

the consummation of the marriage the new consorts appear in dreams to their respective parents-in-law. Should this custom be discarded, the unhappy defuncts might do mischief to their negligent relatives. . . . On every occasion of these nuptials both families give some presents to the match-maker ("Kwei-meï"), whose sole business is annually to inspect the newly-deceased couples around his village, and to arrange their weddings to earn his livelihood.' "

Mr. Kumagusu Minakata adds :

"The passage is very interesting, for, besides giving us a faithful account of the particulars, which nowadays we fail to find elsewhere, it bears testimony to the Tartar, and not Chinese, origin of this practice. The author, Kang Yu-chi, describes himself to have visited his old home in Northern China shortly after its subjugation by the Kin Tartars in 1126 A.D. ; so there is no doubt that among many institutional novelties then introduced to China by the northern invaders, Marriage of the Dead was so striking that the author did not hesitate to describe it for the first time.

"According to a Persian writer, after whom Pétis de la Croix writes, this custom was adopted by Jenghiz Kân as a means to preserve amity amongst his subjects, it forming the subject of Article XIX. of his Yasa promulgated in 1205 A.D. The same writer adds : 'This custom is still in use amongst the Tartars at this day, but superstition has added more circumstances to it : they throw the contract of marriage into the fire after having drawn some figures on it to represent the persons pretended to be so marry'd, and some forms of beasts ; and are persuaded that all this is carried by the smoke to their children, who there-upon marry in the other world' (Pétis de la Croix, *Hist. of Genghizcan*, trans. by P. Aubin, Lond., 1722, p. 86). As the Chinese author does not speak of the burning of papers in this connection, whereas the Persian writer speaks definitely of its having been added later, it seems that the marriage of the dead had been originally a Tartar custom, with which the well-known Chinese paper-burning was amalgamated subsequently between the reigns of Genghiz and his grandson Kúblai—under the latter Marco witnessed the customs already mingled, still, perhaps, mainly prevailing amongst the Tartar descendants."

LV., p. 266. Regarding the scale of blows from seven to 107, Prof. Pelliot writes to me that these figures represent the theoretical number of tens diminished as a favour made to the culprit by three units in the name of Heaven, Earth and the Emperor.