

the remains of ancient stone walls perched on precipitous cliffs, which rise above the left bank of the Tāghdumbāsh river some seven miles above Dafdār, there clings the story commonly known to Sarīkolis and Kirghiz alike, that king Naushīrwān, an ancient Persian ruler, had once placed there his daughter for safety. On account of this story the ruins bear the popular designation *Kiz-kurghān*, meaning in Turkī 'the tower of the daughter (or princess)'.

Owing to an unfortunate chance I did not hear of the existence of these ruins until after I had reached Tāsh-kurghān (July 7, 1900), having failed to notice them two days earlier when I passed the site on my march down the valley. Want of time did not permit me to retrace my steps a distance of some fifty miles, however anxious I was to examine them personally. But I was at least able by repeated inquiries to make sure of their approximate position, and of the widely spread knowledge of the legend attaching to them.

There can be no doubt that we have in the Kiz-kurghān legend a genuine relic of the fuller tradition current in Hsüan-tsang's days, and consequently we are justified in attributing historical significance to the place in which we find it localized. In the light of the story as recorded by Hsüan-tsang, popular tradition could not have supposed the Kiz-kurghān ridge to have been the temporary place of safety selected for the Chinese princess while the road westwards was blocked, unless at the time when the story was current a main route in that direction passed up the Tāghdumbāsh Pāmīr at the entrance of which the ridge rises. Kiz-kurghān, like the modern fortified post of Ghujak-bai (Ujad-bai of the maps), which nearly faces it on the opposite bank of the river, must, in fact, be passed by all travellers who wish to reach the Upper Oxus, whether by the Wakhjīr or the Payik Pass. Thus the legend localized at Kiz-kurghān affords direct evidence that the Tāghdumbāsh Pāmīr was used as a general line of communication in ancient times, and further helps to support the assumption explained above that Hsüan-tsang himself travelled by it on his way to Tāsh-kurghān.

Position of
Kiz-
kurghān
ruins.

From the account of the *Hsi-yü-chi*, already quoted, we learn that the palace in which the Han princess and her miraculously conceived son, the founder of the dynasty, first established themselves and ruled Sarīkol, was built 'on the top of a rocky peak'. In the absence of any notice to the contrary, we may assume that the site of this royal palace was within the capital of Chieh-p'an-t'ō which Hsüan-tsang visited, and of which he tells us that it 'rests on a great rocky crag of the mountain, and is backed by the river Śitā'⁹. The position here indicated agrees so closely with that of the present Tāsh-kurghān that the identification of the latter with the old capital of Chieh-p'an-t'ō, first proposed by Sir Henry Yule, may be considered as certain¹⁰.

Site of
ancient
capital at
Tāsh-
kurghān.

The modern Chinese fort of Tāsh-kurghān and the ruined town around it occupy part of a long rocky plateau or terrace which is washed along its east foot by the Tāghdumbāsh river. That the latter is meant by Hsüan-tsang's *Hsi-to*, is clear from an earlier passage of the *Hsi-yü-chi*; there this name, a transcription of the Sanskrit Śitā, is applied to the Yarkand river, of which the Tāghdumbāsh river is one of the main feeders¹¹. Hsüan-tsang's indication is borne out by the account of Sung Yün, who, as already noted, also speaks of the capital of Han-p'an-t'ō or Sarīkol as having a river along its east side. Though he calls this river by a different name, Mêng-chin, yet he leaves no doubt as to its identity with the Tāghdumbāsh river; for he mentions that it flows to the north-east in the direction of Sha-lei or Kāshgar¹².

⁹ See *Mémoires*, transl. Julien, ii. p. 209; *Si-yu-ki*, transl. Beal, ii. p. 298.

¹⁰ See Yule, Introduction to Wood's *Journey to the sources of the Oxus*, p. xlviii; for a first account of my observations

confirming this identification, see *Prelim. Report*, pp. 11 sq.

¹¹ See *Mémoires*, transl. Julien, ii. p. 208; *Si-yu-ki*, transl. Beal, ii. p. 298.

¹² See Chavannes, *Voyage de Song Yün*, p. 23.