



*A Sherpa Yögur woman
nursing her child.*

procession is met by all the guests assembled in the home of the bridegroom, both men and women. The bride is led into a separate tent, where she spends the night in the company of a woman. The rest of the company is invited into the usual living tent, where the bride's father is invited later. Here everything is provided that the household can supply, tea with salt, milk, cream and butter, roasted flour, boiled meat (beef or mutton), lapsha, spirits etc. The festivities go on all night. There is some chorus singing, but no dancing. On the following morning the bride's dowry is handed over to the bridegroom. The young couple enter the general tent, where they kneel in front of the altar, and then the bridegroom alone kneels before his parents and all the older guests. The latter present him with small gifts. On the third day the young couple visit the bride's parents, when small gifts in the shape of spirits, scarves etc. are exchanged. No proof of virility is required of the bridegroom before the betrothal or marriage, nor is the efficacy of the marriage controlled after the wedding. In most cases the man has already known women, and it is not rare for the bride to have been initiated long before into the mysteries of marriage and to bring one or more children with her in addition to her dowry. Sometimes these are left with the wife's parents. Infidelity occurs occasionally after marriage, though only in secret. If the husband discovers it, he gives his wife a beating and the incident is closed. There is no divorce, but bigamy exists in the event of a childless marriage. Both wives live in the same tent. The women are often said to be childless. No herbs are used as a cure, only prayers. The woman is often as much as 8 years older than the man. Cousins do not marry, nor do uncles and aunts marry their nephews and nieces, brothers-in-law their sisters-in-law nor step-children their step-parents.