filled with Russian goods, situated in a fertile district with numerous small villages surrounded by dense groves of pollarded mulberry trees. He also mentions a suburb known as Kila-i-Afrasiáb to the south of the town and containing 100 houses. See "Kila-i-Afrasiáb." (*Mayef; Mir Izzat-Ullah; Turkistan Gazette.*)

KÚCHA-I-KUM—

A halting-place and well about 45 miles from the Murgháb on the road from Sarrakhs Merv. It is said to derive its name from the high banks of an old canal in the neighbourhood, which (*vide* "Merv") was used by Hamza Mirza in his campaign against the Tekke.

KUDÁRA (RIVER)—

A river rising near the Great Kará-Kul (lake), and, when the latter is exceptionally full, draining a portion of its water.

Little is known of this river beyond that the Chon-Su (a stream described elsewhere) is said to be one of its affluents, and that it runs nearly due south, passing through a lake of the same name at a short distance to the north of Tásh-Kurghán, where it joins the Murgháb. The inhabitants of the valley, who are probably Kará-Kirghiz, are described by Severtsoff as robbers dwelling within the confines of Shighnán.

The Kudára appears to be identical with a river called the Políz by Kostenko. See "Políz." (*Severtsoff; Kostenko.*)

KUDUKLI—

A remarkable upland valley referred to under "Buri Takhta," of which table-land² it forms a part. It is described by Mayef as 13 miles long, generally not more than 200 paces wide, and level up to its north-eastern end, where it rises gradually to the upper levels of the table-land. It runs from north-east to south-west, the only remarkable object in it being a ziarat marked by a tumulus with a flagstaff. In summer it is deserted, but it forms a favourite winter resort of the nomad Uzbaks of the Kungrád tribe, who are referred to as forming a portion of the population of the Shírábád valley. The road from Lailakán towards the Baisun valley runs along this valley. (*Mayef.*)

KUFT—

The Kuft or Koft ferry is not shown on any map, but is said by Dr. Regel to mark the spot down-stream to which the territory of Darwáz extends upon both sides of the river.

¹ See Chapter I.

² Other similar valleys are found in the Buri-Takhta. See "Buri-Takhta.

KUGI-FURÚSH¹—

The name of the snowy chain of mountains between Darwáz and Kuláb, in which the Kuláb river rises. See "Koh-i-Furúsh." (*Mayef.*)

KUGI-PIÁZ—

See "Koh-i-Piáz" and notes to "Kugi Furush" and "Kuguz Parin."

KUGUZ-PARIN²—

A remarkable tunnel on the right bank of the Upper Oxus through which the road passes, leading down the bank of the river to Roshán and Kuláb. On the south side the road rises by winding steps cut in the rock to an elevation of about 200 feet to the mouth of the tunnel, which is about 100 paces in length, and so narrow that laden horses cannot pass through it. The Kuguz-Parin tunnel belongs to Shighnán and forms its boundary towards Ghárán. (*Abdul Subhán.*)

KUHNA URGANJ—

See "Urganj."

KUILUK—

A village on the left bank of the Chirchik, on the post road between Táshkand and Piskent. It is the head-quarters of the Prefect of the Kuráma district of the Russian Syr Daria province and contains many Russian houses. Ujfalvy, who calls it Kuliuk, says that it is distant about 8 miles from Táshkand. A description of the attempts to bridge the Chirchik at this place will be found under "Chirchik." (*Schuyler ; Ujfalvy.*)

KUITAN—

A village 42 miles from Khuzár, where the inhabitants work lead and alum mines, also quarry marble. As far as can be understood from Mayef's account, this place is in the Hisár hills. (*Turkistan Gazette, 1876.*)

KUITAN—

An important town about half way between Kílaf ferry and the town of Hisár, which is noticed by Kostenko and others as a place from which a force at Kílaf might be supplied with corn and forage. It is situated in a fertile valley, and is the only bazar on the road from Kílaf to Hisár, markets being held there for country produce twice a week. It is probably the same place as that described above under the authority of Mayef, in which case the distance of the latter from Khuzár is somewhat under-estimated.

(*Mayef ; Kostenko.*)

KUITUN—

See "Básh-Khurd Mountains."

KUKARTLI—

This place, which recent Russian translations call Gugertli, marked before the Khívan campaign the frontier between Bukhára and Khíva on the right bank of the Oxus. The whole right bank of the Oxus belonging to Khíva was annexed to Russia after the campaign, and the Bukhárán frontier was, by the treaty signed at Shahr (Shahr-i-Sabz) between the Amir of Bukhára and the Russian Government, advanced westward as far as Meshekli. Both

¹ Venyukoff also mentions this chain as the boundary between Kuláb and Darwáz. The name is probably Koh-i-Furúsh, as explained in the next note.

² The name is said by Captain H. Trotter, on "The Mirza's" authority, to mean "holes in a rock." The word Kug seems to be a Ghalcha rendering of the word Koh in Persian (see "Kug-i-Piáz" and "Kug-i-Furúsh"). The name Kuguz-Parin is thus probably Pára-i-Kúh, meaning in Persian *káris* or *kandí*, cut along or through the rocky face of a hill.

of these places are termed in this treaty *Tugais*, a term which, judging by its use by Schmidt in his description of the cultivated *tugais* in Khíva formed by the Shaikh Jalíl mountains, and by its use in several places in Mayef's account of Hisár, seems to mean a spur or tongue of cultivated land between tracts of desert or unirrigated country.

KULÁB—

Is one of the Begships of the Khanate of Bukhára, situated in the valley of the Upper Oxus and of its tributary, the river of Kuláb or Yakh-Su. Of its early history little is known beyond that 50 years ago it formed part of the conquests of Murád Beg, the ruler of Kunduz, and, like other territory overrun by him to the north of the Oxus, was to a great extent depopulated and laid waste. Schuyler says that Kuláb was invaded in 1839-40 by Muhammad Ali Khán (Madali Khán) of Khokand, and that this Khanate so far retained a traditional hold over it, as in the case of Karátegin, that Khudáyar Khán remonstrated in 1869 with the Russians for allowing the Amir of Bukhára to send an expedition for its reduction. At the time of the revolt of the Bukhárán province of Hisár that succeeded the capture of Táshkand by the Russians, it seems to have been virtually independent, and its ruler Sári Khán¹ espoused the cause of the rebels. Upon the advance of the Bukhárán troops, however, he disclaimed all connection with the rebellion and made peace with the Amir by delivering up the Beg of Hisár, who had taken refuge in his dominions. Later on, when the Russians had taken Samarkand and the Kata-Tura (the crown prince of Bukhára) was in arms against the Amir, Sári Khán allied himself with this warlike youth against the Amir. Another expedition was upon this undertaken by Muzzaffar-ud-din against his eastern dependencies, which penetrated as far as Kuláb, and took the Begship without striking a blow, its ruler (Sári Khán) evacuating his dominions and taking refuge in Kabul, where, according to Venyukoff, he endeavoured for some time to persuade the Amir Sher Ali to help him with troops to recover his Begship. Schuyler mentions that Jehándár Sháh, after his expulsion from Budakhshán in 1874, occupied Kuláb and Shighnán as bases from which to recover his principality, but it is probable that even at this time Kuláb was, as at present, an undisputed possession of Bukhára.

It comprises, by Mayef's account, the whole of the valley of the Kuláb Daria, a stream which rises in the Baljuán hills, and probably the lower part of the Kichi Surkháb valley to its junction with the Oxus, as well as the districts² of Rágnau and Tágnau on the bank of the latter river. The former valley begins as a narrow glen 5 miles above Pushián, which is one of its chief villages, situated about 26 miles from Baljuán and 8 miles above the town of Kuláb. At Pushián it is about one-third of a mile wide and at Kuláb from 2 to 3 miles, the whole being richly cultivated by canals from the river. The Begship is separated from Darwáz by the snowy range³ of Koh-i-Furúsh, and is bounded on the west by the Baljuán Tágh. Its inhabitants probably include some Gbalchas, but the bulk of the inhabitants are Uzbaks, partly nomad and partly settled, Sunnis by religion, and belonging, according to Mayef, generally to the Kataghán and Lakai⁴ tribes. Mayef men-

¹ Also known as Mir Sara Beg.

² See "Ragnau" and "Tagnau."

³ Kugi Frush according to Mayef. This appears to be the name of the two ranges crossed by "The Havildar" on his way to Darwáz, between Talbur and Sábghri-Dasht.

⁴ See "Uzbek" in Chapter III.

tions a colony of Afgháns who had settled there some 20 years ago, and "The Havildar" states that there are 4,000 refugee families in the Begship from Kataghán, Ghorí, Baghlán, Kunduz, and other places to the south of the river, including at that time some Afghán adherents of Abdul Rahmán Khán. He adds that efforts were being made by Mir Alam Khán, as Governor of Afghán Turkistán, to obtain the extradition of these emigrants, but apparently without success. Mayef also mentions a few Kirghiz (Kazzáks?) who had migrated¹ thither from the Núrata Tágh. The villages and towns of the Begship, including Pushián, distant 8 miles, Mulla Sultáni 4 miles, and the town of Mominábád 13½ miles, are for the most part situated above the town of Kuláb. The town itself is connected by tolerable hill roads with Baljuán (34 miles) and Kurghán Tapa (64½ miles), and there are also important roads thence to Kubádián, 85 miles, and to Faizábád in Badakhshán by the Samti ferry. The distance to this ferry is 25 miles; and thence to Faizábád 68 miles. There is also a road leading to Kila-i-Khum in Darwáz, used constantly by pack animals, which crosses the Darwáz frontier at Sari-i-pul after passing through Mominábád, a town of 400 houses belonging to Kuláb, and Khawálin, a town belonging to Baljawán. Kuláb is situated in marshy country, water-logged by excessive irrigation, and reported to be unusually feverish and unhealthy. It is probably surrounded by a wall, as Mayef speaks of an "inner town," and has a citadel which contains the residence of the Beg, but is of no great importance for defensive purposes. The so-called inner town contains only about 400 houses², but its suburbs and gardens are very extensive. It is situated on the left bank of the river, at about 8 miles from its junction with the Kichi Surkháb, and about 35 miles above the point where these united streams debouch into the Oxus.

The Begship is a remarkably productive one, and includes some of the best wheat-growing country in Turkistán. It trades largely in corn with Darwáz, from which country it receives iron in exchange, and also sends salt from mines in the Hazrat-Ímám hills to Baljawán and other hill Begships, as well as to Badakhshán. It also exports sheep to Bukhára, and *mata* and *alaya*, resembling those³ made in Hisár. Wheat is extraordinarily cheap, selling at 3 shillings⁴ a batman, according to Mayef, or 3 maunds for a Kabuli rupee, at the date of "The Havildar's" visit. Horses are fed entirely upon it, and the inhabitants are said to throw away their old stock when the harvest is a good one. (*Mayef; Michel's translations; The Havildar.*)

KULÁB RIVER—

A river, known also as the Yakh-Su, rising in the Koh-i-Furúsh mountains, the valley of which forms a large part of the Begship of Kuláb, described above. In the upper part of its course, at a day's journey from Pushián, one of the upper villages of the Begship, it is known as the Talwar⁵, and, 5 miles⁶ above this village, issues from the hills by a narrow ravine which gradually opens out into a level valley, some 3 miles wide, at the town of Kuláb. The lower course of the Kuláb stream near the town irrigates a large extent of marshy rice cultivation, and nearly the whole of its water

¹ These were settled at Kul-Bégh and elsewhere.

² "The Havildar" speaks of Kuláb as a town with 200 shops.

³ *Vide* "Manufactures" in Chapter I.

⁴ About 10*d.* per Indian maund.

⁵ See "Talbur."

⁶ See the account of the Yakh-su district of Darwáz.

is at most seasons exhausted by canals before it reaches the Kichi Surkháb, which it joins near the village of Kul-bágh, 12 miles further down, and about 23 miles above the point of junction of the latter with the Oxus. (*The Havildar ; Mayef.*)

KULANDI—

The name of a high plateau bordering on the Aral and ending in the capes of Uzun-Kavi and İzen-Aral. It lies about 20 miles north-west of the island of Barsa-Kilmas, and is chiefly important from its containing wells of fresh water. (*Kostenko.*)

KUL-BÁGH—

A village at the foot of the low Alimtágh table-land, 12 miles from Kuláb, on the road towards Kurghán-tapa. It is situated on the Kichi Surkháb or Baljawán river, which joins the Kuláb river a short distance below the village, and flows here in five channels. There is a village named Aughána close to Kul-bágh in the direction of Kuláb which is inhabited by Afgháns, who came thither some 20 years ago. Mayef also notices two villages named Abazi and Kaftar-Khána between Kuláb and Kul-bágh, both surrounded by gardens with fine mulberry and plane trees. (*Turkistan Gazette.*)

KUL-I-KALÁN—

The name under which Lehmann describes the Ala-ud-din Kul. The name Kul-i-Kalán, however, refers more properly to the Iskandar Kul than to the lake visited by this traveller.

See "Iskandar Kul" and "Ala-ud-din Kul." (*Fedchenko.*)

KUL-I-PÁMYR-I-KHURD.

See "Gez Kul."

KULKULÁB—

A village on the southern border of the Russian Akhál district, described under "Kilkiláb."

KULLU—

The name given by Gloukhovski to the valley and river on the northern side of the town of Jizikh. The river, he says, irrigates a large extent of country, and after making its way through the desert again fertilises a wide strip of cultivation round Chini-Kurghán, and eventually expends its spare waters in a salt lake. This river¹ appears to be the same one as the Jalán-Uti or Ilán-Uti, and is partially described under almost as many different names as there are authorities on the subject of Russian Turkistán and Bukhára. It is, geographically speaking, an affluent of the Syr, but its waters are exhausted before reaching that river.

See "Ilán-Uti," "Sanzár," "Karácha Tágh," &c., &c.

KUL-MÁHI—

A partially dried-up quicksand or morass passed at about 10 miles on the march from Khwája-Mubárik towards Khákir, on the road leading from Karshi to Bukhára. It is formed by the Káshka Daria or Shahr-i-Sabz river, and is the extreme point in the desert to which its waters flow when it is in flood. It derives its name, which means "fish lake," from the great quantities of fish which reach it in such seasons. In dry years these are

¹ Schuyler speaks of it as the Kly in his text, and spells the name Kyly on his map apparently using the Russian vowel inadvertently instead of the English.

all killed by the desiccation of the lake, and the atmosphere for a long distance becomes so foul from their decomposition that caravans are compelled to make a long detour to avoid the place. (*Mayerf.*)

KURAK—

A small fort situated on the verge of the desert near a stream 4 kos or 2 hours' march east by south of Bukhára on the road to Karshi. According to Mir Izzat-Ullah, caravans on this route lay in forage at this place to last to Karshi, and water to Khwája Mubárák. (*Mir Izzat-Ullah.*)

KURÁMA—

A district of the province of Syr Daria which in population and wealth exceeds any other part of Russian Turkistán, with the exception of the Zarafshán district. It includes the whole country watered by the Chirchik and Angren, with the exception of the town and settlement of Táshkand, which forms a separate administration. Among the numerous thriving villages of this district are Niázbeg, situated at the point where the Chirchik leaves the hills; Kuluk, lower down on the same river, which is the residence of the Prefect; Kaplán Beg, where there is a horse-breeding establishment presided over by a well-paid Russian official; and Nogai Kurghán, a village inhabited entirely by Tatars, some of whom have collected there for trading purposes, and others who in former times have emigrated thither from Russia. The other villages classed as important places by Venyukoff are Toi-tapa, Iskand, Koljazala, Sailik, Achi, and Zaunchi. The population consists of Uzbaks, Kirghiz, and a nondescript race of mixed origin known as Kuráma, of whom there are 50,000 to 60,000 *kibitkas* in the district. The district is rich in minerals, the most important being the galma mines at Kara-Mazár. Coal has also been worked, but most of it belongs to the Jurassic period, and is brown coal fit for fuel, but useless for metallurgic purposes, such as smelting iron, which require high temperatures. Professor Romanofski of the Imperial School of Mines thinks it probable that coal of good quality will be found near Kaplán Beg. The whole of the land that can be reached by the water of the Angren and Chirchik canals is carefully cultivated, but a considerable portion of the capital of the district is invested in live-stock. Schuyler says that at a very moderate estimate there must be 33,000 camels, 60,000 horses, 53,000 horned cattle, and 700,000 sheep in the Kuráma district. The average price of these is at least 3 roubles for a sheep, 15 per head of horned cattle, 30 for a horse, and 50 for a camel. The value of the live-stock according to these figures would be 6,300,000 roubles, or £863,000. The excellence of the pasture land of the district is notorious throughout the province, the best grazing grounds being on the bank of the Syr, or towards the north-east on the upper portion of the River Kalas. (*Schuyler; Lerch.*)

KURÁMA TÁGH—

A chain of hills separating the Kuráma district of the Syr Daria Government from Farghána. They are described under "Kendir Tágh."

KUREN TÁGH—

A name applied to the Kopet Tágh to the west of Kizil Avat. See "Kopet Tágh."

KURGATI—

A name given by many Russian writers to the river described under "Kará-gati."

KURGHÁN TAPA—

One of the divisions of the Bukhárán province of Hisár which, after the reorganisation of the latter by the present Amir, was constituted a separate Begship, responsible, like the other local centres of administration, to the Supreme Government. The Begship is situated in the valley of the Surkháb, its chief town being supplied with water by a broad canal from this river, which also irrigates its fields and gardens and those of the surrounding villages. The Surkháb and a series of high plateaus¹ form the boundary between this Begship and Kubádián, the distance between their capitals being about 42 miles by a good hill road which passes the old fort of Lekhmán, mentioned in describing the River Surkháb. There is also a good hill road, according to Mayef, from Kuláb to Kurghán Tapa *via* Khul-Bágh and the Kul-Shádi and Táshrabát passes, a distance of about 63 miles. The route followed by "The Havildar" from Kuláb to Kubádián passes within a few miles of Kurghán Tapa, but without actually descending to the town, and is a shorter one than that described by Mayef. His first march was to Ulbak, 10 miles, and his second to Ohashma-i-Shor, 20 miles, beyond which, at about 4½ miles on his next day's march of 16 miles towards a camp in the jungle, he crossed a pass 2,000 to 3,000 feet high over the hills separating Kurghán Tapa from Kuláb, and left the former a few miles apparently to the right of his road. He also crossed the Surkháb at about 21 miles short of Kubádián by a difficult ford, which must be considerably lower down than Lekhmán², where Mayef passed the river. Gold is found in rather unusually large quantities within the limits of the Begship in the sands of the Surkháb, and "The Havildar" speaks of it as a good cotton-growing country. (*Mayef; The Havildar.*)

KURJUK MAZÁR—

A village a short distance beyond Bahá-ud-dín, enumerated by Khanikoff among the bazars in the environs of Bukhára. (*Kostenko; Khanikoff.*)

KURKINCHAK—

A halting-place with numerous wells about 21 kos south-east from Karshi on the road to Kílaf. Water brackish. (*Mir Iszat-Ullah.*)

KURMUKH KALA—

A place about 75 miles from Fort Chát, probably the same as Kálmuk Kala of recent maps. It was the furthest point reached by the Russian reconnoitring parties detached from Chát in 1878, and is of some interest from its being the point on the main stream of the Atrak up to which the Russian frontier is represented as running in their military staff map of 1877, and in a more recent map described under "Akhál District." The route thither from Chát is described under "Atrak (River)."

KURSHÁB—

Is the name by which the lower part of the Gulcha river is known from its junction with the Chigorchik near Fort Gulcha to its confluence with the Kará Daria affluent of the River Syr.

KUWÁN—

One of the names by which the River Zarafshán is often known, according to Meyendorff. See "Zarafshán."

¹ Apparently on the river's bank.

² Mayef says that Lekhmán is only 16 miles from Kurghán Tapa.

KUWÁN JARMA—

The most easterly branch of the Amu Daria, which leaves the main stream just below Khwája-Ili and Fort Nukus, and after a course of about 90 miles falls into Lake Daukara. On the upper portion of this river, where the banks are high, they are covered with thick jungle interspersed with poplars, dwarf elms, and willows which have probably been planted. This is replaced where the banks become lower by a heavy growth of tamarisk bushes. The Kuwán Jarma was ascended by a steamer in August 1874 which made its way from the Tosha-Báz gulf in the Aral up the Yani-Su to Lake Daukara, and eventually visited Nukus and Petro-Alexandrovsk. A large canal, known as the Kiga-Ili and described elsewhere, leaves this branch of the Amu 15 miles below Nukus. The name signifies "new cut." (*Schuyler; Wood.*)

KYLLY—

Schuyler spells the name of the Kullu river thus in his map, and calls it the Kly in his text. See "Kullu (River)" and note.

LAB-I-ĀB.

This is mentioned by Burnes as a sub-division or province of the Khanate of Bukhára, including the whole strip of cultivated country upon the banks of the Oxus. It is not clear¹ whether the districts of Karki and Chahárjui are included in the province thus named. These are generally classed as separate districts, each under its own Governor; but as they are not thus specified by Burnes, it is possible that at the date of his visit at least they were so included. The southern boundary² of Karki and Chahárjui is marked by the limit up to which cultivation can be pushed forward into the desert by canals from the river, and probably similar lines mark the inland boundary of the Lab-i-Āb on either side of the Oxus. The Turkumáns on the left bank from Chahárjui upwards are the Sakar, two small clans of the Chádars named Eski and Sayat; and lastly the Arsári, who camp as far up as the Afghán frontier. The Arsári are also mentioned as camping below Chahárjui at Kabakli, but not by Petroosevitch, from whose writings the above list is taken. Kuropatkin also speaks of them as camping to some extent in Khíva, and others of the tribe, by Mayef's account, are to be found on the right³ bank near the small Begships of Naruzima and Burdálík, which are also, as far as we know, included in the Lab-i-Āb province. The cultivable lands on the right bank are rapidly decreasing in area, being encroached upon on one side by the River Amu, and on the other by the moving sands of the desert. This seems to be especially the case near Burdálík. Mayef, in his account of his recent visit to Southern Bukhára, mentions that the country from Chahárjui to Kílaf has lately been surveyed, at the Amir's request, with a view to the extension of canal irrigation from the Amu, but that the result has shown that little can be done in this direction. (*Burnes; Vambéry; Petroosevitch; Mayef.*)

¹ The Lab-i-Āb district is mentioned by Mayef and other recent visitors to Southern Bukhára, but, as noticed under "Bukhára (Khanate of)" in describing the Government of that country, the present Amir has broken up most of the larger provinces, treating as separate districts the various Begships which they comprised. Lab-i-Āb, which probably included Kabakli, Chahárjui, Naruzima, Burdálík, Kílaf, the Arsári country, and other districts, is probably now, like Hisár (Province of), and similar titles, merely a "geographical expression." See "Bukhára (Khanate of)" and also "Hisár (Province of)."

² Vambéry.

³ See also "Gurísh."

LAB-I-ĀB (FORT)—

A fort and settlement noticed by Oshanin as one of the centres of population in Karátégín, and mentioned by Kostenko as Kila-i-Liab-i-Liab-i-Ab. A road is said to connect it with the Darwáz province of Wákhia by the Luli-Khari pass, from which it may be assumed that it is situated on the left bank of the Surkháb, there being no bridge near it. (*Oshanin ; Kostenko.*)

LAILAKÁN—

A *kishlák* 12 miles from Shírábád on the road to Darband *viá* Siráb, and about 5 miles from the left bank of the Panj-Āb torrent. The village stands on the banks of the Shírábád river, which is here a rapid stream about 70 feet broad, and is extensively used for purposes of irrigation by the inhabitants of the Lailakán valley. The houses, as usual in such hill settlements, are surrounded by gardens, the whole being enclosed by walls of clay and rough stones. There is also a direct road from Chushka Guzár to Hisár, passing [through Lailakán to Baisun, avoiding Darband and crossing the Shírábád river at 5 miles from Lailakán. Mayef describes this as the most direct road. (*Turkistan Gazette, 1876 ; &c.*)

LAKLAKA—

Laklaka or Laklaki is a village of mud houses 11 miles from Bukhára, on the northern roads leading through Wardanzai, and by Aghatma to Kazála. It is situated on the right bank of the Zarafshán river, which is here crossed by a wooden bridge. The river when crossed at this point by Lehmann in the month of April was much exhausted by irrigation and was everywhere fordable; at other times it appears that it is deep, the bottom being of clay. The village is surrounded by fine orchards and gardens, beyond which stretches in all directions a saline uncultivated plain. The inhabitants offered for sale to Lehmann's party, tea, dried fruits, and bread. (*Lehmann ; Khanikoff.*)

LAK-UINAR—

The name of the shorter of the two roads from Baisun to Dih-i-Nau, Yurchi, and the valley of the Surkháb. It leads along the foot of the Kairak-bel ridge, a massive spur of the Baisun chain, and thence through the defile and *kishlák* of Kálúk in the Begship of Dih-i-Nau. The whole of this route is a series of precipitous ascents and descents, as is implied by the name, which is said to mean "gambolling kid." (*Mayef.*)

LANGAR—

A halting-place and small Russian fort on the cart-road from Ush to Gulcha, distant, by Kostenko's routes, 20 miles from the former and 29½ miles from the latter, and situated in the defile formed by the Táldik ' river. There are three roads from Langar to Gálcha, two of which are used by the Russians, one of these being known as the northern road, which is only used by horsemen with pack animals, and the other being the cart-road mentioned under "Gulcha." The northern road is shorter than the cart-road by 6 or 7 miles, and has sometimes to be used when the Chigorchik pass on the latter is blocked by snow. Fedchenko describes this road as an easy one, and it is said by Kostenko to cross the Táldik by a ford at Langar and ascend to the head of the Karwán-Kul pass (7,400 feet) at 6 miles from Langar, immediately beyond which, at 7½ miles, it crosses the Tak pass and reaches

¹ See "Táldik Passes," &c.

Lake Kaplán-Kul at 11½. Beyond this, at 18½ miles, it crosses the Kaplán-Kul pass, and descends thence by the valley of the Karogan Sai to that of the Gulcha river, which it follows for 2½ miles to the fort. The cart-road leaves the Táldik valley at 13 miles from Langar and proceeds up the Toguz Bulák defile to the top of the Chigorchik pass (7,700 feet), from whence it descends into the Gulcha valley. See "Táldik Passes and River." (*Kuropatkin; Fedchenko; Kostenko.*)

LANGAR-KISH—

Is the highest inhabited village belonging to Wákhán in the valley of the northern branch of the Panja or Upper Oxus. It is situated at an elevation of 9,350 feet, at 6 miles from Kila Panj and 18 miles down-stream from Jangálík or Yumkhána, the next march towards Lake Victoria in the Great Pámír. A considerable stream from the north joins the Panja at this village, which Captain H. Trotter describes as a picturesque place, and from which, though not without difficulty, he obtained supplies for his party for their march to Sarikol. (*H. Trotter.*)

LANGAR PASS—

The Langar (or Liangar) pass is traversed by the road from Urmitán to Uratapa and Zámin. It crosses the Turkistán range by a track easy in summer, but impassable in winter, and passes through Shahristán, described elsewhere.

LASAN CANAL—

See "Angar Canal."

LAUDAN—

A branch or large canal leaving the Amu a few miles above Khwája-Ili at a small fort named "Band," from the *band* or dam diverting the water from the river. This channel formerly carried a large body of water to the bay of Aibugir, which is now dry, but was closed in 1857 by the Khán of Khíva in order to destroy the cultivation of the yámút Turkumáns with whom he was at war. The result was a great overflow of the Amu, causing the opening of the Chartambai channel and the flooding of a large extent of the lands owned by the Kará Kálpáks. See "Kará Kálpák." (*Wood; Lerch; Schuyler.*)

LIAKON-DAWÁN—

The name of a defile in the low ranges to the south-west of Khokand which is traversed by the road leading to Isfara. The defile is tolerably wide, and though at places the road passes through stony gorges it is throughout fit for wheels, and is much used by the *arabas* of the country going to and returning from the bazar at Isfara. The chief drawback to the route is that for 17 miles there is no water, with the exception of small salt streams running down from the mountains. The latter are composed of conglomerate, tertiary clay and gypsum, and large quantities of alabaster is taken from them in carts to Khokand. Millstones are also quarried in the same neighbourhood. The pass takes its name from the village of Liakon near Isfara. See "Isfara." (*Fedchenko.*)

LUBNÁN—

A name said by "The Munshi" to be sometimes given to the countries of Shighnán and Roshán. This may possibly be the case, but he supports the assertion by an absurd misquotation from the *Gulistan*. See "Shighnán" and "Roshán."

LULI-HARVI OR LULI-KHARI PASS—

A pass crossing a saddle in Peter the Great's range between the Sar-i-Kandal and Saganaki peaks. A road, said to be practicable for pack animals, leads across this pass from Kila-i-Lab-i-Ab, in Karátegin territory, to the Darwáz village of Ishtiun or Ishkich in Wákha; but it passes over perpetual snow for nearly 3 miles and is probably difficult. Kostenko says that from Khait, a Karátegin village, near the junction of the Kabul river with the Surkháb, Ishtiun is half a day's journey. (*Oshanin; Kostenko.*)

MÁCHÁ—

One of the semi-independent Begships of Bukhára in the upper valley of the Zarafshán, which was annexed by the Russians in 1870, and now forms a sub-division of the Kohistán district of the Zarafshán Government. The latter consists of 2 Sads containing in all 36 villages, with 1,877 houses and about 9,400 inhabitants. The Máchá Begship seems by Fedchenko's account, and also by an incidental reference to the fact in one of Michel's translations in 1870, to have included the valley of the Fán-Su; but this appears no longer to be the case, as the Fán valley now forms a separate sub-division of Kohistán, and the Máchá sub-division includes only the portion of the valley of the Upper Zarafshán between the village of Warsa Minár and the glacier at the source of the river, which is said to be about 175 miles from Samarkand. The history of the Begship of Máchá is much the same as that¹ of the other small states on the Upper Zarafshán, though its Beg, on the advance of the Russians in 1870, disclaimed all connection with Bukhára, and asserted that his state had always paid tribute to Khokand; but the accuracy of this statement was denied by the Russians. The people seem, by Schuyler's account, to have turned out their Buktáran Beg shortly after the capture of Samarkand, and to have called in the aid of the Shah of Karátegin, who was nominally a subject of Khokand. The Shah sent them a relative of his own as Beg, but he was turned out after a short reign by a man called Pádsháh Bazil Khwajá², belonging to one of the Ghalcha royal families. The inhabitants are all Ghalchas; and although they did not offer any considerable resistance to the Russian troops in 1870 and 1871, General Abramov, writing³ about them in the former year, formed an inadequate estimate of their fighting powers in classing them as a set of robbers who "could be settled with without wasting a charge of powder." They appear to have acquiesced for a few years with the Russian annexation of their country, but in 1875 a small detachment of 100 infantry, with a few Cossacks and a gun, had to be sent to quell a revolt among them, and were defeated with a loss of three officers and 25 men, and they only submitted to a larger force sent from Samarkand after an obstinate fight, since which time they are said to have become more peaceable, but have continued to cause some anxiety to their rulers. The capital of the Máchá Begship and the present centre of its local administration is at Poldárák, a town situated in a well-cultivated and populous country towards the eastern end of the district. Poldárák is connected by a road with Samarkand which passes through Obardan, and is said to be a good one beyond that village to the head of the valley. See "Poldárák" and "Kohistán." (*Schuyler; Fedchenko; Michel's translations, 1871; Ujfalvy; &c.*)

¹ See "Kohistán."

² *Turkistan Gazette, 1870.*

³ Translated by Michel.

MÁCHÁ RIVER—

The name by which the River Zarafshán is known in the upper portion of its course through the mountains above Panjkand. See "Zarafshán River." (*Fedchenko ; Schuyler.*)

MÁGHIAN—

A sub-division of the Kohistán district of the Russian Government of Zarafshán, and in former times one of the leading Begships in the mountainous country on the upper course of the River Zarafshán. Its history before the beginning of the present century is little known, but it is probable that, like the other Ghalcha states of the Upper Zarafshán and Upper Oxus, it was enabled by its comparatively inaccessible position to remain independent of the Uzbek states in its vicinity. When the Amir Haidar ascended the throne of Bukhára, Mághían, like Fáráp and Kishtút, paid a small tribute to the Beg of Urgut, Yuldásh Parwánachi, whose family, though aliens in the Ghalcha states of Mághían, Kishtút, and Fáráp, claimed to be their hereditary chiefs. Urgut was at the time nominally a dependency of Bukhára, but was in revolt against the Amir, who with some trouble took the place, sending Yuldásh as a prisoner to Bukhára, where he died. During the reign of his successor, Nasr-Ullah, the same family established themselves as Beks of Mághían and Kishtút, and Kata Beg, the eldest son of Yuldásh, was recognised as hereditary chief by the Amir, who married his daughter. Towards the end of his long reign, however, Nasr-Ullah invited the Beks of Kohistán to Samarkand with their families, and sent them all as prisoners to Chahárjui or elsewhere, nominating other Bukhárán officials to their vacant governments. Most of the old Beks died in confinement, but one of the younger members of the family, named Hassan Beg, a youth of great promise, contrived to escape to Khokand, and thence to Shahr-i-Sabz. Mághían then became a part of the Bukhárán dominions until the taking of Samarkand by the Russians, when the Beks appointed by the Amir to the various districts of Kohistán took to flight, owing, it is said, to the ill-will with which they were regarded by their subjects. Hussain Khán appears to have retained a great hold upon the affections of the latter, and, taking advantage of the existing state of anarchy, seized upon Urgut and Mághían, appointing his brother¹ Shádi and his cousin Said Beg to the vacant Begships of Kishtút and Fáráp. This state of things continued for two years, but Hussain incurred the displeasure of the Russian officials owing to his declining to visit them at Samarkand. Early in 1870 General Abramov started with a well-equipped force on a "scientific expedition" to the head of the Zarafshán valley. The people of Kishtút and other states resented the invasion of their territory, and the Russians were opposed by some 1,500 of them, under Shádi Beg and Said Beg, near the Kul-i-Kulán lake, and beat them off with some difficulty. Said Beg and Shádi Beg were taken prisoners at the time and remained as state prisoners in Táshkand, and Hassan Beg, who was captured shortly afterwards, was exiled to Siberia. All the villages between the scene of action and the Russian frontier were burnt upon this occasion and the fort of Kishtút blown up. Mághían and the neighbouring states of Kohistán were annexed

¹ Hussain and Shádi Beg are the grandsons of Katabeg of Urgut, the elder son of Yuldásh of Parwánachi, and Said Beg and Músa Beg of Sultán Beg of Mághían, the younger son. Músa Beg was a well-known official of Yakub Beg of Káshghar, noted for the ill-will he bore the Russians owing to their treatment of his cousin Hussain.

a few months later by a column which again visited them under General Abramov after the taking of Shahr-i-Sabz. The country is now governed for the Russians by Kázis, Aksakáls, and Amíns, under the superintendence of the Uchalnik of Panjkand¹. The district comprises the valleys of the greater and lesser Mágghián rivers and their tributaries, the chief settlements being Shín, Khándút, Kostárach, and Mágghián, the latter being the administrative centre and the residence of the former Begs. It is situated at an elevation of 4,700 feet above the sea, at the point of junction of the greater and lesser Mágghián rivers, and contains a fort built upon rising ground on the left bank of the stream. The territory is said by Fedchenko to cover about 415 geographical square miles. Its villages are fairly large and prosperous, but have no bazars, the inhabitants being dependent for market towns upon Panjkand and Urgut. The root known as *sumbul* is found in large quantities in some parts of the Begship, and is cultivated and exported by the inhabitants. The climate is said to be unusually healthy, and all available land is carefully irrigated. (*Fedchenko ; Schuyler ; Ujfalvy ; Turkistan Gazette.*)

MÁGHIÁN RIVER—

A large affluent of the Zarafshán, formed by the junction of two streams—the greater and lesser Mágghián rivers—which lower down are joined by another large stream known as the Shín. The Mágghián-Su and its tributaries flow through the Begship of Mágghián, where their water is used to some extent for irrigation, and finally join the Zarafshán at the large village of Sujána above Panjkand. Its course is chiefly through difficult hilly country, until it approaches the Zarafshán and Kostárach, where the larger of the two Mágghián rivers issues from the Kíshlák defile; it descends in a remarkable series of cascades. The principal villages in the valley are described under “Mágghián.” It is said to be a very deep and rapid river in the month of June, but is crossed by a permanent bridge at Sujána. (*Fedchenko ; Schuyler ; Ujfalvy.*)

MÁGHIÁN PASS—

A pass on a road leading from the Zarafshán valley across the Hisár chain. This road leaves the Zarafshán valley at Sujána, and, passing the villages of Safián and Chabár-bágh, crosses to the right bank of the Mágghián river, reaching the confluence of its tributary the Shín by a narrow defile near the village of Kostárach; it thence rises, by Kostenko’s account, to the summit of the Wachekhna mountains, and crossing to the left bank of the Mágghián-Su, before reaching the village of Haizán, passes through Khurmi to Mágghián, whence the Mágghián pass goes by a very difficult tract to the town of Sárijiú. (*Kostenko ; Turkistan Gazette.*)

MAHNA²—

A settlement of Tekke Turkumáns, situated between Dúchak or Dúshakh and Kará Chacha on the road from Áshkábád to Sarrakhs. There is a new fort here which accommodates the whole of the permanent population of 100 Tekke families, and another settlement named Armali in the immediate neighbourhood, containing 150 families of the same tribe. Mahna, which is on or near the site of one of the ruined towns of the Atak, stands upon a fine stream about 12 feet wide, in October with a rapid current which is

¹ Or Urgut, according to other authorities.

² This place is in the Kalát Atak, and belongs properly to Khurásán, but is described here because it is occupied by Tekke Turkumáns.

compared by M. Lessar with the river at Dúshakh. The country for 3 or 4 miles on each side of Mahna and Armali is well cultivated. M. Lessar calls the place Miána. (*Lessar*.)

MAI BULAK—

A village in the Farghána district, 25 miles from Namángán, where there are abundant springs of naphtha. These have been long worked by both Kál-máks and Kirghiz, who even understand preparing asphalt from the naphtha. A Russian mining speculator, M. Feodorof, obtained a concession from the Khán of Khokand of the right to work these mines, but the disturbed state of the country prevented his commencing operations. There appears no doubt that the supply is a large one, and that it will eventually reach the Táshkand market. The name signifies "oil springs." (*Schuyler*.)

MAI-MAI¹—

There are two villages of this name near the right bank of the Panja, passed on the road from Kila-i-Khum to Wánj, at rather less than half way between Jáf and Korgáwad. They are separated by a village named Tágh-Mai, and are situated in one of the few small districts of Darwáz in which "The Havildar" observed grain (barley) cultivation² on a considerable scale. The Mai-Mai villages are further said to be famous for the beauty of their women and scenery. (*The Havildar's report*.)

MAIMANA—

A large Uzbek village one stage (about 15 miles) from Karshi, on a road leading to Khwája Mubarak and Bukhára, without going through the town of Kasán. The latter town is passed midway between Maimana and Karshi at a distance of about 15 miles from the road. There is a large pond surrounded by trees outside the village. Supplies are procurable. A Russian official, whose travels, narrated in the *Turkistan Gazette* of 1875, were translated by M. Mosa, says that it is the last of a series of small oases in the desert on the verge of the oasis of Karshi towards Khwája Mubarak. (*Mir Izzat-Ullah; Turkistan Gazette*.)

MAKHRAM—

A fortress and village on the Syr Daria, in the Russian province of Farghána, which was formerly the chief place of one of the circles of the Khokand Khanate including 30 villages watered by the River Sokh, and governed by a Beg or Sarkadah, who was generally a high official or other important personage. The fortress is described as a large square enclosure with crenellated mud walls and bastions built on the high bank of the Syr Daria, which flows along its northern face, and further strengthened on the other three sides by a deep dry moat. Before its annexation by Russia, it was of great importance as the frontier fortress of Khokand towards Russian Turkistán, being situated at the verge of the highly cultivated country at 28 miles from Khojand and commanding the narrow entrance to the valley of Farghána. The bazar of Makhram, in which public markets are held twice a week, appears by Schuyler's account to be within the walls and opposite to the main gate, which is on the eastern side. Makhram was taken by the Russian force under Kauffmann in August 1875, and was

¹ Dr. Regal's map places Mai-Mai on the left bank and Tokpai (possibly Tághmai) opposite to it on the right bank.

² See "Darwáz."

found to be armed with 34 pieces of artillery and to contain a considerable quantity of ammunition and warlike stores. The inhabitants are Uzbaks, and live partly inside the walls and partly in a village distant about three-quarters of a mile. (*Schuyler ; Kuhn.*)

MAKRUT—

A village in the Shahr-i-Sabz valley on the road from Yám to Kitáb, distant 53 miles from Samarkand through the Yám defile. (*General von Kauffmann.*)

MALIK—

A post station on the "Hungry Steppe," 15 miles from the bank of the Syr Daria. There were formerly wells here, but these are now choked up, and water has to be carried from the river. The steppe here is barren and produces little except *asafetida*. Schuyler mentions that the post contractor here had applied for a grant of land at Malik, and promised to clear out the wells and grow barley by irrigation. This proposal did not suit the views of the local Government, as they have some reason to believe that the whole steppe may be reclaimed as crown land by a projected canal. See "Golodnaya." (*Schuyler.*)

MALIK—

A small village on the road from Bukhára to Samarkand, about 14 miles east of the town of Bustán and 12 miles from Karmina. It was formerly a town of some note, is situated in a small oasis in the desert of Malik, and is chiefly remarkable for the extensive ruins of an old castle, believed to be 700 or 800 years old, built by Malik Khan, a robber chief¹. The village, which consists of 15 houses with a tank and orchard, derives its water-supply from wells. Lehmann notices here the traces of an old canal from the Zarafshán. (*Lehmann ; Kostenko.*)

MALIK (PLAIN OF)—

The plain of Malik, known as the Dasht-i-Malik or Chol Malik, is a flat sandy steppe, covered in part with patches of pebbles, and producing little except camel-thorn and *artemisia* and *asafetida*. It lies on the road from Bukhára to Samarkand, which enters it a few miles beyond the village of Bustán, and crossing the plain in an east-north-east direction, again emerges from it into the cultivated valley at about 4 miles from Karmina. The southern boundary of this small desert is the rocky range of hills known as the Kará Kutuk, a western offshoot of the Karnap Tágh, which rise from the plain at about 12 miles south of the above road; while to the north it extends as far as the bank of the Zarafshán. This plain is divided into three sections, the westernmost being known as Khámrabát, the central portion Kujuk, and that lying nearest to Karmina as Khárkhána. In the middle of this desert, at a distance of 12 or 14 miles from Bustán, there is a small oasis (see "Malik, Village of") in which is situated a village and the ruins of a castle from which the plain is named. On the left of the road, at the entrance to the Dasht-i-Malik from the Bustán side, is an isolated hill on the top of which is a platform used by the Amir as an encamping place on his marches from the capital to Samarkand.

¹ Kostenko refers these ruins, which he says would be an ornament to any European capital, to the more recent time of Abdulla Khan; and Schuyler also speaks of the remains of a large town.

Vambery mentions a caravan-serai and tank on the portion of the Bukhára and Samarkand road which crosses this desert. (*Lehmann*; *Khanikoff*; *Vambery*.)

MANGISHLAK—

One of the Prefectures or sub-districts, or *Pristafstvo* of the Trans-Caspian "region" of the Caucasus Government. It takes its name from the Mangishlak peninsula, which is at the extreme western extremity of the sub-district, and is described by Venyukoff as forming part of the Ust-Urt, described elsewhere. Lieutenant Stumm says that this sub-district is subdivided into three sections or *Volosts*—Turkomania, Mangishlak, and Buzáchi—which he defines¹ as follows: The *Volost* Turkomania comprises the pasture grounds and fishing establishment of the Turkumáns along the eastern coast of the Caspian from Fort Alexandrovsk to Karábughaz bay. The *Volost* Mangishlak is bounded on the north by a line from the well called Jus-Su near the bay of Káschak, across the ranges of hills known as Ak Tágh and Ak Jul; on the east by the Chink as far as the Kará-Kin well; on the south by a line from the Kará-Kin well to the Kará-Shagli well, through Tamli, Bak Uyük, Tamir, Dafa, and Chagauak; and on the west by the sea-coast. The Buzáchi *Volost* includes the peninsula of that name and a large extent of low-lying country, and along its southern boundary corresponds with the northern boundary of the Mangishlak *Volost*. Each of these sub-divisions, according to the *Invalide Russe* of 1875, is governed by an official on a salary of 300 roubles a month, who is again under the orders of the authorities at Alexandrovsk, which is the head-quarters of the Prefecture. In addition to the staff of the Governor, who with the above-named local officials have charge of the general administration of the Prefecture, there is an officer described as a Naib of Caucasus Mahometans, with four subordinates, who also reside at Alexandrovsk, and are especially charged with the administration of the Kirghiz (Kazzáks) of the province. The latter number about 30,000, exclusive of the nomads living on the sea-coast, and have for the last few years submitted peaceably to the Russian rule, paying an annual tax of 3½ roubles per tent. The Mangishlak Prefecture was originally constituted with a view to introducing order among the Adai section of the Kazzáks, who form the bulk of the population of the peninsula, and as late as 1870 was considered an offshoot of the Ural circle of the Orenburg Government; but its administration was found to be a work of great difficulty, the power of the Government officials extending only to a short distance from Fort Alexandrovsk.

The unsatisfactory nature of the communications between the head-quarters at Orenburg and Fort Alexandrovsk across the Ust-Urt desert was the defect chiefly complained of, and was brought prominently to notice by the insurrections of the Adai Kazzáks on the occasion of the introduction of the kibitka tax, which culminated in a determined attack upon Fort Alexandrovsk, after which the Prefecture was placed under the Government of the Caucasus, and eventually incorporated in 1874 with the Trans-Caspian region.

The Mangishlak country was first explored, according to Venyukoff, in 1840, but little was known of the features of the country till 1871, when a rough survey of the whole was executed as a preliminary to the preparation

¹ Stumm's description of these boundaries differs in some respects from a less detailed account of them which we have by Venyukoff, but may probably be accepted as accurate.

of a more accurate map which has been recently undertaken. The general surface of the country is more broken than that of the remainder of the Ust-Urt, and in some few places the degree of barrenness is somewhat less. Two ranges of hills—the Ak Tág, and a parallel range, the Kará Tág¹—which are said by Venyukoff to separate the Mangishlak district from that of Buzáchi, are the chief features in the country, and rise to a height of at least 2,000 feet. Among these hills there are several small valleys from 1 to 5 miles broad, which remain green even in the hottest summer, and are said by Kuropatkin to be rich in pastures and water, the most important being those of Bek, Ak-tapa, Báshko-chak, and Karásar. A route through Baki-Kuduk, Tabun-Su, and Aibugir connects Mangishlak with Khíva. Caravans traverse this road, a distance of about 500 miles, in about a month, but have to carry several days' supply of water with them from some of the halting-places, and are frequently in great difficulties as regards forage, which is bad and scarce after the first encampment. The climate, as shown by the statistics given under "Alexandrovsk," is remarkably dry, and the extremes of heat and cold very great. The extent of the trade of the Prefecture may be estimated from the list of exports and imports, also given under "Alexandrovsk."

Mangishlak was the head-quarters in ancient times of the progenitors of the Turkumán tribe. The name was formerly Ming-Kíshlák², meaning 1,000 *kíshláks* or winter encampments. (*Schuyler*; *Stumm*; *Steppe Campaigns*; *Michel*; *Venyukoff*)

MÁNGIT—

A town in the Khanate of Khíva near the left bank of the Oxus and about 40 miles below the capital on the road to Kangrád. This town commands the only bridge on a large canal from the Oxus, and was the scene of an engagement between the Khívans and the Russian troops a few days before the fall of Khíva. The Russians at the conclusion of the battle, according³ to MacGahan, "burnt the town and slaughtered every man, woman, or child that they could lay hands on." Schmidt gives an account of this battle, which shows that the Khívan troops, who were Turkumáns under Jámbi Beg, behaved well in this engagement, losing a large number of men before they retired. The losses on the Russian side were not more than 20 killed and wounded, and a few contused. Vambéry mentions it as a town three days' journey by boat from Khíva. (*MacGahan*; *Schuyler*; *Vambéry*; *Schmidl*.)

MÁNKAND—

One of the townships in the Chimkand district, containing a settled population of 352 families. It lies, according to Schuyler's map, 20 miles north-east of Chimkand on the road to Auliá-Áta. (*Lereh*.)

MÁRGHILÁN—

The chief town of the province of the same name, which is the most important of the seven administrative districts into which the Russian

¹ The Kará Tág is said by Kuropatkin (Russian Military Journal for 1879) to contain coal. See "Mineral Productions" in Chapter I.

² Abbott calls it Ming-Kishlak, and its present name seems to be a Russian corruption of the correct one. M. Marinich, the Dragoman at the British Embassy at Constantinople, in recent papers about the affairs of Turkistán, also writes the name "Min-Kishlak."

³ The account given by Schmidt confirms MacGahan's statement as far only as the destruction of property is concerned. He also mentions street-fighting, which in Russian Asiatic warfare has generally involved proceedings like those at the taking of Khojand and Uratupa.

province of Farghána has been divided. Márghilán, or rather a town called New Márghilán, and distant about 8 miles from it, is the capital of the Farghána province and the residence¹ of the Governor, the seat of Government having been removed thither from Khokand, shortly after the annexation, on account of the goitre and other maladies to which the Russian troops were subject, and which were ascribed to the badness of the water of the old capital.

The native town is situated in a small valley 92 miles south-west of Andiján and 20 miles from Kua-Kíshlák, and is described by Schuyler and Ujfalvy as containing 30,000 to 40,000 inhabitants, surrounded with mud walls, with twelve gates like those of Khokand, and possessing a considerable length of covered bazars. The streets in these are more than usually narrow and tortuous, and the conservancy of the place exceptionally bad even for a town in Turkistán; but the place is of great importance from its silk and wool manufactures, and as regards the former is the principal seat of the trade in Farghána. It was formerly an independent town paying tribute to China, and more recently the capital of a Begship, including Ush and other towns, which was subject to Khokand and governed at the time of the Russian annexation of the Khanate by Sultán Murád Beg,² the brother of the ruling Khán (Khudáyar). According to Kuhn, it contained at this time 6,000 dwelling-houses, 300 mosques, 66 schools and Madrasas, and 1,000 shops. It has no citadel, but the fort of Yár Mazár is just outside the walls, on the road leading to the Russian town, and dominates the place. Vambery mentions that it is the chief seat of Mahometan learning in Khokand and the residence of the chief leader of the order of Makhdum Azan, and it has also some further pretensions to sanctity from its being believed by its inhabitants to be the burying-place of Alexander the Great.

The Russian town, which was built on a plan designed by General Skobeleff, is called New Márghilán at present, but it is proposed to alter the name to Novgorod or Fergansk. (*Schuyler; Kuhn; Vambery; Mir Iszat-Ullah; Ujfalvy.*)

MÁRGÍZ—

A small plateau surrounded by trees passed on the road between Tarsakán and Khwája-Kala, at a distance of 17 miles from the former and 16½ from the latter. Lomakin's cavalry halted here on their march towards Dangiltapa, traversing the 17 miles of waterless road from Tarsakán in five hours. The water-supply of the place is from several wells which are described as saline, and the Russian troops appear by Arski's account to have carried water with them. The place can be avoided by using the alternative route from Tarsakán to Khwája-Kala by Kari-Kala. (*Arski; Marvin.*)

MARUCHAK—

This name is given by Burnes to the valley of the Murgháb above Merv, which he says is a proverbially unhealthy tract of country; but it is more particularly applied to the fort and settlement above Panjdih, which is described under "Murgháb (River)."

¹ This official repairs in the heat of summer to the pleasanter climate of Wádil in the Shahi-Mardán valley.

² His house, situated in a splendid park outside Old Márghilán, is the residence of the Governor of the Márghilán district, which is bounded by those of Ush, Andiján, Khokand, and Wádil.

MASHAD—

A village in the hills passed through on the road from Chimkand to Auliá-Áta, upon which it is the second post station. It is chiefly remarkable as the chief place of residence of the Ándi, a tribe said to resemble the gipsies, but of whose origin very little is known. (*Schuyler.*)

MASHAD (RIVER OF)—

The Ab-i-Mashad is a small stream of some importance from its supplying with water a large part of the town of Samarkand. It enters the town at its eastern angle, and is joined then by three other brooks which are almost dry in the summer. It runs generally between steep clay banks, and at the northern corner of the city turns east-north-east, a part of its water being carried away by several canals used to turn mills and in irrigation. The remainder of its water is exhausted in the gardens and orchards outside the town, no part of it reaching the Zarafshán, to which, however, its dry bed can be traced. The name, like that of the village mentioned above, is probably Mash-had, "a shrine." See "Meshed-i-Misrián." (*Lehmann.*)

MASNÚJ—

See "Kila Masnúj."

MATZ (RIVER)—

A small tributary joining the Panja branch of the Oxus, about 5 miles from Yumkhána and 2 miles short of Buharak, where the road from Wákhán towards Lake Victoria enters the Great Pámír. The summer road to Kila Rách and Bar Panja in Shighnán ascends the bed of this stream and crosses the Joshingaz, a very high pass closed by snow, except during the summer, into the Shákhdara valley. (*Captain H. Trotter.*)

MAZÁR-TÁGH—

A massive range of mountains, rising to a height of about 12,000 feet, between the valleys of Maghián and Kishtút, on the left bank of the Zarafshán river. The Shahr-i-Sabz-tágh, which forms the southern limit of the valley of the latter river below Panjkand, is a prolongation of this chain. (*Fedchenko.*)

MEKHIN—

A Turkumán fort and settlement of 200 *kibitkas* in the Akhál district passed on the left of the road on the march between Yurun and Yárji. The large fort of Ak-Tapa, described elsewhere, and that belonging to Núr-Verdi Khán, are at a short distance to the west of Mekhin, but separated from it by a narrow arm of the desert, which here intrudes upon the cultivated land of the oasis. (*Marvin; Arski.*)

MERKE—

A township consisting of 71 houses in the Auliá-Áta prefecture of the Syr-Daria province. It is connected by a good driving road with Auliá-Áta and Aksu, and is described by Schuyler as a small military post. The district is notorious for the poisonous spider known as the kará-kurt (black-worm), *Latroctis lugubris*, the bite of which is said to prove fatal to the cattle of the Kará-Kirghiz who live by the streams from the Alexandrovski hills running through and fertilising this district. (*Lerch; Schuyler.*)

MERV—

An important and singularly fertile district on the lower course of the River Murgháb, which belongs at present to a branch of the Tekke Turkumáns and

derives its name from its former capital, the ancient city known¹ as Máru or Marw. There is no town of Marw now in existence, but the sites of at least three, if not four, ancient cities can still be traced, the last of which was destroyed in 1787 by Sháh Murád, Amir of Bukhára. Since that time the name Marw has been applied to various large settlements and encampments of Turkumáns in the vicinity of these ruins, but more particularly of late years to the great Tekke fortress and bazar known as Kíla-i-Kaushid Khán and Bazár-i-Marw, which will be further described in the course of this article. The district of Merv, like so many other oases in Central Asia, depends for its fertility entirely upon irrigation, and although its capital was depopulated and left in ruins² at several epochs in its history, its final obliteration as a city was due less to these misfortunes than to the destruction by Shah Murád of the great dam³ on the Murgháb which supplied the town and distributed the waters of the river over a wide area by an extensive and well-organised system of canals. This dam was partially restored by the Khivans and Sáríks not long before Abbott's visit in 1840, and again by the Tekke after their conquest of the country in 1857, and the comparatively limited area thus retained under cultivation has, owing to the richness of the soil, continued to be able to support a very large number of settled or only semi-nomad Turkumáns. Burnes describes the cultivable country as seen from the ruins of Merv as a "circle⁴ of 30 miles" studded with the remains of walls and villages, and Abbott speaks of it as a plain measuring⁵ about 60 miles by 40, or 2,400 square miles. The whole of this area is occupied by Turkumáns who live more or less by agriculture, but according to the above-quoted authorities it is only upon the banks of the river that the extraordinary crops of wheat and jawár are to be found, for which the whole plain was at one time remarkable. The more recent accounts which we have of Merv give little information on this subject, but the agricultural population is much larger than it was in 1840⁶, before the country had been taken from the Sáríks by the Tekke Turkumáns. The latter, from what is known of them in Akhál, are skilled in all matters relating to cultivation by irrigation, and the various sections at Merv are frequently compared to the Afgháns, from the jealousy with which they maintain the canals and water-rights belonging to their several families or tribes. From this it may be fairly surmised⁷ that the area under cultivation has of late rather increased than diminished, and all authorities are agreed in considering that a few years of orderly and systematic government would restore both the oasis and its capital to their former prosperity. The "cultivable area" is described by Stewart as 90 miles long and 22 broad, or only 1,980 square miles; but it is improbable

¹ In the same way that the titles Sharif, Latif, Amm-ul, Bulád, Shádmán, &c., are applied to Bukhára, Khokand, Balkh, and Hisár, Merv is generally styled Marv-i-Shah-Jehán by educated Orientals.

² The old towns of Merv were at a distance of 10 or 12 miles east of the present bazar on the Murgháb, and were supplied with water by a large canal.

³ See "Alashah."

⁴ (In radius?)

⁵ Taylor Thomson gives the same dimensions as Abbott, but a route recently published by Kostenko says that the oasis begins at Kalcha, about 90 miles from Merv (probably Kíla Kaushid Khán) on the road from Chahárjui, and (see the description of the Kará-yap in this article) it is probable that with a due economy in the distribution of water, the length of the oasis from north to south could be considerably extended.

⁶ In 1832 Burnes estimated the Turíks of Merv at 20,000 tents, and Shakespear in 1840 at 15,000.

⁷ This opinion is supported by the notes upon Merv collected by Lieutenant-Colonel C. E. Stewart, who is of opinion that the dam on the Murgháb had only recently been repaired when Burnes and Abbott visited the oasis.

that this represents the whole area capable of cultivation, or even that which is now more or less cultivated. The Sáríks, who only numbered about 60,000 persons¹, spread their cultivation over a plain measuring 2,400 square miles, and the first operation² of the Tekke on assuming possession of their lands was to add to and improve the organisation of the system of irrigation that they found existing. The Sáríks used to export corn on a very large scale, and Abbott marching down the Murgháb met a caravan laden with grain at every third mile. It is improbable that this is any longer the case, though M. Marvin still talks of the oasis as the granary of the hill country of Herat, but the Tekke now number nearly 250,000 souls, and according to Petroosevitch grow corn enough for their own subsistence. Bad years are uncommon, though the harvest is known to have failed in 1872³ and 1877, and the dam was washed away in 1878. On these occasions wheat sold as high as from 5 to 10 shillings a batman⁴ (41 lbs.), but in the succeeding years it sank again to its ordinary price of 9*d.* per batman. The great herds of sheep and camels for which the Tekke of Merv were at first famous no longer exist, according to Petroosevitch, and this also points to an increase in the number of the population depending on the cultivation of corn. The last-named author also says that gardens now form a feature at Merv, which did not exist at the time of Burnes' visit, about a thousand families being said to own them; and melon cultivation is, according to Stewart and others, the occupation of a large number of inhabitants of the oasis. Lastly, the Tekke consider that they add to their wealth by kidnapping Persians and others and retaining them as serfs and concubines when unsaleable as slaves, and (*vide* "Turkumáns" in Chapter III) added 2,000 families of Sálors to their population in 1871-72, who with many others of the same tribe who followed them into captivity are now distributed among the clans of their Tekke conquerors. It is unlikely that they would adopt these measures if the cultivable area of their country were limited, or were otherwise than capable of development in proportion to the increase of the number of its inhabitants⁵. Nor would grain under such circumstances sell at a rate under a shilling a maund. Tylour Thomson also is of opinion that the country round Merv is capable of supporting a much larger population than it has at present.

The date at which the district was first brought under cultivation is unknown, but the advantages it offered as the site of a great city were recognised by Alexander the Great, and the town which he is supposed to have founded there, and which was afterwards enlarged and fortified by Antiochus, the son of Seleucus Nicator, was long famous under the name of Antiochia. A sketch of the ancient and mediæval history of Merv would require more space than is available in this work, but a brief notice of some of its leading events may be of service in elucidating the present and possible future state of the country, and the extraordinary recuperative power of its natural wealth and

¹ Shakespear.

² Twelve canals were, according to Petroosevitch, made by them on each side of the river, and a new dam constructed, for the repair of which 2,000 labourers are yearly furnished by the tribe.

³ Grodokoff states that Merv was not affected by the famine that desolated Persia, but this is contrary to the information collected by Petroosevitch.

⁴ A Tekke *batman* (see Chapter I, "Weights and Measures") = 41 lbs.

⁵ Petroosevitch says that the population of Akhál are again becoming overcrowded, and that they are continually swelling the population of Merv by emigrating thither; and this since the Russian occupation of Akhál has increased to an extent which may prove in excess of the capabilities of the oasis to support them. It seems probable, however, that it is grazing ground rather than arable land which is becoming scarce.

advantageous situation. Merv continued until its conquest by the Arabs in the middle of the 7th century to be a great centre of Arian civilisation, and during the rule of the Sassanian dynasty in Persia was a metropolitan see of the Nestorian church subject to the patriarch of Babylon. The Arabs are said to have found it a rich and populous place, and constituted it the capital of their Khurásán province under the lieutenants who ruled in Persia and Mawar-un-Nahr under the successors of the Caliph Wáhid. The Sálors, who were the first section¹ of the Turkumáns who migrated from Mangishlak to the left bank of the Oxus, had already begun to encamp in the neighbourhood of Merv when that city was taken by the Arabs, and earned in the wars of that period a reputation as the best fighting men among the Turkumáns, which they maintained during their subsequent history until their recent expulsion from their lands upon the Murgháb, and their subsequent defeat by the Tekke upon the Tajand. The city of Merv after the decay of the Arab power in Khurásán and Máwará-un-Nahr became a place of great importance during the 9th and 10th centuries under the Persian kings of the Seljuk family, and was adorned with numerous palaces, public buildings, and gardens during the reigns of Alp Arslan and his grandson Shah Sanjar, but the town, which from 1063 to 1157 was the favourite residence of these monarchs, was built upon a different site to that of the ancient Antiochia, regarding the exact position² of which Mr. Taylour Thomson was unable to gain any information at the date (1843) of his visit to the country. The Merv of the Seljuks, of which no trace now remains except a few tumuli and a building held in high repute for sanctity by the Turkumáns, and said to be the tomb of Sultan Sanjar, was twice sacked by Tulai, the son of Changhiz Khán, who is said to have massacred the whole population of 700,000 persons almost without exception. The city which next succeeded to the name of Merv was built close to the site of the Seljukian town by a large number of Kájjár families, the tribe to which the royal family of Persia belong, who were transported thither by Shah Abbas and Shah Tamasp for the protection of this outlying portion of the province of Khurásán. The history of the Merv built by the Kájjárs proved as eventful as that of the cities which had preceded it. It enjoyed great prosperity from the time (1510) when it was taken from the Uzbaks by Sháh Ismail of Persia to the date of its destruction by Shah Murád, the fanatical Amir of Bukhára. This prince, known also as Begi Ján, who throughout his long reign from 1785 to 1802 was constantly at war with his neighbours, took Merv in 1787, notwithstanding the gallant defence made by its ruler Bahrám Ali Khán, and carried off the greater part of the inhabitants, to the number of 40,000 families³, to Bukhára, with a view to enriching his own capital by the importation of skilled artizans. He also further ruined the country by the destruction of the great dam upon the Murgháb which supplied most of the canals. The town, with a much-reduced population, remained in the hands of the Uzbaks till 1815, when the Bukhárán Governor, a son of Sháh Murád's, having asserted his independence of Bukhára, was besieged there by his brother, the reigning Amir, named Sháh Haidar Tura. Sháh Haidar on this occasion completed the destruction of

¹ Vide "Turkumáns" in Chapter III.

² De Blocqueville says that the site of Antiochia is still marked by the remains of walls built of large bricks, and it seems very probable that this may be the case (*vide* the account of bricks referred to the same period in the description of Mestorian and the Kizil Alan well.)

³ See "Mervi" in Chapter III.

the town by carrying off the remainder of the inhabitants whom he established in Bukhára, and by destroying the few water-channels which had been spared by his father. The country was again taken from Bukhára by Muhammad Rahím Khán of Khíva, and still belonged to that Khanate when it was visited by Abbott¹ in 1840. Their hold upon the place was, however, a precarious one, owing to the constant enmity of the Amir Nasr-Ullah of Bukhára, who although prevented by his constant campaigns against Khokand, Shahr-i-Sabz, and Russia from taking any effective military measures for their expulsion, had sufficient influence over the Turkumáns to keep them in constant insurrection against their rulers. A series of unsuccessful expeditions were undertaken by Muhammad Amín Khán of Khíva, with a view to suppressing these revolts, which ended in 1846 and 1850 in the repulse of his troops, and in their total defeat in 1855 by a combined force of Turkumáns and Persians, on which occasion Muhammad Amín himself lost his life. The Persians during these events seem to have tacitly abandoned their claim to the suzerainty of the people of Merv, whence the Sárik Turkumáns were shortly after ejected by the Tekke², but two considerable expeditions were undertaken by their Government in 1857 and 1860, partly with a view to re-assert these rights, but chiefly in the hope of repressing the constant raids to which their subjects had so long been exposed³. These events, together with the Tekke invasion, which are all more fully related in Chapter III in the description of the Tekke and Sárik Turkumáns, may be said to be the last in the modern history of Merv.

Abbott, who was at Merv before the expulsion of the Khívans, found their officials established in a village of mud huts with a fort on the right bank of the Murgháb, near which there was held at that time an important market. Shakespear mentions this fort, and also the bazar where horses, camels, grain, and slaves were to be had in abundance. Dáúd Khán says that this place, which was built by the Sárik branch of the Turkumáns, was abandoned after the advance of the Tekke to Merv, but that the Persians occupied it temporarily during the expeditions of 1857-1860.

The place from which the Persians were repulsed was the fort of Kaushid Khán, built further down the stream. This great Tekke stronghold, which is said to measure $2\frac{1}{2}$ miles long by $1\frac{1}{2}$ broad, is built, according to Lieutenant-Colonel C. E. Stewart, in a loop of the Murgháb which protects it on two sides, and is large enough to contain 50,000 tents. The same traveller says that the Persians, in speaking of Merv, refer always to Kila-i-Kaushid Khán and the great bazar and settlement of the Beg section of the Tekke established in the vicinity. The family⁴ of Kaushid Khán reside at this fort, where there is also a school⁵ under the auspices of the chief Maulvi of the

¹ Abbott speaks of it as a province of great value to Khíva, and estimates the revenue derived from it by the Khanate as £21,000. The irrigation works, as already mentioned, had at the date of his visit only recently been repaired, which shows that even under Khívan rule the resources of the country were capable of considerable development.

² See "Turkumáns" in Chapter III.

³ It seems from the account of the tribes by Petroosevitch and others that the Tekke reached Merv in 1866 from the Tajand, which, according to one account, they migrated from owing to their defeat by the Persians under Sultan Murád Mirza, and according to another version owing to a disease among the cattle. They fell foul of the Sáriks at Merv, who called in the aid of Sultán Murád Mirza, who came thither with an army from Herat, but was unable to do much to help them, and the Sáriks after his departure were driven out of the oasis.

⁴ See "Turkumáns" in Chapter III.

⁵ Wolff also mentioned a school at Merv, and was entertained by a great Muslimán ecclesiastic, the Khalifa of Bukhára and Khíva.

Beg tribe. Jews are said to resort to this bazar, and seem to be tolerated or protected by the Tekke chiefs in much the same way as at the date of Dr. Wolff's visit.

Among other features of the topography of Merv, one of the most important is the Kará Yap, a canal or old channel of the river, described as of huge dimensions, up to the end of which, 52 miles from Merv and only 45 miles from the Tajand, wells are known to exist. Petroosevitch, who attached great importance to this channel, says that in 1878, when the great dam which diverts the Murgháb into the Tekke canals was burst by a flood, "the river made its way along the Kará Yap from end to end and laid the adjacent country under water." It is not clear where this channel leaves the Murgháb. De Blocqueville (*vide* "Kaushid Khán Kala") speaks of a channel running through the great fortress in which he was confined, and known further down as the Caraiab, and there is also an old channel of the river along which a road from Khíva runs for the last 120 miles before reaching Merv, along which the Tekke graze their flocks, and in which, at the above distance from Merv, water is found by digging only 3 feet.

This may give its name to Kará Yap, a halting-place about 90 miles from Kaushid Khán's fort, on the road to Kabakli, but these are probably too far to the north to answer to Petroosevitch's description, and it is more likely that the Kará Yap he refers to is a continuation of one of the western channels of the river. He also speaks of remains of other old canals and settlements in the steppe towards the Tajand.

The old towns which have in succession borne the name of Merv owed their importance to their situation at the point where the roads leading from Herat to Khíva join those connecting Persia with Bukhára, and secondly to their unlimited water-supply. Looked at upon a modern map, or judged of by the dreary itineraries of the travellers who have crossed the deserts separating Merv from other inhabited countries, it is difficult to conceive it as the past or future centre of a numerous and cultivated population; but it must be remembered that the communications of Merv with the outer world have suffered from causes similar to those which have affected the country itself. From the side of Persia many of the roads across what is now desert were once well supplied with water from *kanáts* that have fallen into disuse owing to the constant devastation of the country; and as late as 1860 a canal below Sarakhs was so far repaired for the march of the Persian force beyond Sarakhs that the troops were well supplied¹ with water from the Tajand for several days on their march towards the Murgháb. Caravan-serais and wells, or *ab ambárs*, were similarly constructed by Abdulla Khán and others on the tracks leading to Bukhára and to Sarakhs²; and even as matters have been for the last hundred years, it seems certain from the accounts we have of the movements of the Khívan and Bukháran troops at the beginning of the present century that the deserts surrounding Merv would form on the whole a less formidable obstacle to the advance of a Russian army either from Akhál or from Chahárjui than those lately crossed by the same gallant troops on their march to Khíva. All the leading authorities on the subject seem to agree with Sir Henry Rawlinson that Merv, if occupied by Russian troops, would under favourable

¹ Opinions differ somewhat as to the extent to which this canal was of use to Hamza Mirza's army. (See "Tajand River.") Possibly with better engineering and the expenditure of a little more time a greater degree of success might have been attained. See "Kucha-i-Kum."

² See Burnes' travels for an account of these.

circumstances "rapidly recover its old condition of prosperity, and completely overawe Herat and Afghán Turkistán." Such having long been the opinion of our leading statesmen, it has at all times been considered most desirable, from an English point of view, that Merv, like Herat, should belong to a tribe or government unlikely to fall under the direct influence of Russia. Persia did not fulfil this condition, though it seemed likely at the beginning of the troubles of the Akhál Tekke that the whole tribe, including those at Merv, would have accepted her suzerainty¹. There was also at one time² reason to believe that the Kabul Government, had matters turned out otherwise than they did, might have supplied the desideratum. In the end, however, nothing could be more disastrous than the state of affairs which has been arrived at, the Merv oasis being now the sole remaining possession of the Tekke Turkumáns, a warlike and essentially aggressive people, one-half of whom are at present subjects of the Czar.

The Russians, if it be assumed that they wish to take Merv, had good reason for not having advanced thither at the conclusion of their successful campaign of 1881. General Petroosevitch and other eminent military authorities speak of the insignificance of the difficulties attending an advance from Áshkábád directly across the desert to the Tajand³, and thence to Merv by the Kará Yap, a route which will be again briefly referred to, as compared with those of the country traversed by them on their march to Khíva. Granting that this may be true, there remain two great considerations which may well have influenced their decision. In the first place, General Skobelev's hardly-won success at Dengil Tapa must have shown them that it did not require the incapacity of a Lomakin to make the capture of a carefully prepared Tekke stronghold a very difficult feat of arms, even when the fortress in question was so situated as to offer considerable advantages to the attacking force. The capture of Khaushid Khán Kila would have to be undertaken under existing circumstances with the disadvantage to the Russians of much longer and more difficult communications; the fortress⁴ itself, as far as is known, is more favourably situated for defence than that of Dengil Tapa, and it has been continually improved and made more formidable for the last 20 years, and the defenders who would have to be encountered there have not suffered in *morale*⁵, as was the case with the Akhál Tekke from a recent defeat or drawn battle with tremendous slaughter on the same ground. They are also more numerous, and probably better supplied and armed, than were the Akhál sections of the tribe. Under these circumstances it is difficult to say what "patriot valour desperate grown" might achieve in a last struggle for independence and national existence; and it is no disparagement to the Russian army to suggest that the rulers of that country were unwilling to engage in what, to say the least of it, would have been a desperate venture. Secondly, it must be remembered that the present position of the Russians in Akhál along the northern frontier of Khurásán, of which they are rapidly developing both the strength and the communications towards the Caspian, affords them more than one assured road to the points, of which Merv is, strategically speaking, often said

¹ *Vide* "Turkumána," Chapter III.

² *Vide* Parliamentary Papers, Russia, No. II of 1874, C.919; and the information regarding the Tekke collected by Major Napier and quoted in Chapter III under "Turkumán."

³ See "Kará Yap."

⁴ See "Kila Kaushid Khán."

⁵ There are said to have been only 5,000 Merv Tekke in Dengil Tapa in January 1881, and none in 1879. See "Gok-tapa."

to be the key. It is probable that Merv will have to be annexed by them, or in any case that one or more of the ferocious lessons will have to be taught to the inhabitants by which the Yámúts and the Akhál Tekke were "pacified" by the Russian Generals, as under no circumstances could they be left uncontrolled in their present position in the event of a further advance being contemplated upon the line leading from the Caspian through Áshkábád. Much must depend upon the limits which the Russians select as those of the frontier of their new province towards Persia, and it is probably premature to suppose that they contemplate further campaigns if these can be avoided until their power becomes more consolidated to the south of the Kopet Tágh. Meanwhile the policy they have pursued towards this branch of the Tekke has been a wise one. They have gained by money or interest a strong party among the Merv chiefs, their position upon the Oxus and Áshkábád enables them at will to cut off the oasis from the markets of Khíva and Khurásán, and they are making arrangements to extend their influence along the Atak with a view of further isolating them from the latter country. More than one Russian caravan has also penetrated to Kila Kaushid Khán, carrying metal wares and other articles which are most in demand there, and Tekke caravans carrying carpets and other goods have reached the Russian ports upon the Caspian, while a ready market for the surplus live-stock and similar produce of the oasis is offered by the Russian commissariat at Áshkábád. The strength of the Russian party is thus on the increase at Merv, and even now it is probable that an advance thither from Áshkábád and the Oxus would be assisted by the treachery and cupidity of many of the chiefs. The late General Petroosevitch has already been referred to as a strong advocate of an advance upon Merv direct from Áshkábád instead of by Sarakhs, which has hitherto been generally considered a more practicable route. There is no doubt, if his information¹ regarding the Kará Yap is correct, and advantage were taken of a season characterised by floods like those of 1878, which might fill this channel and increase the water-supply of the Tajand, that the waterless tract of country to be traversed would be, comparatively speaking, small. A description of this route belongs rather to the Central Asian route book than to this volume, but it may be briefly stated here that he compares² this route as follows with that *viâ* Sarakhs:—

Áshkábád to the Tajand	...	...	...	Miles waterless.
Tajand to the Kará Yap ³	...	...	...	75
			...	52
Total waterless	...	...	...	127 miles.
<hr/>				
Áshkabád to the Tajand on the way to Sarakhs	...	...	...	Miles waterless.
Sarakhs to Merv	...	...	...	75
			...	135
Total waterless	...	...	...	210 miles.

¹ See page 346.

² See Marvin's last compilation on Merv, &c.

³ He says elsewhere 45 miles only to the wells at the end of the Kará Yap, and 52 thence to Merv; but 75 miles is about the distance in the latest map of the main central branch of the Tajand from Áshkábád, and 45 miles is probably the distance between its most eastern branch and the Kará Yap. It is not clear why he counts his waterless country from Áshkábád instead of from Gávans, which would reduce it by at least 20 miles, and further on the route from Ashkábád to Sarakhs there is a fair water-supply at Kákhska, Dushakh, Kurá-chacha, and several other points.

Irrespective of the question of water-supply, he calculates the total distance from Ashkábád to Merv by the former route as 190 miles, which is the length of the direct line as measured upon the map, and that *via* Sarakhs as 285 miles. Merv is also spoken of by many military authorities as the natural line of advance for an army moving from the Oxus at Chahárjui in co-operation with one based on the Caspian. This route has been on several occasions traversed by Asiatic armies during comparatively recent years; but its difficulties¹ are so great that, in the face of an enemy like the Merv Tekke, it could only be used by a force auxiliary to one advancing through a more eligible line of country. Further details regarding the people of Merv and their recent dealings with the Russians will be found in Chapter III in the article describing the Tekke Turkumáns². The name of the oasis has been spelt Merv in this work, as Marw or Máru, though probably the correct transliteration, will probably never be adopted instead of the now historic rendering of the word. (*Taylor Thomson; Conolly; Abbott; Burnes; Russian and other newspapers; R. Michel; Colonel C. E. Stewart; Marvin; Petrosevitch.*)

MESHED-I-MISRIÁN—

A ruined city or Necropolis 4 miles from Mestorian or Mast-Dovrán, and consisting, according to Kuropatkin, chiefly of the remains of tombs and similar buildings, the great square bricks of which (described under "Mestorian") are identical in shape and construction with those found at Gumish-Tapa and in the Kizil-Alan wall.

Taylor Thomson speaks of an ancient canal from the Atrak running through Bangir which the Russians have a project of re-opening with a view to irrigating the district around Meshed, which was at one time populous and fertile. This canal is further described under "Mestorian" and "Bugdaili." The name Meshed should probably be written Mash-had "a shrine," but in the works of Russian travellers it is often used for Masjid. (*Kuropatkin; Taylor Thomson.*)

MESHEKLI—

A village on the right bank of the Amu, about 200 miles above Khwája-Ili. It marks the boundary of Russia and Bukhára as re-arranged after the Khivan campaign of 1878. (*Schuyler; Wood.*)

MESTORIAN—

The remains of an ancient city situated about 23 miles south-east of Bugdaili. It was at one time watered by an aqueduct coming from the Atrak and carried on stone bridges across the Sumbar, of which it is said that traces are still to be found. The ruins include those of what appears to be a fortress and of other enclosures with walls built of brick of excellent quality and remarkable size, being more than half an ell square. The great gates of the town and other buildings are also distinguishable. About 4 miles from Mestorian there is another similarly ruined city, or possibly Necropolis called Meshed.³ The whole country towards Bugdaili is extraordinarily fertile, and from the latter place through Mestorian to Chát there are also traces of a line of old fortresses, apparently designed for the protection of the aqueduct. The place is also called Mast-Dovran by Kuropatkin and other writers, who

¹ Several itineraries of routes leading to Merv from the Oxus are given in Marvin's last work, as well as by Vambéry, Kostenko, and others.

² *Vide* "Gurgán."

³ See "Meshed-i-Misrián."

attribute the fertility of the neighbourhood and its former importance as a centre of population to the existence in ancient times of canals by which the great bulk of the water of the Atrak was diverted to the north-west towards Meshed, Mestorián, and Bugdaili. It is said that a dam at Chát would again divert water into these old channels and render it possible to cultivate a wide stretch of country round the old city. See "Bugdaili." (*St. Petersburg Gazette ; Kuropatkin.*)

MIÁNA—

The name under which M. Lessar describes the Tekke settlement of Mahna. See "Mahua."

MIÁNKALA—

A portion of the Zarafshán district situated between the Ak Daria and Kará Daria branches of the River Zarafshán, and including the whole of the island formed by the bifurcation of the Zarafshán between Chupán-Ata and Khatircha. This strip of country, frequently called from its position the island of Miánkala, is nowhere more than 8 or 9 miles broad, and is the most fertile and thickly populated portion of the Russian possessions in Asia. It is irrigated chiefly by a cut from the Kará Daria which runs on a higher level than the Ak Daria, which is the main branch of the river. Before the Russian conquest Miánkala was the richest province of the Khanate of Bukhára, and was divided into two Tumans, Afarinkan and Paishamba. (*Kostenko ; Fedchenko ; Schuyler.*)

MIKHAYLOVSK—

One of the principal Russian stations on the east coast of the Caspian and the present base of the Trans-Caspian railway running to Kizil Arvat. It is situated on a gulf of the Krasnovodsk bay, lying nearly due east of the island of Cheleken ; and although it is asserted that there is good anchorage for ships near the shore, the navigation of the channel between Cheleken and the mainland is so intricate and shallow that, in practice, these have to anchor about 3 miles from the shore, and troops and stores have to be conveyed thither in barges and launches of shallow draught. The port is thus little used as a direct line of communication from the west coast of the Caspian, and both men and goods destined for the Akhál oasis are first landed at Krasnovodsk, and then transhipped across the bay in vessels specially designed for this purpose. It will be seen from the following history of the Russian settlement at this place that its choice as a military or trading station was from the first considered a mistake by many of the officials concerned, and the subsequent perpetuation of this blunder by its selection as the base for the railway to Kizil Arvat is likely to interfere materially with the military and commercial development of the new Russian territory on the frontier of Khurásán. Mikhaïlovsk was established in 1870-71¹ as an intermediate station between Krasnovodsk and Tásh-Arvat-Kila, and was attacked shortly afterwards by the Tekke Turkumáns, which resulted in the first Russian expedition against that tribe and the destruction of their fort at Kizil Arvat.

The place from the commencement was devoid of drinking-water, and the supply required for the troops was brought entirely in barges and floating tanks from Krasnovodsk, where, as explained elsewhere², the amount obtainable was considerable, but its quality bad. This defect led to the construc-

¹ Marvin gives the latter of these two dates.

² See "Krasnovodsk."

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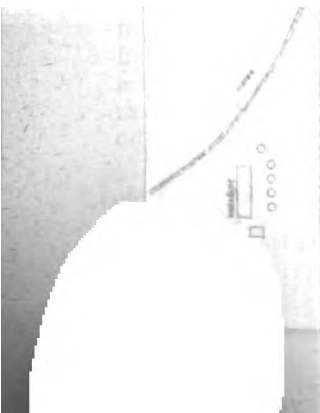
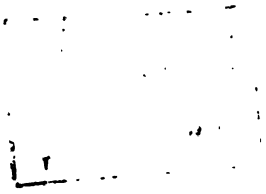
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tion of Fort Mulla-Kári ; but both this place and Mikhaïlovsk, which held a garrison of 100 men in 1870, were for a time abandoned when Krasnovodsk was finally constituted the chief military centre of the district. Mikhaïlovsk was again permanently occupied, on the grounds that the lines of communication thence towards Akhál were shorter than those leading from Krasnovodsk, and the same considerations seem to have led to its selection as the starting-point for the railway. The distance by land from Mikhaïlovsk to Krasnovodsk is somewhat over 60 miles, and is flat, offering no serious obstruction to the construction of a railway, and, as mentioned elsewhere in this chapter, it is probable that a line will eventually be constructed from Krasnovodsk to Mulla-Kári, the first station on the line towards Kizil Arvat. This measure for the substitution of Krasnovodsk for Mikhaïlovsk as the terminus of the railway would involve the erection of condensing machines half way between Mulla-Kári and Krasnovodsk, at the head of the Balkhan bay. The Russian water-distilling apparatus has so far proved extremely successful in the Trans-Caspian stations, and it seems probable that the adoption of similar measures at this and other points on the road would make the passage of a large force by land from Krasnovodsk to Mikhaïlovsk a less difficult matter than their transport across the bay under the existing arrangements. At present, according to Mr. Stephen, there are only two tugs, each dragging three ¹ barges, in use at Krasnovodsk, and each of these, including embarking and disembarking, could transport to Mikhaïlovsk in 24 hours half a battalion of infantry or two sotnias of cavalry. He allows that the number of barges might be increased and that a few steamers of light draught might be procured from the mouth of the Volga, but says that the intricacies of the channel ² are such that pilots of experience could not be obtained in sufficient numbers to allow of any considerable addition being thus made to the facilities for transport.

Mikhaïlovsk, like Krasnovodsk, is now supplied with water by condensers, but does not otherwise appear to be a thriving place. Its buildings consist of a station-house, school, distillery, hospital, four wooden villas, an inn, forge, and bazar, which with a number of dismantled railway wagons used as quarters for workmen, and some tents occupied by a garrison of 50 infantry, accommodate all the inhabitants. Men and stores are landed at two wooden piers,—one, known as the West Pier, being about 270 feet long by 28 feet broad ; and the other, or East Pier, which is in bad repair, measuring 120 feet by 15 feet. The water near the shore (at these piers) is said to be from 7 to 9 feet deep. There are two sidings on the railway, one running on to the West Pier, and the other northwards to the east of the station, but no cranes or platforms. The Mikhaïlovsk gulf is occasionally frozen ³ over in winter, which further interrupts the limited amount of traffic possible under such circumstances. The railway from this station to Kizil Arvat is described under " Akhál District " and in other articles referring to the different railway stations. (*Stumm ; Venyukoff ; Kuropatkin ; Michel's translations ; Condie Stephen.*)

¹ A correspondent of the *Civil and Military Gazette*, 1882, says that these are large river barges from the Volga, and that it takes 18 hours to cross in them. Major Rothwell, Deputy Assistant Quarter Master General, in a paper dated March 1882, says that the passage takes from 8 to 20 hours.

