

singed off the pig, a small portion of ground is cleared of grass and on this a small mound of earth is built. The right side of the carcass is then skinned, the head is cut off and after being wrapped in the skin is placed on the top of the mound together with a pindi of food. A small piece of skin is chopped up fine and scattered on the ground in front of the head and over it wine is poured. As this is done, the head of the family says "Al Maharaj, tumhare Jagha ham karte hain aur hamare upar kuch haqq nahin rahe, ab usko d chhor do take" "O Maharaj, we are providing the Jagna feast so there is now no further responsibility upon us. Let him go and enter the brotherhood. Be kind to our families". One member of the party who has been fasting since the night before (the 'Nina') is then given some wine, meat and other food, and when he has finished it the rest of the party eat the remainder of the food. The men only are given a portion of the skin which was wrapped round the pig's head. The wine is broken down and the head eaten by the men. Finally the whole party ~~breaks down~~ disperse seven times and disperse.

Besides giving feasts to the dead, certain Bhantus are formed at various times of the year to various Devtis. The Bhantus say that the gupta puja has no reference in their case to human sacrifice but indicates that when a person ostensibly performs a puja to one Devti he really intends the puja for another.

In the case of an individual who has committed a secret sin for which he is being worried by his Pir Purkhe and which he is anxious that the rest of the tribe should not know about, he performs what is known as gusti, or gupta puja. The intention expressed is that relief should be obtained from the Pir Purkhe and at the same time the matter be kept from the knowledge of the rest of the tribe. Ostensibly a puja is performed to one Devti, but mentally it is offered to another.

In order that dark nights may accompany the commission of a particular dacoity, a puja is promised to the Kalka Devi. In performing this puja, the bhajat cuts off the head of the pig and drinks a quantity of the blood mixed with liquor.

Superstition.--As a whole the Bhantus are superstitious and omens play a large part in their daily life, raiding expeditions, dreams, etc. Any enterprise or work is invariably put off should any of the following circumstances occur at the commencement of it:—

1. A single sneeze—More than one is regarded as a good omen.
2. A corpse if met on the right hand—If on the left is a good sign.
3. A water pot if carried so that the inside can be seen. Whenever possible a raiding party will include at least one bhajat or medium. As the spirits of the dead are believed to remain in the locality in which they die, it is customary for bhajat to enquire from any ancestor or the bhajat who may have died in the vicinity whether the intended raid has any prospects of success.