

is the fourth kind, and is made for deliverance from a sickness thus named.

The ceremonies here are almost like those of the Montagnés; on this account, I refer for the most part to the Relations of preceding years.

I blush to say that they engage in them often whole days and whole nights, for they must, at the last, empty the kettle. And if you cannot, in one day, swallow all that has been provided for you, if you cannot find any one who will help you in consideration of a present, when the others have done their utmost you will be left there in a little enclosure, where no one but yourself will enter for twenty-four whole hours. It is a matter of importance, this feasting, they cry, driving away those who present themselves when the game of teeth has begun, and when the distributor has filled for each his bowl, in which usually there is enough to keep one eating from morning until night. And, whoever soonest accomplishes this, it is for him to be served [124] again and again, until the kettle be empty. Is it not true, on hearing all this, and several other traits of gluttony, which I omit out of respect for good taste, to say that *si Regnum Dei non est esca et potus*, verily the Kingdom of God is not in eating and drinking; such is indeed the one which the Devil has usurped over these poor blind beings. May it please our Lord to have pity on them, and to deliver them from this tyranny.

But the most magnificent of these feasts are those they call *Atouronta ochien*, that is, singing feasts. These feasts will often last twenty-four entire hours; sometimes there are thirty or forty kettles, and as many as thirty Deer will be eaten. This last winter one was made in the village of *Andiata*,<sup>18</sup> of twenty-five kettles,