

limbs bent and pressed tightly against his body in order that, as they say, he may be committed to the earth in the same position in which he once lay in his mother's womb, is borne out on the shoulders of the relatives. The bier is set down at the appointed place, the gifts which each one offers to the dead are fastened to poles, and the donors are named by the master of the funeral. The mourning is renewed; finally, boys vie with each other in a mock contest.

Those who have been drowned are buried with greater ceremony and lamentation. For their bodies are cut open, and a portion of the flesh, together with the viscera, thrown into the fire. This is a sort of sacrifice, by means of which they seek to appease heaven. For they are sure that heaven is enraged against the race whenever any one loses his life by drowning. If any part of these funeral rites has not been duly and regularly performed, they believe that all the calamities from which they afterwards may suffer are a punishment for this neglect. They indulge their grief throughout an entire year. For the first ten days they lie upon the ground day and night, flat upon their bellies; it is impious then to utter any sound unless significant of grief, or to approach the fire, or to take part in feasts. During the remainder of the year the mourning continues, but less vigorously. All the duties of politeness, conversation with neighbors, and association with friends, are neglected; and, if a man has lost a wife he remains unmarried until the year has expired. Every eight or ten years the Hurons, which nation is widely extended, convey all their corpses from all the villages to a designated place and cast them into an immense pit. They call it the day of the Dead. When this has been decreed by resolution of the