

P. By sunset the Kúchá army was in full retreat from Khánarie, leaving 3,000 dead on the field, and nearly double the number of prisoners who were unable to follow their fugitive brethren. Amongst these last were 1,000 Tungání who, having lost nearly 500 men in the battle, now asked quarter, and tendering submission sought service with the victor. Yákúb Beg pardoned them all, and enrolling them amongst his own troops shortly afterwards employed them in the siege of the Yángíshahr. To the remaining captives, with whom he knew not what to do, he extended a like clemency, and mounting them double on stray horses running about the field sent them after their retreating comrades. After the battle the runaways with Buzurg joined the camp; but the troops now looked to Yákúb Beg as their real master.

Three days after their return to Káshghar from the victory of Khánarie, Mír Babá *Hudáychi*, the messenger to Alím Culi with the offerings sent from Yángí Hissár, arrived at Mingyol from Khokand. He was accompanied by Yákúb Beg's son, Khuda Culi Beg, aged sixteen years, and his mother, and by Cází Ziauddin and Kádir Culi *Dádkhwáh* as envoys on the part of Beg Muhammad *Mingháshí* and Mirzá Ahmad *Parwánchi* to seek his protection for the Kirghiz and Kapchák. Yákúb Beg approved their request and sent back a messenger to inform them that "if Khokand were too small for them, there was ample room in Káshghar, and that his own prosperity was bound up in theirs."

Just about this time, too, news came from Yárkand that the enemy defeated at Khánarie had passed on to Kúchá without coming to the city, and that a governor was wanted to maintain order. Yákúb Beg consequently sent Mír Babá with the rank of *Dádkhwáh* to secure and settle the place. With the aid of Nyáz Beg he established himself in the *Orda* there, and conciliating the chiefs who welcomed him, soon succeeded in winning over the Tungání who held the Yángíshahr to come and pay their respects and tender submission to Yákúb Beg.

Yákúb Beg now pressed the siege of Yángíshahr with redoubled vigilance, impatient to get possession of it as a starting-point for the career he had in view. The Kho Dáláy, or Commandant of the Khitáy troops, had as his Musalmán agent and interpreter one Tokhta *Ishki Beg*, "Great Lord," who, under the Chinese rule, held the Artosh Valley in fief. Some of the spies employed by Yákúb Beg got into correspondence with this Tokhta, and as a co-religionist appealed to him to surrender the fort. The faithful man, however, declined to betray his confiding master; but being persuaded that they could not much longer hold out in the fort, he pointed out to the Kho Dáláy the extremity that threatened them all; for during the two years of siege by the Kirghiz and Andijání successively, their accumulated, and from time to time as opportunity offered, replenished stores, had become exhausted. He showed him that nothing remained for them now but death by famine or the sword, except the one way of escape by surrender and safety through Islám; and this one way he urged on him to adopt. The Kho Dáláy agreed to the proposal, and sent Tokhta to bring Yákúb Beg's assurance of protection on those terms. On his return with a favourable reply, the Kho Dáláy informed Cháng Táý, the Ambán, of his decision; but he refused to accept any terms, and at 10 o'clock that same night, the first Thursday in September 1865, just a month after the victory of Khánarie, set fire to his palace and with his family and dependents perished in the flames.

Yákúb Beg, informed of the conflagration, at once came out to the assault, but first sent Abdulla with a number of *tonchi*, or "interpreters," to offer the garrison quarter on unconditional surrender. These shouted out their message under the walls, and were answered by Tokhta from a turret over the gate; and presently the Kho Dáláy with his son and three daughters and a number of attendants surrendered to Abdulla and received protection. But in the confusion the troops assembled for the assault—Andijání, Kirghiz, Kapchák, Badakhshí, and Afghán—all rushed in to the work of destruction, and during eight days massacred, sacked, and plundered. Three thousand Khitáy families, however, escaped, and on accepting Islám were granted quarter. After this guards were set at the gates and order was restored.