prolongation during certain seasons of the trades of the northern hemisphere. Our Admiralty charts* show that the latter during January, February and March extend as far north as the north-east coast of Brazil to within 120 miles of Cape San Roque, and their moveable limit is not yet very certain, far less fixed. The rainy south and south-west winds may be regarded as a modification of the south-east trade. The rainy season of Noronha closely corresponds with that of the adjacent coast to the south of Cape San Roque; and the winds of the one, like those of the other, may also be partially periodic.

Though tropical, the climate is essentially fine and healthy, as shown by the appearance of the inhabitants. Here, as at Ascension, it is not so much those employed in the sun who suffer from the heat or deteriorate in health, as those who work indoors, especially at sedentary occupations. The most prevalent diseases are diarrhoea and occasionally dysentery, both doubtless predisposed to by the heat, but most probably excited in most cases by the muddy, brackish water, not over-abundant on the island, and only got near the beach. The average daily number sick usually ranges from 20 to 30. Malingering is not uncommon. The military surgeon, the only medical man on the island, has a small hospital for soldiers and convicts; the latter while under treatment being fed at Government expense.

The scenery, especially of some of the bays, is by no means unpicturesque. On the whole the island is well worth a visit, and would especially repay the curiosity of the naturalist.

XIX.—Papers connected with the Upper Oxus Regions. By Colonel H. Yule, C.B.

2. Múnsí Fáizi Bakhsh's Journey from Pesháwar viâ Kábul, Badakhshán, and Pamir to Káshgar.
3. Remarks by the Present Writer on the Origin of some of the Erroneous or Apocryphal Topography which till quite recently appeared in many Maps of the Upper Oxus Regions.

As far as I can learn, Pandit Manphúl's Report, written in 1867, has not hitherto been printed, nor am I aware whether it has ever reached the India Office. It was sent to me by the Pandit himself, as a comprehensive reply to various questions regarding Badakhshán, which I had addressed to him through my friend Colonel R. Maclagan, R.E., when occupied with Marco Polo.

* Atlantic Ocean Pilot Chart.
No. 2. Larger Extract from the Chinese Map. The Shade shows the deranged portion adjusted. Longitudes W. from Peking.

No. 1. Extract from the Chinese Map as it is. The Shade indicates the portion in which derangement has occurred. Longitudes W. from Peking.

No. 3. Map according to modern data, showing the places represented in the Chinese Map. Longitudes East from Greenwich.
Papers connected with the Upper Oxus Regions. 439

The Report closes with the words, "To be continued." I fear, however, that this is only tantalizing. Shortly after the paper was sent to Europe, Pandit Manphül left Lahore for his native state, Bhikanir, and there, I understand, he has taken office as minister of the Raja. It is stated that since his departure from the Panjāb it has not been found possible to get answers from him to letters. This is confirmed by my own experience.

The Pandit's Report was read at the meeting of the British Association in 1871, and I have long intended to forward it to the Society for publication. But I desired to accompany it by a map on a large scale. This still remains incomplete, however,* and it seems to me that the publication of the Report should not be longer delayed. It certainly contains some new and interesting circumstances and facts about Badakhshān and its topography. I have added a few notes where it seemed desirable. Most of the notes are however the Pandit's own.

Faiz Bakhsh's Report has been printed, but not published. He was sent on his journey by Mr. Douglas Forsyth, C.B., at the time when that gentleman went on a mission to the Atalik Ghāzi of Kāshgar, and he overtook Mr. Forsyth on his return march from Yarkand. Mr. Forsyth was good enough to give me a copy of the document last year, and I obtained his leave to send it to the Society for publication, with the necessary corrections. These, owing undoubtedly to Mr. Forsyth's illness after the journey, have been very numerous; and, indeed, without very careful correction it would not have been profitable to print the itinerary. Some anomalous names, unknown to me, must still remain doubtful, and these I have distinguished by italics.† But I trust that the doubtful names are now comparatively few, and I am quite satisfied that the Report is worth publication by the Society. It contains a great deal of new topography, which is by no means valueless, though, of course, the absence of actual survey detracts from its value. I imagine that it was written in English by the Mūnshi, as in various parts he refers to Ptolemy, Marco Polo, and so forth. But as these references are of a very crude and useless kind, I have omitted them, with a few other digressions which contained nothing useful.

The object of my own short paper is to show how the perversion or misplacement of certain localities and names, such as Bolor, Vochan, Karchu, Ergu, Dairim, &c., which figure in the pseudo-geography of the Russian Archives, probably originated.

* The map in question formed the basis of the reduced one published in the new edition of 'Wood's Journey' (1872).
† The italics have this sense only in Faiz Bakhsh's paper.
Papers connected with the Upper Oxus Regions.

1. Badakhshán and the Countries around it. By Pandit Manphúl, c.s.i.

Badakhshán is bounded on the north by the Koldúb and Darvádz countries, or rather by the River Oxus; south, by the Hindu Kshír range; east, by the Pamer Steppes and part of the Chitrál country; west, by the Kátaghán* country, whose capital is Kunduz.

Its length from Wakhán in the east to Táishán in the west is about 200 miles (16 stages), and its breadth from Yangkúlú in the north to the Hindu Kshír range about 150 miles (10 days' journey).

This mountainous country—abounding in mineral, vegetable, and animal, resources, interspersed with romantic dales, and extensive, though narrow, rich, and fertile valleys, producing the choicest kinds of grains and fruits, with hills covered with the softest grass, affording most nourishing pasture to the different useful quadrupeds that thrive so well in this region, viz. the Yák, domesticated and wild; † cows and oxen; the shawl-wool goat; the Asl-tús ‡ producing goat-deer; the fat-tailed sheep; a handsome, hardy breed of ponies; and the two-humped camel (the Bactrian); § and possessing a climate which in point of salubrity is perhaps inferior to none in the world—is one of the best fields for the researches of the geologist, the botanist, and the naturalist.||

But its central position, between India and Afghanistan on the one hand, and Eastern Turkístán, Khokand, Bukhárá, and the Turkóman Steppes on the other, the comparatively peaceable character of its ruler and people, and the facilities which it is calculated to afford to the furtherance of mutual intercourse between these countries, are objects of far greater importance, deserving the attention of the politician.

* [This is properly the name of the Uzbek clan, to which the local chiefs of Kunduz for a century or more have belonged.—Y.]
† The Yák and the two-humped camel are confined to the more mountainous and colder portion of Badakhshán in the east, viz. the districts of Rúshán, Shighnán, Iáshásm, Wáchán, and Zebák; they also abound in the Pamer Steppes and Sírikol. The Arabian, or one-humped camel exists in the western portion of Badakhshán.
‡ Asl-tús, also called Marghalán, wool of the goat-deer, which is much warmer and softer than the common shawl-wool. The goat-deer, called Rang, Kuskhár, Takkí, and Mesh, is found on the Pamer Steppes and in Chitrál also. [The name Kooshgar, Kuchçgar, is applied by Burnes and Wood to the Oasis Polí of Pamer, and also by Faiz Bakhsh; but see Blyth in Jour. As. Soc. Bengal, vol. x, p. 395. It is difficult to say what species the Pandit here speaks of. It is the Iber or SKyin of Tibet which furnishes the superfine wool called Asl-tús in Kashmir.—Y.]
§ The wild beasts of Badakhshán are wolf, bear, tiger, jackal, hog, fox, Dalla (ermine), Hindak (?), and deer. The birds are partridge (Kabak), pigeon, stork, cock, crow, nightingale, Zigha (a crested bird), duck, different kinds of hawk and falcon, quail, Ukkáb (eagle), Kalmarjch and Karpas (species of vulture), Jal (lark), etc.
|| The spring (Bahár, March, April, May) is the rainy season in Badakhshán. The summer (Táístán, June, July, August) is generally marked by a clear sky and regular sunshine; autumn (Tirámáh, 15th September to 15th December), clear sky, excepting the interval of the equinoctial rains; winter (Zamisílán, 15th December to 15th March), drizzling and snowing. The snowfall in the western valleys of Badakhshán does not ordinarily exceed one foot; in the eastern portion it is much heavier, but none of the routes throughout the province are ever closed on account of snow, not even the road to Yarkand through the Pamer Steppes. The roads to Kábul and Chitrál, however, over the Hindu Kshír range, become impracticable to mounted travellers and laden animals, in consequence of the closing of the Kharteesá, the Núksán, and the Daráh passes leading into Chitrál, and the Hindu Kshír Pass into Kábul, in the months of December, January, February, and the beginning of March. Foot passengers can safely travel over the passes between Badakhshán and Chitrál, especially the Kharteeá.
Papers connected with the Upper Oxus Regions.

Its principal Political Divisions are:

1. *Faizabad* and *Jim*, in the centre, under the immediate government of the Mir Jahândár Sháh, present King of Badakhshán.

2. *Daraím*, in the middle
5. *Farahkhán*, in the west
8. *Rushán*, in the east
10. *Ishkashím*, do.
12. *Zubák*, in the south-east
14. *Rágh*, in the north

All dependencies of Badakhshán, held by the relations of the Mir, or by hereditary rulers, on a feudal tenure, conditional on fidelity and military service in time of need; the holders possessing supreme authority in their respective territories, and paying little or no tribute to the paramount power. These subordinate rulers are also called Mírs, but for facility of reference they will be styled *Sub-Mírs* in this narrative.

1st Division.—*Faizábád.*

1st District.—*Faizábád*, under Mir Jahándár Sháh.

Principal Subdivisions.—1. *Faizábád*.
2. Yafíd.
3. Argú.
4. Shewó.

Principal town—*Faizábád.*

Principal river—*Kokcha.* This river, which rises in the slopes of the Hindu Kush range above *Kurán*, runs through the whole breadth of the province in a north-westerly direction, and passing through the districts of *Jim* and *Faizábád*, and along the south-westerly boundary of the district of *Rustk*, falls into the *Oxus* 2 miles below *Khogyán*, a village in the *Hazrat Imám* district of *Kunduz*. It freezes in its upper course in winter, when it is also fordable. Its principal tributaries are the *Vardoj* and the *Zardeo*, rising in the *Zubák* and *Ishkashím* districts, and the *Daraím*, *Teshkán*, and *Mashhad*, in the *Kishm* district. *Yafíd* and *Shewó* are two fertile and thickly populated hilly tracts; the former inhabited by Tájiks, who raised an ancestor of the present Mir to the throne of Badakhshán, and the latter by the Turks of the *Yakka-Moghal* tribe, who are equally devotedly attached to the reigning dynasty. *Yafíd* is separated from the city of *Faizábád* by a low hill-range.

Argú and Shewó are two extensive plateaus. The one (Argú) separated from the lower plain of *Faizábád* by an easy pass, the *Kotal Reshídán*, is about 15 miles in length, and about 8 miles in breadth. It is covered with cultivation, belonging to the crown and the nobility. The other (Shewó), extending in an easterly direction from *Faizábád* for about 20 *kós*, and lying in a much cooler region, is the best and largest pasture-ground in Badakhshán. It contains a large lake called *Sir-i-Kul*, about 20 miles in circumference.

The *Dashti-i-Khamchán*, another plateau, once contained a large city called *Khamchán*, whence Mahmúd of Ghazni took his favourite slave Ayáz, while travelling, as tradition has it, in the guise of a merchant.*

*Faizábád is a small unwalled town on the right bank of the River Kokcha,

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* [A plain called *Khamchán*, probably that here spoken of, is indicated by *Faiz Bakhsh* immediately to the north of the *Pass of Reshídán*, west of *Faizábád*.—Y.]
Papers connected with the Upper Oxus Regions.

in the valley of that river, which narrows here to a breadth of not more than a mile, containing about 400 mud-built houses; * a bazar,† consisting of a Sarai, and about 100 shops; four madarasas (schools) ‡ supported by the government and people; a khidban or promenade, in which the Mir often joins his chiefs in the goi-bâzi. § The city was founded in the middle of the seventeenth century by Yârbeg, first Mir of the present dynasty. ¶ The Mir's residence, a square mud-fort, stands on the right bank of the river, at the north-west corner of the town. The old fort, called the Zagharchi, on an eminence, overlooking the town, is now in ruins.¶ The tomb of Khwâja Mârûf Kârikî, a celebrated Mohamedan saint, who lived in the immediate vicinity, and the building known as the Khirkat-i-Sharîf in the town, are places of great religious notoriety. The latter place was once the depository of the relics of the Prophet Muhammad, which were carried away from Badakhshân by Shah Wâli Khân, Vâzîr of Ahmad Shâh Abdâli, King of Afghanistân, who had been sent there by his master in A.D. 1765, with a large force, for the purpose.

The Mir's Park, called the Dasht-i-kurg, about 2 miles to the north-west of the town, is a beautiful plateau, commanding a fine view of the Kokcha valley.

Chatta, a village on the left bank, about 3 miles to the east of Faizábâd, contains the largest and best gardens of fruit and timber trees and flower plants in the province, belonging to the Mir and his chiefs.

Deghdân (iron cans), boots, shoes, buskins, and the Ilacha, ** are largely manufactured for home consumption, as well as for exportation to Kunduz and Chitrál. The cans are of cast-iron, after the Russian style.

2nd District, Jîrm; (also) under the immediate government of Mir Jahándîr Shâh.

* The houses and shops throughout Turkistân are generally built of mud and stones.
† All bazaars in Badakhshân, as well as in Kunduz and Kolâb, are opened only on market-days fixed for each bazar, when the people from the surrounding countries assemble to exchange goods, mostly by barter. Monday and Wednesday are the market-days for Faizábâd. [From this circumstance a number of the villages in Turkistân appear to take their usual names, e.g. Yak-shambî Bîzâr, Do-shambî Bîzâr, i.e. First-day or Sunday market, Second-day or Monday market, &c. — Y.]
‡ Two of these were built by the former Mîrs of Badakhshân, the third has recently been erected by the present Mir near the Fort; and the fourth was built by Said Diwânîqâhi, father of Muhammad Nâbi Mukhtarî, prime minister of Mir Jahándîr Shâh.
§ Also called chaugân bâzi, a game at trap-ball [rather hockey] played on horseback, requiring great knock besides endurance. [This once famous game, recently introduced in England under the Tibetan name of Polo, is now quite extinct in the plains of Hindustân, but it survives in the Tibetan states of Balti and Ladakh at one end of India, as it does in the Indo-Chinese state of Mânîphur at the other. It was naturalised at the Byzantine court under its native name as τέμποι τερίς, and in Provence as chiceron, whence there can be little doubt we have the word chicaneary, &c. And the undoubted fact that the Provençal chieca came from one Persian name of the game (chaugân) renders it possible that the Scotch golf came from the other name (gôi or gâsi, as it is also pronounced). — Y.]
¶ [The Pandit almost certainly means the eighteenth century, for in another communication he speaks of the dynasty as having commenced 125 years ago. — Y.]
¶¶ [This old fort, according to Wood (251) stands on the left bank. — Y.]
** A strong striped cotton and silk-cotton cloth, made in pieces each measuring 12 yards by 11 inches, used in making jâmá or cloaks. [Vâmbéry's 'Chagatai Vocabulary' has "ažaje — a narrow woven stuff of Central Asia".]
Papers connected with the Upper Oxus Regions.

2. Khush.
3. Zardeo.
4. Sarqhalán.
5. Vardoj.
7. Anjumán.
8. Paryán.

City or town—Jirm.

Principal rivers—Kokcha, Vardoj, and Zardeo.

Jirm is the largest division in Badakhshán, consisting of the rich valleys of the Kokcha, the Khush, the Zardeo, the Vardoj,* the Sarqhalán, the Kurán, the Anjumán, and the Purián. The three last are on the immediate slopes of the Hindu Kush range, and touch upon the frontier of the Panjshahr district of Kábul. The valleys of the Kokcha and the Kurán, as far down as the Dasht-i-Baharák,† with their mountains, form the famous tract "Yamgán," or "Hamah-Kán" ("All Mines"), in which lie most of the mines of Badakhshán, viz. those of lapis-lazuli, lead, alum, sal-ammoniac, sulphur, ochre (zdgh),‡ copper, &c. The Yamgán was for centuries an object of eager prey to the kings of Turkestán, and the early Chaghatai emperors of Dehlí.

The Ruby Mines are situated in Ishkásham, bordering on Shighnán. The Iron mines now worked are at Arghánjkhudh in the Faizábád district, one day's journey to the north-west of the Dasht-i-Baharák. Mines of green and red sulphur, alum, and zdgh, are also found in and about Gogir-dasht in Sangličch, a subdivision of Zebák, through which lies part of the caravan-route from Badakhshán to India by Chitrál.

The Salt Mines are at Akhútdák, near the Lattaband pass in the district of Farakhráh, and at Darínd in the Kurligh or Kullakh tract.

The Ruby and Lapis-lazuli Mines are under the direct management of the Mir's government. The other mines are under the chiefs or Akskáls, who work them through the people living near them.

