

small Ephedra twigs. One of these is to be seen on the sample of the mantle that was taken from the site, Pl. 26: 4.

Round the waist she wore a thin loin-cloth of woollen fringes, red and undyed, of a certain youthful elegance, Pl. 26: 5. It recalls the specimen Pl. 12: 1.

The feet were stuck into a pair of raw-hide moccasins or shoes which were decorated with red cords and feathers on the toes, and of which the upper edge was dentated, Pl. 26: 6. The hair was turned inside save on the soles. The model is the same as that used in Cemetery 5 ("ÖRDEK's necropolis"), and these also seem to be quite new and hardly used. They had an inner sole of lambskin.

The head-gear consisted of an inner cap of dark brown felt, Pl. 26: 2, and an exquisite outer cap of yellow felt, the top adorned with red cords, in the middle of which is fastened the split skin of an ermine with the head hanging down in front. On the left side there are two feathered pegs, wound with sinew fibres and red wool, rising boldly above the top of the pointed head-dress, Pl. 26: 3. Both caps are made with ear-flaps to be tied under the chin, apparently for winter use. Except for the adornments the outer cap is identical with the head-gear worn by the Scythian in Fig. 31, and a Sakian as seen on a relief at Persepolis (Le Coq 1925, Fig. 127).

Six wooden and one bone pin have apparently served to keep together the edges of the mantle. Three of them have the barrel-shaped heads decorated with small incised triangles once filled with red, Pl. 27: 7—8. Three others have plain heads, Pl. 27: 3. The one made of bone Pl. 27: 4 is smaller, having a spool-shaped head. These pins closely resemble those found by STEIN (Stein 1928, Pl. XXIV, L. F. 05 a, etc.). They are carved of hard wood with several annular rows of triangular incisions, the triangles arranged a little differently from those so common on arrows and other objects from Cemetery 5.

A small comb has the round pegs of wood fastened in a transverse piece of tendon, Pl. 27: 10, just as is the case with combs from Cemetery 5.

Pl. 11: 2 depicts a small doll made of various kinds of wool rags steadied by a small wooden pin of the same form as those just described but with cylindrical head.

A small bundle of sinew-fibres and woollen yarn wrapped in a piece of red felt may possibly have served as some kind of charm or amulet (cf. the bundles of Ephedra twigs Nos. 5. D: 12—14).

Among the funeral deposit there is also a link of dark brown hair kept together by a lashing, apparently representing a hair offering. The practice of cutting off the hair and sacrificing it to the deceased is an old and widespread custom. According to JORDANES the Huns cut off their hair at the death of ATTILA (Rydh 1919, p. 241). That the Huns practised this custom in their home country around the beginning of our era is shown by the discovery of not less than fifty queues in tomb No. 6 at Noyan-ola. In one of the Oglakty graves near Minusinsk two plaits of