

The Noyún of each tribe administers the government by the aid of a staff of officers the principal of whom are the following, *viz.*, *Byla* or military governor; *Bysa* or civil governor; *Guzda* or chief justice, *Zangi* or Magistrate, under whom are a certain number of *Bodukchi* or policemen; *Maran* or military commandant, under whom are the *Cherik* or infantry, and *Murta-Cherik* or cavalry; *Padinda* or controller of water supply, who distributes the streams for irrigation of crops and watering of flocks, &c.; *Lamma* or priest; and *Gelin* or chaplain. This last is subordinate to the Lamma; he investigates and settles all minor disputes and offences. He has no power to inflict any punishment, his office being of a spiritual nature and his discipline entirely moral. In the case of serious offences—murder and theft are considered the gravest crimes—the investigation is made by the Zangi. His sentence must be approved by the Guzda, and the sanction of the Noyun must be obtained prior to its execution. For abuse or assault, or similar misbehaviour five to twenty stripes are laid on the bare buttocks with a *camchi* or horsewhip. For injury to cattle, crops, or other property equitable recompense is exacted after reference to the Guzda from whom the appeal lies to the Noyun. If the Noyun rejects the appeal, the appellant may claim the benefit of *Andaghar*. This is a very sacred ordeal, only resorted to when all other means of redress have failed, and if properly carried out, is held to be conclusive proof of the innocence of the accused. It is always carried out in the presence of the Noyun, supported by the Guzda and Zangi, under the direction of the Lamma and his Gelin. These last assemble the accused and his family and the accuser and his family, and seating them on the ground opposite each other light a fire between them. The Zangi then recapitulates the case briefly and sums up his reasons for awarding judgment against the defendant. The Gelin then appeals to plaintiff whether he will force accused to perform *Andaghar*, or acquit him without putting him to the test. If he assents to the latter course, as is often the case, the suit is dismissed and the parties disperse. Otherwise the Gelin calls on the accused to clear himself, and he does so by simply rising and making water on the fire. This act at once frees him from all odium or blame. But if at the bidding of the Gelin he rises with this intent, and there is no flow within a reasonable time, he is unhesitatingly pronounced guilty and condemned to the original sentence. So great is the dread of this ordeal, simple as it appears, that frequently the accused of murder willingly resigns himself to the extreme penalty rather than face this chance of escape.

The punishment for murder is death, but without the shedding of blood by cutting instruments or by hanging. Casting blindfold from a high rock is the common mode of execution, or in plain districts harnessing by a noose round the neck to an unbroken horse and driving it across country. The knife is never used in executions, and very often the capital punishment is commuted to fine in cash or cattle paid to the murdered one's heirs. One thousand to two thousand *tangas* or from two hundred to four hundred rupees is the usual sum paid.

Next to murder theft is held to be the most heinous offence, whilst adultery seems to be unknown as a crime. For theft, on conviction of the first offence, the Zangi inflicts from 20 to 40 stripes with a horsewhip. On second conviction the criminal is shut up in a *cará oe* or "Black Chamber" for three or four months, and then liberated on signing a written paper to forfeit a foot on the next conviction. If so convicted a third time, his foot is cut off at the ankle joint, and the stump plunged into boiling fat to staunch the hemorrhage.

The Kalmáks as a rule live in peace amongst themselves, and always treat their Lamma with great deference. Their common greeting amongst each other is *Munda wánchi* or "How d'ye do!" but they salute a superior by straightening the right arm towards the ground in advance, dropping the shoulder, and lolling out the tongue to the same side.

The common people intermarry only in their own camps, but the Chiefs get wives from the neighbouring tribes as well. There is no limit to the number of a rich man's wives, but the common people only marry one at a time. When a girl arrives at a marriageable age, from fifteen to eighteen years generally, the parents tie a red piece of cloth outside the door of their *khargáh* to announce the fact of their readiness to part with her. The suitors, with much show of modesty, vie with each other for the possession of the cloth, which is generally carried off stealthily by night; and the successful possessor declares himself by affixing it to the door of his own tent. The girl's parents now go to him, and bargain the amount of dower—sheep and