

Flusses liegt weiter im Norden, auf der Karakorum-Kette; er strömt gegen S. W. und ergiesst sich in den Indus (unterhalb Leh), zu dessen Anschwellen er nicht wenig beiträgt. Of the region N. E. of Digher he says: Hier beginnen offenbar mit dem durchbrechenden Felsthale des Shayuk, im wildesten Zick-zacklaufe, die südlichsten Vorketten des Kuenlun-Systems, welche dort den Namen Karakorum bei den Mongolisch-Türkischen Reisenden führen, und weiter gegen Ost hin auch Padischah-Kette (ob von der Kaiser-Strasse etwa, die sie übersetzen muss?) heissen.<sup>1</sup>

Of the great continental water-parting Ritter says:<sup>2</sup>

Die Quelle des Schayuk liegt südlich von Karakorum: die des Flusses von Yarkand ist im Norden, durch die Bergkette von jener Flussquelle getrennt. Im Norden liegt das Königreich Khotan, im S. W. Tübet Balti. — Hier stehen wir also offenbar auf der Wasserscheide des Grossen Kuenlun-Systemes, zwischen den Tübetischen Plateau-Landschaften im Süden, und den Turkestanischen im Norden desselben.

In this passage we recognize Mir Izzet Ullah whose narrative Ritter quotes: »The source of the river Shayuk is on the south of Karakúrúm, on the north is that of the river of Yarkand. The country of Khoten lies at twelve days' journey to the north. Tibet Balti lies to the south-west.»<sup>3</sup>

Between the Chinese empire and the kingdom of Ladak, Ritter places the Kwen-lun System and the ranges of the Kara-korum, which he seems to regard as more secondary:

Hier sind wir also bis zur politischen Grenze des Chinesischen Reiches vorgerückt, nach dem wir schon oben die Grenze des Königreichs Ladakh angedeutet hatten, und zwischen beiden das Kuenlun-System mit den Vorketten des Karakorum überstiegen, welches, hier, die grosse Naturgrenze zwischen Tübet und Turkestan bildet.<sup>4</sup>

<sup>1</sup> *Ibidem*, p. 633. Ritter here makes the curious mistake of believing that Karakorum and Padischah are two different parts, one western and one eastern of one and the same range. On Humboldt's little map of 1830, Pl. XXIX, the name Karakorum Padichah may easily be misunderstood as being two different names. I have not heard the name Karakorum Padishah during my journeys, nor does Mir Izzet Ullah mention it. But it may easily be correct and would probably indicate a kind of »masar» or tomb of a saint or only a heap of stones with some rags as a kind of offering to the powers of the mountains, much the same custom as in Tibet. The word Padishah, or Padshah as it is usually pronounced in Eastern Turkestan, means king and is often added to the name of some saint or other historical person, that does not need to have been a king. Sometimes it has the form Padshahim or »my king», as nôtre Seigneur or nôtre Dame. Southeast of Kashgar there is a Ordan Padshah and a Khorus Padshahim which I passed in 1896 (*Pet. Mit.*, Erg. Bd. XXVIII). Bellew has Ordám Padshah = »My King's palace», and he mentions Chúchám Padshah, a sacred shrine of the early champions of the Faith. (*Report of a Mission to Yarkund in 1873*. Calcutta 1875, p. 37). Mir Izzet Ullah says of his passage of the Kara-korum Pass: »The first half of the road was ascent, and the second half descent, and to mark the summit stones are piled, and sticks set up with the chowris of the cow-tail to them» (*Journal Roy. Asiat. Soc.* N° XIV. London 1843, p. 298). At my passage in 1902 I saw two cairns built on the pass, and the respectful expression of Karakorum Padshah is therefore not unlikely.

<sup>2</sup> *Ibidem* p. 636.

<sup>3</sup> *Journal Roy. Asiat. Soc.* N° XIV, p. 298. The narrative of Mir Izzet Ullah had first been published in the *Calcutta Oriental Quarterly Magazine*, 1825.

<sup>4</sup> *Ibidem* p. 639.