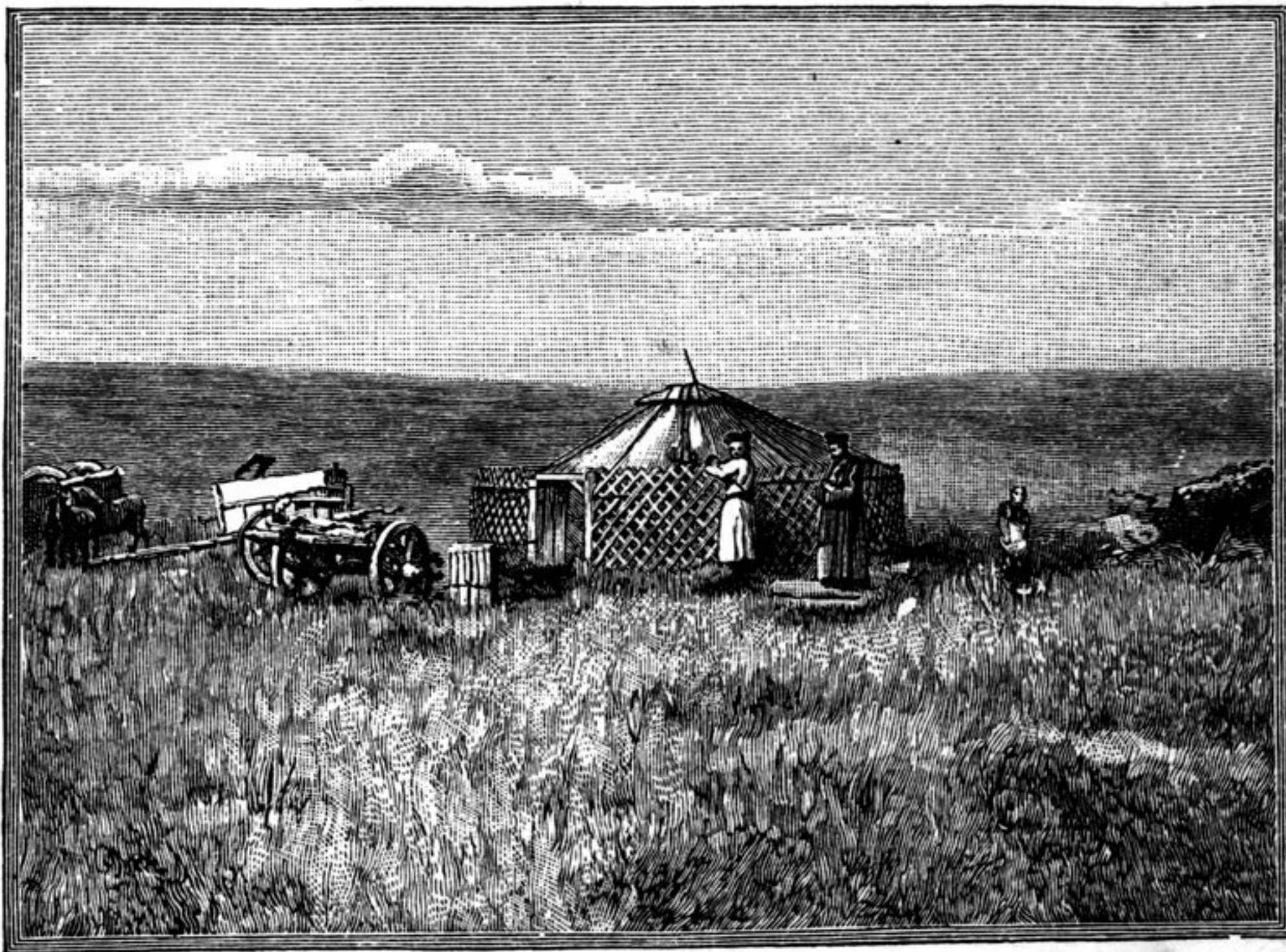


The husband gives a marriage payment to his wife's mother, and the wife brings nothing to her husband. They have more children than other people, because they have so many wives. They may marry their cousins, and if a father dies, his son may take any of the wives, his own mother always excepted; that is to say the eldest son may do this, but no other. A man may also take the wife of his own brother after the latter's death. Their weddings are celebrated with great ado.⁵

NOTE I.—The word here in the G. T. is "*fennes*," which seems usually to mean *ropes*; and in fact Pauthier's text reads: "*Il ont mesons de verges et les cuevrent de cordes.*" Ramusio's text has *feltroni*, and both Müller and the Latin of the S. G. have *filto*. This is certainly the right reading. But whether *fennes* was ever used as a form of *feltres* (as *pennes* means *peltry*) I cannot discover. Perhaps some words have dropped out. A good description of a Kirghiz hut (35 feet in diameter), and exactly corresponding to Polo's account, will be found in *Atkinson's Siberia*, and another in *Vámbéry's Travels*. How comfortable and civilised the aspect of such a hut may be, can be seen also in Burnes's account of a Turkoman dwelling of this kind. This description of hut or tent is common to nearly all the nomade tribes of Central Asia. The trellis-work forming the skeleton of the tent-walls is (at least among the Turkomans) loosely pivoted, so as to draw out and compress like "lazy-tongs."



Dressing up a tent.

Rubruquis, Pallas, Timkowski, and others, notice the custom of turning the door to the south; the reason is obvious. (*Atkinson*, 285; *Vámb.* 316; *Burnes*, III. 51; *Conolly*, I. 96.) But throughout the Altai, Mr. Ney Elias informs me, K'alkas,