² Colonel Lovett says that measures are about to be taken to deepen this by dredging.

³ This is urged as a reason for pushing on the railway from Orenburg to the Aral rather than expending more money on the Kizil Arvat railway by the party interested in the former undertaking. See " Trade Routes " in Chapter I.

MINDÁNA—

Called by Lehmann Mindanau, is a Ghalcha village, which by Ujfalvy's account is a short distance, probably 5 or 6 miles, above Sujána in the Russian Kohistán district. The latter author speaks of crossing the river here by "un double pont," one bridge being of wood and the other of stone, the latter built in Anno 1233 H., which identifies the locality with one described under "Zarafshán," where that river runs in two streams in closely contiguous chasms. Ujfalvy further says that the stone bridge is an excellent one and the road well suited for wheeled traffic as far as Mindana, with the exception of the wooden bridge, of the solidity of which he was doubtful. Mindana is surrounded by fine meadows and part of its inhabitants were found by him living in the village, and part as nomads in the Ghalcha tents, described on page 482 of Chapter III. (*Ujfalvy; Lehmann.*)

MING—

See "Angar" (Canal).

MING BULÁK—

A village on the road from Khokand to Balikchi, situated at about 5 miles from the former on a barren plateau at a short distance from the bank of the Syr Daria. (*Schuyler.*)

MING-KÍSHLÁK—

Ming or Min-Kíshlák, meaning "a thousand kíshláks," is the native name for the tract of country called Mangishlak by the Russians. See the concluding paragraph and note to "Mangishlak."

MING TAPA—

A village 9 miles from Araván towards Kúa-Kíshlák, from which it is distant 15 miles on the road to Márghilán. General Kauffmann's troops under Colonel Skobelev defeated the Khokand force here in September 1875. (*Schuyler.*)

MINORA PASS—

A pass leading from the village of Falmut in the Upper Zarafshán valley to Kishartab in Yágnáb. The road rises to the crest of the pass, a distance of 10½ miles, by a defile followed by a mountain torrent, and after reaching the watershed turns eastward and descends the course of the Linlian to Kishartab. The pass is a difficult one, across snowy hills and inferior to the Darkha pass, described elsewhere as leading to the same point. The whole distance is 16 miles.

MÍR—

A village on the road from Samarkand to Bukhára, situated in Bukhárán territory, 5½ miles from the Russian frontier at Shírín-Khátun, and 19 miles west of Kata Kurghán.

Mír is described as a pretty village situated in a highly cultivated country, and is the third halting-place on the road from Samarkand to the capital. (*Khanikoff; Vambéry; Kostenko.*)

MÍRÁBÁD—(Lat. 39° 21' 51").

A village 40 miles south-south-west of Bukhára, on the road to the Chahárjui ferry.

It is situated in the district of Karákul, on the right bank of the river Zarafshán, the water of which in dry seasons frequently fails to reach this portion of its channel, being absorbed by the sand of the desert through which it flows.

Mírábád contains only 20 houses, its inhabitants belonging to the partially civilised tribe of Arsári Turkumáns, who to some extent engage in agriculture. Caravans starting to Mashad and Khíva generally assemble at this village. (*Burnes; Gerard.*)

MOGHAL-TÁGH—

A high rocky hill on the right bank of the Syr Daria, immediately opposite to the town of Khojand. The Russians attribute the great heat they suffer from at certain seasons at the latter place to the north wind blowing over the sun-heated rocks of the Moghal-Tágh. Schuyler speaks of it as a detached hill, but it is evidently part of the short range described separately under the above name. (*Schuyler, &c.*)

MOGHAL-TÁGH—

The name given to the extreme western end of the Kurámá-Tágh, and divided from the latter by the Tuyu-Boghaz (pass), crossed by very gentle gradients by the great postal road from Táshkand to Khojand. The Moghal-Tágh is 26 miles long and extends as far as the right bank of the Syr Daria. (*Kostenko, &c.*)

MOMÍNÁBÁD—

An important town of 300 houses and a bazar of 50 shops belonging to the Kuláb Begship. It is situated at a distance of 13½ miles from Kuláb on the road to Darwáz *via* Khowálin, from which it is distant 16 miles, on a high plateau approached from the side of Kuláb by a narrow defile ascending from the village of Dihána. The plateau is bounded to the east by bare stony hills producing numerous springs, which are taken advantage of by the inhabitants for purposes of irrigation, rendering the district a fertile one.

Momínábád, like the other towns and villages of Kuláb, suffered severely from the ferocious forays of Murád Beg, the Mír of Kunduz, at the time of the visits to that country of Captain John Wood and Dr. Lord, and the latter in the account of his travels¹ presented to Government by Sir Alexander Burnes, mentions meeting with the remains of 1,500 families deported by the Mír from their own country to villages on the left bank of the Oxus. These people, like the present inhabitants, were all Tájiks. There is a difficult road from Momínábád to the Tágnau district of Kuláb. See Tágnau. (*Dr. Lord; The Havildar.*)

MORCHA—

A Turkumán fort mentioned by Mr. Condie Stephen as passed on the right of the Russian postal road through Akhál shortly after leaving Sunja. It seems to be the same place as that described in this chapter under "Murchi."

MUGOJAR HILLS—

A range of hills in the western part of the Kirghiz steppe which form a continuation of the Ural range, and run from north to south towards the northern coast of the Sea of Aral. The highest hill in the chain is the Airuk-tágh² which attains an elevation of 1,200 feet; but few of the other hills exceed 7 or 800 feet, and further south they gradually become lower, changing by degrees into sandy hills which merge into the

¹ Calcutta, 1839.

² Called also the Darik-Tágh, and said to have an elevation of 922 feet above the sea near the source of the Ilek or Isanbai river, in a recent translation (1882) by Mr. R. Michel regarding the proposed railway from Orenburg to the Aral.

Ust-Urt table-land. These mountains consist of granite ridges with abrupt and, in places, perpendicular sides, covered here and there with isolated clumps of stunted trees and with a certain amount of grass, used by the nomads who wander thither with their flocks. The base of the Mugojar hills abounds in springs, which are frequently found in narrow rocky defiles which serve as hiding places for gangs of robbers. From the western slope issue a number of small rivers of which the most important are the Kará-Chandak, the Kunduz, the Ashcha-Sai, the Ak-Tukan or Auliá Mola, and the Kará-Gand, the banks of which are covered with meadow grass as well as groves of poplars, birches, wild cherry, willow, and other small growing timber. A pass in the Mugojar hills is mentioned in the recent report of the Railway Survey from Orenburg to Tosha-Báz bay on the Aral as lying between the Jaman-tágh and Jaksi-tágh hills at an elevation of 823 feet. (*Stumm ; Steppe Campaigns ; Schuyler.*)

MUHAMMADÁBÁD—

See Ráz.

MUJU-KHARF (RIVER)—

The Áb-i-Muju-Kharf is an affluent of the Surkháb rising in the range on the right bank of the Surkháb in Karátegin territory. From the order in which the tributaries received by the Surkháb on its right bank are enumerated by Oshanin, it seems probable that it joins that river between its affluents, the Áb-i-Dasht-i-Siáh and Áb-i-Garm; but beyond this, and the fact that it is classed as a considerable stream, nothing is known of it. (*Oshanin.*)

MUK-SU—

A large tributary received by the Kizil-Su or upper Surkháb on its left bank in Karátegin territory, 33 miles below Kata-Karámuk. It is formed by four streams, the Sel-Su, Kaindi, Tars-Agar, and Suiok-Su or Suk-Su, of which the first running from south to north may be considered the main stream. The Sel-Su is said to run a course of about 11 miles to its junction with a small tributary, the Baliand-kik¹, at the source of which there is an important pass, the Takhta Goram leading to the valley of the Políz, and to rise in a glacier across which the Kshal-Ayak pass, described elsewhere, leads down the valley of the Wánj to the Begship of Darwáz. The valley of the Tars-Agar tributary is also of importance from its leading to the pass of the same name, one of the best of those leading from Karátegin into the Alai valley. The basin of the Muk-Su is formed by the snowy mountains at the western end of the Trans-Alai chain and by a southern continuation of the great range which skirts the left bank of the Surkháb. Its bed is generally level and covered with boulders, and it runs in places through meadow lands interspersed with bushes. It is at all seasons well supplied with water, and is generally unfordable in the lower part of its course where it is bridged near the *kíshlák* of Wáksh. (*Oshanin ; Kostenko.*)

MULLAH-KÁRI—

A Russian military post established in 1870 on the left bank of the Ak-Tám² branch of the Uzboi, near its debouchure into the Bálkhán bay, and at 14 miles from Fort Mikhaílovsk on the road towards Kizil Arvat. It was

¹ Buland-kík ?

² The Ak-Tám is bridged here, and is 60 fathoms wide and 3½ feet deep in a sandy channel.

intended as an intermediate station between Krasnovodsk and Tásh Arvat Kila, which lies 16 miles to its north-east, and has on several occasions proved of great value on account of the comparative excellence of its water-supply, which is from wells. Like Tásh Arvat Kila, it is generally garrisoned by a Russian detachment. Kuropatkin, who speaks of it in connection with the road to the Aidin wells on the Uzboi, from which it is distant $4\frac{1}{2}$ miles by Kutol and Kará Ishan, says that the water is slightly brackish and with a strong sulphureous odour.

See "Aktám" and "Mikhaïlovsk." (*Stumm; Vengukoff; Kuropatkin; Berlin Correspondent of the Times; Ocean Highways, 1873; Arski, quoted by Marvin.*)

MULLA-SULTÁNI—

A large *ksthlák* on the road leading from Kuláb up the valley of the Khowálin or Kuláb Daria towards Pushián. It is situated in richly cultivated country 2 or 3 miles from the town of Kuláb, and is classed by Mayef, among others in its vicinity, as a rich village. (*Mayef.*)

MUMA JURGATI—

A ruined village in the Khanate of Bukhára on the road from the capital to Karshi. It is distant 17 miles south-west from the former and about 80 miles from Karshi. In the neighbourhood of the village are situated marble quarries and limestone pits, the produce of which is taken to Bukhára. (*Khanikoff.*)

MURA PASS—

A pass on the road leading from Uratapa to the town of Kará-tagh. This route leads from Fán-Sarvádi, and passing at $2\frac{1}{4}$ miles the junction of the Yágnáu and Iskandar Kul rivers, follows the course of the latter through some villages belonging to the Fán Begship for 16 miles, where a steep and long ascent begins to the Iskandar lake. The road along the latter is said to be very dangerous, but less so than that up the Fán and Iskandar Kul rivers. After leaving the lake "pack animals can move with ease" for 6 miles; but beyond this the road is described as more difficult, crossing a pass at an elevation of 12,000 feet which is separated from a second pass (12,200 feet), which also has to be traversed by a difficult glacier. From this second pass the road descends the valley of the Kará-tagh stream to the town of the same name passing through the village of Hakim. Kostenko, whose account of the Múra pass is followed in the above, does not say whether it is used by pack animals, but from his mention of them on the part of the road near the Iskandar Kul, and from the fact that this lake was visited by a detachment of General Abramov's force in 1870, it is probable that the whole road may be classed as a difficult one, but practicable for pack animals. (*Turkistan Gazette; Kostenko; Schuyler.*)

MURAT LÁR—

A halting place further described under Karaji Batir, and on the road between the latter place and Chikishliar. It is generally reported to have no water (see Karaji Batir), but according to a description of Lomakin's march in August 1878, given by Marvin from Russian sources, there was so much vegetation to be seen there even at that season that it was believed that water would be found near the surface. (*Marvin.*)

MÜRCHI—

A Turkumán fort and settlement in the Akhál oasis containing generally 200 families, passed on the road from Bámi towards Áshkábád, at 11 miles

from Archman and 16½ miles from Dúrún. Mr. Condie Stephen calls it Morcha, and says that it is passed on the right of the road shortly after leaving Sunja. See separate notices of these places. (*Arski.*)

MURDÁSH (RIVER)—

An affluent joining the Gulcha river at the plateau on which is situated the fort of Kizil Kurghán, 12 miles above Gulcha. (*Russische Revue.*)

MURGHÁB (RIVER)—

One of the branches of the upper Oxus, formed by the junction with the Ak-Su¹ of a river named the Ak-Baitál, flowing from the mountains forming the southern boundary of the great Karákul lake. Below Ak-Baitál it receives two other important tributaries, the Kudára and the Alichúr rivers, in the territory of Shighnán. It joins the Panja branch of the Oxus at 2½ miles below Darband, and at this point it appears doubtful which is the biggest stream; but the Indian Survey explorer—"The Munshi"—crossed the Murgháb about 200 paces above its junction with the Panja, and was of opinion that the former was the bigger stream. The river-bed was about 1½ miles wide; and at least a mile of this was covered with water, which was running in three channels and was barely fordable by horses. This appears to have been in winter, as the Panja is described as being remarkably clear, though the Murgháb was coming down red and muddy. In summer floods it is said to extend across the whole width of the valley not less than 5 miles. This river is also called the Bartang from the district through which it flows. The river formed by the united streams is known as the Panja, and 3 miles below the junction passes the town of Wámúr, the capital of the state of Roshán. Russian geographers frequently style this river the Askú throughout its course. (*Captain H. Trotter; map by M. Skassi.*)

MURGHÁB (RIVER)—

The Murgháb or river of Merv throughout its upper course runs through Afghán or other territories beyond the scope of this work, but must be classed as one of the rivers of Turkistán from the point where it enters the country of the Sárik Turkumáns. The most southerly point visited by the Sáriks is the lower valley of the Khushk, where, according to Petroosevitch, they are to be found grazing their flocks side by side with the Jamshidi. They are, however, only summer visitors to these pastures, and the first settlement occupied by them on the Murgháb is at the fort of Máruchak. Of this place we have no recent accounts. It was probably in the possession of the Jamshidi when the Sálors expelled them from their settlements below Bála Murgháb, and was taken from them when they in their turn were expelled by the Sáriks. The Sálors are said by Iskandar Khán to have been tributary to Herat when at this place, but (*vide* "Turkumáns" in Chapter III) this is probably in no way the case with the Sáriks. Some of the Sálors and Jamshidi seem to have remained behind when their lands were taken from them or have returned thither in recent years, as Mr. Tylour Thomson speaks of all three as at present occupying the place. Panjdih, the next settlement on the Murgháb, is about 19 miles below Máruchak and about 6 above the junction of the Murgháb with its tributary the Áb-i-Khushk, a river ordinarily dry during the summer months, though still containing water and quicksands when crossed by Shakespear in May more than 20 miles above Pul-i-Kishti, where it joins the

¹ The fact of the junction of the Ak-Su and Murgháb is extremely doubtful, though it has up to the present time been shown in the Surveyor General's map of Turkistán. See note 1, page 400.

Murgháb. The latter in its upper course may be described as a hill stream flowing generally through narrow gorges with a rapid and broken current; but before reaching the Sárík settlements it exhibits most of the characteristics of the great rivers of Turkistán, and becomes what Russian geographers term a river of the steppes flowing generally in a deeply-cut clay bed, receiving no tributaries on either bank, and diminishing gradually in volume from irrigation and evaporation till its surplus water loses itself in a swamp to the north of Merv. The valley near Panjdih is about 9 miles wide, narrowing near Pul-i-Kishti to three-quarters of a mile, where it is shut in towards the east by sand hills rising to a height of about 600 feet, and to the west by a sandy plain covered with camel-thorn and low bushes. Abbott describes it here in the month of January as a deep stream of very pure water about 60 feet in depth, with precipitous clay banks 30 feet in height, and fringed with tamarisk and a few reeds; and Shakespear, in May, as a rapid muddy stream, with banks thickly fringed with tamarisk jungle. Lastly, Burnes, who marched up the bed of the river from Merv in September, found it unfordable for the first 12 miles, in which he describes it as 80 yards wide, 5 feet deep, and running between steep clay banks at the rate of 5 miles an hour. His party at length forded it at Ali-Shah, where they found an indifferent crossing-place with a clay bottom full of holes. Even in the lower part of the oasis, Shakespear found the Murgháb well supplied with water, two of the channels being at the end of May about 3½ feet deep and nearly 30 yards wide, and two others with difficulty fordable. The depth to which the river excavates its channel through the stiff clay plain of the steppes makes it useless for irrigation, except when the level of the water is raised by means of dams; and these, though once much more numerous, exist only at the few Sárík settlements above Merv and at the points where the Tekke have excavated or reconstructed irrigation channels for the cultivation of their oasis. Like all similar rivers it is liable to heavy floods which appear to occur in the spring, as Shakespear, when at Yulatan in May, found that the dam had recently been swept away, and the canal was consequently empty. During 1878 also very destructive floods are said to have occurred, which swept away the great Tekke dam above Merv and produced great scarcity in the oasis. The dam keeping the water from flowing into the Kará Yap also burst in the same year, and the channel, which is ordinarily dry, was filled with water to its end, and overflowed the adjacent country. This remarkable canal or natural channel forms a most important feature in the desert between the Tajand and the Murgháb, being described by Petroosevitch as of enormous dimensions, ordinarily dry, but with wells even at its furthest end which is within 45¹ miles of the Tajand. An army marching from Akhál upon Merv in 1878 would have had only 40 or 50 miles of waterless country to cross instead of the 135² to 150 miles ordinarily separating the two rivers. A march across the desert in any future year, characterised by floods of sufficient strength to burst these dams, would be accomplished under similar advantages.

The oasis of Merv is watered by a number of canals, variously estimated at from 24 to 32, all drawn from the Murgháb, which is said by some authorities to be entirely expended in irrigation, and by others to form lakes or swamps in the desert. The latter is probably the case in years when

¹ Petroosevitch says 52 miles in another place.

² Petroosevitch says 116 miles to Merv, but this must mean to the edge of the oasis.

there are floods such as those abovementioned. (*Burnes ; Abbott ; Shakspear ; Petroosevitch.*)

MURZA RABÁT—

A post station on the road from Chináz to Jizikh, at the second stage from the former place and 20 miles from the village of Malik. It is chiefly remarkable for the ruins of a caravanserai and sardaba, said to have been constructed by the great Abdulla Khán of Bukhára. A small part of the former is still standing and (in 1876) afforded shelter to a Cossack guard by whom the road is protected. The sardaba is dry, but a rather brackish well has been excavated in one corner of it. (*Schuyler ; Kostenko.*)

MŪSA BAZÁR—

A small village in the Fáráp Begship, in the neighbourhood of Fáráp-Kurghán. (*Turkistan Gazette.*)

MUYUN-KUM—

A wide tract of desert to the north of Auliá-Áta, on the left bank of the Kurgati and Chú rivers. It was crossed in 1873-74 by the Russian party who explored the course of the Chú. They found Kirghiz (Kazzáks?) living there with camels. Ujfalvy calls the same tract of steppe the Ak-Kum, but, according to Stumm, the Ak-Kum and Muyun-Kum are distinct tracts forming the eastern portion of the great Kará-Kum desert. See Ak-Kum and Kará-Kum. (*Schuyler.*)

NAIBADÁN GIÁDIK—

A pass over the Sangu-Tágh, leading, according to the *Rooski Invalide*, from the ferry of Yálin Yak on the Atrak, 16 miles above Chát, to the junction of the Chándír and Sumbár. The account quoted from the *Moscow Gazette* by Marvin, and somewhat more fully translated 18 months previously by Mr. R. Michel, is probably more correct, and makes the pass run from Yálin Yak to Khár-Olum on the Sumbár, about 16 miles from Chát on the road to Karikala and Tarsakán *viá* Duz-Olum.

The Sangu-Tágh was crossed by this pass by a portion of Lomakin's force in August 1868, but no account is given of the road in Marvin's work. It seems, however, to follow the same pass as is described under "Sugun-Tágh." See Sugun-Tágh and Sangu-Tágh. (*Rooski Invalide ; Marvin ; &c.*)

NAIMAN—

One of the minor Aksakálships of the Russian Amu Daria district of the Trans-Caspian Government. The Persian slaves were collected at the principal village in this sub-division after the Khívan campaign, with a view to their transmission to Astrabád *viá* Krasnovodsk by steamer. (*Turkistan Gazette, 1875 ; Schuyler.*)

NAMÁNGÁN—

The capital of one of the seven administrative districts into which the Russians have divided their province of Farghána. It is situated about 8 miles from the Syr Daria in an oasis stretching about 40 miles to the south-east and formed by the Yangi Arik, a canal drawn from the Narain 27 miles north-east of the town, which falls eventually into the Syr Daria, at the village of Kirghiz-Kurghán. It appears at one time to have formed a separate Begship, but was annexed to Khokand by Narbuta at the end of last century, after which it became one of the provinces of the Khanate, and was governed for Khudáyar Khán by a Beg styled Sarkárdah. It contained at this time, according to Kuhn, 62 settlements and paid a considerable rev-

enue, the chief items in which were 68,000 batmans of corn as land tax, 17,000 tillas as a tax on flax and vegetables, and 5,680 tillas as import and export duty.

The town then contained 4,000 houses, 250 mosques, 100 schools, 5 Madrasas, and 1,000 shops, but appears to have increased considerably in importance since the Russian occupation, as the population is said by Ujfalvy to number at present 40,000 souls. Ujfalvy appears to think that the town, which from its proximity to the mountains enjoys a more temperate climate than the rest of Farghána, has an important future as a commercial centre, and speaks of the 65 or 70 Russian houses which it contains as "le noyau d'une cité future." He also mentions a large and flourishing bazar which he notices as a favourable field for the collection of Chinese arms, jewellery, and curios in the shape of articles of jade and bronze, which after the massacre of the Chinese inhabitants were bought up by the Tájik merchants from the Dungans and Taráchnis. The chief buildings in the city are a mosque and Madrasa at the tomb of Ibrahim Khwája Pádshah, of which an interesting description is given by the same traveller, and the new Russian citadel. The construction of this fort was taken in hand shortly after the cession of the province to General Kauffmann by Nasr-ud-dín Khán of Khokand in September 1875, and in November 1877 it was attacked in great force by the Kipchák portion of the population who had revolted against their new rulers. The town was on this occasion bombarded and retaken by storm by General Skobelev, who is reported to have lost 6 killed and 62 wounded, and to have killed no less than 3,800 Kipcháks. The district is bounded on the north by the Government of Semiretch, on the east by the Andiján district, on the south by the river Syr, and on the west by the district of Chust. Namángán is situated on the postal route through Farghána, and there is also a road thence to Auliá-Áta through the mountains, which though closed by snow for two months in the year, is at other times traversed by laden horses and camels and by large herds of cattle and sheep, which form an important branch of the trade of the place. The district also produces naphtha (*vide* "Mai-Bulák"). (*Schuyler ; Ujfalvy ; Kuhn.*)

NAO—

See "Nau."

NARAIN—

A river rising in the portion of the Tián-Shán range known as the Ak Shirak mountains, to the south of lake Issyk-Kul in the Petrov glacier, at an elevation of 11,500 to 12,000 feet. For the first 100 miles of its course it is known as the Taragai, but after receiving two considerable affluents, the Karásai and Kurmenta, takes the name of Narain. Throughout its course it is in all respects a mountain stream with a rapid current running in a few places through a valley 4 or 5 miles wide, but very generally over a rocky bed with a rapid fall and through a narrow defile. Near Uch-Kurghán it is described by Schuyler as a muddy rapid river roaring over its rocks like a cataract, and somewhat further down near Balikchi in the Farghána district it is joined by the Kará-Kulja, also known as the Syr Daria, and from this point, which is about 450 miles from the source of the Narain, the united stream takes the name of Syr Daria.

The upper course of the Narain was first investigated in 1867 by Severtsoff, who found that it ran in a west-south-westerly direction between the almost parallel chains of the Tián-Shán. Its actual source was, however, not

discovered until 1869, when it was reached by Baron Kaulbars in the course of the extensive surveys carried on by him in that part of Turkistán. (*Stumm ; Helwald ; Schuyler.*)

NARIZIM—

A Bukháran town on the right bank of the Oxus. See "Naruzíma."

NÁRUPAI CANAL—

A large canal drawn from the left bank of the Kará Daria branch of the river Zaráfshán near the village of Aflás, 4 miles east of Kata Kurghán. This canal is less rapid and narrower than the Wáfkand Daria, its embankments are steep, and its course generally serpentine, giving it somewhat the appearance of a natural branch of the river, and in fact it is probably not entirely artificial. It flows round the north wall of the town of Kata Kurghán, and after irrigating the fields of that district and of Ziya-ud-dín is finally exhausted in the latter Begship close to the bank of the Zaráfshán. The large amount of water required to supply the demands on this canal is only procurable when the Kará Daria is full. The dam on the Ak Daria at Chupánata is therefore a matter of great importance to the dwellers on the Nárupai, and its construction is entrusted to the inhabitants of Kata Kurghán and Ziya-ud-dín; notwithstanding these precautions the two latter towns were deprived of water during three months of 1869. The road from Bukhára to Samarkand crosses this canal $3\frac{1}{2}$ miles west of Ziya-ud-dín. (*Khanikoff ; Fedchenko.*)

NARUZÍMA—

A district and small town situated on the right bank of the Amu in the Lab-i-Áb province¹ of Bukhára between Burdálík and Chahárjui. Nothing is known of this place beyond what may be gathered from some routes by Mayef in the Proceedings of the Royal Geographical Society for December 1881, from which it appears that it is classed as a Begship, and is connected with Karshi, distant about 105 miles, by an indifferent steppe route which follows the road to Burdálík as far as the Alang wells. Another road is also mentioned by him as diverging towards Naruzíma, about 5 miles from Burdálík. The settlements of the Begship are frequently raided by the Arsári Turkumáns. The name is written Narizim in Walker's map. (*Mayef.*)

NASARBAI KÚDÚK—

A halting place and well, distant a few miles beyond Khátun Kúdúk towards Aghatma, on the road from Bukhára to the Kizil Kum. There is at this place an arched building of masonry for the shelter of travellers; 6 miles beyond it, in the direction of Aghatma, are two salt lakes among clay hills. (*Lehmann.*)

NASIRÁBÁD—

A village on the Samarkand and Bukhára road, six hours' march west by south of Samarkand, between Daul and Áshik-Áta. (*Mir Izzat-Ullah.*)

NASLEDNIK ISLAND—

A large island in the Aral, described under "Tzar Islands," the name of the group to which it belongs.

NAU—

A small town and post station about 15 miles south-east of the town of Khojand, and about half-way between that town and Uratapa on a good post

¹ See note to Lab-i-Áb.

road connecting these places. The situation of the town is described as remarkably beautiful, in a well cultivated valley. As regards its size and population the accounts at our disposal differ materially. Bekchourine¹, who is quoted in a note by Ujfalvy, calls it "le fort de Nau," and says that it contains only 87 houses, 1 mosque, and 1 school; but Ujfalvy, who mentions it as one of the chief places in the district of Khojand, states in his table of the population of the towns of the Syr Daria province that it contains 235 houses with 1,175 inhabitants², all of whom are Uzbek cultivators. The latter, according to Bekchourine, are generally poor, though their town is surrounded on all sides by irrigated cultivation. (*Schuyler; Bekchourine; Ujfalvy.*)

NÁUKÁT—

A settlement in the Ūsh district of the Farghána Government, consisting of two villages known as great and small Naukát. The smaller village is situated on high ground on the left bank of the Iskiján, here a deep and rapid stream, and the other sub-division on the opposite bank of the same stream, at a distance of about 1½ miles from the first. The inhabitants of these villages call themselves Uzbaks, but Ujfalvy was of opinion that those of the larger Naukát should be classed as Iranians. The neighbouring hills and the villages towards Uch-Kurghán are inhabited by Kará-Kirghiz. Naukát is connected by road with Uch-Kurghán and Ūsh, the distance from the former being about 30 miles, and from the latter about 24. Before the annexation of Khokand by Russia, it gave its name to one of the provinces of the Khanate governed by a Beg or Sarkárdah, and consisting of four settlements paying revenue in kind to the extent of 18,000 batmans of grain and 1,050 tillas in cash. (*Ujfalvy; Kuhn.*)

NAUKÁT RIVER—

A river said by Kostenko to rise in the northern slopes of the Akart mountains and to flow first north-east, and then north to Naukát and onwards to Asak (Asaké?), from which description it appears to be the same as the Iskiján. See "Naukát" and "Iskiján."

NAUVÁKH—

A large settlement in the Shírábád Begship, situated between Shírábád and the Oxus. It gives its name to one of the largest canals from the Shírábád river by which its fields are watered. (*Mayef.*)

NEZA BULÁK—

A stream rising in a northern offshoot of the Bába-tágh, known thence as the Neza Bulák-tágh. It falls into the Káfirnihán river. (*Mayef.*)

NEZA TÁSH PASS³—

A pass crossing the watershed between Eastern and Western Turkistán at an elevation of 14,915 feet, between Tásh-Kurghán and the little Pámír. It is described in Captain H. Trotter's report, 1875. (*Captain H. Trotter.*)

NIÁZ BAI—

See Kilich Niáz Bai.

¹ "Le Turkestan," published at Kasan in 1872. The figures given in this work often differ rather widely from those of other authorities. See note to Khojand.

² In his text, however (page 15, vol. 2), he says that Nao contains 12,000 inhabitants!!

³ See also "Peza-Tásh pass."

NIÁZ-BÁSH—

A small Russian station, apparently between New and Old Táshkand, on the road leading from the former towards Chináz. It is about two hours' drive from Táshkand through fields and gardens, and past the palace of the Governor General. (*Schuyler.*)

NIÁZBEG—

A small fort about 17 miles north-east of Táshkand on the river Chirchik, which in time of war has frequently become of great importance, as Táshkand is dependent on it for water both for drinking purposes and for irrigation. The whole water-supply of the latter town, with the exception of one small spring, comes from the Chirchik, being brought down by a large canal called the Bos-Su, which leaves the river at Niázbeg. General Tebernaief's second attack upon Táshkand owed its success in a great measure to the straits to which he had reduced the inhabitants and garrisons by having previously taken the fort of Niázbeg and cut off their water-supply. Kostenko mentions it as the "former fort of Niázbeg," and describes the ford on the Chirchik opposite to it as perfectly impracticable when the water is high. (*Schuyler; Kostenko.*)

NICHOLAS ISLAND—

The largest island in the Aral. It is described under "Tzar Islands," to which group it belongs.

NISHIK DEFILE—

A defile in the hills between Tarsakán and Khwájá-Kala. See "Dairon defile."

NISSA—

A settlement of the Akhál Turkumáns, 16 miles from Izkand, which is considered by Mr. Taylour Thomson their strongest position. There is a ruined town here and several forts, one of which is of great size with walls, at present much out of repair, 50 feet in height and capable of holding 3,000 men. A stream flows round the mound on which the fort is built, and there is also a copious spring within the walls. There are two other smaller forts at Nissa called Bagher and Mirába, the former of which belongs to Karim Verdi Ishan. Nissa was taken by the Turkumáns many years ago from the Persians, but they still pay tribute to Persia to the extent of one camel per annum in proof of their having engaged to abstain from acts of plunder¹. (*Taylour Thomson.*)

NOKHOR—

A village regarding which some information has been collected by Captain Napier and Mr. Taylour Thomson. The latter calls it the first village of importance met with to the east of Band Hasan, and says that it is inhabited by 500 Turk families, nominally subject to Persia. These people, he further states, have, however, generally been in league with the Turkumans, and not only facilitated their raids into Khurásán, but gave them information of the advance of Persian raiding parties. Napier's account describes the village as a place of some strength in a precipitous glen on the northern slope of the Uchkuya mountains, the inhabitants of which, though not exceeding 200 families, have always warded off the attacks of

¹ We have no notice of Nissa from Russian sources, but Mirába or Miráva is mentioned by Petrosevitich as one of the settlements in the populous district formed by the Gez-báshi stream, which probably corresponds with the Nissa district.

the Turkumáns, and even in the last few years have repelled a more organised assault on the part of the Governor of Astrabád¹ accompanied by guns and regular troops. They were, however, according to this officer, likely to succumb eventually to their nomad neighbours, and some of their leading families had a few years ago made overtures for protection to the Il-kháni of Bujnurd. Nokhor is the same place as Núkhúr, which is described by Gospodín Arski, the correspondent of the *Golos*, and other Russian authorities, as situated in a cleft of the Kopet Tágh at a few miles from Archman. Taylour Thomson, as already mentioned, calls the inhabitants Turks; but Napier understood that they were originally of Persian origin, though now a very mixed race. Those who visited the Russian camp at Archman are said to have been Turkumáu Jews, and made themselves useful to the troops by bringing in large quantities of fruit and fresh provisions. The Russians found more families of these "Núkhúr Jews" living in Káríz, a village described elsewhere. The village was annexed to Russia by the treaty signed at Teheran in December 1861, and we learn from recent accounts of the campaign of 1880 that the inhabitants again made themselves useful to the Russians, their headmen accompanying Skobelev to Áshkábád. (*Golos*; *Taylour Thomson*; *Marvin, &c.*; *Foreign Office papers, &c.*)

NORAK—

The first village reached in the valley of the Wáksh, here not more than 600 yards wide, after crossing the Kaudon ridge. It is described as a hill *kishlákk* surrounded by a wall and forming a small but by no means weak fort. It stands on the frontier of the Faizábád Begship, to which it now belongs, and contains a custom-house. When Kuláb was an independent Begship, Norak was one of its villages forming an outpost protecting the Wáksh valley. (*Turkistan Gazette, 1876.*)

NÚKHÚR—

See "Nokhor."

NUKUS—

A village and Russian fort on the right bank of the Amu Daria, nearly opposite to the town of Khwája-Ili. The village is surrounded by mud walls, giving it the appearance of a fortress, and is situated on the right bank of the river, just above the point where it is left by the Kuwán Jarma branch, and where the main stream is crossed by a ferry much used by the people of the surrounding districts on their road to Khwája-Ili. There is considerable discrepancy between the accounts given of the site of the fort, owing to the Russians having constructed two forts, one now called Old Nukus, and in ruins near the village of Nukus; and the other further up the Karábaili, and known as New Nukus. Wood speaks of a fort about a mile above the village as a small square enclosure flanked by round bastions at two corners. This must be Old Nukus, which was a former Khívan fort. Stumm talks of Nukus as formerly a Khívan fort, but goes on to describe what must evidently be New Nukus as an already flourishing settlement in 1874, with a fort containing a guard-house (*Hauptwache*), hospital, engineer depôt, officers' quarters, and barracks for a garrison variously estimated at two companies or from three to four hundred men. Lerch describes New Nukus as a fortress on the left bank of the Karábaili, 14½ versts below its

¹ Of Bujnurd, according to Petroosevitch.

commencement and 5 versts above the ruins of Old Nukus, on the right bank of the same channel of the Amu. He describes its front as a wall of 200 fathoms long and about 20 feet high, and, like Schmidt, speaks of a flourishing and busy settlement round it. The first fort erected by the Russians after the annexation of the new Amu Daria district in 1873 by the Russians was Petro-Alexandrovsk, a description of which will be found under "Shúra-Khána." This proved at first to be unhealthy, and it was resolved to remove the whole of the force thence to the fort which was hastily constructed at Nukus¹. The site for the latter had, however, been selected in winter time, and as summer came on it was found that it was not much more healthy than Petro-Alexandrovsk, and in addition that it had the disadvantage of being liable to be flooded. A small garrison only was therefore allotted to Nukus, and the main body was retained in their old quarters. Among other points in favour of Nukus² were its commanding the important passage across the Amu, noticed above, as well as its being the terminus of a good road from Kazála and the Syr. *Saxaul* for fuel is also found in abundance in the neighbourhood, and the proximity of the important town of Chimbai facilitates the provisioning of the garrison. These circumstances render Nukus a convenient intermediate link between the base on the Aral and Petro-Alexandrovsk 200 miles further up-stream, and it now gives its name to one of the two sections (Nukus and Shúra-Khána) into which the Amu Daria district has been divided for administrative purposes.

The communications between Nukus and lake Aral are not entirely satisfactory, but in 1874 the S. S. *Perovski*, drawing 3½ feet of water, after in vain attempting to ascend the Ulkun and Kichkina streams, succeeded with some difficulty in passing up the Yáni-Su from the gulf of Tasha-báz to lake Daukára, and thence made its way by the Kuwán Jarma to Nukus and on to Petro-Alexandrovsk. It is thought probable that improvements in the class of steamers used in the Amu navigation will obviate many of the difficulties of this passage. The country round Nukus is flat, and though cultivated in places is generally covered with tamarisk and *elaagnus* jungle. It is, however, less well wooded than the opposite bank, where the town of Khwája-Ili is almost hidden by timber trees. An observatory³ was established at Nukus in 1874, and a brief notice of the thermometric observations taken there from July to November of that year will be found in Schuyler. From this it appears that the summer temperature is about the same as at Táshkaud, the maximum heat recorded being 104° F. (*Stumm; Wood; MacGahan; Schuyler.*)

NÚRÁTA—

A Bukhárán town and fort somewhat smaller than Kata Kurghán, situated at the foot of the western extremity of the Núrátá-tágh. It is connected with the (Russian Zarafshán) town of Yani-Kurghán by the great road running from east to west, south of the Kará-tágh, which passes Kará-Abdal, Nukrut, Sarai Koshrabát, Jush, and Akchap. It is the largest and in fact almost the only town in the Begship of the same name which comprises the western half of the hilly district enclosed by the ranges of the Núrátá-

¹ Probably Old Nukus.

² The remainder of this description, partly taken from accounts of Old Nukus, applies equally to the new fort and settlement, the sites being only 3½ miles from each other.

³ See "Climate" in Chapter I.

tágh as far as the market-place Sarai. [This district has seven market places—Chua, Bagaját, Akchap, Jush, Sarai, Koshrabát, and Pshat—consisting of 50 to 150 scattered farms, of which Akchap, Jush, and Pshat have numerous and extensive gardens. The remainder consist of a few small farms mostly scattered along the hill sides. The people live generally by cultivating the, for the most part, unwatered depressions¹ in the undulating country. The fruit crop is small, and rice and cotton are not cultivated, the climate being much colder in these hills than in the Zarafshán valley. They have very few cattle, and grass and hay here, and generally in the Núrátá-tágh, are scarce and dear. Arandarenko mentions it as one of the stations of the Bukhán cavalry. (*Dr. Radloff, 1871.*)

NÚRÁTA-TÁGH OR NÚRÁ-TÁGH.

A tract of mountainous country (called also Núrátágh and Núrátaning-tágh) running east and west, beginning at the Ilán-Uta stream and extending fully 100 miles to the town of Núrátá, whence it takes its name. It separates the Zarafshán valley from the sandy steppes to the north, and protects it from being, like much of the northern portion of the Khanate, overwhelmed by sand-drifts. The chief ridge of this chain is the Karátágh, which lies to the north, and is joined by the Godun and Karáchá-tághs, and towards its eastern end to the Ak-tágh. The latter runs along the south of Núrátá-tágh for some way parallel to the Karátágh, and at last joins it at a sharp angle at the town of Núrátá. Both the Karátágh and Ak-tágh are steep and rugged chains, the former being the most lofty. All the above ranges are bare, generally rocky and pointed² in their upper parts, with no wood except what has been planted on the banks of the streams. Their general appearance is that of a dull-coloured wall of mountains with no picturesque variety. The country between the chains of the Núrátaning-tágh is generally about 8 to 12 miles wide, and is intersected by ranges of various heights running north and south. The main chains are said to be crossed by several passes, among these are the Sari-bel pass in the Karátágh, in which rises the Kará-Abdal (see Tarsan-Su), a stream flowing south between the Godun and Karáchá-tágh; and the Tikanlik³ pass in the Ak-tágh, north from Khatircha, in which rises the Jismán-Su⁴. A large number of other streams flow north and south from these hills, but for the most part are exhausted in the first few miles and fail to reach the Ilán-Uta or Zarafshán. The western portion of the Núrátaning-tágh forms the Bukhán district of Núrátá (see Núrátá); most of the land belonging to it lying between the Ak-tágh and Karátágh. From Sarai eastward formerly belonged to Jizakh, and is now in Russian territory. This eastern portion of the district is still more thinly populated than the western, and with the exception of the considerable village of Tarsan, the townships consist entirely of detached farms. The people live chiefly in felt tents by the side of the very small streams, gardens are rare, and usually it is only in the neighbourhood of the tents that detached patches of irrigated meadow are seen. About Kará-Abdal and Nakrut the population is thicker. This is still more the case at Kangrád, at the east limit of the Karáchá-tágh; and as Juma Bazár market-place is approached the

¹ "Bergwellen" (a difficult word to translate).

² "Toothed."

³ See "Tikanlik."

⁴ See "Jismán-Su."

country is almost as thickly peopled as the Zarafshán valley. From here habitations extend uninterruptedly as far as Chílak to the south-west. After the taking of Jizakh in 1866 a draft treaty was sent to the Amir of Bukhára by Kauffmann proposing the watershed of the Núrátá-tágh as the future boundary of the Khanate. The Russians did not at the time know that this range consisted of the two parallel chains above described, and the hesitation of the Amir to accept the treaty was due to his uncertainty regarding the disposal of the Begship of Núrátá lying between them. War again broke out before this difficulty was cleared up. See "Turkistán Mountains." (*Radloff, Das Mittlere Tsaraffchanthal; Schuyler.*)

OÁLIK—

A village about 10 miles south of Samarkand in a defile in the northern slope of the Shahr-i-Sabz hills. Lime is burnt here in large quantities. (*Fedchenko.*)

OBARDAN—

A village situated on the right bank of the upper Zarafshán or Máchá river, in the Máchá sub-division of the Russian Kohistán district. It is distant about 112 miles east of Samarkand and 43 west of Poldárák, on the road leading to the source of the Zarafshán. At the time of its annexation by Russia it was governed by a Beg apparently subordinate to the ruler of Máchá. (*Turkistan Gazette.*)

ODUN-KÚDÚK—

A halting place on the road from Bukhára to Orenburg, about 40 miles north of the former. It is situated on the extreme edge of the uncultivated tracts on the northern border of the oasis of Bukhára. From the remains of ditches yet visible among the sand-heaps at this spot, it would appear that cultivation extended in former days further to the north than its present limits. There is good water here from springs, and a few shrubs, but no pasture. (*Meyendorff.*)

OGHURCHINSKI—

The Russian name for the Aidak island in the Caspian. See "Aidak."

OGHUZ—

A settlement on a river of the same name, passed on the third march from Shírábád to Kílaf at about 2½ miles from lower end of the Kempir pass at 11 miles from Kílaf. The Oghuz river rises at a place called Khwája Kainar in the Kuitun hills, 10½ miles from the settlement; one branch of it waters the settlement of Kalluk, and the other, after irrigating the fields of Oghuz, is taken by a canal as far as Kílaf, where its waste water overflows into a salt marsh, extending for nearly 8 miles from the Oxus. Oghuz is situated at the junction of the roads leading from Shírábád and from Hisár *viá* Kalluk to the Kílaf ferry. (*Mayef.*)

OI-KUL—

See "Gez-Kul."

OKHNA—

A settlement in Farghána near the exit from the Ala-ud-dín pass leading from Karátegin. It is shown in Schuyler's map between Wádil and Shah-i-Mardán. (*Severtsoff.*)

OLUM OR OLAM—

A word meaning properly ford, ferry, or crossing, but applied in the country along the Atrak and Sumbár to any localities where the usually precipitous

clay banks of these rivers afford a practicable descent to the waterway. See "Tekenji-Olum," "Khar-Olum," &c.

ONSOP—

A village situated on the left bank of the Yágnáu river, in the Kohistán section of the Russian Zarafshán district, at a distance of about 17 miles from its junction with the Fán-Su. The road leading to it ascends the bed of the stream, and was impassable, owing to a heavy flood, at the time of General Abramov's visit to the village in May 1870, which was reached on this occasion by a detour traversing several passes 10,000 feet high. The people of the village complained to General Abramov of the oppression of the Beg of Máchá. This name in the more recent Russian works of Kostenko and others is written Anzob, and may probably be Anz-Áb or Ans-Ab. (*Turkistan Gazette.*)

ONSOP PASS—

This pass, called by Kostenko the Anzob pass, is said to be the best of those leading across the Hisár mountains from the Yágnáu valley. It leaves the latter at the village of Onsop, described above, and after long ascents and descents reaches the crest of the pass, at an elevation of 12,000 feet, at 7 miles from Onsop. It descends thence to the village of Ibol on the upper course of the Zigdi river, where it joins the road crossing the Chukat pass and reaches the town of Hisár, probably following the valley of the Zigdi. (*Kostenko.*)

ORAZ KALA—

A settlement and fort built by the Tekke Turkumáns of Akhál on the banks of the Hari-Rúd, about 50 miles east of Gávárs, and named after Oráz Khán, who was the leader of these emigrants. The Tekke were expelled thence by the Persians in 1845, about 15 years after the establishment of the colony, the members of which retreated to Akhál. The dam they had constructed for the irrigation of their lands was shortly afterwards destroyed by a flood. It is also known as Tajand Kala, and Petroosevitch (as translated by Mr. Marvin) seems of opinion that the lower part of the Hari-Rúd is called Tajand after the name of the fort. (*Petroosevitch, translated by Marvin.*)

ORTA CHOL—

An extensive plain lying to the south-east of the Tim-tágh mountains and stretching as far as Bukhára. The name signifies "middle plain." (*Radloff.*)

ORTA-KUI—

A halting place on the road from Krasnovodsk *viá* Igdi to Zmushkir on the Khívan frontier. These wells are said to be three marches beyond Igdi, but Markosoff's column intended to co-operate in the Khívan campaign was unable to reach them, and had to return to Krasnovodsk. It is, however, mentioned by good authorities as on a regular caravan track following the Uzboi beyond Igdi to Bála Isham, and thence *viá* Orta Kúi and Shah Sanam to the Khívan oasis. (*Schmidt; Kuropatkin, &c.*)

ORTA KURGHÁN—

A fort in the state of Shahr-i-Sabz, said by Mr. Galkin to belong to a brother of Bába Beg. Between this place and Khúsh-tapa the plain outside the Shahr and Kitáb fortifications is said to be impassable for the three arms owing to the swampy rice cultivation. (*Turkistan Gazette.*)

OSH—

A town in Farghána described under "Úsh."

OXUS—

The principal river of Western Turkistán. It is described under "Amu River" and "Panja River."

PA-I-DULDUL—

A narrow ravine enclosed between the Bááb Tágh and Gházi-Malik ranges. The town of Hisár commands one extremity of this defile, and through it, as far as Mayef's account is intelligible, runs the road leading to Kubádián, as well as the river Káfirnihán. (*Mayef.*)

PÁ-I-KHWÁJA—

A district of Roshán on the left bank of the Panja or upper Oxus. See Roshán.

PAIN-TAPA—

Two villages on either side of the road between Yangi-Kand and Khozár, and about half-way between these places. They are surrounded by extensive gardens. (*Mayef.*)

PAISHAMBA—

This name, written generally Peichembe, seems to be used by many Russians for Panjshamba. Thus both Panjshamba in the Kata Kurghán district and another place, similarly named by Khanikoff and other authors who are good authorities on Oriental matters, are given in Fedchenko's maps as if pronounced *Paishamba*, and the same is the case in the Russian tables quoted by Ujfalvy. It may be a local rendering of the name, but it is perhaps better to adhere to the more correct method of writing it. See "Panj-shamba."

PAITA—

A large village in the Farghána district, 24 miles from Uch Kurghán. (*Schuyler.*)

PAKSHIF PASS—

This pass, according to Kostenko, is on the main road leading from Karátegin by the Zarafshán village of Pakshif to Uratapa. Oshanin mentions that it leads across the Hisár range from the sources of the Sor-Bukh river, a tributary of the Surkháb, and is more used than any other by the Karátegin Ghalchas in their trade with the Zarafshán district, and Kostenko also describes it as a comparatively easy one. The summit of the pass has an elevation of 12,000 feet. (*Oshanin; Kostenko.*)

PAKUI—

A village in Wákhán, 5½ miles from Kila Panja, on the road to Khandut, from which it is 10¼ miles. The road between the latter village and Khandut passes through a dense forest of stunted poplars. (*Abdu Subhán.*)

PALWÁN-ÁTA—

The name of an important canal which leaves the Amu on the left (Khívan) bank, about 12 miles below the town of Pitnak. It is said to be from 12 to 6 fathoms broad and to run for 70 or 80 miles, at first in a westerly, and then in a south-westerly direction, terminating a few miles beyond Khíva in the sandy desert. It sends off about 25 branches, of which 20 are on the left bank and flow southwards, irrigating about 30 square miles of country. Lerch's party in July 1858 travelled on this canal by boat from the

Amu to Gandagán, one of the Khán's country-seats near Khíva; and an enthusiastic description is given by this *savant* of the beauty of the wooded country fertilised by its waters. It is sometimes known as the Khán canal. Dr. Schmidt says that it is bridged opposite to the northern gate of the town of Khíva, and that it runs round the town at a distance of 700 feet from the walls, running with a strong current and a breadth of 20 or 30 feet. (*Lerch ; Schmidt.*)

PÁMÍR—

This name was until recent years used to designate what was held by geographers to be a great plateau or table-land forming the watershed between Eastern and Western Turkistán. The water of more than one of the lakes, which are a remarkable feature of the region, was supposed to run both westward towards the Oxus and eastward to the Indus or river of Yarkand, and its general character seemed to justify the expressive title of Bám-i-Dunia, or "Roof of the World," given to a portion at least of it by the natives who accompanied Captain Wood to the source of the Panja branch of the river Oxus. From the investigations of M. Fedchenko and other Russian explorers, as well as from those of the surveying party under Captain H. Trotter attached to Forsyth's Yarkand Expedition, and more recently from the reports of M. M. Severtsoff and Skassi in 1878, it appears that the word "pámír," throughout the mountain district lying between the Hindu Kush and the mountains of Khokand, and possibly beyond these limits, means a wide grassy plateau or steppe, generally undulating, and bounded by parallel ranges of mountains, which although extremely lofty as regards their elevation above the sea, do not always rise to any great height above the general level of the country in which they occur. These different *Pámírs* have each its separate name, being known as Pámír-i-Khurd, Pámír-i-Kalán (great and little Pámír), Pámír-i-Bugrumál, Pámír-i-Rang-kul, &c., according to the districts in which they occur or to other local peculiarities. Captain H. Trotter, who shows that the range forming the eastern boundary of these Pámír steppes, and called the Pámír range by Pandit Manphul, is the real watershed between Eastern and Western Turkistán, says of the ridges bounding the several Pámírs that they run more or less east and west, and that the plateau from which they rise is gently undulating and comparatively flat in its eastern portion, and slopes gradually to the west, where it breaks into spurs separated by precipitous ravines. The lowest point on the Pámír noticed by Severtsoff was upon the Ak-Su (12,000 feet), beyond which upon the Kará-Su at 12,300 feet he observed a grove of willows at a place called Jaman-Tál. Another similar grove of willows is mentioned by him in the Alichúr Pámír. The various Pámírs are used as summer pasture grounds by the Kará Kirghiz. (*Wood ; Fedchenko ; Captain H. Trotter ; Severtsoff.*)

PÁMÍR-I-ALICHÚR—

This Pámír runs approximately east and west and is drained throughout its length by a river of the same name. There are several remarkable lakes¹ at its western end, known as the Bulun Kul, Tuzkul, Sasik-Kul, Yashil-Kul, and Sári-Kul, which were visited by the members of the Farghána Scientific Mission in 1878. An easy pass known as the Peza² Tásh

¹ Most of these are described separately in this chapter.

² Severtsoff calls this the Neza Tásh pass, and says that the road ascends by an easy gradient following the Neza Tásh tributary of the Kará-Su.

connects the upper end of this Pámír with the valley of the Kará-Su, a tributary received by the Ak-Su in the Sares or Siriz Pámír below its junction with the Ak-Baitál, and there are roads mentioned in describing the Alichúr river and lake Yashil-Kul connecting it with the Great Pámír and with Wákhán and Shighnán. The Wakhis who accompanied the Yarkand Mission informed Captain H. Trotter that the Alichúr Pámír belonged nominally to Wákhán, but practically to Shighnán; but from the fact of the river flowing through it running directly into the settled districts of the latter country, it seems probable that the Kirghiz met with in its valley must owe allegiance¹ to the latter state. Colonel Gordon understood from the same authority that the Alichúr, like the great Pámír, is broad at its eastern, and narrow at its western end, which corresponds with the description of the difficult ravines traversed by the Alichúr river beyond the Yashil-Kul given by Severtsoff. He also mentions that the Káshgharis who fled with the Khwájas during last century, on the occasion of the Chinese occupation of Eastern Turkistán, passed along this Pámír on their way towards Badakhshán, but were overtaken and slaughtered near lake Yashil-Kul, which is held by the Kirghiz to be haunted by their ghosts. Severtsoff noticed extensive deposits of peat near the Yashil-Kul, and also mentions a grove of willows in the same neighbourhood in the glen formed by a tributary of the Alichúr river at an elevation of 12,700 feet. Some of his party obtained specimens of a wild sheep on this Pámír, which seems from his account to have been the *Ovis Poli*. The name of this Pámír is written Alishúr by some authorities. (*Colonel Gordon; Captain H. Trotter; Severtsoff.*)

PÁMÍR-I-BUGRUMAL—

This Pámír, according to information received by the Yarkand Mission, is situated at the head of the Ghund valley. Captain H. Trotter thinks that it is possibly a continuation of the Alichúr Pámír, if not absolutely identical with it. (*H. Trotter.*)

PÁMÍR-I-KALÁN—

Is a grassy valley, about 90 miles in length, and of so exactly a similar character to those noticed above under the heading "Pámír," that it requires only a brief notice here. It is said to begin at Buharak, 2 miles beyond the junction of the Áb-i-Matz with the Panja, and is there only a mile broad, but gradually widens to about 6 miles in the first 20 miles of the road towards Lake Victoria, 12 miles beyond the eastern end of which is the watershed between the Panja and Aksu, or Murgháb branch of the Oxus. The valley gradually narrows again from this point eastward to its end near Dahn-i-Isligh. This valley is generally bounded by low spurs from ranges that rise about 5,000 feet above the plain on the south, and 2,500 on the north side, giving absolute heights of 18,000 and 15,500 feet respectively. (*Captain H. Trotter's report.*)

PÁMÍR-I-KHARGOSHI—

This Pámír was described, on hearsay evidence, in the report of the Yarkand Mission as a plain intersected by a river, the Áb-i-Khargúshi, and passed, shortly before reaching Bilaur-Bás, on the road leading across the great Pámír from Langar-Kish to Sarikol and Ak-tásh. According to Russian

¹ This is of some interest with reference to Venyukoff's version of the political geography of the Pámírs referred to under "Shighnán."

authorities, the name is applied to one of the northern Pámírs lying between the Sares Pámír and the Alai valley, with which it is connected by the Kizil-Art pass leading across the Trans-Alai range. The Khargoshi Pámír contains the basin of the Kará-Kul lake, and is marked both in the Russian and English official maps as belonging to Russia, having, it is presumed, been held to be annexed by the latter power since the date of the reconnaissance made thither at the end of the expedition to the Alai in 1876, which followed the annexation of Farghána in the previous year. (*Major Trotter, R.E. ; Kostenko ; Russische Revue, 1876.*)

PÁMÍR-I-KHURD—

The small Pámír resembles in all respects the other Pámírs, except that the mountains forming its northern and southern boundaries rise more directly from the plain than those of the great Pámír. Its lake, however, which is in the eastern part of the valley, does not (see "Gez-Kul") drain towards the Panja branch of the upper Oxus, but is the source of one of the affluents of the Aksu or Murgháb branch. The western portion of the little Pámír forms the valley of one of the two heads of the Panja branch. The length of this Pámír is about 68 miles, and its average width from 2 to 4 miles. The name is also given in some maps to the Shewa Pámír. (*Captain H. Trotter.*)

PÁMÍR-I-RANG-KUL—

The Rang-Kul or IbeX Lake is mentioned in Colonel Gordon's "Roof of the World," but such information as he was able to obtain about it has been superseded by the account given of it by M. Severtsoff and M. Skassi, who visited it in August 1878, and determined its astronomical position. We have unfortunately no translation of the travels¹ of these gentlemen, except an extract from them supplied by Mr. R. Michel, dated June 1879, but by the map (a Russian one) illustrating their explorations, the lake appears to be somewhat less than 10 miles from the Ak-Baitál river by the road which they traversed. This Pámír is described by Severtsoff as a wide, level, and dry valley, and the lake as consisting of three basins and an extensive marsh joined by narrow straits, the whole about 20 miles long and from 1½ to 3½ miles broad. The elevation of the lake was found by him to be 12,800 feet, the same as that of the great Kará-Kul. A tributary of the Ak-Baitál is also shown in his map as flowing from near the western end of the lake, but the latter, when visited by the Russian surveying party, was found to have no water running either in or out of it, a circumstance which seems remarkable, as its water is said to be generally fresh, or only slightly alkaline at the lower end, and even there to a less extent than that of the Great Kará-Kul, and M. Severtsoff's party were shown a quarry of salt in one of the dry valleys draining into the lake. At the eastern end of the lake camps of Kará-Kirghiz were found, but it may be inferred from the description of this Pámír that it was otherwise uninhabited when visited by the Russian exploring party. (*Severtsoff ; Gordon.*)

PÁMÍR-I-SHEWA—

See "Shewa River" and "Shighnán."

¹ The account of these forms part of the report of the Farghána Scientific Expedition which appeared in the *Turkistan Gazette*, No. 16, dated 24th April (16th May) 1879. A sketch of M. Severtsoff's journey is also given in the Proceedings of the Royal Geographical Society for August 1880.

PÁMÍR-I-SIRÍZ—

This Pámír, known to the Russians as the Sares Pámír, is defined by Colonel Gordon as a continuation of the Ak-Tásh valley, which opens into it, in the same way that the latter is a continuation of the little Pámír. According to M. Skassi's map illustrating the travels of the members of the Farghána Scientific Mission, the name Pámír-i-Sares is applied to a wide tract of country stretching chiefly along the right bank of the Ak-Baitál from the Ak-Tásh valley and Alichúr Pámír to the watershed separating the Ak-Baitál and Chon-Su.

PÁMÍR MOUNTAINS—

A range of mountains lying to the east of the Pámír steppes and running from S.S.W. to N.N.E., which, according to Captain H. Trotter's report of 1875, forms the true watershed between Eastern and Western Turkistán. This range is separated from the parallel range known as the Kizil-Árt by the great plateau which includes the Pámír-i-Tágh-dumbásh, the Sarikol valley, and the Tagharma and Kizil-Árt plains. It is crossed by the road leading from Yarkand to Wákhán at the Neza Tásh pass, and is said to subside to the level of the Kizil-Árt plain, a little short of the great Kará-Kul lake. The name "Pámír range" was adopted by Captain Trotter from Pandit Manphul's report. (*Captain H. Trotter; Pandit Manphul.*)

PANJA—

A fort and village, known also as Kila Panj, in the Wákhán valley, on the left bank of the Daria-i-Panj or upper Oxus, a short distance to the west of the point of junction of the branches of this river coming from Victoria Lake and Pámír-Kul. It is distant about 62 miles east of Ish-Káshim and 55 miles west of Sarhadd. The fort and village are built on five hillocks, the fort, which is of stones cemented with mud, being on the highest of these, and containing the residence of the Mír Fattih Ali Sháh of Wákhán and most of his followers. When the place was visited by "The Mirza" the garrison consisted of 200 men. Two other hillocks are occupied by fortified buildings which, like the fort itself, are esteemed by the inhabitants places of great strength, and in which the hereditary Mírs of Wákhán have more than once held out against the ruler of Badakhshán, to whom they are tributary¹. Another of these hillocks is surmounted by the village which is surrounded with wells, and is said by Captain H. Trotter to contain only 150 inhabitants. Provisions and good ponies for the transport of his party were obtained by "The Mirza" at Kila Panj, which is the principal place in the valley. The latter narrows near Panja to about 2 miles broad and is cultivated throughout, water for irrigation being obtained from a glacier-fed stream issuing from a large ravine to the south of the valley. The river flows along the north side of the valley, and when visited by Captain Wood in the month of March was fordable at this place and flowing in two channels with a velocity of 8½ miles an hour. The first of these was 27 yards broad and 2 feet deep, and the other 10 yards broad and shallower than the former. The climate is a severe one, as might be expected from its elevation (9,000 feet), as determined by Captain H. Trotter. The latter officer mentions that he found grass commencing to sprout in the middle of April and the cultivators beginning to turn up the soil preparatory to sowing. There is an excellent sketch of the Kila Panj hamlets in Colonel Gordon's "Roof of the

¹ See "Wákhán."

Panj-Dih.

A further notice of the political relations of the Sáriks of Panj-Dih will be found under the heading "Turkumán" in Chapter III. A recent report from Teheran states that the Afghan governor, mentioned in the article describing the tribe, arrived at Panj-Dih, but was sent back again by the Ak-Sakáls. This circumstance taken together with the other information we have regarding Panj-Dih and its inhabitants probably justifies the statement that the Sáriks are Afghan subjects to the extent mentioned on the interleaved page at the end of the article "Turkumán."

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World," and further particulars regarding the place will probably be found in the Gazetteer of Afghanistan, to which the subject of Wákhán properly belongs. The name Panja, applied to this village and to the Oxus in its upper course, is derived by some authorities from the Persian *panj*, and referred to the five branches supposed to form the Oxus, or even to the five hillocks above noticed on which the village is built. Captain H. Trotter very plausibly derives¹ it from *panja* ("the hand" in Persian), from the mark of the hand of Ali, the son-in-law of the Prophet, which is impressed on a stone in a building 2 miles south of Kila Panj. There is said to be a similar mark at Bar Panja in Shighnán. (*Wood; Montgomery's report, 1870; Captain H. Trotter.*)

PANJA (RIVER)—

The name given to the Wákhán branch of the Oxus from its source in the great Pámír, as far at least as the Samti Ferry in Kuláb, and according to some authorities to the place where it leaves the hills above Kílaf. From the ferry of Khorf, which appears from Dr. Regel's map to be on the frontier of Darwáz and Kulab, down to Khwája-Sálih, this river forms as far as we know the frontier between Afghán and Bukhárán territory; but from Khorf, which is believed to be about 38 miles below Kila-i-Khum, up to Yáz-Ghulám, a strip of country shown as about 13 miles wide by Regel, on the left bank of the river, belongs to Darwáz. This statement as to Darwáz territory on the left bank of the Panja is confirmed by Abdul-Subhán and by Oshaniu. See "Amu."

PANJ-ÁB—

The name of a torrent which crosses the road from Darband to Shírábád about 5 miles before the village of Lailakán and at 18½ miles from Shírábád. The valley of the Panj-Áb is the site of a winter encampment of nomad Uzbaks who cultivate a small extent of ground on its banks. (*Mayef.*)

PANJ-DIH—

A settlement of the Sárik Turkumáns on the Murgháb, near its junction with its small affluent the Khushk. The Sáriks seized this place, which is within the Afghán border, from the Jamshídi and Taimuri on the occasion of their expulsion from Merv by the Tekke. Petroosevitch, calculating the population from the number of *paikals* or branch canals, each of which is allotted to 12 families, shows that the Sáriks living here amount to from 6,000 to 6,400 families, or nearly 30,000 individuals, which does not differ much from Stewart's account, which says that Panj-dih is the head-quarters of the tribe, who camp here to the number of 7,000 tents. Taylour Thomson mentions also that some Sálor tents are to be found here. Iskandar Khan, in a letter quoted by Michel, says that the Sáriks of Panj-dih have generally paid tribute² to the Governor of Herat; but this is certainly not the case at present, if Russian accounts of the settlement and of the extreme independence of the population are to be trusted. A remarkable raid³, of which an account is given in Marvin's work on Merv,

¹ A similar instance is the name Panja Sahib given to the temple at Hasan Abdál in the Panjáb, from the mark of the hand of a Sikh Guru.

² He speaks, however, of a period long antecedent to the arrival of the Sáriks at Panj-dih, and probably refers to some other tribe.

³ See "Turkumáns" (Sáriks) in Chapter III, for an account of this and of other recent raids made by the Panj dih Sáriks upon Afghán territory.

was made by the Persians on the Sáríks at Panj-dih in 1877. Abbott says that the Murgháb at Panj-dih was about 60 feet wide on the 1st January, with precipitous clay banks 90 feet in height, and that it flows through a valley nearly 9 miles wide, but narrowing again on the march towards Yulátán. Stewart says that Panj-dih is five marches above Yulátán. (*Petroosevitch, translated by Marvin; Taylour Thomson; Michel; Abbott; Stewart.*)

PANJKAND—

A town in the Russian Zarafshán district, distant about 40 miles east from Samarkand, by the road from Samarkand through Juma Bazár to the Begships of Mághián and Máchá followed by Lehmann. It is described as a small town with a bazar, situated at an elevation above the sea of 3,393 feet, on the left bank of the river Zarafshán, near the point where that river debouches into the plains. The inhabitants are mostly weavers and agriculturists, the latter of whom grow wheat, barley, and rice in the fields bordering on the river, and export, according to Schuyler, a certain amount of grain to the Kohistán Begships of the Zarafshán district. Their barley harvest takes place in May, and their fruit, for which both the district and town are famous, ripens a week later than that of Samarkand owing to the superior elevation of the former. The walnuts produced here are said to be of a very superior quality. Panjkand was formerly the capital of a distinct Begship, subject to the Amir of Bukhára, which after the fall of Samarkand declared its independence of the Khanate, but shortly afterwards voluntarily surrendered to the Russians.

The valley of the Zarafshán is here 2 miles wide, but above the town, where the stream assumes the character of a mountain torrent, it becomes narrower and shut in by hills, and is followed by the road leading to the Kohistán Begships. Below Panjkand the valley is bounded on the south by the chain known to the natives as the Shahr-i-Sabz-Tágh, while its northern limit is a small oblong range called the Godun Tágh. These two ranges form respectively parts of the mountains styled by modern Russian geographers the Zarafshán and the Turkistán ranges. The road from Samarkand to Panjkand passes through a succession of villages, corn-fields, and gardens. (*Lehmann; Fedchenkó; Schuyler.*)

PANJSHAMBA—

A town on the left bank of the Ak Daria branch of the Zarafshán, classed by Khanikoff among the 19 chief towns of the Khanate of Bukhára, and giving its name of Panjshamba or, according to recent authorities, Pajshamba to one of the Bukháran *tumans* of the Mián-Kala district. The latter sub-division has been maintained since the Russian annexation, and the place is now the administrative centre of a tuman or *arrondissement* of the Kata Kurghán district of the Government of Zarafshán. In Bukháran times it was governed for the Amir by a Beg, who resided in the citadel, and shortly after the annexation (in 1868-69), we are informed by Nazir-Ibrahim that goods from India going *viá* Bukhára to Samarkand were taxed here according to their value, papers being given to the camel drivers certifying to their names and the description of their loads. The Russian garrison consisted at this time of 100 infantry and 100 cavalry, the Governor of the district being Ibn-Yahúd, a Bukháran Jew, who is said to have visited Pesháwar when Nicholson was Commissioner in "1856," and whose intelligence and reputation as a traveller to England, India, and France seem to have deeply impressed Nazir Ibrahim. This gentleman, with some Nogai officials, residents in the neighbourhood, had charge of the duty of realising

the revenue and generally administering the district. The Russian *arondissement* of Paishamba is said to comprise 154 villages, with 8,298 houses, including those of the town. The population are said to number 25,030, of whom 23,425 are Uzbaks, and the remainder Tájiks, with a few Hindus and 162 Jews. The place is connected by road with Kata Kurghán. (*Khani-koff; Fedchenko; Nazir Ibrahim; Ujfalvy.*)

PARAN—

The name of a peak said by Venyukoff to be the highest in the Kopet Tágh chain. (*Venyukoff.*)

PATAR—

A small village of clay houses on the barren plain surrounding the town of Kán-i-Badám. (*Schuyler.*)

PATAR KÍSHLÁK—

A village on the left bank of the Yakobágh river. See "Yakobágh."

PATTA HISÁR—

A ferry on the Oxus, distant 33 miles from Shírábád, and crossed on the road leading through the latter from Samarkand and Shahr-i-Sabz to Mazár-i-Sharíf and Balkh. The ferry is one of the principal crossing-places in the Shírábád Begship, and is owned by a small village on the right bank of the river said to be inhabited by Turkumán silk-growers. Many Russian writers say that the name of this place is Patta Kissár, *pata* or *patta* meaning jungle, and *kissár* being derived from *kisármek*, "to cut." Mayef, as translated by Captain Marshall, writes the last half of the name Husar, which is his rendering of Hisár, and other travellers call the place Patta Guzár, *patta* being probably a Tájik word. Either *Hisár* or *Guzár* is probably correct. Dr. Yavorski, of the Russian Kabul Mission, says that in November the Oxus was at this point in one channel, 250 fathoms wide and 7 feet deep, but that he had seen it in summer as much as a mile wide and from 21 to 28 feet deep. At this season he says the ferry is a better one than that of Chushka Guzár¹, 27 miles further down the stream, as the bank is high, though sandy, and the neighbouring steppe less liable to flood. There are the remains of an old town² at Patta Hisár, but no account is given of its ruins by the Russian officials who have visited the spot. The opposite bank of the river is thickly covered with a belt of trees 2 or more miles in depth. The ferry has ordinarily only two boats, each of which would, according to Mayef, hold a company of infantry. Kostenko in a recent paper says that the distance from the ferry to Mazár-i-Sharíf is 45 miles, and the width of the stream (season not mentioned) 583 yards. (*Dr. Yavorski; Colonel Grodekoff; Michel.*)

PATTA KISSÁR—

See "Patta Hisár."

PEROFSK—

See "Petrovsk."

PEROVSKI—

A fort and town on the Syr Daria, 250 miles above Kazála, and 130 miles above Fort No. 2, which was taken in 1863 by the Russians under General Perovski from the Khán of Khokand after a stubborn resistance of 25 days.

¹ See "Chushka Guzár."

² See "Tarmáz."

The name by which this place was known before its capture by the Russians, and which is still applied to it by all Asiatics, is Ak Masjid, "the white mosque." The fort, according to MacGahan, is armed with 12-pounders and commands the ferry over the river. It has been completely reconstructed by the Russians, and the town has considerably increased in commercial importance since their occupation. The inhabitants are Sárts, Khívans, and Bukhárans, without the strong proportion of Kirghiz found at Kazála. There are also a few Russian merchants and others, besides the garrison, and the bazar has rather a Russian than an Oriental appearance. A monument has been erected in memory of the Russians who fell during the siege. The climate of Perovski is a severe one, the thermometer rising to 99° F. in the shade in summer, and sinking occasionally as low as 30° F. in winter. Schuyler compares it to that of Central Germany. The river, which is about a mile wide at the ferry, is shown by the statistics of the last seven years to have been frozen over on an average for 97 days in each year from 19th December to 26th March. The settled population is said by Lerch to number 3,400, and the nomad population inhabiting the district 20,018 tents of Kazzáks. The garrison, which is not included by Lerch among the settled population, numbered in 1873—

5 Companies Foot Cossacks.
2 Sotnias Cavalry, Cossacks.
20 Fort guns with 150 gunners.

(*Stumm ; Schuyler ; MacGahan ; Lerch.*)

PETER THE GREAT MOUNTAINS—

This name is given in papers in the Journal of the Russian Geographical Society to the range of mountains forming the boundary of the Karátégín valley on the left bank of the Surkháb, and through which the Khulíás, one of the chief tributaries of the latter, forces its way. This range, a great part of which is covered with perpetual snow, forms the boundary between Karátégín and the Wákhia district of Darwáz, and is crossed by the Kamchurik, Luli-Khari, and Gardau-i-Kaftar passes between these countries, of which separate descriptions are given in this chapter. The name also appears in the latest Russian Staff maps. (*Oshanin, &c.*)

PETRO-ALEXANDROVSK—

A Russian fort and settlement about 2 miles from the right bank of the Amu, in the same latitude and about 30 miles east of Khíva, and 4 miles from the town of Shúra-Khána. It is the chief military station in the Amu Daria district, and the capital of one of the administrative sections into which the latter has been divided. The fort was built shortly after the fall of Khíva, on the site of a large walled garden belonging to the Khívan magnate resident in the town of Shúra-Khána. Its garrison consists of nine companies of infantry, four sotnias of Cossacks, with four guns and four mortars of Russian construction, in addition to several pieces of native ordnance taken from Khíva. The fort is built on ground of considerable natural strength, and is pleasantly situated in cultivated ground on the edge of the desert. It did not, however, turn out a very healthy place, and a portion of the above garrison was transferred to Fort Nukus, which was built a few months later. The settlement which has sprung up round the fort is described by Stumm as a flourishing little town inhabited by officers, married soldiers and merchants, and containing a club¹, school, and other insti-

¹ Burnaby found a club there—30 ladies, and weekly dances.

tutions. The nature of the communications between this fort and the Aral are treated of under "Nukus." See "Nukus." (*Stumm; Wood; MacGahan.*)

PETROVSK—

A port on the west coast of the Caspian, said by Stumm to be the only good naval station on that sea. Venyukoff, who writes the name Perovsk, speaks of it as distant about 190 nautical miles from Fort Alexandrovsk and from Krasnovodsk, and says that with a favourable wind even sailing vessels accomplish the passage in 24 hours. (*Stumm; Vonyukoff.*)

PEZA TÁSH—

A pass leading over a flat and almost imperceptible watershed, at an elevation of 14,000 feet, from the eastern end of the Alichúr Pámir to the valley of the Kará-Su affluent of the Ak-Su. The road ascends the course of the Peza Táš tributary of the Kará-Su. In Severtsoff's paper, translated in the Royal Geographical Society's Proceedings for August 1880, the name is spelt Neza Táš. (*Severtsoff.*)

PIDNA—

A village in the Khanate of Bukhára, 11½ miles from Karshi on the road to the capital. (*Khanikoff.*)

PISHKAND—

A small but thriving town in the Syr Daria province, remarkable, according to Schuyler, for the immorality of its inhabitants. It is situated on the high steep bank of the Ageugarán, on the post road from Táshkand to Khojand. The name of this town is sometimes written Piskent or Biskent. (*Schuyler.*)

PITAU—

The first *káhlák* in the Baisun valley at the foot of the precipitous descent from the Buri-Takhta plateau. The road thence to the town of Baisun, distant 11 miles, runs along the middle of the level and cultivated valley through four villages of the name of Jemshi. See Buri-Takhta. (*Mayef.*)

PITNAK—

A town on the Khívan bank of the river Oxus, separated, according to Wood's account, from the river by a low clay ridge. Its gardens and fields are watered, according to Lerch, by the Palwán-Áta canal, and a road leads from it westward by Hazárasp and Ishán to Khíva. The neighbourhood of Pitnak was overrun by the Tekke Turkumáns of Merv in 1874. (*Lerch; Major Wood; Schuyler.*)

POLDÁRAK—

The capital of Máchá, one of the sub-divisions of the Russian Kóhistán district, situated 155 miles east of Samarkand, and rather more than 20 miles from the source of the Máchá Daria, which forms the head waters of the Zarafsbán. It is described as a village of about 800 habitations, with an insignificant ark or citadel situated in a cultivated district. The inhabitants, when visited by General Abramov in 1870, appeared to be in more prosperous circumstances than those of the neighbouring Begship of Urmítán, but complained of the oppression of their Beg, who had left the village on the approach of the Russian exploring column, and requested that another might be nominated by the Russian Governor General. Poldárák is connected by a road with Uratapa, Khokand, and Karátégín. See Máchá. (*Turkistan Gazette; Uffalvy; &c.*)

POLÍZ—

A river mentioned by Kostenko as a tributary of the Ak-Su, joining the latter at Tásh-Kurghán, and approached from the Muk-Su valley by the Takhta-Goram pass, near the source of one of its affluents. From the description he gives of it, it appears to be identical with the Kudára¹. See "Kudára."

PORSU—

A small town on the left bank of the Oxus, distant about 33 miles north-west from Kipchák. It is said by Lerch to be named after a small lake into which the Boz-Su canal falls. There is also an old town of Porsu near the same lake, which is the site of the murder of Prince Bekovitch Tcherkassi and his suite in 1717. Old Porsu is now a mass of ruins, having been deserted some 30 years ago on account of its water-supply having failed. It was visited in January 1873 by Colonel Ivanof's force, who fired three volleys before leaving the place in memory of Prince Bekovitch and his companions. The neighbourhood is said by Kuropatkin to be occupied by the Yamúd Turkumáns. (*Schnyler ; Lerch ; Michel's translations for 1873.*)

POTEMKIN—

The name of a promontory forming one side of the bay of Astrabád. It is described as about 27 miles long, covered with forest along its western side, and terminating in the long sandy spit of Gomush. The soil is said to be clay and black loam, changing further north to sand and shingle, and there are fresh-water wells at several points. The eastern side is covered with reeds and is only approachable in a few places. (*Venyukoff ; Michel's translations.*)

PUL-I-KISHTI—

Is, according to Abbott, the name of the place at which the Áb-i-Kushk joins the Murgháb. The dry bed of the Khushk was here crossed by a bridge. See "Murgháb River." (*Abbott.*)

PUMBACHI—

A sub-division of Karátegin comprising, according to General Abramov, 10 small villages, distant about 14 miles from Garm in Karátegin, on the right bank of the Surkháb. Oshanin describes it as occupying, like Garm and other of the chief centres of population in Karátegin, one of the basiu-like depressions noticed elsewhere as forming a remarkable feature in the valley of the Surkháb. (*Abramov ; Kuropatkin.*)

PUSHIÁN—

Two large and rich settlements at the head of the Kuláb valley and connected by road with Kuláb, distance 8 miles. The valley is not more than one-third of a mile broad at Pushián. (*Mayef.*)

RABÁT—

A village 8 miles from Jizikh on the road to Zámin. A considerable force of the three arms (Russian) halted here before the capture of Jizikh. (*Romanovski.*)

RABÁT-ABDULLAH KHAN—

A village about half-way between Kata Kurghán and Karmina. (*Mir Izzat-Ullah.*)

¹ Skassi's map gives this name to the Kudára from the junction with the latter of the Takhta-Goram stream, downwards.

RABĀT-I-CHARKHI—

A small village with a fort built by Abdullah Khān, about 5 miles west by south of Samarkand on the road to Bukhāra. (*Mir Issat-Ullah.*)

RABĀT-I-GHĀZRĀM—

The first halting place on the road from Samarkand to Uratapa *viā* Jizhki. (*Faiz Bakhsh.*)

RABĀT-I-GHULĀM—

A village at the second halting place from Samarkand to Jizikh by Faiz Bakhsh's route. (*Faiz Bakhsh.*)

RABĀT-I-HAUZ—

A caravanserai marking the first stage on the road from Samarkand to Karshi, about 18 miles from the former. The road here divides—the right hand one crossing the desert to Karshi, and that on the left leading to the same place through mountainous country *viā* Yām. (*Vambery.*)

RABĀT-I-JUGHRĀTI—

A serai in a brick enclosure, 5 miles east by south of Bukhāra on the road to Karshi. It is situated at the top of a stony ascent. (*Mir Issat-Ullah.*)

RĀCH—

A large fort and village of 500 houses, which forms the residence and seat of Government of the ruler of the Shākh dara district of Shighnān. It is situated in the Shākh dara valley, distant two days' march from Bar-Panja on the Oxus, the capital of Shighnān. The place is also very commonly called Kila-Rāch. (*The Munshi.*)

RAFATAK—

A halting place mentioned by Vambery as giving its name to one of the roads from Chahārjui to Merv. It is evidently the same place as the Rafatak wells mentioned by recent Russian authorities as a settlement of the Arsāri Turkumāns, 90 miles from Chahārjui, which was destroyed by the Tekke Turkumāns in a raid made in 1875. Rafatak (written Rapadak) is also mentioned as being 10 tash¹ from Chahārjui on the road to Merv by a route recently published by Kostenko.

RĀGH—

A district on the left bank of the Oxus, of which the chief town is Kila-Masnūj. It is situated at a long day's journey from Ghārān, on the further side of a range of hills running parallel to the river, and it is said by "The Munshi" to be tributary to Badakhshān. It is connected by road with Darwāz, and was occupied by an Afghān garrison in 1879. See Sar Ghulām, Darwāz, and Ghārān. (*R. Geog. Soc. Jour., 1878; Foreign Office papers.*)

RĀGNAU—

A district of Kulāb, one day's march up-stream from Tāgnau. See "Tāgnau."

RAHMĀN-BIRDI-BI-BAZĀR—

A town in the Russian Amu Daria district, called also Bi or Bai Bazār. See "Bai Bazār."

¹ This distance would be only 52 miles if, as Marvin states, 8 versts are considered equal to 1 tash in these routes, but possibly "Tekke tash" are meant. *Vide* Chapter I (Weights, Measures, &c.)

RAIGAR—

The chief place of an Amlakdárship¹ of the Khanate of Bukhára, distant 26 miles from Sárijuí on the road to Kará-tágh, from which it is distant about 13½ miles. The plain of Raigár is well cultivated and somewhat thickly peopled, and extends for 10 miles to Dasht-i-Novát, described elsewhere on the road to Sárijuí. Raigár was formerly the head-quarters of one of the semi-independent Begships of Hisár, and its citadel, next to those of Hisár and Shírábád, is still the strongest and most solidly constructed in the province. The river that flows through it, and is called by the same name, is said by Mayef to be an affluent of the Surkhán. (*Turkistan Gazette*, 1876; *Mayef*.)

RAIM (FORT)—

An old Russian fort built in 1847 at the mouth of the Syr. It is also known as Raimsk or Aralsk, and is further noticed under the latter name. See "Aralsk."

RAMITÁN—

A district of Bukhára lying to the north-west of the capital on the verge of the desert, one stage from the district of Khairábád. (*Mir Izzat-Ullah*.)

RANG-KUL LAKE—

See "Pámír-i-Rang-Kul."

RÁZ—

A place on the Baharzan pass, between Bujnurd and the Akhál country. It was formerly tenanted by 1,000 Persian Turk families, but these were driven out by the Akhál Tekke Turkumáns, and the site is now uninhabited. Mr. Tylour Thomson notices that it is of great value to the Persians as a point where expeditions into the Akhál country could halt and rest their horses without their presence being known or suspected. The remnants of the former inhabitants of Ráz have built themselves a new village near Bujnurd named Kedu-nau-dih or Muhammadábád. Ráz appears from Tylour's account to be on the southern side of the Atak hills to the west of Kolkoláb. (*Tylour Thomson*.)

RISHTÁNA—

A town situated in the south-eastern part of the Márghilán district of the Russian province of Farghána, and inhabited by a mixed population of Tájiks and Uzbaks. The town is an ancient one, mentioned in Bábar's Memoirs. (*Ujfalvy*.)

