

in his Appendix C, of the measurements and other observations recorded by me has confirmed it.²

From Paghū
to Kala-i-
Wāmar.

From Paghū (6,600 feet) an instructive day's progress brought me on September 25th to Kala-i-Wāmar. The Bartang river before its junction with the Oxus above this, the chief place of Rōshān, passes through gorges if anything even more forbidding than those I had seen above. Between two of them, in which the track clings to almost vertical rock faces by frail wooden 'Rafaks' or ladders, lies Yemts, a picturesque village of some 30 houses ensconced among walnut groves and orchards. All the houses contained comfortable halls or Aiwāns, open loggias being very often added in front for use in the summer months. Rough as is the carving which decorates their wood-work, I could recognize the survival of some motifs which are clearly derived from the West and frequent in Graeco-Buddhist reliefs, such as the four-petalled clematis-like flower and Roman rosette. It was a relief, after leaving Yemts by skin raft, to pass the last rock gate and reach the mouth of the valley where the Bartang spreads out to join the Oxus (Fig. 434) below the largest village of Shūjan. It was from the headman of the latter that I received the specimen of decorated wood-carving (Pl. LXVIII), used to hold the splinters of pine-wood which are burnt to light up Rōshān houses.

Old wood-
carving
from Kala-i-
Wāmar.

The single day's halt, which was all that regard for the journey ahead and the advancing season would allow me to spend at Kala-i-Wāmar (elevation about 6,250 feet), found me encamped in the pleasant old orchard adjoining the ruinous castle of the Mīrs of Shughnān (Fig. 425). Besides doing much anthropometrical and other work, I used the opportunity for close examination of Ming-bāshi Mīr Shikrāk's house, a typical Rōshān dwelling, situated about half a mile from the fort towards the village of Barzūt. A piece of old wood-carving had been brought to me from it, and on inquiry I found it belonged to a fine double-arched window frame which, owing to intended alterations, had been removed from above the main entrance and put with the lumber. The photograph, Fig. 449, shows it as restored to its original place, and Pl. LXVIII as temporarily set up at the British Museum. The ornamentation of both window and door, though manifestly Saracenic in its main design, shows also elements of late Hellenistic origin, curiously Byzantine in appearance. This is particularly the case with the motif that decorates the jambs both of window and door, and is applied also to the fold of the latter. It consists of rows of circlets laced by a double scroll which

² The women of Rōshān are said to be famous for good looks and particularly for fairness of complexion. I had a wayside chance of convincing myself that this reputation was probably well deserved, when, in company with the Ak-sakāl of Kala-i-Wāmar, I passed three generations of his family assembled in a group (Fig. 426) near his home. Wife and mother were as fair of face as if they had been ladies of Europe. The elder of the two little girls in the group served to show how here, too, fashion endeavours to exaggerate favours bestowed by nature; for her grandmother was just then busily engaged in smearing her pretty rosy cheeks with some wild berries intended to bleach the skin.

Rōshān's fame for the beauty of its women might suggest that the name of *Rōxana*, borne by the daughter of the Bactrian chief Oxyartes, whose surpassing charms induced Alexander to make her his queen (Arrian, *Anabasis*, IV. xix. 5), may perhaps be derived from an earlier Eastern Iranian form, **Raukhshāna*, such as in all probability underlies the modern designation Rōshān.

By a custom, still well known in Hindu States of India

and probably of old date, the different queens of the ruler are designated in common talk, not by their proper names, but by those of the territories from which they were wedded. Rōxana is said to have been captured with her mother and sisters in a high mountain stronghold of Sogdiana where Oxyartes had placed them for safety. Where exactly in Bactria the seat of Oxyartes lay we are not told. But if Rōxana was born to him by a princess of Rōshān or if Rōshān itself was included in his chiefship, she might well have become popularly known by a name derived from that tract.

As a local parallel might be quoted the name of Shāh Wanjī, borne by a Mīr of Shughnān who ruled towards the close of the eighteenth century and who derived his designation from the fact that his mother came from Wanj.

[Since the above note was written a reference kindly supplied by Sir George Grierson to Justi's *Altiranisches Wörterbuch*, not accessible to me, has shown that the name Rōxana is attested by classical texts for five other persons. This fact tends to invalidate the above conjecture.]