

concerned, was the collection of the revenue and customs duties and trade taxes; and so long as these were punctually paid, he was very little interfered with; unless indeed his exactions and irregularities threatened to produce riot and revolt, in which case he was deposed and sent elsewhere to buy himself into office to the profit of some other *Ambán*. The *Wáng* and his *Ishikághási*, and the *Beg* of each district, held in addition to their salaries, each of them, in proportion to rank, certain estates in fief from the Ila Viceroy. Some of these were of considerable extent and value, and in the aggregate formed no trifling portion of some of the divisions. On the conquest of the country by the Amir, all these feudal tenures escheated to him, and he has distributed them on the same terms amongst his adherents and deserving officers from Khokand.

In each of the western cities to which the Chinese Government had granted trade privileges in favor of the Musalmans of Khokand, there grew up colonies of emigrants, and merchant settlers from Andijan. These, as they grew in numbers and importance, formed a distinct community governed by a chief of their own nationality. He was called *Aksakál*, and got his appointment on lease from the *Khán* of Khokand, to whom he paid a sum annually in return for the revenue he collected from the Andijan subjects. These foreigners in the details of their government as citizens were under the authority of the *Wáng* through their *Aksakál*, who was subordinate to him; but in all matters of revenue and trade they were solely under their *Aksakál* who was consul on the part of the Khokand *Khán*. The Andijan colony in each city had a separate *Aksakál*, and each farmed his post separately from the Khokand *Khán*, but all were subordinate in authority and rank to a chief consul, or *Chaung Aksakál*, who had his headquarters at Káshghar.

This system of double government under a third supervisor led to a succession of disagreements between the *Aksakáls* and the *Wángs* in the division of their authority; whilst the weak measures adopted by the Chinese to check such irregularities only increased the arrogance of the foreigners, and gradually took them more and more out of the control of the *Wángs*, till in the end they were constantly rebelling, and finally acknowledged no authority but that of their *Aksakál*.

The other foreign settlers in the country, as the Badakhshi and Kashmiri of Yarkand, were similarly governed by an *Aksakál* of their own nationality, and the Badakhshi enjoyed the same privileges as the Andijani; but the Kashmiri having no trade relations with the Chinese Government, paid their taxes through their *Aksakál* direct to the *Wáng*. The fixed taxes were the *'ushr* or "tith" of land produce, and the *zakát* or fortieth of live-stock and merchandise; there were, besides, a tax of two to seven or eight *tanga* per *tanáb* on garden produce, such as vegetables, fruits, drugs, &c., and a tax on cotton, both raw and manufactured; this was usually levied in kind from the grower and weaver at a varying rate according to quality; another was the house-tax or *khán áylic*, generally one *tanga* per month, but in the time of the Tangani revolt it was raised to four *tanga* to supply the deficiency caused by non-receipt of treasure from Ila for the pay of the troops. These were the recognised taxes, but there were many others, such as on fuel brought for sale to market, on milch kine kept in the city, &c.; and they proved a ready means of oppression and a prolific source of that discontent which left the rulers without a single helping hand, or sympathising heart, in the hour of their distress and destruction.

*Government of Káshghar under the Amir.*—The events connected with the conquest of the country by its present ruler have been detailed in the historical sketch. It remains now to state what is known regarding the ruler himself, and to describe briefly the nature of the Government under which he holds the country. This may be done under separate heads as hereunder follows:—

*The King.*—Amir Muhammad Yákúb *Khán*, was born at Piskat near Taskand in 1235 H., =1820 A.D. His mother was the sister of Shekh Nizamuddin Kazi of Piskat, and the second wife of Pur Muhammad Mirza of Dihbíd near Samarcand.

Pur Muhammad is also called Muhammad Latif, and is said to be of Tymur lineage. His family was originally settled in Karatakin on the borders of Badakhshan, but moved to Dihbid