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**Transcriber's Note.**

A [list](#) of the changes made can be found at the end of the book. In the text, the corrections are underlined by a red dotted line "like this". Hover the cursor over the underlined text and an explanation of the error should appear.

**THE JESUIT RELATIONS  
AND  
ALLIED DOCUMENTS  
VOL. VII**

The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS

OF THE JESUIT MISSIONARIES

IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN,  
AND ITALIAN TEXTS, WITH  
ENGLISH TRANSLATIONS AND  
NOTES; ILLUSTRATED BY  
PORTRAITS, MAPS, AND  
FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. VII

QUEBEC, HURONS, CAPE BRETON: 1634-1635

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# CONTENTS OF VOL. VII

PREFACE TO VOLUME VII	<a href="#">1</a>
DOCUMENTS:—	
XXIII. Relation de ce qui s'est passé en La Nouvelle France, en l'année 1634 [Chapters x.-xiii., completing the document]. <i>Paul le Jeune</i> ; Maison de N. Dame des Anges, en Nouvelle France, August 7, 1634	<a href="#">5</a>
XXIV. Lettre à Monseigneur le Cardinal. <i>Paul le Jeune</i> ; Kebec, August 1, 1635	<a href="#">237</a>
XXV. Relation de ce qui s'est passé en la Nouvelle France, en l'année 1635 [Chapters i., ii.]. <i>Paul le Jeune</i> ; Kebec, August 28, 1635	<a href="#">247</a>
BIBLIOGRAPHICAL DATA: Volume VII	<a href="#">305</a>
NOTES	<a href="#">309</a>







## ILLUSTRATION TO VOL. VII

I. Photographic facsimile of title-page, Le Jeune's *Relation* of 1635 [250](#)

## PREFACE TO VOL. VII

Following is a synopsis of the documents contained in the present volume:

XXIII. The first installment (chaps. i.-ix.) of Le Jeune's *Relation* of 1634, written to the provincial at Paris, was given in Vol. [VI](#) of our series. In the concluding portion herewith presented, the superior of the Quebec mission continues his account of the Montagnais. He describes their clothing and ornaments; then their language, which, though deficient in expressions for abstract ideas, he praises for its fullness and richness in vocabulary and grammatical forms. He offers to the provincial numerous reasons why he made so little progress in learning the tongue while he wintered among them—his own defective memory; the malice of a medicine man, whom he had opposed; the perfidy of the interpreter Pierre, who refused to teach him; his sufferings from hunger and illness; and the inherent difficulties of the language itself. All these points are elaborated, with many details, the result being a vivid picture of savage life, and of the hardships, danger, and suffering endured by this heroic missionary while wandering with the savages through the forests and mountains along the southern shore of the River St. Lawrence. At last, after almost six months of this wretched life, and many hair-breadth escapes from death, Le Jeune, ill and exhausted, reaches his humble home, the mission house on the St. Charles. In the closing chapter he recounts, in the form of a journal, the events of the summer of 1634 at Quebec; the arrival of the French fleet, with Father Buteux and the colonists of Sieur Robert Giffard; the departure of Brébeuf, Daniel, and Davost for the Huron mission, and their hardships on the voyage; the foundation of new settlements above Quebec,—at St. Croix island (not to be confounded with the site of De Monts's colony), and Three Rivers. He announces his intention to go, with Buteux, to Three Rivers; and closes with an appeal for more missionaries, who shall be competent to learn the Indian dialects. 2

XXIV. In this letter to Cardinal Richelieu (dated August 1, 1635), Le Jeune congratulates him on his efforts to root out the Huguenot heresy; thanks him for his kindness, and for evidences of affection for the Jesuit mission in Canada; and urges the great man to aid the Company of New France in their colonizing enterprise, for on their success depends that of the mission. The cardinal is reminded how many poor French families might be provided with homes if sent to the New World, where land is abundant; he is also informed that some savages have been converted to the faith.

XXV. This document is known as Le Jeune's *Relation* of 1635. Heretofore the superior of Quebec has been the sole author of the annual report of the Jesuit mission in New France. But with the arrival of new missionaries the work was greatly broadened, and hereafter we shall find the *Relation* a composite, arranged by the superior from the several individual reports forwarded to him by his assistants in the field, often with the addition of a general review from his own pen. Of such a character is the present *Relation*, which, like its successors, is for convenience designated by the name of the superior who forwarded it to the provincial at Paris, for publication. 3

The 112 introductory pages are by Le Jeune, dated Kebec, August 28, 1635; of these, we have space in this volume for but 51 pages (chaps. i., ii.). Commencing with p. 113 (original pagination), we shall find a report from Brébeuf, dated Ihonatiria (in the Huron country), May 27, 1635. Then will appear, commencing on p. 207, an undated report from Perrault, for 1634-35, describing the island of Cape Breton and the characteristics of its people; and, commencing on p. 220, a number of brief, unaccredited extracts from letters by various members of the missionary staff.

In his opening letter, addressed to the provincial, Le Jeune anticipates most hopefully the growth and prosperity of Canada in the hands of the French, but is especially rejoiced at the great interest which the mission has aroused in France. There, many pious laymen are aiding the enterprise with their efforts and money; many priests desire to join the Canadian mission; and many nuns are eagerly awaiting some opportunity to labor among the Indian women and children for their conversion to the Christian faith. Le Jeune advises these sisters not to come to Canada until they are suitably provided with a house and means of support: and he appeals to the ladies of France to furnish this aid for the nuns. He then describes the condition and extent of the mission, which now has six residences at various points, all the way from Cape Breton to Lake Huron. At the oldest of these, Notre Dame des Anges, near Quebec, center their plans for educational work. He wishes here to establish a 4

college for French children, and is beginning a seminary for the instruction of Indian youth. He describes the importance of the Huron mission, and states that he has received promises of funds for its extension. He recounts the work of himself and his brethren in the French settlements, especially mentioning the comfort they gave to the sick and dying during an epidemic of scurvy at the new settlement at Three Rivers. He then gives detailed accounts of the religious experiences and deaths of various Indian converts; and relates the tragic death of the two Montagnais with whom he had spent the preceding winter,—Carigonan, "the sorcerer," and his brother Mestigoit, in whose cabin they all lived.

R. G. T.

MADISON, WIS., April, 1897.

XXIII (concluded)

## **LE JEUNE'S RELATION, 1634**

PARIS: SEBASTIEN CRAMOISY, 1635

Chaps. x.-xiii., and Index, completing the document; Chaps. i.-ix. appeared in Volume [VI](#).



DE LEURS HABITS & DE LEURS  
ORNEMENTS.

**C'** ESTOIT la pensée d'Aristote, que le mōde auoit fait cōme trois pas, pour [165] arriuer à la perfection qu'il possedoit de son temps. Au premier les hommes se contentoient de la vie, ne recherchant purement & simplement que les choses necessaires & vtils pour sa conseruation. Au second ils ont conjoint le delectable avec le necessaire, & la bienséance avec la necessité. On a trouué premierement les viures, puis les assaisonnemens, on s'est couuert au cōmencement contre la rigueur du temps, & par apres on a donné de la grace & de la gentillesse aux habits, on a fait des maisons aux premiers siecles simplement pour s'en seruir, & par apres on les a fait encore pour estre veuës. Au troisième pas les hommes d'esprit voyans que le monde iouyssoit des choses necessaires & douces pour la vie, ils se sont a donnez à la contemplation des choses naturelles, & à la recherche des sciences, si bien que la grande Republique des hommes s'est petit à petit perfectionnée, la necessité marchant deuant, la bien-séance & la douceur venant apres, & les sciences tenant la dernier rang.

Or ie veux dire que nos Sauvages Montagnais & errans, ne sont encore [166] qu'au premier degré des trois que ie viens de toucher, ils ne pensent qu'à viure, ils mâgent pour ne point mourir, ils se couurent pour banir le froid, non pour paroistre, la grace, la bienséance, la connoissance des arts, les sciences naturelles, & beaucoup moins les veritez surnaturelles, n'ont point encore de logis en cét hemisphere, du moins en ces contrées. Ce peuple ne croit pas qu'il y ait autre science au monde, que de viure & de mâger, voila toute leur Philosophie. Ils s'estōnent de ce que nous faisons cas de nos liures, puisque leur connoissance ne nous donne point dequoy bannir la faim, ils ne peuuent comprendre ce que nous demandons à Dieu en nos prieres. Demande luy, me disoient-ils, des Originaux, des Ours & des Castors, dis luy que tu en veux manger; & quand ie leur disois que ce la estoit peu de chose, qu'il y auoit biē d'autres richesses à demâder, ils se rioyent, que pourrois tu, me repondoient-ils souhaitter de meilleur, que de manger tō saoul de ces bonnes viandes? Bref ils n'ont que la vie, encore ne l'ont-ils pas toute entiere, puisque la famine les tuē assez souuent.

ON THEIR CLOTHES AND  
ORNAMENTS.

**I**T was the opinion of Aristotle that the world had made three steps, as it were, to [165] arrive at the perfection which it possessed in his time. At first men were contented with life, seeking purely and simply only those things which were necessary and useful for its preservation. In the second stage, they united the agreeable with the necessary, and politeness with necessity. First they found food, and then the seasoning. In the beginning, they covered themselves against the severity of the weather, and afterward grace and beauty were added to their garments. In the early ages, houses were made simply to be used, and afterward they were made to be seen. In the third stage, men of intellect, seeing that the world was enjoying things that were necessary and pleasant in life, gave themselves up to the contemplation of natural objects and to scientific researches; whereby the great Republic of men has little by little perfected itself, necessity marching on ahead, politeness and gentleness following after, and knowledge bringing up the rear.

Now I wish to say that our wandering Montagnais Savages are yet only [166] in the first of these three stages which I have just touched upon. Their only thought is to live, they eat so as not to die; they cover themselves to keep off the cold, and not for the sake of appearance. Grace, politeness, the knowledge of the arts, natural sciences, and much less supernatural truths, have as yet no place in this hemisphere, or at least in these countries. These people do not think there is any other science in the world, except that of eating and drinking; and in this lies all their Philosophy. They are astonished at the value we place upon books, seeing that a knowledge of them does not give us anything with which to drive away hunger. They cannot understand what we ask from God in our prayers. "Ask him," they say to me, "for Moose, Bears, and Beavers; tell him that thou wishest them to eat;" and when I tell them that those are only trifling things, that there are still greater riches to demand, they laughingly reply, "What couldst thou wish better than to eat thy fill of these good dishes?" In short, they have nothing but life; yet they are not always sure of that, since they often die of hunger.

[167] Iugez maintenant qu'elle peut-estre la gentillesse de leurs habits, la noblesse & la richesse de leurs ornements, vous prèdriez plaisir de les voir en cōpagnie: pendant l'Hiuer toutes sortes d'habits leurs sont propres, & tout est commun tant aux femmes comme aux hommes: il n'y a point de difformité en leurs vestemens, tout est bon, pourueu qu'il soit biẽ chaud. Ils sont couuerts propremẽt, quand ils le sont commodement; dõnez leur vn chaperon, vne homme le portera aussi bien qu'une femme, il n'y a habit de fol dont ils ne se seruent sagement, s'ils s'en peuvent seruir chaudement: ils ne sont point comme ces Seigneurs qui s'attachent à vne couleur. Depuis qu'ils prattiquent nos Europeans, ils sont plus bigarrez que des Suisses. L'ay veu vne petite fille de six ans vestuẽ de la casaque de son pere, qui estoit vn grand homme, il ne falut point de Tailleur pour luy mettre cẽt habit dans sa iustesse, on le ramasse à l'entour du corps, & on le lie comme vn fagot. L'vn a vn bonnet rouge, l'autre vn bõnet verd, l'autre vn gris, tous faits, nõ à la mode de la Cour, mais à la mode de la commodité. L'autre aura [168] vn chapeau que si les bords l'empeschent, ils les coupent.

10

Les femmes ont pour robbe vne camisolle ou vn capot, ou vne casaque, ou vne castelogne, ou quelque peau dont ils s'enueloppent, se lians en autãt d'endroits qu'il est nécessaire, pour fermer les aduenuẽs au vent? L'vn porte vn bas de cuir, l'autre de drap, pour le present ils coupent leurs vieilles couuertures ou castellongnes, pour faire des mãches & des bas de chausses. Je vous laisse à penser si cela est bien vidẽ & bien tirẽ; en vn mot ie reĩtere ce que i'ay desia dit, leur propriẽtẽ est leur commoditẽ, & comme ils ne se couurent que contre l'injure du tẽps, si tost que l'air est chaud, ou qu'ils entrẽnt dans leurs Cabanes, ils iettent leurs atours à bas, les hõmes restãs tous nuds, à la reserue d'vn brayer qui leur cache ce qui ne peut estre veu sans vergongne. Pour les femmes elles quittent leur bonnet, leurs manches & bas de chausses, le reste du corps demeurant couuert. Voila l'equipage des Sauuages, pour le present qu'ils communiquent avec nos François.

Ce peuple va tousi[o]urs teste nuẽ, hormis [169] dans les plus grands froids, encore y en a-il plusieurs qui ne se couurent iamais, ce qui me fait conjecturer que fort peu se seruoient de bõnets, auant qu'ils communiquassent avec nos Europeãs, aussi n'en scauroient ils faire, ains ils les traittent tous faits, ou du moins les

12

[167] Judge now how elegant must be their garments, how noble and rich their ornaments. You would enjoy seeing them in company. During the Winter all kinds of garments are appropriate to them, and all are common to both women and men, there being no difference at all in their clothes; anything is good, provided it is warm. They are dressed properly when they are dressed comfortably. Give them a hood, and a man will wear it as well as a woman; for there is no article of dress, however foolish, which they will not wear in all seriousness if it helps to keep them warm, in this respect being unlike those Lords who affect a certain color. Since they have had intercourse with our Europeans, they are more motley than the Swiss. I have seen a little six-year-old girl dressed in the greatcoat of her father, who was a large man; yet no Tailor was needed to adjust it to her size, for it was gathered around her body and tied like a bunch of fagots. One has a red hood, another a green one, and another a gray,—all made, not in the fashion of the Court, but in the way best suited to their convenience. Another will wear [168] a hat with the brim cut off, if it happens to be too broad.

11

The women have for dress a long shirt, or a hooded cloak, or a greatcoat, or a blanket, or some skins tied in as many places as may be necessary to keep out the wind. A man will wear one stocking of leather, and another of cloth; just now they are cutting up their old coverings or blankets, with which to make sleeves or stockings; and I leave you to imagine how neatly and smoothly they fit. In a word, I repeat what I have already said,—to them propriety is convenience; and, as they only clothe themselves according to the exigencies of the weather, as soon as the air becomes warm or when they enter their Cabins, they throw off their garments and the men remain entirely naked, except a strip of cloth which conceals what cannot be seen without shame. As to the women, they take off their bonnets, sleeves and stockings, the rest of the body remaining covered. In this you have the clothing of the Savages, now during their intercourse and association with our French.

These people always go bareheaded, except [169] in the most severe cold, and even then some of them go uncovered, which makes me think that very few of them used hats before their intercourse with our Europeans; nor do they know how to make them, buying them already made, or at least cut, from our French



font tailler à nos François. Voila pour leur coiffure, qui n'est autre que leurs cheueux, tant aux hommes qu'aux femmes, & mesme aux enfans; car ils sont testes nuës dans leur maillot.

Leurs robes sont faictes de peaux d'Elans, d'Ours, & d'autres animaux. Les plus riches en leur estime sont faites des peaux d'une espece de petit animal noir, qui se trouue aux Hurons, il est de la grandeur d'un Lapin, le poil est doux & luisant, il entre bien une soixantaine de ces peaux dans une robe, ils attachèt les queueës de ces animaux aux bas, pour servir de franges, & les testes au haut pour servir d'une espece de rebord. La figure de leur robe est quasi quarrée, les femmes les peignent, tirant des raïes du haut en bas, ces raïes sont également distantes & larges, environ de deux pouces vous diriez du passement.

[170] Les hommes portent leurs robes en deux façons: quand il fait un peu chaud ils ne s'en enuoloppent point, mais ils la portent sur un bras, & sous l'autre, ou bien estendu sur leur dos, retenue par deux petites cordes de peaux, qu'ils lient dessus leur poitrine; ce qui n'empesche pas qu'ils ne paroissent quasi tous nuds. Quand il fait froid, ils la passent tous, hommes & femmes, sous un bras & dessus l'épaule de l'autre, puis la croisent & s'en enuoloppent assez commodémēt contre le froid, mais maussadement; car s'estans liez sous la poitrine, ils la retroussent, puis ils se lient & se garrottēt vers la ceinture, ou vers le milieu du corps, ce retroussement leur faisant un gros ventre ou une grosse pance, dans laquelle ils mettent leurs petites besongnes. J'ay veu représenter un Caresme prenant sur un theatre en France, on luy bastit un ventre iustement comme en portent nos Sauvages & Sauvageses pendant l'Hiver.

Or comme ces robes ne courent point leurs bras, il se font des manches de mesme[s] peaux, & tirent dessus ces rayes dōt j'ay parlé, quelquefois de lōg, [171] quelquefois en rond: ces manches sont fort larges par haut, courant les épaules, & se venans quasi ioindre derriere le dos, deux petites cordes les tiennent liées deuant & derriere, mais avec si peu de grace, qu'il n'y a fagot d'espine qui ne soit mieux trouffé qu'une femme emmitouflée dedans ces peaux. Remarquez qu'il n'y a point de distinction, de l'habit d'un homme à celui d'une femme, sinon que la femme est tousiours couverte de sa robe, & les hommes la quittent ou la portent à la legere, quand il fait chaud

people. So for their head gear they have nothing but their hair, both men and women and even the children, for they are bareheaded in their swaddling clothes.

Their clothes are made of the skin of Elk, Bears, and other animals. The ones that they value the most are made of the skins of a kind of little black animal found in the Huron country; it is about the size of a Rabbit, the skin is soft and shiny, and it takes about sixty of them to make a robe. The tails of the animals are fastened to the bottom, to serve as fringe; and the heads above, to make a sort of border. These robes are nearly square in shape; the women paint colored stripes on them from top to bottom, which are about as wide as two thumbs, and are equally distant from each other, giving the effect of a kind of lace-work.

[170] The men wear their robes in two ways. When it is a little warm they do not put these around them, but carry them over one arm and under the other; or else stretched across the back, and held in place by two little leather strings which they tie over the chest. This does not prevent them from appearing almost naked. When it is cold they all, men and women, wear the robe under one arm and over the shoulder of the other, then crossed; and thus they wrap themselves up comfortably, though awkwardly, against the cold; for when this garment is tied below the chest, they turn it up, fasten and tie it down near the belt or middle of the body, these folds forming a big belly or large flap in which they carry their little belongings. I once saw a Merryandrew in a theatre in France, whose belly was built out exactly like those affected by our Savage Men and Women in Winter.

Now as these robes do not cover their arms, they make themselves sleeves of the same skin, and draw upon them the stripes of which I have spoken, sometimes lengthwise, [171] sometimes around. These sleeves are quite broad at the top, covering the shoulders and almost uniting at the back,—two little strings fastening them in front and behind, but so clumsily that a bundle of thorn-sticks are better put together than the women are muffled up in these skins. Observe that there is no difference between the garments of a man and those of a woman, except that the woman is always covered with her robe, while the men discard theirs or wear them carelessly, in warm

comme i'ay dit.

Leurs bas de chausses sont de poil [peau] d'Orignac passée sans poil, c'est la nature & non l'art, qui en a trouué la façon, ils sont tout d'une venue, suffit que le pied & la jambe y passent, pour estre bien faits, ils n'ont point l'invention d'y mettre des coins, ils sont faits comme des bas à botter, retenus sous le pied, avec une petite cordelette. La cousture qui n'est quasi qu'une faux fil, ne se treuve pas derriere les jambes, mais entre-deux; les cousans, ils laissent passer un rebord de la peau mesme, qu'ils découpent en frange, apres laquelle ils attachent par [172] fois quelques matachias; ces bas sont assez longs, notamment pardeuant; car ils laissent une piece qui passe bien haut, & qui couvre une grande partie de la cuisse, au plus haut de cette piece sont attachées de petites cordes, qu'ils lient à une ceinture de peau, qu'ils portēt tous dessus leurs chairs.

16

Leurs souliers ne sont pas durs comme les nostres, aussi n'ont-ils pas l'industrie de tanner le cuir: nos gants de cerf, sont d'une peau plus ferme ou du moins aussi ferme que leurs peaux d'Orignac, dont ils font leurs souliers, encore faut il qu'ils attendent que ces peaux ayent seruy de robes, & qu'elles soient toutes grasses, autrement leurs souliers se retireroient à la moindre approche du feu, ce qu'ils ne laissent pas de faire tous gras qu'ils soient quād on les chauffe un peu de trop près. Au reste, ils boient l'eau comme une éponge, si bien que les Sauvages ne s'en feruēt pas contre cet Element, mais bien cōtre la neige & contre le froid. Ce sont les femmes qui sont cousturieres & cordonnieres, il ne leur coute rien pour apprendre ce mestier, encore moins pour auoir des [173] lettres de maistrise; un enfant qui sçauroit un peu coudre en seroit à la premiere veuē, tant il y a d'invention.

Ils les font fort amples & fort capables, notamment l'Hiuer, pour les garnir contre le froid, ils se seruent ordinairement d'une peau de Lieure, ou d'une piece de quelque couverture, pliée en deux & trois doubles. Ils mettent avec cela du poil d'Orignac, & puis ayans enueloppé leurs pieds de ces haillons, ils chauffent leurs souliers, & par fois deux paires l'une dessus l'autre, ils les lient & les arrestent sur le coudepié, avec une petite corde, qui regne tout à l'entour des coins du Soulier. Pendant les neiges nous nous seruons tous, François & Sauvages de cette forte de chaussure, afin de pouoir marcher sur des Raquettes; l'Hiuer passé nous reprenons nos souliers François, &

weather, as I have said.

Their stockings are made of Moose skin, from which the hair has been removed, nature and not art setting the fashion for them; they are considered well made if the feet and legs go into them, no ingenuity being used in making corners; they are made like boots, and are fastened under the foot with a little string. The seam, which is scarcely more than basted, is not at the back of the leg, but on the inside. When they sew them, they leave an edge of the skin itself, which they cut into fringe, occasionally fastening to this [172] a few matachias.<sup>1</sup> These stockings are quite long, especially in front, for they leave a piece which reaches quite high, and covers a great part of the thigh; to the upper edge of this piece are fastened small cords, tied to a leather belt which they all wear next to their skin.

17

Their shoes are not hard like ours, for they do not know enough to tan the leather. Our deerskin gloves are made of skin which is firmer, or at least as firm, as their Moose skins of which they make their shoes. Also they have to wait until these hides have been used as robes, and until they are well oiled, otherwise their shoes would shrink at the first approach to the fire, which they do anyhow, well oiled as they are, if they are brought too near the heat. Besides, they absorb water like a sponge, so that the Savages cannot use them in this Element, but they are very serviceable against snow and cold. It is the women who are the seamstresses and shoemakers; it costs them nothing to learn this trade, and much less to procure [173] diplomas as master workmen; a child that could sew a little could make the shoes at the first attempt, so ingeniously are they contrived.

They make them large and capacious, especially in the Winter. In order to furnish them against the cold, they generally use a Rabbit skin, or a piece of an old blanket folded two or three times; with this they put some Moose hair; and then, having wrapped their feet in these rags, they put on their shoes, occasionally wearing two pairs, the one over the other. They tie them over the instep with a little string which is wound about the corners of the Shoe. During the snows we all, French and Savages, have made use of this kind of foot gear, in order to walk upon our Snowshoes; when the Winter had passed, we resumed our French shoes, and the Savages went barefooted.

eux vont pieds nuds.

18

Voilà non pas tout ce qui se peut dire de leurs habits & de leurs ornements, mais ce que i'en ay veu , & qui me vient pour l'heure en la pensée; i'oubliois à dire, que ceux qui peuvent auoir ou troquer des chemises de nos François, s'en feruent à la nouvelle façon: car au lieu [174] de les mettre comme nous par dessous, ils les mettent par dessus tous leurs habits, & comme iamais ils ne les essuyent, elles sont en moins de rien grasses comme des torchons de cuisine, c'est ce qu'ils demandent, car l'eau, disent-ils, coule là dessus, & ne penetre pas iusqu'à leurs robbes.

This is not all that can be said about their clothes and ornaments, but it is all that I have seen and that I recall to mind just now; I forgot to say that those who can have or buy our French shirts wear them in the new fashion; for, instead [174] of wearing them under, as we do, they put them on over all their clothes,—and, as they never wash them, they are in no time as greasy as dish-cloths; but this is just as they wish them to be, for the water, they say, runs over them and does not penetrate into their clothes.

19



**I**'ESCRIUY l'an passé, que leur langue estoit tres-riche & tres-pauvre; toute pleine d'abondance & de disette; la pauvreté paroist en mille articles. Tous les mots de pieté, de deuotion, de vertu; tous les termes dont on se sert pour expliquer les biens de l'autre [vie]; le langage des Theologiens, des Philosophes, des Mathematiciens, des Medecins, en vn mot de tous les hommes doctes; toutes les paroles qui concernent la police & le gouuernement d'une ville, d'une Prouince, d'un Empire; tout ce qui touche la iustice, la recompense & le chastimēt, les noms d'une infinité d'arts, qui sont en nostre Europe, d'une infinité de fleurs [175] d'arbres & de fruits, d'une infinité d'animaux de mille & mille inuentions, de mille beautez & de mille richesses; tout cela ne se trouue point ny dās la pensée, ny dans la bouche des Sauages, n'ayans ny vraye religion ny connoissance des vertus, ny police, ny gouuernement, ny Royaume, ny Republique, ny sciences, ny rien de tout ce que ie viens de dire, & par consequent, toutes les paroles, tous les termes, tous les mots & tous les noms qui touche ce monde de biens & de grandeurs, doiuent estre defalquez de leur dictionnaire; voila vne grande disette. Tournons maintenant la medaille, & faisons voir que cette langue regorge de richesses.

Premierement ie trouue vne infinité de noms propres parmy eux, que ie ne puis expliquer en nostre françois, que par circumlocutions.

Secondement, ils ont de Verbes que ie nomme absolus, dont ny les Grecs, ny les Latins, ny nous, ny les langues d'Europe, dont ie ne me suis enquis, n'ont riē de semblable, par exemple ce Verbe *Nimitison*, signifie absolument ie mange, sans dire quoy, car si vous determinez, la [176] chose que vous mangez, il se faut seruir d'un autre Verbe.

Tiercement, ils ont des Verbes differents, pour signifier l'action enuers vne chose animée, & enuers vne chose inanimée, encore bien qu'ils conjoignent avec les choses animées, quelques nombres des choses sans ame, cōme le petun, les pommes, &c. donnons des exemples. Ie vois vn homme, *Niouapaman iriniou*, ie vois vne pierre, *niouabatē*, ainsi en Grec, en Latin, & en François, c'est vn mesme Verbe, pour dire ie vois vn homme, vne pierre, & toute autre chose. Ie frappe vn chiē *ni*

**I** WROTE last year that their language was very rich and very poor, full of abundance and full of scarcity, the latter appearing in a thousand different ways. All words for piety, devotion, virtue; all terms which are used to express the things of the other life; the language of Theologians, Philosophers, Mathematicians, and Physicians, in a word, of all learned men; all words which refer to the regulation and government of a city, Province, or Empire; all that concerns justice, reward and punishment; the names of an infinite number of arts which are in our Europe; of an infinite number of flowers, [175] trees, and fruits; of an infinite number of animals, of thousands and thousands of contrivances, of a thousand beauties and riches, all these things are never found either in the thoughts or upon the lips of the Savages. As they have no true religion nor knowledge of the virtues, neither public authority nor government, neither Kingdom nor Republic, nor sciences, nor any of those things of which I have just spoken, consequently all the expressions, terms, words, and names which refer to that world of wealth and grandeur must necessarily be absent from their vocabulary; hence the great scarcity. Let us now turn the tables and show that this language is fairly gorged with richness.

First, I find an infinite number of proper nouns among them, which I cannot explain in our french, except by circumlocutions.

Second, they have some Verbs which I call absolute, to which neither the Greeks, nor Latins, nor we ourselves, nor any language of Europe with which I am familiar, have anything similar. For example, the verb *Nimitison* means absolutely, "I eat," without saying what; for, if you determine the [176] thing you eat, you have to use another Verb.

Third, they have different Verbs to signify an action toward an animate or toward an inanimate object; and yet they join with animate things a number of things that have no souls, as tobacco, apples, etc. Let us give some examples: "I see a man," *Niouapaman iriniou*; "I see a stone," *niouabatē*; but in Greek, in Latin, and in French the same Verb is used to express, "I see a man, a stone, or anything else." "I strike a dog," *ni noutinau attimou*; "I strike wood," *ninoutinen misticou*. This is not all;

*noutinau attimou*, ie frappe vn bois, *ninoutinen misticou*. Ce n'est pas tout: car si l'actiõ se termine à plusieurs choses animées, il faut vn autre Verbe, ie vois des hômes *ninouapamaoueth irinioueth*, *ninoutinaoueth attimoueth*, & ainsi de tous les autres.

En quatrième lieu, ils ont des Verbes propres pour signifier l'action qui se termine à la personne reciproque, & d'autres encore qui se terminent aux choses qui luy appartiennent, & l'on ne pût se seruir des Verbes enuers les autres personnes non reciproques sans parler improprement. Je me fais entendre le Ver[be] [177] *nitaouin*, signifie, ie me sers de quelque chose, *nitaouin agouniscouehon*, ie me sers d'un bonnet: que si ie viens à dire, ie me sers de son bonnet, sçavoir est du bonnet de l'homme, dont on parle, il faut changer de verbe, & dire *Nitaouiouan outagoumiscouhon*: que si c'est vne chose animée il faut encor changer le verbe, par exemple, ie me sers de son chien, *nitaouiouan ôtaimai*, & remarquez que tous ces verbes ont leurs meufs, leurs temps, & leurs personnes, & que leurs conjugaisons sont dissemblables s'ils different de terminaisons. Ceste abondance n'est point dâs les langues d'Europe, ie le sçay de quelques vnes, ie le coniecture des autres.

En cinquième lieu, ils se seruent d'autres mots sur la terre, d'autres mots sur l'eau pour signifier la mesme chose. Voicy comment, Je veux dire, i'arriuy hier, si c'est par terre, il faut dire *nitagochinin outagouchi*, si c'est par eau, il faut dire *nimichagan outagouchi*: ie veux dire, i'ay esté mouillé de la pluye, si ç'a esté cheminant sur terre, il faut dire *nikimiouanoutan*, si c'est faisant chemin, par eau *nikhimiouanutan*, ie vay querir [178] quelque chose, si c'est par terre, il faut dire *ninaten*, si c'est par eau *ninahen*: si c'est vne chose animée & par terre, il faut dire *ninatau*: si c'est vne chose animée & par eau, il faut dire *ninahouau*: si c'est vne chose animée qui appartienne à quelqu'un, il faut dire *ninahimouau*: si elle n'est pas animée *niuahimouau*, quelle variété? nous n'auons en François pour tout cela qu'un seul mot, ie vay querir, auquel on adiouste pour distinction par eau, ou par terre.

En sixième lieu, vn seul de nos adiectifs en François se conioint avec tous nos substantifs, par exemple, nous disons le pain est froid, le petun est froid, ce fer est froid; mais en nostre Sauvage ces adiectifs changent selon les diuerses especes des substantifs, *tabiscau assini*, la pierre est froide, *tacabisiou nouspouagan*, mon petunoir est froid, *takhisiou khichtemau*, ce petun est froid, *tacascouan misticou*, le bois est froid,

for, if the action terminates on several animate objects, another Verb has to be used,—"I see some men," *ninouapamaoueth irinioueth*, *ninoutinaoueth attimoueth*, and so on with all the others.

In the fourth place, they have Verbs suitable to express an action which terminates on the person reciprocal, and others still which terminate on the things that belong to him; and we cannot use these Verbs, referring to other persons not reciprocal, without speaking improperly. I will explain myself. The Verb [177] *nitaouin* means, "I make use of something;" *nitaouin agouniscouehon*, "I am using a hat;" but when I come to say, "I am using his hat," that is, the hat of the man of whom I speak, we must change the verb and say, *Nitaouiouan outagoumiscouhon*; but, if it be an animate thing, the verb must again be changed, for example, "I am using his dog," *nitaouiouan ôtaimai*. Also observe that all these verbs have their moods, tenses and persons; and that they are conjugated differently, if they have different terminations. This abundance is not found in the languages of Europe; I know it of some, and conjecture it in regard to others.

In the fifth place, they use some words upon the land, and others upon the water, to signify the same thing. As, for instance, I want to say, "I arrived yesterday;" if by land, I must say, *nitagochinin outagouchi*,—if by water, I must say, *nimichagan outagouchi*. I wish to say, "I was wet by the rain;" if it were in walking upon land, I must say, *nikimiouanoutan*,—if it were upon the water, *nikhimiouanutan*. "I am going to look for [178] something;" if upon land, I must say, *ninaten*,—if by water, *ninahen*; if it is an animate thing, and upon land, I must say, *ninatau*; if it be animate and in the water, I must say, *ninahouau*; if it is an animate thing that belongs to some one, I must say, *ninahimouau*; if it is not animate, *niuahimouau*. What a variety! We have in French only a single expression for all these things, "Ie vay querir," to which we add, in order to distinguish, "par eau," or "par terre."

In the sixth place, a single one of our adjectives in French is associated with all our substantives. For example, we say, "the bread is cold, the tobacco is cold, the iron is cold;" but in our Savage tongue these adjectives change according to the different kinds of substantives,—*tabiscau assini*, "the stone is cold;" *tacabisiou nouspouagan*, "my tobacco pipe is cold;" *takhisiou khichtemau*, "this tobacco is cold;" *tacascouan misticou*,

si c'est quelque grande piece *tacascouchan misticou*, le bois est froid, *siicatchiou attimou*, ce chien a froid; voila vne estrange abondance.

Remarquez en passant, que tous ces [179] adiectifs, voire mesme que tous les noms substantifs se conjuguent comme les verbes Latins impersonnels, par exemple, *tabiscau assini*, la pierre est froide, *tabiscaban*, elle estoit froide, *cata tabiscan*, elle sera froide, & ainsi du reste *Noutaoui*, c'est vn nom substantif, qui signifie mon pere, *noutaouiban*, c'estoit mon pere, ou bien deffunct mon pere *Cata noutaoui*, il sera mon pere, si on pouuoit se seruir de ces termes.

En septiesme lieu ils ont vne richesse si importune qu'elle me iette quasi dans la creance que ie seray pauvre toute ma vie en leur langue. Quand vous cognoissez toutes les parties d'Oraison des langues qui florissent en nostre Europe, & que vous sçauiez comme il les faut lier ensemble, vous sçauiez la langue, il n'en est pas de mesme en la langue de nos Sauuages, peuplez vostre memoire de tous les mots qui signifient chaque chose en particulier, apprenez le noeud ou la Syntaxe qui les allie, vous n'estes encor qu'un ignorant, vous pourrez bien avec cela vous faire entendre des Sauuages, quoy que non pas tousiours, mais vous ne les entendez [180] pas: la raison est, qu'outre les noms de chaque chose en particulier ils ont vne infinité de mots qui signifient plusieurs choses ensemble: si ie veux dire en François le vent pousse la neige, suffit que i'aye cognoissance de ces trois mots, du vent, du verbe, ie pousse, & de la neige, & que ie les sçache conioindre, il n'en est pas de mesme icy. Je sçay comme on dit le vent *routin*, comme on dit il pousse vne chose noble comme est la neige en l'estime des Sauuages, c'est *rakhineou*, ie sçay comme on dit la neige, c'est *couné*, que si ie veux conioindre ces trois mots *Routin rakhineou couné*, les Sauuages ne m'entendront pas, que s'ils m'entendent ils se mettront à rire, pource qu'ils ne parlent pas comme cela, se seruans de ce seul mot *piouan*, pour dire le vent pousse ou fait voler la neige: de mesme le verbe *nisiicatchin* signifie i'ay froid, ce nom *nissitai* signifie mes pieds, si ie dis *nisiicat chin nissitai* pour dire i'ay froid aux pieds, ils pourront bien m'entendre, mais ie ne les entēdray pas quād ils dirōt *Nitagouasisin*, qui est le propre mot pour dire i'ay froid aux pieds: & ce qui [181] tuē vne memoire, ce mot n'est parent, ny allié, ny n'a point d'affinité en sa consonance avec les deux autres, d'oū prouiet que ie les fais souuēt rire en parlant, en voulant suiure l'œconomie de la langue Latine, ou Française, ne

"the wood is cold." If it is a large piece, *tacascouchan misticou*, "the wood is cold;" *siicatchiou attimou*, "this dog is cold;" and thus you see a strange abundance.

Observe, in passing, that all these [179] adjectives, and even all the nouns, are conjugated like Latin impersonal verbs. For example, *tabiscau assini*, "the stone is cold;" *tabiscaban*, "it was cold;" *cata tabiscan*, "it will be cold;" and so on. *Noutaoui*, is a noun which means, "my father;" *noutaouiban*, "it was my father, or my deceased father;" *Cata noutaoui*, "it will be my father," if such expressions could be used.

In the seventh place, they have so tiresome an abundance that I am almost led to believe that I shall remain poor all my life in their language. When you know all the parts of Speech of the languages of our Europe, and know how to combine them, you know the languages; but it is not so concerning the tongue of our Savages. Stock your memory with all the words that stand for each particular thing, learn the knot or Syntax that joins them together, and you are still only an ignoramus; with that, you can indeed make yourself understood by the Savages, although not always, but you will not be able to understand [180] them. The reason for this is, that, besides the names of each particular thing, they have an infinite number of words which signify several things together. If I wish to say in French, "the wind drives the snow," it is enough for me to know these three words, "the wind," the verb "drive," and "the snow," and to know how to combine them; but it is not so here. I know how they say "the wind," *routin*; how they say "it drives something noble," as the snow is in the Savage estimation,—the word for this is *rakhineou*; I know how they say "snow," it is *couné*. But, if I try to combine these three words, *Routin rakhineou couné*, the Savages will not understand me; or, if they understand, will begin to laugh, because they do not talk like that, merely making use of a single word, *piouan*, to say "the wind drives or makes the snow fly." Likewise the verb *nisiicatchin*, means "I am cold;" the noun *nissitai*, means "my feet;" if I say *nisiicat chin nissitai*, to say "my feet are cold," they will indeed understand me; but I shall not understand them when they say *Nitagouasisin*, which is the proper word to say, "my feet are cold." And what [181] ruins the memory is, that such a word has neither relation, nor alliance, nor any affinity, in its sound, with the other two; whence it often happens that I make them laugh in talking, when I try to follow the

sçachant point ces mots qui signifient plusieurs choses ensemble? D'icy prouient encore, que bien souuent ie ne les entends pas, quoy qu'ils m'entendent: car ne se seruans pas des mots qui signifient vne chose simple en particulier, mais de ceux qui en signifient beaucoup à la fois, moy ne sçachant que ces premiers, & non encor à demy, ie ne les sçauois entendre s'ils n'ont de l'esprit pour varier & choisir les mots plus communs, car alors ie tasche de m'en demesler.

C'est assez pour monstrier l'abondance de leur langue, si ie la sçauois parfaitement i'en parlerois avec plus d'assurance; ie croy qu'ils ont d'autres richesses que ie n'ay peu encor decouurer iusques icy.

I'oublois à dire que nos Montagnais n'ont pas tant de lettres en leur Alphabet, que nous en auons au nostre, ils confondent le B. & le P. ils confondent [182] aussi le C. le G. & le K. c'est à dire que deux Sauuages prononçans vn mesme mot, vous croiriez que l'vn prononce vn B. & que l'autre prononce vn P. que l'vn dit vn C. ou vn K. & l'autre vn G. ils n'ont point les lettres F, L, V consonante, X. Z. ils prononcent vn R. au lieu d'vn L. ils diront Monsieur du Pressi pour Monsieur du Plessi, ils prononcent vn P. au lieu d'vn V. consonante, Monsieur Olipier pour Monsieur Oliuier; mais comme ils ont la langue assez bien penduë, ils prendroient bientost nostre prononciation si on les instruisoit, notamment les enfans.

Le P. Brebeuf m'a dit que les Hurons n'ont point de M. dequoy ie m'estonne: car ceste lettre me semble quasi naturelle, tant l'vsage en est grand.

Que si pour conclusion de ce Chapitre V. R. me demande si i'ay beaucoup auancé dans la cognoissance de ceste langue pendant mon hyuernement avec ces Barbares, ie luy diray ingenuëment que non: en voicy les raisons.

Premierement, le deffaut de ma memoire que ne fut iamais bien excellente, [183] & qui se va deseichant tous les iours. O l'excellent homme pour ces pays icy que le Pere Brebeuf, sa memoire tres-heureuse, sa douceur tres-aymable, feront de grands fruicts dedans les Hurons.

Secondement, la malice du sorcier qui defendoit par fois qu'on m'enseignast.

Tiercement, la perfidie de l'Apostat, qui contre sa promesse, & nonobstant les offres que ie luy faisois, ne m'a iamais voulu enseigner, voire sa déloyauté est venuë iusques à ce point

construction of the Latin or French language, not knowing these words which mean several things at once. From this it happens, also, that very often I do not understand them, although they understand me; for as they do not use the words which signify one thing in particular, but rather those that mean a combination of things, I knowing only the first, and not even the half of those, could not understand them if they did not have sufficient intelligence to vary and choose more common words, for then I try to unravel them.

This is enough to show the richness of their language; if I were thoroughly acquainted with it, I would speak with more certainty. I believe they have other riches which I have not been able to discover up to the present.

I forgot to say that the Montagnais have not so many letters in their Alphabet as we have in ours; they confound B and P, and [182] also C, G, and K; that is, if two Savages were to pronounce the same word, you would think that one was pronouncing a B, and the other a P, or that one was using a C or K, and the other a G. They do not have the letters F, L, consonant V, X, and Z. They use R instead of L, saying Monsieur du Pressi for Monsieur du Plessi;<sup>2</sup> they utter the sound of P instead of consonant V, Monsieur Olipier instead of Monsieur Olivier. But, as their tongues are quite flexible, they will soon acquire our pronunciation if they are instructed, especially the children.

Father Brebeuf tells me that the Hurons have no M, at which I am astonished, for this letter seems to me almost natural, so extensively is it used.

Now if, as conclusion of this Chapter, Your Reverence asks me if I made much progress in the knowledge of this language during the winter I spent with these Barbarians, I answer frankly, "no;" and here are the reasons.

First, my defective memory, which was never very good, [183] and which continues to wither every day. Oh, what an excellent man for these countries is Father Brebeuf! His most fortunate memory, and his amiability and gentleness, will be productive of much good among the Hurons.

Second, the malice of the sorcerer, who sometimes prevented them from teaching me.

Third, the perfidy of the Apostate, who, contrary to his promise, and notwithstanding the offers I made him, was never willing to teach me,—his disloyalty even going so far as to



de me donner exprez vn mot d'vne signification pour vn autre.

32

En quatriesme lieu, la famine a esté long temps nostre hostesse, ie n'osois quasi en sa presence interroger nos Sauuages, leur estomach n'est pas de la nature des tonneaux qui resonnēt d'autant mieux qu'ils sont vuides, il ressemble au tambour, plus il est bandé mieux il parle.

En cinquiesme lieu, mes maladies m'ont fait quitter le soing des langues de la terre pour penser au langage de l'autre vie où ie pensois aller.

[184] En sixiesme lieu enfin la difficulté de ceste langue qui n'est pas petite, comme on peut coniecturer de ce que i'ay dit, n'a pas esté vn petit obstacle pour empescher vue pauure memoire comme la mienne d'aller bien loing. Ie iargonne neantmoins, & à force de crier ie me fais entendre.

Vn point me toucheroit viuement, n'estoit que i'estime qu'il ne faut pas marcher deuant Dieu, mais qu'il faut le fuiure, & se contenter de sa propre bassesse; c'est que ie ne croy quasi pas pouuoir iamais parler les langues des Sauuages avec autant de liberté qu'il seroit necessaire pour leur prescher, & répondre sur le champ sans broncher à leurs demandes & à leurs obiections, estant notamment occupé comme i'ay esté iusques à present. Vray que Dieu peut faire d'vne roche vn enfant d'Abraham. Qu'il soit beny à iamais par toutes les langues des nations de la terre.

purposely give me a word of one signification for another.

33

In the fourth place, famine was for a long time our guest; and I scarcely ventured in her presence to question our Savages, their stomachs not being like barrells which sound all the louder for being empty; they resemble the drum,—the tighter it is drawn, the better it talks.

In the fifth place, my attacks of illness made me give up the care for the languages of earth, to think about the language of the other life whither I was expecting to go.

[184] In the sixth place, and finally, the difficulty of this language, which is not slight, as may be guessed from what I have said, has been no small obstacle to prevent a poor memory like mine from advancing far. Still, I talk a jargon, and, by dint of shouting, can make myself understood.

One thing would touch me keenly, were it not that we are not expected to walk before God, but to follow him, and to be contented with our own littleness; it is that I almost fear I shall never be able to speak the Savage tongues with the fluency necessary to preach to them, and to answer at once, without stumbling, their demands and objections, being so greatly occupied as I have been up to the present. It is true that God can make from a rock a child of Abraham. May he be forever praised, in all the tongues of the nations of the earth!

## [185] CHAPITRE XII.

DE CE QU'IL FAUT SOUFFRIR  
HYUERNANT AUEC LES SAUAGES.

**E** PICTETE dit que celuy qui veut aller aux bains publics, se doit au prealable figurer toutes les insolences qui s'y commettent, afin que se trouuant engagé dans la risée d'un tas de canailles, qui luy laueront mieux la teste que les pieds, il ne perde rien de la grauité & de la modestie d'un homme sage. Je dirois volontiers le mesme à qui Dieu donne les pensées, & les desirs de passer les mers, pour venir chercher & instruire les Sauages: c'est en leur faueur que ie coucheray ce Chapitre, afin qu'ayant cogneu l'ennemy qu'ils auront en teste, ils ne s'oublient pas de se munir des armes necessaires pour le combat, notamment d'un patience de fer ou de bronze, ou plustost d'une patience toute d'or, pour supporter, fortement & amoureusement les grands trauaux qu'il faut souffrir parmy ces peuples. Commençons [186] par la maison qu'ils doiuent habiter s'il[s] les veulent suivre.

Pour conceuoir la beauté de cest edifice, il en faut décrire la structure; i'en parleray avec science: car i'ay souuent aydé à la dresser. Estans donc arriuez au lieu où nous deuions camper; les femmes armées de haches s'en alloient çà & là dans ces grandes forests couper du bois pour la charpente de l'hostellerie où nous voulions loger, ce pendant les hommes en ayans designé le plan, vuidoient la neige avec leurs raquilles, ou avec des pelles qu'ils font & portent exprez pour ce fujet: figurez vous donc un grand rond, ou un quarré dans la neige, haute de deux, de trois, ou de quatre pieds, selon les temps, ou les lieux où on cabane; ceste profondeur nous faisoit une muraille blanche, qui nous enuironnoit de tous costez, excepté par l'endroit où on la fendoit pour faire la porte: la charpente apportée, qui consiste en quelque vingt ou trente perches, plus ou moins, selon la grandeur de la cabane, on la plante, non sur la terre, mais sur le haut de la neige, puis on iette sur ces perches qui s'approchent [187] un petit par en haut, deux ou trois rouleaux d'écorces cousuës ensemble, commençant par le bas, & voila la maison faite, on couure la terre, comme aussi ceste muraille de neige qui regne tout à l'entour de la cabane, de petites branches de pin, & pour derniere perfection, on attache une méchante peau à deux perches pour seruir de porte, dont les

## [185] CHAPTER XII.

WHAT ONE MUST SUFFER IN  
WINTERING WITH THE SAVAGES.

**E** PICTETUS says that he who intends to visit the public baths must previously consider all the improprieties that will be committed there; so that, when he finds himself surrounded by the derision of a mob of scoundrels who would rather wash his head than his feet, he may lose none of the gravity and modesty of a wise man. I might say the same to those in whom God inspires the thought and desire to cross over the seas, in order to seek and to instruct the Savages. It is for their sake that I shall pen this Chapter, so that, knowing the enemy they will encounter, they may not forget to fortify themselves with the weapons necessary for the combat, especially with patience of iron or bronze, or rather with a patience entirely of gold, in order to bear bravely and lovingly the great trials that must be endured among these people. Let us begin [186] by speaking of the house they will have to live in, if they wish to follow them.

In order to have some conception of the beauty of this edifice, its construction must be described. I shall speak from knowledge, for I have often helped to build it. Now, when we arrived at the place where we were to camp, the women, armed with axes, went here and there in the great forests, cutting the framework of the hostelry where we were to lodge; meantime the men, having drawn the plan thereof, cleared away the snow with their snowshoes or with shovels which they make and carry expressly for this purpose. Imagine now a great ring or square in the snow, two, three or four feet deep, according to the weather or the place where they encamp. This depth of snow makes a white wall for us, which surrounds us on all sides, except the end where it is broken through to form the door. The framework having been brought, which consists of twenty or thirty poles, more or less, according to the size of the cabin, it is planted, not upon the ground but upon the snow; then they throw upon these poles, which converge [187] a little at the top, two or three rolls of bark sewed together, beginning at the bottom, and behold, the house is made. The ground inside, as well as the wall of snow which extends all around the cabin, is covered with little branches of fir; and, as a finishing touch, a wretched skin is fastened to two poles to serve as a

iambages font la neige mesme. Voyons maintenant en détail toutes les commoditez de ce beau Loure.

Vous ne sçauriez demeurer debout dans ceste maison, tant pour sa bassesse, que pour la fumée qui suffoqueroit, & par consequent il faut estre tousiours couché ou assis sur la platte terre, c'est la posture ordinaire des Sauvages: de sortir de hors, le froid, la neige, le danger de s'égarer dans ces grāds bois, vous font rentrer plus vite que le vent, & vous tiennent en prison dans vn cachot, qui n'a ny clef ny serrure.

Ce cachot, outre la posture fascheuse qu'il y faut tenir sur vn lict de terre, a quatre grandes incommoditez, le froid, le chaud, la fumée & les chiens: [188] Pour le froid vous auez la teste à la neige, il n'y a qu'une branche de pin entre deux, bien souuent rien que vostre bonnet, les vents ont liberté d'entrer par mille endroits: car ne vous figurez pas que ces écorces soient iointes comme vn papier colé sur vn chassis, elles ressemblent bien souuent l'herbe à mille pertuis, sinon que leurs trous & leurs ouuertures sont vn peu plus grandes, & quand il n'y auroit que l'ouuerture d'en haut, qui sert de fenestre & de cheminée tout ensemble, le plus gros hyuer de France y pourroit tous les iours passer tout entier sans empressement. La nuict estant couché ie contemplois par ceste ouuerture & les Estoilles & la Lune, autant à découuert que si i'eusse esté en pleine campagne.

Or cependant le froid ne m'a pas tant tourmenté que la chaleur du feu, vn petit lieu, comme sont leurs cabanes s'échauffe aisément par vn bon feu, qui me rotissoit par fois & me grilloit de tous costez, à raison que la cabane estant trop estroite, ie ne sçauois comment me deffendre de son ardeur, d'aller à droite ou à gauche, vous ne sçauriez: [189] car les Sauvages qui vous sont voisins occupent vos costez, de reculer en arriere, vous rencontrez ceste muraille de neige, ou les écorces de la cabane qui vous bornent, ie ne sçauois en quelle posture me mettre, de m'estendre, la place estoit si estroite que mes iambes eussent esté à moitié dans le feu; de me tenir en ploton, & tousiours racourcy cōme ils font, ie ne pouuois pas si long temps qu'eux: mes habits ont esté tout rostis & tout bruslez. Vous me demanderez peut estre si la neige que nous auions au dos ne se fondoit point quand on faisoit bon feu: ie dis que non, que si par fois la chaleur l'amolissoit tant soit peu, le froid la durcissoit en glace. Or ie diray neantmoins que le froid ny le chaud n'ont rien de [in]tolerable, & qu'on trouue quelque remede à ces deux maux.

door, the doorposts being the snow itself. Now let us examine in detail all the comforts of this elegant Mansion.

You cannot stand upright in this house, as much on account of its low roof as the suffocating smoke; and consequently you must always lie down, or sit flat upon the ground, the usual posture of the Savages. When you go out, the cold, the snow, and the danger of getting lost in these great woods drive you in again more quickly than the wind, and keep you a prisoner in a dungeon which has neither lock nor key.

This prison, in addition to the uncomfortable position that one must occupy upon a bed of earth, has four other great discomforts,—cold, heat, smoke, and dogs. [188] As to the cold, you have the snow at your head with only a pine branch between, often nothing but your hat, and the winds are free to enter in a thousand places. For do not imagine that these pieces of bark are joined as paper is glued and fitted to a window frame; they are often like the plant mille-pertuis,<sup>3</sup> except that their holes and their openings are a little larger; and even if there were only the opening at the top, which serves at once as window and chimney, the coldest winter in France could come in there every day without any trouble. When I lay down at night I could study through this opening both the Stars and the Moon as easily as if I had been in the open fields.

Nevertheless, the cold did not annoy me as much as the heat from the fire. A little place like their cabins is easily heated by a good fire, which sometimes roasted and broiled me on all sides, for the cabin was so narrow that I could not protect myself against the heat. You cannot move to right or left, [189] for the Savages, your neighbors, are at your elbows; you cannot withdraw to the rear, for you encounter the wall of snow, or the bark of the cabin which shuts you in. I did not know what position to take. Had I stretched myself out, the place was so narrow that my legs would have been halfway in the fire; to roll myself up in a ball, and crouch down in their way, was a position I could not retain as long as they could; my clothes were all scorched and burned. You will ask me perhaps if the snow at our backs did not melt under so much heat. I answer, "no;" that if sometimes the heat softened it in the least, the cold immediately turned it into ice. I will say, however, that both the cold and the heat are endurable, and that some remedy may be found for these two evils.

