

equipment he will make his journey to the other world more successfully, and will be better received by the great Captains of the Tribe, who will lead him with them into a place of delights.

While they are arranging everything in the coffin, the relatives of the dead man are present at the ceremony, weeping after their manner,—that is to say, chanting in a mournful tone, and swinging in harmony a rod to which they have attached several little bells.

Where the superstition of these tribes appears the most extravagant is in the worship that they pay to what they call their *Manitou*; as they know hardly anything but the animals with which they live in the forests, they imagine that there is in these animals,—or, rather, in their skins, or in their plumage,—a sort of spirit who rules all things, and who is the master of life and of death. According to them, there are *Manitous* common to the whole Tribe, and there are special ones for each person. *Oussakita*, they say, is the great *Manitou* of all the animals that move on the earth or fly in the air. He it is who rules them; therefore, when they go to the hunt, they offer to him tobacco, powder, and lead, and also well-prepared skins. These articles they fasten to the end of a pole, and, raising it on high, they say to him: “*Oussakita*, we give thee something to smoke, we offer thee something for killing animals. Deign to accept these presents, and do not permit the animals to escape our arrows; grant that we may kill the fattest ones, and in great number, so that our children may not lack clothing or food.”

They call the *Manitou* of waters and fishes *Michibichi*;