

predict future events; others, to find things that are [134] lost; and, lastly, others to restore health to the sick, and that with remedies that have no relation to the sicknesses. That they have these gifts from God, nobody in my opinion will dare to say; that all they do is deception or imagination, hardly accords with the reputation they have acquired, and the length of time they have followed this profession. How is it that their tricks have not been discovered during so many years, and their business has acquired so much reputation, and been always so well rewarded,—if they have never succeeded except by sheer imagination? No one dares to contradict them. They are continually at feasts, which take place at their command. There is, therefore, some foundation for the belief that the Devil occasionally gives them assistance, and reveals himself to them for some temporal profit, and for their eternal damnation. Let us see some examples of it. *Onditachiaé* is renowned among the Tobacco Nation, like a Jupiter among the Heathens of former times, from having in hand the rains, the winds, and the thunder. This thunder is, by his account, a man like a Turkey-cock; the Sky is his Palace, and he retires there when it is serene; he comes down to earth to get his supply [135] of adders and serpents, and of all they call *Oki*, when the clouds are rumbling; the lightnings occur in proportion as he extends or folds his wings.³ If the uproar is a little louder, it is his little ones who accompany him, and help him to make a noise as best they can. Raising the objection to him who told me the tale, “whence, then, came dryness?” he replied that it came from the caterpillars, over whom *Ondiaachiaé* had no power. And asking him “why the lightning struck