

V.B. During the next fifty years the States of Bukhára and Samarcand were contested by Gorkhán of the Uighúr country on the east, and Khwárizmsháh of the Khiva on the west.

Khwárizm or Khivá was given in fief by Malik Sháh Saljuk to his General, Nushtakin Garcha, who was succeeded in 491 H.=1097 A.D. by his son, Muhammad Kutubuddin. He ruled thirty years, and assumed the title of Khwáhrizm Sháh, and in 521 H.=1127 A.D. was succeeded by his son Atsiz. He rebelled against Sultan Sanjar, and in the anarchy thus produced Gorkhán seized Máwaránahar, and made the Khwárizm Sháh tributary as stated above. Atsiz died at Kochán or Khaboshán in 551 H.=1156 A.D., and his son, Arslán Khan, who succeeded, continued the tribute to Gorkhán. He died in 560 H.=1164 A.D.

The succession was now contested between Takish, the eldest son, and Sultán-takin, the younger nominated one. Civil war continued for ten years, when by the aid of Gorkhán, on the promise of continued tribute, Takish was established on the throne of Khwáhrizm. He died on the 10th *Ramazán* 596 H.=1199 A.D., and left an empire nearly equal to that of the Sámáni and Saljúki to his son, Muhammad Kutubuddin Khwáhrizm Shah. He continued the tribute to Gorkhán, and with the aid of the Uighúr defeated Shahábuddín, King of Ghor, and on his death annexed Ghor, Herat, and Sístán in 612 H.=1205 A.D. He next subdued Irán, and in 616 H.=1209 A.D., proud in the consciousness of his strength, refused the tribute to Gorkhán, and invaded Bukhára. He defeated the Uighúr army and captured Atrar, whence he returned to Khwáhrizm.

On this Gorkhán, now ninety-two years of age, at once took the field, recovered Atrar and other places, and set seige to Samarcand. Meanwhile Kutubuddín Khwáhrizmsháh hurried back, and a fight ensued with the Uighúr army at Banákat, in 620 H.=1213 A.D., but the action was indecisive and both armies retired. In this battle Gorkhán was opposed by Koshluk Khán, the son of Tayúng Khán, Náyman, who now turned traitor to his patron and benefactor, and revolted against him.

R.S. This Koshluk, chief of the Náyman tribe of Christians, was a Buddhist, but his wife was a Christian. He had been forced to flee from Beshbáligh by the hostility of Changíz, and coming to the westward found an asylum with Gorkhán, who received him well, and attached him to himself as an ally, and strengthened the connection by giving him his daughter in marriage. When Khwáhrizmshah, elated by his successes in Irác, refused the tribute to Gorkhán and invaded Bukhára, he entered into a plot with Koshluk to divide the Uighúr empire by a simultaneous attack from the east and west. The agreement come to was that if Khwáhrizm Shah were first successful, he should have the country up to Káshghar and Khutan, but that if Koshluk first succeeded, he should take the country up to Banákat on the Syhon or Jaxartes river as his share.

Khwáhrizm Sháh, from his vicinity, was first in the field, and took the country up to Atrar, as before mentioned. And he now recovered the place after the battle at Banákat, from which Gorkhán retreated in disorderly haste to his capital, where, on arrival, he found the gates closed against him. He beseiged Balásághún for sixteen days, and, then taking it, gave the city up to plunder and massacre for three days, during which, it is said, forty-seven thousand souls perished.

Koshluk following up now appeared on the scene of riot and bloodshed. He soon routed the demoralized army, and captured Gorkhán, whom he consigned to an honorable captivity, in which he died two years later aged ninety-five. He next attacked Almáligh (Almábáligh), and killed its ruler, and then for successive years campaigned Káshghar and Khutan, and spread devastation and famine over the land. He was a Buddhist, and his wife a Christian, and each proselytized to his or her own creed, and everywhere persecuted the Muhammadan. At Khutan, an ancient and most flourishing seat of the creed of his adoption, Koshluk took an ample revenge upon the hostile creed for the destruction its professors had wrought upon the temples and monasteries of the place, and requited the massacres and persecutions of their monks and priests at the hands of Yúsuf Kádir and his Arab allies by like reprisals. He assembled three