

forms lozenge shapes within each circlet. The resulting ornamentation can be interpreted also as a continuous band of those four-petalled clematis-like flowers which occur so constantly on the Graeco-Buddhist reliefs of Gandhāra and are frequent, too, in the wood-carvings of the Niya and Lou-lan sites.³ Halves of the same flower are used to fill the spandrels left on the side of the jambs. The abundant rosettes also point to lingering classical influence.

The internal arrangement of the Ming-bāshi's house is typical of all Rōshān dwellings of the better class, and the notes taken of it, as illustrated by the rough plan and elevation in Pl. 50, may be recorded below.⁴ The castle in which the sons or brothers of the Shughnān Mīrs, deputed to govern Rōshān, used to reside retains its thick outer walls of rough stonework. They are reinforced by large tree trunks set in it, after a fashion prevailing from the Indian NW. frontier right away to the Oxus. The interior, badly decayed, showed no distinctive local features. I was to meet there Muḥammad Ghiyāth Khān, the surviving son of the last Mīr of Shughnān, who had escaped the year before from his family's enforced exile at Kābul and had been allowed by the Russian political authorities to return to this part of his ancestral domain on a modest pension. The family of the Shughnān Mīrs claim descent from a 'Shāh Khāmōsh' of Irān and are Sunnīs, while the great majority of their old subjects belong to the Ismailia sect. The heavy features and swarthy complexion of Muḥammad Ghiyāth Khān seemed to bear out this assertion of non-autochthonous origin.

Mīrs' castle
at Kala-i-
Wāmar.

On September 27th I started from Kala-i-Wāmar in order to make my way towards Karategīn across the easternmost valleys and ranges, once included in the principality of Darwāz; this since 1877 had become subject to the rule of the Amīr of Bokhāra. In view of the close approach of the season when the high passes on the route I had planned to follow might become closed by

Start for
Bokhāra
territory.

³ See *Ancient Khotan*, ii. Pl. LXVIII, LXIX; *Serindia*, iv. Pl. XVIII, XIX. For the use of the same motif in modern wood-carvings of Chitrāl and Khotan, cf. *Serindia*, i. pp. 35, 48 sq.; iii. p. 1525 (Index). See also above, i. p. 26.

⁴ Through the outer door (Fig. 449) a high and well-lit exterior hall (*dalīz*) is entered. It is divided by slender wooden columns into a central passage, i, and two aisles, ii, with their floor raised 2 feet to serve as sitting platforms. Behind a plain inner door a narrow passage leads into the hall (*chūt*) which serves as the living room for the whole household. Two small recesses open on this narrow passage from the winter quarters: on the right for the calves (*gaukhāna*), and on the left (*bajīd*) for the lambs. The former is roofed at a height of about 6 feet, and the space left between this and the ceiling is used as the sleeping-place for the children (*dishatak*), who thus get the direct benefit of a kind of hypocaustic heating during the cold of the winter.

The roof of the other recess is at a height of only 4 feet, and thus slightly above the level of the floor of the adjoining platform (*arzān*) in the proper hall. This, raised 3 feet 5 inches from the ground, contains the main fire-place and is reserved for the work of the women. They also command the small room (*khanjīn*) above the 'Bajīd', provided with an additional fire-place, and a corresponding space (*chirēzek*) screened off on the opposite side of the 'Arzān'. In front of the latter is a narrow platform, nearly 2 feet lower (*pish-arzen*), with a sunk space in the centre to receive the ashes from the 'Arzān'.

Opposite to the 'Arzān' is the platform of honour (*barnēkh*), which is reserved for the master of the house and

his guests of distinction. The pillar between it and the 'Dishatak' bears the significant designation of *sir-takia-sitan* (Persian *sitūn*). The other three pillars supporting the ceiling likewise have their particular names, as shown in the plan (Pl. 50), and their special attributions of rank. The platform facing the entrance (*lushakh*) and that adjoining it in the corner (*hunj*) are only 2 feet high and allotted to men of lesser standing. In front of the 'Lushakh' a broad wooden bench (*rārau*), slightly hollowed out, is used during the winter months for feeding calves and lambs.

Small recesses in the wall of the 'Arzān' and elsewhere serve as cupboards for the storage of miscellaneous small objects. Apart from the 'Chūt' there are no rooms for human occupation even in well-to-do people's houses.

The roof is invariably constructed in the antique fashion, found also in Chitrāl and Yāsīn houses, of four courses of beams forming successively diminishing squares or oblongs (*chār-khāna*); see *Serindia*, i. p. 14, Fig. 16; above, i. p. 44. The opening (*rōz*) left in the topmost course admits light and allows the smoke to escape.

The walls of the house are very thick, of rough stonework set in mud, and offer good protection against the bitter cold of the winter. But in other respects the traditional domestic architecture of Rōshān, while it compares favourably with that of houses of the old type I saw in Wakhān and Shughnān, is inferior in its standard of comfort to the ruined dwellings dating back to the early centuries of our era which I explored at ancient sites in the Tārīm basin.