

shán belonged to Káshghar, to which they had been annexed by Abábakar; whilst the cultivated vallies to the west were held by the Uzbek. Between the two, a few narrow glens were all that remained to a heretic king, called Sháh Rázíúddín, *Chirághkush*, whom the Badakhshí had set on the throne. Amongst them in his little fort of Zafar, Mirzá Khán, the only Musalmán in the country, led a hard and solitary life, pinched for the bare necessities of existence. T. R.

Sáid remained three years at Kabul, till Sháhibeg or Shaibán was killed at the battle of Marv by Sháh Ismáíl, the new King of Persia, and then accompanied Bábur to Kundúz. Meanwhile, Syad Muhammad Mirzá, son of Muhammad Hydar (my author's uncle), had expelled Jánibeg and secured Andiján. And he now sought the support of Bábur, who sent Sáid and other Moghol nobles to occupy the province; and Syad Muhammad, on being relieved of the government, was appointed *úlúsbegi* of the Moghol.

Following this, Abábakar, thinking to profit by the dislocated state of affairs across the border, invaded Andiján with twenty thousand men from Káshghar, but was defeated at Tútlúgh, two *farsakh* from the city, by Sáid with only fifteen hundred men. In this interim, Bábur, having defeated the Uzbek at Hissár and driven them out of Máwaránahar, mounted the throne at Samarcand in 917 H.=1509-10 A.D. In the spring, however, the Uzbek returned from Táshkand under 'Ubedulla Khán, who seized Bukhárá.

Bábur went out to oppose him, but was defeated at Ghajdawán, and retiring to the capital, fled thence with his family to Hissár; and the Uzbek once more gained the ascendancy. Sa'id, too, at the same time, advanced to check the enemy at Táshkand, but he also was defeated, and driven back to Andiján by Súyúnj, who overran the border districts.

On the return of Bábur, with the Persian army sent to his aid by Sháh Ismáíl, Sáid, in the spring of 918 H.=1511 A.D., went to seek the aid of Kásim, the Kapchák King. But he returned unsuccessful, and when, two years later, the Uzbek with a numberless host invaded Farghána, he quitted the country in *Rabi Awwal*, the spring of 920 H.=1513 A.D., and retired to Yatakand on the borders of Mogholistán. From this he presently invaded Káshghar where Abábakar, now aged sixty years, was as weak in authority as he was unpopular in rule.

On the approach of the invader, Abábakar, transporting the entire population to Yárkand, destroyed the ancient fort and city of Káshghar, which from remote times had been the capital of the country, and the residence of the kings of the Afrásyáb dynasty.

Regarding this ancient city, Mirzá Hydar gives the following account in the *Tarikhí Rashidí*:—Afrásyáb was a Turk, and is the Bocá Khán of the Moghol. He was the son of Pash, the son of Kharshín, the son of Túr, the son of Farídún. In later times Káshghar was the capital of Sátuk Bughra Khán, who introduced Islám. After him it was the capital of Gorkhán, the Kará Khitáy King, who ruled over all Máwaránahar; and of his successor Koshlúk, the Chief of the Náymán tribe of Christians, who was killed by the troops of Changíz in Sárigh Chopán, whither he had fled for refuge amongst the Badakhshí.

In the division of his empire, Changíz gave the countries of Mogholistán, Kará Khitáy, Turkistán, and Máwaránahar to his son Chaghtay. And similarly, in the distribution of his nobles, he gave to him the Doghlát tribe. Chaghtay settled them in the Mangláy Súba from Shásh on the west to Jálísh on the east, and from Isigh Kol on the north to Sarigh Uighúr on the south. The first Doghlát who resided in the Sárigh Uighúr region was Amír Báyzíd, and the government has descended from father to son to Abábakar.

Káshghar formerly produced many things that are not now known in the country, expecially the furs called *cácúm*=otter, and *sinjáb*=ermine. Its limits are, on the west, Shásh and the high mountains of Bolor, which form a chain from south to north, where they join the range of Mogholistán; on the east, the country beyond Turfán