Mais pour la fumée, ie vous confesse que c'est vn martyrre, elle me tuoit, & me faisoit pleurer incessamment sans que i'eusse ny douleur ny tristesse dans le coeur, elle nous terrassoit par fois tous tant que nous estions dans la cabane, c'est à dire qu'il falloit mettre la [190] bouche contre terre pour pouuoir respirer: car encor que les Sauvages soient accoustumez à ce tourment, si est-ce que par fois il redoubloit avec telle violence, qu'ils estoient contraincts aussi bien que moy de se coucher sur le ventre, & de manger quasi la terre pour ne point boire la fumée: i'ay quelquefois demeuré plusieurs heures en ceste situation, notamment dans les plus grands froids, & lors qu'il neigeoit: car c'estoit en ces temps là que la fumée nous assailloit avec plus de fureur, nous saisissant à la gorge, aux naseaux, & aux yeux: que ce breuage est amer! que ceste odeur est forte! que ceste vapeur est nuisible à la veüe! i'ay creu plusieurs fois que ie m'en allois estre aueugle, les yeux me cuisoient comme feu, ils me pleuroient ou distilloient comme vn alambic, ie ne voyois plus rien que confusément, à la façon de ce bon homme, qui disoit, *video homines velut arbores ambulantes*. Ie disois les Pseaumes de mon Breuiere comme ie pouuois, les sçachans à demy par coeur, i'attendois que la douleur me donnast vn peu de relasche pour reciter les leçons, & quād [191] ie venois à les lire elles me sembloient écrites en lettres de feu, ou d'écarlatte, i'ay souuent fermé mon liure n'y voyant rien que confusion qui me blessoit la veüe.

42 Quelqu'vn me dira que ie deuois sortir de ce trou enfumé, & prendre l'air, & ie luy répondray, que l'air estoit ordinairement en ce temps-là si froid, que les arbres qui ont la peau plus dure que celle de l'homme, & le corps plus solide, ne luy pouuoient resister, se fendans iusques au coeur faisans vn bruit comme d'vn mousquet en s'éclatans: ie sortois neantmoins quelque fois de ceste taniere, fuyant la rage de la fumée pour me mettre à la mercy du froid, contre lequel ie taschois de m'armer, m'enueloppant de ma couverture comme vn Irlandois, & en cet equipage assis sur la neige, ou sur quelque arbre abbatu, ie recitois mes Heures: le mal estoit que la neige n'auoit pas plus de pitié de mes yeux que la fumée.

Pour les chiens que i'ay dit estre l'vne des incommoditez des maisons des Sauvages, ie ne sçay si ie les dois blasmer: car ils m'ont rendu par fois de bons [192] seruices, vray qu'ils tiroient de moy la mesme courtoisie qu'ils me prestoient, si bien que nous nous entr'aydions les vns les autres, faisans l'emblesme de *mutuum auxilium*, ces pauures bestes ne

But, as to the smoke, I confess to you that it is martyrdom. It almost killed me, and made me weep continually, although I had neither grief nor sadness in my heart. It sometimes grounded all of us who were in the cabin; that is, it caused us to place our [190] mouths against the earth in order to breathe. For, although the Savages were accustomed to this torment, yet occasionally it became so dense that they, as well as I, were compelled to prostrate themselves, and as it were to eat the earth, so as not to drink the smoke. I have sometimes remained several hours in this position, especially during the most severe cold and when it snowed; for it was then the smoke assailed us with the greatest fury, seizing us by the throat, nose, and eyes. How bitter is this drink! How strong its odor! How hurtful to the eyes are its fumes! I sometimes thought I was going blind; my eyes burned like fire, they wept or distilled drops like an alembic; I no longer saw anything distinctly, like the good man who said, *video homines velut arbores ambulantes*. I repeated the Psalms of my Breviary as best I could, knowing them half by heart, and waited until the pain might relax a little to recite the lessons; and when [191] I came to read them they seemed written in letters of fire, or of scarlet; I have often closed my book, seeing things so confusedly that it injured my sight.

43 Some one will tell me that I ought to have gone out from this smoky hole to get some fresh air; and I answer him that the air was usually so cold at those times that the trees, which have a harder skin than man, and a more solid body, could not stand it, splitting even to the core, and making a noise like the report of a musket. Nevertheless, I occasionally emerged from this den, fleeing the rage of the smoke to place myself at the mercy of the cold, against which I tried to arm myself by wrapping up in my blanket like an Irishman; and in this garb, seated upon the snow or a fallen tree, I recited my Hours; the trouble was, the snow had no more pity upon my eyes than the smoke.

As to the dogs, which I have mentioned as one of the discomforts of the Savages' houses, I do not know that I ought to blame them, for they have sometimes rendered me good [192] service. True, they exacted from me the same courtesy they gave, so that we reciprocally aided each other, illustrating the idea of *mutuum auxilium*. These poor beasts, not

pouans subsister à l'air, hors la cabane se venoient coucher tantost sur mes épaules, tantost sur mes pieds, & comme ie n'auois qu'une simple castalogue pour me seruir de mattelas & de couverture tout ensemble, ie n'estois pas marry de cet abry, leurs rendans volontiers vne partie de la chaleur que ie tirois d'eux: il est vray que comme ils estoient grands & en grand nombre, ils me pressoient par fois & m'importunoient si fort, qu'en me donnant vn peu de chaleur, ils me déroboient tout mon sommeil, cela estoit cause que bien souuant ie les chassois, en quoy il m'arriua certaine nuit vn traict de confusion & de risée: car vn Sauvage s'estant ietté sur moy en dormant, moy croyant que ce fust vn chien, rencontrant en main vn baston, ie le frappe m'écriant, *Aché, Aché*, qui sont les mots dont ils se seruent pour chasser les chiens, mon homme s'éueille bien estonné pensant que [193] tout fut perdu; mais s'estant pris garde d'où venoient les coups: tu n'as point d'esprit, me dit-il, ce n'est pas vn chien, c'est moy: à ces paroles ie ne sçay qui resta le plus estonné de nous deux, ie quittay doucement mon baston, bien marry de l'auoir trouué si pres de moy.

44

Retournons à nos chiens, ces animaux estans affamez, d'autant qu'ils n'auoient pas de quoy mâger non plus que nous, ne faisoient qu'aller & venir, roder par tout dans la cabane: or comme on est souuēt couché aussi bien qu'assis dans ces maisons d'écorce, ils nous passoient souuent & sur la face & sur le ventre, & si souuent, & avec telle importunité, qu'estant las de crier & de les chasser, ie me couurois quelque fois la face, puis ie leur donnois liberté de passer par où ils voudroient: s'il arriuoit qu'on leur iettait vn os, aussitost s'estoit de courre apres à qui l'auroit, culbutans tous ceux qu'ils rencontroient assis, s'ils ne se tenoient bien fermes; ils m'ont par fois renuersé & mon écuelle d'écorce, & tout ce qui estoit dedans sur ma sotane. Ie sousriois quand il y suruenoit quelque querelle parmy-eux lors que [194] nous disnions: car il n'y auoit celuy qui ne tint son plat à deux belles mains contre la terre, qui seruoit de table, de siege & de lict, & aux hommes & aux chiens: c'est de là que prouenoit la grâde incommodité que nous receuions de ces animaux, qui portoient le nez dans nos écuelles plustost que nous n'y portions la main. C'est assez dit des incommoditez des maisons des Sauvages, parlons de leurs viures.

Au commencement que ie fus avec eux, comme ils ne salent ny leurs bouillons ny leurs viandes, & que la saleté mesme fait leur cuisine, ie ne pouuois manger de leur salmigondies,

46

being able to live outdoors, came and lay down sometimes upon my shoulders, sometimes upon my feet, and as I only had one blanket to serve both as covering and mattress, I was not sorry for this protection, willingly restoring to them a part of the heat which I drew from them. It is true that, as they were large and numerous, they occasionally crowded and annoyed me so much, that in giving me a little heat they robbed me of my sleep, so that I very often drove them away. In doing this one night, there happened to me a little incident which caused some confusion and laughter; for, a Savage having thrown himself upon me while asleep, I thought it was a dog, and finding a club at hand, I hit him, crying out, *Aché, Aché*, the words they use to drive away the dogs. My man woke up greatly astonished, thinking that [193] all was lost; but having discovered whence came the blows, "Thou hast no sense," he said to me, "it is not a dog, it is I." At these words I do not know who was the more astonished of us two; I gently dropped my club, very sorry at having found it so near me.

45

Let us return to our dogs. These animals, being famished, as they have nothing to eat, any more than we, do nothing but run to and fro gnawing at everything in the cabin. Now as we were as often lying down as sitting up in these bark houses, they frequently walked over our faces and stomachs; and so often and persistently, that, being tired of shouting at them and driving them away, I would sometimes cover my face and then give them liberty to go where they wanted. If any one happened to throw them a bone, there was straightway a race for it, upsetting all whom they encountered sitting, unless they held themselves firmly. They have often upset for me my bark dish, and all it contained, in my gown. I was amused whenever there was a quarrel among them at [194] our dinner table, for there was not one of us who did not hold his plate down with both hands on the ground, which serves as table, seat, and bed both to men and dogs. From this custom arose the great annoyance we experienced from these animals, who thrust their noses into our bark plates before we could get our hands in. I have said enough about the inconveniences of the Savages' houses, let us speak of their food.

When I first went away with them, as they salt neither their soup nor their meat, and as filth itself presides over their cooking, I could not eat their mixtures, and contented myself with a

ie me contentois d'un peu de galette & d'un peu d'anguille bouccanée, iusques là que mon hoste me tançoit de ce que ie mangeois si peu, ie m'affamay deuant que la famine nous acceüllist, cependant nos Sauvages faisoient tous les iours des festins, en sorte que nous nous vismes en peu de temps sans pain, sans farine, & sans anguilles, & sans aucun moyen d'estre secourus: car outre que nous estions fort auant dans les bois, & que nous fussions morts mille fois deuant [195] que d'arriuer aux demeures des François, nous hyuernions de là le gråd fleuue qu'on ne peut trauerser en ce temps là pour le grand nombre de glaces qu'il charie incessamment, & qui mettroient en pieces non seulement vne chaloupe, mais vn grand vaisseau, pour la chasse, comme les neiges n'estoient pas profondes à proportion des autres années, ils ne pouuoient pas prendre l'Elan, si bien qu'ils n'apportoient que quelques Castors, & quelques Porcs epics, mais en si petit nombre, & si peu souuent, que cela seruoit plustost pour ne point mourir que pour viure. Mon hoste me disoit dans ces grandes disettes. *Chibiné* aye l'ame dure resiste à la faim, tu seras par fois deux iours, quelque fois trois ou quatre sans manger, ne te laisse point abbatre, prëd courage, quand la neige sera venuë nous mangerons: nostre Seigneur n'a pas voulu qu'ils fussent si long temps sans rien prendre; mais pour l'ordinaire nous mangions vne fois en deux iours, voire assez souuent ayans mangé vn Castor le matin, le lendemain au soir nous mangions vn Porc-epic gros comme [196] vn Cochon de laict: c'estoit peu à dixneuf personnes que nous estions, il est vray; mais ce peu suffisoit pour ne point mourir. Quand ie pouuois auoir vne peau d'Anguille pour ma journée sur la fin de nos viures, ie me tenois pour bien déieuné, bien disné, & bien soupé.

48

Au commencement ie m'estois seruy d'une de ces peaux pour refaire vne sotane de toille que i'auois sur moy, ayât oublié de porter des pieces, mais voyât que la faim me pressoit si fort, ie mangeay mes pieces, & si ma sotane eust esté de mesme estoffe, ie vous répond que ie l'eusse rapportée bien courte en la maison: ie mangeois bien les vieilles peaux d'Orignac, qui sont bien plus dures que les peaux d'Anguilles, i'allois dans les bois brouter le bout des arbres & ronger les écorces plus tendres, comme ie remarqueray dans le iournal. Les Sauvages qui nous estoient voisins, souffroient encore plus que nous, quelques-vns nous venans voir, nous disoient que leurs camarades estoient morts de faim, i'en vy qui n'auoient mangé qu'une fois en cinq iours, & qui se tenoient bien heureux quand ils trouuoient de quoy [197] disner au

few sea biscuit and smoked eel; until at last my host took me to task because I ate so little, saying that I would starve myself before the famine overtook us. Meanwhile our Savages had feasts every day, so that in a very short time we found ourselves without bread, without flour, without eels, and without any means of helping ourselves. For besides being very far in the woods, where we would have died a thousand times before [195] reaching the French settlement, we were wintering on the other side of the great river, which cannot be crossed in this season on account of the great masses of ice which are continually floating about, and which would crush not only a small boat but even a great ship. As to the chase, the snows not being deep in comparison with those of other years, they could not take the Elk, and so brought back only some Beavers and Porcupines, but in so small a number and so seldom that they kept us from dying rather than helped us to live. My host said to me during this time of scarcity, "*Chibiné*, harden thy soul, resist hunger; thou wilt be sometimes two, sometimes three or four, days without food: do not let thyself be cast down, take courage; when the snow comes, we shall eat." It was not our Lord's will that they should be so long without capturing anything; but we usually had something to eat once in two days,—indeed, we very often had a Beaver in the morning, and in the evening of the next day a Porcupine as big as [196] a sucking Pig. This was not much for nineteen of us, it is true, but this little sufficed to keep us alive. When I could have, toward the end of our supply of food, the skin of an Eel for my day's fare, I considered that I had breakfasted, dined, and supped well.

49

At first, I had used one of these skins to patch the cloth gown that I wore, as I forgot to bring some pieces with me; but, when I was so sorely pressed with hunger, I ate my pieces; and if my gown had been made of the same stuff, I assure you I would have brought it back home much shorter than it was. Indeed, I ate old Moose skins, which are much tougher than those of the Eel; I went about through the woods biting the ends of the branches, and gnawing the more tender bark, as I shall relate in the journal. Our neighboring Savages suffered still more than we did, some of them coming to see us, and telling us that their comrades had died of hunger. I saw some who had eaten only once in five days, and who considered themselves very well off if they found something [197] to dine upon at the end of two days; they

bout de deux, ils estoient faits comme des squelets, n'ayans plus que la peau sur les os, nous faisons par fois de bons repas; mais pour vn bon disner, nous nous passions trois fois de souper. Vn ieune Sauvage de nostre cabane, mourant de faim, comme ie diray au Chapitre suiuant, ils me demandoient souuent si ie ne craignois point, si ie n'auois point peur de la mort, & voyans que ie me monstrois assez assuré ils s'en estonnoient, notamment en certain temps que ie les vis quasi tomber dans le desespoir. Quand ils viennent iusques-là, ils ioüent pour ainsi dire à sauue qui peut, ils iettent leurs écorces, & leur bagage, ils abandonnent les vns les autres, & perdans le soin du public, c'est à qui trouuera de quoy viure pour soy; alors les enfans, les femmes, en vn mot ceux qui ne sçauoient chasser meurent de froid & de faim, s'ils en fussent venus à ceste extremité ie serois mort des premiers.

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Voila ce qu'il faut preuoir auant que de se mettre à leur suite: car encor qu'ils ne soient pas tous les ans pressez de ceste famine, ils en courent tous les [198] ans les dangers puis qu'ils n'ont point à manger, ou fort peu, s'il n'y a beaucoup de neige & beaucoup d'Orignaux, ce qui n'arriue pas tousiours.

Que si vous me demandez maintenant quels estoient mes sentimens dans les afres de la mort, & d'vne mort si langoureuse comme est celle qui prouient de la famine, ie vous diray que i'ay de la peine à répondre; neantmoins afin que ceux qui liront ce Chapitre, n'apprehendent point de nous venir secourir, ie puis assurer avec verité que ce temps de famine m'a esté vn temps d'abondance. Ayant recogneu que nous commençons à floter entre l'esperance de la vie & la crainte de la mort, ie fis mon conte que Dieu m'auoit condamné à mourir de faim pour mes pechez, & baisant mille fois la main qui auoit minuté ma sentence, i'en attendois l'execution avec vne paix & une ioye qu'on peut bien sentir, mais qu'on ne peut décrire: ie confesse qu'on souffre, & qu'il se faut resoudre à la Croix: mais Dieu fait gloire d'ayder vne ame quand elle n'est plus secouruë des creatures. Poursuiuons nostre chemin.

[199] Apres ceste famine nous eumes quelques bons iours, la neige qui n'estoit que trop haute pour auoir froid, mais trop basse pour prendre l'Orignac, s'estant grandement accruë sur la fin de Ianuier, nos Chasseurs prirent quelques Orignaux, dont ils firent seicherie: or soit que mon intemperance, ou que ce boucan dur comme du bois, & sale comme les ruës fut contraire à mon estomach, ie

52

were reduced to skeletons, being little more than skin and bones. We occasionally had some good meals; but for every good dinner we went three times without supper. When a young Savage of our cabin was dying of hunger, as I shall relate in the following Chapter, they often asked me if I was not afraid, if I had no fear of death; and seeing me quite firm, they were astonished, on one occasion in particular, when I saw them almost falling into a state of despair. When they reach this point, they play, so to speak, at "save himself who can;" throwing away their bark and baggage, deserting each other, and abandoning all interest in the common welfare, each one strives to find something for himself. Then the children, women, and for that matter all those who cannot hunt, die of cold and hunger. If they had reached this extremity, I would have been among the first to die.

So these are the things that must be expected before undertaking to follow them; for, although they may not be pressed with famine every year, yet they run the risk every [198] winter of not having food, or very little, unless there are heavy snowfalls and a great many Moose, which does not always happen.

51

Now if you were to ask me what my feelings were in the terrors of death, and of a death so lingering as is that which comes from hunger, I will say that I can hardly tell. Nevertheless, in order that those who read this Chapter may not have a dread of coming over to our assistance, I can truly say that this time of famine was for me a time of abundance. When I realized that we began to hover between the hope of life and the fear of death, I made up my mind that God had condemned me to die of starvation for my sins; and, a thousand times kissing the hand that had written my sentence, I awaited the execution of it with a peace and joy which may be experienced, but cannot be described. I confess that one suffers, and that he must reconcile himself to the Cross; but God glories in helping a soul when it is no longer aided by his creatures. Let us continue on our way.

[199] After this famine, we had some good days. The snow, which had been only too deep to be cold, but too shallow to take the Moose, having greatly increased toward the end of January, our Hunters captured some Moose, which they dried. Now either on account of my lack of moderation, or because this meat, dried as hard as wood and as dirty as the street, did not agree with my stomach, I fell sick

tombay malade au beau commencement de Feurier, me voila donc contraint de demeurer tousiours couché sur la terre froide, ce n'estoit pas pour me guerir des tranchées fort sensibles qui me tourmentoient, & qui me contraignoient de sortir à toute heure iour & nuict, m'engageant à chaque sortie dedans les neiges iusques aux genoux, & parfois quasi iusques à la ceinture, notamment au commencement que nous nous estions cabanez en quelque endroit, ces douleurs sensibles me durerent enuiron huict ou dix iours, comme aussi vn grand mal d'estomach, & vne foiblesse de coeur qui se répandoit par tout le corps, ie guaray de ceste maladie, non pas tout à fait: car ie ne fis [200] que traisner iusques à la my-Caresme que le mal me reprit. Ie dis cecy pour faire voir le peu de secours qu'on doit attendre des Sauvages quand on est malade: estant vn iour pressé de la soif ie demanday vn peu d'eau, on me répondit qu'il n'y en auoit point & qu'on me donneroit de la neige fonduë si i'en voulois: comme ce breuuage estoit contraire à mon mal, ie fis entendre à mon hoste que i'auois veu vn lac nõ pas loing de là, & que i'en eusse bien voulu auoir vn peu d'eau, il fit la sourde oreille à cause que le chemin estoit vn peu fascheux, si bien que non seulement ceste fois; mais encore en tous les endroits que quelque fleuve ou quelque ruisseau estoit vn peu trop esloigné de nostre cabane, il falloit boire de ceste neige fonduë dans vne chaudiere, dont le cuiure estoit moins épais que la saleté: qui vouldra sçauoir l'amertume de ce breuuage qu'il le tire d'vn vaisseau sortant de la fumée & qu'il en gousté.

54

Quant à la nourriture, ils partagent le malade comme les autres; s'ils prennent de la chair fresche, ils luy en donnent sa part s'il en veut, s'il ne la mange, [201] pour lors on ne se met pas en peine de luy en garder vn petit morceau quand il vouldra manger, on luy donnera de ce qu'il y aura pour lors en la cabane, c'est à dire du boucan & non pas du meilleur: car ils le reseruent pour les festins, si bien qu'vn pauvre malade est contraint bien souuent de manger parmy eux, ce qui luy feroit horreur dans la santé mesme s'il estoit avec nos François. Vne ame bien alterée de la soif du Fils de Dieu, ie veux dire des souffrances, trouueroit icy dequoy se rassasier.

Il me reste encore à parler de leur conuersation, pour faire entierement cognoistre ce qu'on peut souffrir avec ce peuple. Ie m'estois mis en la compagnie de mon hoste & du Renegat, à condition que nous n'hyuernerions point avec le Sorcier, que ie cognoissois pour tres-meschant homme, ils m'auoient accordé ces conditions, mais ils furent infidelles,

in the very beginning of February. So behold me obliged to remain all the time lying upon the cold ground; this did not tend to cure me of the severe cramps that tormented me and compelled me to go out at all hours of the day and night, plunging me every time in snow up to my knees and sometimes almost up to my waist, especially when we had first begun our encampment in any one place. These severe attacks lasted about eight or ten days, and were accompanied by a pain in the stomach, and a weakness in the heart, which spread through my whole body. I recovered from this sickness, but not entirely, for I was [200] only dragging myself around at mid-Lent, when I was again seized with this disease. I tell the following in order to show how little help may be expected from the Savages when a person is sick. Being very thirsty one day, I asked for a little water; they said there was none, and that they would give me some melted snow if I wanted it. As this drink was bad for my disease, I made my host understand that I had seen a lake not far from there, and that I would like very much to have some of that water. He pretended not to hear, because the road was somewhat bad; and it happened thus not only this time, but at any place where the river or brook was a little distance from our cabin. We had to drink this snow melted in a kettle whose copper was less thick than the dirt; if any one wishes to know how bitter this drink is, let him take some from a kettle just out of the smoke and taste it.

As to the food, they divide with a sick man just as with the others; if they have fresh meat they give him his share, if he wants it, but if he does not eat it [201] then, no one will take the trouble to keep a little piece for him to eat when he wants it; they will give him some of what they happen to have at the time in the cabin, namely, smoked meat, and nothing better, for they keep the best for their feasts. So a poor invalid is often obliged to eat among them what would horrify him even in good health if he were with our Frenchmen. A soul very thirsty for the Son of God, I mean for suffering, would find enough here to satisfy it.

55

It remains for me yet to speak of their conversation, in order to make it clearly understood what there is to suffer among these people. I had gone in company with my host and the Renegade, on condition that we should not pass the winter with the Sorcerer, whom I knew as a very wicked man. They had granted my conditions, but they were faithless,



ne gardans ny l'une ny l'autre: ils m'engagerent donc avec ce prétendu Magicien, comme ie diray cy apres; or ce miserable homme, & la fumée m'ont esté les deux plus grands tourmens [202] que i'aye enduré parmy ces Barbares: ny le froid, ny le chaud, ny l'incommodité des chiens, ny coucher à l'air, ny dormir sur vn lict de terre, ny la posture qu'il faut tousiours tenir dans leurs cabanes, se ramassans en peloton, ou se couchans, ou s'asseans sans siege & sans mattelas, ny la faim, ny la soif, ny la pauuerté & saleté de leur boucan, ny la maladie, tout cela ne m'a semblé que ieu à comparaison de la fumée & de la malice du Sorcier, avec lequel i'ay tousiours esté en très mauuaise intelligence pour les raisons suiuantes.

56

Premierement, pource que m'ayant inuité d'hyuerner avec luy, ie l'auois éconduy, dequoy il se ressentoit fort, voyant que ie faisois plus d'estat de mon hoste, son cadet, que de luy.

Secondement, pource que ie ne pouuois assouuir sa cōuoitise, ie n'auois rien qu'il ne me demandast, il m'a fait fort souuent quitter mon manteau de dessus mes espauls pour s'en courir: or ne pouuant pas satisfaire à toutes ses demandes, il me voyoit de mauuais oeil, voire mesme quand ie luy eusse donné tout le peu que i'auois, ie n'eusse peu gagner [203] son amitié: car nous auions bien d'autres sujets de diuorce.

En trois[i]esme lieu, voyant qu'il faisoit du Prophete, amusant ce peuple par mille sottises qu'il inuente à mon aduis tous les iours, ie ne laissois perdre aucune occasion de le conuaincre de niaiserie & puerilité, mettant au iour l'impertinence de ses superstitions: or c'estoit luy arracher l'ame du corps par violence: car comme il ne sçauoit plus chasser, il fait plus que iamais du Prophete & du Magicien pour conseruer son credit, & pour auoir les bons morceaux, si bien qu'esbranlant son autorité qui se va perdant tous les iours, ie le touchois à la prunelle de l'œil, & luy rauissois les delices de son Paradis, qui sont les plaisirs de la gueule.

En quatriesme lieu, se voulant recrer à mes dépens, il me faisoit par fois escrire en sa langue des choses sales, m'assurant qu'il n'y auoit rien de mauuais, puis il me faisoit prononcer ces impudences, que ie n'entendois pas deuant les Sauvages: quelques femmes m'ayans aduertie de ceste malice, ie luy dis que ie ne salirois plus mon papier ny ma [204] bouche, de ces vilaines paroles, il ne laissa pas de me commander de lire en la presence de toute la cabane, & de quelques Sauvages qui estoient

58

and kept not one of them, involving me in trouble with this pretended Magician, as I shall relate hereafter. Now this wretched man and the smoke were the two greatest trials [202] that I endured among these Barbarians. The cold, heat, annoyance of the dogs, sleeping in the open air and upon the bare ground; the position I had to assume in their cabins, rolling myself up in a ball or crouching down or sitting without a seat or a cushion; hunger, thirst, the poverty and filth of their smoked meats, sickness,—all these, things were merely play to me in comparison to the smoke and the malice of the Sorcerer, with whom I have always been on a very bad footing, for the following reasons:—

First, because, when he invited me to winter with him, I refused; and he resented this greatly, because he saw that I cared more for my host, his younger brother, than I did for him.

Second, because I could not gratify his covetousness. I had nothing that he did not ask me for, often taking my mantle off my shoulders to put it on his own. Now as I could not satisfy all his demands, he looked upon me with an evil eye; indeed, even if I had given him all the little I had, I could not have gained [203] his friendship, because we were at variance on other subjects.

57

In the third place, seeing that he acted the Prophet, amusing these people by a thousand absurdities, which he invented, in my opinion, every day, I did not lose any opportunity of convincing him of their nonsense and childishness, exposing the senselessness of his superstitions. Now this was like tearing his soul out of his body; for, as he could no longer hunt, he acted the Prophet and Magician more than ever before, in order to preserve his credit, and to get the dainty pieces. So that in shaking his authority, which was diminishing daily, I was touching the apple of his eye and wresting from him the delights of his Paradise, which are the pleasures of his jaws.

In the fourth place, wishing to have sport at my expense, he sometimes made me write vulgar things in his language, assuring me there was nothing bad in them, then made me pronounce these shameful words, which I did not understand, in the presence of the Savages. Some women having warned me of this trick, I told him I would no longer soil my paper nor my [204] lips with these vile words. He insisted, however, that I should read before all those of the cabin, and some Savages who had

suruenus, quelque chose qu'il m'auoit dicté, ie luy répondis que l'Apostat m'en donnat l'interpretation, & puis que ie lirois, ce Renegat refusant de le faire, ie refusay aussi de lire, le Sorcier me le commande auec empire, c'est à dire auec de grosses paroles, ie le prie au commencement auec grande douceur de m'en dispenser: mais comme il ne vouloit pas estre éconduit deuant les Sauuages, il me presse fort & me fait presser par mon hoste qui fit du fasché: enfin recognoissant que mes excuses n'auoiēt plus de lieu, ie luy parle d'vn accent fort haut, & apres luy auoir reproché ses lubricitez, ie luy adresse ces paroles: Me voicy en ton pouuoir, tu me peux massacrer, mais tu ne sçauois me contraindre de proferer des paroles impudiques: elles ne sont pas telles, me dit-il, Pourquoi donc, luy dis-je, ne m'en veut-on pas donner l'interpretation? il sortit de ceste meslée fort vlcéré.

En cinquiesme lieu, voyant que mon [205] hoste m'aymoit, il eut peur que cet amour ne le priuast de quelque friand morceau, ie taschay de luy oster ceste apprehension, témoignant publiquement que ie ne viuois pas pour manger, mais que ie mangeois pour viure, & qu'il importoit peu quoy qu'on me donnast, pourueu que i'en eusse assez pour ne point mourir: il me repartit nettement, qu'il n'estoit pas de mon aduis, mais qu'il faisoit profession d'estre friand, d'aymer les bons morceaux, & qu'on l'obligeoit fort quand on luy en presentoit: or iaçoit que mon hoste ne luy donnast aucun sujet de craindre en cet endroit, si est ce qu'il m'attaquoit quasi en tous les repas, comme s'il eut eu peur de perdre la preseeance, ceste apprehension augmentoit sa haine.

60

En sixiesme lieu, comme il voyoit que les Sauuages des autres cabanes me portoient quelque respect, cognoissant d'ailleurs que i'estois grand ennemy de ses impostures, & que si i'entrois dans l'esprit de ses oüailles, que ie le perdrais de fond en comble, il faisoit son possible pour me détruire, & pour me rendre ridicule en la creance de son peuple.

[206] En septiesme lieu, adioustez à tout cecy l'auerision que luy & tous les Sauuages de Tadoussac ont eu iusques icy des François depuis le commerce des Anglois, & coniecturez quel traitement ie peux auoir receu de ces Barbares, qui adorent ce miserable Sorcier, contre lequel le plus souuent i'auois guerre declarée. I'ay creu cent fois que ie ne sortirois iamais de ceste meslée que par les portes de la mort. Il m'a traité fort indignement, il est vray, mais ie m'estonne qu'il n'a pis fait, veu qu'il est idolatre de ces superstitiōs, que ie combattois de toutes mes forces. De

come thither, something he had dictated to me. I answered him that, if the Apostate would interpret them to me, I would read them. That Renegade refusing to do this, I refused to read. The Sorcerer commanded me imperiously, that is, with high words, and I at first begged him gently to excuse me; but as he did not wish to be thwarted before the Savages, he persisted in urging me, and had my host, who pretended to be vexed, urge me also. At last, aware that my excuses were of no avail, I spoke to him peremptorily, and, after reproaching him for his lewdness, I addressed him in these words: "Thou hast me in thy power, thou canst murder me, but thou canst not force me to repeat indecent words." "They are not such," he said. "Why then," said I, "will they not interpret them to me?" He emerged from this conflict very much exasperated.

In the fifth place, seeing that my [205] host was greatly attached to me, he was afraid that this friendliness might deprive him of some choice morsel. I tried to relieve him of this apprehension by stating publicly that I did not live to eat, but that I ate to live; and that it mattered little what they gave me, provided it was enough to keep me alive. He retorted sharply that he was not of my opinion, but that he made a profession of being dainty; that he was fond of the good pieces, and was very much obliged when people gave them to him. Now although my host gave him no cause for fear in this direction, yet he attacked me at almost every meal as if he were afraid of losing his precedence. This apprehension increased his hatred.

In the sixth place, when he saw that the Savages of the other cabins showed me some respect, knowing besides that I was a great enemy of his impostures, and that, if I gained influence among his flock, I would ruin him completely, he did all he could to destroy me and to make me appear ridiculous in the eyes of his people.

61

[206] In the seventh place, add to all these things the aversion which he and all the Savages of Tadoussac had, up to the present time, against the French, since their intercourse with the English; and judge what treatment I might have received from these Barbarians, who adore this miserable Sorcerer, against whom I was generally in a state of open warfare. I thought a hundred times that I should only emerge from this conflict through the gates of death. He treated me shamefully, it is true; but I am astonished that he did not act worse, seeing that he is an idolater of

raconter par le menu toutes ses attaques, ses risées, ses gauseries, ses mépris, ie ferois vn Liure pour vn Chapitre, suffit de dire qu'il s'attaquoit mesme par fois à Dieu pour me déplaïre, & qu'il s'efforçoit de me rendre la risée des petits & des grands, me décriant dans les autres cabanes aussi bien que dans la nostre, il n'eut neantmoins iamais le credit d'animer contre moy les Sauvages nos voisins, ils baïssoient la teste quand ils entendoient les benedictiōs qu'il me donnoit. Pour les domestiques incitez par [207] son exemple, & appuyez de son autorité, ils me chargeoient incessamment de mille brocards, & de mille injures, ie me suis veu en tel estat, que pour ne les aigrir, ou ne leur donner occasion de se fascher, ie passois les iours entiers sans ouvrir la bouche. Croyez moy si ie n'ay rapporté autre fruict des Sauvages, i'ay pour le moins appris beaucoup d'injures en leur langue, ils me disoient à tout bout de champ *eca titou*, *eca titou nama khitirinis*, tais toy, tais toy, tu n'as point d'esprit. *Achineou*, il est orgueilleux, *Moucachtechiou*, il fait du compagnon, *sasegau* il est superbe, *cou attimou* il ressemble à vn Chien, *cou mascoua* il ressemble à vn Ours, *cou ouabouchou ouichtoui* il est barbu comme vn Lieure, *attimonai oukhimau* il est Capitaine des Chiens, *cou oucousimas ouchtigonan* il a la teste faite comme vn citrouille, *matchiriniou* il est difforme, il est laid, *khichcouebeon* il est yure; voila les couleurs dont ils me peignoient, & de quantité d'autres que i'obmets: le bon est qu'ils ne pensoient pas quelquesfois que ie les entendisse, & me voyans sous-rire ils demeuroient confus, du moins ceux qui ne chantoïēt [208] ces airs que pour complaire au Sorcier: les enfans m'estoient fort importuns me faisans mille niches, m'imposans silence quand ie voulois parler. Quand mon hoste estoit au logis i'auois quelque relache, & quand le Sorcier s'absentoit i'estois dans la bonace maniant les grands & les petits quasi comme ie voulois. Voila vne bonne partie des choses qu'on doit souffrir parmy ces peuples: cecy ne doit épouuenter personne, les bons soldats s'animent à la veuē de leur sang & de leurs playes, Dieu est plus grand que nostre cœur, on ne tombe pas tousiours dans la famine, on ne rencontre pas tousiours des Sorciers, ou des iongleurs de l'humeur de celui-cy: en vn mot si nous pouuions sçauoir la langue & la reduire en preceptes il ne seroit plus de besoin de suivre ces Barbares. Pour les nations stables, d'où nous attendons le plus grand fruict, nous pouuons auoir nostre cabane à part, & par consequent nous deliurer d'vne partie de ces grandes incommoditez: mais finissons ce Chapitre, autrement ie

those superstitions which I was fighting with all my might. To relate in detail all his attacks, gibes, sneers, and contempt, I would write a Book instead of a Chapter. Suffice it to say, that he sometimes even attacked God to displease me; and that he tried to make me the laughingstock of small and great, abusing me in the other cabins as well as in ours. He never had, however, the satisfaction of inciting our neighboring Savages against me; they merely hung their heads when they heard the blessings he showered upon me. As to the servants, instigated by [207] his example, and supported by his authority, they continually heaped upon me a thousand taunts and a thousand insults; and I was reduced to such a state, that, in order not to irritate them or give them any occasion to get angry, I passed whole days without opening my mouth. Believe me, if I have brought back no other fruits from the Savages, I have at least learned many of the insulting words of their language. They were saying to me at every turn, *eca titou*, *eca titou nama khitirinis*, "Shut up, shut up, thou hast no sense." *Achineou*, "He is proud;" *Moucachtechiou*, "He plays the parasite;" *sasegau*, "He is haughty;" *cou attimou*, "He looks like a Dog;" *cou mascoua*, "He looks like a Bear;" *cou ouabouchou ouichtoui*, "He is bearded like a Hare;" *attimonai oukhimau*, "He is Captain of the Dogs;" *cou oucousimas ouchtigonan*, "He has a head like a pumpkin;" *matchiriniou*, "He is deformed, he is ugly;" *khichcouebeon*, "He is drunk." So these are the colors in which they paint me, and a multitude of others, which I omit. The best part of it was that they did not think sometimes that I understood them; and, seeing me smile, they became embarrassed,—at least, those who sang [208] these songs only to please the Sorcerer. The children were very troublesome, playing numberless tricks upon me, and imposing silence when I wanted to talk. When my host was at home, I had some rest; and, when the Sorcerer was absent, I was in smooth water, managing both great and small just as I wished. So these are some of the things that have to be endured among these people. This must not frighten any one; good soldiers are animated with courage at the sight of their blood and their wounds, and God is greater than our hearts. One does not always encounter a famine; one does not always meet Sorcerers or jugglers with so bad a temper as that one had; in a word, if we could understand the language, and reduce it to rules, there would be no more need of following these Barbarians. As to the stationary tribes, from which we expect the greatest fruit, we can have our cabins apart, and

me voy en danger d'estre aussi importun que cet imposteur [209] que ie recommande aux prieres de tous ceux qui liront cecy, ie coucheray au Chapitre suiuant quelques entretiens que i'ay eu avec luy, lors que nous estions dans quelque tréue.

consequently be freed from many of these great inconveniences. But let us finish this Chapter; otherwise I see myself in danger of becoming as troublesome as that impostor, [209] whom I commend to the prayers of all those who will read this. I shall set down in the following Chapter some conversations I had with him when we were enjoying a truce.



CONTENANT VN JOURNAL DES  
CHOSSES QUI N'ONT PEU ESTRE  
COUCHÉES SOUS LES CHAPITRES  
PRECEDENS.

**S**I ce Chapitre estoit le premier dans ceste relation, il donneroit quelque lumiere à tous les suiuan: mais ie luy ay donné le dernier rang, pource qu'il se grossira tous les iours iusques au depart des vaisseaux, par le rencontre des choses plus remarquables qui pourront arriuer, n'estant qu'un memoire en forme de Journal, de tout ce qui n'a peu estre logé dans les Chapitres precedens.

Après le depart de nos François qui sortirent de la rade de Kebec, le 16. d'Aoust de l'an passé 1633. pour tirer à Tadoussac, & de là en France, cherchant [210] l'occasion de conuerser avec les sauuages, pour apprendre leur langue; ie me transportay delà le grand fleuue de saint Laurens dans vne cabane de fueillages, & allois tous les iours à l'escole dans celles des sauuages, qui nous enuironnoient, alleché par l'esperance que i'auois, sinon de reduire le Renegat à son deuoir, du moins de tirer de luy quelque cognoissance de sa langue: ce miserable estoit nouuellement arriué de Tadoussac, où il s'estoit môstré fort contraire aux François, la faim qui pressoit l'Apostat & ses freres, les fit monter à Kebec pour trouuer dequoy viure: estâs donc occupez à leur pesche, i'estois fort souuent en leur cabane, inuitant par fois le Renegat de venir vne autre fois hyuerner avec nous dans nostre maisonnette, il s'y fust aysément accordé n'estoit qu'il auoit pris femme d'une autre nation que la sienne, & qu'il ne la pouuoit pas renuoyer pour lors: voyant donc qu'il ne me pouuoit pas suivre, ie luy iettay quelque propos de passer l'hyuer avec luy, mais sur ces entrefaictes vne furieuse tempeste nous ayant battu en ruine certaine nuict, le [211] Pere de Noüe, deux de nos hommes, & moy, dans nostre cabane, ie fus saisy d'une grosse fiéure, qui me fit chercher nostre petite maisonnette pour y trouuer la santé.

L'Apostat ayant veu mon inclination traicta de mon dessein avec ses freres, il en auoit trois, l'un nommé Carigonan, & surnommé des François l'Espousée, pource qu'il fait le grand comme vne espousée, c'est le plus fameux sorcier, ou *manitousiou*, (c'est ainsi qu'ils appellent ces iongleurs) de tout le pays, c'est celuy dont i'ay fort parlé cy-dessus: l'autre se nômmé Mestigoit, ieune homme âgé de quelque trente-cinq ou quarante ans, braue Chasseur, & d'un bon naturel:

CONTAINING A JOURNAL OF  
THINGS WHICH COULD NOT BE SET  
FORTH IN THE PRECEDING  
CHAPTERS.

**I**F this Chapter were the first in this relation, it would throw some light upon all the following ones; but I have given it the last place, because it will continue to increase every day until the departure of the ships, through the occurrence of more noteworthy events which may happen. It is only a memoir, in the form of a Journal, of all the things that could not be given in the preceding Chapters.

After the departure of our French,—who left the roadstead of Kebec on the 16th of August of last year, 1633, to sail for Tadoussac and thence to France,—in order to have [210] opportunity of conversing with the savages, and thus learning their language, I crossed the great saint Lawrence river to a cabin of branches, and went every day to school in those of the savages, who were encamped around me,—allured by my hopes, if not of bringing the Renegade to a sense of his duty, at least of drawing from him some knowledge of the language. This poor wretch had newly arrived from Tadoussac, where he had shown great repugnance to the French. The famine which afflicted this Apostate and his brothers caused them to come up to Kebec in search of food. Now, as they were occupied in fishing, I was very often in their cabin, and occasionally invited the Renegade to come again and pass the winter with us in our little house. He would very readily have agreed to this, had he not taken a wife from another nation than his own, and he could not send her away then. Therefore, seeing that he could not follow me, I threw out some hints about passing the winter with him; but during these negotiations, a furious tempest having one night swept down upon us, [211] Father de Noüe, two of our men, and myself, in our cabin, I was seized with a violent fever, which made me go back to our little home to recover my health.

The Apostate, seeing how I was inclined, discussed my plan with his brothers. There were three of them; one named Carigonan, and surnamed by the French the Married Man, because he made a great deal of the fact that he was married. He was the most famous sorcerer, or *manitousiou*, (thus they call these jugglers) of all the country; it is he of whom I have spoken above. The other was called Mestigoit, a young man about thirty-five or forty years of age,

le troisieme se nommoit Sasousinat, c'est le plus heureux de tous: car il est maintenant au Ciel, estât mort bon Chrestien, comme ie l'ay fait voir au Chapitre second. Le sorcier ayant appris du Renegat que ie voulois hyuerner avec les Sauvages, me vint voir sur la fin de ma maladie, & m'inuita de prendre sa cabane, me donnant pour raison qu'il aymoït les bons, pource qu'il estoit bon, qu'il auoit [212] tousiours esté bon dés sa tendre ieunesse: il me demanda si Iesus ne m'auoit parlé de la maladie qui le traualloit: viens, me disoit-il, avec moy, & tu me feras viure maintenant: ie suis en danger de mourir: or comme ie le cognoissois comme vn homme tres-impudent, ie l'éconduy le plus doucement qu'il me fut possible, & tirant à part l'Apostat, qui taschoit de m'auoir de son costé, ayant tesmoigné au Pere de Noüe quelque desir de retourner à Dieu, ie luy dy que i'hyuernerois volontiers avec luy, & avec son frere Mestigoït, à condition que nous n'irions point de la le grand fleuve, que le sorcier ne seroit point en nostre compagnie, & que luy qui entend bien la langue François m'enseigneroit: ils m'accorderent tous deux ces trois conditions, mais ils n'en tindrent pas vne.

70

Le iour du départ estant pris, ie leur donnay pour mon viure vne barrique de galette, que nous empruntasmes au magasin de ces Messieurs, vn sac de farine, & des espics de bled d'Inde, quelques pruneaux, & quelques naueaux, [213] ils me presserent fort de porter vn peu de vin, mais ie n'y voulois point entendre, craignant qu'ils ne s'enyrassent: toutesfois m'ayans promis qu'ils n'y toucheroient point sans ma permission, & les ayant asseuré qu'au cas qu'ils le fissent, que ie le ietterois dans la mer, ie suiuy l'inclination de ceux qui me conseillerent d'en porter vn petit barillet; ie promis en outre à Mestigoït que ie le prenois pour mon hoste: car l'Apostat n'est pas Chasseur, & n'a aucune conduite, que ie luy ferois quelque present au retour, comme i'ay fait: c'est l'attente de ces viures qui leur fait desirer d'auoir vn François avec eux.

Ie m'embarquay donc en leur chaloupe, iustement le 18. d'Octobre, faisant profession de petit écolier à mesme iour que i'auois autrefois fait profession de maistre de nos écoles, estât allé prendre congé de Monsieur nostre Gouverneur, il me recommanda tres-particulieremêt aux Sauvages, mon hoste luy repartit, si le Pere meurt ie mourray avec luy, & iamais plus on ne me reuerra en ce pays icy, nos Frâçois me tesmoignoient [214] tout plein de regret de mon depart, veu les dangers

72

a brave Hunter, and endowed with a good disposition. The third was called Sasousinat, who is the happiest of all, for he is now in Heaven, having died a good Christian, as I stated in the second Chapter. The sorcerer, having learned from the Renegade that I wished to pass the winter with the Savages, came to see me toward the end of my sickness, and invited me to share his cabin,—giving me as his reason that he loved good men, because he himself was good, and had [212] always been so from his early youth. He asked me if Jesus had not spoken to me about the disease which tormented him. "Come," said he, "with me, and thou wilt make me live now, for I am in danger of dying." But as I knew him for a very impudent fellow, I refused him as gently as I could; and, taking the Apostate aside, who also wished to have me, as he had shown to Father de Noüe that he had some desire to return to God, I told him that I would be glad to winter with him and with his brother Mestigoït, on condition that we should not go across the great river, that the sorcerer should not be of our party, and that he, who understood the French language well, would teach me. They both agreed to these three conditions, but they did not fulfill one of them.

71

On the day of our departure I gave them, for my support, a barrel of sea biscuit, which we borrowed from the storehouse of those Gentlemen, a sack of flour, some ears of Indian corn, some prunes, and some parsnips. [213] They urged me very strongly to take a little wine, but I did not wish to yield to them, fearing they would get drunk. However, having promised me they would not touch it without my permission, and having assured them that, if they did, I would throw it into the sea, I followed the advice of those who counseled me to carry a little barrel of it. Also I promised Mestigoït that I would take him for my host, for the Apostate is not a Hunter, and has no management; but I promised to make him a present upon our return, which I did. It was the expectation of this food which made them wish to have a Frenchman with them.

So I embarked in their shallop on the 18th of October precisely, making profession as a little pupil on the same day that I had previously begun the profession of master of our schools. When I went to take leave of Monsieur our Governor, he recommended me very particularly to the Savages; and my host answered him, "If the Father dies, I will die with him, and you will never see me in this country again." Our French people showed [214] the most profound regret at my departure, knowing the

73

esquels on s'engage en la fuite de ces Barbares. Les Adieu faits de part & d'autre, nous fismes voile enuiron les dix heures du matin, i'estois seul de François avec vingt Sauuages, comptant les hommes, les femmes, & les enfans, le vent & la marée nous fauorisans, nous allasmes descendre au delà de l'Isle d'Orleans dans vne autre Isle nommée des Sauuages *Caouahascoumagakhe*, ie ne sçay si la beauté du iour se respendoit dessus ceste Isle, mais ie la trouuay fort agreable.

Si tost que nous eusmes mis pied à terre, mon hoste prend vne harquebuse qu'il a acheté des Anglois, & s'en va chercher nostre souper: cependant les femmes se mettent à bastir la maison où nous deuions loger. Or l'Apostat s'estât pris garde que tout le monde estoit occupé, s'en retourna à la chaloupe qui estoit à l'anchre, prit le petit barillet de vin & en beut avec tel excez, que s'estât enyuré comme vne souppe, il tomba dedans l'eau, & se pensa noyer: enfin il en sortit apres auoir bien barboté, il s'en vint vers le lieu où on dressoit la cabane, [215] criant & hurlant comme vn demoniaque, il arrache les perches, frappe sur les écorces de la cabane, pour tout briser: les femmes le voyant dans ces fougues s'enfuyent dans le bois, qui deçà qui delà, mon Sauuage que ie nomme ordinairement mon hoste, faisoit bouïllir dans vn chauderon quelques oyseaux qu'il auoit tuez: cet yurogne suruenãt rompt la cramaillere, & renuerse tout dans les cendres: à tout cela pas vn ne fait mine d'estre fasché, aussi est ce folie de se battre contre vn fol, mon hoste ramasse ses petits oyseaux, les va luy-mesme lauer à la riuere, puise de l'eau, & remet la chaudiere sur le feu, les femmes voyant que cét homme enragé couroit ça & là sur le bord de l'Isle, écumant comme vn possédé, viennent viste prendre leurs écorces, & les emportent en vn lieu écarté, de peur qu'il ne les mette en pieces comme il auoit commencé: à peine eurent-elles le loysir de les rouler qu'il parut aupres d'elles tout forcené, & ne sçachant sur qui descharger sa fureur: car elles disparurent incontinent à la faueur de la nuit qui commençoit à nous cacher, il s'en vint [216] par le feu qui se descouuroit par sa clarté, & voulant mettre la main sur la chaudiere pour la renuerser vne autre fois, mon hoste son frere, plus habile que luy, la prit & luy ietta au nez toute bouïllante comme elle estoit, ie vous laisse à penser quelle contenance tenoit ce pauvre homme, se voyant pris à la chaude, iamais il ne fut si bien laué, il changea de peau en la face, & en tout l'estomach, pleust à Dieu que son ame eust changé aussi bien que son corps: il redouble ses hurlemens, arrache le

dangers that one encounters in following these Barbarians. When all our Farewells were said, we set sail about ten o'clock in the morning. I was the only Frenchman, with twenty Savages, counting the men, women and children. The wind and tide were favorable, and we turned to go down past the Island of Orleans to another Island called by the Savages *Caouahascoumagakhe*; I know not whether it was the beauty of the day which spread over this Island, but I found it very pleasant.

As soon as we had set foot on land, my host took an arquebus he had bought from the English, and went in search of our supper. Meanwhile the women began to build the house where we were to lodge. Now the Apostate, having observed that every one was busy, returned to the boat that was lying at anchor, took the keg of wine, and drank from it with such excess, that, being drunk as a lord, he fell into the water and was nearly drowned. Finally he got out, after considerable scrambling, and started for the place where they were putting up the cabin. [215] Screaming and howling like a demon, he snatched away the poles and beat upon the bark of the cabin, to break everything to pieces. The women, seeing him in this frenzy, fled to the woods, some here, some there. My Savage, whom I usually call my host, was boiling in a kettle some birds he had killed, when this drunken fellow, coming upon the scene, broke the crane and upset everything into the ashes. No one seemed to get angry at all this, but then it is foolish to fight with a madman. My host gathered up his little birds and went to wash them in the river, drew some water and placed the kettle over the fire again. The women, seeing that this madman was running hither and thither on the shores of the Island, foaming like one possessed, ran quickly to get their bark and take it to a place of security, lest he should tear it to pieces, as he had begun to do. They had scarcely had time to roll it up, when he appeared near them completely infuriated, and not knowing upon what to vent his fury, for they had suddenly disappeared, thanks to the darkness which had begun to conceal us. He approached [216] the fire, which could be seen on account of its bright light, and was about to take hold of the kettle to overturn it again; when my host, his brother, quicker than he, seized it and threw the water into his face, boiling as it was. I leave you to imagine how this poor man looked, finding himself thus deluged with hot water. He was never so well washed. The skin of his face and whole chest changed. Would to God that his soul had changed as well as his body. He redoubled his howls, and



reste des perches, qui estoient encor debout: mon hoste m'a dit depuis qu'il demandoit vne hache pour me tuer, ie ne sçay s'il la demanda en effect, car ie n'entendois pas son langage, mais ie sçay bien que me presentant à luy pour l'arrester il me dit, parlant François, Retirez-vous, ce n'est pas à vous à qui i'en veux, laissez-moy faire, puis me tirant par la sotane, Allons, disoit-il, embarquons-nous dans un canot, retournons en vostre maison, vous ne cognoissez pas ces gens cy, ce qu'ils en font, c'est pour le ventre, ils ne se soucient pas de vous, mais de vos viures, [217] à cela ie répondois tout bas à part moy, *in vino veritas*.

76

La nuict s'auançant bien fort ie me retiray dedans le bois pour fuir l'importunité de cet yurongne, & pour prendre quelque repos; comme ie faisois mes prieres aupres d'un arbre, la femme qui faisoit le ménage de mon hoste me vint trouuer, & ramassant quelques feüilles d'arbres tombées, me dit; couche toy là, & ne fais point de bruit, puis m'ayant ietté vne écorce pour me couvrir, elle se retira: voila donc mon premier giste à l'enseigne de la Lune qui me découuroit de tous costez, me voila passé Cheualier dès le premier iour de mon entrée en ceste Academie, la pluye suruenant vn peu auant minuict, me donna quelque apprehension d'estre mouillé, mais elle ne dura pas long temps: le lendemain matin ie trouuay que mon lict, quoy qu'on ne l'eut point remué depuis la creation du monde, n'estoit point si dure qu'il m'empeschat de dormir.

Le iour suiuant ie voulu ietter le barillet & le reste du vin dans la riuere, comme ie leurs auois dit que ie ferois, [218] au cas qu'on en abusast, mon hoste me saisissant par le milieu du corps, s'écria *eca toute, eca toute*, ne fais pas cela, ne fais pas cela, ne vois tu pas que *Petrichtich* (c'est ainsi qu'ils nomment le Renegat par derision) n'a point d'esprit, que c'est vn chien, ie te promets qu'on ne touchera plus au barillet que tu ne sois present: ie m'arrestay avec resolution d'en faire largesse, afin de me deliurer de la crainte qu'un peu de vin ne nous fit boire beaucoup d'eau: car s'ils se fussent enyurez pendant que nous faisons voile, c'estoit pour nous perdre.

