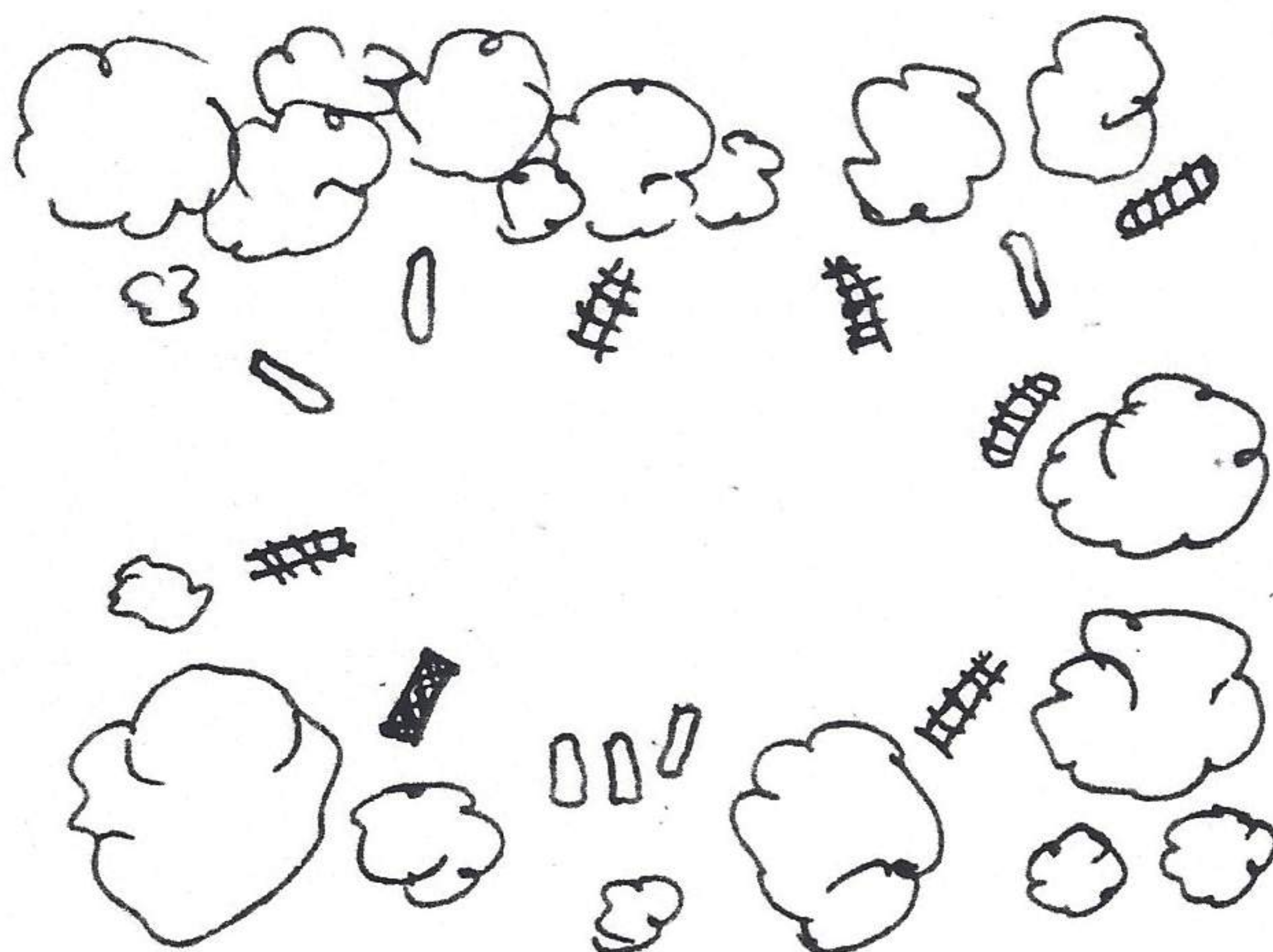


following year. It is quite evident that the Hindu religion is still playing a significant role in the daily life of these people, even as obsolete as it is. Outside the hut one finds the usual arrangement of surfaced thrashing area, cow shed, and garden plot. Recorded two picture today.

(1-11-23-44) Tea workers village adjoining English tea plantation. M offering meta bakhshish to some of the children. Three miles north of APO 689.

(2-11-23-44) Muslim graves near Mohamedan village. These few Mohamedan huts are (see page 231.1) slightly different than the Hindu home being true in outline and yard architecture. Found a few beautiful roses in this community of which I purchased one at a price of one rupee ! The Muslim grave hard supports about fifteen graves in all stages of age from some with the mounds practically obliterated to those with fresh floral and leaves still remaining on the grave. Apparently the grave is a shallow one as not too much dirt has been removed. Upon the mound, particularly the more recent ones, is placed a ladder like litter which was used in transporting the body to the grave site. One or two bed were placed over the mound indicating that the body and the death bed were intended to be removed completely from the home. Except for a copper bowl and a few leaves and rarely a flower the mounds remain barren. These graves are arranged around



the edge of the clearing and bordering the fringe of vegetation. One grave was placed at the edge of a natural dirt mound and formed by merely drawing the dirt down from the higher section of the hill. This one had two large earthen jar placed at the head of the grave. No color

ing of any kind was employed such as flags or cloth or paint, as if frequently found used by the Hindus in their religious gathering places. On the return trip purchased a water pipe from one of the Indians. It was made from a coconut shell and carved

