

thousand of their clergy, and demanded a summary recantation of their false doctrine, and on their refusal to deny their "Pure Prophet," he executed their chief priest, Sheikh Jaláluddín, by suspending him head downwards from the bough of a tree in front of the principal mosque; whilst he let loose his soldiery amongst the rest to slay and torture, and finished with the destruction of their mosques and desecration of their tombs.

R.S.

Whilst Koshluk was running this violent career in the south-west of the Uighúr country, another Buddhist chief, Aydy Cút, Tártár, had risen to power at Balásághún in the north-east of the same region, and with only less violence persecuted the Muhammadans up to the Táshkand frontier, and destroyed their town of Kásán belonging to the province of Farghána. (Abúl Fidá).

At this time the growing power of Changíz had made itself felt on the Uighúr border, and Aydy Cút, alive to his own interests, tendered an early submission to the rising conqueror. He was in consequence highly favoured, and Changíz gave him one of his daughters to wife. Koshluk, on the other hand, mistrustful, and continuing the old antipathy, did not so submit. Changíz, consequently, sent a strong force of his Moghol, under Jattah Noyán, to exterminate him and his Náymán.

The Moghol invaders fell upon and slew all the Náymán troops they could lay hands on at Káshghar, where they found them scattered amongst the peasantry, from whom they had taken forcible possession of their houses; and then followed in the track of Koshluk to Khutan, subjugating and settling the country as they went on.

Koshluk, on hearing of the destruction of his army and the approach of his dread enemies, abandoned Khutan, and fled in haste with only a few attendants into the mountains of Badakhshán, and the Moghol, pursuing, got some Wákhí or Wakhán huntsmen, amongst whom he was concealed, to deliver him up to them. They straightway killed him, and sent his head to Changíz, who then annexed Káshghar and Khutan, and the country up to the Syhon.

This brings us to the period of the Moghol invasion under Changíz, and that occupation of the country which has given to it the name of Mogholistan; just as in anterior ages a similar irruption from the north, under Ayghúr Khán, gave to it, and the adjoining region to the west, the name of Turkistán, from the designation of the main division of the great Tártár invaders of that period, after whom the whole of the Central Asian plateau takes the general name of Tartary. To understand this it is necessary to go back to the early history of these peoples. The oriental version as given by Mír Kháwind Sháh, the Mirkhond or Khondemir of European authors, whose opportunities of acquiring reliable information on the traditions of the country were, from his position at Herat during the glorious reign of the great Sultán Husen Mírzá in the latter half of the fifteenth century, probably as good as those of other historians, may be briefly summarized much as follows:—

P.

Yáfath or Japhet, which signifies "ancestor," was the forefather of the Turk race. When the ark rested on the mountain Júdí, Noah sent forth Japhet to the countries of the east, and gave him the *yada-tásh* = jade stone, which signifies "rainstone," for by its possession was secured a timely rain for the crops in their seasons. From him sprung the following peoples:—

R.S.

*Chín.* He was the inventor of painting, silk culture, the art of weaving, and many other useful arts.

*Scláb.* He warred with Rús, and Kharz, and Kamári for the possession of the land, and finally settled in the country bearing his name. It is in 64° N. Lat. and beyond the *haft iclím*, where, owing to the intensity of the cold, the houses are sunk underground.

*Kharz or Khazar.* He settled on the River Amil = Volga, and built the city of Khazar there, and cultivated the soil.

*Rús.* He settled on the tracts adjoining Khazar; introduced punishment by fine and confiscation, and heritage by daughters, the sons receiving only their fathers' weapons of war.