

form of a pyramid; they add a bow, arrows, shield and other insignia of war; but upon the tombs of the women they place necklaces and collars. They bury the bodies of infants beside paths, in order that their souls, which they think do not depart very far from the body, may slip into the bosoms of women passing by, and animate the yet undeveloped fetus. In mourning, they stain the face with soot. When informed of a death, the relatives, neighbors, and friends assemble at the lodge where the corpse lies. If the condition of the dead permit, one of them makes a speech, in which he employs all those arguments that the most eloquent speakers are wont to use for the solace of grief. He rehearses the praises of the dead; he reminds them that the latter was born a man, and therefore liable to death; that those misfortunes which cannot be repaired are made lighter by patience; he sets forth other things of that sort to the same effect. On the third day the funeral is held. A funeral feast is provided for the whole village, each individual liberally furnishing his share. For this feast they advance three main reasons: first, that they may assuage the general grief; secondly, that those friends who come from a distance to the funeral may be more fittingly entertained; thirdly, that they may please the spirit of the dead, which, they believe, is delighted by this exhibition of liberality, and also partakes of the repast placed for him. When the feast is completed the master of the funeral, who, in each distinguished family, permanently holds this office and is greatly honored, proclaims that the time for the burial has come. All give utterance to continuous lamentations and wailings. The corpse, wrapped in beaver skins, and placed upon a bier made of bark and rushes, with his