

glory as we are in our marble and porphyry. If it is a man, they place there as a sign and emblem, his bow, arrows, and shield; if a woman, spoons, *matachias* or jewels, ornaments, etc.

I have nearly forgotten the most beautiful part of all; it is that they bury with the dead man all that he owns, such as his bag, his arrows, his skins and all his other articles and baggage, even his dogs if they have not been eaten. Moreover, the survivors add to these a number of other such offerings, as tokens of friendship. Judge from this whether these good [93] people are not far removed from this cursed avarice which we see among us; who, to become possessed of the riches of the dead, desire and seek eagerly for the loss and departure of the living.

These obsequies finished, they flee from the place, and, from that time on, they hate all memory of the dead. If it happens that they are obliged to speak of him sometimes, it is under another and a new name. As for instance, the Sagamore Schoudon²¹ being dead, he was called "the Father" [Père.] Membertou was called "the great Captain," and so on.

Now all their religion, to speak briefly, is nothing else than the tricks and charms of the Autmoins, as we have related before in speaking of their illnesses. They have many other similar sacrifices which they make to the Devil, so they will have good luck [94] in the chase, victory, favorable winds, etc. They believe also in dreams, that no kind of nonsense may be wanting to them. Furthermore, they say that the Magic of the Pilotoyes often calls forth spirits and optical illusions to those who believe them, showing snakes and other beasts which go in and out of the mouth while they are talking; and several other