

of many persons, and for which, [158] consequently, to obtain it from him, I do not know what they have not offered him. That which has given him the most trouble, however, is not to refuse those who have presented themselves to barter for it, but, far more, to refuse his friends, who have demanded this from him until he is vexed. "But," said his wife, "even if they should demand it from us without saying that it was the Ondinonc,—but, you would say, they desired it expressly for that purpose,—they would get nothing!" May it please God to give us many families of Barbarians like that one. But let us return to our story.

It sometimes happens that the devil in this great ceremony of which we have just spoken has recommended to the sick person, among other things, to furnish his house anew. In this case, he must not keep anything whatever of his possessions, and must, therefore give away all that he has, while those of the village, during three days, go through the cabins, stating their desires. And it sometimes happens that, for a single wooden plate retained through affection and attachment, the Devil has become so incensed that, besides not granting a cure, he has pointed out in a dream to [159] the sick person the place and spot where he was to die, for having failed in this matter of obedience and respect for his orders,—which really happened.

A ceremony so solemn prompted us to search for its source and origin; and we have found, through the accounts of the old men, both of this village and of that of the Residence of St. Joseph, that the authors of this feast,—as well as of all the other ceremonies of the country, and especially of the nude dances and