78

Nous voulions sortir le matin de ceste Isle; mais la marée se retirant, plustost que nous ne pensions, nostre Chaloupe s'échoüa: si bien qu'il fallut attendre la marée du soir, en laquelle nous nous embarquasmes, & voguans à la faueur de la Lune aussi bien que du vent, nous abordasmes vne autre Isle nommée *Caouapascounagate*. Comme nous

began to pull up the poles which were still standing. My host has told me since that he asked for an ax, with which to kill me; I do not know whether he really asked for one, as I did not understand his language; but I know very well that, when I went up to him and tried to stop him, he said to me in French, "Go away, it is not you I am after; let me alone;" then pulling my gown, "Come," said he, "let us embark in a canoe, let us return to your house; you do not know these people here; all they do is for the belly, they do not care for you, but for your food." [217] To this I answered in an undertone and to myself, *in vino veritas*.

77

As the night was coming on rapidly, I retired into the woods, to escape being annoyed by this drunkard, and to get a little rest. While I was saying my prayers near a tree, the woman who managed the household of my host came to see me; and, gathering together some leaves of fallen trees, said to me, "Lie down there and make no noise," then, having thrown me a piece of bark as a cover, she went away. So this was my first resting place at the sign of the Moon, which shone upon me from all sides. Behold me an accomplished Chevalier, after the first day of my entrance into this Academy. The rain coming on, a little before midnight, made me fear that I might get wet, but it did not last long. The next morning I found that my bed, although it had not been made up since the creation of the world, was not so hard as to keep me from sleeping.

The next day I wanted to throw the barrel, with what was left of the wine, into the river, as I had told them I would do, [218] in case any one abused it; but my host, seizing me around the waist, cried out, *eca toute, eca toute*, "Do not do that, do not do that. Dost thou not see that *Petrichtich*" (it is thus they call the Renegade in derision) "does not know anything, that he is a dog? I promise thee that we will never touch the barrel unless thou art present." I yielded, and made up my mind to distribute it liberally, in order to free myself of the fear that a little wine might make us drink a great deal of water; for, if they were to get drunk while we were sailing, we would be lost.

We intended leaving this Island in the morning; but the tide fell sooner than we expected, and stranded our Boat. Hence we had to wait for the evening tide, upon which we embarked, and sailed away by the aid of the Moon as well as of the wind. We reached another Island, called *Caouapascounagate*. As we arrived about midnight, our people did not

79

arriuasmes sur la minuit, nos gens ne prirent pas la peine de nous bastir vne maison, si bien que nous couchasmes au mesme lict, & logeasmes à la mesme enseigne que la nuit precedente, [219] abriez des arbres & du ciel.

Le lendemain nous quittasmes ceste Isle pour entrer dans vne autre appellée *Ca chibariouachcate*, nous la pourrions nommer l'Isle aux Oyes blanches, car i'y en vis plus de mille en vne bande.

Le iour d'apres nous la voulions quitter, mais nous fusmes contraints pour le mauuais temps de relascher au bout de ceste mesme Isle, elle est deserte comme tout le pays, c'est à dire qu'elle n'a des habitans qu'en passant, ce peuple n'ayant point de demeure assurée: elle est bordée de rochers si gros, si hauts, & si entrecoupez & peuplée neantmoins de Cedres & de Pins si proprement, qu'un Peintre tiendroit à faueur d'en auoir la veüe pour tirer l'idée d'un desert affreux pour ses precipices, & tres agreable pour la varieté de quantité d'arbres qu'on diroit auoir esté plantez par la main de l'art plustost que de la Nature. Comme elle est entre-taillée de bayes pleines de vases, il s'y retire si grande quantité de gibier & de plusieurs especes que ie n'ay point veu en France, qu'il le faut quasi voir pour le croire.

[220] Sortans de ceste Isle au gibier nous nauigeasmes tout le iour & vinsmes descendre sur la nuit dans vne petite Islette nommé *Atisaoucanich etagoukhi*, c'est à dire lieu où se trouue la teinture, ie me doute que nos gens luy donnerent ce nom, pource qu'ils y trouuerent de petites racines rouges, dont ils se seruent pour teindre leurs *Matachias*. L'appellerois volontiers ce lieu l'Islette mal-heureuse: car nous y souffrismes beaucoup huict iours durant que les tempestes nous y retindrent prisonniers. Il estoit nuit quand nous l'abordasmes, la pluye & les vents nous attaquoient, & ce pendant à peine peut on trouuer cinq ou six perches pour seruir de poutres à nostre bastiment, qui fut si petit, si estroit, & si decouuert, & par vn temps si fascheux, voulant euter vne incommodité on tomboit dans deux autres, il se falloit racourcir, ou se rouler en herisson, sur peine de se brusler la moitié du corps pour nostre souper, & pour nostre disner tout ensemble: car nous n'auions point mangé depuis le matin, mon hoste fit ietter à chacun vn morceau de la galette que ie luy auois [221] donnée, m'aduertissant que nous mangerions sans boire, car l'eau de ce grand fleue commence en ce lieu d'estre salée, le lendemain nous recueillismes de l'eau de pluye, tombée dans des

take the trouble to make a house; and we slept in the same bed and lodged at the same sign as the night before, [219] under the shelter of the trees and sky.

The next day we left this Island to go to another one, called *Ca chibariouachcate*; we might have called it the Island of the white Geese, for I saw there more than a thousand of them in one flock.

The following day we tried to leave, but the bad weather compelled us to land again at the end of this same Island. It is a solitude, like all the country; that is, it has only temporary inhabitants, for these people have no fixed habitation. It is bordered by rocks so massive, so high, and so craggy, and is withal covered so picturesquely with Cedars and Pines, that a Painter would consider himself favored to view it, in order to derive therefrom an idea of a desert frightful in its precipices and very pleasing in the variety and number of its trees, which one might say had been planted by the hand of art rather than of Nature. As it is indented by bays full of mud, there hides here such a quantity and variety of game, some of which I have never seen in France, that it must be seen in order to be believed.

[220] Leaving this Island of game, we sailed all day and toward nightfall landed at a small Island, called *Atisaoucanich etagoukhi*, that is, place where dyes are found; I am inclined to think that our people gave it that name, for they found there some little red roots which they use in dyeing their *Matachias*.<sup>1</sup> I would like to call it the Isle of misfortune; for we suffered a great deal there during the eight days that the storms held us prisoners. It was night when we disembarked; the rain and wind attacked us, and in the meantime we could scarcely find five or six poles to serve as beams for our house,—which was so small, so narrow, and so exposed for such weather as this, that in trying to avoid one discomfort we fell into two others. We had to shorten ourselves, or roll up like hedgehogs, lest we scorch the half of our bodies. For our supper, and dinner as well, because we had eaten nothing since morning, my host threw to each one a piece of the biscuit I had [221] given him, informing me that we were not to drink anything with our food, as the water of this great river began to be salty in this place. The next day we collected some rainwater, which had fallen into dirty rocks, and drank it with as much enjoyment as they drink the wine of Aï in France.

roches fort sales, & la beusmes avec autant de plaisir qu'on boit le vin d'Aï en France.

Ils auoient laissé nostre Chaloupe à l'anchre dans un grand courant de marée, ie les aduertis qu'elle n'estoit pas bien, & qu'il la falloit mettre à l'abry derriere l'Islette; mais comme nous n'attendions qu'un bon vent pour partir, ils n'en tindrent conte. La nuit la tempeste redoublant, on eust dit que les vents deuoient deraciner nostre Islette, mon hoste se doutant de ce qui arriua éveilla l'Apostat, & le presse de le venir ayder à sauuer nostre Chaloupe, qui s'alloit perdre: or soit que ce miserable fust paresseux, ou qu'il eust peur des ondes, iamais il ne se voulut leuer, donnant pour tout réponse, qu'il estoit las: dans ce retardement les vents rompent l'amare, ou la corde de l'anchre, & en un instant font disparoistre nostre Chaloupe, mon hoste voyant ce beau [222] ménage, me vint dire *Nicanis*, mon bien-aimé, la Chaloupe est perduë, les vents qui l'ont enleuëe la briseront contre les roches qui nous enuironnent de tous costez. Qui n'eust entré en verue contre ce Renegat, dont la negligence nous iettoit dans des peines inexplicables, veu qu'il y auoit quantité de paquets dans nostre bagage, & beaucoup d'enfans à porter. Mon hoste cependant, tout barbare & tout sauuage qu'il est, ne se troubla point à cet accident, ains craignant que cela ne m'attristast, il me dit, *Nicanis*, mon bien-aimé, n'estu point fasché de ceste perte, qui nous causera de grands trauaux? ie n'en suis pas bien ayse, luy repartis-je, ne t'en attriste point, me fit-il: car la fascherie ameine la tristesse, & la tristesse ameine la maladie, *Petrichtich* n'a point d'esprit, s'il m'eust voulu secourir ce malheur ne fust point suruenu, voyla tous les reproches qu'on luy fit. Veritablement cela me confond, que l'interest de la fanté arreste la cholere, & la fascherie d'un Barbare, & que la loy de Dieu, que son bon plaisir, que l'espoir de ses grandes recompenses, que la crainte de ses [223] chastimens, que nostre propre paix & consolation ne puisse seruir de bride à l'impatience & à la cholere d'un Chrestien.

Au malheur susdit en suruint un autre, nous auions outre la Chaloupe un petit Canot d'écorce, la marée se grossissant plus qu'à l'ordinaire par le souffle des vents nous le déroba, nous voila prisonniers plus que iamais, ie ne vis ny larmes ny plaintes, non pas mesme parmy les femmes, sur le dos desquelles ce desastre tomboit plus particulièrement, à raison qu'elles sont comme les bestes de voiture, portant ordinairement le bagage des Sauuages, au contraire tout le monde

They had left our Shallop at anchor in a strong tidal current. I told them it was not safe, and that it ought to be placed under shelter behind the Island; but, as we were only waiting for a good breeze in order to depart, they did not heed me. During the night the tempest increased, so that it seemed as if the winds were uprooting our Island. Our host, foreseeing what might occur, roused the Apostate, and urged him to come and help him save our Shallop, which threatened to go to pieces. Now either this wretch was lazy, or he was afraid of the billows; for he did not even try to get up, giving as his only reason that he was tired. During this delay, the wind broke the fastening, or cable of the anchor, and in an instant carried away our Shallop. My host, seeing this fine [222] management, came and said to me, "*Nicanis*, my well-beloved, the Shallop is lost; the winds, which have loosened it, will break it to pieces against the rocks which surround us on all sides." Who would not have been vexed at that Renegade, whose negligence caused us untold trials, considering that we had a number of packages among our baggage, and several children to carry? Yet my host, barbarian and savage that he is, was not at all troubled at this accident; but, fearing it might discourage me, he said to me, "*Nicanis*, my well-beloved, art thou not angry at this loss, which will cause us so many difficulties?" "I am not very happy over it," I answered. "Do not be cast down," he replied, "for anger brings on sadness, and sadness brings sickness. *Petrichtich* does not know anything; if he had tried to help me, this misfortune would not have happened." And these were all the reproaches he made. Truly, it humiliates me that considerations of health should check the anger and vexation of a Barbarian; and that the law of God, his good pleasure, the hope of his great rewards, the fear of his [223] chastisements, our own peace and comfort, cannot check the impatience and anger of a Christian.

The above misfortune was soon followed by another. In addition to the Shallop, we had a little bark Canoe, and the tide, rising higher than usual through the force of the wind, robbed us of that; and there we were, more than ever prisoners. I neither saw tears nor heard complaints, not even among the women, upon whose shoulders this disaster fell more particularly, as they are like beasts of burden, usually carrying the baggage of the Savages; on the contrary,

se mit à rire.

Le iour venu, car ce fut la nuict que la tempeste commit ce larcin, nous courusmes tous sur les riuës du fleuue, pour apprendre par nos yeux des nouuelles de nostre pauure Chaloupe, & de nostre Canot, nous vismes l'un & l'autre échoüez fort loing de nous, la Chaloupe parmy des roches, & le Canot au bord du bois de la terre continente, chacun pensoit que tout estoit en piéces: si tost que la mer se fut retirée les [224] vns courrent vers la Chaloupe, les autres vers le Canot, chose estrange; rien ne se trouua endommagé, i'en demeuray tout estonné: car de cent vaisseaux fussent-ils d'un bois aussi dur que le bronze, à peine s'en saueroit-il pas un dans ces grands coups de vent & sur des roches.

Pendant que les vents nous tenoient prisonniers dans ceste malheureuse Islete, vne partie de nos gens s'en allerent visiter quelques Sauvages qui estoient à cinq ou six lieuës de nous, si bien qu'il ne resta que les femmes & les enfans, & *L'hiroquois* dans nostre cabane. La nuict vne femme estant sortie s'en reuint toute effarée criant qu'elle auoit oüï le *Manitou*, ou le diable, voila l'allarme dans nostre camp, tout le monde remply de peur garde un profond silence, Je demanday d'où procedoit ceste épouuente: car ie n'auois pas entendu ce qu'auoit dit ceste femme, *eca titou, eca titou*, me dit on, *Manitou*, tais-toy, tais-toy, c'est le diable: ie me mis à rire, & me leuant en pied ie sors de la cabane, & pour les assurer i'appelle en leur langage le *Manitou*, criant tout haut que ie [225] ne le craignois pas, & qu'il n'oseroit venir où i'estois: puis ayant fait quelques tours dans nostre Islete, ie reentry, & leur dis, ne craignez point, le diable ne vous fera aucun mal tant que ie seray avec vous, il craint ceux qui croient en Dieu, si vous y voulez croire il s'enfuira de vous. Eux bien estonnez, me demandent si ie ne le craignois point, ie repars pour les deliurer de leur peur, que ie n'en craignois pas vne centaine, ils se mirent tous à rire, se rassurant petit à petit: or voyant qu'ils auoient ietté de l'anguille dans le feu i'en demanday la raison, tais-toy, me firent-ils, nous donnons à manger au diable afin qu'il ne nous fasse point de mal.

Mon hoste à son retour ayant sceu ceste histoire, me remercia fort de ce que i'auois rassuré tous ses gens, me demandant si en effet ie n'auois point de peur du *Manitou*, ou du diable, & si ie le cognoissois bien, que pour eux qu'ils le craignoient plus que la foudre; Je luy répondis, que s'il vouloit croire, & obeïr à celui qui a tout fait, que le *Manitou* n'auroit nul pouuoir

everybody began to laugh.

When morning came, for it was at night when the tempest committed this theft, we all ran along the edge of the river, to learn with our own eyes some news of our poor Shallop and our Canoe. We saw both of them stranded a long distance from us, the Shallop among the rocks and the Canoe along the edge of the woods of the mainland. Every one thought they were all in pieces; as soon as the sea had receded [224], some ran toward the Shallop, and others toward the Canoe. Wonderful to relate, nothing was harmed; I was amazed, for out of a hundred ships made of wood as hard as bronze, scarcely one would have been saved in those violent blasts of wind, and upon those rocks.

While the wind held us prisoners in this unhappy Island, a number of our people went to visit some Savages who were five or six leagues from us, so that there only remained in our cabin the women and children, and the *Hiroquois*. During the night, a woman who had gone out, returned, terribly frightened, crying out that she had heard the *Manitou*, or devil. At once all the camp was in a state of alarm, and everyone, filled with fear, maintained a profound silence. I asked the cause of this fright, for I had not heard what the woman had said; *eca titou, eca titou*, they told me, *Manitou*, "Keep still, keep still, it is the devil." I began to laugh, and rising to my feet, went out of the cabin; and to reassure them I called, in their language, the *Manitou*, crying in a loud voice that I [225] was not afraid, and that he would not dare come where I was. Then, having made a few turns in our Island, I reëntered, and said to them, "Do not fear, the devil will not harm you as long as I am with you, for he fears those who believe in God; if you will believe in God, the devil will flee from you." They were greatly astonished, and asked me if I was not afraid of him at all. I answered, to relieve them of their fears, that I was not afraid of a hundred of them; they began to laugh, and were gradually reassured. Now seeing that they had thrown some eels in the fire, I asked them the reason for it. "Keep still," they replied; "we are giving the devil something to eat, so that he will not harm us."

My host, upon his return, having learned this story, thanked me very much for giving courage to his people, and asked me if I really had no fear of the *Manitou*, or devil, and if I knew him very well; as for them, they feared him more than a thunderbolt. I answered that, if he would believe and obey him who had made all, the *Manitou* would have no power over

sur luy: pour nous qu'estans assistez de celuy que [226] nous adorions, le diable auoit plus de peur de nous, que nous n'auions de luy; il s'estonna, & me dit qu'il eust bien voulu que i'eusse eu cognoissance de sa langue: car figurez vous que nous nous faisons entendre l'vn l'autre plus par les yeux, & par les mains, que par la bouche.

88 Ie dressay quelques prieres en leur langue, avec l'ayde de l'Apostat: or comme le Sorcier n'estoit pas encore venu, ie les recitois le matin, & auant nos repas, eux-mesmes m'en faisans souuenir, & prenans plaisir à les ouïr prononcer; si ce miserable Magicien ne fust point venu avec nous ces Barbares auroient pris grand plaisir de m'écouter: mon hoste me faisoit mille questions, me demandant pourquoy nous mouririons, où alloient nos ames, si la nuit estoit vniuerselle par tout le monde, & choses semblables, se monstrant fort attentif à mes réponses. Changeons de discours.

Ie remarquay en ce lieu cy, que les ieunes femmes ne mangent point dans le plat de leurs marys: i'en demanday la raison, le Renegat me dit que les ieunes [227] filles à marier, & les femmes qui n'auoient point encore d'enfans, n'auoient rien en maniemment, & qu'on leur faisoit leur part comme aux enfans, de là vient que sa femme mesme me dit vn iour, Dis à mon mary qu'il me donne bien à manger: mais ne luy dis pas que ie t'ay prié de luy dire.

90 Pendant certaine nuict, tout le monde estant dans vn profond sommeil, ie me mis à entretenir ce pauvre miserable Renegat, ie luy fis voir qu'estant en nostre maison, rien de tout ce que nous auions ne luy manquoit, qu'il y pouuoit passer sa vie doucement, & qu'en quittant Dieu il s'estoit ietté dans vne vie de beste, qui enfin aboutiroit à l'enfer, s'il n'ouuroit les yeux, que l'eternité estoit bien longue, & que d'estre à iamais compagnon des diables, c'estoit vn long terme. Ie voy bien, me fit-il, que ie ne fais pas bien; mais mon malheur est que ie n'ay pas l'esprit assez fort pour demeurer ferme dans vne resolution, ie croy tout ce qu'on me dit; quand i'ay esté avec les Anglois, ie me suis laissé aller à leurs discours; quand ie suis avec les Sauvages ie fais comme eux; [228] quand ie suis avec vous ie tiens vostre creance pour veritable, pleut à Dieu que ie fusse mort quand i'estois malade en France, ie serois maintenant sauué, tant que i'auray des parens ie ne feray iamais rien qui vaille: car quand ie veux demeurer avec vous, mes freres me disent que ie pouriray demeurant tousiours en vn endroit, cela est cause que ie quitte tout pour les suivre. Ie

him; that for ourselves, being helped by him whom [226] we adored, the devil had more fear of us than we had of him. He was astonished, and told me that he would be very glad if we knew his language, for you must be aware that we were making each other understand more through our eyes and hands than through our lips.

89 I arranged a few prayers in their language, with the help of the Apostate. Now, as the Sorcerer had not yet come, I repeated them in the morning and before our meals, they themselves reminding me of them, and taking pleasure in hearing them pronounced; if the wretched Magician had not come with us, these Barbarians would have taken great pleasure in listening to me. My host asked me a thousand questions,—why we died, where our souls went, if night was universal all over the world, and similar things,—and was very attentive to my answers. Let us change the subject.

I observed in this place that the young women did not eat from the same dish as their husbands. I asked the reason, and the Renegade told me that the young [227] unmarried women, and the women who had no children, took no part in the management of affairs, and were treated like children. Thence it came that his own wife said to me one day, "Tell my husband to give me plenty to eat, but do not tell him that I asked you to do so."

91 One night, when every one had sunk into a deep sleep, I began to talk to this poor miserable Renegade. I showed him that while he was in our house he had lacked for nothing of whatever we had, and that he might have spent his life there peacefully; that in forsaking God he had rushed into the life of a brute, which would finally end in hell if he did not open his eyes; that eternity was very long, and to be a companion of devils forever was a long term. "I see clearly," he replied, "that I am not doing right; but my misfortune is that I have not a mind strong enough to remain firm in my determination; I believe all they tell me. When I was with the English, I allowed myself to be influenced by their talk; when I am with the Savages, I do as they do; [228] when I am with you, it seems to me your belief is the true one. Would to God I had died when I was sick in France, and I would now be saved. As long as I have any relations, I will never do anything of any account; for when I want to stay with you, my brothers tell me I will rot, always staying in one place, and that is the reason I leave you to follow them." I urged all the reasons and made him

luy apportay toutes les raisons, & luy fis toutes les offres que ie peus pour l'affermir: mais son frere le Sorcier qui sera bien tost avec nous renuersera tous mes desseins, car il manie comme il veut ce pauvre Apostat.

Le trentiesme iour d'Octobre nous sortismes de ceste malheureuse Islete, & vinsmes aborder sur la nuict dans vne autre Isle qui porte vn nom quasi aussi grand comme elle est, car elle n'a pas demy lieuë de tour, & voicy comme nos Sauvages me dirët qu'elle se nommoit, *Ca pacoucachtechokhi chachagou achiganikhi, Ca pakhitaouananiouikhi*, ie croy qu'ils forgent ces noms sur le champ, ceste Isle n'est quasi qu'un grand rocher affreux, comme elle n'a point de fontaine d'eau douce nous fusmes contrains de [129 i.e., 229] boire des eauës de pluyes fort sales que nous ramassions dans des fondrieres, & sur des roches; on ietta le voile de nostre chaloupe sur des perches quand nous y arriuasmes, & nous nous mismes à l'abry là dessous, nostre lict estoit blanc & verd, c'est à dire qu'il y auoit si peu de branches de pin dessous nous, que nous touchioës la neige en plusieurs endroits, laquelle auoit commencé depuis trois iours à couvrir la terre d'un habit blanc.

Nous trouuâmes en ce lieu la cabane d'un Sauvage, que nostre hoste cherchoit, nommé *Ekhennabamate*, il apprit de luy que son frere le Sorcier estoit passé depuis peu, & qu'ayant eu le vent contraire, il n'estoit pas loing, il n'attendit pas qu'il fut iour tout à fait pour le suiure, son Canot poussé par trois rameurs alloit comme le vent: bref le beau premier iour de Nouembre dedié à la memoire de tous les Saints, il nous ramena ce Demon, i'entends ce Sorcier. Ie fus bien estonné quand ie le vis: car ie ne l'attendois pas, me figurant que mon hoste estoit allé à la chasse, fut-il ainsi, & que ceste miserable proye [230] luy eust eschappé des mains.

Si tost qu'il fut arriué ce n'estoient plus que festins dans nos cabanes, nous n'auions plus que fort peu de viures de reste, ces Barbares les mangeoient avec autant de paix & d'assurance, comme si les animaux qu'ils deuoient chasser eussent esté renfermez dans vne estable.

Mon hoste faisant vn iour festin à son tour, les conuiez me firent signe que ie haranguasse en leur langue, ils auoiët enuie de rire: car ie prononce le Sauvage comme vn Alemant prononce le François, leur voulant donner ce contentement, ie me mis à discourir, & eux à s'éclatter de rire: eux bien aises de gausser, & moy bien

all the offers I could to strengthen him; but his brother, the Sorcerer, who will soon be with us, will upset all my plans, for he does whatever he wills with this poor Apostate.

On the thirtieth day of October, we went away from this unhappy Island, and toward nightfall disembarked at another Island which bears a name almost as big as it is, for it is not half a league in circumference; and this is what our Savages tell me it is called, *Ca pacoucachtechokhi chachagou achiganikhi, Ca pakhitaouananiouikhi*; I believe they forge these names upon the spot. This Island is nothing but a big and frightful rock; as there was no spring of fresh water, we had to [129 i.e., 229] drink very dirty rainwater that we collected in the bogs and upon the rocks. The sail of our shallop was thrown over some poles, on our arrival at this place, and this formed our shelter; our beds were white and green, I mean there were so few pine branches under us that in several places we touched the snow, which three days before had begun to cover the earth with a white mantle.

We found here the cabin of a Savage, named *Ekhennabamate*, whom our host was seeking. He learned from him that his brother, the Sorcerer, had passed, a short time before; and that, having the wind against him, he had not gone far. He did not wait until broad daylight to follow him; his Canoe, paddled by three men, went like the wind; and, in short, on the first of November, a beautiful day, dedicated to the memory of all the Saints, he brought back this Demon, I mean the Sorcerer. I was very much surprised when I saw him, for I was not expecting him, imagining that my host had gone hunting; would that he had, and that this miserable prey [230] had escaped from his hands.

As soon as he came, there was nothing but feasting in our cabins; we had only a little food left, but these Barbarians ate it with as much calmness and confidence as if the game they were to hunt was shut up in a stable.

One day, when my host had a feast in his turn, the guests made me a sign that I should make them a speech in their language, as they wanted to laugh; for I pronounce the Savage as a German pronounces French. Wishing to please them, I began to talk, and they burst out laughing, well pleased to make sport of me, while I

ioyeux d'apprendre à parler: Je leur dis pour conclusion, que i'estois vn enfant, & que les enfans faisoient rire leurs peres par leur begayement: mais qu'au reste ie deuiendrois grand dans quelques années, & qu'alors sçachant leur langue ie leur ferois voir qu'eux-mesmes sont enfans en plusieurs choses, ignorans de belles veritez, dont ie leur parlerois, & sur l'heure mesme ie leur demâday si la Lune estoit [231] aussi hautemêt logée que les Estoilles, si elle estoit en mesme Ciel, où alloit le Soleil quâd il nous quittoit, quelle figure auoit la terre, (si ie sçauois leur langue en perfection ie leur proposerois tousiours quelque verité naturelle deuant que de parler des points de nostre creâce: car i'ay remarqué que ces curiositez les rendent attentifs) pour ne m'éloigner de mon discours, l'vn d'eux prenant la parole apres m'auoir ingenuëment confessé qu'ils ne pouuoient répondre à ces questions, me dit: mais comment pourrois-tu toy mesme cognoistre ces choses, puis que vous les ignorez? ie tiray aussi tost vn petit cadran que i'auois dans ma poche, ie l'ouure, & luy mettant en main, ie luy dis: nous voyla dans la nuict profonde, le Soleil ne nous paroist plus, dis moy maintenât enuisageant ce que ie te presente, en quelle part du monde il est; designe moy le lieu où il se doit demain leuer, où il se doit coucher, où il sera en son midy, marque moy les endroits du Ciel, où il ne va iamais: mon homme répondit des yeux me regardant sans dire mot: ie prens le cadran & luy fais [232] voir en peu de mots tout ce que ie venois de proposer, adioustant en suite; hé bien comment se peut-il faire que ie cognoisse ces choses, & que vous les ignorez? i'ay bien d'autres veritez plus grandes à vous dire quand ie sçauray parler. Tu as de l'esprit, me dirent-ils, tu sçauras bien tost nostre langue, ils se sont trompez.

Ce que i'escris dans ce iournal n'a point d'autre suite, que la suite du temps, voila pourquoy ie passeray souuent du coq à l'asne, comme on dit, c'est à dire que quittant vne remarque ie passeray à vne autre qui ne luy a point de rapport, le temps seul seruant de liaison à mon discours.

Comme l'arc & la fleche semble des armes inuentées par la Nature, puis que toutes les Nations de la terre en ont trouué l'vsage, de mesme vous diriez qu'il y a de certains petits ieux que les enfans trouuent sans qu'on leur enseigne; les petits Sauvages ioüent à se cacher aussi bien que les petits François, ils font quantité d'autres traits d'enfance, que i'ay remarqué en nostre Europe, entre autres i'ay veu les petits Parisiens [233] ietter vne balle d'arquebuse en

was very glad to learn to talk. I said to them in conclusion that I was a child, and that children made their fathers laugh with their stammering; but in a few years I would become large, and then, when I knew their language, I would make them see that they themselves were children in many things, ignorant of the great truths of which I would speak to them. Suddenly I asked them if the Moon was [231] located as high as the Stars, if it was in the same Sky; where the Sun went when it left us; what was the form of the earth. (If I knew their language perfectly I would always propose some natural truth, before speaking to them of the points of our belief; for I have observed that these curious things make them more attentive.) Not to let me wander from my speech, one of them beginning to speak, after having frankly confessed that they could not answer these questions, said to me: "But how canst thou thyself know these things, since we do not know them?" I immediately drew out a little compass that I had in my pocket, opened it, and, placing it in his hand, said to him, "We are now in the darkness of night, the Sun no longer shines for us; tell me now, while you look at what I have given you, in what part of the world it is; show me the place where it must rise to-morrow, where it will set, where it will be at noon; point out the places in the Sky where it will never be." My man answered with his eyes, staring at me without saying a word. I took the compass and explained [232] to him with a few words all that I had just asked about, adding, "Well, how is it that I can know these things and you do not know them? I have still other greater truths to tell you when I can talk." "Thou art intelligent," they responded; "thou wilt soon know our language." But they were mistaken.

What I write in this journal has no other order except that of time, and hence I shall frequently be telling cock-and-bull stories, as the saying is; that is, I shall pass from one observation to another which has no connection with it, time alone serving as a link to the parts of my discourse.

As the bow and arrow seem to be weapons invented by Nature, since all the Nations of the earth have made use of them, so you might say there are certain little games that children find out for themselves without being taught. The little Savages play at hide-and-seek as well as the little French children. They have a number of other childish sports that I have noticed in our Europe; among others, I have seen the little Parisians [233] throw a musket ball into the air and

l'air, & la recevoir avec un baston un petit creusé, les petits Sauvages montagnards font le même, se servant d'un petit faisceau de branches de Pin, qu'ils reçoivent ou picquent en l'air avec un baston pointu: les petits Hiroquois ont le même passe-temps jettant un osselet percé qu'ils enlacent en l'air dans un autre petit os: un jeune homme de cette nation me le dit, voyant jouer les enfans montagnards.

Mô Sauvage & le Sorcier son frere, ayant appris qu'il y avoit quantité de Montagnais es environs du lieu où ils vouloient hyuerner, prirent resolution de passer du costé du Nord, craignant que nous ne nous affamassions les uns les autres: les voilà donc résolus d'aller où m'avoit promis mon hoste & le Renegat; mais à peine avions nous fait trois lieues sur le grand fleuve pour le traverser, que nous rencontrâmes quatre canots qui nous ramenerent au Sud, disant que la chasse n'estoit pas bonne du costé du Nord, si bien que je fus contraint de demeurer avec le sorcier, & d'hyuerner au delà de la grande riviere, quoy que je puisse [234] alleguer au contraire. Je voyois bien les dangers dans lesquels ils me jettoient, mais je ne voyois point d'autre remede que de se confier en Dieu, & le laisser faire.

Si tost que les nouveaux Sauvages venus dans ces quatre canots eurent mis pied à terre, mon hoste leur fit un bûquet d'anguilles boucanées, car nous n'auions déjà plus de pain. A peine ces conuies furent-ils de retour en leur cabane, qu'ils dresserent un festin de pois qu'ils avoient acheté passans à Kebec, mais afin que vous voyez les excès de ce peuple, au sortir de ce banquet, on vint à un troisieme, que le sorcier avoit préparé, composé d'anguilles, & de la farine que j'avois donnée à mon hoste: cet homme me pressa fort d'estre de la partie, il avoit fait faire un retranchement dans nostre cabane avec des peaux, & des couvertures, tous les conuies entrèrent là dedans, on me donna ma part dans une petite écuelle, mais comme je n'estois pas encore tout à fait accoustumé à manger de leur bouillies si sales & si fades, apres en avoir gousté j'en voulu donner le reste à la parète de mon hoste, [235] aussi tost on me dit *Khita, Khita*, mange tout, mange tout, *acoumagouchan*, c'est un festin à tout manger, je me mis à rire, & leur dis qu'ils jouoient à se faire crever, veu qu'ayans desia esté à deux festins, ils en faisoient un troisieme à ne rien laisser, mon hoste m'entendant me dit, que dis tu *Nicanis*? Je dis que je ne scaurois tout manger, donne moy, ce fit-il, ton écuelle je t'ayderay, luy ayant présenté il auala tout ce qui estoit dedans en deux tours de

catch it with a little bat scooped out; the little montagnard Savages do the same, using a little bunch of Pine sticks, which they receive or throw into the air on the end of a pointed stick. The little Hiroquois have the same pastime, throwing a bone with a hole in it, which they interlace in the air with another little bone. I was told this by a young man of that nation as we were watching the montagnard children play.

My Savage and the Sorcerer, his brother, having learned that there were a great many Montagnais near the place where they wished to pass the winter, decided to turn Northward, lest we should starve each other. They decided to go to the place where my host and the Renegade had promised me they would go; but we had scarcely made three leagues in crossing the great river, when we met four canoes which turned us back to the South, saying the hunting was not good up North. So I was obliged to remain with the sorcerer, and to winter beyond the great river, in spite of all I could [234] urge to the contrary. I realized well the dangers into which they were throwing me, but I saw no other remedy than to trust in God and leave all to him.

As soon as these new Savages, who had come in the four canoes, had landed, my host made them a banquet of smoked eels, for we were already out of bread. Hardly had these guests returned to their cabin, when they made a feast of peas which they had bought in passing through Kebec. But that you may understand the excesses of these people, [I will add that] in emerging from this banquet, they went to a third, prepared by the sorcerer, composed of eels, and of the flour I had given to my host. This man gave me a hearty invitation to be one of the party. He had made a little apartment in our cabin with skins and blankets, and all the guests entered this place. They gave me my share in a little bark plate; but, as I was not altogether accustomed to eating their mixtures, so dirty and insipid, after having tasted it, I wanted to give the rest to one of the relations of my host; [235] but they immediately cried out, *Khita, Khita*, "Eat all, eat all," *acoumagouchan*. "It is an eat-all feast." I began to laugh, and told them they were playing a game of "burst themselves open," seeing they had already had two feasts, and were making a third at which nothing was to be left. My host, hearing me, said, "What art thou saying, *Nicanis*?" "I am saying that I cannot eat all." "Give it to me," he answered, "give me thy plate, I will help thee." Having presented it to him, he gulped down



gueule, tirant vne langue longue de la main pour la lecher au fond & par tout, afin qu'il n'y restast rien.

Quand ils furent saouls quasi iusqu'à creuer, le Sorcier prit son tambour & inuita tout le monde à chanter, celui là chantoit le mieux qui heurloit le plus fort; à la fin de leur tintamarre les voyans d'une humeur assez gaye, ie leur demanday permission de parler, cela m'estant accordé, ie commençay à leur déclarer l'affection que ie leur portois, vous voyez, disois-  
ie, de quel amour ie fuis porté en vostre endroit, i'ay non seulement quitté mon pays, qui est beau, & bien agreable pour venir dans vos [236] neiges & dans vos grands bois; mais encore ie m'esloigne de la petite maison que nous auons en vos terres pour vous suivre & pour apprendre vostre langue. Ie vous chery plus que mes freres puis que ie les ay quittez pour vostre amour, c'est celui qui a tout fait qui me donne ceste affection enuers vous, c'est luy qui créé le premier homme d'où nous sommes tous issus, voyla pourquoy n'ayans qu'un mesme pere nous sommes tous freres, & nous deuons tous reconnoistre vn mesme Seigneur & vn mesme Capitaine, nous deuons tous croire en luy, & obeïr à ses volontez, Le Sorcier m'arrestant dit tout haut, quand ie le verray, ie croiray en luy, autrement non, le moyen de croyre en celui qu'on ne void pas? Ie luy répondis, quand tu me dis que ton pere, ou l'un de tes amis a tenu quelque discours, ie croy ce qu'il a dit, me figurant qu'il n'est point menteur, & ce pendant ie n'ay iamais veu ton pere: de plus tu crois qu'il y a vn *Manitou* & tu ne l'as pas veu. Tu crois qu'il y a des *Khichicouakhi*, ou des Genies du iour, & tu ne les a pas veus: d'autres les ont veus, me dit-il, Tu ne me sçaurais dire, luy reparty-ie, [237] ny quand, ny comment, ny en quelle façon, ou en quel endroit on les a veus, & moy ie te puis dire commēt se nommoient ceux qui ont veu le Fils de Dieu en terre, quand il l'ont veu, & en quel lieu, ce qu'ils ont fait, & en quels pays ils ont esté. Ton Dieu, me fit-il, n'est point venu en nostre pays, voila pourquoy nous ne croyons point en luy, fais que ie le voye, & ie croiray en luy. Escoute moy & tu le verras, luy repliquay-ie, Nous auons deux sortes de veuë, la veuë des yeux du corps, & la veuë des yeux de l'ame, ce que tu vois des yeux de l'ame peut estre aussi certain que ce que tu vois des yeux du corps: Non, dit-il, ie ne vois rien sinon des yeux du corps, si ce n'est en dormât, mais tu n'approuue pas nos songes. Escoute moy iusqu'au bout, luy fis-ie, Quand tu passe deuant vne cabane delaissée, que tu vois encor toutes les perches en rond, que tu vois l'aire de la cabane tapissée de branches de Pin,

all it contained in two swallows, thrusting out a tongue as long as your hand to lick the bottom and sides, so that nothing might remain.

When they were full almost to bursting, the Sorcerer took his drum and invited everyone to sing. The best singer was the one who howled the loudest. At the end of this uproar, seeing that they were in a very good humor, I asked permission to talk. This being granted, I began to affirm the affection I had for them, "You see," I said, "what love I bear you; I have not only left my own country, which is beautiful and very pleasant, to come into your [236] snows and vast woods, but I have also left the little house we have in your lands, to follow you and learn your language; I cherish you more than my brothers, since I have left them for love of you; it is he who has made all who has given me this affection for you, it is he who created the first man from whom we have all descended; hence see how it is that, as we have the same father, we are all brothers, and ought all to acknowledge the same Lord and the same Captain; we ought all to believe in him, and obey his will." The Sorcerer, stopping me, said in a loud voice, "When I see him, I will believe in him, and not until then. How believe in him whom we do not see?" I answered him: "When thou tellest me that thy father or one of thy friends has said something, I believe what he has said, supposing that he is not a liar, and yet I have never seen thy father: also, thou believest that there is a *Manitou*, and thou hast never seen him. Thou believest that there are *Khichicouakhi*, or Spirits of light, and thou hast not seen them." "Others have seen them," he answered. "Thou couldst not tell," said I, [237] "neither when, nor how, nor in what way, nor in what place they were seen; and I, I can tell thee the names of those who have seen the Son of God upon earth, —when they saw him, and in what place; what they have done, and in what countries they have been." "Thy God," he replied, "has not come to our country, and that is why we do not believe in him; make me see him and I will believe in him." "Listen to me and thou wilt see him," said I. "We have two kinds of sight, the sight of the eyes of the body, and the sight of the eyes of the soul. What thou seest with the eyes of the soul may be just as true as what thou seest with the eyes of the body." "No," said he, "I see nothing except with the eyes of the body, save in sleeping, and thou dost not approve our dreams." "Hear me to the end," I said. "When thou passest a deserted cabin, and seest yet standing the circle of poles, and the floor of the cabin covered with Pine twigs, when thou seest the hearth still smoking, is it not true that thou knowest

quand tu vois le fouyer qui fume encore, n'est-il pas vray que tu cognois assurement, & que tu vois bien qu'il y a eu là des Sauvages? & que ces perches & tout le [238] reste que vous laissez quand vous decabanez, ne se sont point rassemblées par cas fortuit? ouy, me dit-il, or ie dis le mesme quand tu vois la beauté & la grandeur de ce monde, que le Soleil tourne incessamment sans s'arrester, que les saisons retournent en leur temps, & que tous les Astres gardent si bien leur ordre, tu vois bien que les hommes n'ont point fait ces merueilles, & qu'ils ne les gouernent pas, il faut donc qu'il y ait quelqu'un plus noble que les hommes qui ait basti & qui gouerne ceste grande maison: or c'est celuy là que nous appellons Dieu, qui void tout, & que nous ne voyons pas maintenant; mais nous le verrons apres la mort, & nous serons bien-heureux à iamais avec luy si nous l'aymons & si nous luy obeissons. Tu ne sçais ce que tu dis, me repart-il, apprends à parler & nous t'entendrons.

Là dessus ie priay l'Apostat de déduire mes raisons & de les expliquer en Sauvage: car i'en voyois de fort attentifs: mais ce miserable Renegat, craignant de deplaire à son frere, ne voulut iamais ouvrir la bouche. Ie le prie, [239] ie le coniure avec toute douceur, en fin ie redouble ma voix, & le menace de la part de Dieu, luy protestant qu'il seroit responsable de l'ame de la femme de son frere le Sorcier, laquelle ie voyois fort malade, & pour laquelle i'estois entré en discours, esperant que si les Sauvages goustoient mes raisons, qu'ils me permettroient aisément de l'instruire; ce coeur de bronze ne flechit iamais, ny à mes prieres, ny à mes menaces; le prie Dieu qu'il luy fasse misericorde, mon hoste me voyant parler d'un accent assez haut, me dit, *Nicanis* ne te fasche point, avec le temps tu parleras comme nous, & tu nous enseigneras ce que tu sçais, nous te presterons l'oreille plus volontiers qu'à cet opiniastre qui n'a point d'esprit, auquel nous n'auons nulle creance, voila les eloges qu'il donnoit à ce Renegat. Ie luy repliquay, si ceste femme se portoit bien ie serois consolé, mais elle est pour mourir dans peu de iours, & son ame faute de cognoistre Dieu sera perduë, que si ton frere me vouloit prester sa parole ie l'instruirois en peu de temps, sa réponse fut que ie le laissasse, & que ie sçauois bien que c'estoit [240] un lourdaut, pour conclusion on dit les mots qui terminent le festin, & chacun se retira, moy bien dolent de voir ceste ame se perdre en ma presence sans la pouuoir secourir: car le Sorcier ayant commencé à leuer le masque & l'Apostat à m'éconduire en sa

positively, and that thou seest clearly, that Savages have been there, and that these poles and all the [238] rest of the things that you leave when you break camp, are not brought together by chance?" "Yes," he answered. "Now I say the same. When thou seest the beauty and grandeur of this world, —how the Sun incessantly turns round without stopping, how the seasons follow each other in their time, and how perfectly all the Stars maintain their order,—thou seest clearly that men have not made these wonders, and that they do not govern them; hence there must be some one more noble than men, who has built and who rules this grand mansion. Now it is he whom we call God, who sees all things, and whom we do not see; but we shall see him after death, and we shall be forever happy with him, if we love and obey him." "Thou dost not know what thou art talking about," he answered, "learn to talk and we will listen to thee."

Thereupon I asked the Apostate to enumerate my reasons and to explain them in the Savage tongue, for I saw that they were very attentive; but this miserable Renegade, fearing to displease his brother, would not even open his mouth. I begged him, [239] I conjured him with all gentleness; finally I spoke harshly, and threatened him in the name of God, insisting that he would be responsible for the soul of the wife of his brother, the Sorcerer, who I perceived was very sick, and for whose sake I had begun this discourse, hoping that if the Savages approved of my explanations, they would readily allow me to instruct her. This heart of bronze melted neither at my prayers nor at my threats. I pray God that he may be merciful to him. My host, seeing me speaking earnestly to him, said, "*Nicanis*, do not get angry; in time thou wilt speak as we do, and thou wilt teach us what thou knowest, we will listen to thee more willingly than to this stubborn fellow who has no sense and in whom we have no faith." These were the eulogies he passed upon the Renegade. I replied to him that, if this woman were well, I would feel consoled; but that she was going to die in a few days, and her soul, not knowing God, would be lost; if his brother wished to lend me his tongue I would instruct her in a little while. His answer was that I should leave him alone, for I knew very well that he was [240] a blockhead. In conclusion, they pronounced the words which ended the feast, and we all withdrew; I very sad at seeing this soul lost in my presence, without being able to help it. For the Sorcerer having begun to lift the mask, and the Apostate to

cōsideration, toutes les esperances que ie pouuois auoir d'ayder ceste femme malade d'instruire les autres commencerent à s'éuanoüir, i'ay souuent souhaitté qu'un Saint fust en ma place pour operer en Saint, les petites ames crient beaucoup & font peu, il se faut contenter de la bassesse: poursuiuons nostre voyage.

106

Le douziesme de Nouembre nous commençasmes en fin d'entrer dedans les terres, laissant nos Chaloupes & nos Canots, & quelqu'autre bagage dans l'Isle au grand nom, de laquelle nous sortismes de mer basse, trauersans vne prairie qui la separe du continent: iusques icy nous auons fait chemin dans le pays des poissons, tousiours sur les eauës, ou dans les Isles, doresnauant nous allons entrer dans le Royaume des bestes sauvages, ie veux dire de beaucoup plus d'estèduë que toute la Frâce.

[241] Les Sauvages passent l'hyuer dedans ces bois, courans çà & là, pour y chercher leur vie; au commencement des neiges ils cherchent le Castor dans des petits fleues, & le Porc-epic dans les terres quand la neige est profonde ils chassent à l'Orignac & au Caribou, comme i'ay dit.

Nous auons fait dans ces grands bois, depuis le 12. Nouembre de l'an 1633. que nous y entrasmes, iusques au 22. d'Auril de ceste année 1634. que nous retournasmes aux riuës du grand fleue de saint Laurens, vingt-trois stations, tantost dans des vallées fort profondes, puis sur des montagnes fort releuées; quelque fois en plat pays, & tousiours dans la neige: ces forests où i'ay esté sont peuplées de diuerses especes d'arbres, notamment de Pins, de Cedres, & de Sapins. Nous auons trauersé quantité de torrens d'eau, quelques fleues, plusieurs beaux lacs & estangs marchans sur la glace; mais descendons en particulier & disons deux mots de chaque station, la crainte que i'ay d'estre long me fera retrancher quãtité de choses que i'ay iugé assez legeres, [242] quoy qu'elles puissent donner quelque iour à ces memoires.

108

A nostre entrée dans les terres nous estions trois cabanes de compagnie, il y auoit dixneuf personnes en la nostre, il y en auoit seize en la cabane du Sauuage nommé Ekhennabamate, & dix dans la cabane des nouueaux venus. Je ne conte point les Sauvages qui estoient à quelques lieuës de nous, nous faisons en tout quarante cinq personnes, qui deuions estre nourris de ce qu'il plairoit à la sainte Prouidence du bon Dieu de nous enuoyer; car nos prouisions tiroient par tout à la fin.

refuse me his consideration, all the hopes I had of helping this sick woman, and of teaching the others, commenced to vanish. I have often wished that a Saint were in my place, to act the Saint; small souls cry out a great deal, and do very little, but one must be content with one's own insignificance. Let us continue our voyage.

On the twelfth of November we at last began to go into the country, leaving our Shallops and Canoes, and some other baggage, in the Island with the long name, which we left at low tide, crossing the meadow which separated us from the mainland. Up to this time we had journeyed through a country where fish abound, always upon the water or on Islands. From this time on, we were going to invade the Kingdom of wild beasts, I mean a country far broader in extent than all France.

107

[241] The Savages pass the winter in these woods, ranging here and there to get their living. In the early snows, they seek the Beaver in the small rivers, and Porcupines upon the land; when the deep snows come, they hunt the Moose and Caribou, as I have said.

We made in these vast forests, from the 12th of November of the year 1633, when we entered them, to the 22nd of April of this year 1634, when we returned to the banks of the great river saint Lawrence, twenty-three halts,—sometimes in deep valleys, then upon lofty mountains, sometimes in the low flat country; and always in the snow. These forests where I was are made up of different kinds of trees, especially of Pines, Cedars and Firs. We crossed many torrents of water, some rivers, several beautiful lakes and ponds, walking upon the ice. But let us come down to particulars, and say a few words about each station. My fear of becoming tedious will cause me to omit many things that I have considered trifling, [242] although they might throw some light upon these memoires.

Upon our entrance into these regions, there were three cabins in our company,—nineteen persons being in ours, sixteen in the cabin of the Savage named Ekhennabamate, and ten in that of the newcomers. This does not include the Savages who were encamped a few leagues away from us. We were in all forty-five persons, who were to be kept alive on what it should please the holy Providence of the good God to send us, for our provisions were altogether getting very low.

Voicy l'ordre que nous gardions leuans le camp, battans la campagne, & dressans nos tentes & nos paillons. Quand nos gens remarquoient qu'il n'y auoit plus de chasse à quelques trois ou quatre lieuës à l'entour de nous, vn Sauvage qui cognoissoit mieux le chemin du lieu où nous allions, crioit à pleine teste, en vn beau matin hors de la cabane, Escoutez hommes ie m'en vais marquer le chemin pour decabaner demain au point du iour, il prenoit vne hache & marquoit quelques arbres qui [243] nous guidoient: on ne marque le chemin qu'au commencement de l'hyuer: car quand tous les fleuves & les torrens sont glacez & que la neige est haute on ne prend pas ceste peine.

Quand il y a beaucoup de pacquets, ce qui arriue lors qu'ils ont tué grand nombre d'Eslans, les femmes en vont porter vne partie iuſqu'au lieu où l'on doit camper le iour suiuant; quand la neige est haute, ils font des traînées de bois qui se fend, & qui se leue comme par feuilles assez minces & fort longues, ces traînées sont fort estroites à raisō qu'elles se doiuent tirer entre vne infinité d'arbres fort pressez en quelques endroits, mais en recompense elles sont fort longues. Voyant vn iour celle de mon hoste dressée contre vn arbre, à peine peus ie atteindre au milieu estendant le bras autant qu'il me fut possible. Ils lient leur bagage là dessus, & avec vne corde qui leur vient passer sur l'estomach, ils traînent sur la neige ces chariots sans rouës.

110

Pour ne m'éloigner dauantage de mon chemin, si tost qu'il est iour chacun se prepare pour déloger, on commence [244] par le desieuner s'il y a dequoy; car par fois on part sans desieuner, on poursuit sans disner & on se couche sans souper, chacun fait son paquet le mieux qu'il peut, les femmes battent la cabane pour faire tomber la glace & la neige de dessus les écorces qu'elles roulent en faisceaux, le bagage estant plié ils iettent sur leur dos ou sur leurs reins de longs fardeaux qu'ils supportent avec vne corde, qui passe sur leur front, sous laquelle ils mettent vn morceau d'écorce de peur de se blesser; tout le monde chargé on monte à cheual sur des raquettes qu'on se lie aux pieds afin de ne point enfoncer dans la neige, cela fait on marche en campagne & en montagnes, faisant passer deuant les petits enfans qui partent bien tost & n'arriuent par fois que bien tard, ces pauures petits ont leur paquet, ou leur traîne pour s'accoutumer de bonne heure à la fatigue, & tascheon de leur donner de l'emulation à qui portera ou traînera

This is the order we followed in breaking up our camps, in tramping over the country and in erecting our tents and pavilions. When our people saw that there was no longer any game within three or four leagues of us, a Savage, who was best acquainted with the way to the place where we were going, cried out in a loud voice, one fine day outside the cabin, "Listen, men, I am going to mark the way for breaking camp tomorrow at daybreak." He took a hatchet and marked some trees which [243] guided us. They do not mark the way except in the beginning of winter; for, when all the rivers and torrents are frozen, and the snow is deep, they do not take this trouble.

When there are a number of things to be carried, as often happens when they have killed a great many Elk, the women go ahead, and carry a part of them to the place where they are to camp the following day. When the snow is deep, they make sledges of wood which splits, and which can be peeled off like leaves in very thin, long strips. These sledges are very narrow, because they have to be dragged among masses of trees closely crowded in some places; but, to make up for this, they are very long. One day, seeing that of my host standing against a tree, I could scarcely reach to the middle of it, stretching out my arm as far as I could. They fasten their baggage upon these, and, with a cord which they pass over their chests, they drag these wheelless chariots over the snow.

But not to wander farther from my subject, as soon as it is day each one prepares to break camp. They begin [244] by having breakfast, if there is any; for sometimes they depart without breakfasting, continue on their way without dining, and go to bed without supping. Each one arranges his own baggage, as best he can; and the women strike the cabin, to remove the ice and snow from the bark, which they roll up in a bundle. The baggage being packed, they throw it upon their backs or loins in long bundles, which they hold with a cord that passes over their foreheads, beneath which they place a piece of bark so that it will not hurt them. When every one is loaded, they mount their snowshoes, which are bound to the feet so that they will not sink into the snow; and then they march over plain and mountain, making the little ones go on ahead, who start early, and often do not arrive until quite late. These little ones have their load, or their sledge, to accustom them early to fatigue; and they try to stimulate them to see who will carry

111

dauantage, de vous depeindre la difficulté des chemins, ie n'ay ny plume ny pinceau qui le puisse faire, il faut auoir veu cét obiect pour le cognoistre, & [245] auoir gousté de ceste viande pour en sçauoir le goust, nous ne faisons que monter & descendre, il nous falloit souuent baisser à demy corps pour passer sous des arbres quasi tombez, & monter sur d'autres couchez par terre, dont les branches nous faisoient quelques fois tomber assez doucement, mais tousiours froidement, car c'estoit sur la neige. S'il arriuoit quelque dégel, ô Dieu quelle peine! il me sembloit que ie marchois sur vn chemin de verre qui se cassa à tous coups sous mes pieds: la neige congelée venant à s'amollir tomboit & s'enfonçoit par esquarres ou grandes pieces, & nous en auions bien souuent iusques aux genoux, quelquefois iusqu'à la ceinture, que s'il y auoit de la peine à tomber, il y en auoit encor plus à se retirer: car nos raquettes se chargeoient de neiges & se rendoient si pesantes, que quand vous veniez à les retirer il vous sembloit qu'on vous tiroit les iambes pour vous démembler. l'en ay veu qui glissoient tellement sous des souches enseuelies sous la neige, qui ne pouuoient tirer ny iambes ny raquettes sans secours: or figurez vous [246] maintenant vne personne chargée comme vn mulet, & iugez si la vie des Sauuages est douce.

