



Shera Yögur woman, aged 24.

do not practise medicine and only a very few of them can read the Tangut language. In case of serious illness a lama is called in and a fortune-teller to foretell the future. The fortune-teller is also a lama. He uses three dice and consults a Tangut book for the meanings of the different combinations. The people are very generous, it being the custom in case of death for the lamas to receive from one-third to a half of the property left. Only male descendants enjoy the right of inheritance. The widow is maintained by her son or sons, who frequently do not divide the property. Daughters only inherit in the event of there being no sons.

December 29th.

*Camp at
Kluadjek gol.*

In spite of great difficulty, I was able to take the anthropological measurements of 12 persons yesterday. Several of the lamas, who had accompanied me most faithfully, disappeared as soon as they saw me produce my craniometer, and no gifts of knives, mirrors and so forth to those who were brave enough to face the peril of being measured, would tempt them to cross the threshold of my room. I started to-day in order to return the visit of the Thumu, Rentshen Nurbö, who had had the courtesy to call on me at the lamasery. He undertook to be my guide personally.

When we left the monastery and its red-garbed, close-shaven lamas in the brilliant sunshine, the neighbourhood seemed more beautiful than when I arrived. The Kiito gol comes from the south, winding between two mountain slopes with grass growing on the western slope, while a thick fir-wood creeps up the eastern one. From the east a gorge, twisting and turning between grass-covered hills, opens up opposite the monastery. Its northern slope, facing SE, leads in several long stages up to the higher mountains which we passed