The Ruby Mines have not been worked for the last twenty years and upwards. They were then given up in consequence of the labour spent on them not having been sufficiently rewarded; whether the mines had been exhausted, or whether the workers were unskilful, or managed to steal the more precious stones, is not certain. The present Mir, who had one of the mines worked last year (A.D. 1866), at my request, made over to me some of the best specimens brought to him. They are not the best of their kinds, unless the one encased in a nodule turn out to be so. The Mir, depreciating the skill of the present workers, who are natives of the country, and, according to an established usage, labour for nothing, is anxious to secure the services

* Amír Taimúr was, on his second invasion of Badakhshán, in the year 768 A.H. (A.D. 1366–67), reduced to great straits in this valley. [This seems to allude to the events described in ‘Félix de la Croix,’ i. 168–170. He gives the year as 1377.—Y.]

† The Dasht-i-Baharák, also called Dasht-i-Farúkh, is one of the most extensive fertile plains in Badakhshán, into which the valleys of the Kokcha, the Sarqhalán, the Zardeo, and the Vardoj open out, and in which all these streams unite. In former times it contained a large city, which was once the capital of Badakhshán. It is now the summer residence of the Mir. It is studded with a number of picturesque villages, the principal of which is Khairábád. The caravan route from India to Faizábád by Chitrál passes through this plain from south-east to north-west.

‡ [Zd or Zá the dictionaries interpret as "copperas; vitriol." Sulphate of copper?]
of competent miners, but his want of funds, and fear of the capidity of the Afghan government, on which he is dependent, have hitherto deterred him from taking active measures in this direction. It is believed that the mines are still stealthily worked by the people living near them, with, or without the countenance and connivance of the servants of the Mir charged with their management. The mines are known to have yielded rubies of six different colours, viz. red, green, white, yellow, violet, and rosy. The specimens with me are white, violet, and rosy.

The ruby (rd) has given Badakhshan a lasting celebrity in the world of Oriental poetry.

The Sohammakhi* also comes out of the Ruby Mines.

The Lapis-Lazuli Mines in Kurán are worked in winter only, it being unsafe in summer to enter them for fear of venomous reptiles that then rush out. For some reason or other the stone that has for several years past found its way to the Mir's treasury is of a very inferior quality, destitute of both colour and purity. The quantity annually brought to the Mir is between 30 and 40 puds; sometimes 60 puds, a portion only of which is at all salable, and this is forced upon the Mir's creditors at an arbitrary price by his unscrupulous Diwán-begī.† The quantity sold last year was 12 puds, at the rate of 100 Muhammadshāhī rupees per pud.§ The superior kind of lapis-lazuli, which is of the deepest blue colour, with streaks of gold in it, sells at Bukhārā at from 30 to 60 tīlas (120 to 140 rupees, Anglo-Indian coin) per pud. Thence it is exported to Russia, where it is used for painting porcelain, &c. In India it has a great extent been superseded by the European blue dye. In Kashmir it is used in decorating manuscript books and painting papier-maché articles. The Chinese much prize it as a material in the manufacture of superior porcelain.

Lead.—A mine of the best description of lead has been discovered in the Yamgān last year (1866); and the Mir is willing to sell it at a price that could answer if it were taken to India. Some of the quantity excavated last year was purchased by a Bājaur merchant at about 5 seers per Muhammadshāhī rupee.

Sulphur of five different colours, red, white, blue, yellow, and green, is found in the mines of Yamgān and Sangīlich.

Iron.—Common iron is found in Arjanjkhwāh and Yamgān. A superior description called kurch, of which knives and swords are made, is found in Rushān.

Rock-salt.—The salt-mines of Badakhshān supply salt not only to the whole of the country, but to the people of Kunduz and Chitral also. It is ash-coloured. The Mir of Farakhbār, in whose district the Akbulāk mine is situated, levies a small tax upon all miners.

Sal Ammoniac, red, white, and yellow, is found in Kurán.

Copper.—The mines, in Yamgān and Daung, are not worked.

The town of Jīrn, the ancient Golān, about 20 miles to the south-east of the town of Paizābād, on the left bank of the Kokchā River, is the seat of local government. It is full of mulberry and apricot trees. The governor is an emancipated slave, known by the title of Mehram-Diwán-begī (confidential attendant), that he formerly held under the late Mir. He is one of the ablest statesmen in Badakhshān. The mud-fort of Jīrn, surrounded by a ditch, is the largest and best constructed in the country.

* [Query, corundum?]
† A pud is equal to 17½ (Indian government) seers of 80 tolas each (about 36 lbs. English).
‡ An officer in charge of the Mir's household.
§ A Muhammadshāhī rupee is equal to 19 annas at Peshawur (about 2s. 4d.).
|| The gold streaks are much prized for medicinal purposes, but not for ultra-marine.
Papers connected with the Upper Oxus Regions.

The celebrated shrine of Sháh Násir Khusro, a Muhammadan saint and philosopher of note, who lived in the tenth century of Christ, is situated in a romantic part of the valley of the Kokchá. It is largely resorted to by Muhammadan fakirs from India and Khurásán.

Division Rusták; held by Sub-Mir Ismáíl Khán, first cousin of the Mir.

Subdivisions—1. Rusták.
2. Cha-áb.
3. Yangkilá.

River.—The River Kokchá.

This district, next in importance to Fadzábád-Jirm, lies to the north-west of Fadzábád, bordering, on the west, on the Tálikán and Hazrat-Imám districts of Kunduz.

 division—1. Kishm.
2. Mashhad.
3. Varzích.
4. Teshkán.
5. The Kullagh or Karligk Tract.

Principal Towns—Kishm and Mashhad.

Rivers—Mashhad and Teshkán, two small streams fordable throughout the year. These rivers, rising in the Jirm hills, fall into the River Kokchá below Gumbaz.

This district, which borders on the west the Tálikán district of Kunduz; east, Daráim and Jirm; north, Rusták; south, Farakhád; is the warmest of all others in Badakhshán, and its fruits grow in abundance, ripening a month earlier than those of Fadzábád, and two months earlier than those of Jirm.
Papers connected with the Upper Oxus Regions.

Varsach, Kishm, and Mashhad are situated in a long, narrow valley, one of the richest in the country, both in grains and in fruits, extending from the Gurmand Kotal in the south-east to below Asiadé, where the River Mashhad, which runs through the length of the valley, joins the River Kokhá.

Kishm, large village on the right bank of the River Mashhad, where Amir Taimur twice encamped on his invasions of Badakhshán, is now the seat of the provincial government and residence of the Sub-Mir Sultan Muhammad Sháh, who has of late years considerably improved it, having built a market, a madarasa (school), and a mosque, and laid out a large garden in it. Sardár Aslam Khán, a Bákrazai chief, formerly in the service of the Sardár (afterwards Amir) Afzal Khán in Balkh, now a guest of the Sub-Mir, has constructed a house and a garden there, in the Afghan style.*

Mashhad is the largest town in the district, also situated on the right bank of the Mashhad River, containing about 150 houses, and an old mud-fort, which was at times occupied by Prince (afterwards Emperor) Humáyún, during his Vice-royalty of Badakhshán under his father Báber, between the years (A.D.) 1520 and 1527.

This town, which lies in the caravan-route between Kunduz and Fai-zábád, in the most fertile part of the Mashhad Valley, has been deprived of several families to add to the population of the rising station of Kishm, which lies about 4 miles higher up the valley.

Teshkán, a long, narrow defile, parallel to that of the Mashhad, contains the principal villages of Teshkán and Muazafrán. In the vicinity of the latter place, which was the residence of a branch of the ancient dynasty of Badakhshán, once stood a fort called Kild Zafar upon a craggy mountain ridge. It was a stronghold of the ancient kings of Badakhshán, and the principal seat of government in the time of Prince Humáyún.

The Fort of Kalaoğán, near Kotal Lataband, a mountain pass near the range that divides the territory of Kunduz from that of Bákakhshán, has a garrison of 200 men to guard the frontier against the Kunduz chief, and the exiled ex-Mirs of Badakhshán, who reside in that country.

There is a Búj-Khánah or custom-house at this place, where duties are levied for the Mir of Kishm on all goods passing between the above two countries.

The districts of Gumbáz and Asiadé, comprising the lower part of the Valley of Mashhad, are small feuds held by the Sub-Mirs Mirza Ján and Muhammad Nabi, members of the present reigning dynasty.† An old dilapidated domed building ("Gumbáz") containing a number of tombs of some of the early martyrs of Islamism, which has lately been dug out from a mound of earth by Mir Mirzá Ján, gives name to the former place. These martyrs (Shahid) are supposed to have fallen on the spot now occupied by the town of Mashhad, whence its name, meaning “Place of martyrdom.”‡

Faiábdé, Jirm, Rustáq, Rágh, Kishm, Daraim, and Shahr-i-Buzurg, are the most populous and fertile districts. Both their hills and their plains are productive. The former, mostly composed of earth, having very little of

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* Aslam Khán lived at Peșáwar for some twelve years, under Sardár Sultan Muhammad Khán Bárazkáf. He is a very intelligent, well-informed, gentlemanly person, well-disposed towards the British Government.

† Both these Sub-Mirs are well versed in the history of Turkistán. The second is one of the best Arabic and Persian scholars in Badakhshán.

‡ [I understand the small fief Asiadé (“Water-mill”), mentioned here, to be entirely distinct from the Division of the same name which the Pandit has entered last in the general list of Divisions, as in the North of Badakhshán. But as there is no other mention of the latter, there may be an error.—Y.]
Papers connected with the Upper Oxus Regions.

rocky substance in them, produce salmi* crops of grain, besides a variety of
grasses and useful indigenous plants, drugs floral † and medicinal,‡ and fruit-
trees.§ The latter, irrigated by the Kokchá and numerous other hill-streams
and torrents, yield plenteous crops of wheat, rice,|| nakhdá [Cicer arietinum
or gram]¶, mung, called mákšī 'by the Badakhshís [Phaseolus mungo],
arzan (a millet), lasak-mujik (another millet), fitak (a kind of pulse), bákla
[beans],** cotton, linseed (alsí, called zaghir by the Badakhshís),†† poppy,
sesamum. Joari and bájri [Holcus sorghum and Panicum spicatum] are grown
to a very limited extent.

These districts contain rich gardens of fruit and timber trees, vegetables,
and flowers.

The fruits are:—1. Apples. There are different kinds: samarkandi, the
best kind; zoldmandí or jilmadi; the chíd, of an oval form; the yarhndí,
the largest kind; the kádgházi, which has the thinnest coating; the tirámdáhi,
of a white colour. 2. Grapes. The grapes of Badakhshán are equally, if
not more, delicious and flavoury with those of Kábul. The different well-
known kinds are: the fakhari, the best kind; the husainí, the musafari,
the akhdíák, the almántodi; the sówávi. A kind of grape, dried and pre-
served, is called the ójosh. The description called sáyagi or kishmhish
(raisin) is not at all produced in Badakhshán. 3. Mulberries. This is the most
abundant fruit in Badakhshán. It is to the Badakhshi what the potato is
to the Irish peasantry. It is used both fresh and dried. Silk-worms are
reared in Jirm, in which valley the mulberry-trees abound. 4. Pear
[Nár or Násiflá]. The largest pear is produced in Badakhshán. 5. Apricot
(zardáli). This is used both fresh and dried. The latter is called ghotíng. It
is inferior to that of Sarábd¿gh in the Bamián territory. 6. Gilds, a kind of
plum, the same as is found in Kashmir. 7. Alís báli, sour cherry. 8. Alí
Almonds (badám), inferior to those exported from Kábul and Gházní. 12.
Melons (Kharbúz) of various kinds. Dried Melons called Kák. 13. Water-
Melons (Tarbúz). 14. Shahdadú (Peaches). 15. Alúchádh (a kind of
plum).

The vegetables are:—1. Kuldú (gourds, long and round). 2. Turnips,
white and red. 3. Lablabú (Beet). 4. Radishes. 5. Carrot, called Zardák,
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The garden flowers are:—Súrí, sosan, nargis (narcissus), sadbarg (rosmary); sumbul, gul-i-khairá, rose, red and white, kalghi, harsinghár or tkikpecha, satdoparást, or sunflower.

The timber-trees are:—Sáfédár (poplar), zaring, bed majmán (weeping-willow), chínár [plane], and Archá [pine], besides the mulberry, apricot, and walnut trees.

Fuel:—Gaz [tamarisk], vine, pistachio, almond, peach, pear, marván, besides numerous thorny plants and brushwoods.

The districts of Minján, Zebk, Ishkáshám, Wakhán, Shíghnán, and Rúshán are more mountainous, and much cooler than the above. Not only do they differ [from the districts already described] in their physical features, but the creed, language, character, dress, habits, and manners of their inhabitants are also different. Their productive capabilities, agricultural resources, and population diminish, and their temperature grows cooler in proportion to their approximation to the snowy regions of the Pamer Steppes and the Hindu Kush Range.

The districts of Rúshán, Shíghnán, and Wakhán are immediately below the Pamer Steppes, and those of Zebk and Minján on the slopes of the Hindu Kush Range, as also are the sub-divisions of Anjumán and Parián, subject to Jirm.

The population of Badakhshán Proper is composed of Tájiks, Turks, and Arabs, who are all Sunnis, following the orthodox doctrines of the Mohammedan law, and speak Persian and Turki, whilst the people of the more mountainous tracts are Tájiks of the Shiá creed, having separate provincial dialects of their own, the inhabitants of the principal places combining a knowledge of Persian. Thus the Shíghnání is spoken in Shíghnán and Rúshán, the Ishkáshámi in Ishkáshám, the Wakhí in Wakhán, the Sanglích in Sanglích and Zebk, and the Minjání in Minján. All these dialects are materially different from each other, as will be seen from the appended vocabulary.*

The Tájiks form the majority in Badakhshán Proper. The Turks are, however, generally more opulent, and excel the cunning Tájik in bravery, enterprise, in warlike as well as in commercial and straightforward dealings.

(Signed) MUNΦHOOL PUNDIT.


In September 1865 I travelled through the Abkhána Pass, in the territory of the Michni Momands, Jalálábád, Cabul, Bámíán, Táshkurghán, Balkh, Karáhi, Bokhárá, Samarkand, Jizákh, Oratíppé, Khojánd, and Karáma, to Tashkánd; on the return journey I proceeded from Karáhi to Khózár, Shersbád, Kónghárát, and crossing the Oxus, went to Táshkurghán. From Táshkurghán I proceeded viá Kundúz, Badakhshán, Andráb, and across the Hindu Kush, to Sáuíláng, Parwán, Cháríkár, and Kábúl, which last place I left in November 1867, and returned to India.

* [Not forthcoming, I regret to say.—Y.]
In December 1867, I proceeded again to Kabul, by the Abkhana route, and returned to the Punjab in June 1868.

In July 1869 I proceeded to Samarkand, via the Khaibar Pass, Jalalabad, Kabul, Balkh, and Karshi, and returned via Bamiyan and Ghorband, and Kabul to the Panjshir, where I arrived in February 1870.

At the end of May 1870 I was deputed to meet Mr. T. D. Forsyth, C.B., Commissioner and Superintendent, Jahlendar Division, who had been deputed on a mission to the Court of the Ruler of Yarkand, in Eastern Turkestán, or Chinese Tartary, at Yarkand. I proceeded on this journey from Peshawar through Tátra, the country of the Mullagoris, via Jalalabad, Kabul, Táshkurgán, Balkh, Badakhshan, Wakhán, Pamir, Sorkol, Yang Hisár, and Káslighar. I joined the mission at Yarkand, and returned to the Panjáb in October 1879 via Ládákh and Srinagar.

My anxiety to reach Yarkand as quickly as possible prevented the prosecution of close geographical research as regards the countries between Peshawar and Balkh, more especially as I had thrice before travelled through these territories. But I notice certain points which attracted my observation on the occasion of the last journey but had escaped my attention before. I also give a brief account of my observations between Táshkurgán and Yarkand, together with the routes from different neighbouring countries which converge at Táshkurgán.

Marches from Pesháwar to Kábul.

1. Pesháwar to Isparsang, 3 kos. British territory, inhabited by Khalil Afghans.
2. Shahid Miána, 6 kos. Miána, in Afghan language, means a house. We encamped at this place, after crossing the Narai spur of the Tátra Hill. The village is situated within the pass. Supplies not procurable, and must be conveyed by the travellers.
   To the east of the pass are situated the villages of Laurah Miána, and Jauráh Miána, and belong to the Mullagori tribe.
   Temperature by thermometer on 14th June, 88°.
3. Kam Shalmán, 4 kos. A very high mountain, called Dabr, is met with in this march. Kam Shalmán is also inhabited by Mullagoris. Crops dependent entirely on rain. Drinking water obtained from a spring.
4. Shalmán Kalán, 5 kos. A hill called Bacha-i is crossed during this march, lower than the two hills above mentioned. The village is inhabited both by Momands and Mullagoris. The Lakka [Dhakka?] Hill and the Khaibar are situated to the south of this village.
5. Dhakka, 10 kos. This village is situated on the northern bank of the Landai or Kábul River, and to the north of this village is Lálpúra. The road through the Khaibar joins at this place.
   Thermometer on 18th June, 98°.
7. Bárákábúi [or Barikao], 8 kos. The village is inhabited. To the south lies the Bhittikot plain, which extends to Shiuwár.
8. Jalalábád, 12 kos. The capital of Nangnihár. The heat here is intense. During this weather the people remove to the Sufaid Koh ("white mountain"). Thermometer, 109°.
The following are the dependencies of Jalálábád:—

Lamgbán, Kunar, Sheva, Asmár, Nórgil, Shaigul, Alishang, Chaghán Sarai.