112

En France dans la difficulté des voyages encor trouue-on quelques villages pour se rafraischir, & pour se fortifier; mais les hostelleries que nous rencontrons, & où nous beuions, n'estoient que des ruisseaux, encor falloit il rompre la glace pour en tirer de l'eau; il est vray que nous ne faisons pas de longues traites, aussi nous eust il esté tout à fait impossible.

Estans arriuez au lieu où nous deuions camper, les femmes alloient couper les perches pour dresser la cabane, les hommes vuidoient la neige, comme ie l'ay plus amplement déduit au Chapitre precedent: or il falloit trauailler à ce bastiment, ou bien trembler de froid trois grosses heures sur la neige en attendant qu'il fut fait, ie mettois par fois la main à l'œuvre pour m'échauffer, mais i'estois pour l'ordinaire tellement glacé que le feu seul me pouuoit dégeler; les Sauuages en estoient estonnez: car ils suoient sous le traual, leur témoignant quelquefois que i'auois grād [247] froid, ils me disoient, donne tes mains que nous voyons si tu dis vray, & les trouuans toutes glacées, touchez de compassion ils me donnoient leurs mitaines échauffées, & prenoient les miennes toutes froides: iusque là que

114

or drag the most. To paint to you the hardships of the way, I have neither pen nor brush that could do it; they must be experienced in order to be appreciated, and [245] this dish must be tried to know how it tastes. We did nothing but go up and go down; frequently we had to bend halfway over, to pass under partly-fallen trees, and step over others lying upon the ground whose branches sometimes knocked us over, gently enough to be sure, but always coldly, for we fell upon the snow. If it happened to thaw, Oh God, what suffering! It seemed to me I was walking over a road of glass, which broke under my feet at every step. The frozen snow, beginning to melt, would fall and break into blocks or big pieces, into which we often sank up to our knees, and sometimes to our waists. If there was pain in falling, there was still more in pulling ourselves out, for our raquettes were loaded with snow, and became so heavy that, when we tried to draw them out, it seemed as if somebody were tugging at our legs to dismember us. I have seen some who slid so far under the logs buried in the snow, that they could not pull out either their legs or their snowshoes without help. Now imagine [246] a person loaded like a mule, and judge how easy is the life of the Savage.

113

In the discomforts of a journey in France, villages are found where one can refresh and fortify one's self; but the inns that we encountered and where we drank, were only brooks; we even had to break the ice in order to get some water. It is true that we did not make long stages, which would indeed have been absolutely impossible for us.

When we reached the place where we were to encamp, the women went to cut the poles for the cabin, and the men to clear away the snow, as I have stated more fully in the preceding Chapter. Now a person had to work at this building, or shiver with cold for three long hours upon the snow, waiting until it was finished. Sometimes I put my hand to the work to warm myself, but usually I was so frozen that fire alone could thaw me. The Savages were surprised at this, for they often sweat under the work. Assuring them now and then that I was very [247] cold, they would say to me, "Give us thy hands that we may see if thou tellest the truth;" and, finding them quite frozen, touched with compassion, they gave me their warm mittens and took my cold ones. This went so far, that my host, after having tried it several times, said to

mõ hoste apres auoir experimenté cecy plusieurs fois, me dit *Nicanis* n'hyuerne plus avec les Sauuages, car ils te tuëront; il vouloit dire, comme ie pense, que ie tõberois malade & que ne pouuant estre traisné avec le bagage, qu'on me feroit mourir, ie me mis à rire, & luy reparty qu'il me vouloit épouuenter.

La cabane estant faite, ou sur la nuit, ou vn peu deuant, on parloit de disner & de souper tout ensemble: car sortant le matin apres auoir mangé vn petit morceau, il falloit auoir patience qu'on fut arriué & que l'hostellerie fust faite pour y loger, & pour y manger, mais le pis estoit que ce iour là nos gens n'allans point ordinairement à la chasse, c'estoit pour nous vn iour de ieusne aussi bien qu'un iour de trauail. C'est trop retarder venons à nostre station.

Nous quittasmes les riuies du grand fleuue le 12. de Nouembre, comme i'ay [248] desia dit, & vinsmes cabaner pres d'un torrent, faisans chemin à la façon que ie viens de dire, chacun portant son fardeau. Tous les Sauuages se mocquoient de moy de ce que ie n'estois pas bon cheual de male, me contentant de porter mon manteau qui estoit assez pesant, vn petit sac où ie mettois mes menuës necessitez & leurs gauseries, qui ne me pesoient pas tant que mon corps, voila ma charge: mon hoste & l'Apostat portoient sur des bastons croisez en forme de brancard la femme du Sorcier qui estoit fort malade, ils la mettoient sur la neige en attendant que la cabane fut faite, où elle passoit plus de trois heures sans feu, & sans iamais se plaindre, & sans monstrer aucun signe d'impatience, ie me mettois plus en peine d'elle qu'elle mesme: car ie criois souuent qu'on fit faire pour le moins vn peu de feu aupres d'elle, mais la réponse estoit qu'elle se chaufferoit la cabane estant faite: ces barbares sont faits à ces souffrances, ils s'attēdent bien que s'ils tombent malades qu'on les traittera à mesme monnoye. Nous seiournasmes trois iours en ceste station, pendant lesquels [249] voicy vne partie des choses que i'ay marqué dans mon memoire.

C'est icy que les Sauuages consulterent les genies du iour, en la façon que i'ay couché au Chapitre quatriesme: or comme ie m'estois ris de ceste superstition, & qu'à toutes les occasions qui se rencontroient, ie faisois voir que les mysteres du Sorcier n'estoient que ieux d'enfans, m'efforçant de luy rauir ses oüailles pour les rendre avec le temps à celuy qui les a rachetées au prix de son sang, cēt homme forcené fit le iour

me, "*Nicanis*, do not winter any more with the Savages, for they will kill thee." I think he meant that I would fall ill, and, as I could not be dragged along with the baggage, they would kill me; I began to laugh, and told him that he was trying to frighten me.

The cabin finished, either toward nightfall or a little before, they began to talk about dinner and supper all in one, for as we had departed in the morning after having eaten a small morsel, we had to have patience to reach our destination and to wait until the hotel was erected, in order to lodge and eat there. But, unfortunately, on this particular day, our people did not usually go hunting; and so it was for us a day of fasting as well as a day of work. We have delayed long enough, let us come to our station.

We left the banks of the great river on the 12th of November, as I have [248] said, and pitched our camp near a torrent, traveling in the way I have just described, each one carrying his pack. All the Savages made sport of me because I was not a good pack horse, being satisfied to carry my cloak, which was heavy enough; a small bag in which I kept my little necessaries; and their sneers, which were not as heavy as my body; and this was my load. My host and the Apostate carried upon poles, crossed in the form of a stretcher, the wife of the Sorcerer, who was very sick; they placed her on the snow, while waiting for the cabin to be made, and there she passed more than three hours without fire, and did not once complain nor show any sign of impatience. I was more troubled about her than she was about herself, for I often appealed to them to make at least a little fire near her; but the answer was that she would get warm when the cabin was made. These savages are hardened to such sufferings; they expect if they fall sick to be paid in the same coin. We sojourned three days at this station; and the following [249] are some of the things I noted down in my memoirs during this time.

It was here that the Savages consulted their genii of light, in the manner I have described in Chapter four. Now as I had always shown my amusement at this superstition, and on all possible occasions had made them see that the mysteries of the Sorcerer were nothing but child's play,—endeavoring to carry off his flock so that, in time, I might deliver them up to him who had bought them with his blood,—this unscrupulous

d'après ceste consulte, que ie vay décrire.

Mõ hoste ayât inuité au festin tous les Sauuages nos voisins, comme ils estoieût desia venus, & assis à l'entour du feu & de la chaudiere, attendans l'ouuerture du banquet, voila que le Sorcier qui estoit couché vis à vis de moy se leue tout à coup, n'ayant point encor parlé depuis la venuë des conuiez, il paroist tout furieux, se iettant sur vne des perches de la cabane pour l'arracher, il la rompt en deux pieces, il roule les yeux en la teste, regardant çà & là comme vn homme hors de soy, puis enuisageant les [250] assistans, il leur dit *Iriniticou nama Nitirinisin*, ô hommes i'ay perdu l'esprit, ie ne sçay où ie suis, esloignez de moy les haches & les espées, car ie suis hors du sens. A ces paroles tous les Sauuages baissent les yeux en terre, & ie les leue au ciel, d'où i'attendois secours, me figurant que cét homme faisoit l'enragé pour se vanger de moy, en m'ostant la vie, ou du moins pour m'épouuenter, afin de me reprocher par apres que mon Dieu me manquoit au besoin, & de publier parmy les siens, qu'ayant si souuent témoigné que ie ne craignois pas leur *Manitou*, qui les fait trembler, ie pallissois deuant vn homme. Tant s'en faut que la peur qui dans les dangers d'vne mort naturelle me faisoit quelquefois rentrer dans moy-mesme, me saisit pour lors, qu'au contraire i'enuisageois ce forcené avec autant d'assurance que si i'eusse eu vne armée à mes costez, me representant que le Dieu que i'adorois pouoit lier les bras aux fols & aux enragez aussi bien qu'aux demons: qu'au reste si sa Majesté me vouloit ouurir les portes de la mort, par les mains d'vn homme qui faisoit l'endiablé, que [251] sa Providence estoit tousiours aymable. Ce Thrason redoublant ces fougues fit mille actions de fol, d'ensorcelé, de demoniaque, tantost il crioit à pleine teste, puis il demeroit tout court comme épouuanté: il faisoit mine de pleurer, puis il s'éclattoit de rire comme vn diable follet; il chantoit sans regles ny sans mesures, il sifloit comme vn serpent, il hurloit comme vn loup, ou comme vn chien, il faisoit du hibou & du chathuan, tournant les yeux tout effarez dedans sa teste, prenant mille postures, faisant tousiours semblant de chercher quelque chose pour la lancer, i'attendois à tous coups qu'il arrachast quelque perche pour m'en assommer, ou qu'il se iettast sur moy, ie ne laissay pas neantmoins pour luy monstrier que ie ne m'estonnois pas de ses diableries, de faire toutes mes actions à l'ordinaire de lire, d'écrire, de faire mes petites prieres, & l'heure de mon sommeil estant venuë ie me couchay & reposay aussi paisiblement

118

120

man, the day afterward, went through with the performance I am going to describe.

My host having invited all the neighboring Savages to the feast, when they had come and seated themselves around the fire and the kettle, waiting for the banquet to be opened, lo, the Sorcerer, who had been lying down opposite me, suddenly arose, not yet having uttered a word since the arrival of the guests. He seemed to be in an awful fury, and threw himself upon one of the poles of the cabin to tear it out; he broke it in two, rolled his eyes around in his head, looked here and there like a man out of his senses, then facing those [250] present, he said to them, *Iriniticou nama Nitirinisin*, "Oh, men, I have lost my mind, I do not know where I am; take the hatchets and javelins away from me, for I am out of my senses." At these words all the Savages lowered their eyes to the ground, and I raised mine to heaven, whence I expected help,—imagining that this man was acting the madman in order to take revenge on me, to take my life or at least to frighten me, so that he could reproach me afterwards that my God had failed me in time of need, and to proclaim among his people, that I, who had so often testified that I did not fear their *Manitou*, who makes them tremble, had turned pale before a man. So far was I from being seized by fear which, in the dangers of a natural death, makes me shrink within myself, that, on the contrary, I faced this furious man with as much assurance as if I had had an army at my side, reflecting that the God whom I adored could bind the arms of fools and madmen as well as those of demons; that besides, if his Majesty wished to open to me the portals of death by the hands of a man who was acting the devil, [251] his Providence was always loving and kind. This Thraso [braggart], redoubling his furies, did a thousand foolish acts of a lunatic or of one bewitched; sometimes he would cry out at the top of his voice, and then would suddenly stop short, as if frightened; he pretended to cry, and then burst into laughter like a wanton devil; he sang without rules and without measure, he hissed like a serpent, he howled like a wolf, or like a dog, he screeched like an owl or a night hawk,—rolling his eyes about in his head and striking a thousand attitudes, always seeming to be looking for something to throw. I was expecting every moment he would tear up one of the poles with which to strike me down, or that he would throw himself upon me; but in order to show him that I was not at all astonished at these devilish acts, I continued, in my usual way, to read, write and say my little prayers; and

119

dans son sabbat comme i'eusse fait dans vn profond silence, i'estois déjà aussi accoustumé de m'endormir à ses cris, & à ses bruits de [252] tambour, qu'vn enfant aux chansons de sa nourrisse.

Le lendemain au soir à mesme heure il sembla vouloir entrer dans les mesmes fougues, & donner vne autrefois l'alarme au camp, disant qu'il perdoit l'esprit, le voyant desia demy fol, il me vint vne pensée qu'il pourroit estre trauaillé de quelque fièvre chaude, ie l'aborde & luy prens le bras pour luy toucher l'artere, il me regarde affreusement, faisant de l'estonné, comme si ie luy eusse apporté des nouvelles de l'autre monde, il roule les yeux çà & là comme vn insensé: luy ayant touché le poulx & le front ie le trouuay frais comme vn poisson, & aussi éloigné de la fièvre comme i'estois de France, cela me confirma dans mon opinion qu'il faisoit de l'enragé pour m'estonner, & pour tirer à compassion tous ses gens qui dans nostre disette luy donnoient ce qu'ils pouuoient auoir de meilleur.

Le 20. du mesme mois de Novembre ne se trouuans plus de Castors, ny de Porcs-espics en nostre quartier, nous tirasmes pays, & ce fut nostre deuxiesme station, on porta la femme du Sorcier [253] sur vn brancart, & la mit-on, comme i'ay desia dit, dessus la neige en attendant que nostre palais fût dressé, ce pendant ie m'approchay d'elle luy témoignant beaucoup de compassion: il y auoit desia quelques iours que ie taschois de gagner son affection, afin qu'elle me prestast plus volontiers l'oreille, cognoissant bien qu'elle ne pouuoit pas viure longtemps, car elle estoit comme vne squelette, n'ayant quasi plus la force de parler, quand elle appelloit quelqu'vn la nuit, ie me leuois moy mesme, & l'éueilleis, ie luy faisois du feu, ie luy demandois ce dont elle auoit besoin, elle me cōmandoit de petites chosettes, comme de fermer les portes ou boucher quelque trou de la cabane qui l'incōmodoit, apres ces menus discours & offices de charité, ie l'aborday, & luy demãday si elle ne vouloit pas bien croire en celuy qui a tout fait, & que son ame apres sa mort seroit bien-heureuse. Au commencement elle me répondit qu'elle n'auoit point veu Dieu, & que ie luy fisse voir, autrement qu'elle ne pouuoit croire en luy, elle auoit tiré ceste réponse de la bouche de sō mary, Ie luy repartis qu'elle [254] croyoit plusieurs choses qu'elle ne voyoit pas, & qu'au reste son ame seroit bruslée pour vne eternité si elle n'obeïssoit à celuy qui a tout fait; elle s'adoucit petit à petit, & me témoigna qu'elle luy vouloit obeïr, ie n'osois

when my hour for retiring came, I lay down and rested as peacefully through his orgies, as I would have done in a profound silence; I was already as accustomed to go to sleep in the midst of his cries and the sound of his [252] drum, as a child is to the songs of its nurse.

The next evening, at the same hour he seemed disposed to enter into the same infuriated state, and to again alarm the camp, saying that he was losing his mind. Seeing him already half-mad, it occurred to me that he might be suffering from some violent fever; I went up to him and took hold of his arm to feel the artery; he gave me a frightful look, seeming to be astonished, and acting as if I had brought him news from the other world, rolling his eyes here and there like one possessed. Having touched his pulse and forehead, I found him as cool as a fish, and as far from fever as I was from France. This confirmed me in my suspicion that he was acting the madman to frighten me, and to draw down upon himself the compassion of all our people, who in our dearth, were giving him the best they had.

On the 20th of the same month of November, finding no more Beavers and Porcupines in our quarter, we resumed our journey, this being our second station. The Sorcerer's wife was carried [253] upon a stretcher, and they placed her, as I have already said, upon the snow until our palace was erected. Meanwhile I approached her, showing how greatly I sympathized with her; already for some days I had been trying to gain her affection, that she might more willingly listen to me; I knew that she could not live long, as she was like a skeleton, hardly having strength enough to talk. When she called some one in the night, I arose and awoke him, I made fires for her, I asked her if she was in need of anything; she had me do little things for her, such as closing the door, or stopping up a hole in the cabin which annoyed her. After these little conversations and acts of charity, I approached and asked her if she did not want to believe in him who has made all, so that her soul after death would be blest. At first she answered that she had not seen God, and that I should make her see him, otherwise she could not believe in him. She got this answer from the lips of her husband. I told her that she [254] believed in a great many things she had not seen, and besides, her soul would be burned through eternity if she did not obey him who has made all. She softened, little by little, and testified to me that she wished to obey him. I did not dare confer with her long, and only at intervals, for those who saw me would



l'entretenir long temps, mais seulement par reprises, ceux qui me voyoient me crians que ie la laissasse.

Sur le soir estās tous dās nostre nouvelle cabane, ie m'approchay d'elle, l'appellant par son nom, iamais elle ne me voulut parler en la presence des autres, ie priay le Sorcier de luy dire qu'elle me répondist, & de m'ayder à l'instruire, luy representant qu'il ne pouuoit arriuer que du bien de ceste action, il me répond non plus que la malade, ie m'adresse à l'Apostat le pressant avec de tres humbles prieres de me prester sa parole, point de répōse; ie retourne à la malade, ie l'appelle, ie luy parle, ie luy demande si elle ne vouloit pas aller au Ciel, à tout cela pas vn mot: Ie sollicite de rechef le Sorcier son mary, ie luy promets vne chemise & du petun, pourueu qu'il dise à sa femme qu'elle m'écoute, comment veux-tu, me dit-il, que nous [255] croyōs en ton Dieu ne l'ayās iamais veu? ie t'ay desia respondu à cela, luy fis-je, il n'est pas temps de disputer, cette ame se va perdre pour vn iamais si tu n'en as pitié: Tu vois bien que celui qui a faict le Ciel pour toy, te veut donner de plus grands biens, que d'aller manger des escorces en vn village qui ne fut iamais, mais aussi te punira il seuerement si tu ne crois en luy, & si tu ne luy obeis. Ne pouuant tirer aucune raison de ce miserable homme, ie pressay encor vne fois la malade, mon hoste me l'entendant nommer par son nom me tança, tais toy me dit-il, ne la nomme point, elle est desia morte, son ame n'est plus dans son corps. C'est vne grande verité que personne ne va à IESVS-CHRIST que son pere ne luy tende la main, c'est vn grād present que la foy, quād ces pauvres Barbares voyēt qu'un pauvre malade ne parle plus, ou qu'il tombe en syncope, ou en quelque phrenesie, ils disent que son esprit n'est plus dans son corps, si le malade retourne en son bon sens, c'est l'èsprit qui est de retour: en fin quand il est mort il n'en faut plus parler, ny le nommer en aucune façon: pour conclurre ce point, il [256] me fallust retirer sans rien faire.

On tint conseil en ce lieu de ce qu'on deuoit faire pour trouuer à manger, nous estions desia reduits à telle extremité que ie fa[i]ssois vn bon repas d'une peau d'anguille boucannée, que ie iettois aux chiens quelques iours auparavant. Deux choses me touchèrent ici le cœur: jettant vne fois vn os, ou vne arreste d'anguille aux chiens, vn petit garçon fut plus habile que le chien, il se jetta sur l'os & le rongea & mangea: vne autre fois vn enfant ayant demandé à manger, comme on luy eust respōdu qu'il n'y en auoit point, ce pauvre petit s'en prit à ses yeux, les larmes rouloient

cry out that I should leave her alone.

Toward evening, when we were all in our new cabin, I approached and called her by name. She never would talk with me in the presence of the others. I begged the Sorcerer to tell her to answer me, and to help me teach her, showing him that nothing but good could come of this action. He would not answer me any more than the invalid. I addressed the Apostate, urging him with very humble prayers to lend me his voice, but no answer; I return to the sick woman, I call her by name, I speak to her, I ask her if she does not wish to go to Heaven; to all this not a word. I again beg her husband, the Sorcerer; I promise him a shirt and some tobacco, if he will tell his wife to listen to me. "How canst thou ask us," he said, "to [255] believe in thy God, never having seen him?" "I have already answered that question for thee," I returned; "this is no time to argue, this soul is going to be forever lost if thou dost not have pity. Thou seest well that he who has made the Heavens for thee, wishes to give thee greater blessings than to go about eating bark in a village which never existed; but he will also severely punish thee if thou dost not believe in him and obey him." Not being able to draw any answer from this miserable man, I again urged the sick woman. My host, hearing me call her by name, chided me, saying, "Keep still, do not name her; she is already dead, her soul is no longer in her body." It is a great truth that no one goes to JESUS CHRIST until the father extends to him the hand. How wonderful a gift is this faith! When these simple Barbarians see that a poor invalid no longer speaks, or that he has fainted, or been seized by a frenzy, they say that the spirit is no longer in the body; and, if the invalid returns to his senses, it is the spirit which has returned. Finally, when he is dead, they must no longer speak of him, nor name him in any way. To finish this story, [256] I had to retire without accomplishing anything.

They took counsel in this place as to what they should do to get something to eat. We were already reduced to such extremities that I made a good meal on a skin of smoked eel, which a few days before I had thrown to the dogs. Here two incidents occurred which touched my heart. Once when I threw a bone or remnant of an eel to the dogs, a little boy, more nimble than they, threw himself upon the bone, and gnawed and bit into it. Another time, a child having asked for something to eat, when he was told there was nothing at all, the poor little fellow's eyes filled, and tears as

sur sa face grosses comme des pois, & ses soupirs & ses sanglots me touchoient de compassion, encor taschoit il de se cacher: c'est vne leçon qu'on fait aux enfans de se monstrier courageux dans la famine.

Le 28. du mesme mois, nous decampasmes pour la troisieme fois, il neigeoit fort, mais la necessité nous pressant le mauvais temps ne peut nous arrester. Je fus bien estonné en cette troisieme demeure que ie ne vis point apporter la malade, ie n'osois demander ce qu'elle [257] estoit deuenue, car ils ne veulent pas qu'on parle des morts: sur le soir i'accostay le Renegat, ie luy demanday parlant François où estoit ceste pauvre femme, s'il ne l'auoit point tuée, voyant qu'elle s'en alloit mourir, cōme il auoit autrefois assommé à coups de bastons vne pauvre fille qui tiroit à la mort, ainsi que luy mesme l'auoit raconté à nos François. Non, dit-il, ie ne l'ay pas tuée: qui donc, luy fis ie, est-ce le ieune Hiroquois? Nenny, me répond-il, car il est party de grand matin: c'est donc mon hoste, ou le Sorcier son mary; car elle parloit encor quand ie suis sorty ce matin de la cabane, il baissa la teste, m'aduouât tacitement que l'un des deux l'auoit mise à mort: vn vieillard m'a ceneâtmoins dit depuis, qu'elle mourut de sa mort naturelle vn peu apres que ie fus party, ie m'en rapporte à ce qui en est, quoy que s'en soit ayant refusé de recognoistre le Fils de Dieu pour son Pasteur pendant sa vie, il n'est que trop probable qu'il ne l'a pas recogneue pour vne de ses oüailles, après sa mort.

I'ay remarqué iusques icy de trois sortes de medecines naturelles parmi les [258] Sauvages, l'une c'est leur suërie, dont i'ay parlé cy-dessus, l'autre consiste à se taillader legerement la partie du corps qui leur fait mal, la mettant toute en sang qu'ils font sortir de ces decoupeures en assez grande abondance, ils se seruient vne fois de mon canif pour taillader la teste d'un enfant de dix iours. La troisieme de ces medecines est composée de racleure d'écorces interieures de bouleau, du moins cet arbre me sembloit tel, ils font bouillir ces racleures dans de l'eau, qu'ils boient par apres pour se faire vomir, ils m'ont souuent voulu donner ceste potion pendant que i'estois malade, mais ie ne la iugeois pas à mon vsage.

Le iour de saint François Xavier, nostre pretendu Magicien ayant sur le soir battu son tambour, & bien hurlé à l'ordinaire, car il ne manquoit point de nous donner ceste aubade toutes les nuits à nostre premier sommeil, voyant que tout le monde estoit endormy, & cognoissant que ce pauvre homme faisoit ce tintamare

big as peas rolled down his cheeks, and his sighs and sobs filled me with pity, although he tried to suppress them. One lesson they teach their children is to be brave in time of famine.

On the 28th of the same month, we broke camp for the third time. It was snowing hard; but, with necessity urging us on, the bad weather could not stop us. I was surprised, in this third halt, not to see them bring the invalid; but I did not dare ask what [257] had become of her, for they do not want any one to mention the dead. In the evening, I went to the Renegade, and asked him in French where this poor woman was,—if he had not killed her, seeing her about to die, as he had once before killed with blows from a club a poor girl who was on the point of death, which he himself had related to our French. "No," said he, "I have not killed her." "Who has then," said I, "is it the young Hiroquois?" "No, no," he answered, "for he went away very early this morning." "It is then my host, or the Sorcerer her husband, for she was still able to talk when I left the cabin this morning." He bowed his head, admitting tacitly that one of them had put her to death. But, since then, an old man has told me that she died a natural death a little while after I departed. I am unable to say which is correct; but, at all events, as she refused to recognize the son of God as her Shepherd during her life, it is no more than probable that he refused to recognize her as one of his flock after death.

Up to the present I have observed three kinds of natural medicines among the [258] Savages. One of these is their sweat-box, of which I have spoken above; the second consists in making a slight gash in the part of the body where the pain is, covering it with blood which they make issue from these cuts quite abundantly. They once made use of my penknife to cut the head of a child ten days old. The third of these medicines is composed of the scrapings of the inside bark of the birch, at least it seems to be this tree. They boil these scrapings in water, which they afterwards drink to make them vomit. They often wanted me to drink this potion when I was sick, but I did not think it would agree with me.

On the day of saint François Xavier, our pretended Magician began in the evening to beat his drum and to utter his howls as usual; for he did not fail to give us this entertainment every night at our first sleep. I saw that every one was asleep, and, knowing that this poor man made all this racket in order to cure himself, I

pour sa guarison. L'entray en discours avec luy, ie commençay par vn témoignage de grand amour [259] en son endroit, & par des loüanges que ie luy iettay comme vne amorce pour le prendre dans les filets de la verité. Ie luy fis entendre que si vn esprit capable des choses grandes comme le sien cognoissoit Dieu, que tous les Sauvages induis par son exemple le voudroient aussi cognoistre, aussi tost il prit l'essor, & se mit à declarer la puissance, l'autorité & le credit qu'il a sur l'esprit de ses compatriotes, il dit que dés sa ieunesse les Sauvages luy donnerent le nom de *Khimouchouminau*, c'est à dire nostre ayeul & nostre maistre, que tout passe par ses aduis, & que chacun suit ses conseils, ie l'aydois à se loüer le mieux que ie pouuois: car il est vray qu'il a de belles parties pour vn Sauvage: enfin ie luy dis que ie m'estonnois qu'un homme de iugement ne peut recognoistre le peu de rapport qu'il y a entre ce tintamare & la santé. Quand tu as bien crié & bien battu ton tambour, que fait ce bruit sinon de t'estourdir la teste, pas vn Sauvage n'est malade, qu'on ne luy batte les oreilles de ce tambour, afin qu'il ne meure point, en as-tu veu de dispensez de la mort; ie te veux faire [260] vne proposition: Escoute moy patiemment, luy dis-ie, bas ton tambour dix iours durant, chante & fais chanter les autres tant que tu voudras, fais tout ce qui sera en ton possible pour recouurer ta santé, si tu n'en guaris dans ce temps-là, confesse que ton tintamare, que tes hurlemens, & que tes chansons ne te sçauroient remettre en santé, abstiens toy dix autres iours de toutes ces superstitions, quitte ton tambour, & tous ces bruits dereglez, demande au Dieu que i'adore, qu'il te donne sa cognoissance, pense & crois que ton ame doit passer à vne autre vie que celle-cy, efforce toy d'aymer son bien côme tu ayme le bien de ton corps, & quand tu auras passé ces dix autres derniers iours en ceste façon, ie me retireray trois iours durant en oraison dans vne petite cabane qu'on fera plus auant dans le bois, là ie prieray mon Dieu qu'il te donne la santé du corps & de l'ame, toy seul me viendras voir au temps que ie diray, & tu feras de tout ton cœur les prieres que ie t'enseigneray; promettant à Dieu que s'il luy plaist de te rendre la santé, tu appelleras tous les Sauvages de ce lieu, & en [261] leur presence tu brusleras ton tambour, & toutes les autres badineries dont tu te sers pour les amasser, que tu leur diras que le Dieu des Chrestiens est le vray Dieu, qu'ils croyēt en luy, & qu'ils luy obeissent, si tu promets cecy veritablement & de cœur, i'espere que tu seras deliuré de ta maladie, car mon Dieu est tout puissant.

entered into conversation with him. I began by expressing a great deal of affection [259] for him, and by heaping praises upon him, as bait to draw him into the nets of truth. I made him understand that if a mind as capable of great things as his was, should know God, that all the Savages, influenced by his example, would like to know him also. He immediately began to soar, and to talk about the power, the authority, and the influence he had over the minds of his fellow-savages. He said that since his youth they had given him the name, *Khimouchouminau*, meaning, "our sire and our master;" that everything was done according to his opinion, and that they all followed his advice. I helped in this self-praise as well as I could, for he has indeed some good qualities for a Savage. I finally told him that I was surprised that a man of judgment could not realize that there was little connection between this uproar and health. "When thou hast screamed and beaten thy drum with all thy might, what good does it do except to make thy head dizzy? No Savage is sick, whose ears they do not deafen with this drum, to keep him from dying; yet hast thou ever seen it dispel death? I am going to make a proposal [260] to thee, listen to me patiently," I said to him. "Beat thy drum for ten days, sing and make all the others sing as much as thou wilt, do all thou canst to recover thy health, and if thou art not cured in that time confess that thy din, howls and songs cannot restore thee to health. Now abstain ten more days from all these superstitions; give up thy drum, and all these wild noises; ask of the God whom I adore that he give thee knowledge of himself; reflect, and believe that thy soul must pass to a life other than this; endeavor to interest thyself in its welfare as thou dost in the welfare of thy body; and when thou shalt have passed these last ten days in this way, I will withdraw for three days to pray in a little cabin that shall be made farther back in the woods. There I will pray my God to give thee health of body and of soul; thou alone shalt come to see me at the time I shall indicate, and thou shalt say with all thy heart the prayers I will teach thee—promising God that, if it pleases him to restore thee thy health, thou wilt call together all the Savages of the place, and in [261] their presence thou wilt burn thy drum and all the other silly stuff that thou usest to bring them together, saying to them that the God of the Christians is the true God, that they must believe in him and obey him. If thou promise this truthfully and from thy heart, I hope that thou wilt be delivered from thy disease, for my God is all-powerful."

Or comme cét homme est tres desireux de recouurer sa santé, il ourit les oreilles, & me dit, ton discours est fort bon, i'accepte les conditions que tu me donne; mais commence le premier, retire toy en oraison, & dis à ton Dieu qu'il me guarisse, car c'est par là qu'il faut commencer, & puis ie feray tout ce que tu m'as prescrit: ie ne cōmenceray point, luy reparty-ie, car si tu estois guary, pendant que ie prierois tu attribuerois ta santé à ton tambour, que tu n'aurois pas quitté; & non pas au Dieu que i'adore, lequel seul te peut guarir; non, me dit-il, ie ne croiray pas que cela vienne de mon tambour, i'ay chanté & fait tout ce que ie sçauois, & n'ay peu sauuer la vie à pas vn; moy-mesme estât malade ie fais ioüer pour me guarir tous [262] les ressorts de mon art, & me voila plus mal que iamais; i'ay employé toutes mes inuentions pour sauuer la vie à mes enfans, notamment au dernier qui est mort depuis peu, & pour conseruer ma femme qui vient de trespasser, tout cela ne m'a point reüssi, & partant si tu me guaris, ie n'attribueray point ma santé à mon tambour, ny à mes chansons. Ie luy répondis que ie ne pouuois pas le guarir; mais que mon Dieu pouuoit tout, qu'au reste il ne falloit point faire de marché avec luy, ny luy prescrire des conditions comme il faisoit, disant qu'il me guarisse premierement, & puis ie croiray en luy: dispose toy, luy fis ie, de ton costé, & sa bonté ne te manquera pas, que s'il ne te donne la santé du corps, il te donnera la santé de l'ame qui est incomparablement plus à priser. Ne me parle point de l'ame, me repart-il, c'est de quoy ie ne me soucie pas: voila (me monstrant sa chair) ce que i'ayme, c'est le corps que ie cherais, pour l'ame ie ne la voy point, en arriue ce qui pourra. As tu de l'esprit, luy fis-ie? tu parle comme les bestes, les chiens n'ayment que les corps; celui qui a fait le Soleil [263] pour t'éclairer, n'a-il rien préparé de plus grand à ton ame, qu'à l'ame d'un chien? Si tu n'ayme que ton corps tu perdras le corps & l'ame, si vne beste pouuoit parler elle ne parleroit que de son corps & de sa chair, n'as-tu rien par dessus les bestes qui sont faites pour te seruir? n'ayme-tu que la chair & le sang? ton ame est-elle l'ame d'un chien que tu la traite avec un tel mépris? peut estre que tu dis vray, me répond-il, & qu'il y a quelque chose de bon en l'autre vie: mais nous autres en ce pays-cy n'en sçauons rien, que si tu me rends la santé ie feray ce que tu voudras. Ce pauvre miserable ne peut iamais releuer sa pensée plus haut que la terre: ne voyant donc aucune disposition en cét esprit superbe, qui croyoit pouuoir obliger Dieu, s'il croyoit en luy, ie le quittay pour lors, & me retiray pour reposer,

Now as this man is very desirous of recovering his health, he opened his ears, and said to me, "Thy discourse is very good, I accept the conditions that thou givest; but thou begin first, go away and pray, and tell thy God to cure me, for with that we must begin; then I will do all that thou hast prescribed for me." "I shall not begin it," I replied to him, "for if thou get back thy health while I would be praying, thou wouldst be attributing thy recovery to thy drum, which thou wouldst not have given up, and not to the God whom I adore, who alone can cure thee." "No," he replied, "I shall not think it has come from my drum; I have sung and have done all I could, yet I have not been able to save the life of one man; I myself am sick, and to cure myself have made use of all [262] the resources of my art; and behold I am worse than ever. I have used all my inventions to save the lives of my children, especially of the last one who died only a short time ago, and to save my wife, who has just passed away, yet all this has not succeeded; so if thou curest me I shall not attribute my health to my drum nor to my songs." I answered him that I could not cure him, but that my God could do all, and besides we must not make bargains with him, nor prescribe to him the conditions upon which he was to act, saying, "Let him cure me first, and then I will believe in him." "Prepare thyself," I continued, "on thy part, and his goodness will not fail thee; for, if he does not give thee health of the body, he will give thee health of the soul, which is of incomparably higher value." "Do not speak to me about the soul," he replied, "that is something that I give myself no anxiety about; it is this (showing his flesh) that I love, it is the body I cherish; as to the soul, I do not see it, let happen to it what will." "Hast thou any reason?" I asked, "thou speakest like a brute, dogs love only their bodies; he who has made the Sun [263] to shine upon thee, has he not prepared something better for thy soul than for the soul of a dog? If thou lovest only the body, thou wilt lose both thy body and thy soul. If a brute could talk, it would talk about nothing but its body and its flesh; hast thou nothing above the brute, which is made to serve thee? Dost thou love only flesh and blood? Thy soul, is it only the soul of a dog, that thou dost treat it with such contempt?" "Perhaps thou sayest truly," he replied, "and there is something good in the other life; but we here in this country know nothing about it. If thou restorest my health, I will do what thou wishest." This poor wretch is never able to raise his thoughts above earth. Seeing then no inclination in this haughty spirit, who thought he was obliging God by believing in him,

car il estoit bien auant dans la nuit.

Le 3. de Decembre nous cōmençasmes nostre quatriesme station, ayans délogé sans trompette, mais non pas sans tambour: car le Sorcier n'oubloioit iamais le sien, nous plantasmes nostre camp proche d'un fleuve large & rapide, [264] mais peu profond, ils le nomment *Ca pititetchiouetz*, il se va dégorger dans le grand fleuve de saint Laurens, quasi vis à vis de Tadoussac, nos Sauvages n'ayans point icy de viandes pour faire des festins, ils faisoient des banquets de fumée, s'inuitans les vns les autres, dans leurs cabanes, & faisans la ronde à un petit plat de terre remply de Tabac, chacun en prenoit une cornetée qu'il reduisoit en fumée, remettant la main au plat s'il vouloit petuner dauantage: l'affection qu'ils portent à ceste herbe est au delà de toute créance, ils s'endormēt le cabanet en la bouche, ils se leuent par fois la nuit pour petuner, ils s'arrestent souuent en chemin pour le mesme sujet, c'est la premiere action qu'ils font rentrant dans leurs cabanes: ie leur ay battu le fusil pour les faire petuner en ramants dans un canot, ie leur ay veu souuent manger le baston de leur calumet, n'ayans plus de petun, ie leur ay veu racler & pulueriser un calumet de bois pour petuner, disons avec compassion qu'ils passent leur vie dans la fumée, & qu'ils tombent à la mort dans le feu.

[265] I'auois porté du petun avec moy, non pour mon vsage, car ie n'en prends point, i'en donnay largement selon que i'en auois à plusieurs Sauvages; m'en reseruant une partie pour tirer de l'Apostat quelque mot de sa langue; car il ne m'eust pas dit une parole qu'en le payât de ceste monnoye, quand nos gens eurent consommé ce que ie leur auois donné, & ce qu'ils auoient en leur particulier, ie n'auois plus de paix, le Sorcier me pressoit avec une importunité si audacieuse, que ie ne le pouuois souffrir, tous les autres sembloient me vouloir manger, quand ie leur en refusois: i'auois beau leur dire qu'ils n'auoient point de consideration, que ie leur en auois plus donné trois fois que ie ne m'estois reserué; vous voyez, leur disois-je, que i'ayme vostre langue, & qu'il faut que ie l'achepte avec cet argent, que s'il me manque on ne m'enseignera pas un mot, vous voyez que s'il me faut un verre d'eau, il faut que i'en aille chercher bien loing, ou que ie dōne un bout de petun à un enfant pour m'en aller querir; vous me dites que le petun rassasie, si la famine qui nous presse cōtinuē, i'en [266] veux faire l'experience, laissez moy ce peu que i'ay de reserue, il me fut impossible de resister à leur importunité, il fallut tirer iusques au

I gave him up for the time being, and retired to rest, for it was well along into the night.

On the 3rd of December we began our fourth station, having broken camp without trumpets, but not without drums, for the Sorcerer never forgot his. We pitched our camp near a broad and rapid, [264] but rather shallow river, which they called *Ca pititetchiouetz*; it flows into the great river saint Lawrence, almost opposite Tadoussac. Our Savages, having no food for a feast here, made a banquet of smoke; each inviting the others to his cabin, they passed around a little earthen plate containing Tobacco, and every one took a pipeful, which he reduced to smoke, returning his hand to the dish if he wanted to smoke any more. The fondness they have for this herb is beyond all belief. They go to sleep with their reed pipes in their mouths, they sometimes get up in the night to smoke; they often stop in their journeys for the same purpose, and it is the first thing they do when they reënter their cabins. I have lighted tinder, so as to allow them to smoke while paddling a canoe; I have often seen them gnaw the stems of their pipes when they had no more tobacco, I have seen them scrape and pulverize a wooden pipe to smoke it. Let us say with compassion that they pass their lives in smoke, and at death fall into the fire.

[265] I brought some tobacco with me, but not for myself, as I do not use it. I have given liberally, according to my store, to several Savages, saving some to draw from the Apostate a few words of his language, for he would not say a word if I did not pay him with this money. When our people had consumed what I had given them, and what they had of their own, I had no more peace. The Sorcerer was so annoying in his demands for it, that I could not endure him; and all the others acted as if they wanted to eat me, when I refused them. In vain I told them that they had no consideration, that I had given them more than three times as much as I had reserved for myself. "You see," I said to them, "that I love your language and that I must buy it with this money, for if it is lacking no one will teach me a word; you see if I have to have a glass of water, I must go a long way to get it, or I must give a bit of tobacco to a child to get it for me; you tell me that tobacco satisfies hunger; if the famine which now presses us continues, I wish [266] to experiment with it, so leave me the little I have in reserve." It was impossible to resist their teasing, and I had to draw out the last bit, not without astonishment at seeing

bout, ce ne fut pas sans estonnement de voir des personnes si passionnées pour de la fumée.

Le sixiesme du mesme mois, nous délogeasmes pour la cinquiesme fois, il m'arriua vne disgrace au départ, au lieu de prēdre le vray chemin, ie me iettay dans vn autre que nos chasseurs auoient fort battu, ie vay donc fort loing sans prendre garde que ie me perdois, ayant fait une longue traite, ie m'apperceu que mon chemin se diuisoit en cinq ou six autres, qui tiroient qui deçà, qui delà, me voila demeuré tout court, il y auoit vn petit enfant qui m'auoit suiuy, ie ne l'osois quitter, car auss[i]-tost il se mettoit à pleurer, i'enfilay tantost l'vn, tantost l'autre de ces sentiers, & voyant qu'ils tournoient çà & là, & qu'ils n'estoient marquez que d'vne sorte de raquette, ie concluds que ces chemins ne conduisoient point au lieu où mes Sauvages alloient cabaner, ie ne sçauois que faire du petit garçon: car s'estant apperceu de nostre erreur il ne m'osoit [267] perdre de veuë sans se pasmer; d'ailleurs n'ayant qu'environ six ans il ne me pouuoit pas suiure, car ie doublois mes pas: ie m'aduisay de luy laisser mon manteau pour marque que ie retournerois, si ie trouuois nostre vray chemin, luy faisant signe qu'il m'attendist, car nous ne nous attendions pas l'vn l'autre: ie iettay donc mon manteau sur la neige, & m'en reuay sur mes brisées criant de temps en temps pour me faire entendre de nos gens, si tant est que le bon chemin ne fust pas loing de moy; ie crie, i'appelle dans ces grands bois, personne ne répond, tout est dans vn profond silence, les arbres mesme ne faisoient aucun bruit, car il ne faisoit point de vent: le froid estoit si violent que ie m'attendois infailliblement de mourir la nuit au cas qu'il me la fallust passer sur la neige, n'ayant ny hache ny fusil pour faire du feu; ie vay, ie viens, ie tourne de tous costez, ie ne trouue rien qui ne m'é gare dauantage: la derniere chose que l'homme quitte c'est l'esperance, ie la tenois tousiours par vn petit bout, me figurant à toute heure que i'allois trouuer mon chemin; mais enfin apres [268] auoir bien tourné, voyant que les creatures ne me pouuoient donner aucun secours, ie m'arrestay pour presēter mes petites prieres au Createur dont ie voyois ces grands bois tout remplis aussi bien que le reste du monde: il me vint vne pensée que ie n'estois pas perdu, puis que Dieu sçauoit bien où i'estois, & ruminant ceste verité en mon esprit, ie tire doucement vers le fleue que i'auois trauersé au sortir de la cabane, ie crie, i'appelle de rechef, tout le monde estoit desia bien loing; ie commençois desia à laisser cheoir de mes mains le petit filet de l'esperance que i'auois tenu iusques alors, quand

people so passionately fond of smoke.

On the sixth of the same month we broke camp for the fifth time. I had a mishap at our departure, for, instead of taking the right road, I started upon another that had been well beaten down by our hunters, and so I went some distance without perceiving that I was lost. After a long stage, I observed that the way divided into five or six others, which led in several directions. So I was brought to a standstill. There was a little child who had followed me, and whom I did not dare to leave, for it would at once begin to cry. I followed first one and then another of these paths; and seeing that they wound here and there, and that they were marked by only one kind of snowshoe, I concluded that these ways did not lead to the place where my Savages were going to encamp. I did not know what to do with the little boy; for, having found out our mistake, he did not dare [267] lose me out of his sight without going into spasms; and besides, as he was only about six years old, he could not keep up with me as I increased my speed. I decided to leave him my cloak, to show that I intended to return, if I found the right way, making him a sign that he should wait, for we did not understand each other. So I threw my cloak upon the snow, and retraced my steps, crying out from time to time to make myself heard by our people, in case the right road was not far away from me. I shout and halloo in these great forests, but no one answers; the silence is profound, for even the trees do not rustle, as there is no wind. The cold was so severe that I was sure I would die during the night, if I had to pass it upon the snow, having neither axe nor tinder with which to make a fire. I go, I come, I turn on all sides; but I find nothing which does not confuse me still more. The last thing that a man abandons is hope; I continued to hold on to it by the little end, imagining every moment that I was going to find my way; but at last, after [268] many windings, seeing that human beings could give me no help, I stopped in order to offer my little prayers to the Creator, with whom I saw these great woods all filled as well as the rest of the world. The thought came into my mind that I was not lost, since God knew where I was; and, turning over this truth in my mind, I slowly approached the river I had crossed on leaving the cabin. I cried out, I called again, but everybody was already far away. I was beginning to loosen my hold upon the little thread of hope that I had held up to that time, when I perceived some snowshoe tracks behind the brushwood. I betook myself thither, *et*

l'aduisay quelques vestiges de raquette derriere des broussailles, ie m'y transporte, & *vidi vestigia virorum, & mulierum & infantium*, en vn mot ie trouue ce que i'auois cherché fort long-temps, au commencement ie n'estois pas assuré que c'estoit là vn bon chemin, voila pourquoy ie me diligentay de le recognoistre: estant desia bien auancé ie trouue l'Apostat qui nous venoit chercher, il me demanda où estoit ce petit enfant, ie luy repars que ie l'auois laissé [269] aupres de mon manteau: i'ay, me dit-il, trouué vostre manteau & l'ay reporté à la nouvelle cabane; mais ie n'ay point veu l'enfant: me voila bien estonné, de l'aller chercher, c'estoit me perdre vne autre fois; ie prie l'Apostat d'y aller, il fit la sourde oreille, ie tire droit à la cabane pour en donner aduis, où enfin i'arriuay tout brisé & tout moulu pour la difficulté & pour la longueur des chemins que i'auois fait sans trouuer hostellerie que des ruisseaux glacez: si tost que les Sauvages me virent ils me demandent où estoit le petit garçon, crians que ie l'auois perdu, ie leur raconte l'histoire, les assurens que ie luy auois laissé tout exprez mon manteau pour l'aller retrouver, mais ayant quitté ce lieu là, ie ne sçauois où l'aller chercher, veu mesmement que ie n'en pouuois plus, n'ayant point mangé depuis le grand matin, & deux ou trois bouchées de boucan tant seulement, on me donna pour reconfort vn peu d'eau glacée, que ie fis chauffer dans vn chaudron fort sale, ce fut tout mon souper: car nos chasseurs n'ayans rien pris il fallut ieusner ce iour là. [270] Pour l'enfant, deux femmes m'ayans ouy depeindre l'endroit où ie l'auois laissé, coniecturant où il auoit tiré, l'allerent chercher, & le trouuerent. Il ne faut pas s'estonner si vn François se perd quelquesfois dans ces forests, i'ay veu de nos plus habiles Sauvages s'y esgarer plus d'vn iour entier.

Le 20. de Decembre, quoy que les Sauvages ne se mettent pas ordinairement en chemin pendant le mauuais temps si fallut-il decabanner durant la pluye, & desloger à petit bruit sans desieuner, la fin [faim] nous faisoit marcher, mais le mal est, qu'elle nous suiuoit par tout où nous allions; car nous ne trouuions par tout, ou fort peu, ou point de chasse: En ceste station, qui fut la sixiesme, le Renegat me vint dire que les Sauvages estoient fort espouuantez, & mon hoste m'abordant tout pensif, me demanda si ie ne sçauois point quelque remede à leur mal-heur, il n'y a pas, me disoit-il, assez de neige pour tuer l'Orignac, des Castors, & des Porcs-espics, nous n'en trouuõs quasi point, que ferons nous? ne sçais tu point ce qui nous doit arriuier? ne sens tu point dans toy-mesme ce qu'il

*vidi vestigia virorum, et mulierum et infantium*. In a word, I found what I had so long been seeking. At first I was not sure this was a good road, hence I reconnoitred it very carefully. When I had advanced some distance, I met the Apostate, who was coming in search of us. He asked me where the little child was; and I replied that I had left it [269] near my cloak. "I have found your cloak," he said, "and have carried it to the new cabin; but I have not found the child." This was a great shock to me; to go in search of it would be to lose myself a second time. I prayed the Apostate to go, but he turned a deaf ear to my entreaties. I started directly for the cabin, to advise them of the matter, and finally reached it, sore all over and bruised from the hardships and length of the journey, which I had made without finding other hostelry than the frozen brooks. As soon as the Savages saw me, they asked where the little boy was, crying out that I had lost him. I told them the story, assuring them that I had left my cloak with him purposely, that I might go back and find him; but, as he had left that place, I did not know where to look for him, especially as I had no more strength left, having eaten nothing since early morning, and then only two or three mouthfuls of smoked meat. They comforted me with a little frozen water, which I melted in a very dirty kettle, and this was all the supper I had; for our hunters had not taken anything, so we had to fast that day. [270] As to the child, two women having heard me describe the place where I had left it, guessing where it had wandered, went in search of and found it. You must not be astonished if a Frenchman sometimes loses himself in these forests; for I have known some of our cleverest Savages to wander about in them more than a whole day.

On the 20th of December, although the Savages do not usually take the road in bad weather, yet we had to break up during the storm, and move away quietly without any breakfast, for hunger drove us onward; the trouble is it followed us everywhere we went, for we found no game anywhere, or at least very little of it. At this station, which was the sixth, the Renegade came to tell me that the Savages were greatly terrified; and my host, addressing me seriously, asked if I did not know some remedy for their misfortune. "There is not," said he, "enough snow to kill Moose, Beavers, and Porcupines; we find almost no game; what shall we do? Dost thou not know what may happen to us? Dost thou not see within thyself what [271] ought to be done?" I wanted to tell him that our God was

[271] faut faire? Le luy voulus dire que nostre Dieu estoit tres-bon, & tres-puissant, qu'il falloit que nous eussions recours à sa misericorde, mais cōme ie ne parlois pas bien, ie priay l'Apostat de me seruir de truchement; ce miserable est possédé d'un diable muet, iamais il ne voulut parler.

Le 24. Decembre, veille de la naissance de nostre Sauueur, nous decampasmes pour la septiesme fois, nous partismes sans manger, nous cheminastes vn assez long temps; nous traueillastes à faire nostre maison, & pour nostre souper N. S. nous donna vn Porc-espice gros comme vn cochon de lait, & vn lièvre, c'estoit peu pour dix-huit ou vingt personnes que nous estions, il est vray, mais la sainte Vierge & son glorieux Espoux saint Ioseph, ne furent pas si bien traictés à mesme iour dans l'estable de Bethleem.

Le lendemain iour de resiouissance parmy les Chrestiens, pour l'enfant nouveau né, fust pour nous vn iour de ieusne, on ne me donna rien du tout à manger; la faim qui fait sortir le loup du bois, m'y fit entrer plus auant, pour chercher [272] des petits bouts d'arbres que ie mâgeois avec delices, des femmes ayant ietté aux chiens par mesgarde ou autrement, quelques rongneures de peaux dont on fait les cordes des raquettes, ie les ramassay, & en fis vn bon disner, quoy que les chiens mesmes, quand ils auoient tant soit peu à manger, n'en voulussent pas gouter: l'ay souuent mangé, notamment ce mois cy, des raclures d'escorces, des rongneures de peaux, & autres choses semblables, & cependant ie ne m'en suis point trouué mal.

Le mesme iour de Noël ie m'en allay sur le soir visiter nos voisins, nous n'estions plus que deux cabanes, celle du Sauvage Ekhenneabamate auoit tiré d'un autre costé depuis cinq ou six iours, à raison qu'il n'y auoit pas assez de chasse pour nourrir tout le monde, ie trouuay deux ieunes chasseurs tout tristes, pour n'auoir rien pris ce iour là, ny le precedent, ils estoient comme tous les autres maigres & defaits, taciturnes & fort pensifs, comme gens qui ne pouuoient mourir qu'à regret, cela me toucha le cœur, apres leur auoir dit quelque parole de consolation, & donné quelque [273] esperance de chose meilleure, ie me retiray en ma cabane pour prier Dieu, l'Apostat me demâda quel iour il estoit? il est aujourd'huy la feste de Noël, luy respondis-je; Il fut vn peu touché, & se tournant vers le Sorcier, il luy dit, qu'à tel iour estoit né le Fils de Dieu que nous adorions nommé IESVS: Remarquant en luy quelque estonnement, ie luy dis que Dieu vsoit ordinairement de largesse

very good and very powerful, and we ought to have recourse to his mercy; but as I did not speak well, I begged the Apostate to be my interpreter, but this wretch is possessed of a mute devil, he never wants to talk.

On the 24th of December, the evening before the birth of our Savior, we broke up for the seventh time. We departed without eating, and journeyed for a long, long time, then worked at house-building; and for our supper Our Lord gave us a Porcupine as large as a sucking pig, and a hare. It was not much for our eighteen or twenty people, it is true; but the holy Virgin and her glorious Spouse, saint Joseph, were not so well treated on the same day in the stable at Bethle[h]em.

