

given trouble or be illtreated payment of the bagaya is demanded. Until this sum is paid, the parents of the girl have a right to interfere in the affairs of their daughter. "Male ne mal ko liya hai, tera ko kya?" "I have brought this property; mind your own business", is the answer of a husband to any interference when the bagaya has been paid. Exchange wedding are very popular as the expense is much less. A brother and sister from one family will marry a brother and sister from another family. Should however one girl be illtreated by her husband, her brother, will promptly give his wife trouble although, otherwise, he may have no cause to do so. As a rule the eldest son in a family is married first, but should he be in jail or absent, when a suitable girl is available she may be married by proxy to another brother, who may with the elder brother's action take her to his house. On the return of the elder brother he may either take his wife or marry someone else. Should, however, the elder brother claim his wife, any children born while living with the younger brother remain with the younger

Divorce.--Divorce is permitted by the clan, but not decided upon with favour. The Panchayat deals with the matter and decides how much of the original purchase price shall be returned by the family of the girl. No particular ceremony is performed. A divorced woman may remarry, but a reduction is made in her original price of Rs. 60-3-0 according to age. If at the time of her husband's death a woman has a grown up family, she may please herself whether she remarries or not. She may live in the family of her brother-in-law, nearest in age to her husband, preferably the next brother in age below. In the event of a man's first wife failing to give him a son, he may, if he can afford it, take a second wife; this is however as a rule ungenial to the rest of the tribe.

Child-birth.--In child-birth a woman is considered unclean for six days after the birth of the child and during this time is not permitted to touch any of the family cooking utensils, she also keeps apart from her husband for between two and three months. In the event of the mother dying within this clean six days, she is considered to have died a "bad death" and is said to return and take possession of members of the tribe. This possession takes a form of mental affliction, for which the sole remedy is a good beating administered with a shoe by the bhalat. For persons of either sex to die in their teens is considered as a "bad" death and they are termed bhalat because of the trouble they give their relations; convulsions are supposed to be due to their influence. A person who has died a "bad death", his ancestors having caused the fatal illness. In all bad deaths however, no difference is made in the treatment of the corpse, but the spirits of those who die are likely to cause troubles.

The ghost or bhut, that is the spirit of one who died a "bad death" is confined to the district in which the person dies and can never enter a community. The bhut of a virgin is called bhalai while that of a woman who dies in child-birth is known as churul. This exclusion of bhut is a rule.