

T.R. "thousands" of Badakhshán as far as Tang; and for twelve years this region, as far as Sárigh Chopán, formed part of the Káshghar *diván* = demesne, till Sáid, on conquering the country, gave this district to his General Mír Beg. He, however, was opposed by Mirzá Khán of Wakhán, one of the *hazarachí* of the Badakhshán *hazáraját*, the limit of which is called Durwazi Wakhán by the Badakhshi, and Sárigh Chopán by the Káshghari. In the time of Sháhibeg, Abábakar invaded Andiján and annexed Ush, and Mád and Uzkand. He subdued all Mogholistán, dispersed the Moghol, and drove the Kirghiz to join Mansúr at Jálísh and Turfán. And finally, on the death of Alaja, he annexed Aksú and Uch Turfán.

He excavated all the ruins and mounds about Káshghar, Yárkand and Khutan in search of buried treasure. This work was carried on summer and winter by the labour of convict gangs of men and women in separate chains; they were so punished for the most trivial offences with the worst criminals. Each gang consisted of from ten to twenty prisoners secured together by a chain running from one to the other through a collar fastened round the neck of each. They were ruled by merciless overseers who for a slight default in discipline were themselves consigned to the gang, and were fed on the scantiest fare.

By their toil Abábakar accumulated vast treasures from these ruined cities; for nothing escaped him, even the dust being sifted for gems. In a vault in some ruins near Khutan—which is described as a most ancient city, and remarkable for the absence of the *'aka* = magpie, which is common elsewhere in the country; and if perchance one should appear it is counted an ill omen, and the people turn out and drive it away—were found twenty-seven *khúm* = jar, each capable of holding a fully armed bowman, without his body touching its sides. Each *khúm* contained a copper *aftába* = ewer, with an iron spout that projected to the level of its brim. Each *aftába* was one and a half *gaz* = yard high, and when filled with water was as much as two men could lift. As found each was full of gold dust, and the space between it and the containing *khúm* was packed with silver *bálísh*, each the size of an ancient brick and depressed in the centre. Each *bálísh* weighed five hundred *mithcál*. (The *mithcál* of the present day weighs sixty grains). In each jar was found a paper with a Turkí inscription—"For the wedding of the son of Khumár Khátón," but who or what she was nobody knows. All this wealth was deposited in Abábakar's treasury, and now fell into the possession of Sáid.

Abábakar was frightfully cruel in his punishments. He used to slay and mutilate whole families for the offence of a single member, even if accused ten years after its commission. When his troops captured Sháh Begum, and Mihr Nigár Kháním, and Muhammad Sháh (the brother of my author), and other members of the family of his own father and mother, as they came from Kabul to Badakhshán, he brought them to Káshghar and treated them shamefully. He kept Muhammad Sháh amongst his eunuchs till fifteen years old, and then staked him to a wall of his chamber by an iron rod through the belly, and thus left him to die and rot. His own sister, Khan Sul-táním, he shut up in a room and fed on nothing but raw spirits, and when tortured by thirst and hunger her ravings were quieted by a fresh dose poured down by force, till at last she died. Such are only two instances that bear mention of his treatment towards his own nephews and nieces, and sons and daughters. The whole country trembled at his foul and indescribable cruelties. When he invaded Andiján, he massacred three thousand people of Jagrák, Mád, and Uzkand on the pretence that they had plotted against his life. He cut off the feet of thousands of his own subjects, simply lest, malcontent, they should go to other countries and conspire against him.

Despite his unheard-of barbarities and merciless cruelties, Abábakar affected a pious devotion to the Faith, and pretended a rigid observance of the *Shariát*. He was always attended by priests and expounders of the law, to whom he used to appeal for confirmation of his judgments; but if they dared disapprove, he straightway pronounced them worthy of death, and in his clemency and respect for their profession spared their lives, but imposed tasks worse than death itself.