

person, *condayee onsa hondionroenkhra*. The eighth is to give a drink to the mother of the deceased, and to heal her as being seriously sick on account of the death of her son, *condayee onsa aweannoncwa* [153] *d'ocweton*. Finally, the ninth is, as it were, to place and stretch a mat for her, on which she may rest herself and sleep during the time of her mourning, *condayee onsa hohiendaen*. These are the principal presents,—the others are, as it were, an increase of consolation, and represent all the things that the dead man would use during life. One will be called his robe, another his belt, another his Canoe, another his paddle, his net, his bow, his arrows, and so on. After this, the relatives of the deceased regard themselves as perfectly satisfied. Formerly, the parties did not come to terms so easily, and at so little expense; for, besides that the public paid all these presents, the guilty person was obliged to endure an indignity and punishment that some will perhaps consider almost as insupportable as death itself. The dead body was stretched upon a scaffold, and the murderer was compelled to remain lying under it and to receive upon himself all the putrid matter which exuded from the corpse; they put beside him a dish of food, which was soon filled with the filth and corrupt blood which little by little fell into it; and merely to get the dish [154] pushed back ever so little would cost him a present of seven hundred Porcelain beads, which they called *hassaendista*; as for the murderer, he remained in this position as long as the relatives of the deceased pleased, and, even after that, to escape it he had to make a rich present called *akhiataendista*. If, however, the relatives of the dead man avenged themselves for this injury by the death of him who