

were attached to our camp when crossing and recrossing the Pámírs. All the natives of India with us bore the severe cold and hard work with remarkable endurance and courage.

The Pámír plateau may be described as a great, broad, rounded ridge, extending north and south, and crossed by thick mountain chains, between which lie elevated valleys, open and gently sloping towards the east, but narrow and confined with a rapid fall towards the west. The waters which run in all, with the exception of the eastern flow from the Tághdúngbásh, collect in the Oxus; the Áksú from the Little Pámír lake receiving the eastern drainage, which finds an outlet in the Áktásh valley, and joining the Múrgháb, which obtains that from the Alichór and Siríz Pámírs. As the eastern Tághdúngbásh stream finds its way into the Yárkand river, the watershed must be held as extending from that Pámír, down the range dividing it from the Little Pámír, and along the Neza Tásh mountains to the Kizil Art pass leading to the Alái.

We saw hot springs at Patir, thirty-five miles below Sarhadd (tem. 130 deg.) at Zong, near Kila Panj, and at Isligh, between the Great Pámír lake and the Áktásh valley.

We made repeated enquiries from Kirghiz and Wakhis, and from Mír Fattedh Ali Shah, regarding "Bólór," as a name for any mountain, country, or place, but all professed perfect ignorance of it.

nevertheless Bal-ti-stan is still found on this highland.

I have already explained how the name of a place has been mistaken for that of the Little Pámír lake. A similar mistake appears to have been made in the name "Sirikol" given to the lake of Great Pámír. When speaking of our journey up to the lake, we were told of stages called "Bun, Bekh, and Payán-i-kúl" (base, root, foot of lake), "Miyán and Barábar-i-kúl" (middle, and half way up the lake) and "Bálá and Sir-i-kúl (above, and head of, the lake). Sir-i-kúl was most frequently mentioned, being the usual caravan stage, and it was said in such a way as to lead easily to the idea of its being the name of the lake. When the guides were asked pointedly as to the real name of the lake, they answered—"It is called Kúl-i-Kalán (the Great Lake) because there is no other lake in the country equal to it in size." Therefore the name "Victoria," given by Wood, displaces no distinctive local one, and may well continue to be used, without fear of causing confusion.

I have spoken of the Aktásh stream flowing from the Little Pámír lake as being called "the Áksú" by the Kirghiz. In Turki the "A" in "Ak" (white) is pronounced so broad, as to sound exactly like "O." Captain Biddulph, on hearing the name so pronounced "Oksu," suggested it to be the probable derivation of the Roman "Oxus."*

We asked at Táshkurgán the meaning of "Sirikol." Hussun Shah, the governor, gave his opinion that it is a corruption of Sir-i-koh, the place being at a great elevation. On finding the valley to be a continuation of the Tághdúngbásh, I looked upon Hussun Shah's explanation as probably correct from the fact of its being a literal translation of Tághdúngbásh, both meaning "head of the mountain." Nothing seems more likely than that the Persian-speaking Sirikolis should, on settling in the valley, give it a Persian name, literally interpreting its Túrki one.

Regarding the name "Pámír," the meaning appears to be wilderness—a place depopulated, abandoned, waste yet capable of habitation. I obtained this information on the Great Pámír from one of our intelligent guides, who said in explanation—"In former days when this part was inhabited by Kirghiz, as is shown by the ruins of their villages and burial grounds, the valley was not all called Pámír, as it is now. It was then known by its village names, as is the country beyond Sirikol, which being now occupied by Kirghiz is not known by one name, but partly as Chárling, Bas Robát, &c. If deserted it would be Pámír."†

see margin above

But Bal or Bala signifies Head and as we see signifies Mt so Balan or Bala is the Mt top or Base - or Summit or Roof of the Mt. Parnus has the same meaning or Roof of the Mt. see note 275. Is not Aksu also Tajik

Is not the Turki he trans "the Peak" or Tajik the aboriginal

If the Tajiks did not occupy Sogd at first time, who did?

* Note.—One objection to this otherwise reasonable explanation is that the word Oxus was used by the Greeks, not Romans, long before Turki had spread so far west.

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† Note.—The same explanation of the word was given to me at Yangi-Hissar. It is in fact a Khokandi Turki word.

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