From Kunar, Sheva, and Asmár, there is a road which leads in a north-eastern direction to Chitrál.

Up to Jalálábád the heat was intense, and the journey was performed at night, and by short marches. Thenceforward long marches were made.


The direct route was avoided for the sake of expedition, and I proceeded via the Ashán Plain, in a south-west direction, omitting Fatahábád and Bálábágh. The country is well inhabited.


Proceeded southward, via Hisárah Ghilzai, avoiding Jagdalak and Hírs.

11. Tangí Tarah, 11 kos.

Crossed the Kárkach into Tangí Tarah, avoiding Tázún, and Haft Kotal, to the north.

12. Kábúl, 8 kos.

Avoided the road via Butkhrá.

The following roads diverge from Kábúl to different directions:—

South-west through Ghizní, Kándahár, Girishk, Farah, to Herat.

North, through Cháríkár, Parwán, Sálúlang, Hindu Kush, Nárin, Khanján or Andrásp, to Ghori and Badakhshán.

North, as far as Cháríkár, then turning westward to Bámíán, via Ghorband.

North-west first, then north to Bámíán, Haibak, and Tásızhurghán.

*Stages between Kábúl and Bámíán, via Ghorband. North-west route.*

1. Cháríkár, 9 kos.

Capital of the Kohistan or mountainous country to the north and north-east of Kábúl.

The dependencies are Parwán, Sálúlang, Panjheber, as also Ghorband and Tagao.

To the north-east of Panjheber lie the countries of the Siáh Posh Káfrí, and of the Kátor and other people.

2. Kákshál, 12 kos.

Kákshál is a dependency of Ghorband. Between Kákshál and Cháríkár is situated the Chártak Kotal, an arm of the Hindu Kush. Kákshál is well inhabited and very fertile. Fruits are produced in abundance.

3. Chárdehí, 8 kos.

The capital of Ghorband. The population consists chiefly of Degáns and Persian-speaking people. Afgháns are in the minority.

4. Kargháná, 12 kos.

A dependency of the Hazaráját Shekh Ali tribe, subject to the Kábúl Government. The country is well inhabited and fertile.

5. Bulela, 8 kos.

The Shabr Kotal is crossed before reaching Bulela. This is a lofty hill, but level on the top. Bulela is a dependency of the Shabr Hazaráját.

6. Bámíán, 8 kos.

Bámíán is a well-known place and does not need description.

The following streams occur on this road:—

The Shabr Kotal is drained on two sides, viz., east and north-east. The drainage from the eastern slope flows through the Shekh Ali country, and meeting with the Turkman Darah stream at Kila Saidán, runs on to...
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Ghorband and Chárikár, and irrigates the submontane tracts of the Kábul territory.

The drainage of the north-eastern slope joins the Irák Stream, which descends from the southern [qu. northern?] slope of the Irák Kotal, at Doab Teshkari, and the united streams then flow on and empty themselves into the Bámián River.

The Bámián River is formed by the junction of numerous streams which flow through various passes of the Koh-i Bába, in a south and south-western direction [read north and north-eastern?], and which are enumerated as follows:

1. Darah-i-Shahidán.
2. Darah-i-Fauládi.
3. Darah-i-Khushbák.
4. Darah-i-Kakrak.
5. Darah-i-Ahangarán.
6. Darah-i-Pái Mori.
7. Darah-i-Topchí.
9. Darah-i-Áli Rabát [Á'k-robát?]

The Bámián River unites with the Kahmard River at Doab Mekhzari,* and the united streams, flowing through Kunduz and Ghorí, fall into the Oxus.

This route, viá Ghorband, from Kábul to Bámián is preferable in the cold weather to that viá Gardán Dewár and Kálú Kotal,† except on the Shabr Kotal; there is less snow elsewhere. In January, the Kálú Kotal is impassable; snow is deep, and the cold intense and dangerous to life.

Kábul to Táshkurghán, otherwise called Khulam, viá Bámián.

1. Kila Haidar Khan, 4 kos.
   North-west direction.
2. Arghanda, 4 kos.
3. Takána, 10 kos.
   North-western direction.
4. Sehkila, 13 kos.
   Inhabited by the Hazárajat. Passed through Kotal Onáí and Gardán Dewár.
5. Ahangarán, 14 kos.
   Passed through Khárzár. Crossed the lofty mountains Kotal Kalú and Kotal Panj Filán in 4½ hours, and encamped in Bámián territory.
   Passed through Bámián and Sughdar [Surkh-dar], caravan-halting places.
   Passed through Saíghán and Sokhta Chinár, caravan halting-places. The Saíghán stream descends from the Koh-i-Bába, through the Khárgín Pass, and joins the Kádhár River, after flowing through Shekháb. The source of the Káhmdár River descends from Chehal Barbar, in the Koh-i-Bába. At Doáb Mekhzari it joins the Bámián River, and the united stream, flowing through Ghorí and Kunduz, falls into the Oxus. The Kotal Dándání Shíkan was crossed in this march.
   Halted at night on the summit of the Kárá Kotal. Marched beyond Kila Badar [Madar?], caravan halting-place. A road leads westward from Kárá Kotal to Dára Yúsuf.

* In the North Hazárajat Shekh Ali.
† [Viz., the Hajjigak Pass.]
9. Rú-i, 10 kos.

Descending from the Kará Kotal, travelled in a north-western direction through Dara Abi Khorak. Passed through Doáb Sháh Pasand, caravan halting-place. Two streams flow into Doáb Sháh Pasand, draining the Dara Ghár-Yár Malik in the south-east, and Dara Abi-khorak in the south-west. Both streams unite at Doáb Sháh Pasand, and flow towards Haibak and Táshkurgán or Khulam.

To the west of Rú-i are situated Dara Yúsuf and Dara Búní Kará, dependencies of Mazári-i-Sharif and Balkh.

To the north of Rú-i, the direct road to Yakka Cháh runs on to Asiábád, a dependency of Haibak.

10. Sarbágh, 16 kos.

From Rú-i two roads lead to Khurram, one north-east from the Chambrák Kotal running to Pul-i-Ab Gili; the second, north-west, through the Aspár Dara. I proceeded from Rú-i by the Aspár Dara, a winding pass, which leads over a mountain chain. At Pul-i-Ab Gili, the stream which drains this pass joins the Táshkurgán River. Did not halt at Khurram, which is a caravan stage, but went on to Sarbágh.

Between Rú-i and Sarbágh there are the following villages situated in the passes, viz.:

- Neza Kák.
- Ghazi Mard.
- Gildán.
- Guzar Baklák.
- Deh Langar.
- Chárásia.
- Chasma Mahi-Jahán.

From this place, a road leads north-east, through Khoja Gala and Aksú, to Ghori.


Did not halt at Darah Zindán or Haibak.

12. Khulam, 10 kos.

Did not halt at Hazrat Sultán, a caravan stage to the north-east; nor at Ghízní Kák, another caravan stage, to the north-east; and passing through the village of Svát, in the Tangi Khulam Pass, proceeded north-west to Khulam or Táshkurgán. The [defile called] Tangi Táshkurgán is 21 feet in width.

Several roads converge from various parts at Táshkurgán, which is the centre of trade from eastern, northern, and southern Asia. The Russian boundary is also close to this place. I give a description of the several routes.

Routes leading from Khulam to the borders of the Russian possessions in Central Asia.

1. Khulam to Mazári-i-Sharif, 4 farsakhs (26½ miles); 1 farsakh = 5½ miles.

The old town of Balkh is 10½ miles or 2 farsakhs from this place to the west.

2. Arghím, 3 farsakhs.

North.


4. Chuchka, 3 farsakhs.

North; on the bank of the Oxus. The Amir of Kábul’s possessions terminate here. Inhabited by Turkmáns.

5. Karakhwát, 5 farsakhs.

Across the Oxus, on the north bank. The Amir of Bokhára’s possessions begin here. Inhabited by Turkmáns.
6. Yakka Partal, 4 farsakhs.
These are caravan marches; a kásid can easily make the journey to Yakka Partal or Asfantodah in four days, and a horseman, free from incumbrances, in six days.
7. Asfantodah, 4 farsakhs.
Sandy desert; water, salt.
8. Chirbar, 5 farsakhs.
As above. Here and there a few families live in tents.
As above.
10. Karshi, 5 farsakhs.
Karshi, in the Turkish language, means a palace. It is an ancient city; present name given by the Turks. It is also called Nakhshab, from a tradition that, during the time of Abbassides (Arabian Califfs), there was a necromancer here named Makna, who by some trick displayed in a well a phenomenon of the new moon (Nakhshah), employing mercury for this purpose.
Inhabited by the Mankats, tribesmen of the Amir of Bokhara, and Arabs and Uzbeks.
In 1868, the son of the Amir of Bokhara, having rebelled against his father, a Russian force was despatched from Samarkand to aid the Amir. The city was conquered, and, as a favour, made over to the Amir, who is now in possession.

From Karshi to Samarkand, held by the Russians. North; north-east.

1. Jarkadah [Shorkadak?], 2 farsakhs.
No habitation. Two desert plains have to be crossed, viz., Sharbazar, and Irtiám.
A road goes from here to Shahri-i-Sabz, viá Jám and Chiraghchi.
2. Cholkáh, 6 farsakhs.
No habitation, except a place called Ajram.
3. Nahárán, 5 farsakhs.
Country inhabited.
4. Samarkand, 2 farsakhs.
These are caravan marches; kásids go from Karshi to Samarkand in a day and night.

From Karshi to the Russian Fort Katta Kurgáná. North.

1. Ailántí, 7 farsakhs.
No habitation. Three plains named Kunghar, Sai Ilácha Báf, and Gharinsáí, have to be crossed; kásids make the whole journey in one day.
2. Katta Kurgbán, 6 farsakhs.
Katta Kurgbán is a large town on the bank of the Zarafshán River, and has a large population. It is now in possession of the Russians. There is a garrison commanded by a Captain.

From Karshi to Shahri-i-Subz. North-east.

1. Chiraghchi, 8 farsakhs.
A city subject to the Amir of Bokhara.
2. Yakka Beňgh, 2 farsakhs.
3. The city of Kitáb, 1 farsakhs.
A kásid makes the journey from Karshi to Shahri-i-Sabz easily in one day. The original name of Shahri-i-Sabz was Kesh. This city is the birthplace of the Amir Tai̇mir.
The late Mirs, Júra Beň and Bàba Beň, of the Kenagas tribe, rebelled
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against" the Amir of Bokhára. At the close of 1870, General Von Kaufmann, the Russian Gubernator of Turkistán, sent a force to aid the Amir of Bokhára and to attack the city of Kitáb, justifying this measure on the ground that the people of the Shahr-i-Sabz territory were in the habit of committing depredations in Urgot* and other places in the Russian territories. After the capture of the city it was made over as an act of favour to the Amir of Bokhára. In the treaty concluded in 1868, between Russia and Bokhára, the city of Shahr-i-Sabz was entered as a possession of the Amir of Bokhára. The Mírs of Shahr-i-Sabz are now at Táshkand.

From Táshkurgán to Herát. South-west.

1. Mazár-i-Sharif, 5 farsakhs.
2. Balkh, 2 farsakhs.
3. Akhcha, 7 farsakhs, and
4. Shábarghán, 7 farsakhs.
Inhabited by Sálúr Turkmáns, subjects of the Amir of Kábúl.
5. Andkhó, 8 farsakhs.
To the north of Andkhó, at the distance of 98 farsakhs, is situated Karki on the Oxus. There are two forts, one on the northern and the other on the southern bank. There are [at Karkhí] 5,000 Turkmán families subject to the Amir of Bokhára.
The old city was named Chikchatta. The present city, Maimana, including its dependencies, has a population of 12,000 families of the Karáma tribe. It is a dependency of Balkh.
7. Chárahamba, 6 farsakhs.
A dependency of Maimana; inhabited by Tájiks and Ferozkohi Hazaráhs.
8. Káshláá Eshan, 8 farsakhs.
Population, Karáma; a dependency of Maimana.
Inhabited by Jamsháidi Hazarás, subordinate to Hirát.
10. Báló Murgháb, 6 farsakhs.
Population, Jamsháidi Oimak; subject to Hirát.
Population, Oimak, Hazára, Ferozkohi. The Murgháb stream is crossed before reaching Kila Nao; this stream disappears in the sands of Merv.
12. Herát, 10 farsakhs.
Two Kotals are crossed in this march, viz., the Filkush and Zarmast. The city of Herát is well known. It has the gate through which Darius passed to conquer India.

A road from Bokhára joins at Murgháb. The following are the stages on this road:—

4 farsakhs. West. From Bokhára to Paikand.
3 farsakhs. Karákol.
1 farsakh. Chárijú across the Oxus.
18 farsakhs. Pindi.
25 farsakhs. Máruchák. The Herát stream called Hari Rúd is crossed?
6 farsakhs. Murgháb.
There is no habitation between Chárijú and Pindi. The country is a sandy

* In possession of the Russians. The following places are situated to the south-east [read north-east] of Shahr-i-Sabz, in the line of the country between the latter city and Samarkand:—

Kalkama.
Takhta Karácha.
Karátappa.
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desert. Water in wells is salt. This desert, 18 farsakhs in extent, is traversed in a day and night. About 5,000 Sārūk Turkmān families live in tents in Pindi; they are independent.

Between Pindi and Marīchāk or Mārichāk there are about 4,000 Sārūk Turkmān and 8,000 Oimak Jamshaidī families, who all live in tents. These are all independent.

Between Chārjū and Merv, there is no habitation, the country being a sandy desert. 30,000 Toga [Takka] Turkmāns live in huts on the banks of the Murghāb River. They were formerly subject to Bokhāra, but are now independent. From Merv to Sarakhs the distance is 30 farsakhs. The population consists of Turkmāns and Persians; about 20,000 families living in tents and settled dwellings. They are now subjects of Persia.

The distance between Sarakhs and Mashhad, via Kilat-i-Nādirī, is 50 farsakhs; by the desert route 30 farsakhs. A Russian Consul is stationed at Mashhad to look after the commercial interests of his countrymen.

Sultān Mohammad, son of Darvēsh Māhmūd, a Balkh historian, states that by order of Sultān Malik Shah Seljuk, the city of Merv was established in the heart of Khorāsān, the distance from Merv to several cities being as follows:—

To Mashhad, 60 farsakhs.
,, Herāt, 60 farsakhs.
,, Organj (Khiva), 60 farsakhs.
,, Bokhāra, 60 farsakhs.
,, Chārjū, 40 farsakhs.
,, Sarakhs, 30 farsakhs.

As Merv and Sarakhs are situated midway between the Persian, Russian, Afghānīstān, Bokhāra, and Khiva territories, the Turkmāns of those places (Merv and Sarakhs) commit depredations within these territories. They will not desist from committing such outrages and selling human beings into slavery until they are subdued by a civilized government. The attention of the Government of Russia is now turned in a greater degree than formerly to Khiva and the Turkmāns of these territories.

Stages from Tāshkurghān (Khulam) in Balkh to Yārbān, through Kunduz, Badakshān, Wakhān, Pāmer, Sarkol, Yang Hisār, and Kāshghār.

Note.—Distance represented by the time occupied in the journey, and directions ascertained by the compass.

1. From Tāshkurghān to Yangérigh, 3 hours 50 minutes.

North-east. Time occupied in reaching Chilaivān, 50 minutes. From Chilaivān proceeded due east to Manza [Mauza?] Shahidān, and from thence to the village of Yangérigh in 3 hours. The ancient city of Khulam lies north-west of Yangärigh. The northern plain extends to the bank of the Oxus, on which river there are two ferries, named Kandah Guzar and Khushk Tippa, belonging to this plain. Travelling beyond these ferries, the Oxus is crossed to go to Kubadīān, situated to the north of that river, in Bokhāra territory. The southern boundary of the country traversed in this march runs south-east from the mouth of Tangi-Tāshkurghān, through which caravans proceed from Kābul, along a chain of mountains known by the names of Gongdam, Yagadār, to Ak Sarai, in the Kunduz territory. From the Kopak Mountain, a shorter road leads to Ghiznigak and Huzrat Sultān, and another joins the Kābul road. There are visible, at a little distance north-east of Yangärigh, the ruins of an ancient fort. To the north of the habitation of Yangärigh, the country is cultivated within a distance of three miles, and irrigated by three

* 40 farsakhs.
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canals from the Táshkurgán River, called (1) Kiz-Aya-Ali, (2) Garmseli, (3) Yangárigh. The last term in the Turkish language means "a new canal."