The next day, a day of rejoicing among Christians on account of the newborn child, was for us a day of fasting. I was given nothing at all to eat. Hunger, which makes the wolf come out of the woods, made me go farther in to seek [272] the little ends of the trees, which I ate with delight. Some women, having thrown to the dogs, either unintentionally or otherwise, some bits of hide from which they make the strings for their snowshoes, I gathered them up and made a good dinner of them; although the dogs themselves, when they have ever so little else to eat, will not touch them. I have often eaten, especially during that month, scrapings of bark, bits of leather, and similar things, and yet they have never made me ill.

In the evening of this same Christmas day I went to visit our neighbors. We were now only two cabins, as the Savage Ekhenneabamate had gone off in another direction five or six days before, because there had not been enough game for all of us. I found there two young hunters, in deep distress at not having captured anything that day, nor the one before. They were like all the others, wasted and thin, silent and very sad, like people who parted with life regretfully. It made my heart bleed to see them. After having said a few words of consolation, and cheered them with the [273] hope of better things, I withdrew into my cabin to pray to God. The Apostate asked me what day it was. "To-day is the Christmas festival," I answered him. He was slightly touched, and, turning toward the Sorcerer, said that on this day was born the son of God, called JESUS, whom we adored. Observing that he showed some wonder, I told him that God was generally very



en ces bons iours, & que si nous auions recours à luy qu'il nous assisteroit infailliblement; à cela point de parole, mais aussi point de contrariété: prenant donc l'occasion au poil, ie le priay de me tourner en sa langue deux petites Oraisons, dont i'en dirois l'une, & les Sauvages l'autre. Esperant que nous serions secourus, l'extrémité où nous estions réduits luy fit accorder que de bond, que de volée ce que ie demandois. Je composay sur l'heure deux petites prieres, qu'il me tourna en Sauvage, me promettant en outre qu'il me seruiroit d'interprete si i'assemblois les Sauvages, me voila fort content. Je recommande l'affaire à N.S. & le lendemain matin ie dresse vn petit Oratoire, ie pends aux [274] perches de la cabane vne seruiette que i'auois portée, sur laquelle i'attachay vn petit Crucifix & vn Reliquaire, que deux personnes fort Religieuses m'ont enuoyé: ie tire encore quelque Image de mon Breuiaire, cela fait ie fais appeller tous les Sauvages de nos deux cabanes, & ie leur fais entendre tant par mon begayemēt, que par la bouche d'vn Renegat, que la crainte de mourir de faim faisoit parler, qu'il ne tiendrait qu'à eux qu'ils ne fussent secourus, ie leur dis que nostre Dieu est la bonté mesme, que rien ne luy estoit impossible, qu'encore bien qu'on l'eust mesprisé, que si neantmoins on croyoit, & si on esperoit en luy d'vn bon cœur, qu'il se monstreroit fauorable: Or comme ces pauvres gens n'auoient plus d'esperance en leurs arcs, ny en leurs flesches, ils me tesmoignerēt vn grand contentement de ce que ie les auois assemblez, m'assurant qu'ils feroient tout ce que ie leur commanderois; ie prens mon papier & leurs lis l'Oraison que ie desirois qu'ils fissent, leur demandant s'ils estoient contents d'adresser au Dieu que i'adorois ces paroles de tout leur cœur, & sans feintise; ils me [275] respondent tous *nimiroueritenan, nimiroueritenan*, nous en sommes cōtens, nous en sōmes contents. Je me mets le premier à genoux, & eux tous avec moy, iettans les yeux sur nostre petit Oratoire, le seul Sorcier demouroit assis, mais luy ayant demandé s'il n'en vouloit pas estre aussi bien que les autres, il fit comme il me voyoit faire, nous estions testes nuës, ioignans tous les mains & les esleuans vers le Ciel, ie commençay donc à faire ceste Oraison tout haut en leur langue.

Mon Seigneur qui auez tout fait, qui voyez tout, & qui cognoissez tout, faites nous misericorde. O IESVS, fils du Tout-puissant, qui auez pris chair humaine pour nous, qui estes né pour nous d'une Vierge, qui estes mort pour nous, qui estes resuscité & monté au Ciel pour nous, vous auez promis que si on demandoit quelque

bountiful on these days; and, if we had recourse to him, he would surely help us. To this there was not a word, neither was there any opposition. So seizing the opportunity, I begged him to translate for me two little Prayers into his language, and I would say one of them and the Savages the other. Hoping that we would be succored, the extremity to which we were reduced made him grant, in pure recklessness, what I asked. I immediately composed two little prayers, which he turned into Savage, promising me besides that he would serve me as interpreter if I would call the Savages together, so I was very happy. I commended the matter to Our Lord and the next morning I erected a little Oratory. I hung to the [274] poles of the cabin a napkin I had brought with me; to this I attached a small Crucifix and a Reliquary that two very Religious persons had sent me, also I took from my Breviary one of the Pictures. When this was done, I had all the Savages from our two cabins called, and made them understand, partly through my stammering and partly through the lips of the Renegade, whom the fear of dying from hunger made speak, that it depended upon them alone whether or not they should be relieved. I told them that our God was goodness itself, that nothing was impossible to him; that even though a person had despised him, yet if he believed in him and hoped in him with a sincere heart, he would show himself favorable. Now as these poor people had no more hope in their bows or arrows, they showed much gladness that I had thus called them together, assuring me they would do all I commanded them. I took my paper and read to them the Prayer I wished them to offer, asking if they were content to address to the God whom I adored these prayers from their hearts, and without dissimulation. They all [275] responded, *nimiroueritenan, nimiroueritenan*, "We are satisfied, we are satisfied." I knelt down first and the others followed, fixing our eyes upon our little Oratory. The Sorcerer alone remained seated; but, when I asked him if he did not wish to be like the others, he did as he saw me do. We were bareheaded, our hands all clasped and raised toward Heaven; and in this attitude I began to repeat the following Prayer aloud in their language.

"My Lord, you who have made all, who see all and who know all, have pity upon us. O JESUS, son of the All-powerful, you who have taken human flesh for us, who were born of a Virgin for us, who have died for us, who were resurrected and ascended into Heaven for us, you have promised that if anything is asked in your name,

chose en vostre nom que vous l'accorderiez: ie vous supplie de tout mon cœur de donner la nourriture à ce pauvre peuple, qui veut croire en vous, & qui vous veut obeïr, ce peuple vous promet entierement que si vous le secourez qu'il croira parfaitement en vous, & qu'il vous obeïra [276] de tout son cœur, Mon Seigneur, exaucez ma priéré, ie vous presente ma vie pour ce peuple tres content de mourir à ce qu'ils vivent, & qu'ils vous cognoissent. Ainsi soit-il.

A ces paroles de mourir pour eux que ie proferois pour gagner leur affection, quoy qu'en effect ie le disois de bon cœur, mon hoste m'arresta & me dit; retranche ces paroles, car nous t'aymons tous, & ne desirons pas que tu meure; ie vous veux témoigner, leur repartis-ie, que ie vous ayme, & que ie donnerois volontiers ma vie pour vostre salut, tant c'est chose grande que d'estre sauué. Apres que i'eus fait ceste Oraison, chacun d'eux à mains iointes, teste nuë, & les genoux en terre, comme i'ay remarqué, profera la suiuate, que ie prononçois deuant-eux fort posément.

Grand Seigneur qui auez fait le ciel & la terre, vous sçauéz tout, vous pouuez tout, ie vous promets de tout mon cœur (ie ne sçauerois vous mentir) ie vous promets entierement, que s'il vous plaist nous donner nostre nourriture, que ie vous obeïray cordialement, que ie croiray assurément en vous, ie vous [277] promets sans feintise, que ie feray tout ce qu'on me dira deuoir estre fait pour vostre amour, aydez nous, vous le pouuez faire, ie feray assurément ce qu'on m'enseignera deuoir estre fait pour l'amour de vous, ie le promets sans feintise, ie ne ments pas, ie ne sçauerois vous mentir, aydez nous à croire en vous parfaitement, puis que vous estes mort pour nous. Ainsi soit il.

Ils firent tous ceste priere, & l'Apostat & le Sorcier aussi bien que les autres, c'est à Dieu de iuger de leurs cœurs, ie leur dis après cela qu'ils s'en allassent à la chasse avec confiance, ce qu'ils firent, la plus part témoignans par leur visage & par leurs paroles qu'ils auoient pris plaisir en ceste action; mais auant que d'en voir le succez couchons en leur langue ces deux Oraisons, afin qu'on voye l'œconomie de leurs paroles, & leur façon de s'énoncer.

*Noukhimame missi ca  
Khichitaien missi,  
Mon Capitaine tout qui as  
fait tout,  
Khesteritamen missi, ouia  
batamen chaoueriminan.  
qui sçais tout, qui vois, aye  
pitié de nous.*

you will grant it. I beseech you with all my heart to give food to these poor people, who wish to believe in you and to obey you. These people promise you faithfully that, if you will help them, they will believe entirely in you, and that they will obey you [276] with all their hearts. My Lord, hearken to my prayer; I offer you my life for these people, content to die that they may live and acknowledge you. Amen."

At these words, "to die" for them, which I used to gain their affection, although really I said it with a sincere heart, my host stopped me and said, "Take back those words, for we all love thee, and do not wish thee to die for us." "I wish to show you," I answered, "that I love you, and that I would willingly give my life for your salvation, so great a thing is it to be saved." After I had offered this Prayer, all of them with hands joined, heads bare, and knees upon the ground, as I have observed, repeated the following, which I pronounced to them with great solemnity.

"Great Lord, you who have made heaven and earth, you know all, you can do all. I promise you with all my heart (I could not lie to you) I promise you wholly, that, if it pleases you to give us food, I will obey you cheerfully, that I will surely believe in you. I promise [277] you without deceit that I will do all that I shall be told ought to be done for love of you. Help us, for you can do it; I will certainly do what they shall teach me ought to be done for your sake. I promise it without pretence, I am not lying, I could not lie to you; help us to believe in you perfectly, for you have died for us. Amen."

They all offered this prayer, the Apostate and the Sorcerer as well as the others; God alone can judge of their hearts. After this I told them that they should go to the chase with confidence, as they did, the greater part showing by their faces and words that they had taken pleasure in this act. But, before finding out what success they had, let us couch in their language these two Prayers, in order that you may see the arrangement of their words, and their way of expressing themselves.

*Noukhimame missi ca  
Khichitaien missi,  
My Captain all who hast  
made, all  
Khesteritamen missi, ouia  
batamen chaoueriminan.  
who knowest, all who seest,  
have pity on us.*

*Jesus oucouchichai missi ca nitaouitât*  
 Jesus Fils out qui a fait  
 [278] *Niran ca outchi, arichiirincasouien, niran*  
 de nous qui à cause es fait hōme de nous  
*ca outchi, iriniouien iscouechich, niran ca*  
 qui à cause es né d'une fille de nous, qui  
*outchi nipien, niran ca outchi ouascoukhi,*  
 à cause es mort de no<sup>9</sup>, qui à cause au ciel  
*itoutaien; egou Khisitaie, nitichenicassouiniki,*  
 es allé ainsi tu disois en mon nom  
*Khegoueia netou tamagaouian niga chaouerikan,*  
 quelque chose si ie suis requis i'ë auray pitié,  
*khitaia mihitin naspich ou mitchimi,*  
 ie te prie entierement la nourriture  
*a richiriniou miri, ca outapouetasc,*  
 à ce peuple dōne qui veut croire en toy,  
*ca ouipamitasc, arichiriniou khiticou*  
 qui te veux obeyr, ce peuple te dit  
*naspich, outchihien khigatapouetatin*  
 entièrement, si tu m'ayde ie te croyray  
*naspich, khiga pamtatim naspich, Noukhimame*  
 parfaitement ie t'obeïray entieremēt mon Capitaine  
*chaoueritamitaouitou, oui*  
 aye pitié de ce que ie dis, si tu  
*michoutchi nipousin, iterimien*  
 veux en contrechāge ma mort penser  
*ouironau mag iriniouisonan, egou inousin.*  
 quant à eux qu'ils vivent, ainsi soit-il.

Voicy celle qu'ils prononcèrent.

[279] *Khicheoukhiman ca khichitaïen ouascou,*  
 Grand Capitaine qui as fait le Ciel  
*mag asti, missi khikhisteriten, missi*  
 & la Terre tout tu sçais toute chose,  
*Khipicoutan, khititin naspich, tanté*  
 tu fais bien ie te dis entierement comment  
*bona oukhiran? khititin naspich, oui*  
 pourrais-je mētir? ie te dis sās feintise si

*Jesus oucouchichai missi ca nitaouitât*  
 Jesus, the Son all who has made  
 [278] *Niran ca outchi, arichiirincasouien, niran*  
 of us who because art made man, of us  
*ca outchi, iriniouien iscouechich, niran ca*  
 who because art born of a maiden, of us who  
*outchi nipien, niran ca outchi ouascoukhi,*  
 because hast died, of us who because to heaven  
*itoutaien; egou Khisitaie, nitichenicassouiniki,*  
 art gone; thus thou saidst, in my name  
*Khegoueia netou tamagaouian niga chaouerikan,*  
 any thing if I am asked on it I will have pity,  
*khitaia mihitin naspich ou mitchimi,*  
 I pray thee wholly the food  
*a richiriniou miri, ca outapouetasc,*  
 to these people give, who wish to believe in thee,  
*ca ouipamitasc, arichiriniou khiticou*  
 who wish to obey thee; these people say to thee  
*naspich, outchihien khigatapouetatin*  
 wholly, if thou aidest me I will believe thee  
*naspich, khiga pamtatim naspich, Noukhimame*  
 perfectly I will obey thee entirely my Captain  
*chaoueritamitaouitou oui*  
 have pity upon what I say, if thou  
*michoutchi nipousin, iterimien*  
 wish in exchange my death take care  
*ouironau mag iriniouisonan, egou inousin.*  
 as to them that they may live, so be it.

And here is the one they repeated.

[279] *Khicheoukhiman ca khichitaïen ouascou,*  
 Great Captain who hast made the Sky  
*mag asti, missi khikhisteriten, missi*  
 and the Earth, all thou knowest, everything  
*Khipicoutan, khititin naspich, tanté*  
 thou doest well I say to thee wholly how  
*bona oukhiran? khititin naspich, oui*  
 could I lie? I tell thee without pretence if

*miriatchi nimitchiminan,*  
*ochitau*  
 tu no<sup>9</sup> veux dōner nostre  
 nourriture tout  
*tapoué khiga pamitatin,*  
*ochitau,*  
 expres asseurement ie  
 t'obeïray tout  
*tapoué khiga tapouetatin,*  
*khititin*  
 expres, en verité ie te  
 croiray, ie te le dis  
*naspich, niga tin missi, khé*  
*eitigaouané;*  
 entieremēt, ie feray tout ce  
 qu'ō me dira  
*khir khe, outchi khian,*  
*ouitchihinan,*  
 de toy à cause ie le feray  
 ayde nous  
*khiga khi ouitchi hinan,*  
*naspich niga*  
 tu nous peux ayder  
 absolument ie feray  
*tin missi, khé eitigaouané*  
*khir khe, outchi*  
 tout ce qu'on me dira de toy  
 à cause  
*khian, Khititin naspich;*  
*nama*  
 ie le feray ie te le dis sans  
 feintise, ie ne  
*nikhirassin, nama khinita*  
*khirassicatin,*  
 mens pas, ie ne te sçaurois  
 mentir,  
*ouitchihinan khigai*  
*tapouetatinan naspich;*  
 ayde nous affin que nous te  
 croyons parfaitemēt,  
 [280] *ouichihinan mag missi*  
*iriniouakhi*  
 ayde nous puis de tous les  
 hōmes  
*ouetchi nipouané. Egou*  
*inousin.*  
 à cause tu es mort, ainsi  
 soit-il.

Nos chasseurs ayans fait leurs prieres  
 s'en allerent, qui deçà qui de là  
 chercher dequoy manger, mon hoste  
 & deux ieunes hommes s'en vont voir  
 vne cabane de Castors, qu'ils auoient  
 voulu quitter desesperans d'y rien  
 prendre, il en prit trois pour sa part:  
 l'estant allé voir apres midy, ie luy en  
 vis prendre vn de mes yeux, ses  
 compagnons en prirent aussi ie ne  
 sçay pas combien, le Sorcier estant  
 allé ce iour là à la chasse avec vn sien  
 ieune neuue, prit vn Porc épïc, &  
 découurit la piste d'vn Orignac qui fut  
 depuis tué à coup de fleches, contre  
 l'attente de tous tant qu'ils estoient,  
 n'y ayant que fort peu de neige, vn  
 ieune Hiroquois, dont ie parleray cy  
 apres, tua aussi vn fort beau Porc-  
 epic; bref chacun prit quelque chose,  
 il n'y eut que l'Apostat qui reuint les  
 mains vuides, le soir mon hoste  
 apportant trois Castors, comme il  
 rentroit dans la cabane ie luy tendis la  
 main, il s'en vint tout ioyeux vers moy

*miriatchi nimitchiminan,*  
*ochitau*  
 thou wilt give us our food  
 quite  
*tapoué khiga pamitatin,*  
*ochitau,*  
 positively surely I will obey  
 thee quite  
*tapoué Khiga tapouetatin,*  
*Khititin*  
 certainly truly I will believe  
 in thee, I tell it thee  
*naspich, niga tin missi Khé*  
*eitigaouané;*  
 wholly, I will do all that they  
 shall tell me  
*khir khe, outchi Khian,*  
*ouitchihinan,*  
 of thee because I will do it,  
 help us  
*khiga khi ouitchi hinan,*  
*naspich niga*  
 thou canst help us  
 absolutely I will do  
*tin missi, khe eitigaouané*  
*khir Khe, outchi*  
 all that which they shall tell  
 me of thee because  
*khian, Khititin naspich;*  
*nama*  
 I will do it I tell it thee  
 without pretence, I do not  
*nikhirassin, nama khinita*  
*khirassicatin,*  
 lie, I could not to thee lie,  
*ouitchihinan khigai*  
*tapouetatinan naspich;*  
 help us that we may believe  
 thee perfectly,  
 [280] *ouichihinan mag missi*  
*iriniouakhi*  
 help us then of all the men  
*ouetchi nipouané. Egou*  
*inousin.*  
 because thou art dead,  
 Amen.

Our hunters having finished their  
 prayers, went away, some here, some  
 there, to look for something to eat. My  
 host and two young men went off to a  
 Beaver lodge, which they were about  
 to give up, hopeless of taking any  
 thing, when he, on his part, took  
 three; in the afternoon, when I went  
 to find him, I saw him, with my own  
 eyes, take one; and his companions  
 captured some also, but I do not know  
 how many. The Sorcerer, having gone  
 hunting on this same day with one of  
 his young nephews, caught a  
 Porcupine, and discovered the tracks  
 of a Moose, which has since been  
 killed with arrows, contrary to the  
 expectations of all the people, for  
 there was only a little snow. A young  
 Hiroquois, of whom I shall speak  
 hereafter, also killed a very fine  
 Porcupine. In short, everyone took  
 something, except the Apostate, who  
 returned empty-handed. In the  
 evening, when my host returned to

reconnoissant le [281] secours de Dieu, & demandant ce qu'il devoit faire, ie luy dits *Nicanis*, mon bien-aymé, il faut remercier Dieu qui nous a assisté; voila bien dequoy, dit l'Apostat, nous n'eussions pas laissé de trouuer cela sans l'ayde de Dieu. A ces paroles ie ne sçais quels mouuemens ne sentit mō coeur, mais si ce traistre m'eust donné vn coup de poignard, il ne m'eust pas plus attristé, il ne falloit que ces paroles pour tout perdre, mon hoste ne laissa point de me dire qu'il feroit ce que ie voudrois, & il se fust mis en deuoir, si le Sorcier ne se fust point ietté à la trauser: car l'Apostat n'a point d'autorité parmy les Sauuages, ie voulu attendre le festin qu'on devoit faire, où tous les Sauuages se deuoient trouuer; afin qu'ayant deuant leurs yeux les presens que nostre Seigneur leur auoit fait, ils fussent mieux disposez à recognoistre son assistance; mais comme ie vins à leur vouloir parler, le Renégat fasché de ce que luy seul n'auoit rien pris, non seulement ne me voulut pas ayder, ains au contraire il m'imposa silence me commandant tout nettement de me taire; non feray pas luy dis-ie, si vous estes [282] ingrat les autres ne le seront pas, le Sorcier voyant qu'on estoit assez disposé à m'écouter; croyant que si on me prestoit l'oreille il perdrait autant de son crédit, me dit d'vne façon arrogante, tais-toy, tu n'as point d'esprit, il n'est pas temps de parler, mais de manger; ie luy voulu demander s'il auoit des yeux, s'il ne voyoit pas manifestement le seruice de Dieu, mais il ne me voulut pas écouter; les autres qui estoient dans vn profond silence, voyans que le Sorcier m'estoit contraire, n'oserent pas m'inuiter à parler: si bien que celui qui faisoit le festin se mit à le distribuer, & les autres à manger; voila mes pourceaux qui deurent le gland sans regarder celui qui leur abbat, c'est à qui se réioüira dauantage, ils estoient remplis de contentement & moy de tristesse, si fallut-il bien se remettre à la volonté de Dieu, l'heure de ce peuple n'est pas encore venuë.

Cecy se passa le Lundy, le Mercredy suiuant mon hoste & vn ieune chasseur tuerent à coups de fleches l'Orignac dont ils auoient veu les traces, ils en virent d'autres depuis, mais comme [283] il y auoit fort peu de neige ils n'en peurent iamais approcher à la portée de leurs arcs si tost qu'ils eurēt ceste proye ils la mirent en pieces, en apportant vne bonne partie dans nos cabannes, & enseuelissans le reste sous la neige; voila tout le monde en ioye, on fait vn grand banquet où ie fus inuité, voyant les grandes pieces de chair qu'on donnoit à vn chacun, ie demanday à

the cabin, carrying three Beavers, I extended to him my hand. He approached joyfully, recognizing the [281] help of God, and asked what he should do. I said to him, "*Nicanis*, my well-beloved, we must thank God who has helped us." "What for indeed?" said the Apostate, "we could not have failed to find that without the aid of God." At these words I cannot tell what emotions surged in my heart; but if this traitor had given me a sword-thrust, he could not have saddened me more; these words alone were needed that all might be lost. My host did not fail to tell me that he would do what I wished; and he might have fulfilled his duty, had not the Sorcerer interposed. For, as the Apostate had no authority among the Savages, I intended to await the banquet they would have, where all the Savages would be assembled; so that, having before their eyes the gifts our Lord had made them, they would be better disposed to recognize his assistance. But when I was about to speak to them, the Renegade, angry at being the only one who had not taken something, not only would not help me, but even imposed silence upon me, abruptly commanding me to keep still. "I will not do it," I said to him, "if you are [282] ungrateful, the others are not." The Sorcerer, seeing they were rather disposed to listen to me, and believing that, if they gave me their attention, he himself would lose so much of his authority, said to me, arrogantly, "Hold thy tongue, thou hast no sense; this is no time to talk, but to eat." I tried to ask him if he had no eyes, if he did not plainly see the help of God, but he would not listen to me. The others, who were maintaining a profound silence, seeing that the Sorcerer was hostile to me, did not dare ask me to speak; so the one who prepared the banquet began to distribute it, and the others to eat. Then behold my pigs devouring the acorns, regardless of him who shook them down. They vied with each other in their happiness; they were filled with joy, and I with sadness; we must yield to the will of God, for the hour of this people is not yet come.

This happened on Monday. On the Wednesday following, my host and a young hunter killed with arrows the Moose whose tracks we had seen; they saw others afterwards, but, as [283] there was so little snow, they could never approach within arrow-shot of them. As soon as they had captured this game, they divided it up, bringing a large part of it to our cabins, and burying the rest under the snow. Now every one was happy, and a great banquet was made, to which I was invited. Seeing the big pieces of meat they gave to each one, I asked the Apostate if this was an eat-all

l'Apostat si c'estoit vn festin à mâger tout, & m'ayant dit qu'ouy, il est impossible, luy reparty-ie, que ie mange tout ce qu'on m'a donné, si faut-il bien, me répondit-il, que vous le mangiez, les autres sont assez empeschez à manger leur part, il faut que vous mangiez la vostre: ie luy fais entêdre que Dieu deffendoit ces excez, & que ie ne le cômetroit point y allast-il de la vie, ce mechant blasphemateur pour animer les autres contre moy, leur dit que Dieu estoit fasché de ce qu'ils auoient à manger: Ie ne dis pas cela, luy repliquay-ie en Sauuage, mais bien qu'il deffend de manger avec excez, le Sorcier me repart, ie n'ay iamais plus grand bien sinon quand ie suis saoul. Or comme ie ne pouuois venir à [284] bout de ma portion, i'inuite vn Sauuage mon voisin d'en prendre vne partie, luy donnant du petun en recompense de ce qu'il mangeoit pour moy, i'en iette vne autre partie secrettement aux chiens, les Sauuages s'en estans doutez par la querelle qui suruint entre ces animaux, se mirent à crier contre moy, disans que ie cõtaminois leur festin, qu'ils ne prendroient plus rien, & que nous mourrions de faim, les femmes & les enfans ayans sceu cela, me regardoient par apres comme vn tres-meschant homme, me reprochant avec dedain que ie les ferois mourir, & veritablement si Dieu ne nous eust donné rien de long temps, i'estois en danger d'estre mis à mort pour auoir commis vn tel sacrilege: voila, iusques où s'estend leur superstition, pour obuier à cét inconuenient: les autres fois on me fit ma part plus petite, & encore me dit on que ie n'en mâgeasse sinon que ce que ie voudrois, qu'eux mangeroient le reste, mais sur tout que ie me donnasse bien de garde de rien ietter aux chiens.

Le trentiesme du mesme mois de Decembre, nous decabanasmes, faisans [285] chemin nous passasmes sur deux beaux lacs tout glacez; nous tirions vers l'endroit où estoit la cache de nostre Orignac, qui ne dura guere en ceste huictiesme demeure.

Le Sorcier me demanda si en vérité i'aymois l'autre vie que ie luy auois figuré remplie de tous biens, ayant répondu que ie l'aymois en effect; & moy, dit-il, ie la haï: car il faut mourir pour y aller, & c'est dequoy ie n'ay point d'enuie, que si i'auois la pensée & la creance que cette vie est miserable, & que l'autre est pleine de delices, ie me tuerois moy-mesme pour me deliurer de l'vne, & ioür de l'autre: Ie luy repars que Dieu nous defendoit de nous tuer, ny de tuer autrui; & que si nous nous faisons mourir nous descendrions dans la vie de malheur, pour auoir contreuenu à ses cormmandemens: Hé bien, dit il,

feast. He answered, "yes;" and I said to him, "It is impossible for me to eat all they have given me." "Indeed you must," he answered, "you must eat it all; the others have to eat all theirs, and you must eat all yours." I made him understand that God forbids such excess, and I would not commit it even if my life depended upon it. This wicked blasphemer, to arouse the others against me, said that God was angry because they had something to eat. "I did not say that," I replied to him in Savage, "but that he prohibits eating to excess." The Sorcerer answered me, "I am never so well off as when I am full." Now as I could not come to the [284] end of my portion, I invited one of my neighboring Savages to take a part of it, giving him some tobacco as a reward for what he would eat for me. I threw another piece of it, secretly, to the dogs. The Savages began to suspect something, from the fight that afterwards took place among these animals; and commenced to cry out against me, saying that I was contaminating their feast, that they would capture nothing more, and that we would die of hunger. When the women and children heard of this afterward, they looked upon me as a very bad man, reproaching me disdainfully, and saying that I would be the cause of their death; and truly, if God had not granted us anything for a long time, I would have been in danger of being put to death for having committed such a sacrilege, to such an extent does their superstition go. To prevent the recurrence of this misfortune, after that they gave me only a small portion; and they also told me that I should not eat any more than I wanted to, that they would eat the rest, but above all I should take care not to throw any to the dogs.

On the thirtieth of the same month of December, we broke camp, and in the course of our [285] journey we passed over two beautiful lakes covered with ice. We turned toward the place where our Moose was hidden, which would not last long in this eighth station.

The Sorcerer asked me if I really did love the other life, that I had described as so full of all blessings; having replied that I did, indeed, love it, "And I," said he, "I hate it, for to go there one must die, and that is something I have no desire to do; and yet if I thought and believed that this life was miserable, and that the other was full of delights, I would kill myself, to be freed from the one and to enjoy the other." I answered that God forbade us to kill ourselves, or to kill any one else, and if we destroyed ourselves we would go down into a life of misery, for having acted contrary to his commands. "Oh well,"

ne te tuë point toy-mesme, mais moy ie te tuëray pour te faire plaisir, afin que tu ailles au Ciel, & que tu ioüisse des plaisirs que tu dis: Ie me sousris, luy repliquant que ie ne pouuois pas consentir qu'on m'ostast la vie sans pecher: Ie vois bien, me fit-il, en se moquant [286] que tu n'as pas encore enuie de mourir non plus que moy, non pas repliquay-ie en cooperant à ma mort.

En ce mesme temps nos chasseurs ayans poursuiuy vn Orignac, & ne l'ayans peu prendre, l'Apostat se mit à blasphemer, disant aux Sauuages, le Dieu qui est marry quand nous mangeons, est maintenant bien ayse de ce que nous n'auons pas dequoy disner: & voyant vue autre fois qu'on apportoit quelques Porcs-espics, Dieu, disoit-il, se va fascher de ce que nous nous saoulerons. O langue impie que tu seras chastié! esprit brutal que tu seras confus, si Dieu ne te fait misericorde! que les Anges & les saintes Ames redoublent autant de fois leur Cantique d'honneur & des louanges, que cét athée le blasphamera; ce pauvre miserable ne laisse pas par fois d'auoir quelques craintes de l'enfer, qu'il tasche d'étouffer tant qu'il peut, comme ie le menaçois vn iour de ces tourmens, peut estre, me fit-il, que nous autres n'auons point d'ame, ou que nos ames ne sont pas faites comme les vostres, ou qu'elles ne vont point en mesme [287] endroit: qui est iamais venu de ce pays là pour nous en dire des nouvelles? ie luy reparty qu'õ ne pouuoit voir le Ciel sans cognoistre qu'il y a vn Dieu, qu'on ne peut conceuoir qu'il y a vn Dieu, sans conceuoir qu'il est iuste, & par consequent qu'il rend à vn chacun selon ses œuures, d'où s'ensuiuent de grandes recompenses, ou de grands chastimens: cela est bon, repliqua-il, pour vous autres que Dieu assiste, mais il n'a point soin de nous: car quoy qu'il fasse, nous ne laisserons pas de mourir de faim, ou de trouuer de la chasse; iamais cét esprit hebeté ne peut conceuoir que Dieu gouverne la grande famille du monde, auec plus de cognoissance & plus de soin qu'un Roy ne gouverne son Royaume, & un pere de famille sa maison; ie serois trop long de rapporter tout ce que ie luy dis sur ses blasphemes & sur ses resueries.

Le quatriesme de Ianuier de ceste année mil six cens trente quatre, nous allasmes faire nostre habitation depuis nostre depart des riuies du grand fleuue cherchant tousiours à viure. l'obietay en cét endroit au Sorcier qu'il n'estoit [288] pas bon Prophete, car il m'auoit asseuré les deux dernieres fois que nous auions decabané, qu'il neigerait abondamment aussi tost que nous aurions changé de demeure, ce qui se

said he, "thou needst not kill thyself; but I will kill thee, to please thee, that thou mayest go to Heaven, and enjoy the pleasures that thou tellest about." I smiled, and replied to him that I could not without sin agree to have my life taken. "I see plainly," said he, sneeringly, [286] "that thou hast not yet the desire to die any more than I have." "None," said I, "to bring about my own death."

At this time, our hunters having followed a Moose, and not having been able to capture it, the Apostate began to blaspheme, saying to the Savages, "The God who is sorry when we eat, is now very glad that we have not anything to dine upon." And another time, seeing them bringing some Porcupines, "God," said he, "will be angry because we are going to fill ourselves up." Oh, blasphemous tongue, how wilt thou be chastised! Oh, brutal spirit, how wilt thou be confounded, if God does not take pity on thee! May the Angels and holy Spirits redouble their Songs of honor and of praise, as many times as this atheist will blaspheme them! This poor wretch does not fail at times to have some fear of hell, which he tries to suppress as much as he can. As I was threatening him with these torments one day, "Perhaps," he replied, "we people here have no souls, or perhaps they are not made like yours, or it may be that they do not go to the same [287] place. Who has ever come back from that country to bring us news of it?" I answered him that one cannot see the Sky, without recognizing that there is a God; that one cannot conceive that there is a God, without conceiving that he is just, and that consequently he renders to each one according to his works, whence it follows that there are great rewards or great punishments. "That's all very well," said he, "for you others whom God helps; but he has no interest in us, for, whatever he may do, we still die of hunger unless we find game." Never will this besotted mind be able to conceive that God rules the great family of the world with more wisdom and more care than a King governs his Kingdom, and the father of a family his household. I would be too tedious if I reported all I said to him about his blasphemies and dreams.

On the fourth of January of this year one thousand six hundred and thirty-four, we started to make our [ninth] settlement since our departure from the banks of the great river, always seeking something upon which to live. In this place I reproached the Sorcerer with not being [288] a good Prophet, for he had assured me, the last two times when we had broken camp, that it would snow abundantly as soon as we had changed our

trouua faux, i'ay rapportay cecy à mon hoste pour luy oster vne partie de la creance qu'il a en cét homme qu'il adore, il me répondit que le Sorcier ne m'auoit pas asseuré qu'il neigerait, mais qu'il en auoit seulement quelque pensée; non, dis-ie, il m'a asseuré qu'il voyoit venir la neige, & qu'elle tomberoit aussi-tost que nous aurions cabané, *Khikhirassin*, me fit-il, tu as menty, si tost que vous leur dites quelque chose qu'ils ne veulent point accorder ils vous payent de ceste monnoye.

168

La veille des Rois, mon hoste me dit qu'il auoit fait vn songe qui luy donnoit bien de l'apprehension; i'ay veu, dit-il, en dormant que nous estions reduits en la derniere extremite de la faim, & celuy que tu nous dis qui a tout fait, m'a asseuré que tu tomberas dans vne telle langueur, que ne pouuant plus mettre vn pied deuant l'autre tu mourras seul delaissé au milieu des bois, ie [289] crains que mon songe ne soit que trop veritable: car nous voila autant que iamais dans la necessité faute de neige: i'eu quelque pensée que ce songeur me pouuoit bien ioüer quelque mauvais traict, & m'abandonner tout seul pour faire du Prophete; voila pourquoy ie me seruy de ses armes, opposant *altare contra altare*, songe contre songe: & moy, luy dis-ie, i'ay songé tout le contraire, car i'ay veu dans mon sommeil deux Orignaux, dont l'vn estoit desia tué, & l'autre encore viuant, bon, dit le Sorcier, voila qui va bien, aye esperance, tu raconte de bonnes nouvelles, en effect i'auois fait ce songe quelques iours auparauant, hé bien, dis ie à mon hoste, lequel de nos deux songes sera trouué veritable, tu dis que nous mourrons de faim, & moy ie dis que non, il se mit à rire. Alors ie luy dis que les songes n'estoient que des mensonges, que ie ne m'appuyois point là dessus, que mon esperance estoit en celuy qui a tout fait, que ie craignois neantmoins qu'il ne nous chastiast, veu qu'aussi tost qu'ils auoient à m'anger, ils se gaussoient de [290] luy notamment l'Apostat, il n'a point d'esprit, dirent-ils, ne prends pas garde à luy.

170

Le iour que les trois Rois adorerent nostre Seigneur, nous receusmes trois mauuaises nouvelles; La premiere, que le ieune Hydroquois estât allé à la chasse le iour precedent n'estoit point retourné, & comme on sçauoit bien que la faim l'ayant affoibly il ne se pouuoit pas beaucoup éloigner, on creut qu'il estoit mort, ou demeuré en quelque endroit si debile pour n'auoir dequoy manger, que la faim & le froid le tueroient, en effect il n'a plus paru depuis, quelques vns ont pensé qu'il pourroit bien s'estre efforcé de retourner en son pays; mais que la

dwelling place, which had proved to be untrue. I reported this to my host, in order to take away some of the belief that he has in this man, whom he adores. He answered that the Sorcerer had not assured me that it would snow, but simply that he thought it would. "No," said I, "he assured me that he saw the snow coming, and that it would fall as soon as we had settled down." *Khikhirassin*, he replied, "Thou hast lied." As soon as you tell them something they do not wish to agree to, they pay you in this coin.

169

On the eve of Epiphany my host told me that he had had a dream which caused him much anxiety. "I have seen in my sleep," said he, "that we were reduced to the last extremity of hunger; and that he who thou hast told us has made all, assured me that thou wouldst fall into such a stupor, that, not being able to put one foot before the other, thou wouldst die alone abandoned in the midst of the woods; I [289] fear that my dream will be only too true, for we are now in as great need as ever for lack of snow." I had an idea that this dreamer might play some bad trick on me and abandon me, to prove himself a Prophet. For this reason I made use of his weapons, opposing *altare contra altare*, dream against dream. "As for me," I replied, "I have dreamed just the opposite; for in my sleep I saw two Moose, one of which was already killed and the other still living." "Good," said the Sorcerer, "that's very nice; have hope, thou tellest us good news." In truth, I had had this dream some days before. "Well, then," I said to my host, "which of our two dreams will be found to be true? Thou sayest we shall die of starvation, and I say we shall not." He began to laugh. Then I told him that dreams were nothing but lies, that I placed no dependence upon them; that my hope was in him who has made all, and yet I feared he would chastise us, seeing that, as soon as they had something to eat, they mocked [290] him, especially the Apostate. "He doesn't know anything," they said, "do not pay any attention to him."

171

On the day that the three Kings adored our Lord, we received three pieces of bad news. The first was that the young Hydroquois, who had gone hunting the day before, had not returned; and, as they were very well aware that hunger had weakened him so that he could not go far, they thought he was dead, or lying somewhere so weak from lack of food that hunger and cold would kill him. In fact, he has never yet appeared; some thought he might have tried to return to his own country, but the greater part are sure he is lying dead



plus part asseurent qu'il est mort en quelque endroit sur la neige, c'estoit l'un des trois prisonniers à Tadoussac, dont j'ay parlé es premières lettres que j'ay enuoyé de ce pais-cy, ses deux compatriotes furent executez à mort avec des cruautés n'ont pareilles, pour luy comme il estoit ieune on luy sauua la vie à la requeste du sieur Emery de Can, que nous priames d'interceder [291] pour luy, ce pauvre ieune homme s'en souuenoit fort bien, il auoit grande enuie de demeurer en nostre maison; mais le Sorcier á qui il appartenoit ne le voulut iamais donner ny vendre.

La seconde mauuaise nouvelle nous fut apportée par un ieune Sauvage qui venoit d'un autre quartier, lequel nous dit qu'un Sauvage d'une autre cabane plus esloignée estoit mort de disette, que ses gens estoient fort épouuentez ne trouuans pas de quoy viure, & nous voyant dans la mesme necessité, cela l'estonnoit encore dauantage. La troisieme fut que nos gens decouurisent la piste de plusieurs Sauvages qui nous estoient plus voisins que nous ne pensions, car ils venoient chasser iusques sur nos marches, enleuans nostre proye & nostre vie tout ensemble; ces trois nouvelles abbatirent grandement nos Sauvages, l'alarme estoit par tout, on ne marchoit plus que la teste baissée, ie ne sçay comme j'estois fait, mais ils me paroissoiēt tous fort maigres, fort pensif, & fort mornes, si l'Apostat m'eust voulu [292] ayder à porter & à gagner le Sorcier, c'estoit bien le temps; mais son diable muet luy lioit sa langue.

Il faut que ie remarque en ce lieu le peu d'estime que font de luy les Sauvages, il est tombé dans une grande confusion, voulant éuiter un petit reproche, il a quitté les Chrestiens & le Christianisme, ne pouuāt souffrir quelques brocards des Sauvages, qui se gaussent par fois de luy de ce qu'il estoit Sedentaire, & non vagabond comme eux, & maintenāt il est leur ioüet & leur fallot, il est esclau du Sorcier, deuant lequel il n'oseroit branler, ses freres & les autres Sauvages m'ont dit souuent qu'il n'auoit point d'esprit, que c'estoit un busart, qu'il ressembloit à un chien, qu'il mourroit de faim si on ne le nourrissoit, qu'il s'égaroit dans les bois comme un Européen, les femmes en font leur entretien, si quelque enfant pleuroit n'ayant pas de quoy manger, elles luy disoient, tais-toy, tais-toy, ne pleure point, *Petrichtrich*, c'est ainsi qu'on le nomme par moquerie, rapportera un Castor, & tu mangeras; quand elles [293] l'entendoient reuenir, allez voir, disoiēt elles aux enfans, s'il n'a point tué une Orignac se gaussant de luy comme d'un mauuais chasseur, qui est un grand blasme parmy les Sauvages:

somewhere upon the snow. He was one of the three prisoners at Tadoussac, of whom I spoke in the first letters I sent from these countries;<sup>4</sup> his two compatriots were executed with unparalleled cruelties, but his life was saved because he was young, at the request of sieur Emery de Can, whom we begged to intercede [291] for him. This poor young man had very kind memories of me, and had a great desire to live in our house; but the Sorcerer, to whom he belonged, would neither give nor sell him.

The second piece of bad news was brought by a young Savage who came from another quarter, who told us that a Savage of a more distant cabin had died of hunger, and that his people were greatly terrified at not finding anything to eat; when he saw us suffering from the same scarcity, he was frightened still more. The third news was that our people had discovered the trail of several Savages, who were nearer to us than we thought, for they were coming to hunt upon our very grounds, taking away our game and our lives at the same time. These three pieces of news discouraged our Savages greatly, the alarm spread everywhere, and all walked with bowed heads. I do not know how I looked, but they seemed to me very much emaciated, very sad and mournful. If the Apostate had consented [292] to help me influence and win over the Sorcerer, this was the time to do it; but his mute devil tied his tongue.

I must here speak of the little esteem the Savages have for him. He has fallen into great embarrassment, in trying to avoid a slight reproach. He gave up Christians and Christianity, because he could not suffer the taunts of the Savages, who jeered at him occasionally because he was Sedentary and not wandering, as they were; and now he is their butt and their laughingstock. He is a slave to the Sorcerer, in whose presence he would not dare to move. His brothers and the other Savages have often told me that he has no sense, that he is a buzzard, that he resembles a dog, that he would die of hunger if they did not feed him, that he gets lost in the woods like a European; the women make fun of him,—if some child cries because it does not have enough to eat, they say to it, "Hush, hush, do not cry, *Petrichtrich* (they call him this in sport) will bring back a Beaver, and then thou shalt have something to eat." When they [293] hear him return, "Go and see," they say to their children, "if he has not killed a Moose;" thus making sport of him for being a poor hunter, a great reproach among the Savages. Because such

car ces gens là ne sçauroient trouver ou retenir des femmes, l'Apostat en a desia eu quatre ou cinq à la faueur de ses freres, toutes l'ont quitté, celle qu'il auoit cét hyuer me disoit qu'elle le quitteroit au Prin-temps, & si elle eust esté de ce païs, elle l'auroit quitté dés lors; i'apprends qu'en effect elle l'a quitté.

174

Certain iour nos chasseurs estans tous dehors, il se tint vn conseil des femmes dans nostre cabane: or comme elles ne croyoient pas que ie les peusse entendre, elles parloient tout haut, & tout librement, déchirant en pieces ce pauvre Apostat, l'occasion estoit que le iour precedent il n'auoit rien rapporté à sa femme d'vn festin où il auoit esté inuité, & qui n'estoit pas à tout manger, ô le gourmand, disoient-elles, qui ne donne point à manger à sa femme! encore s'il pouuoit tuer quelque chose, il n'a point d'esprit, il mange tout [294] comme vn chien: il y eut vne grande rumeur entre les femmes sur ce sujet: car comme elles ne vont point ordinairement aux festins, elles seroient bien affligées, si leurs marys perdoient la bonne coustume qu'ils ont de rapporter leurs restes à leurs familles, le Renegát suruenant pendant que cés femmes le depeignoient, elles sceurent fort bien dissimuler leur ieu, luy témoignant vn aussi bon vsage qu'à l'ordinaire, voire mesme celle qui en disoit plus de mal, luy donna vn bout de petun, qui estoit pour lors vn grand present.

Le neufiesme de Ianuier, vn Sauvage nous venant visiter nous dit, qu'vn homme & vne femme du lieu dont il venoit estoient morts de faim, & que plusieurs n'en pouuoient plus, le pauvre homme ieusna le iour de sa venuë aussi bien que nous, pource qu'il ny auoit rien à manger, encore fallut-il attendre iusques au lendemain à dix heures de nuit, que mon hoste rapporta deux Castors qui nous firent grand bien.

[295] Le iour suiuant nos gens tuerent le second Orignac, ce qui causa par tout vne grande ioye, il est vray qu'elle fut vn peu troublée par l'arriué d'vn Sauvage, & de deux ou trois femmes, & d'vn enfant que la famine alloit bien tost égorger, s'ils n'eussent fait rencontre de nostre cabane, ils estoient fort hideux, l'homme particulièrement plus que les femmes, dont l'vne auoit accouché depuis dix iours dans les neiges, & dans la famine, ayant passé plusieurs iours sans manger.

176

Mais admirez s'il vous plaist l'amour que ces barbares se portent les vns aux autres, on ne demanda point a ces nouveaux hostes pourquoi ils venoient sur nos limites, s'ils ne

men cannot find wives or retain them, the Apostate, with the help of his brothers, has already had four or five, all of whom have left him. The one he has had this winter told me she would leave him in the Spring, and, if she had belonged to this part of the country, she would have left him then. I hear that she has, in fact, deserted him.

175

On a certain day, when our hunters had gone out, a council of women was held in our cabin. Now as they did not think I could understand, they spoke aloud and freely, tearing this poor Apostate to pieces. The occasion for this was, that the day before he had not carried anything home to his wife from a feast to which he had been invited, and which was not an eat-all feast. "Oh, the glutton," they said, "who gives his wife nothing to eat! If he could only kill something! He has no sense; he eats everything [294] like a dog." There was great excitement among the women over this subject, for, as they do not usually go to the feasts, they would be very sorely afflicted if their husbands lost the good habit they have of bringing home the remains to their families. The Renegade coming in while these women were drawing this picture of him, they knew very well how to put a good face on the matter, showing countenances as smiling as usual, even to such an extent that the one who had said the worst things about him, gave him a bit of tobacco, which was then a great present.

On the ninth of January, a Savage, who came to visit us, said that a man and a woman of the place from which he had come had starved to death, and that several others were on the verge of starvation. The poor man fasted the day of his arrival as well as we, for there was nothing to eat; and we had to wait until ten o'clock of the next night, when my host brought in two Beavers, which were a great blessing to us.

[295] On the following day our people killed the second Moose, at which there was general rejoicing. True, it was a little marred by the arrival of a Savage, and of two or three women and a child, whom famine would have slaughtered, if they had not happened to come to our cabin. They looked most hideous, the man especially, more so than the women, one of whom had given birth to a child ten days before in the snow, and, in the famine, had passed several days without eating.

177

But admire, if you please, the love these barbarians have for each other. These new guests were not asked why they came upon our boundaries, if they were not well aware that we

sçauoient pas bien que nous estions en aussi grand danger qu'eux, qu'ils nous venoient oster le morceau de la bouche; ains au contraire on les receut, non de paroles, mais d'effect, sans courtoisie exterieure, car les Sauvages n'en ont point, mais non pas sans charité: on leur ietta de grandes pieces de l'Orignac nouvellement tué, [296] sans leur dire autre parole, *mitisoukou* mangez, aussi leur eust on fait grand tort d'appliquer pour lors leurs bouches à autre vsage: pendant qu'ils mangeoient on prepara vn festin, auquel ils furent traictez à grand plat, ie vous en répons: car la portion qu'on leur donna à chacun, sortoit beaucoup hors de leurs *ouragans* qui sont tres capables.

Le seiziesme du mesme mois nous batismes la campagne, & ne pouans arriuer au lieu où nous pretendions, nous ne fismes que gister dans vne hostellerie que nous dressasmes à la haste, & le lendemain nous poursuiuismes nostre chemin passans sur vne montagne si haute, qu'encore que nous ne montassions point iusques au sommet, qui me paroissoit armé d'horribles rochers, neantmoins le Sorcier me dit, que si le Ciel obscurcy d'vn brouillard eust esté serain nous eussions veu à mesme tēps Kebec & Tadoussac, esloignez l'vn de l'autre de quarante lieuës pour le moins, ie voyois au dessous de moy avec horreur des precipices, qui me [297] faisoient trembler, i'apperceuois des montagnes au milieu de quelques plaines qui me paroissoient comme des petites tours, ou plustost comme de petits chasteaux, quoy qu'en effect elles fussent fort grandes & fort hautes: figurez vous quelle peine ont ces barbares de traîner si haut leur bagage, i'auois de la peine à monter, i'en trouuois encore plus à descendre: car quoy que ie m'esloignasse des precipices, neantmoins la pente estoit si roide, qu'il estoit fort aisé de rouler à bas, & de s'aller fendre la teste contre vn arbre.

Le vingt neufiesme nous acheuâmes de descendre ceste montagne portant nostre maison sur la pente d'vne autre où nous allâmes: voila le terme de nostre pelerinage, nous commencerons d'oresnauant à tourner bride & à tirer vers l'Isle où nous auons laissé nostre Chaloupe, nous vismes icy les sources de deux petits fleuues, qui se vont rendre dans vn fleuve aussi grand au dire de nos Sauvages, que le fleuve de S. Laurens, ils l'appellent *Oueraouachticou*.

[298] Ceste douziesme demeure nous a deliuré de la famine, car les neiges se trouuant hautes assez pour arrester les grandes iambes de l'Élan, nous eusmes dequoy manger. Au commencement ce n'estoient que

were in as great straits as they were, and that they were coming to take the morsel out of our mouths. On the contrary, they were received, not with words, but with deeds; without exterior ceremony, for of this the Savages have none, but not without charity. They threw them large pieces of the Moose which had just been killed, [296] without saying another word but, *mitisoukou*, "eat;" and indeed it would have been very wrong to ask them then to use their mouths for any other purpose. While they were eating, a feast was prepared, at which they were treated generously, I assure you; for the portion given to each one of them more than filled their *ouragans*, which are very large.

On the sixteenth of the same month, we rambled about the country; and, not being able to find the place we wanted, we could only lodge in a hostelry that we erected in haste; the next day we pursued our journey, passing over a mountain so high, that even though we did not ascend to its summit, which seemed to be fortified with horrible rocks, yet the Sorcerer told me that if the Sky, which was obscured by a cloud, had been clear, we might have seen at the same time, both Kebec and Tadoussac, distant from each other at least forty leagues. I saw with horror precipices beneath me, which made [297] me tremble. In the midst of some plains, I saw mountains which seemed to me like little towers, or rather diminutive castles, although in reality they were very large and very high. Imagine how hard it is for these barbarians to drag their baggage so high. I had trouble in getting up, but still more in coming down; for, although I was going away from the precipices, yet the slope was so steep that it was very easy to roll down and break one's head against a tree.

On the twenty-ninth, we finished our descent of this mountain, and carried our house up the slope of another to which we were going. As this was the end of our pilgrimage, we shall begin hereafter to turn back and direct our course toward the Island where we had left our Shallop. We saw here the sources of two little rivers, which flow into a river as large, our Savages say, as the St. Lawrence; they call it *Oueraouachticou*.

[298] This twelfth station delivered us from famine; for the snow was deep enough to impede the long legs of the Elk, and we had something to eat. At first, there was nothing but feasts and dancing; but this did not last long, as

festins & que danses, mais cela ne dura pas, car on se mit bientôt à faire seicherie passant de la famine dans la bonne nourriture, ie me portay bien: mais passant de la chair fraîche au boucan ie tombay malade, & ne recourray point entierement la santé que trois semaines apres mon retour en nostre petite maisonnette. Il est vray que depuis le commencement de Feurier iusques en Auril nous eumes tousiours dequoy manger, mais d'vn boucan si dur & si sale & en si petite quantité, horsmis quelques iours d'abondance qui se passoient en festins que nos Sauvages contoient ces derniers, mois aussi bien que les precedens entre les mois & les hyuers de leurs famines. Ils me disoient que pour estre traicté mediocreement & sans patir, il nous falloit vn Elan gros comme vn boeuf en deux iours, tant à raison du [299] nombre que nous estions, comme aussi qu'on mange beaucoup de chair quand on n'a ny pain ny autre chose pour faire durer la viande, adiustez qu'ils sont grands disneurs, & que la chair d'Elan ne demeure pas long-temps dans l'estomach.

Ie me suis oublié de dire ailleurs que les Sauvages content les années par les hyuers, pour dire quel aage as-tu, ils disent combien d'hyuers as-tu passé? ils content aussi par les nuicts comme nous faisons par les iours, au lieu que nous disons, il est arriué depuis trois iours, ils disent depuis trois nuicts.

