

and I desire that many like it be held in all the other [139] quarters and villages of the country. Besides," it informs her, "I love thee, and on that account I wish that thou shouldst henceforth be like me; and, as I am wholly of fire, I desire that thou be also at least of the color of fire;" and thereupon it ordains for her a red cap, a red plume, a belt, leggings, shoes, and the rest of her clothes with red ornaments; this is, indeed, the garb in which she appeared at the ceremony that afterward was solemnized for her benefit.

This poor creature returned to her cabin, and no sooner had she reached it than behold her prostrated with a giddiness in the head and a contraction of the muscles, which made them conclude that she was sick of a disease of which the remedy is a ceremony, which is called, in the language of our barbarians, Ononhwaroia, or turning round the head,—a name taken from the first symptom of this disease, or rather, this pretty superstition.<sup>9</sup> The sick woman was confirmed in this belief by seeing in her dreams only goings and comings and outcries through her cabin; this made her resolve to demand in public that they should celebrate this feast for her.

Her devotion—or rather the purpose of the devil to spite us, and to thwart the affairs [140] of Christianity, which were in their first splendor and glory—prompted her to address herself to this village where we are, Ossosane, or residence of la Conception, of which, as we have said, she was a native. They came, then, in her behalf, to make the proposition to its Captains, who immediately summoned the council. There it was declared that this affair was one of those most important to the welfare of the coun-