ROSHÁN—

A hill state in the valley of the Panja or upper Oxus, lying between Shighnán and Darwáz. It was classed by Wood as a separate principality, but even at the date of his visit to Wákhán paid a joint tribute with Shighnán to Murád Beg of Kunduz, who frequently invaded, but never succeeded in actually conquering its warlike population, and it is now part of the dominions of Yusuf Ali Shah, the ruler of Shighnán. The territory of Roshán lies upon both banks of the Panja, and is now divided, according to Abdul Subhán, into three districts,—Wámur, on the right bank, which is named after the capital and contains about 800 houses; Pá-i-Khwája, on the left bank, a long day's journey below Wámur and containing 1,000 houses; and Bartang, with 800 houses in the valley of the Murgháb, a great river known

¹ See "Hisár, Province of."

also as the Daria-i-Bartang, from the district through which it flows, and which joins the Oxus on the right bank $2\frac{1}{2}$ miles below the Darband Tower, which marks the frontier of Shighnán and Roshán. Wood informs us that the passes leading into Darwáz are extremely difficult, and many parts of the country inaccessible except at midsummer; and Abdul Subhán also notices the extreme difficulty of the precipitous defiles by which Bartang is reached from the Oxus, and says that the most frequented route from Wámur to Sirich-Kala, the chief place of this district, is by the circuitous line of the Ghund valley. The roads leading into Roshán from the neighbouring state of Darwáz, recently annexed by Bukhára, are noticed under "Shighnán," as also is the western frontier of the state. The people of Roshán are Ghalchas of the Shiah persuasion, resembling in dress, houses, and manners of living the people of Wákhán; and the population, as shown by the number of houses given by Abdul Subhán, has increased greatly, like that of Shighnán, since Captain Wood's report, when they were estimated at only 1,000 families. The climate, like that of Shighnán, is remarkable for its excellence¹, and the country famous for several varieties of fruit and mulberries, as well as for its crops of wheat and barley, where the ground admits of these being cultivated. Iron ore of a rich quality, called *kurch*, is also found in the Wámur ravine and at Bar-Roshán. The domestic animals of Roshán are horned cattle, sheep, and the Kirghiz (Bactrian) camel. (*Wood; Panait Munphul; Abdul Subhán; Captain H. Trotter's report, 1875.*)

ROUMIT—

A village on the torrent of the same name, which is one of the principal sources of the Káfirnihán river and rises in the Roumit-tágh range. The latter forms the north-western boundary of the plain of Faizábád. (*Mzeyf.*)

SÁGARI MARDA PASS—

A pass leading to Hisár from Shahr-i-Sabz by the Yakobágh river. It is practicable for horses, but is extremely difficult, especially in the descent towards Sárím-Ságlík. The hills crossed in this march from the Yakobágh river are from 11 to 12,000 feet high. The stages given by Oshanin, who travelled by this road from Yakobágh to Kará-tágh and Hisár, are as follows:—

	Versta.
Haidar Bulák	20
Tásh-Kurghán	24
Sárím Ságlík	20
Bakhsha Kishlák	10
Sang Gardak	8
Dagán	23
Sári-Jui	19
Kará-tágh	45

See "Yakobágh," "Dagán, Kará-tágh," &c., &c. (*Oshanin.*)

¹ Abdul Subhán says that Roshán and Shighnán are called Zúján, which he interprets "two-lived," on account of the excellence of the climate. It is not clear how the Arabic vocable *zw* comes to be attached to the Persian *ján*, nor how it should mean two unless it is a Ghalcha rendering of the word, in which case the title is given to the country in the same way as *Shádmán*, *Latf* and *Sharíf* to Hisár, Khokand and Bukhára, but the endless mistakes of the same sort in the "The Munshi's" paper makes the statement open to doubt. He was also informed on the spot that the country was at one time called Lubnán, and mistranslates a passage in the *Gulistán*, which is believed to refer to Mount Lebanon, to prove the truth of the story. The name Lubnán is applied to the latter from the whiteness of its perpetual snow, and may have been given to Roshán and Shighnán for similar reasons.

SÁGHAR I-DASHT—

A fort and hamlet of 40 houses in Darwáz, situated on a river of the same name which joins the Khuliás near¹ Tabidara in the Darwáz district of Wákhia. "The Havildar," who passed through this place on his march from Kuláb, mentions that it is situated on an elevated plain on which are scattered several other villages and which is one of the few grain-producing districts of Darwáz, the crops being almost exclusively barley. From Sághar-i-Dasht the distance to Kila-i-Khum by the Khowáb Rabát pass is by his itinerary 16 miles. Oshanin mentions that there are two roads leading from Garm *visá* Childara and Tabidara to Sághar-i-Dasht; one of them, used only in winter, ascends the Sághar-i-Dasht stream, the lower portion of which narrows into a confined gorge difficult of access. The distance by this road from Tabidara to Sághar-i-Dasht is 16 miles, and by the more direct² road, which is closed by snow in winter, 10½ miles. No details are given by Oshanin regarding this more direct road. (*Oshanin; The Havildar.*)

SÁGHAR-I-DASHT PASS—

See "Zakh-Bursi pass."

SÁGHAR-I-DASHT RIVER—

See "Sághar-i-Dasht" and notes numbers 1 and 2 on this page.

SÁIRAM—

One of the townships in the Chimkand district, containing a settled population of 669 families. By Schuyler's map it is 15 miles east of Chimkand and connected by road with that town. (*Lerch.*)

SAMÁNCHI-TÁGH—

A range running parallel to the left bank of the river Wákhsh, and separating its valley from that of the Káfirnihán in the neighbourhood of the town of Kubálián. (*Turkistan Gazette, 1876.*)

SAMARKAND—

An important and ancient city of Western Turkistán, which now forms the capital of the Zarafshán district of Russian Turkistán. It is situated in Lat. 39° 28' 45" and Long. 36° 38' 54" east of Pulkowa, or 64° 38' 12" east of Paris, at an elevation of 2,150 feet, on the left bank of the Zarafshán, at a distance of 2 miles from its southern branch, and is connected by roads with most of the chief towns of Bukhára and Russian Turkistán. Among the most important of these roads are the great Russian postal route connecting it with Táshkand and Kata-Kurghán, and thence by native road with Bukhára, and an equally well-kept military road to Panjkand. There are also other roads to Zámin in the Sanzár valley to Karshi, to Kitáb and Shahr, to Urgut and to Khojand and Uratapa, as well as a road by the right bank

¹ General Walker's map places the point of junction below Tabidara, but Oshanin, who, although his report is based on evidence collected by him at Garm, is generally correct, says that it joins the Khuliás a short distance above Fort Tabidara. Dr. Regel is the only European who has been at Sághar-i-Dasht and Tabidara, and his map, which is probably correct, shows that the Sághar-i-Dasht river joins the Wákhia stream at Fort Tabidara, and that another stream called by him the Kazán river, which "The Havildar" crossed on his road from Kuláb on the opposite side of the pass leading to Sághar-i-Dasht, also joins the Khuliás, a short distance below Tabidara. In this case these rivers are wrongly shown in the 5th edition of the Indian Survey map of Turkistán.

² These roads are clearly shown in Dr. Regel's map in the Proceedings of the Russian Geographical Society for 1881. The shorter route runs, according to this, slightly west of north over a pass named the Sághar-i-Dasht pass direct to Tabidara, while the winter road following the valley of the river makes a considerable detour to the east, passing through the same range by a lower gorge.

of the Zarafshán to Chilak, Mitan and Paishamba. Most of these are easily practicable for artillery, and, according to Ujfalvy, even the country tracks between the villages in the district are here, as is generally the case within the limits of the Zarafshán Government, superior to those met with elsewhere in Central Asia. The distances by these roads from some of the principal Russian and native towns are—

	Miles.
From Táshkand by Jizikh	139
„ „ by Khojand and Uratapa	235
„ Khokand	160
„ Karshi	247
„ Jizikh	61

It is also connected by telegraph with Russia through Táshkand. Samarkand, in addition to being the capital of the Zarafshán Government, is also the chief place of one of its *arondissements*, a remarkably fertile tract of irrigated country divided into ten Tumans, known as those of Chalak, Shiraz Sugut, Afarinkand, Yani-Kurghán, Angar, Shavdar (which includes the town of Samarkand), Usmat-Katartal, Khwája Mukur, and Durt-Kul. The whole *arondissement*, including the capital; contains, according to the official census quoted by Ujfalvy, 23,196 houses with 123,129 inhabitants; of these 74,956 are Uzbaks and 44,324 Tájiks, the small remainder being composed of a few Kazzáks, Jews, Hindús, Afgháns, and others. It would appear from the figures given by Ujfalvy that the Uzbaks preponderate in numbers over the Tájiks, but in the town itself the proportions are reversed, the number of houses being 4,633, inhabited by over 35,000 persons, of whom 33,000 are Tájiks.

In ancient times the whole space between the present walls and the Zarafshán appears to have been inhabited, but it is now occupied by an ancient city known as Kila-i-Afrásiáb, probably not altogether in ruins, but entirely swallowed up and concealed from view by sand hills. Little has been done towards excavating these remains, but it is said that the Russian Government contemplate doing so when sufficient skilled supervision is available. The remains of an old wall of Samarkand are also found at $1\frac{3}{4}$ miles to the west of the present town. Since the time of Timúr, who after expelling the family of Changhiz Khán fixed his capital here, the town appears to have been confined to its present limits, and it is now a walled town with five gates, known as Darwáza-i-Hazrat-i-Shah-Ziinda, Darwáza Kalandar Khána, Darwáza-i-Suzangarán, Darwáza-i-Bukhára, and Darwáza Khwája Ahrár. The circumference of the town is estimated by Khanikoff at $8\frac{3}{4}$ miles, its area, owing to the numbers of gardens within the walls, being considerably greater than that of Bukhára. The streets, like those of other Asiatic towns, were before the Russian occupation narrow and filthy, but of late years this seems to have been improved under the vigorous administration distinguishing Zarafshán from the other districts of Russian Turkistán. Many of the old bazárs were burnt down after the re-conquest of the town in 1868, and advantage has been taken of this to rebuild them with some regard to symmetry and sanitation; the new streets, especially the two great avenues leading from the fortress to the Registán and to the Bibi Khána, the two great public "*places*" of the city, being broad, level, and handsomely constructed. The town for some years after the Russian annexation was divided into two quarters, the Native and the Russian, the latter being con-

fined¹ to the citadel. In 1871, however, it was determined to build a new quarter for the Russian officials on the opposite side of the citadel to the native town, and this, which was already begun when Schuyler was in Turkistán, now promises to be an important place, being well laid out with wide streets and convenient public buildings on a plan devised by General Abramov. The fortress, which Stumm describes as an Asiatic citadel with Russian fortifications, is famous in the annals of the Russian army for its gallant defence in 1868 by a small garrison under Major² Von Stempfél against an overwhelming force of Uzbaks from Shahr-i-Sabz, and is now occupied by 3 battalions of infantry, 1½ field batteries, and 2 sotnias of Cossacks, and has in addition 20 guns in position in the works. This fortress, known as the *ark* or citadel of Samarkand, is situated on rising ground at the south-western angle of the city, and at the time of the siege in question was considerably larger than the ark of Bukhára, its circumference being nearly two miles. The approach to it is steep, and the outer portion was occupied by dwelling-houses which have since been demolished. Among other objects of interest which it contains is the *Kok-tásh* or "Green Stone," a remarkable monolith 10 feet long by 4 feet broad, with a height of 4½ feet, upon which the throne of Timúr used to be placed. Each Amir of Bukhára on his accession is obliged by the ancient custom of the Khanate to make good his title to the throne by taking his seat upon this stone. The building in which this stone is placed is known as the *Tálar-i-Timúr* or "Hall of Timúr." Another great building in the fort is the tomb of Timúr in which is to be seen upon the grave an enormous block of jade justly esteemed one of the wonders of the world. This stone, which is 5 feet long by 15 inches broad, is cracked through the middle, owing, it is said, to its having been transported to Bukhára by one of the Amirs, and has been further damaged by an enterprising Russian geologist, who broke off a large fragment³ as a memorial of his visit to the place. It is covered with beautiful designs and Arabic inscriptions. The public buildings of Samarkand are said to excel in grandeur those of any other Musulmán town in the world, and are for the most part built of enamelled bricks of various colours, the secret of the manufacture of which is now practically lost. It would be out of place to attempt a detailed description of these remarkable monuments, an interesting account of which will be found in the works of Vambéry, Khanikoff, Lehmann, and Schuyler. The description given of their architecture and of the enamelled bricks and tiles with which they are faced in M. Ujfalvy's travels is well worthy of notice, as also are the drawings of some of them from photographs in his works and those of Madame Ujfalvy, reprinted from the "Tour du Monde."

The principal buildings within the walls are the Madrasas or colleges, erected at various periods during the 14th, 15th, and 16th centuries. These at one period were 70 in number, but many of them, even at the date of Vambéry's visit, were deserted by their pupils and had fallen into a ruinous condition; and many others have been since that time disestablished by the Russian Government, reducing the number to 24. Among the most strik-

¹ It included even at this time a church, a club, 2 distilleries, 83 gin and other liquor shops, 9 mercantile houses, and 158 dwelling houses.

² Lieutenant-Colonel Nazarov was the senior officer, but finding himself somewhat incapacitated by a wound, placed himself under the orders of Von Stempfél.

³ It is only just to record that the Russian officials resented this outrage, and the broken piece was recovered by General Abramov.

ing of these are the three colleges known as the Tila-Kári, the Shirdár, and the Madrasa-i-Ulug-Beg founded in 1440 and long famous for its observatory. These buildings form three sides of the Registán or public *place* of the city. The chief mosques inside the walls are the Gúr-i-Amir¹ or "Tomb of Timúr" in the fort, and the Masjid-i-Shah-Zinda, built, according to Ujfalvy, in 1354, and considered by him the finest building in Central Asia. The caravanserais of Samarkand are 33 in number, 9 of them being classed as Indian, probably from their belonging to Hindús. They contain 712 shops, with which may be classed the stalls, about 600 in number, contained in 20 "tims" (see the description of the town of Bukhára). Much of the merchandise found in these caravanserais is transported thither by a regular service of hired carts plying from Samarkand to Karshi, Khokand, and Bukhára. There are also 19 bazárs, in which are 442 shops and stalls. Exclusive of these, the following is a list of some of the shops in the streets of the native town, which may be of value in showing the character of the retail trade of the place:—

Shops for retail of miscellaneous goods	444
" " ironware	37
" " earthenware	28
" " copperware	20
" " harness	29
Butchers' shops	130
Bakers' "	15
Confectioners' "	15
Pilau "	100
Shops for sale of Russian teas	50
" " " cutlery	10
" " " clothing	10
" " " cast-iron pots	15
" " " unwound silk	15
" " " paints	30
" " " biaz lining	100
" " " salt	24
" " " fur turbans and sashes	34
" " " biaz for shirts	37
" " " cotton stuff	29

The total number of shops, including those in bazárs, serais, &c., is estimated at 2,819. The following are classed by Kostenko as factories and establishments where manual labour is used, and are not included in the total of shops:—

Foundries	12
Brick-kilns	4
Candle and soap factories	34
Potteries	37
Tanneries	30
Flour-mills	2
Establishments for silk-winding	15
" " weaving alaja	149
" " mata	118
" " glossing	4
" " making hair rope	17
" " extracting "kuknor" from poppy-heads	2
" " dyeing	42
" " extracting oil from sesamum	23
" " preparing tea for retail	30

¹ See the drawing in Ujfalvy's work.

Manufactories of winter cottons (ohit)	. . . . .	20
" " cottons . . . . .	. . . . .	7
" " striped biaz (kalam)	. . . . .	17
" " blue cotton sashes	. . . . .	16
" " fur turbans and sashes	. . . . .	82
" " adras (cotton with silk woofing)	. . . . .	27
" " copper articles	. . . . .	6
Smithies . . . . .	. . . . .	17
Carpenters' shops	. . . . .	42
Joiners' and turners' shops	. . . . .	11
Bootmakers' shops	. . . . .	162
Saddlers'	. . . . .	25
Gold and silver smiths' shops	. . . . .	23
Camel and donkey saddlers' shops	. . . . .	38
Cart-builders' shops	. . . . .	23
Wood-painting shops	. . . . .	15
Barbers' shops . . . . .	. . . . .	87
Tailors' " . . . . .	. . . . .	20

The total of such establishments, a few of the least important of which are omitted in the above list, is given as 1,010. (*Schuyler ; Stumm ; Khanikoff ; Kostenko ; Vambery ; Ujfalvy ; &c.*)

SAMOURSJK FORT—

The name given by the Russians to the place in Akhál known to the Tekke Turkumáns as Egmán or Igmán Batír. See "Igmán Batír."

SÁM-TÁGH—

A name given to a portion of the Kopet-Tágh by Venyukoff. See "Atrak River."

SÁMTI—

A large Afghán village on the left bank of the Amu, subject to the Governor of Rústák. There is a ferry at this point by which "The Havildar" crossed the Amu on his road from Faizábád to Kuláb on the 29th April. The river was crossed on rafts of skins towed by horses as usual at the Oxus ferries¹, and appeared to him about 600 paces wide. The hills approach close to the river on the Afghán side, leaving a strip of richly cultivated land about a mile wide, and on the northern bank the country is undulating hills with fine crops of wheat. There is a small Afghán garrison and custom-house at Sámti, and a Bukhárán custom-house at Buhárák, a village a short distance from the ferry on the road to Kuláb. "The Havildar" states that the Oxus above this ferry is generally known as the Panja, but below it receives the name of Amu Daria. See "Buhárák." (*The Havildar.*)

SANG—

A village on the Syr Daria, said by Fedchenko to be on the direct road from Churt² to Khokand. There are two ferry-boats³ at this place, which is called Sank on the Surveyor General's map of Turkistán.

SANG GARDAK—

An Amlakdárship of Bukhára which, it may be inferred from Oshanin's route translated by Mr. Michel, forms part of the Begship of Yurcha. The village, which is situated at an elevation of from 4,000 to 5,000 feet, and contains about 200 houses, is one of the stages on the Ságari Marda pass road from Yakobágh to Hisár. The road here from Bakcha (see "Ságari Marda") is

¹ See the description of the Amu Daria in this chapter.

² Probably Chust.

³ The ferry-boats on the Syr are described under "Syr Daria."

extremely difficult, running through the narrow gorge of the Sang Gardak or Yurcha river, which is rapid and full of enormous boulders. The next stage on the road to Dagán is rather easier, but crosses several deep fords over the same stream. Oshanin says that this name in Russian maps is corrupted to Sengri-Tágh. (*Oshanin.*)

SANG-I-JUMAN PASS—

This is a pass on the road which Kostenko says is the principal means of communication between the Faráp sub-division of the Kobistán district of Zarafshán and the town of Urgut. It passes near the village of Khisht-Dawán and through Huz, a village at an elevation of 3,560 feet, beyond which the pass is reached by a series of difficult ascents and descents, ending with a zig-zag track over naked rocks to the head of a mountain stream at 7,110 feet. The descent from the crest of the pass is also difficult and leads through the village of Musa-Bazár to Faráp. Somewhat to the east of this there is another pass from Panjkand to Faráp, described as very difficult for horses. Kostenko says that the Sang-i-Juman pass is closed in winter, but does not mention whether it is practicable for pack animals at other times. (*Kostenko.*)

SANGIR—

A Persian fort on the left bank of the Kará-Su at 1 mile from its mouth, further referred to under "Kará-Su."

SANG-SULÁK—

The first stage, about 32 miles from Karki, on the road to Samarkand. There is here a fine reservoir with a dome-like arch, in which are constructed recesses affording shelter to travellers. It is situated in the lower part of a valley and is well supplied with water from the melting of the snow in spring, and also from the rainfall of the neighbourhood. Vambéry found a large encampment of Uzbaks around the cistern, which at that time (end of August) contained 3 feet of water. (*Vambéry.*)

SANGU-TÁGH—

The name given in Marvin's work to the wedge of hills occupying the fork formed by the junction of the rivers Atrak and Sumbár. Marvin says, but without quoting his authority, that they rise to a height of 2,000 feet. The range is crossed by the Naibadán Gyádik pass, described elsewhere. The range is also called Sughun-tágh in Michel's translations, and is further described under that heading. (*Marvin; Rooski Invalide.*)

SANZÁR—

A small river flowing through a valley of the same name, mentioned by Ujfalvy as lying to the north of the Zarafshán valley, and itself bounded to the north by a chain of mountains which he calls the Vouidin hills, and describes as running westwards under the name of Núra-tágh and Karáchá-tágh. The river is identical with the Ilán-Uti which, according to Radloff, rises in the Sanzár hills. This river runs northwards through the Ilán-Uti or Dara-Ilánlik pass, and after watering the fields of Jizikh loses itself in the lake or swamp known as Tuz-Khána or Tuya Maimak-Kul, though in former times its waters appear to have reached the Syr Daria. See "Sanzár-tágh," "Dara-Ilánlik," and "Kullu." (*Ujfalvy.*)

SANZÁR-TÁGH—

A range of hills whose offshoots join the Chumkar-tágh 10 miles west of Panjkand, where it runs north-west as far as Jizikh. To the east this range

is connected with the Núrátaning-tágh, and from it there runs to the southward a considerable range of undulating hills 8 or 10 miles wide, which joins the southern ranges of the Núrátaning-tágh, and forms the watershed between the Syr and the Amu. From the Sanzár-tágh springs the Ilán-Uta brook. See "Ilán-Uta," (*Radloff*).

SAR-BÁGH—

A minor Begship or group of 30 villages in Karátég'in, said in a paper by General Abramov to be on the right bank of the Surkháb, 11 miles from Garm (the capital), "in a defile." (*Abramov*.)

SARDÁBA—

A place in the desert where water is procurable on the road from Khwája Sálíh ferry to Balkh, said by Mir Izzat-Ullah to be the spot where the frontiers of Ankhui, Bukhára, Balkh, and Kunduz meet. It is ten hours' march north of the village of Talika in Balkh territory, and it is reached from Khwája Sálíh ferry by marching three hours east along the river bank, and then 15 hours south-east. No forage or fuel is to be found. (*Mir Izzat-Ullah*.)

SARES PÁMÍR—

The name¹ given by many travellers to the Pámír described under Pámír-i-Síríz. See "Pámír-i-Síríz."

SAR GHULÁM—

Sar Ghulám and Rágh are two districts on the left bank of the Oxus at the meridian of Ghárán, and separated from the river by a chain of hills. They are both subject to the Mír of Badakhshán, and their inhabitants cultivate the lands of the deserted villages belonging to Ghárán. (*The Munshi ; R. Geog. Soc. Jour., 1868.*)

SARHADD—

The highest inhabited village of Wákhán, situated at an elevation of 11,000 feet above the sea, in the valley of the little Pámír branch of the Oxus. It is one of the halting places on the road leading into Wákhán from Eastern Turkistán, and is distant 24 miles from Langar and 55 miles from Kila Panja. A road leads to the south from Sarhadd to Yásin and Chitrál by the Baroghil, Darkot, and Ishkamán passes. It is probably called Sarhadd or Sarhadd-i-Wákhán from the fact mentioned by Biddulph of its being the frontier village of Wákhán, and it gives its name to the Kunjud or little Pámír branch of the Oxus. (*Wood ; Captain Biddulph*.)

SARHADD (RIVER)—

The name by which the branch of the Oxus flowing from the little Pámír is generally known. See "Sarhadd."

SAR-I-BEL PASS—

A pass in the Kará-tágh chain of the Núrátá-tágh mountains, in which rises a stream known as the Kará Abdul, which flows south between the Godun and Karáchá-tágh. The pass is described as very difficult, and through it runs the road from Kará Abdul northwards to Kulm. (*Radloff*.)

ŞARI-CHAGANAK—

A shallow bay on the coast of the Sea of Aral surrounded by the arid hills and sands of the Kará Kum desert. The post road from Orenburg towards

¹ The spelling Síríz is adopted from Colonel Gordon's "Roof of the World." It is generally written Sares by Russian and other geographers.

Kazála runs for many miles along the low level sands bordering the bay before reaching the station of Ak-Julpas. (*Schuyler*.)

SÁRI-JÚI—

A small fort on the right bank of the Tupalan river, on the road from Yuroha to Kará-tágh *via* Raigár, and distant 26 miles from the latter and $6\frac{1}{2}$ miles from Dagan, through which the road runs by which Oshanin reached Sári-Júi from Yakobágh through the Ságari-Marda pass. Mayef marched from Dih-i-Nau to Raigár *via* Sári-Júi. The latter place is by his account one day's march, probably about 16 miles, from Dih-i-Nau, the road from Tartali, a village on the left bank of the Tupalan, running along the richly cultivated valley of that river. From Sári-Júi the distance to Dasht-i-Novát¹ is said by him to be 16 miles, and thence to Raigár 10 miles. There is also a difficult pass² connecting Sári-Júi with the Zarafshán valley through Mághián. It is governed for the Amir of Bukhára by a Beg, and is garrisoned by Bukháran troops. Oshanin says that there is little or no bazar here; but Mayef calls it a walled town with 2,000 inhabitants; most of these seem by his account to be nomads who only use the town as their *kashlak* or winter quarters. The Tupalan is here 150 feet broad and is unfordable immediately opposite the town, but is crossed a few hundred yards further up-stream by a bridge on the road to Raigár which spans it at a point where it is only 80 feet wide. Oshanin says that this place as well as Raigár and Kará-tágh, unlike others passed on his route, are correctly given in the Russian map. (*Oshanin*; *Mayef*.)

SÁRI-KÁMISH—

A serai and halting place on the road leading from Baisun to Dih-i-Nau, apparently one march from Shash-tapa, where this road is joined by the direct road (avoiding Baisun) from Darband to Dih-i-Nau, and about 20 miles from Shádi Bai, which again is 20 miles from Dih-i-Nau. The halting place is close to the dried-up basin of what seems formerly to have been a lake. The road here enters the hills and runs up a valley to the Ak-Kará Chugai pass, described elsewhere. The country near Sári-Kámish is thinly populated, and seems from Mayef's description to be an outlying district of the Baisun Begship. (*Mayef*.)

SÁRI-KÁMISH—

An extensive depression in the old bed of the Oxus in which there are two lakes, the one known as the Sári-Kámish passed on the caravan track from the Khívan oasis to Krasnovodsk at about 118 miles from Khwája Ili, and the other the Kapilar or Koh-Pulár, connected with the former by a broad channel 6 or 7 miles in length. The lakes at present occupy only a small part³ of the Sári-Kámish depression, the edges of which are at from 15 to 20 miles from their margin; and notwithstanding the presence of a few springs, it seems probable that they would disappear entirely if they were not at rare intervals replenished by floods from the Oxus. This is known to have occurred in 1849-50, and again in 1879, when the river burst its banks in the July floods, the surplus water reaching the Sári-Kámish by several ordinarily dry channels through which it continued to flow till late in the autumn, raising the level of the Sári-Kámish lake by 21 feet, and causing it to overflow into the Koh-Pulár. The salt water with which the former is

¹ See "Dasht-i-Novát."

² See "Mághián Pass."

³ About half according to Lupandin's survey.

generally filled was entirely replaced by the fresh water from the river, but according to the most authentic accounts no water found its way down the Uzboi from the Koh-Pulár lake. Petroosevitch's surveys of 1876 are said to have proved that the surface of these lakes was then lower¹ than that of the Caspian, and it is held to be probable that the whole of the Sári-Kámish depression would have to be filled before any water could reach the Uzboi from the western end of the lakes. The amount of water that would be lost by evaporation from the surface of this extensive basin is one among many other similar arguments against the possibility of obtaining a navigable channel to the Caspian by the diversion of the Oxus into the Uzboi. (*Kuro-patkin; Russian newspapers.*)

SÁRIK-MOGHAL (RIVER AND PASS)—

The Sárik-Moghal river is a tributary received by the Ak-Búra on its left bank in the portion of its upper course in which it is known as the Turuk, and its valley as the Kichi-Alai or lesser Alai. The road ascends this tributary for 13 miles by a steep and difficult road, constantly fording the river and encumbered with huge boulders towards the crest of the pass, the elevation of which is said to be over 14,000 feet. The first 5 miles of the descent towards the Alai follow the course of a rivulet, and are also described as very difficult; but beyond this the last 8 miles are less precipitous than the ascent on the northern side of the range. The distance from Úsh to the Alai by that pass is said by Kostenko, from whose work the above account is abridged, to be 100 miles; but this pass is only one among several very difficult cols which have to be traversed on the road up the Ak-Búra. Kostenko devotes a considerable amount of space to an involved description of these; but it is clear from his account of their difficulty that the route is an unimportant one, and only 10 miles shorter than the main road *viá* Fort Gulcha. (*Kostenko.*)

SÁRIM-SÁGLI (PASS)—

A pass in the Kendir hills, crossed on the road between Fort Tláian and Khojand. (*Kostenko.*)

SÁRIM-SÁGLIK—

A halting place at the southern foot of the Ságari Marda pass, about 20 versts from Tásh-Kurghán on the Yakobágh (northern) side of the hills. It is described further as being at the source of the Sang Gardak stream, which joins the river flowing through the Yurcha Begship. (*Oshanin.*)

SÁRIM-SÁLI—

A group of ten villages in Karátegin, 10 miles below the capital (Garm), on the right bank of the Surkháb. (*Abramov.*)

SÁRI-OSIO—

A small town near Sári-Júi, on the right bank of the river Tupalan. Close to this town is the *kíshlák* of Shamádián. (*Turkistan Gazette, 1876.*)

SAR-I-PUL—

A small fort and village of 20 houses on the left bank of the Yakh-Su, or river of Kuláb, passed by "The Havildar" at 7½ miles from Khowálin in Baljawan, on the road from Kuláb to Darwáz. It is of some importance as the residence of the headman of the Yakh-Su district of Darwáz and the frontier village of the latter towards Kuláb and Baljawan. It is separated from the Baljawan Begship by a low range crossed on the road from Khowálin. (*The Havildar.*)

¹ One account says 6 feet; another, 7 fathoms lower.

SAR-I-PUL—

A village in Karátégín situated on the banks of the Surkháb, which is here crossed by a bridge. Oshanin, who halted here in 1878, says that it is 4 versts below the town of Garm; and Abramov in his hearsay account of Karátégín describes it as on the opposite bank of the river to Garm and in a defile. He states further that it is the chief place of a village community consisting of 60 *kíshláks*, and that the river is bridged here, the channel being 50 feet wide by 7 deep, and the current very rapid. Oshanin says that the surrounding country is fairly populated, the people here, as elsewhere in Karátégín, being skilful and industrious cultivators. (*Oshanin; General Abramov.*)

SAR-I-PUL—

A village on the bank of the river Zarafshán, the first stage on the road from Bukhára to Jizikh by Ghijdawán. Khanikoff mentions a weekly market at this place on Mondays. (*Khanikoff; Fais Baksh.*)

SAR-I-TAI—

A village with a bazar in the Chimbai district. (*Turkistan Gazette, 1875.*)

SASIK-(RIVER)—

This river is marked in Schuyler's map as an affluent of the Bugun, one of the tributaries of the Syr Daria. He mentions that there is said to be good coal on the right bank of this river at 5 or 6 miles north-north-west of Chimkand. (*Schuyler.*)

SASIK-KUL—

The Sasik-Kul or "stagnant lake," also called Tuz-Kul or "salt lake," is mentioned by Colonel Gordon among the lakes in the Alichúr Pámír. It is shown in M. Skassi's¹ map as to the south of the Alichúr river, immediately to the west of a large lake which he names Sári-Kul, and south of east from lake Yashil-Kul, described elsewhere. (*Gordon; Severtsoff; &c.*)

SAUMAL-KUL—

A marshy tract and lake in the desert, 100 miles east of Fort Perovski, into which the river Chú falls. It is included, according to Ujfalvy, in the Syr Daria Government. (*Schuyler; Ujfalvy.*)

SAYAD—

A village on the right bank of the Amu, opposite to Jánkila in Badakhshán. When visited by Captain John Wood, it was the frontier village of Kunduz, to the north of the Amu, and contained about 100 families. It is distant 5 miles from the river and belongs now to the Begship of Kuláb. (*Wood, &c.*)

SEKKEZ-YAB—

The name given in the Akhál oasis to the river which waters the Gok-Tapa district. Before leaving the hills and entering the oasis it is called the Garm-Ab, and a fort and settlement similarly named and situated upon its course are mentioned under "Akhál" and elsewhere in describing the boundaries of the Trans-Caspian province towards Khurásán. Marvin, translating from Arski, says that it divides eastern from western Akhál, and calls it the largest river issuing from the Kopet-Tágh; and it also appears from the accounts we have of the Russian defeat at Dangil-Tapa that the branch that flows past that fort formed a considerable addition to its defences. The name

¹ M. Skassi was the astronomer of the exploring party mentioned in a note to Pámír-i-Rang-Kul in this chapter.

Sekkez-Yab¹ refers to the eight principal streams into which it is broken up for irrigation purposes before being finally lost in the sands of the desert. (*Taylor Thomson ; Marvin.*)

SEMIRETCH—

The province of Semiretch or "the seven rivers" was detached from the Government of Western Siberia in 1867, and included with the Syr Daria province in the newly formed Viceroyalty of Turkistán. This arrangement was, as is mentioned elsewhere in this work, found a very inconvenient one, and it has now been again detached (by Imperial Ukase dated 25th May-6th June 1882) from Turkistán, and included with Akmolinsk, Semipalatinsk, Tobolsk and Tomsk in a new military circle styled that of Omsk, of which General Kolpakovski has been made Governor General. It is bounded on the north and west by the provinces of Western Siberia known as Semipalatinsk and Akmolinsk; on the south by Farghána and Eastern Turkistán; and on the east by the districts of Kulja and by Western China. It is in great part a country of lakes, mountains, and rivers, the latter draining either towards lake Balkash or towards the Syr. A few particulars concerning the province will be found under "Turkistán;" but no further details regarding the topography of its towns and districts are given in this work, as it lies beyond the limits of Western Turkistán. See "Boundaries" (Chapter I).

SERÁB—

A large permanent settlement on the Khozár-Shírábád route. It appears by Mayef's account of this road to be situated in the undulating valley of Dah-kará-kand, at 160 miles from the Shúr-áb halting place on the above route, and 18 miles from Lailakán, and to be identical with Síráb described elsewhere.

SEREBRENNI OR SEREBRIANNI-BUGOR—

The Russian name, meaning "silver hill," of the station at the mouth of the Gurgán described under "Gumish-Tapa"

SEVELMEN—

A small oasis about 25 miles from Krasnovodsk, and used, like the similar locality of Burnak, for grazing the camels attached to the garrison.

SHAAR—

The name by which the capital of the Shahr-i-Sabz Begship is officially² known to the Russians. See "Shahr and Kitáb," "Shahr-i-Sabz Begship," &c.

SHÁDI-BAI—

A village in the fertile valley of the Surkhán river, distant 21 miles from Dih-i-Nau, and about the same from Sári-Kámish. (*Turkistan Gazette.*)

SHÁHÁBÁD—

A town in the Khanate³ of Khíva on the meridian of Kazawat. It is watered by an important canal from the Amu, 17 miles in length, which leaves the river 4 miles below Kazawat, and flows south-west for a mile to New Urganj. Beyond the latter it flows north-west to Tásh-Hauz and Sháhábád. A land route from Kazawat to Old Urganj goes by Sháhábád, Tásh-Hauz, Il-Ali, and Ambár, a small town described by Conolly. Another road through Kazawat runs southwards to Khíva. (*Schmidt ; Lerch.*)

¹ Yab or Yop means in Turki "canal."

² Thus the treaty signed there in 1873 with the Amir of Bukhára is known as the treaty of Shaar.

³ R. Geog. Society's Proceedings, September 1881.

SHÁHBÁZ-WALI—

One of the three Aksakálships into which the Shúrákhán sub-division of the Russian Amu Daria district is divided. It was subject to the Governor of Urganj before the Russian annexation, and is mentioned by Dr. Schmidt as a well cultivated district on the banks of the Oxus, opposite to the town of Yani-Urganj. Captain Collett's Gazetteer speaks of it as a fortress strong in ancient times, but destroyed by the Kálmáks. (*Schmidt; Turkistan Gazette; Collett's Gazetteer.*)

SHÁH-KENDA PASS—

The name of the Shikandáchi or Kamchurik pass is thus rendered in Russian maps. The pass is described under "Kamchurik." See also "Shikandáchi."

SHÁH-I-MARDÁN—

A town in the Russian province of Farghána, situated about 11 miles south of Wádil and in the district of that name, at the point of confluence of the Sháh-i-Mardán and Ak-Su rivers. The situation of the town, built on the slopes of the mountains through which the Sháh-i-Mardán forces its way through a narrow gorge to join the open fertile valley of the Ak-Su, is described by M. Ujfalvy as extremely beautiful. The place is principally famous as containing a building reported to be the tomb of Imám Ali, which is so much frequented by pilgrims. It is said to have been at one time colonised by Iranians, but the present inhabitants are Uzbaks. (*Ujfalvy.*)

SHÁH-MANSÚR—

A large village a short distance to the east of the town of Dúshamba on the road to Káfirnihán. (*Turkistan Gazette, 1876.*)

SHAHR AND KITÁB—

Shahr is the larger of the two cities (Shahr and Kitáb) which form the capital of the Bukhárán Begship of Shahr-i-Sabz. Both of these places rank as towns (*shahr*) in the sense¹ attached to that word by Bukhárán law; but as they are surrounded by one line of fortification, called the *Chim*, and are frequently referred to collectively as Shahr-i-Sabz, it is thought more convenient to describe them together. Shahr-i-Sabz, or Kesh as it was then frequently named, is famous as the birthplace of Timúr, who made it his capital until induced by the superior advantages of the position of Samarkand to transfer the seat of his Government to that town. The ruins of the palace of Timúr, now called the Ak-Serai, are still to be seen in the town of Shahr; but little is left of it except the remains of a cupola on the south side and two immense piers, built of large bricks and faced with porcelain tiles, which supported the arch of a great audience hall which is described in the Emperor Bábar's "Memoirs" as the finest building he had seen in his life. Both Shahr and Kitáb are profusely supplied with water by the Káshká river, and are surrounded with gardens containing mulberry and other trees of unusual age and beauty. Shahr contains the palace of the Amir, used in his absence by the Beg Abdul Karím Diwán Begi, which is built in the inner court of the Ak-Serai, and together with other buildings is surrounded by a wall adjoining the town-hall and forming the *ark* or citadel of the place. It is described as a well built town with about 20,000 inhabitants, and contains in addition to 90 mosques and 3 Madrasas a well-supplied and large bazar where a weekly market is held for the sale of horses and country

¹ *Vide* "Towns" in Chapter III, Section 1, page 479.

produce. The Beg, who is¹ an old man, nominated by the Amir on the restoration of the town to him after the Russian conquest in 1866, is spoken well of by Schuyler and several Russian travellers who have visited the place, but is said to be on indifferent terms with his master. The Amir visits Shahr at least twice in the year, and receives a present on these occasions from the Beg of 14 horses, 14 bales of kaftáns, and from 40 to 50,000 tangas in cash; this official having also to feed for the time the Amir and his suite, in addition to a body-guard of 2,000 Sarbázes. These presents are of course in practice paid by the people of the place from whom they are collected; but in other matters the Amir makes himself very popular by the exhibition of dancing *bachas* and other spectacles in which they delight. He is otherwise inclined, from the previous history of the country, to treat the inhabitants with suspicion, and maintains a considerable regular force here consisting of 2,500 Sarbázes (regular troops), with six pieces of artillery. A detachment of 250 men is also maintained at Kitáb.

The latter city is situated on undulating ground, and has in this respect, and from the fact of its being further up-stream than Shahr, considerable sanitary advantages over that city; but its population is smaller, not more than 15,000, and its streets and bazárs less regular and well built than those of the adjoining town. Like Shahr, it has a weekly market-day when the numerous small bazárs of the city are crowded with people from the district. The citadel is situated on an eminence within the walls, and forms the principal feature of the place. The Beg who was appointed in 1875 is named Abdul Galil Bi, and is well known and popular among the Russian officials who have had dealings with him. He was deputed by the Amir when Beg of Núrátá to accompany the Russian column on the way to Khíva, and made himself of use in many ways. (*Schuyler; Petrovski; Turkistan Gazette; Translations by Mr. R. Michel, Mosa, and others.*)

SHAHR-I-ISLÁM—

A village to the south-west of Bukhára, between that city and Paikand, on the road to Kará-Kul. It is built on the site of an ancient city, the foundation of which is ascribed to Afrásiáb. (*Wolff.*)

SHAHR-I-KATIN—

The same place as Shírín Khátun. See "Shírín Khátun."

SHAHR-I-KHÁNA—

An unvalled town situated about 5½ miles north of Asáke, in the north-eastern part of the Márghilán district of Russian Farghána. It was colonised by 70,000 Káshgharians who took refuge in Khokand on the occasion of a great massacre of their countrymen by the Chinese in 1828-29. Kuhn describes it (shortly before the annexation of the Khanate) as a town that had at one time been extremely flourishing, but which had suffered much from the ill-judged procedure of the reigning Khán, Khudáyár, who built the town of Asáke close under the mountains at the point where the small stream which waters the fields of Shahr-i-Khána emerges into the plain. Its neighbourhood, however, seems by the accounts of more recent authorities to be still richly cultivated, and Ujfalvy mentions that the trade of the place is under the Russian Government extremely animated. It is said by Schuyler to have been built by Omar Khán², and surrendered to the Russians under General Skobelev in January 1876.

¹ Or was in 1875.

² Probably the popular ruler of the Khanate who died in 1882?

SHAHRI-RÚD—

A large canal in the Khanate of Bukhára which, leaving the left bank of the river Zarafshán, passes through and irrigates by numerous cuts and water-courses all the gardens and fields of the district of Bukhára, and, running into the city, ends at the Talipásh gate. At the point where this canal leaves the river Zarafshán, the waters of the latter are retained by a dam of clay and briar bushes, which is demolished and reconstructed on each occasion when a supply of water is required to fill the cisterns of the city or for the irrigation of the fields in its neighbourhood.

This operation is carried out once or twice in each month by Government workmen under the orders of the Miráb, an important official to whom are entrusted all matters connected with the water-supply. The negligent manner in which the banks of the canal are constructed necessitates its being cleared out annually. The Shahri-Rúd, which supplied the whole of the water consumed by the capital, has, up to the point where it reaches the town, a breadth of some 70 to 80 feet; inside the walls, however, its channel is reduced to from 35 to 40 feet, its depth in general not exceeding 6 or 7 feet. (*Khanikoff*.)

SHAHR-I-SABZ (RIVER)—

See "Káshká (River)."

SHAHR-I-SABZ (BEGSHIP)—

An Uzbek Begship ranking formerly as a semi-independent state, though for the last 150 years nominally¹ tributary to the Amirs of Bukhára, of whose dominions it now forms an integral part. It is bounded on the north by the Zarafshán hills, and on the east and south by a lofty chain covered with perpetual snow, and named by Russian geographers the Hisár mountains, while to the west it is separated from the Amu Daria steppe by the Begships of Chirághchi and Karshi. The population is centred in the capital towns of Shahr and Kitáb, and in the villages² on the Káshká and its affluents, and there are also said to be a few villages belonging to it to the north of the Zarafshán hills and by the Ancháwa river. The two towns mentioned above, together with several other small forts and hamlets from the capital of Shahr-i-Sabz, are included in an exterior line of fortifications of some strength, described by Schuyler as a crenellated mud wall having the river Káshká along its northern front. Shahr-i-Sabz is connected with Samarkand by two lines of road, one a good cart track through the Jám defile, distance 85 miles, and the other by the Kará-tapa and the Takhta Karáchi pass, which is only fit for mules and horses, distance 42 miles. There is also a road thence to Bukhára *via* Karshi which is used by the artillery of the Amir, and a road, described in the *Turkistan Gazette* of 1875 and in papers by Mayef, translated by Mr. Mosa, of the Indian Foreign Department, leading across the Hisár range to Hisár, distant about 274 miles; the stages³ being—

	Miles.
Yakobágh	10
Yártapa	16

¹ This description applies correctly only to the administration of Shahr-i-Sabz before its conquest in 1870. At present it no longer forms a separate state, but, as in the case of the former province of Hisár, each of the Begs appointed to its several sub-divisions is directly responsible to the supreme Government of Bukhara.

² M. Galkin, a well known Russian authority on Central Asia, enumerates four forts and 20 villages and settlements as belonging to Shahr-i-Sabz.

³ The places of importance on this route are all described separately in this chapter.

	Miles.
Kalta Minár	37
Kará Havála	31
Chirchak (ravine)	31
Baisun (town)	53
Dih-i-Nau	48
Hisár	44

The mountains to the north-east of the Shahr-i-Sabz state give rise to several streams, the principal one being the Hajumán-Su or Káshká, which flows past the capital to Chirághchi and Karshi, and is extensively used by the inhabitants in the cultivation of rice. The whole valley is profusely irrigated, and as regards fertility compares favourably even with the Russian Zarafshán district. The population are mostly Kanigaz Uzbaks, and have at all times been notorious for their valour. The inhabitants, both of the towns and of the country district, appear by recent Russian accounts to be more prosperous and contented than those of any other part of the Amir's dominions, and are estimated by Galkin at about 70,000 of both sexes. Shahr-i-Sabz, from its first annexation to Bukhára by Muhammad Rahím Khán in the beginning of the 18th century, up to the time of the present Amir, has proved a most undesirable addition to the Khanate, its Begs with the full support of their people having been constantly in rebellion¹ against the Amirs and for many years entirely independent of their authority. The Begs of Shahr-i-Sabz attempted in 1868 to recover Samarkand for the Amir, and even after peace had been established between the latter and the Russians continued to make raids into the Zarafshán province. A well-organised expedition was sent against them under General Abramov, which took Shahr and Kitáb in August 1870 after a spirited resistance. These towns were governed at the time of the Russian invasion by two Begs, Bábá Beg and Jura Beg, of whom Bábá Beg ranked highest from his residence in Shahr, where he exercised a general supremacy in matters concerning the management of the state; but Jura Beg had greater personal influence. In matters of importance these Begs took council together, but they were both absolute masters in their respective towns and dependent villages,—a strange system which is still carried on under their successors. The Begs appear to have been more or less taken by surprise, and the force collected by them to oppose the Russians only amounted to 8,000 men. It is believed, however, that the number of armed men who would have been at their disposal under more favourable circumstances would have been about 13,000.

Kitáb was taken by storm, the Russians losing a large number of men in crossing the Káshká, and Shahr capitulated without fighting.

The Shahr-i-Sabz Begship was handed over by the Russians to the Amir of Bukhára, who appointed his own officers as Governors of the towns. Jura Beg and Bábá Beg fled with a few followers to Khokand, where they were seized by the Khán and sent to Táshkand on the 9th September. The present Begs are Abdul Jalíl Bey, who was transferred from the Begship of Núráta² to that of Kitáb in 1875, and Abdul Karím³ Diwán-begi in Shahr.

¹ The late Amir Nasr-Ullah was almost constantly at war with them for nearly 15 years, and only succeeded in reducing the city permanently in 1856, when a great part of the population were slaughtered. It revolted again against the present Amir in 1861, who was obliged to come to terms with the Begs after besieging their city for 38 days.

² This gentleman is well known to all Russian officials. See "Núráta."

³ Further particulars regarding Abdul Karím will be found under "Shahr."

The Amir places little confidence in the loyalty of the people of Shahr-i-Sabz, where, however, he is fairly popular, except with the relations of the former ruling families. He visits the capital twice every year and holds durbars of all the Begs of the Hisár townships. During his absence his authority is maintained by a small force, the details of which will be found in the article describing the cities of Shahr and Kitáb. (*Turkistan Gazette*; *R. Michel*; *Petronski*; *Mayef*; &c.)

SHAHR-I-SABZ HILLS—

A chain of mountains described by Fedchenko as a prolongation of the Mazár-tágh, skirting the Zarafshán valley below Panjkand and completely dividing it from the valley of Shahr-i-Sabz. They rise to a height of 7,000 feet. The only passes which cross them from the direction of Samarkand are the Kará-tapa pass, which is impracticable on horseback, and the Jám¹ defile in the western prolongation of the chain through which there is a fair road for carriages. The outlying ranges of these mountains towards the north are penetrated by several long and deep defiles reaching from the steppes almost to the main range. Among these may be mentioned those of Jám, Aksai, Oálik, Kará-tapa, and Urgut. The sides of these valleys are bare, verdure only appearing where trickling streams afford water for irrigation. The sizes of the villages giving their names to these defiles vary according to the number of such springs. Where water is scarce or the ground too steep to cultivate, large flocks of sheep and goats are to be found.

The Shahr-i-Sabz hills are for the most part bare, and contain no minerals except limestone, which is burnt in large quantities at Oálik. These hills form a portion of the range now styled Zarafshán mountains by official Russian geographers. *Vide* "Zarafshán Hills." (*Fedchenko*; *Schuyler*.)

SHAHRISTÁN—

A village in the Khojand district which is mentioned by Kostenko and others as reached by several generally difficult passes used only in summer, and connecting the Zarafshán valley at Obardan and Warsa-Minár with Uratapa and Zámín. This village is shown in Schuyler's map, but the accounts of its topography given in Kostenko's involved description of the above passes are extremely difficult to understand. It seems, however, that it is situated at the western end of a valley running east and west from Metke for about 20 miles through Ugut and Auchí, and crossed north and south by the Pastigau-Metke road to Nau and Uratapa, the Obardan-Auchí road to Uratapa, and lastly the Warsa-Minár and Urmitán-Zámín roads, which both appear to lead through it. The latter is known as the Langar pass, and by it Shahrístán is 40 miles from Urmitán. Among other roads leading to it from the Zarafshán valley are the Taumin pass, by which it is distant 33 miles from the village of Dardar on the Zarafshán, and the Rarz bridle path, a high and difficult pass beginning at Rarz on the same river, from which it is distant 21 miles; and lastly the Ispan pass, an even more difficult one, by which it is distant 16 miles from the village of Patma on the Zarafshán through the Nau-Farghána mountains and the village of Ispan. The importance of the place seems to consist in the fact that the road thence to Uratapa is good, as also is the road up the valley in which it is situated, and it thus affords an alternative route to those crossing the generally difficult passes over the range forming the northern border of this valley, a large number of which converge at Auchí. The direct pass between Uratapa

¹ The elevation of Jám is given by Fedchenko as 2,047 feet.

and the Zarafshán valley through Shahrístán is the Hishkat pass, described elsewhere, a difficult road, but said to be generally used by travellers from Warsa-Minár to Uratapa. (*Schuyler; Kostenko.*)

SHAHR-I-TÚZ—

A village in the Begship of Kubádián, situated on the right bank of the river Káfrnihán, at 10½ miles from Kubádián, on the road leading to Tásh-Kurghán (Khulm) by the Aiwáz ferry. It consists of only 40 houses, but marks the site of an ancient city the ruins of which are still visible. Its distance from the Aiwáz ferry on the Oxus is 15 miles. (*The Havildar.*)

SH AidAN—

A village on the direct road from Khokand to Táshkand by Fort Tilián. Its position is described under "Kendir-Dawán (Pass)." The name should probably be written Sháhídán.

SHAIKH ARIK—

One of the main canals of the Khívan Khanate which gives its name to the ferry crossed by General Kauffmann in 1873 in his advance upon Khíva. There is an insignificant fort, apparently on the high earthworks of the canal, which in themselves constitute a highly defensible position, but the Russian troops crossed under cover of their artillery almost without opposition on the part of the enemy. The passage occupied five days from 30th May to 3rd June inclusive. The Russians encamped on the left bank between the canal and the gardens and cultivation of the Khanate which begin at about a mile from the former. (*MacGahan, &c.*)

SHAIKH-BEG—

A large ruined village in Ghárán, the houses of which are built of stone and lime. It is situated on the left bank of the Panja, where the latter is joined by a small stream, 4 miles up which lies the village of Ghárán Bála, containing about 100 houses. It is further described as about 1 mile below the ruby mines on the right bank and a few miles above Garm-Chashma, described elsewhere, also on the right bank. (*Abdul Subhán's report.*)

SHAIKH JELI HILLS—

The Shaikh Jeli or Shaikh Jalíl Hills are a range running parallel to the right bank of the Amu from Gorlan past Mángit to lake Khwájá-Kul, and forming the boundary between the Chimbai and Shúrákhána divisions of the Russian Amu Daria district, their highest points lying between Gorlan and Mangit. Wood spells the name Shaikh Jaili, but Lerch says it should be Shaikh Jalíl, though ordinarily written and pronounced as above. See "Bish-tubai Hills." (*Wood; Lerch; Turkistan Gazette, 1875.*)

SHAI RDI—

A lake passed on the road from Mulla-Kári to Chikishliar, at a distance of 59 miles from the former. It is said in the *Journal de St. Petersbourg* of 1876 to contain fresh water, and to be a very favourite encamping ground of the Yamút Turkumáns of the Atrak and Gurgán, of whom Lomakin found 2,000 kibitkas in one aul. Stumm speaks of it, apparently incorrectly, as an extensive "salt" marsh, and mentions that it is formed by the Giaour, a small brook 14 feet wide, rising in the Kuren-tágh and flowing as far only as the lake. The spelling adopted here is modified from Stumm's Schairdy and the Chairdi of Russian writers. See "Bugdaili." (*Stumm; Journal de St. Petersbourg.*)

SHÁKHDARA—

The name of one of the two streams forming the Suchan, an affluent of the Oxus, joining the latter near Bar-Panja in Shighnán. The Shákhudara joins the Ghund river about half a mile before uniting with the Oxus, the combined stream being known as the Suchán. The Shákhudara valley forms an important district of Shighnán, and is governed for the Sháh of Shighnán by an official known as the Hákim-i-Shákhudara, who resides at Rách, one of the numerous villages in the valley. A road leading from the Oxus to the Pámír ascends through the Shákhudara district, following the course of the river. This road is used in summer; it runs up the valley from Rách over the Jostingaz pass to the valley of the Ab-i-Matz, which it descends to the upper part of Wákhán. (*The Munshi.*)

SHÁMTICH—

A village in the valley of the Zarafshán, giving its name to a pass over the Turkistán range on a road leading through Auchi to Uratapa. See "Ustani-Shamtich Pass" and "Shahristán."

SHARMITÁN—

A village in the Shahr-i-Sabz Begship, a few miles from Shahr, on the road to Karábak and Karshi, and situated in highly cultivated country in the valley of the river Káshká. (*Schuyler.*)

SHAROL-DAU—

A crossing-place on the Sumbár, made use of in 1878 by General Lomakin's force. From several notices in Marvin's compilation it appears to be about 3 miles up-stream from Khar-Olum, and about 19 miles from Fort Chát on the road towards Beg-Tapa. The distance to the latter place is nearly 30 miles over barren and difficult country with little water. Sharol-Dau was not used as a crossing-place in 1879 on account of the difficulties presented, not only by the road, but by the crossing-place. The latter is described as a very bad one for troops, the banks of the river being extremely high and precipitous. The road crossing 20 miles further up-stream at Duz-Olum is preferred by the Russians. See "Duz-Olum." (*Marvin; Newspaper correspondence.*)

SHARWÁN—

A ford on the Amu Daria, 12 miles below the point where the Kokcha joins that river. It takes its name from a fort on the left bank of the stream, near which a large canal leaves it with a depth of 40 feet and a current of $2\frac{1}{2}$ miles an hour, which waters the whole district of Hazrat Imám. The ford is further described under the heading "Amu Daria." (*J. Wood.*)

SHASH-TAPA—

A village near the foot of the Búri-Takhta table-land, on the road from Baisun to Dih-i-Nau. The road from Baisun to this village is fairly level, passing through Kempir, An-kadut, and Dasht-i-túz, and is joined at Shash-tapa by the straight road from Darband to Dih-i-Nau, which passes at some distance from Baisun. (*Turkistan Gazette, 1876.*)

SHASH-TAPA—

A halting place in a valley on the great Pámír, at about 100 miles (7 marches) from Kila Panja in Wákhán towards Tásh Kurghán and Yarkand, and 55 miles west of Aktásh on the same route. The elevation of the valley is 13,760 feet above the sea, and the stream flowing through it falls into the Ak-Sa. The "six hills" from which the place takes its name mark the

point whence several roads radiate to different points on the great Pámír. (*H. Trotter.*)

SHÁVDÁR—

One of the *Tumans* of the Zarafshán *arrondissement* of the Zarafshán district. It comprises 114 villages and the town of Samarkand, and exclusive of the latter contains 7,407 houses and 46,700 inhabitants, 38,000 of whom are Tájiks and 6,700 Uzbaks. (*Ujfalvy.*)

SHÁVIT PASS—

A pass leading from the village of Shávit-Bel in the Zarafshán valley across the Turkistán range to Auchi. Nothing more than the name of this pass is given by Kostenko; but from the distance to Auchi from Shávit-Bel being 16 miles, it may be inferred that it is a fairly easy one. See "Shahristán." (*Kostenko.*)

SHÁVIT-BEL PASS—

This pass is mentioned by Kostenko in a list of passes taken from papers by Aminoff and Skobelev as crossing the Turkistán range from the village of the same name near the river Zarafshán. The distance by it to Auchi is 16 miles, whence roads lead, as described under "Shahristán," to Uratapa and other towns in Farghána. (*Kostenko, &c.*)

SHEWA RIVER—

A stream joining the Oxus on its left bank, in the portion of its course in which it passes Shighnán. It is crossed (apparently by the road descending the Oxus valley) by a good bridge at a point where it is unfordable, and 25 yards wide in May, the date at which it was visited by "The Munshi." The latter says that it rises in a lake in the Shewa Pámír, a favourite pasture-ground for herds of sheep, horses, and cattle from Badakhshán. The owners of these flocks are said to pay rent to the Sháh of Shighnán for this right of grazing. (*Captain H. Trotter.*)

SHIGNÁN¹—

A Ghalcha state on the Panja or upper Oxus, extending along the course of that stream for 60 miles from Kuguz Parin on the Ghárán frontier to the Darband tower on the frontier of Roshán, some of its villages, including the capital, known as Bar Panja, being on the left bank of the river, but the greater part of its territory on the right. At the date of Captain Wood's travels Shighnán and Roshán, which then, as now, was a dependency of the former, were in some measure subject to Murád Beg, the Mír of Kunduz, the Sháh of Shighnán paying tribute to that ruler to the extent of 15 slaves every year, and receiving from him the corresponding value in presents.

After Murád Beg's death, Muhammad Khán, who ruled the country when Pandit Manphul visited Bukhára, paid tribute to Badakhshán, the ruler of which is the recognised Suzerain of Shighnán. As far as the history of the state is known, it has always been the leading² power among the small

¹ Shighnán, and as far as is known the Alichúr Pámír, have been recently visited by a native explorer belonging to the Surveyor General's Department. Application has been made to the latter (August 1882) for a copy of the report furnished to this explorer, but the Surveyor General reports that "it is not yet ready for press." This article, as well as those describing the Ak-Su, Murgháb, Kudára, and other rivers and countries in the valley of the upper Oxus do not therefore contain all the information at the disposal of Government.

² The Chinese who used to subsidise these states on the upper Oxus in proportion to their importance, with a view to their keeping the trade routes open, used to pay 4 yamboos a year to Kanjud, 3 to Wákán, 4 to Sarikul, and 10 to Shighnán.

principalities on the Upper Oxus, and there is reason to believe that Wákhán, Darwáz, and others were at one time among its tributaries. It also appears to have been with great difficulty reduced to a state of dependency by Kunduz, and is said to have been subsequently at open war with Badakhshán in 1871. The present ruler of Shighnán and Roshán is Yusuf Ali Shah, who, like his subjects, is by religion a Shiah, and is said¹ to profess strong feelings of attachment to the British Government. One of his sisters, we learn from Colonel Gordon's "Roof of the World," was married to the late Amir of Káshghar, Yakub Beg; another to Muhammad Alam Khan, late Governor of Balkh and Badakhshán; and a third to Khudáyár Khan, the ex-Khan of Khokand. The passes leading from the Oxus into the Shighnán territory were described to Wood as impassable from snow, excepting during the summer months; and he relates that even at that season Murád Beg, the Sunni ruler of Kunduz above referred to, lost 100 sowers in a snow-storm during one of his forays across the river. The same traveller was told that there is a lake in one of the valleys of Shighnán which drains a large portion of the country on the right bank of the Oxus. The population was estimated by Captain Wood's informers at 1,000 families only, which again had been greatly reduced in number by the slave-making raids of Murád Beg. More peaceable times have no doubt tended to add very materially to the population; but by the last accounts we have on the subject from "The Munshi," it would appear that this estimate must have been even then below the mark, as the two valleys² of the Shákh dara and the Ghund-Su alone are now said to contain 1,100 houses. The inhabitants are Ghalkhas, and their language, which is known as Shighni, is, like that of the other hill Tájiks, an Iranian dialect, with many local peculiarities which render it difficult of comprehension by the people of the neighbouring states.

They have a good reputation as fighting men, and the Shah maintains an army, raised partly in Shighnán and partly in Roshán, which garrisons the forts of Rách, Wámur, Bar-Panja and other places, and is capable of being raised in war time to 7,000 men. They are armed with swords and heavy rifled firelocks, the latter of which are said to be of Kirghiz manufacture. Lead, iron, and the materials for gunpowder are found in the country.

The frontier of Shighnán towards the countries subject to Bukhára, and thus directly under Russian influence, is of some interest. Dr. Regel, as translated in the Proceedings of the Royal Geographical Society, limits Darwáz to the country between the valleys of the Wákhia river and the Wánj, which is clearly wrong even by his own map, and by his mention of Yaz-Ghulám as its frontier village on the Oxus towards Shighnán. "The Havildár" also mentions Yaz-Ghulám as the frontier village of Darwáz, and Abdul-Subhán says the same of Wáznúd, which Regel places nearly opposite to it on the left bank of the Oxus. Abdul Subhán further defines the frontier as the watershed at the head of the Wámur defile. Dr. Regel's map shows the boundary as a line following the watershed between the tributaries of the Wánj and those of the Kudára as far as the source of the Yaz-Ghulám, from which point he appears to intend to indicate that it descends the course of that stream. To the north it is probable that the Shighnán frontier extends to the Takhtakorám and Tojuk passes.

¹ See F. D. No. 141 (Secret), 1879.

² Described separately.

Russia is said by Venyukoff to have had no dealings with Shighnán or Darwáz; and although the recent conquest of the latter (see "Darwáz") by Bukhára appears to have been arranged for by them, and the Begship has been since explored for them by Dr. Albrecht Regel, we have no accounts from the authorities quoted in this work of any "Scientific Missions" sent by the Government of that country to Shighnán¹. Venyukoff, however, says² (writing in 1877) that the fact of the Kará Kirghiz of the Pámír having recently declared themselves subjects of Russia, will bring them into contact with Shighnán³. The connection of this country with the Pámír in 1838 is more or less shown by Captain Wood's mention of a lake in one of its valleys forming a source of the affluents of the Panja, and probably the Pámírs drained by the Murgháb and Kudára form a portion of its territory. This fact is alluded to under "Páwír-i-Alichur" and "Shewa River." See "Shákh-dara," "Bar-Panja," "Suchán," "Roshán" and "Pámír-i-Alichur," and the article "Kirghiz" in Chapter III. (*Burnes; Wood; Pandit Manphul; Captain H. Trotter's report.*)

SHIKANDÁCHI PASS—

This name, also written as "Shah-Kendor" or "Shah-Kenda," is given in Russian maps to the Kamchúrik pass leading from Karátegin to Wákhia. Oshainin, who spells the name "Shikandachi," says that it applies only to the descent from the crest of the Kamchúrik pass towards the valley of the Khlukías. See "Kamchúrik Pass."

SHÍN—

A settlement in Mághián, classed by Ujfalvy as an *arrondissement* of the Kohistán district under the Governor of Panjkand, and containing 12 villages. See "Shín (River)." (*Fedchenko; Ujfalvy.*)

SHÍN (RIVER)—

A tributary of the Mághián-Su, described by Fedchenko as a large river. It gives its name (Shín) to a village of 100 houses, one of the largest in the Mághián territory, which is situated 6 miles above its junction with the Mághián-Su. Kostenko says that there is a road up the course of the Shín and over the Sibi-Surkh pass to the Kará-tágh mountains (Hisár?). (*Fedchenko; Kostenko.*)

SHÍRÁBÁI—

One of the small states that formed the province of Hisár at the beginning of the reign of the present Amir of Bukhára, but now⁴ governed for the latter by a separate Beg. We have more or less recent accounts of it from Bykoff, a naval officer deputed to report on the navigability of the Upper Oxus; Mayef, who was there in 1875; and from the medical officer of Stolyetoff's mission in 1879. None of these mention the boundaries of the Begship, but it appears to include all the settlements on the lower course of the Shírábád river, the Amlakdárship of Darband in the upper part of its valley forming a separate Government. The town, which is the residence of the Beg, is a place of some importance, trading with Karshi, which forms

¹ With the exception of the Farghána Scientific Mission of 1878, who explored the whole of the Alichur Pámír, without, however, visiting the Shighni hamlets below the Yashil-kul.

² *Vide* his paper, dated 1877, translated by Captain Clarke, D. A. Q. M. G., pages 18-19.

³ The Kirghiz of the Kudára are specially mentioned by Severtsoff as in Shighnán territory.

⁴ See "Hisár, Province of."

the market for its cotton, and with Balkh¹ and Afghán Turkistán by the five ferries of Kilaf Patta Hisár, Chushka Guzár, Shuráb, and Kará Kamar, the last four of which all belong to this Begship, and (*vide* "Animals" in Chapter I) are all of great importance in the Bukhára sheep trade. It is situated at about ² 33 miles from the Oxus, on the road leading to the above ferries from Karshi and Shahr-i-Sabz by the Darband pass and the valley of the Shírábád river. It possessed a citadel, built upon a small eminence, and described by Mayef as a remarkably strong fort with three concentric³ lines of wall, and a keep formed by the Beg's palace, the whole dominating the town and some of its suburban *kishláks*. The town is one of the most populous in Southern Bukhára, and is situated in the centre of a remarkably fertile oasis, about 11 miles long and irrigated by canals from the Shírábád river, which is bounded on the north and west by bleak mountains, and to the south and east by a dry saline steppe which extends to the banks of the Oxus. The Begship is at present a poor one, or was so in 1875 when visited by Mayef, having never recovered from a raid made upon it by the eldest son of the Amir, known as the Kata-Tura, who destroyed many of its settlements along the banks of the Oxus after his expulsion from Karshi and Chirághchi, which he seized at the end of the campaign of 1868 with a large following of the fanatical or patriotic party in Bukhára who resented his father's conduct in submitting to the Russians. These settlements were inhabited by Uzbaks of the Kungrád tribe, who moved, after their expulsion by the Kata-Tura, into the hill country of the Begship, their lands being subsequently occupied by some sections of the Turkumáus (Arsári) who have formed a colony of wretched huts on what was at one time the site of more prosperous *kishláks*. The Government includes five Amlakdárships⁴ containing three to five *kishláks* each; among the most important of the latter are those of Bish Kután and Nauvakh, described elsewhere, and situated between the Shírábád and the Oxus. Other *kishláks* in the valley of the Shírábád river, and belonging either to this Begship or to the Amlakdárship of Darband, are mentioned in the next article (Shírábád River). The town is connected by fairly good roads over the open steppe with the Chushka-Guzár and Patta Hisár ferries, the latter of which was followed by Bykoff and by Stolyetoff's mission, and with Kilaf ferry by a good road for pack animals described by Mayef. It has for some years past been considered a place of great importance by Russian military officers from its situation upon what they believe to be the best line of advance from Samarkand to Afghánistán by the Kilaf ferry. There are in all three great roads by which the latter may be reached from Jám, the first being the steppe route through Karshi, involving a long march through a practically waterless desert. The other two diverge at the rich town of Khozár, one reaching Kilaf in about 97 miles *viá* Taka-Shúr, Karchak, Kuitan and Oghuz, and the other, by which the distance is 142 miles (or 153 by Mayef's route), passing through Tangakhuram, Siráb, Lailakán, and Shírábád. These two routes are said by

¹ Abdul Rahmán (Kabul), in a letter to Kauffmann, dated at the end of 1869 or beginning of 1870, asks the latter to arrange with the Amir for his living at Shírábád as a good place from which to keep up his influence across the Oxus. See Schwyler, Volume II, page 812.

² This distance is quoted from the account of Stolyetoff's Mission that crossed the river at Patta Hisár; it is probably nearer to the Chushka Guzár ferry, situated 27 miles down-stream from the former. The distance from Shírábád to Kilaf ferry is 52 miles by Mayef's route.

³ See "Forts" in Chapter III, page 482.

⁴ See the account of the Begships, Amlakdárships, and other forms of local government described under "Bukhára (Khanate of)."

Mayef to require about an equal amount of labour to make them fit for wheels, though in the case of the longer road he believes that the worst portion of it, which is the 10½ miles between Lailakán and Shírábád, along the valley of the Shírábád river, might be avoided, using another pass. In other respects the Shírábád road is much better situated for the march of an army than that passing through Kuitan, from the fact of its passing through or near the rich settlements of Kalta-Minár, Kara-khowál, Darband, Siráb and Baisun, and from the fact of good water and fuel being everywhere abundant, while on the Kuitan road the country is uninhabited for 55 miles between Khuzár and Kuitan, and from the latter place to Kilaf fuel and forage are not obtainable. The distance from Shírábád to Kilaf is 52 miles by the easy pass of Kempir-Bulák, and it seems probable, from Colonel Mayer's description of it, that it requires little or no labour to make it fit for wheels. There are no carts in the district, but the main roads are used constantly by grain merchants and others with loaded camels. See "Kilaf." (*Mayef; Michel's translations; Schuyler.*)

SHÍRÁBÁD RIVER—

An affluent of the Oxus formed by various streams¹ from the southern slope of the Hisár chain above the town of Darband. In the latter Amlakdárship it is known as Daria-i-Darband, and at the point where it was forded by Mayef near the town of Darband was a quick running hill-stream at the end of April. At 18½ miles above Shírábád the river is joined by a considerable torrent called the Panjáb, and 5½ miles beyond this it was found to be 70 feet wide, with a rapid current at the town of Lailakán in the middle of May; 10 miles further down it passes through the Nau-Dagána defile to Shírábád, which is distant 2½ miles from the mouth of this pass. The road from Darband to Shírábád follows the valley of the river, and even above the wide tracts of irrigation at the junction of the Panjáb and near Lailakán passes through country generally more or less cultivated. The principal oasis on its course is that described in the last article (Shírábád Begship and Town), in which the whole of its water is drawn off by canals and expended in irrigation, the only season at which it reaches the Oxus being during the heavy floods that occur in early spring. See "Nau-Dagána Pass." (*Mayef; Oshenin.*)

SHIRÁZ—

One of the *tumans* into which the Samarkand *arondissement* of the Russian Zarafshán district is divided. The principal place in the Tuman is the small town of Shiráz, of which we have no details except that Ujfalvy says that it contains 62 schools with 372 scholars. The tuman, which lies on the northern side of the Zarafshán valley, has 88 villages with 2,698 houses and 12,122 inhabitants, who are nearly all Uzbaks, and produces large crops, chiefly of rice and lucerne, its fields being irrigated by two large canals from the Zarafshán, known as the Kará-Arík and Yangi-Arík, or, according to Schuyler, by the great Bulungur canal. (*Ujfalvy; Schuyler.*)

SHÍRÍN KHÁTUN—

A village upon the Nárupai canal on the road from Samarkand to Bukhára, 4 miles west from Zara Bulák.

The Nárupai is crossed at this place by a bridge 21 feet long by rather more than 7 feet wide, and marks here the boundary between the Russian

¹ One of these being, according to Oshenin, the Sengri-Tágh-Su, which Mayef classes as an affluent of the Surkháú.

and Bukhāran territories. The half of the village on the right bank of the canal belongs to Russia, and the half on the other side to Bukhāra. (*Kostenko.*)

SHURĀB—

A ferry on the Oxus about 27 miles from the town of Shírábád, and by Bykoff's account apparently near the debouchure of the river of Shírábád. Mayef says that this ferry and that of Chushka Guzár are the most important of the four crossing-places¹ in the Shírábád Begship. He also mentions an Afghán garrison on the opposite bank. (*Bykoff; Mayef.*)

SHŪR-ĀB—

A halting-place on a river of the same name at 17 miles from Chhasma-i-Hafizán and 16½ miles from Siráb on the road from Khuzár to Shírábád. The water in the stream, notwithstanding its name "Shūr-ab," is fresh. (*Mayef.*)

SHŪRA-KHĀNA—

An important Russian town situated on the right bank of the Oxus, in the Amu Daria district, at about 25 miles from Khíva. Collett, quoting from Vambéry and others, says that it is a walled place where a market is held twice a week, well attended by the nomads and other inhabitants of the neighbourhood, and that the ferry on the Oxus commanded by the town is an important one. Wood describes it as an uninteresting place, much like Kungrád and Chimbai, only distinguished for the extreme beauty of its fields and gardens, irrigated by the Amu, on the extreme verge of the Kizil-Kum desert. Schmidt, who calls it the most important town on the right bank, says that its trade is increasing fast, one of its chief local industries being the preparation of sesame (kunshrut) oil. It is separated by about 4 miles of cultivated country intersected by several narrow strips of the above-mentioned encroaching desert from Fort Petro-Alexandrovska (described elsewhere), and was one of the first towns in the Khanate of Khíva to open its gates to General Kauffmann, whose columns crossed the river near this place. See "Shaikh Arik." (*Schwytler; MacGahan; Wood; Collett's Gazetteer.*)

SHŪRA-KHĀNA DISTRICT—

The most important of the two divisions into which the Amu Daria district is divided. It is named after its chief place, the town of Shūra-Khāna above described. A full description of the Shūra-Khāna division is given under "Amu Daria District."

SHŪR BULĀK—

The fourth halting-place on the road from Bukhāra to Khíva, about 58 miles west of the former. A well of bitter water. (*Lumley's Trade Report, 1866; Nebolsin.*)

SHŪR KUDŪK—

The first halting-place on the road from the Hájí Sálíh ferry on the Oxus to Karshi. There are no inhabitants at this place, but from 16 to 20 brackish wells, the water of which, though clear, is bitter and unpalatable. (*Burnes; Khwāja Ahmed Shah.*)

¹ In a more recent paper than that on Hisár from which this is quoted, M. Mayef mentions that much of the trade which once crossed the ferry at Karki now uses those in the Shírábád Begship, which also, as mentioned under "Shírábád" and in Chapter I under "Animals," are the chief crossing-places used in the sheep trade between the south of the Oxus and Bukhāra.

SHUR KUDUK—

A halting-place on the road from Samarkand to Karshi, 66 miles southwest of the former. There are here 13 to 20 wells, about 10 fathoms deep, frequented by the nomad Uzbaks. The road from Bukhára to Shahri-Sabz crosses the above road 6 miles north of this spot. (*Khanikoff*.)

SHURTUT—

A village 6 miles from Samarkand on the Bukhára route. (*Khanikoff*; *Lehmann*.)

SHUSHUN—

A halting-place on the Atrak visited by Lomakin's reconnoitring parties in 1878. See "Atrak."

SIKHMÁN—

The name applied in the report in the *Turkistan Gazette* of Bykoff's exploration of the Upper Oxus, to the ferry and old fort upon the Surkháb, described under "Lekhman¹" in this chapter.

SIMBAR—

The name of the Sumbár or Sunbár river is thus written by Napier and others. See "Sumbár."

SINA—

A small hill settlement apparently belonging to the Yurchi Begship, situated at the foot of the precipitous cliffs of two dome-shaped mountains known as Khwája Barku and Hazár, distant 16 miles from the town of Yurchi, and opposite to it, on the further side of the Surkhán valley. (*Mayef*.)

SIPANJ—

Sad-i-Sipanj or Panja is one of the districts (*sads*, or hundreds) of Wákhán, and extends from Issár to the district of Khándút. (*Captain H. Trotter*.)

SIRÁB—

A Tájik settlement of 200 houses about 12 miles from Darband on the road to Faizábád, 7 miles north-west of Munkh. It is situated among fields and gardens, and is chiefly remarkable for its magnificent plane trees. (*Turkistan Gazette*, 1876.)

SIRIKUL—

The native name said by Captain Wood to be assigned by the Kirghiz to the lake discovered by him in 1838 in the Great Pámír. There seems reason to believe from the account given of this lake by Colonel T. Gordon in "The Roof of the World" that this name or Sar-i-Kol, "the head of the lake," is applicable only to the halting-place at its eastern end. This officer is a competent authority in such matters, which cannot be said for the natives² on whom the survey party were dependent for their nomenclature. The statement in the report of the Yarkand survey operations that Captain John Wood named the lake "erroneously" *Sirikul* is therefore not altogether satisfactory. There is a Begship³ named Sirikol in the same country, and a Lake Sárikol in the Alichúr Pámír. The Wákhis seem to have no

¹ The name given to it by Mayef.

² Vide Abdul Subhán's translation of the first line of Sadi's story beginning *Yaki as Sulhá-i-Lubnán*, as "There is only one Musulmán in Shighnán," and many others.

³ It is right to mention that Colonel Gordon attaches some weight to a statement made to him on the spot, that this Begship derives its name from *Sar-i-Koh*, the Persian translation of *Tághdang-Básh*, its Turki name, meaning "top of the hill."

name for the lake beyond Kul-i-Kalán, "big lake," and it seems reasonable to suppose that, like nearly all the other Pámír lakes, such as Kará-Kul, Túz-Kul, Sasik-Kul, Oi-Kul, &c., the lake of the Great Pámír should also have a Turki or other non-Arian title. Sári-Kul or Sárik-Kul appears in this case a peculiarly appropriate one, the first half of the name correctly describing the reddish colour of the water noticed by Captain Wood. The lake is described under "Victoria Lake," the name given to it by its discoverer. It is called Victoria Lake, or Sarikul, by Severtsoff, and by both of these names in Skassi's map of the explorations of the Farghána Scientific Expedition in 1878. (*Captain John Wood; Colonel T. Goráon; Yarkand Survey Report; &c.*)

SIRI-TAK—

The name given by Bábar to a pass leading up the Kámrdí valley in Hisár, past a large lake, and descending into the Zarafshán valley near Kishtút. This pass, which he mentions as extremely difficult, appears to be the same as that described under "Iskandar-Kul" and "Múra Pass." See "Múra Pass." (*Bábar's Memoirs.*)

SÍRÍZ PÁMIR—

See "Pámír-i-Síriz."

SOKH—

See "Sug."

SOKH (RIVER)—

A river which, strictly speaking, is an affluent of the Syr Daria upon its left bank, but which is entirely exhausted in irrigation before reaching its destination. It is broken up into a number of channels used for this purpose at Sári-Kurghán, the most eastern of which supplies Khokand with water. Kuhn also mentions that it irrigates about 39 villages belonging to the township of Makhram; and it seems from his account to be identical with a hill stream which he says issues from the Ulkan Sai pass, and is conducted by numerous canals through the city of Khokand. This pass is apparently the same as the Tarak pass, well shown in Schuyler's map, the road to which, by Kostenko's account, is fairly practicable as far as the Polial winter quarters, beyond which it is in many places carried along "cornices" on the precipitous hill sides. At the junction of the Dugmar stream the road makes a detour from the valley of the Sokh, but rejoins it at Zardol, where the Sokh is joined by the Ak Tarak stream. The road is again from this point carried in the same way for 11 miles along the precipices forming the sides of the Sokh defile to a place called Itak, whence the crest of the pass is 7 miles.

The descent to Yárkúshi (called Sarkhúsh in Schuyler's map), a village of Karátegin, 27 miles from Garm, is an easy one; but the route generally is impracticable for horses or beasts of burden, and is only, by Kostenko's account, used by experienced mountaineers. It is said to be the shortest road from Khokand to Karátegin. (*Fedchenko; Ujfalvy; Kuhn; Schuyler; Kostenko.*)

SOR-BUKH (RIVER)—

We have two accounts of this river, which is one of the chief affluents of the Surkháb, from Kostenko and from Oshanin. It drains in its upper course a considerable extent of the Hisár mountains, and is formed by two streams, the Gorif and the Didikh, rising respectively in or near the Pakshif and Wádif passes leading from Karátegin territory into the Kohistán division of the Russian Zarafshán district. These streams join at a village named Khwája Chak, below which the river is known as the Sor-Bukh, and receives

another affluent called the Kamrán or Kamara containing a considerable population. The Kamrán, according to Oshanin, gives its name to the portion of the Karátegin hills through which the Sor-Bukh makes its way before joining the Surkháb at 13 miles west of the town of Garm, and the same name he says is in some maps erroneously applied to the whole river. Its lower course is through a valley about $1\frac{1}{2}$ miles wide, in which it is bridged at the village of Poja. Below this the river runs in several channels to its junction with the Surkháb, and is fordable except when in flood, when it presents a serious obstacle to the traffic on the main road through Karátegin. Kostenko says that a road has been made from the Sor-Bukh to Garm, the capital of Karátegin, through the village of Beni-Sufián, 3 miles south-west of the junction of the rivers, and it seems probable¹ that the difficulties of the crossing mentioned by Oshanin may be avoided by following this. See also the note to "Zanku (River)" on the subject of the communications through Karátegin, when the large affluents on the right bank of the Surkháb are in flood. (*Oshanin; Kostenko.*)

SOUTH KHOKANDIAN MOUNTAINS—

This name is given in Fedchenko's map to the range now known as the Trans-Alai mountains, but is now seldom used.

SOZ (PASS)—

A pass in the Karátegin Begship leading from the valley of the Yasmán-Su, described elsewhere, to the basin of the Sor-Bukh. It is said to be used by travellers from Karátegin marching by the Sor-Bukh passes to Farghána, and is probably an easy one. (*Oshanin.*)

SUCHÁN RIVER—

An important river joining the Upper Oxus on its right bank, a few miles south of Bar-Panja in Shighnán. The Suchán is formed of two rivers of about equal size, the Shákh dara and the Ghund, which unite about half a mile before joining the Oxus. The Suchán is described by "The Munshi" as about two-thirds the size of the Oxus, which is here still known as the Ab-i-Panja. The valley of the latter opens out opposite to its junction with the Suchán to a width of about 4 miles, forming a beautiful plain well cultivated in parts, and elsewhere affording valuable pasture to the herds of horses and cattle belonging to Bar-Panja. The Ghund and Shákh dara valleys form important districts of Shighnán, and are described separately. (*Captain H. Trotter.*)

SUFI-KURGHÁN—

A fort on the Gulcha river, 13 miles beyond Kizil Kúrg hán, where the road from Gulcha to the Alai diverges from that from the same place to Káshghar by the Terek pass. It was the frontier station of the Khauate of Khokand towards Káshghar, but as far as is known is not at present occupied by Russian troops. (*Nikitin; Russische Revue.*)

SUG—

One of the provinces into which the Khanate of Khokand was divided. At the time of its annexation by Russia it included six large settlements, and paid taxes to the amount of 6,000 batmans of grain and 2,000 tillas in cash. It is mentioned by Schuyler as a fortified place in the Khokand hills, and it seems possible that the name is another rendering of Sokh. See "Sokh River." (*Kuhn; Schuyler.*)

¹ Oshanin says that his party found the crossing a dangerous one on 1st September

SUGHUN-TÁGH—

Is a range of hills apparently identical with the Sangu-Tágh, described elsewhere, and one of the more or less flat-topped, and often grass-covered, offshoots of the Koh-i-Gifán. It separates the valley of the Atrak at Yálin Yak from that of the Sumbár at Duz-Olum, and is crossed by a pass called Naibadán Giádik. The ascent is described as somewhat steep for 16 miles¹, but this seems rather due to the precipitous character of the range on the southern side than to its elevation, which does not exceed about 2,000 feet. The road passes through the remarkable valley described under "Kabeli Kach." The descent towards the junction of the Chándír and Sunt-Su is 10½ miles². The boundary line between Russia and Persia, defined in the treaty signed at Teheran in December 1881, runs from Chát along the crest of these hills, and of the Sagirim-Tagh. See "Naibadan Giadik," "Kabeli Kach," and "Akhal District." (*Michel's translations, 1878; Kuropatkin; &c.*)

SUGUT—

One of the *tumans* of the Samarkand district of the Zarafshán Government, watered like those of Shiráz and Chilak by the great Bulungur canal, on the northern bank of the River Zarafshán. The tables given by Ujfalvy say that it contains 2,698 houses with 12,122 inhabitants, who, with the exception of very few Tájiks and Kazzáks, are all Uzbaks. (*Schuyler; Ujfalvy.*)

SUJÁNA—

A large Ghalcha village in the Panjkand sub-division of the Russian Kohistán district. It is built upon both banks of the Mághián-Su, which is here crossed by a bridge 5 miles above its junction with the Zarafshán. Many of the inhabitants are silk and cotton weavers. Kostenko calls the place, probably erroneously, "Snjin." *Vide* the account in this chapter of the road thence to Mághián under "Mághián Pass." (*Ujfalvy; Fedchenko.*)

SULTÁN HAZRAT-TÁGH—

The name given by Radloff to the most southern of the two ranges forming the Shahr-i-Sabz mountains. They are of great height, having many peaks above the perpetual snow line. The capital of Shahr-i-Sabz is situated on their southern slope. Kostenko describes the range as having an elevation of 15,000 feet, and as situated beyond three lofty peaks lying to the south of Mághián. (*Radloff; Kostenko.*)

SULTÁN OVIES—

See "Sultán Wáiz."

SULTÁN SERAI—

A village on the Oxus between Tunuklu and Toyuboyun, on the Khívan bank of the river, and near the town of Pitnak. Native boats take in and discharge cargoes at this place, which is the breaking-bulk station of the trade between the Khívan Khanate and the countries on the upper Oxus. (*Major Wood, R.E.*)

SULTAN WÁIZ KUREN—

A name frequently applied to the barren chain of mountains, known also as the Shaikh Jalíl mountains. According to Kostenko, the latter title

¹ It is said to be only 10 miles in another place in the same paper.