Le cinquiesme de Feurier nous quittasmes nostre douziesme demeure pour aller faire la treiziesme, ie me trouuois fort mal, le Sorcier me tuoit avec ses cris, ses hurlemens, & son tambour, il me reprochoit incessamment que ie faisois l'orgueilleux, & que le *Manitou* m'auoit fait malade aussi bien que les autres. Ce n'est pas, luy disois-je, le *Manitou* ou le diable qui m'a causé ceste maladie, mais la mauuaise nourriture qui m'a gasté l'estomach, & les [300] autres traueux qui m'ont debilité, tout cela ne le contentoit point, il ne laissoit pas de m'attaquer, notamment en la presence des Sauvages, disant que ie m'estois mocqué du *Manitou*, & qu'il s'estoit vangé de moy comme d'vn superbe. Vn iour comme il me faisoit ces reproches ie me leue en mon seant, ie luy dis, afin que tu sçache que ce n'est point ton *Manitou* qui cause les maladies & qui tuë les hommes, escoute comme ie luy parleray, ie m'escrie en leur langue grossissant ma voix, approche *Manitou*, vien demon, massacre moy si tu as le pouuoir, ie te deffie, ie me mocque de toy, ie ne te crains point, tu n'as point de pouuoir sur ceux qui croient & qui ayment Dieu, viens & me tuë si tu as les mains libres, tu as plus de peur de

they soon began to dry the meat. Passing thus from starvation to good food, I felt very well; but when we changed from fresh meat to smoked, I fell ill, and did not entirely recover my health until three weeks after my return to our little house. It is true that from the beginning of February until April we always had something to eat; but it was smoked meat, so hard and so dirty, and in so small quantities, except a few days of plenty which passed in feasting, that our Savages counted these last months as well as the preceding ones, among the months and winters of their famines. They told me that, to live moderately well and without suffering, they had to have an Elk as large as an ox every two days, both because [299] we were rather numerous, and also because people eat a great deal of meat when they have neither bread nor anything else to make the food hold out; add to this that they are great diners, and that Elk meat does not remain long in the stomach.

I have forgotten to say elsewhere that the Savages count the years by winters. To say, "How old art thou?" they say, "How many winters hast thou passed?" They count also by nights, as we do by days; instead of saying, "It happened three days ago," they say, "three nights ago."

On the fifth of February, we left our twelfth dwelling to proceed to our thirteenth. I was very sick; the Sorcerer was killing me with his cries, his howls, and his drum; he continually reproached me with being proud, saying that the *Manitou* had made me sick as well as the others. "It is not," I said to him, "the *Manitou* or devil that has caused this sickness, but bad food, which has injured my stomach, and [300] other hardships that have weakened me." All this did not satisfy him; he did not cease to attack me, especially in the presence of the Savages, saying I had mocked the *Manitou*, and that he had revenged himself upon me for my pride. One day, when he was casting these slurs upon me, I sat upright, and said, "That thou mayest know it is not thy *Manitou* who causes sickness and kills people, hear how I shall speak to him." I cried out in their language, in a loud voice, "Come, *Manitou*; come, demon; murder me if thou hast the power, I defy thee, I mock thee, I do not fear thee; thou hast no power over those who believe and love God; come and kill me if thy hands are free; thou art more afraid of me than I am of thee." The Sorcerer was terrified and said, "Why dost thou call him, since thou dost not fear him?"

moy que ie n'ay de toy, le Sorcier fut espouventé, & me dit pourquoy l'appelle tu? puis que tu ne le crains pas, c'est signe que tu l'appelle afin qu'il te tuë, non pas luy dis-je, mais ie l'appelle afin que tu ayes cognoissance qu'il n'a point de puissance sur ceux qui adorent le vray Dieu, & pour te faire [301] voir qu'il n'est pas la seule cause des maladies comme tu crois.

Le neufiesme du mesme mois de Feurier nous battismes la campagne, le Sorcier nonobstant ma maladie me vouloit faire porter du bagage à toute force, mais mon hoste eust pitié de moy, voire mesme m'ayant rencontré en chemin que ie n'en pouuois quasi plus, il prit de son bon gré ce que ie portois, & le mit sur sa traisne.

Le quatorziesme & quinziesme nous fismes de longues traictes pour aller planter nostre cabane proche de deux petits Orignaux que mon hoste auoit tué: faisant chemin on reconneust la piste d'un troisiesme, mon hoste fit arrester le camp pour l'aller descourrir; i'estois en l'arriere garde de nostre armée, c'est à dire que ie venois doucement derriere les autres quand tout à coup ie vis paroistre cét Elan qui couroit droit à moy, & mon hoste apres, qui luy donnoit la chasse, la neige estoit fort haute, voila pourquoy il ne fit qu'enuiron cinq cens pas deuant que d'estre mis à mort, nous cabanames aupres & en fismes curée.

[302] L'Apostat continuant icy ses blasphemes, me demandoit deuant ses freres pour les animer contre Dieu, pourquoy ie priois celuy qui n'entendoit ny ne voyoit rien, ie le repris fort vertement & luy imposay silence.

Le sixiesme iour de Mars nous changeasmes de demeure, le Sorcier, le Renegat, & deux ieunes chasseurs tirerent deuant nous droit aux riués du grand fleuue, l'occasion de cette separation fut que mon hoste braue chasseur ayant descouuert quatre Orignaux, & quantité de cabanes de Castors, ne pouuant luy seul en mesme temps chasser en tant d'endroits fort separez, le Sorcier mena ces ieunes chasseurs pour courre les Orignaux, & luy demeura pour les Castors: cette separation me fit du bien & du mal. Du bien, pource que ie fus deliuré du Sorcier, ie n'ay point de paroles pour declarer l'importunité de ce meschant homme. Du mal, pource que mon hoste ne prenant point d'Orignaux nous ne mangions que du boucan qui m'estoit fort contraire, que s'il prenoit des Castors on en faisoit seicherie, [303] excepté des petits que nous mangions, les plus beaux & les

it is the same as calling him to kill thee." "Not at all," said I; "but I am calling him to make you see that he has no power over those who worship the true God, and to show [301] thee that he is not the sole cause of sickness, as thou thinkest."

On the ninth of the same month of February we scoured the plains. The Sorcerer, in spite of the fact that I was sick, would force me to carry some of the baggage; but my host took pity on me, and, having encountered me on the way when I was ready to sink from exhaustion, he took what I carried, of his own free will, and placed it upon his sledge.

On the fourteenth and fifteenth, we made long stages, to go and plant our cabin near two small Moose that my host had killed. Upon the way, as we discovered the tracks of a third, my host interrupted the journey to go and look for it. I belonged to the rear guard of our army; that is, I was coming up slowly behind the others, when suddenly this Elk appeared, coming straight toward me, and after it my host in hot pursuit. The snow was very deep, and hence, ere it had gone five hundred steps, it was killed. We encamped near there and made a feast of it.

[302] The Apostate, continuing to blaspheme here, asked me, in the presence of his brothers, in order to turn them against God, why I prayed to him who neither saw nor heard anything. I rebuked him very sharply and imposed silence upon him.

On the sixth day of March, we shifted our quarters. The Sorcerer, the Renegade, and two young hunters, directed their steps before us straight to the banks of the great river. The cause of this separation was that my host, a good hunter, had discovered four Moose, and a number of Beaver lodges; and not being able alone to hunt in places so widely separated, the Sorcerer took these young hunters to chase the Moose, and he remained for the Beavers. This separation was fraught with both good and evil for me. With good, because I was freed from the Sorcerer; I have no words to describe the pertinacity of this wicked man. With evil, because my host did not capture any Moose, and we had nothing to eat but smoked meat, which was very distasteful to me; for, if he captured any Beavers, they were smoked, [303] except the little ones, which we ate; the finest and best ones

meilleurs estoient reseruez pour les festins qu'ils deuoient faire au Printemps, au lieu où ils s'estoient donnez le rendez-vous.

Le treiziesme du mesme mois nous fismes nostre dix-huictiesme demeure proche d'un fleuve dont les eaux me sembloient sucrées apres la saleté des neiges fondués que nous beuions es stations precedentes dans un chauderon gras & enfumé, ie commençay à ressentir en ce lieu l'incommodité du coucher sur la terre bien froide pendant l'hyuer & fort humide au Printemps, car le costé droit sur lequel ie reposois s'estourdit tellement par la froidure qu'il n'auoit quasi plus de sentiment: or craignant de ne remporter que la moitié de moy-mesme dans nostre petite maison, l'autre demeurante paralytique, ie promis vne chemise & vne petite robe à un enfant pour un meschât bout de peau d'Orignac que sa mere me donna, ceste peau non passée estoit bien aussi dure que la terre, mais non pas si humide, [304] i'en fis mon lict qui se trouua si court que la terre qui auoit iusques alors pris possession de tout mon corps en retint encore la moitié.

Depuis le depart du Sorcier, mon hoste prenoit plaisir à me faire des questions, notamment des choses naturelles, il me demanda un iour comme la terre estoit faite, & m'apportant vne écorce & un charbon, il me la fit décrire, ie luy despeins donc les deux Hemispheres, & apres luy auoir tracé l'Europe, l'Asia, & l'Affrique, ie vins à nostre Amerique, luy monstrant comme elle est vne grande Isle, ie luy d'écriuy la coste de l'Acadie, la grande Isle de Terre-neufue, l'entrée & golfe de nostre grand fleuve de saint Laurens, les peuples qui habitent ses riués, le lieu où nous estions pour lors, ie montay iusques aux Algonquains, aux Hiroquois, aux Hurons, à la nation neutre, &c. luy designant les endroits plus & moins peulez, ie passay à la Floride, au Perou, au Brasil, &c. luy parlant en mon jargon de ces contrées le mieux qu'il m'estoit possible, il m'interrogea [305] plus particulièrement des païs dont il a connoissance, puis m'ayans escouté fort patiemment, il s'escria prononçant vne de leurs grandes admirations *Amonitatinaniouikhi!* Ceste robe noire dit vray! parlant à un vieillard qui me regardoit, puis se tournant deuers moy il me dit, *nicanis*, mon bien aymé tu nous donne en verité de l'admiration, car nous connoissons la plus part de ces terres & de ces peuples, & tu les a descrit comme ils sont, i'insiste là dessus, comme tu vois que ie dis vray parlant de ton pays, aussi dois-tu croire que ie ne mens pas parlant des autres, ie le croy ainsi, me repartit-il, ie poursuy

were reserved for the feasts they were to give in the Spring, at the place where they had appointed a rendezvous.

On the thirteenth of the same month, we made our eighteenth station near a river, whose waters seemed to me sweet as sugar after the dirt of the melted snow that we drank at former stations, out of a greasy and smoky kettle. I began here to experience the discomfort of sleeping upon the ground, which was cold in winter and damp in Spring; for my right side, upon which I lay, became so benumbed from cold that it scarcely had any sense of feeling. Now fearing I would only carry half of myself back to our little house, the other being paralyzed, I promised a shirt and a little gown to a child, for a miserable piece of Moose skin, which his mother gave me; this undressed skin was about as hard as the ground, but not as damp. [304] Of this I made my bed, which was so short that the ground, which had up to that time taken possession of all my body, still kept the half of it.

After the departure of the Sorcerer, my host took pleasure in asking me questions, especially about the things of nature. One day he asked me how the earth was made; and, bringing me a piece of bark and some charcoal, he had me describe it. So I drew for him the two Hemispheres; and, after having traced Europe, Asia and Africa, I came to our America, showing him that it is an immense Island. I described for him the coast of Acadia, the great Island of Newfoundland, the entrance and gulf of our great river saint Lawrence, the people who inhabit its banks, the place where we then were. I went up as far as the Algonquains, the Hiroquois, the Hurons, to the neutral nation, etc., showing him the places more and less populous. I passed to Florida, to Peru, to Brazil, etc., speaking to him in my jargon the best I could about these countries. He asked me [305] more particularly about the countries of which he had some knowledge. Then having listened to me patiently, he exclaimed, using one of their words expressive of great admiration, *Amonitatinaniouikhi!* "This black robe tells the truth," speaking to an old man who was looking at me; and turning toward me, he said, "*nicanis*, my well-beloved, thou dost indeed cause our wonder; for we are acquainted with the greater part of these lands and tribes, and thou hast described them as they are." Thereupon I urge, "As thou seest I tell the truth in speaking of thy country, thou shouldst also believe that I do

ma pointe, comme ie suis veritable en parlant des choses de la terre, aussi tu dois te persuader que ie ne voudrois pas mentir quand ie te parle des choses du Ciel, & partant tu dois croire ce que ie t'ay dit de l'autre vie: il s'arresta vn peu de temps tout court, puis ayant vn peu pensé à part soy, Ie te croiray, dit-il quand tu sçauras bien parler, nous auons maintenant trop de peine à nous faire entendre.

[306] Il m'a fait mille autres questions, du Soleil, de la rondeur de la terre, des Antipodes, de la France, & fort souuent il me parloit de nostre bon Roy, il admiroit quand ie luy disois que la France estoit remplie de Capitaines, & que le Roy estoit le Capitaine de tous les Capitaines, il me prioit de le mener en France pour le voir, & qu'il luy feroit des presens, ie me mis à rire luy disant que toutes leurs richesses n'estoient que pauvreté à comparaisson des grandeurs du Roy, Ie veux dire, me fit-il, que ie feray des presens à ceux de sa suite, pour luy ie me contenteray de le voir, il racontoit par apres aux autres ce qu'il m'auoit ouy dire. Il me demanda vne autrefois s'il y auoit de grands saults dans la mer, c'est à dire des cheutes d'eau, il y en a beaucoup dans les fleuves de ce pais cy, vous verrez vne belle riuere coulant fort doucement tomber tout à coup dans vn lit plus bas, les terres ne s'abaissant pas également, mais comme par degrez en certains endroits, nous voyons vn de ces sauts proche de Kebec nommé le saut de [307] Montmorency, c'est vne riuere qui vient des terres, & qui se precipite de fort haut dans le grand fleue de saint Laurens, les riuies qui le bornent estans fort releuées en cét endroit: Or quelques Sauuages croyoient que la mer a de ces cheutes d'eau dans lesquelles se perdent quantité de nauires ie luy ostay cét erreur, ces inegalitez ne se retrouvans point dans l'Ocean.

Le vingt-troisiesme de Mars nous repassames le fleue *Capititetchioueth*, que nous auions passé le troisisme de Decembre.

Le trentiesme du mesme mois, nous vinsmes cabaner sur vn fort beau lac, en ayant passé vn autre plus petit en nostre chemin, ils estoient encore autant glacez qu'au milieu de l'hyuer, mon hoste me consoloit icy me voyant fort foible & fort abbatu, ne t'attriste point, me disoit-il, si tu t'attriste tu seras encore plus malade, si ta maladie augmente tu mourras, considere que voicy vn beau pays, ayme-le, si tu l'ayme, tu t'y plairas, si

not lie in speaking of the others." "I do believe thus," he replied. I followed up my point: "As I am truthful in speaking about things of the earth, also thou shouldst persuade thyself that I am not lying when I speak to thee about the things of Heaven; and therefore thou oughtst believe what I have told thee about the other life." He paused a few moments, and then, having reflected a little, said, "I will believe thee when thou shalt know how to speak; but we have now too much trouble in understanding each other."

[306] He asked me a thousand other questions,—about the Sun, the roundness of the earth, the Antipodes, France, and he frequently spoke to me about our good King. He was surprised when I told him that France was full of Captains, and that the King was the Captain of all the Captains. He begged me to take him to France to see him, and to make him some presents. I began to laugh, telling him that all their riches were nothing but poverty compared to the splendors of the King. "I mean," said he, "that I will make presents to his followers; as to him, I will be content to see him." He recounted afterwards to the others what he had heard me say. Another time he asked me if there were any great falls in the sea, that is, waterfalls. There are a great many in the rivers of this country. You will see a beautiful river flowing along peacefully; and all at once it will fall into a lower bed, as the land does not slope gradually, but as if by steps in certain places. We see one of these falls near Kebec; it is called the "falls of [307] Montmorency." They are formed by a river which comes from the interior, and falls from a very high level into the great river saint Lawrence, the banks enclosing it being considerably elevated at this place. Now some of the Savages believe that the sea has these waterfalls, and that a great many ships are lost in them. I removed this error by telling them that these inequalities are not found in the Ocean.

On the twenty-third of March, we again crossed the river *Capititetchioueth*, over which we had passed on the third of December.

On the thirtieth of the same month, we encamped upon a very beautiful lake, having passed another smaller one on our way, both of them still frozen over as hard as in the middle of winter. Here my host, seeing that I was very weak and cast down, consoled me, saying, "Do not be sad: if thou art sad, thou wilt become still worse; if thy sickness increases, thou wilt die. See what a beautiful country this is; love it: if thou lovest it, thou

tu t'y plais tu te resioüiras, si tu te resioüis tu guariras, ie [308] prenois plaisir d'entendre le discours de ce pauvre barbare.

192

Le premier iour d'Auril nous quittasmes ce beau lac & tirasmes à grande erre vers nostre rendez vous, nous passames la nuit dans vn meschant trou enfumé & dés le matin continuasmes nostre chemin faisant plus en ces deux iournées que nous n'auions fait en cinq, Dieu nous fauorisa d'vn beau temps: car il gela bien fort, & l'air fut serain, s'il eust fait vn degel comme les iours precedens, & que nous eussions enfoncé dans la neige, comme quelques fois il nous est arriué, ou il m'eust fallu traîner, ou ie fusse demeuré en chemin tant i'estois mal. Il est bien vray que la nature a plus de force qu'elle ne s'en fait accroire, ie l'experimentay en ceste iournée en laquelle i'estois si foible, que m'asseant de temps en temps sur la neige pour me reposer, tous les membres me trembloient, non pas de froid, mais par vne debilité qui me causoit vne sueur au front. Or comme i'estois alteré voulant puiser de l'eau dans vn torrent [309] que nous rencontrasmes, la glace que ie cassois avec mon baston tomba dessous moy, & fit vn grand escarre: quand ie me vis avec mes raquettes aux pieds sur ceste glace flottante sur vne eau fort rapide, ie sautay plustost sur le bord du torrent, que ie n'eu consulté si ie le deuois faire, & la nature qui suoit de foiblesse trouua assez de force pour sortir de ceste grande eau n'en voulant pas tant boire à la fois, ie n'eus que la peur d'vn peril qui fut plustost esuité que recognu.

194

Le danger passé ie poursuiuis mon chemin assez lentement, aussi ne pouuois-je pas estre bien fort, car outre la maladie qui ne m'auoit point quitté parfaitement depuis le dernier iour de Ianuier, ie ne mangeois ces derniers iours que trois bouchées de boucan le matin, & cheminois quasi tout le reste du iour sans autre rafraichissement qu'vn peu d'eau quand i'en pouuois rencontrer. Enfin l'arriuay apres les autres sur les riués du grand fleuue, & trois iours apres nostre [310] arriuée, sçauoir est le quatriesme du mesme mois d'Auril nous sismes nostre vingt-troisiesme station allant planter nostre cabane dans l'Isle où nous auions laissé nostre Chaloupe, nous y fusmes tres-mal logez: car outre que le Sorcier s'estoit remis avec nous, nous estions si remplis de fumée que nous n'en pouuions plus, d'ailleurs le grand fleuue estant icy falé, & l'Isle n'ayant aucune fontaine nous ne beuions que des eaux de neige, ou de pluye encore tres sale. Ie ne fis pas long sejour en

wilt take pleasure in it, and if thou takest pleasure in it thou wilt become cheerful, and if thou art cheerful thou wilt recover." I [308] took pleasure in listening to the conversation of this poor barbarian.

193

On the first day of April, we left this beautiful lake, and drew rapidly toward our rendezvous. We passed the night in a miserable smoky hole, and in the morning continued on our way, going farther in these two days than we had previously gone in five. God favored us with fine weather, for there was a hard frost, and the air was clear. If it had thawed as on the preceding days, and we had sunk down in the snow, as sometimes happened, either they would have had to drag me, or I would have remained on the way, so ill was I. It is true that nature has more resistance than she makes believe; I experienced this that day, when I was so weak that, if I sat down upon the snow occasionally to rest myself, my limbs would tremble, not from cold, but from a weakness which caused the perspiration to come out upon my forehead. Now, as I was thirsty, I tried to drink some water from a torrent [309] that we were passing. The ice, which I broke with my club, fell under me and separated into a big cake. When I saw myself with my snowshoes on my feet, upon this ice, floating in a very rapid current, I leaped to the edge of the torrent before consulting as to whether I ought to do it or not, and nature, which perspired from weakness, found strength enough to escape from this mass of water, not wishing to drink so much of it at once; I had nothing but the fear of a peril which was sooner escaped than realized.

195

The danger passed, I pursued my way quite slowly; indeed I was not likely to be very strong, for, besides the malady from which I had been suffering since the last day of January, and which had not entirely left me, during these last days I had not been eating more than three mouthfuls of smoked meat in the morning, and would walk nearly all the rest of the day without any other refreshment than a little water, when I could get any. At last I arrived after the others upon the banks of the great river, and, three days later, [310] namely, on the fourth of the same month of April, we made our twenty-third station, going to erect our cabin on the Island where we had left our Shallop. Here we were very badly lodged; for, in addition to the presence of the Sorcerer who had returned to us, we were so full of smoke that we could stand no more; besides, as the water of the great river was salty here, and as there was no spring in the Island, we could only



ce lieu, mon hoste voyant que ie ne guerissois point, prit resolution de me remener en nostre maisonnette, le Sorcier l'en voulut detourner, mais ie rompis ses menées, i'obmets mille particularitez pour tirer à la fin.

Le cinquiesme du mois d'Auril, mon hoste, l'Apostat, & moy, nous embarquasmes dans vn petit canot pour tirer à Kebec fur le grand fleuve, apres auoir pris congé de tous les Sauvages: or comme il faisoit encore froid nous ne fusmes pas loin que [311] nous trouuasmes vne petite glace formée pendant la nuict, qui feruoit de superficie aux eaux, voyant qu'elle s'estendoit fort loing, nous donnons dedans, l'Apostat qui estoit deuant, la brifant avec son auiron: or soit qu'elle fut trop trenchante, ou l'écorce de nostre gondole trop foible, il se fit vne ouuerture qui donna entrée à l'eau dans nostre canot & à la crainte dans nostre cœur, nous voila aussi tost tous trois en action, mes deux Sauvages de ramer, & moy de ietter l'eau, nous tirons à force de rames dans vne Isle que nous rencontrasmes fort à propos, & mettant pied à terre les Sauvages empoignent leur canot, le tirent de l'eau, le renuerfent, battent leur fusil, font du feu, recousent l'escorce fenduë, y appliquent de leur bray, qui est vne espece d'encens qui decoule des arbres, remettent le canot à l'eau, nous nous rembarquons & continuons nostre chemin: ie leur dy voyant ce peril que s'ils croyoient rencontrer souuent de ces glaces tranchantes, [312] qu'il valloit mieux retourner d'où nous estions partis, & attendre que le temps fut plus chaud, il est vray me fit mon hoste que nous auons pensé perir, si l'ouuerture eust esté vn peu plus grande c'estoit fait de nous, poursuiuons neantmoins nostre chemin ces petites glaces ne m'estonnent pas. Sur les trois heures du soir nous apperceusmes deuant nous vn banc de glaces espouuentables qui nous bouchoit le chemin, s'estendant au trauers de ce fleuve à plus de quatre lieuës loin: nous fusmes vn peu estonnez, mes gens ne laissent pas pourtant de les aborder ayant remarqué vne petite esclaircie, ils se glissent là dedans faisant tourner nostre petite gondole, tantost d'vn costé & puis tantost de l'autre pour gagner tousjours païs, en fin nous trouuasmes ces glaces si fort serrées qu'il fut impossible d'auancer ny de reculer, car le mouuement de l'eau nous enferma de toutes parts, au milieu de ces glaces s'il y fut suruenu vn vent vn peu violent nous estions froissez & brisez & [313] nous & nostre canot comme le grain entre les deux pierres du moulin, car figurez-vous que ces

drink snow or rainwater, and that very dirty. I did not make a long stay in this place. My host, seeing that I was not getting well, decided to take me back to our little house; the Sorcerer wished to dissuade him from this, but I broke up his conspiracies. I am omitting a thousand particulars in order to get to the end.

On the fifth of the month of April, my host, the Apostate, and I embarked in a little canoe to go to Kebec upon the great river, after having taken leave of all the Savages. Now, as it was still cold, we had not gone far when [311] we found that a little ice had formed during the night, which covered the surface of the water; seeing that it extended quite far, we entered it, the Apostate, who was in front, breaking it with his paddle. But either it was too sharp, or the bark of our gondola too thin; for it made an opening which let the water into our canoe and fear into our hearts. So behold us all three in action, my two Savages paddling, and I baling out the water. We drew with all the strength of our paddles to an Island which we very fortunately encountered. When we set foot upon shore, the Savages seized the canoe, drew it out of the water, turned it upside down; lighted their tinder, made a fire, sewed up the slit in the bark; applied to it their resin, a kind of gum that runs out of trees; placed the canoe again in the water, and we reëmbarked and continued our journey. In view of this danger, I told them that, if they expected to encounter much of this sharp ice, [312] it would be better to return whence we had come, and wait until the weather was warmer. "It is true," replied my host, "that we came near perishing; if the hole had been a little larger it would have been all over with us. But let us pursue our way, this little ice does not frighten me." Towards the third hour of the evening we saw before us a horrible bank of ice which blocked our way, extending across the great river for a distance of more than four leagues. We were a little frightened, but my people approached it nevertheless, as they had noticed a small opening in it; they glided into this, turning our little gondola first to one side and then to the other, in order to always make some headway. At last we found these masses of ice so firmly wedged together, that it was impossible either to advance or recede, for the movement of the water closed us in on all sides. In the midst of this ice, if a sharp wind had arisen, we would have been crushed and broken to pieces, [313] we and our canoe, like the grain of wheat between two millstones; for imagine these blocks of ice, larger and thicker than the millstone and hopper together. My Savages, seeing our predicament,

glaces sont plus grandes & plus espaisées que les meules & la tremuë tout ensemble, mes Sauvages nous voyant si empressez sautent de glaces en glaces comme vn ecririeux d'arbres en arbres, & les repoussant avec leurs auirons font passage au canot dans lequel i'estois tout seul plus prest de mourir par les eaux que de maladie, nous combattismes en cette sorte iusques à cinq heures du soir que nous prismes terre: ces barbares sont tres habiles en ces rencontres, ils me demandoient par fois dans la plus grande presse des glaces si ie ne craignois point, veritablement la nature n'ayme point à ioüer à ce jeu là, & leurs sauts de glaces en glaces me sembloient des sauts perilleux & pour eux & pour moy, veu mesmes que leür pere, à ce qu'ils me disoient, s'est autrefois noyé en semblable occasion. Il est vray que Dieu dont la bonté est par tout aymable, se trouue aussi bien dessus les eaux [314] & parmy les glaces que dessus la terre, nous eschappasmes encore de ce danger qui ne leur sembla pas si grand que le premier.

Arriuez que nous fusmes à terre nostre maison fut de nous coucher au pied d'un arbre, nous mangeasmes vn peu de boucan, beusmes vn peu d'eau de neige fonduë, ie fis mes petites prieres & me couchay aupres d'un bon feu qui contrequarra la gelée & le froid de la nuict.

Le lendemain nous nous embarquasmes de bonne heure, la marée qui nous auoit amené ces armées de glaces les porta la nuict d'un autre costé, nous fismes donc quelque chemin deliurés de cette importunité, mais le vent s'animant & nostre petite gondole, commençant à dancer sur les vagues nous nous iettasmes incontinant à terre. I'auois prié mes gens de prendre avec eux des escorces pour nous faire la nuict vne cabane & des viures pour quelques iours n'estant pas asseurez du retardement que le mauuais temps nous pourroit apporter, ils ne firent [315] ny l'un ny l'autre, si bien, qu'il fallut coucher à l'air, & manger en quatre iours les viures d'une iournée, ils s'attendoient d'aller à la chasse, mais les neiges se fondans ils ne pouuoient courre, le temps faisant mine de s'appaiser nous nous rembarquasmes, mais à peine auions nous faict trois lieuës que le vent se renforçant nous va ietter dans des glaces que la marée nous ramenoit, & nous d'enfiler viste vn petit ruisseau, de sauter tous trois sur ces grandes glaces qui estoient aux bords, & de gagner la terre, nos Sauvages portant sur les espales nostre nauire d'écorce.

Nous voila donc logez à vne pointe de terre exposée à tous vents, nous

leaped from one piece of ice to another, like squirrels from tree to tree; and, pushing it away with their paddles, made a passage for the canoe, in which I sat alone, nearer dying from water than from disease. We struggled along in this way until five o'clock in the evening, and then we landed. These barbarians are very skillful in such encounters. They asked me from time to time, in the greatest danger, if I were not afraid; truly nature is not fond of playing at such games, and their leaps from ice to ice seemed to me to be full of peril both for them and for me, especially as their father, as I have been told, was drowned under similar circumstances. It is true that God, whose goodness is everywhere adorable, is found as well upon the waters, [314] and among the ice, as upon the land. We escaped also from this danger, which did not seem to them as great as the first.

When we reached land, our house was the foot of a tree, where we lay down, after having eaten a bit of smoked meat and drunk a little melted snow-water. I repeated my little prayers, and rested beside a good fire which counteracted the frost and cold of the night.

The next day we embarked early. The tide, which had brought us these legions of icebergs, had carried them during the night to the other side, so we were for some distance free from this annoyance; but the wind arose, and as our little gondola began to dance upon the waves, we turned shoreward and hurriedly landed. I had begged my people to take with them some pieces of bark, with which to make a cabin to cover us at night, and food enough for several days, as we were not sure that the bad weather might not cause us delays. They did neither [315] one thing nor the other, so we had to lie out in the open air, and make one day's food last four; they had expected to go hunting, but, as the snow was melting, they could not pursue the game. The weather promising to clear up, we embarked again, but scarcely had we gone three leagues when the wind, growing stronger, cast us upon the ice which the tide was bringing back, and caused us to glide quickly through a little stream, and all three to leap upon these great blocks of ice which were along its edge, and thus to gain land, our Savages carrying our bark ship upon their shoulders.

Now we were lodged upon a point of land exposed to all the winds. As a

mettons nostre canot derriere nous pour nous abrier, & comme nous craignons la pluye ou la neige mon hoste iette vne meschante peau sur des perches, & voila nostre maison faite. Les vents furent si violens toute la nuict qu'ils nous penserent enleuer nostre canot, le lendemain la [316] tempeste continuant dessus l'eau, mes gens n'ayant dequoy manger vont à la chasse par vn tres mauvais temps, le Renegat ne prit rien, mon hoste rapporta vn perdreau qui nous seruit de deieusner, de disner, & de soupper, vray que i'auois mangé quelques feuilles de fraisières, que la terre nouvellement descouuerte de neige en quelques endroits me donna, nous passames donc cette iournée sans faire chemin, la nuict les tempestes, les foudres de vent, & le froid nous assaillirent avec telle furie qu'il fallut ceder à la force, nous estions couchez à platte terre, car ils n'auoient pas pris la peine de la couvrir de branches de pin, nous nous leuames tout glassez pour entrer dans le bois & emprunter des arbres l'abry contre le vent & le couuert contre le Ciel, nous fismes vn bon feu, & nous nous endormismes sur la terre encore toute humide pour auoir seruy de lict à la neige peut-estre la nuict precedente, Dieu soit beny sa prouidence est adorable, nous mettions ce [317] iour & ceste nuict dans le catalogue des iours & des nuicts mal-heureux, & ce nous fut vn temps de bon-heur, car si ces tempestes & ces vents ne nous eussent tenus prisonniers sur terre pendant qu'ils escartoièrent les glaces les poussant à val la riuiere, elles se fussent reserrées au trauers des Isles où nous deuions passer, & nous eussent fait mourir de trop boire ecrasant nostre canot, ou de trop peu manger, nous arrestans dans quelque Isle deserte. Bref si nous fussions eschappez c'eust esté à grand peine, de plus i'estois si debile & si malade quand ie m'embarquay, que si i'eusse preueu les trauaux du chemin i'aurois creu deuoir mourir cent fois, & neantmoins Nostre Seigneur commença à me fortifier dans ces difficultez, en sorte que l'ayday mes Sauvages à ramer notamment sur la fin de nostre voyage.

Le iour qui suiuit ces tempestes paroissant encor animé de vents, mon hoste & l'Apostat s'en allerent à la chasse, vne heure apres leur depart le [318] Soleil paroist beau, l'air serein, les vents s'appaissent, les vagues cessent, la mer se calme, en vn mot il abonit pour parler en matelot, me voila bien en peine de vouloir suivre mes Sauvages à la trace pour les appeller, c'estoit mettre vn tortuë apres des leuriers, ie iette les yeux au Ciel comme au lieu de refuge les abaissant vers la terre ie vy mes gens courir comme des cerfs sur

shelter, we placed our canoe back of us, and fearing rain or snow, my host threw a wretched skin upon some poles, and lo, our house was made. The winds were so boisterous all night that they nearly blew away our canoe. The next day the [316] storm continuing upon the water, and my people having nothing to eat, they went hunting during most wretched weather. The Renegade did not capture anything; but my host brought back a young partridge, which served as breakfast, dinner, and supper. True, I had eaten some leaves of the strawberry plant that I had found upon the ground, from which the snow had recently melted in some places. So we passed this day without resuming our journey. That night the storm, gusts of wind, and the cold, assailed us with such fury that we had to surrender to these forces, and get up half-frozen (for we had been lying upon the bare ground, not having taken the trouble to cover it with pine branches) and go into the woods to borrow from the trees their shelter against the wind and their covering against the Sky. Here we made a good fire and went to sleep upon ground still damp from snow which had probably covered it the night before. God be praised, his providence is adorable! We set this [317] day and this night down in the calendar of wretched days and nights, yet it was for us a period of good fortune. For, if these tempests and winds had not held us prisoners upon the land while they were clearing away the ice and driving it down the river, it would have been massed across the way to the Islands by which we must pass; and we would have had to die from too much drink crushing our canoe, or from too little food, caused by having to stop in some deserted Island. In short, if we had escaped it would have been with great difficulty. Moreover, I was so weak and sick when I embarked, that if I had foreseen the hardships of the way I would have expected to die a hundred times; yet Our Lord began to strengthen me in these trials, so that I aided my Savages to paddle, especially toward the end of our journey.

The day after these tempests being still rather windy, my host and the Apostate went hunting. An hour after their departure the [318] Sun shone out brightly, the air became clear, the winds died away, the waves fell, the sea became calm,—in a word, it mended, as the sailors say. Then I was in great perplexity about following my Savages to call them back, for it would have been like a turtle pursuing a greyhound. I turned my eyes to Heaven as to a place of refuge; and, when I lowered them, I saw my people running like deer along the edge of

l'orée du bois, tirans vers moy, aussitost ie me leue portant nostre petit bagage vers la riuere, mon hoste arriuant *eco, eco, pousitau, pousitau*, viste, viste, embarquons nous, embarquons nous, plustost fait qu'il n'est dit, le vent & la marée nous fauorisent, nous allons à rames & à voile, nostre petit vaisseau d'escorce fendant les ondes d'une vitesse incomparable, nous arriuasmes en fin sur les dix heures du soir à la pointe de la grande Isle d'Orleans, il n'y auoit plus que deux lieues iusques à nostre petite maison, mes gens n'auoient point mangé tout le iour, ie leur donne courage, nous nous [319] efforçons de passer outre, mais le courant de la marée qui descendoit encor estant fort rapide, il fallut attendre le flot pour trauerser la grande riuere, nous entrasmes cependant dans une anse de terre, & nous nous endormismes sur le sable aupres d'un bon feu que nous allumasmes.

Sur la minuit le flot retournant nous nous embarquasmes, la Lune nous éclairant, le vent & la marée nous faisoient voler, mon hoste n'ayant pas voulu tirer du costé que ie luy dis, nous pensasmes nous perdre dans le port, car comme nous vinsmes pour entrer dans nostre petite riuere nous la trouuasmes encore toute glacée, nous voulusmes approcher du riuage, mais le vent y auoit rangé un grand banc de glace, qui se choquoient les unes les autres nous menaçoient de mort si nous les abordions, si bien qu'il fallut tourner bride, mettre le cap au vent & se roidir contre la marée, c'est icy que ie vy les vaillances de mon hoste, il s'estoit [320] mis deuant comme au lieu le plus important dans les grands perils, ie le voyois au trauers de l'obscurité de la nuit qui nous donnoit de l'horreur & augmentait nostre danger, bander ses nerfs, se roidir contre la mort, tenir nostre petit canot en estat dans des vagues capables d'engloutir un grand vaisseau, ie luy crie *Nicanis ouabichtigoueiakhi*, mon bien-aimé à Kebec, à Kebec, tirons là. Quand nous vismes à doubler le saut au Matelot, c'est le detour de nostre riuere dans le grand fleuve, vous l'eussiez veu ceder à une vague, en couper une autre par le milieu, éviter une glace, en repousser une autre, combattre incessamment contre un furieux vent de Nordest qu'il auoit en teste.

Ayans éuité ce danger nous voulumes aborder la terre, mais une armée de glaces animée par la fureur des vents nous en deffendoit l'entrée: nous allôs donc iusques deuant le fort costoyant le riuage, cherchant dans les tenebres [323 i.e., 321] un petit iour ou une petite éclaircie parmy ces glaces; mon hoste ayant apperceu un rerin on

the wood straight toward me. I immediately arose, and started for the river, bearing our little baggage. When my host arrived, *eco, eco, pousitau, pousitau*, "Quick, quick, let us embark, let us embark!" No sooner said than done; the wind and tide favored us, we glided on with paddle and sail, our little bark ship cutting the waves with incomparable swiftness. We at last arrived about ten o'clock in the evening at the end of the great Island of Orleans, from which our little house was not more than two leagues distant. My people had eaten nothing all day; I encouraged them. We [319] tried to go on, but the current of the tide, which was still ebbing, being very rapid, we had to await the flood to cross the great river. Therefore we went into a little cove, and slept upon the sand, near a good fire that we lighted.

Toward midnight, the tide again arising, we embarked. The Moon shone brightly, and wind and tide made us fly. As my host would not take the direction I advised, we very nearly perished in the port; for, when we came to enter our little river, we found it still covered with ice. We tried to approach the banks, but the wind had piled up great masses of ice there, striking and surging against each other, which threatened us with death if we approached them. So we had to veer around and turn our prow to the wind and work against the tide. It was here I saw the valor of my host. He had [320] placed himself in front, as the place where the greatest danger was to be found. I saw him through the darkness of the night, which filled us with terror while augmenting our peril, strain every nerve and struggle against death, to keep our little canoe in position amid waves capable of swallowing up a great ship. I cried out to him, *Nicanis ouabichtigoueiakhi*, "My well-beloved, to Kebec, to Kebec, let us go there." When we were about to double the Sailor's leap, that is, the bend where our river enters the great river, you might have seen him ride over one wave, cut through the middle of another, dodge one block of ice, and push away another, continually fighting against a furious Northeast wind which we had in our teeth.

Having escaped this danger, we would have liked to land; but an army of icebergs, summoned by the raging wind, barred our entrance. So we went on as far as the fort, coasting along the shores, and sought in the darkness [323 i.e., 321] a little gleam of light or a small opening among these masses of ice. My host having

detour qui est au bas du fort, où les glaces ne branloïët point pour estre à l'abry du vent, en detourne avec son airon trois ou quatre furieuses qu'il rencontre, & vous iette là dedans, il saute viste hors du Canot, craignant le retour des glaces, criant *Capatau*, desembarquons nous; le mal estoit que les glaces estoient si hautes & si épaisses sur le riuage, qu'à peine y pouuois-je atteindre avec les mains; ie ne sçauois à quoy m'aggraffer pour sortir du Canot, & monter sur ces riuies glacées; ie prends mon hoste par le pied d'une main, & de l'autre un coing de glace que ie rencontre, & ie me iette en sauueté, un avec les deux autres, un lourdaut deuiant habille homme en ces occasions: estant sorty du Canot, ils l'enleuent par les deux bouts, & le mettent en lieu d'assurance: cela fait nous nous regardons tous trois, & mon hoste reprenant son haleine, me dit, *nicanis khegat nipiaco*, mon grand amy, nous auons pensé mourir: il auoit encore horreur, de la grandeur du peril. Il est vray que [324 i.e., 322] s'il n'eust eu des bras de Geant (il est homme grand & puissant) & une industrie non commune, ny aux François ny aux Sauvages, ou une vague nous eust englouty, ou le vent nous eust renuersé, ou une glace nous eust escrasé; disons plustost que si Dieu n'eust esté nostre Nocher, les ondes qui battent les riuies de nostre demeure auroient esté nostre sepulchre. De verité quiconque habite parmy ces peuples, peut bien dire avec le Roy Prophete, *anima mea in manibus meis semper*: depuis peu un de nos François s'est noyé en semblable occasion, & encore moindre, car il ny auoit plus de glaces.

208

Estant échappé de tant de périls, nous trauersâmes nostre riuere sur la glace, qui n'estoit point encore partie; & sur les trois heures apres minuict, le Dimanche de Pasques fleurie 9. d'Auril, ie r'entray dans nostre petite maisonnette, Dieu sçait avec quelle ioye de part & d'autre, ie trouuay la maison remplie de paix & de benediction, tout le monde en bonne santé par la grace de nostre Seigneur. Monsieur le Gouverneur sçachant mon retour, m'enuoya [323] deux des principaux de nos François pour sçauoir de ma santé, son affection nous est tres sensible; l'un des chefs de l'ancienne famille du pays accourut aussi pour se resioüyr de mon retour, ils auoient connu par le peu de neige qu'il y a eu cet Hiuer, moins rigoureux que les autres, que les Sauvages & moy par consequent estions pressez de la faim; c'est ce qui en resioüit quelques-uns iusques aux larmes, me

perceived a rein, or turn, which is at the bottom of the fort, where the ice did not move, as it was outside the current of wind, he turned away with his paddle three or four dreadful masses of it which he encountered, and dashed in. He leaped quickly from the Canoe, fearing the return of the ice, crying, *Capatau*, "Let us land;" the trouble was, that the ice was so high and densely packed against the bank, that it was all I could do to reach to the top of it with my hands; I did not know what to take hold of to pull myself out of the Canoe, and to climb up upon these icy shores. With one hand I took hold of my host's foot, and with the other seized a piece of ice which happened to project, and threw myself into a place of safety with the other two. A clumsy fellow becomes agile on such occasions. All being out of the Canoe, they seized it at both ends and placed it in safety; and, when this was done, we all three looked at each other, and my host, taking a long breath, said to me, *nicanis khegat nipiaco*, "My good friend, a little more, and we would have perished;" he still felt horror over the gravity of our danger. It is true that [324 i.e., 322] if he had not had the arms of a Giant (he is a large and powerful man), and an ingenuity uncommon among either Frenchmen or Savages, either a wave would have swallowed us up, or the wind would have upset us, or an iceberg would have crushed us. Or rather let us say, if God had not been our Pilot, the waves which beat against the shores of our home would have been our sepulchre. In truth, whoever dwells among these people can say with the Prophet King, *anima mea in manibus meis semper*. Only a little while ago one of our Frenchmen was drowned, under like circumstances, yet less dangerous, for there was no longer any ice.

209

Having escaped so many perils, we crossed our river on the ice, which was not yet broken; and three hours after midnight, on Palm Sunday, April 9th, I reëntered our little house. God knows what joy there was on both sides! I found the house filled with peace and blessings, every one being in good health, by the grace of our Lord. Monsieur the Governor, learning of my return, sent to me [323] two of our most prominent Frenchmen, to inquire after my health. His affection for us is indeed very evident. One of the heads of the old family in the country<sup>5</sup> also hastened to express his joy at my return. They knew by the small amount of snow that had fallen that Winter, which was less severe than others, that the Savages, and consequently I, would suffer greatly from famine; and hence some even shed tears of joy at seeing me escaped

voyant reschappé d'un si grand danger; nostre Seigneur soit beny dans les temps & dans l'éternité.

210 I'ay bien voulu d'escire ce voyage, pour faire voir à V. R. les grands traux qu'il faut souffrir en la suite des Sauvages, mais ie supplie pour la dernière fois ceux qui auroient enuie de les ayder, de ne point prendre l'espouente, non seulement pource que Dieu se fait sentir plus puissamment dans la disette, & dans les délaissements des creatures, mais aussi pource qu'il ne sera plus de besoin de faire ces courses, qu'on aura la connoissance des langues, & qu'on les aura reduites en preceptes: I'ay rapporté quelques particularitez [324] qui se pouoient obmettre, i'en ay passé beaucoup sous silence, qu'on auroit peu lire avec plaisir, mais la crainte d'estre long, & mon peu de loisir, me fait tomber dans le desordre; il est vray que i'escris à vne personne, *quæ ordinabit me charitatem*, les autres qui verront cette Relation par son entremise, me feront la mesme faueur. Ie dirois volontiers ces deux mots, à quiconque lira ces escrits, *ama & fac quod vis*, retournons à nostre journal.

Le 31. de May, arriua vne chaloupe de Tadoussac, qui apportoit nouvelle que trois vaisseaux de Messieurs les Associez estoient arriuez, deux estoient dans le port, & le troisième au Moulin Baude, c'est vn lieu proche de Tadoussac, que les François ont ainsi nommé: on attendoit le quatrième, dans lequel commandoit Monsieur du Plessis, general de la flotte, qui vint bien-tost apres, & loüa grandement le Capitaine Bontemps, pour s'estre rendu fort recommandable en la prise du nauire Anglois, dont i'ay parlé cy-dessus; si tost que ces bonnes nouvelles furent portées à Mōsieur de Champlain, comme il n'obmet [325] aucune occasion de nous tesmoigner son affection, il nous en fit donner aduis par homme exprés, nous enuoyans en outre les lettres du R. P. Lallement qui m'escruiot qu'il estoit arriué avec N. F. Iean Ligeois en bonne santé, & qu'au premier vent il seroit des nostres, il est aisé à conjecturer avec quelle ioye nous benismes & remerciasmes nostre Seigneur de ces bonnes & si fauorables nouvelles; il arriua deux iours apres dans la barque que commandoit Monsieur Castillon, qu'on dit s'estre fort bien comporté en la prise de l'Anglois.

212 Le quatrième iour de Iuin Feste de la Pentecoste le Capitaine de Nesle arriua à Kebec, dans son vaisseau estoit Mōsieur Giffard, & toute sa famille, composée de plusieurs personnes qu'il amaine, pour habiter le pays, sa femme s'est mōstrée fort

from so great a danger. Blessed be our Lord, in time and in eternity.

I wanted to describe this journey, to show Your Reverence the great hardships that must be endured in following the Savages; but I entreat, for the last time, those who have any desire to help them not to be frightened; not only because God makes himself more powerfully felt in our time of need, and in the helplessness of his creatures, but also because it will no longer be necessary to make these sojourns when we shall know their languages and reduce them to rules. I have reported some details [324] which might have been omitted; and have passed over in silence much that would, perhaps, have been read with pleasure; but the fear of being tedious, and my little leisure, have caused some disorder in my work. It is true that I am writing to a person, *quæ ordinabit me charitatem*; and the others who through his agency see this Relation will do me the same favor. I feel like saying these two words to whomsoever will read these writings, *ama et fac quod vis*. Let us return to our journal.

211 On the 31st of May, a shallop arrived from Tadoussac which bore the news that three vessels of Messieurs the Associates had arrived,—two being in that port, and the third at Moulin Baude, a place near Tadoussac, thus named by the French.<sup>6</sup> They were waiting for the fourth, commanded by Monsieur du Plessis, general of the fleet, who came soon afterwards and bestowed high praise upon Captain Bontemps for having shown very meritorious conduct in the capture of the English ship, of which I have spoken above. As soon as this good news was brought to Monsieur de Champlain, as he never omits [325] any occasion to show his good will, he sent us tidings thereof by a special messenger, sending us also the letters of Reverend Father Lallement who wrote me that he had arrived with Our Brother Jean Ligeois in good health, and that the first breeze would bring him to us.<sup>7</sup> It is easy to guess with what joy we blessed and thanked our Lord for this good and so favorable news. He arrived two days later in the bark commanded by Monsieur Castillon, who is said to have done good work in the capture of the English.

On the fourth day of June, the Feast of Pentecost, Captain de Nesle arrived at Kebec; in his vessel was Monsieur Giffard and his whole household, composed of many persons, whom he brought to settle in this country.<sup>8</sup> His wife showed great courage in



courageuse à suivre son mary: elle estoit enceinte quand elle s'embarqua; ce qui luy faisoit apprehender ses couches, mais nostre Seigneur la grandement fauorisée, car huit iours apres son arriuée, sçavoir est le Dimanche de la Sainte Trinité, elle s'est deliurée fort heureusement d'une fille qui se porte [326] fort bien, & que le Pere Lallement baptisa le lendemain.

Le 24. du mesme mois, feste de S. Iean Baptiste, le vaisseau de l'Anglois commandé par le Capitaine de Lormel, monta iusques icy, & nous apporta le P. Jacques Buteux en assez bonne santé, Monsieur le General nous honorant de ses lettres, me manda que ce bon Pere auoit esté fort malade pendant la trauersée, & le Pere nous dit qu'il auoit esté secouru & assisté si puissamment, & si charitablement de Monsieur le General & de son Chirurgien, qu'il en restoit tout confus, maintenant il se porte mieux que iamais il n'a fait.

Le premier de Iuillet le P. Breboeuf & le P. Daniel partirent dans vne barque, pour s'en aller aux trois Riuieres, au deuant des Hurons, la barque alloit commencer vne nouvelle habitation en ce quartier là, le P. Dauost qui estoit descendu de Tadoussac, pour l'assistance de nos François, suiuit nos Peres trois iours apres, en la compagnie de Monsieur le General, qui se vouloit trouuer à la traite avec ces peuples. Ils attendoient là quelque temps les Hurons, qui ne sont point descendus en si grand nombre cette année qu'à l'ordinaire, à raison que les Hiroquois estans aduertis que cinq cens hommes de cette nation tiroient en leur pays, pour leur faire la guerre, leurs allerent au deuant au nombre de quinze cens dit on, & ayant surpris ceux qui les vouloient surprendre: ils en ont tué environ deux cens, & pris plus d'une centaine de prisonniers, dont Louys Amantacha est du nombre; on disoit que son pere estoit mis à mort, mais le bruit est maintenant qu'il s'est sauué des mains de l'ennemy. On nous rapporte que ces Hiroquois [327] triomphans ont renuoyé quelques Capitaines aux Hurons pour traiter de paix, retenans par deuers eux les plus apparens, apres auoir cruellement massacré les autres.

Cette perte a esté cause que les Hurons sont venus en petites troupes, au commencement ils ne sont descendus que sept Canots: Le Pere Breboeuf en ayant eu nouvelle, les aborde, & fait tout ce qu'il peut pour les engager à le recevoir, & ses compagnons, & les porter en leur pays, ils s'y accordent volontiers. Là dessus [328] vn Capitaine Algonquain,

following her husband; she was pregnant when she embarked, which made her dread her accouchement; but our Lord was wonderfully kind to her, for eight days after her arrival, that is, on the Sunday of holy Trinity, she was delivered happily of a daughter who is doing [326] very well and whom Father Lallement baptized the following day.

On the 24th of the same month, feast of St. John the Baptist, the English ship, commanded by Captain de Lormel, came up thus far, and brought us Father Jacques Buteux<sup>9</sup> in fairly good health. Monsieur the General, honoring us with his letters, sent me word that this good Father had been very sick during the passage; the Father told us that he had been so effectively nursed and assisted by Monsieur the General and his Surgeon, that he felt overwhelmed by their kindness; he feels better now than ever before.<sup>10</sup>

On the first of July, Father Breboeuf and Father Daniel left in a bark to go to three Rivers, there to wait for the Hurons. This bark was destined to begin a new settlement in that quarter. Father Davost, who had come down from Tadoussac for the assistance of our French, followed our Fathers three days later in company with Monsieur the General, who wanted to meet these people at the trading post.<sup>11</sup> They waited there some time for the Hurons, who did not come down in so great numbers this year as usual; because the Hiroquois, having been informed that five hundred men of this nation were moving toward their country to make war upon them, themselves went on ahead to the number of fifteen hundred, it is said; and, having surprised those who were to surprise them, they killed about two hundred of them, and took more than one hundred prisoners, Louys Amantacha<sup>12</sup> being one of the number. They said his father was put to death, but the report is now that he escaped the hands of the enemy. We were told that these triumphant [327] Hiroquois sent some Captains to the Hurons to treat for peace, retaining the most prominent ones in their possession after having cruelly massacred the others.

This loss caused the Hurons to come in small bands, only seven Canoes coming down at first. When Father Breboeuf heard of their arrival, he went to them, and did all he could to make them promise to receive him and his companions, and take them to their country; this they willingly granted. Thereupon [328] an Algonquain Captain, called the

nommé la Perdrix, qui demeure en ville, fit vne harangue, par laquelle il recommandoit qu'on n'embarquast aucun François: Voila les Hurons qui doiuent passer par le pays de ce Capitaine, à leur retour entierement refroidis: sur ces entrefaites arriue Monsieur du Plessis, tout cecy se passoit en vn lieu nommé les trois Riuieres, trente lieuës plus haut que Kebec; comme il desiroit ardemment que nos Peres penetrassent dans ces nations, il fit assembler les Algonquains en Conseil, notamment ce Capitaine, pour luy faire rendre raison de sa deffence; il en apporte plusieurs, on luy satisfait sur le châp, il insistoit, comme ie le conjecture, des lettres du Pere Brebœuf, sur le desordre qui arriueroit, au cas que quelque François mourut aux Hurons; on luy repart que les Peres n'estans point en son pays, la paix entre les François, & ses Compatriotes, ne seroit point rompue, quoy qu'ils mourussent d'vne mort naturelle ou violente. Voila les Algonquains contents: mais les Hurons commencerent à s'excuser sur leur [329] petit nombre, qui ne sçauroit passer tant de François sur la petitesse de leurs Canots, & sur leurs maladies; en vn mot ils eussent bien voulu embarquer quelques François bien armez, mais non pas de ces longues robes, qui ne portent point d'arquebuses. Monsieur du Plessis presse tant qu'il peut, prent nostre cause en main, on trouue place pour quelques vns; vn certain Sauvage s'adresse au Pere, & luy dit, fais moy traiter mon petun pour de la porcelaine, & mon Canot estant deschargé; ie prendray vn François, le Pere n'en auoit point, mais Monsieur du Plessis sçachât cela, & Monsieur de l'Espinay acheterent ce petun; voila donc place pour six personnes, quand se vint à s'embarquer, les Sauvages qui estoient malades en effect, disent qu'ils n'en sçauoient porter que trois, deux ieunes hommes Frãçois, & vn Pere; les Peres promettēt qu'ils rameront, ils font des presents, Monsieur du Plessis en fait aussi, insiste tant qu'il peut, ils n'en veulent point receuoir dauantage.