2. Ak Sarái, 9 hours 54 minutes.

From Yangárigh to Abdán 1st, due east, distance, 1 hour and 36 minutes. From thence north-east, to Kotal Shaibág Ali, 1 hour and 12 minutes. Next to Abdán 2nd, same direction, 1 hour 48 minutes; from thence again in the same direction to Abdán 3rd, 2 hours and a half; from Abdán 3rd, to Kotal [Argánhán], an earthen mound; time occupied, 2 hours; direction east; from thence, north-east, to Ak Sarái, 48 minutes. The whole distance from Yangárigh, according to local measurement, is 12 farsakhs. The whole is sandy desert or stony ground. To the south of Abdán 2nd, there is a hill called Koh-i-Kassák, in which there exist water springs to a distance of 5 miles. It is practicable to carry the water of these springs to the above-mentioned plain. At a distance of 2 miles from Abdán 2nd, there is a dry well about 180 feet in depth. A ridge of hills, called Gohar and Chál, runs along the south to Baglíán and Ghori. There is another hill also to the south called Khoja Tút, in which there is a water spring at a distance of 6 miles from the road, and there are two villages named Koba Bulák and Kaliá Kadák, situated along the stream which flows from this spring. The road to Baglíán passes through these villages. The River Oxus runs along to the north-east of this march. There is a ferry called Kila Zál, from which a road leads to Kubádíán.

3. Kunduz, 2 hours 48 minutes.

From Ak Sarái to the village of Ali Khínám, 48 minutes; thence to the Kunduz River, east, 24 minutes. Then across the river to the village of Chárðak, north-west [east?], 36 minutes. From Chárðak, north-west [east?], Kunduz, 1 hour.

4. Talákín, 8 hours 48 minutes [28?].

From Kunduz, south-east, the village of Kalla Gáo, 8 minutes. The villages of Kabábar, Childukhtarán, and Núrbášía, 36 minutes. Thence east, Chóle Daráh, also known as Daráh-i-A'mír, 24 minutes; thence, north-east, Beshkoprák Nayástán, 30 minutes. Further on, north-east, Tarnáo, 36 minutes, situated on the northern edge of the road. Koshtíppa and Chárik Kalán, south-east, 24 minutes; thence, north-east, the village of Sud Runzán, 24 minutes. Farther on, Jangal Báshi, in the same direction, 34 minutes. To the south of the last-named village is situated the village of Eshán Top. From Jangal Báshi, south-east, the village of Khánábád, 34 minutes. Ambarkoh [lies] north of Khánábád, and the territory of Hazrat Imám, which extends to the north of Ambarkoh, in a north-easterly direction. From the Hazrat Imám or Shahiban [Shahrwán?] Ferry, there is a road leading to Kurgbán Típpa in the Kuláb territory of the Bokhárá kingdom. The distance from Hazrat Imám to Kuláb is three marches.

Khánábád, north-east, to Dasht Chagha, 1 hour 12 minutes; thence eastward, Kotal Kushlák, 48 minutes; thence, Kila Bangí, north-west, 8 minutes; further on, Típpa Bangí, north-east, 34 minutes; thence the village of Khoja Changal, east, 30 minutes; thence the mouth of Talákín Dará, east, 24 minutes; from thence Kal Bars, north-east, 30 minutes; then in the same direction, Talákín, 12 minutes.

To the south of Talákín lie the villages of Ak Mazár, Koh Chál, and Chashma Ser; to the north, the Ortah Buz Mountain; north-west, Ambár Koh; to the north-west [east?] of this, Khojah Ghár and Dasht-i-Achú, where the Kukcha Badakhshán River falls into the Oxus.

The Bangí River descends from the Nárín Mountain in the Hindu Kush, and flows through Andráb.

The Talákín stream rises in the Koh-i-Paryán, Parkhár, and Murasach, which are arms of the Hindu Kush; it runs south-south-east [read north-
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The streams unite at Khánábád, and then flowing on fall into the Kunduz River.

5. Mashhad, 10 hours 50 minutes.

From the Fort of Tálikán, south-east, to the Fort of Viráná, 36 minutes. From thence, north-east, to Deh Múss, Mingbáshi, and Chárásia, 12 minutes. To the south of these is situated Bádám Darah, across the Tálikán River. From Chárásia, north-west, to Kashtak Pattani, 24 minutes. From thence, in the same direction, Kashtak Khoja, 26 minutes. Kashtak Khoja to Ahan Darah, 24 minutes. From Ahan Darah, north-east, Pahlwán Tush, 26 minutes. From thence to Kákhshámán, north-east, 38 minutes. From thence to Toghdán and Baní Ali Báshi to Kotal Banda Khána Háí Karlagh, east, 8 minutes. From the foot of the Kotal Latta Baud, the first ascent, north-east, 12 minutes; the second ascent, 15 minutes. The summit is level; the road then proceeds to the east for 12 minutes. The descent, in north-east direction, occupies 34 minutes. From thence, through Ming Chakúr to the foot of the Kotal, 1 hour.* There is a further descent from Ming Chakúr, in the north-east direction, which occupies 1 hour and 4 minutes to go down. From thence, north-east, Kalaogán, 1 hour and 30 minutes, the road passes through a level plain.

From Kalaogán, north-east, the village of Kasarzián, 34 minutes. From thence east, across a Kotal, and then north-east, Karával Tippa, 24 minutes. From thence the village of Chárgunjashkhán, in the same direction, 34 minutes. From Chárgunjashkhán to the Béné (nose) of Koh Dáráh, 12 minutes. From thence to the plain of Kara Búlák, north-east, 1 hour 8 minutes. From Kara Búlák to Kúlábéái, in the same direction, 36 minutes. From Kulábéái to Mashhad, 12 minutes.†

6. Dargán [Daryán †], also known as Darah-i-Aim, 4 hours 18 minutes.

Mashhad to Kotal Ali Beg, north-east, 2 hours 24 minutes. Crossing the Kotal Hisránk, arrived at Návi. There is a stream here called the Darya-i-Návi, which descends from Chúchí and Lala Maidán, arms of the Hindu Kush, and flowing northwards joins the Mashhad stream near the Fort of Gumbáz, and the two united fall into the Kukcha River.

From Návi, north, Yaghár Darah, 34 minutes. From the latter, Kotál at Chapar, 24 minutes. From thence, Kotál Térpishkhar, 28 minutes. From thence, Rawát, 24 minutes. From Rawát to Gandakol, north-east, 36 minutes; from Gandakol to Karangh, in the same direction, 48 minutes.

From thence to Darah Teshgán. The Teshgán River descends from Ghar-sang, Oussáy, Ailán-Devistán, branches of the Hindu Kush, and running northwards joins the Kukcha or Badakhshán River near the Fort of Zafar.

From Teshgán, north-east, the Kotal, Ab-i-Nabát. From thence, south-east, to the foot of which the road turns south-east. To Alúcha Khan, 36 minutes. From thence, east, Daryun, also known as Darah-i-Aim. The Darah-i-Aim River rises in the Hindú Kush Mountains, and running northwards through the Airghilik, Gharchíxn, and Seh Jangal Passes joins the Kukcha or Badakhshán River near the Fort of Zafar.

7. Argú, 5 hours 8 minutes.

From Dárah-i-Aim to the commencement of the plain of Bazár Sáí, north-east, 36 minutes. From thence to Chashma-i-Síáb, in the centre of the Bazár Sáí Plain, direction north-east, 12 minutes. From thence to Chárgáo, * To the east of Ming Chakúr is situated Ak Búlák and the mountain called Zardalu Darah, to the south [south-west?] is situated Darah Chál, to the south, Fúrkhar, and to the north-east, Kalaogán. Here there is a fort and a custom-house, where the Badakhshán authorities levy duty on merchandise, at the rate of Rs. 3.8 per pony load.
† The Mashhad River runs from the south, and passing through Khumbak and Darah Kari, joins the Kukcha or Badakhshán River near the Gumbáz Fort.
north, 24 minutes. The Bazár Sáí Plain terminates here. The Kotal Chârgân, 2 minutes. From thence the Chârgân Plains, north-east, 12 minutes. From thence the Kotal Ab-i-Bârik, in the same direction, 8 minutes. From Ab-i-Bârik, though a level plain, 3 minutes; then down a descent, north-east, 24 minutes. From the stream of Ab-i-Bârik to the top of the Kotal Ab-i-Bârik, 24 minutes. From the foot of the Kotal to the commencement of Chârkul and Khâk Toda, north, 36 minutes. From Khâk Toda, north-east, to Miâna Darah, 48 minutes. From Miâna Darah to Ghâr-darah, 24 minutes. From thence to Shal Khalik, north-east, 29 minutes. From thence to Ghâl Lalla, 10 minutes. From thence, north, to Argú, 16 minutes.

From Argú a road leads north-west to Bustákh and Chaiâb, from which last place it goes on to Yang Kila, on the bank of the Oxus.

The following ferries on the Oxus belong to Chaiâb,—

Safaíd Sang,
Dâwang,
Yang Kila,
Darâk,
Sunî.

These ferries are in the possession of the Amir of Badakhshán. From these ferries roads go to Kûláb.

8. Faizâbâd, the capital of Badakhshán, 2 hours 30 minutes.

From Argú to the Argú stream, north-east, 48 minutes. From the Argú stream to Karâtîpps, north-east, 36 minutes. From thence to Kotal Rozzan [Rezkán?] 1 hour, north-east; descend from the Kotal, 30 minutes. From the foot of the Kotal to the commencement of the Khimchán Plain, level road, north-east, 24 minutes. From this, through the Khimchán Plain, across the Kukchá River to Faizâbâd, the capital of Badakhshán, north-east, 12 minutes. Passing from Faizâbâd northwards, through Yaftal, Râgh, and the Fort of Mâván (possessions of Badakhshán), and along the edge of the Sheva Plain, the traveller arrives at Kila Khum, the capital of Darwâz. Kila Máván is the boundary between Badakhshán and Darwâz; Darwâz is a dependency of Kokán.

9. Bahdrak, 4 hours 34 minutes.

From Faizâbâd, south-east, to the village of Filobán, 24 minutes. From thence, again south-east, to Firgâni. From thence across the Kukcha River to the village of Chatta, south-west; my way lay now along the north bank of the Kukcha River. From Firgâni to Shorâbak, east, 36 minutes, and from thence to the village of Khânkâh. Opposite to Khânkâh, to the south of the river, are situated the Isfangaâ and Shaik Passes. The streams which descend through these passes run northwards into the Kukcha River. To the south-west of Khânkâh, across the river, is situated Bâgh-i-Mubârik, to the south of which latter place again is situated Darah Khâsh. The Darah Khâsh Plain extends south-east to the Hindú Kush chain of mountains and the habitation of Jirm. Proceeded from Khânkâh south-east, across a bridge on the river, to the village of Rabât, which place was reached in 1 hour and 12 minutes. To the south-east of this bridge is situated the Rafâk Shutar Gardan, a lofty and difficult hill, the pathways through which are narrow, winding, and difficult.

From Rabât, south-east, to Tang Faizâbâd, 24 minutes. From thence, east, Tang Zarakhâh, 12 minutes. To the north of this place are visible the ruins of the village of Pookkhchall, which extend to the boundary of the Pâyîr on the north. Tang Zarakhâh is watered by streams which flow from the Sheva Plain and Farmanârgh.

From this place roads lead to the Sheva Plain, to Shighnán, Darwâz, and thence on to Karâtgin and Kokán.
To the north-east of Tang Faizábád above-mentioned is situated the Orghanj Khowa Pass, through which there descends a stream, called Karpan, which falls into the Kukcha River southwards.

To the north-east of Tang Zarakhah there is a road which leads over a hill named Shahmah Mirshah, eastward, to Páyín Shahr. From Tang Zarakhah to Shashpul, east, 46 minutes. To the west of Shashpul there are two or three houses on the bank of the river, and the habitation is named Rabát Khál Beg. Here unite the Zaibák and the Jirm Pass streams, which flow from the east and south-east respectively. The Jirm stream descends from Karán and Munján, which are situated on the boundary of the country of the Śiáh Posb Kafír. The Jirm Pass runs in a south-east direction to the right of the bridge above mentioned.

A road leads from Jirm to Khábul, southwards, passing through Mázár Shah Nasír, Kháusro, Utur, Kurán, Paryán, Kotal Panjáher, and thence across the Kotal to Cháríkár, and from thence to Khábul.

To the north of the bridge lies the extensive plain of Dáshí-i-Parákh [Bahárák ?], which is irrigated by a canal from the Zaibák River, entering the plain at Yárdár.

From the bridge, east, the village of Jábchí, 36 minutes. From thence Mázár Khoja Kayám-ud-dín, 12 minutes. From thence, north-east, Dá-ús [12 minutes ?]. Here two streams unite from Zárdeo and Sarghílán and then fall into the Zaibák River. The town of Bahárák is situated to the north-east of Dá-ús (or Dááb). This place produces the best fruits in all Badakhshán.

North of Bahárák are situated the Gho and Yakhshér Hills, across which to the north lies the Sheva Plain, through which a road also leads to Darváz. To the south of Bahárák is the hill named Darzám-i-Dárdaj, to the east Zárdeo, to the west Kháirábad and Mughár. To the south of Kháirábad are situated Fármagár [Fármaghr ?] and Payín [Páyín ?] Shahr.

10. The village of Aoji, 4 hours 54 minutes.

Proceeded southwards from Bahárák, and arrived at the village of Yárdár in 36 minutes. From Yárdár proceeded south-east, and passing through Tagáo Almísh reached the village of Oshgán in 48 minutes. To the south of Oshgán, across the river, there is situated the village of Rishták, perched on a hill; east of Oshgán the village of Bagh-i-Kurbán Mahamad Bái; and to the east, at the foot of a hill, the village of Khushdáreo. To the south of the hill there is a road which leads to Khasták, Yángán, and Mázár Hazrat Said-Sháh Nasír Khushro.

From Bághi Kurbán Mahamad Bái, east, Yazdah Akhba, distance 36 minutes. From thence, north-east, the village of Ashtákán, distance 1 hour. To the south of and opposite to Ashtákán across the river is situated the village of Shokohán. South-east of Ashtákán, the village of Shágán, distance 1 hour. From Shágán, south-east, distance half an hour, the village of Káshlík Tarang, at the foot of a hill to the west of the village of Chákárán. From Chákárán, south-east, the village of Aoji, distance 24 minutes.

11. Tírgrán, 6 hours 0 minutes.

From Aoji, south-west, Pul-i-Chákárán, distance 15 minutes. Proceeded from thence, south-east, for 1 minute, then turned south-west, 3 minutes, then due south to the village of Barabárám, 12 minutes. Chákárán, Ghanéo, Yakhshéra, are situated at the foot of a hill to the west of the road. To the east, on a hill, across the river, is situated the village of Gharóeo. From Barábrám, south, the village of Rukhshán, 24 minutes. From thence Bagh-i-Chámaghz, 36 minutes. From thence to the villages of Zo and Ghaáchíaun, 16 minutes. The village of Zo is situated to the east of the road. Ghaáchíaun is situated on the top of a hill, and the cultivated lands of the village lie in the plain below. From Zo to the village of Kháshín the road runs south.
Khishfin is situated on the west, distance 23 minutes. From Khishfin, south-west, the village of Oshartê, distance 24 minutes. From thence Namazghâh, 8 minutes south. To the east, across the river, under a hill, the village of Yomal. From Namazghâh, Bagh-i-Pish, south-east, 30 minutes; from this place a road leads to Dârâh Bâzgîr and Zaibâk. The habitation of Pish is to the north-west of the road.

From Pish to Jangal Sufân and the village of Sufân, south-east, 12 minutes. East of Sufân, across a hill, is situated Khîarma Tagâo. To its west, also across a hill, lies the territory of Yamghan.

From Sufân to Hamba Dûzdân, 36 minutes. For 24 minutes after leaving Hamba Dûzdân proceeded south-east. To the east of Hamba Dûzdân is situated the village of Karsan. To the south-east of Hamba Dûzdân there is a difficult Kotal, named Shakhak Karsang, which I crossed, and then turning south-east went on to the bridge, distance 36 minutes. Arrived at Pul Mauza Tirgan in 1 hour.

12. Zaibâk, 5 hours 42 minutes.

From Tirgan, south-east, to the village of Varchi, 24 minutes. From Varchi, south-west, across the river, the village of Aliûghareo. From thence Suafid Darah, south-east, 36 minutes. To south-west of Suafid Darah, the villages of Kilât and Kazder. There is also a bridge here. From Kazder, east, Yárdao, 12 minutes. From Yárdao, south-west, the village of Gaô Tag. Across the river, under the Kashtak Hill, is situated the village of Zâonîk. The summit of the Zàonîk Mountain is perpetually covered with snow. From the village of Kazder to Raflak Asbâ Ghayab, north-east, and then to the village of Uzmak, 20 minutes. From thence, south-east, to the commencement of Sadirásh, and from the termination of Sadirásh to Rabât Chaltan, 1 hour and 24 minutes; Sadirásh is a wide pass, south-east of Rabât Chaltan. From Rabât Chaltan to Buri Top Khâna, 1 hour and 16 minutes. From Top Khâna to Dasht-i-Tezâb, thence to Payâs, thence to Ain Vatak, and from thence to Gaô Khâna, 1 hour and 30 minutes. Gaô Khâna is situated to the north of the road; Zaibâk to its south-east. Two passes, viz. the Nuksân and Khar Tezah, run down from Kâshkâru, in Lower Chitrál, north and north-west, and unite at Zaibâk, where the streams which descend through these passes unite and form the body of the Badakhshân River. This river lower down to the west is named Kukcha, from the blue colour of its water, "kuk" in Turkish meaning the sky or blue. Probably this name was given by the Karlâgh Turks, who inhabit Khoja Ghâr, where this river falls into the Oxus; and, in fact, this river is called by the name of Kukcha by these Turks alone. The people of Badakhshan call it the Faizâbâd or Zaibâk River.

