

The fort was now cleared of nearly 4,000 corpses, and a mosque and *orda* were at once raised by Khitáy labour on the ruins of the Chinese temple and Ambán's palace respectively. Before their completion Yákúb Beg entered the Yángíshahr, and establishing himself in the *orda*, performed prayers and a complete recital of the Kurán in the new mosque. He celebrated his success by a grand feast to the poor, and by marrying the beautiful eldest daughter of the Kho Dáláy, whom for her sake he treated with marked favour. He restored him to the command of his Khitáy, now called *Yángí Musalmán* or new Musalmán, and settling them in a separate fort gave him the rule over their families with the power of life and death amongst them. The Kho Dáláy still held his position and privileges when we saw him and his people during our stay at Káshghar. They are all enrolled in the service of the present Amír Muhammad Yákúb Khán, but are rarely employed on other than sentry duty, and are not trusted generally. Indeed, it is suspected that in secret they still practise their Buddhist religion.

About the end of September, following the festivities by which this success was celebrated, the outpost officer at Mingyol reported the advance of a large party from Khokand over the Tirik Dawán Pass towards Káshghar, and headed by Khudá Culi Khán, Kapchak, and many notable chiefs. On this Yákúb Beg sent Eshán Mahmúd Khán, the *Shekhulislám* of the city, out to Mingyol to ascertain whether they came as friends or foes, and with the brief ultimatum: "If friends, they are welcome. If foes, I am ready to fight them."

The high priest found the party consisted of Khudá Culi Khán with his Kapchák and Kirghiz, nearly 1,000 men; and that he was accompanied by Beg Muhammad *Míngbáshí*, Mirza Ahmad *Dastúrkhwánchi*, Eshán Khán Tora, *Tora Kalán*, Walí Khán Tora, his brother, Muhammad Yúnus *Shaghawul*, Muhammad Nazar Beg *Koshbegi*, Cosh *Parwánchi*, and the *Dádkhwáhs* Janak, Múlán and others, and Umar Culi *Huddáychi*, together with Náib Nabbi Baksh *Jamádar*, and a number of *Pansad* officers and court officials, such as Hakím Beg, Turdi Culi, Syad Beg, Abdurrahmán, Isa, and others. There were with them, besides, Akram Khan, the son of the Mír of Hissár, and some sons of the Mír of Orátappa. He learned that they had all rebelled and fought against Khudáyár Khan, by whom they had been defeated at Súfi Karáwal with the loss of their artillery, and the capture of most of their troops; and that they had fled to Tocáy Báshí, and thence come on by Nacára Cháldí and Ulugchát to Mingyol, where they awaited what God should provide for them.

Yákúb Beg had already sent out ample provisions to Mingyol by way of welcome to his countrymen and former associates, and the *Shekhulislám* singing his praises advised them all to come in, tender submission, and offer service. Khuda Culi Khán with his followers hesitated; but the Khoja brothers with Mirzá Ahmad, Muhammad Yúnus, and the sons of the Khokandi Mír, and most of the others joining the high priest repaired with him to the presence of Yákúb Beg, and congratulating him on his success declared themselves his devoted servants.

Two days later the Kirghiz and Kapchák left at Mingyol, hearing of the favourable reception of their fellow refugees, and seeing no other alternative than submission, seized their Khán, and bringing him before Yákúb Beg, apologized for their hesitation, and begged to be enrolled in his service as the others had been. Their request was acceded to, and they were welcomed with a feast and robes of honour. Yákúb Beg, now strong with the accession of this force, dismissed the Badakhshí army to its home, and allowed the commandant to carry away with him the corpse of Hamráh Khán from Yangí Hissár.

Three weeks later, about the end of October 1865, Mir Bábá, the *Dádkhwáh* of Yárkand, reported his inability to hold the place owing to the intrigues of the Tungání in the Yángíshahr. Yákúb Beg on this decided to go and settle the place himself, and dragging the careless Buzurg from his absorbing pleasures in the city, appointed Cosh Kapchák *Parwánchi* his own *locum tenens* in the Yángíshahr; and taking the Khoja with him set out with a strong force of Andijání, and the