

### ENGLISH SUMMARY

1028 individuals of six Nepalese tribes have been examined by means of thirteen quantitative anthropometric measures. The study population has been divided into groups according to sex and to ethnic identity; i. e. five tribes of Mongolid and one of Indo-Aryan origin. Finally, the largest group, the *Sherpa*, have been grouped according to their habitat or ecological area into five groups; the other five tribes have been pooled as a contrasting group.

The division according to ethnic identity attempted on one hand to support the thesis of the Tibetan origin of the *Sherpa*, on the other hand the hypothesis of the migration of the *Sherpa* from two distinct areas, a more Western area inhabited by pure Tibetans, and a more Eastern area inhabited by peoples of mixed stock. In order to do this, the similarity of the *Sherpa* with the Nepalese groups who are believed to have come from South-West China are examined.

It became evident that the *Sherpa* have a close relation to the Tibetans but also some similarity with the other groups, especially the *Rai*. One would be hard pressed to explain this relationship. It is very unlikely due to a direct connection; a more plausible explanation would be a common heritage over a third group. One does not have to look too far to find this common third partner conveniently in the tribes living in the eastern area of origin of the *Sherpa*.

A further finding was that the *Tamang*, contrary to some assumptions, neither showed any relationship with *Sherpa*, nor with Tibetans. However, they are more closely related to the *Sunwar* and somewhat less to the *Rai*.

The *Chhetri* as the only Indo-Aryan group proved to be quite distinct from the other (mongolid) groups, as was expected.

The examination of the grouping according to ecological areas showed a close relationship between geographical location and anthropometric characteristics. Furthermore, KAWAKITAS hypothesis of "climatic zones" as ecological units and of "climatic filters" as effective obstacles could be supported; the groupings of the *Sherpa* according to valleys was expressed in anthropometric facts, but the difference Solu-Khumbu was far more pronounced than could have been expected from purely geographical criteria. Moreover, this further supports the hypothesis of the different origin of Khumbu- and Solu-*Sherpa*.

Our studies showed that a close cooperation of social and physical anthropologists can be extremely productive for both sides; this not only because one adds just another criterion to the many cultural ones, but primarily due to the interplay of "hard" and "soft" facts. However, in order to make this possible, a reorientation of traditional physical as well as of social anthropology is required.