Between Zaibâk and Chitrál intervenes the Hindu Kush chain of mountains. There are three high snowy peaks on this chain, which are named respectively Dorâh, Nuksân, Khar Tezah. The Nuksân and Khar Tezah adjourn each other, the former being to the left, the latter to the right of the road going to Chitrál and Zaibâk. These peaks are very lofty, and are always covered with snow. An extremely cold wind blows here in the summer months, which is fatal to travellers. The following is the route from Peshawur to Zaibâk:

1. Peshawur to Hashtnagar .......................... 13 kos.
2. Malikand, Swât Mountain .......................... 15 "
3. Dir .................................................. 12 "
4. Miani .............................................. 6 "
5. Ashmth ............................................. 8 "
6. Kaltak ............................................. 6 "
7. Darosh ............................................ 7 "
8. Kas .................................................. 8 "
9. Chamarkand ........................................ 10 "
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10. Kasakhári* ... ... ... ... ... ... 6 kos.
11. Rozyak ... ... ... ... ... ... 14 "
12. Jitar ... ... ... ... ... ... 6 "
13. Oghad ... ... ... ... ... ... 5 "
14. Gharistán ... ... ... ... ... ... 14 "

At the foot of the Doráh† Kotal, in 
Zaibák territory.

15. Sanglich ... ... ... ... ... ... 8 "
16. Iskutal ... ... ... ... ... ... 6 "
17. Zaibák ... ... ... ... ... ... 8 "

Under the Doráh Kotal there is a spring, the water of which flows to 
Zaibák, through Sanglich. Another stream descends from the Kotal Nuksán 
and Khar Tezah, and flows into Zaibák. A third stream descends from the 
Koh-i-Sabz, which intervenes between Sarghilán and Zaibák. These streams 
uniting at Zaibák form the Badakhshán or Kukcha River.

From Zaibák, the following route leads south-east [west †] to the country of 
the Sháh Posh Kafirs:

From Zaibák to Sanglich,
Dorakh Darah,
Shahr,
Fort Munján,
Porák,
Fort Kalar, the capital of Kafiristán.

At the close of July 1870, Mr Mahmúd Shah, the Chief of Badakhshán, 
made a most successful attack on Fort Kalar, and brought a large number of 
Kafir captives to Badakhshán, whom I saw at Faiábábád. Amir Taimúr 
interfered in the internal administration of the Kafirs, and Bábar also.

13. Zaibák to Iskásham,† 3 hours 2 minutes.

From Zaibák to the village of Zarkhán, north, 8 minutes. To the north-
west of the road is situated the village of Zarrák, and to the north-east the 
Olji Plain. To the north of Zarkhán is situated the Rat Pass. The drainage 
of this pass flows to Zarkhán, and falling into the Zaibák River runs on to 
Badakhshán. Between Chákarán (see No. 10) and Zarkhán intervenes the 
Rat Mountain.

From Olji to Houz Bázgír, south-east, 24 minutes. There is a lead-mine to

* The capital of Lower Chitrál. [It is the Chitrál Town of our late Maps.]
The following is the route from Kásakhár to Kafiristán:

Kásakhár to Orgbach,
Oin,
Talashgóm,
Fort Lode, called after a tribe of that name.

† It is called Do-ráh from the fact of two roads diverging from it, viz. one 
westward to the country of the Sháh Posh Kafirs; the second, north-west: to Zaibák, 
and thence to Badakhshán.

The following is the route, by the Nuksán and Khar Tezah Kotas, to 
Zaibák:

From Oghad to Shughad (see No. 13 in last route, above).

Augár, caravan stage.
Kor, or Lashkarghí, caravan stage.
Kotal Nuksání and Khar Tezah.
Khána-i-Mohabbat, at the foot of the Kotal, subject to 
Zaibák.
Dehgbol.
Zaibák.

† A road leads from Iskásham, north-west, through Ghárán, Shíghín in, Vanaj, 
in Badakhshán territory, to Karátgin, in the Kokán kingdom.
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the east of House Bázgir. The habitation of Bázgir is to the north-east of Zarkhán, arrived at the village of Bázgir in 1 hour; proceeded from thence through the Pushthibán Plain, and arrived at Iskásham in 1 hour and 30 minutes.

14. Varakh, 2 hours 56 minutes.
Proceed eastward. At Iskásham the River Panja (Oxus), which flows in a westerly direction up to that place, turns to the north. Here also the stream which descends through the Gaó-indra Darah in the south, falls into that river.

From Iskásham, across the Gaóindrah stream, to Mauza Turbat-i-Sayyadán, 4 minutes. From thence, east, the Dasht-i-Shakach, 30 minutes. From thence Akháh-i-Shakach, 16 minutes. Thence the village of Potar, north-east, 12 minutes. The boundary of Wakhán commences from Potar. To the south of the village of Potar there is a pass [valley?] called the Potar Pass, which runs south to north. The drainage of this pass falls into the Panja River. From the village of Potar, north-east, the village of Kázódah, 30 minutes. From thence the Fort of Sad-şhtarāgh; across the Sad-şhtarāgh stream, 36 minutes; the drainage of the Sad-şhtarāgh Pass flows northwards into the Panja River. Proceeded from thence north-east, and then turned due east, and arrived at Varakh in 48 minutes.

15. Pagish, 4 hours 23 minutes.

From Varakh, north-east, Sail Kishinkhán, 36 minutes. From thence, in the same direction, the village of Shakharf, 1 hour 35 minutes. Thence crossing the Ab-i-Siák Pagish stream, reached Pagish in 2 hours and 12 minutes.

16. Panjâh, the capital of Wakhán, 5 hours 28 minutes.

From Pagish, north-east, the village of Khandúd, 1 hour 12 minutes; the village is situated at the foot of a hill to the south of the road. The River Panjâh is to the north of the village of Khandúd. A hill intervenes between the villages of Tarich, Márkhán, Yaiko, Moléko in Lower Chitral, and Khandúd. These four villages of Lower Chitral run parallel to Pagish. From Khandúd to the village of Pizák (south-east of the road), 12 minutes. From thence, north-east, Mughzâr Aishmurg, 1 hour and 36 minutes. From thence, south-east, the village of Pagshi [8 minutes?] From thence, north-east, the Darich Plain, 24 minutes. Across the river, to the north, are situated the villages of Darich and Chirkân at the foot of a hill. From the Darich Plain, Fort Panjâh, the capital of Wakhán, north-east, 36 minutes.

Here two streams, one flowing in a north-westerly direction from House Sârigh Chaupán on the boundary of Little Pamir, and the other south-west from Kol Kavijagat [Kâvirjagat], also called Kol Sikandri, unite below Kila Panjâh. The united stream is known by the name of the Panjâh River or Oxus, which takes from here a tortuous course to the north-west.

The territory of Wakhán is divided into four divisions:—1st, Sad Ishtarâgh; 2nd, Sad Khandúd; 3rd, Sad Ispanj; 4th, Sad Sârigh Chaupán and Pamir. The people of Wakhán designate Sârigh Chaupán as Sârhad (or the Boundary), for here various routes converge from Yásín, Upper Chitral, Gilgít, and Kanjúd, as well as Eastern Turkistan, and also diverge to these countries.

Route from Sârigh Chaupán in Pamir to Yásín, Upper Chitral, and thence to Gilgít.

1. From Sârigh Chaupán to Paikháro.
Uninhabited, and a pass surrounded by a range of lofty hills called Dawârkot [or Darkót]. Mirwáli, the ruler of Yásín, after the murder of Mr. Hayward, fled to Wakhán, after crossing these hills to Sârigh Chaupán.
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2. Baroghil.
   Uninhabited.
3. Zarkah, at the foot of the Shindar hill.
   Uninhabited.
4. Yāsin.
   The capital of Upper Chitrāl. Yāsin is also known by the name of Vorshigon [Varshagam]. Ruled by the Khushwakhtia Chief, the murderer of Mr. Hayward.
5. Ashkhiah.
   Inhabited. Mustoja and Pinjal below and above, but off the road, to the north and south.
6. Ashkamand.
8. Panjrat.
   In possession of the Mahārajah of Jamu and Kāshmīr.

Route from Sarigh Chaupān Pamir to Kanjūd, otherwise called Hūnza.

1. From Sarigh Chaupān to Mashū.
   A hill pass. Uninhabited.
2. Khāldār Shadak.
3. The foot of the Shar Kotal.
5. Rasab Jarab.
   Inhabited.
   Inhabited.
7. Gulmat.
8. Shilk.
   In possession of Ghāzān Khan, brother of Ghāzānsfār Khan of Kanjūd.

Route from Yāsin in Upper Chitrāl to Kāshkār in Lower Chitrāl, South-east.

1. Yāsin to Ghizir.
2. Lāshor [Lasphur]
5. Mari.
   These routes go south and south-west from Sarigh Chaupān in Wakhān territory.

I now proceed to describe the route from Wakhān in the direction of Pāmir and Eastern Turkistan. There are two routes, one to Little Pāmir, south-east, the other to Great Pāmir, north-east. Both routes lead to A’k Tāsh, the boundary on the termination of the Pāmir Steppes subject to Wakhān, and Sārkol in the Yarkand territory, subject to the government of Yakūb Beg Kushbegi. And first,—

The Route through Little Pāmir.

1. From Panjah to Os.
   Journey through Sas and Oāskhan [Razkhan], and uninhabited jungle.
   Os is inhabited.
2. Bābā Tangi.
   A kotal named Yāsian and a rapid stream has to be crossed.
3. Deh Ghulāmān.
   Inhabited.
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4. Sarigh Chaupán, known as Srahad.
Here roads diverge to Upper Chitral, Gilgit, and Kanjúd, as described above. The inhabited portion of the Wakhán territory terminates here. Here there is a spring, the water from which runs into Panjah, a constituted branch of the Oxus.

5. Ab Shor.
Two streams, the Little and Great Ab Shor, have to be crossed in this march.

6. Dasht-i-Langah, or Langar.
The Kotal Márpéch, a difficult hill, has to be crossed.

7. Gulab.
Pass through Sídó Shekh.

8. Hamdami or Andamin.
Traverse a plain known by the name of the Dasht-i-Mirza Morúd.

9. A’k Tásh.
Pass through Kazíl Robá’, Kunj-bá’-í, and Bázár-Darah.
These are nine caravan marches.

Route from Wakhdán through the Great Pámir employed by me.

17. From Fort Panjah to Zangobi, 36 minutes.
Proceeded across the river, north-east,* made a rapid march in 36 minutes, and rested for the night.

18. Langar Kish, 2 hours 18 minutes.
From Zangobi, north-east, the village of Zoug [Zang?] 48 minutes. From hence again north-east to the village of Kísar [Hídár?], 30 minutes. Thence passing through Akhab, Nizgáh, proceeded north-east in one hour to the village of Langar Kish. The inhabited part of the country terminated here.

19. Jangalík, 5 hours 15 minutes.
Direction north-east. Crossed Akba Atam and Deh Kan Khana, 24 minutes. Thence, north-east to Zarwánd, 48 minutes. From thence, in the same direction, the Golain called Ser, 36 minutes. From thence, Dasht-i-Tásh, 12 minutes. Here the road turned south-east, and afterwards due east.
There is a hill called Uzgawaárán on the bank of the river which flows from Kóli-sikándari, as already stated above. From Dasht-i-Tásh to Karópur, north-east, 1 hour. Thence, in the same direction, descended to Ab-i-Zer-i-Zámín; time occupied, 1 hour and 15 minutes. Thence ascended the Kotal, Zer-i-Zámín, in 48 minutes, and arrived at a level spot. Thence to Jangalík, 12 minutes. Encamped at an uninhabited spot on the bank of a stream, under a tope [i.e. grove] of the willow, poplar, and chinar trees. The drainage of Jangalík runs from north-west, and then, turning south, falls into the stream here mentioned, along which my way now lay.

20. Jangalár, 7 hours 10 minutes (6 hours 40 minutes?)
Proceeded due east along the bank of the Mas, a very rapid stream; flows southward, and falls into the river. Went on to Darah-i-Aich-Kar, north-east, 1 hour. Thence traversed the Dasht-i-Kar-gháchi, in 1 hour and 30 minutes. Thence, north-east, Roz Neg, 30 minutes. Then to Yol Mázár, 24 minutes. Then, Dasht-i-Ichkalík, 12 minutes; Dasht-i-Páízat Áiláh, 15 minutes; Dasht-i-Khárgoghí [Khárgoghí?], north-east, 16 minutes. To the north of this plain is situated the Ab Chár [Áli Chór?] Pass, through which a road leads westward to Dasht-i-Mái, Shígánán, Darwázz, and Kárá-gín. Southwards from this place goes the road to Sarigh Chaupán and Srahad of Little Pámir.

[* This seems to imply, as I should also gather from Wood, that Fort Panjah is on the south bank of the river, not the north, as represented in the Mirzú’s Map.]
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Elevation of the Pamir Steppe commences here. Trees and plants disappear here; grass alone, and a low thorny shrub, similar to that met with on the Hindu Kush and Koh-i-Baba, grows here. Traversed the Buz Yolparas Plain in 45 minutes; then the Shakh Toda Plain, in 30 minutes; and next, the Jagnalar Plain, in 1 hour and 15 minutes, proceeding north-east.

21. Kair Jagat, 4 hours 46 minutes.

From Jagnalar to Kosh Chulga, north-east 1 hour. Thence, Jarat Gumbaz, east, 30 minutes. Then Dasht-i-Shunálo, 45 minutes. Thence to Kush Yatak, 48 minutes; thence to Mazár Tippa, 35 minutes. From thence to Besh Gumbaz, 1 hour 8 minutes. From thence to Dasht-i-Kol Hauz Kalán. Halted for the night at Kairjagat, on the bank of a stream which rises in Beah Gumbaz and terminates at Kair Jagat, where it forms a lake, from which the water flows to Fort Panjah, in Wakhán, and runs on to Shighnán. This is the source of the Oxus. This stream is also called the Sikandari stream.

22. Isligh, 4 hours 6 minutes.

From Kair Jagat to the Plain of Jagdabán, north-east, 1 hour. From thence to Shásh Tippa, north-east, 36 minutes. Thence the Plain of Buzteri, north, 30 minutes. Thence through a level plain to Isligh, 2 hours. The drainage of Little Pámir flows through this place, in a north-westerly direction, to Darwázah.

23. A’k Tásh, 8 hours 28 minutes [8 minutes ?].

Traversed the Isligh Plain, north-east, in 1 hour. Thence south-east, through the Sunoghár Plain, 48 minutes; then through the Atárbeli Plain, 1½ hour, north-east. From thence to Kazlí Rabát, east, 36 minutes. Thence through the Hoyšla Plain, 24 minutes. Thence to Dungkúl-dúk, 1 hour 15 minutes. From thence to Bazár Darah, north-east, 35 minutes. Thence to Kotal A’k Tásh, northeast, 48 minutes. From thence to the bank of the A’k Tásh stream, 1 hour and 12 minutes.† This stream is formed by the drainage of the several passes, and, uniting with the drainage of the Kájód Darah, flows towards Karát-gin, Kuláb, and Hisár, and falls into the Oxus. The River Oxus is formed, out of Pámir, by five streams, viz., the Ikandar stream, already mentioned, which goes to Panjah; second, Sarkhan [Surkhbā]; third, Bagash, or Vakhash; fourth, Kafir Níhan; fifth, Tofísláng [Tupalak of maps]. The main river composed by the union of these streams is then called the Oxus. In addition to these streams, the following are also its feeders, viz.: Kúkcha, or the Badakhshán River, which falls into the Oxus at Khoja Ghár; the Khamard, Bamián, and Hazaráját streams, which descend from the Koh-i-Bába and Hindú Kush Mountains, as also the Kunduz Ghori, Talíkán, and other streams. These form the full volume of the Oxus at Kubdílán.

24. A’k Tásh to Robát King Sher, 10 hours 34 minutes.

From the bank of the River A’k Tásh to A’k Tásh Robat, north-west, 45 minutes. Thence to Kotal A’k Tásh, north-east, 36 minutes. The Kotal

[† This Hauz Kalán, "Great Pool," or Kol-i-Sikandari, is Wood’s Lake Sirikol or Victoria].

