

P. This introduction of the Kirghiz into the internal politics of Káshghar soon produced a confused state of anarchy amongst the several Chiefs ruling the country, and their ambitious rivals amongst the priesthood—between the Khan's, successors of Rashíd on the one hand, and the Khoja's, descendants of Makhdúmi Azam on the other.

I have not met with any connected account of the events of this period. It appears, however, that in the time of Khoja Muhammad Yúsuf, the son and successor of Khoja Muhammad Amin at Artosh, the whole country was split up into independent Chiefships amongst the sons of Rashíd. Thus Ábdulla held Khutan, Muhammad Khan ruled at Yárkand, Ismáíl at Káshghar, Khudábanda at Aksú, Ábdurrashíd at Kúchá, and at Turfán, and they were all inextricably embroiled in mutual jealousies and hostilities, till Khoja Hidáyatulla, the son of Khoja Yúsuf, succeeded, by the aid of the Zúnghári, in acquiring the supreme control of the government.

Y.C. It was during this period of divided authority that Benedict Goës, in November 1603 A.D., arrived at Yárkand, where he found Muhammad Khán was the ruler. Goës owed his favourable reception here, and safe passage through the country to a purely fortuitous circumstance. On his way up from Lahore he was delayed several months at Kabul, and finally set out thence in the caravan of Háji Khánim, the sister of the Káshghar ruler, to whom he was able to render a service by the loan of six hundred pieces of gold, which the lady, returning from the pilgrimage to Mecca with an empty purse and no credit, was unable to raise amongst the Kabul merchants to meet her pressing requirements and needs. On arrival at Yárkand, after a perilous and adventuresome journey through the robber-haunted passes of Badakhshán and Wakhán, the lady repaid her debt in precious jade from Khutan of which city her son was the Governor, and, in requital of his goodness, befriended the stranger and procured for him a friendly reception, and the protection of both her brother and son. Goës stayed here some months under the much needed hospitality and protection of Muhammad Khán, who ultimately forwarded the Christian Missionary on his journey by Jálísh and Turfán to the Chinese frontier where he died. In connection with the religious ferment in the country at the time of this Christian Missionary's visit, it is interesting to note that Muhammad Khán bravely took the friar's part in his adherence to the truth and merits of his own saving faith, and listened to his theological arguments in a spirit of toleration, and with a liberality of mind not to have been expected amongst such a fanatic crew. Indeed, he seems to have acted exceptionally, and more than once had to interpose his protection to shield his guest from the blood thirsty fanaticism and bigotted intolerance of his subjects.

T.H. In the struggle for ascendancy between the Aktághlúc and Karátághlúc factions, the leader of the former, Mullá Fázil of Artosh, in 1031 H.=1618 A.D., called to his aid the Khoja Kalán of Khujand, the son of Khoja Muhammad Sáduddín of Coba in the ancient country of Kaikobád and Afrásyáb. He came with a force of a thousand men, and was established at Káshghar; but the sons of Khudábanda from Aksú at once besieged the city with the aid of the Yárkand troops and their Kirghiz and Kapchák levies. They harassed the suburbs for six months till at length the Khoja, raising a force amongst the citizens, made a sortie and drove off the besiegers with severe loss.

M.V. The Aktághlúc party now took the lead, and ultimately in the person of Khoja Hidáyatulla aspired to the direct control of the government. On this Ismáíl, the Ruler of Káshghar, drove him from the city to Kashmir. He repaired from this to the Daláy Lamma, who sent him with a recommendation for aid to the Ghaldan of Zúnghár. That Chief, however, took the opportunity to annex the country, and, establishing the Khoja as his own governor at Yárkand as the capital, exiled the family of Ismáíl to Ghuljá, the capital of his own government. Hidáyatulla, however, though supported by Kalmák authority, had a troubled rule owing to the opposition and intrigues of the rival faction.

T.H. The following particulars regarding this remarkable character, the founder of the Khoja power in the country of which he is now venerated as the patron saint,