

horses for themselves, and clothing, &c., for the bride—and fix a day for the wedding. On the appointed day the suitor with his friends goes in procession from his own to the bride's tent. He is attended by a Lamma to perform the ceremony of marriage, and is preceded by two men carrying the *Coshugha*, which is a broad ornamented screen stretched between two poles. He is received by the girl's parents with greetings of welcome and sounds of music. The bride and bridegroom—who are not unacquainted, for women here are as free as in Europe—then take seats side by side on the ground. The Lamma repeats a certain formula of prayers, and the couple are then declared man and wife. The bride's parents feast the company, and entertain them with music and dancing, and archery and horse exercises, &c., for three days. The husband then takes his bride home and for three days similarly entertains her parents and bridal party. After this the friends disperse and the married couple settle down to their domesticity. The celibate Lamma according to custom lives with them till the wife becomes a mother, after which he gets his *congé*. The bride after quitting her parent's tent is not again allowed to enter till she becomes a mother, but in all her visits, to which there is no restriction, must remain outside the door. The Kalmák as a rule only marry one wife at a time, and do not practice polyandry, though till the birth of a child the Lamma is always the husband's partner. The morality of married couples is said to be extremely loose, and the common prostitute or *jallab* is found in every camp.

The birth of a child is always celebrated with rejoicings, but not till the forty days of impurity are passed. The mother then comes out from her seclusion, and receives the congratulations of her friends. The Lamma attends and blesses and names the infant, and the occasion is made one of feasting and rejoicing with music and games. If the babe be a son, his head is now shaved, unless he is dedicated to the church. In this case, when old enough to quit his mother's care, he is made over to the charge of a Lamma to be educated. He is never allowed to wear trowsers, only a loin clout under the frock, and in winter cloaks and furs. The common Kalmák names for men are Jirghál, Zanjirá, Kormashún, Balding, Boyún Jirghál, Chambil, Tarmashín, Keshit, Dava, Kaynja, Kishikta, Jap, Jowa, Borak, Jaymin, Lima, Khara, Zálöh, Táying, and Aywa; and of women Chagan, Shayap, Nohoy, Mánokhoy, Kharap, Sáykhin, Kharamok, Chagan Bilak, Dáh, Mohkúban, Jímí Gelin, Jámoh, Dangzil, Aghih, Shám, Delbir, Sáykhin Sanan, Kharáh, Bághder, Jimbel, Díla, Bor, and others.

On the death of a Kalmák, the hands and feet are tied together, and the body, slung on a pole, is carried to the desert or wilderness, and cast on the ground. The relatives and friends then retire to a little distance and watch for three or four hours to see if any wild animal or bird of prey comes to feed upon it. If so, they return, and carry off the body, and deposit it carefully on some hill top or other exposed place, and there leave it. Sometimes they raise a pile of stones over the corpse, but never bury it under ground; on leaving the body they wring their hands and wail and praise the deceased, recounting all his virtues as a good and worthy man. If, on the other hand, no wild animal or bird of prey attacks the body in the allotted time, they return and, stripping off the clothes from the corpse, treat it with every indignity, and casting it from them abuse the deceased as a worthless fellow, not even fit food for the vulture. Chiefs and grandees are disposed of with more ceremony. Their bodies are placed in coffins with their bows and arrows and a supply of food, and carried to some mountain top and there deposited in a lonely and inaccessible spot.

The Khan of a tribe is always so disposed of, and is carried to his last resting place by a large concourse of his subjects. The Kalmák of Yuldúz have no Khán now. He went to Bajin several years ago, and has never since been heard of. His wife rules the tribe in his absence. She is called Khátón Khán, and is guided in the government by an old man, who is a magician. Her age is about thirty years, and she has two sons, one aged ten years and the other eight.

*Turfán.*—This is the easternmost division of the Káshghar country along the foot of the hills, and borders on the desert of Gobi. It differs from the other divisions in having no rivers, except two or three insignificant streams which become short lived torrents in seasons of flood. The water supply is derived from subterranean conduits brought down