

the tree. A mat of the finest pattern is also woven. The office of the weaver is also hereditary. This mat is placed in the small house before mentioned.

While these preparations are being made, the elders have been in consultation about the victim for a sacrifice. It must be a black pig, without spot or blemish, perfect in every part, and a male. When they have decided on the offering, nothing is said to the owner; but a party chosen for the purpose seize the animal and bear it to the place of offering. There he is bound and placed on an altar before the small house above mentioned. It is now supposed that all the elders and males of the tribe have assembled. The priests have arrived, but not of their free will apparently. They are brought on the backs of young men from their places of pretended concealment. There has also been some strife among the young men to see who should carry them to the feast. The four priests have now been brought and placed on the mat in the bamboo house, before which is the altar with the bound victim. Proclamation is then made to the assembled multitude, that if there are any of the elders of the people, who are conscious of having lived without sin since the last feast, they are to come forward and stand by the priests and help judge the people. After these have taken their places, if there be any such, the judgment of the people begins. The high-priest takes a sharp knife and places himself before the bound victim and harangues the multitude. He threatens the sinners with dire punishments, illustrating them on the poor animal before him by cutting off an ear or the tail, or other punishment. Afterward the animal is slaughtered and his blood poured out on the altar, and this illustrates what will happen to the most incorrigible sinners among them if they do not repent. Then there follows a confirmation of what the priest has said, in the shouting and dancing of the multitude. The people have come provided with fowls and other eatables. Families—that is, the males—now retire to their booths to kill the fowls. When they have been killed the head of the family cuts off a bit from the beak, toes, and tips of the wings, and takes these rolled in leaves to the high-priest, who puts them in the large basket before him. When all the offerings have thus been brought in and gathered in the basket, the high-priest offers a prayer. Then the people, having prepared themselves with new bamboo water buckets, go to the brook and dip up clear water. One of the priests also goes along, borne on the shoulders of the young men, to dip up the water for the people. He stands in the water and dips for each man, who returns to the feast ground. When all have thus returned, the pig is cut into small pieces and each one receives a portion and returns to his booth, and directly the assembly is dismissed, the priests being carried to their homes as they were brought.

The people now prepare the flesh with a little rice and herbs at their homes, the women joining, and all eat of the flesh and must say it is good, no matter how unpleasant it may taste. Meanwhile the priests go into