² Another account of Lomakin's reconnaissances in 1878, translated by Michel, gives the whole distance from Yálin Yak to Duz-Olum at 31½ miles.

belongs properly to the western end only of these hills, where they impinge upon the Amu Daria a short distance to the south of the town of Mangit, the remainder of the range, which runs about east and west for 40 miles into the Kizil-Kum desert, being known as the Sultán Wáiz range. Major Wood, following the practice of continental authors, calls these hills the Sultan Oveis chain, and Kostenko gives a somewhat more complicated form of the same rendering; but it seems probable that the second word of the compound is *šaiḥ*, a preacher, which may be transliterated as above. See "Shaikh Jalíl Hills." (*Vamberg; Wood; Schmidt; Kostenko.*)

SUMBÁR—

The Sumbár or Simbár is the name applied by the Russians to the river joined at Chát Chándír by the Chándír, and itself joining the Atrak at the Russian fort of Chát; but, according to Captain Napier and most other geographers, the portion of the river above Chát-i-Chándír should be called the Sunt Su¹, and the name Sumbár applied only to the united streams of the Sunt-Su and Chándír above Fort Chát. The Upper Sumbár or Sunt-Su rises in a part of the southern slope of the Kopet-Tágh, to which Venyukoff gives the name of Sám-Tágh, and flows for a long distance through a valley described by the latter author as extremely fertile² between the Kopet-Tágh and a range formed by one of the long offshoots of the Koh-i-Giffán. A full account of this stream, which is followed as far as Tarsakán and Kari-Kala on the Sunt-Su by the road used by Lomakin's force in 1879, is given by the various newspapers and other writers upon the campaign of that year translated by Marvin. According to these authorities, the stream near its junction with the Atrak is in August a green-coloured rivulet with a slow current flowing through a precipitous gorge. At Khar-Olum, 16 miles above Chát, the water in the same month is saline and bitter, and the river flows through a desolate tract of clay and sand hillocks broken up occasionally by fissures and broad and deep ravines. A road from this place connects its valley with that of the Atrak, crossing the intervening Sangu-Tágh by a difficult track, and at Sharol Dau the road from Chát crosses the stream to the left bank, the passage being rendered a difficult one by the precipitous nature of the channel through which it runs, an alternative crossing-place being at Duz-Olum, 20 miles further up, and at the point of junction of the Sunt-Su and Chándír. At Beg-Tapa, distant 14 miles further up the Sunt-Su, where the road re-crosses to the right bank, the water is muddy, but otherwise good and wholesome, and the road goes by a short cut practicable for camels to Tarsakán, which is also on the right bank, and a place of importance with regard to the two roads leading to Khwája-Kala. The Sumbár is, as mentioned in the note, of some importance with reference to the Persian boundary question. See "Atrak River," "Akhál District," "Tarsakán," &c. (*Venyukoff; Napier; Marvin's translations; Foreign Office papers.*)

SUNCHI—

A Tekke settlement in the Russian district of Akhál, situated at 10 miles from Archman on the road to Dúrún, from which it is 12 miles. The fort stands upon the banks of a broad stream of water, and the huts of the

¹ The boundary treaty between Russia and Persia, signed at Teheran in December 1861, speaks of the whole river from its source as "the Simbár." It forms the boundary of the Trans-Caspian province, according to the above treaty, from the junction of its northern tributary, called the Ach Agaian, to Masjid Daina (apparently Maahad-Dadiána of our maps).

² This valley may have at one time been very fertile, but as far as is known now contains only one settlement, which is described under "Kari-Kala."

settlement, which is supposed to contain 1,500 people, are surrounded by thick groves of mulberry trees which are uncommon in Western Akhál. A second well-supplied stream of clear water turns a water-mill a short distance from the settlement. It is probably identical with the place described on the authority of Mr. Condie Stephen as Sunja. See "Sunja." (*Arski, translated by Marvin.*)

SUND—

The name of one of the defiles leading over the spur of the Kopet-Tágh, intervening between Tarsakán on the upper course of the river Sumbár and the Akhál oasis at Khwája-Kala. Nothing is known of this pass except the fact that Lomakin in his advance on Khwája Kala used it, among others, successfully for the passage of a portion of his troops. (*Marvin.*)

SUNJA—

A postal station in the Russian Akhál province, passed at 8½ miles from Archman on the road to Áshkábád *via* Dúrun. It is described by Mr. Condie Stephen as possessing a rich soil and a good stream of water, and surrounded by gardens enclosed in mud walls. The distance to Dúrun, the next stage on the road, is 11 miles. See "Sunchi." (*Condie Stephen.*)

SUNT-SU—

The name by which the upper portion of the Sumbár is generally known from its source to its junction with the Chándír. It is described under "Sumbár," the name given by the Russians to the river from its source to its junction with the Atrak at Chát. See "Kari-Kala" and "Atrak," and also the note to "Sumbár."

SURKHÁB RIVER—

The Surkháb is an important affluent of the Oxus on its right bank, which rises in the watershed at the eastern end of the Alai and flows through the entire length of that valley, receiving several small tributaries from the defiles of the Trans-Alai and Alai ranges, the most important of which is the Tuz Altin Su, which joins it near Daraut-Kurghán from the direction of the Altin Mazár pass. In its course through the Alai it flows over an open stony bed about one mile broad, and being in several chaunels, is generally fordable. The valley of the Kizil-Su, as the river is named in its upper course, narrows rapidly below Daraut Kurghán, and at the junction of the Kok-Su, a tributary which it receives on its left bank 3½ miles below Daraut Kurghán, is not more than from half to two-thirds of a mile wide. It is seldom fordable below Daraut Kurghán, though it may be at some seasons crossed on horseback at a few points as far down as Fort Karámuk, which marks the frontier of Russia at the point where the river enters the territory of Karátegin. It is bridged in Russian territory at the point of junction of the Kok-Su tributary above referred to, and again in Karátegin at the *kishláks* of Dawán and Domráchi above its confluence with the Muk-Su, a large river which joins it on the left bank, 33 miles below Fort Karámuk. Below this in Karátegin territory the only bridge is at the village of Sar-i-pul, below the capital; and the river being everywhere unfordable, the only means of crossing is on inflated skins, an operation in which, Oshanin says, many of the inhabitants lose their lives. The river is generally known to the Ghalchas of Karátegin as the Surkh-Ab, the Persian translation of the name Kizil-Su applied to it by the Kirghiz of the Alai; but below Karátegin it is very generally called the Wákshah. Its chief tributaries in the Karátegin Begship are the Khulías on its right

bank, a large river running through the Wákhiá district of Darwáz; and the Kíchi-Karámuk, which marks the frontier of Russia; and the Áb-i-Zanku or Zinkáb, the Áb-i-Kabúd, the Sor-Bukh, the Ab-i-dasht-i-siáh, the Áb-i-Muju Harf, and the Áb-i-Garm on the left bank, most of which are separately described in this chapter. Dr. Regel, who is the latest authority regarding this river, says that the Wákhiá stream which has hitherto been called the Khuliás is more correctly called the Wáksh, and that the Surkháb assumes this name only below the junction of these rivers. He speaks of them at this point as muddy rivers each about 250 feet wide. In its course through Karátegin territory it is described as occasionally running in several streams through an open and well-cultivated valley, and at other places as a tremendous torrent rushing through narrow gorges. Mayef crossed the watershed from the Faizábád plain and descended upon the Surkháb near Norak, near which the river was confined in an extraordinarily narrow ravine, the width of the valley just above this and at Norak being no more than 600 yards. This ravine is spanned 4 miles below Norak by a well-known bridge, only 10 paces in length, called the Pul-i-Sangin, forming the only means of communication between Bal-Jawán and Faizábád. Four miles down-stream by a recently constructed road the river reaches Durt-Kul (described elsewhere), where the valley is about 1,100 yards wide. At some distance¹ below this Mayef left the river, the valley of which shortly afterwards becomes wider as it flows through the Begship of Kurghán-Tapa, and is divided into several channels, the largest of which is, according to Kostenko, about 180 yards across. At Kurghán-Tapa, the chief place of the latter district where it was again seen by Mayef, a large extent of country is irrigated by canals from the river, which forms the boundary between this Begship and that of Kubádián. At 17 miles from Kurghán-Tapa it is crossed by a ferry² near the ruins of the ancient fortress of Lekhman, and is described as a deep stream, about 500 feet broad, with a rapid current. The banks are here occupied by auls of the Katagan and Durman Uzbaks, living in reed huts, shaped like the ordinary *kibitka*, or felt tent. The lower part of its course runs through swamps and an extensive jungle of reeds for about 23 miles from Fort Lekhman to the Oxus. See "Khuliás." (*Mayef; Oshanin; Kostenko.*)

SURKHÁN RIVER—

The Surkhán, or Tupalan³, as it was until recent years called in the map of Central Asia, is the most western⁴ of the great rivers that form the Amu Daria. It is formed, according to Mayef, by the following affluents: the Sengri-Tágh, the Tupalan, Dasht-i-Novát, Raigár, Karátágh, and greater and lesser Kulluk rivers, most of which are separately noticed in this chapter,—and flows through a valley for nearly 45 miles which forms the most productive part of the Begships comprised in the former province of Hisár. This valley is separated from that of the Káfirnihán by the Bábatágh range, and is specially famous for the cultivation of rice and flax, which, with corn and large droves of sheep, are exported by the inhabitants to Bukhára. The river seems to be everywhere unfordable, and is described as

¹ Apparently not more than 6 or 7 miles.

² Kostenko says that there are several of these ferries in the Kurghán-Tapa plateau above Lekhman, at all of which the passage is effected in boats towed, as on the Oxus, by horses.

³ See "Tupalan."

⁴ The small river of Shírábád is the only affluent that reaches the Oxus to the west of its junction with the Surkhán.

containing about three times as much water in the upper part of its course as the Shírábád stream. Further, the banks are generally flat and covered with dense jungle which gives cover to wild boars and other descriptions of game, and settled habitations are not often met with, most of the villages being merely *kíahláks* or winter settlements of nomad Uzbaks of the Yuz, Kangrád, and Jagathai tribes, consisting of ill-built mud huts interspersed with felt tents. Further down, the valley of the river is said to be more contracted, though the stream is broken up into several unfordable channels to the point where it joins the Ámu near the site of the ancient town of Tarmaz. (*Mayef; Oshanin, Michel's translations.*)

SU-SIUM—

A place on the Atrak, 37 miles above Fort Chát, passed by Lomakin's exploring column in 1878. The spot is marked by two huge rocks rising out of the bed of the river, the water of which above this point becomes for the first time clear and wholesome. The river bed is stony beyond Su-Sium, and the banks covered with high grass and oak copse, but the road becomes impassable for camels, and, 8 miles further up, difficult even for ponies. See "Atrak." (*Marvin; Translation from "Moscow Gazette."*)

SYR DARIA—

The Syr Daria, known to the Greek geographers as the Juxartes, and to the Arabs of the middle ages as the Saihun or Shash, is, after the Amu, the principal river of Western Turkistán. Like the Ámu, it is said to have at one time flowed into the Caspian, an opinion which was derived by the European cartographers of the 16th and 17th centuries from the account given by Strabo, and it is thus represented in the maps of that period, notwithstanding the more accurate information supplied by Anthony Jenkinson in 1588. The Arab geographers of the middle ages, however, record that in their time the river fell into the Aral; and the Russians in their official geography dated 1627, and styled the "Book of the Great Survey," are also correct in their representation of its lower course.

It is formed by two great branches, the Narain and the Kará Kulja¹, the latter of which is considered by the natives of Turkistán to be the main stream, probably owing to its importance with reference to the irrigation of the ancient province of Farghána. The Narain rises in the Petrovsk glacier, which is situated at an elevation of from 11,500 to 12,000 feet in the Tián-Shán range, south of Lake Issyk-Kul and within the borders of Russian Turkistán. The stream, at first known as the Taragai, is formed by a number of small rivulets, and after being joined at about 100 miles from its source by Kurmenta and Karásai, receives the name of Narain. The Narain receives no tributaries of importance, with the exception of the Ussun Ahmad on its right bank, which forms the boundary between Semiretch and Farghána, and flows with a rapid current through rocky defiles and generally narrow valleys to its confluence with the Kará Kulja, between the towns of Bálikchi and Namángán in the Farghána province. The Kará Kulja or Kará Daria differs widely in character from the Narain, being everywhere a slow-running stream, often fordable and flowing through and forming the wide valley of Farghána. It rises in the Alai mountains, and is composed of three principal streams, the Kará Kulja, the Tár, and the

¹ Schuyler calls this river the Kará Kulja, but other good authorities name it the Kará Daria. It is formed by three hill streams, one of them, and apparently the most important, being the Kará Kulja. See "Kará Daria."

Yassy, its chief tributary in the lower part of its course before its junction with the Narain being the Ak-búra, which flows through the town of Úsh and joins it upon its left bank. The Kará Kulja, like the main body of the Syr from Bálikchi to the frontier of the Farghána province, flows generally in a deep bed, and is itself less valuable for purposes of irrigation than its numerous tributaries, nearly all of which are exhausted by canals before reaching its banks. The latter are thus often marked by an uncultivated strip of country, and, as may be seen from the map of Farghána, all the chief centres of population are distant some miles from the river upon the banks of its affluents. The right bank of the Narain and of the Syr Daria below Bálikchi is but little cultivated; but the country¹ situated between the Kará Daria and the Narain is one of the most fertile districts in Asia, as also is the tract of irrigated country comprised between the towns of Úsh, Márghilán, Asáke, Shahr-i-Khána, and Andiján. The river below Bálikchi is known only as the Syr Daria, a wide deep stream with a rapid current and water like that of the Amu, heavily loaded with salt, especially when it is in flood. These inundations, which affect the river throughout its length, depend sometimes upon local causes, but are constant at three seasons of the year: in March from the melting of its own ice, a flood which lasts about ten days; again for a short time in May from the melting of the snow on the lower ranges; and lastly in June and July, when the snow-water comes down from the Tián-Shán and Alai, causing the heaviest floods in the year. The Syr above Khojand is in many places fordable in the autumn and winter, and it is, by Kostenko's account, only in the summer months that it can be used for floating down the large rafts of timber which are despatched to the latter town and to the forts on the lower course of the river from the district of Namángán. The principal ferries² used in summer on this upper portion are at Kará-Kul, Tapa-Kurghán, Sang, Khuram-Sarai, Ak-Jár, and Chil Mahram, and the most important fords are at Tapa-Kurghán and Ak-Jár. The length of this stretch of the river between the junction of the Narain with the Ak Daria is 133 miles, and the current is described as swift even when it is fordable. At Khojand the Syr was crossed by a wooden bridge at the date (1873) of Schuyler's visit to Russian Turkistán, but this, we learn from Kostenko, was swept away in 1878, and nothing is said by more recent travellers as to whether it has been again erected. Below Khojand, as far at least as Fort Irjár, there are frequent rapids on the course of the river, and no ferries of importance are known to exist above that described under "Chináz" on the main road from Táshkand to Samarkand and Bukhára; but below this point the river is crossed at each of the forts by boats resembling that at Chináz and belonging to the Aral and Syr flotillas. Between Chináz and these forts there are also very numerous ferries on the local roads. The boats used at these are said by Kostenko to be made in the Khanate of Khíva or "at Khokand³," and are described by him as double-prowed boats, 28 to 50 feet long, and from 21 inches to 4 feet deep. These are propelled, as on the Oxus, by horses or by men swimming. The Kirghiz (Kazzáks) also use boats made of reeds which are called "sals," which are the ordinary means of crossing the stream where the swampy character of the banks renders the traffic unimportant and the

¹ See "Ikisú-Arasí."

² These are separately described.

³ It is difficult to say why this very inaccurate author mentions this inland town as a boat-building place! but perhaps he means in Farghána?

use of bigger boats impossible. From Bálikchi the Syr flows in a south-westerly direction towards Khojand, crossing the frontier of the Farghána province near Kastakos. A few small tributaries are said by Schuyler to join it in this part of its course, but this is not generally the fate of its affluents; the most important between Bálikchi and Khojand, named¹ the Iskiján, Isfairán, Shah-i-Mardán, Sokh, and Isfara, are exhausted by irrigation before reaching it. From Khojand the river turns northward towards the town of Turkistán, and flows for the remainder of its course as far as the delta through low banks of saline clay which are often overflowed by its water at the seasons of flood, allowing of a certain amount of cultivation by the settled members of the Kazzák tribe, and often producing wide tracts of meadow-grass which are much valued by these people as grazing ground for their cattle during the winter. The Syr receives but few affluents in its course towards the north, though many streams enter its drainage system from the Kendir-tágh range to the east of Táshkand and from the Kará-tágh, which, though the lower part of their beds generally remains dry, are occasionally swollen by an unusual rainfall, and reach the river during the few hours in which they are in flood. The only affluents which permanently² swell its waters are the Agangarán near Táshkand, the Chirchik at Chináz, and the Áris and Bugun between the latitudes of Chimkand and Turkistán. It remains a big river with a wide stream of from 80 to 500 yards, and a current³ of from 2½ to 4½ miles an hour for a long distance after receiving the last of its tributaries, and forms in places large islands of from 1 to 2 miles in length, and overgrown with impenetrable jungle. Its banks become more and more barren as it runs northward, especially on the left bank, where the Kizil-Kum sands press closely upon it. In places, according to Stumm, the flood-waters burst out over this desert, and form reedy lagoons and impassable bogs when the river again subsides, and in the stretch between Khojand and Perovski it is very generally separated from the steppe by belts of reeds or of saxaul, the last of which is being rapidly consumed as fuel by the steamers. The water of the Syr, notwithstanding the dark-yellow hue imparted to it by the sand and clay which it holds in suspension, is highly esteemed as drinking-water when time has been given to it to settle, and is preferred for irrigation purposes to that of its tributaries, probably on account of the fertilising effect of this sediment. Beyond Fort Julek⁴ the volume of water in the Syr begins to show signs of diminution, a tendency shown by all its tributaries in their lower course, and indeed by all the rivers of Western Turkistán, and due chiefly to the rapid evaporation peculiar to the climate and the sandy character of parts of their beds. The loss of water between this place and Fort Perovski causes a heavy growth of jungle on the bank, which abounds with game⁵ of every sort, and where the saxaul and various kinds of tamarisk grow to a size unknown elsewhere. The first great branch thrown off by the river is the Yani Daria, which leaves the Syr at 7½ miles below Perovski, flowing for many miles into the desert, and in exceptional years fills a small lake on the border of the Amu Daria district, or even debouches

¹ Most of the affluents of the Syr are separately described in this chapter.

² The only river classed as a permanent tributary by Stumm in this portion of the course of the Syr is the Chirchik, and, to a limited extent, the Áris, though he says that the Angren and Kalas also occasionally reach its stream.

³ Schuyler says 8 feet per second when in flood, or 5½ miles per hour.

⁴ Seventy miles above Fort Perovski.

⁵ "De Perowsky jusqu' á Julek nous traversons une vaste faisanderie." (*Ufaluy*.)

into the Aral¹. Below Perovski the valley of the Syr becomes nearly level, and its bifurcations and side channels become intricate and liable to constant variations. The main channel is the Yáman Daria, which flows in a tortuous channel, throwing off the Yani Daria and other branches to the left, and several others to the right, the most remarkable of which is the Kará-Uziak, a stream of 500 or 600 yards broad, which, after flowing for some 20 miles, forms for another 40 miles a succession of vast swamps and lakes known as the Bakáli-tapa, from which it at length emerges again as a broad river rejoining the main stream at Karámakchi. The current of the Yaman Daria (the main stream) in the reach between Perovski and Karámakchi becomes feeble, and its depth not more than 3 or 4 feet, but below its reunion with the Kará-Uziak it again attains a considerable volume, though the narrowness of its channel is to some extent an obstacle to navigation. It eventually reaches the Aral by three mouths, the middle one of which alone has a depth of above 4 feet and a steady slow current. The river, notwithstanding the shallowness of its mouth and the difficulties of the channel of the Yaman Daria, is navigable from Fort Chináz to its mouth for nearly nine months in the year, during which time it is free from ice; but for four months, from about the 20th November to the 20th March, it is generally hard-frozen² and may be crossed upon the ice. The steam-boat traffic on the Syr has already been partially described under the headings "Aral" and "Kazalinsk." Its development was for many years considered an object of primary importance by the military authorities of the Empire, but of late the attention of the officers of the Aral Marine has been concentrated on the important military and political problem of the navigation of the Oxus, and the alternative scheme of connecting Táshkand with Orenburg by a line of railway has again become a favourite³ one. Many great obstacles still interfere with the undertaking of this great project; but should it prove a possible one, there is no doubt that the water of the Lower Syr might be better employed by re-opening the old canals which have been closed in order to improve the steam-boat channel; and there is probably much truth in the assertion often made by Russian writers that a cultivated area, at least equal in extent to Káiva, has at one time existed on the Lower Syr, and that by utilising the former canals and encouraging the flow of water into the Yani Daria, a very large portion of the desert might be reclaimed that now intervenes between the river and the southern Khanates. As matters stand, however, the Syr is constantly navigated during the open season of the year from the Aral to Chináz, though the passage of the steamers is necessarily slow and often interrupted through the shallows and intricate channels which are met with in the delta and in the Yaman Daria between Forts Karmakchi and Perovski. It has long been hoped that these obstructions might be overcome by engineering works of various kinds, and large sums were expended in 1856, and again in 1860 and 1864, upon projects of various degrees of magnitude, most of them involving the straightening of abrupt curves in the Yaman Daria, the increase of the flow of water through the lower part of the Kará-Uziak, or the closing of the channel of the Yán

¹ Stumm.

² Kostenko, in his recent work, says that it is frozen at Kazála from 21st November to 21st March; at Perovski from 7th December to 14th March; at Chináz from 15th January to the middle of February; and generally remains free from ice at Khojand, though it was frozen over in the exceptional winter of 1877-78 for six weeks from 3rd December.

³ See Chapter I, "Trade Routes."

Daria. All these attempts for various reasons proved abortive, and in 1866 it was determined to dig a canal uniting the Yaman Daria with other branches of the Syr above the divergence of the Kará-Uziak. The canal was duly excavated, but the water refused to run in it, and the channel of the main river was further silted up by the process. It now appears to be allowed that the peculiarities of the Syr are due to natural causes with which the local talent available is insufficient to cope, and the efforts of the authorities are now directed rather to the improvement of the class of boats in use upon the river. These have been procured from Liverpool, Sweden, Belgium, and Russia, but none of them have as yet proved altogether satisfactory, though the two latter have been in many ways the best. On the whole, the expense to the Russian Government of transporting stores by steamer is found to be slightly cheaper than by camels, notwithstanding the great expense of fuel¹, and the fact that the vessels themselves have each had to be transported in sections upon camels from European Russia to the Aral. As regards private merchandise, camel carriage is generally preferred, as the steamers are ordinarily taken up for the transport of soldiers and warlike stores, and goods belonging to private persons are apt to be detained for long periods at Kazalinsk. The amount of Government property carried by the flotilla had increased gradually from 1,491 tons in 1865 to 2,920 in 1869; the number of passengers also, who are nearly all soldiers, rose from 1,208 to 3,025 in the same period; but the weight of private goods had diminished from over 300 tons to 56 tons in 1868 and 24 tons in 1869. (*Schuyler; Stumm; Ujfalvy; Kuhn; MacGahan; Kostenko; &c.*)

TÁBI-DARA—

A fort situated on the left bank of the river Khuliás, in the district of Darwáz, known as Wákbia, at 16 miles from Fort Childara and 10½ miles from Ságghri-Dasht. It is described by Regel as fortified with high ramparts and towers erected during last century. The river is here crossed by a bridge on the direct road from Karátégín to Kíla-i-Khum *via* Saghri-Dasht. The name is written Tawil-Dara by many good authorities. See "Wákbia," &c. (*Oshanin.*)

TÁBI-DARA RIVER—

"The Havildar" gives this name to a stream crossed by him between the two ranges passed on the march between Talbur and Ságghri-Dasht. He says that it flows past the village of the same name, "below which is the district of Wákbia." In the notes to his report, supplied by the Surveyor General's office, some doubt is thrown upon the correctness of his information about this stream; but it seems to be fairly exact, with the exception that Wákbia should have been described as above, rather than below, Tábi-Dara, as its villages lie up-stream on the river Khuliás. General Walker's last map gives the Tábi-Dara as an affluent of the Ságghri-Dasht river, which, according to Oshanin, reaches the Khuliás somewhat above² Tábi-Dara. Dr. Regel calls the river crossed by "The Havildar" the Kazán, and is probably correct in showing it on his map as falling into the Khuliás below Tábi-dara without joining the Ságghr-i-Dasht stream. (*The Havildar; Oshanin; Regel.*)

¹ See "Mineral Productions" in Chapter I.

² It is shown in all recent maps as joining the Khuliás below Tábi-dara, and this is probably correct, as Oshanin's account, though generally extremely accurate, was collected from hearsay evidence in Karátégín.

TAGBAR—

A fort in Darwáz territory resembling that at Tábi-dara. It is mentioned by Regel, but not shown in his map. (*Regel*).

TAGH-MAI—

A village in Darwáz near the right bank of the Panja or upper Oxus. See "Mai-Mai."

TAGH-MURÚN—

A pass leading over the low rounded hills at the eastern end of the Alai valley, near the source of the Kizil-Su and of an affluent of the Kashgar Daria. These hills are described as a spur of the Trans-Alai mountains, and form here the watershed between Eastern and Western Turkistán. The gradients on the road crossing this pass, which is incorrectly named¹ the Ton-Múrún by some Russian authors, are described as almost imperceptible. (*Oshanin; Kostenko.*)

TAGNAU—

A district situated on the Oxus, below a similar district, one march further up, known as Rágnau, which, like it, is one of the great gold-producing localities of the Kuláb Begships. There appears to be no practicable road up the Oxus to the villages scattered throughout these districts, but they maintain communication with the Sámti ferry by means of rafts of inflated skins. The only road to Tágnau mentioned by "The Havildar" is one across a snow-covered² range lying to the east of the town of Momínábád, by which the district is reached in a march of one and a half days. (*The Havildar.*)

TAHIR—

A valley on the road between Kuláb and Kurghán-Tapa. The road enters it after descending from the Alam-Tágh plateau, and follows it southward for 8 miles towards the Tásh-Rabát³ pass. A salt spring flows through the valley, but near the base of the pass there is a group of wells used as a halting place for caravans. The distance from these wells to the top of the pass is 10½ miles, and thence to Kurghán-Tapa 24 miles. The valley turns westward at the above-mentioned wells, where the ascent of the pass begins. This part of it is known as the Terekli valley. "The Havildar" crossed a stream of this name, and apparently identical with the above, which he describes as a small affluent of the Kuláb river at about 12½ miles beyond Ulbak, on his road to Kurghán-Tapa from Kuláb. (*Mayef.*)

TAILÁN CANAL—

A branch of a large canal which leaves the right bank of the Zarafshán about 14 miles below Panjkand, and carries a large supply of water over the level country at the foot of the Chunkar-Tágh. The Tailán leaves this main canal, and flowing towards the north waters the town of Ak-Tapa. The canal from which it springs breaks into several small ones and waters the great group of *kíshláks* known as Besh Árik or "five canals." (*Dr. Radloff.*)

TAJAND or TAJAN—

See "Tejend."

¹ The name Tágh-Múrún is said by Oshanin to mean "mountain nose."

² In May.

³ In the same range, but by the distances given in the two accounts not identical with the Chashma-i-Shor pass crossed by "The Havildar."

TAKA-SHŪR—

The first stage on the road from Khuzár *via* Kuitan to Kílaf ferry referred to under Shírábád. The distance from Khuzár is 22½ miles, and the whole road difficult with the exception of the first 7 miles across the Khuzár plain. There is a small settlement of nomad Uzbaks of the Kungrád tribe at the place, but the wells which form the sole water-supply are, as at many other camps on this route, brackish and barely drinkable. The next stage towards Kustan is Batak, distant 8 miles, and the distance from Taka-Shúr to Tangi-Koram on the other road to Shírábád not more than 4½ miles. (*Mayef.*)

TAKATUT—

A village 13 miles from Bukhára, on the road to Batak through Mírábád. It is situated in a well cultivated country. (*Mohun Lal.*)

TAKHT—

A halting place in the desert between Merv and the Oxus at Kabakli. According to Thomson and Shakespear, and a Russian route by Kostenko, it is about 36 miles from the Oxus, but by other routes collected by the latter officer it is 104 versts or 4 marches (68 or about 92 miles respectively). The place is also called Takht-i-Sulaimán, and is marked by a broad belt of bare loose sand hills, the hollows between which serve as reservoirs for the snow and water that falls upon them. Conolly and Thomson found excellent water here, a foot below the surface, in holes dug or scraped below the most sheltered of these sand hills, which agrees with the account in Kostenko's routes of springs or wells 1 to 2 yards deep in the sand. (*Collett's Gazetteer ; Kostenko.*)

TAKHTA-GORAM¹ PASS—

A pass said by Kostenko and Oshanin to lead from the head waters of the Sel-Su, one of the affluents of the Muk-Su, to the valley of the Poliz. Oshanin attempted to reach Poliz from Altin-Mazár, which he says is a distance of 67 miles, at the end of October 1879; but after marching about 12 miles up the Sel-Su and reaching the valley of its tributary the Buland-kik, up which the road runs to the Takhta-Goram, he had to return for want of supplies and other reasons. (*Kostenko ; Oshanin.*)

TAKHTA-KARÁCHI—

The frontier village of Shahr-i-Sabz, at the southern end of the Kará-Tapa pass. See "Kará-Tapa Pass." (*Petrovski.*)

TAKHTA-KARÁCHI PASS—

See "Kará-Tapa Pass."

TAKHTA KUPRUK—

A wealthy village 6 miles from Karshi, on the road to Khozár, situated on the Bish canal, which also irrigates the lands of Karshi. (*Mayef.*)

TAKSA KARÁN—

A village on the road from Bukhára to Samarkand, between the towns of Ziyá-ud-dín and Kata-Kurghán. It is distant 12½ miles east from the former, and 18 miles west of Kata-Kurghán. The surrounding country is hilly. Between this place and Mír, a distance of 1½ miles in the direction of Bukhára, the road passes two wells, the water of which is described as tolerably good. (*Khanikoff.*)

¹ This word, if it means gravel, would be more correctly written Koram, the initial letter being the Arabic "K." See the remarks on the spelling of the name of the capital of Karátagin under "Garm."

TALAS—

A river in Russian Turkistán rising in the Ala-Tágh and Alexandrovski mountains. The upper part of its course is little known, but above Auliá-Áta, where it finally leaves the hills, it runs in a narrow valley, followed as far as Uch-Kurghán (20 miles) by the road leading to Namángán. At Auliá-Áta it is described as a rapid stream, with a considerable body of water, though generally fordable, but below this town the stream gradually diminishes until it is finally lost in lake Kará-Kul. The banks are generally covered with reeds, and like those of the Chú are not famous for the character of their pastures, although the latter attract a considerable number of nomads, generally Kará-Kirghiz of the Sultu tribe. These people are notorious for their predatory habits, but are also known as the producers of the best felt made in this part of Turkistán. (*Schnyler; Michel; Ujfalvy.*)

TÁLÁSH KHÁN—

A settlement on the edge of the Shírábád oasis, 11 miles from Shírábád, on the road to Chushka Guzár, from which it is distant 18 miles north-east. A road also leads thence *viâ* Buz-Rabát to the Kílaf ferry. (*Mayef.*)

TALBUR—

A small hill village on the Yakh-Su or river of Kuláb, 16 miles from Sar-i-Pul. It belongs to the Yakh-Su district of Darwáz, and appears by "The Havildar's" itinerary to mark its frontier with the Saghri-Dasht district of the same Begship¹.

Mayef speaks of a place, Talvar, giving its name to the upper course of the Kuláb river, which is probably identical with Talbúr.

TÁLDÍK—

A channel of the Amu Daria, said to be the only one which reaches the Aral without forming lakes. It runs due north from Kungrád, where it is left by the Ulkun Daria branch for 40 miles through high banks of indurated clay. The right bank is generally higher than the left. The Táldík, like other branches of the Amu, forms a delta at its mouth, and has been steadily silting up since it was first explored in 1848-49. Lerch mentions finding herds of splendid cattle and extensive vineyards and melon beds along this stream. (*Wood; Lerch.*)

TÁLDÍK PASSES AND RIVER—

There are two passes of this name, one to the west of the Archa pass and leading, like it, into the Alai valley. This is described as an easier pass than the Archa, and in it rises the Kursháb or Gulcha river. The other Táldík river issues from a range of the same name which may be described as an offshoot of the Alai mountains, and is exhausted in irrigation or otherwise before reaching Mávi, a village on the road from Úsh to Gulcha by Langar. This Táldík river is crossed by a bridge on this road at 14½ miles from Úsh, and less than half a mile further on at Akjár the same road enters the Táldík pass formed by the ravine traversed by the river. The road winds through this pass to Langar, about 20 miles from Úsh, and is everywhere practicable for carts. There are two important roads from Langar, one ascending the Táldík for 19 miles, and then crossing the Chigorichik pass,

¹ Darwáz may be with propriety classed as a Begship of Bukhára since its extinction as a separate state by that power in 1878.

and the other leaving the valley at a short distance above Langar. See "Langar." (*Kuropalkin; Fedchenko; Kostenko.*)

TÁLDÍK DAWÁN (PASS)—

Another pass, called the Táldík Dawán or Táldík pass, crosses the Alai range at an elevation of 11,500 feet, $1\frac{1}{2}$ miles west of the Kojol-Dawán pass, on an alternative road leading from the Kizil-Jár camping-ground on the Gulcha-Alai road into the Alai valley. A stream coming from the neighbourhood of this pass, and known as the Táldík-Su, is the head waters or a main tributary of the Gulcha river. The Táldík Dawán is further described under "Kojol Dawán," and is a more difficult pass than the latter. (*Russische Revue; Kostenko.*)

TALWÁR RIVER—

A name given to the upper part of the Kuláb river before it issues from the Koh-i-Furúsh mountains, and also to a settlement, apparently in its valley, one day's march above Pushián. See "Talbúr." (*Mayef.*)

TAMDI-KUL-SU—

A tributary of the Ab-i-Zanku, rising in the Ala-ud-dín pass in the Alai mountains. (*Oshanin.*)

TAMERLANOVIYA-VOROSTA—

The name by which the Ilán-Uta or Dara Ilánlik pass is known to the Russians. Stumm also gives the pass this name, which means the "gates of Timúr-Lang or Tamerlane." (*Stumm.*)

TAMYŪRIK—

A village on the road from Bukhára to Samarkand *viâ* Bustán, distant 12 miles north-east of the capital. Other writers call it Tamárik. (*Khani-koff.*)

TANGI-KORAM ¹—

The second stage on the road from Khozár to Kílaf *viâ* Shírábád which is referred to under Shírábád. It is distant $13\frac{1}{2}$ miles from Kosh-Lash and $14\frac{1}{2}$ from Chashma-i-Háfizán, and it may be inferred from Mayef's account of the road that it is situated on the Kichi-Uru river. (*Mayef.*)

TANGISBAI PASS—

A pass on the road from Uch-Kurghán to the Alai which was used by a detachment of the Alai expeditionary force, of the proceedings of which an account will be found in the *Russische Revue*, No. 12 of 1876. The distance by this road from Uch-Kurghán in Farghána to Daraut Kurghán at the lower end of the Alai is only 68 miles, which gives the route the advantage of being a short one; but its difficulties are considerable, and the Russian column, which was only able to advance at the rate of 5 miles a day, lost several baggage horses and had some men seriously injured in crossing it. The road enters the gorge of the Isfairám at a short distance from Uch-Kurghán, and goes by difficult paths, often carried along the precipitous faces of the rock on either bank, to near the source of this river, which is crossed by bridges at about 20 different points. The whole distance from Uch-Kurghán to the crest, which is at an elevation of 11,000 feet, is 57 miles, and the distance thence to the Alai 11 miles. The chief difficulty of the pass appears to be from the character of the overhanging rocks which are easily set in motion, and caused by falling on to the track the casualties abovementioned in the Russian column. Fuel is procurable in the gorge

¹ This word is generally written as Khoram or Khuram by the Russians, but "Koram" is probably correct. See note on page 419.

of the upper Karágandi, which is traversed by the road, apparently after it leaves the valley of the Isfairám and at a place called Archali nearer to the crest. There is no forage on the road except at the summit, where the hills are thickly covered with grass. From the way in which this name is spelt by some Russian writers, it seems likely that it may be more properly¹ called the Tangi-Sabai pass. (*Oshanin*; *Kostenko*.)

TANISTI—

A village in the Khanate of Bukhára, situated in a cultivated tract on the road from the capital to the city of Samarkand. It is distant 7 miles east from Ziyá-ud-dín, and 20 miles west from Kata-Kurghán. (*Khanikoff*.)

TAPA-KURGHAN—

A village on the Syr Daria, at 14 miles from Namángán, on the direct road to Khokand. The river is here crossed by a ferry with two boats² in summer, and by a ford in August after the floods have subsided. (*Kostenko*.)

TÁR—

A river joining the Kará Kulja, known lower down as the Syr Daria, 8 miles above Uzgand. The Tár is the larger stream of the two, and Fedchenko considers that, both as regards bulk of water and the direction of its stream, it may fairly be called the main branch of the Syr Daria. See "Kará Kulja." (*Fedchenko*.)

TARAK PASS—

This pass leads from the left or eastern source of the Ab-i-Kabúd, a tributary of the Surkháb, to the sources of the river Sokh in Farghána. We have long descriptions of this pass by Fedchenko which appear to show that its difficulties are so great as to make it of little use as a means of communication between Karátegin and Farghána. Oshanin also gives a long account of it from hearsay, and thinks that the road is an easier³ one than is represented by Fedchenko; but the result of his enquiries merely shows that it can be crossed by horses carrying loads of 24lbs. for a month during July and August. A further account of this pass will be found under "Sokh (River)." (*Oshanin*; *Fedchenko*.)

TARLAN PASS—

A pass crossing the Kará-tágh hill at an elevation of 6,800 feet, between Turkistán and Chulak. See "Kará-tágh." (*Severtsoff*.)

TARMAZ—

An ancient city situated near the modern village and ferry of Patta Hisár, at the point of debouchure of the Surkhán tributary of the Oxus, on the road leading from Shahr-i-Sabz towards Balkh. The ruins only of this once celebrated city are now visible. It stood upon a gentle slope towards the Oxus, which flowed past its walls, and was irrigated by a canal from the Kizil-Su which commenced near Dih-i-Nau. The name of the place is also written Termedh. See "Patta Hisár."

TARS-AGÁR PASS—

An important pass leading from the Alai into Karátegin territory. It ascends the valley of the Tuz-Altin-Su, which is separately described else.

¹ Captain Clarke in a recent translation from Russian calls it the Tengiz-Bai pass, but nothing is known of any lake or sheet of water (Tengiz or Dengiz) near it that could justify such an appellation.

² The boats on these Syr ferries are described under "Syr Daria."

³ This may possibly be accounted for by the fact that the gradients on the Karátegin side of the hills, where he collected his information, are, as noticed under "Sokh River," easier than those towards Farghána.

where, and crosses the Trans-Alai mountains at a point where their height does not exceed 10,000 feet. The ascent is a remarkably gentle one, but the descent on the southern side to Altin Mazár near a source of the Muk-Su is shorter and steeper. The pass is marked on recent maps as having an elevation of 8,000 feet, but by Oshanin's account the elevation of Altin Mazár at its southern foot is about the same as that ¹ of Daraut Kurghán in the Alai. The road is also said to rise about 1,800 feet in ascent of the Tuz Altin valley, which makes it probable that the height of the pass is, as mentioned above, about 10,000 feet. (*Oshanin, &c.*)

TARSAKÁN—

A camping ground on the right bank of the river Sumbár, at the point where the latter is crossed by the road from Chát and Duz-Olum *via* Beg-Tapa to Khwája Kala and Akhál. The river here is a small stream and was easily made passable by the Russians for wheeled carriage, and the place is well supplied ² with good water and grazing ground with rich grass and fuel. It is in many respects an important post, both as commanding the upper waters of the Sumbár and to some extent the entrance to the passes leading to Khwája Kala and the Akhál country, and is considered likely to be eventually the site of a Russian fort. Arski in his journal of the march of Lomakin's force speaks of Tarsakán as the best place for the encampment of troops that he had met with since they left the Caucasus. The name Tarsakán, spelt Tars-Akon, is given by a correspondent of the *Moscow Gazette*, translated by Michel, to the waterless defile through which the road from Beg-Tapa runs, and which ends on the opposite side of the river to the camping ground. Other correspondents mention a wide grassy meadow on which the camp was pitched for both cavalry and infantry, and also a ridge covered with trees resembling cedars (possibly gaz?) along the bank of the Sumbár. The distance from Beg-Tapa is 11½ miles, and to the Margiz plateau, the next march towards Khwája Kala, 29 miles. There is also an alternative route from Tarsakán to Khwája Kala, distance 30 miles, which passes at 16 miles through the recently deserted Goklan settlement of Kári-Kala. The cavalry of Lomakin's column did this march in one day, and the infantry in two. It is on the whole to be preferred to the Margiz route as regards water-supply. (*Arski; Michel's translations; Marvin.*)

TARSAN—

See "Núráta-tágh."

TARSAN-SU—

A stream taking its name from the village of Tarsan, and flowing to the south from the Kará-tágh range of the Núrá-tágh mountains. It rises at the Ukhum spring and, joined by the Kará-Abdul, Nakrut, and Serai "buláks," flows south through the Karáchá hills. It runs as a small brook through a wide channel for a few versts south of the mountains, and only reaches the Zarafshán when in flood. (*Dr. Radloff.*)

TASH-ARVAT KILA—

A small fort in the old bed of the Oxus about 100 miles from Krasnovodsk. It was erected by Colonel Stalyetov, who commanded the expedition sent to Krasnovodsk bay in 1869-70, and thought that its situation near the isolated groups of hills, known as the Balkhan range, at the eastern end of the bay

¹ About 8,000 feet.

² At the end of August.

would ensure a better supply of water and forage for the troops than was to be found at Krasnovodsk; and also that the post would become a useful point from whence to control the Yámút Turkumáns. Tásh-Arvat, however, has been a failure in both these respects, as it was found that the Yomuds did not visit the western side of the Balkhans in their migrations, and also that the post was ill-furnished with water¹, and had to be supplied with provisions from Krasnovodsk. An intermediate naval station and depôt were established for its supply at Mikhaïlovsk, which, however, proved at first inconvenient and expensive, though it has since² become a place of importance, and another similar station was organised at Mulla Kari near the embouchure of the Uzboi. Notwithstanding these auxiliary stations, it was soon found that Tásh-Arvat Kila was an ill-selected and useless post, and, on the report of a special commission of Caucasian officers, including the Russian General Svistunoff, it was determined at Tiflis in 1872 to give it up and to recall the troops to Krasnovodsk. See "Mikhaïlovsk" and "Mulla Kari." (*Stumm; Steppe Campaigns; Schuyler; Ocean Highways, 1873.*)

TÁSH HAUZ—

A town in the Khanate of Khíva, 41 miles from the capital, situated on the lower part of the Sháhábád canal, near the old Daudan branch of the Oxus, in country fairly well cultivated by Goklan and Yámút Turkumáns, but less populous than formerly, owing to the water-supply of this semi-nomad population having been, with a view to their coercion, cut off on various occasions by the Khán of Khíva. Abbott found a mud fort there newly constructed on a hexagon, with mud bastions and curtains and a double row of defences, and Schmidt mentions this as one of the few Khívan fortresses found in repair by the Russians in 1875. There is also a fine garden at Tásh Hauj, said to belong to the Khán of Khíva. (*Conolly; Stumm; Lerck.*)

TÁSHKAND—

A town and Russian civil and military station in the Syr Daria province of the Turkistán Government, situated on the post road from Orenburg to Samarkand, in the highly cultivated portion of the steppe between the Syr Daria and the mountains known as the Kurána range, and at a distance of about 40 miles from the river. It is connected by telegraph with St. Petersburg by a continuation of the Siberian line which reaches it *via* Chamkand. The Russian quarter contains about 600 houses and, exclusive of the garrison of 6,000 men, a population of about 3,000. It is said to be increasing in size and importance, although its trade is not great and there are no manufactures. In appearance it may be best described as resembling an indifferent³ Indian cantonment, the streets being broad and dusty with double rows of poplars and willows on each side, and the houses small detached one-storeyed blocks, generally whitewashed or plastered of a neutral tint, and each standing in an enclosure much like an Indian "compound." Its chief feature is the palace of the Governor General, a large building with an iron roof standing in a very large and carefully laid out public garden, where the military bands play and the people of the Russian station and of the native town meet in the evening. There is also a large

¹ This is Stumm's account of the water. Kuropatkin, writing four years later in 1879, says that the place is well supplied by a spring, the stream from which forms a small oasis.

² See "Mikhaïlovsk."

³ Kostenko, who is a more recent authority than Schuyler or Stumm, speaks of the poplars as "stately, giving the place the appearance of a luxurious park." He adds that the houses are of one storey, built of sun-burnt brick, and finished with iron roofs painted red, or more often green.

fort¹ in process of construction (1876) near the palace, which is designed for a large garrison and will be eventually armed with heavy guns. A church and the public offices complete the present list of public buildings, but a cathedral, named *But-Khána* (idol temple) by the natives, is being erected by means of a Government grant of £2,857 per annum, and if not thrown down by the somewhat frequent earthquakes will probably be shortly completed. Casinos, a club, several charitable and ill-supported literary² institutions, an observatory $1\frac{1}{2}$ miles from the town, and a hotel, "Gromov's," are also mentioned among the attractions of the place.

The native town is situated at the northern end of the main street of the Russian settlement. It is described as a large irregularly built place, surrounded by walls measuring nearly 16 miles, or 13 miles by Kostenko's account, in circumference, and formerly furnished with 12 gates, of which three with the adjacent wall adjoining the Russian settlement have been demolished. The walls are separated from the houses of the town by a narrow street, and are provided with a sort of banquette affording standing room for troops employed in their defence, and for guns for which there are loopholes at intervals. The longest diameter of the town between the walls is about 6 miles, and beyond the latter the environs for several miles are covered with gardens and orchards, beyond which again the country is wide open steppe thickly sprinkled with villages and trees. The greater part of the houses in the Asiatic quarter are the ordinary mud huts met with in all native towns; but these are being to some extent replaced by buildings of a European type, built by speculative "Sárts" either as shops or as residences for the minor Russian officials. The centre of the town is occupied by the chief bazar and by large caravan-serais intended for the reception of merchants and their goods, and there are also many smaller local bazars in the different quarters. On the whole the facilities for commerce are great, and there is every reason to suppose that Táshkand will become a considerable centre of the Central Asian trade. The city is said to contain 300 mosques, 13 large caravan-serais, and 14,222 houses. Various estimates are given of its population, which, for purposes of taxation, is counted as only 50,000, but amounts, according to Schuyler's account, to nearly 120,000, or as given in Kostenko's recent work 76,092 natives in 1868, a number which must have greatly increased since that date, and 4,852 Russians, exclusive of troops, in 1875. It is divided into the following quarters or *yurtas*:—Shaikhán Taur³ occupying the north-east corner; Besh Agách to the south, adjoining the Russian town; Kokchi to the south-west; and Sibzár towards the north-west. Each of these quarters is under an official known as the Aksakál (graybeard), and has in addition a chief of police, the whole under a Russian prefect or commandant. The latter officer in 1877 was Colonel Medynsky, a gentleman who has been a long while in the country, and is one of the few Russians at Táshkand who knows much of its natives or their language. The police and all the municipal officials, with the exception of the prefect and his immediate subordinates, are natives, and appear to do their work well, as Schuyler says that crime, with the exception of petty theft, is rare, and the streets of Táshkand can at all times be traversed in safety by day or night.

¹ This is not mentioned by Kostenko in a lengthy description of the town in his work on Turkistán, dated 1880, but many of the statistics in the latter are as old as 1875.

² Kostenko speaks of a library of 5,381 books in 9,734 volumes.

³ Or Shah-i-Khán Tur according to Kostenko.

The administration of the town and Russian settlement is entirely separate from that of the Kuráma district (described elsewhere) in which it is situated, and which is governed by another prefect independent of the commandant of Táshkand, and resident at the village of Kuluk on the Chirchik. The taxes raised in the native town of Táshkand are somewhat heavy, and as no receipts are given by the tax-gatherers, there are not unfrequently complaints of fraud and oppression. The taxes are as follows:—(1) *land tax*; this replaces the old native taxes of "*khiraj*," "*tanap*," &c., and goes to the Imperial treasury. It amounts to roubles 20,000, and is levied on the gardens and landed property within the walls. (2) *zemsky*, or house and kibitka (tent) tax, amounting to roubles 11,000, which is applied to the repairs of roads and bridges. (3) *communal* tax, amounting to roubles 86,000, which is devoted to town expenses.

The inhabitants are mostly Uzbaks and Sárts, though there are also some Tájiks of more or less pure blood and a number of Tatars, Kirghiz, and Hindús. The climate of Táshkand in February is compared by Schuyler to that of Sebastopol; and in July to that of Derbend (on the Caspian?); in other words, is rather a severe one. The average temperatures of 1872, 1873, and 1874 were respectively 56·3, 56·1, and 55·9 (F.), with the barometer at 722·24°, 722·4°, and 723·1°. The winter is not very long, but snow¹ falls during December, January, and February, and it is considered a mild season when it lies only for a month and a half. The winter is generally accompanied by a good deal of rain, which begins to fall in October and ceases in March. There are seldom any violent winds, summer or winter, and the maximum heat shown by the thermometer is 110° (F.) in the shade, the minimum being as low as — 6°. The diseases are much the same as those described elsewhere as prevalent in Turkistán, with the exception that there is but little guinea-worm, probably in consequence of the excellence of the water-supply. Cholera is known to have visited Táshkand in a virulent form in 1840, and again in 1872. The town is supplied with water by a large canal, named the Bos-Su, which leaves the Chirchik at Niáz-beg, about 16 miles above Táshkand, and splitting into four branches runs through every part of the city and portions of the Russian station (*vide* Niáz-beg.) The Russian authorities attempted to make a second canal from the same river to supply their own quarter of Táshkand, but their engineering seems to have been inferior to that of the Táshkandians, as after the works were completed it was found that the water refused to run in the channel proposed for it. The station is well supplied with the necessaries of life, especially mutton, fruit, and game. European wines are to be got, but only at enormous prices, and those of native manufacture are described as strong, sour and bad. Fuel again is scarce, coal being obtained from Khojand, but at so high a price that the Russians have seriously devastated the orchards in the district by cutting down the fruit and timber trees. This destruction of trees by the Russians at Táshkand, and indeed wherever they have settled in Central Asia, is a serious blot on their administration.

The amusements of the Russian officers appear to be limited to frequenting the casinos, or a very dull club, listening to the band in the evening and being driven about in droshkys; and although branches of several literary

¹ According to Struve, it falls on the average for 7 days in December, 13 in January, and 8 in February.

and other similar institutions have been started, they have generally died out from want of support. Very few of the officers, according to Schuyler, take much interest in the country they are serving in, and, as a rule, they spend much of their time in gambling and debauchery of the most objectionable character; the number of ladies in the settlement is, however, on the increase, and Stumm says that it now compares favourably with most other stations in the matter of balls, concerts, and similar entertainments. The only newspaper published is the *Turkistán Gazette*, which from time to time produces valuable articles on statistics, ethnology, and other kindred subjects, many of which will be found quoted in this work. It has a supplement in Turki, the object of which is said to be to cultivate the literary taste of the natives; but notwithstanding these attractions it had only 200 subscribers in 1875-76, and would have ceased to exist had it not been heavily subsidised by Government.

A large part of the population of Tášhkand leave their houses in summer, the natives living in their fields and orchards, and the Russian officers leading a pleasant camp life in tents or kibitkas in the neighbouring gardens. The greater part of the garrison is similarly sent into camp to avoid the great heat. The etiquette of the Governor General's court is extremely strict and intricate, more so, according to Schuyler, than even that of St. Petersburg. The Governor General is styled by the natives Yarim Pádsháh, or Half-Emperor.

Tášhkand is a town of considerable antiquity which, after often changing hands in the course of its history, became an independent Begship in the end of the last century. This in its turn was annexed by Khokand early in the present century, and remained in the possession of that Khanate until taken by the Russians under Tchernaiëff in May 1865.

An account of the town would be incomplete without a brief notice of the fair which was instituted by the Russian Government in 1876, and was designed by its projectors to supplement, if not to supersede, the fairs of Nijni Novgorod and Irbit, and in short to revolutionise the trade of Central Asia and "produce closer relations between consumers and producers by bringing the centre of exchange nearer the local market." The scheme resembled in many ways the equally plausible attempt in the same direction made at the same time at Peshawar, and like it proved a hopeless failure. In neither case was the want of success difficult to explain. The merchants of Peshawar, like those of Tášhkand, were unwilling to exchange their shops in the city for booths at the comparatively distant place chosen for the fair, the more so that many of the Peshawari merchants enjoyed in the city a comparative monopoly in their own trades which they naturally declined to risk by entering into open competition with the outsiders whom it was hoped to attract, and although the Tášhkand traders were compelled by the more paternal Government of Russian Turkistán to close their town shops, and were even escorted to the new market-place by armed Cossacks, yet the result in both cases was the same.

In designing each of these fairs, but more especially that of Tášhkand, another grave error was made. The latter town is in no way a manufacturing or agricultural market, and the large trade from Khokand and elsewhere that passes through it does not constitute it a trading centre, in which respect it has few advantages over any other halting place between Khokand and Orenburg.

The fair was ordered to take place twice a year, in spring and autumn,

and for the first few meetings the business done was tolerably encouraging. The "total dealings" showing the value of the goods brought and carried away were as follows:—

	Roubles.
1870—Autumn fair	6,225,888
1871—Spring „	3,913,702
1871—Autumn „	6,788,379
1872— „ „	3,888,325

In 1873 there was a still further falling off, the "total dealings" being—

	Roubles.
1873—Spring fair	472,198
1873—Autumn „	190,692

Since 1873 the fair has practically ceased to exist. The case of the Peshawar fair was very similar as regards Central Asian merchants. The advertisements of the fair were actively circulated in Afghánistan as well¹ as in the Khanates and in Russian Turkistán; but both Uzbek and Afghán merchants preferred carrying their wares as in former years to Amritsar and Calcutta, where it must have been clear to them that the goods they wished for in exchange could be more profitably selected. Both fairs were, in short, instructive instances of the difficulty of forcing trade into new channels. The site selected for the buildings connected with the Tashkand fair was 2 miles from the south-eastern limit of the native town, and fully 5 miles from the chief bazárs; this distance being considered an advantage, as it "secured the business of the fair from native influences," and placed it more under the immediate supervision of the authorities. For the latter purpose extensive ranges of buildings designed for the different bureaux were erected, and a largesum was wasted on these and on fairly substantial caravan-serais on a large scale, as well as on the long rows of booths which it was hoped to fill. (*Schuyler; Stumm; Turkistan Gazette; Kostenko; &c., &c.*)

TÁSH-KAPRAK—

One of the native names, meaning "stone bridge," for the Russian fort of Kamenny-most (also meaning "stone bridge"). It is also called Khisht-Kaprak and Khisht-Koperdak, meaning "brick bridge." See "Kamen-nymost."

TÁSH-KAPRAK—

A village 6 miles from Ziyá-ud-dín on the road to Bukhára. It is situated on the bank of the Nárupai canal, which is here crossed by a small bridge. (*Kostenko.*)

TÁSH-KILA—

A village in the Khanate of Khíva, situated on a high mound on the left bank of the Oxus between Yangi-Urganj and Gorlan. It is inhabited by Uzbaks.

TÁSH-KURGHÁN—

A village on the Yakobágh river. See "Yakobágh."

TÁSH-KURGHÁN—

A fort said by Kostenko to be situated on the left bank of the Ak-Su near its junction with the Políz, and to mark the commencement of the settlements of Shighuán in the valley of the former river. (*Kostenko.*)

¹ *Turkistán Gazette.*

TASHLAN—

See "Tishlán."

TASH-PULAG—

A large settlement to the north of Kubádián, mentioned by Mayef with Tilla Maran on the road from Shírábád to Kubádián as places of importance on the banks of the Káfirnihán river. The name should probably be Tásh-Bulák.

TASH-RABÁT—

A pass named after a ruined caravan-serai built by the famous Abdulla Khán of Bukhára on the road from Kuláb to Kurghán-tapa. The ascent from the Tahir valley (described separately) is described by Mayef as very difficult and broken frequently by rapid short descents; at about 3 miles beyond the top of the pass there is a small spring with slightly brackish water, used frequently as a halting place for caravans. The distance from the above spring to Kurghán-tapa is 21 miles along a good road, and to Kuláb *via* the Tahir valley and Kul-bágh 54 miles. The mention of the Tahir valley and the salt springs seem to render it likely that this pass is the same as the Chashma-i-Shor pass crossed by "The Havildar;" but the distances on the two routes differ too widely to admit of this. (*Mayef; The Havildar.*)

TASMÁCHI—

A village on the right bank of the Ak Daria branch of the Zarafshán at the point where the latter is joined by the bed of the Jismán-Su. The Russian frontier, according to Kostenko, runs along the right bank of the Ak Daria to this village, and passing through the middle of it ascends the course of the Jismán-Su. See "Jismán-Su." (*Radloff; Kostenko.*)

TAU 1—

This word, which in all Russian and in most English maps of Turkistán is used to represent the Turki *Dágh* or *Tágh*, "a mountain or range of mountains," is in all cases rendered Tagh in this work; thus for Tau-Murun pass, still more incorrectly spelt Ton-Murun in Russian maps, see "Tágh-Murun," and for Ala-Tau, Kará-Tau, &c., see "Ala-Tágh" and "Kará-Tágh," &c.

TAUMIN (PASS)—

A pass which leaves the Zarafshán valley near the village of Dardar, and after ascending the Taumat² Sai defile crosses the Turkistán mountains into the Kizil-Mazár district and joins the road leading to the Hishkat pass. Kostenko describes the Taumin pass as difficult and only practicable in summer, but Ujfalvy, speaking of what appears to be the same pass, says that it is much used by traders between Dardar and Uratapa. The distance from Dardar to the village of Shahristán, described elsewhere as the point of junction of numerous passes crossing the Turkistán range, is 33 miles by this pass. See "Dardar" and "Shahristán." (*Ujfalvy; Kostenko.*)

TAU-MURUN (PASS)—

See "Tágh-Murun."

TAUSHIN—

A village on the Zarafshán river at the mouth of the Yangi-Sabák defile. The Zarafshán is crossed by a bridge in the neighbourhood of the village. See "Yangi-Sabák (Pass)." (*Turkistan Gazette.*)

¹ Tau is said by Shaw to be a Kazzák corruption of Tágh.

² The name of the pass should probably be Taumat or of this river "Taumin," as most of the passes over the Turkistán range are called after streams joining the Zarafshán.

TAVASTFIN (PASS)—

This pass leads from the Zarafshán valley, which it leaves at the village of Khairábád, to the Sang-i-Malik district of Yágnáu, distant 16 miles. Kostenko says that the road goes up the Tavastfin defile past the *ailáks* of Ustau, Hukimi and Hishkat to the crest of the Zarafshán chain, distant here 12 miles from the river of the same name, and descends, as mentioned above, to the Yágnáu valley, 4 miles from the watershed. The road is described by him as tortuous and only practicable in summer, but the pass, as compared with others crossing the same range, is not a difficult one, and is said to be fairly easy for mounted men. (*Kostenko, &c.*)

TAWIL-DARA.

The name of the fort in Darwáz territory described under "Tábi-dara" is written as above by many good authorities. See "Tábi-dara."

TEJEND-KALA.

See "Oráz-Kala."

TEJEND¹ (RIVER)—

The river known as the Hari-Rúd in the upper part of its course, and as the Tejend below Sarrakhs, may be classed below the latter place as one of the rivers of Western Turkistán. Colonel C. E. Stewart says that both the banks of the Tejend are Turkumán for a few miles below Sarrakhs, but neither Tylour Thomson nor Petroosevitch mention any colonies of them as now existing in this part of its valley, though the latter mentions more than once that sections of the Merv Tekke still migrate thither with their flocks, but are driven away again by the Persians. This hardly agrees with the most recent information that we have on the subject from the account of his captivity at Merv by Lieutenant Giusefkhanoft. This gentleman was taken prisoner near Kaltá-Chinár by a party of raiders from Merv on the 9th (21st) February 1881, and was carried by them straight to Merv by a line avoiding all the Akhál and Atak settlements, and therefore presumably crossing the Tejend at a point more or less low down in its course. He found it, as will be mentioned again, a considerable stream, and on its left bank met with a large party of Akhál Tekke, probably recent emigrants, while the right bank was occupied by Merv Tekke "labouring in the fields." M. Lessar also mentions in his account of his recent visit to Sarrakhs that the Persian garrison of the latter place are entirely unable to control the Merv Tekke who make raids up to the walls of the fort. This river has played an important part in the recent history of the tribe, as will be seen from the account given in Chapter III of the former settlements of the Tekke on its banks at Oráz Kala, and the subsequent colonisation of Zúrábád and the country near Sarrakhs by the Sálors before their subjugation and dispersal by the Tekke. Colonel Stewart says, on the authority of a friend who had crossed it near Mahna² in February, that the water reached to his horse's girths, but that it is generally fordable, excepting during the spring³ floods caused by the melting snow on its upper course. He learnt further that the banks were at this place covered with drift wood, and that trees grew in abundance at each angle of the river. The latter was flowing at this season at from 12 to 15 feet below the level of the plain. Petroosevitch, who had studied the subject at Sarrakhs,

¹ This river is so well known as the "Tejend" that it has been thought best not to transliterate the name as "Tajand" or "Tajan" which would be more correct renderings.

² Probably on the road from Mahna to Dashedang, shown in Colonel Stewart's map.

³ Or rather summer floods occurring, according to Captain Napier, in May and June.

Tajand.

The Hari-Rúd or Tajand is generally held by geographers to form the boundary between Persia and Afghanistan from near Kohsán to Sarakhs, the country on the right bank forming part of the Afghán district of Badkis. The Persians are however said by Colonel Stewart and by M. Lessar to be building a fort on the right bank near Sarakhs apparently with the intention of asserting their right to the neighbouring country. The right bank close to Sarakhs has been lately occupied by some of the Merv Tekke who are also said to be building a fort there, probably under Persian protection. To the east of this as well as up stream towards Kohsan is a tract of country through which the roads run from Sarakhs and from Panj-Dih through the Siáh-Bubak hills to Herat. This part of Badkis and of the Tajand Valley once supported a considerable population but the latter has entirely disappeared before the raids of the Sárik Turkumáns of Panj-Dih, a tribe which as shown in Chapter III are practically independent and have not yet been brought under Russian influence. The Persian fort at Sarakhs contains a considerable garrison, but according to the most recent accounts is of no use whatever in keeping order among the Tekke of Merv who are practically masters of the country up to a few miles from its walls and it is equally useless as regards the control of the Sáriks of the Murgháb. There is thus a considerable extent of country of very great strategical value as regards Herat over which neither Afghanistan nor Persia are able to exercise any control and there is no doubt that its subjugation by Russia would confer a benefit upon Khurásán hardly less important than the advantages she obtained by the annexion of Akhál. See "Akhál district" for a brief account of the roads from Sarakhs to Herat.

J. M. T.

says that no fords exist when the river is full, but that during the summer the water gradually decreases in volume, and towards the end of autumn is lost before reaching the salt lake in the desert into which it falls when in flood. The lake at this season also diminishes in area, and becomes at the same time so brackish that wells have to be sunk in its bed to find fresh water by the Tekke who migrate thither from Merv. Its banks, like those of the Murgháb, are generally too high to allow of the plain it passes over being irrigated without raising the level of the water by means of dams. Those erected by the Tekke at Oráz Kala were swept away by a flood shortly after they were expelled by the Persians, and those made subsequently by the Sálors probably shared their fate. The amount of water in the lower Tejend is very differently estimated by different writers. Captain Napier, whose report on the river will be again referred to, informs us that General Petroosevitch seems to have been unfavourably impressed with the amount of the water-supply with reference to the subject of the occupation of a point on its banks as a station to mark the future Russian frontier; but he speaks himself in a recent review of Petroosevitch's reports of the extensive marshes formed by it, as well as of the luxuriant growth of spring grass on the plain through which it flows, having made it a valuable grazing ground for the colonies of Akhál Tekke who moved thence to Merv, and of the extent to which cultivation was possible on its banks as having been sufficient for their wants, the tribe, as noticed under "Merv," having been at this time more rich in flocks and herds, and less dependent upon agriculture than at present. The account given of the river to Mr. Condie Stephen by M. Lessar, the railway engineer employed by the Russian Government to survey the country for a railway to Sarrakhs¹, supports General Petroosevitch's opinion as to the water-supply being an indifferent one; but he gives a rather different report on the river from the other authorities that we have quoted, though it is probable that the discrepancies may be in part explained by the more detailed and exact information furnished by Captain Napier with which this article concludes. He says that he believes that the swamp into which it is generally supposed to discharge its surplus waters is a myth², that he thought it not unlikely that it flowed for some distance into the desert during the spring floods, but that when he was at Sarrakhs in the middle of November the river did not even reach that town. Lieutenant Giuselkhanoff, who, as already mentioned, must probably have been taken across the Tejend at some point considerably lower down in its course than that at which it was crossed by Colonel Stewart's informant, speaks of it as running, in the last week in February, in five arms, each from 3 to 4½ yards wide, and though he says nothing of the depth or current, it may be inferred

¹ M. Lessar, as translated by Lieut. Leverson, R.E., speaks of Sarrakhs as situated on a "branch of the Tejend known as the Sarrakhs-daria," which he says is dry during a great part of the year. He adds that the water-supply of the place is from wells and from a canal 9½ miles long drawn from the part of the river 10½ miles from Daulatábád, where the stream is perennial.

² In this he is clearly wrong, for, in addition to the united testimony of the authorities we have quoted, we learn from a letter of a recent traveller accompanying a despatch from Teherán of last year that the Russians contemplated forming a camp on the edge of this marsh with a view to the coercion of the nomads who resort thither, and it is improbable that so large a body of water as is described by Captain Napier as passing Sarrakhs at certain seasons, and which is only to a small extent used for irrigation, could disappear without forming a lake or swamp in the same way as other rivers in Turkistán. The same native letter speaks of the unhealthy character of the neighbourhood of this swamp, and of the probable danger to the health of the troops it was proposed to encamp there.

from this description that the volume of water was considerable even before it can have been much affected by the melting snows on its upper course.

Captain Napier's most recent account of the Tejend, dated 20th March 1882, is the most interesting, and no doubt the most exact that we possess. According to this the river enters an almost absolutely level and very fertile plain a few miles above Sarrakhs, where in summer it sinks under its sandy bed, re-appearing below the fort of that name in shallow runs. There are heavy floods caused yearly by the melting snow, which are generally at their highest in May and June, and last for about two months. The volume of water passing Sarrakhs at this season is very great, and in June 1878, after an unusually snowy winter, it ran in several channels aggregating about 200 yards in width, and spread over a bed not less than 700 yards broad. The mean depth of these channels was from 2 to 3 feet only, but in some of them the current was so strong that camels and horses were swept away and drowned in crossing. At one day's march below Sarrakhs the force of the current is said to decrease and the river to run in deep channels, unfordable during the flood season and fringed with a dense jungle of reeds, tamarisk, and willows. In early autumn he says the stream ceases to flow and forms a chain of extensive pools, the water in which becomes brackish, though not undrinkable, fresh water being always attainable by sinking wells a few feet below the surface.

This state of things cannot, however, last long, for he reckons the length of the river's course below Sarrakhs at 75 miles in winter and 150 in flood time, these being the furthest points towards the north-west to which the waters reach in a continuous body. Beyond this he says that there are numerous hollows filled by the river when in flood, and he calculates, from the accounts given him by the Turkumáns of their marches to and from Sarrakhs, that the lake or swamp receiving the surplus water of the river is about 180 miles below the latter town, and, further, that this lake has a circumference of about 200 miles. The banks of the river are, he believes, capable of being cultivated, but the length of its course would be necessarily diminished by irrigation. As late as 1867 it was the policy of the Hissám-ud-daulat to encourage Turkumán colonisation on the banks of the Tejend, and this scheme, which was abandoned by his successor, is said to find favour with the Russian authorities in the Trans-Caspian province. Colonel Stewart says that Hamza Mirza in his advance upon Merv in 1860 dammed up the Tejend and turned it into an old canal, which used to lead to Kucha-i-Kum¹, 20 miles only from the point reached by the canals from the Murgháb. The result, he says, was so far successful that the water ran for many miles along the road as far as Kurk-Tapa and supplied the army for several days. Rawlinson also speaks of a canal from the Tejend which might thus be utilised by an army moving on Merv, but Petroosevitch states that the dam mentioned by Stewart burst after the water had run for 15 miles, and that the efforts of the Persian General were in vain. According to Petroosevitch, the country and river below Sarrakhs was first called Tejend after the erection of Oráz Kala, otherwise named Tejend Kala by the Tekke. (*Stewart ; Petroosevitch ; Lessar.*)

TEKENJI OLUM—

This place, which is also called Tekenjika, is one of the usual halting places between Chikishliar and Fort Chát, its distance from the latter being 16

¹ See Kúchá-i-Kum.

miles, and from Yágli-Olum, the stage towards Chikishliar, 13½ miles. The Russian columns under Lomakin in 1868 made a double march (33 miles) to Tekenjika from Yágli-Olum in the middle of August. This proved a most trying march over the desert of friable yellow clay along the right bank of the Atrak. The latter is nearly always invisible at a hundred yards from the edge of the precipitous chasm through which it runs, and is only accessible at the few crossing places or *olums* passed on the route. Except after rain, there is no grass to be found in the neighbourhood of the camp. It seems from a letter from the Russian Camp, dated August 1878, that Tekenji Olum is within 1½ miles of, or is possibly identical with, Domakh Olum, which is described as a very convenient halting place on a terrace at a place where the road on the right bank slopes gently down to the Atrak, which is approached on the left (Persian) bank by a wide road cut through the precipitous cliff. (*Marvin; Michel's translations from the "Moscow Gazette."*)

TELIK-KUL—

A lake near the Saumal-Kul which ends the course of the Sari-Su. The name is also written Tele-Kul.

TELIAN FORT—

The name given by Kostenko to the fort in Farghána called Tilau or Tilán by other authorities. See "Tilau."

TEMIR KABUK—

A halting place on the northern slope of the Kará-Tágh¹ and near its western end. It is on the road leading to Khíva *viá* either Támdi or Aristán-bel-Kudúk, and was the point where the stores, &c., furnished by the Amir of Bukhára for the Russian army advancing upon Khíva were found collected by Kauffmann's column. (*Schmidt; Schulyer; &c.*)

TEREKLI—

A station on the edge of the Kará Kum desert, on the post road from Uralsk to Kazalinsk. According to the official post route its distance from Uralsk is 103 versts; but Stumm says that in reality the distance is about 21 miles further. By Ujfalvy's account the road after passing this post enters the Turkistán Government. (*Schulyer; Stumm.*)

TEREKLI—

A western extension of the Tahir valley. See "Tahir."

TEREK PASS—

See "Tarak Pass" and "Sokh River."

TERMEDH—

See "Tarmaz."

TIKÁNLIK PASS—

An important pass in the Ak-Tágh range of the Núrátá-Tágh², to the north of Khatircha, in which rises the Jismán-Su. The pass, which is situated 1½ miles to the east of the Russo-Bukháran boundary pillar on the Ak-Tágh peak, is traversed by the principal road across these hills, running entirely through Russian territory. It is described by Radloff as nowhere dangerous, but practicable for pack animals only between Bagajat and the village of

¹ In the Núrátá district.
See Jismán-Su.

Jismán. Kostenko calls it the Tegenlik pass, and speaks of the neighbourhood as the Tegenlik-Núrátá Begship. (*Radloff; Kostenko.*)

TILLAMARAN—

An important settlement on the Káfirnihán, further referred to under "Tásh Pulag."

TILAU (FORT)—

A fort called Tilian and Telian by Kostenko, and placed in the Surveyor General's map¹ of Turkistán on the left bank of the river Angren. It is described by Kostenko as situated at 16½ miles north-west of the Kendir-Tágh mountains, and seems by Schuyler's account to have been a place of some importance in the war between Russia and Khokand. It is approached by roads crossing three ferries on the Syr Daria, described under Ak-Jár, Khuram Sarai, and Chil Mahram, and from it roads go across the Kendir-Tágh range by the Sárím-Sali pass to Khojand, and by the Kendir-Dawán to Khokand. (*Schuyler; Kostenko.*)

TISHLÁN—

A settlement on the left bank of the Oxus, 48 miles above Chahárjui, from which there is a caravan route to Merv, distance 180 miles. Some authorities spell the name Táshlán.

TÍZÁB-KAND—

A village 5 miles from Kitáb. It is the last village belonging to the Shahr-i-Sabz Begships on the road to Bukhára, a ravine near this place forming the eastern boundary of the Chirághchi Begship. (*Turkistan Gazette, 1875.*)

TOGUTAI—

A fort in the province of Farghána, at the junction of the Tár and Kará-Kulja, 8 miles above the town of Uzkaud. It is not known whether it is occupied by a Russian garrison, but it used to be an outpost of some importance before the annexation of the Khanate of Khokand. (*Kostenko, &c.*)

TOJUK PASS—

The name given by Severtsoff to the easy pass crossing the watershed between the northern and southern Ak-Baitál rivers. The elevation of the *kotal* above the sea is 15,000 feet. See "Ak-Baitál." (*Severtsoff.*)

TON-MURUN—

The name, Tágh-Múrún, of the pass leading into Káshghar from the eastern end of the Alai is thus rendered in Russian maps. It is also sometimes more correctly written Tau-Múrún by Oshanin and other Russian travellers. See "Tágh-Múrún."

TOPIATAN—

A small fresh-water lake and wells in the Uzboi at the south-eastern angle of the Chink. It is on the road from Krasnovodsk, running between the two Balkhans towards Igdi, by which Markosoff's column tried to reach Khíva in April 1878, and about 28 miles short of the lake. The lake, which is said to abound with frogs and fish, is one of the best in the Uzboi, as shown by the surrounding trees, which are poplars and elæagnus instead of the tamarisk and reeds more usually met with. Kuropatkin speaks of it as half-way between Zoi-Uriuk and Igdi, and says that though the water in the lake is

¹ The name in this is written Tiliau.

bitter, that found in the wells in its immediate neighbourhood is remarkably fresh. (*Schmidt; Kuropatkin.*)

TOSHA-BÁZ—

The gulf on the Aral from which the steamer *Pérovski* entered the Yáni-Su and reached Nukus *viá* lake Daukára in 1873.

TOYUBOYUN—

A narrow defile 1,100 feet broad, where the Amu forces its way through a ridge of compact limestone at the point¹ where the Shaikh Jaili hills abut upon its northern bank. Major Wood agreed with the opinion recorded by Vambéry that it would prove a serious obstacle to the navigation of the river, but the recent reports of the officers of the Aral Flotilla show that this is not the case. It seems probable from this that the channel has improved since Major Wood's visit to the place, and confirms his opinion that the absolute disappearance of the waterfall at Khwája-Ili, mentioned by Vambéry², may be accounted for by the extraordinary "denuding" power of the rapid current of the river. Major Wood mentions other instances where ridges of rock have been completely worn away by the current in more than one of the channels of the delta during the comparatively short time that the river has been subject to the scientific observation of the Russian naval officers. The Turki name Toyuboyun signifies "camel's neck." (*Major Wood; Vambéry.*)

TRANS-ALAI MOUNTAINS—

The name given by Russian geographers to the mass of mountains formerly generally known as the Kizil-Árt mountains, and forming throughout its length the southern boundary of the Alai or valley of the Kizil-Su. They are somewhat roughly divided into two ranges, the northern, which is called the Gurumdin, being united to the Alai by a spur crossed by the Tágh-Múrún pass, forming here the watershed between Eastern and Western Turkistán, and traversed by a road leading to Káshghar. The Trans-Alai mountains are crossed by several passes which do not rise to any very formidable height above the elevated plains on either side of the range. The most important of these are the Kizil-Árt pass (13,740 feet), leading to the Kará-Kul lake and the Kizil-Árt plain on the road to Káshghar; and the Tars-Agar pass, crossing from the Alai into the basin of the Muk-Su by the Tuz-altin-dara. Most of the passes across this range are also comparatively easy owing to the character of the rock, which is generally schist and clay slate. The highest peaks are in the southern range, where some of them are said to have an elevation of 23,000 feet. (*Oshanin; Kostenko; &c.*)

TRANS-CASPIAN REGION—

A civil and military circle (*odgel*) of the Government of the Caucasus formed by Imperial decree on the 21st March 1877, and made directly subordinate to the Grand Duke Mikhail, Lieutenant of the Caucasus. It includes, roughly speaking, all the steppe country between the Aral and Caspian seas with the islands on the east coast of the latter, the most important of which are Sviatoi (Holy Island), Kuliali, Podgorni, and

¹ Schmidt speaks of Toyuboyun as a township, and other writers as a fort upon the frontier of Khíva and Bukhára. Vambéry, in a route given by him from Khíva to Bukhára, places it at 6 farsakhs (say 30 miles) up-stream from Tunukli.

² See a note to the article "Amu Daria" on the subject of the disputed veracity of Professor Vambéry's narrative.

Cheleken famous for its petroleum springs, as well as the Russian settlements and military posts on the east coast, which are defined as consisting of Fort Alexandrovsk and the surrounding tracts known as the Mangishlak territory, and to the south, including the Balkhan and Atrak districts formed by the stretch of coast between Krasnovodsk and Fort Chikishliar. Its other boundaries are as follows: on the north the Martvi Kultuk (or dead bay); on the east the Sea of Aral, and thence the western boundary of the Khanate of Khíva; and on the south the northern boundary of the Persian Khurásán districts, as recently defined by the treaty of 21st December 1882, from Hasan-Kuli Bay on the Caspian to a point in the Akhál oasis to the east of Bábá-Durmaz. The boundary here ends *en air*, and its future direction, as will be seen in the account of the new Russian frontier line under "Akhál District" in this chapter, is at present a matter of open discussion among their leading frontier officials. The Trans-Caspian province is divided for purposes of administration into two prefectures or sub-districts (*Prilafstvo*), Mangishlak and Krasnovodsk, under the supervision of the military commandants of Forts Alexandrovsk and Krasnovodsk, and a military circle¹ comprising the whole of the more recently annexed territory between the new frontier of Khurásán and the Kará-Kum desert.

The Mangishlak prefecture is again sub-divided into the three *Volosts* Turkumávia, Mangishlak, and Buzáchi, each of which are described under "Mangishlak." The organisation of the district is of such recent date, and its frontiers have for the last four years been so steadily advancing, that statistical information regarding it is hardly obtainable. Its administration, both military and civil, is in the hands of military officials, the Governor of the province being, like the Governor General in the Turkistán *Gubernia*, also Commander-in-Chief of the forces. The capital was at first established at Alexandrovsk, but this settlement not being found a sufficiently central point for the purpose the seat of the Government was transferred to Krasnovodsk, where it remained until the spring of 1881, when General Skobelev was at his own request relieved of the command, and the head-quarters of his successor, General Röhrberg, transferred by his advice to the more advanced post of Áshkábád. Regarding the financial conditions of the province we have but little information. Vast areas of it are either desert or support a very small population; and though little or no revenue can be hoped for in such districts, the cost² of administration and of maintaining the very small garrisons which are required at the forts on the Caspian seaboard cannot be very heavy. This comparatively trifling expenditure is, however, more than counterbalanced by the cost of the public works required in Akhál and of the military³ establishments mentioned there, which under existing circumstances are probably not capable of reduction. The kubitka tax, which is levied at the rate of 3 roubles per tent from Kazzáks and 1·50 roubles from Turkumáns, produced in 1875 roubles 41,000 only (about £5,857), *viz.*,

¹ We have no exact information as to the boundary of this military circle towards the west, but it may probably be considered as including the whole of Akhál up to the Khurásán frontier, and the troops posted along its lines of communication *en* the Mikhaïlovsk-Kizil-Arvat Railway and the Chát-Chikishliar road with the Caspian.

² According to the *Moscow Times*, an expenditure of roubles 40,133 (about £5,700) only was allotted in the budget for the province; of this roubles 9,000 (£1,125) was for roads, fairs, schools and the repairs of fortresses; roubles 1,800 for general administration; and roubles 10,000 for the Mangishlak *Volost*.

³ See the account of the garrisons in Akhál under "Akhál District" and "Áshkábád," and of the railway and its communications with the sea in the first of these articles, and under "Krasnovodsk" and "Mikhaïlovsk."

roubles 36,000 from the Kazzáks, and the balance from the Turkumáns; but this tax has a tendency to increase as order is introduced into the steppes, and since that date many thousand tents belonging to nomads, who were formerly independent or subject to Persia, have been brought under its operation, not including the Tekke Turkumáns of Akhál, who are, it is believed, still untaxed, the tribe being in a state of destitution which will render it impossible to exact much from them for some years to come. It is maintained by a large party in Russia that the trade which it is hoped to establish between the Caspian ports and Khurásán and Afghánistán, as well as with the Turkumáns of Akhál and the Murgháb, will render the Trans-Caspian district a more remunerative acquisition than the other provinces of Russia in Turkistán. At present, however, the Supreme Government appear unwilling to expend even the money required for the efficient maintenance of the existing railway; and even supposing this to be placed on a proper footing, extended to Áshkábád or further, and its communications with the Caspian rendered less difficult and expensive, there remains the probability that the country will not be settled without a campaign against the Merv Turkumáns, or at least that a considerable army of observation will have to be maintained at Áshkábád or some more forward point at a cost out of proportion to the resources of the province.

Mr. Coudie Stephen estimates that an expenditure of at least £75,000 is required to put the line from Mikhaïlovsk to Kizil-Arvat into efficient working order. There are no engineering difficulties to prevent its immediate extension to Áshkábád, or even to Sarrakhs, and according to recent papers (April 1882) by General Annenkoff and Colonel Gloukhovski, there is no possibility of its paying its expenses until it reaches the first of these towns. The cost of this extension would, it is said by General Annenkoff, not exceed 35,000 roubles (about £4,300) per verst. Áshkábád is said by M. Gloukhovskis to be rapidly becoming a great centre of commerce, caravans passing through incessantly from Merv and Persia, and carrying bright-coloured carpets and silk manufactures for Tiflis, Nijni Novgorod, and Moscow, which are exchanged chiefly for cotton and leather goods.

M. Lessar, in his narrative of his survey of the country between Áshkábád and Sarrakhs, says that the only point where any earthwork would be required for a railway is at some low sand-hills between Anau and Gavars. His baggage was carried in wagons throughout his journey.

The account he gives of the climate of the Atak is also of interest. September and October he classes as pleasant, cloudy weather with little rain, but says that the streams and wells contain little water at this season. From November onwards the nights are cold, and men engaged in railway work would suffer in consequence. This continues to be the case during March and April, and even the beginning of May. The rainfall in these three months is also sufficiently heavy to interfere with railway construction, but as regards forage, &c., these are the only months when the tracks leading across the steppes to Akhál and the Deregez and Kalát Ataks can be conveniently traversed. The climate in autumn seems to differ somewhat from that of the steppes at the western end of the Kopet Tág, where Mr. Marvin says that a rainy season begins at the end of September.

The nomads of the province include Kazzáks mostly of the Adai tribe in the Mangishlak country, and the Chumishli-Tabin on the Khívan frontier, Yámút Turkumáns on the sea coast and on the Atrak, with a com-

paratively small number of Goklans on the Persian and Khívan frontiers and elsewhere, and the Akhál Tekke throughout the oasis extending along the base of the Kuren Tággh and Kopet Tággh. It is proposed to supplement the present very scanty population by transplanting thither the nomad Turkumáns who inhabit two of the districts of the Astrakhan territory; and the large immigration of Kazzáks from their own country into the Amu Daria district and into Khíva, as well as into the tracts along the Uzboi, which took place after the famine caused in the steppes by the severe winter of 1879-80, was probably encouraged by the Russians, partly with this view, and partly in order to interpose a comparatively amenable population and hostile to Tekke between the frontiers of the latter and their own possessions on the Oxus. A somewhat similar policy has been adopted by them in Akhál, and even in parts of the Atak beyond the legitimate limits of the Russian frontier, grants of land being made to Turkumán chiefs from the Murgháb or other districts on much the same conditions as the tribe have been in the habit of obtaining from the chiefs of Deregez and other Persian dependencies.

The troops in the Trans-Caspian, with the exception of those quartered in the Akhál¹ district, who include the greater part of the force and of a small body of native auxiliaries whose numbers are added² to as occasion requires, consist of the following garrisons³:

Krasnovodsk	450 infantry, 27 guns.
Mikhaílovsk	55 infantry.
Line of the Atrak	205 cavalry.
Kazánchik	The railway ⁴ battalion.

