

T.B.K. He, consequently, sent Yúsuf Kádir back as envoy to the Imám Nasiruddín at Madáyn for assistance in a *Ghazát* = "crescentade," and meanwhile with his army of sixty thousand men, amongst whom were many Arab adventurers and Persian mercenaries, laid siege to the city. After five months of skirmishing and blockade the garrison, pressed for food, came out with all their force to drive off the enemy and raise the siege. They were cut off from the city, defeated with great loss, and pursued across the Kosán river, whilst Hasan, taking possession of Káshghar, received the submission of the people, and made them anew publicly profess Islám.

Hasan now re-established the *Sharíat* in all its severity, prohibited the use of wine, and flesh of dog, ass, and swine as unlawful; levied a ruinous contribution for his army, and, after a complete plunder of the city, mounted the throne as King. Having thus settled and secured the city, he assembled his army and marched against the infidels who had taken post at Yangí Hissár up to which point they held the country. After some severe engagements, he drove them out of the town on to the Cáyrghághítágh or Cáyrághítágh, a ridge of sand hills close to the south. In a subsequent engagement with Jagálú Khalkhálú beyond this ridge, Hasan Bughra Khán and three hundred of his warriors were cut off from their supports, and slain to a man. As most of them were men of rank and note from Tabríz, the village in the vicinity was called, in commemoration of the slaughter, Tabrízí, or as it is locally pronounced Tawiz. This disaster is dated Wednesday, 4th *Muharram*, H.

Bíbí Chah Miryam Kháním, who accompanied the King on this campaign, now entered the field to avenge her husband's death. But she was quickly put to flight and pursued into the sandy desert, where she was overtaken and killed four days later. Her grave is marked by a lonely unpretending shrine, in connection with which is a poor monastery and alms-house, far away from habitation, on the borders of the sandy desert, thirty-six miles to the south-east of Yangí Hissár, and sixteen miles south of Ordám Padsháh. Half a mile to the south of the shrine, which is called Mazár Hazrat Begum, are the indistinctly traceable ruins of a town, said to have been the city of Nucta Rashid. It presents nothing to view but the outlines of the foundations of rampart walls, and bastions, now mostly buried by the drifting sands. Here and there, where the sands have been swept away by the winds, the surface is strewn with fragments of pottery and glass, and occasionally coins are found amongst the *débris*.

T.B.K. Husen Bughra Khan, the brother of Hasan, now made a desperate effort to retrieve the day. But Nucta Rashid, elated by his successes, fought with an equal fury, and Husen was killed not far from the spot where his brother fell. His army was routed with terrible slaughter, and pursued to Káshghar, which again fell into the hands of the Khutan Chiefs.

The two brothers, Hasan and Husen, were buried in one grave on the field of their martyrdom, and the spot is marked by the shrines and attached monastery of Chúchám or Khojám Pádshah three miles west by south of Yangí Hissár, amidst the ruins of a vast cemetery.

Shortly after this, Yúsuf Kádir, who had been sent to Madáyn for aid, returned with an army of twenty-four thousand men, and accompanied by Syad Aláuddín. As he crossed the Andiján Pass, or Tirik Dawán, the infidels, abandoning the city, retired to Chín Shahr—called also Ilchi and Khutan—and Yúsuf Kádir, taking possession of Káshghar, mounted the throne as King. He added to his Arab force by the levy of a fresh army at the capital, and set out to conquer Khutan. His campaign proved successful, and Islám was now for the first time established in this flourishing seat of Buddhism. Jagálú Khalkhálú was killed in the course of the campaign near Cúmáb or Gúmá, and his country subdued and annexed to Káshghar, after a war, from first to last, of twenty-four years.

P. Such is a brief sketch of the history of the Bughra Khan family in the Káshghar territory, and whilst it gives an insight into their own ambitious designs under the tutelage of their Muhammadan preceptors, it, at the same time, conveys a