Le Pere Brebœuf a recours à Dieu, [330] voicy comme il parle en sa lettre: Iamais ie ne veys embarquement tant balotté & plus trauersé par les menées, comme ie croy de l'ennemy commun du salut des hommes, c'est vn coup du Ciel que nous soyons passé outre, & en effect du pouuoir du Glorieux saint Ioseph, auquel Dieu m'inspira dans le desespoir de toutes choses, de promettre 20. sacrifices en son honneur; ce veu fait, le Sauvage qui

Partridge, who lives in the town, made a speech recommending them not to take any Frenchmen on board. Now these Hurons, who had to pass through the country of this Captain on their return, became very cold, and at this point Monsieur du Plessis arrived. All this had occurred at a place called the three Rivers, thirty leagues farther up the river than Kebec. As he was very anxious to have our Fathers penetrate into these nations, he had the Algonquains assembled in Council, especially this Captain, to have him explain the reason of his opposition. He brought forth several arguments, which they answered for him at once; he dwelt, as I judge from Father Brebœuf's letters, upon the trouble that would occur in case some Frenchman should die among the Hurons. He was told that, as the Fathers would not be in his country, the peace between the French and his Compatriots would not be disturbed, whether their death were a natural or a violent one. So now the Algonquains were satisfied; but the Hurons began to excuse themselves on account of the [329] small number of their men, who could not carry so many Frenchmen; also on account of their small Canoes and the presence of sickness among them. In a word, they would have been very willing to take on board some Frenchmen who were well armed; but they did not want these long robes, who carried no guns. Monsieur du Plessis became urgent, pressing our cause with all the power he had; they find a place for a few. A certain Savage, addressing the Father, said, "Arrange for me to trade my tobacco for porcelain; and, my Canoe being unloaded, I will take one Frenchman." The Father had none of this; but, when Monsieur du Plessis and Monsieur de l'Espinay<sup>5</sup> heard of it, they bought his tobacco, and this made a place for six persons. When they came to embark, the Savages, who were, in fact, sick, said they could not carry more than three,—two young Frenchmen, and one Father. The Fathers promised that they would paddle; they made presents, and Monsieur du Plessis made some also and urged them as strongly as he could; they would not receive any more.

Father Brebœuf has recourse to God; [330] this is the way he speaks of it in his letter: "Never did I see an embarkation about which there was so much quibbling and opposition, through the tactics, as I believe, of the common enemy of man's salvation. It was by a Providential chance that we were taken, and through the power of the Glorious saint Joseph, to whom God inspired me to offer, in my despair of all things, the promise of 20 masses in his honor. After this vow



auoit embarqué Petit Pré, l'un de nos François, le quitta pour me prendre, veu mesme que Monsieur du Plessis insistoit fort que cela se fist. Et ainsi le Pere Brebœuf, le Pere Daniel, & un ieune homme nommé le Baron, furent acceptez de ces Barbares qui les portent en leur pays dans des Canots d'escorce. Restoient le Pere Davost, & cinq de nos François, ne demandez pas si le Pere estoit triste: voyant partir ses compagnons sans luy, & sans quasi rien porter des choses necessaires pour leur vie, & pour leurs habits: De verité ils ont monstré qu'ils auoient un grand cœur! car le desir d'entrer dans le pays de la Croix, leur fit quitter leur petit bagage, pour ne point chercher [331] leurs Sauvages qui se trouuoient mal, se contentants des ornements de l'Autel, & se confiant du reste en la prouidence de nostre Seigneur, leur depart de trois Riuieres fut si precipité, qu'ils ne peurent pas nous rescrire: mais estant arriuez au lôg Sault, à quelque quatre vingts lieuës de Kebec, & rencontrant des Hurons qui descendoient, ils nous enuoyerent quelques lettres, dans l'une desquelles le Pere Brebœuf ayant raconté les difficultez de son embarquement, parle ainsi: Je prie V. R. de remercier, mais de bonne façon Monsieur du Plessis, auquel apres Dieu nous deuons grandement en nostre embarquement: car outre les presents qu'il a fait aux Sauvages, tant publics que particuliers, & la Porcelaine qu'il a traittée, il a tenu autant de conseils que nous auons desiré, il nous a fourny de viures au depart, & nous a honorez de plusieurs coups de Canon; & le tout avec un grand soing & un tesmoignage d'une tres-particuliere affection.

220

Nous nous en allons à petites iournées bien sains, quand à nous, mais nos Sauvages sont tous malades, nous ramons [332] continuellement, & ce d'autant plus que nos gens sont malades pour Dieu & pour les ames rachetés du sang du Fils de Dieu, que ne faut-il faire! tous nos Sauvages sôt tres-côtents de nous, & ne voudroiēt pas en auoir embarqué d'autres; ils disent tant de biē de nous à ceux qu'ils rēcōtrent, qu'ils leurs persuadent de n'en embarquer point d'autres, Dieu soit beny. V. R. excuse à l'escriture & l'ordre, & le tout: nous partons si matin, gistons si tard, & ramons si continuellement, que nous n'auons quasi pas le loisir de satisfaire à nos prieres; de sorte qu'il m'a fallu acheuer la presente à la lueur du feu, ce sont les propres paroles du Pere, qui adjouste en un autre endroit, que les peuples par où ils passent sont quasi tous malades, & meurent en grand nombre. Il y a eu quelque espece d'Epidimie cette

was made, the Savage who had taken on board Petit Pré, one of our Frenchmen, gave him up to receive me, especially as Monsieur du Plessis insisted strongly that this should be done." And thus Father Brebœuf, Father Daniel, and a young man named le Baron were accepted by these Barbarians, who carried them into their country in bark Canoes. There remained Father Davost and five of our Frenchmen. Do not ask if the Father was sad at thus seeing his companions depart without him, almost without taking the necessaries of life, or their clothing. In truth, they have shown that they possess a generous heart! For the desire to go into the country of the Cross made them leave their little baggage, in order not to irritate [331] their Savages, who were ill, contenting themselves merely with the Altar ornaments, and trusting the rest to the providence of our Lord. Their departure from three Rivers was so hurried that they could not write to us; but when they reached the long Sault, some twenty-four leagues from Kebec, they encountered some Hurons who were coming down the river, and sent us letters, in one of which Father Brebœuf, having recounted the difficulties of his embarkation, speaks thus: "I beg Your Reverence to express our warmest thanks to Monsieur du Plessis, to whom, after God, we are greatly indebted for our embarkation. For—besides the presents he made to the Savages, publicly and privately, and the Porcelain he traded—he held as many councils as we desired, furnished us with provisions at our departure, and honored us with several Cannon salutes; and all with great care, and an appearance of very special interest in us."

"We are going on by short stages, quite well, as far as we are concerned; but our Savages are all sick. We paddle [332] all the time, and do this the more because our people are sick. What ought not to be done for God, and for souls redeemed by the blood of the son of God! All our Savages are very much pleased with us, and would not have cared to take others on board; they speak well of us to those whom they meet, persuading them not to embark any others. God be praised! Your Reverence will excuse this writing, order and all; we start so early in the morning, and lie down so late, and paddle so continually, that we hardly have time enough to devote to our prayers; indeed, I have been obliged to finish this by the light of the fire." These are the exact words of the Father, who adds in another place that the people of the countries through which they pass are nearly all sick, and are dying in great numbers. There has been a

221

année, qui s'est mesme communiquée aux François, mais Dieu mercy personne n'en est mort, c'estoit vne façon de rougeolle, & vne oppression d'estomach; reuenons aux trois Riuieres.

Ceux qui attendoient quelque autre occasion pour s'embarquer, furent consolez [333] par la venuë de trois Canots, dans lesquels Monsieur du Plessis fit embarquer le Pere Dauost, & deux de nos François, avec vne vigilance incomparable, comme m'escrit le Pere. A quelque temps de là vindrent encore d'autres Hurons, il plaça dans leurs Canots & hommes & bagage; en vn mot tout ce qui restoit, si bien que trois de nos Peres, & six de nos François, sont montez aux Hurons.

Ils ont trois cents lieuës à faire dans des chemins qui font horreur à en ouyr parler les Hurons, avec lesquels ils vous cachent de deux iours en deux iours de leur farine pour manger au retour, il n'y a point d'autres hostelleries que ces cachettes, s'ils manquent à les retrouver, ou si quelqu'un les desrobe, car ils sont larrons au dernier point, il se faut passer de manger, s'ils les retrouuent; ils ne font pas pour cela grande chere, le matin ils detrempent vn peu de cette farine avec de l'eau, & chacun en mange enuiron vne ecuellée; là dessus ils ioüent de leur auiron tout le iour & sur la nuit: ils mangent comme [334] au point du iour, c'est la vie que doiuent mener nos Peres iusques à ce qu'ils soient arriüés au país de ces barbares, où estants, ils se feront bastir vne maison d'escorce, dans laquelle ils viuront du bled & de farine d'inde, de poisson en certain temps: pour la chair, comme il n'y a point de chasse ou ils sont, ils n'en mangent pas six fois l'an, s'ils ne veulent manger leurs chiens, comme fait le peuple qui en nourrit, comme on fait des moutons en Frâce; leur boisson c'est de l'eau. Voila les delices du país, pour les sains & pour les malades, le pain, le vin, les diuerses sortes de viandes, les fruits, & mille rafraichissements qui sôt en France, ne sont point encore entrés dans ces contrées.

La mōnoye dōt ils acheteront leurs viures, leur bois, leur maisō d'écorce, & autres necessités, sont des petits canons ou tuiaux de verre, des couteaux, des alesnes, des castelognes, des chaudieres, des haches: & choses semblables, c'est l'argent qu'il faut porter avec soy: si la paix se fait entre les Hurons, & les Hiroquois, ie preuoy vne grande porte ouuerte à l'Euangile, [33 i.e., 335] nous disons alors avec ioye & avec tristesse *messis, quidem multa operarij vero pauci*: car on ver[r]a la disette de personnes qui entendent

sort of Epidemic this year, which has even been communicated to the French; but, thank God, no one has died of it; it is a sort of measles, and an oppression of the stomach. Let us return to three Rivers.

Those who were awaiting some other occasion to embark were consoled [333] by the coming of three Canoes, in which Monsieur du Plëssis had Father Davost and two of our Frenchmen embark, looking out for their interests with wonderful care, as the Father writes me. A short time after this, other Hurons came; and he placed in their Canoes both men and baggage, in a word, all that remained. So that three of our Fathers and six of our Frenchmen have gone up to the Hurons.

They have three hundred leagues to make over a route full of horrors, as it is described by the Hurons; on their way down, they hide meal every two days, to eat on their return, and these hiding-places are the only hotels they have. If they fail to find them, or if some one robs them, for they are the worst kind of thieves, they must get along without eating. If they do find their provisions, they cannot feast very sumptuously upon them. In the morning they mix a little of this meal with water, and each one eats about a bowlful of it; upon this they ply their paddles all day, and at nightfall they eat as [334] they did at break of day. This is the kind of life that our Fathers must lead until they reach the country of these barbarians. When they arrive, they will build themselves a bark house, and there they will live on wheat, and cornmeal, and, in certain seasons, on fish. As for meat, there being no hunting where they are, they will not eat it six times a year, unless they eat their dogs, as the people do, who raise these animals as they do sheep in France; their drink will be water. So these are the delicacies of the country for well people and sick,—bread, wine, different kinds of meat, fruit, and a thousand refreshing viands found in France not yet having been introduced into these countries.

The money with which they will buy their food, wood, bark house, and other necessaries, is little beads or tubes of glass, knives, awls, blankets, kettles, hatchets, and similar things; this is the money they must carry with them. If peace is negotiated between the Hurons and Hiroquois, I foresee a splendid opening for the Gospel. [33 i.e., 335] We can say then with joy and with sadness, *messis, quidem multa operarii vero pauci*, for we shall see few persons who understand these languages. I learn that in the 25 or 30 leagues of country which the

les langues. l'apprend qu'en 25 ou 30 lieuës de pays qu'occupent les Hurons, d'autres en mettent bien moins; il se trouue plus de trente mille ames, la nation neutre est bien plus peuplée, les Hiroquois le sont grandement, les Algonquains ont vn pays de fort grande estenduë. Je ne souhaiterois maintenant que cinq ou six de nos Peres en chaqu'vne de ces nations, & cependant ie n'oserois les demander quoy que pour vn qu'on desire, il s'en presente dix toute prests de mourir dans ces trois: mais l'apprend que tout ce que nous auons en France pour cette mission est peu: comme donc prendrons nous les enfans, notamment de ces nations peuplées, pour les nourrir & les instruire, las! faut il que les biens de la terre, empeschent les biens du Ciel! que n'auons nous tant seulement les mies de pain qui tombent de la table des riches du monde, pour donner à ces petits enfans! Je ne me plains [336] point, ie ne demande rien à qui que ce soit: mais ie ne puis tenir mes sentimens, quand ie voy que la fange (que sont autres choses les biens d'icy bas) empesche que Dieu ne soit conneu & adoré de ces peuples. Et si quelqu'vn trouue estrange que ie parle en cette sorte, qu'il vienne, qu'il ouure les yeux, qu'ils voyent ces peuples crier apres le pain de la parole de Dieu, & s'il n'est touché de compassion, & s'il ne crie plus haut que moy, ie me condam[ne]ray à vn perpetuel silence.

Le troisieme d'Aoust Monsieur de Champlain retournant des trois Riuieres où il estoit allé apres le depart de nos Peres, nous dit qu'vn truchement François pour la nation Algonquine venant d'avec les Hurons, auoit rapporté nouvelle que le Pere Brebeuf souffroit grâdemment, que ses Sauvages estoient malades, qu'il ramoit incessamment pour les soulager: que le Pere Daniel estoit mort de faim, où en grand danger d'en mourir, à raison que les Sauvages qui l'ont embarqué quittans le chemin ordinaire où ils auoient fait les chaches [337] de leurs viures, auoient tiré dans les bois, esperant trouuer vne certaine nation qui leur dōneroit à manger, mais n'ayant point trouué ce peuple errant qui s'estoit transporté ailleurs, on conjecture qu'ils sont tous, Sauvages & François en danger de mort; veu mesmement qu'il n'y a point de chasse en ce quartier là, & que la pluspart de ces Barbares sont malades, Dieu soit beny de tout. Ceux qui meurent allants au martyre, ne laissent pas d'estre martyrs. Quand au Pere Dauost, il se porte bien; mais les Sauvages qui le menent luy ont desrobé vne partie de son bagage; i'ay desia dit qu'estre Huron & Larron, ce n'est qu'vne mesme chose; voila ce qu'a rapporté ce truchement. Les Peres nous

Hurons occupy,—others estimate it at much less,—there are more than thirty thousand souls. The neutral nation is much more populous, the Hiroquois largely so, and the Algonquains have a country of very great extent. I would like to have now only five or six of our Fathers in each of these nations; and yet I would not dare to ask for them, although for one that we desire ten would volunteer, all ready to die in these countries. But I learn that all we have in France for this mission is little; how then shall we take the children, especially those of these populous nations, to maintain and instruct them? Alas, must it be that the goods of this world are a barrier to the blessings of Heaven? Oh, that we had only the crumbs of bread that fall from the tables of the rich of the world, to give to these little children! I do not [336] complain, I ask nothing from any one whomsoever; but I cannot restrain my emotion when I see that dirt (for what else is wealth here below?) prevents these people from knowing and adoring God. And if any one thinks it strange that I speak in this way, let him come, let him open his eyes, let him see these people crying for the bread of the word of God; and, if he is not touched with compassion, and if he does not cry louder than I do, I will condemn myself to perpetual silence.

On the third of August, Monsieur de Champlain, having returned from three Rivers, where he had gone after the departure of our Fathers, told us that a French interpreter for the Algonquin nation had come from the Hurons and brought the tidings that Father Brebeuf was suffering greatly; that his Savages were sick, and that he had to paddle continually, to relieve them; that Father Daniel had died of starvation, or was in great danger of dying, because the Savages who had taken him on board had left the usual route, where they had hidden [337] their food, and had turned off into the woods, hoping to find a certain tribe who would give them something to eat; but, not having found these wandering people, who had gone to some other place, they supposed that they all, Savages and French, were in danger of death, especially as there is no game in that quarter, and as the greater part of these Barbarians are sick. God be praised for all. Those who die on the way to martyrdom are surely martyrs. As to Father Davost, he is getting along very well, but the Savages who are taking him have stolen part of his baggage; I have already said that to be a Huron, and to be a Thief, is one and the same thing. So much for what this interpreter reported. The Fathers

escrirons l'an qui vient, s'il plaist à Dieu, toutes les particularitez de leur voyage, nous ne sçaurions pas auoir de leurs nouvelles deuant ce temps-là: si leur petit equipage est perdu ou volé, ils sont pour beaucoup endurer en ces contrées[s], si esloignées de tout secours.

228 Le quatrième, Monsieur du Plessis descendit des trois Riuieres comme ie [338] l'allay saluër, il me dit qu'il nous amenoit vn petit Sauuage orphelin, nous en faisant present, pour luy seruir de pere; si tost qu'on aura moyen de recueillir ces pauvres enfans, on en pourra auoir quelque nombre, qui serviront par apres à la conuersion de leurs Compatriottes. Il nous dit encore qu'on trauailloit fort & ferme au lieu nommé les trois Riuieres, si bien que nos François ont maintenant trois habitations sur le grand fleuve de saint Laurens, vne à Kebec fortifiée de nouueau, l'autre à quinze lieuës plus haut dans l'Isle de sainte Croix, où Monsieur de Champlain a fait bastir le fort de Richelieu. La troisième demeure se bastit aux trois Riuieres, quinze autres lieuës plus haut, c'est à dire a trente lieuës de Kebec. Incontinent apres le depart des vaisseaux, le Pere Jacques Buteux & moy irons là demeurer pour assister nos François, les nouvelles habitations estant ordinairement dangereuses, ie n'ay pas veu qu'il fut à propos d'y exposer le Pere Charles Lallemand, ny autres, le Pere Buteux y vient avec moy [339] pour estudier à la langue.

230 V. R. connoistra maintenant, que la crainte qu'ont eu quelques vns que l'estranger ne vint vne autre fois rauager le pays, & empescher la conuersion de ces pauvres Barbares n'est pas bien fondée; puis que les familles s'habituent icy, puis qu'on y bastit des forts & des demeures en plusieurs endroits, & que Monseigneur le Cardinal fauorise cette entreprise honorable deuant Dieu, & deuant les hommes. Cet esprit capable d'animer quatre corps, à ce que i'apprend, void de bien loing, ie le confesse, mais i'ay quelque creance, qu'il n'attend point de nos Sauuages qui entendent la parole de Dieu, & les veritez du Ciel par son entremise, car c'est luy qui nous a honorez de ses cōmandements; nous renuoyant en ces contrées avec la bien-veillance de Messieurs les Associez: Je croy, dis-je, qu'il n'attend point de cette vigne, qu'il arrouse de ses soings les fruicts qu'elle luy presentera en terre, & qu'il les gousterà vn iour dedans les Cieux. Pleust à Dieu qu'il veist cinq ou six cens Hurons, hommes [340] grands, forts, & bien faits, prester l'oreille aux bonnes nouvelles de l'Euangile qu'on

will write us next year, please God, all the particulars of their journey; but we cannot have news from them before that time. If their little outfit is lost or stolen, they will have to endure a great deal in those countries, so far from all help.

229 On the fourth, Monsieur du Plessis came down from three Rivers. As I [338] went to greet him, he told me that he had brought us a little orphan Savage, making a present of him to us, to take the place of his father. As soon as we shall have the means for gathering in these poor children, we shall have a number of them who will afterwards serve in the conversion of their Compatriots. He also told us that they were working with might and main in the place called the three Rivers; so, indeed, our French now have three settlements upon the great river saint Lawrence,—one at Kebec, newly fortified; another fifteen leagues farther up the river, on the Island of sainte Croix, where Monsieur de Champlain has had fort Richelieu built;<sup>13</sup> the third colony is being established at three Rivers, fifteen leagues still higher up the river, that is to say thirty leagues from Kebec. Immediately after the departure of the vessels, Father Jacques Buteux and I will go there to live, to assist our French. As new settlements are usually dangerous, it has not seemed to me proper to expose Father Charles Lallemand or others there. Father Buteux goes there with me [339] to study the language.

Your Reverence will now see that the fear some people had that the foreigner would again come to ravage the country, and prevent the conversion of these poor Barbarians, is not well founded; since households have been established here, since forts and dwellings are being built in several places, and as Monseigneur the Cardinal favors this enterprise, honorable in the eyes of God and of man. That mind,—capable of animating four bodies, according to what I have heard,—sees far indeed, I confess; but I am of the opinion that he does not expect from our Savages, who hear the word of God and the truths of Heaven through his agency,—for it is he who has honored us with his commands, sending us again into these countries under the care of Messieurs the Associates,—I believe, I say, that he does not expect from this vine, which he waters with his care, the fruits which it will bear for him on earth, and which he will enjoy one day in Heaven. God grant that he may see five or six hundred Hurons,—large, [340] strong, well-made men,—ready to listen to the good news of the Gospel which is being carried to them

leur va porter cette année: le me figure qu'il honorerait par fois la nouvelle France d'un de ses regards, & que cette vue luy donneroit autant de contentement, que ces grandes actions dont il remplit l'Europe; car de procurer que le sang de Jesus-Christ soit appliqué aux ames pour lesquelles il est respandu, c'est vne gloire peu connue des hommes, mais enuie des grandes intelligences du Ciel & de la terre.

Il est temps de sonner la retraite, les vaisseaux sont prests à partir, & cependant ie n'ay pas encore releu ny interponctué cette grãde Relation, qui peut suffire pour trois années: V. R. iugera par la necessité que i'ay eu d'emprunter la main d'autrui, pour luy escrire que ie n'ay pas tout le loisir que ie pourrois desirer. Je ne sçay cõme cela se fait, que les nouvelles s'escriuent tousiours avec empressement, aussi n'y recherche-on pas tant de politesse que la verité & la naïfueté, mon cœur a plus parlé que mes lettres, & n'estoit la pensée que i'ay, [341] qu'en escriuant à vne personne, ie parle à plusieurs, il se respandroit bien dauantage.

Encore ce mot, puisque V. R. nous ayme si tendrement, & que ses soins nous viennent si puissamment secourir iusques au bout du mōde, dõnez nous, mon R. P. s'il vous plaist des personnes capables d'apprendre les langues, nous pensions nous y appliquer, cette année, le Pere Lallemand, le Pere Buteux & moy, cette nouvelle habitation nous separe. Qui sçait si le Pere Daniel est encore en vie? & si le Pere Dauost arriuera avec les Hurons: car ses Sauuages ayans commencé à le dérober, luy pourront bien iouër vn autre plus mauuais traict. Depuis la mort d'un pauvre miserable François massacré aux Hurons, on a découuert que ces Barbares auoiēt fait noyer le R. P. Nicolas Relect, tenu pour vn grand homme de bien; tout cecy nous fait voir qu'il est besoing de tenir icy le plus de Peres qu'on pourra; car si par exemple le Pere Brebœuf & moy venions à mourir, tout le peu que nous sçauons de la langue Huronne [342] & Montagnaise se perdrait, & ainsi ce seroit tousiours à recommencer & à retarder le fruit que l'on desire recueillir de cette Mission, Dieu suscitera des personnes qui auront compassion de tant d'ames, secourãs ceux qui les viennent chercher parmy tant de dangers; c'est en luy que nous remercions tous V. R. de son affection si cordiale, & de son assistance, la suppliant tres-humblement de se souuenir à l'Autel & à l'Oratoire de ses enfans, & de ses sujets, notamment de celui qui en a plus de besoin; lequel se dira confidemment ce qu'il est de tout son cœur.

this year. I imagine that he would honor occasionally new France by a look, and that this glance would give him as much satisfaction as those great deeds with which he is filling Europe; but to cause the blood of Jesus Christ to be applied to the souls for whom it was shed, is a glory little known among men, but longed for by the great powers of Heaven and earth.

It is time to sound the retreat; the vessels are ready to depart, and still I have not yet read over nor repunctuated this long Relation, which ought to be enough for three years. Your Reverence will understand, through the necessity that has obliged me to borrow the hand of another to write to you, that I have not all the leisure I could desire. I do not know how it happens that news is always written in haste. Let no one seek herein elegance, so much as truth and simplicity; my heart has spoken more than my lips, and were it not for the feeling I have [341] that, in writing to one person, I speak to many, it would overflow still more.

One word more. Since Your Reverence loves us so tenderly, and your kind care reaches out so effectively to help us, even to the ends of the earth, give us, my Reverend Father, if you please, persons capable of learning these languages. We intended to apply ourselves to this work this year, Father Lallemand, Father Buteux, and I; but this new settlement separates us. Who knows whether Father Daniel is still living, whether Father Davost will reach the Hurons? For, as his Savages have begun to rob him, they may truly play a still worse game upon him. Since the death of a poor unhappy Frenchman, murdered by the Hurons, it has been discovered that these Barbarians caused the drowning of Reverend Father Nicolas, Relect, considered a very worthy man.<sup>14</sup> All this convinces us that we must retain here as many of our Fathers as we can; because if, for example, Father Brebœuf and I should happen to die, all the little we know of the Huron [342] and Montagnais languages would be lost; and thus they would always be beginning over again, and retarding the fruits that they wish to gather from this Mission. God will raise up persons who will have pity upon so many souls, and who will succor those who come to seek them in the midst of so many dangers. It is he whom we thank for Your Reverence's so cordial affection and assistance, very humbly supplicating you to remember at the Altar and at the Oratory your children and subjects,—especially the one who is

MON R. PERE.

Vostre tres-humble & tres-  
obeïssant  
seruiteur en N. S. IESVS-  
CHRIST.

PAVL LE IEVNE.

De la petite Maison de  
N. Dame des Anges,  
en la Nouvelle  
France, ce 7, d'Aoust  
1634.

*V. R. Nous permettra, s'il luy plaist,  
d'implorer prieres de tous nos  
Peres, & de tous nos freres de sa  
Prouince. Nostre grand secours doit  
venir du Ciel.*

most in need of it, who will sign  
himself confidently and from the  
depths of his heart, what he is,

MY REVEREND FATHER,

Your very humble and  
very obedient  
servant in Our Lord JESUS  
CHRIST,

PAUL LE JEUNE.

From the little house  
of N. Dame des Anges,  
in New France,  
this 7th of August,  
1634.

*Your Reverence will permit Us, if you  
please, to implore the prayers of all  
our Fathers, and of all our brothers  
of your Province. Our great help  
must come from Heaven.*



**Table des Chapitres contenus  
en cette Relation.**

Chap.		
I	<b>D</b> <i>ES bons deportemens des François. fol.</i>	3
II	<i>De la conuersion, du Baptisme &amp; de l'heureuse mort de quelques Sauuages. fol.</i>	7
III	<i>Des moyens de conuertir les Sauuages. fol.</i>	35
IV	<i>De la creance des superstitions &amp; des erreurs des Sauuages Montagnais. fol.</i>	43
V	<i>Des choses bonnes qui se trouuent dans les Sauuages. fol.</i>	101
VI	<i>De leurs v[ic]es &amp; de leurs imperfections. fol.</i>	109
VII	<i>Des viandes &amp; autres mets dont mangent les Sauuages &amp; leur assaisonnement, &amp; de leurs boissons. fol.</i>	131
VIII	<i>De leurs festins. fol.</i>	136
IX	<i>De leur chasse &amp; de leur pescherie. fol.</i>	148
X	<i>De leurs habits &amp; de leurs ornemens. fol.</i>	164
XI	<i>De la langue des Sauuages montagnais. fol.</i>	174
XII	<i>De ce qu'il faut souffrir hyuernant avec les Sauuages. fol.</i>	185
XIII	<i>Contenant vn iournal des choses qui n'ont peu estre couchées sur les Chapitres precedens. fol.</i>	209

**Table of Chapters contained  
in this Relation.**<sup>15</sup>

Chap.		
I	<b>O</b> <i>N the good conduct of the French. page.</i>	3
II	<i>On the conversion, Baptism and happy death of some Savages. page.</i>	7
III	<i>On the means of converting the Savages. page.</i>	35
IV	<i>On the belief, superstitions, and errors of the Montagnais Savages. page.</i>	43
V	<i>On the good things which are found among the Savages. page.</i>	101
VI	<i>On their vices and imperfections. page.</i>	109
VII	<i>On the meats and other food which the Savages eat, and their seasoning, and their beverages. page.</i>	131
VIII	<i>On their feasts. page.</i>	136
IX	<i>On their hunting and fishing. page.</i>	148
X	<i>On their dress and ornaments. page.</i>	164
XI	<i>On the language of the montagnais Savages. page.</i>	174
XII	<i>On what one must suffer in wintering with the Savages. page.</i>	185
XIII	<i>Containing a journal of things which could not be set down in preceding Chapters. page.</i>	209



**LETTRE DE PAUL LE JEUNE**

à Cardinal de Richelieu

Kebek, Aoust 1, 1635

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SOURCE: The original is in the Archives des affaires étrangères, Paris. We follow a transcript of the copy in the Library of the Dominion Parliament, Ottawa.



**Lettre de Paul Lejeune, de la  
C<sup>ie</sup> de Jésus, à Monseigneur  
le Cardinal.**

**M**ONSEIGNEUR,

Très humble salut en celui qui est le salut de tous les hommes. Je ne scay pas si je deviens sauvage conversant tous les jours avec les sauvages, mais je scay bien que ce n'est pas tant la communication de leur barbarie que le respect que je dois à Votre Grandeur qui m'a empêché jusques icy de me donner l'honne[ur] de vous escrire. Or je crains que cette retenue ne me jette dans l'ingratitude veu mesme qu'il est bien difficile de demeurer tous les jours dans l'estonnement de vos grandes actions et de vos bienfaits sans que la langue rende quelque témoignage du sentiment de son cœur. Toute l'Europe, voire tout l'ancien monde, vous regarde avec admiration. L'Eglise vous chérit et vous honore comme l'un de ses plus grands princes toute ravie de joie de voir l'orgueil de ses ennemis terrassés par vostre conduite. Toute la France vous doit sa guérison ayant dissipé le venin qui luy gaignoit le cœur. hélas! que de malheurs luy seroient arrivés depuis quelques années si ce poison fut demeuré en sa force au milieu de l'Etat. Les amis et les alliés de la plus noble couronne de l'univers n'ont pas assez de paroles pour recognoistre vos bienfaits et ses ennemis n'ont plus de cœur devant vous. Vous scavez donner la paix et la guerre comme vous possédez également la bonté et la Justice. La terre est trop petite pour vos soins. Les mers recognoissent vostre puissance c'est vous qui alliez la N<sup>elle</sup> France à l'ancienne et tous ces peuples qui ne cognoissent pas encore le vray Dieu commencent à cognoistre et admirer vostre autorité et jouir des doux fruits de vostre bienveillance. Je contemple tout cecy avec étonnement, mais je suis ravy quand je voy vostre esprit sans quitter le soin des grandes affaires prendre des pensées et des affections si douces et si fortes pour un petit nombre de personnes logées au bout du monde. Je parle des religieux de nostre compagnie que vous honorés d'une affection particulière en ces dernières contrées. Je ne scaurois lire sans admirer vostre bonté la recommandation que ie garde encore signée de vostre propre main par laquelle nous prenant sous vostre protection vous commandiez à ceux qui suivant vos ordres venoient retirer le pays d'entre les mains des Anglois de nous traiter favorablement sur peine d'en repondre en leur propre personne. Il eut fallu avoir un cœur de bronze pour n'avoir point de

**Letter from Paul Lejeune, of  
the Society of Jesus, to  
Monseigneur the Cardinal.**

**M**ONSEIGNEUR,

My very humble greetings, in him who is the salvation of all men. I do not know whether I am becoming savage, by associating every day with the savages; but I do know well that it is not so much the contact with their barbarism as the respect I owe to Your Eminence, which has prevented me until now from giving myself the honor of writing to you. Now I fear that this reserve makes me seem ungrateful, especially as it is hard to remain from day to day in a state of wonder at your great deeds and benefactions, and not allow the tongue to give some evidence of the sentiments of the heart. All Europe, yes, all the old world regards you with admiration. The Church cherishes and honors you as one of its greatest princes, full of joy at seeing the arrogance of its enemies crushed by your government. All France owes her recovery to you, who dissipated the poison which was creeping to her heart. Alas, what misfortunes would have befallen her in these past years, if this poison had retained its strength in the midst of the State!<sup>16</sup> The friends and allies of the most noble crown in the universe have not words enough to acknowledge your kind deeds, and its enemies no longer have courage in your presence. You know when to make both peace and war, as you possess equally goodness and Justice. The land is too small for your efforts. The seas acknowledge your power, for it is you who have joined the New France to the old; and all these peoples, who do not yet know the true God, begin to acknowledge and admire your authority, and to enjoy the sweet fruits of your benevolence. I contemplate all this with astonishment, but I am charmed when I see how your mind, without leaving the care of great affairs, takes so kind and deep an interest and fondness for a small number of people lodged at the ends of the earth. I mean the religious of our society, whom you honor with special affection in these distant countries. I could not read without wondering at your goodness the recommendation which I still keep, signed by your own hand, —in which, taking us under your protection, you commanded those who, in accordance with your orders, came to take the country from the hands of the English, to accord us good treatment under penalty of answering for it in their own persons. It would have taken a heart of bronze not to feel emotion at the sight of this

sentiment à la vue de cette recommandation qui nous fut apportée en la N<sup>elle</sup> France de vostre part et qui essuia une bonne partie de la tristesse que nous avons de voir ce pais en la déplorable estat depuis un si longtems que nos François le possédoient mais il va tous les jours changeant de face depuis que vous le daignés honorer de vos soins. Ces Messieurs de la N<sup>velle</sup> Compagnie y ont plus fait de bien en un an que ceux qui les ont devancés en toute leur vie. Les familles commencent à s'y multiplier et nous pressent déjà d'ouvrir quelque escole pour instruire leurs enfans et que nous commencerons bientost Dieu aidant. Je ne crains qu'un malheur que ces Messieurs qui font à n'en point mentir de très grandes dépenses comme il appert par les beaux équipages qu'ils mettent en mer ne perdent ou ne diminuent quelque chose de ce grand courage qu'ils font maintenant paroistre. Si par malheur leur traite de pelleteries ne leur succédoit pas tousjours, Monseigneur, vous êtes tout puissant en ce point comme en plusieurs autres un seul regard de vos yeux les peut protéger et animer et secourir encore toutes ces contrées d'ou la France peut tirer un jour de grands avantages. On scait assez par l'expérience et par la lecture des historiens et des géographes qu'il sort tous les ans très grand nombre de personnes de la France se jettant qui de çà qui de là chez l'estranger pour n'avoir de quoy s'employer dans leur pays. Je me suis laissé dire et ne l'ay pas entendu qu'avec un grand regret qu'une bonne partie des artisans qui sont en Espagne sont François. Quoy donc faut-il que nous donnions des hommes à nos ennemis pour nous faire la guerre et nous avons icy tant de terres si belles si bonnes où l'on peut jeter des colonies qui seront fidèles à sa Majesté et à Vostre Grandeur. Le fils d'un artisan françois nay en Espagne est Espagnol, naissant en la N<sup>elle</sup> France il sera François. Tout gist à employer forces hommes à désertter et desfricher les bois pour distribuer la terre aux familles qu'on fait et qu'on fera passer. Messieurs de la Compagnie font merveille en ce point mais les frais sont si excessifs que je ne douterois quasi de leur persévérance s'ils n'estoient appuyés de Votre Grandeur. Monseigneur vous estes le cœur et l'âme de cette compagnie et de toute la N<sup>elle</sup> France vous pouvez non seulement donner la vie du corps à une infinité de pauvres artisans françois qui la vont mendier chez l'étranger faute de terre, mais vous pouvez encore donner la vie de l'âme à une infinité de peuples barbares qui meurent tous les jours dans l'esclavage de Satan, faute de prédicateurs de l'Evangile. Si vostre

recommandation,<sup>17</sup> which was brought to us in New France by your authority, and which largely dispelled our sadness in seeing this country in such a deplorable state, after so long a time as our French had been in possession of it. But its condition goes on changing every day since you have deigned to honor it with your interest. These Gentlemen of the New Company have done more good here in one year than those who preceded did in all their lives. Families are beginning to multiply, and these already urge us to open a school for the education of their children, which we will begin soon, God helping us. I fear but one misfortune,—that these Gentlemen, who have told no untruth about their great expenses, which are evident in the fine outfits they put to sea, may altogether or partly lose the great courage they now display, if unfortunately their trade in peltries should not always succeed. Monseigneur, you are all-powerful in this matter, as in many others; a single glance of your eyes can protect, animate, and help them, and indeed all these countries, from which France can one day derive great benefits. It is well known, both from experience and from reading historians and geographers, that every year a very great number of people leave France, and cast themselves, some here, some there, among foreigners, because they have no employment in their own country. I have been told, and have heard it only with great regret, that a large part of the artisans in Spain are Frenchmen. How then! must we give men to our enemies to make war upon us, when we have here so many lands, so beautiful and good, where colonies can be introduced which will be loyal to His Majesty and to Your Eminence? The son of a french artisan born in Spain is a Spaniard; but, if he is born in New France, he will be a Frenchman. It all lies in employing strong men to cut down and clear the woods, so that the land may be distributed among families which are here, or will be brought over here. The Gentlemen of the Company are doing wonders in this regard; but the outlay is so great that I would almost have doubts of their continuing in the work, were they not supported by Your Eminence. Monseigneur, you are the heart and soul of this company and of all New France. You not only can give physical life to an infinite number of poor french workmen, who go begging it among strangers for lack of land; but you can give spiritual life to a great number of barbarous people, who die every day in the slavery of Satan for lack of preachers of the Gospel. If Your Eminence continues your favors to us, and these Gentlemen their kindness, I hope that, as soon as we shall know the

Grandeur nous continue sa faveur et ces Messieurs leur bienveillance j'espère qu'aussytost que nous saurons la langue que vous verrez et gouterés les fruits d'une nouvelle Eglise d'auttant plus doux et savoureux que ces pauvres barbares sont maintenant dans un Estat pitoyable. Nous avons desjà dans nos premiers begaimens envoieé quelques âmes au ciel lavées dans le sang de l'agneau. Ce sont des fruits d'une vigne que vous plantez, Monseigneur, et que vous arrousez de vos faveurs. Aussi est-il bien raisonnable que cette nouvelle Eglise prenne ses commencemens et ses progrès sous l'autorité et sous l'assistance d'un Prince de l'Eglise, mais je m'égare dans la longueur de mes discours ne me souvenant pas que parlant aux Grands il faut plustot tenir du Laconien que de l'Athénien. Je ne tiens ni de l'un ni de l'autre, je reliesve de vostre douceur et de vostre bonté qui me donne et faict accès auprès de Sa Grandeur et qui me permettra s'il luy plaist de porter en ce nouveau monde le tiltre et la qualité

Monseigneur

De Vostre très humble  
très obéissant et très  
obligé serviteur en  
nostre Seigneur.  
Paul Lejeune, de la  
Compagnie de Jésus.

A KEBEK en la N<sup>ELLE</sup> FRANCE, le 1<sup>er</sup> Jour  
d'Aoust 1635.

language, you will see and taste the fruits of a new Church, so much sweeter and more savory as these poor barbarians are now in so pitiable a State. We have already, in our first stammerings, sent some souls to heaven, bathed in the blood of the lamb. These are a few fruits of a vine that you are planting, Monseigneur, and that you bedew with your favors. Also, it is very reasonable that this new Church should begin and progress under the authority and assistance of a Prince of the Church. But I am losing myself in the details of my discourse, forgetting that, in speaking to the Great, one must imitate the Laconian fashion, rather than the Athenian. I am following neither, but am simply relying upon your gentleness and goodness, which procure and grant me access to Your Eminence, and will permit me, if you please, to bear in this new world the title and character,

Monseigneur,

Of Your very humble,  
very obedient, and greatly  
obliged servant in  
our Lord,  
Paul Lejeune, of the  
Society of Jesus.

KEBEK, NEW FRANCE, the 1st Day of  
August, 1635.

**LE JEUNE'S RELATION, 1635**

PARIS: SEBASTIEN CRAMOISY, 1636

SOURCE: Title-page and text reprinted from the copy of the first issue (H. 63), in Lenox Library.

Chaps. i.-ii. are given in the present volume; the remainder of the document will appear in Volume VIII.

# RELATION

DE CE QUI S'EST PASSE'  
EN LA  
NOUVELLE FRANCE

EN L'ANNE'E 1635.

Enuoyée au  
R. PERE PROVINCIAL  
de la Compagnie de IESVS  
en la Prouince de France.

*Par le P. Paul le Jeune de la mesme Compagnie,  
Superieur de la residence de Kebec.*



A PARIS.

Chez SEBASTIEN CRAMOISY, Imprimeur  
ordinaire du Roy, rue saint Jacques,  
aux Cicognes.

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M. DC. XXXVI.

AVEC PRIVILEGE DV ROY.

RELATION  
DE CE QVI SEST PASSÉ  
EN LA  
NOUVELLE FRANCE  
EN L'ANNÉE 1635.

Enuoyée au  
R. PERE PROVINCIAL  
de la Compagnie de IESVS  
en la Prouince de France.

*Par le P. Paul le Jeune de la mesme  
Compagnie,  
Superieur de la residence de Kebec.*



A PARIS.

Chez SEBASTIEN CRAMOISY,  
Imprimeur  
ordinaire du Roy, ruë saint Jacques,  
aux Cicognes,

M. DC. XXXVI.

*AVEC PRIVILEGE DV ROI.*

RELATION  
OF WHAT OCCURRED  
IN  
NEW FRANCE  
IN THE YEAR 1635.

Sent to the  
REVEREND FATHER PROVINCIAL  
of the Society of JESUS  
in the Province of France.

*By Father Paul le Jeune of the same  
Society,  
Superior of the residence of Quebec.*

PARIS.

SEBASTIEN CRAMOISY, Printer in  
ordinary  
to the King, ruë saint Jacques,  
at the Sign of the Storks.

M. DC. XXXVI.

*BY ROYAL LICENSE.*



**[iii] Table des Chapitres  
contenus en ce liure.**

<b>R</b> ELATION <i>de ce qui s'est passé en la Nouvelle France, en l'année 1635.</i> Pag.	1
<i>De l'estat &amp; l'employ de nostre Compagnie en la Nouvelle France, Ch I.</i>	9
<i>De la conuersion &amp; de la mort de quelques Sauuages, Chap. II.</i>	21
<i>Que c'est vn bien pour l'vn &amp; l'autre France, d'enuoyer icy des Colonies, Chap. III.</i>	51
<i>Ramas de diuerses choses dressé en forme de Iournal. Chap. IV.</i>	60
<hr/>	
Relation de ce qui s'est passé aux Hurons en l'année 1635. <i>Enuoyée à Kebec au P. le Jeune, par le P. Brebeuf.</i>	113
<hr/>	
[iiii] Relation de quelques particularitez du lieu & des Habitans de l'Isle du Cap Breton. <i>Enuoyée par le P. Julien Perrault de la Compagnie de IESVS, à son Prouincial en France 1634. &amp; 35.</i>	207
<hr/>	
Diuers Sentimens & aduis des Peres qui sont en la Nouvelle France. <i>TireZ de leurs dernieres lettres de 1635.</i>	220

**[iii] Table of Chapters  
contained in this book.**

<b>R</b> ELATION <i>of what occurred in New France in the year 1635.</i> Pag.	1
<i>Of the condition and occupations of our Society in New France. Ch. I.</i>	9
<i>Of the conversion and of the death of some Savages. Chap. II.</i>	21
<i>How it is a benefit to both old and new France, to send Colonies here. Chap. III.</i>	51
<i>A collection of various matters prepared in the form of a Journal. Chap. IV.</i>	60
<hr/>	
Relation of what occurred among the Hurons in the year 1635. <i>Sent to Kebec to Father le Jeune by Father Brebeuf.</i>	113
<hr/>	
[iiii] Relation of certain details regarding the Island of Cape Breton and its Inhabitants. <i>Sent by Father Julien Perrault of the Society of]ESUS, to his Provincial in France, in 1634 &amp; 35.</i>	207
<hr/>	
Various sentiments and opinions of the Fathers who are in New France. <i>Taken from their last letters of 1635.</i>	220



**[1] Relation de ce qui s'est  
passé en la Nouvelle France,  
en l'année 1635.**

**M**ON R. PERE,

Dieu soit beny pour vn iamais. C'est à ce coup que la Nouvelle Frâce se va ressentir des benedictions de l'ancienne, & que l'équité triomphant de l'iniustice, fera que ces contrées cesseront d'estre ce qu'elles ont esté depuis tant de siecles; vne forest sans limites; la demeure de la [2] barbarie; le pays de l'infidelité. Nous commençons à voir l'ouuerture de quelques campagnes, par les défrichements qu'on fait en diuers endroits; Les familles qui passent chaque année, changent la barbarie des Sauuages en la courtoisie naturelle aux François; & le petit aduancement que nous faisons par nos begayements, nous fait coniecturer que la foy bannira l'infidelité de son Empire. Bref, j'espere qu'on verra vn iour ces paroles accomplies dans nos grands deserts, *Multi filij desertæ, magis quàm eius quæ habet virum*. Il est bien conuenable que sous le Regne d'un Roy si saint, la vertu entre dans l'une des grandes Seigneuries de sa Couronne: Que sous la faueur & la conduite d'un Prince de l'Eglise, on voye naistre vne nouvelle Eglise, *quæ extendet palmites suos vsque ad mare, & vsque ad flumen* [3] *propagines eius*; qui étendra ses pampres iusques à la mer, & prouignera ses seps du long des riués du premier de tous les fleuves. Mille raisons nous donnent ces pensées, & nous font entrer dans ces attentes. Cette entreprise est appuyée de personnes de merite & de condition, dont la vertu regardée des yeux de toute la France, reçoit vne approbation generale, & vn applaudissement mesme de la bouche de nostre grand Roy. Le rebut qu'on a fait de ceux, qui ayans succé le bien qu'on peut recueillir en ces contrées, les ont laissées sans peuplades & sans culture, n'ayans pas en tant d'années qu'ils en ont iouy, fait défricher vn seul arpent de terre: Les grâdes dépenses que font Messieurs de la Compagnie de la Nouvelle France, soit sur le pays, soit en leurs équipages; l'affection que nous [4] voyons en plusieurs personnes de fauoriser ce dessein, les vns de leurs moyens, les autres par leurs propres traux, nous font conclure que Dieu conduit cét affaire.

Je ne diray rien du zele de ceux, dont l'ardeur nous échaufe & confond tout ensemble, dont les secours nous réiouyssent & nous renforcent. Je ne parleray non plus des desirs brulans d'un tres-grand nombre de nos Peres, qui trouuent l'air de la Nouvelle

**[1] Relation of what  
occurred in New France, in  
the year 1635.**

**M**Y REVEREND FATHER,

May God be forever blessed. Now, at last, New France is about to experience the blessings of the mother country; and right, triumphing over injustice, will cause these countries to cease being what they have been for so many centuries,—boundless forests, the abode of [2] barbarism, and the land of infidelity. We begin to see some open country, through the clearings that have been made in different places. The families who come over every year are beginning to change the barbarism of the Savages into the courtesy natural to the French; and the slight progress we are making, through our stammerings, leads us to conjecture that the faith will banish infidelity from its Empire. In short, I hope to see, some day, these words fulfilled in our great deserts: *Multi filii desertæ, magis quàm eius quæ habet virum*. It is, indeed, proper that, in the Reign of so saintly a King, virtue should enter one of the great Seignories of his Crown; that, under the favor and leadership of a Prince of the Church, we should see a new Church arise, *quæ extendet palmites suos usque ad mare, et usque ad flumen* [3] *propagines eius*, which shall extend its branches even to the sea, and shall propagate itself along the shores of the chief of all rivers. A thousand considerations suggest these thoughts, and arouse in us these expectations. This enterprise is supported by persons of merit and rank, whose integrity, viewed by the eyes of all France, receives general approbation and praise, even from the lips of our great King. The exclusion of those who, having drained off the wealth that can be gathered in this country, left it without settlers and without cultivation,—not having, in all the years they enjoyed it, cleared a single arpent of land; the great sums that the Gentlemen of the Company of New France are expending, either upon the country or upon their establishments;<sup>18</sup> the disposition we [4] see in many persons to favor this project, some by their means, others by their personal labors: [all these considerations] lead us to conclude that God is conducting this enterprise.

I shall say nothing of those whose ardent zeal warms and at the same time confounds us, whose help cheers and strengthens us. Neither shall I say any more about the burning desire of a great number of our Fathers, who find the air of New

France vn air du Ciel, puis qu'on y peut souffrir pour le Ciel, & qu'on y peut ayder les ames à trouuer le Ciel. Je passe sous silence quantité d'autres Religieux, qui ont les mesmes sentiments, & les mesmes volonte. Mais ce qui m'étonne, c'est qu'un grand nombre de filles Religieuses, consacrées à nostre Seigneur, veulent estre de la partie; surmontant la crainte naturelle [5] à leur sexe, pour venir secourir les pauvres filles, & les pauvres femmes des Sauvages. Il y en a tant qui nous écrivent, & de tant de Monasteres, & de diuers Ordres tres-reformez en l'Eglise; que vous diriez que c'est à qui se mocquera la premiere des difficultez de la Mer, des mutineries de l'Ocean, & de la barbarie de ces contrées. On me mande que la Superieure d'une Maison tres-reglée, sollicitée de donner de ses Filles pour fonder vn Conuent de son Ordre en quelque ville de France, a respondu qu'elle n'auoit point de Filles, sinon pour la Nouvelle France, & pour l'Angleterre, au cas que Dieu y fist rentrer la foy Catholique. Vne autre non moins zelée, m'ayant déduit les grandes deuotions qu'on fait en sa Maison, pour l'heureuse conuersion de ces Peuples, dit que la Relation [6] de l'an passé, capable d'étonner vn courage assez fort, non seulement n'a point ébranlé le cœur de ses Filles, ains au contraire les a tellement animées, que treize d'entre elles ont signé de leur propre main vn vœu, qu'elles ont fait à Dieu de passer en la Nouvelle France, pour y exercer les fonctions de leur Institut, s'il plaist à leurs Superieurs de leur permettre. J'ay receu, veu, & leu ce vœu avec étonnement. L'en sçay vne autre, qui apres auoir étably plusieurs Monasteres de son Ordre en France, tiendroit à vne grande faueur de Dieu, si elle venoit finir ses iours dans vne petite maisonnette, dediée au seruice des petites Sauvages, qui vont errantes parmy ces grands bois. A tout cela ie ne dis rien autre chose, sinon que *Digitus Dei est hîc*, que la main de Dieu conduit cette entreprise.

[7] Mais il faut que ie donne cét aduis en passant à toutes ces bonnes Filles, qu'elles se donnent bien de garde de presser leur depart, qu'elles n'ayent icy vne bonne Maison, bien bastie, & bien rentée, autrement elles seroient à charge à nos Francois, & feroient peu de choses pour ces Peuples. Les hommes se tirent bien mieux des difficultez: mais pour des Religieuses, il leur faut vne bonne Maison, quelques terres défrichées, & vn bon reuenu pour se pōuoir nourrir; & soulager la pauureté des femmes & des filles Sauvages.

Helas mon Dieu! si les excés, si les superfluitez de quelques Dames de France s'employoient à cét œuvre si

France the air of Heaven, since there they can suffer for Heaven, and there can help souls to find Heaven. I pass over in silence many other Religious, who have the same sentiments and the same willingness. But what surprises me is that many young Nuns, consecrated to our Lord, wish to join us,—overcoming the fear natural [5] to their sex, in order to come and help the poor girls and poor women among these Savages. There are so many of these who write to us, and from so many Convents, and from various Orders in the Church, of the strictest discipline, that you would say that each one is first to laugh at the hardships of the Sea, the riotous waves of the Ocean, and the barbarism of these countries. They have written me that the Superior of a very well-ordered House, being asked to send some Sisters to establish a Convent of her Order in some town of France, answered that she had no Sisters except for New France, and for England, in case God restored the Catholic faith there. Another one, no less zealous, having recounted the great deuotions that were performed in her House for the happy conversion of these Tribes, said that the Relation [6] of last year, capable of appalling the stoutest heart, not only has not disheartened these Sisters, but on the contrary has so inspired them, that thirteen have with their own hands signed a vow to God, to cross over into New France, there to exercise the functions of their Order, if their Superiors are pleased to allow them. I have received, seen, and read this vow with astonishment. I know another one, who, after having established several Convents of her Order in France, would consider it a great favor of God if she could come and end her days in a little home, dedicated to the service of the little Savage girls who go wandering through these great forests. To all of which I can only say that *Digitus Dei est hîc*, that the hand of God guides this enterprise.

[7] But I must give this advice, in passing, to all these good Sisters,—that they be very careful not to urge their departure until they have here a good House, well built and well endowed; otherwise, they would be a burden to our French, and could accomplish little for these Peoples. Men can extricate themselves much more easily from difficulties; but, as for the Nuns, they must have a good House, some cleared land, and a good income upon which to live, and relieve the poverty of the wives and daughters of the Savages.