The above figures, taken, as mentioned in the note, from Mr. Condie Stephen's recent report, do not mention the garrison of Alexandrovsk in the north of the province, nor of Chikishliar⁵ at its southern extremity, though the troops in the latter post may possibly be included by him under the heading "Line of the Atrak." It seems improbable also that there should be no infantry at Fort Chát; and from the mention of Cossacks at Krasnovodsk by a recent writer in the *Civil and Military Gazette*, as well as from the nature of the duties required from the troops in the Trans-Caspian, it seems likely that he must have under-estimated the numbers of the cavalry. The above sketch of the administration of the Trans-Caspian Government is, for reasons already explained, a very imperfect one, and there is reason to believe that the system now in force will shortly be modified. The province before the recent campaigns against the Turkumáns was considered of little political importance, though its formation was of service to the Russian Government, from the control which it exercised over the Adaiéff Kazzáks, formerly a very troublesome clan, and from its affording means of introducing the steppe code among both this tribe and the other neighbouring nomads. Its ports proved of great use as a base for the able reconnaissances conducted by Markosoff and others before the Khívan and Turkumán campaign,

¹ See "Akhál District."

² Some account of these is given under "Army" in Chapter I.

³ These numbers are taken from Mr. Condie Stephen's report (1882).

⁴ Described under "Akhál District."

⁵ Chikishliar was the chief base of the Akhál Tekke expeditions, and until the railway communications between the Caspian and the oasis are further organised and developed must continue to be an important station. Mr. Ronald Thomson, writing in 1881, speaks of reinforcements marching to Akhál "from the reserve at Chikishliar," and it seems unlikely that the post is left without a garrison.

and for the consolidation of the Russian power among the Yámúts, and the subsequent advance of the frontier has added greatly to their importance. It may now be regarded as having succeeded to the place of the Turkistán General Government as the chief centre of Russian military activity in Central Asia, and it is proposed accordingly to separate its administration from that of the Caucasus and to add to its territory the Amu Daria district, taken by the Russians from Khíva, which hitherto by an arrangement which has been found in many ways inconvenient has been governed from Táshkand as a province of Turkistán.

According to Strelbinski, the Trans-Caspian region before the Tekke campaigns included an area of 127,874 English square miles, of which 540 square miles constitute the area of the islands in the Caspian. See "Mangishlak," "Krasnovodsk," and "Akhál District." (*Stumm ; Schuyler ; Condie Stephen ; Foreign Office papers ; &c.*)

TRO (PASS)—

The Tro pass is mentioned by Kostenko in a list of those crossing the Zarafshán range, but he gives no particulars regarding the character of the road crossing it beyond that it is accessible in summer only.

It is used by travellers on the road from the Zarafshán valley to the town of Khokand *viâ Isfara*, and leaves Lianlif, a village on the Zarafshán, ascending the valley of the Tro river towards the crest of the mountains, which is reached at 21 miles. The stages on this road are—

	Miles.
Lianlif to the top of the pass	21
Varuk	21
Chahár-Su	16
Isfara	16
Khokand (town of)	24
	—
Total	98
	—

(*Kostenko.*)

TUJAKLI—

The name given by Dr. Radloff to the stream crossed at Khisht Kaprak. See "Kullu," "Bulangir," &c.

TUK-KARAGAN—

A projecting spit of highland at the extremity of the Buzáchi peninsula in the Mangishlak prefecture of the Trans-Caspian Government. The name is printed as Tap-or Tuik-Karagan in many maps. See "Fort Alexandrovsk."

TUMALAK-TÁGH—

A bare round clay hill, immediately below Kungrád, on the bank of the Ulkun Daria branch of the Oxus. It is about 150 feet high, and strewn with small fragments of ferruginous sandstone. There is a small amount of cultivation at its base, and a large 'aul' of Karákálpáks who have a cemetery on the summit. The base of the hill where it is cut away by the river consists of a bed of soft sandstone full of oyster-shells and sharks' teeth. (*Major Wood, R.E.*)

TUNUKLU—

A halting place on the road from Khíva to Bukhára, on the right bank of the river Amu, about 165 miles above Khwája-Ili, where the road leaves

the river and leads across the intervening desert. Near this spot, at which the cultivation of the oasis of Khíva begins, are the ruins of an ancient fortress on a small eminence, which is described by Vambéry as being most beautifully covered with verdure and close to the river's bank.

The main column of the Russian army advancing on Khíva in 1878 was opposed in crossing the river at Tunuklu by a battery situated at the end of a ridge of argillaceous schist, which is here cut away by the stream and forms a precipitous bank 40 feet in height. (*Vambéry ; Wood.*)

TUPALAN—

Tupalan or Tupalang was the name applied until recent years to the river Surkhán, one of the principal tributaries of the Oxus. It seems probable from some recent Russian accounts that this name belongs properly to the upper part of the stream only, or to its principal affluent, which Kostenko says issues from the Mashankenteli mountains by the Shamál-Agaián gorge, and is bridged 1½ miles above the town of Sar-i-Júí, where it is known as the Sar-i-Júí river. Mayef, in a paper translated from the *Turkistán Gazette* by Mr. Mosa, throws doubt upon the existence of any such river as the Tupalan, and proceeds afterwards to describe it by this name in his notice of Sar-i-Júí, where it is already a large and important stream from 50 to 70 yards wider. The name Tupalan is retained in the Indian Survey map as an alternative one to Surkhán, which alone appears in the Russian Staff map (1877), and under which name it is described in this chapter. See "Surkhán."

TURÁB KUL—

A halting place 6 kos north-west of Kílaf on the road to Karshi. A little forage is procurable and water from two brackish wells. (*Mir Izzat-Ullah.*)

TURA-KURGHÁN—

A small Uzbek township of 225 houses, situated on the bank of the Kasán-Su, in the province of Farghána, and connected by a Russian postal road with the town of Namángáu. There is a large walled enclosure outside the town containing the market-place and residence of the Beg. The latter is described by Újfalvy as a remarkable building like a castle of the middle ages, containing five rooms ornamented with frescoes and painted ceiling. It is said to have been erected by Shír Ali Khán of Khokand. (*Újfalvy ; Schulyer.*)

TURKISTÁN—

Is said by Lerch to be one of the townships of the Chimkand district, containing a settled population of 965 families. This description probably refers to the town of Hazrat-i-Turkistán, part of the district round which, and possibly the town itself, belonged some years ago to the Chimkand district. See "Turkistán City and District." (*Lerch.*)

TURKISTÁN (CITY)—

A town on the road from Perovski to Táshkand, about 100 miles north of Chimkand, which was taken by a Russian force under General Tchernaiéf in June 1864. The town is surrounded by gardens and groves of trees, and remarkable for a magnificent mosque, of which an interesting account is given by Schuyler, begun by Timúr in 1397 over the tomb of Shaikh Khwája Ahmad Yasavi, founder of the Yahria sect. This personage is one of the principal saints of Central Asia, being especially revered by the Kirghiz, and

the sanctity attaching to his resting-place has earned for the town the title of Hazrat-i-Turkistán, a name equivalent in this case to "holy." Turkistán has not, by Schuyler's account¹, increased in commercial importance since its annexation by Russia, and is in this respect of no great value. It is, however, the chief town of a district of the same name of the Russian Syr Daria province. Ujfalvy says that the people of the town are Sárts, with a few Kazzáks, and that it contains 965 houses with 5,223 inhabitants. The other features of the place that he mentions are a rising Russian town adjoining the above and the ruins of a fort containing the famous Hazrat mosque. This fort, or what remains of it, is classed by Stumm as an Asiatic citadel, with a garrison of 100 Cossacks (mounted), and some artillery and foot Cossacks regarding whose strength he had no information. See "Turkistán District." (*Schuyler ; Stumm ; Ujfalvy.*)

TURKISTÁN DISTRICT—

One of the districts of the Syr Daria province of the Turkistán General Government, lying to the east of the district of Perovski and to the west of Auliá-Ata. This district has only been formed in recent years, the lands comprised by it being originally included in the districts of Perovski and Chimkand. It is said to include 3,265 houses² of settled inhabitants and 12,220 kibitkas of Kazzáks, the total population being 75,370 persons. The stock raised in the district consists chiefly of sheep and camels that are said to number 228,365 and 36,992 respectively, the horned cattle being returned at about 8,000, and the horses about 26,000. (*Ujfalvy.*)

TURKISTÁN MOUNTAINS—

The name officially given by the Russians to the northernmost of the three chains of mountains into which the branch of the Tíán-Shán or Alai mountains split, a little to the east of the meridian of Khokaud. These chains are now called respectively the Turkistán, Zarafshán, and Hisár ranges. The first of these forms the northern side of the Zarafshán valley. It extends from Kok-Su between Khokand and Karátégín and runs due west towards Urmitán, a little above which it separates into two branches, one following the river to a little below Panjkand, beyond which it re-appears as the Godun-Tágh a little beyond Kata-Kurghán. The other branch goes more towards the north-west, and is cut at Jizikh by the Ilán-Uti defile, beyond which it continues in the Núátá-Tágh on the south-western boundary of the Kizil-Kum, disappearing finally in the Bukán-Tágh. The highest measured peaks in this range are one near Poldarak, 15,000 feet, and another near Tabushín, 14,000 feet, but some of those in the eastern portion of the chain are estimated at 20,000 feet. There are said to be 20 passes in this range to the west of Urmitán; the highest are the Yani-Sabak, 13,270 feet above the sea, and the Auchi pass, 11,200 feet; many of these passes lead through Metke, Auchi, and Shahristán. See "Shahristán." (*Schuyler.*)

TURKISTÁN GOVERNMENT—

Turkistán is one of the principal General Governments³ of the Russian Empire in Central Asia, and comprised before its boundaries were modified

¹ This hardly agrees with Ujfalvy's account of a new Russian town here, and with the statistics given of the wealth of the district in sheep and camels, &c.

² Exclusive of those in the capital (Hazrat-i-Turkistán), described above.

³ Gubernia.

in April 1882 five provinces¹, known as Syr Daria, Semeretch, Farghána, Zarafshán, and Amu Daria. The territory included within these limits is considerably greater in extent than France and Italy combined, and contains a population of nearly three millions. The nucleus of the Viceroyalty was the country wrested from Khokand by Tchernaiëff in 1864-65, including the towns of Auliá-Áta, Turkistán, Chimkand, and Táshkand, and to it were successively added the country taken from Bukhára in 1878, the Amu Daria district annexed from Khíva in 1874, and the Khanate of Khokand annexed in 1875. The Trans-Caspian Government has now succeeded to that of Turkistán as the base of the military operations of Russia in Central Asia, and the importance of the latter has been further reduced by an Imperial Ukase, quoted elsewhere (under Semeretch), which has considerably reduced the extent of the territory subject to the Governor General. It is probable (see note 1, page 443, in this article) that the command may be still further reduced, possibly with a view to the eventual incorporation with it of the Khanate of Bukhára.

The territory governed by a Russian Viceroy or Governor General is divided into *Gubernias* (Governments) or *Oblasti* (Provinces), the latter term corresponding in some measure with the Indian term "non-regulation provinces," and being applied generally to newly annexed territory, where considerable latitude is allowed to the local Governors, and where the laws have not been in all respects assimilated to those of the Empire. The divisions of the Turkistán Government² are still classed as *Oblasti*, but the Syr Daria and Semeretch provinces approximate in their constitution rather to *Gubernias*, as has also the Zarafshán province since 1873.

General Romanovsky succeeded Tchernaiëff as civil and military administrator of the newly annexed country in 1866, the province under his command being temporarily incorporated with the Orenburg Government. The rapid extension of territory which followed after the defeat of the Bukháran Amir at Irjár, and the annexation by Romanovsky of the towns of Nau and Khojand, rendered this arrangement an undesirable one, and a new General Government of Turkistán was formed by Imperial Ukase in July 1867, including all the recently annexed country and the province of Semeretch, which had hitherto formed part of the Government of Western Siberia, the civil and military administration of the whole being confided to General Kauffmann. The policy of adding Semeretch to the new Government, with the countries comprising which it had no political connection, was at the time much criticised by the Russian Press, and the arrangement, though it has remained unmodified until the present year, has throughout been found an inconvenient one. It seems probable that the rapid extension of their Asiatic frontier during the succeed-

¹ Oblast.

² The Turkistán General Government differs from the above definitions, which are chiefly extracted from Lieutenant Stumm's work, in that it is a *Gubernia* divided into *Oblasts*. There are other terms also in use for which no English equivalents are ordinarily given in the translated works at our disposal; thus the Trans-Caspian province of the Caucasus Viceroyalty is termed the Trans-Caspian Odyel, a word which may be translated "section" or "division," the word implying, according to Major Gowan, something *cut off*. The Amu Daria district is termed a *Raios*, rendered *Rayon* by some translators, and meaning, I am told, "region." The word *Krai*, meaning simply "country," "district," is apparently applied loosely to any of the above sub-divisions. In military parlance the word *Okrug*, "circle," is applied to great military commands, such as that under the Governor General of Turkistán.

ing two years was not altogether foreseen by the Russian Supreme Government, and that Semeretch was included in Turkistán with a view to giving the necessary extent of territory¹ to the new Viceroyalty. Each of the *Oblasti* or provinces of Turkistán are described separately in this chapter, with the exception of Semeretch, which (*vide* Chapter, I "Boundaries") it has been thought better to exclude, as in no way within the geographical limits assigned to Western Turkistán, though it formed part of the Turkistán *Gubernia* up to the date of the *Ukase* quoted above, by which it was made part of the newly formed province of Omak. Its administration resembles in most respects that of the other provinces of the General Government, but it differs from them both as to the physical character of the country and the composition of its population, and also from the fact that Cossacks and other Russian subjects have for long been encouraged by grants of land to take up their permanent abode in the country, and now form prosperous colonies between Merke and Pishpek, and also near Kastek and Viernoë. The population consists of Kazzáks, Kará-Kirghiz, Kálmáks, Russians, and a small number of Sárts; the Uzbek as well as the more or less purely Iranian element which form so important a part of the population of Western Turkistán being replaced by the Kálmáks and other Mongol types, as well as by a large proportion of Kará-Kirghiz and of resident Russians. It includes the portion of the Kulja district retained by Russia after the recent negotiations with China, and is sub-divided into five districts, those of Tokmak, Issyk-kul, Viernoë, Kopal, and Sergiopol, the capital being Viernoë, a large and important city inhabited almost exclusively by Russians. It contains the palaces of the Governor of Semeretch and of the Archbishop of Turkistán, and is situated on the great postal road leading from the Syr Daria province to Western Siberia, which passes through Merke, Pishpek, Kastek, Viernoë, Fort Ilisk, Kopal, and Sergiopol.

The Governor General of Turkistán is appointed directly by the Emperor, and has the entire control² of civil and military affairs, with powers to suspend, in case of need, all existing regulations. He has also the entire management of all diplomatic³ relations with the neighbouring states. Each of the provinces has its Military Governor, who is assisted by a council nominated to a great extent by himself. These provinces or *Oblasti* are again sub-divided into prefectures or *Uyezds*, each presided over by a prefect or commandant of police, an official who possesses considerable independent authority. The nomad population is divided into *auls*, containing each from 100 to 200 tents, and *Volosts* or parishes containing 10 or more auls. The *Volosts* and auls are governed by elders chosen by themselves under the general direction of the district prefect, who can exercise a veto upon their choice or remove an elder for misconduct. The villages and muhallas of the cities similarly choose their own Aksakáls, who

¹ Since the death of General Von Kauffmann the English newspapers have asserted that it is not intended that the full powers enjoyed by him should devolve upon his successor, General Tcherniaeff, and this is supported by an extract from the *Baku Chronicle* of April 1882, which after saying that it is proposed to detach Semeretch from the Turkistán *Gubernia*, adds that the Supreme Government contemplate uniting the Ámur Daria region with the Trans-Caspian, and the Syr Daria line of fortresses with the Turgai *Oblast* of the Orenburg *Gubernia*, leaving the remainder of the Syr Daria *Oblast* to form a Military Government with the Farghána and Zarafshán *Oblasti*.

² See preceding note.

³ Recent extracts from Russian newspapers say that less discretion in these matters is to be allowed to Tcherniaeff than was enjoyed by his predecessors, owing to the advance of the frontier to the boundaries of comparatively greater Asiatic powers.

work under the prefects of the Uyezds. There are three grades of courts of justice, the first being a military tribunal for the trial of all grave offences; the second, a court for ordinary offences and disputes resembling those of European Russia; and lastly, courts for the trial of purely native cases, the officials of which are elected by the people both in the towns and among the nomads, and paid entirely by their constituents. Some of the taxes press rather heavily upon the natives, especially the Zemsky or communal tax, which is applied to the maintenance of roads and the payment of officials, and is levied directly from the towns and villages. The above arrangements, as well as the general system of finance, are founded upon a draft of proposed regulations drawn up in 1867, which was allowed to have the force of law until 1871. Other schemes for the better government of the country were submitted by General Von Kauffmann to the Supreme Government in 1872, and again in 1873 and 1876; but none of them, as far as is known, have as yet met with approval. It is believed that the general tendency of these new codes is to assimilate the administration of Turkistán to that of European Russia, a plan which is strongly condemned as impolitic and premature by Tchernaiëff and many others of the more able Russian authorities. M. Schuyler, judging by a paper upon the subject addressed to his own Government and obtained for the Indian Foreign Department by Mr. R. Michel, seems to have formed a low estimate of the talents of the late General Kauffmann. It is true that many of his subordinates are shown to have been corrupt, even judged by a Russian standard, and that the revenue of his province still shows an increasing annual deficit. It must, however, be remembered that the frontier of Turkistán has been steadily advancing at an altogether unprecedented rate during the time that he has been in power, involving several costly campaigns and the continued maintenance of a standing army of more than 40,000 men. Many Russian officers, such as the new Governor General, Tchernaiëff¹, and Abramov, might be mentioned who have shown a more intimate knowledge of the native character and greater aptitude for the management of comparatively small tracts of country; but it is impossible to deny skill as an administrator to an officer who has in ten years introduced law and order upon an almost European model into so great a portion of the worst governed part of Asia; and it seems certain that the trade and resources of the country must eventually be developed, though possibly not to the extent at one time anticipated by the Russians, under the newly acquired sense of security for life and property. At present much of the revenue of the country is being wasted by a series of expensive departments for the propagation of various industries and interests which might with advantage be left to the enterprise of individuals, and upon an army considered by many good authorities to be in excess of the requirements of the country. The excellence of the postal roads throughout Russian Turkistán has already been noticed in the opening chapter of this work, and further information regarding the attempts, hitherto not very successful, at promoting steam navigation upon the Syr Daria will be found in the account of the Aral Flotilla and in other topographical articles.

See "Syr Daria," "Farghána," "Zarafshán," and "Amu Daria Districts." (*Schuyler; Ujfalvy; Stumm; Michel.*)

¹ General Tchernaiëff was finally posted to the Turkistán General Government by the Imperial Ukase of 31st May—12th June 1882, up to which date General Kolpakovski, now appointed to the *Gubernia* of Omsk, officiated as Governor General.

TURUGAI DEFILE—

One of the defiles leading from the upper part of the Sumbár valley at Tarsakán to Khwája-Kala. We have no further information regarding this pass than that General Lomakin used it for the passage of a portion of his force at the end of August 1878. (*Moscow Gazette.*)

TUS—

The chief town of a district of the same name in the Russian province of Farghána, known also as Tuz or Chust. The district is bounded on the south by the river Syr, on the east by the district of Namángán, and on the north and west by the Syr Daria Government. Kuhn mentions that at the date of the Russian conquest the district contained 18 large settlements and paid a tax in kind of 26,555 batmans of grain to the Khán of Khokand. Ujfalvy, who records more about Tus than the other authorities quoted below, speaks of it as a small Tájik town, situated on rising ground and defended by a small fort¹ occupied by a Russian garrison. The surrounding country is fertile except towards the Syr, where the road crosses a stony desert which is possibly the source of the dust-storms for which the place is notorious in summer. Tus was annexed to the Russian Empire in 1875, and constituted a chief centre of administration by the same Ukase as that in which Namángán was incorporated with the Russian Empire. The name is invariably rendered Chust by the Russians. (*Kuhn ; Ujfalvy ; Lerch ; Turkistan Gazette.*)

TUYA TATAR—

See "Bulungur."

TUYU BOGHAZ (PASS)—

A pass on the great postal road from Táshkand to Khojand. It is described under "Moghal-tágh."

TUZ—

A village on the road between the town of Kubádián and the Aiwáj ferry on the Oxus. It is described under "Shahr-i-Tuz."

TUZ-ALTIN-SU—

An affluent joining the Kizil-Su on its left bank near Daraut-Kurghán, at the western end of the Alai valley. This river flows for 26 miles through a broad valley in the Trans-Alai range, and is occupied by Kará-Kirghiz of the Ich-Kilik section, which includes the Taiti and Naiman tribes. These nomads cultivate barley to a small extent in the Tuz-Altin valley, the spring frosts being too severe for wheat, which is more or less grown at Daraut-Kurghán, and feed their flocks on the fine grass meadows which are found throughout its length. See "Tars-Agear Pass." (*Russische Revue, 1876.*)

TUZ-ASHU PASS—

A pass in the Tián-Shán mountains on the border of Farghána, at the watershed between the Tár (the main source of the Kará-Daria) and the tributaries of the Káshghar river. M. Skassi reached it from Gulcha with some difficulty owing to deep snow in the last week of October 1879, his route apparently leading up a pass named the Ak-Boghaz from the Gulcha river. He descended from the Tuz-Ashu pass by the valley of the river Tár to the town of Uzgand. (*Severtsoff ; Skassi.*)

¹ Mme. Ujfalvy speaks of this fort as a considerable one, built by the Russians and dominating the town and valley.

TUZ-KHÁNA—

Tuz-Khána, or Tuia Mainak-Kul, is a small lake which terminates the course of the Sanzár river. Ujfalvy writes the first name Tus-Khána, but the first part of the compound is probably *tuz*, meaning "salt." See "Sanzár." (*Ujfalvy.*)

TUZ-KUL—

A small salt lake in the Alichúr Pámír. See "Pámír-i-Alichúr."

TZAR ISLANDS—

One of the principal groups of islands in the Aral, situated 40 miles from the western shore. The most important of these are the Nicholas, Naslednik, and Constantine Islands, of which the first is the largest in the Aral, and is of some importance from its possessing two creeks or harbours affording sheltered anchorage in all winds. This is said to cover an area of 133 square miles, and is covered with a dense, and in places impenetrable, growth of saxaul jungle. Naslednik Island lies 10 miles north of Nicholas Island, and is 6 miles long, with a width of from 200 to 500 yards, its whole surface being thickly overgrown with reeds. Constantine Island is 4½ miles long, and, like most of the other Aral islands, is low and sandy. Its higher parts are covered with saxaul and tamarisk, and its shores with reeds. (*Kostenko, &c.*)

UCH KUDŪK—

The fourth halting place on the road from Háji Sálíh ferry to Karshi. It is situated between Chol-búr and Kiz Kudúk. The water in the well is red and brackish. (*Faiz Bakhsh.*)

UCH-KURGHAN—

A small town in the Wádil district of the Farghána province, built upon both banks of the Isfairán, up the valley of which there is a road connecting it by the Tangisbai pass with Daraut Kurghán at the lower end of the Alai, distant 68 miles. Its inhabitants are half Uzbaks and half Tájiks, who live in separate quarters of the town divided from each other by the river. (*Ujfalvy; Kuhn; Kostenko.*)

UCH-KURGHAN—

A small town in the Russian province of Farghána, situated, by Schuyler's account, about 24 miles north-east of Bálikchi by the road leading through Haikovar, from which it is distant 4 miles, and on the left bank of the river Narain, which is here a muddy and rapid river flowing over a rocky bed. Schuyler, who met the Khán of Khokand here before the annexation of the Khanate, speaks of a bazár, and seems to have found the place rather an important one. It was at that time the summer residence of the Beg of Bálikchi. (*Schuyler.*)

UCH TAPA—

The name given to a belt of country along the foot of the hills bordering the left of the Jám-Khozár route, at the point where it is crossed by the road from Karshí mentioned under Yár-Tapa. It is inhabited by nomad Uzbaks, who obtain their water from the neighbouring hills, the wells in the district being generally salt and bitter.

UCH-UCHAK—

A small range of hills upon the banks of the Oxus above Meshekl where de Kauffmann's force first reached the river in their march towards Khíva.

MacGahan describes them as five or six small peaks of a rotten sandstone formation, enclosing between them a small crater-like valley half a mile in diameter. The range lies between the river and the swamp or lake known as *Sarda-Bai-Kul*. (*MacGahan; Schuyler; Schmidt.*)

UKHUM—

A village in a defile on the northern slope of the *Núra-tágh* mountains, to the west of *Jizikh*, taken after some fighting in March 1868 by a Russian force which had been sent to establish a fort for the protection of the *Jizikh* district. (*Russian Advances in Central Asia; Turkistan Gazette.*)

ULBAK—

A village of 25 houses in *Kuláb* marking the first stage, a distance of 10 miles, from the capital of that *Begship* on the route to *Kurgán-Tapa* by the *Chashma-i-Shor* pass. It is probably the same place as that named *Kulbágh*¹ in *Mayef's* paper as translated by *Mr. Mosa*. (*The Havildar; &c.*)

ULKUN SAI (PASS)—

A pass mentioned by *Kuhn* as near the source of the river *Sokh*. It appears to be the same as the *Tarak* or *Terek* pass, described under "*Sokh River*" and "*Terek Pass.*"

ULU BALKHAN—

See the description of the great *Balkhan* under "*Balkhan.*"

URATAPA—

Is the chief place in the district of the same name of the Russian *Syr Daria* province, distant about 27 miles from *Nau* and 65 from *Jizikh*. It was formerly a frontier town of *Bukhára* and an important military station of the *Khanate*, being governed sometimes for the *Amir* and sometimes on his own account by a hereditary *Beg*, *Abdul Ghafár*. This gentleman is rather a conspicuous person in *Central Asian* politics. He seems to have ruled his *Begship* with rather a strong hand, but defended his citadel gallantly against the *Russians* in 1866, who lost, according to *Schuyler*, 3 officers and 300 men in taking² it. *Abdul Ghafár* escaped with a part of his garrison, and upon the flight of the *Bukháran Beks* of *Kohistán*³ seized upon *Urmitán* and made himself *Beg* of *Fálghár*. He has, since the annexation of the latter country, been made to reside at *Táshkand*, where he was seen by *Schuyler*, who reports him to be a well educated man and a great authority regarding the states of the upper *Oxus*. *Schuyler* and *Ujfalvy* state that the present number of inhabitants is about 10,000⁴, the latter dividing them into 985 *Uzbaks* and 8,900 *Tájiks*, who form an ancient and flourishing *Iranian* colony. The situation of the town in a fertile hill tract,

¹ Or *Hul-Baz* in *Major Clarke's* translation.

² The *Russian* official account at the time gave their own loss as 17 killed, 103 wounded, and 107 contused, and that of the enemy as 2,000 in killed alone, which, as at *Khojand*, gave rise to the report, rendered not altogether improbable by their recent campaigns, that the inhabitants were slaughtered indiscriminately after the fall of the place.

³ See "*Kohistán.*"

⁴ *Bekchourine*, who (*vide Nau* and *Khojand*) seldom agrees with other people's statistics, says 30,000 souls. *Ujfalvy* in his work dated 1880 gives the number of the inhabitants as 4,204, of whom 900 he says are *Uzbaks*. His figures are, however, very often old and incorrect. He mentions also that there are 1,398 houses in the town, which by his showing must thus contain families averaging only 2.14 persons.

backed up by the Turkistán mountains, is said to be extraordinarily beautiful. The old citadel, now a Russian fort, is built upon a steep hill immediately above the Governor's house, and the town is partly built upon the slope of this hill and partly on the banks of a clear stream crossed by numerous bridges, which flows round its base. The citadel, which was one of the strongest in Central Asia, lies to the north-east of the town, and the latter, by Bekchourine's account, is surrounded by a deep ditch and high stone¹ walls, with bastions and seven gates. The bazárs, which contain about 860 shops, are narrow and winding, but are especially famous for leather-workers and cobblers, who produce large quantities of the big green leather boots studded with silver nails which are popular in the country, as well as wooden *sabots* for the Ghalehas of Kohistán who visit the place in large numbers. The latter country is connected with Uratapa by a large number of passes crossing the Turkistán range of mountains, and in many cases converging in the long valley, described under "Shahristán," and running from Metke through Auchi westward for about 25 miles.

The present Russian garrison in the fort consists of half a battalion of infantry, 4 guns in position, and half a sotnia of Cossacks. The district is an important one, including besides the town above described those of Zámin, Jizikh, Chim-Kurghán, and other places. (*Schuyler; Ujfalvy; Stumm; Kostenko; Turkistan Gazette; &c.*)

URGA (CAPE)—

A cape on the coast of the Sea of Aral. Stumm says that in Strelbitzky's statistical map, published in 1874 after the Khívan campaign, the boundary of the Ural Oblast of the Orenburg Government with the Trans-Caspian province was first shown, as it is at present, as a line from Mertvi bay on the Caspian to Cape Urga. (*Stumm.*)

URGANJ (NEW)—

The modern town of Urganj was probably founded after the desertion as a trading centre of the town upon the Laudan branch of the Oxus, now known as Kuhna or Old Urganj. *Yangi* or New Urganj is situated upon the Sháhábád canal, at a short distance from the point where the latter diverges from the left bank of the Oxus, and is the most important commercial town in the Khanate. Schmidt speaks of it as the great depôt of the foreign trade of Khíva, but it is no less so of the domestic; and, speaking generally, all the wholesale transactions of the Khanate are carried on by its merchants. As many as a thousand large boats laden with grain are despatched thence weekly to Kangrád and other places, and it is also the depôt of the Khívan cotton trade and of the river-borne trade from Bukhára, and one of the few places from which English manufactures still penetrate into that Khanate. Both country produce and foreign goods reach the bazárs of Urganj by the Sháhábád canal and by means of carts with which all the avenues leading to the town are crowded, especially upon market-days, of which there are two in the week. The town is surrounded by high walls and a ditch, and is connected by canal and road with Khíva, from which it is distant about 18 miles. Among other manufactures for which it is famous is that of gunpowder, which is of tolerably good quality. (*Vamberg; Lerch; Schmidt.*)

¹ A double wall 4 miles in circumference, according to Kostenko.

URGANJ (OLD)—

Khiva (or old) Urganj was in former days the capital of the province of Khwárizm, which in more recent years has been known as the Khanate of Khíva. It is situated 7 marches or 93 miles from Khíva, upon the Sarkrank canal, an irrigation channel diverging from the Laudan branch of the Oxus, in country occupied by the Karáchakha tribe of the Yámút Tur-kumáns. Schmidt describes it as being at present an unimportant town, containing, however, a few remarkable ancient buildings to testify to its former affluence. Its decay is attributed to the desiccation of the channels by which the Amu used in former years to make its way to the Caspian, and it is now of no political or military importance. The old city appears to have consisted of an extensive walled enclosure with a large brick fort, with well built bastions constructed on an artificially elevated site and surrounded by a deep ditch. The ruins of the old town are covered with saxaul jungle. (*Muravief; Schmidt; Lerch.*)

URGUT—

A fortified town 20 miles south-east of Samarkand in the Kohistán district, Zarafshán Government, occupied by a considerable Russian garrison, and situated in a long and narrow defile penetrating from the steppe almost to the main range of the Zarafshán hills (see description of this range). The road connecting the town with Samarkand is in some places narrow and steep, but was passed by Schuyler in a carriage. The town is said by Kostenko to contain 5,010 inhabitants¹, and by Schuyler, five years later, 10,000, and is an important market-place frequented by the inhabitants of the whole of Kohistán, and possibly by some of those of Shahr-i-Sabz. It has always been a place of considerable strength, being spoken of by Bábar as a strong fortress, and having in more modern times frequently resisted the attacks of the Amirs of Bukhára. The sides of the hills near Urgut are cultivated wherever water is available for irrigation, and elsewhere, or where the slopes are too steep to be cut into terraces, afford admirable pasture to vast flocks of sheep. The grazing on these hills is so highly esteemed that shepherds from the banks of the Amu, and even it is said from Balch and Khulm, not unfrequently repair thither.

Urgut before the Russian annexation was the capital of a Begship, the supremacy of which was acknowledged to some extent by the Beks of Mághián, Kishtút, and Faráp. Amir Haidar, the father of the last Amir of Kabul, made several unsuccessful attempts to take this town, and at length contrived to seize by treachery the person of Guldásh Parwánchi, the ruler of the Begship, who died or was made away with in prison. Urgut then became subject to Bukhára, being ruled for the Amir by Kata Beg, the son of Guldásh, who gave his daughter in marriage to Nasr-Ullah, the present Amir. He was succeeded by his son, who, in company with the other Beks of Kohistán and their families, was invited to Samarkand and imprisoned by Nasr-Ullah. Kata Beg's grandson, Hussain Beg, made his escape and was elected Beg of Urgut, whence being expelled by the Russians in May 1868 he fled to Mághián and obtained the Begship of that state, appointing his brother Shádi Beg of Kishtút, and his cousin Said Beg of Faráp. A considerable number of the inhabitants of Urgut joined the Beks of Faráp and Kishtút in their attack on General Abramov's exploring column on the

¹ Ujfalvy, who is the most recent authority, and quotes what he calls official returns, says 2,751 houses and 18,879 souls.

Kul-i-Kulán heights in June 1870. The Russian Urgut district now comprises five *inmans* or *arondissements*, those of Urgut (city of), Ablurgut, Kará-tapa, Kamengarán and Yáni-Kásán-Arik, containing¹ in all 23,079 inhabitants, of whom 8,768 are Tájiks or Ghalchas, and 17,066 Uzbaks, the whole being well irrigated country. (*Michel; Kostenko; Turkistan Gazette; Schuyler.*)

URMITÁN—

The chief place of the Fálgár Begship, which now forms part of the Kohistán district of the Russian province of Zarafshán. It is situated on a small plateau overhanging the scarped bank of the Zarafshán, which is here a magnificent mountain stream and is crossed by two bridges immediately below the town. The latter is distant 43 miles from Panjkand, the capital of the new district, on the road to Máchá, and contains an old stone fort partly in ruins and a tolerably well supplied bazar. The fort was, before the Russian invasion, the residence of the Begs of Fálgár, and is now used by the Kázi (the native² official appointed by the Russians) as his court-house when he has occasion to visit the district. Ujfalvy found the inhabitants washing for gold in the sand of the Zarafshán, and gives a remarkable description, accompanied by a sketch, of the very picturesque situation of the town. Many Russian authorities write the name of this place Urmitán. Its communications with the towns of Uratapa and Zámín are described under "Langar Pass" and "Shahristán." (*Lehmann; Ujfalvy; Fedchenko; Turkistan Gazette.*)

URTAK-TÁGH—

A range of mountains, known also as the Aksai-Tágh, running nearly parallel to the Alexandrovski mountains, and classed by Venyukoff as one of the branches of the Tián-Shán. It is described as separated from the eastern side of the Kará-tágh range by the Tars rivulet, and as dividing the drainage of the Chirohik from that of the Talas. This range is said to be the largest and least explored of those north of the Syr, and most of its peaks reach the level of perpetual snow, the highest rising 14,800 feet above the sea. The principal pass traversing the range is the Karáburin pass, which is only 1,000 feet above the level of the sea according to Venyukoff. Towards the west the Urtak-Tágh slopes off till it terminates in the plain of the Aris. In Schuyler's map it is marked as the Ala-Tágh, the name by which Kostenko says that it is known to the Kirghiz. The latter author also calls it the Ak-Bura range. (*Stamm; Schuyler; Kostenko.*)

URÚS KÍSHLÁK—

A village in the Shahr-i-Sabz Begship, distant about 2½ miles from the outer wall of the capital, on the road leading towards Kará-tapa and Jám. The name is a very ancient one, and is by some authorities said to refer to a tradition of Russians having lived there. Kostenko speaks of it as a small place generally flooded with water. (*General Von Kauffmann; Schuyler.*)

¹ These figures are Ujfalvy's, and, as is often the case with this traveller's statistics, the total of the various classes exceeds the grand total; they may, however, show the proportion between the two races.

² See the account given under "Kohistán" of the government of this district of the Zarafshán province.

USH—

An important city in the Russian province of Farghána and the seat of Government of one of the seven districts into which it is divided. Towards the end of last century it was the centre of an independent township, but was annexed to Khokand by Narbuta Bai, who ascended the throne of the Khanate in 1770. Before its annexation to Russia it belonged, according to Kuhn, to the Begship of Márghilán, and included 20 large settlements, the whole governed for the Khán by a Sarkar-Dih. It was taken by the Russians on 22nd September 1875, and is now considered by them one of their most agreeable stations in Turkistán. It is situated on the banks of the Ak-Búra in the highly cultivated country on the left bank of the river Syr, and is built on the slopes of a hill known as the Takht-i-Sulaimán, which rises in the centre of the town and is surmounted by a remarkable mosque of great and ancient reputation for sanctity, of which a photograph is given in M. Ujfalvy's travels. The situation is represented as a most beautiful one, surrounded by mountains which greatly influence the climate, which since the days of Bábar has been noted for its salubrity. It is also of importance from the fact of its commanding the passes leading into Eastern Turkistán and the Alai by the valley of the Gulcha river. The streets of the native town are generally steep, but the bazárs are more than ordinarily flourishing, the trade of the place having greatly increased since the annexation of Farghána by Russia, owing to the security afforded by a more stable Government against the inroads of the Kará-Kirghiz from the neighbouring mountains to which it was formally subject. Ujfalvy notices that it is a singularly favourable place for the purchase of articles of jade and other Chinese curios, and also that there is an important trade here in Kirghiz horses. It is connected with Andiján by a road which crosses the hills to the south-west of that town, and passes through the market town of Khwája-Áta, the distance being 35 miles, and has a population, according to Ujfalvy, of from 30 to 40,000 souls. The Russian town is laid out close to the native city, and is rapidly increasing in population and importance.

The district is bounded on the north by that of Andiján, on the east and south by the territory of Káshghar, and on the west by the districts of Márghilán and Wádil. The climate, as already noticed, is a fine one, being much cooler than the rest of Farghána, from its position and the fact of its frequently raining there in the summer, the place being altogether unaffected by the *garmsál*, the hot-wind of the Syr valley. Ujfalvy says in connection with this subject that in July 1877, when the thermometer stood at 38° to 40° C. at Márghilán, it did not read higher than 25° C. at Ush. The chief places in the Ush district after the capital are Urgand on the banks of the Kará Daria, and Naokát on the banks of the Iskiján in the south-western part of the district. See "Langar," "Táldík River and Pass," and "Gulcha River." (*Ujfalvy; Kuhn; Schuyler; Bábar's Memoirs.*)

USHAK—

A station on the Trans-Caspian railway, distant by the mileage given by Mr. Condie Stephen 25½ miles from Kazánchik and 20¾ from the terminus of the line at Kizil Arvat. Before the construction of the line it was known as a halting place on the southern road from Mikhaïlovsk to Kizil Arvat, by which it is distant 26½ miles from Kazánchik and 25¾ from Kizil Arvat. It is apparently fairly supplied with water, Kuropatkin saying that the supply is good, Arski saying that it is not so good as at Kazánchik,

and Mr. Condie Stephen also mentioning wells at the station, though he does not class it as an engine watering-station. A road, coming from Khíva and crossing the Kuren-Tágh to Khwájá-Kala, is said to join the above route at Ushak, but is not shown with other important cross-roads entered on Mr. Condie Stephen's route map. By the map attached to Lieutenant-Colonel C. E. Stewart's paper on the Turkumán country (1881), this road crosses the hills near Ushak; but according to Petroosevitch's map of Khurásán it diverges from the Kizil Arvat road about half-way to the latter place. (*Marvin; Kuropatkin; Condie Stephen.*)

USSUN AHMAD (MOUNTAINS)—

Kostenko gives this name to a range joining the Chatkal or Chotkal mountains, with another range skirting the north-eastern boundary of the province of Farghána.

USSUN AHMAD (RIVER)—

One of the few affluents of the Syr which reach the right bank of the river before being exhausted in irrigation. It forms the boundary between the districts of Farghána and Semiretch, and joins Narain at the point where that river leaves the Semiretch territory. (*Ujfaloy.*)

USTANÁKI PASS—

A difficult and dangerous pass, but used by horses in summer, which is called the Shántich-Ustanáki pass by Kostenko. It leaves the Zaráfshán valley at the village of Shántich, and reaches the crest of the Turkistán range at about 5 miles, after which the road leads for 7 miles to the village of Auchi, and thence reaches Uratapa or Zámin by Shahristán. See "Shahristán."

USTI—

A village on the caravan road from Khíva to Bukhára, situated in Bukhárán territory, on the right bank of the Oxus, 6 geographical miles below Chahárjui, which is on the opposite bank and due south of Kará-Kul. The name of this place is given as Ustik in some maps. Kuhn mentions it as a fort 25 versts from Kará-Kul in cultivated country. (*Leitch; Kuhn.*)

UST-KUM—

The name by which, according to Arski, the Turkumáns know the desert, generally called the Kará-Kum, which separates the Akhál and Merv oases from the Khanates of Khíva and Bukhára. (*Marvin; &c.*)

UST-YURT—

An elevated desert plateau to the south of the river Emba, and between the Aral and Caspian seas. At some points this desert attains a height of 650 feet above the level of the sea, and it is surrounded on all sides by a precipitous cliff of irregular outline known as the Chink, which can only be passed on the regular caravan roads, and which separates it from the low Kará-Kum desert stretching towards Khíva. The Ust-Yurt is in many places intersected by isolated volcanic ranges, generally lofty and narrow, which run from north-east to south-west, and consist of a grey limestone furnishing good building materials. There are no rivers on the plateau, and water is generally very scarce, the wells¹ which are met with at long intervals being 200 feet deep; the latter are lined with stone or with the hard wood of the saxaul, and often have good water, but the labour of procuring it in any quantity from this depth is enormous. There is, however,

¹ See the description of the Kazzák wells under "Kazzáka."

a certain amount of very dry grass to be found, affording in places pasture for the flocks of several tribes of nomad Kazzáks (Chumishly Tabyns and others), and Levschine also mentions that saxaul is found in this desert.

Russian columns have on several occasions crossed it with a view either to coercing the tribes who make raids thence into the steppe in the Orenburg Government, or to investigating the routes between the Caspian and Khíva. Among the most remarkable of these expeditions have been those of Count Borkh in May 1870, who crossed the northern Chink into the Sam desert, and the disastrous march of General Perovski in 1839, who lost about two-thirds of his men and 9,000 camels from hurricanes, snow-drifts, and want of forage. The climate is a very severe one, extremely hot in summer and boisterous in winter, when terrible whirlwinds and storms sweep over it, and the thermometer, according to Major Wood, falls as low as -30° F. These storms, or *buráns* as they are locally termed, often amount to hurricanes which sweep away the kibitkas of the nomads and overwhelm their herds in drifts of snow. The northern parts of this desert are known as the Sám and Asmántai-Mátai sands. See "Kirghiz Steppe" and "Ak-Bulák." (*Clarke's Steppe Campaigns; Wood; Stumm.*)

USUN-SÜ—

A station on the Trans-Caspian railway, distant $10\frac{3}{4}$ miles from the Kazánchik station and $14\frac{3}{4}$ from that at Ushak. Mr. Condie Stephen speaks of it as possessing a well, but with no vegetation near it. Kuropatkin, who writes the name Uzun-Su in describing the route through this place before the opening of the railway, mentions that it is in a narrow belt of fairly fertile country at the foot of the Kuren-Tágh, and also that there are warm mineral springs in the neighbourhood. (*Kuropatkin; Condie Stephen.*)

UZBOI—

A desiccated river-bed extending from the Khívan oasis to the Balkhan bay on the east coast of the Caspian, and passing round the base of the Ust-Urt plateau. It has been surveyed¹ on a scale of one inch to a verst by the Russians, and the levels thus obtained seem to show conclusively that the Oxus at one time made its way by this channel to the Caspian. In many places the banks are well marked and precipitous, and there are numerous salt and fresh-water lakes and wells in various parts of its course, as well as vegetation, differing widely from that of the surrounding steppes. See "Sáry Kámish," "Topiatan," &c. A brief account of the theories that exist as to the possibility of the diversion of the Oxus into the old channel will be found under "Amu Daria."

UZKAND—

A town, said to be of great antiquity and to contain Greek remains, situated on the Kará Daria branch of the Syr, at the eastern end of the Ush district of the Farghána Government. Ujfalvy says that it is an unimportant place, and Kuhn mentions that it contains 1,000 houses. See "Túz Ashu Pass." (*Schuyler; Ujfalvy; Kuhn.*)

UZKHAR RIVER—

A tributary of the upper Oxus passed on the second march from Kila-i-Khum towards Wánj, at 2 miles above Korgáwad and quarter of a mile below the village of Shádak. It is crossed at this point by a wooden bridge and is 20

¹ Another surveying party was at work in the channel of the Uzboi in the spring of the present year (1882), but nothing is yet known of their report.

paces broad. A village called Vishkhár is mentioned in "The Havildar's" itinerary as passed between Korgáwad and this river, the name of which may possibly be another rendering of the name of the river. Dr. Regel spells the name of the village Vishkarf, and places it in his map near the right bank of the river on the road running along the northern bank of the Panja. (*The Havildar ; Regel.*)

UZUN AKIR—

A pass leading across the Baljuán hills to the Kuláb Begship. The road from the Baljuán valley passes over hills where nearly every slope is cultivated to the crest, and where there is a small Uzbek settlement called Shar-Shar. The descent thence is by a narrow and winding highland valley called the Uzun Akir, which gives its name to the pass. The slope on the eastern face towards Kuláb is said to be more easy than that towards Baljuán, which by the above account cannot be very difficult. Mayef's party seem by his very intricate itinerary to have emerged from the hills above Pushián, which is a village 8 miles above Kuláb. (*Turkistan Gazette.*)

UZUN KUDŪK—

A broad level valley named after a well passed on the road from Khozár to Shí-rábád, at about 60 miles short of Chashma-i-Háfizán. This valley, which beyond the Uzun well is known as Sar-i-Kamar, is well cultivated except when the brooks supplying it dry up. The water in the well is good and fresh at all seasons. (*Mayef.*)

UZUN-SU—

The name given by Kuropatkin and others to the halting place and railway station described under "Usun-Su," which appears to be the official name of the station. See "Usun Su."

V 1—

VICTORIA LAKE—

The name given by Captain John Wood to the lake, the great Pámír, discovered by him in 1838. He ascertained that the native name of the lake was Siri-Kul, a fact of which the accuracy is disputed in the report of the Yarkand survey party, 1873-74. As mentioned under "Siri-Kul," it seems highly probable that the Kará-Kirghiz who accompanied Captain Wood called the lake Sárik-Kul, a very appropriate title for it; and the Ghalcha guides from Wákhán, who were with Captain H. Trotter, with equal correctness called the halting place at the head of the lake Sar-i-Kul, and that at the foot Bun-i-Kul in Wákhí or Persian. The lake runs about east, and is about 10 miles long, with an extreme breadth of about 2 miles. It is commonly known as Kul-i-Pámír-i-kalán, or lake of the great Pámír, and forms the source of the great Pámír branch of the upper Oxus. See Amu Daria and Sir-i-Kul. (*Captain H. Wood ; Yarkand Survey Report, 1873-74.*)

VISHÁB PASS—

This is one of the best passes across the Turkistán mountains. It leaves the Zarafshán valley near the village of Visháb, and follows the left bank of the stream of the same name by easy gradients for 6 miles to the crest of the pass to Auchí. From the latter point there are good roads to Uratapa. See "Ustanáki Pass" and "Shahristán."

¹ This letter is in Turkistán generally interchangeable with the English W, and the names of places beginning with the Persian and Arabic consonant *Wa* will be generally found under the latter; thus for Wákhah and Wársa-Miná, see Wákhsh and Warsa-Miná.

VISHKAN (RIVER)—

A tributary of the Yágnáb, the valley of which is followed by the Dih-i-Balan pass. See "Balan."

VISHKHAR—

A village in Darwáz. See "Uzkhár (River)."

VOST—

See "Kila Vost."

VOUDIN—

The chain of hills forming the northern boundary of the Sanzár valley is thus named by Ujfalvy. Further west the range is known as the Núrátágh and Karácha-Tágh. See "Sanzar." (*Ujfalvy.*)

WACHARV RIVER—

A river joining the Oxus on the left bank, to the south of Bar Panja. It is described by "The Munshi" as a considerable stream, about the same size as that of the Shewa. A much frequented road from Shighnán to Faizábád over the Shewa Pámír ascends the valley of this river. (*Captain H. Trotter's report, 1875.*)

WÁDIL—

A town in the Russian Government of Farghána, giving its name to one of the seven districts into which the latter is divided for administrative purposes. It is described by Ujfalvy as picturesquely situated on the banks of the river Sháh-i-Mardán, at the point where the latter quits the gorge by which it runs through the mountains and enters the stony plain. The climate is considered so good that the Governor of Farghána retires frequently to a house he has had erected there to avoid the summer heat. The inhabitants call themselves Uzbaks, but are said to be by no means of pure extraction. The district was formerly called Achmion, after a town or village shown in the map at about 26 miles north-west of the present capital, and may be described as bounded to the north by the district of Márghilán, to the west by that of Khokand, to the south by the Alai valley, and to the east by the district of Ush. Among the chief places in the district may be enumerated the Tájik villages of Kaftarkhána, Laogan, and Airvas, and the towns of Uch-Kurghán and Sháh-i-Mardán, described elsewhere. A cart road connects Wádil with Sháh-i-Mardán, distant 16 miles, from whence there is a difficult road up the river of that name which crosses the Kará Kázik pass into the Alai. (*Ujfalvy.*)

WADKHUÐ—

A village of Darwáz containing about 50 scattered houses, and situated, according to "The Havildar's" itinerary, on or near the left bank of the Panja or upper Oxus, near the point where it is joined by the river Wánj. It is passed on the road from Kila-i-Khum' to Fort Wánj at 6½ miles from the latter, and marks the western limit of a district extending along the Panja to Yáz Ghulám on the eastern frontier of the state. (*The Havildar.*)

WÁFKAND—

Called Wáskand by Meyendorff, and Wápkand by other travellers, is a small town 17 miles north of Bukhára, on the road to Orenburg *viá* Aghatma and the Kizil-Kum. It is the first caravan stage on the Bukhára and Samarkand road *viá* Khatircha and Panj Shamba. The town is well but irregularly built, and consists of about 300 houses. The surrounding district is populous and irrigated by the Wáfkand Daria, the northern branch of the

Zarafshán (or according to Khanikoff a canal from that river) which is exhausted in the cultivation at no great distance from the town. Wafkand is famous in Eastern history as the birthplace of the great philosopher and physician Avicenna¹ (Ibn-Sina). His father was a native of Balkh, who settled in one of the towns of Bukhára and married a woman of the country. (*Meyendorff; Lumley; Kahn.*)

WÁFKAND DARYA—

One of the three large canals drawn from the Zarafshán on its right bank. Its great breadth and current might well entitle it to be considered a northern branch of the parent stream, and in fact it is so styled by Meyendorff. It supplies the town of Wáfkan with water, and is there bridged on the road from Bukhára to the Kizil-Kum. Its general breadth is from 35 to 45 yards, and its depth considerable. Meyendorff, when he crossed it at the above town, found it fordable, its waters being much reduced by the irrigation of the rich fields of this district in which it is somewhat further on finally exhausted. (*Khanikoff; Meyendorff.*)

WAI RÁBÁD—

A village in the Kohistán division of the Russian Zarafshán Government, situated on the banks of the Fán river, 23 miles above its junction with the Zarafshán and 3 miles above Fán-Kurghán, on the road leading from the Zarafshán river up the valley of the Fán. It is situated at the mouth of a small tributary which joins the Fán from the west, at a point where that river flows through a valley of some width, closed in by the high Karátágh mountains. The village consists of a group of huts shaded by pyramid poplars, willows (*S. triandra*), elms, and apple trees, the latter growing as well as at Samarkand. Every spot of rock which is reached by the sun is levelled with great labour and sown with peas, barley, millet, oats, &c. The principal resource of the village, however, consists in herds of goats which browse upon the *artemisia* in its vicinity. The neighbourhood of Wairábád is composed of different rocks, all belonging to the carboniferous sandstone. Somewhat less than a mile below the village a path ascends the mountains on the right bank of the Fán; at three or four hours' ride on this road is found a vast natural oven in the sandstone from clefts which issue steam and clear flames; above this in artificially-deepened fissures are collected sulphur and saltpetre, both of which find their way to the Bukhára market. Thin layers of coal of excellent quality are seen here lying parallel with other strata (conglomerate and sandstone). The coal burns easily, and shows no sign of splintering under the blow-pipe. This path, as well as the road connecting Wairábád and other villages in the Fán valley with the Zarafshán, are traversable by donkeys. (*Lehmann.*)

WÁKHÁN²—

A Tájik state on the upper Oxus of which we have several independent accounts by Captain Wood, Captain H. Trotter, and other members of the Yarkand Mission, as well as by "The Mirza," "The Munshi," and other native explorers. According to the first of these authorities it extends for about

¹ As a young man he was private physician to the ruler of Bukhára, and resided later in life in Khrásán, Hamadán, Ispahán, and other towns till his death in A.D. 1037. (*Kuán.*)

² A short notice only has been given of Wakhán in this volume, as I find it has already been included in the Gazetteer of Afghanistan by Colonel Lockhart. Its political relations are entirely with Badakhshán, but it has been thought best not to exclude it altogether from the Western Turkistán Gazetteer, as some account of it is required to complete the subject of the Pámirs and upper Oxus.

94 miles from Fort Ish-Káshim, in about latitude $36^{\circ} 45'$, longitude $71^{\circ} 38'$, on the west to the village of Patur, 42 miles beyond Kila Panja, but it is more accurately defined by Captain Trotter as comprising the valleys of the two heads of the Panja stream and the valley of the latter as far as Ish-Káshim. It is divided into four districts, known as *Sads*¹ or hundreds, containing about 550 houses. The ruler of this state, who is tributary² to Badakhshán, was at the time of the Yarkand Mission a certain Mír Fattíh Ali Sháh, a hereditary chieftain who had been long on the throne and was reported by "The Mirza" to be unpopular and despotic in his system of government. He has since been succeeded by Ali Mardán Sháh, who in 1879 acknowledged³ himself, like his predecessors, a tributary to Mír Bábá Khán of Badakhshán. The principal residence of this chief and the capital of the district is Kila Panjor Panja on the left bank of the river. The inhabitants of Wákhán are Musulmán of the Shiah sect, who, according to "The Mirza," were at the time of his visit Muríds of the late Agá Khán of Bombay to whom they paid tithes. Most of the people engage more or less in agriculture, growing peas, barley, beans, and wheat where the climate allows of it, but their wealth consists chiefly of large herds of goats, sheep, cows, yaks, and ponies, of which last they have a good breed, and for which there is excellent grazing ground on the lower slopes of the lofty ranges forming the northern and southern boundaries of the valley. The lower part of the valley in the neighbourhood of Ish-Káshim is described by "The Mirza" as well cultivated and thickly populated. A considerable amount of wool is exported by the inhabitants, but the revenue of the ruler is principally derived from the slave trade in which Mír Fattíh Ali Sháh used himself to engage, and also from customs⁴ duties and land tax. The houses of the inhabitants are of stone and mud, and are generally substantially built and touching each other, the intense cold of the climate being further rendered bearable by large stones which are to be found in each house, and by the use of thick chogahs and trousers which form the national costume. The people are generally classed as Galchas (see Chapter III), and their dialect⁵, which, like that of the other hill Tájik states, is of the Iranian family, is known as Wákhi, but Persian is also generally spoken. (*Wood; H. Trotter; The Mirza; The Munshi; Foreign Department papers.*)

WÁKHIA (RIVER AND DISTRICT)—

This name is applied by some Russian writers to the upper part of the Khusliás river, but it is more probable that the river derives this local name from the district through which it passes, which is one of the sub-divisions of Darwáz mentioned by Fedchenko, Oshanin, "The Havildar" and other travellers. The Wákhia district is generally defined as beginning at Fort Tábi-Dara,

¹ This division into *Sads* seems common to all the Galcha states. See "Kohistán," "Máchá," "Yághán," &c.

² The tribute paid amounts only to 2 camels, 12 horses, and 2 blankets. (*Colonel T. Gordon*).

³ No. 141 F. D. (Secret) of 1879. Colonel T. Gordon, who speaks of Wákhán as having been at all times a dependency of Badakhshán, mentions that Fattíh Ali Sháh went to Faizábád in September and October 1873 to pay the tribute referred to in the preceding note to Hafiz-Ullah Khán, who had then assumed the Deputy Governship. He also commanded a Wákhi force with a Badakhshai contingent at the siege of Káshghar and other actions in 1865.

⁴ Colonel Gordon mentions that at the time of his visit the through trade of Wákhán passing from Eastern to Western Turkistán included *churru*, horses, *kinkáab*, indigo, and other sundries which paid at Kila Panja at the rate of about 2s. 4d. per horse-load, irrespective of the nature of the goods.

⁵ See the article describing the Tájiks in Chapter III.

but it seems probable that it includes the entire valley of the river from the Yáfish pass near its junction with the Surkháb, where the frontier of Darwáz marches with that of Karátegin. The valley is said to be generally well cultivated and to contain a considerable population, and a good road leads up it from the Surkháb, keeping generally to the right bank of the river. It is bounded on the north by the lofty mountains named Peter the Great's Range in the last Russian maps, and to the south by an even more elevated chain called the Darwáz mountains by Oshanin and others. The former are traversed by several passes, among which the most important are the Yáfish and Kamchurik, which reach the valley near Fort Chil-dara, 16 miles below Fort Tábi-dara, and about 20 miles from the town of Garm in Karátegin. Other passes crossing these mountains are the Luli-khari, leading to Fort Ishtiu or Ishkich, 16 miles above Tábi-dara, and the more difficult Gardan-i-Kaftar pass leading to the upper settlements of Wákhiá. The Khuliás, or Wáksh, as it is named by Dr. Regel, is generally fordable in its course through the Wákhiá district during autumn and winter, but is a formidable stream when swollen by the summer floods. The villages appear to be on both banks, and bridges are mentioned by Oshanin at the village of Pashal, a short way below Chil-dara, and at Fort Tábi-dara on the left bank, where the road to Kila-i-Khum, the capital of Darwáz, crosses the stream. This road is further described under "Sághri-Dasht," and the communications of Wákhiá with the capital of Karátegin under "Garm." Dr. Regel, in the *Ivestiya of the Russian Geographical Society*, gives the name Wákhiá Bálá to the upper part of this river or its principal tributary, but this it may be assumed is the name of the upper part of the valley rather than that of the river. See "Wáksh (River)" and "Khuliás." (*Oshanin; The Havildar; Kostenko; &c.*)

WÁKHIÁ (RIVER)—

A small tributary joining the Panja or upper Oxus near the village of Korgáwad in the territory of Darwáz. It is crossed near the abovementioned village by a wooden bridge on the road between Kila-i-Khum and Wánj. (*The Havildar's report, 1874.*)

WÁKSH (RIVER)—

A name by which the Surkháb, or river of Karátegin, is sometimes known, but probably correctly applied to it only after it has left Karátegin territory. Dr. Regel applies the name to the river described above under Wákhiá (River and District), and if this statement, which is not supported by other authorities, be correct, it is probable that the Surkháb assumes this name after its junction with the Khuliás or Wákhiá river.

WÁMÚR—

Is, according to "The Munshi's" report to Major H. Trotter, the capital of Roshán, a state tributary to Shighnán, and described elsewhere, and also the chief place of a small district of the same name containing about 800 houses. It is said to be a flourishing place, situated in a fertile country producing grain and fruit in abundance. It is on the right bank of the Panja, 8 miles below the junction of its great affluent the Murgháb, and contains a large fort with a garrison of about 200 men, which is about the size of the fort at Panja, and is surrounded by several hundred houses and orchards. Wámúr is the summer residence of the Sháh of Shighnán. (*Major H. Trotter.*)

WÁNGHANSI—

A large village and market-place on the road from Bukhára to Samarkand, distant 28 miles from the former and 4 miles east of the village of Bustán. A number of houses surrounding a tank and shaded by high elms are here set apart for the reception of travellers. Schuyler, who calls it Varganzi, says that it is situated in the best part of the Khanate as regards field and garden cultivation, at 12 miles beyond Kuyuk Mazár, and about 24 miles short of Malik on the above road. (*Lehmann; Schuyler.*)

WÁNGHANSI KÍSHLÁK—

A village 26 miles from Bukhára, on the road to Samarkand *viâ* Bustán and Karmina. (*Khanikoff.*)

WÁNĴ—

One of the principal towns and fortresses of Darwáz, said by "The Havildar," who is almost the sole authority regarding it, to contain 300¹ houses. Oshanin states that WánĴ is situated 5½ miles from the junction of the river to which it gives its name with the Panja or upper Oxus, which is approximately the same as the distance given by "The Havildar."² The latter traveller informs us that WánĴ is the capital of a district of Darwáz which he names elsewhere Eastern Darwáz, and which extends from Wád-khúd to Yáz Ghulám on the frontier of Roshán. This district was in 1874 governed for the Sháh of Darwáz by Muhammad Sháh, whom he mentions as a wise and intelligent ruler. It is probable that the same district includes also the valley above Fort WánĴ, which he tells us contains a settled population for 2½ days' march to the north of the town; the latter, as is often the case among the Ghalchas³, living in detached hamlets of three or four houses each, WánĴ, or Wanch as it is named by the Russians, is said by "The Havildar" to be famous for the iron mines in its neighbourhood, and the same is mentioned by Oshanin, who heard in Karátégín that there is "a whole mountain" of the ore in the neighbourhood of the town. Iron is, as noticed elsewhere, one of the chief articles of export from Darwáz to Karátégín and other countries; and Kila WánĴ is specially mentioned in General Abramov's account of Karátégín as the place from whence it comes. It seems tolerably clear from this that the iron mines of "Kila Vang," shown in General Walker's last map of Turkistán, are in the neighbourhood of Kila WánĴ, and not on a tributary of the Yáz Ghulám river. (*Oshanin; The Havildar; &c.*)

WÁNĴ RIVER—

A considerable tributary joining the Panja or upper Oxus at Fort Jumárch in Darwáz. Our knowledge of the upper course of this river is limited; but, according to Oshanin, a pass named the Káshal Ayak leads from it into the valley of the Sel-Su, an affluent of the Muk-Su, over a difficult glacier, and is said both by him and by Kostenko, who also refers to it, to be barely practicable for experienced mountaineers.

"The Havildar," who was detained by the Darwáz authorities at Kila WánĴ for three weeks, learned that there had formerly been a road up the

¹ It is probable that these 300 houses do not form one town, but that under the name of WánĴ is included the village and fort of WánĴ, separated by a distance of 2 miles, as well as other settlements in the valley of the WánĴ river.

² Four and a half miles to the village of WánĴ, and 6½ to Kila WánĴ from Wádkhúd on the Panja.

³ See Chapter III, page 481.

valley of the river by which¹ Khokand could be reached in eight days, but that it had been closed about 60 years ago by a glacier which is probably that crossed by the Káshal Ayak pass. There is also said¹ to be a pass known as the Sargi, leading from the valley of the Wánj to that of the Khuliás.

The town and fort of Wánch are situated at 5 or 6 miles from the debouchure of the river, and the valley is said to be occupied by a settled population for 2½ days' journey above the town. (*Oshanin; The Havildar.*)

WARDANZAI—

A large village and fort 28 miles north of Bukhára. This village, which is on the northern border of the oasis, has a large bazár, and is situated in cultivated country. To the north of the village there is a rectangular fort having a face of 400 paces, and commanded by a small citadel on an eminence of clay on its northern side. The mud walls of the fort, which are 4 toises (24 feet) high, were much out of repair when visited by the under-mentioned travellers. The cultivated districts of Bukhára extend for 3½ miles to the north of Wardanzai; beyond this are drifting hills of sand, which, owing to the prevalence of the north-east wind, are yearly encroaching on the cultivated ground and filling up the watercourses. Traces of buried gardens, fields, and mulberry trees are visible in the desert to the north of the village. (*Meyendorff; Lehmann.*)

WARGANZI—

See "Wanghanzi Kíshlák."

WARSÁB—

A settlement at the base of the spur of the Hisár range, there called Warsáb-tágh, from which the Zihdi river rises. The town of Dúshamba is situated at the mouth of the ravine in these hills from which the Zihdi river issues. The range is here richly wooded with maples, pistachios, and ash-trees. At 100 miles from Dúsbamba up this ravine there is a ziarat at a remarkably hot spring known as Áb-i-Garm. (*Mayerf.*)

WARSA-MINÁR—

A small hill fort on the right bank of the Zarafshán river, at the point where the latter is joined by the Fán and about 107 miles from Samarkand. The fort is square, with a poor watch-tower, and is connected with the road² leading along the left bank of the Fán river to Fán Kurghán and the Karátágh by a foot bridge. The distance to Fán Kurghán is about 16 miles by this road, which is called the Fán pass by Kostenko. It runs for some distance along the right bank of the Fán, which it crosses by the Pul-i-Mullah bridge. It rises less than 2,000 feet in the above-mentioned distance, but is described as a difficult road, though of importance from its leading to the Múra and other passes described in this chapter. To the north-east of the fort are huts and gardens, the latter producing grapes and melons. It belonged formerly to the Fáljár Begship, and is probably now one of the villages of that division of Russian Kohistán. (*Lehmann; Schuyler; Kostenko.*)

WÁSHÁN—

A Galcha village of the Russian Kohistán district, in a lateral valley formed by a tributary of the Zarafshán on the opposite side of that river from

¹ By Oshanin.

² Warsa Minár is also connected with Uratapa by the Hishkat pass.

Urmitán. It consists of 40 or 50 houses, built at the base of the high peak ¹ of the same name, and is connected with Urmitán by a remarkable bridle path cut, as is often the case in the upper Zarafshán valley, along the face of a precipitous hill side. The villagers cultivate a large tract of country in the valley of the Wáshán-Sai, and their settlement is surrounded with gardens and timber trees of great beauty. The neighbourhood is also famous as a place of pilgrimage to the shrine of a local saint (Khwája Mulla) whose footprint is, or was until lately, shown on a stone to the tomb. M. Ujfalvy, who claims to have been the first European to visit the place, carried off this relic "*grace a la tolerance de son guide,*" who seems to have been a Russian native official from Urmitán. The name, which he spells as Wachan, is probably the same as Wákhshán or Wákhán in the country of the upper Oxus Galchas. (*Ujfalvy.*)

WASKAND—

The name of the town and river of Wáfkand or Wápkand is thus written by Meyendoiff. See "Wáfkand."

WAZIR—

A village on the left bank of the Oxus, in the Khanate of Khíva, near the entrance to the Kilich-Niaz Bai canal.

WAZNUD—

The frontier village of Darwáz towards Roshán. It is one day's march from Bar-Panja, on the right bank of the upper Oxus, and about five days' march along the river from Kila-Khumb, the capital of Darwáz. Wázuan, which may probably be the same place, is shown in Dr. Regel's map as on the left bank opposite to Yáz-Ghulám, which both he and "The Havildar" call the frontier village and fort of Darwáz. (*Abdul Subhán.*)

WISHKHARF—

See "Uzkhár."

WURDANZAI—

See "Wardanzai."

YAFICH PASS—

This pass lies on a road from Garm in Karátegin to Wákhíá and Darwáz, which is generally preferred by travellers as a winter route to that crossing the same chain by the Kamchurik pass. Below Sar-i-Pul, where the road to the Kamchurik diverges, the road to the Yáfich pass follows the left bank of the river Surkhal to the gorge by which the latter traverses the mountains called Peter the Great's Range by Oshanin and other recent ² Russian travellers, and avoids a narrow and difficult part of this by ascending to the Karátegin hamlet of Yáfich, whence it descends to Fort Chil-dara and joins the road across the Kamchurik.

The distances from Garm by the Yáfich pass are thus given by Oshanin—

	Miles.
Garm to Sar-i-Pul	4
Sar-i-Pul to the gorge of the Khulíás	20
Khulíás to Yáfich	5½
Yáfich to Chil-dara	10½

The pass is described as an easy one. (*Oshanin.*)

¹ Said to be 12,000 feet high.

² This name appears in the Russian staff map, dated 1877.

ÁGLI-OLUM—

A halting place 3 miles from the river Atrak, on the road from Chikishliar to Chát. This place can be reached direct from Karaji Batir, from which it is distant 14 miles, or by the Karaji Batir Bayat-Háji or Gudri-Olum Bayat-Háji roads. Its distance from Bayat Háji is from 12 to 15 miles. The ground selected for the encampment of Lomakin's force was a "wide plain resembling an enormous terrace." Nothing is said of the water-supply, but judging from that at Gudri-Olum and Bayat Háji, it is probable that drinkable water might be got from the river. The name is ordinarily written as above in the Russian maps, but several writers in the *Turkistán Gazette* call it Yag-ailak Olum, the "oil ferry," or Yailakli Olum. (*Kuropatkin; Arski; Marvin.*)

YÁGNÁU OR YÁGNÁB—

One of the semi-independent Bukhárán Begships in the upper valley of the Zarafshán which was annexed by Russia in 1871, and now forms one of the four sub-divisions of the Kohistán district of the Zarafshán Government, and is divided into 3 *Sads* containing in all 25 *kóhlaqs*.

One of its districts, known as Sang-i-Malik, is approached from the Zarafshán valley by the Tavastfin and Revut passes, and others are described under "Yágnáu River" and "Kohistán."

YÁGNÁU OR YÁGNÁB RIVER—

A tributary of the Fán, believed to rise somewhat to the west of the meridian of Poldárák, whence it flows parallel to the Zarafshán, and joins the Fán river at the town of Sarvadi or Fán. The most accessible road from the Zarafshán valley to that of the Yágnáu is the Darkha pass, at an elevation of 13,000 feet; the latter valley is said, like that of the Fán, to contain coal and iron ore. General Abramov endeavoured to reach the source of this river in May 1870, but was prevented by floods which made the road impassable. He, however, reached the village of Onsop, 17 miles from the junction of the river with the Fán, by a detour, in making which several passes of 10,000 feet had to be traversed. Baron Aminof also reached the Yágnáu valley from Obardan. The Russians of Abramov's column are said to have been well received in 1870 by the inhabitants of the valley, in which they found 10 villages the dialect¹ of which was unlike Persian, and was not understood by their neighbours, with whom they were, however, able to converse in the Tájik language. They believed them to be a colony of Kashmiris. General Abramov did not annex the Yágnáu valley in 1870, but left it till the next year under its own Aksakáls and Kázis, imposing on them only a small tribute. The valley was found to contain 27 villages, with a total of 881 houses, and was taken possession of by the Russians in 1871.

The best pass from Russian territory to Hisár is said to lead from the Yágnáu valley to that of Zigdi. See "Chuchak," "Onsop," "Kháshir," "Jijik Rúd," "Tavastfin," and "Chukat" passes. (*Zarafshán Begships, &c., by R. Michel; Lerch; Russische Revue; Schwyler.*)

YAILAKLI-OLUM—

A name given in a recent newspaper to Yágli-Olum. This is possibly the more correct rendering of the name, but the place is described under "Yágli-Olum" as it is so called in Russian and other maps.

¹ See the notice of the Ghalcha languages under "Tájik" in Chapter III.

YAK ARCHA PASS—

Is a pass between Tangi Koram and Ak-Rabát, on the road between Khozár and Baisun. After leaving the Ak-Dagána defile (described elsewhere) on the same march, the road follows a gradually ascending highland valley, with the hills of Kará Khowál on the left. It then enters the Yak Archa pass, named after an old archa (juniper tree) which marks the site of a *ziarat*, and after leaving the pass continues to ascend to Ak-Rabát, the highest point crossed between Khozár and Baisun. (*Mayef.*)

YAKATÚT—

A large village 8 miles from Márghilán, on the post road towards Kua-Kíshlák and Araván. The country from this place to Márghilán is thickly covered with gardens. (*Schuyler.*)

YAKHDARA—

A small village on the left bank of the Oxus in the district known as Sad-Ishtrágh, said by Abdul Subhán to be part of the territory of Wákhán. "See Ishtrágh." (*Captain H. Trotter.*)

YAKH-SU (DISTRICT)—

A district of Darwáz, comprising the valley of the river of Kuláb or Yakh-Su, between Sar-i-Pul, which is the chief place in the district, to Talbúr. There are several small stone-built villages—Lálá, Sevi Kapa, Tinganáo, Siáhfar, Kiia-Khwája, Shugnao, &c.—in the district with a small amount of cultivation, and gold is washed from the bed of the river. (*The Havildar.*)

YAKH-SU (RIVER)—

The name given by "The Havildar" to the river of Kuláb. The Russian official map of 1877 writes the name Ak-Su, an inconvenient title, unless otherwise correct, as it is also applicable to another tributary of the Oxus.

YAKOBÁGH—

A Bukháran Begship, formerly included in the Begship of Shahr-i-Sabz, but at present apparently directly dependent on to Bukhára. It is situated on the northern slope of the Hisár hills, and is described in the *Turkistán Gazette* of 1875 as a place of great importance to Shahr-i-Sabz, being situated on the shortest road from Shahr to the passes of Kalta Minár and Charchak. The route¹ by these passes to Hisár is thus given in the same article translated by Mr. Mosa of the Simla Foreign Office:—

From Yakobágh—

Yár Tapa	3 tash, about 16 English miles.
Kalta Minár	7 " " 37 "
Kará Khowál	6 " " 31 "
Ravine of Charohak	6 " " 31 "
Baisun	10 " " 53 "
Dih-i-Nau	9 " " 48 "
Hisár	9 " " 48 "

M. Oshanin, the head of a scientific mission despatched from Samarkand to Hisár and Karátegin in July 1878, passed through this place, and describes it as situated on a river of the same name, the valley of which for many miles into the hills is densely populated. This river comes down from the high mountains above Patar Kíshlák, a village on the left bank, about 15½ miles above Yakobágh, and is described as a mountain stream followed by a difficult road leading *visá* Tash-Kurghán and Sári-Júi to Karátagh and

¹ These stages seem to be given from hearsay evidence only.

Hisár. This pass is generally used in the winter, the Chakman Kuidi pass being preferred in summer. The other villages mentioned by Oshanin in the valley are Haidar Bulák, on the right bank, 12½ miles from Yakobágh, and Tásh-Kurghán, on the right bank, about 45 miles by road, or 38 miles as the crow flies, from Yakobágh. This last village contains about 120 houses, and is at the confluence of the Kala-i-Shirán river with the Yakobágh stream. Beyond it the road crosses the Ságari Marda pass (from 11 to 12,000 feet above the sea) to Sárím Ságlik, a distance of about 14 miles on the road to Sári-Júi. The Yakobágh river waters a long strip of *kishláks* known collectively as Kará-bágh, and passed at about 11 miles from Chirághchi on the road leading through the latter place from Jám towards Khozár and Shírábád. The above mode of spelling the name is adopted from Oshanin, who says that the spelling Yakobak of the maps is incorrect. See "Ságari Marda Pass." (*Oshanin; Turkistan Gazette, 1875.*)

YALGUCHI—

A village on the cultivated part of the Karshi Khozár steppe, 5½ miles from Yanghi-Kand and 1½ miles from Páin-Tapa. (*Mayef.*)

YALIN-YAK—

A ferry on the Atrak, 16 miles from Chát, mentioned in the *Moscow Gazette* as the point where Lomakin's reconnoitring party passed over the river before crossing the Sangu-Tágh. Kuropatkin, translated by Michel, says that the approaches to the river are easy. (See "Sangu-Tágh.") It is also known as Alan Yak. (*Marvin; Kuropatkin.*)

YAM—

See "Jám."

YAMAN DARIA—

Is the name given to the left branch of the Syr below Fort Perovsky. It is about 150 miles long, and is, owing to the swamps, lakes, and islands which occur on the Kará-Uziak channel, considered the main channel of the river. See "Syr Daria."

YAMAN KIZIL-KUM—

An arm of the Kizil-Kum desert, and considered the most dangerous part of it, which runs through an opening in the Aristán-bel, Támdi, and Bukán hills to Meshekli¹, and thence nearly to the south of Bukhára. (*Schuyler.*)

YANGI-ARIK—

A remarkable canal uniting the Narain with the Syr Daria and forming the oasis in which is situated the town of Namángán. It is further described under "Namángán."

YANGI-KAND—

The third and last *kishláks* between Karshi and Khozár, and 14½ miles distant from the former. The village is a poor one, the inhabitants depending for water for purposes of irrigation on the Khozár river, which only reaches their fields when in full flood, and on a few insignificant hill streams. It is considered a convenient halting place for caravans, and is supplied with drinking water from wells and tanks. (*Mayef.*)

YANGI-KURGHÁN—

A small town enclosed by a low mud wall, distant by Fedchenko's map about 26 miles north-west of Samarkand and a few miles from the left

¹ Schuyler says to "Montchakli," which is probably Meshekli.

bank of the Ak Daria, on the road leading to the Jurt-Kul district. It is called Yani-Kurghán by Fedchenko, who informs us that it was in 1870 the residence of an Amlakdár, who was the chief of the Afarinkand *Tuman* of the Zarafshán district. Khanikoff mentions it as one of the chief towns of the Khanate. In Ujfalvy's tables it is termed a *Tuman* of the Samarkand division of the Zarafshán Government, containing 62 villages or settlements, with 6,895 families, Afarinkand being classed as a separate *Tuman*. (*Fedchenko; Khanikoff; Ujfalvy.*)

YANGI-KURGHAN—

A village in the Russian district of Zarafshán, on the post road between Tash-Kuprak and the entrance to the Ilán-Uti defile, 47 miles from Samarkand and 16 from Jizikh. It is described by Schuyler as a town, and by other authorities as a large village with a bazar and small fort situated in the Dara-i-Saibi, a long valley inhabited by Uzbaks and Kirghiz. The name of this place is frequently written Yány-Kurghán. (*Lumley; Kostenko; Vambery; Schuyler.*)

YANGI SABAK PASS—

A pass in the Kohistán division of the Zarafshán district, crossing the Turkistán range, east of Urmitán, from the Máchá valley to the Khojand district, the height of which is stated by Schuyler to be 13,270 feet above the sea. According to the *Turkistán Gazette* of 1870, this pass was crossed by a detachment of the Iskandar Kul exploring expedition at the end of May 1870, who found the ascent from the Zarafshán easy, but the descent steep and difficult, leading into a deep hollow containing an extensive glacier covered with deep snow. The baggage of the column is said to have been carried upon pack horses. Schuyler, speaking of the same expedition, says that Colonel Dennet's surveying party on their return to Uratapa were at first beaten back from the pass by the natives, who rolled stones down on them, but that being reinforced on June 12th by Baron Aminof they succeeded in crossing, but found the pass so difficult that everything had to be carried by hand, and the mules and horses had to be dragged across by lassoes. The pass opens into the Khojand district at Islána. See "Taushin." (*Turkistán Gazette; Schuyler.*)

YANGI URGANJ—

See "Urganj (New)."

YANI DARIA—

One of the channels described under "Syr Daria" which leaves that river on the left bank and carries its water into the Kizil-Kum steppe. The point where it diverges is nearly opposite Fort Perovski, and by Schuyler's account runs thence in ordinary years for 150 miles up to and beyond Irkibai, its general direction being towards the south-west. Its bed is often dry according to Venyukoff, except when the parent river is in flood, on which occasion it sometimes flows for as much as 350 miles, and either reaches the Aral or discharges its surplus water into the marshy lake known as Chochka-Kul. Stumm thinks that the latter description applies to a time before the Russians closed the irrigation channels on the left bank of the Syr to improve its navigable channel, and these operations are also said by the Kazzáks on its banks to have ruined the canals and water-cuts which are still seen along its course; but it is evident from the remains of a city near Irkibai, which must have been supplied by it, that the causes which have led to its desiccation have been

long in operation. At present its course is marked by hillocks of sand and clay, with occasional marshes and small oases cultivated by the nomads of the Kizil-Kum, and the springs and fertile land near Irkibai, where the river bed is over a 100 feet broad, are due to its waters. It is believed¹ by many geographers that it once carried the water of the Syr to the lower channel of the Oxus, and the fact of the discovery by Skobelev of a well-marked channel in the desert running north-east from Shúrahána towards the point where it now ends seems to support this theory. (*Schuyler ; MacGahan ; Stumm.*)

YARJI—

A Tekke aul in Akhál, mentioned by Tylour Thomson as belonging to the Sichmez clan under a chief named Sufi Khan. The Russian writers about the campaign of 1879 say that their troops found it deserted, but that the fort and settlement generally contain 200 tents. The distance from Dúrún is 15 miles, and from Gok-Tapa about 13 miles. Tylour Thomson calls the neighbourhood the Yárji Mihin district, the latter name being apparently the same as Mekhin, described elsewhere. The big aul of Ak-Tapa is passed on the march to Yarji from Dúrún, and to the south of this there is a fort, noticed by both Tylour Thomson and Arski as belonging to Núr Verdi Khan before he migrated to Merv. This aul and another belonging to Kordi Bai used in 1876 to pay a small tribute to the Governor of Kuchán in return for protection. There is a pass over the Kopet-Tágh from near Yárji which is described under "Akhál District." (*Arski ; Tylour Thomson.*)

YARJID HILLS AND VILLAGE—

The Yárjid hills are said by Mayef to form the southern boundary of the fertile plain of Faizábád. He also mentions that they "close the valley of the upper Káfirnihán river and confine it from east to west." They are passed on the march from Káfirnihán to Faizábád (distance 13½ miles), and are said to be thickly studded with settlements up to their summits, the lower valleys being filled with dense gardens. The principal villages on these hills passed in marching from Káfirnihán to Faizábád are Chasma-i-Akkásh, Yárjid, and Gumbulák, the latter being on the opposite side of the ridge of the road. (*Mayef.*)

YARKBITA—

A small Begship or group of villages situated on the right bank of the Surkháb in the Karátegin Begship. It comprises 15 villages and is distant 23 miles from Zinkáb. (*General Abramov.*)

YARKHICH PASS—

A pass leading from Karátegin territory to the upper part of the Zarafshán valley, in the Kohistán district of Russian Zarafshán. Oshanin says that it ascends from the hills to the east of the upper valley of the Ab-i-Kabúd, and is practicable for pack animals. Kostenko speaks of it as a very difficult pass, connecting the Zarafshán valley, to the west of the Máchá glacier, with that of the valley of Dih-i-Mullah-Badal, which is said to be a name for the upper part of the Kabúd² river. The pass, he says, is open for a short time only during the summer; but Oshanin says it is used by the

¹ See "Amu."

² According to Oshanin, it leaves Karátegin by the right or western highlands of the Ab-i-Kabúd.

Karátégín Ghálchas in their grain trade with Zarafshán, though less so than the Pakshif pass which affords the best road across the range. (*Oskanin; Kostenko.*)

YARKUSHI—

A village in Karátégín, one day's march from the crest of the Tarak pass and 27 miles from the town of Garm, the capital of the Begship. The name is written Sarkush in Schuyler's map. (*Kostenko, &c.*)

YÁR MAZAR—

A fortress near Márghilán. See "Márghilán."

YÁR-TAPA—

An important village and fort on the road from Karshi towards Hisár, commanding the northern outlet of the Kalta Minár pass on the above route. It is situated on a stream known as the Langar-Bulák, from which an artificial channel known as the Kámai canal is drawn near the village which waters a long strip of steppe beginning near Kará-bagh on the road from Chirághchi to Khozár, and extending almost as far as Chim-Kurghán. The settlements thus watered are called Kámai from the name of the canal. Kostenko in a recent paper says that the citadel is in ruins. The road leading to Yár-tapa from Karshi passes through Chim-Kurghán and is classed by Mayef as an important route. (*Turkistán Gazette, 1875.*)

YASHIL-KUL (LAKE)—

A lake mentioned by Colonel Gordon in the information collected by him regarding the Alichúr Pámír. It was visited by MM. Severtsoff and Skassi in 1878, who explored the group of lakes formed by the Yashil-Kul, Sári-Kul, and Sasik-Kul. The Yashil-Kul is formed by the Alichúr river, which, after flowing through it, enters a series of difficult defiles, below which, according to Severtsoff, are the villages of Shighnán. A little to the east of the Yashil-Kul a road leaves the valley of the Alichúr river, and passing by lake Sári-Kul goes to the Wákhán village of Langar¹-Kish, near the junction of the head waters of the two branches of the Panja. By this road it is said to be 46½ miles to a village named Bahar on the Panja. Severtsoff also mentions several roads leading from the lake to various points in Roshán and Shighnán, and one crossing the hills to the south-west to the Oxus and Badakhshán, by which he thinks it probable that Marco Polo reached the Pámír. (*Severtsoff.*)

YASMÁN RIVER—

A tributary of the Ab-i-Kabúd, an affluent of the Surkháb. Its valley, which is further described under "Kabúd (River)," is one of the most thickly populated districts of Karátégín. See "Kabúd (River)" and "Soz Pass."

YAVAN-TAGH—

A chain of hills forming the north-western boundary of the plain of Faizábád in Hisár, and noted for the excellence of the pasture they afford.

