

Unfortunately, I was not prepared for making anthropological measurements and must therefore confine myself to describing my impressions. The great majority of the Yögurs have pronounced, though not excessively prominent, cheek-bones. I saw several with oval faces, whose cheek-bones were not prominent. The majority, however, had short and rather broad faces. The nose was straight in most cases. There were some cases of turned-up noses with a half-sunken bridge and several of the women had fleshy snub-noses. The mouth was normal in the majority of cases, the lips being neither too thin nor too thick. The eyes were small and the distance between the eyes was normal. The corner of the eye was open, not covered by a fold. The hair and beard were black. The latter was rather thin. They were of medium height. I did not see any fat people. Their movements were rather slow and lazy, except when they were trading, when they became lively and general interest was displayed, as much by the spectators as by the seller.

In childbirth the women kneel and are assisted by women only. Men are not allowed to be present. The husband spends a month in a separate room. The umbilical cord is severed with a pair of scissors by an old woman, often the grandmother of the child. The infant is washed in warm water and rubbed with butter. This is repeated a week later. Its hair is cut or shaven a good deal later. Before the birth of the child the lama reads prayers over the mother, but takes no notice of the new-born child. There are no ceremonies, no baptism, whether the child is a boy or a girl, but the nearest relatives usually bring presents of food to the parents. — In case of death a lama reads prayers. The body is burnt naked, in summer within three days, in winter within 7—10 days on a bier made of faggots. No oil is used, but a kind of Chinese spirit to start the fire. Nothing is placed on the bier except the body, which is burnt in a recumbent position with its head to the S. A young man or woman who dies after a short illness is buried and the place is marked by a small mound of earth. Guests and those present at the burial are entertained in the home of the deceased according to his means and the lama's services are rewarded by gifts, without his having any right to a share in the property of the deceased.

The property is inherited by the widow, who surrenders it to the male heirs if she remarries. Daughters possess no rights of inheritance. Marriage is forbidden between cousins, between nephews and aunts or nieces and uncles, between brothers-in-law and sisters-in-law or between stepchildren and stepfathers or stepmothers. — Wives are bought. The choice is made by the parents without consulting the young couple. The negotiations are carried on by some old woman, who is sent to the girl's parents. No festivities take place. The price agreed upon for the bride is either paid down or in instalments. The agreement is often made while the bride and bridegroom are children. Men marry between the ages of 15 and 30 and girls at the age of 16—17. A younger brother takes the place of his elder brother, irrespective of any difference in age, in case the elder brother dies, but if the marriage has already taken place, the younger brother cannot marry his sister-in-law. The young couple are not allowed to see each other before the wedding. The bride is given a dowry according to the wealth of her parents and in proportion to the sum paid for her. At the wedding the lama reads prayers in the homes of both bride and bridegroom, more emphatically in the latter. Guests assemble in the home of the bride and are enter-