† To the west of A’k Tásh there is a kotal, named Kesh Akbád, a very lofty mountain, across which, to the south-west, is situated Karát-gin. The boundary of Pámir in Wakhán territory subordinate to Badakhshán terminates at A’k Tásh. The Amr of Kábul now levies tribute on all the possessions of Badakhshán. His Highness’s dominions, therefore, virtually terminate here. The roads from Great and Little Pámir unite here.

Thus—

Rusták... 10,000
Fainábd and its dependencies, including Wakhán 50,000

His Highness realized 60,000 rupees in all in 1870.

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A'k Tash is drained through the Darah Shandi, within which there are several open valleys, called here Tagáce; first, Tagáo, 30 minutes; second, south-east, 1 hour; third, 1 hour 15 minutes. Then to Kotal Shandi, north-east, 1 hour 30 minutes. The drainage of all passes now flows in the direction of Sárkol and Yarkand. The descent of Kotal Shandi to Darah Hák Sherak, north-east, 2 hours. Thence to Níza Tash, 1 hour and 14 minutes, north-east. There is a valley here which runs north-west, and its drainage, uniting with the drainage of the Shandi Darah, flows on towards Sárkol. From Nízatásh to Darah King Sher, 1 hour 9 minutes. Thence to Robát King Sher, north-east, 35 minutes.

25. Sárkol, 4 hours 58 minutes.

From Robát King Sher to Kara Koram Plain, 1 hour 45 minutes. Thence to Tippi Kara Koram, north-east, 15 minutes; thence north to Jangalík. The willow and poplar trees were in abundance here; the wind was hot.

From Jangalík, north-north-east, to the mouth of Tangi Sárkol, 2 hours 13 minutes. From thence to Fort Táshkurgán, east, 45 minutes. This fort, or rather its lands, are situated in the Sárkol Plain. There is a tradition that the fort was built in ancient times by Afrásíáb. But the ruins are of a more recent date.

Kal, in Turkish, means centre; kol, a valley more long than broad, surrounded by hills; kol also means hand. Kul (the k sounding as in the English word “king”) means a lake. Sarilkol means the head of a valley, and, in fact, it is the head of the long valley in which the fort of Táshkurgán is situated.

From Sarkol two routes lead to Yarkand, the first across the Kotal Oghar Yár, or Aigáx Yar, south-east; the second inclining to the north, known by the name of Tagharma Route.

**The First Route (South-east).**

1. From the Fort Táshkurgán, in Sárkol, to Kotal Oghár Yár.
2. Darah Vachcha.
4. Kila Mir BaBásh. The drainage of Darah Tung and the Kanjód Mountains flows to this place.
5. Langar Latíf Shekh.
6. Kotal Aríh Ailak [Arpatallak ?].
7. Ozil Dur.
8. Urtang Kusharáb.

In all of the caravan marches, owing to the difficulty of crossing the kotala, and the abundance of water in the summer months, this route is less frequently employed, until the waters subside. The people of Wakhán and the Khirghiz people convey loads on horses and yásas.

**The Second Route (North-east).**

1. From Sárkol to the border of the Tagharma Plain. Pass through Tazní, Chašmán, Dáhána Tagharma, and encamp at the border of the plain.
2. Chicháklék.

Two roads come here from Tangtár and Aghil, and unite at Bás Rabá. There is also a road which runs past Aghil to Tangtár. Another road goes from Aghil, inclining more to the north, to Kotal Yám Bolák, and goes on to Bás Rabá. *

[* This paragraph is not very intelligible, but I do not venture to correct it. See stage 27.*]
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3. To Bās Rābāt.
The roads through Darah Tangtār and Chichāklek unite here.

Two roads diverge from this place; one direct east, through Darah Charling, to Yarkand; the other, known by the name of the Kotal Kaskaso, north, to Yang Hisār. The direct eastern route is described here.

5. Darah Charling.
Pass through Bāgh-i-Mirza Khān.
6. To the foot of the Kotal Taka Sīkrak [Sākrik?].
Pass through Kara [Kīzi?] Dāwān.
8. Dāra Yalghoz Targhāk.
Pass through Dāhāna Kotal, Bed Kuram, and Abshor.
 Traverse the extensive Dasht-i-Shaitāngum.
10. Yarkand.
These are caravan marches, whose cattle carry about 3 maunds weight. A horseman, without encumbrances, can make the journey in five or six days.

From Sarkol to Kāshgar, and from thence to Yārkand, the way by which I went.

26. From Sarkol to the mouth of Tagharma, 2 hours 43 [13?] minutes.
To the ruins of the village of Taxnīf, north-west, 47 minutes. Thence to the ruins of Chasman Kasḵāk, in the same direction, 30 minutes. Thence across the Tagharma stream, 56 minutes.

27. The Chichakleḵ Plain, 6 [5?] hours.
Leave the Tagharma Plain on the right. To the north-east of this plain, there are two roads leading to Chichakleḵ and Tangtār respectively. Both unite at Bās Rābāt. It winded by the Chichakleḵ route. To the north-west of Tagharma is situated Karāsū, and north-north-west Kotal Bārdštān, from which a road goes to Pamīr.

From the mouth of Tagharma, north-east, to Aghil, 1 hour. From here a road leads through a pass, south-east, to Tangtār. From Aghil to Darah Chichakleḵ, 2 hours; delayed, owing to fall of snow. Thence to the plain of Chichakleḵ, 2 hours.

28. Bas Robāt, 7 hours [and 30 minutes?].
To Yām Bolāk Darāh, north-east, 2 hours 30 minutes, then across the snow-covered Kotal, north-east. Three hours occupied in going to Yām Bolāk, inhabited by the Kirghis, who live in black tents. Thence to Bās Rabāt, 2 hours. The drainage of Kotal Bolāk, known by the name of Karā Kol, flows in the direction of Yang Hisār.

29. King-kol, 9 hours 21 [48?] minutes.
From Bas Rabāt to Kasḵāk, north, 48 minutes. Thence to Tagao Bas Rabāt, north-east, 2 hours. Thence to Darah Chīl Gumbaz, 37 minutes, north-east. Thence to Kotal Chīl Gumbaz, also north-east, 30 minutes. Thence across the Kotal to Chīl Gumbaz, 45 minutes.

From this place there are two routes, one called Darah Chārling, which goes due east to Yarkand, which has been already described above. The other route goes vīḏ Kotal Kaskaso to King Kol. I adopted this route. From Chīl Gumbaz, due north to Kaskaso Darah, 1 hour 38 minutes. The Kotal Kaskaso, 2 hours. Thence to Darah Kingkol, north-east, 1 hour and 30 minutes.

30. To Aḵ Tala, 5 hours 22 minutes.

[* The Chihil Sitān of the Mirza, whose route this now is.]
From King Kol to the mouth of the Azzalk [Arzalek], north-east, 1 hour. Thence to the mouth of Pakhtanana, north-east, 1 hour. Thence to Koh Chaghi, 2 hours 22 minutes, north-east. Thence to A'k Tala, in the same direction, 1 hour.

31. Sugat, 6 hours 26 minutes.
To Kazkia, north-north-east, 1 hour 30 minutes. To Kachik Karával, north-east, 1 hour 26 minutes. To Katta Karával, one hour and a half. To Agri Jor, north-north-east, 1 hour. To Sugat, 1 hour.

32. To ruins of the Fort of A'k Bás Khan, Bazárs Chár Shamba, 7 hours 48 minutes.
From Sugat, north-west, to the village of Karábash, 2½ hours. To Yang Hisár, north, 48 minutes. To Hang Katlik, north-west, 36 minutes. To Kusht Ossa, one hour and a half. To Chol-Sá-i, 35 minutes. To Zoma, north-west, 19 minutes. To Kona Sak, same direction, and thence to A'k Bás Khan, north-north-west, 1½ hour.

33. To Yangi Shahr, Kashgar, 10 hours [and 33 minutes].
To the village of Yaghách Ayágh, north-north-west, 1 hour 41 minutes. To Aktar, 1½ hour. To Parásh or Parásh Saddik Bey, a Kirghiz village, 2 hours. To Dasht-i-Pukálík, north-north-west, 1 hour. To Nahr Tásghon, in the same direction, 48 minutes. To Karásh, 36 minutes. To Dá-sáb-Maidán, 1 hour. To Kajarchi, half-an-hour. To Yangi Shahr Káshghar, north-north-west, built by the Chinese, now one of the two capitals of Yákub Beg Kushbegi, 48 minutes.

The Kushbegi has had the road measured from Kingkol, according to the Mahomedan standard, according to which 4000 paces of a swift camel make a mile, and 12,000 paces (equal to three miles) one farsakh.

From King Kol to the mouth of Arzalek, one farsakh. From thence to the mouth of Pakhtanana, one farsakh. To Ghuzam, one farsakh. To Koh Chaghi, one farsakh. To A'k Tala, one farsakh. To Kazkia, one farsakh. To Kachik Karával, one farsakh. To Katta Karával, one farsakh. To Yang Hisár, five farsakhs. From thence to Káshghar, nine farsakhs. From Yang Hisár to Yarkand, 27 farsakhs.

[Return from Káshghar.]

34. To Yafchan Béla, 4 hours 30 minutes.
To Nahr Tásghon Talta Bazárs, south-east, 3 hours. To Yafchan, south-east, 1½ hour.

35. To Yang Hisár, 4 hours 54 minutes.
To Ortáng Sárkárí, south-east, 1 hour 30 minutes. Thence through the Yafchan Plain to Langar Sálóklik, 1 hour. Thence to the Tangi Bus Plain, 36 minutes. To Langar Khánk'ah, 1 hour. To Yanghisar, south-east, 48 minutes. To the north-east of Yang Hisar are situated the villages of Soilik and Síla, and, to the south-west, Sugat, Bolak, and Tairák.

36. To Kázíli, 5 hours 5 minutes.
To the village of Karábash, 24 minutes, south. To Gulbun Rabát, south-east, 1 hour 15 minutes. To Tálík; east, 38 minutes. To Kush Gumbar, 42 minutes. To Támilí, 36 minutes. To Chulman, south-east, 30 minutes. To Kázíli, 1 hour.

37. To Kok Rabát, 5 hours 15 minutes.
To Kok Rabát, uninhabited. But Yákub Beg has built a mosque and a cookhouse there.

38. To Yarkand, 5 hours 33 minutes.
To Darg-ša-i, 1 hour 15 minutes. To ChálÍk, 2 hours. To Karádásháh, 15 minutes. To Ságchak, 49 minutes. To Yarkand, 1 hour 15 minutes.

I commenced my journey from Peshákwr, from whence I proceeded west-

* There is a strong sand fort here built by the Chinese, to check attacks from the hills.
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ward to Kábul; then north to Khulam, in Balkh territory; then north-east to Badakhshán; thence in the same direction to Káshghar, one of the two capitals of Eastern Turkistán; thence south-east to Yárkand, and again in the same direction travelled back to India. The distances are as follows:—

Peshkhwur to Kábul, 12 marches.
Kábul to Khulam, 12 marches.
Khulam to Kunduz, 12 farsakhs.

Road lies through a dry waterless plain, already described in the list of routes.

Kunduz to Badakhshán and Wakhán, 13 marches.

The country throughout is well inhabited. The road goes through mountain passes, which are well wooded. Supplies, &c. for travellers and caravans procurable everywhere. From Badakhshán to Yárkand baggage cattle cannot be obtained on hire, but must be purchased. No difficulty of any consequence is, however, met with in purchasing cattle. From Langar Kish, one march beyond Kila Panjah, the capital of the Wakhán territory, the country is uninhabited as far as Sarkol in Eastern Turkistán; grass and firewood alone is obtainable. All other necessaries for man and beast must be carried by the traveller. At Jagnál the chain of lofty mountains is terminated, and the elevation of the Pamir Steppes commences here. No trees are visible beyond Jagnálár. The Pamir Steppes connect several chains of mountains, viz. the Hindú Kush, in the south-west; the Kuen Luen, in the east; the Kara Koram, in the Bolar; the Thian Shan chain, in the north, which runs from Tirak Dawan, and Ming Yol, to the Western Farghána Pass. According to native geographers, the Thian Shan chain, which commences north of Eastern Turkistán, belongs to Mongolistán, which, commencing north of Káshghar, runs westward of that place, and, running on southwards, joins the Kara Koram and Kuen Luen chain in the south-east of Pamir. Here it branches off in two directions; one branch goes into the Chinese Empire, passing to the north and north-west of Tibet (this may perhaps be Kuen Luen). The other great branch runs on to the ocean, passing north and north-west of the Punób and Hindustán, and south and south-west of Tibet. This is probably the great Himalaya chain of mountains. The Turkistán geographers call Bolar by the name of Bolar Tagh, and state that the Oxus rises in those hills. In the Turkish language Ták or Tagh (מ and ظ being exchangeable) means a mountain—Bilúr means crystal. The name may perhaps have been given owing to the perpetual snow on the lofty peaks presenting the appearance of crystal. Another tradition gives the name as Bulut Tágh, which means mountain of clouds, and on the summits of these mountains clouds are always present. By constant use the name may have been changed into Bildr Tágh by the Turks. On the whole, it appears certain that the Turkistán territory is surrounded on three sides by the same chain of mountains.

The author of 'Tárikh-i-Rashidi Ghásán Khan,' namely, Khowaja Rashid-ud-din Wazir, and Mirza Haidar Káshghari, the author of 'Tárikh-i-Rashidi,' and Khowaja Aza-ul-Mulk Juvaini, the author of 'Tárikh-i-Jahán Káshghari,' state unanimously that the western portion of the Káshghar territory is designated the Dasht-i-Alai, which is the table-land of Bilúr Ták, similarly with the Pamir Steppes to the west of Yárkand. It is explained that the chain on three sides, described above, is one and the same. The portion between Káshghar and Farghána is called Alai and Bilúr Ták; that between Badakhshán and Yárkand is designated Pamir, or Dáñ-i-Dunya (roof of the world), and the portion between Akha Sanju and Iskardú is designated Bálí, which belongs to Little Tibet. I have not at present the means of comparing the old geographical names of Eastern Turkistán with modern names. I am unable, therefore, to deduce any results. The names given by Marco Polo I am unable to identify. As I am at present only describing the routes, I proceed to describe the Pamir
Steppes. Pamir is designated Bām-i-Dunyā (roof of the world) from its altitude. Its great elevation is proved by the fact of there being no trees in it and the scarcity of birds. Grass only grows there in summer. The air is extremely rarefied, so that respiration becomes difficult both to men and beasts. This difficulty of respiration is termed "tunk" by the people of Badakhshān and Wakhān, and "āis" by the Moghals. The liver and stomach become irritated. The travellers get headache, and blood flows from the nose. In the case of men of weak constitutions, the face as well as the hands and feet become swollen. The greater the cold, the more marked are these affections. The people of Badakhshān and Wakhān use acid, dry apricots, and plums, to check these affections. At night, if the head of a man should not be two feet higher than the ground inclining towards his feet, respiration is checked in sleep. Both pedestrians and horsemen experience difficulty of respiration.

I am now in the 34th year of my age. On one of the peaks of Pamir I counted my pulse beat 99 times in one minute. I got headache, and felt irritated in the liver and stomach; once blood also flowed from my nose. One of my attendants, named Kādir, a native of Peshawur, was 27 years old; he had an attack of fever, experienced difficulty in respiration, and irritation of the liver, and his face and extremities got swollen. His pulse beat 99 times per minute. I had another attendant, named Mehra, a native of Ghizmī, 20 years of age; he merely felt a little difficulty in respiration; his pulse beat 75 times in one minute. Rich food increases difficulty of breathing.

In the Pamir Steppes, the ground is mostly moist and covered with saltpetre. There are no stones. The altitude of Pamir would appear to be higher than the Hindu Kush, from the fact that difficulty of respiration is not experienced on the latter mountains. The soil is generally with a mixture of sand. The air becomes extremely cold in the end of October, and grass dries up and presents the colour of copper; snow begins to fall on the lofty peaks. The temperature changes in the end of March, and the snow begins to melt in the lower valleys. In April, grass begins to spring up. In June, water becomes plentiful, and the streams swell to such an extent that traffic is checked. From July to October, traffic is easy. In July and August, grass is abundant; it begins to decrease in September. In low places, the grass grows very dense, and to a height of from two to three feet. This grass is very nutritious; cattle prefer it to grain, and fatten on it, but it makes their stomachs stink.

