

He banished all his brothers and uncles, and his father's wives, and beggared the whole family. He allied with the Uzbek, and gave his sisters in marriage to their nobles. During his reign (of thirty-three years) he annexed Andiján on the one side, and Turfán on the other. In his time the Uzbek gained domination over the Moghol, who were in two great divisions called Moghol and Chaghtáy. The Moghol are the same as the Jattah and Kirghiz, and they number thirty thousand families in Turfán and Káshghar; they are mostly pagans, and the meanest of mankind. They call the Chaghtáy by way of derision Carádánás.

T. R.

According to the *Tárikhi Khánán Chaghtáya* (a book I have not had an opportunity of examining), Rashid left two sons, Ábdul Karím and Muhammad Khan, each of whom succeeded to a divided government in turn. In the reign of the latter the Kirghiz invaded the country, and the dynasty of Chaghtáy Khans collapsed 980 H.=1572 A. D. by the dismemberment of the country between rival representatives of the family; having endured two hundred and twelve years under varying fortunes since its first establishment 761 H.=1360 A. D. by Toghlúc Tymúr.

T. K. C.

During the two centuries of rule under the Chaghtáy Khans, Islám in Moghollistan recovered the check it had suffered under the invasion by Changíz, and the government of his immediate successors. And with the influx of Muhammadan divines during the reigns of the first rulers of that dynasty, soon acquired a more fanatic influence amongst the people than it had ever before exhibited. This was due to the proselitizing zeal and activity of the Musalmán merchant priests who traversed the country in all directions, and spread their doctrine more by example and persuasive devices than by force.

P.

The graves of the early champions of the Faith, who fell martyrs to the cause of its propagation in this region, were everywhere diligently sought out, their occupants canonized as saints, and their tombs converted into sacred shrines endowed with all sorts of beneficent virtues. Rich grants of land were apportioned by successive Khans for the support of their establishments, whose presiding elders in return dispensed, in the name of their patron saint, endless favors and bounties to an illiterate and superstitious peasantry—by means of magic charms for the cure of disease, by professed miraculous aversions of calamity, and by promised attainment of desires. By methods such as these the priesthood gradually acquired an overwhelming influence over the minds of the people, and soon exerted it to control their domestic life, and finally to usurp the direction of their political conduct and relations.

In the reign of Rashid Sultan, the great saint and divine of the age, the celebrated Mauláná Syad Khoja Kásání, more commonly known as the Makhdúmi Ázam—"The Great Master," the metropolitan of Samarcand, visited Káshghar. He was received with the most profound reverence and devotion by the citizens, and was granted rich estates by the Khan. Whilst here he married a lady of the place, Bibi Chiya, and she bore him a son, the Khoja Ishác.

Some of the Makhdúm's sons settled at Káshghar, and by virtue of their exalted parentage, which they traced up to the Prophet, enjoyed a reverential deference from all classes, and were with it accorded by the rulers a leading part in the councils of the government. This liberty they soon turned to the advancement of their personal interests, and, consequently, jealousy and rivalry divided the brotherhood; and two great factions, which exist to the present day, were formed, each supported by its own adherents and partizans amongst the people.

The party siding with the *Imámi Kalán*, Khoja Muhummad Amin (the eldest son of the Makhdúm by a daughter of the Syad Yúsuf of Kásán) whose seat was at Artosh, was styled *Aktaghluc* = "White mountaineer," from the Aktagh or "white mountains" to the north, to which they looked for extraneous support from the Kirghiz there.

The party of the younger son, Khoja Ishác, was called *Karataghluc* = "Black mountaineer," from the Karatágh or "black mountains" to the west of his seat at Khánaric, to whose Kirghiz they looked for aid.