

added, which is made on the part of the relatives or friends of him who has been brought back to life; and he who accepts the name and the present binds himself to take charge of the family of the deceased, so that his wards call him their father. This custom seems very commendable for the good of poor orphans.

They observe the same ceremonies when some brave man has been slain by their enemies. If he had a porcelain Collar, or something else of value, his [154] friends offer it to some good warrior, or make him some presents from their own means. If this man accepts them, together with the name of the dead man, which they publicly give him, he binds himself to go to the war, to take with him such men as he can, and to kill some of the enemy, in place of the deceased who lives again in his person.

I am told also that the Savages often change their names. A name is given to them at their birth,—they change it in manhood, and take another in their old age; indeed, if any one is very sick, and does not recover from this sickness, he will sometimes give up his old name, as if it brought him ill-luck, to take another of better omen.

If a Savage remarries within three years after the death of his wife, he is not kindly regarded by the relatives of the dead woman; they regard that as a sort of contempt,—this man making it apparent that he did not love their relative, since he allied himself so soon with another. And if a woman, after the decease of her husband, takes another before this length of time, without the permission of the dead man's relatives, they not only bear her ill-will, but they plunder her husband [155] if they meet him;