The lofty peaks of Pamir are covered constantly with snow. The following animals are found in Pamir, viz. the deer, the kuchkār or wild sheep, the yak, called kōtās or khdas gā, the fox, the jackal, the bear, the hog, and the tiger. The kuchkār, which in the Turkish language means "snow sheep,"* is a remarkable animal. It cannot live without snow, and inhabits the snowly peaks. In summer, their skeletons and horns are met with lying on the ground, everywhere. The horns are beautifully turned. The interval between the two horns is such that they cannot be encircled by both arms of a man. A fox may sleep in the hollow of the horn. In snowy weather the people of Wakhān place the horns as marks, to indicate the road. There is a spot in Pamir, designated Khak Toda, where these horns are found in great abundance. The horn is employed in the manufacture of hukkas, bowls, handles of knives, ammunition pouches of soldiers, and many other articles, as in England. It presents a white appearance by being polished. It is stated by Mir Mabomed Shah, of Badakhshān, and Mir Sultan Murād Beg, of Kunduz, that during the period of the occupation of Kābul by the British, a traveller (perhaps Moorcroft, or Burnes, or some other gentleman) carried away the horns of the kuchkār from Pamir, and sent them to England. If this be correct, they will probably

* [Kāch, "a ram;" kār, "snow."]
be traceable in the London Museum.* The soldiers of Mir Fatah Ali Shah, Mir of Wakhán, who composed my escort, stated to me that, in 1869, a murrain occurred among the kuchkās, which killed flocks upon flocks of them. The atmosphere of Pamir was filled with stench on that occasion. I saw the skeletons and horns of these animals in abundance scattered on the ground. If two armies were to meet in that plain, such was the number of skeletons and horns which I saw, that entrenchments could be made with them. I did not attempt to bring any of the horns as curiosities, lest any suspicion should be raised in the minds of the people.

Before twenty years ago, the Kirghiz subjects of Yarkand, Kāshghar, and Farghāna, used to migrate in summer into Pamir, to graze their camels and yāks. These migrations have now ceased, owing to the attacks of the people of Shignán and Kanjūd. The names of portions of the Pamir Steppes, as well as the graves of Kirghizes in those steppes, attest the fact that Pamir was the dwelling-place of the Kirghizes. The Pamir Kirghizes have now removed to Kotal Gandhāri and Kalian, in the Sarkol territory, and west of Sanju. The Alāi Kirghizes, who used to migrate to Pamir, have returned to Dāsh-t-i-Alāi. A few families of the Wakhān people have also removed with the Kirghizes to the neighbourhood of Sarkol, Kalian, and Sanju. The Pamir soil terminates at A’k Tāsh; it belongs to Mir Fatah Ali Shah, the Mir of Wakhān, who is subordinate to Mir Mahmūd Shah, the Mir of Badakhshān, who, again, is a feudatory of the Amir of Kābul. The Amir, last year, realised 60,000 rupees as tribute from Mir Mahmūd Shah, in which sum Rs. 800 was included as the portion paid by Fatah Ali Shah, the Mir of Wakhān. In addition to this sum of 50,000 rupees, Rs. 10,000 were levied on account of Rustāk, a dependency of Badakhshān, lying to the south-east of the Oxus, opposite to Khatlān. A road from Shignān and Karatgin and Darwāz enters Pamir from the south-west. Other roads enter Pamir from Kanjūd, Rasqam, Tāghdūm-Bāsh, and Bāltī. The Turkish people are divided into 92 tribes, of which the Kirghiz is one; their origin is unknown; the original name was Kirkīz, which, in accordance with Turkish usage, has been altered to Kirghiz, k and gh being exchangeable in that language. The original stock was borne by forty women, whose father was unknown. The Kirghiz tribe are subdivided into 32 sections.† They inhabit chiefly Kokān, Talas, Minati, Alāi, and the neighbourhood of Kālīn and Sanju. Those of the Kirghizes, who own submission to a settled government (e.g., the Kokān Minati, Kālīn, and Sanju Kirghizes) are more civilized, hospitable, and polite in manners. On the other hand, the

* [It was Capt. Wood. The horns are in the R. As. Soc. rooms; see 'Marco Polo,' i. 166.]
† The following are the names of these sections:

| 11. Bolok Bai. | 27. Sīmīz. |
Aláí Kirghizes, who are independent, are cruel, savage, and ferocious, and addicted to selling slaves. Their food consists of the flesh of horses, camels, and sheep, and curds and barley.

The people of Wakhán, and their Mir or Chief, are of the Hazaráh tribe; such of them as own allegiance to the Chief enjoy some degree of civilization, but they are extremely avaricious, and given to theft. Those who are not subject to the Mir are merciless, ill-bred, wicked, and professional robbers.

The people of Kanjúd, neighbours of Wakhán, are also of the Hazaráh tribe. They are habitual thieves and robbers, and merciless and ferocious. They are addicted to selling slaves.

Mir Fatah Ali Shah, the Mir of Wakhán, and his Hazaráh subjects, are Tartars [7]. They profess the Shia creed. They state that the original name of Pamir was Páí Amir, or Páí Mir Hazrat Ali, who is called by them Amir or Mir, having placed his foot here. This appears to be a religious hallucination of these men, Hazrat Ali never having, so far as history relates, come to these regions.

Another version is that Pamir was originally Páí-Mehr (Foot of the Sun), and was so called owing to the situation of Pámir to the east of Badakhshán.

One Kirghiz states that the original name was Bám Yar; Bám, Persian, meaning roof, and Yar, Turkish, the earth. The combination of a Persian with a Turkish word is explained thus: He states that formerly a fair used to be held in summer in Pamir, where the Kirghizes were settled in large numbers, which was resorted to by the people of Badakhshán, whose language is chiefly Persian and less Turkish, and who bartered their goods there for camels, butter, felts, and blankets of the Kirghizes; and the association of Persian and Turkish-speaking people is sufficient explanation of a Turkish having been combined with a Persian word. In course of time it came to be called Pamir. The origin of the word is, on the whole, doubtful. The name is mentioned as Pámir by Marco Polo.

The Pamir Steppes are not so intensely cold, or so lofty and difficult, as some of the heights between Lé and Yárkand, over which Mr. Forsyth and his camp followed.

It has been stated above that the Pamir territory is terminated at A'k Tásh. Two marches beyond A'k Tásh is situated the fort of Sarkól, which belongs to Mahammad Yakub Beg Kushbegi, the ruler of Eastern Turkestan. Between A'k Tásh and Sarkól there is a lofty kotal, called the Shindi Kotal, the summit of which is constantly covered with snow; greater difficulty of respiration is experienced on this hill than in Pamir. The route from Sarkól to Kashgar and Yárkand has been already described. At Sarkól there are ruins of a fort, which is said to have been built by Afrásíáb. But the ruins are, in point of fact, of recent date. The population of Sarkól consists of the Hazaráhs[7], whose language, like that of the people of Badakhshán, is neither pure Persian nor pure Turkish. They profess the Shia creed.

The drainage of all the Sarkól and Shindi passes flows in the direction of Yárkand and Yang Hisár. The Sarkól River flows past Tärnif towards Yárkand. In the second march from Sarkól there is a lofty hill, called Chichák Lek, which is constantly covered with snow. To the north of the descent of this hill there is situated a lake, from which a stream flows in the direction of Yang Hisár. In the third march from Sarkól there is a lofty kotal, named Yán Bolák, the peaks of which are always covered with snow. On this hill, also, great difficulty is experienced in breathing. On the 23rd August there was a fall of rain and snow at Sarkól. On the 25th of August,
a fall of snow alone at Chichaklek. And on the 27th August, a heavy fall of snow on Yâm Bolâk, accompanied by a wind storm. The temperature changed very perceptibly after we descended on the plain below Yâm Bolâk. The feeling was that of a man in Kâbul, in winter, walking into a warm bath after exposure to snow and rain. The temperature was the same as far as Yârkand.

The nights began to get cold in Yârkand on the 10th of September.

I arrived and joined the mission at Yârkand, after visiting Kaşghar and Yâng Hisar, on the 4th of September; and on the 5th of September Mr. Forsyth left Yârkand on his return to India, I was left behind in Yârkand to arrange for the conveyance of the Teshâkhana of the mission, but I joined Mr. Forsyth’s camp at Sanju. I returned to Murree on the 29th of October.

The route from Yârkand to India has been described by European gentlemen of ability who accompanied the mission; I cannot presume to give any description. In the route by which I proceeded, the following languages are spoken by the people of the countries through which I travelled, viz., Afghânî, Turkiš, Sangličhi, Ishkâşi̊mi, Ruahâni, مungi, Kâfîrî, Wakhâni, Chitrálî, Sarkoli. I will separately submit a vocabulary of these languages.*

It is extremely to be regretted that the European gentlemen and natives who proceeded to foreign country in 1870 failed to succeed in the objects which they had in view. Owing to the absence of Mohammad Yakub Beg Kushbegi from his capital, the mission failed in its objects, and, as its return could not be delayed, it was not practicable to collect any information regarding geography or commercial and other statistics.

Mr. Hayward, the Agent of the Royal Geographical Society, was murdered, together with his attendants, at the instigation of tyrants in Upper Chitral.

My left eye has been injured by the reflections of the sun’s rays from snow and saltpetre on the ground.

During the period of the journey of the mission to Yârkand, a European traveller, who possessed maps, instruments, and medicines, and professed himself to be a Greek, and called himself Peters or Petros, arrived at Kaşghar, having travelled from Kâbul through Kunduz, Badakhsân, Wakhân, Pamîr, and Yâng Hisar. He was immediately placed under restraint on arrival at Kaşghar. It is a pity that there was not sufficient time available to collect information regarding the countries through which I travelled.

My history of Badakhsân and Balkh is being translated. The materials which I have been able to collect regarding the geography, and history, and commerce of Eastern Turkištân, as well as Upper and Lower Chitral, will be compiled and submitted hereafter. The object, at present, being only to describe my route, I here conclude this paper.†

FAIZ BUKSH,
Moonšeē.

3. Notes regarding Bolor, and some other Names in the Apocryphal Geography of the Upper Oxus.

The greater part of this paper was already written, and had been announced to the Assistant-Secretary of the Royal Geographical Society, before I saw the

* [A correct vocabulary of these languages and dialects would be of the highest interest.]
† [It would be desirable to communicate with Mr. Forsyth regarding the additional papers.]
Letter of Mr. Shaw dealing briefly with the same subject, and throwing an important new light upon it, as regards the application of the name of Bolor, by the Kirghiz, to Chitral. (See 'Proceedings of the Royal Geographical Society,' 13th May, 1872.) Having that new light, I have, of course, not neglected to benefit by it. But the most important part of the paper is that regarding the Jesuit Surveys, and this is, I believe, quite new.

For a long time the name of Bolor has had a prominent place on the Map of Central Asia, both as a name applied to the mountains which form the buttresses of the Pamir Plateau, and as that of a town and mountain-state nearer than any other to the sources of the Oxus. And though the advance of knowledge, slow indeed regarding those regions, has never brought us any satisfactory authentication of the existence of such a name or state in the locality assigned to it, these have retained their place with an astonishing vitality.

Major-General Alexander Cunningham was the first to throw light on the true application of the name, when he told us that Bolor was the name used by the Dard races on the Indus for the state of Balti, or Little Tibet, on the upper waters of the same river. This information, if thoroughly followed out, ought perhaps long since to have put an end to imaginary Bolors; but the old prepossessions, and the quasi-evidence that they had created, were too strong for most geographers. Even M. Vivien de St. Martin, whilst accepting General Cunningham's hint for the determination of the Pololo or Bolor of Hwen Thasang, with whose indications it is in perfect accord, recurs to the old Bolor Geographorum, west of Pamir, as a probable explanation of the name Puliko, given by the Chinese Pilgrim to one of the smaller states of Tokharistan. And a much humbler geographer—the present writer—could not bring himself till recently, entirely to reject the old view as unfounded. Mr. Arrowsmith's Map of Central Asia (1834), which helped to maintain the imaginary Bolor, was published years before the appearance of General Cunningham's 'Ladak' (1854). But Kiepert's large 'Asia' (1864), as well as a more recent map by Berghaus, makes Bolor or Belur figure prominently in the old position, and Keith Johnston's 'Royal Atlas' does the same.

Let us trace, as far as my very scanty facilities will permit, what the genuine evidence is as to the locality of a region bearing the name of Bolor, and on what foundation rest those erroneous notions of which I have spoken.

The first precise application of the name is, I believe, that in Hwen Thasang, whose travels in India extended from A.D. 629 to 645, and who mentions Bolor both on his entrance to India and when leaving it.

On the first occasion he visits Pololo, or Bolor, reaching it from Peshawur, through the now little-known regions of Swat and Darail. He describes the kingdom as lying on the Indus, and in the heart of the Himalya: it had a circuit of 4000 li, and stretched in length from east to west, &c. Again, on his return-journey, when traversing Pamir, apparently by the route lately followed by Major Montgomerie's Mirza, he remarks incidentally that, beyond the mountain-range to the south of his route lay the kingdom of Bolor, where so much gold and silver were got.

The indications in these two passages agree thoroughly with one another, and with General Cunningham's explanation, allowing merely that Bolor included Gilgit and Kanjút, as well as Balti. And the name is used in what seems the same sense by other and earlier Chinese pilgrims.

The same application of the name, under a slightly different form, is found in the Chinese Annals of the Thang Dynasty in the eighth century. These speak of two kingdoms which lay due west of Tibet, called Great and Little

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* 'Pelerins Bouddhiques,' ii. 159; iii. 209.
† Under the form Poluiz; see the mission of Sung-yun in Mr. Beal's 'Fa-hian,' p. 187.
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Poliu, Polo, or Pulu, Little Poliu being the most westerly of the two. The King of Little Poliu lived in a city which the Chinese call Nicito or Nita, on the River Soi; to the westward of this there was another city on a hill, called Kiapulo. Abel Rémusat, from whom I derive the quotation, has strangely confounded these Poliu with the Puruts or Kirghiz of the mountains above Kashgar. But there can scarcely be a doubt that here Great Poliu is Ladak; Little Poliu is Balti; the Soi is the Shayok, and Kiapulo is Klapulo, on the Shayok, which Cunningham appears to regard as having been the nucleus of the old kingdom before the rise of the Mahomedan dynasty in Skardo.

The next mention of Bolor that I find is in Al-Birúni, in the eleventh century. "West of Kashmir are several kings, of whom the nearest is Bakir Sháh, and then Sháhná Sháh, and Wakhán Sháh, till you reach the frontiers of Badakhshán." A little further on he speaks of the Indus as rising on the Turk frontier, and flowing past the mountains of Balúr and Shamlán. This is still quite in accordance with Cunningham's explanation.

Balúr appears in the Tables of Nasruddin of Tús (circa 1260) with the longitude of 106°, and the latitude of 37°. The Mahomedan latitudes and longitudes are generally far too loose to be guides, but the position assigned by these co-ordinates would be due north of Balti, between that and Tash-kurghán.

The next mention that I am aware of is Marco Polo's. He says the wild country that he passed through, after leaving the high plain of Pamir, and before reaching Kashgar, was called Bolor. Since the publication of the Mirza's journey, we see that Marco Polo's route was probably the same as the Mirza's, or nearly so; e. g., not by Wood's Lake, but by Little Pamir, and by Chichiklik-dabán to Kashgar. The country which he calls Bolor will therefore be that to the north of Balti and Kanjut, included in Sirikol. Rabbi Abraham Pizol, quoted by Kircher, but whose date I do not know, apparently makes Bolor and Tibet the same.

Bolor is noticed more than once in Quatemère's extracts from the 'Tarikh Rashidi,' a work written in Eastern Turkestan in the sixteenth century by a Prince who was cousin of the great Sultan Baber. This work relates that Mirza Abu-bakr of Kashgar (about A.D. 1515) sent an army into Tibet, and subdued it to the frontier of Kashmir. He then conquered the province of Balúr, and subjected the Hazáras (or hill tribes) of Badakhshán. Again, we are told (A.D. 1526) Sultan Said Khán of Kashgar sent his son, Rashid Sultán, to carry war into the infidel country of Malaur, of which the writer says, "This is a country with few level spots. It has a circuit of four months' march. The eastern frontier borders on Kashgar and Yarkand; it has Badakhshán to the north, Kabul to the west, and Kashmir to the south." This author knew what he was speaking about, and it would seem that he included under the term Balúr or Malaur, not merely Balti and Kanjut, and perhaps Sirikol, but the whole of the Dard country, and possibly the whole pagan country south and south-east of Badakhshán, including, of course, Chitral.

* 'Mém. de l'Acad. R. des Inscript.,' tome viii. pp. 100-102. Klaproth has made the same confusion (Mag. Asiat.' l. 114).
† Reinaud, 'Fragments arabes,' pp. 115, 117.
‡ Kircher, 'China Illustrata,' p. 49. "Regnum Bolor magnus et excelsum nimis... sunt in eo Judæi plurimi inclini et sunt adhuc populii aliis orientales non ineundum detecti in codem Regnum; vocant eos indigenas Tebeth." This passage accounts for the position assigned to Balur in some sixteenth-century maps, viz., in the E. E. of Asia, where Alexander was believed to have shut up the Jews with Gog and Magog. (Perhaps Pizol is the same as Perizol, whose Travels Hyde translated, but I cannot now refer to the book.)
Papers connected with the Upper Oxus Regions.

A Pushtu poem of the seventeenth century, translated by Major Raverty, in speaking of Swat, west of the Indus, alludes to the country north of it as Bilar-išda, i.e. Bolor. This might apply either to the Dard country or to Chitral.

