

feast, and which consisted of robes, Porcelain collars, and kettles, were strung on poles along the Cabin, on both sides. Secondly, the Captain sang the song of the deceased Captain, in accordance with the desire the latter had expressed, before his death, to have it sung on this occasion. Thirdly, all the guests had the liberty of sharing with one another whatever good things they had, and even of taking these home with them, contrary to the usual custom of feasts. Fourthly, at the end of the feast, by way of compliment to him who had entertained them, they imitated the cry of souls, and went out of the Cabin crying *haéé, haé*.

The master of the feast, and even *Anenkhiondic*, chief Captain of the whole Country, sent several [202] pressing invitations to us. You might have said that the feast would not have been a success without us. I sent two of our Fathers, several days beforehand, to see the preparations and to learn with certainty the day of the feast. *Anenkhiondic* gave them a very hearty welcome, and on their departure conducted them himself a quarter of a league thence, where the pit was, and showed them, with great demonstrations of regard, all the preparations for the feast.

The feast was to take place on the Saturday of Pentecost; but some affairs that intervened, and the uncertainty of the weather, caused it to be postponed until Monday. The seven or eight days before the feast were spent in assembling the souls, as well as the Strangers who had been invited; meanwhile from morning until night the living were continually making presents to the youth, in consideration of the dead. On one side the women were shooting with