

ously on deer and bearskins, spread on the floor for the purpose. There was a woman who had the appellation of being a witch; my brother was in such pain that he could not turn his head round without turning his body also; whilst they were sitting round the fire, the woman, who was perhaps about forty years of age, rose up instantly and clapped down on her knees behind his back, she clinched her hands, putting one on the part that was pained, the other on the top of that, then applied her mouth to the uppermost hand; she sat in that position about half a minute, apparently sucking her fist; at last she threw herself back and struggled for a few moments, as if she was in a convulsion; after she rose up, she reached her hand across the fire to an Indian, who had the name of being a necromancer, he apparently took something out of her hand and held it close in his a considerable time, then rose up and stepped out a few minutes. A few days after they had got over their drunken frolick, he came back, after taking a smoke of *Qush-a-tih'-ok-kil-lick-ken-eek'-can*, that is, tobacco and a mixture, such as sumac leaves, red sally bark, &c. he drew up the edge of a deerskin behind where she sat, when the woman reached her hand across the fire to him, he scraped up the earth where he drew out a leaf that had been folded up; when he unfolded the leaf, he took out a small piece of muscle-shell, which he said was what the woman gave him, and that it had been fixed between my brother's shoulders by a *Man-nit'-tooh*, spirit or necromancer as the word signifies, which, he said, would undoubtedly have taken his life, had it not been taken off. If there was any deception in what I have related, there must have been several others deceived as well as myself; however, there was one thing I was not deceived in, that