

itself in order to save them for the emergencies of a dream or of sickness, the Devil having induced them always to keep and reserve for him the best and finest. And it is this that gives reason to call them veritable sacrifices, especially when the dream or the sickness requires the slaughter of a dog, as we said a little while ago,—which happens only too often.

But to return to our Ascwandics or familiar demons; the common answer of those whom we importune upon this subject is, that there is not one who does not have them, and that, if they did not have them, they would be always and everywhere unlucky. It is true that there is more or less difference in these; some persons have many of them, and some are more positive and efficacious than are others. Some buy them from the neighboring Nations, especially from the Algonquains, who are reputed to have excellent ones, [172] and this is the most costly and precious merchandise of the country; others have inherited them from their relatives. It was in this way that one came into the possession of the above-mentioned Christian of this village, Joseph Chihwatenhwa,—who, as soon as he learned that this was contrary to the commandments of God and displeased him, threw it far away on the first journey he made; and since then, when he passes over that route, he is always afraid that it will return into his pouch,—as has happened to several, who, through vexation at not having obtained what they had asked for, having thrown away their Ascwandic, found it afterwards in their pouch, or in one of their chests.

I will say nothing of the Visitors or Physicians, called in their language “Ocata;” nor of their Apothecaries, or givers of remedies, called “Ontetsans.”