

The funeral rites begin, like all other solemn ceremonies, with smoking, and are concluded with a feast. The body is dressed in the best habiliments possessed by the deceased, or his relations, and is then deposited in a grave lined with branches: some domestic utensils are placed on it, and a kind of canopy erected over it. During this ceremony, great lamentations are made, and if the departed person is very much regretted, the near relations cut off their hair, pierce the fleshy part of their thighs and arms with arrows, knives, &c. and blacken their faces with charcoal. The whole of the property belonging to the departed person is destroyed, and the relations take in exchange for the wearing apparel any rags that will cover their nakedness. The feast given on the occasion, which is repeated annually, is accompanied with eulogia on the deceased, and without any acts of ferocity. On the tomb are carved or painted, the symbols of his tribe, which are taken from the different animals of the country.

If the tribe feel themselves called upon to go to war, the elders convene the people in order to know the general opinion. If this be for war, the chief publishes his intention to smoke in the sacred stem at a certain period, to which solemnity, meditation and fasting are required as preparatory ceremonies. When the people are thus assembled, the chief enlarges on the necessity of the measures proposed, invites those who are willing to follow him to smoke out of the sacred stem, which is considered as a token of enrolment. Every individual who attends these meetings brings something with him as a token of his warlike intention, or as an object of sacrifice, which, when the assembly dissolves, is suspended from poles near the place of council.

They have frequent feasts, and particular circumstances never fail to produce them; such as tedious illness, long fasting, &c. On these occasions it is usual