

judge of criminal causes; *cázi-ul-cúzá*t, judge of civil causes; *cázi raís*, judge of religious causes; *cázi muhtasib*, judge of offences against public morals; *mufti*, judge of decrees; *'álim*, judge of appeal; *mukarrir*, notary; *mudarris*, schoolmaster; *khátib*, preacher; *imám*, chaplain; *muazzin*, caller to prayers; *mujáwir*, sweeper, &c. There were, besides, the *mullá*, *'álim* or *'ulama*, *ákhún*, &c., doctors of divinity and law, usually on the establishment of some college; as were the *shekh*, superior; *mutawalli*, custodian; *cári*, koran reader; and *farrásh*, servitor attached to the shrine connected with it. Of the above departments of governments only the two last are found fully organised in Káshghar, viz., the army and the church, though neither can be considered to work efficiently, nor in their present state, to be capable of resisting serious opposition. With respect to the first two, the court itself is managed with an affectation of extreme simplicity, without parade or pomp of any kind; and this absence of ostentation is counterbalanced by the punctilious observance of a very minute etiquette and strict discipline; all conducted within the precincts of the royal residence, with a solemnity of behaviour and severity of silence which are most impressive in effect; and are heightened by the gravity of deportment habitually observed by the Amir in his behaviour towards his courtiers.

The distance between the Amir and his courtiers is wide. Very few are allowed to be seated in his presence, and then at a considerable interval between. Even his highest and most trusted nobles and adherents, in his presence, display a manner of humility and deference which is not assumed, but is the natural effect of the fear inspired by the knowledge of his absolute authority, and the experience of the trifling causes which may evoke his displeasure and call forth the tyranny of his wrath. Few words are ever spoken in the presence, and then only in reply, with an expression of timidity and tone of deprecation. The Amir carries on the government of the country through his own direct authority by means of officials immediately in correspondence with himself in all matters other than those of trifling detail.

*Administration of government.*—This is conducted through a staff of governors of division, who are styled *dádhhkwáh*. Each receives his orders from the Amir direct, and is responsible for the revenue of the country committed to his care, as well as for the maintenance of order and the security of the roads and frontiers. The *dádhhkwáh* resides in an *orda* or palace in the fort of the capital of his division, with the garrison which is under his orders, and an establishment of officials for the different offices of the executive government, such as the administration of justice, collection of revenue, management of police, &c. And he has in each district of his division a *beg*, or *mir*, or *sarkár*, according to the size of the district, who is a governor subordinate to himself, and has a staff of officers corresponding to those at the capital. These district governors correspond direct with the *dádhhkwáh*, and are responsible to him for the revenue, and the safety and the good order of their several charges. The *dádhhkwáh* has no power to remove or appoint these district governors without the sanction of the Amir; but within prescribed limits he is the supreme authority in his own division, and holds a court daily for the despatch of public business; the confirmation and execution of the sentences passed by the law courts, the reception of petitions, enquiry into the wants of traders, &c., &c. In all matters of extraordinary occurrence, as well as in cases in which capital execution is sentenced by the judges, he refers to the Amir for final orders.

*Administration of Justice.*—This is conducted by a staff of judicial officers called *cázi*, *mufti*, *'álim*, &c., according to the *Shariat*, and is the same as in other Musalman governments. Each *dádhhkwáh* has such a staff as part of his governing establishment, as has each of his district governors or superintendents; only in the latter cases the department is represented by a minor official, who transfers all cases beyond his powers for settlement by the higher officers at the capital of the division; where such sentences as mutilation, torture, flogging, and execution are carried out in the presence of the *dádhhkwáh*.

*Punishments inflicted in Eastern Turkestan. Ancient punishments before the 10th century (Moghul).*—Under the Moghuls, a noble was entitled to forgiveness nine times, but, for the tenth fault, was imprisoned; when taken before his Chief on this occasion for enquiry, such noble would be mounted on a white horse (of 2 years of age); on his arrival before the hakim nine white felts were placed under the horses feet; during the enquiry a second noble acted as spokesman between the hakim and the offender. If his fault was proved and he was