

of the bed is partly chopped through and is then broken by the relations with a blow from a heavy stick. The cot is immediately turned over and the broken side quickly repaired with rope. Having placed the body on the inverted bed four men carry it to the burial ghat. As this is neared, the pindi is taken from the hand of the corpse, is placed under a bush and is covered with a piece of cloth torn from the shroud. On arrival at the ghat the body is placed on a wooden pyre, which is lighted after the chief mourner has circled it three times with a small torch of burning grass lighted at the khundi. Some gots in the meanwhile break the skull. When the burning is finished the party walk round the spot seven times and then go to bathe in the nearest stream or pond. The chief woman stands in the water and makes the following declaration.

"Al Maharaj, jo kuch us ke upar bandha tha aur sabula thar agar wuh zinda rahta to ham puja dete, ab wuh margaya ishiye uske

been promised in the name of the deceased would have been given if he had lived. Now he is dead, all these promises go with him". A little water is then thrown forward seven times. On the return of the party to the village, the relations and other gather in front of the house, and a small piece of unbaked chappati, wrapped in akua leaf is given to each. This is bitten and spat out on the ground. After partaking of food the party is sprinkled with water and disperses.

Dholiya Got Burial.--After death the body is laid on the ground. Knives are stuck in the ground at the head and the feet and the body is dressed in dhoti, shirt, and pagri. A pice is put in the mouth but the needle in this case is put in the cloth and not in the mouth, as in the Dhapo got. Nothing is put in the hand. The bed side is broken (this must be broken at one blow or otherwise an extra pig will have to be sacrificed), the bed turned over, repaired and the body placed on it. On leaving the house an earthen pot full of water is dashed to the ground. Three times during the journey to the burial place, the bed is put on the ground and a pice and cowri are placed in a small hole in the ground and covered up. If the family are able to afford it, money is thrown in front of the party while the body is carried along. The grave is made after the arrival of the party and is usually about 5 feet deep, and when possible the sides and bottom are boarded. The body having been lowered into the grave (no women attend) the men take a little earth and throw it into the grave saying as they do so "Al tumhara nam gaye khuda kepas," "To-day your name has gone to God". The grave is then filled and a lathi left lying along side it. All bathe and a similar declaration is made as in the Dhapo cremation. On arrival at the village they are sprinkled with water three times, the party lifting up their hands while this is being done. Assembling in front of the house, thin chappaties are cooked, wheat meal being boiled in water and served in different portions for men, women and children. A bottle of liquor is split on the ground while the head of the house says Al Maharaj, rish tadaran ne laya, isko mano am hamara pir purkhe milke pilawe "Oh Maharaj, the relations have brought this, accept it and drink it with our ancestors". On the third day a young pig is purchased and swund round three