

they had any, which is rather common in this Country, in order to encourage them to raise a force of soldiers, and avenge the death of the deceased. As to the drowned, they are interred also, after the most fleshy parts of the body have been taken off, piece by piece, as I have explained more in detail in speaking of their superstitions. Double the presents are given on such an occasion, and people from the whole Country often gather there, and contribute of their property; and this is done, they say, to appease the Sky, or the Lake.

There are even special ceremonies [191] for little children who die less than a month or two old; they do not put them like the others into bark tombs set up on posts, but inter them on the road,—in order that, they say, if some woman passes that way, they may secretly enter her womb, and that she may give them life again, and bring them forth. I doubt not the good Nicodemus would have found much difficulty about this, although he only raised the objection in regard to old people, *Quomodo potest homo nasci cum sit senex?* This fine ceremony took place this Winter in the person of one of our little Christians, who had been named Joseph at baptism. I learned it on this occasion from the lips of the child's father himself.

The funeral ceremonies over, the mourning does not cease, the wife continues it the whole year for the husband, and the husband for the wife; but the great mourning properly lasts only ten days. During this time they remain lying on mats and enveloped in furs, their faces against the ground, without speaking or answering anything except *Cway*, to those who come to visit them. They do not warm themselves even in Winter, they [192] eat cold food,