

their enemies: they cut off the scalps and carry them off to their huts to hang up as trophies of their valour and victory. The prisoners are offered to those who have lost friends; and, he is received into the family or sentenced to death; if the former, he is considered as a father, a son, or a husband that is lost, and no other mark of captivity remains than a prohibition of returning upon pain of death; but if the prisoner is refused, it is no longer in the power of any one to save him. The nation is assembled; the scaffold is raised, and the prisoner is fastened to a stake; he immediately opens his death song, and prepares for the ensuing scene of cruelty with a most undaunted courage, while his persecutors make ready to put it to the utmost proof, by every torment which the mind of man ingenious in mischief can invent: the prisoner endures all their tortures with astonishing constancy and resolution, not a groan, not a sigh, nor a distortion of countenance escapes him; he possesses his mind entirely, in the midst of the most exquisite anguish, and only seeks relief from his misery by insulting his tormentors, and endeavouring by the most contemptuous reproaches to provoke their rage, that they may at once put him to death in the height of their fury; this he sometimes effects; and this horrid tragedy, at the recital of which human nature is ready to shrink, is finally closed.

6. *Unreserved Friendship, Funerals, &c.*] As the severity of their temper on these dreadful occasions, seems unparalleled in the history of any other nation, so the enthusiasm of their friendship seems equally violent. They delight in their family and friends while they are living, and when they are removed by war or natural death, they regard their remains with friendship and affection: the loss of one of their people is regarded by the whole town to which he belongs; no business however important, is taken in hand; no rejoicing however interesting the occasion, is heard, till they have performed their ceremonies in honour of the dead: these are executed with a great solemnity. The body is washed, anointed and painted; it is followed by the whole village, with mourning and lamentation to the grave, and there interred in the most pompous ornaments of the deceased. His bow and arrows, together with the things he most valued, and provisions for the long journey they suppose he has to take, are placed by him in the grave. After the funeral those who are nearly allied to him, conceal themselves a considerable time in their huts to indulge their grief. On these sorrowful occasions their neighbours come to condole with the afflicted, and amuse or cheer them with presents. After some time, they revisit the grave, they renew their lamentations, they clothe the remains of the body in new ornaments, and repeat the solemnities of the first interment. Every eight or ten years they celebrate a festival, which they call the feast of the dead, or the feast of souls; the day is appointed in the public council; the wealth of the nation is exhausted on the occasion, and all the ingenuity of the Indians displayed; the neighbouring people are invited to partake of the feast, and be witnesses of the solemnity. The bodies of all those who have died since the last festival, are now taken out of their graves; those who have been interred at the greatest distance, are diligently sought for by their relations; who, far from being discouraged by their insupportable stench, cleanse them from the worms, and bring them on their shoulders through tire some