See "Gházi Malik Mountains." (*Turkistán Gazette.*)

YÁZ-GHULÁM—

A fort and frontier village of Darwáz, towards the territory of the Shah of Shighnán, which was the furthest point reached by "The Havildar" in his attempt to penetrate into the latter country in 1874. Yáz Ghulám contains about 80 houses, and is situated on a small tributary of the Panja or upper

¹ Called the *Kishlák* of Langar by Severtsoff's informants.

Oxus, at about 2,000 feet above the latter. It seems by "The Havildar's" account to have belonged in 1874 to a district of Darwáz extending downstream to Wádkhúd, and including the town and fort of Wánj, which was the residence of its Governor. It is separated from the latter town by a high range of hills, crossed by a pass also known as the Yáz Ghulám, and there is an alternative route by a difficult track, described under "Kila-Khum," by which travellers on foot can reach Yáz Ghulám from Wánj, passing by Fort Chumárch. The Yáz Ghulám hills crossed by the pass abovementioned are referred to by Oshanin in his account of Darwáz under the name of Yáz Gilián as impinging upon the valley of the Panja near Chumarch, and forming a narrow defile on the river route between Darwáz and Shighnán. The name is also written Yáz Gulán by Dr. Regel. The territory of the Shah of Shighnán is reached by one long march over a difficult pass from Yáz Ghulám. (*Oshanin; The Havildar; Regel.*)

YULATAN—

A fort and settlement of the Sárík Turkumáns, situated on the river Murgháb, two long days' march¹ above Kila Kaushid Khan. There are, according to Lieutenant-Colonel C. E. Stewart, about 4,000 families of the Salor² tribe here, and a considerable extent is irrigated by an imperfect dam belonging to them which is constructed across the river's bed. It seems probable that Sálór must have been accidentally written for Sárík in Colonel Stewart's paper in the Royal Geographical Society's Proceedings; for Petroosevitch, like the authorities mentioned in the note, says that the place belongs to the Sáríks who camp here in about the same numbers as at Panjdih, *viz.*, 6,000 to 6,400 tents. Abbott says that the Murgháb here is deep and 50 yards broad. (*Stewart, &c.*)

YUMKHÁNA—

Another name for Jangálik, the first march, distance 18 miles from Langarkish, towards the great Páinír.

YUR—

A settlement in Wákhán, about 15 miles west of Patur, on the road to Kila-Panja. A pass, said to be a very difficult one, runs from this village to Chitral. (*C. plain H. Trotter.*)

YURCHI—

One of the Eastern Begships of Bukhára, of which we have a tolerably full account by Mayef, and a shorter notice by M. Oshanin (translated by Mr. R. Michel), who writes the name Yurcha. The capital of the Begship is distant only 4 miles from that of the Begship of Dih-i-Nau, but, as in the case of the cities of Shahr and Kitáb, the rulers of the two towns are in every way independent of each other, and are both separately responsible for the government of their capitals and outlying villages to the Amir. Mayef speaks of Yurchi as an important fortified town, watered, like Dih-i-

¹ About 37 miles by the map, but Amin Bai's itinerary makes it somewhat less.

² Colonel C. E. Stewart's account, considering his opportunities for acquiring information in Daragaz, &c., regarding the tribe at this place, ought to be correct, but it is not supported by other authorities. Mr. Taylour Thomson, writing in 1876, says that it is a stronghold of the Sáríks. Iskandar Khan also (*vide* epitomé of correspondence about Merv) says that the Sálors were driven from this place by the Tekke about 1860, and have since settled at Maruchak. Lastly, Amin Bai, the Khívan Envoy, whose journal, dated 1871, was translated by Mr. R. Michel from the *Turkistán Gazette*, asserts that he found 20,000 Sárík tents there, a number obviously absurd—*vide* "Turkumáns" in Chapter III. A few of the Sálors may have returned here after the destruction by the Tekke of their new settlements on the Tájand in 1871.

Nau, by the Khwája Ipak, called by Oshanin Yurcha Daria, and by two smaller streams named the great and little Sengri-tágh rivers. The geographical position of Yurchi, and the roads connecting it with Baisun and Raigár, are described under "Dih-i-Nau" and "Raigár." The road¹ followed by Oshanin from Yakobágh to Raigár takes a different line to that traversed by the party under Mayef, avoiding Yurchi and passing through Dagán, distant about 10½ miles from it. From Sang Gardak to Dagán it appears probable that this route passes through the territory of Yurchi, as the Beg of that place was directed to make arrangements for Oshanin's journey between these places, and deputed an officer to meet him at Dagán, as he himself had been summoned² to Karshi to meet the Amir of Bukhára. (*Mayef; Oshanin.*)

YURETKA (HILLS)—

A low ridge, shown on the map as running east and west along the route between Aristán-Bel-Kudúk and the Adam-Kairalgán well. Kostenko states that the frontier line of the Turkistán Government runs westward from Arslán-Bel-Kudúk to these hills. It seems probable (*vide* Arslán-tágh) that he means the frontier between the Bukháran Khanate and the Ámu Dari district. (*Kostenko.*)

ZAKH-BURSI PASS—

This pass is mentioned by Oshanin as on the road from Tabidara to Sághr-i-Dasht, and appears to be the same as that traversed by Dr. Regel, and named by him the Sághr-i-Dasht pass. Oshanin says that it is not lower than the Kamchurak pass (described elsewhere), and that the ascent from the Wákhiá side is steep and stony, the descent towards Sághr-i-Dasht being somewhat easier. The pass is closed by snow in winter. See "Sághr-i-Dasht Pass." (*Oshanin.*)

ZÁMIN—

A small town, classed as one of the towns of the Jizikh prefecture, with a bazár and citadel, on the road from Jizikh to Khojand *via* Uratapa. It surrendered to the Russians without any attempt at resistance immediately after the fall of Jizikh, and was for some time one of their military stations. A writer in the *Invalide Russe* (May 1867) states that the Russian garrison there were well-housed, and that, unlike other stations in Turkistán, fuel was there cheap and abundant, being obtained from juniper forests distant about 14 miles from the fort; a "piled fathom" of wood, including cutting and carriage, costing only six shillings. Stumm does not enumerate it among the towns at present occupied by garrisons, and Schuyler calls it a place of only 20 houses clustered round the base of a dilapidated citadel, formerly the residence of a Beg, subject to some extent to the Beg of Uratapa. Ujfalvy, however, who is a rather more recent authority than the latter, classes it as a town, and calls it the chief entrepôt of the trade from Kohistán and the Fálghár country which reaches it through the passes described under "Shahristán." The road connecting Zámin with Uratapa and Jizikh is fit for wheels, and its distance from the latter is 40 miles. There is also a line of telegraph through the place which connects it with Táshkand, Samarkand, and intermediate stations. (*Stumm; Lerch; Romanovski; Lumley; Schuyler; Ujfalvy.*)

¹ See Sagári Marda pass.

² See the account of the office of Beg in the description of the Khanate of Bukhára, page 165.

ZANG—

A village in Wákhán, passed at a short distance from Kila Panja towards the great Pámír. The great and little Pámír branches of the upper Oxus unite opposite this village, and between it and the neighbouring village of Issár there is one of the hot springs common in the district. (*Yarkand Survey Report, 1873-74.*)

ZANKU¹ RIVER—

The Ab-i-Zanku is described by Oshanin² as a considerable tributary received by the Surkháb on its right bank, in the Karátegin Begship. It is formed by the junction of two rivers, the Támdi-Kul-Su, called by Oshanin the upper Zanku, which rises in the Alai mountains near the Ala-ud-dín pass; and the Lai-Su, which is believed to rise in a glacier among the spurs of the same range. The river, which is also known to the Kará-Kirghiz as the Kok-Su, flows near its junction with the Surkháb in several broad channels over a wide stony bed, and at 2 miles above the junction where it is crossed by the main road through Karátegin, is fordable when not in flood. Oshanin, who appears to have crossed it late in August at the season when its water was at its lowest, found that the water reached his horse's girths, and that the current was a very swift one. He mentions that at other seasons³ the passage is a very difficult one, and at times impassable. (*Oshanin.*)

ZARABULÁK—

A village on the road from Samarkand to Bukhára, 7 miles west of Kata-Kurghán, and about half-way from that place to Mir, the third halting place from Bukhára on the above road. The name Zarabulák signifies "small stream" in the Turki dialect.

The neighbourhood of the village is hilly, and was the scene of the overthrow of a large force of Bukhárans in May 1868 by the Russian General de Kaufmann, shortly after the fall of Kata-Kurghán.

Zarabulák now marks the frontier of Russia and Bukhára. (*Khanikoff; Russian Advances in Central Asia; Michel's extracts; Nazir Ibrahim.*)

ZARAFSHÁN DISTRICT—

One of the districts (Oblasty) of the Russian Government of Turkistán. It included at first the whole of the territory annexed by the Russians from the Khanate of Bukhára, and was divided into four sub-districts or prefectures (*Uyezdy*), viz., Samarkand, Jizikh, Kata-Kurghán, and Panjkand or Kohistán. This arrangement has since been modified, Jizikh being transferred to the Syr Daria "region," and the Zarafshán district divided into three Uyezdy⁴, which may be described as follows:—

(I.)—The Zarafshán *arrondissement*, containing ten *tumans*, viz., Chalek, Shiráz, Sugut, Afarinkand, Yáni-Kurghán, Angar, Shávdár, Asmat-Katartala, Khwájá-Munkur, and Turt-Kul. This *arrondissement* contains 23,000 houses, inhabited by 44,000 Tájiks and 75,000 Uzbaks, and is situated in the centre of the province. Samarkand, which is the chief town of

¹ It seems probable that this river should be called the Zinkáb, a name given by General Abramov to a sub-division of Karátegin.

² The account given by Oshanin is copied *verbatim* in Kostenko's recent work on Turkistán.

³ It seems probable that the more hilly road on the left bank of the Surkháb forms the main line of communication through Karátegin when the big affluents on the opposite bank are in flood.

⁴ Ujfalvy translates this word as "arrondissement."

the *arrondissement* of Zarafshán, and also of the whole province, is situated in the Shávdár *tuman*.

(II.)—The Kohistán or mountain *arrondissement* with its capital Panjkand, of which separate descriptions will be found under "Kohistán" and "Panjkand."

(III.)—The Kata-Kurghán *arrondissement*, with its capital of the same name (described under Kata-Kurghán), includes the *tumans* of Paishamba and Mitán, and is considered almost as fertile a tract as that of Zarafshán.

According to Khanikoff and Lehmann, the Zarafshán district was the most fertile and the best organised in the Khanate of Bukhára, and since its absorption into the Russian Empire its resources have been materially increased by the Governor General Abramov. There is more than one important post road, generally practicable for wheels, through the district. The principal road comes from Táshkand to Samarkand, and thence runs to Kata-Kurghán. There are post-houses along this road, and most of the streams and canals are crossed by masonry bridges. A second important military road runs from Samarkand to Panjkand, and thence into the Kohistán districts, and others from Zámin through the Sanzár valley, and from Samarkand by Karshi to Kitáb and Shahr, from Samarkand to Chalek, Mitán, and Paishamba along the right bank of the Zarafshán, and lastly from Kata-Kurghán to Bukhára. There is also telegraphic communication between Samarkand and Táshkand. The population and other similar statistics of each *tuman* of the several *arrondissements* are given by Ujfalvy from Russian documents placed at his disposal on the spot. From this it appears that there are in all 215,563 inhabitants of both sexes in the whole district, of whom 532 are Kirghiz, 67,862 Tájiks, 140,154 Uzbaks, 2,211 Persians, 214 Hindús, and 1,974 Jews. The returns of cattle of various kinds include the following: 1,627 camels, 45,717 donkeys, 60,698 horned cattle, and 136,585 sheep. Lerch also mentions a small number of Kará-Kálpáks among the inhabitants. The settled inhabitants are numerically much in excess of the nomads, although, according to Radloff, the proportion of Turki-speaking people predominates among the population. The garrison towns and forts are Samarkand, Kata-Kurghán, Kliuchevoi, Kammeny-most, and Panjkand, the total number of troops allotted to these being: regulars—4 battalions, 1½ batteries, and 35 fort guns; irregulars—5 sotnias, 2 troops.

The whole of the Zarafshán district was ceded to General Kauffmann in July 1868, with the exception of the Kohistán Begships (of which a separate notice will be found under "Kohistán") which were annexed in 1870-71. The area of the district is estimated at 10,187 square miles, of which about half is mountainous country, and only about 18 per cent. is arable land. The latter is classed as "land in and along the mountains," 1,200 square miles, and "land in the valley," 1,615 square miles.

The district of Zarafshán from 1868 to 1871, like that of Kulja and like the Amu Daria district at the present date, was not subject to the general regulations of the Turkistán Government, and the rule of the Governor was in many respects arbitrary, especially as regards taxation, all the arrangements regarding the collection of the revenue being identical with those in force in the neighbouring native states. In 1871 this was so far improved that the Russian system of collection was introduced, the staff of officials was reduced, and the responsibility of collection was in some measure thrown on the village authorities. Up to 1872 the district appears to have been grossly

over-taxed, the inhabitants paying at least one-fifth, or, according to some calculations, an even larger proportion of the produce to Government. The result of this was that constant complaints and deputations reached the Governor of the province, revolts broke out in more than one town, and the inhabitants took to migrating *en masse*, several *kishláks* transferring themselves to the other side of the frontier. In 1873 this unsatisfactory state of things attracted the notice of the Supreme Government; and in order to allay the excitement of the population at this somewhat critical moment (the eve of the Khívan campaign), the land tax for the year was reduced by one-half and the Zarafshán district was incorporated with the Turkistán Government, forming a separate province like those of Syr Daria and Semiretch. The land tax had increased from 1 rouble per head (2s. 9d.) in 1868 to roubles 2·31 (6s. 4d.) in 1870, and roubles 4·23 (11s. 6d.) in 1871, an increase which was partly due to improvements in the system of collecting, but which without doubt was ruining the agriculture of the province. Since its incorporation with the Turkistán Government, only one-tenth of the produce has been paid as land tax, which is the same rate as that levied elsewhere in the Government, and is objected to as too low by many Russian authorities, who consider that the agriculturists of Turkistán are better off in this respect than those of Russia Proper.

The revenue from 1868 to 1871 was as follows:—

	Rbla.	equal to about	£
1868	335,458	"	47,923
1869	454,931	" "	64,990
1870	762,068	" "	108,865
1871	1,414,092	" "	202,013

In 1873 the taxes were diminished and the budget merged in that of the Turkistán Government, and in 1874 the estimated revenue of the district was roubles 1,031,310, or about £147,330, of which roubles 5,000 were levied from the inhabitants of the upper Zarafshán Begships. The land in the Zarafshán *oblast* is classed as *ábi* or *lalmi*, the former signifying irrigated lands, and the latter those in which the crops are dependent upon rain. The latter cover the widest area, but the well-being of the district depends less upon the uncertain though frequently abundant crops of wheat and barley produced by them than on the constant and varied supplies drawn from the irrigated land. The most productive land in the Zarafshán district is the strip, generally from 5 to 9 miles broad, between the Ak Daria and Kará Daria branches of the Zarafshán river, known as the island of Miánkala, which was formerly the richest *tuman* of the Khanate of Bukhára, and will be found described under "Miánkala." The whole of the cultivation of this tract of country and of the other irrigated portions of the district depends entirely on the water of the Zarafshán river. The system on which this is distributed was adopted by the Russians from the Bukhárans, and is fully described in the portion of the Introductory Chapter of this work which treats of the canals and great irrigation¹ works of Bukhára and Turkistán generally. (*Stumm; Lerch; Schuyler; Terentief; Ujfaluy.*)

ZARAFSHÁN MOUNTAINS—

The Russian name given to the mountains which after leaving the Turkistán range in longitude 71° E. forms the southern boundary of the Zarafshán valley, and separates it from the valleys of the Yágnau and Káshka rivers. It runs nearly due west and gradually diminishes in height to Jám, near which it may be said to terminate, re-appearing further west in the low ranges

¹ See also "Bukhára (Khanate of)" in this chapter.

known as Karman-tágh and Kizbibi-tágh, to the south of Zíá-ud-dín and Karmina. It is cut by three narrow and precipitous defiles through which run the Fán, Kishtút, and Mághíán rivers, three affluents of the Zarafshán. The most accessible pass leading from the valley of the Zarafshán to that of the Yágnau is that of Darkha at a height of 13,000 feet.

The descent from the crest of the Zarafshán mountains towards the Yágnau valley is everywhere much shorter than the ascent thither from the Zarafshán, as shown by the following table given by Kostenko of the various passes, most of which are separately described in this chapter:—

	Northern Slope. Miles.	Southern Slope. Miles.
Tavastín pass	10½	5½
Revut "	12	2½
Surkhat "	10½	5½
Darkh "	14	1½
Minora "	10½	5½

The same will be seen to be the case with the Turkistán range, where the streams flowing to the north are larger and longer than those joining the Zarafshán. The elevation of the Zarafshán range above the sea is said by Schuyler to average from 12,000 to 15,000 feet in its higher parts, though one or more peaks in the portion of the chain to the west of the Fán rises as high¹ as 18,000 feet. (*Schuyler ; Kostenko ; Ujfalvy.*)

ZARAFSHÁN RIVER—

This river is, with the exception of the Syr Daria, the most important in Western Turkistán to the north of the Oxus. It rises in an immense glacier situated in Russian territory, at an elevation of 9,000 feet in the western part of the district of Máchá, and is at first known as the Máchá Daria, and lower down as the Kohik, Zarafshán, or Kuwán. In its course of 134 miles through the Russian Kohistán district as far as Dasht-i-Kázi, 20 miles above Samarkand, it is a rapid hill river, always unfordable in the summer, and flowing generally in a narrow valley, with an average fall of 35 feet in a mile. Its first tributary is the Fán-Su, a river formed by the junction of the Yágnáb and a small stream from the Iskandar-Kul lake. The Fán-Su, which is the largest affluent of the Zarafshán and is described elsewhere, joins it at the village of Warsa-Minár below Obardan. Below this it receives from the south two considerable streams, the Kishtút-Su near Dasht-i-Kázi and the Mághíán-Su 8 miles west of Panjkand. The only other tributaries that it receives after it enters the plains are a few insignificant streams, such as the Charwak, east of Panjkand; the Churcha, formed by three rivulets at that town², the Tarsan-Su, the Kumanik, which passes through the lands of the village of Daul, and lastly the Imám-Yakchi at Kata-Kurghán. The river is crossed at as many as 30 places in the Kohistán district by rickety bridges, among which may be mentioned one at Warsa-Minár, where the banks rise to nearly 300 feet above the water, and consist of coarse conglomerate resting upon diorite or clay slate, the latter further down changing to a compact dark-grey limestone, often veined with white calcespar. Other bridges of the same character are mentioned at Jora, Mindanau, and Guzár, between the junctions of the Kishtút and Mághíán rivers. At Guzár, which is 11 miles above Panjkand by Lehmann's route, the river forms a large pool with banks of conglomerate

¹ The Shávdár peak, according to Kostenko, has an elevation of 18,300 feet.

² See "Tarsan-Su."

broken up by the current into pillars of rock 30 or 40 feet high. Below this pool the river is divided for some distance into two channels, each of which forces its way through a separate precipitous chasm in the conglomerate, both of which are spanned by bridges, one of stone, bearing an inscription showing that it was built in 1818, and the other of wood. These bridges are crossed by the road leading from Samarkand to the upper valleys of Kohistán, which below this runs along the left bank, and is practicable only up to this point for wheeled vehicles. At a short distance to the west of Panjkand the mountains on the north side recede from the river, and the valley opens out suddenly, the river running in three generally fordable channels, the water of which is diverted in every direction by irrigation channels. As it approaches the northern side of Samarkand, the Zarafshán flows in several channels, generally fordable by horsemen, through a highly cultivated country towards the Chupán-Ata hill, where it breaks into two streams, the Ak Daria and Kará Daria, which enclose the fertile Russian district of Miánkala¹, formerly known as the island tumans of the Bukhárán Khanate. The river is subject to three floods in the year, from the spring and autumn rains, and from the melting snow on the hills in its upper course in July. Its stream is always rapid and is unfordable at Samarkand during the summer floods, except at one comparatively shallow place, where Ujfalvy says that he took 40 minutes in July, his carriage being kept from being washed down-stream by ropes made fast to the saddles of mounted men. Schuyler says that the July floods sometimes cause a rise of from 10 to 15 feet in the level of the river; and Fedchenko mentions that it is frequently impassable at this season except in the early morning, and that in 1869 communications² were entirely cut off between the Turkistán district and Samarkand for several days. The current seems to render the river everywhere impassable by boats, but rafts are frequently floated down it with timber from the hills above Samarkand. During the greater part of the year the river is exhausted by canals before reaching the capital of the Khanate of Bukhára, but arrives there about the end of May in sufficient quantity to fill the tanks and wells of the town after watering the neighbouring farms and gardens, and in July and August its stream, the Karákul, distant about 50 miles south of the town, where it forms a swampy lake known as the Karákul. The main canals, called *aryks*, drawn from the river in the Russian Zarafshán district below Panjkand and in Bukhárán territory, are said to be 85 in number, exclusive of all smaller water-cuts and irrigation channels, and according to the most moderate computation³ have a total length of 1,570 miles. See "Kará Daria" and "Ak Daria." (*Lehmann; Khanikoff; Fedchenko; Schuyler; Ujfalvy.*)

ZARÍN-KOH (HILLS)—

An offshoot of the Kopet-Tágh running parallel to and north of a similar low ridge, the Kizil-Bair. These two chains are mentioned under the names of Zer-i-koh and Kizil-Tágh in the treaty signed at Teherán between Russia and Persia in December 1881. The spelling above adopted is that of Captain G. Napier. These ridges are both described under "Kopet-Tágh," and the treaty of Teherán under "Akhál District." (*Napier; Petroosevitch.*)

¹ See "Miánkala."

² The Russians contemplate building a bridge to rectify this break in their otherwise admirable road, near the spot where the remains of an old bridge exist on the road to Táshkand.

³ That given by Schuyler.

ZARWÁT—

A small fortified encamping ground formerly used by the Amirs of Bukhára in their marches from their capital to Samarkand. It is distant 21 miles west of Samarkand and 24 miles east of Kata Kurghán, and consists of a walled enclosure with only one entrance, on the top of one of a range of small hills which rise on the right of the road from Bukhára to Samarkand. In this enclosure there is a tank surrounded by willows. (*Lehmann ; Khanikoff.*)

ZÁŪ—

A settlement and fort in Akhál belonging to the Tokhtámish section of the Tekke Turkumáns. It was visited by Markosoff in 1872, and is classed by him among the five forts of the Bish-Kála district of Akhál. See "Bish-Kála." (*Markosoff.*)

ZEBAK—

A small state on the upper Oxus, described to Captain H. Trotter by "The Munshi" as under the same chief as Ish-Káshim. This potentate was, according to him, a certain Sháh Abdul Rahím, a Sayad of Khurásán, who had been placed in power by Muhammad Alam Khán, the late Governor of Badakhshán, to which state Zebak owes feudal allegiance. In 1879 the throne was claimed by several brothers, more than one of whom were imprisoned by Mír Bábá Khán of Badakhshán. The one whom Kásim Khán found actually in power at this time was Sayad Sadik Shah, who was engaged in January and February 1879 in making raids upon the neighbouring territory of Wákhán. (*R. Geog. Soc. Jour., 1878 ; and Foreign Department papers.*)

ZER-I-KOH HILLS—

An offshoot of the Kopet-Tágh. See "Zarín-Koh."

ZER-I-ZAMYN (RIVER)—

A tributary of the great Pámír branch of the upper Oxus, mentioned by Captain John Wood. It was crossed by the Yarkand survey party on their way from Kila Panja to Lake Victoria at 4 miles short of the Yumkhána or Jangalik camping-ground. It flows from the north-west through banks 1,000 feet in height. (*Captain Wood ; Yarkand Survey.*)

ZIHDI DARIA¹ OR ZIGDI DARIA—

An affluent of the Káfirnihán which is formed by two torrents rising in the Vars-áb-tágh. It is crossed by a bridge and a very difficult ford at Dushamba, and joins the Káfirnihán 3 miles below the latter town, at a village called Munta-tapa by Kostenko. It is frequently known as the Dushamba river. See "Dushamba." (*Mayef.*)

ZINKÁB—

One of the sub-divisions of Karátégín, situated by General Abramov's account on the right bank of the Surkháb, and comprising 10 villages. Walker's map makes it about 40 miles up-stream from Garm, the capital of the state. It is also called Zanku and Zinkan. See "Zanku River." (*Abramov ; Kostenko ; Oshanin ; &c.*)

ZIYA-UD-DYN—

A town classed by Khanikoff among the chief cities of the Khanate of Bukhára. It is situated $1\frac{1}{2}$ miles off the road connecting the capital with

¹ Kostenko spells the name Zigdi Daria.

Samarkand, 22½ miles east of the town of Karmina and 29½ miles west of Kata-Kurghán, and consists, according to Schuyler, of a palace belonging to the Beg and a large square where the bazar is held. The sub-division of the district of Karmina, to which it gives its name, was estimated by Burnes to yield an annual land revenue of 15,000 tillas. It is at present governed for the Amir of Bukhára by a Beg who holds his court at the neighbouring fort of Daud Kala, and whose duty is to see that the dykes turning the water of the Zaráfshán into Bukháran territory are kept in good order. This necessitates his visiting Samarkand two or three times a year, where the present (1875) incumbent of the office is said to have acquired European manners and civilised customs from the Russians. This official and the Beg of Núrátá met General Kauffmann's columns in 1873 *en route* to Khiva at Temir Kudúk with provisions collected by the Amir, and were both retained as hostages by the Russian General till the end of the campaign. The lands of Ziyá-ud-din are irrigated by the Nárupai canal, which exhausts itself in the fields at a short distance from the town. (*Kostenko; Khanikoff; Burnes; Schuyler.*)

ZIYÁ-UD-DIN HILLS—

A portion of the barren range known as the Karnap-tágh, skirting the Bukhára and Samarkand road between Karmina and Ziyá-ud-dín at a distance of about 10 miles. The chain lies east and west. Its northern slope consists of clay schist and mica schist penetrated by a sort of diorite. (*Lehmann.*)

ZMUSHKIR—

A ruined fort marking a camping-ground on the verge of the Khívan oasis, where the latter is reached by the desert roads from Krasnovodsk *viá* Igdi, and from Gok-tapa in Akhál. The distance thence to Khíva is about 40 miles, and there is also a road from it to Iliáli, mentioned in Lieutenant Karitinim's account of his route from Gok-tapa. (*MacGahan; Karitinim; &c.*)

ZUJAN—

A name which Abdul Subhán says is sometimes applied to Shighnán and Roshán. It seems possible from his report that some such Persian epithet as Dú-ján may be applied to this country, in the same way as other places are known as Hísár-i-Shádmán, Khokand-i-Latif, &c. See "Shighnán" and "Roshán."

ZÚRÁBÁD—

A settlement formed by the Sálór branch of the Turkumáns, with the permission of the Persian authorities, on the left bank of the Hari-Rúd, on the occasion of their expulsion from Yulatan by the Sáriks. Zúrábád¹ was harried by the Tekke in 1871 or 1872, who utterly destroyed the settlement and carried off 2,000 Sálór families with them to Merv, where they were distributed among the various clans and families of their conquerors. Taylour Thomson, who mentions Zúrábád as now in ruins, says that it is on the line of all the more serious Turkumán raids upon Meshed and Jám. Mr. Ronald Thomson (in a recent telegram, June 1882) says that the Persians are erecting a fort at this place. (*Petroosevitch.*)

¹ In another place Petroosevitch says that the Sálórs lived in peace for 12 years (up to about 1869-70?) at Zúrábád, when they migrated voluntarily to their old settlement at Sarrakhs, which was the scene of their defeat by the Tekke, described above.

CHAPTER III.

A SHORT DESCRIPTION OF THE INHABITANTS OF WESTERN TURKISTAN, AND OF THEIR MANNERS, CUSTOMS, AND MODES OF LIFE; FOLLOWED BY AN ALPHABETICAL GAZETTEER OF THE RACES AND TRIBES COMPOSING THE POPULATION.

SECTION¹ I.—A general description of the nomad and settled population, their towns, villages and forts, and manners and customs.

SECTION II.—An account of each of the tribes or nations composing the above population, arranged in alphabetical order.

SECTION I.

THE TRIBES OF WESTERN TURKISTÁN.

THE population of Western Turkistán is composed of a large number of races which may be classed ethnographically as belonging to the following families:—

- I.—The Turko-Tatar or Altaic.
- II.—The Arian and Iranian.
- III.—The Semitic.
- IV.—Several mixed races, the most important of which is the Sárt, a name applicable², as will be shown, to a large proportion of the urban population of the country. A description of each of these tribes or peoples in alphabetical order will be found in the latter portion of this chapter, and it will be sufficient to mention here that, according to the above system of classification, they may be grouped as follows:—

Turko-Tatars³ or Altaic.—The Uzbaks, Turkumáns, Kará-Kálpáks, Kazzáks, Kirghiz, also known as Kará-Kirghiz or Burúts, Kipcháks, Turks or Tiurks, Káshgharis, Dunuks, Kurds, Mervi.

Arians and Iranians.—The Tájiks, Ghalchas, Hindús, Gipsies⁴, Persians.

Semitic.—Jews and Arabs.

Mixed Classes.—The Sárts and Kuráma⁵.

¹ This section of Chapter III includes all subjects connected with the modes of life of the people of Western Turkistán not specially treated of in Chapter I.

² See Sárt.

³ Many leading authorities (*vide* the opening paragraph of the article "Uzbek") speak of as many as 92 Turko-Tatar tribes. The arrangement above proposed, which classes as separate nationalities Uzbaks and other peoples formed like them by the fusion of many once distinct tribes, will, it is believed, be found more convenient, and is also sanctioned by good authority.

⁴ The various small tribes so classed are, as will be seen, probably of mixed origin, but as they are generally called gipsies, they may with a fair amount of correctness be classed as Arians.

⁵ Kuráma simply means "mixed," "mongrel." It is applied specially, as will be seen in the alphabetical part of this chapter, to a race in the Syr Daria province and to the district they occupy. But among the Uzbaks there is also a tribe or *taifa* of mixed origin who bear the name; and in Fargháná, where (*vide* Uzbek) men of pure breeds are comparatively rare, it is usual, according to Kuhn, for a native when asked the name of his tribe to reply "Kuráma." It may be connected with a verb *tura-mak*, "to make patch-work, &c.," given in Shaw's Vocabulary of Eastern Turki, in which case it seems probable from his transliteration that the second vowel should not be accentuated.

The races above enumerated have, with a few exceptions, lived side by side for many centuries, and although considerable intermixture of blood and consequent modification of type has resulted, they have generally preserved their characteristic features and traditional modes of life to a remarkable extent. In manners and customs, as well as in religion and superstitions, many peculiarities must necessarily be shared by large classes of such a population; and before proceeding to describe each tribe in detail, it will save repetition to notice briefly a few of the points¹ that are common to all or to considerable sections, irrespective of race. From this point of view a very marked line of division is that which separates those who lead a nomad or semi-nomad life from those who form the settled population, whether in towns or country districts.

The nomad or semi-nomad races include the great body of the Turkumáns, Kazzáks, Kirghiz, a large part of the Kipcháks, the Kará-Kálpáks, some sections of the Uzbaks, and a few Gipsies and similar small tribes.

The settled races are the Tájiks, Ghalchas (or hill Tájiks), the greater part of the Uzbaks, who, while retaining many nomad instincts and predilections, are practically settled; the Arabs, who, although leading generally a pastoral life, cannot be called nomads, as they inhabit throughout the year certain small and defined districts; the Mervi, Persians, Jews, Hindús, and other small communities; and lastly some large sections of the Turkumáns and a few of the Kazzáks and many of the Kará-Kálpáks, who, as will be seen from the following pages, lead settled lives either as agriculturists or fishermen.

The name nomad, a *pasturer* of cattle, and thence one who wanders in search² of pasture, describes with accuracy the life of the population of the steppes; but these tribes, although on the move during the greater part of the year, and traversing a vast extent of country in the course of their annual migrations, roam only in accordance with laws established by immemorial customs, each tribe confining itself to certain wells or tracts of grazing to which by priority of occupation at some remote period or other *lex non scripta* they have acquired a right, any infringement of which by a neighbouring tribe constitutes a *casus belli*. It is only where pasturage becomes scarce and their traditional limits too narrow for an increasing population, or when they are unduly pressed by the power of which they acknowledge the suzerainty, that a nomad tribe changes its quarters permanently, either ousting their weaker neighbours from their grazing grounds, or transferring their allegiance to another state where they can obtain waste lands upon more favourable terms.

Movements of this nature on the part of the nomads of Western Turkistán are of very great interest from the parallel they present to those of the Mongol Hordes who, in the beginning of the 13th century, overran, under Changhiz Khan, nearly the whole of the countries³ treated of in this work, and who were the successors of other waves of Turko-Tatar, and perhaps Mongol

¹ The opening part of this chapter is confined to a *resumé* of the manners, customs, and modes of living of the community, and the second part to a description of each class or race composing the population, arranged in alphabetical order.

² According to some writers, they arrive at and leave their various pasture grounds yearly on the same dates, and are as often found leaving good pastures for worse, as *vice versa*. The explanation of this is said to be that their herds lose condition by remaining long on one spot, but the dates of moving seem to have become traditional, or almost a matter of instinct. The loss by the Turkumáns of Merv of the vast flock of sheep, camels, and probably cattle with which they emigrated from Akhál seems to confirm the statement that nomad life is only possible where enormous areas admit of a constant change of pasture lands.

³ Some of the Hill Begships of Bukhára and of Russian Kohistán, as well as the independent Ghalcha states on the Oxus, were probably unaffected by these migrations.

immigrants whose empire in Máwará-un-Nahr was overthrown by the Persian monarch Naushírwán, a contemporary of the Emperor Justinian. It is impossible to say how far history under circumstances similar to those which caused these great migrations from Eastern Asia may have a tendency to repeat itself, but we may mention as parallels to them, though on a much smaller scale, the migration of half a million of the Kálmáks from the Volga to the Ili in 1771; the occupation of Akhál by the Tekke about 165 years ago, and the migration thence of a large body of them, estimated variously at from 10 to 25,000 tents, during the present century, to the banks of the Tajand, and thence to Merv; and lastly¹ a march in 1879 under pressure of famine of about 80,000 Kazzáks from the steppes to the east of the Aral to the banks of the Oxus and the country lying along the Uzboi between that river and Krasnovodsk. Tribes moving in this way have generally suffered seriously from the attack of the other nomad races on their line of march, as was the case with the Mongols of the Volga, and to some extent with the Kazzáks in 1879; but when once they have reached a country adapted to their wants, they seem in all cases to have made themselves at home there, and to have either resumed their ordinary life of annual migration within fixed limits, or to have modified this practice where pasturage has proved limited, and to have taken to agriculture, as has been the case to a great extent with the Tekke of Merv.

The migratory habits of the people of the steppes affect the question of the best seasons for steppe expeditions. In addition to the objections referred to elsewhere² in this work, the Russians find it impossible to enforce the contracts or other arrangements made with the tribes for the supply of cattle when the different sections are dispersed over the steppes. The settlements and forts are also found abandoned, as was the case in the first reconnaissances into the Akhál country, or tenanted only by a few of the poorer *chumurs*³, and no enemy is to be found.

Towns, Villages, &c.—The settled and semi-nomad population live in the towns, villages, &c., described in Chapter II, but a brief definition of each of these classes of settlements is required, as they differ somewhat from those met with in the parts of Asia with which we are most familiar.

Towns.—Schuyler says that a town in Central Asia does not rank as a city or *Shahr* unless it contains a Jama Masjid capable of accommodating all the inhabitants, and that it must also comprise among its traders representatives of all the 32 guilds into which the industries of the country are theoretically divided. Radloff and Khanikoff, who are better authorities on Oriental matters, state that according to Bukhárán law, which is the standard of all the Uzbek states with which we have to deal, a town is distinguished from a village by the following conditions:—*1st*, a town, however small (and some of them do not contain more than one or two hundred houses), must possess a Kurghán⁴ or Kurghánchi,⁴ and be or have been surrounded with walls. *2nd*, it must contain at least three mosques, one of them large enough to contain all its inhabitants. The streets are generally narrow and tortuous, as elsewhere throughout Asia, but most of the large towns, in addition to covered bazárs, caravanserais, colleges, and other public buildings, often of great beauty, have also one or more open *places* which, as in the case of Samarkand and Bukhára, are of great extent and magnificence. Towns, it will be seen

¹ See "Kazzák," pages 505 and 506, and also a smaller movement of the Alaili, page 537, as well as note 1, page 489.

² See Chapter I, "Climate."

³ This term is explained in the article describing the Turkumáns, page 528 of this chapter.

⁴ Terms which are explained below in the paragraph describing the forts of Turkistán (page 483).

from the same chapter, do not necessarily contain any shops or bazárs, the whole population being frequently agriculturists, and their town only ranking as such from fulfilling the above conditions.

Market towns or villages are also a leading feature in the topography of the country, and are technically known as bazárs and townships. These are formed, according to Radloff¹, of a number of farms, often covering a very wide extent of country and grouped round a market-place as a centre. The latter is a wide empty space, generally the only uncultivated spot in the neighbourhood, and surrounded by mud huts or booths, usually empty and deserted, except on the days upon which the weekly or bi-weekly market of the township is held. On these occasions the market-place and its surrounding booths are thronged with men and women selling their goods, brought thither on donkeys, horses, or arabas,—the whole forming a very animated scene. The goods exposed² for sale are country produce of all sorts, as well as wheels, carts, pottery, harness, and other articles. The merchants from the more purely trading towns do not ordinarily attend these bazárs, unless at the seasons when the cotton, silk, or tobacco crops are in the market. A few artificers, such as blacksmiths and wheelwrights, are occasionally permanent residents in the market-places or at the farms composing the bazar township.

Villages,—except in the most highly cultivated districts, consist, according to Radloff and others, of 100 houses, more or less arranged in fairly wide streets, with a tank in the centre fed from a canal; but in the Russian Zarafshán province and other purely agricultural countries there is nothing which entirely corresponds with our ideas of a village³, the nearest approach to it being groups of farms scattered along the various canals which, owing to tribal or other common interests, combine to form a *kíshlák*. The canals in question generally traverse the country in very tortuous courses, and the farms of one *kíshlák* have often the farms of another situated between them, a circumstance which caused some trouble in defining the new Russo-Bukhárán frontier after the annexation of the Samarkand and Kata-Kurghán districts, it being held desirable by the Russians to avoid cutting any *kíshlák* in two. The *kíshlák* is properly the winter residence⁴ only of a semi-nomad tribe, who in summer occupy other quarters known as *yai-lak*; the name is, however, in many districts applied to a permanent village. In the Russian Amu Daria district to the north of the Oxus, the agricultural population live in groups of scattered farm-houses, called *kaumas*⁵, each of which is named after a mosque, which is generally only a mud hut centrally situated upon an *árik*. This parochial⁶ system is also to some extent in use among the nomads of this district, the mosque in their case being a kibitka which marches with the *aul*. The latter term⁷ is everywhere applied by the nomad tribes to a collec-

¹ "Das Mittlere Tsaraffschanthal."

² See for instance the description of the Chimbai bazár in Chapter II.

³ The hamlets occupied by the Ghalchas of Karátigin and Darwáz are described under *farm-houses* on page 481.

⁴ This is chiefly the case where the cultivated land borders on the steppe, and the inhabitants possess large herds of cattle, sheep, and horses. In these cases the *kíshlák*, or *ulus* as it is sometimes called, is left entirely empty at all seasons except winter, and it is often difficult to tell whether the place has been only temporarily or finally abandoned.

⁵ From *kaum*, a tribe?

⁶ This seems closely to resemble the "volost" system in force in the Kirghiz (Kazák) steppe, but appears to be of ancient origin in the country annexed from Khíva in 1874.

⁷ According to Vambéry this word means a tent or collection of tents belonging to one family, but among the Turkumáns at least it seems to be applied also to larger settlements. See also page 499.

tion of yurts or kubitki corresponding to the village of the settled population, the same name being given to the villages of reed huts or underground dwellings in which they are often found. The administrative divisions into which the Russian nomads are divided are described under "Kazzáks," the first tribe in Western Turkistán to which they were applied.

Farm-houses, which are mentioned above as the units composing the villages and bazár towns, are isolated enclosures with high walls surrounding the cattle-sheds and other buildings, and often a kitchen-garden. Immediately outside these enclosures there is generally a tank surrounded, where the soil allows of it, with plane trees. The younger members of an Uzbek family generally leave the paternal roof when they get married, but among the Tájiks¹ of the towns they generally add to the family residence, as is the case among many classes in India. The few Tájiks who lead an agricultural life in the low countries adopt the same procedure, but among the Ghalchas² a son is generally portioned off when married and assigned a separate dwelling-place. The effect of this is seen in the distribution of the population in Karátégín, where Oshanin says the hamlets, though extremely numerous in some parts of the Begship, rarely contain more than four or five houses. The "Havildar" too, in describing the valley of the Wánch above the town of the same name, says that it is occupied for 2½ days' march by a settled population living in villages consisting of three or four houses each.

*Houses*³ in the cities of Turkistán are described by Khanikoff as even more gloomy in appearance than those of other Mahometan countries. They approximate in the Bukháran and Syr Daria towns to the Persian type, but in Hi-ár and the larger Ghalcha towns to the east of the Khanate of Bukhára are often built with high gabled roofs, which are compared by Mayef to those of the villages in Great Russia, those of the Ghalcha villages described and sketched by M. Ujfalvy closely resembling the chalets of the Kashmir valleys. In the towns nearer the Oxus again, such as Kubádián, &c., the Afghan type of domed roof is generally adopted.

The dwelling place of the nomads is everywhere the beehive-shaped felt tent known as *kubitka*, which consists of a framework of wood covered with sheets of felt, which are strengthened and kept in their place by diagonal bands. The walls of the tent are perpendicular, and the roof, which is dome-shaped, has an opening at the top which serves as ventilator and chimney. These kubitki are also preferred to houses by the settled Uzbaks, who, as noticed in the account of that people, often possess houses and buildings for their cattle, but use the former only as granaries, and live with their families in tents in the farm enclosure. Among the richer sections of the nomad tribes the inner walls of these felt tents are ornamented with carpets and hangings, and upon them are displayed the arms and horse-trappings of the owner, which, among the Turkumáns especially, are beautifully decorated with silver-work and cornelians. Captain John Wood describes the tents of the Kará-Kirghiz on the Pámír as well suited to a cold climate, the space between the framework and the felt outside being filled up with reed mats covered with worsted. These tents, which measured 14' × 18', were carried with all

¹ The town Tájiks differ widely in this respect from the Ghalchas who represent the same race in the hills.

² Abramov's account of Karátégín.

³ A fuller description of these and other matters of the sort will be found in the account of the Khanate and Town of Bukhára, compiled some years ago by the author for the Quarter Master General's Department, from which some parts of this chapter have been transcribed, with such abbreviations and other amendments as seemed required.

their furniture on three yaks. The Russians also fully appreciate the value of the kubitka as a protection both from sun and cold, and use them extensively for the shelter of their troops both in the Turkistán and the Trans-Caspian Governments. The Kazzák¹ kubitki used for this purpose weigh 400lbs. each and accommodate 15 soldiers. Another description of tent is used by the Ghilchas of the Kohistán Government. (See "Ghalcha.") The next stage which connects these tents with the more substantial structures used by the settled population are the *reed huts* built of the same shape as the kubitka. These are extensively used by the semi-nomad Uzbaks in the Hisár province, as well as by the poorer classes of Turkumán settlers on the Bukhárán banks of the Oxus. Large settlements of reed huts are also formed by the Kará-Kalpáks and other tribes on the lower course of the river. The agricultural or Charwa section of the Turkumáns adopt a more permanent class of residence. This is built of mud, with a low pitched roof, and is generally termed a *sakel*. Some of these are merely models in clay of the traditional kubitka, and others are surmounted by tall cupola-shaped roofs like Russian sentry-boxes; but the usual² shape is that of a mud hut, about 18' x 12' with a low pitched roof. Somewhat similar structures of mud or unbaked brick are (*vide* "Kila Kausbid Khan") found among the Turkumáns of Merv.

Fortresses and Forts.—The defences of many of the chief towns taken by the Russians in the 1866—1868 campaigns were of a formidable character, consisting generally³ of several concentric lines of wall of great thickness, separated from each other and surrounded by deep ditches. In many cases these are merely the outer line of defence of a more formidable citadel known in most parts of the country, according to its size, as Kurghán⁴ or Kurghánchi, or in some places as *Urda*⁵ or *Ark*, are often of great size, are usually surrounded upon three sides by the town, and contain streets and houses, in addition to the residence of the Governor, the arsenal, and similar public buildings. In the Eastern Begships of Bukhára the Kurgháns of two or more Begs are sometimes situated in close proximity to each other, and separate walled towns have grown up round these. This, in the case of Shahr and Kitáb, Dih-i-Nau and Yurchi, and some other places in Hisár, has been commonly due to the anxiety of two or more Begs of the same Uzbek tribes to combine for their mutual defence against common enemies.

The valleys occupied by the Ghilchas of the upper Zarafshán valley abound in small forts, which are described by Lehmann as dilapidated buildings of sun-dried bricks, timber and rubble, about 50 paces square, and garrisoned by a few matchlock men. In addition to the forts above described, there are found in the country districts, especially⁶ in Khíva, a number of farm-houses,

¹ Kostenko, in his recent publication about Turkistán, says that a Kazzák pays from 100 to 150 roubles for a kubitka; a small one, called *julameika* by the Kazzáks and *gulameika* by the Russians and Sárts, costing only 30. These, he says, are pitched by both Russians and natives in their gardens, and form a more efficient protection than any house during the heat of summer.

² Arski, translated by Marvin. Lessar's journey to Serrakhs.

³ See for instance "Jizikh" in Chapter II. Shírábád also is an instance of a similar fort in a more remote part of the Khunáte.

⁴ Kurghán, which throughout Turkistán means "a fort," especially when built upon a mound as described above, is derived by Meyendorff from *gurkháns*, "a graveyard," and other authorities suggest "*kurkháns*," the Persian word for "arsenal," as the possible derivation. In Russian it means generally mound or tumulus, which latter may have suggested the derivation adopted by Meyendorff.

⁵ The word *urda* is generally used in the valley of the Syr, and *ark* in Bukhára.

⁶ Arski says that the Khívans excel all the peoples that he has met with in Asia as builders in brick, and that the art seems to have been brought to perfection in many of the local forts of the Khunáte.

DESCRIPTION OF THE INHABITANTS.

or houses belonging to wealthy landed proprietors, which are surrounded by defensible enclosures with faces of from 300 to 500 feet long and mud bastions for flanking defence. These contain granaries, wells or water-tanks sufficient to enable a garrison of 100 or 150 men to hold out for a considerable time.

The forts erected by the Tekke Turkumans for the protection of their cattle and families are referred to in Chapter II in the description of "Akhál," and also under "Turkumans," as marked features in the oasis occupied by the tribe.

All Russian writers who have described them previous to their campaign of 1879 have treated of them as altogether insignificant obstacles to an efficiently armed force; but it will be remembered that the Persian army which was so disastrously defeated at Merv in 1860 failed signally in attacking a half-built stronghold of the Tekke; and more recent experience has proved that even a Russian force, furnished with artillery and with infantry of undoubted efficiency and valour, may under certain circumstances be stopped by one of these forts much below the average¹ as to the strength of its defences, and built in a situation in many ways favourable to the attack. The value which the Tekke attach to fortifications of this sort as a protection against external enemies is shown by the combined action of the tribe at Merv in constructing their great national fortress known as Kila-i-Kaushid Khan upon the banks of the Murgháb; and similar erections on a smaller scale are to be found in the possession of nearly every important aul of the tribe between Kizil Arvat and Ashkábál. Kizil Arvat, as it existed before its destruction by the Russians in 1870, is cited by Kuropatkin as a fair specimen of these fortified enclosures. In form it was a square with faces of 560 feet, formed by mud walls 16 feet thick at the base and 16 feet high, the whole so well constructed that 30 shots from a field battery distant 400 yards did but little damage to its defences. Inside these walls, which were loopholed and armed with heavy wall pieces on swivels, there was a second square enclosure of the same height, distant 120 feet from the first, forming a keep, and the whole was surrounded by a ditch about 9 feet deep and 12 feet wide, the only entrance being a strong double gate in the southern face flanked by two round turrets. From what we know of Dúrún², Dangil-Tapa, and some of the other fortresses in Akhál, it appears that Kizil Arvat was by no means one of the largest of the Tekke forts. Its keep had also lower walls than are generally found, and it does not appear to have had the large round bastions at the corners by which these enclosures are generally flanked. Its ditch seems to have been of a more formidable profile than is generally seen in Akhál, where Arski says that they rarely present any obstruction to infantry. As regards shape, a quadrangle seems to be the tracing almost invariably adopted, the only exception of which we have any information being that of Fort Burma. In addition to the defences above described, the Tekke also fully understand the use as obstacles of the irrigated ground and numerous branch canals and banks with which their forts are surrounded, and one or more of the faces of the forts are often rendered difficult of access by being built close to the edge of the deep brooks generally found near their encampments. These strongholds contain no buildings, but the outer enclosure is filled with the kubitki of the aul, and the keep generally serves for the protection of their cattle. A still rougher description³

¹ This was especially the case as regards the defences of Gok Tapa when it was attacked by Lonnakin. The forts had been greatly strengthened before their capture by General Skobelev. See "Gok-tapa" in Chapter II.

² See "Dúrún," &c., in Chapter II.

³ See the description of the Chimbai division under "Amu Daria District."

of fortified enclosure is also very commonly adopted by the nomads for these purposes in the Amu Daria district and elsewhere, which consists of little more than a ditch and a fairly defensible parapet.

The only class of fort that remains to be mentioned among the familiar features of Western Turkistán is that ordinarily constructed by the Russians for maintaining their lines of communication across the steppes¹. Many of these are left unoccupied as soon as the object which occasioned their erection has been effected, but others are permanently garrisoned wherever the strategic value of the post, or considerations of frontier defence, render this necessary. Some of these may be classed as small redoubts capable of containing from 100 to 500 men and a few guns; but ordinarily they consist merely of a battery thrown up on some slight elevation in the steppe and surrounded by the miserable mud huts with paper windows, which serve even in this severe climate for barracks, hospital, and officers' quarters. These latter undesirable residences are the property of the officers who have to build them, and are sold by the commanders of the outgoing detachments to those who relieve them for sums averaging from 30 to 40 shillings² each. The men's barracks here are constructed by themselves, and every brick used in building and reconstructing the more important fortresses and quarters in the larger military stations has been moulded and laid by the troops³. It is said in a recent number of the *Golos* that it is believed that one result of the reorganisation of the late Turkistán General Government will be the abandonment of a large number of the steppe outposts, a measure which is rendered possible by the general pacification of the country, and which will materially relieve great pressure of duty now imposed upon the troops.

The Languages spoken in Western Turkistán are, 1st, the Iranian dialects spoken by the Ghulchas and such of the Tájiks who have not adopted the language of the Uzbaks; and 2nd, various forms of Turki. Radloff speaks of four dialects of this language, the Kirghiz, Kará-Kálpák, the Turkumán, and the Chagathai or Uzbek. Of these he considers the Kirghiz⁴ as probably the purest Turki, and after it the Kará-Kálpák and the Turkumán. The three first are said all to be much alike, but to differ considerably from the Chagathai, which contains more Persian and Arabic words than the other, and is the literary (Turkish) dialect of Central Asia. Vambéry in his "*Cagataische Sprachstudien*" differs somewhat from the opinions expressed above; according to him there are three dialects or tili of Eastern Turki:—

1. Chinese-Tatar or Uigar. | 2. Chagathai or Uzbek.
3. Turkumán tili.

The first is divided into a town and country dialect, that of the towns being spoken by the settled inhabitants of Káshghar and containing traces of Persian and Arabic; and the country dialect, which is the language of the Bú:úts or Kará-Kirghiz of the Tián-Shán and Zangaria, and is influenced both as to vocabulary and grammar by the Buddhist religion and by the Chinese and Mongol dialects. The Chagathai or Uzbek is a less primitive and more civilised language than the Uigar, and is the origin of the Stambouli Turkish and of most of the languages of Western Turkistán. In Russian Farghána the

¹ Vide "Irkibai" in Chapter II.

² Stumm.

³ Stumm gives an interesting account of the dismal life of the officers and men in these outposts, and of the vast amount of labour that has been performed by the Russian troops in the construction of their larger cantonments.

⁴ He probably means Kazzák rather than Kará-Kirghiz.

DESCRIPTION OF THE INHABITANTS.

pronunciation is rough and harsh, owing to the propinquity of the nomads in the north-east; but the vocabulary of the language is not much affected by this. In Bukhára, again, it is modified by strong Persian influences, and in Khíva also by the large number of Persian and Azarbaijani slaves and their descendants. The third dialect, the Turkumán tili, is classed by Vambery in one place as a remarkably pure Turkish dialect, and elsewhere in his works as the connecting link between Eastern and Western Turki, between Uzbek and Azarbaijani. The Kazzák dialect, according to Levschine, has many peculiarities, it being in many cases impossible for a European ear to distinguish between their vowels, and a considerable number of the consonants being pronounced in a manner differing from that in use among other tribes of Turk origin. The language of the towns differs everywhere to a marked extent from that of the surrounding country districts, the former being known as the Sárt tili, and the latter as the Uzbek tili; and the more a man wishes to appear educated or to pass as a person of fashion, the more he tries to change his dialect, introducing Persian words and phrases and rendering his idioms as un-Turkish as possible. The Mullas encourage this with the children in their schools, and those who have acquired Persian generally abandon their Turkish; and similarly any one who has studied Arabic endeavours to cultivate this language rather than Persian, especially if he wishes to obtain a reputation for religion and learning. Persian has long been the official language of the Uzbek states, and every one connected with the Government entertains a clerk or Mulla to write his letters for him, who uses Persian¹ as a matter of course. This Persian as spoken and written by the Tájiks of Bukhára differs² in many ways from the language of Persia, principally from its containing many words and idioms apparently belonging to an older form of the language.

Some idea of the forms of government and of the civilisation of the settled people of Western Turkistán may be obtained from the sections³ of Chapter I which are devoted to these and to kindred subjects. The political constitution of each of the nomad races is also explained in the second part of the present chapter; but a few remarks may be of service to show the points of resemblance and divergence exhibited in these matters by the several tribes. Nearly all the nomads are in the habit of referring with pride to some period, historical or traditional, when their tribe rose to eminence among the surrounding nations, and their position as a race was higher than at present in the scale of humanity. They are fond of listening to poetry preserved by oral tradition, and recording the deeds either of half mythical ancestors, or, in the case of the Turkumáns, of the various Asiatic conquerors in whose ranks they have served as mercenaries. All of them are intensely conservative in their customs and ideas, but in other respects the various tribes differ widely in their political notions; the Kazzáks for instance are decidedly aristocratic in their instincts, and before the Russian invasion were entirely governed by their hereditary chiefs. The Turkumáns, on the other hand, as will be seen in the description⁴ given of the tribe, are professedly

¹ Radloff.

² Several of de Kauffmann's earlier letters to Shir Ali, which it must be supposed were written in the best Persian he could command, were with great difficulty understood at Kabul. Abbott also speaking of the dialect of Persian used by the Koshbegi of Khíva, says that he had great difficulty in understanding it, owing to the strange character of his idiom and accent.

³ See also the more detailed accounts of the Government of Bukhára in the description of that Khanate in Chapter II.

Pages 534 and 541 of this chapter.

WESTERN TURKISTÁN.

republican, or rather anarchic in all matters which might otherwise be classed as those relating to government; while the Kará-Kirghiz again are ruled by Manaps elected by the tribe without regard to family or descent. The Tájiks of the plains being everywhere a subordinate race seem to have lost any sentiment of patriotism or of attachment to particular forms of government, which probably at one time characterised the whole of their race; but the Ghalchas of the hills, who are purer representatives of the same stock, are devoted¹ to the families of their old rulers, most of whom believe that they can trace their pedigrees down to the times of Alexander the Great; and both the Russians in Kohistán and their vassal the Amir of Bukhára in his Western Begships have had great difficulty in contending with this traditional sentiment of loyalty. Further particulars regarding the religion, government, trade, agriculture, domestic animals, and industries of Turkistán will be found in the sections of Chapter I dealing with these matters, as well as in the succeeding notices of each of the tribes comprised in the population.

¹ See "Máchá," "Karátégín," &c., in Chapter II.

SECTION II.

DESCRIPTION OF THE TRIBES AND PEOPLES OF WESTERN TURKISTÁN.

AFGHÁNS—

The Afgháns cannot be classed among the resident population of Western Turkistán, though a large number of refugees from provinces subject to the Amir of Kabul are to be found in Bukhárán¹ territory. A few Afghán merchants are also to be found in the chief towns, who generally cross the Oxus at the Kilaf or Shírábád ferries, but the majority of persons of this nationality who visit Turkistán do so with a view to enlisting in the Bukhárán army, in which they form a considerable element².

ALTAIC—

The term Altaic is used in this work as synonymous with Turko-Tatar, and is applied to all the races of Upper Asia who are not of Mongol origin. Thus, with the exception of the Tájiks and a few others of Arian and Iranian origin, all the tribes treated of in this chapter are of Altaic origin, though showing in some few cases traces of the infusion of Mongol blood, while the Kálmáks, Sibos, Solons, and others, generally found in Eastern Turkistán, may be regarded as almost purely Mongol.

ĀNDI—

A people, apparently of gipsy origin, inhabiting, among other places, the small village of Mashád, which is the second posting station from Chimkand on the road to Auliá-Āta. They intermarry among themselves and appear to be a well-marked race. Their language is a dialect of Turki, and their women go unveiled. (*Schuyler.*)

ARABS—

There are a number of colonies of Arabs in various parts of the Zarafshán district and of the Khanate of Bukhára, chiefly in the neighbourhood of Wardanzai, Wáfkand, Kata-Kurghán, Paishamba, and Karshi, and also, according to Schuyler, at Kukartli upon the Oxus³. Khanikoff and Vambery class them as clearly a separate race from the surrounding population, easily recognisable by their Semitic physiognomy and dark—almost black—complexions. Ujfalvy, on the other hand, says that they retain no trace of their Arab origin, except a very corrupt dialect of Arabic, and he classes them as one of the tribes of Uzbaks, with whom he says that they have evidently intermarried for centuries. Khoroshkine also, whom he quotes as the best Russian authority upon the subject, takes much the same view of the question. They are said to lead a semi-nomad life in the northern part of the Khanate of Bukhára, but to be purely nomadic in the neighbourhood of Karshi and on the banks of the Oxus. They are believed to number about 12,000 families, of whom 2,000 are settled in the Zarafshán district, and gain their livelihood by weaving cotton and woollen stuff and by manufacturing excellent carpets. The less settled part of the tribe are also great sheep breeders, and supply the town of Bukhára with most of the black and brown poshtins sold in the bazárs. Schuyler says that the Arab com-

¹ See "Knláb" in Chapter II.

² See "Bukhára (Khanate of)" (heading, "Army").

³ Meyendorff also states that they are found higher up the river at Tarmaz, but this is not mentioned by more recent authorities.

munity near Kata-Kurghán, who number about 2,850 souls, speak Turki and Persian dialects, which partly corresponds with Vambéry's statement that a few only of those that he met could talk Arabic. He adds, however, that the latter language is used by the colony near Karshi:

It is believed that the Arabs of the Khanate of Bukhára are descended from those who conquered the country under Kutaiba in the first century of the Hegira, but they are reported to have preserved a tradition that their forefathers were settled in the localities they now occupy by Timúr after one of his western campaigns. (*Vambéry; Khanikoff; Meyendorff; Schuyler; Ujfalvy.*)

BURUT—

A name by which the Kará-Kirghiz, or true Kirghiz, are frequently called. The race is described under "Kirghiz."

DIKO-KAMENNI—

The Kará-Kirghiz are generally called by the Russians Diko-Kamenni Kirghiz. The name signifies "wild rock" or "stone." See "Kirghiz."

DUNŪK—

A mixed race formed by the intermarriage of the Turkumáns with the Kurds¹, who were settled upon the frontiers of Khurásán by the Sufavian kings of Persia. They are generally to be found in the villages between the Akhál country and the districts of Bujurd, Kuchán, and Chinárán, and in the upper valley of the Firúza² stream. They occupy many of the passes leading from the Tekke country into Khurásán, and were always ready, before the annexation of Akhál by Russia, to assist their Turkumán relatives in their raids upon Persian territory.

GALCHA OR GHALCHA—

See "Tájik."

GIPSIES—

A considerable number of races of mixed origin are classed as Gipsies by Russian writers in describing the tribes of Western Turkistán. They are known collectively as Maziui in the Khanate of Bukhára, but comparatively few of the classes included under the name have any claim to Indian or pure Gipsy pedigrees. Khanikoff mentions three tribes—the Jughí, Mazang, and Liúli or Luúli—as resembling the Gipsies in their appearance and mode of life; and although he says nothing of their dialect, it is improbable that so distinguished a scholar should be mistaken in the matter; and Schuyler, Ujfalvy, and other subsequent writers have supported or followed his opinion. In Bukhára these tribes are generally found along the banks of the Zarafshán, and are allowed to encamp by any lake or river where the ground is not already occupied by Uzbaks. They are in some instances settled in the towns or villages, and elsewhere live in tents of *bias*, a coarse cotton stuff described in Chapter I under "Manufactures," in preference to the felt kbitkas used by the Turk nomads. Their occupations, generally speaking, are much the same as those of the Gipsies of other countries—doctoring, fortune-telling, horse-dealing, &c.—and they are nominally Musalmáns. The three tribes mentioned by Khanikoff differ in many respects as to appearance and customs, and are described separately under Liúli, Mazang, and Juchi³. See also "Ándi," a tribe apparently of the same character.

¹ See "Kurd."

² See Chapter II.

³ This name is variously transliterated as Jughí, Djuatchi, &c., by different writers.

HINDÚS—

The Hindús, though not found in great numbers in Western Turkistán, have at all times formed an important section of the commercial community. In the Khanate of Bukhára before the Russian advance they numbered about 500, including, of course, those resident in Samarkand; and although, like the Jews, they occupied an inferior position, they had contrived to acquire the principal share of the monetary transactions of the country, especially of the banking, foreign exchange, and money-lending. Their position in the unannexed part of the Khanate remains unchanged; but in Russian Turkistán laws were passed in 1868 prohibiting them from carrying on the trade in which they were engaged, and practically expelling them from the country. These unfortunate people appear to have been regarded by the Russians from the first with the same illiberality and aversion as their brother usurers, the Jews, and this feeling was probably strengthened in their case by the jealousy of the Russian merchants of the Indian trade, and by an absurd notion entertained even by the less ignorant of the Russian officials that they were employed as spies or political agents by the Indian Government. The charge that they realised considerable sums of money from their usurious dealings with the simple Uzbaks was no doubt well founded, and secured popularity for any measure adopted for their repression. According to a communication, said to be demi-official, addressed to the *Golos* newspaper in 1878, the profits of each of the 375 Hindús living in the Zarafshán district alone, amounted to 1,700 roubles in the year; and it was thus calculated that the 266 Hindús in the Samarkand district realised annually 4:2,000 roubles; the 68 living in the Kata-Kurghán district, 115,600 roubles; and the 41 at Panjkand and Urgut, 54,000; the amount, according to this document, "passing as annual tribute from the Zarafshán district to India being 537,500 roubles." De Laurens, in the *Revue Geographique Internationale* for 1876, says that none of the Hindús are married; and Khanikoff mentions that by Bukháran law they are forbidden to own female slaves, build temples in the Khanate, or to bring their wives across the Oxus. (*Khanikoff; Michel's translations, &c.*)

JAMSHÍDI—

Some of the writers on the late Khívan campaign speak of Jamshídi among the Turkumán population on the left bank of the Oxus, but no sub-division of the tribe bearing this name is spoken of by the authorities quoted in this chapter in describing the Turkumáns. It is, however, known¹ that Allah-Kulli Khan of Khíva transported about 10,000 tents of this class from their homes on the Murgháb, and settled them in rich lands near Kilichbai on the Oxus. This settlement revolted at the beginning of the reign of the present Khan, and are said to have made their way back to their homes on the Ab-i-Khushk and Murgháb in Afghán territory. It is probable, however, from the abovementioned notice of their recent existence in Khívan territory that their emigration thence was not so complete as supposed by Vambéry. The tribe generally live beyond the limits of the countries described in this volume; but they are mentioned² in a despatch from Teheran as visiting the neighbourhood of the Akhál province, where a band of them were employed by the Tekke in 1879 in rebuilding the fort at Khwájá Kala. The present Chief of the Jamshídi is Yalantásh Khan, who

¹ Vambéry's "Travels in Central Asia."

² F. D. (Secret) No. 24 of 1879.

resides with his two brothers at Khushk on the river of the same name, and it is believed pays tribute to Herat.

JEW—

The Hebrew race forms a very important element in the commercial population of Western Turkistán. They were found by Dr. Wolff at Merv¹, and are scattered in small or great communities throughout the countries watered by the Oxus and Jaxartes and their tributaries, and are to be met with even in the remote Ghalcha states on the upper course of the Zarafshán, where they are engaged in the characteristic occupation of gold-washing. The hardships they were exposed to as an alien race under their old Musalmán rulers seem to have made them favourably inclined to the advance of the Russians upon the Uzbek Khanates, and General Abramov was welcomed by them with the greatest obsequiousness at Shahr-i-Sabz in 1870, notwithstanding that that town was only temporarily occupied by his troops. They have reason upon the whole to congratulate themselves upon their change of masters, for they have been relieved from the numerous vexatious restrictions to which they were formerly subject, and are now treated by the Russian officials upon approximately the same footing as their Oriental subjects. At the same time it must be remembered that the whole race is regarded with aversion and jealousy, even in the comparatively civilised parts of the empire; and this feeling is intensified among the Russians in Turkistán by the commercial successes of the Jews, especially in the Syr Daria Government, where they have obtained the monopoly of the trade with the nomad Kazzáks, particularly as regards money-lending and other banking transactions, and occupy in this respect very much the same position as the Hindús in Zarafshán and other parts of Russian Turkistán. They are said to have migrated into Turkistán during the reigns of the first monarchs of the Shaibáni dynasty, and it was calculated by Lehmann and others that before the Russian invasion there were as many as 10,000 of them in the Khanate of Bukhára alone. They are still subject to various degrading restrictions in the parts of the country which have remained under native rule, being confined to separate quarters in the towns and villages, and forbidden to ride through the streets. They are also liable to arbitrary taxation, and are compelled to wear a distinctive head-dress and a girille of rope instead of the shawl ordinarily worn round the waist. Their usual avocations are the usurious traffic common to their tribe, as well as the spinning and dyeing of cotton and silk, and the manufacture of wine and brandy. All of these, however, they are obliged in the Musalmán states to carry on on a very humble scale; but individuals among them contrive, notwithstanding these difficulties², to amass considerable wealth, and correspond with Jewish traders in other parts of the world, their letters being carried for them by the Hájis. The colony now in Samarkand numbers about 1,500 persons, who under Russian rule have erected a handsome synagogue in lieu of an old one, the existence of which they had been obliged to conceal from the population. They are no longer

¹ It may be of interest to remark that Abbott, who had some dealings with the Jews of Merv in 1839-40, speaks of them as bearing a unique character for honesty and fair dealing, acknowledged even by the fanatical population with which they are surrounded.

² Recent visitors to the Bukháran town of Shahr-i-Sabz speak of the Jews there as compelled to wear their traditional garb, but as otherwise well treated, and on a par as regards the transaction of business with other (Musalmán) traders. There are about 100 families of them in Shahr-i-Sabz.

confined to their own quarter of the city, and some of them have risen to positions of considerable trust in the Russian service. Khanikoff describes them as generally very ignorant and illiterate, and Wolff mentions that many of them have been obliged under the Bukhárán Government to make a nominal profession of Mahometanism. (*Lehmann; Vambéry; Khanikoff; Ujfalvy.*)

JIUCHI—

A race said to resemble the Gipsy Liuli in habits and other characteristics. Schuyler says that they are supposed to be akin to Káfirs of Káfiristán, but gives no reason for this opinion. They are not mentioned by Ujfalvy, but the same name (Djiuatschi) is given by this author and others as that of one of the sections of the Úzbaks. Khanikoff speaks of the Jughí, who are probably the same people, as a Gipsy tribe. (*Ujfalvy; Khanikoff.*)

KARÁ¹-KÁLPÁK—

The Kará-Kálpáks are a tribe of Turkish origin, and, according to Von Hammer, were living on the banks of the Volga and towards Astrakhan at the time of Batu's invasion. They appear subsequently to have become incorporated with the Golden Horde, but to have mixed very little with the other tribes of the Kipchák empire. Some authorities² say that they came originally from the north-east of Turkistán, and are still to be found in the Semipalatinsk Government.

The portion of the tribe with which we are concerned appear to have suffered severely in Timúr's invasion of the Kipchák empire in 1397, and emigrated towards the shores of the Aral and the banks of the Syr and Kuwán rivers, occupying a territory known as Yeti-Shahr, or Yeti-Kala (seven cities or forts), on the latter river. They seem, according to Gregorief, to have lived a life partly nomad and partly settled³ at this portion of their career, and in 1732, like their neighbours the Kazzáks of the Little Horde, they offered their allegiance to Russia.

Subsequently to this they quarrelled with the Kazzáks and were driven out of the country by them, some going to Khíva, others to Bukhára, and a third section, according to Michel, migrating northwards and settling among the Kálmáks.

The most important section of the tribe is now settled in that portion of the Khanate of Khíva which now forms the Russian Amu Daria district, occupying the central lake district of the lower Amu and having a few encampments further up the stream near Khwája Ili. Their number in the Khívan Khanate is variously estimated, Vambéry speaking of only 10,000 tents; Wood of 40 to 50,000; and Kuhn, who is probably the best informed authority, of 25,000 tents or 125,000 souls. Vambéry says that they are divided⁴ into the following tribes:—

- | | |
|---------------------|-----------------|
| 1. Baemakli. | 6. Ingakli. |
| 2. Khandekli. | 7. Kanagaz. |
| 3. Terstangali. | 8. Tomboyun. |
| 4. Achmaili. | 9. Shaku. |
| 5. Kaichili-Khitai. | 10. Outarturák. |

¹ The word kará, "black," is thus accented in this volume on the authority of Shaw.

² Vambéry.

³ See a notice of the ruined cities on the Kazzák steppes, page 504, heading "Kazzák."

⁴ Schmidt, speaking of the Amu Daria district Kará-Kálpáks, says that they number 18 to 25,000 tents, and divides them into the Shilyks or Shuluks, who are nomads living to the north of the Chimbai, and the Jaungur settled in villages between, Chimbai and Khwája-Ili.

The Russians now recognise only two main divisions of them in the Amu Daria district, called the On-Yurtru and the Kungrád; these were at the time of the annexation further sub-divided into smaller clans, each subject to one of the 12 elders mentioned at the end of this article.

Their occupation until late years was almost exclusively the breeding of cattle and camels, but the character of their country has been materially altered by the closing of the Laudan canal (see "Laudan" in Chapter II), and the swamps they now inhabit have proved so unfavourable to camel-breeding, that, according to Wood, they no longer possess these animals, and have thus lost the facilities for migrating which are essential to a nomad life. Under these circumstances many of them have found that cattle-breeding is no longer remunerative, and have abandoned it in favour of agriculture¹ and sturgeon-fishing, and their trade in dried fish is becoming an important one in Khíva and in the Russian province. They store their grain in *zamoffskas* or mud enclosures, which to some extent protect their kíbtkas in winter.

In Bukhára and the Russian provinces of Zarafshán and Syr Daria they are to be found, according to Khanikoff, between Jizikh and Uratapa on the verge of the cultivated lands, and are chiefly engaged in cattle-breeding. Other writers² mention them near Samarkand, and Meyendorff, speaking of those settled in Bukháran territory generally, says that they are claimed as kindred by the Kazzáks.

They are represented as peaceable people, but Vambéry notices more than one occasion on which they have revolted against the Khívans, who, Levschine says, used to treat them harshly. They are of a larger and more powerful frame than any other Central Asiatics, and are said to have a large head, flat full face, large eyes, very flat nose, slightly projecting cheekbones, and thick, though short, black beards³. Their women are famed for their beauty, while the men of the tribe are generally laughed at for their dulness and stupidity. Their dress in Bukhára resembles that of the Uzbaks, and Schuyler says that they are generally classed with the latter. Their tents are of a larger and stronger make than those of other nomads, and are guarded in Bukháran⁴ territory by a remarkably fine breed of dogs.

According to an article in Petermann's "Mittheilungen," headed the "Peoples of Russia," there is a small body of Kará-Kálpáks, numbering 2,162 souls, in the Astrakhan Government. They are nomads and considered near relations of the Kirghiz (Kazzáks) in the same territory. The Russians have had considerable difficulty in inducing these people to submit to their steppe regulations in the Amu Daria district, owing to the attachment of the tribe to their own system of government, by which all power was vested in 12 elders belonging to families in which this office has long been hereditary.

¹ The Russians hope by the new system of village government that they have introduced among them, and which is described at the end of this article, to induce them to combine as communities for the regulation of their irrigation canals, to the neglect of which they ascribe the water-logged condition of their country.

² Radloff speaks of recent migrations of the tribe from Khíva to the Zarafshán valley, where they live a peaceable, inoffensive life, and are divided into three sections, the Aiman, Ak-Koili, and Kurá-Sanghir near Ak-Tapa and Bish-Arik. Some of these are probably classed as Uzbaks; see page 547.

³ This, which is unusual in a Turkish people, was a peculiarity of the Pechenegs, an ancient Turkish tribe with whom Howorth connects them. Vide "Geographical Magazine" for February 1877.

⁴ Vambéry.

An attempt is being made to introduce the elective system in force among the Russian Kazzáks, and to form the tribe into village communities; and further difficulty has arisen from the fact that the system by which they were taxed under the Khívan Government also differed from that to which the other people of the Khanate were subjected. They had to furnish 2,000 *nukars* or irregular soldiers, and paid a tax, named *Salgut-Kisma*, which was a lump sum fixed by some old settlement, and not depending, like the ordinary *Salgut*, upon the extent of their lands. Under their new masters they are more heavily taxed than before, in consideration of their being exempted from military service, and the revenue raised from them is in proportion to the amount of land in their possession.

Girard de Rialle considers that their numbers are fast diminishing, and that the race, which he says is physically the finest in Central Asia, will soon be extinct, many of them, owing to their peaceable habits, being destined to merge with the Sárts.

KARA-KIRGHIZ—

A name very generally applied to the Búrúts, Diko-Kamenny or true Kirghiz, as opposed to the Kazzáks or Kirghiz-Kaisaks. They are described under "Kirghiz."

KÁSHGHARI—

The people who are thus classed by Russian authorities do not belong to Western Turkistán, but have migrated at various times from the territory of Káshghar and are now found, among other places, in Táshkand, where they occupy one of the quarters of the town, and in Fargháná, where a large colony of them is met with in the villages between Ush and Andiján. They are chiefly the descendants of emigrants who left Eastern Turkistán in 1830, owing to their having compromised themselves with their Chinese rulers during the brief successes of Madali Khan of Khokand in their native country, and again in 1847 after the revolt of the Khwájás against the Chinese. On the latter occasion not less than 20,000 families fled from Káshghar, Yarkand, and Aksu by the Terek Dawán and other passes leading towards Khokand. Their march on this occasion was a most disastrous one, many thousands of them being frozen to death in crossing these mountains. As regards race they are of mixed origin, showing traces of Uzbek and other Turko-Tatar as well as of Mongol and Dungan blood in proportions, varying according to the districts from which they have emigrated to their present homes. All of them also appear to have a strain of Iranian blood in their pedigree. Their numbers were added to by persons who were discontented with the Government of our ally Yakub Beg, and, since his overthrow, by a large body of refugees who fled from the country when it was again occupied by China. The spelling Káshghar adopted here is that said by Shaw to be the usual one among the natives of Western Turkistán, and is also found upon the coins struck by the late Amir Yakub Beg. (*Ujfalvy, &c., &c.*)

KAZZÁKS (THE)—

There is more than one theory regarding the way in which this important section of the population of Western Turkistán should be classed, two of which may be briefly noticed before describing that of the comparatively older authors—Levschine, Arasansky, and others—which is more consonant with what we know of their history, and in every way more convenient as

regards their political condition in modern times. Ujfalvy is of opinion that they are identical with the Kará-Kirghiz, the latter being simply the portion of the Kirghiz tribe located in the hills, and the former those who are localised in the plains of Turkistán. Girard de Rialle, whom he quotes in a note, so far supports him that he says that the two races are nearly related, but M. Khorochkhine, whose theory he mentions as, with a few modifications, identical with his own, goes far towards proving exactly the contrary. This gentleman, as mentioned under "Uzbek," divides the Turko-Tatar race into 82 tribes, among which are the Kazzáks, Turkumáns, Kará-Kálpáks, and Kará-Kirghiz, as well as each of the numerous divisions ordinarily classed as tribes of the great Uzbek nation. This mode of classification which connects the Kazzáks with the Kará-Kirghiz (or true Kirghiz), only to the same extent as both are connected with the Turkumáns and Uzbaks, probably goes too far in the opposite direction from Ujfalvy's argument, but in any case justifies our adhering to the usual classifications of the Kazzáks as a distinct nationality. The name given to them in this article is that by which they call themselves, and by which they are known to all their eastern neighbours, and they are also thus mentioned by name by Firdausi in 1020 A.D.

The name Kirghiz in fact properly applicable only to the Búrúts or Kará-Kirghiz, called Diko-Kamenny Kirghiz by the Russians; but the latter are also in the habit of applying it, or Kirghiz-Kaisak, to the Kazzáks, apparently to distinguish them from their own Cossacks. Schuyler says that it is convenient to perpetuate this error, which is protested against by all more correct writers, but the result is that in many places in his work it is impossible to discover which race he is talking about. The Kazzáks came under the sway of Changhiz Khan, and afterwards of his son Jugi, forming part of the Golden Horde, or sometimes attached to other hordes, but retaining their own chiefs. Like the Uzbaks, they became after the decay of the Mongol power one of the most prominent among the nomad nations, and many tribes of Turk or mixed Turk and Mongol origin are recorded as belonging alternately to them or to the Uzbaks, a fact that probably accounts for some of their sub-divisions bearing purely Mongol names, and others having the same names as the tribes among the Uzbaks. Arslán Khan, a Kazzák chief who married a niece of Bábar, is said to have had a force of 400,000 men at his command, and his people were at this time joined by many of the Kipcháks, Naimans, Kourads, Kukli, Jalair, and other Turkish tribes. They seem at this time to have occupied a more circumscribed territory than at a later period, being shut in by the Zunghars on the east, the Nogais, Báshkirs, and afterwards the Kálmáks on the west, and by the Siberian Tatars to the north; but notwithstanding these disadvantages they were destined during the next 200 years to rise to a leading position among the peoples of Central Asia.

In 1598 one of their Khans, called Teokel by Levschine, was in possession of Táshkand and of the town of Turkistán, and established a dynasty which lasted till 1723 and attained considerable power and influence. Among the successors of Teokel the most distinguished was Tiaoka, the grandson of Sultan Ishem, whose name is still mentioned with reverence and gratitude by every Kazzák as a wise ruler and lawgiver, who united the different branches of the race and increased their reputation as warriors by his successes against the Kálmáks. This Sultan entered into negotiations with Peter the Great for the submission of the whole tribe to

Russia, but these were interrupted in 1718 by his death and the subsequent overthrow of the Kazzák dynasty.

According to some authorities, it was during the reigns of Sultán Teokel and his successors, which may be considered the culminating period of Kazzák history, that the present division¹ of the race into great, middle, and little hordes was first recognised. The history of the Kazzáks under this dynasty is imperfectly known, but the dispersion of the race to the countries they now occupy was probably chiefly due to the great increase of their numbers, which at the time of the expulsion of their Sultans from Táshkand and Turkistán, at the beginning of last century by the Zangharians, brought them into conflict with the Kálmáks, Báshkirs, and other neighbouring races. The town of Turkistán long continued to be in a certain sense their head-quarters, and is still regarded by them with peculiar veneration as the burial place of many of their greatest men, and especially of their patron saint Shaikh Ahmrad Yasawi.

The proposals made by Tiaoka for the incorporation of the Kazzáks with the Russian Empire were renewed by Abul Khair Khan of the Little Horde (a sketch of whose career will be found in the chapter of Schuyler's work treating of the history of Khíva), and were accepted by the St. Petersburg Government in 1731. Their example was eventually followed by the Middle Horde, which admitted the nominal supremacy of Russia fifty years later in 1781.

The Kazzáks, during this part of their history, were engaged with varying success in constant wars with their neighbours, during which the struggle appears to have been that a portion of the Báshkirs and Kálmáks were expelled from their former territory and driven further west, which brought the Lesser Horde into close proximity with the Russian frontier, and that the Great Horde became subject to the Zangharians.

From this period the history of each horde diverges, and may with advantage be viewed separately before proceeding to notice the conditions and peculiarities common to the whole race.

The Great Horde moved eastward shortly after the time of Abul Khair, and the greater part of them are now found in Russian territory, where in the Alatau province they number, according to Schuyler, about 100,000 of both sexes, their chief divisions, as given by Michel in "Russians in Central Asia," being the Jalairs, Atháns, Suváns, Dulats, and Uigars, in all, according to this authority, about 115,000 souls. In 1739 some of their chiefs proposed submission to Russia, moved thereto by the prospect of commercial advantages, but they had not sufficient influence to carry the horde with them, and the suggestion was opposed by the Zanghar Sultán Galdan Shírín, who took Táshkand in 1723, and soon after brought the Great Horde under his rapidly extending sway. On the overthrow of his dynasty

¹ The origin of this division of the race into great, little, and middle hordes is unknown. The tradition is that a powerful Khan named Alach, who ruled the whole people at the time of the breaking up of the White Horde, divided the various tribes among his three sons, the portion of the eldest being called the Great, that of the second the Middle, and that of the youngest son the Little Horde. The story is not impossible when we consider the way in which tribes were distributed to various rulers by the sons of Changhiz (see the account of the formation of the Khanate of Shuibáni in Deguisne's History). The word "horde" is derived from the Turkish, or, according to Richardson's Dictionary, Persian word *ard*, a camp. The latter is of course identical with Urdu as applied to Hindustani, the camp language, and it is not uncommonly used by the natives of the Pesháwar valley, in the same way as the Persian *laskar*, to describe the camp of a field force.

by the Chinese in 1756, the horde were allowed to occupy the wasted territory, and thus became Chinese subjects. They now came into contact with the Búrúts or Kará-Kirghiz, and many of their tribes being at constant war with the latter, developed a taste for fighting which has not, as a rule, distinguished the remainder of the race. In 1771 they made a fierce attack under Erali on the Kálmáks during the well known migration of the latter from the Volga to their old homes in Zangharia, though this unfortunate tribe suffered less severely from them than from some of the sections of the Kará-Kirghiz.

A large part of the horde remained near Táshkand, where they were joined in 1760 by considerable bodies of Kará-Kálpáks, who had been driven from their quarters on the lower Syr by the Little Horde. They continued to harass and oppress the people of Táshkand and the neighbouring Begships until, in 1789, they were defeated finally by Yunus Khwája of Táshkand, who made them pay tribute and furnish a large contingent of troops for the wars in which he was engaged with Narbuta of Khokand and his other neighbours. The Great Horde fell with Táshkand under the power of Khokand in 1814. Meantime a certain number of their chiefs who had refused submission to Yunus Khwája moved with their followers northwards to the Tetish, where they joined the Middle Horde, and others went to the Ak-tágh and neighbouring regions. A fragment of the horde thus remained independent, while the remainder became subjects of Khokand, China, or Russia. For many years past the Great Horde has been directly in contact with the Russians, who have advanced upon them from the Semipalatinsk district and admitted them to the position of subjects of the Empire in 1847, building the forts of Kopal and Viernoé shortly afterwards for their protection against the Kará-Kirghiz.

The Middle Horde, under their Sultán Ablai Khán, recognised the supremacy of Russia in 1781, but this appears to have been entirely nominal, as they not only continued to make raids into Russian territory, but at the same time swore allegiance to China. Ablai Khán's son, Wali Khán¹, was recognised by a Ukase of Catherine II as Khán of the Middle Horde, but no permanent influence was brought to bear on them by the Russian Government till the beginning of the present century, when colonies from Western Siberia were pushed into the heart of their country, and regularly organised as outlying districts. According to Schnyler, they are shown by the return of taxes to number at the present day 406,000 of both sexes in Southern Siberia and the country north of Táshkand. As a rule, the history of the Middle Horde has been less eventful than that of the rest of the Kazzák race. This is partly to be accounted for by the fact that their Kháns have had more control over the people, and is also due to their having as neighbours either a strong peaceable Government or tribes of their own kindred, except at one point where their lands were conterminous with those of the Búrúts². The portion of the tribe which settled on the banks of the Syr came eventually into collision with the increasing power of Khokand, which state, by erecting forts at Julák, Ak Masjid, Kumish Kurghán, and other points, contrived after long fighting to reduce them to submission, treating them with great severity. They were at the same

¹ We learn from Lerch that this Wali Khán was the grandfather of the well known Russian traveller Chokan-Valikhanoff.

