

homage rendered to this cruel tyrant and usurper of the empire of God, especially as many of these feasts seem to be veritable sacrifices,—above all, when it is a question of killing a dog and eating it, especially in some cases, with such details and ceremonies, that it does not seem as if one could come to any other conclusion. But that is not the question now; let us come to other stories.

A woman, born in this village, but married in another, near by, named Angoutenc, going out one night from her cabin with one of her little daughters in her arms, at a time when they were celebrating in the village a [138] feast like that I have just described, saw in an instant, she said, the Moon stoop down from above, forthwith appearing to her like a beautiful tall woman, holding in her arms a little girl like her own.

“I am,” quoth this specter to her, “the immortal seignior general of these countries, and of those who inhabit them; in testimony whereof I desire and order that in all quarters of my domain, those who dwell therein shall offer thee presents which must be the product of their own country,—from the Khionontaterons or tobacco Nation, some tobacco; from the Attiwandarons or neutral Nation, some robes of outay;⁸ from the Askicwaneronons, or Sorcerers, a belt and leggings, with their porcupine ornaments; from the Ehonkeronons or Islanders, a deer skin.” Thus it continued to name to her certain other nations, each one of which it ordered to make her some present, and, among others, named the French who dwelt in this country, as we shall soon relate.

“The feast which is now being solemnized in the town” (adds this Demon) “is very acceptable to me,