

private pit. He who was Captain of the preceding feast, and who is regarded as the Chief of this place, has given as an excuse that his kettle and his feast had been spoiled, and that he was obliged to make another; but in reality this was only a pretext. The principal cause of this separation is that the notables of this Village have been complaining this long time that the others take everything upon themselves; that they do not become acquainted as they would like with the affairs of the Country; that they are not called to the most secret and important Councils, and to a share of the presents. This division has been followed by distrust on both sides; God grant that it may not cause any hindrance to the preaching of the holy Gospel. But I must touch briefly on the order and the circumstances of this feast, and then I must finish.

Twelve years or thereabout having elapsed, the Old Men and Notables of the Country assemble, to deliberate in a definite way on the time at which the feast shall be held to the satisfaction of the whole Country and of the foreign Nations [196] that may be invited to it. The decision having been made, as all the bodies are to be transported to the Village where is the common grave, each family sees to its dead, but with a care and affection that cannot be described: if they have dead relatives in any part of the Country, they spare no trouble to go for them; they take them from the Cemeteries, bear them on their shoulders, and cover them with the finest robes they have. In each Village they choose a fair day, and proceed to the Cemetery, where those called *Aihe-onde*, who take care of the graves, draw the bodies from the tombs in the presence of the relatives, who