

set of languages, with a new blood on the soil of their conquests there. Whilst to the south and east the Indian peninsula similarly in its language, religion, and feudalism bears testimony to the earlier and as complete transplantation of the ancient Scythian element in that direction. Between these two great waves of migration are the Persians.

Their historians romance on the theme of the wars of the early sovereigns of Iran against the incursions of those kindred races, the terrible Scythians of Túrán. Their poets sing the heroic combats and deeds of valour of their champions against this northern tyrant, and tell of his final repulse beyond the Oxus, the limit between the two empires.

The power of the Scythians in their native seat appears to have been first broken by their western neighbours and old enemies of Irán, and finally extinguished by the Macedonian conquest.

M.P. Syáwush, about 580 B.C., fleeing from his father, Kaikáos, crossed the Jyhon and sought refuge with the enemy of his family, Afrásyáb, whose capital—near the site of the modern Bukhára—was Rámetan, not very long afterwards celebrated for its magnificent *átashkadah* or “fire temple.” The Scythian King received the Persian refugee with kindness and, granting him an honorable asylum, gave him his daughter, the beautiful Farangís, in marriage, with the provinces of Khutan and Chín as her dowry. Thither Syáwush retired with his bride, and settling at Kung—probably Katak, the ruins of which now exist near Lob at 12 or 14 days journey north-east of Khutan—made it the capital of his government of Khutan and Chín, or as it is usually styled Máchín which, together, comprised the southern and eastern portion of the great basin known as Eastern Turkistan.

I trust, however, that the history and description of this, to us, new region, such as they are, will be found to contain some interesting and useful information, and serve to convey a correct knowledge of the past events and present condition of the country to which they relate.

It is necessary for me here to state that the published authorities from whose works I have drawn my information are noted in the margin of the text by initials according to the subjoined detailed list. For the rest and for the later history I am indebted to the statements of various individuals, actors, or participators in the events they described, such as Afghans, Hindustanis, Andijánis, Kalmác and other residents. Whilst for the information brought together in the general description I am indebted to the statements made by natives of the country, compared and tested, or modified and enlarged according to my own personal observation and enquiry.

The following authors have been made use of in the compilation of this history of Káshgharia, namely:—

- Malcolm's History of Persia. M.P.
 Yule's Cathay and the way thither. Y.C.
 Beal's Fah Hian. B.F.H.
 Remusat's Khoten. R.K.
 Michell's Russians in Central Asia. M.V.
 Vambéry's History of Bukhára. V.B.
 Hamilton Smith's Natural History of the Human Species. S.H.S.
 Wells William's Middle Kingdom. W.W.
 Romanoffski's Turkestan. Rom.
 Rauzat-us-Safá of Mír Kháwind Sháh. R.S.
 Zafar Náma Tymúrí of Sharífuddín 'Alí Yazdí. Z.N.T.
 Tabcáti Násari of Minhájuddín 'Uthmán Jáuzjání. T.N.
 Táríkhi Narshakhi written 332H.=943 A.D. by Abúbakar Muhammad bin Ja'far al Narshakhi, and translated from the Arabic by Muhammad bin Za'far bin 'Umar into Persian in 522H.=1127A.D. N.
 Tazkira Bughra Khan, translated from the original Persian into Turki by Shekh Najmuddín Attár. T.B.K.
 Táríkhi Rashídí of Mirzá Hydar Gúrikán. T.R.
 Táríkhi Sighár, monograph of 'Abdulla Pánsad in the service of the Ruler of Káshghar. T.S.
 Tazkira Hidáyat of Mír Kháluddín Yárkandi. T.H.
 Personal observation or enquiry. P.

SIMLA, }
 The 22nd August 1874. }

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