² Kará-Kirghiz.

time hard pressed by Khíva, and the fact of their being Russian subjects gave the latter power an excuse for involving themselves in disputes with both Khanates. Towards the end of last century the Kazzáks were very numerous in the region, but their numbers appear to have been somewhat reduced by this double persecution by their Uzbek neighbours.

This horde is divided into four races, which are again sub-divided into 37 tribes.

The Little Horde, called by the Russians the Trans-Ural Horde, has in many ways been of more importance in Central Asiatic history than either the Great or Middle Hordes. It consists of three races, which are sub-divided into 25 tribes, and number, according to Schuyler, 406,000 individuals camping between Fort Peroffski, the Ural river, and the Caspian. To these must be added 150,000, the number of the Inner Horde, an offshoot of the Little Horde, residing in Europe between the Ural and the Volga.

The races are the Alim, Bayrelin, and Yeti Rugu, known to the Russians as the *Semi Rod*.

The 1st includes the following tribes: the Kitin, Ujraef, Chume Keyef, Chiklin, Jurt Karin, Kará Sakál, Kará Kilsak.

The 2nd consists of the Adaieff, Baibaktin, Alachni, Maskar, Kizilkurt, Cherkash, Isyk, Bershef, Isentemir, Yapas, Altum, and Tazlar.

The 3rd of the Tabun, Chumishli-Tabun, Kardarin, Tamio, Karain, Romodan, Telaif, and Jizal-Bailin.

Each of these tribes is again split up into divisions, and the latter into sub-divisions which it is not necessary to enumerate.

The Little Horde had in 1730 become nominally the subjects of Russia, and the Fort of Orenburg, at the junction of the Or with the Ural, was built for their protection¹, but they continued for many years to harass their fellow-subjects the Báshkirs, the Kálmáks on the Volga, and the people on the Siberian frontier, as also the Zunghars, often at the instigation of Russia. In 1756, after the fall of the Zungharian Empire, the Russians, being alarmed at the increasing power of China, urged the Kazzáks to attack the latter power; but although sympathising with the Khwájás of Turkistán, to whom, as we have seen, their brethren of the Great Horde had long been subject, and generally favourable to the Musulmán movement against China, the Kazzáks of the Little Horde were afraid to join actively in war-like operations at so great a distance from their own homes. Catherine II, in the early part of her reign, which began in the year 1762, paid great attention to the nomad subjects of the empire, and endeavoured in various ways to civilise them, giving orders that they should be taught to bake bread, build houses, cut hay, and various other accomplishments. Mosques and schools were also instituted, and various courts and mixed tribunals were established to decide disputes.

In 1782 to 1786 an attempt was made on the death of Núr Ali, the ruler of the Little Horde, to abolish the office of Khán and to divide the horde into three parts under Governors with limited powers. It was hoped that this plan would result in the introduction of order and peace, but it was abandoned after a few years' trial, and in 1791 Iráli, son of Abul Khair, who had conquered the Kará-Kálpáks on the Syr, was made Khán by the Empress. The appointment was a bad one, and, indeed, according to Gregorief,

¹ This Fort of Orenburg was on the site of the present town of Orsk. A new Orenburg was built in 1740, 184 versts lower down on the Krasnaya Gora, and this again was moved a few years later to the mouth of the Sakmara.

the re-institution of the office was in every way injudicious, and the horde shortly afterwards became much disorganised¹, and many families left it altogether; some renounced their allegiance to Abul Khair's family and joined the Middle Horde, others drove out the Kará-Kálpáks and settled on their lands on the lower Syr, where they took to agriculture. Another portion of the horde attacked and supplanted the Turkumáns of the Úst-Yurt; while others occupied the country vacated by the Kálmáks between the Ural and the Volga, forming the Inner Horde. The Khanate continued in the family of Abul Khair for another generation, when that system of government was finally abolished by the Russians.

This Inner Horde was formed in 1801 by a body of the Bayulín, one of the three great divisions of the Little Horde mentioned above, who under Sultán Bukei begged to be allowed to occupy the above district. The horde is known to the Russians as the Bukeieff or Inner Horde; and from the circumstance of their long residence within the settled provinces of the empire are better known and more prosperous than other Kazzáks. The same influences to a less degree have been brought to bear on the Little Horde Kazzáks on the Syr, where, Major Wood informs us, the cultivated area is yearly increasing, and not a few Kazzáks are found living in considerable luxury in houses in Kazálinisk and Peroffski.

The Kazzáks appear throughout their history to have been always² attached to the "hereditary principle." Before their connection with Russia their Kháns had always been chosen from particular families, and each tribe into which the hordes were divided was also governed by a Sultán or Bi, an office which was hereditary in certain families. Against these latter officials there was theoretically no appeal, but if they were found too despotic they were in practice deposed, and replaced by the member of the tribe next in seniority. Matters were not much altered by the establishment of Russian supremacy, for all attempts at interference created a revolt, and the Russians, who till comparatively recent years were profoundly ignorant³ of the manners and customs, as well as of the religion and language, of their nomad subjects, were content as long as disturbances were kept down and a moderate tribute paid to them by the Kháns. The Kazzáks as a race have never for any long period submitted to oppression on the part of the Government to which they have been subject, their practice being, when hardly treated, to

¹ In many parts of Russian Turkistán the members of all three hordes are found grazing their flocks on the same steppes. Thus in the Syr Daria district they are distributed as follows according to recent returns by Lerch:—

Chimkand circle	31,000 families of the Great Horde.
Perovak	20,000 " of Little and Middle Hordes.
Auliá Áta	18,000 " of Great and Little Hordes.
Kazalinsk	12,000 " "
Kuráma	12,000 " of Great, Middle, and Little Hordes.

In the Semiretch district they are distributed as follows:—

Viernoe circle	25,000 families of the Great Horde.
Kopal "	24,000 " of the Middle Horde.
Sergiopal "	24,000 " "
Tokmak	7,000 " of the " Great Horde.

According to Stamm, the north-western portion of the steppe of the Syr Daria district is occupied exclusively by the Middle and Little Hordes, the remainder of the Syr Daria province chiefly by the Great Horde, and the plains of Semiretch exclusively by the Great and Middle Hordes. The same author gives the aggregate number of the three hordes in both provinces as 867,000 of both sexes.

² Leveschine.

³ See Professor Gregorief, quoted by Schuyler; also Kuhn.

migrate¹ and transfer their allegiance elsewhere, or, if this were impossible, to rebel. This has always secured them a fair amount of consideration from their rulers in matters regarding taxation, which lasted until comparatively² recent times. The latter were thus practically independent, and it was soon found that they not only encouraged the bands of marauders who continued to make the steppes impassable for caravans, but when it suited their purpose, stirred up insurrections against the Supreme Government.

The office of Khán was finally abolished shortly after the annexation of the Iletsk district, a tract rich in salt mines and belonging to the Kazzáks, which was selected as a favourable field for Russian colonisation in 1810. The experiment was first tried in the Siberian steppe, which after the death of Wali, the Khán already mentioned, was divided³ into regions, each governed by an administrative council of one Sultán elected by the tribe, and five assessors who were employés of Government. The Orenburg region was similarly⁴ divided into three circles, the arrangement for administrative purposes, which differed somewhat from that of the Siberian steppe, being as follows:—Taking the kibitka or tent as the unit, from 50 to 70 tents composed an aul governed by a Storchine, elected every three years by the people; 10 to 12 auls composed a *volost* (translated *baillage* by Russian writers in French), governed by a hereditary Sultán; and 15 to 20 volosts again formed the *circle* which was administered by a *Starchi Sultán*⁵. This official was elected by the volosts, and presided over a mixed commission with executive and judicial powers. Care was taken to make the grouping of the auls coincide as far as possible with the old tribal divisions, and that the Sultáns and chief rulers should be chosen, as formerly, from among the "White-bone" or aristocratic families, and the lesser ones from the "Black-bone" or commonalty, a point on which the Kazzáks were very tenacious. Thus preference was always shown in elections to the family of Abul Khair for the Little Horde, and to that of Ablai for the Middle Horde Sultáns.

The system adopted in the Siberian steppe appears to have answered fairly well, and about 1832 the Kazzáks of this Government were so far civilised that their administration was approximated to that of the settled districts. This was no doubt in part due to the large number of Russian colonists who, tempted by the comparative fertility of the country or deceived⁶ by the representations of the Government officials, established themselves in the heart of the Siberian steppe, or were deported thither against their will in the interests of civilisation. In the Orenburg steppe the rule of the Sultáns proved to be in no way an improvement on the old system, and although it was found practicable to extract a small tax from the Little Horde, which in 1837 was collected from 15,506 tents, and in 1846 from 67,280, yet no progress was made towards the institution of law and order.

¹ Thus during the last insurrections in Western China 16,000 Kazzák families migrated into Russian territory, where they were willingly received, on payment of a small tribute, to people the vast unoccupied tracts. Mayef, in his account of his expedition to Hisár in 1875, mentions finding numerous settlements of Kazzáks who had migrated to this country, where their name was before unknown, from districts lately annexed by Russia. See also page 479 and note.

² The annexation of the Kazzáks was completed in 1873 by the absorption into the empire of the Kizil-Kum desert, to which large bodies of the tribe from Chimkand and other districts had fled on the promulgation of the new steppe code.

³ Lerch.

⁴ General Heins, quoted in the *Journal de St. Petersbourg*, June 1878.

⁵ Schuyler calls these people "Sultans Regent."

⁶ See account of the formation of such colonies in Atkinson's "Upper and Lower Amoor."

Numerous disaffected spirits from the Siberian steppes finding the strictness of the Russian rule insupportable joined the Little Horde, and the latter was for many years kept in a continual ferment by a succession of "*Batyr*"¹ (heroes or fighting men), generally representatives of leading families.

Among these Sultán Kenisar Kasimoff, who for six or seven years defied the most active of the Russian Cossack leaders, is particularly famous in the history of the steppe. He was succeeded by equally famous *Batyr*, Iset Kutibaroff, who during the Crimean war raised a large following among the Little Horde, and for some years made any attempt at peaceful government an impossibility. This chief, like most other Asiatics, was not found incorruptible, and was eventually² won over to the Russian interests by a lucrative appointment, after which the steppe enjoyed comparative tranquillity for some years.

In 1865 the administration of the steppes was modified by General Cherniæff, who divided the Kazzáks into the western, middle, and eastern regions, each under a Russian official with a deputy; but as the alteration involved no change in the minor arrangements for the government of the hordes, the mass of the people were not affected, and no discontent was felt. In 1868-69, however, a Steppe Commission³ was ordered to consider a new form of administration for the whole Kazzák race. The members were M. Girrs (president) and General Balusek; Colonel Heins, Meyer and Protzenko as members. Of these Colonel Heins, who was the leading spirit of the committee, was considered by Mr. Michel, H. M. S. Consul at Moscow, as "a most injudicious appointment" (*vide* his translations for 1868), but according to more recent⁴ authorities, this new Governor of the Turgai province knows more of the nomads than any other official in the employ of the Russian Government.

The Commission spent a whole year in the steppe studying their subject, and the result was the code of regulations under which the Kazzáks are now living.

This code was most unsuccessful at first, but although severely criticised by many good authorities, it resulted in the eventual establishment of order throughout the steppe, and in a very considerable increase of the Imperial revenue. Its provisions were no doubt opposed to the feelings of the people, inasmuch as their object was to do away with all tribal distinction, and to replace the native rulers by Russian officials. This was prejudicial to the interests, not only of the Kazzáks of the White-bone or aristocracy by whom the administration had hitherto been conducted, but also affected those of the Black-bone, who, as abovementioned, had a hereditary claim to many of the smaller tribal dignities. Many of the officials by whom they were replaced under the new regulations were the heads of Cossack communities,

¹ There is reason to believe that this word is identical with *Bakádur*, which may often be found written in translations from the Russian as Bogadur or Bogatyr, which is a Russian word of the same meaning and probably of similar derivation. *Batyr* is probably more correctly written "Batur."

² Similar measures have lately been tried with good effect in the case of the well known *Batyr* Sadyk, who throughout the campaigns against Bukhára and Khíva was the implacable enemy of the Russian invaders. Two of his brothers now hold lucrative appointments under the Russian Government, and a recent number of the *Journal de St. Petersburg* notices that Sadyk himself has lately condescended to be the guest of the Governor General. He also commanded a Bukháran force which was attacked and defeated by the Tekke at Fort Kabakli on the Oxus during the first Akhál campaign.

³ *Turkistán Gazette*.

⁴ *Journal de St. Petersburg*, May 1878.

and the hatred with which the Cossacks were regarded by the nomads, as well as the largely increased revenue which was required from them, were probably the chief reasons of the discontent. In exchange for the increased taxation the code provided for the maintenance of dispensaries, with medicines, doctors, and midwives, as well as of notaries and architects for each of the great divisions, into which the steppe was divided. The first result of the new code was a general insurrection which completely put an end to trade across the steppe, and was not subdued, especially among the Adaiëff and Kazzáks of the present Trans-Caspian Government, for several years.

The Kirghiz steppe now forms part of six¹ provinces, Akmolinsk and Semipalatinsk for the Siberian Kazzáks, subject to the Government of Western Siberia; Ural and Turgai under the Governor General of Orenburg; and Semirechinsk and Syr Daria under the Governor General of Turkistán. To these may be added the Mangishlak circle on the eastern coast of the Caspian for the administration of the Adaiëff Kazzáks, which is under the Government of the Caucasus.

For administrative purposes the districts under the abovementioned provincial Governors are divided into Uyezds, which are again sub-divided into volosts² and auls. An aul consists of 100 to 200 kubitkas, and a volost of 10 to 20 auls. The inhabitants are amenable to the Russian criminal code, but tribal matters are settled by courts composed of Bis, who are unpaid and elected by their fellow-countrymen.

The whole race are horsemen from their youth, but, as a rule, do not seem to be of any use as soldiers, though they are fond of raids known as "barantas," which do not entail any great personal risk. The only section among them who seem to form in any way an exception to this characteristic of the race are the Adai tribe of the Central Horde, known to the Russians as the Adaiëff Kirghiz, who exhibited considerable intrepidity in their attempts to take Fort Alexandrovsk in the Mangishlak prefecture of the Trans-Caspian Government in March 1871. The garrison had been reduced at the time by a party of 40 Cossacks who had been cut off and entirely destroyed by the Adaiëff, and there is little doubt that the latter would have made themselves masters of the place, but for the opportune arrival of a steamer from the Caucasus with ammunition and reinforcements. Most of the Adai feed their flocks in the Ust-Yurt and in the Mangishlak prefecture of the Trans-Caspian district, but a few sections who have abandoned nomad life in favour of agriculture pass the winter on the lower course of the Emba. They were reduced to submission shortly after the events above narrated, and have since paid their kubitka tax more or less regularly to Russia, though they again gave some trouble in the Mangishlak peninsula in 1873.

In 1873 the Jijits accompanying General Verefkin's staff were formed into an *Orta-militz* or local militia, but although found useful as scouts, they would not stand under fire, and Stumm relates that they constantly "bolted" on the first appearance of the Yamút Turkumáns.

Their natural timidity has no doubt been a great cause of the success which the Russians have met with in their attempts to settle the steppes. They are now prevented from raiding by the garrisons of the numerous posts along their borders, and by the recollection of the tremendous retribu-

¹ "Steppe Campaigns," translated by Captain Clarke. See also "Kirghiz Steppe" in Chapter II.

² See page 499.

tion exacted by the Russians for the revolt which followed the introduction of the new steppe regulations.

The tribe are now probably more prosperous than they have been at any other time of their history, notwithstanding that they are unmercifully fleeced by Russian officials, and that their camels have been constantly pressed¹ for military purposes without any remuneration being received by the owners. General Heins², in a paper published in May 1878 by the *St. Petersburg Gazette*, also mentions that their interests have suffered materially from the constant change of Governors General, who have each had theories of their own regarding the government of nomads. Some of these officers, of whom General Petrovski is the chief representative, have held that they should be kept strictly to their traditional occupations of camel and cattle breeding, while others of less conservative principles have considered that they should by all means be encouraged to abandon their wandering life in favour of agriculture³.

The Kazzáks are now classed as regards religion among Sunni Musulmán's, but it is tolerably certain that until the beginning of last century the creed of the Prophet had made but little progress among the inhabitants of the steppes. The Russian authorities in the time of Catherine II were, as already mentioned, strangely ignorant of all that concerned the nomad tribes admitted by the Empress Anne to the privileges of Russian subjects. Their religion at this critical period of their history was undoubtedly Shamanism⁴, and, according to Gregorief, most of the tribes which wander over the steppes which formerly belonged to the Khanates of Khíva and Khokand are still practically unconverted, while other writers assert that many of the superstitious rights, modes of divination, and auguries practised by the Musulmán Kazzáks are relics of their ancient faith.

Levschine⁵, who passed a long time among the Kazzáks, gives an unfavourable account of them, according to which they are usually of a morose temperament, disinclined to noisy sports, very credulous and greedy of news, the receipt of which is their greatest pleasure, otherwise they are lazy, sleeping a great part of the day, summer and winter. They are fickle, vindictive, and not to be depended on, and their "barantas" or raids are usually made in pursuit of vengeance, the feuds thus created spreading indefinitely. Like Stumm, he describes them as susceptible and passionate, but not really brave, and says that when once unhorsed in fight they are helpless, and although with few wants they are proverbially greedy and avaricious. Ujfalvy, who had, however, little opportunity of seeing them, except on the postal route to

¹ In the Khívan campaign the Russian official newspapers announced that the Kazzáks had insisted on furnishing carriage gratis as a proof of their loyalty. More recently also the Kazzáks of the Auliá-Áta and other districts of the Syr Daria province have received the thanks of the Emperor for large contributions, at the rate of 1 rouble per kibitka, in aid of the Russian field ambulance train, and of the volunteer fleet!! See *Journal de St. Petersburg* for May 1878.

² General Heins, already mentioned in describing the new steppe regulations, speaks in the same paper of the necessity of treating the families of the deposed Sultán with deference, and says that it must not be supposed that the influence of the chiefs of the White-bone has ceased to exist; but this theory is entirely at variance with the spirit of the laws to which the nomad subjects of Russia are now subjected. See "Kará Kálpák."

³ See "Agriculture," Chapter I.

⁴ Shamanism as known in the steppes consists chiefly of the propitiation of evil spirits. The name Shaman is believed to be derived from a corruption of the word *Shraman*, an ascetic. See page 513.

⁵ Levschine's "Description des Hordes et des Steppes des Kirghiz Kazaks," a book which is constantly quoted without acknowledgment by Schuyler.

Tashkand, speaks of them as "gay, frank, and intelligent," and also notices the high character which they bear as carriers in the steppe caravan trade, of which they have practically a monopoly. Among their few virtues is their attachment to their country and mode of life, to which they always return gladly if forced sometimes to leave it. They are also said to be not unsusceptible of gratitude for kindness and to show respect to the aged members of their families. The women are superior to the men, being active and kind-hearted, affectionate to children, and humane towards prisoners.

The whole nation are by nature and preference nomads, but wander only in the summer, passing generally over the same ground and using the same wells. These wells are constructed with enormous labour and are the property of individuals¹ or families who excavate them; and breaches of the peace very generally ensue when outsiders are found using them or grazing cattle in their vicinity. In winter each tribe and section has its own *kish-lák* or winter quarters, where they pitch their tents or in some cases build huts. The tribes are therefore classed for administrative purposes according to the localities in which they pass the winter, and even in summer sufficient is known of their movements to enable the authorities to find any particular section or family which they may wish to lay hands on. Each tribe thus holds strictly to its own pasture grounds, and the wealthier sections to whom the largest areas belong are able to maintain a purely pastoral existence, while those who feed their flocks on inferior or smaller tracts go into permanent winter quarters in mud huts, sometimes surrounded by mud walls, and eke out a livelihood by agriculture.

Their winter quarters are chosen, where practicable, among sheltered hills or on the sands of the southern steppes, the vast areas covered by reeds on the lower course of the rivers falling into the Aral being also much frequented by them for the sake of the forage and fuel they supply. The sand also absorbs the sun more rapidly than the clayey surface of the plain, and the water found there is sweeter and more easily obtained. The steppe pastures are in good order at the end of April, and by the beginning of May the nomad camps have all begun to move. Those tribes whose lands border on the mountains drive their flocks thither and remain just under the snow line till July or even later, in spite of the occasional risk of plunder from the Kará-Kirghiz, the other great nomad tribe of Turkistán. The return of spring is a time of general rejoicing in the steppes, but autumn is the season for fêtes as well as for long migrations and "barantas" or raids, when the horses are in good condition after their summer feeding.

The domestic animals chiefly bred by the Kazzáks are sheep and two-humped camels, the dromedary being comparatively scarce, except in the southern part of the steppe where the cold is less severe than elsewhere. Their horses, which like the above are described in Chapter I under "Domestic Animals," also form a large part of their wealth, some of the sections possessing herds of from 7 to 10,000 animals. Horned cattle, though probably more numerous than among the Turkumáns, are less valued than sheep. The following list of exports from the steppe to Orenburg and Troitsk in 1869, given by Schuyler, affords some further information as

¹ Schuyler says that they show considerable skill in selecting sites for their wells, being guided partly by the growth of a plant named *adrasbau* (*Peyanum harmala*).

to the proportions in which the various animals are bred for purposes of trade:—

Camels	1,150	head.
Horses	1,001	„
Horned cattle	16,031	„
Sheep	273,823	„

The value of the live-stock exported annually from the steppe to Petro-pavlovsk in 1856—1865 was £340,000, and that of hides £55,000.

All sections of the Kazzáks indulge from time to time in the diversion of horse-racing, especially on occasions of births, marriages, and circumcisions, and according to Schuyler, who was present at one of their meetings, the course is frequently from 10 to 20 miles in length. On such occasions sheep, and sometimes horses, are killed and cooked in large numbers, and men of neighbouring tribes will ride as much as 200 miles to be present at the festivities. Camel races are also not uncommon, the riders being frequently unmarried girls. Agriculture is confined chiefly to the banks of the Syr, Yani Dária, and other lakes and rivers, though there are in many parts of the steppe traces of extensive irrigation works and permanent settlements, the former of which may have been used by Kazzáks and their immediate predecessors, the Kará-Kálpáks, from whom they are said to have learnt what little they know of agriculture; but it is probable that, like the fairly well preserved ruins of cities found in various parts of the steppe, they are the remains of a more cultivated race. The Kazzáks are altogether incapable of brick-making, but are great tomb-builders like other races of Turkish origin, and are said to use the bricks of these old cities for this purpose, their monuments of this sort consisting of domes of considerable height, generally surrounded by square enclosures. The Kazzáks seem never to have occupied even the ruins of these old towns, but we learn from Levschine that the Kará-Kálpáks used to live in the better preserved buildings before their expulsion from the lower Syr, and the same tradition was also found by MacGahan among the Kazzáks on the Yáni Daria near Tekebai. Lerch, who is probably the best authority on the subject, refers the building of these cities to the prosperous times of the White Horde who were established under Juji in their vicinity.

The chief authorities regarding the weapons of the Kazzáks are Stumm and Potto (translated by Clarke), both of whom speak of lances (*naita*), which Stumm says are formidable weapons and often nearly 20 feet long, the staff, as the name probably implies, being frequently made of a stout cane, or in some cases of ash. Firearms are little used, their export from Russia into the steppes being prohibited, and they seem to have no idea of the art familiar to travellers in Persia of shooting from horseback. Very few of their carbines or pistols have percussion locks, and being supplied to them as contraband articles by Russian and Jew contractors are probably more dangerous to the owners than to their enemies. Bows and arrows, according to Potto, have entirely gone out of use; but Stumm mentions them as formidable weapons, and adds that slings and stones are also not to be despised in the hands of the Kazzáks. Daggers, often very richly ornamented, are carried by all ranks, their other weapons being curved Persian or sometimes European swords hung by a broad belt over the shoulder, a battle-axe, de-

scribed by others as a hammer (ai-baltu), a small axe on a straight handle, wooden clubs, and thick whips (kamcha).

The food of the Kazzáks is almost exclusively mutton, bread is unknown, but when millet can be obtained it is sometimes made into a sort of porridge. Horse-flesh is also eaten, but generally only on occasions of festivity. *Kumys*¹, made of fermented mare's milk, and *Busa*, a beer brewed from barley or other grain, are their chief luxuries; but tea, especially the coarsest and cheapest variety of brick-tea, is beginning to be popular. Game and fish² are not much appreciated as articles of food by the Kazzáks, nor do they in general care much for sport for its own sake. Some tribes, however, keep dogs for hunting, as well as falcons, the species of the latter which is most esteemed being the Golden Eagle, *Falco fulvus* or *Aquila chrysaetos* (Lin.), by means of which they kill foxes, hares, wolves, wild goats, &c., &c. Antelopes (saigak) and boars are taken by surrounding them and driving them upon staked nets planted in a semicircle. The tribes of the Ust Yurt³ also surround wild horses on the sea-shore and shoot them down with bows and guns; those which escape take to the water, but return to the shore when exhausted, and are there captured. The only important industry among these people is the preparation of skins. They have also blacksmiths, workers in silver and copper, and turners, but their productions are all coarse and without merit. Their few wants are supplied chiefly by Russian traders in return for the produce in one form or another of their flocks and herds. They also import a certain amount of coarse cotton and other stuffs, as well as arms from the countries to the south of them.

The personal appearance⁴ of the Kazzáks indicates a combination of the Mongol and Turk races, the former predominating, especially among the aristocratic classes, a fact partly explained by their preference, at least in former days, for Kálmák women over their own. This, however, arose not so much from taste as from the circumstance that the former would be carried off by raids upon the Zunghars or the Kálmáks of the Volga, whereas they had to pay the "Kalyim" for a wife among their own people. The Kálmák type is said to be stronger in the women than in the men, their hair being generally blacker and their eyes small. Both sexes are strongly built and of middle height, those of the Middle Horde being somewhat taller than the others.

Their language is called by Schuyler a "pure Tatar dialect, peculiarly free from foreign elements." It is not quite clear from Vambéry's "Cagataische Sprache-Studien" whether he considers that it belongs to the Turkumán or to the Chagathai *líli* (dialects) of Eastern Turkish, but he differs from Schuyler as to its purity, saying that it contains many non-Turkish words and expressions and grammatical forms. The most trustworthy authorities on the subject are probably Levschine and Professor Radloff, whose account of the matter is given in the introductory⁵ part of this chapter. Mention has been made in Chapter II under "Khulbágh" of the recent occupation of lands, fully 300 miles as the crow flies from their own homes, by Kazzáks from the Núrátá

¹ Said to be identical with "Camus," the fermented liquor given to the Romans in the camp of Attila.

² Lehmann.

³ Levschine.

⁴ According to Vambéry, the Mongol type of face is held by the Kazzáks to be the most perfect form of human beauty, from the fact that "God has made it with prominent bones like those of the horse," which animal they consider the crowning work of creation.

⁵ See page 484.

district, who have been unable to accommodate themselves to the steppe regulations in force in their pasture grounds; and in speaking of such movements on the part of nomad tribes, a great migration in 1879 of Kazzáks from the steppes to the east of the Aral is noticed on page 479 of the first section of this chapter. This remarkable migration appears to have been caused by the loss of cattle occasioned by the exceptionally severe winter of 1877-78, noticed in various parts of this work, which nearly annihilated the cattle of the Karátegin Kirghiz and reduced the Kazzáks in the Russian steppes to the verge of starvation. According to a report furnished by M. Marinich¹, the Dragoman of the British Embassy at Constantinople, 80,000 Kazzáks left their settlements on this occasion and marched towards the Russian Amu Daria district and Khíva, the movement being probably encouraged by the Russians, who were not unwilling to settle a tribe long accustomed to their control upon their Turkumán frontier. Lands were assigned to them by the Russians, in communication with the Khán of Khíva, at Khwája-Ili, Zmushkir, Kubna Urganj, and various other places on the right (Khívan) bank of the river, where they appear by M. Marinich's account to have been hospitably received by the Yamút Turkumáns, and seem to have at once settled down to cultivate the territory placed at their disposal. The amount of arable land being extremely limited, and already fully occupied by the Yamúts and other subjects of Khíva, it is hardly possible that these immigrants were, as described, received with open arms by the Yamúts; and in any case, with or without the connivance of the latter, they were attacked soon after their arrival by a party of 300 Akhál Tekke who carried off a large number of their wives, children, and cattle. The Kazzáks managed to muster 600 mounted men, and followed the raiders to Sári Kámish in the Uzboi; but the latter, leaving their booty under a sufficient escort, turned upon their pursuers and with 250 men against 600 totally routed them, leaving 50 of them dead on the field. An indemnity was demanded by the Russians from the Khán of Khíva, which is said to have been extracted from the Yamúts and paid to the Kazzáks, who were eventually settled in the neighbourhood of Hazár Asp, Dargam Ata, Tásh Hauz, Pitnak, and Khwája Ili. This Razzia, according to M. Marinich's report, with other circumstances "*a amené une froideur entre le Khan et les autorités Moscovites,*" which on the part of the former may in some measure be attributed to his objection to seeing this numerous body of Russian subjects located in the best districts of what are nominally at least his own possessions.

According to Schuyler's account, the Kazzáks, including the sections² living in Southern Siberia and within the European frontier of Russia, number about 1,500,000 persons, as shown by the returns of the kibiúka tax, which agrees closely with Stumm's estimate of 867,000 persons as the number³ in the Syr Daria and Semiretch provinces. (*Levachine; Arasanski; Michel; Major Wood, R.E.; d'Herbelot; Lehmann; Khanikoff; Schuyler; Lerch; Clarke's Steppe Campaigns; Stumm; Schnidt; Ujfalvy; Girard de Rialle; Foreign Office papers; &c., &c.*)

¹ M. Marinich's report is based on information furnished by Hájí Murád, the Ottoman Attaché at the Court of Khíva.

² In all 556,000.

³ To which should be added the Adai and Mangishlak Kazzáks of the Trans-Caspian Government, a comparatively small number of people; as well as Schuyler's extra-Turkistán Kazzáks.

KHWÁJA—

Communities bearing the above title are found in Bukhára and in most of the big towns of Turkistán, and also among the Turkumáns. The class is treated of in Chapter II, describing the various distinctions of rank in Bukháran society¹. The name is generally transliterated Hodja by continental authors and by many translators from Russian, and is often spelt Khoja with a certain amount of correctness as regards its pronunciation by English writers.

KIPCHÁK—

A warlike race, partly nomads and partly settled, which forms an important element in the population of the Russian province of Farghána. Some² good authorities consider that they should be classed as Uzbaks, and others³ that they are a highly developed section of the Kará Kirghiz. Neither of these opinions is altogether satisfactory, and it seems probable that the Kipcháks are the representatives of an ancient race which at one time occupied limits much wider than those within which they are now found, and who have contributed by the separation of various branches from the parent stem to the formation of the Uzbaks and other communities of similarly mixed origin which have eventually attained most of the characteristics of separate tribes. The name, which is said by Ujfalvy to be a Mongol one, is not uncommon as that of a locality in parts of Turkistán where the tribe is no longer found, and at an early period of the history of the country the whole Kirghiz steppe seems to have been known as the Dasht-i-Kipchák or plain of Kipchák, and this title is still applied to it by educated Uzbaks. They are found in Farghána, both in the nomad and settled stages of development, and also as semi-nomads in the neighbourhood of many of the large towns of that district. They formed for many years one of the chief elements in the population of the Khanate of Khokand, and their leaders at several periods during the recent⁴ history of that state exercised great influence in the politics of the country, one of the most remarkable among them being the unfortunate Musulmán Kul. The portion of Farghána which especially belongs to them is the tract⁵ lying between the Syr Daria and the Narain, which is the home of the greater part of their settled population, their chief stronghold being the fortress of Andiján, which was taken by General Skobeleff in 1875. The sedentary Kipcháks appear to have accepted the government of Russia more or less willingly after the annexation of the Khanate became an accomplished fact, but the nomad sections, who are described as peculiarly savage and indomitable, held out for many months, and after sustaining many defeats were driven from the Alai into Káshghar territory in 1876, whence after the fall of Yákúb Beg they solicited the permission of General Abramov to return to the new Russian province. This was, however, refused by the Turkistán Government. One of the sub-divisions of the Uzbaks is named Kipchák, and probably represents the section of the tribe which amalgamated with many others of

¹ See "Bukhára, Khanate of," in Chapter II.

² Schuyler calls them an Uzbek tribe, as also does Ujfalvy in one or more places (*vide* introduction to his volume of plates), but in one passage in Volume II he appears to class them as Kará-Kirghiz, and in the part of his work which treats of the population of Farghána it is not easy to discover what opinion he has formed on the subject.

³ Von Kuhn.

⁴ *Vide* "Khokand" and "Farghána" in Chapter II.

⁵ *Vide* "Ikisu Arasi" in Chapter II.

Turk origin to form the Uzbek nation. See "Uzbek" in this chapter and "Dasht-i-Kipchák" in Chapter II. (*Schuyler; Kuhn; Ujfalvy.*)

KIRGHIZ—

The people who call themselves Kirghiz, but are known to the Chinese and Kálmáks as the Búrúts, to the Russians as Diko-Kamenny, and to most Asiatic nations as Kará-Kirghiz, must not be confounded with the Kazzáks, to whom, as explained elsewhere, the name Kirghiz is improperly applied by the Russians.

The Kirghiz resemble the Kazzáks in many respects, and it is probable that many Turkish and other tribes who have in part joined the former are also represented in the latter nationality, and they also intermarry to some extent where the frontier of the countries they occupy are coterminous; they differ, however, from each other in language and political institutions, and there is nothing in their history, ancient or modern, to justify Ujfalvy's classification of them as one and the same people. Among other derivations suggested for their name of Kará-Kirghiz is that they are descended from worthless members of the Great Horde of Kazzáks, comprising no aristocratic or White-bone families, who were expelled from the former about 1630—1650 A.D. It is possible that they may have been joined by some such body of refugees, but their name Kirghiz has only during recent times been applied by the Russians to the Kazzáks, and is in fact a Turkish tribal name of great antiquity, a "Kirghiz" slave having been presented in 569 A.D. by Dizavoul, Khakan of the Turks, to the Ambassador of Justin II. Chinese historians describe them at even an earlier period as being of the same race and speaking the lame language as the Hiongnu or Huns, but at this time and for many centuries afterwards they were also known as Khakas, a powerful people to which the Uigars and many other important tribes were subject, and who, according to Klaproth, were less barbarous than they are at present, having some intercourse with the Arabs, Bukhárans, and other people to the westward, especially with the Khazárs of the Volga, through whom it is supposed that they received from Constantinople an alphabet composed of Greek and Slavonian letters which, mixed with several unknown characters, have been found engraved on stones in Siberia and other countries formerly occupied by the race.

According to their own genealogies they consist primarily of the Turk tribe "Kirghiz," who have since been joined by two other branches of the race, *vis.* :—

I.—Some of the Kipcháks, Naimans, and Kitais.

II.—The Chiliks, who claim to have a common ancestor in a son of Kirghiz Beg; but this is not admitted to be authentic.

According to one tradition their name as well as their origin is derived from Kirk-Kiz, "forty maidens;" the male ancestor being a red dog, a form of tradition as to origin¹ very common among the tribes of Central Asia. According to Vambéry the etymology of the word Kirghiz is *kir*, "a field," and *giz*, the root of the verb *gasmak*, "to wander." The spelling Kirghiz is

¹ Many of the names of individual Kirghiz are those of animals, possibly from its being a common practice to name a child after the first object upon which the mother's eye falls after its birth. Their tribal names are also often those of animals and show traces of totemism, such as Boghu, "a deer;" Tupalak, "a vulture;" and possibly Sári-Bagush (Baigush?), "yellow owl." In the topography of their country also the names of animals constantly occur, such as Kük, "a wild goat;" Baital, "a mare;" Ilán, "a serpent;" and many others, applied to passes or rivers.

probably not inconsistent with either of these derivations, the Arabic *k* being interchangeable with *gh*. The root *gis* mentioned by Vambéry seems by Shaw's Vocabulary of Eastern Turki to be the same as that of *kis*, "a virgin," meaning primarily "blushing," "hastening," &c.

Their language is the Uigar¹ dialect of Turkish, nearly resembling that spoken in Káshghar, as explained at page 484 of this chapter. It contains very few Persian or Arabic words, but consists chiefly of primitive Turkish, with a considerable number of Mongol words.

They call themselves simply "Kirghiz," and have a tradition that they came originally from the Adjan mountains, or from a country to the westward inhabited by Turks. There are many contradictory theories as to their origin. According to the Chinese writers above alluded to, and to Abul Gházi, as interpreted by Klaproth, they were settled before the time of Changhiz Khan in the country watered by the Yenisei, where accordingly the Russians found them at the time of their conquest of Siberia. During the whole of the 17th century they were alternately in a state of war with, or subject to, the Zungarians, Russians, or to Altyn Khan of the Mongols and his successors, who all found them formidable neighbours. At length towards the end of the 17th or beginning of the 18th century the Zungarians compelled them to migrate into the mountainous districts between Andján and Káshghar, where, by amalgamating with the aboriginal Kálmák population (and partly perhaps from intercourse in earlier times with their Mongol neighbours), their physiognomy has acquired, among some of their tribes at least, the decided Mongolian cast which has led many ethnologists and others to consider them of Mongol extraction. The Kálmák type of face is, however, by no means universal, and Petzholdt and other recent authors describe them as distinguished from the Kazzáks by their more regular features and other indications showing the absence of Mongol blood, from which it seems likely that the race is by no means a homogeneous one, but differs considerably in its various sections. The same may be said regarding their physique, as they are said to be powerfully built and athletic men in works describing the population of the Farghána Government, an account which differs much from that given by Captain Wood of the members of the tribe whom he encountered on the great Pámír. They are divided into two great branches, the On (or right) and Sol (or left), who may be roughly described as the Kirghiz of the Tián-Shán and of the Alai and Pámír respectively. The On division² contains the following tribes:—Sári-Bagush, Sultu, Sayak Boghu, Cherek, Adugin, Bagush, Monandir, Jadugur, and Tungatar. The Sol division comprises four principal tribes, the Kokoha, Soru, Mundus, and Kitai. The tribes regarding whom the Russians appear to be best informed are the following:—

The Sári-Bagush, occupying the upper part of the Chú valley and the neighbourhood of lake Issyk-Kul, who are said to be a warlike race numbering about 10,000 families.

The Boghu are a less powerful tribe who feed their flocks to the east of

¹ The name Uigar is believed to mean "confederation," and points to the nation so called having been formed, like the Uzbaks, by the union of many different tribes and races.

² The sub-divisions of the On and Sol branches of the Kirghiz given here are taken from Valikhanoff's paper, translated by Mr. R. Michel in his "Russians in Central Asia." This rather old work is quoted as his sole authority by M. Girard de Rialle, writing in 1875, but the list given in it is not exhaustive, and does not include many tribes mentioned in this article with whom the Russians have become acquainted in the Alai and Pámírs.

Sári-Bagush, and cultivate also some part of the lands to the south of lake Issyk-Kul. They are said to have been the first of the Kará-Kirghiz to own allegiance to Russia, but their neighbours the Sári-Bagush, and in fact all the Issyk-Kul Kirghiz, appear to have taken this step on various occasions, about 1842, in the course of their inter-tribal feuds, or when they were pressed by the Kháns of Khokand to whom they were subject.

The Sultu are a smaller section, reputed the most warlike of the race, but only numbering about 6,000 tents, which are said to be generally found between Tokmak and Auliá Āta in the Alatágh range to the west of the Sári-Bagush. It seems probable that the Sári-Bagush and Boghu are the Kará-Kirghiz whom Ujfalvy describes as forming the bulk of the population of the Issyk-Kul and Tokmak districts, and that the Sultu form part at least of the 28,850 kubitkas in the Auliá-Āta country.

Valikhanoff mentions the tribes of the Sol division in the Auliá-Āta country (in the valley of the Talas); but this does not agree with the evidence of subsequent writers, and it is probable that they are the Kirghiz of the Ush and Namángán districts who are said to migrate in summer to the Alai. Many of the Adugins and other tribes of the On branch also cultivate lands in the Farghána valley and feed their flocks in the hills south of Khokand and Ush. The above very imperfect account of the Kará-Kirghiz represents all that was known to the Russians about them before they were brought into contact with the sections of the tribe subject before its annexation to the Khanate of Khokand. Most of the latter may be described as the "Alai Kirghiz," who are divided into the following tribes¹:—

The Monghus, comprising	1,225	tents.
„ Adugin	„	3,145 „
„ Iohkili	„	9,000 „

The latter tribe include, according to the writer of an account of the Alai expedition which appeared in the *Russische Revue* of 1876, the Taiti and Naiman, who are classed as separate tribes by Kostenko. All of these, according to the last mentioned author, pass the winter in the valleys of the rivers flowing towards Farghána, and trade only with that country; but, like much of the information collected by M. Kostenko, this is open to doubt, as we learn from other sources that many of the Alai-Kirghiz trade rather with Karátegin than with Farghána on account of the comparative easiness of the passes leading towards the former country, and pass their winter either in the upper valleys of that Begship or in Russian territory between Daraut-Kurghán and the Karátegin frontier at Fort Karámuk. The Karátegin Kirghiz occupy the eastern part of that Begship, their summer quarters extending up to the border of the perpetual snow, and their winter quarters being found on the upper Kizil-Su and in the valleys of most of its affluents. Oshanin divides them into the following tribes: the Kará-taiti, the Tupchak, and the Gidirsha, all of whom, like the tribes wintering in the mountain valleys of Farghána, cultivate a large extent of land round their winter quarters. To the east of Karátegin we know little of the sub-divisions of the Kirghiz, as they appear to be generally classed by travellers as the Rang-Kul, great Pámír, or other Kirghiz, according to the localities in which they are

¹ Divided respectively into 12, 14, and 20 sections, whose names will be found in Kostenko's work, translated by Major Gowan (page 116).

found. Oshanin mentions the Sábib-Nazar tribe as camping near the Takhta-Koram pass and in the Políz valley district, according to him, 67 miles from Altin-Mazár, across an entirely uninhabited country. These Sábib-Nazars, he says, writing from the Alai in October 1879, have every reason to fear the approach of the Russians, as they are emigrants from the Alai, which they left in the time of Khudáyár Khán, and have since their departure thence into Shighnán territory devoted themselves to lifting the cattle of the Alai-Kirghiz. These are apparently the same people as Severtsoff described¹ in 1878 as the inhabitants of the Kudára valley in Shighnán territory, and inveterate thieves. Kirghiz are known in Darwáz territory only in the upper part of the Wákhiá valley; but in Shighnán, in addition to those above described as camping in the valley of the Kudára, there is a large Kirghiz population in the Alichúr Pámír. They are also mentioned by Severtsoff in the Rang-Kul Pámír, but he does not state where this portion of the tribe pass their winter. The Ak-Tásh valley was occupied by Kirghiz from the Kizil-Art at the date of Colonel Gordon's visit. These are probably now Chinese (Káshghar) subjects, as this officer informs us that they were permanently settled there about the year 1867 under a chief named Abd-ul-Rahmán, who migrated with them from Khokand (now Russian Farghána) territory. The Tagharma plateau, also belonging to Káshghar, was at the time occupied by a branch of the Taiti clan mentioned above. On the great and little Pámírs there were at the date of the explorations of the Yarkand expedition no Kirghiz; those who had been in the habit of visiting these districts as summer pastures, and who were formerly, as far as is known, subjects of Wákhnán, having left it in consequence of the constant slave-making raids of the Wákhis, Kunjútis, and others, and having taken up new winter quarters in the Shákh dara district of Shighnán, whence they move with their flocks in summer to the Alichúr plateau, also in Shighnán territory. The huts of their old winter quarters at the western end of the great Pámír were seen by Colonel Gordon. Lastly, this officer mentions the tribe in the Tághdung-Básh Pámír and at other places in Káshghar. These details of what we know of the distribution of the Kirghiz, with reference to allegiance to various states in Western and Eastern Turkistán, are of interest with reference to a statement in Venyukoff's review of the ethnography of Western Turkistán, to the effect that all the Kirghiz of the Pámírs are subjects of Russia. Most of those belonging to the On division have for many years past been permanent residents in Russian territory and form a large element in the population; but even of these we learn from Colonel Gordon that a large body of Kirghiz from the Narain valley crossed over the hills yearly with about 5,000 ponies for winter grazing, for which they paid tribute to Káshghar. Of the Sol section a considerable number of chiefs are said to have paid their respects to the Russian General Skobeleff during his march through the Alai to Kata-Karámuk, which followed immediately after the defeat inflicted by him upon Abdul Beg, the chief of the Adijin and Mongush tribes. A column was on this occasion sent through the Khargoshi Pámír to the Pámír-i-Rang-Kul; but we have no information regarding their troops having visited the other Pámírs, with the exception of the escorts of the Farghána Scientific Expedition who explored the Alichúr-Pámír in 1878. There are many sections of both branches of the tribe who are permanent subjects of the Chinese, and probably many who, like those noticed by

¹ See "Kudára" and "Políz" in Chapter II.

Colonel Gordon, pass part of the year in Chinese and part in Russian territory, who are likely to cause disputes between these powers, probably not so easily settled by the "good old rule, the simple plan" of annexation of both their summer and winter quarters followed by Russia in the case of some of the Persian Turkumáns.

The political constitution of the Kirghiz is generally said to be essentially more democratic than that of the Kazzáks; but, as noticed under "Turkumáns," the race is capable of showing some powers of combination and of attachment to their chiefs when pressed by a foreign enemy. A certain Kirghiz lady, styled Mámá-ján Dádkwáh, is also mentioned by Kostenko and other writers who had great influence, especially over the Adijin and Mongush tribes, before the annexation of the Khanate of Khokand by the Russians, and was treated with great respect by the native rulers of that state. We learn also that she was visited and entertained with some courtesy by General Skobelev on the occasion¹ of his visit to the Alai in 1866. Her son Abdul-Beg was a great leader of the Anti-Russian party during the campaign which ended in the annexation of Fargháná and the Alai; and the opposition of the tribe was only brought to an end by his defeat in a considerable engagement, noticed above, in April of the same year, after which he is said to have gone to Afghánistán, with a view to making a pilgrimage to Mecca. A few particulars which we learn from Oshanin's travels in Karátégín regarding their system² of land tenure also throws some doubt upon the accuracy of this assertion regarding their politics, and seems to show that class distinctions are not altogether unknown among the tribe.

Their elders, called *Manaps*³, are said by Schuyler to have been in the case of the Russian Kirghiz men of aristocratic family, the remainder of the population being classed as *Bukhara* or *Kul*, the latter having the same signification as among the Turkumáns; but it appears from the best Russian authorities that the families at least of these Manaps had no aristocratic position. The Manap himself had considerable influence, and this was enormously increased if he was also a Batyr or noted military leader. The Russians, as in the case of their dealings with the other nomad races under their rule, entirely ignore the Manaps, but have conferred all authority over the tribe to another class of official known as Biis. It seems probable that the Bi was formerly merely a man of position and wealth, and of more or less advanced age (the Spín-Girai, Aksakál or graybeard of other races), who settled disputes rather in accordance with national usage than from any authority of their own. The Russians have made the office of Bi elective, and they now form courts presided over by the prefect of the district for the settlement of all cases that come before them. The whole idea of elections is foreign to the traditions of the people, and the Biis are said in practice to be nominated by the Manaps, who have thus gained an influence over their fellow tribes much greater than that which they possessed under their old institutions. The Prefects know nothing of the language of the people, and communicate with the Biis through inefficient and often corrupt interpreters, the whole system of the government of the tribe being, according to this author, the worst part of the Russian administration in Turkistán.

¹ *Russische Revue.*

² See "Revenue and Land Tenure" in Chapter I.

³ Vambery in his "Cagataische Sprachstudien" spells this word "Mánáb."

The Kirghiz are partially converted to Mahometanism, but many traces of their old religion of Shamanism are still to be found among them, and strange rites are practised by their Shamans, dressed in caps and sleeves of swansdown for the propitiation of evil spirits. Fire-worship is also regularly practised by them according to Bardasheff. Tatar Mullahs are now beginning to penetrate among the tribe, and many of them are said to send their children to the Mullahs established by the Russians among the Kazzáks with a view to their being educated. The race is altogether illiterate, the Biis and Manaps being as ignorant of letters as the common people. Like the Kazzáks, they delight in the recital of poetry, improvised or otherwise, and possess a great mass of traditions regarding real or imaginary heroes of the past, which form a compilation known as the *Manas*, with a continuation or supplement known as the *Samyatei*, the *Iliad* and *Odyssey* of the race.

They are, generally speaking, a poorer race than the Kazzáks, the only sections that possess large flocks and herds being the Boghu and Sáribagush. They are supplied by Tatar and Russian merchants with cotton goods, metal wares, and leather of such inferior quality as to be hardly saleable elsewhere, but which they are unable to produce for themselves. The merchants take payment in sheep for their goods and make an enormous profit, the Kirghiz being simple and proverbially honest in such transactions, so much so that a trader can allow them to go off with goods, knowing that they will return to the same place the following year with their flocks and herds. Besides live-stock the merchants purchase from them fox and marten skins. To the Chinese also they sell the horns of the *Bára Singh*, for which, especially when in velvet, they receive high prices, as they are then esteemed as aphrodisiacs. In the *Pámír* they also hunt the *Ovis Poli*, and shoe their horses with semi-circular slices of their horns, these shoes being said to last for about a week.

All authorities give them an indifferent character as a surly, ill-mannered race, and the Chinese historians of last century describe them as fierce, cruel, addicted to plunder, and braver than either the Kazzáks or Kálmáks, which is probably correct, though the statement is said to be made to enhance the merit of their conquest by the Chinese Government. Most of them are nomads, but those who have taken to agriculture appear to prosecute it with considerable skill and success. The women, as among all the nomads, do most of the hard work, notwithstanding the curious fact above mentioned of a female chief in the *Alai*, besides making felt and a coarse yarn used for sacking; they have few slaves, and the system of the harem is unknown among them. They are said to be addicted to drunkenness whenever they have the opportunity, no shame or religious objection attaching to this vice. They are also unusually dirty in their persons and habits; they think it wrong to clean any vessel, as likely to scare away abundance, and as a sign of mourning abstain from ablutions or change of raiment for a year. A curious account of their folk-lore and superstitions will be found in Schuyler's work on *Turkistán*, chiefly borrowed from the papers translated in Michel's "*Russians in Central Asia.*" (*Russian translations by Michel; Schuyler; Radloff; Ujfalvy; Gordon; Severtsoff; Oshanin; &c.*)

KIRGHIZ-KIPCHAK—

A rather numerous class of nomads recognised by some Russian authorities as a separate tribe and forming a great part of the population of *Ush* and *Andján*. Some few of them have abandoned their pastoral life and live in

various villages between Naokát and Ush-Kurghán. There seems very little reason for classifying this tribe separately from the Kará-Kirghiz, though Ujfalvy says that they show, rather more than the latter, the signs of an infusion of Mongol blood. (*Ujfalvy, &c.*)

KURÁMA—

A mixed race found in a few villages in Fargháná and forming a great part of the population of the Kuráma district, one of those into which the Syr Daria Government is divided, and in which is situated the capital Táshkand. Some writers call them gipsies, but although in some points they resemble these, there is nothing in their traditions or appearance which can be ascribed to Gitano origin. By their own account they are the descendants of refugees and deserters from all the Turko-Tatar tribes that have swept over Turkistán. Ujfalvy says that they are a mixture of Sárts, Kirghiz, and Uzbaks, and describes them as an ill-looking, dark-complexioned race, physically and morally degraded. The name implies a person of mixed origin. See note to page 477 of this chapter. (*Schuyler; Kuhn; Ujfalvy.*)

KURD—

The Kurds do not in any way belong to the tribes of Western Turkistán, but may be briefly mentioned here from the fact that about 20,000 families were transported in the 15th and 16th centuries into the northern districts of Khurásán from the western province of Persia with a view to forming a barrier against the inroads of the Turkumáns. The tribes imported at this period by Shah Ismail and Shah Abbas were members of the following tribes:—

	Families.
Zafránlu	6,000
Kairwánlu	6,000
Khurdish Aimak	6,000
Shadilu	3,000

Their numbers are said to have doubled since their first importation, but the measure has not proved a very successful one, some sections of them having been unable¹ to hold their ground against the Tekke, while others have intermarried with them or with other Turkumán tribes, and now form a half-breed race called the Dúnúk, who are separately described. The Kurds and Dúnúks are reported to be strongly opposed to the advance of Russia towards Khurásán, a feeling which is by no means so strong among the Russian inhabitants of that province. (*Taylor Thomson, &c.*)

LIULI—

The Liuli or Luuli are classed as gipsies by Khanikoff, Schuyler, and other authorities. They are a fine race, above the average height, with jet black eyes, somewhat darker in complexion than the Mazang, approximately the same in this respect as the gipsies of Europe. In the Syr Daria and Fargháná districts they are widely distributed, though their chief haunts² appear to be on the banks of the Syr. They live in white cotton tents and often change their camping grounds, some of them being met in Fargháná by Ujfalvy, who had recently marched from Káshghar. In the Zarafshán district they are more addicted to settled life, living in villages in the winter, and in tents in summer. Their habits appear to be identical with those of European

¹ See note 3, page 543.

² Their encampments were seen as far east as the valley of the Káfrinbán by Mayef, near the town of Káfrinbán.

gipsies, the men employing themselves in catching and training falcons, manufacturing wooden platters, and mending metal pots and pans, and generally¹ in the minor trades peculiar to gipsies. Their women are unveiled, and obtain an entry into Uzbek and Tájik households by their reputation for skill in doctoring. They are nominally Musulmáns, and are said by Ujfalvy to talk Turki and Persian. See "Gipsies." (*Khanikoff; Schuyler; Ujfalvy; &c.*)

MAZANG—

One of the tribes of Western Turkistán who are classed by the Russians as gipsies. They differ materially in appearance from the Liuli, being of fairer complexion than the average European gipsy, with grey or brown eyes. Unlike the Liuli, they seem to have abandoned nomad life and are settled in villages along the Syr Daria, in the Khanate of Bukhára, and elsewhere. They are for the most part pedlars, and their women, who, like the men of the tribe, are of magnificent physique, go about unveiled and have a bad reputation as regards morals and honesty. Ujfalvy thinks that they are probably gipsies who have intermarried at some former period with Sárts, but he acknowledges that their origin is doubtful, and says that they are believed by some authorities to have migrated into Turkistán from Constantinople. See "Gipsies." (*Khanikoff; Ujfalvy; &c., &c.*)

MAZÍNI—

A name applied to the gipsy tribes in the Khanate of Bukhára. See "Gipsies."

MERVI—

The Mervi, who are the descendants of the families, said to number 40,000², who were transported to Bukhára by Sháh-Murád after the destruction³ by him of their native town in 1784, seem to some extent to have intermarried with the Sárt population of the town, and resemble them in their manners and customs, as well as in their indifferent character for honest dealings; but they have also mingled much with the Bukháran Uzbaks and have, according to Vambéry, affected the type of the latter both in physique and morale. The Mervi, as originally imported into the Khanate, were of Turk origin, the descendants of Kajárs and other Turks transplanted from Georgia and Azárbaiján by more than one of the great Persian monarchs with a view to defending that part of the Khurásán frontier and restoring the prosperity of the ancient town—Merv—of the Seljuk dynasty. (*Burnes; Khanikoff; &c.*)

MONGOL—

One of the two great nations (see "Altaic") to one or other of which all the tribes of Upper Asia belong. There are no purely Mongol tribes among those described in this chapter, but traces of an admixture of Mongol blood are shown in the physiognomy of many of the Kirghiz, and also in the names of some of the tribes⁴ composing the Kazzák, Kirghiz, and Uzbek nations. Beyond this there are few traces left of the Mongol invasions of Western Turkistán, with the exception of the names of a few localities in various parts of the country.

¹ They are also great horse-dealers, and in Bukhára have the monopoly of the trade in leeches.

² 40,000 families were thus carried off by Sháh-Murád, known also as Begi-Ján, and 25,000 souls in 1815 by his son Sháh Haidar Tura, who completed the desolation of Merv-i-Kajár by destroying the few canals left by his father. (*Mayendorff.*)

³ See "Merv."

⁴ Such as Kipchák, Naimán, Arghine, and several others.

NOGAI—

The name of a Tatar tribe, but apparently applied indiscriminately to all Tatars in Western Turkistán.

SÁRT—

The Sárts are a people of mixed origin who form the mercantile community in the towns of Turkistán. Their name is distinctive of occupation and mode of life rather than of race, and they are being constantly recruited by members of other races who have abandoned their traditional ways of living as nomads or fighting men. On the whole they are rather of Tájik than of Turk descent, owing to the superior talent displayed by the former of these races for trade and manufactures, and further particulars regarding their origin, customs, and the meaning of the name applied to them will be found under "Tájik." See page 522.

SÁRT-KIPCHÁK—

A class among the Sárts of Fargháná considered by Russian authorities as in some respects a distinct people. They form the mass of the population in Andiján, and are also found on the banks of the Syr and between the Narain and Kará Daria, as well as near Namángán. Unlike ¹ the rest of the Sárts, they are in places semi-nomads, and are also distinguished from them by superior physical and moral qualities, and by the courage with which they fought for their independence against the Russians. (*Ujfalvy, &c.*)

TÁJIKS—

Before the invasion of Máwará-un-Nahr by the Arabs and Turks the countries bordering on the Oxus and Jaxartes and their tributaries were inhabited by an Arian race speaking a language akin to, or identical with, that of ancient Persia, and probably professing the religion of Zoroaster. The same race were at this time in possession of Persia, Khurásán, and of parts of Afghánistán, and may be considered as the ancestors of the bulk of the sedentary population of these countries. Among the most important of the peoples directly descended from this ancient stock are the Tájiks of Western Turkistán, who may be classed under two headings,—*first*, the Tájiks of the plains, a race in which the Iranian blood has suffered more or less from the admixture of Altaic (Turko-Tatar), and possibly other strains; and *second*, the Tájiks of the hills, or Ghalchas ², who are the purest specimens of the race. In the first of these classes are also included by some writers the descendants of the Persian slaves who have always formed a considerable section in the population, as well as those of the Persian artificers and others settled at various periods in the principal towns. This agrees to some extent with the system of sub-division adopted by Ujfalvy, but in practice the Persian slaves and their offspring are more often known as *Persians*, and the mixed race who are descended from Persian artificers and other urban settlers may be included in the Sárts, a people who will be again referred to. Ujfalvy speaks of the Tájiks as including three varieties of Arians ³,—*first*, the aboriginal Arians, including the Ghalchas and a few communities of pure blood nearly

¹ It seems probable from this description that they are wrongly classed as "Sárt," though the name given to them may be held an appropriate one for a portion of a race in a transition stage, like the Kará Kálpák of the Zarafshán from the nomad to the settled stage of civilisation. See "Kará-Kálpák," page 498.

² This name is spelt Galcha by most European writers, but Colonel Yule says that the name means "rustic," "villager," in which case it is probably the Persian word *Ghalcha*. Shaw also gives the name as *Ghalcha* in his Vocabulary of Eastern Turki. Vambéry says that the primary meaning of the word is "dwarf" in Turki.

³ Ujfalvy uses the word *Iranians* apparently for *Arian* (Arian), and *Iranians* for Persian (*Irani*).

related to them, and found chiefly in the southern parts of Fargháná; *second*, Persian colonists; and *third*, descendants of Persian slaves. In another¹ place he divides them into Ghalchas, hill Tájiks (including those abovementioned in Fargháná), and plain Tájiks whom he calls Persian colonists. The distinctive personal characteristics of the three sub-divisions adopted by him in the first of these systems of classification may be briefly summarised as follows². The descendants of the Persian slaves are without exception of a rather dark complexion, with black hair; the Persian colonists are occasionally, though by no means often, found with blonde or auburn (*Chatain*) hair, and even blue eyes; and lastly the indigenous Arians (Eranians Autocthones) are very frequently distinguished by blue eyes and blonde or brown hair, which are in many districts more common than the darker colours. Ujfalvy's classifications of the Arians of Turkistán are hardly in accordance with what is known of their history, and it seems in every way simpler to treat of them as suggested above, or to speak of the whole population of Turkistán as either Turk or Tájik, which is also in accordance with native usage. Other writers whose names are quoted as authorities at the end of this article also speak of the Tájiks as obviously of "Iranian³ race" as regards features⁴ and language, and describe them as of a good middle height, with powerful frame and broad shoulders, and clearly distinguished from their Uzbek neighbours by their full dark beards.

The successive waves of Turkish and even Mongol population which have burst over the open country of Turkistán have done much to modify the purity of race and distinctive Arian type among the Tájiks of the plains, and sufficiently account for the differences already noticed between them and the Ghalchas of the remote and practically inaccessible mountain valleys; and it will be shown that the absence of uniformity in the language of these two chief divisions of the race is attributable to somewhat similar circumstances. The language of a people may be a less safe guide in investigating the ethnological problems connected with them than are such physical characteristics as those recorded by Ujfalvy; but the evidence of the former cannot be disregarded, and in the case of the Tájiks points to the same conclusions as those arrived at from other sources. Before attempting to describe the dialects upon which this statement is founded, it may be well to notice the chief localities in which the Tájiks of the two classes are met with. According to Shaw, the inhabitants of Kuláb, Máchá, Karátégín, Darwáz, Roshán, Shighnán, Wákhán, Badakhshán, Zaibak, and Minján are all classed by their Turki neighbours as Ghalchas. To these may be added the inhabitants of some of the Begships of the Bukharan Government of Hisár and of the small communities of Fáu, Fálghár, Yágnáb, Kishtút and

¹ Page 68, Volume I.

² His more scientific disquisitions on the "cephalic indices" of these people are omitted. They are no doubt of great interest, as are also the photographs of lightly-clad men and ladies in his book of plates; but it is obvious that an ethnologist, without the least smattering of the languages of the people he was studying, must have been often misled as to the tribes and localities from which people were collected for his inspection.

³ The term Arian is preferable to Iranian, as the Tájiks probably did not come from Irán, though of the same race as the Iranians now in that country.

⁴ The type of features prevailing among the different sections of the Tájiks varies, like the characteristics already noted, according to the degree of purity of the race; thus although the face of the Tájik of Samarkand or Bukhára is clearly of Persian type, and is more oblong than that of the Turk, it has more or less of the thick nose, large mouth, and wider forehead of the latter race. The hands and feet of the Ghalcha are similarly larger than those of the plains, which are again larger than those of the Turk.

Mághán, which, with Máchá mentioned by Shaw, form the Russian district of Kohistán¹, and probably many of the communities of hill Tájiks in Farghána noticed by Ujfalvy and Fedchenko. The Tájiks of the plains form the bulk of the settled communities of Western Turkistán, and, as we have seen, are a more or less mixed race, those of Farghána approximating more nearly to the pure Ghalcha type than those dwelling in Samarkand and Bukhára. The language of the Ghalchas appears to be everywhere an almost pure Arian dialect, including, however, a few Turkish² words, probably derived from their commercial relations with the people of the plains, and, as is the case in all Eastern countries, a few Arabic words, generally unchanged in form and probably introduced with the Musalmán religion. The structure of this language and the words by which the common necessities of life are designated are generally held to show that it is derived from the same languages as the modern Persian. Shaw with good reason, as regards the Ghalcha dialects of which he has collected vocabularies, repudiates the idea held by some philologists that they are an offshoot or corruption of Persian as spoken or written in historical times, and believes that many of the words³ collected by him have a closer connection with other Aryan tongues.

The dialects spoken in the Kohistán Begships, and probably in Karátégín, are apparently more like the forms of modern Persian as spoken by the Tájiks of the plains than are those investigated by Shaw. The latter would certainly not be readily understood by a Tájik of the plains speaking only his own language; but Fedchenko says that the dialects of Kohistán "are more or less intelligible" to the Tájiks of Samarkand and elsewhere, that the purer races of Farghána might possibly understand the Ghalchas; and Ujfalvy, who, however, is a less reliable authority, says that the Tájiks of Farghána and the Ghalchas of Kohistán can converse together quite freely. There appears to be no reason to doubt that the various dialects spoken by the Ghalchas are all varieties of one language, and the differences between them are not greater than might be expected among an entirely illiterate people, from the secluded character of the valleys they occupy and the almost entire absence of inter-communication. The dialect of the Yágnáb Ghalchas is frequently quoted by Russian authorities as an exception to this statement, and is said to be a language of an entirely different character and quite unintelligible to other sections of the tribe. We have no vocabulary of this dialect, except a very imperfect one in Ujfalvy's recent work on the ethnology of Turkistán, which by no means establishes the truth of this assertion⁴. The Tájiks of the plains

¹ This Government includes all the mountain valleys on the upper course of the Zarafáhan and its tributaries from Panjkand to the great glacier in Máchá, which forms the chief source of the river.

² Mayef, who, although apparently no linguist, has travelled much among the hill Tájiks, notes that the inhabitants of Darband were the only Ghalcha community met with on his journey to Hisár who did not understand the Usbak (Turki) dialect.

³ The tales in the Wákhi dialect, translated by Shaw, seem to show that it at least is derived from the same old Persian language as Pushtu. *Vide* the form of the future and such expressions as *Zur tum raghdai*, "Whither has he gone?" and many others.

⁴ The numerals given by Ujfalvy differ little from those of other languages of the same class, excepting that he gives *sao* and *dass* for seven and eight, which seems likely to have been a mistake of his own. Other instances, such as *ronkchimis* (*sic*), meaning day or daylight; *soutour kouchtine*, "We will kill a sheep (P); *namotchokk*, "What is its name;" *koutte*, "a dog;" *nakkjir*, "a stag;" and many others, appear to show that the dialect is identical in origin with, and not very unlike, other Ghalcha tongues.

speaking a language only differing from modern Persian in a few points of idiom and pronunciation. The latter before the invasion¹ of the Mongols was the language of the rulers of the country and of all classes who had any pretence to erudition or to the cultivation of literature or art, as well as of the Persian artificers who formed the bulk of the population in the cities of Bukhára and Samarkand. Its place was usurped during the 15th century by Chagathai Turki, which, under the auspices of the family of Timúr, became for a time the court language and developed a literature of its own, comparing favourably even with that of Persia during its best epochs. Gradually, however, the Persian dialect appears to have re-asserted itself. The peculiar talents for business of all kinds possessed by the Tájiks rendered their services indispensable to the Turkish rulers of Turkistán, notwithstanding that the latter have very generally disliked and mistrusted them; and for the last 300 years we find that most of the principal offices² of state in Bukhára and Khokand have been filled by persons of this race, or by the still more disaffected Persians; and in the towns most of the trade and manufactures are in the hands of a class more or less Tájik in its origin. The ruling families of Turkistán are still entirely of the Uzbek race, and Turkish is so far the court dialect; yet a knowledge of Persian is considered essential as a mark of refinement and erudition, as it continues to be the language of diplomacy, and all foreign relations with other Governments are carried on in it. Every Turkish official has a clerk by his side to write for him, who uses Persian in all official business. Under these circumstances it is not difficult to understand how the Tájiks of the plains have³ abandoned the less refined form of their language which is still retained by the more remote sections of their tribe.

The *Ghalchas* are almost the only representatives of the race who form separate communities in Western Turkistán, and their ways of living differ in many respects from those of their neighbours in the plains. Among other points noted by Ujfalvy is the shape of the tent used by such of them as lead a pastoral life during a portion of the year. These are of great size and of an oblong form, with flat tops, quite unlike⁴ the dome-shaped *yurts* universally used by the nomads and semi-nomads of Turkistán. Their houses also differ from those of the Turks, being built of wood and rough stone instead of bricks and mud, the wood in many cases being handsomely carved. Their national beverage, corresponding to the kumis of the nomads, is called *airán*, and is made of curdled goat's milk mixed with water. Their ploughs are entirely of wood, the sketch given by Ujfalvy showing that they are identical in form with those of Northern India, whereas the plough of Turkistán, as figured in Khanikoff's work on Bukhára, has a cast-iron or steel ploughshare and differs in shape from that of the *Ghalchas*. As regards costume, the *Ghalchas* are dressed entirely in homespun materials, their head-dress being a close-fitting skull-cap. Many of them are armed either with matchlocks with forked rests, or with weapons of the character of a mace,

¹ Turki was at this period the language of the country population; Persian that of poetry literature, diplomacy, and trade; and Arabic, that of science and religion.

² See also the account of the Bukháran army in Chapter II, under "Bukhara (Khanate of)."

³ The Tájiks of Badakhshán, whom Shaw classes as *Ghalchas*, are said to have abandoned their old dialect in favour of modern Persian during the last 100 years, and the Wákhi, Colonel Gordon informs us, speak both Persian and their own dialect. The people of Darwáz also are said to talk Persian.

⁴ From Ujfalvy's description these tents must be much the same as those used by some of the Chádár Nishín population of Afghánistán.

but they are on the whole a peaceable race, and not generally addicted to tribal feuds or making raids on their richer neighbours in the plains.

Their ingenuity in road and bridge-making is noticed by Lehmann and many more recent travellers. Their roads are generally only adapted for riding, but the manner¹ in which they are cut along the steep hill sides, or carried for long distances over beams inserted into the face of precipitous rocks, shows considerable knowledge of practical engineering.

In the plains the Tájiks are generally found mingled with the dominant race, whose dress and customs they have more or less adopted, but even here they differ in many essentials as regards character, disposition, and tastes from the Turki races. The latter, as mentioned in the introductory remarks on the population of Turkistán, still retain many of their nomad tendencies, are most at home in the saddle, and averse to labour of any sort; while the Tájik appreciates his home comforts, dislikes fighting, and is addicted to settled pursuits, such as agriculture, and specially commerce. He is more courteous in conversation, though probably less sincere and straightforward than the Turk, and he is more intellectual. Vambéry does not hesitate to attribute the religious and moral supremacy of Bukhára over the neighbouring Musalmán states to the numerical predominance there of the Tájiks, who throughout the history of the Khanate have, as already mentioned, been employed indifferently with freed men and others of Persian race in most of the higher departments of Government, and generally in all employments entailing any considerable mental acuteness. The Úzbaks in Turkistán, while recognising the superior cleverness of Tájiks, look down on them as an inferior race² addicted to cunning, avarice, and want of sincerity, and other vices opposed to the traditional Uzbek virtues; and they say that a slave would rather pass ten years in the service of an Uzbek than five with a Tájik, owing to the want of conscience in the latter. All these charges seem pretty well founded, and the want of sympathy between the two races is probably increased by the absence among the Tájiks of national feeling, due partly to their commercial habit of mind which led them to look favourably on the late Russian encroachments as likely to benefit trade. They are generally less fanatical than the Úzbaks, whose simplicity they in their turn somewhat despise.

Khanikoff describes the Tájiks of the Khanate of Bukhára as utterly vicious and immoral, and only restrained from crimes of violence by their abject cowardice. Elphinstone, whose acquaintance with the race was, however, probably limited to those inhabiting Afghánistán and the neighbouring hill states, writes more favourably of them, saying that they are on the whole a peaceable, orderly, and sober people, and by no means so cowardly or immoral as they have been represented. Captain J. Wood also, in his journey towards the source of the Amu, described the Tájiks he met with as pleasant companions, grave by temperament, but fond of conversation, and their Mullahs especially friendly and tolerant. The Ghalchas or hill Tájiks contrast in many ways favourably with those of the plains. The rugged nature of the regions they inhabit appears to have developed an independent and manly spirit among them, which has enabled them to maintain their independence for many generations against the races now dominant in the plains,

¹ See the description in Chapter II of the remarkable road uniting Darwás and Shighnán.

² On the other bank of the Oxus, Wood said that the same feeling prevailed in 1838, and that in Kunduz a Tájik was not allowed to marry an Uzbek woman, although there also their superior literary acquirements obtained for them a considerable share in public affairs.

and with the exception of the ancient state of Sarikol which was occupied in 1868 by the troops of the Atálik Gházi, and of Karátegin and Darwáz conquered by the Amir of Bukhára in 1878-79, we have no recent instance of any of these Arian communities having succumbed to the Turk invaders. Most of the Ghalcha states are governed by hereditary princes who in many instances claim to have descended from Alexander the Great.

The name Tájik is not often used by people belonging to this race when speaking of themselves, possibly from the contemptuous feeling with which they are regarded by the Turk races, and they prefer to describe themselves as Bukhárans, men of Táshkand, &c., according to the town to which they belong. According to the Chevalier Ujfalvy, there is no such sentiment among the hill Tájiks, who he says consider themselves honoured by the name of Ghalcha; but other authorities, speaking of the dialects spoken by the race, say that on the upper Oxus they are known as Wákhi, Shighni, &c., from the names of the states where they are in use; and Ujfalvy himself classes the Ghalchas whom he visited in the Russian Kohistán district as Fáns, Máchás, Kishtúts, Yágnaus, &c., all of which are territorial rather than tribal appellations, and are derived from the names of the small states to which they belong, from which it may be inferred that there is no strong race¹ feeling shared by the various sections of the tribe.

In religion most of the Tájiks of the plains are Sunni Mahometans, and in Afghánistán very zealous ones; but seeing that the people in many of the more inaccessible valleys are Shiahs, while those of the open country around them are Sunnis, it seems not unlikely that the former creed may have been more extensively professed, until forcibly repressed by a Sunni power, which in the case of Western Turkistán was probably the Uzbaks. In the remote fastnesses of Káfiristán the inhabitants, who are believed to be of the same stock as the Ghalchas, have never been converted from their original paganism, and even in the comparatively more accessible hill states of Western Turkistán traces of older superstitions have survived the introduction of the Musalmán faith; thus Ujfalvy, speaking of the Ghalchas of the upper Zarafshán, mentions that they evince a reverence for fire, which they never extinguish with their breath. Wood found the same superstition in force on the upper Oxus, where he observed that the Tájiks never blew out the rush-lights used by them for lighting their huts, but were in the habit of peeling off a ring of the bark of the rush with its accompanying coating of bruised hemp seed and of allowing it to burn out. They were also in the Khanate of Bukhára addicted to strange practices, much opposed by the Mahometan priesthood, of passing sick persons over or round a fire, calling at the same time to the spirit supposed to be occasioning the disease to depart to the deserts and lakes.

The derivations of the names *Tájik* and *Ghalcha* are matters of some doubt. Elphinstone, quoting from Persian authorities, says that the former is connected with the Persian word *ázar*, and means the descendant of an Arab born in Persia; and this account of their origin, though otherwise improbable, agrees with their own traditions, and they are in the habit of refer-

¹ In opposition to this view it may be remembered that all the sections of the Ghalchas now included in the Kohistán Begahip united in opposing the Russian advance into their territory in 1870, and that the people of Darwáz, as mentioned in Chapter II, rose with a view to helping the Sháh of Karátegin against the Bukhárans; but these instances, as well as the friendship mentioned by Colonel Gordon as existing between the people of Wákhn and Shighnán, are partly accounted for by the cordial relations and constant intermarriages of their princes.

ring with pride to their Arab extraction, asserting that they came from the neighbourhood of Baghdad. Vambéry, probably with good reason, considers that there is no truth in either the derivation or the tradition, but says that he has heard the word applied secretly as a term of reproach by Armenians in Asia Minor to Musalmáns, whether of Turk or Arab origin, and believes that the word is a very ancient one, originally meaning an alien or person of a different religion. He also quotes, and to some extent supports, the opinion expressed by de Khanikoff that the word may be referred to *táj*, the name given to the old head-dress of the fire-worshippers. Both of the last authorities think that the fact, already noticed, of the name being seldom used by the people to whom it belongs, points to its having been at one time a term of reproach or ridicule. Regarding the meaning of *Ghalcha* no explanation is hazarded by any of the above writers, but the probable derivation of the name according to Colonel Yule and Mr. Shaw upon which the spelling of the word adopted in this article has been based will be found in note 2, page 516. M. de Ujfalvy also gives the following rather startling translation of the term on the authority of the people themselves: "*Galcha c'est à dire le corbeau qui à faim et qui doit se retirer dans les montagnes pour vivre!*" The idea may be connected with the fact that a somewhat similar word in Persian is applied to a magpie.

The term "*Sárt*" is sometimes used, especially in Khíva and other countries where the comparatively purely bred Tájiks are less common than in Bukhára, as almost synonymous with Tájik. Strictly speaking, *Sárt* is not a generic term, but is applied to designate a dweller in cities or settled habitations as opposed to a nomad: thus the Khan of Khokand, in a Firman¹ given to Fedchenko and his party when on their way to the Alai plateau, directs that neither nomads nor *Sárts* shall molest the party, showing that he considered all his subjects to be comprised under one or other of these titles. The word is constantly used in this sense by the nomads to describe those that lead a settled life, not without the imputation, as in the French "*Bourgeois*," of the lack of certain of the nobler virtues. The etymology of the name as given by Lerch is extremely interesting. He traces it to *Jawartai*, the name of a people described by Ptolemy as dwelling on the borders of the nomad Turks. This word he believes to be from the same Arian root as the Sanskrit *Kshatri* and the Persian *Shahr*. Ujfalvy gives a good description of the *Sárts*, from which it appears that although of too mixed blood to be termed a separate race, their personal appearance shows more traces of Tájik than of Turk origin. (*Shaw*; *Ujfalvy*; *Khanikoff*; *Wood*; *Forsyth*; *Schuyler*; *Lehmann*; *Elphinstone*; *Lerch*; *Mayef*; *Radloff*; *Vambéry*; *Fedchenko*; *Pandit Manphul*.)

TURKS—

Among the Turk races of Turkistán there is, according to several authorities, a small tribe known as the Turks, Tiuruks, or Turuks. Ujfalvy gives a detailed description of this tribe, who form a comparatively small community, and are found chiefly in Farghána, near Ush, Márgbilán, and Andiján. Some Russian *savants* consider that they are the result of a cross between the Uzbaks and the Kará-Kirghiz, but others are of opinion that they are partly *Sárt* and partly gipsy as regards descent. Their own tradition states that they have migrated from Southern Persia, and the description

¹ Fedchenko's "Letters from Khokand."

of them given by Ujfalvy, as a singularly ugly people approaching¹, as regards cranial measurements and other similar characteristics, to the Uzbaks, renders it probable that they are a migratory tribe of Turk² origin. They live in villages in winter, and migrate to the hills in summer in search of pasture for their flocks, but are upon the whole more inclined to agriculture, and less addicted to nomad life than the semi-nomad Uzbaks, whom they otherwise resemble in these particulars. They are strict Musalmáns, and approximate in matters of religion and morals to the Sárts, with whom and with the Kirghiz Kipcháks they are in the habit of intermarrying. Ujfalvy enters into long details³ as to their manners and customs, but these appear to be in no way different from those of other Musalmán communities. (*Ujfalvy.*)

TURKUMAN⁴—OR TURKMÁN—

The Turkumáns are from their relations with Russia, and from the position of the country they occupy on the frontiers of Russia, Persia, and Afghánistán, the most important of the nomad races of Western Turkistán. They are first known historically to have been established on the eastern coast of the Caspian, and to have advanced southwards from the neighbourhood of the Mangishlak⁵ peninsula. Their own traditions point to the fact of their having migrated from the far east along the valley of the Jaxartes, and such historical evidence as exists is in favour of the truth of this assertion, which is further confirmed by the existence of solitary groups of the tribe along their supposed line of route in the district of Jizikh and elsewhere⁶, which although separated for very many centuries from the rest of the race, have retained all its characteristic features and peculiarities. There is reason to believe that the evacuation by the Turkumáns of the steppes to the north of the Oxus was due not only to the superior force of the Uzbaks in the more settled regions, but to their being unable to cope with the Kazzáks, a race at present much inferior as fighting men to the Turkumáns⁷, as we now know the latter after many centuries of training in the art of war. The country they now occupy almost⁸ exclusively may be briefly defined as lying to the north of the boundaries of Persia and Herat, and between the Caspian and the river Oxus,—a region almost entirely desert, or affording a limited and often precarious supply of pasture, excepting in certain districts watered by the Ámú, Murgháb, Atrak, Tajand and Gurgán, and by the small

¹ Photographs of two individuals of this race are given in Ujfalvy's third volume.

² There seems no reason why they should not, as they themselves assert, have wandered eastward again from Persia, and their name points to their being a pure rather than a mixed race.

³ This really enterprising traveller, in addition to being no linguist, is essentially a book-maker. *Vide* such sentences as these from many similar ones about these Turks and their customs:—"En cas de maladie on consulte un medecin ou le Moullah." "Ils font trois repas par jour, ils brulent de l'huile de Lin;" "Ils se servent de Chevaux et de Charettes comme moyens de locomotion;" and so forth, for a page or more of similar information.

⁴ The spelling Turkumán adopted in this work is taken from the older editions of Richardson's Persian Dictionary. The latest edition of this work by F. Johnson renders the word Turkmán, but there is reason to believe that the final "a" may with equal correctness be left unaccentuated. See Vambery's "Cagataische Sprachstudien, Radloff's Turkish Dictionary, &c.

⁵ This name is properly Ming-Kíshlák, meaning 1,000 *kíshláks* or winter quarters. See "Mangishlák" in Chapter II.

⁶ Radloff mentions three sections of the Turkumáns as living very much the same life as the Uzbaks in the Zarafahán valley, and known as the Kavai-Aghli, the Khanjigali, and the Bogo-Shelu.

⁷ See the account of a raid made by the Tekke on a large body of the Kazzáks who migrated recently towards Khíva, and other information regarding the fighting powers of the latter tribe under "Kazzák" in this chapter.

⁸ With the exception of scattered communities above noticed.

streams from the Kopet Tág, where the soil is carefully cultivated by the settled portion of the community. The swamps formed by the flood waters of the Amu and of the Khívan canals on its left bank, as well as those found in the Kará-kum desert at the end of the courses of the Murgháb and Tajand are also of great value to the tribe as summer grazing grounds, when the spring grass has disappeared from the steppes.

In many respects the present condition of the race differs but little from that of the other nomad tribes noticed in this chapter, but although their main tribal divisions nominally acknowledge no political connection with each other, and the race generally is said by many writers to profess but little fidelity or attachment to their own chiefs, yet under the pressure of recent events their patriotism has led them to form combinations on an extended scale against the Russians, and to offer a resistance for which the latter had seen no precedent in their former steppe campaigns. Like many other nomad races, the Turkumáns, without having succeeded in founding any independent states, have left enduring traces on the history of countries far beyond their own actual limits, these temporary emergences from the obscurity of nomad life being due to the increase of their numbers beyond the supporting power of the lands at their disposal, and to the ambition of individual chiefs. Foremost among these may be noticed the famous Azun Khán, the leader of the Turkumáns of the White-sheep in the 15th century, under whom the tribe overran and for some time occupied Persia, killing in battle Abu Said Mirza, the most powerful of the descendants of Timúr. The last chief of this dynasty Murád Beg was driven out of Baghdad in 908 H. by Ismail Sháh of Persia, and was finally defeated and slain by a Persian army in 920 H. (1514 A.D.)¹ It is, however, rather as mercenaries² than as an independent people that the Turkumáns have distinguished themselves in history, and the attachment they have shown in this capacity to various leaders of alien races must not be lost sight of in estimating their importance as a factor in the modern politics of Central Asia. Their position on the line of route by which, in the earlier history of Asia, a series of armies moving from the east overran in succession Persia, Asia Minor, Syria, and Egypt, had much to do in developing the military spirit and love of adventure that has since characterised the race, and they are known to have been among the most highly esteemed of the many races that were represented in the army of Timúr. Later on Nádir Sháh, who belonged by birth to a tribe akin to the Turkumáns, and is still regarded by them as the chief of their national heroes, had the entire clans of the Tekkes and Goklans, and a part also of the Yamúts, in his pay, and owed many of his principal victories to their valour. Agha Muhammad Khan also, the founder of the present Kajár dynasty in Persia, employed with great success in his army large bodies of the Goklans, and the withdrawal by his successors of certain pensions granted by him to their chiefs is still quoted by the Turkumáns as an instance of Persian bad faith. The rulers of Khíva and Bukhára before the Russian invasion had similarly been in the habit of employing the

¹ d'Herbelot.

² According to d'Herbelot the Mamelukes of Egypt were of Turkumán origin. A remarkable letter is also referred to in Kuropatkin's account of Turkumania, as brought in 1874 to the Russian head-quarters by Muhammad Ali, the chief Kázi in Akhál, and written by the four Kháns who preceded Nur-Verdi as chief rulers in the district. They promised in this that, if their territory were respected, they would always furnish many thousand horsemen for the service of the Czar, and lead the van of his armies in the same way as their fathers were shown in their books to have led those of Changhiz Khán and Nádir Sháh. See note 2, page 525.

