

like performances,—are no others than the Demons.

The Nation and the village where this began are named, also the Captain who, having perceived them upon a lake passing away the time thus, begged them earnestly to come to his Village and teach them all these fine mysteries, to which, after much urging, and many sacrifices of dogs which this Captain offered to them, they finally consented.

Now our barbarians admit that thence ensued the death of the Captain and the ruin of the village, and, later, that of the whole Nation,—of which some few remain as refugees among them, from whom they have most minutely learned all the ceremonies of these solemnities. However, [160] they assert that those who practiced them afterwards were much benefited thereby; and that, therefore, the evils of mortality and misery, which condemn them to a like end, are not to be attributed to that, as we are continually saying and preaching, but to our dwelling among them, upon which alone they lay the blame.

Moreover, the body of the Hurons being only an assemblage of various families and petty Nations, which are associated together for the purpose of maintaining themselves against their common enemies, each one has brought its special dances, customs, and ceremonies, all emanating from the same source, which are communicated to the whole country, and which are then observed according to the dream or the *ondinonc* of each one, when he is sick, or by the order of the native Physician, or visitor, who has with reason been styled “Sorcerer” or “Magician,” as we shall relate hereafter. And such observances are called among them “*Onderha*,” that is to say “the ground,” as one might say, the prop