In the beginning of last century the name of "Belūt Tagh, or Dark Mountains," found its way into Geography as synonymous with the (northern) Imaus of Ptolemy, and the Tsungling of the Chinese. As far as I can trace it was introduced first in the maps of De Lisle, but whence it came I do not know; perhaps from Abulghazi,* the French version of whose history was published in 1726. The assigned meaning of the name finding, apparently, no justification, various attempts have been made to amend its shape into Belūt Tagh, Boulī Tagh, and what not; and the term Belūt Tagh has often been quoted and used as a genuine term of Oriental Geography, though I believe the sole foundation for its existence is a conjectural emendation of Bolor by Mountstuart Elphinstone.t

In reality Bilar or Bilor, "Rock-Crystal," the word from which we seem to have our Beryl, is probably the genuine form of the name. According to the Buddhist Cosmography, the River Sita, which Hwen Thsang seems to identify with the river of Yarkand, issued from a lion's mouth of sphonika or rock-crystal. With this story the name of Bolor may have been connected.

In the middle of last century the Jesuit Fathers, d'Arocha and others, who followed in the wake of the Chinese conquest of Eastern Turkestan, brought back with them a number of latitudes and longitudes, which, till recently, formed the chief basis of the geography of that part of Asia. These were of very various value, and embraced not only cities of the Turkestan basin, such as Khotan, Kashgar, Yarkand, &c., but also a number of places either in the heart of the mountains or beyond them to the westward. Thus to the northwest we find (with positions assigned) Andijan, Marghilan, Namagan, Kokan, &c., and to the southwest Sarikol, Karchu, Wakhan, Shignan, Rossian, Badakhshan, and lastly, Poleool or Bolor.

The fact that this Bolor of the Jesuits is recorded by them in latitude 37°, i.e. in precisely the same latitude that is assigned to the Belūt of Nasruddin Tūsi, was one of those circumstances that formerly impressed me with the genuine nature of both observations, and with the veritable existence of a Bolor to the west of Pamir. This, I am now satisfied, is a mere accidental coincidence. How the Jesuit maps came to assign this position to Bolor, and so to corrupt our geography for many years, is a point to which I will return before concluding this paper.

We now come to the most serious ground that I was aware of, until I saw Mr. Shaw's letter, for believing in the existence of a country called Bolor as distinct from Balti.

This is found in extracts which Klaproth has published from the Chinese Imperial Geography.§ These not only show Bolor (or a state so termed by the Chinese) as distinct from Balti, but also represent it as in close contact with Badakhshan, which Balti certainly is not.

"This country," says one extract, "is situated to the south-west of Yarkand, and to the east of Badakhshan. The way by which its tribute arrives at Peking is the same as for the other Mahommedan countries. Under the Han [B.C. 202-A.D. 220] Bolor formed part of Utcha; under the Goei [A.D. 220-266] it was the kingdom of Akeu Khiang.‖ In (1749) its Prince

* No copy of Abulghazi is accessible to me.
† 'Caubul,' i. 118. † 'Pelerins Bouddhiques,' t. lxxiv.
§ 'Magesin Asiatique,' vol. i. p. 96.
‖ Utcha was a small state in the valleys between Sirikol and Yarkand, as may be seen from Hwen Thsang. The name still survives, slightly altered.
¶ Probably a misprint for 1759, the year of the Chinese conquest.
Papers connected with the Upper Oxus Regions.

Shakhu Shamed* submitted himself to the Chinese, and his country was taken into the limits of the empire. The following year he sent Shah-bek as ambassador to the Emperor, who was well received. . . In (1763) another embassy brought tribute, consisting of sabres and battle-axes. The year following, this country was invaded by Sultan Shah, of Badakhshan; the Prince then demanded help from the Chinese General in command at Yarkand. The latter desired Sultan Shah to evacuate Bolor, and to stop hostilities. The King of Badakhshan obeyed this order, and Shakhu Shamed wrote a letter of thanks. The two adversaries sent missions to the Emperor with tribute, consisting of daggers, which they possess of excellent quality. In (1769) a new tribute, consisting of jade and daggers, arrived from Bolor, and since then it has always been presented regularly at the appointed times."

Another passage, describing the Chinese expedition against Badakhshan in 1758, in pursuit of the fugitive Khojas of Kashgar, says that its result was the submission of the King of Badakhshan, with all his people, amounting to 100,000 families, to be included within the limits of the empire, and also that of Bolor, consisting of 30,000 families, and situated in the neighbourhood.†

There follows (p. 97) a passage about Balti which runs thus:—"This country is south of Bolor, and east [sic] of India. . . . In ancient times it was unknown to the Chinese. It lies on the eastern frontier of India; the manners and customs of its inhabitants are almost the same as those of that country. Formerly it must have been on the borders of the kingdom of Kipin;† which existed in the Han and the Thang dynasties. The country is mountainous, and is traversed by a considerable river; at present its confines adjoin Tibet, Chamba, Kashmir, and other kingdoms. It is divided into two hordes, one of which is governed by Memeshar, and the other by Ussuwan, each of the two chiefs commanding 8000 men. For a long time the inhabitants of Balti have entertained commercial relations with Yarkand. In 1760, after the pacification of the western countries by the Chinese forces, both the chiefs demanded to be taken within the limits of the empire, and since then their subjects come regularly to the Chinese markets."

Here, certainly, we have a Bolor, in immediate connexion with Badakhshan, and entirely distinct from Balti, though we do not find the slightest ground for placing it in the position which Bolor has in the Burnes and Kiepert maps.§

Mr. Shaw’s evidence that the name is applied by the Kirghis to Chitral is very remarkable, and I can see nothing in the passages quoted that is inconsistent with this. We have no genealogy of the Chitral dynasty by which to trace the name of the prince reigning in 1769, for that given by Manphul begins only with the chief who died in 1829.¶ But such a genealogy could, no doubt, be obtained by any officer on the Peshawur frontier, or, perhaps, by Mr. Shaw himself at Ladak. And I have found, since this paper went to the printer, a statement of Wilford’s that Chitral, at the end of last century, was tributary to the Emperor of China; a circumstance which, when coupled with Klaproth’s extracts cited above, renders it certain, I think, that the modern Chinese Bolor meant Chitral.¶

* Probably Shah Khushámad, or Shah Khush-Ahmed.
† Before I saw Mr. Shaw’s letter I supposed that this Chinese Bolor must be either Wakhán or Sirikul. But the Jesuit map shows that Bolor was recognised as distinct from these.
‡ As. Researches, vi. 457. Wilford here shows a knowledge of the geography of that frontier much in advance of the time (1799), derived from his friend Moghal Beg, whom he employed to explore and survey the Panjab and its north-western frontiers. He states also that "the Chinese are now in possession of Badakhshan..."
Papers connected with the Upper Oxus Regions.

As regards the people called Belors, who play a prominent part in the anonymous German travels, and on whom M. Veniukof has written a special paper,* I believe that they grew entirely out of an error, the exact converse of that which led Abel Remusat to confound Poliu, or Little Tibet, with the Puruts, or Hill-Kirghiz, as noticed above. The Buruts, Puruts, or Kirghiz, appear in some Chinese works as Fulurh, and this has apparently been transliterated, under the influence of the old Bolor notions, into Bolor or Bolur. I can give only one reference in evidence,† but I have a strong conviction that this suggestion, fairly handled, will account for all genuine notices of a people so called.

I now return to the Jesuit survey of 1759, respecting which it is desirable to enter into some further detail.

In trying to trace the rationale of the errors of that survey, it soon became evident that a systematic bouleversement had affected a large part of it. True names were there, such as Wakhân, Badakhshân, Shignân, Roshân, but positions were assigned to them which, when protracted, were wrong, not by individual errors, but by some great error affecting a whole tract; and this error appeared to be that a sheet of the original map had been turned through an angle of 90°, so that east became north, north became west, and so on.

But, being desirous to get to the root of the matter, I solicited the good offices of Lieutenant Garnier at Paris to obtain for me a trace of Pamir and the adjoining regions, from the Chinese map of Turkestan, which Klaproth had before him in compiling his map of Central Asia, but which, as regards Pamir and Badakhshân (the fact is remarkable) he did not use, leaving that part of Central Asia a blank upon his published map.

Eventually I received from Lieutenant Garnier photographic copies of the map, bearing many of Klaproth's autographs of the Chinese names. Moreover, Lieutenant Garnier, with infinite trouble and kindness,‡ compared these transcripts with the originals, rendering them more literally, and transcribed for me a number of other names which Klaproth had not rendered.

From the maps so obtained I have made the reduced extracts, Nos. 1 and 2, which accompany this paper. In making these I have abandoned the literal transcription of the Chinese syllables beside the present question, using the names, where we know them, in their proper forms; but I append at the end a list of the more important names, with either the Chinese syllables as transcribed by M. Garnier, or Klaproth's freer rendering, or both.

The part of the map which has been deranged in azimuth is distinguished by a shade. In No. 1 it stands just as extracted from the Chinese Map. In No. 2 the shaded part—retaining all the places within it in their relative positions unchanged—has been turned through an angle of 90°.

In addition to this gyration, however, Faizabad, with all the rest of the extract west of that point, has been advanced five spaces to the west. Now mark the result.

In No. 1 you have Badakhshan, with Bolor to the north of it; Wakhân to the north-west of that; Ishil-Kul to the west of Wakhân; Roshân, Shignân, and Shahkdara, to the west of Bolor and Badakhshan, &c. You find, in fact,

as far as Baglan, in the n.w. of Anderab.” This means, I conceive, merely that the country paid tribute to China; but I suspect that the passage gave rise to the imaginary German’s representation that Badakhshan was garrisoned by Chinese troops.

* · Chinese Repository,’ ix. 129.
‡ This was but a part of his trouble. For Klaproth’s maps, or copies of them, not existing in the Paris library, he had actually traced them to the present owner (M. Thonneller), and obtained his obliging permission to photograph the maps.
Papers connected with the Upper Oxus Regions.

that false geography which places a Bolor to the north of Badakhshan, and a Vochan far to the north-west of that, just as in Kiepert's Asia of 1864, in Veniukof's map in vol. xxxvi. of the 'Journal of the Royal Geographical Society,' and in the German and Chinese travels of the Russian Archives. The real relations of those places are shown in my map, No. 3, from the latest materials available to me.

But when you make the changes that I have indicated, as in No. 2, all the places fall into approximately right positions, as you may see by comparing them with my map, No. 3. Wakhán (probably representing Issar), Khandish, Ishtrágh, now are dotted along the south-westerly course of the Panja, or Upper Oxus, which near Ishtrágh makes a great elbow, running northward by Shighnan and Roshan, just as we know the facts to be. Pamir comes back from the exclusive position far to the north, where the name has been perplexing the Russians, to the neighbourhood of Lake Victoria. Argo, Daraim, Yaftal (Yabtwar of Kiepert's map, and of a map of my own in 'Cathay,' following Arrowsmith, and Britton, Dairm, and Yattwar, of Veniukof's), which the Chinese maps, and these their honest followers, as well as their dishonest follower, the forger of the MSS. of St. Petersburg War-office and the London Foreign Office, had placed somewhere away to the south-east of Badakhshan, recover their approximate positions on the banks of the Kokcha to the westward of Faizabad.

I should observe here that in Klaproth's original, in place of Faizabad occurs a reduplication of the name of Yaftal. But here Klaproth himself has noted "Faizabad dans la grande carte de Londres." It is evidently, therefore, an engraver's error merely for Faizabad.

I apprehend that the name Badakhshan indicates the old capital, which stood, according to Pandit Manphul, on the plain of Bahárak, about 20 miles east of Faizabad. The seat of government seems to have been transferred to the latter place only in the last century, but apparently before the Chinese incursion.

Karchí, it will be seen, which has haunted our maps for fifty years, is not found in my extracts. The fact is that the name which has been so rendered really represents a word which is not Karchit, but Karolith, and from its position I have myself no doubt that it was merely a rough shot at the position of the frontier of Kanjít in Dardistan.*

In the same manner Bolor was almost certainly, in accordance with Mr. Shaw's discovery, a rough shot at the frontier of Chitrál. The guides of the Chinese force which crossed Pamir were probably Kirghis, who used this name.

It will have been observed that I not only turn the shaded portion of the map through 90°, but also shunt Faizabad, and all beyond it, five spaces, i.e. five degrees of longitude, further west. And this may seem rather a violent measure. But the fact is that, in the original map, there is a blank space of six degrees, through which the Kokcha is shown running westward, without a single name upon its banks, between Rustak and Talikdan. This, of itself, indicates the need for such a shunting process, the real distance in longitude between Rustak and Talikdan being half a degree. And the result of the shunting is not only to put Faizabad, &c., into proper relation with the shaded portion of the maps, but to place the whole of the localities on the Kokcha and the Oxus, from Faizabad to Balkh, in reasonably correct relation to each other.

How the derangement came about is more than I am bound to show. But some circumstances make the manner of it easy to conceive.

In the first place, if you remember that Chinese is written vertically (from

*Faiz Bakhsh, indeed, alludes to a Kanchit Darah on the Sirikol side of the mountains, which may be the Katchüt of the tables, but I cannot locate it.
north to south as it were), whilst European tongues are written horizontally (from west to east), it may easily be understood how such a mistake should occur in transferring a map either from Chinese to Latin characters, or vice versa.

Secondly: I have hinted on my maps, by making the degrees of latitude and longitude equal, at another circumstance that might have facilitated the mistake. The field-sheets may have been so divided; and in any case it is a common practice of Chinese map-makers to cover their maps with a reticulation of squares, each side of which is a definite number of 4, 10 or 100.

We may conceive, then, that in the compilation of the map from separate sheets, that which we have shaded was first omitted altogether, and so Faizabad, Dairim, &c., were brought a great deal too far east. And, when the omission was discovered, the omitted sheet was inserted with reversed azimuth. Hence all the perverted geography of Pamir and Badakhshan which has affected our atlases for so many years! It is also possible that the fact (I believe it to be a fact) of the existence of two lakes on Pamir bearing the quasi-identical, and perhaps actually identical, names of Riang-Kul and Rang-Kul may have given a direction to the mistake. If you look at the position of Rang-Kul (or Ran-Kul) as laid down approximately on my map, No. 3, you will see that in the deranged map it would nearly come into the position of Riang-Kul. The identity or resemblance of name in this case has led to a curious mistake in Mahommed Amin's Itineraries in the Panjâb Trade Report.

I abstain purposely from all geographical discussion not bearing directly on the subject of this paper; but, if my view be right, there are several legitimate deductions worth noting.

First, we get some insight into the nature and value of the later Jesuit surveys on the frontier of the Chinese empire, on which we were obliged so long to found the elements of our Central Asian geography. It is obvious that the tables of latitudes and longitudes were, so far as my extracts are concerned, deduced from the maps and not the maps based on the tables. In fact the Jesuit tables, as regards these localities, were constructed just as I imagine Ptolemy's tables to have been formed: i.e., an extremely inaccurate map was covered with a graticule, and the resulting co-ordinates entered in a Table of Latitudes and Longitudes.

I do not by any means apply this to the positions where Father d'Arocha and his companions were present, and made observations in person, such as Kashgar, Yarkand, and probably even Sirikot. In fact the tabular latitudes of these are too good to admit of such an idea.

Secondly, Bolor, it may be hoped, is now finally disposed of. We not only know that there is no such place where it was located, but we can also now account for the error. The name Bolor is, I see, still used by recent geographers for the Pamir Mountains. But the name has been so tainted, both by accidental error and by forgery, that it would surely now be well to dismiss it from our maps and books altogether. Karchu, also, has been, we may hope, finally remitted to limbo.

Lastly, should there anywhere survive a lingering inclination to accept the documents of the Russian War-office as founded on genuine narratives, because of their agreement with the geography of the Jesuit Fathers, let us observe that, as we now see the latter to have been founded on downright accidental error, it follows that the former, which corroborate that error, are downright forgeries.


**Papers connected with the Upper Oxus Regions.**

### List of Names.*

<table>
<thead>
<tr>
<th>Literal Transcription by M. Garnier.</th>
<th>Klaproth's rendering.</th>
<th>Identified name as entered on the Maps accompanying this Paper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Teu-see-khu-eul</td>
<td>Tussé Kul</td>
<td>Tuzé Kul. This is perhaps Wood's Lake, but it is doubtful.†</td>
</tr>
<tr>
<td>7. Sikman</td>
<td></td>
<td>Shighnán.</td>
</tr>
<tr>
<td>8. Oloehan</td>
<td></td>
<td>Roehán.</td>
</tr>
<tr>
<td>10. Isto-Ilak</td>
<td></td>
<td>Ishtrígh.</td>
</tr>
<tr>
<td>15. Dalim</td>
<td>Yangko-li</td>
<td>Daraím.</td>
</tr>
<tr>
<td>20. Tesbán</td>
<td>Sểnndi (Shamad ?)</td>
<td>? Perhaps Mashhad inverted.</td>
</tr>
<tr>
<td>23. Felling</td>
<td>Filing</td>
<td>Probably Dara-i-Farang of Macartney's map; the Firínj of Lord's Report on Kunduz.</td>
</tr>
</tbody>
</table>

* In using the transcription of Klaproth and M. Garnier, I have eliminated the peculiarities of German and French spelling.


*Palermo, August 6th, 1872.*

**H. Yule.**

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