Turkumáns among their regular troops, and the whole race has, in short, been at all times willing to serve as mercenaries¹ under any leaders who have been in a position to pay them.

The Turkumáns are ordinarily classed as an independent tribe, but in point of fact most of their sections have, within recent times to some extent, been claimed as subjects² by either Russia, Khíva, Persia, Bukhára, or Afghánistán, and have always acknowledged this somewhat traditional allegiance when it has suited their own convenience, or when their respective suzerains have been in a position to enforce their rights. Before the Russian advance a large portion of the Turkumáns, including even the greater part of the Tekke tribe who have for long been more nearly independent than any other section, gravitated towards Khíva as their suzerain power; but since the fall of this capital, Merv has become the political centre of the more independent sections of the Khívan Turkumáns, while others have become, in name at least, and in many instances absolutely, the subjects of Russia. The habits of the race render it difficult in some instances to define them as subjects of any one power, from the fact that the more purely nomad sections are in the habit of transferring their allegiance³ from one to another whenever they find it convenient, and in some cases spend a certain portion of the year in one territory, and move⁴ into another for the remainder in order to find grazing ground for their flocks.

The Russians claim large portions of the Turkumán race as their subjects on the strength of proffers of allegiance made by various chiefs, with or without the consent of their followers, to Russian officials on the Caspian or elsewhere on different occasions from the days of Peter the Great to our own times; and also, as already noticed, either by right of direct conquest, or indirectly by the acquisition, at the time of their occupation of Khíva, of the suzerain rights of that Khanate. On the other hand, the Russians have been at no small pains to include as independent of other Asiatic powers many sections of the tribe who are undoubtedly subject to

¹ The Russians fully appreciate the advantages of the unlimited field for recruiting presented by the country of the Turkumáns, though their first attempts in this direction were not attended with much success. In April 1879 (General Lazareff raised a body of Yamút irregular cavalry at 26 roubles per man and horse per month, and also demanded a contingent of 1,000 horsemen from the Atabai. These auxiliaries turned against them after their reverse at Geuk Tapa, but their defection was probably due rather to the peculations of the officials entrusted with the duty of paying them than to any sentimental objection to fighting against their brethren. An attempt is also said by M. Marinich to have been made by General Kauffmann to induce the Khán of Khíva to raise a large force of Goklans, Yamúts, and other Turkumáns to serve against the Tekke in 1880, but this failed owing to the unwillingness or inability of the Khán to comply with his request. A corps of Tekke has been raised in Akhál by General Skobelev since the annexation of the oasis, and service in it seems to be popular with the tribe. See "Akhál District" in Chapter II.

² A tradition of their allegiance to Khíva was still preserved by the Akhál Tekke long after the Kháns had ceased to have any semblance of power over the tribe. Thus the letter quoted in the note on page 524 of this article concluded by saying that as the ancestor of the present Khán had conquered the Tekke more than a hundred years ago, and as the present Khán was a friend of the Ak-Pádeháb, they also acknowledged themselves his servants.

³ Thus the Russians laid claim to Kari Kala, which before the recent treaty was distinctly Persian territory, on the ground that it had been occupied by Goklan immigrants from Khíva; but this is not in accordance with such international law as exists among Asiatic powers on the subject of nomad races. See "Kari Kala" in Chapter II.

⁴ Questions have in this way arisen regarding the power to which certain sections of the Goklans are subject from the fact of their habitually passing six or seven months of the year in what was Persian territory, and the remainder in that claimed by Russia; and there is every reason to suppose that difficulties of the same sort on the newly selected frontier between Hasan Kuli Bay and Fort Chát will form a pretext for the further advance of the Russian border from the Atrak to the Gurgán. See the concluding paragraph of page 529.

Persia, some of them even paying tribute regularly for the lands they cultivate; and with this view, and, as events have proved, probably with reference to their subsequent operations, maps of the Turkumán country, referred to under "Atrak" and "Akhál" in Chapter II, have been from time to time published at St. Petersburg, representing the Khurásán frontier of Persia in a manner as entirely at variance with history and recent diplomatic arrangements as with actual existing occupation on the part of the Sháh's troops.

The claim of Persia to the allegiance of the Turkumáns on her border dates from the times of Nádir Sháh and Fattih Ali Sháh, during whose reign the Turkumáns became strongly attached to the Kajár cause, and their present unfriendly relations were to a great extent caused by the parsimony or poverty of the descendants of the latter, which induced them to curtail, and eventually to withhold, the stipends due to the Aksakáls of the various tribes. Since these times the hold retained by Persia over the Turkumáns on the Gurgán and Atrak, as well as over those of the Akhál oasis to the north of the Kopet Tágh, has been little more than nominal, though some few sections have continued to pay tribute to the Governors of Bujnurd, Mash-had, and other Persian towns for the lands that they occupy. The rights of the Sháh over these countries have, however, been recognised¹ as valid by British diplomatists, and even by the Russian Foreign Office a few years before operations against the Turkumáns were undertaken by the latter power. The recent campaigns in the Akhál oasis have brought Persia more than ever under the direct control of Russia, who is now her neighbour along the greater part of the northern border of the fertile province of Khurásán; but the Persian Government seem to consider that they were more than compensated for the ultimate danger with which they are thus threatened by the repression of the Turkumán raids from which their subjects have suffered through so many generations. This policy was in many ways a short-sighted one. It is true that the chief occupation and source of livelihood of many sections of the Turkumáns had for long been the plunder of Persian villages and the sale of their inhabitants as slaves to the Uzbaks on the right bank of the Oxus, and that the nature of their allegiance to the Sháh was tolerably well expressed by their saying, so often quoted by Russian writers from Vambéry, that "no Persian ever appeared on the banks of the Atrak or Gurgán otherwise than with a rope round his neck;" still the opportunity was a favourable one for improving their relations² with these tribes, whose slave-hunting expeditions had of late been rendered unprofitable by the reduced demand for slaves in the Uzbek Khanates, and it is within the range of possibility that they might eventually have become tolerably loyal subjects of the Sháh.

The Turkumáns are divided, according to their own customs or traditions, into *Khalk*, signifying peoples or tribes, and these again into *Taifa* or clans,

¹ A despatch from Mr. E. Thomson to the Foreign Office, dated 24th April 1879, states that the Russian Foreign Office had assured the Persian Government that they considered Kari-kala and Akhál as Persian districts, and contemplated no expeditions against the latter, except for the punishment of raids and the furtherance and legitimate protection of commerce.

² Even at the end of 1880, the Tekke of Merv are said to have been open to any offer of efficient protection from the Russians on the part of the Persian Government, and it was stated, apparently on good authority in the Vienna papers, that the Mission sent by them to the Russians in the autumn of last year (1881) had been deputed in the first instance to the Governor of Khurásán at Meshed, and that it was only owing to the accidental death of the latter that their negotiations with Persia came to an end, and that they were then obliged to make such terms as they could with the Russian Governor in Akhál.

which are further sub-divided into *Tire*, meaning "bands" or "companies," applied to kindreds or families to an extent which it is practically impossible to follow. Even as regards the names and numbers of the Khalk or main divisions, no two of the many authorities by whom the subject has been treated appear exactly to agree, but the following list of them is probably sufficiently accurate to be useful, and will serve as an introduction to such further information as is available regarding each of them. The names included in it are given on the authority of Mr. Tylour Thomson; of M. Blaremborg, who quotes his own investigations and those of Burnes and Muravief; of Vambery; of papers by Captain Kuropatkin¹ (translated by Mr. R. Michel), who compiles the statistics given by a number of other recent Russian writers; and lastly of the late Russian General Petroosevitch, who is the chief authority quoted in Mr. Marvin's late book on Merv.

Name of Khalk.	NUMBERS OF TENTS.		
	Tylour Thomson.	Blaremborg.	Kuropatkin.
Chudur or chádár	8,000	...	12,200
Goklan or Goklong	4,000	29,600	28,000
Yamút or Yomad	30,000	33,300	48,000
Tekke ² or Taka	49,000	46,000	60,000
Alaili	3,000	...	58,000
Sakar or Kara ³ . . . . .	...	2,100	2,100
Arsari	30,000	80,000	66,000
Sarakh or Sárik ⁴	10,000	...	...
Sálor or Sálár	5,000	3,300	6,000
Owa, including the Kamiak, Karadáshli, and Alaili . . . . .	...	80,000	...
Emreli or Engeli . . . . .	...	3,000	3,000
Buzáchi or Adar Igdír ⁵ . . . . .	...	...	10,000
Buzáchi, Igdír, Mangishla and Abdál . . . . .	...	15,000	...
Arbáchi . . . . .	...	...	2,000
Burunchuk and Chudur . . . . .	...	8,000	...
Other small tribes . . . . .	...	...	670

¹ This officer himself is a good authority on the subject of the Turkumáns, and arrives at the figures quoted below from his papers communicated to the Russian military journal, by a comparison of the result of his own investigation with those of Muravief, Burnes, Vambery, Skriabine, Riabinin, Galkin, and Lomakin.

² Petroosevitch estimates nearly 80,000 in Akhál and about 48,000 in Merv, an estimate which, though now believed to be rather in excess of the true one, is more nearly exact than any other. The name Tekke, like that of the town of Merv, has been spelt in this work as ordinarily pronounced and written by Europeans. *Taka* is believed to be the correct transliteration of the word, and also (see note 3, page 531) very probably represents its pronunciation more correctly than *Tekke*, which, however, has become historical.

³ Abbott estimates them at only 1,000 tents, but he probably refers only to those he met near Andkhol. Petroosevitch says that there are 3,000 Sakar families. He does not identify them, like Kuropatkin, with the Kara, but includes the latter with the Arsári.

⁴ Thirteen thousand according to Petroosevitch. M. de Læssøe, of the Foreign Department, informs me that this word is pronounced Sorokh in Turki, and that it refers to a tradition regarding the brownish-yellow colour of the complexion of an ancestor of the tribe. On the whole, the Turki word *Sárik*, "yellow," spelt سارىك seems to be the best compromise between the tradition and the spelling Saryk adopted by the best informed English and Russian travellers.

⁵ See "Chudur" or "Chádár," page 523.

The totals thus arrived at are—

	Tents.
According to Mr. Tylour Thomson	109,000
" " M. Blaremberg	305,200
" " Kuropatkin	306,226

The great discrepancy between the English or rather Persian estimate and that of the Russian officials is at first sight rather startling, but it is to a great extent accounted for by the facts that Mr. Tylour Thomson only includes the Persian Goklans on the left bank of the Gurgán, whereas the tribe are to be found upon both banks of the river, as well as in the valleys of the Atrak and Kará Su, and even in Khívan territory. He also appears to have had no information regarding some of the smaller communities in the Russian territory on the eastern coast of the Caspian; and further, as regards the Arsári, where his figures differ widely from those of Blaremberg and Kuropatkin, he says that he was unable to procure accurate statistics from his Persian informants.

Before proceeding to record in detail what is known of each of these main divisions of the Turkumáns, it should be mentioned that the whole race is, independent of tribal considerations, divided into two classes, the *Charwa* or nomads and the *Chomur*¹ or semi-nomads, who are in part or wholly engaged in agriculture. The latter class of occupation is thought less dignified than cattle-rearing, and is adopted only² by those who cannot afford to possess flocks and herds. Other manners and customs which belong in common to the whole tribe will be referred to after describing each of the Khalk or main divisions mentioned above.

The *Chudurs* or *Cháders* are described as being of a very pure Turkumán stock, but being at present to a large extent tolerably peaceable Russian subjects, they are not of great political importance. They inhabit chiefly the south-eastern coast of the Caspian, the Ust-Yurt, and the country bordering upon the lower course of the Amm Daria, being found in the Khanate of Khíva, in the neighbourhood of the towns of Iliali, Porsu, Khwája-Ili, and Kipchák. Petroosevitch also mentioned two small sections—the Sagat and the Eski—consisting in all of 200 tents and living as subjects of Bukhára on the left bank of the Oxus above Chahárjui, between the lands occupied by the Sakar and those of the Arsári. They are usually said to be divided into seven *Taifa*,—the Abdál, Igdír, Essenlu, Kará Chádar, Buzáchi, Burunjuk, and Shaikh—but it will be seen from the table given above that several of these Taifa are considered as separate *Khalk* by Blaremberg and Kuropatkin. They formerly engaged extensively in piracy³ and slave trading, extending their operations in connection with the latter industry to kidnapping Russian sailors and other subjects on the Caspian and elsewhere. Their treatment of the slaves thus captured was

¹ Vambéry spells this word *Chomur* in his Turki Vocabulary, and translates it "poor," "sedentary."

² The Tekke of Merv are in some ways an exception to this rule. Their cattle have diminished very greatly in numbers since their migrations to the Tajand, and thence to the Murgháb, owing chiefly to disease and want of pasture grounds. A large proportion of their families have in consequence been forced to adopt a purely agricultural life, but this is said to be extremely galling to some of their chiefs, who consider raiding and cattle-raising the only occupations suited to the dignity of the race, and would gladly exchange their recently-acquired territory at Merv for a country more suited to these avocations. See, however, Major Napier's opinion quoted on page 535.

³ Piracy upon the Caspian is now comparatively unknown, the only refuges for their craft being the reedy mouths of the Gurgán, and a few similar places where the Russian boats can with difficulty follow them. No Turkumán boat is now allowed upon the Caspian without a pass from the Russian authorities. See "Ashur-da" in Chapter II.

proverbial for its horrible cruelty, and was even held to be scandalous by the neighbouring races, who are not ordinarily supposed to feel for the sufferings of aliens. Mr. de Loessoe, of the Foreign Department, says that the name of this people is most correctly written Chádar, frequently pronounced Chaudor.

The *Yamúts* or *Yomáds* form an independent Khalk of the Turkumán community, and after the *Sálors* and *Sáriks* are the most ancient of their tribes, in the order in which they are supposed to have migrated to their present quarters from the Mangishlák peninsula. They are on the whole more settled in their habits and less rude in their manners and customs than the other tribes upon their borders, a large number of them owing allegiance, as above described, alternately to Russia and Persia, and others being permanent Russian subjects, paying their *kibitka* tax regularly to that Government. The *Chomurs* among them have for long been well affected to Persia, but this has been only from their poverty rendering them unable to protect themselves, and *Kuropatkin* observes that as soon as a *Chomur Yamút* becomes sufficiently rich to acquire cattle of his own he becomes a *Charwa* and raids upon Persian territory with his nomad brethren. The Khalk is divided into two¹ large *Taifa*, the *Bahrám Sháli* and *Kará²-Chakha*, both of whom are the inveterate enemies of their neighbours, the *Goklan* and *Tekke*, from whose raids, which reached before the last Russian campaign as far as *Chikishliar* and *Hasan-Kuli*, they have always suffered severely. *Petroosevitch* divides the *Kará-Chakha* or *Kará-Chuk* into two branches, the *Sharaf-Jáfarbai* or *Jáfarbai* and the *Chuni*, *Ak Atabai* or *Atabai*.

The *Bahrám Sháli*, who are said to be further sub-divided into four clans or *Tire*, used at one time to dwell in part upon the eastern coast of the Caspian, but are now almost entirely confined to *Khívan* territory, their boundaries being the *Aibugir bay*, the *Sári-Kámish* lakes, the eastern declivity of the *Ust Yurt*, and the *Igdi wells*. The places where they are most frequently met with within these limits are the vicinity of several towns in the *Urganj* district, along the *Laudan canal*, and towards *Sári-Kámish*. It was the *Bahrám Sháli* section of the *Yamúts* who were the victims of the murderous campaign undertaken by *General Kauffmann* after the fall of *Khíva*, which has greatly diminished the power and prosperity of the tribe, who are now said to be entirely subject to *Khíva* through the influence of *Russia*.

The *Kará-Chakha Taifa* of the *Yamút* consider their head-quarters to be the country between the *Atrak* and the *Gurgán*, some of them migrating thence in summer to the *Uzboi*, and the greater part of them spending a portion of the year in Persian, and the remainder in Russian territory. Their boundaries are said to be the Caspian on the west, the valley of the *Gurgán* and the margin of the *Elburz* forests on the south, the desert on the north, and a neutral zone, two *farsakhs* wide, along the line from *Gumbaz-i-Kaus* to the *Garm-Áb*, separates them on the east from the country

¹ According to other authorities into four,—the *Atabai*, *Jáfarbai*, *Sharafjuni*, and *Ogurjali*—these last disavowing their connection with the tribe, and paying tribute peaceably to Persia, in which territory they live permanently and trade extensively. Conolly gives their three principal divisions as *Chuni*, *Sharaf*, and *Bahrám-Sháli*. The *Ogurjali* were until October 1878 under the *Mazanderán* Government, but were then transferred to that of *Astrábad*. (*Vide* "Gumish Tapa" in Chapter II.)

² Also called *Kará-Shákh* and *Kará-Chook* by various writers.

of the Goklans. An elaborate report giving the very numerous branches and sub-divisions of the Yamút tribe upon the Persian frontier will be found in Mr. Taylour Thomson's despatches to the Foreign Office, Nos. 22 and 49 of April 1876, but it is too long for insertion here.

The chief sub-divisions of the Kará-Chakha Yamúts are the Atabai or Chuni, Juni or Cholyoni¹, and the Jáfarbai or Sharaf. The Jáfarbai are said to be rather more numerous than the Atabai, but the latter are more united, and being to a great extent governed by a single Khán are considered more powerful than the others, who are weakened by internal feuds and dissensions.

The Atabai, according to Kuropatkin and other authorities, are sub-divided into the following branches, *viz.*, Ak Atabai, Daz, Aimir, Badragh, Igdír, Kuchik, Kami-Yokmaz, and Sádát, and these again into 42 minor branches in the tables given by Mr. Taylour Thomson. The Atabai Charwa roam yearly up the right bank of the Atrak, forming an almost continuous line of auls from Chát to Bayat Háji. The raids made upon them by the Tekke have, as in the case of the Bahrám Sháli, restricted the area over which they used to migrate with their flocks, and the course of the Sumbár up to the point where it is joined by the Chándír, which used to be a favourite grazing ground with them, is now on this account deserted or occupied by Goklans from Khíva. Their Chomurs have been driven by the same cause from the rich fields they used to cultivate upon the right bank of the Gurgán, but it is believed that the pacification of the Tekke by the Russians is allowing them to re-occupy these possessions. Kuropatkin mentions the Kalta Karanjik, Kizili-Kar, Kayunli-Kar, and other clans as akin to the Atabai.

The Jáfarbai or Sharaf are, as abovementioned, the other chief division of the Kará-Chakha Yamúts, and are generally well affected to the Russian interest, their principal chiefs², Geldi Khan and Adinak Khan of the Yár Ali section, being the recognised agents of that country. The Jáfarbai are divided into two great sections, the Sharaf-Yár-Ali and Sharaf-Núr-Ali, to which may be added the Yilghi Dúji, Karadághti, Tatar, and Kojok, who are mentioned by Taylour Thomson as Sharaf (but not as Jáfarbai according to his system of nomenclature.) The same writer, in the despatch above quoted, names 49 sub-divisions of the above Taifa. The Chomurs among the Jáfarbai cultivate, together with the Atabai, the fertile lands of the Gurgán, which produce without artificial irrigation crops of barley sufficient for the wants of the local population, and also for export to Krasnovodsk, Baku, and Astrabád. Both these tribes have Chomur settlements on the Caspian coast, at Gumish Tapa, as well as along the left bank of the Atrak and both banks of the Gurgán. The Jáfarbai Charwa reside during the greater part of winter in the neighbourhood of their kindred Chomurs, and wander in the summer with their flocks over the lands to the north of the Atrak, near Chikishliar, round the Shairdi and Bugdaili lakes, near the ruins of Mestorian, and along the Uzboi up to the Igdí wells, which, as mentioned above, is the southern limit of the Bahrám Sháli Yamúts of Khíva. This tribe is frequently named Yomad by English and other writers,

¹ According to Mr. Taylour Thomson, Sharaf and Cholyoni are the main divisions, and Atabai and Jáfarbai the principal sub-divisions, only of these, but this is not supported by other authority.

² Another chief, Kilich Khán, appears of late years to have exercised great influence over the more warlike sections of the Jáfarbai on the Gurgán. He was taken prisoner in 1877 by the Persians and remained for a long time in arrest at Teherán, a measure that seems to have had a good effect in pacifying this part of the Persian frontier.

but it is believed that Yamút is the proper transliteration of the word, and also represents fairly its pronunciation in Khurásán.

The Goklans.—It is not easy to reconcile the discrepancy shown in the above table between the numbers of this tribe as estimated by Mr. Tylour Thomson and by the Russians, and even the number (10,000) given by Vambéry, though more than double that given by Mr. Thomson, is not much more than one-third of the estimate of Kuropatkin. It is clear, however, that Mr. Tylour Thomson only includes the Persian Goklans, and it is also probable that the Russians have no means of obtaining accurate information regarding the tribe. Colonel Stebnitzki, who is said to be a good authority on the subject, says that the Goklans have of late years diminished in numbers in "Southern Turkumánia," owing to the forcible deportation of large bodies of the tribe to the Oxus valley by various Kháns of Khíva, and to the voluntary migration to that Khanate of many more of them owing to the oppression of the soldiers of Muhammad Sháh of Persia in 1836. Vambéry, who calls them Goklang, mentions ten Taifas—(I) Chakir, (II) Begli, (III) Kayi, (IV) Karábákhán, (V) Kirik, (VI) Bayindir, (VII) Garkash, (VIII) Yangak, (IX) Shengrik, (X) Aj Darvesh, all of which with some others are mentioned by Mr. Tylour Thomson. They are found principally upon the upper courses of the Atrak and Gurgán, as far east as the district of Bujnurd in Khurásán, and also in the Khanate of Khíva, whence about 2,000 tents migrated in 1873 to the banks of the Sumbár¹. Those living in Persian territory have almost entirely abandoned their nomad habits, and are remarkable as skilful agriculturists, and producers of silk, paying tribute regularly² to Persia to the extent of £2,800 per annum. The country they occupy is a strong one from a military point of view, and this, together with the fact of their being better supplied with arms and horses, gave them before the recent Russian advance a considerable advantage over their hereditary enemies the Tekke and Yamúts. Baron de Bode, writing in 1849, said that they then maintained 1,000 horsemen for their protection against the Tekke, and that their bravest clan was the Yangak.

*The Tekke or Taka*³ are justly considered by their own neighbours the bravest and most influential section of the Turkumáns, and the position of the country that they occupy with reference to the advancing frontier of Russia renders them the most important tribe, as regards the politics of Asia, among those treated of in this chapter. They owe their military reputation to their successful occupation in recent years of a great part of the country belonging to the Sárik⁴ Turkumáns, as well as to the annihilation by them of the Persian army under Hamza Mirza, Governor of Khurásán, in 1861, and to the gallant stand made by them in defence of their own country against the Russian troops under Lomakin in 1870 and Skobelev in 1881. The Akhál oasis, which has since an early period in the settlement of the Turkumáns in these countries⁵ been the home of the Tekke, became early in

¹ See "Kari-kala" in Chapter II.

² This is paid to the Governor of Astrábád through the Chief of Bujnurd.

³ This section of the Turkumáns has become so well known under the name of *Tekke* that it seems pedantic to transliterate their name as *Taka*. It may be noticed, however, that Sir Alexander Burnes, who wrote when our system of writing Eastern names was almost purely phonetic, calls them *Taka* Turkumáns, which may therefore be the correct pronunciation of the word at Bukhára, if not among the people themselves.

⁴ These events are related under "Merv" in Chapter II. See also the account of the Sáriks and Sálors further on in this article.

⁵ Petroosevitch, quoting information received from the Governors of Bujnurd and Kucház, says that they occupied Akhál 166 years ago, in the reign of Sháh Tahmasp.

this century too confined for their increasing numbers, and a large body of them, said to number 25,000 tents, migrated thence about fifty years ago and established themselves on the frontiers of Khurásán, upon the Tajand river, and in the lands adjacent to the district and town of Sarrakhs, leaving about 24,000 tents in their old quarters in Akhál. Blaremborg, whose account is followed by Petroosevitch, says that the first migration to the Tajand under Oráz Khán included only 10,000 tents. They were driven from the settlement by the Persians about 1855, and retreated to Akhál, whence they again issued shortly afterwards and obtained permission to occupy the lands near Sarrakhs, whence the Sálors had been expelled. Petroosevitch seems to think that the number of tents in the second migration was again 10,000, but gives no authority for this assumption, which is an improbable one, unless the population of Merv has of late years increased at a very abnormal rate. The country occupied by these emigrants proved in many ways unsuitable, being exposed to attack from the troops of Persia, with which power they maintained a hereditary feud, and they accordingly abandoned their new settlements in 1856¹ and attacked and took possession of those of the Sáriks and Sálors on the Murgháb and at Merv, which now form the head-quarters of this part of their tribe.

The Tekke are also found in considerable numbers in the Atak to the east of Lutfábád, where some of the most important of their settlements noticed by Mr. Lessar on the road to Sarrakhs are Karákan, Khwájá-Ahmadi, Mián (Mahna?) Amrali, and Chacha. With the exception of Karákan, which is said to belong to one of the Kháns of Merv, we do not know whether these Tekke are most nearly related to the section of the tribe in Akhál or to that at Merv. The Tekke are divided into two great *Taifa*,—the *Otámish* or *Ookhtámish* and the *Tokhtámish*—both of which are, according to Taylour Thomson's account, represented in Akhál and in the Merv country, though Arski² says that the Merv Turkumáns are mostly of the former, and the Akhál people of the latter division. The *Otámish* in Akhál are again divided into the *Dasheiyak*³ and the *Sechmez*, and number about 10,000 tents, and the *Tokhtámish* in the same district into two *Tire* or clans, the *Beg* and *Wakíl*, and numbering in all 15,000 tents. In Merv and on the Murgháb the *Sechmez*, *Otámish*, and the *Beg* and *Wakíl*, *Tokhtámish*, are also found; but it appears from Taylour Thomson's tables that the four *Tire* into which the Akhál Tekke are divided are here replaced by a large number of smaller clans, the names of which are given in his despatch to the Foreign Office quoted above. Petroosevitch, whose account translated by Marvin is dated June 1879, had such exceptional opportunities of gaining information about the Tekke, that it seems advisable to add a tabular statement of the sub-divisions of the Tekke, which he says are found equally in Merv and Akhál. According to him the two main divisions are the *Tokhtámish* and *Otámish*. The *Tokhtámish* are sub-divided into the *Beg* and *Wakíl* branches; the *Otámish* into the *Sichmez* and *Bakhshi*.

The *Beg* (*Tokhtámish*) include the *Gekchi*, *Amán Sháb*, *Khar*, and *Kongur*.

¹ Or in 1861, according to other authorities. Petroosevitch says that 1856 was the date, and that they were driven out of Sarrakhs by an army under Sultán Murád.

² Petroosevitch agrees with Taylour Thomson that all the sub-divisions in Akhál are represented at Merv, and this is probably the case with some few exceptions.

³ Or *Bakhshi*, according to Lieutenant-Colonel Stewart.

The Wakíl (Tokhtámish) include the Ak-Wakíl and Kará-Wakíl.

The Sichmez (Otámish) include the Uchruk, Pereng, Kará-Ahmad, Topuz, Ehai, and Mirich.

The Bakhshi (Otámish) include the Vanesh, Zayakir, Gek, Sultán Azíz, and Borkhoz.

The branches of the Tokhtámish are each again split up into smaller clans, but the above sub-division is probably sufficiently minute for practical purposes.

The total number of tents in Akhál were estimated by Petroosevitch at not less than 30,000, and those at Merv at from 48 to 50,000. The Tekke of Akhál, owing to the limited extent of arable and grazing ground at their command, are less rich¹ than many of the other Turkumán *Khalk*, and do not for these reasons enjoy the same facilities for further increasing in numbers and opulence that have been displayed by their tribesmen at Merv. They are, however, more settled in their habits than the latter, as is to be expected from their having been longer in possession of their country, and appear in some respects very capable of civilisation, being described by Arski as brave, enterprising, and capable. They are known throughout Asia by the skill and taste shown by their artificers in silver, carpets, and weapons of various kinds, and they are also said, like their relatives at Merv, to make better use than most of the other nomad races of the limited amount of arable land in their possession (see Chapter I, "Agriculture"), and to show some knowledge of mechanics in the construction of their water-mills and similar contrivances. They were found by the Russians to be better armed than was anticipated; most of their forts were supplied with wall-pieces on swivels, throwing their shot to a considerable distance with great accuracy; and the people generally were in the possession of firearms, some of them having old Russian muskets, others breech-loaders and muzzle-loading double barrels copied by themselves from European models, and hardly any of their weapons being without tolerable percussion² locks of some kind. A large proportion of the Akhál Tekke live in or around fortresses built upon the numerous streams which form their oasis, and are employed by them to turn their water-mills. The Charwas, who as usual are the richest part of the community, spend the winter and spring in the desert, returning to the neighbourhood of the forts in summer for the sake of water for their flocks, and staying there till autumn. The Charwas pass their time in the forts and neighbouring settlements, living in tents or in *sakels* or clay cabins, measuring 14' x 12', with low pitched roofs. These are also sometimes beehive-shaped like kibitkas, or square with sharp-pointed cupolas, and are used not only as the residence of the poorer agriculturists, but as the store-houses of the nomad part of the tribe. The settled inhabitants are on the whole more numerous than the nomads, and in some of the Akhál districts, such as Sunchi and Murcha, they live in permanent dwellings, and not a single kibitka is to be found. Those who have neither lands nor cattle were before the time of the Russian occupation generally robbers, raiding not only on Persian territory but upon the country of neighbouring sections of their own tribe, but maintaining at the same time a high standard of honour with reference to the possessions of members of their own clan. Raiding was equally popular among the richer classes, and, as is still the

¹ See "Akhál District" in Chapter II for an account of the apparently hopelessly impoverished condition since the annexation of their country by the Russians.

² See the last paragraph of the description of "Khíva, Khanate of" in Chapter II.

case at Merv, it was by distinction in affairs of this sort that the young Akhál Tekke warrior won his spurs, and eventually, as will be shown, attained to influence and power among his people.

No idea of law, order, or subordination exists among the Tekke, and it is improbable that the Russians will be able to instil these into them without recurring to the "Circassian style" that rendered infamous Kauffmann's attack upon the Khívan Yomads, and Lomakin's upon the Tekke families in Gok-tapa; but notwithstanding these principles they have of late years shown powers of combination and of attachment to chieftains of their own choosing that are at variance with ordinary Turkumán republicanism, and may yet make them a formidable enemy even to a power as strongly based as Russia now is on the Caspian. There are several titles among them, showing something like a gradation of rank, though they are generally acquired, and rarely if ever hereditary. The first of these is *Khán*, which, without reference to rank, is given as an addition to almost any name, in the same way as in other Musulmán countries, but is also used in the same vague manner as Esquire or Gentleman in Great Britain to signify "one that hath two gowns and everything handsome about him," and more especially a young warrior in a position to be the promoter of *atámán* or raids. A man of known experience in military matters, and especially if he enjoys the reputation of an intimate knowledge of the roads and passes to be traversed on marauding expeditions, and can thus act as a guide upon such occasions, is entitled *Sardár*¹, and often rises to great eminence among his fellows; and there is also a third class styled *Ishán*, a title given to the monastic order in Bukhára, who often attain great influence and power among the Tekke by their knowledge of Mahometan law, which gives them a position resembling that of Kázi in other Musalmán countries, and causes them to be treated as referees or almost dictators on all matters of national or inter-tribal importance. The men who have gained the greatest influence over the Akhál Tekke as *Isháns* during the last few years are Kurbán-Murád of Gok-tapa, Rahmán Berdi of Dúrún, Karím Berdi of Kurjan, and Sant Muhammad of Kisha.

The Russians before their advance and in their subsequent attempts at pacifying the conquered province have found it necessary to work through these men, and especially through Súfi Khán and Karaji Khán of Bish-Kala², who, with Tekme³ Sardár of Búrma, have been at different times the heads of the Russian party in Akhál. A more remarkable instance of the power acquired by *Sardárs* among the Tekke is that of Kushut or Kaushid Khán of Merv, who attained almost dictatorial authority among the Tokhtámish at that place, and is said also to have practically ruled over the Otámish section, while Núr-Verdi Khan occupied a similar

¹ Araki, speaking of these titles, says that when a Tekke Khan wishes to get up a foray he sticks his spear ornamented with a tassel in front of his tent; those who wish to join him place their spears beside his, after which some weeks are employed in preparations which are very much in charge of the *Khán*. This gentleman, however, possesses no superior authority after the party has started, either as to the direction or duration of the raid, but it is usual to obtain the assistance of a *Sardár* who takes the responsibility of guiding his companions, and thus exerts some sort of discipline over them; neither he nor the *Khán* has any claim to a superior share of the booty, which is equally divided among the raiders.

² See "Bish-Kala" in Chapter III.

³ This gentleman, whose name correctly rendered is said to be Taghma Murád, has lately visited St. Petersburg, where he was made a Major in the Russian army. Mr. Condie Stephen says that he is in receipt of a pension of roubles 200 a month, and is building himself a house at Bámi. Recent newspapers (October 1862) report the death of Tekme Sardár at Bámi in June 1862.

position in Akhál towards the end of 1875. After Kaushid Khán's¹ death at the end of 1877 the Merv Tekke invited Núr-Verdi to be their chief, which he agreed to, his personal influence being so great that he was able to procure the nomination of his son Berdi Murád as chief in Akhál. Berdi Murád was unfortunately killed at Gok-Tapa, and an end was thus put, for the time at least, to an arrangement which promised to introduce hereditary² rule among the Tekke and to unite the two great sections of their tribe. The Akhál Tekke are now subjects of Russia, and their country is being rapidly connected with the Empire by the Mikhailovsk-Búrma Railway, and deputations are said to have been received on several occasions from the Merv Turkumáns asking for a further extension of Russian rule to their country. The names of the supposed Ambassadors are those of well known Sardárs, but it must be remembered that many of these chiefs have throughout the late campaigns shown themselves in many cases to be fighting merely for their own hands, and that although they may fill their own pockets by such negotiations, their power among their people depends solely upon their adopting a popular policy, which is not likely to be one involving the surrender of their freedom. The Tokhtámish and Okhtámish lands at Merv are upon opposite banks of the Murgháb, but there does not appear to have existed any great rivalry between these sections since their mutual interests have been threatened or affected by Russia. Major Napier, in an important paper written in 1875 and quoted in note 1 on this page, mentions that even at that time the party in favour of a peaceful life was in the ascendant among the Merv Tekke, their raiding parties no longer leaving camp with the approval of the Ak-Sakáls and the blessings of the Isháns; and it is probable from his account that this pacific policy would have gained the adherence of the tribe generally, were it not that the Persian authorities in Khurásán kept up the old hostile feeling by encouraging their subjects to plunder caravans escorted by Tekke

¹ Kaushid Khán, by whose persuasion the Tekke united to build the fort (see "Merv" and "Kaushid Khán Kila" in Chapter II) called by his name, was of the Beg clan of the Tokhtámish. He was succeeded in the capacity of chief of the clan by Bába Khán, his son, whose influence, however, is slight in comparison with that of his father, and confined to the Begs. He seems from other accounts to have shared the power over the Tokhtámish with Uzbak Batyr, who accompanied an embassy to Persia in 1880, but was in 1881 rather in the Russian interest. Bába Khán became for a time the chief of the whole of the Merv Tekke, but appears under Russian influence to have been replaced by Kajár Khan. This chief was in power when Lieutenant Giuselkhanoff was prisoner at Merv in April 1881, when the Russian force was at Lutfábád. Giuselkhanoff says that on the withdrawal of the force from this place the Anti-Russian party obtained the deposition of Kajár Khán and the reinstatement of Bába Khán, who in the following month wrote an extremely dignified despatch to the Russians offering them peace on equal terms. See Mr. R. Michel's translation, No. 50 of 1881. Major Napier, in a very interesting paper upon the Merv Turkumáns, No. 16 of February 1875, to the Government of India, Foreign Department, mentions that Kaushid Khán sent embassies in the autumn of 1873 and in September 1874 headed by his son Bába Khán to Yakub Khán at Herat and to the Amir Sher Ali Khán at Kabul, proffering the allegiance of the tribe, and asking for arms and assistance to repel the Russians. The reply received was to the effect that arms would be sent "when the need for them became apparent," an answer which the Tekke regarded as "evasive." Major Napier reports in several places in this letter that the Merv chiefs were at the time extremely anxious to effect an alliance with England through the Amir, whom they appeared to regard as completely dependent upon the British Government.

² Two sons of Nur-Verdi are mentioned by Colonel Stewart: Yusuf Khán, who became chief of the Merv Wakáls, and Makhdúm Kuli, who was elected chief by the Akhál Tekke. Yusuf Khán, according to Mr. Condie Stephen, had no power over his countrymen, but Makhdúm Kuli Khán is a man of some influence in Akhál, and was, we know from Lieutenant Giuselkhanoff, at Merv, apparently sent there by the Russians at the date of his captivity, April 1881. Other accounts say that he is rather a poet and scholar than a warrior, and he is also said to be a man of great wealth. He seems to have retained the office of Khán of Akhál from May to September 1880, when the Tekke tribe instead of one Khán elected four, from the Beg, Wakál, Sechmes, and Bakhsah-Dashayak clans.

camel drivers even after these had crossed the Persian frontier—a policy directly opposed to the conciliatory measures adopted between 1869 and 1871 by Sultán Murád Mirza when Governor of Khurásán, which had for their object the reoccupation of the Atak and Tajand lands by the Tekke and the restoration among them of Persian influence. The treatment of the tribe by the Russians appears to be judicious, the fighting party among them have been discouraged by the hopeless collapse of their brethren in Akhál, and making all allowance for Russian exaggeration there can be no doubt that there is a prospect of a considerable trade between Merv and the Caspian.

A despatch from Mr. R. Thomson, to Lord Granville, No. 140 of 2nd August 1882, gives an account of a mission despatched to the Governor of the Trans-Caspian by the Okhtámish of Merv soliciting Russian protection, and of a more important embassy from the same section to the Governor of the Amú-Daria district, which resulted in the signature of a convention containing much the same provisions¹ for the protection and regulation of commerce and the reception of Russian envoys and caravans as the treaties imposed upon the rulers of Bukhára and Khíva. It is probable that the influence of the Okhtámish was not at the time equal to that of the other section of the tribe, as Mr. Thomson understood that the convention was not accepted by the people of Merv, but that the latter were arranging for the signature of a similar treaty with the Khán of Khíva, which they probably considered would place them under the protection of Russia in a way less galling to their national pride.

The representatives of the Oktámish on this occasion seem from the above not to have been persons of influence beyond their own section, but it may be useful to record their names, which were as follows: Nazar Khán, Beg Muhammad Khán, Muhammad Berdi Khán, Jári Batir, Ait Kurbán, Súfi, Jári Khán, Barkali Khán, Nafas Beg, Iskandar Beg, Kurbán Nazar Pahlwán, and Geldi.

The Tekke are described as a tall, well-featured race, differing in costume from other Turkumáns by their wearing a white skull-cap instead of the enormous black sheepskin busby affected generally by the race. They are all good riders, and are celebrated throughout Asia for their breed of horses², few of them being so poor as not to own at least one brood mare of pure blood. As a rule, they have until the last few years engaged to a limited extent only in trade, generally carrying their carpets and other country produce to Khíva for sale, and receiving Russian or other goods in exchange, and dealing with Khurásán only for ammunition and a few weapons of war; a trade which is put a stop to as regards Akhál, and probably also in the case of Merv, by the treaty with Persia signed in December 1881.

The *Alaiti* are a small section of the Turkumáns regarding which we have comparatively little information. Vambéry mentions them as a tribe comprising 3,000 tents, generally located near Andkhai³; but it is evident from the accounts of other travellers that they are rather more widely distributed, and probably more numerous than by the above estimate. Taylour Thomson gives the same number as the total of their families, and says that they are to be found near the Tajand and on the mountain slopes north of Deregez and Kalát, where they cultivate the soil and pay tribute to the Persian Governor, and also in the districts lying east of the Murgháb and the country of the Sálors. Colonel C. E. Stewart also, in a

¹ The convention also provided for the protection of the trade between Persia and Turkistán which used formerly to pass through Merv. See "Trade with Persia" in Chapter I.

² See "Animals" in Chapter I.

³ Abbott also mentions Andkhai as one of their places of residence, but there were only 1,000 tents of them there at the date of his visit.

Tekke.

Colonel Stewart mentions in a letter from Birjand, dated 23rd June 1882, that a Khivan Governor had arrived at Merv, but was not supported by any powerful chiefs. He says in the same report that the leading chief at Merv are now Baba Khan, son of Kaushid Khan and his brothers Kalah Khan and Naubat Khan, chiefs of the Beg clan; Muhammad Yusuf Khan, chief of the Wakil clan and Aman Niaz Khan. The latter who is probably the same man as the "Ananias Khan" of the Daily News correspondent is, he reports, the most influential chief after Baba Khan and none of these gentlemen are, according to Colonel Stewart's information, favorably inclined to Russian interests.

J. M. T.

Alaili.

Colonel C. E. Stewart says that the Alaili form the bulk of the population in the Atak districts of Darahgaz and Kalát where we find from Lessar's journal that they live almost entirely in mud huts within their walled enclosures, having generally abandoned nomad life in favor of agriculture. The Russians in virtue of the protectorate they have assumed over the Turkumans beyond their frontier have many of the Alaili of the Atak in their pay as "Jiggits," a sort of frontier militia mentioned in Chapter I under "Army" and Colonel Stewart notices that M. Lessar's escort which accompanied him in the explorations mentioned under "Akhál district" was composed of this tribe, and that many of their chiefs have recently been received and decorated with medals at Askábád. A certain said Ali Khan an ex-governor of the Daragaz Atak who has great influence among them is also residing as a protégé of the Russians in the Akhál district.

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recent paper contributed to the Journal of the Royal Geographical Society, mentions that he met with their settlements at Kákhka¹ and at Abiverd in Persian territory. M. deLessar mentions several settlements of Alailis on the road from Lutfábád to Sarrakhs, the most important of which are Kuren and Kazakhka (Kákhka). The inhabitants of this place seemed to have migrated to Khíva about 100 years ago, but returned thither after the Russian occupation of the Khanate in 1874. The account of these people given by Kuropatkin from Russian sources is, as regards numbers, not easily reconcilable with the above. He divides them, probably rightly, into two sections, those camping at Andkhai and to the north of the Afghán frontier, and those occupying lands on the northern frontier of Kuchán, Deregez, and other Persian provinces; but it is clear from the figures that are given by him and other Russian authorities that the information at their disposal is, as he says, "fragmentary and confusing," and it seems most likely that he has confounded them with the Oimák and other tribes of Turk origin on the Afghán and Persian frontiers who cannot be classed as Turkumáns. Those camping near Andkhai seem to be often associated with the Kará Turkumáns, the Khalk next to be described, in their raids upon caravans marching from that neighbourhood towards Merv and the Oxus, and form a great drawback to the use of these roads for purposes of trade. The spelling given here of the name of the tribe is taken from notes furnished to this office by M. deLessar of the Foreign Department and corresponds closely with that adopted by Mr. Tylour Thomson; but it is written in many other ways, as Alveli by Venyukoff, Alichí by others, and as Alhehli by Colonel C. E. Stewart, a method of translation which suggests that Ahl-i-Ali or some such compound word may be their proper title. At Teheran it is pronounced, probably wrongly, Auliali.

The *Kará, Kari, or Sakar* Turkumáns are a small Khalk generally at feud with all their neighbours, and known chiefly for their thieving propensities and the savage cruelty with which they treat the victims of their raids. They are generally found near the camping grounds of the Aleili in the neighbourhood of Andkhai, or at various wells on the roads leading thence towards Merv. They are much dreaded by the caravans marching on this route. Petroosevitch classes the Sakar as a separate Khalk from the Kará, whom he classes as Arsári. The Sakar, according to him, number 3,000 tents and live on the left bank of the Oxus, 15 miles above Chahárjui, where they pay tribute for their lands to the Amir of Bukhára. Burnes also speaks of the Sakar as Turkumáns of the Oxus.

The *Arsári* are a numerous and important Khalk of the Turkumáns, living for the most part in Bukháran territory in the provinces of Chahárjui and Karki, and generally on the left bank of the Oxus, from the Afghán frontier down to the verge of the oasis of Khíva. Some of them are also found on the right bank at Kirkiujak and in the Karákul district, as well as in small communities in the Khanate of Khíva². They are said to have arrived upon the banks of the Oxus from the direction of Mangishlak towards the end of last century, and to have become shortly afterwards subjects of the Amirs of Bukhára, under whose sway they have settled down in their present quarters, and have almost entirely abandoned the nomad life of their ancestors. At present they engage extensively in agriculture and in the production

¹ This statement is confirmed by Mr. O'Donovan, who, in a letter to Mr. Ronald Thomson, dated February 1881, says that a colony of from 5,000 to 6,000 of them are to be found at this place.

² Kuropatkin.

of silk, for which the Lab-i-Ab¹ district is especially famous, and are sufficiently wealthy to own Persian slaves who assist them in these avocations.

Taylor Thomson also says that a great part of their wealth consists in camels, and that they are the great carriers of merchandise between the Khanates and Balkh, Andkhai, Maimana, and other places. The name of this section of the Turkumáns is generally written as above or as Ersári, but it is said that it should be Ari-Sári, the brave, blonde or yellow people. Vambery says that they are divided into 20 *Taifa*; but Petroosevitch¹ only recognises four great divisions:—

The Kara	20,000 tents	near Khwája Kunduz.
Utu-tapa	20,000 "	" Khalach and Pelvart.
Kuniash	15,000 "	" Zangi Bábé and Astán Bábé.
Bekaul	2,000 "	at Burdalik, on the right bank of the river, opposite to Khwája Kunduz.
Total	<u>57,000</u>	

They seem according to this latest authority to be less heavily taxed than the Sakar, but are bound to furnish horsemen in time of war. They apply sometimes to the Russian authorities in Turkistán when they consider themselves "aggrieved by the Amir;" but their demands are never replied to "unless with a view to sustaining the Russian influence in Central Asia."

Mayef, who saw something of the Arsári near Burdalik and other places during his recent tour in Southern Bukhára, speaks of them as troublesome subjects of the Amir, and rather given to making raids upon the towns and small Begships of his Lab-i-Ab province. He speaks also of their having made raids in 1880-81 upon Ankhui, and of their principal chief, Tilia Toksabai, having been recently invited to visit Abdul Rahmán at Kabul with a view to the suppression of such raids. This chief, he says, resides ordinarily at Guriásh.

Sárik.

Colonel Stewart in a recent letter from Kháf mentions a report that the Sáriks of Panj-Dih have applied to Abdul-Kudus Khan to have an Afghán Governor and troops sent among them. He also says that Panj-Dih is distinctly Afghán territory and that the Sáriks there have always paid some small tribute to the Afghán Government for their lands when the latter has been strong enough to claim it. The first of these statements may be founded on the fact that the Sáriks have cause to fear that the Russians are likely before long to undertake their coercion on their own account or on behalf of Persia, but the tribe (*vide* the account of the Tekke tribe in this chapter) can only be classed as Afghán subjects to the same extent as the Tekke of Akhál were subjects of Persia before their conquest by Russia. At present they raid over the whole of the district of Badkis, lying between the rivers Murgháb and Hari-Rúd, the right bank of the former having been totally depopulated by them. Large bodies of their horsemen also constantly cross the Hari-Rúd and carry off Persian subjects within a few miles of Kháf. On the whole, since the conquest by Russia of the Akhál Tekke, they may be classed as the most inveterate freebooters among the Turkumáns and their recent history shows that they may be fairly said to be independent.

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Sálor.

A recent letter (29th March 1882) written by Colonel C. E. Stewart from Rúi-Kháf mentions that a considerable body of the Sálor tribe numbering over 1,400 families left the country of the Merv Tekke at the end of last year, and had been allowed to settle at Zúrábád a place on the Pusht-i-Koh-i-Jám plateau in Persian territory about 13 miles from the Hari-Rúd and 34 miles south of Shorcha. Others were at the same time settled at Ak-Darband on the Kashaf-Rúd and some families at Nilábád within three farsakhs of Turbat-i-Shaikh Jámi.

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are rather on the wane as a people. Those living at Yulátán are in some respects subservient to the Tekke of Merv, though those at Panjdih are still able to hold their own against them. The tribe is still a tolerably rich one in sheep and camels by Petroosevitch's account; but they lost no less than 100,000 sheep in 1877 in an ably conducted raid made upon them by the Persian troops, and a large body of their warriors was practically annihilated in the same year by the Afgháns in a raid that they made upon Maimana. They were one of the first in order of arrival of the Turkumán tribes which migrated from Mangishlak, which they appear to have left at about the same time as the Sálors.

The Sálors, or Sálárs as shown by the above table, are numerically a small *Khalk* of the Turkumáns, and are said to be decreasing in numbers; but they are still, notwithstanding their recent misfortunes, looked upon by their neighbours as a brave and warlike community, a reputation which they appear to have gained at the time of the Arab invasion of Máwará-un-Nahr, and also during the comparatively more recent wars in which they served under the standard of the Amir Timúr. They are also famous in history from the fact that the reigning family at Constantinople is said to belong by descent to the tribe, and they are believed to have been the first of the Turkumán tribes who migrated from Mangishlak to the Hyrcanian steppe. Their recent history has been a disastrous one, and they appear in fact to be likely before long to become extinct as a separate section of their people. In 1880 they formed a powerful colony in the neighbourhood of Sarrakhs, and distinguished themselves by constant and ferocious raids upon the neighbouring provinces of Persia. They were attacked in punishment of these by a large Persian force under Abbás Mirza, who destroyed a great part of the tribe and drove the rest to Yulátán and other places on the Murgháb. They were again expelled from this newly acquired territory by the Sáríks after the latter had been turned out of Merv by the Tekke, and occupied lands at Zúrábád on the Hari-rúd, and afterwards near Sarrakhs, by the permission of the Persian Government. They seem to have remained in peace here for some years, but were attacked in great force by the Tekke in 1871 or 1872, who entirely destroyed their settlements and carried off two thousand of their families, with the flocks and herds of the tribe, to Merv, whither they were followed by many others of the clan who preferred slavery to starvation. The captives are said to have been distributed in lots of 10 to 20 families among the different clans of the Tekke, and number now about 3,000 families in the Merv oasis where they own no lands but are maintained as slaves by their conquerors. Others of them, who are possibly remnants of the tribe who remained on the Murgháb on the occasion of the advance of the Sáríks, still camp upon the Herat frontier and at Maruchuk, where Iskandar¹ Khán says that they have been generally tributary to the Governor of Herat. Stewart² also says that there are 4,000 families of them at Yulátán. They are divided by Vambéry into three *Taífa*, the Yalavaj, Karaman, and Ana-bolige. Tylour Thomson mentions four divisions, which he names Alam, Bakhsh, Kurchakli, and Bulok; and Petroosevitch

¹ Iskandar Khan's own personal knowledge of these matters was by no means recent at the date of his paper quoted in Michel's compilation regarding Merv, as he had certainly not visited Herat since his enlistment in the Bukhárán service before the fall of Samarkand.

² This is more recent information than that quoted by Marvin from Petroosevitch, but differs widely from his account of the tribe. It is clear, however, that the statistics of the tribe are often mixed up with those of the Saryks, whose history has been intimately connected with their own.

says that they themselves assert that they have three divisions, the Kipchaki, Dazardu Khwája, and the Karaman Yalavatch. Each of these, they state, comprises 2,000 families, but Petroosevitch considers this number altogether exaggerated, and believes that they do not number "more than 3,000 tents at Merv¹."

The other tribes, such as the Abdal, Igdir, Mangishla², Búrínchuk, &c., which are mentioned by the Russian authorities quoted in the above table, are for the most part merely sections of the Chudar or Chaudor Khalk, with whom the Russians happen to have had independent³ dealings upon the east coast of the Caspian.

There remain to be noticed a few of the more important manners and customs and peculiarities which are common to all the above mentioned sections of the Turkumáns. The language of the race has already been briefly referred to in the first section of this chapter, but it may be further mentioned that Arski was of opinion that the dialect spoken by the Tekke differed from that of the other Khalk, and so nearly approximated to that of the Koomiki of the Caucasus, that a Caucasian and a Tekke could converse together more easily than a Tekke could with a Yamút or Goklan Turkumán. He also noticed that the splendid physique and regular features of the Tekke resembled so closely those of the Koomiki that the two races could hardly be distinguished from each other when deprived of their distinctive head-dresses. All tribes of the Turkumáns appear to marry young, and to have an unusual preference for brides sufficiently advanced in life to be good house-keepers. Marriages with widows are also popular to an extent unknown among other Mahometans; thus the price of a young virgin ranges from £25 to £100, but a widow of 25 years of age is held to be worth at least £50 more. Up to about 30 they appear to maintain their value, but a wife 40 years old can be procured in exchange for an indifferent camel or even gratis. Ordinarily, the bride remains in her husband's tent for eleven days, after which she returns to that of her parents and remains there until her full purchase-money has been paid, which is often not until one or more years after the marriage, an interval which she is supposed to employ in making up her trousseau. The women have the reputation of being chaste, though they are often seen unveiled, or with a light silk veil, often highly ornamented and of great beauty, thrown over their faces. As a rule, all work performed by the Turkumáns is done by their women, who weave cloth and coloured silks from the raw material, and make felts and carpets which are unsurpassed by those of any other people in Asia.

Education is very rare among them, though the Russian travellers say that they are generally anxious to receive instruction⁴ to an extent that is unknown among the other nomads, and it is somewhat remarkable that those of them who have acquired the art of reading and writing devote themselves generally to other literature rather than to the religious studies so much in favour in other parts of Turkistán, and are in fact considered very lax Musalmáns. Their dialect is even more rich in poetry than that of the nomads to the north of the Oxus, and in addition to a mass of ancient lyrics preserved orally

¹ He seems to know nothing of them on the Upper Murgháb

² This section is probably named Ming-Kishlák after the district called Mangishlak in Russian.

³ Thus the Abdal whom Blaremburg and others mention as a separate tribe are a section of the Chudurs who were officially taken under Russian protection in 1803, and are said to have been the first among the Turkumáns who secured this advantage to themselves.

⁴ De Blocqueville also in his account of his sojourn at Merv speaks favourably of his captors in this respect.

by their bards, the whole race take special delight in listening to the recital of the works of Makhdúm Kuli Khan, a national poet who lived in the middle of the last century, whom they have elected to the rank of a saint. Many of the productions of this author have been collected and committed to paper by Mullahs and others, and are remarkable for the wide range of subjects which they embrace. They of course include many odes devoted to love and other matters commonly treated of by Oriental poets, but also often deal with the arts of war, and contain precepts for the guidance of raiding parties, as well, it is said, as observations on horse-breeding and other national occupations. Vambéry speaks of them as of great value as specimens of a pure Turki dialect.

Theoretically, the Turkumáns are subject to no law, but each of the small sections of the tribe has its Aksakál, an individual who by wealth or otherwise has attained to that position, and who exercises some authority over his neighbours as long as he infringes on no traditional custom. These customs form in fact a very extensive code of unwritten law, known among the Turkumáns as *Dab*, by which all matters in dispute between them are settled, and which is universally respected by the whole race. The spirit of equality upon which these institutions are founded extends only to those who are considered Turkumáns of pure blood, or rather who have no slaves among their female ancestry. The son of a Turkumán by a free woman of his own race is styled *Ig*, and the son of a Turkumán by a slave woman and all their descendants *Kul*, a still lower social grade being that of *Dogma*, the child of a slave by a slave, and all the descendants of such marriages. Among other privileges attaching to the status of *Ig* is that of being able to take the life of a *Kul* or *Dogma* without incurring the blood-feud that is entailed by the murder of a free man; a *Kul* is thus considered an undesirable escort for a traveller, as he is not able to afford him efficient protection. They are, as a rule, a sober people and ignorant of the manufacture of spirits, though opium and *bháng* are not unknown among them. The more religious among them also abstain from tobacco, to which the rest of the tribe are otherwise universally addicted. The whole race are Musalmáns of the orthodox Sunni creed, but their religion sits lightly upon them, and has not eradicated many old customs and traces of ancient paganism which are forbidden by its precepts. They are, however, very superstitious and are much influenced by the Mullahs who reside or wander among them, and attach great importance to the entertainment of the bands of *Hájis* who are the only class of travellers who can travel unmolested through their country.

In addition to the few titles already enumerated as conferring among the *Tekke* at least social pre-eminence upon their possessors, there are a few others which may be called semi-religious, such as that of *Sayad*, applied to descendants of the Prophet, or to those of the Caliphs Abu Bakr, Umar, and Usmán, who are also styled respectively Makhdúm, Shaikh, and Ata. A man who affects great piety, abstains from tobacco, and is regular in saying his prayers is also styled *Sufi*. Girard de Rialle also mentions *Khwája*¹ among these titles.

In personal appearance there are wide differences among the various sections of the race. The purest type, in which the hair is blonde, the complexion fair, and the face snub-nosed, beardless, and hideous, is found most frequently

¹This title is explained separately in this chapter. (See "*Khwája*." All of the above classes, according to Girard de Rialle, live more or less apart from the tribesmen and are treated with great distinction.

among the Chádar and others who are least influenced by Persia. Nearer the frontiers of the latter country there is a considerable mixture of Arian blood shown by black hair, thick black beards, regular features, and tall, well-shaped figures. Thus the Tekke as described by recent Russian authors are undoubtedly a tall and handsome race, while other tribes are described by Holmes as of low stature, with beardless chins and irregular features.

The slave trade, which has for some centuries been one of the chief occupations of the Turkumáns and a principal source of their wealth, has been very greatly limited in extent by the Russian advance, a circumstance that must not be lost sight of in speculating upon the probable future of the race. Neither the pasture grounds nor the soil available for cultivation are at present equal to the requirements of the growing population that has to be supported, though in the case of one large section of the Tekke the arable land may possibly be somewhat increased by the improvement of the irrigation works above Merv in the event of that place falling into the hands of a European power, still it appears probable that fresh modes of life will have to be adopted by large numbers of them, and the Russian Government could without difficulty avail¹ themselves of this state of things to enlist from among their new subjects a numerous and efficient, and at the same time economical, mercenary army. The Persians have undoubtedly gained very greatly by the efforts made by Russia to suppress the institution of slavery in the countries with which they have come in contact; for although it is clear from the reports of M. Schuyler and M. Petrovski that the treaties they have made upon the subject with the semi-independent Uzbek states have been practically inoperative; still slavery is entirely abolished in the countries directly under their rule, and it is to be presumed that the hold they have now acquired over the Chádar and Yamút, and the greater part of the Tekkes who have hitherto been the chief suppliers of the slave markets, will further facilitate the entire suppression of the practice. It is supposed by some travellers that the custom of making slaves of the Persians and Heratis upon their border which has so long prevailed among the Turkumáns, as well as the exceptional brutality with which such captives are treated, has arisen from the animosity existing between the races as representatives respectively of the Sunni and Shiah denominations. It is true that the divines of Bukhára have for long upheld the quibble, by no means justified by their religion, that Shiabs as heretics come within the provisions of the Mahometan law, which allows of infidels being sold into slavery, and that a demand for Persian slaves has thus been created and maintained throughout Western Turkistán; but Vambéry is probably right in ascribing the practice, as far as the Turkumáns are concerned, to their traditional *Dab* rather than to any zeal for religion, and it is even asserted that they occasionally torture a Sunni captive till he declares himself a Shiah, and thus qualifies himself for sale as a slave. The Turkumáns also, as in the case of the Sálors, who, as mentioned above, have been deported in large numbers to Merv by the Tekke of that place, do not scruple to retain as slaves men of their own race, and much of the excellence of the cultivation at Merv is said to be due to slave labour. Nothing can exceed the miseries to which the prisoners taken on a Turkumán foray are subjected, and nearly thirty per cent. of them are said to perish before they reach the

¹ They have already done this successfully with quite as unruly tribes in the Caucasus.

camp of their captors, where the more wealthy among them are retained¹ in chains until ransomed by their friends, and the others sold through middle-men known as Dogma-Furúsh to the slave-dealers on the right bank of the Oxus. The Persian Government has from time to time made efforts to relieve their subjects from the intolerable burden of the Turkumán raids; and it was with this view that the military colonies² of Kurds were established, which are now found near Kabushán and other places on the frontier. This measure has, however, been almost without result³, and most of the Tekke expeditions have been undertaken with the connivance of these defenders; but a more effectual protection has been afforded to the Caspian provinces by the standing feud between the Goklans and the Tekke which has for long saved this portion of the Persian territory from the inroads of the latter. Military operations have also been occasionally undertaken by Persia with a view to repressing their warlike neighbours; among the most notable of these has been the expedition of 1832 commanded by Abbás Mirza, the eldest son of the reigning Shah, which was composed in part of troops disciplined by British officers and penetrated through Sarakhs to Merv. The latter town was again occupied for some months in 1857 by an army under Murád Mirza, the uncle of the present Shah, who was subsequently recalled to Persia and replaced by another uncle, Hamza Mirza, in 1860. This prince sustained a total defeat at the hands of the Turkumáns, who attacked his entrenchments on the Murgháb, took his guns, and killed or made prisoners nearly the whole of his army. Among other prisoners taken by them on this occasion was the French photographer de Blocqueville, who remained with his captors until he was ransomed about 14 months later, and subsequently published an account of his adventures in the "Tour du Monde" of 1866. Many of the guns⁴ taken by the Turkumáns at this time were recovered in 1865 during a more successful raid made by the Persians on the tribes near Sarakhs, but a large number were seen by Daud Khan on the banks of the Murgháb in 1873. During the last 10 or 12 years the Persians have done little more than hold their own against the Turkumáns, and in fact the latter have in some cases encroached upon what was formerly Persian territory. The connection of the tribe with Russia⁵ has been marked by constant acts of aggression on the part of the latter power, some of them inevitable or justifiable, and undertaken with a view to the suppression of piracy on the Caspian or raids upon their caravans; but in other cases, such as Markosoff's campaign against the Khívan Yamút, and Lomakin's against the Akbál Tekke, accompanied by unnecessary and indiscriminate bloodshed, seldom equalled in the annals of modern war. These campaigns and the more recent successful occupation

¹ Of late the slave trade of the Caspian pirates has been checked by the want of a market and by the exertions of the Russians; but at Merv at least, where population appears a desideratum, slaves of all nations are still in demand as agricultural labourers. (See "Merv.")

² This policy was first instituted by Sháh Ismail and the great Sháh Abbás in the 15th and 16th centuries.

³ The Kurds have been expelled in recent times from many of these settlements by the Tekke or other Turkumáns—*vide* the description of Ráz, Anau, and other places on the Perso-Turkumán frontier in Chapter II. Elsewhere they have made terms with the Turkumáns and act in concert with them in their raids upon Kburásán. See "Nukhur" in Chapter II and the account of the Dunuk tribe in this Chapter.

⁴ Thirty-three guns, mostly with damaged or wheelless carriages, were seen at Merv in April 1881. They had up to this time been distributed among the auls, but were being then brought into the fortress.

⁵ *Vide* sketch of the history of Turkistán in Volume II.

of the Akhál oasis by the Russians, together with the various Tekke, Sárik, and Persian raids mentioned in this article, form the chief incidents in the modern history of the race. (*Burnes; Conolly; Abbott; Fraser; Wolff; Vamberg; Michel's translations; Petroosevitch and Araki, translated by Marvin; T aylour Thomson; Kuropatkin; Blaremborg; Gius:lkhanoff; Condie Stephen.*)

UZBAK—

The Uzbaks have long been the ruling race or rather nation in all the more important countries and principalities composing Western and Afghán Turkistán.

In order to understand the position occupied by them among the various races and tribes described in this chapter, it may be well to notice first the manner in which the various tribes or *taifa*¹ comprised under the general name of Uzbek are classed by most modern ethnologists. The modern classification is possibly the more scientific method of treating the subject, but it is not in accordance with native usage or opinion, and is thus in many ways less convenient than the older system which is adopted throughout this chapter on the authority of de Khanikoff and other eminent Orientalists. According, then, to the system of M. Khoroshkhine, which with considerable modifications is adopted by Ujfalvy, there are in Western and Afghán Turkistán 92 tribes of Turko-Tatar or Altaic origin. Among these are comprised as separate² tribes, the Kirghiz, Turkumáns, Kazzáks, Kará Kálpáks, &c., as well as each of the tribes or *taifa* enumerated below as subdivisions of the Uzbek nation. Practically it will be found most convenient to describe the Uzbaks as a distinct nationality, without examining too closely into the elements, in many³ cases fused beyond possibility of recognition, from which they have sprung. Like many other Oriental peoples, they claim to have derived their name from a national hero, Uzbek Khan; but there is no historical evidence for this or for another statement that they are identical with the Turk race occupying Máwará un-Nahr before the invasion of Changhiz Khan. The truth appears to be that they were gradually formed into a nation after the breaking up of the Golden and Jagathai Hordes, and other changes that took place on the dissolution of the empire of Changhiz Khan. It is stated that Batu Khan of Kipeháks, son of Jugi⁴, the eldest son of Changhiz Khan, bestowed upon his younger

¹ The capital of the empire of Jugi was at Serai on the Volga, and his descendants ruled over Khwárikm (the Khanate of Khíva). Kuhn, speaking of the wars of these princes with Timúr, calls them Uzbaks.

² The divisions here called tribes are by native writers termed *taifa*, a word meaning "band," "party," &c., and having no necessary reference to relationship. This term is in many ways a suitable one, for although these so-called "tribal" names among the Uzbaks indicate the tribes that were represented in the horde brought into the country by Shaibáni, yet they have now in most cases become so fused by intermarriage as to be no longer distinct tribes. The Uzbek *taifa*, if treated as tribes, are liable to be confused with the peoples still bearing the same names as independent branches of the Altaic race whose ancestors did not join the Uzbek confederacy.

³ Khoroshkhine classes all these 92 tribes as Uzbek or Turko-Tatar, probably on the grounds that most, if not all, of them have contributed to make up the Uzbek nation. This system, which ignores the separate existence of the Uzbaks, a great and historical, though no doubt very mixed people, is an inconvenient one, nor is it altogether in accordance with the facts of the case, for the different tribes of the Uzbaks, owing to intermarriage and to the characteristics they have in common as members of a ruling nation, have become so fused that any one tribe of them is more closely related to, and more nearly resembles, the other tribes of the nation than the race from which it originally sprung and whose name it continues to bear.

⁴ The nomad *taifas* of Uzbaks, such as the Lakai and other sections in the Eastern Beghhips of Bukhára, are probably still comparatively of unmixed blood, as may also be the large sections found in the valley of the Káshká.

brother Shaibáni¹ the sovereignty over a number of Turk and Mongol tribes, who frequented the level country lying between the Ural river and Lake Aral, and also the region watered by the Jaik, a stream flowing into the Caspian. This Shaibáni founded the Khanate of Tura, which became shortly afterwards an important state; and one of his descendants, the Uzbek Khan mentioned above, is said to have become so much beloved of his subjects that his name was adopted as that of the nation. It is, however, more probable and more in accordance with the customs of the Altaic race that Uzbek was the name of a leading tribe, and that the other sections of the people were glad to avail themselves of the protection or social advantages to be hoped for by claiming kindred with them. Even now, when the inducements appear smaller, the prestige of the Uzbek name is so great that foreigners of other tribes settling in the towns of Bukhára generally claim² to belong to the race. The Uzbaks began first to take a leading part in the affairs of Máwará-un-Nahr after the death of Timúr and of his son and grandson Shah-rukh and Ulugh Beg. The descendants³ of these princes⁴ invoked the aid of the Uzbek chiefs in their domestic wars, and in 1460 one of these, Abdul Khan, Khan of Kipchák or Tura, overran a great part of the valley of the Syr, taking Táshkand and other towns. He was eventually repulsed, but the movement he had organised among the Uzbaks was prosecuted a few years afterwards by his grandson Muhammad Shaibáni or Shaibak Khan, who, after a rapid succession of victories over the Timúride princes, arrived upon the Oxus about 1498 with a horde composed of various tribes, chiefly of Turko-Tatar origin, all styled, as we have seen, Uzbaks, probably from the name of a leading tribe⁵ among them. In the course of the next six years, Bukhára, Samarkand, and Khíva had fallen permanently into the hands of the Uzbaks; and Bábar, having been expelled by them from his hereditary principality of Farghána, had started on his great career of adventure and conquest in Kabul and India. Shaibáni was eventually killed in a great battle near Merv, where his army was defeated by Ismail Shah of Persia in 1510; but, the Uzbaks remained in possession of Máwará-un-Nahr, and the line of Shaibáni became firmly established on the throne of Bukhára until the invasion of their territory two centuries later by Nádir Shah.

Bukhára, as will be explained hereafter, may be called the principal Uzbek centre in Western Turkistán, and according to a native official record, the *Nasad-nkmañ-i-Uzbekia*, found there by Khanikoff, there are 97⁶

¹ Who must not be confused with the great leader of the same name and family who was killed at Merv by Shah Ismail in 1510.

² Thus Ujfalvy found many communities at Naukat, Shah-i-Mardán, and elsewhere who classed themselves as Uzbaks, but were clearly of Iranian origin.

³ Among the most eminent of these was Abu Said Mirza, who ruled the whole country from the Caspian to India, including the great province of Máwará-un-Nahr, a great empire which was divided among his sons after his death, Farghána falling to the father of the illustrious Emperor Bábar, and Bukhára and Samarkand to Sultan Ahmad Mirza.

⁴ A fuller account of the circumstances leading to the Uzbek invasion of Máwará-un-Nahr will be found under "History," in Volume II taken from deGuignes's "Histoire des Huns," Chapter entitled "Le Moguls du Touran."

⁵ The Uzbaks who invaded Máwará-un-Nahr under Shaibáni were a medley of Turki, Mongol, and probably Finnic tribes, the Turki being by far the preponderating element. Among the names of their sub-divisions are many common both to them and to the Kirghiz, as Naimán, Kipchák, Jalair, Kúngrád, &c., and others of their names occur also among the Turkumáns and Kará-Kálpáks—a circumstance further proving the number of elements of which the nation was composed.

⁶ Vambéry says 82 in all, most of which are represented in both Khíva and Bukhára.

tribes¹ in the nation, of which 28 are found in Bukhára². The following is a list of those which are of most importance, together with the localities in which they are to be met with, taken from the above record, from Khorochkine's tables, as well as from a list of those in the Zarafshán valley given by Ujfalvy and the accounts furnished by Mayef and other travellers :—

- (1) *Manghit* or *Mankit*.—Encamped near Karshi and various other towns of Bukhára, according to the *Nasad-náma*, or by M. Khorochkine's account in the valleys of the Zarafshán and Káshká. Ujfalvy makes no mention of them. The present dynasty of Bukhára belongs to the Tuk branch of this tribe.
- (2) *Khitai*³.—In several of the tumans of Samarkand, according to Ujfalvy and Radloff, and between Karmina and Bukhára by Khanikoff's account.
- (3) *Kipchák*⁴.—In Fargháná and in the Zarafshán valley near Samarkand (see note to "Khitai").
- (4) *Naiman*.—Near Zíá-ud-dín in Bukhára and in the Kará-tapa tuman of the Zarafshán district. Some offshoots of the tribe that have formed this section of the Uzbaks are also, according to Khorochkine, found among the Kará-Kirghiz.
- (5) *Sarai*.—In the town of Jám, and generally on the road from Samarkand to Karshi and Khozár, where Mayef found them with the Kipchák section.
- (6) *Kongrát* or *Kángrát*.—Partly settled in Karshi, in some of the tumans of Samarkand, and in the Syr Daria, as well as in Khíva⁵ and the Eastern Begships of Bukhára. In the latter countries they form a rich colony, according to Mayef, partly settled, but for the most part nomad, at Baisun, and are also found in the Surkhán valley and in the Begship of Shírábád, where, until their settlements along the Oxus were destroyed at the end of the war with Russia during the rebellion of the Crown Prince of Bukhára against his father, they formed a prosperous colony which has since established itself in the neighbouring hills.
- (7) *Durmán*.—Near Khijhdaván in Bukhára and in some parts of the Samarkand district. They were also found by Mayef in one of the valleys of Hisár on the road to Dushamba, near the tents of the Lakai and other sections.
- (8) *Kenighes* or *Kanigas*.—An important tribe settled in the valley of the Káshkádarya. The leading Uzbek families of Shahr-i-Sabz all belong to this tribe, which there occupies the same prominent position as the Manghit tribe at Bukhára.

¹ See note to word "taifa" on page 544.

² Ujfalvy says 25 in the Zarafshán valley.

³ This tribe is so intimately connected with the Kipchák Uzbaks in the Zarafshán valley that, according to Radloff, the usual answer to the question "Of what tribe are you" is "Man Khitai-Kipchák min."

⁴ The Kipchák Uzbek, according to the system followed in this chapter, must be considered a branch of the great Kipchák race who at a former period joined and became merged in the Uzbek nationality, in the same way that a portion of the same race or their direct descendants form the Kipchák section of the Kirghiz. See ("Kipchák")

⁵ Muhammad Rahím Khan, of Khíva, the conqueror of Merv and the ancestor of the present Khan, belonged to this *taifa*. Vambery in his "Cagataische sprachstudien" says that the name is Kougur-ut.

- (9) *Ming*.—Are said by Ujfalvy to live in two of the tumans of the Zarafshán district, and by Khorochkhine to be chiefly located near Uratapa and Jizikh. Radloff says that the felt used at the installation of the Amirs of Bukhára is held by the representatives of this and of the three following tribes. The old royal family of Khokand also belong to the *Ming* Uzbaks.
- (10) *Alát*.—This tribe is not mentioned by any of the above-quoted authorities except Radloff, who speaks of them (*vide* “*Ming*”) in connection with the *Ming* Uzbaks.
- (11) *Bahrin or Bakhrin*.—Called *Byagriu* in the *Nasad-námah* encampment in the *Miánkala* district with other tribes, and are entitled, according to Radloff, to the same distinction as the *Ming* and *Alát* (see “*Ming*”) on the occasion of the accession of a new Amir of Bukhára.
- (12) *Bialásh*.—Mentioned by Radloff in connection with the three last-mentioned tribes, and by the *Nasad-námah* as settled in the tuman of Bukhára.
- (13) *Ughur*.—Mentioned by Vambéry as the most unruly section of the *Khívan* Uzbaks, and as having been practically exterminated on that account by the rulers of that Khanate. They are mentioned as a Bukháran tribe in the *Nasad-námah*.
- (14) *Káuli*.—Mentioned by Vambéry in his list of the tribes, and by Ujfalvy as living in Samarkand and its neighbourhood. Khorochkhine mentions that, as in the case of the *Kúngrád* and *Naiman*, some offshoots of the *Káuli* have also joined the *Kará-Kirghiz*.
- (15) *Lakai*.—These people are called *Kirghiz* by “*The Mirza*,” but were rightly classed by Burnes as a warlike sept of Uzbaks in the *Hisár* province. Mayef and other recent writers speak of them in *Kuláb* as a turbulent race, chiefly nomads, and likely to prove troublesome if the rigorous rule of the present Amir is not maintained by his successors. This section joined the Crown Prince of Bukhára in his revolt against his father, referred¹ to in describing the *Kúngrád taifa*. Their encampments were also noticed by Mayef in the same valley of *Hisár* as those of the *Durmán taifa* mentioned above.

Of the remaining *taifas* little is known, and some of them are probably inextricably merged in the large sub-divisions of the tribe or have degenerated into *Sárts* in the towns. Among these are—

- (16) *Kiat*.—
- (17) *Jagathai*.—
- (18) *Nogai*.—Which is also the name of a Tatar people widely distributed through most of the towns of Turkistán.
- (19) *Jalair*.—
- (20) *Mitan or Muitan*.—
- (21) *Kará-Kálpák*².—In the Samarkand district.
- (22) *Karlik*.—Settled at Karshi.
- (23) *Aimak*.—At Bukhára.

¹ See “*Kuláb*” and “*Hisár Province*” in Chapter II.

² These probably include some of the *Kará-Kálpák* colonists referred to on page 492 and note.

- (24) *Kallúk or Káluk*.—A nomad taifa mentioned by Oshanin as nomads in Karátegin, near the head-waters of the Ab-i-Garm.
- (25) *Juz*.—Found by Mayef encamped in the Surkhán valley with Kúngráds mentioned above.
- (26) *Bakhtam-Gát*.—The Uzbaks of this section are to a great extent employed as carriers or nomad corn merchants and resemble in this respect the Brinjáris in India. Mayef mentions that he found them in Begships of Shírábád and Kílaf buying corn for transport to the larger Bukhárán towns. They are generally known as *Tuyachi* "camel-men."

And eight or ten other sections whom it is unnecessary to name.

The Uzbaks of Bukhára, Khíva, and Fargháná.—It will be seen from the above list and from the following remarks that though nomad Uzbaks are found in the plains of Turkistán, yet the section which still live a purely pastoral life are generally found in the Hill Begships. These are probably more or less averse to the restraints of a regular government, and Mayef in his itinerary mentions finding sections of them in a valley of Hisár, who had migrated thither from the neighbourhood of Jizikh and Uratapa, when those districts were annexed by the Russians. The Khanate of Bukhára, as already mentioned, may be considered the great Uzbek centre in Turkistán, because in this state and in its neighbouring dependency of Shahr-i-Sabz the ruling families have been almost¹ continuously Uzbaks since the first conquest of the country by their ancestors under Shaibáni. At Khíva, on the other hand, and in Khókand the throne has at various times been occupied by members of other races. Speaking generally, however, the Uzbaks of Khíva are of a purer race than those of Bukhára, where the importation of the Mervi and of the numerous Persian slaves kept by all the richer Uzbaks of the Khanate, as well as many inter-marriages with Iranians and with the Sárts representing the old industrial population of the town, has done much to modify the original Altaic type of the ruling class. The Bukhárán Uzbek is thus distinguished from the Khívan by a more arched forehead, a narrower and more oval face, and not unfrequently a full black beard, though he generally retains the small eyes and prominent cheek-bones of his race.

In the Russian province of Fargháná² again the blood of the Uzbaks is so much mixed with the (comparatively) aboriginal Iranian and Arian stock that they are hardly to be distinguished from the Sárt, and rarely exhibit the Turk features of the Manghit Uzbaks of Samarkand and Bukhára. Many of them, especially among those who belong to the Kipchák stock, have for many generations styled themselves Sárts; and Ujfalvy is of opinion that as the trading interest and inducements to adopt a settled life become stronger among them under the government of Russia, the whole of the Uzbaks³ of Farghána will become similarly absorbed.

A certain number of the Uzbaks, even among those of the purest extraction, have adopted the life of dwellers in cities, but, as a rule, this is distasteful to them, and they prefer a somewhat lazy existence in the farms or townships

¹ The same may probably be said also of Kuláb, an Uzbek Begship on the border of the Ghalcha states on the Oxus, which have always remained comparatively unaffected by the Turk invasions.

² See note to the word "Kuráma" on page 477 of this chapter.

³ So great has been the fusion of races in Fargháná that Ujfalvy is of opinion that at least two large communities of so called Uzbaks whom he met with in the towns of Naokát and Sháh-i-Mardán were of almost purely Arian extraction.

of the country districts. Their wealth consists generally in lands and slaves, but some few of them are also cattle owners and lead the traditional life of the other Turko-Tatar nomads. In Fargháná this is rarely the case, though a few nomad sections are to be met with along the banks of the Syr. In Bukhára and elsewhere in Turkistán this primitive mode of life is more common among them, especially in the hills in the eastern part of the Khanate, where many of them also roam about the country as *Tuyachi*, a term explained above, but more usually the Uzbek is a house-owner, though he very generally uses his house merely as a barn and steading for cattle, a portion of it being sometimes reserved as a guest chamber, and lives, himself and his family, in one or more felt tents pitched in the garden or farm enclosure.

The large number of travellers who have written about the Uzbaks differ widely in the estimation they have formed regarding their character, but all of them seem to agree that though the intelligence and personal appearance of the race have been greatly improved by the admixture in the towns of Bukhára of Mervi and Persian blood, yet that this has been gained at the expense of their morals and of their military virtues. The Uzbaks of the country districts, and especially those of Shahr-i-Sabz, have always formed the bulk of the standing army of Bukhára, and, although they were uniformly beaten by much smaller numbers on every occasion on which they were opposed to the Russian troops, this is attributed, by those who have been in a position to judge of their behaviour, rather to want of discipline and to the total inefficiency¹ of their officers than to any general lack of personal valour in their ranks. Abbott formed a very low opinion of them, as sunk in sloth and debauchery, contemptible as soldiers, and altogether inferior to their ancestors; and Khanikoff, while admitting that they are more manly and straightforward than the Tájiks, says that they show this difference chiefly in greater readiness to commit acts of violence. On the whole, the best and worst that can be said for them is that they retain in a marked way most of the characteristic merits and defects of the Turkish race. They are generally ill-fitted for the position of rulers over an alien race, which has fallen to their lot. They are frequently tyrannical when in power, averse to labour, and inclined to relegate all details, whether of private or public business, to men of other nationalities—a circumstance which, as remarked elsewhere in this work, has led to the frequent elevation to places of great trust in the native states of Persians and others of servile origin and very doubtful loyalty. They are also haughty and overbearing in demeanour towards the other races with which they are brought into contact, and possibly rather given to acts of violence; but on the other hand they are brave, simple, and comparatively honest in their dealings. Elphinstone considers that too much has been made of the less amiable side of their character, and speaks of them as a hospitable race, not given to quarrelling, and patient of fatigue and privations as mounted soldiers. Both he and Frazer speak of them, in fact, in favourable terms, and consider that they do not suffer by comparison with any of the other nations of Central Asia. Vambéry, too, gives them credit for many good qualities, though he admits that these are less often found among the comparatively cultivated though less purely bred Uzbaks of Bukhára than among the ruder Uzbaks of Khíva, where the type has been less modified by inter-marriage, and the race retains more of its primitive characteristics. In religion,

¹ See "Army of Bukhára" in the account of that Khanate in Chapter II.

like the other¹ Turko-Tatar races, the Uzbaks are Sunni Musalmáns, and in the towns of Bukhára and Khíva are often distinguished for their zealous attention to the forms of their religion, though the extreme bigotry and intolerance which has been in fashion at Bukhára since the reign of the Amir Sháh-Murád is less popular among them than with their Tájik and Sárt fellow-citizens. In the country districts, where such matters are less under ecclesiastical supervision, the restrictions of their religion weigh less heavily on the agricultural or nomad Uzbaks; there is less hypocrisy and intolerance among them; their women² are generally seen unveiled in spite of the injunctions of the Bukháran Mullahs, and many strange customs and ceremonies, dating from a period previous to the introduction of Islámism, retain their hold in their communities. Their costume, as described by Schuyler, is much the same as that described³ on the authority of Burnes and Vambery as that of the settled inhabitants of the Khanates; and their staple food appears to be mutton in various forms, such as pilafs and kababs, as well as bread, generally of excellent quality, sometimes baked in the shape of small round buns, and sometimes in the long thin flaps familiar to all who have travelled in Persia.

The system of education prevailing among them has already been sufficiently described in the section of Chapter I treating of religion and education. The father of an Uzbek family appears to trouble himself little about the literary accomplishments of his sons, but is particular⁴ in superintending their instruction in riding and all matters pertaining to warfare and the chase. Their amusements are neither numerous nor varied. Their leisure when passed indoors is occupied as usual among Turkish races in contemplation or in their harems, but this does not prevent them from being, as a rule, keen sportsmen, their favourite out-of-door employment being hawking and horse-racing. Many of them also are skilful in breeding dogs⁵, which are used for flushing small game⁶ and for hunting the Saiga or steppe antelope, and, speaking generally, their manly predilections in such matters go far towards making them popular with the better class of Russian officers and other Europeans with whom they may be associated. A few further particulars regarding the language and customs of the Uzbaks will be found in the introductory paragraphs of this chapter. (*Radloff; Vambery; Burnes; Schmidt; Schuyler; Ujfalvy; Girard de Rialle; Magef; &c., &c.*)

¹ See "Religion and Education" in Chapter I.

² The Uzbek women of Khíva are said to be grossly immoral and much neglected by their husbands; but this does not seem to be the case in the Bukháran Khanate and the valley of the Syr, where great importance is attached to marrying into a good family, and the position of married women appears to be a fairly good one.

³ "See Khíva, Khanate of," in Chapter II.

⁴ Schmidt.

⁵ The chief breeds are the *tazi*, a kind of greyhound, and the spaniel; some of the latter of a breed, said to come from Kuláb, are mentioned by Captain J. Wood in describing the pack of the Mir of Kunduz.

⁶ Partridges and pheasants are flushed time after time, and finally ridden down and caught by the hand.

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