

thoroughly that often the cabins and entire villages burn down. But the point being that, the more noise and uproar one makes, the more relief the sick person will experience, they have no concern for anything, and each one kills himself to do worse than his companion.

Our cabins that are in the villages are not exempt from the results of such a feast. The door of the cabin of the Residence of saint Joseph was broken down three times [148] in a like ceremony. As for this residence here where I am, that of la Conception, we have been more quiet during such storms, because we are about a musket-shot from the village. This, then, is the third act; let us come to the fourth.

The next day's Sun having risen, every one prepares to go again through all the cabins where the sick woman has passed, and particularly to that one in which she is harbored. This is for the purpose of proposing at each fire each person's own and special desire or "*Ondinonc*,"—according as he is able to get information and enlightenment by dreams,—not openly, however, but through Riddles. For example, some one will say, "What I desire and what I am seeking is that which bears a lake within itself;" and by this is intended a pumpkin or calabash. Another will say, "What I ask for is seen in my eyes,—it will be marked with various colors;" and because the same Huron word that signifies "eye" also signifies "glass bead," this is a clue to divine what he desires,—namely, some kind of beads of this material, and of different colors. Another will intimate that he desires an *Andacwandet* feast,—that is [149] to say, many fornications and adulteries. His Riddle being guessed, there is no lack of persons to satisfy his desire.