Alas, my God! if the waste, the superabundance of some of the Ladies of France were employed in this so

saint; quelle grande benediction feroient-elles fondre sur leur famille? Quelle gloire en la face des Anges, d'auoir recueilly le sang du [8] Fils de Dieu, pour l'appliquer à ces pauvres infidelles? Se peut-il faire que les biens de la terre nous touchent de plus près que la propre vie? Voila des Vierges tendres & delicates, toutes prestes à ietter leur vie au hazard sur les ondes de l'Ocean; de venir chercher de petites ames dans les rigueurs d'un air bien plus froid que l'air de la France; de subir des traux qui étonnent des hommes mesmes, & on ne trouuera point quelque braue Dame qui donne vn Passeport à ces Amazones du grand Dieu, leur dotant vne Maison, pour loüer & seruir sa diuine Majesté en cet autre monde? Je ne sçauois me persuader que nostre Seigneur n'en dispose quelqu'une pour ce sujet.

Mais changeons de discours, & déduisons brièvement le peu que i'ay à dire pour cette année. Je diuiseray [9] cette Relation en quatre Chapitres seulement.

holy work, what great blessings would it bring down upon their families! What glory in the sight of the Angels, to have gathered the blood of the [8] Son of God, to apply it to these poor infidels! Is it possible that earthly possessions are of greater concern to us than life itself? Behold these tender and delicate Virgins all ready to hazard their lives upon the waves of the Ocean, to come seeking little souls in the rigors of an air much colder than that of France, to endure hardships at which even men would be appalled; and will not some brave Lady be found who will give a Passport to these Amazons of the great God, endowing them with a House in which to praise and serve his divine Majesty, in this other world? I cannot persuade myself that our Lord will not dispose some one to this act.

But let us change the subject, and briefly relate the little I have to say for this year. I will divide [9] this Relation into only four Chapters.



## CHAPITRE I.

DE L'ESTAT, & DE L'EMPLOY DE  
NOSTRE COMPAGNIE EN LA  
NOUVELLE FRANCE.

**N**OVS auons six Residences en la Nouvelle France. La premiere, commençant par les premieres terres qu'on rencontre venant en ces pays, se nomme la Residence de Sainte Anne; elle est au Cap Breton. La seconde la Residence de Saint Charles, à Miskou. La troisième, que nous allons habiter cette Automne, la Residence de Nostredame de Recourance, à Kebec, proche du Fort. La quatrième, la Residence de Nostredame des Anges, à vne demie lieuë de Kebec. La cinquième, la Residence de la Conception, aux trois Riuieres. La sixième, la Residence de Saint Ioseph, [10] à Ihonatiria, aux Hurons; i'espere que nous en aurons bien-tost vne septième au mesme pays, mais dans vne Bourgade differente d'Ihonatiria. Or comme les Vaisseaux qui vont au Cap Breton & à Miskou, ne montent point iusques à Kebec, de là vient que nous n'auons aucune communication avec nos Peres qui sont és Residences de Sainte Anne, & de Saint Charles, si ce n'est par la voye de France: & par consequent il ne faut point nous adresser ny lettres, ny autres choses pour leur faire tenir, ains les donner aux Vaisseaux qui vont en ces habitations de nos François. Il s'ensuit encor que ie ne puis rien dire des choses qui se passent en ces Residences, pour la distance des lieux, & le peu de commerce que nous auons avec elles. Toutes ces Residences sont entretenues par Messieurs de la Compagnie [11] de la Nouvelle France, qui font dresser des Forteresses, & des demeures pour nos François en diuers endroits de ces contrées, excepté la Residence de Nostredame des Anges, appuyée principalement sur les liberalitez de Monsieur le Marquis de Gamache. Cette Residence a trois grands desseins pour la gloire de nostre Seigneur; Le premier, de dresser vn College pour instruire les enfans des familles qui se vont tous les iours multipliant. Le second, d'établir vn Seminaire de petits Sauuages, pour les éleuer en la foy Chrestienne. Le troisième, de secourir puissamment la Mission de nos Peres aux Hurons, & autres Peuples sedentaires. Pour le College, bien qu'il ne soit pas encor erigé, si est-ce que nous commencerons dès cette année à enseigner quelques enfans. Toutes choses ont leur commencement, [12] les plus doctes n'ont sceu autrefois que les premiers elements de l'Alphabet.

Quant au Seminaire, nous le faisons

## CHAPTER I.

OF THE CONDITION AND  
EMPLOYMENT OF OUR SOCIETY IN  
NEW FRANCE.

**W**E have six Residences in New France. The first, beginning with the first land encountered in coming into these countries, is called the Residence of Sainte Anne; it is at Cape Breton. The second is the Residence of Saint Charles, at Miskou. The third, which we are going to occupy this Autumn, the Residence of Nostredame de Recourance, at Kebec, near the Fort. The fourth, the Residence of Nostredame des Anges, half a league from Kebec. The fifth, the Residence of the Conception, at the three Rivers. The sixth, the Residence of Saint Joseph, [10] at Ihonatiria, among the Hurons.<sup>19</sup> I hope that we shall soon have a seventh, in the same country, but in a Village other than Ihonatiria. Now, as the Vessels which go to Cape Breton and to Miskou do not go up as far as Kebec, it thus happens that we have no communication with our Fathers who are in the Residences of Sainte Anne and of Saint Charles, except by way of France; hence neither letters nor other things should be sent to us to hold for them, but they should be given to those Vessels which go to these French settlements. It follows also that I can say nothing of the things which take place in these Residences, on account of their remoteness and the little commerce we have with them. All these Residences are maintained by the Gentlemen of the Company [11] of New France,—who have had Fortresses and dwellings for our French people built in different parts of the country,—except the Residence of Nostredame des Anges, which is supported principally through the liberality of Monsieur le Marquis de Gamache.<sup>20</sup> This Residence has three great plans for the glory of our Lord; the first, to erect a College for the education of the children of the families, which are every day becoming more numerous. The second, to establish a Seminary for the little Savages, to rear them in the Christian faith. The third, to give powerful aid to the Mission of our Fathers among the Hurons and other stationary Tribes. As to the College, although it is not yet built, we shall begin this year to teach a few children. Everything has its beginning; [12] the most learned once knew only the first elements of the Alphabet.

In regard to the Seminary, we are

bastir: il sera pour vn temps en la Residence de Nostredame des Anges: mais s'il se trouue quelque personne de pieté qui le veuille fonder, & nourrir de pauvres petits barbares, pour les rendre enfans de Iesus Christ, il le faudra transporter plus haut; & là les Sauvages ne seront point de difficulté d'amener leurs enfans. l'en enuoye vn petit à V.R. laquelle s'il luy plaist nous le renuoyera dans vne couple d'années; il seruira à arrester & instruire ses petits compatriotes; celui que i'auois enuoyé, & qu'on nous a ramené, nous contente fort. Les Sauvages commencent à ouvrir les yeux, & à connoistre que les enfans sont bien instruits avec nous.

266

[13] Reste pour la Mission des Hurons & d'autres Peuples stables, elle est de tres-grande importance pour le seruire de nostre Seigneur; Messieurs de la Compagnie la cherissent & la soulagent: C'est de ces Peuples que nous attendons de plus grandes conuersions; c'est là où il faudra enuoyer grand nombre d'ouuriers, si la foy commence à éclairer ces ames plongées dans les tenebres depuis tant de mille ans. Que si on ne peut trouuer quelque fondation pour l'entretenir, ie quitterois quasi volontiers, & le soin d'un College & d'un Seminaire, pour la faire reüssir. Mais des personnes qui ayment mieux que leurs noms soient écrits au Liure de vie que sur ce papier, nous defendent bien fort de rien quitter de nos desseins, nous assurant d'une verité bien certaine, que Dieu a plus de force, & plus de volonté [14] de nous secourir, que nous n'auons de cœur d'entreprendre pour sa gloire.

Or pour ne m'éloigner de nos Residences, nous exerçons en icelles toutes les fonctions de Curé ou de Pasteur, n'y en ayant point d'autres que nous; nous annonçons la parole de Dieu; nous administrons les Sacraments de Baptesme, de l'Autel, & de Penitence, de l'Extrême-Onction; nous assistons au Sacrement de Mariage; nous enterrons & enseuelissons par fois les morts; nous allons visiter les malades; nous enseignons la Doctrine Chrestienne aux enfans, & comme ils se vont multipliant par la venuë des familles, nous leur donnerons bien-tost la premiere teinture des lettres, comme i'ay dit. Que si les commencemens sont petits, la fin en peut estre grande & bien-heureuse.

268

[15] Outre cela vne partie de nous estude fort & ferme à la langue, occupation qui sera vn iour d'autant plus vtile, qu'elle est maintenant épineuse: Nous visitons encor les Sauvages, & par nos begayements nous tâchons de ietter dans leurs

now having one built. For a while it will be in the Residence of Nostredame des Anges; but, if some pious person be found who wishes to endow it, and to support the poor little barbarians that they may be made children of Jesus Christ, it will have to be moved farther up the river, to a place where the Savages will not object to bring their children. I send a little boy to Your Reverence, and, if you please, you will return him to us in a couple of years; he will help to retain and teach his little compatriots; the one I did send you, and who has been returned to us, pleases us greatly. The Savages are beginning to open their eyes and to recognize that children who are with us are well taught.

267

[13] Finally, as to the Mission among the Hurons and other stationary Tribes, it is of the greatest importance for the service of our Lord. The Gentlemen of the Company cherish and assist it. It is among those Tribes that we expect the greatest conversions; it is there that a great number of laborers must be sent, if the faith begins to illumine those souls, so many thousands of years plunged in darkness. If some fund cannot be found to maintain it, I would almost willingly give up the care both of a College and of a Seminary, to make it succeed. But some persons, who prefer to have their names written in the Book of life rather than upon this paper, positively forbid us to abandon in any wise our plans, assuring us of a very certain truth, that God has more strength and more willingness [14] to help us than we have courage to undertake enterprises for his glory.

Now not to wander from the subject of our Residences, we exercise in these all the functions of Curé or Pastor, as there are no others here besides ourselves; we preach the word of God, we administer the Sacraments of Baptism, of the Altar and of Penance, of Extreme Unction; we assist at the Sacrament of Marriage; at times we bury and lay out the dead; we visit the sick; we teach the Christian Doctrine to the children, and, as they are becoming more numerous through the arrival of families, we shall soon give them the elements of letters, as I have said. Thus, if the beginnings are small, the end may be great and blessed.

[15] Besides this, some of us are making an arduous and thorough study of the language, an occupation which will some day be so much the more useful as it is now difficult. We also visit the Savages, and through our stammerings try to cast into their

269



ames quelque petit grain de la semence Euangelique, qui fructifiera en son temps s'il plaist à Dieu. Voila nos exercices plus ordinaires, outre les obseruances de la Religion, qui ne se doiuent iamais obmettre. Pour nos François ils s'occupent à se fortifier, à bastir, à défricher, à cultiuier la terre: mais ie ne pretends pas d'écrire tout ce qui se fait en ce pays, ains seulement ce qui tend au bien de la foy, & de la Religion. Cét hyuer passé, la maladie de terre ou de scurbut, s'estant iettée dans la nouvelle habitation des trois Riuieres, où le Pere Buteux [16] & moy estions allez, nous a donné nouvelle occupation meflée de ioye & de tristesse. Nous estions marris d'vn costé, de voir souffrir quasi tous nos pauvres François, & d'en voir mourir quelques vns: de l'autre nous nous réiouyssions de voir des effets tout à fait admirables de la grace de nostre Seigneur dedans leurs ames; bon nombre des malades n'ont iamais voulu demander la santé à Dieu, disans ces paroles auec vne grande resignation; Il est nostre Pere, il sçait mieux ce qui nous est bon que non pas nous, laissons le faire, sa sainte volonté soit faite. Je croy qu'il n'y en a qu'vn seul de ceux qui sont passez en l'autre vie, qui n'aye fait vne confession generale deuant sa mort. Comme i'auois grand desir que l'vn d'eux, pour estre vn ieune homme de fort bonnes mœurs, retournast [17] en santé, ie luy conseillay de faire vn vœu au glorieux Patriarche S. Ioseph, pour impetrer la deliurance de son mal, Je vous obeyray, me fist-il, mais si vous me laissez en ma liberté, ie prieray seulement le bon S. Ioseph, de m'obtenir de nostre Seigneur la grace d'accomplir sa tres-sainte volonté. Vne autrefois vn ieune garçon fort & robuste se pourmenant dans la chambre des malades, leur demanda ce qu'ils voudroient bien donner pour iouyr d'vne aussi forte santé que la sienne; l'vn d'eux repartit fort saintement, Je ne voudrois pas détourner la teste d'vn costé pour iouyr de toute la santé du monde, si bien pour acquiescer au bon plaisir de Dieu. Cette repartie fit veoir combien la grace operoit fortement dans ceste ame. Vn autre qui auoit esté heretique, & d'vne vie assez libertine, estonna [18] tous ses compagnons à la mort: car apres auoir rendu des preuues de sa croyance, apres s'estre reconcilié auec vne grande douleur de ses offenses, comme ie luy presentois le saint Viatique, Je croy en vous mon Sauueur, disoit-il, ouy ie croy en vous, venez, faites moy misericorde, vous estes assez puissant pour me pardonner tous mes pechez: & se sentant affoiblir il nous pressa sur l'heure mesme de luy donner l'Extreme-Onction, ce que nous fismes; l'ayant receuë auec beaucoup de sentimens de douleur, il

souls some little grain of Gospel seed, which will ripen in its time, God willing. These are our more ordinary occupations, besides the obseruances of Religion, which must never be omitted. In regard to our French people, they are occupied in fortifying, in building, in clearing and cultivating the land. However, I do not pretend to describe all that takes place in this country, but only that which concerns the welfare of the faith and of Religion. This last winter, the land disease, or scurvy, appeared in the new settlement of the three Rivers, where Father Buteux [16] and I had gone; and this gave us a new occupation, which was mixed with joy and sadness. On the one hand, we were grieved to see almost all our poor Countrymen suffer, and to see some of them die; on the other, we rejoiced to see the altogether admirable effects of the grace of our Lord within their souls. A great many of the sick men never cared to ask God to restore their health, saying these words with great resignation: "He is our Father; he knows better than we what is good for us; leave it all to him, his holy will be done." I believe there was only one of those who passed to the other life, who did not make a general confession before his death. As I was very anxious that one of them, since he was a young man of very good morals, should be restored [17] to health, I advised him to make a vow to the glorious Patriarch St. Joseph, to grant him deliverance from the disease. "I will obey you," he replied; "but, if you leave me free to act as I please, I will merely pray the good St. Joseph to obtain for me from our Lord the grace to carry out his most holy will." Another time, a young man, very strong and robust, walking about in the room of the sick, asked them what they would give to enjoy such vigorous health as his; one of them answered, very piously, "I would not even turn my head aside to enjoy all the health in the world, so readily as I would acquiesce in the good pleasure of God." This answer showed how powerfully grace was working in this soul. Another who had been a heretic, and something of a libertine, astonished [18] all his companions at his death; for, after having given proofs of his belief, after having made his confession, with great contrition for his offenses, when I presented to him the holy Viaticum, "I believe in you, my Savior," said he, "yes, I believe in you; come, be merciful to me; you are powerful enough to pardon all my sins," and, feeling himself growing weaker, he urged us at that very moment to give him Extreme Unction, which we did. Having received it with many expressions of grief, he addressed all his Comrades, saying, "Adieu, my

apostrophe tous ses Camarades, & leur dit, Adieu mes Camarades, Adieu mes compagnõs, il faut partir, ie vous demande pardon, ie vous crie mercy à tous, ie suis bien marry d'auoir si mal vescu; mais i'espere que Dieu me fera misericorde, mon Dieu ayez pitié de moy. Proferant ces paroles il expira. [19] Qu'on mette la maladie tant qu'on voudra au rang des mal heurs de ceste vie, ie tiens celle qui a emporté ces ieunes gens, pour l'vne des plus signalées faueurs, qu'ils ayent iamais receu de la main de Dieu. Pour conclusion la santé est maintenant par toutes nos habitations, mais non pas encore la sainteté.

272

Ie crains fort que le vice ne se glisse dans ces nouvelles peuplades, si neantmoins ceux qui tiendront les resnes du gouuernement en main, sont zelez pour la gloire de nostre bon Dieu, suiuant les desirs & les intentions de Messieurs les Directeurs & Associez de la Compagnie, il se dressera icy vne Hierusalem benite de Dieu, composée de Citoyens destinez pour le Ciel. Il est bien aisé dans vn pays nouveau, où les familles arriuent toutes disposées à receuoir les loix qu'on y establira, de [20] bannir les méchantes coustumes de quelques endroi[t]s de l'ancienne France, & d'en introduire de meilleures. Ces Messieurs qui s'interessent dauantage dans la cause de Dieu, & dans la vertu que dans le commerce, n'ont point de vaisseaux pour passer icy les yurongneries, les ieux & les dissolutions du Carneual, non plus que les saletez, & les blasphemes: la Nouvelle France ne veut point de ces habitans de Cedar, & de Babylone, qui ne laisseront pas de s'y glisser, si ceux qui peuuent tout ne leur font teste; les dissimulations en cet endroit, & en ces commencemens, sont fort dangereuses, & Dieu demandera compte des obmissions aussi bien que des fautes commises.

Comrades, adieu, my companions; I must go; I ask your pardon, I ask pity from all of you, I am very sorry to have lived so badly; but I hope that God will have mercy upon me; my God, have pity upon me." Uttering these words, he expired. [19] One may place sickness as much as he pleases in the catalogue of the misfortunes of this life; yet I consider that which carried off these young men as one of the most signal favors they ever received from the hand of God. In conclusion, health prevails throughout all our settlements, but not saintliness, as yet.

I fear very much that vice will slip into these new colonies. If, however, those who hold the reins of government in hand are zealous for the glory of our good God, following the desires and intentions of the Honorable Directors and Associates of the Company, there will arise here a Jerusalem blessed of God, composed of Citizens destined for Heaven. It is very easy in a new country, where families arrive who are all prepared to observe the laws that will be established there, to [20] banish the wicked customs of certain places in old France, and to introduce better ones. These Gentlemen, who interest themselves more in the cause of God, and in virtue, than in commerce, have no ships to bring over drunkenness, gambling, and the dissoluteness of the Carnival, any more than uncleanness and blasphemy. New France does not desire those inhabitants of Cedar and of Babylon, who will surely slip in here, unless opposed by those who have all the power; dissimulation in this place and in these beginnings is very dangerous; and God will ask an account for duties omitted as well as for faults committed.

273



## [21] CHAPITRE II.

DE LA CONUERSION & DE LA MORT  
DE QUELQUES SAUAGES.

VINGT-DEVX sauvages ont esté baptisez ceste année, si nous auions la cognoissance des langues, ie croy que la foy prendroit de grands accroissemens: nous n'osons encor confier le baptesme qu'à ceux que nous voyons en danger de mort, ou à des enfans qui nous sont asseurez: Car ne pouuant encore plainement instruire ces Barbares, ils mépriseroient bien-tost nos saints Mysteres, s'ils n'en auoient qu'une legere cognoissance. Il est bien vray que si ce peuple estoit curieux de sçauoir, comme sont toutes les nations policées, que quelques-vns [22] d'entre nous ont vne assez grande cognoissance de leur lague, pour les instruire: mais comme ils sont profession de viure, & non pas de sçauoir; leur plus grand soucy est de boire & de manger, & non pas de cognoistre. Quand vous leur parlez de nos veritez, ils vous écoutent paisiblement; mais au lieu de vous interroguer sur ce sujet, ils se iettent incontinent sur les moyens de trouuer dequoy viure, monstrans leur estomach tousiours vuide, & tousiours affamé. Que si on sçauoit haranguer comme eux, & qu'on se trouuast en leurs assemblées, ie croy qu'on y seroit bien puissant, la bonté de Dieu sera tout reussir en son temps: venons à nos Neophytes. Le 16. d'Aoust de l'année passée 1634. vn peu apres le depart des vaisseaux, ie baptisay à la mort vn ieune garçon aagé d'environ 12. ou 14. ans, les [23] Saunages le nommoient *Akhikouch*, nous luy auions destiné le nom de Dieudonné. Monsieur du Plessis Bochard General de la flotte l'auoit amené des trois Riuieres tout malade, & nous l'auoit donné pour luy sauuer si on pouoit la vie du corps, & luy donner celle de l'ame: il n'a vescu chez nous que le temps necessaire pour estre sommairement instruit.

Le 3. de Nouembre de la mesme année, le Pere Charles l'Allemant baptisa vn ieune Sauvage aagé d'environ vingt cinq ans, nommé de ceux de sa nation *Matchonon*, surnommé des François Martin, il receut le nom de Ioseph en son baptesme. Les iugemens de Dieu sont épouuantables, ce pauvre miserable a fait vne mort horrible. C'est celuy dont ie parle au Chapitre deuxiesme de la Relation de l'an passé, lequel eust volontiers [24] diuertir s'il eust peu le bon François Sasousmat de recevoir la Foy, & qui disputant certain iour contre le Pere Brebeuf, proféra ce blaspheme, qui luy a fait

## [21] CHAPTER II.

OF THE CONVERSION AND OF THE  
DEATH OF SOME SAVAGES.

TWENTY-TWO savages have been baptized this year. If we were acquainted with the languages, I believe the faith would be widely extended. We dare not yet trust baptism to any except those whom we see in danger of death, or to children who are assured to us; for, not yet being able to fully instruct these Barbarians, they would soon show a contempt for our holy Mysteries, if they had only a slight knowledge of them. It is quite true that, if these people were as desirous of learning as are all civilized nations, some [22] of us have a good enough knowledge of their language to teach them. But as they make living, and not knowledge, their profession, their greatest anxiety is about eating and drinking, and not about learning. When you speak to them of our truths, they listen to you patiently; but instead of asking you about the matter, they at once turn their thoughts to ways of finding something upon which to live, showing their stomachs always empty and always famished. Yet if we could make speeches as they do, and if we were present in their assemblies, I believe we could accomplish much there. The goodness of God will ensure success in all things in his own time; let us turn to our Neophytes. On the 16th of August of last year, 1634, shortly after the departure of our vessels, I baptized, when he was dying, a young boy about 12 or 14 years of age. The [23] Savages called him *Akhikouch*; we had chosen for him the name Dieudonné. Monsieur du Plessis Bochard, Commandant of the fleet, had brought him to us from the three Rivers, very sick; and had given him to us that we might, if possible, save the life of the body, at the same time giving him that of the soul. He lived with us only long enough to be hastily instructed.

On the 3rd of November of the same year, Father Charles l'Allemant baptized a young Savage about twenty-five years old, called by the people of his nation *Matchonon*, surnamed by the French, Martin; at baptism he received the name of Joseph. The judgments of God are terrible; this poor wretch met with a horrible death. It was of him I spoke in the second Chapter of the Relation of last year. He would gladly, [24] if he had been able, have diverted the good François Sasousmat from receiving the Faith; and, while one day disputing with Father Brebeuf, he uttered this blasphemy, which caused

perdre la vie du corps, & peut-estre de l'ame. Tu nous conte, que c'est par la conduite de ton Dieu, que nous trouuons dequoy manger, dis luy qu'il m'empesche tant qu'il pourra de prendre des Castors, & des Elans, & tu verras que ie ne laisseray pas d'en prèdre malgré luy. Vn de nos François saisy d'un grand zele, entendant ceste impieté, fut tout prest de se ietter sur luy, & l'auroit bien battu n'eust esté la presence du Pere. Ce pauvre impie n'a onques depuis ce blaspheme, tué ny Castor ny Elan. Il s'en alla au dessus des trois Riuieres, où la maladie le terrassa. Le Pere Brebeuf montant aux Hurons l'an passé le rencontra, & le voyant dans [25] vn estat pitoyable luy demanda combien il auoit tué d'animaux depuis son blaspheme; le pauvre homme demeura tout confus: le Pere en eut compassion, & luy dit qu'il m'écriroit ce rencontre, & qu'il se promettoit bien qu'on le secoureroit s'il vouloit demander à Dieu pardon, & recevoir sa creance; quelque temps apres que i'eu receu la lettre du Pere, nous nous en allames le Pere Buteux & moy en la nouvelle habitation des trois Riuieres, pour commencer la Residence de la Conception: nous trouuâmes ce blasphemateur nud comme vn ver, tout malade, couché sur la terre, n'ayant pour toutes richesses qu'une méchante écorce, une cabane de Sauvages qui estoient là luy refusant le couuert. Son frere l'auoit amené proche de l'habitation de nos François, & l'auoit quitté là, [26] nous luy demandâmes s'il ne recognoissoit pas la vengeance de Dieu, n'ayant peu rien prendre depuis son impieté, le n'ay garde, fit-il, d'auoir peu rien prendre, car i'ay tousiours esté malade. Mais ne vois tu pas que c'est Dieu qui t'a chastié par ceste maladie? Peut-estre que tu dis vray, me respond-il. Ie luy voulu dire que son frere n'auoit point de compassion de luy, il l'excusa bien à propos. Que veux tu qu'il face, comment me traisnera-il dans ce bois, où il va chercher sa vie? Mais encor si ta nation auoit pitié de toy? Que ne dis-tu à ces Sauvages qu'ils te reçoient en leur cabane, ou bien qu'ils te donnent vn peu d'écorce pour en faire une petite? Il n'osa iamais leur parler tant ils sont honteux de s'importuner les vns les autres: mais il me dit tout bas que ie leur demandasse: ie le fis tout sur l'heure en sa presence: au [27] commencement ils ne me donnerent aucune response, en fin une femme me dit, qu'ils s'en alloient biẽ tost cabaner en vn autre endroit, & qu'ils n'auoient point trop d'écorce pour eux. Bref ce mal-heureux voyant que la barque qui nous auoit amené retournoit à Kebec, me pria de luy faire porter. Car nous ne le pouuions pas loger, nostre maison en ce premier commencement n'estoit que

him to lose the life of the body and perhaps that of the soul: "Thou tellest us that it is through the guidance of thy God that we find something to eat; tell him that he may oppose, with all his power, my taking Beavers and Elks; and you will see that I shall not fail to take them, in spite of him." One of our Frenchmen, seized with great zeal, hearing this impiety, was ready to leap upon him, and would have beaten him soundly, had it not been for the presence of the Father. This poor, impious wretch has not, since this blasphemy, killed either Beaver or Elk. He went up beyond the three Rivers, where illness prostrated him. Father Brebeuf, when he was going up to the Hurons last year, encountered him, and seeing him in [25] a pitiful state, asked him how much game he had killed since his blasphemy; the poor man was covered with confusion. The Father took pity on him, and said that he would write to me about this meeting; and that he trusted that, if he wished to ask God's forgiveness, and embrace his faith, he would be succored. Some time after I had received the Father's letter, we, Father Buteux and I, went to the new settlement of the three Rivers, to begin the Residence of the Conception. We found this blasphemer as naked as a worm, very sick, lying upon the ground, his only possession being a wretched piece of bark,—a cabin of Savages who were encamped there having refused him shelter. His brother had brought him to a place near the French settlement, and had left him there. [26] We asked him if he did not see that it was the vengeance of God, that he had not captured anything since his impious act. "I have not been able," said he, "to capture anything, for I have been sick all the time." "But dost thou not see that it is God who has punished thee by this sickness?" "Perhaps thou sayest the truth," he answered me. I tried to tell him that his brother had no pity on him, and he excused him very readily,—"What wouldst thou have him do; how will he drag me about in the forest where he is going to seek his living?" "But thy people, have they no pity on thee? Why dost thou not ask these Savages to take thee into their cabin, or else to give thee a small piece of bark, to make a little one for thyself?" He did not even dare ask them, they are so ashamed to beg from each other; but he told me in a low voice to ask them to do it; I did so immediately in his presence. At [27] first, they gave me no answer; but finally a woman said that they were going elsewhere to camp, and they had none too much bark for themselves. In short, this unhappy man, seeing that the bark which brought us was returning to Kebec, begged me to have him carried there, for we could find no place for him; our

quelques busches de bois iointes les vnes auprès les autres, enduites par les ouuertures d'un peu de terre, & couuertes d'herbes, nous auions en tout douze pieds en carré pour la Chapelle, & pour nostre demeure, attendant qu'un bastiment de charpente qu'on dressoit fust acheué. Voyant donc qu'il estoit impossible de le secourir, ie prie qu'on le reçoie dans la barque, ce qui fut fait; on l'apporte à Kebec, où les [28] Sauvages le delaisserēt. Le Pere l'Allemand le voyant abandonné le fait venir en nostre maison, ce qu'il souhaitoit grandement; Tous les iours vn de nos Freres le pansoit, & le Pere l'instruisoit pour le rendre capable du baptesme. Or comme on le iugeoit en danger de mort le Pere le baptisa, & l'a fait nourrir & panser tout l'hyuer. Retournant sur le Printemps des trois Riuieres, ie fus bien aise de le voir, esperant qu'il m'instrueroit en la cognoissance de sa langue, & que ie luy enseignerois plus à loisir les veritez de nostre creance. A peine estois-je arriué que son frere suruint, luy bien ioyeux de voir me demande permission de s'en aller avec luy aux trois Riuieres, ie l'en détournay le plus qu'il me fut possible, preuoyant bien sa ruine s'il retournoit parmy les Sauvages: ie luy promets toute [29] assistance s'il vouloit demeurer: Non, me fit-il, ie desire d'aller voir la haut mes parens. Or comme ie cognois bien le genie de ces Barbares, ie luy dis que les Sauvages le ietteroient bientost hors de leurs cabanes, qu'ils ne luy donneroient gueres à manger, & en fin se lassans de luy, qu'ils le tueroient. Il se mit à rire, me disant qu'ils n'en viendroient pas là. Ie le menace que s'il s'en va, que nous ne le receurons plus iamais; il n'y eut pas moyen de l'arrester. Estant aux trois Riuieres, le Pere Buteux qui estoit là, luy voulut faire recognoistre le mal qu'il luy pouuoit arriuer de nous auoir quitté; il s'en mocqua; il le menaça des iugemens de Dieu, il repartit qu'il endureroit aussi bien les feux dans l'enfer, qu'il auoit souffert le froid pendant l'hyuer. Au commencement les Sauvages le tenoient [30] dans leurs cabanes, mais venans à s'en lasser ils le placēt dehors, le voila abbié du Ciel & d'une escorce, on ne luy donne plus qu'un peu de poisson, & peu souuent: luy se doutāt quasi de ce que ie luy auois predict; car il n'ignore pas les costumes de sa nation, dit au Pere Buteux qui s'en reuenoit faire un tour à Kebec, Ton frere m'a dit que si ie sortois de vostre maison, qu'il ne m'y receuroit iamais, i'y voudrois bien estre maintenant, dis-luy, que s'il m'y veut recevoir, qu'il en écrue à quelque François, & que ie m'y feray transporter à la premiere occasion. Le Pere estāt arriué, & m'ayant donné cet aduis, nous-nous transportames incontinent au fort de Kebec pour

house in this early stage was only some logs of wood, fitted to each other, plastered over the cracks with a little clay, and covered with grass; we had in all twelve feet square for the Chapel and for our living room, awaiting the completion of a frame building which was being constructed. So, realizing that it was impossible for us to help him, I begged them to take him in the bark, which they did, and carried him to Kebec, where the [28] Savages deserted him. Father l'Allemand, seeing him abandoned, had him come to our house, the very thing he desired; one of our Brothers dressed his sores every day and the Father instructed him, in order to prepare him for baptism. Now, as they supposed that he was in danger of death, the Father baptized him, and they fed and nursed him all winter. When I returned in the Spring from the three Rivers, I was very glad to see him, hoping he would instruct me in the knowledge of his language, and that I could teach him more at leisure the truths of our belief. I had hardly arrived when his brother came along, and he [the sick man], overjoyed to see him, asked me to let him go with him to the three Rivers; I did all I could to dissuade him, foreseeing his certain ruin if he returned among the Savages, and promised all [29] assistance if he would stay. "No," said he, "I want to go up the river to see my relatives." Now, as I know the character of these Barbarians very well, I told him that the Savages would soon throw him out of their cabins; that they would give him nothing to eat, and, at last becoming tired of him, they would kill him. He began to laugh, saying to me that they would not go so far as that. I threatened that, if he went away, we would not take him back again; but there was no way of stopping him. When he reached the three Rivers, Father Buteux, who was there, tried to make him see the evil that might result from his having left us, but he merely laughed at him; the Father threatened him with the judgments of God; he answered that he could as well endure the fires in hell as he had borne the cold during the winter. At first the Savages kept him [30] in their cabins; but, getting tired of him, they put him out, and there he lay, under the shelter of the Sky and a piece of bark; they gave him only a little fish, and that not often. So he almost began to fear what I had predicted for him, as he was not ignorant of the customs of his nation. He said to Father Buteux, who was returning to Kebec to make a visit, "Thy brother told me that, if I left your house, he would never take me back again. I would like very much to be there now; tell him that if he will receive me, he may write to some Frenchman, and I will have myself

chercher quelque occasion de le mander, desirans sauuer ce pauvre miserable, puis qu'il portoit le caractere de Chrestien: mais [31] ô iuste & épouuanteable vengeance du grand Dieu! nous trouuâmes en chemin vn Montagnais, qui nous dit qu'incontinent apres le depart du Pere Buteux, vn Sauvage auoit donné vn coup de hache à ce deplorable homme pèdant la nuict, qui luy auoit fait voler la ceruelle de la teste. Voila comme il est passé en l'autre monde.

284

Le huictième du mesme mois de Nouembre Monsieur Giffart baptisa vn petit enfant sauuage aagé d'environ six mois, le croyant si près de la mort qu'on n'auroit peu nous appeller, il surueseut encor quelque temps, sa femme allaictoit ce pauvre petit, & en auoit vn soin comme s'il eust esté son propre enfant. Certaine nuict s'éueillant toute pleine d'étonnement & de ioye, elle dit à son mary, qu'elle croyoit que ce petit Ange estoit passé au [32] Ciel: Non, repart-il, ie le viens tout maintenant de veoir, il vit encore. Je vous supplie, replique-elle d'y regarder encore vne fois, ie ne puis croire qu'il ne soit mort, d'autant que ie viens de voir tout maintenant dans mon sommeil vne grande troupe d'Ange qui le venoient querir. Ils le visitent donc, & le trouuent trépassé, bien ioyeux d'auoir aydé à mettre au Ciel vne ame qui benira Dieu dans toute l'estendue de l'eternité. Le sixième iour de Ianuier de cette année mil six cens trente cinq, le Pere Lallemand l'aua des eaux du saint Baptesme vne petite fille aagée d'environ neuf à dix ans, qu'une famille Françoisé éleue en sa maison: cette enfant ayant fait prier le Pere de luy donner l'entrée en l'Eglise, l'examina sur sa croyance, & la voyant suffisamment instruite, cognoissant d'ailleurs qu'elle [33] n'auoit aucuns parens qui la peussent retirer des mains de nos François, il en fit vn present au petit Iesus le iour des Roys: elle a touiours continué depuis à bien faire, fuyant tellement les Sauuages, qu'on ne luy sçauroit faire parler.

286

Le deuxiesme iour de Feurier la petite Sauvage qu'on porta en France l'an passé, fut baptisée au Monastere des filles de la Misericorde, c'est à dire, en l'Hospital de Dieppe: puis qu'elle estoit née en la Nouvelle France, ie luy donneray place entre ceux de sa patrie, qui ont esté faits enfans de Dieu ceste année. On l'auoit mise en pension chez ces bonnes filles. Voicy ce que m'en écrit leur Mere Superieure, aussi zelée & toute sa maison, pour le salut des pauvres

taken there at the first opportunity." When the Father arrived and reported this to me, we immediately betook ourselves to the fort at Kebec, to seek some opportunity to send for him, wishing to save this poor wretch since he bore the mark of a Christian; but [31] oh, just and terrible vengeance of the great God! On our way we met a Montagnais, who told us that, immediately after the departure of Father Buteux, a Savage had given this wretched man a blow from an axe, during the night, which dashed his brains out of his head. So thus he passed into the other world.

285

On the eighth of the same month, November, Monsieur Gissart<sup>8</sup> baptized a little savage child, aged about six months, believing him so near death that we could not be summoned; yet he lived on for some time. His wife nursed this poor little child, and cared for it as if it had been her own. One night, awakening full of astonishment and joy, she said to her husband that she believed this little Angel had gone to [32] Heaven; "No," he replied, "I have just now been to see it, and it still lives." "I beg you," she answered, "to go and look again; I cannot believe that it is not dead, as I have just seen in my sleep a great troop of Angels coming to take it." So they went to see it again, and found that it had passed away. They were very glad that they had helped send to Heaven a soul that will bless God throughout all eternity. On the sixth day of January of this year, one thousand six hundred and thirty-five, Father Lallemand applied the waters of holy Baptism to a little girl about nine or ten years of age, who is being reared in the house of a French family. This child had some one ask the Father to admit her into the Church; he examined her in regard to her belief, and, seeing her sufficiently instructed, knowing besides that she [33] had no relatives who could take her from the hands of our French people, he made a present of her to the little Jesus on Epiphany; she has continued to do well since then, fleeing from the Savages, so that she cannot be induced to speak to them.

287

On the second day of February, the little Savage who was taken to France last year was baptized in the Convent of the sisters of Mercy, that is, in the Hospital of Dieppe; as she was born in New France, I will place her among those of her country who have been made children of God this year. She was placed as a boarder with these good sisters. Here is what the Mother Superior, who with her whole house cannot be excelled in zeal for the salvation of the poor Savages, has

Sauvages, que pas vne autre. Nostre petite Canadienne deceda le iour de la Purification [34] de nostre Dame, de la petite verole qu'on ne pût faire sortir, quoy qu'on y apportast tous les remedes possibles: elle receut le baptesme demie heure auant sa mort, c'est quasi vn miracle que nous ne fusmes point surprises, à raison que comme elle estoit robuste pour son aage, elle ne paroissoit point si voisine de la mort comme elle estoit ses funerailles furent honorées de belles ceremonies, & de chants d'allegresse au lieu de l'Office des morts, puis que son decés auoit suiuy de si près son baptesme. Ceste enfant se faisoit aimer d'vn chacun, elle estoit fort officieuse, tres-obeyssante, aussi exacte à ne point entrer aux lieux defendus qu'une Religieuse; & quand on luy vouloit faire entrer, soit par mégarde, ou pour faire preuue de son obeyssance, elle respondoit fort gentilement, le n'ay point permission, [35] la Mere Superieure ne le veut pas. Elle sçauoit desia plusieurs leçons de son Catechisme, & entendoit beaucoup de la lãgue François; c'est pourquoy nous luy auions fait conceuoir les trois Articles principaux de nostre creance. Elle sçauoit fort bien dire que le Manitou ne valoit rien, qu'elle ne vouloit plus retourner en Canada; mais qu'elle vouloit estre Chrestienne & baptisée, sçachant bien qu'on ne pouuoit aller au Ciel sans cela. Nous prenions toutes grand plaisir en ces discours: pour trancher court, suffit de dire qu'elle taschoit d'imiter tout le bien qu'elle voyoit faire selon sa capacité. Ce sont les propres termes de la Reuerende Mere Elizabeth de saint François Superieure de cét Hospital, l'vn des mieux reglez de l'Europe; il ne faut qu'entrer dans la sale des pauvres, contempler [36] la modestie des filles qui les seruent, considerer leur charité dans les plus fascheuses maladies, ietter les yeux sur la netteté de ceste maison, pour en sortir tout affectionné, & donner mille loüanges à nostre Seigneur. Si vn Monastere semblable à celui-là, estoit en la Nouvelle France, leur charité feroit plus pour la conuersion des Sauvages, que toutes nos courses & nos paroles.

Le dix-huictiesme du mesme mois de Feurier, le Pere Buteux & moy receumes au nombre ches Chrestiens, vne bonne femme Sauvage, qui fut solennellement baptisée en nostre Chapelle de la Conception aux trois Riuieres. Elle s'appelloit *Ouetata Samakheou*, & nous luy donnasmes le nom d'Anne. Les Sauvages s'en allans l'auoient delaissée auprés de nostre Habitation toute malade, & couchée sur la terre dure, [37] d'autres estans suruenus, nous la fismes entrer dans leur Cabane; ceux-cy decampans apres quelque seiour, nous la

written me about her: "Our little Canadian girl died on the day of the Purification [34] of our Lady, of smallpox, which could not be cured, although all possible remedies were used; she was baptized half an hour before her death, and it was almost a miracle that we were not surprised, for she was strong for her age, and did not seem to be so near death as she was. Her funeral was honored with beautiful ceremonies, and with songs of gladness instead of the Service for the dead, as her death followed so closely upon her baptism. This child won the love of all; she was very obliging, very obedient, and as careful as a Nun not to enter forbidden places; and when it was desired to make her enter, either through inadvertence or to test her obedience, she answered very sweetly, 'I have not permission; [35] the Mother Superior does not wish it.' She already knew several of the lessons in her Catechism, and understood a great deal of the French language; it was through this that we had made her comprehend the three principal Articles of our belief. She could say very well that the Manitou was good for nothing; that she no longer wished to return to Canada, but that she desired to be a Christian and to be baptized, knowing well that no one could go to Heaven without that. We all enjoyed these talks: in a word, suffice it to say, that she tried to imitate, in so far as she was able, all the good that she saw done." These are the very words of the Reverend Mother Elizabeth of saint François, Superior of this Hospital, one of the best regulated in Europe; it is only necessary to enter the hall of the poor patients, to see [36] the modesty of the sisters who serve them, to consider their kindness in the most annoying cases of sickness, to cast the eyes over the cleanliness of this house, to go hence full of affection and to offer a thousand praises to our Lord. If a Monastery like that were in New France, their charity would do more for the conversion of the Savages than all our journeys and our sermons.

On the eighteenth of the same month of February, Father Buteux and I received among the number of Christians, a good Savage woman, who was solemnly baptized in our Chapel of the Conception at the three Rivers. She was called *Ouetata Samakheou*, and we gave her the name of Anne. When the Savages went away, they left her near our Settlement, very sick and lying upon the hard ground; [37] others arriving, we had her placed in their Cabin; and when these moved away, after a short sojourn, we had her placed in



logeasmes encore dans vne autre qui resta seule: mais ceste Cabane s'en voulant aller apres les autres, nous priasmes les Sauvages de laisser quelques rouleaux de leur escorce pour faire vn méchant todis à ceste pauvre creature; ils font la sourde oreille. Or comme nous ne pouuions point faire entrer ceste femme dans le fort, où il n'y auoit que des hommes, & que d'ailleurs nous ne la voulions pas voir mourir deuant nos yeux par la rigueur du froid, n'ayans pas dequoy luy faire vne maison, nous priasmes nos François d'intimider ces Barbares, si cruels enuers leur nation; les voyla aussi-tost le pistolet au poing, qui se saisissent par force de quelques escorces; leur disant que ceste [38] femme mourroit ou gueriroit bien-tost, & qu'ils reprendroient ce qu'ils luy auroient presté; cela les fascha fort, mais neantmoins comme ceste violence estoit raisonnable, l'vn d'eux pour expier leur cruauté, retourna du bois où ils s'estoient allez cabanner, & luy dressa luy mesme vne petite cabanne, où tous les iours nous luy portions à manger, & en suite nous l'instruisions. Cōiecturez, s'il vous plaist, la grande necessité qu'il y a icy d'vn Hospital, & quel fruit il pourroit produire. Trois choses me consolerēt fort, en luy déduisant les Articles de nostre creance. La 1. fut que luy voulant faire exercer quelque acte de douleur de ses pechez pour la disposer au baptesme; ie luy rapportay le nom de plusieurs offenses, la menaçant du feu d'enfer, si ayant commis ces crimes, elle n'estoit lauée des eaux Sacramentales; [39] ceste pauvre malade épouuanteée, commence à nommer tout haut ses offenses, disant, Ie n'ay point commis ces pechez que tu dis: mais bien ceux-là, s'accusant de plusieurs choses bien vergongneuses. Ie luy dis qu'il suffisoit d'en demander pardon en son cœur sans les nommer, la Confession n'estant point necessaire qu'apres le Baptesme; elle ne laissa pas de poursuiure, & d'en crier mercy à celui qui a tout fait. En second lieu, luy parlant vn iour de la mort apres son baptesme, elle se mit à pleurer, se faschant contre moy de ce que ie luy parlois d'vne chose si horrible; cela m'estonna vn petit, i'estois quasi fasché de l'auoir baptisée, nous la recommandasmes à nostre Seigneur, qui luy toucha le cœur: car l'estant retourné voir, elle me fit plusieurs interrogations: Mon ame, disoit-elle, [40] aura-elle de l'esprit quand elle sera sortie de mon corps? verra-elle? parlera-elle? ie l'asseuray qu'en effet elle ne perdrait rien de ces facultez, qu'au contraire elle les auroit d'vne façon bien plus parfaite, & que si elle croyoit en Iesus-Christ sans feintise, qu'elle cognoistroit des merueilles, & iouyroit de tres-grands contentemens.

another, the only one remaining; as the people of this Cabin wished to follow the others, we begged them to leave a few rolls of their bark to make a miserable hut for this poor creature; but they turned a deaf ear. Now as we could not have this woman taken into the fort, where there were only men, and as on the other hand we did not wish to see her die before our eyes a victim to the cold, having nothing with which to make her a house, we begged our French people to intimidate these Barbarians, who were so cruel towards their own people. So some of them came at once, pistol in hand, and took some of the bark by force, telling them that this [38] woman would soon either die or recover, and they would get back what they had loaned. They were very angry; but nevertheless, as this violence was reasonable, one of them, to atone for their cruelty, returned from the woods where he had gone to camp, and himself put up a little cabin for her, where every day we carried her food and then instructed her. Imagine, if you please, how great is the necessity for a Hospital here, and how much fruit it could produce. Three things consoled me greatly in expounding to her the Articles of our belief; the 1st was, that, wishing to make her perform some act of contrition for her sins, in order to prepare her for baptism, I called up the names of several offenses, threatening her with the fires of hell if, having committed these crimes, she were not washed in the waters of the Sacrament; [39] this poor, frightened, sick woman began to name her offenses aloud, saying, "I have not committed those sins that thou sayest, but I have these," accusing herself of several very shameful ones. I told her it would be enough for her to ask pardon in her heart without naming them, Confession not being necessary except after Baptism; but she did not cease, begging for mercy from him who has made all. In the second place, speaking with her about death, one day after her baptism, she began to cry, being angry at me for speaking to her of such a horrible thing; I was somewhat astonished at this, and almost sorry that I had baptized her. We recommended her to our Lord, who touched her heart; for, having returned to see her, she asked me a number of questions: "Will my soul have any [40] sense when it leaves my body?" said she. "Will it see? Will it speak?" I assured her that indeed it would lose none of these faculties, but on the contrary would have them in a much more perfect way; and that, if she believed in Jesus Christ without dissembling, she would know wonders and would enjoy great consolation. "Thou hast told me that I shall come to life again some day; shall I be like myself," she said to me, "like what I

Tu m'as dit que ie resusciteray quelque iour, seray-ie semblable, me dit-elle, à moy-mesme, à celle que ie suis maintenant, ou bien à vne autre? C'est toy-mesme, c'est ton propre corps qui reprendra vie, & qui sera beau comme le iour, si tu as eu la Foy; sinon il sera horrible, & tout difforme, & destiné aux flammes eternelles. Que mangera mon ame apres ma mort? Ton ame n'est point corporelle, elle n'a point besoin des viandes d'icy bas, elle se repaistra [41] de plaisirs qu'on ne peut concevoir. Que verray-ie si ie vay au Ciel? Tu verras ce qui se fait ça bas, la bestise de ceux de ta nation qui ne veulent pas recevoir la Foy, la beauté & la grandeur de celuy qui a tout fait, tu le prieras pour moy. Que luy diray-ie, me repart-elle? Dis luy qu'il me face misericorde, qu'il aye pitié de moy, & qu'il m'appelle bientôt pour aller avec luy au Ciel. C'est donc, fit-elle, vne chose bien bonne d'estre, là haut, puis que tu voudrois bien mourir pour y aller. Mais peut-estre que ie m'oublieray de ce que tu me dis. Non, tu ne t'en oublieras point, si tu crois en verité & sans mensonge. Que fera-on de mon corps quand ie seray morte? On le mettra dans vn beau cercueil, & tous les François le porteront avec honneur au lieu où nous enterrons nos morts. Dis moy encore [42] vn coup, mon ame aura elle de l'esprit quand elle sera sortie de son corps? Ouy elle en aura, elle verra, elle entendra, elle conceura fort bien, & parlera d'une façon plus noble que ne font tes leures. Escoutant mes réponses, son visage s'alloit espanouissant. En fin elle me dit d'un accent tout gay, *Nitapoueten, nitapoueten*, ie croy, ie croy, & pour preuve de ma creance, tu ne me verras iamais craindre la mort; iusques icy ie tremblois quand tu m'en venois parler; mais doresnavant ie la souhaitteray pour aller veoir celuy qui a tout fait; ie luy disois tousiours en mes prieres, gueris moy, tu me peux guerir; ie luy diray cy-apres, ie ne me soucie plus de la vie, ie suis contente de mourir pour te veoir. Et en effect le reste du temps qu'elle a vescu apres ces demandes, ie n'ay iamais remarqué en elle aucun petit indice [43] de la crainte de la mort. La troiesme chose qui nous resioüit fort, fut qu'un Sauvage nommé *Sakapouan* la voulut diuertir de nostre creance, disant que nous estions des conteurs, & qu'il ne falloit pas nous croire, puis que nous ne sçaurions monstrier ny faire veoir à personne ce que nous enseignons: ceste pauvre Neophyte fortifiée de l'esprit de Dieu tint bon, & repartit fort bien, qu'elle croyoit que nous disions la verité, & ainsi elle est morte fort bonne Chrestienne. Pour le Sauvage qui vouloit mettre obstacle à sa creance, il ne la fit pas longue, Dieu en tira vne vengeance bien rigoureuse: ce miserable se trouuoit desia mal, bien-

am now, or like some one else?" "It is thyself, it is thy own body which will live again, and which will be as beautiful as the day, if thou hast had Faith; if not, it will be horrible, all deformed and destined to the eternal flames." "What will my soul eat after death?" "Thy soul has no body, it has no need of the food here below; it will feast upon [41] joys beyond conception." "What shall I see if I go to Heaven?" "Thou wilt see what is going on down here,—the foolishness of such of thy people as will not receive the Faith, the beauty and the grandeur of him who has made all; and thou wilt pray to him for me." "What shall I say to him?" she asked. "Tell him to be merciful to me, to have pity on me; and to call me soon, to be with him in Heaven." "Then," said she, "it is a good thing to be up there, since thou wishest to die to go there. But perhaps I shall forget what thou tellest me." "No, thou wilt not forget it, if thou dost really and truthfully believe." "What will they do with my body when I am dead?" "It will be placed in a beautiful coffin, and all the French will bear it with honor to the place where we bury our dead." "Tell me once [42] more, will my soul have sense when it has left my body?" "Yes, it will; it will see, hear, understand readily, and will speak in a more noble way than thy lips." While listening to my answers, her face began to brighten; and at last she exclaimed, joyfully, *Nitapoueten, nitapoueten*, "I believe, I believe; and, as a proof of my belief, thou wilt never see me fear death; until now I was trembling when thou wert speaking of it to me, but from now on I shall wish for it, so that I may go and see him who has made all; I was saying always in my prayers 'Make me well, thou canst cure me;' but hereafter I shall say to him, 'I do not care to live any longer, I am content to die to see thee.'" And, in fact, the rest of the time she lived after these questions, I never noticed in her the least indication [43] that she was afraid to die. The third thing that gladdened us was, that when a Savage called *Sakapouan*, wishing to divert her from our belief, said that we were story-tellers and she must not believe us, since we could not show nor make any one see what we were teaching, this poor Neophyte, fortified by the spirit of God, held firm, and answered steadfastly that she believed we told the truth. Thus she died a very good Christian. As to the Savage who tried to shake her faith, he did not do so long, for God drew down upon him a most severe revenge; this wretch, who already felt ill, was seized with frenzy, soon after his act of impiety, and died a maniac. We had taught him well enough; but the fear of what others would say, which is a potent factor [44] among these people,

tost apres son impieté il tomba en phrenesie & mourut insensé. Nous l'auions assez bien instruit, mais les respects humains qui regnent puissamment [44] parmy ces peuples, l'ont empesché de professer la Foy. Il nous a dit plusieurs fois, Je croy bien que tout ce que vous dites est veritable, mais si ie vous obeï, quãd ie me trouueray aux festins de mes Compatriotes, tout le monde se mocquera de moy, Fais sorte, me disoit-il qu'*Outaouau* (c'est l'vn des grands discoureurs d'entre les Sauuages) reçoïue la Foy quand il viendra icy, & pour lors ie ne feray plus aucune difficulté de vous croire. *Outaouau* l'a trouué mort & enterré à son retour.

Le septiesme d'Auril le petit Sauuage que nous auions enuoyé en France, & que le Pere Lallemand nous ramena, fut fait Chrestien, & baptisé solemnellement par le mesme Pere. Monsieur de Champlain nostre Gouverneur luy donna nom Bonauenture. Tous les matins venant donner le bon iour au Pere, [45] qui prenoit le soin de l'instruire, il ne manquoit pas de luy demander le baptesme; il fait maintenant fort bien Dieu mercy, se rendant fort docile. l'espere qu'il nous seruira grandement pour nostre Seminaire.

Le treiziesme de May ie baptisay le fils de ceste bonne femme, que i'auois fait Chrestienne & nommé Marie l'an passé, laquelle ie laissay malade proche de nostre Maison, m'en allant hyuerner aux trois Riuieres. Sa maladie se rengregeant le Pere Lallemand luy donna l'Extreme-Onction, & venant à mourir l'enterra solemnellement dans nostre Cimetiere. Elle laissa pour tout heritage sa maladie à son petit enfant, qu'vne fieure lente a faict passer au Ciel apres le baptesme; il portoit en sa langue le nom d'*Aouetitin*, qui luy fut changé au nom de Pierre.

[46] Le dix-neufiesme d'Aoust le Pere Lallemand a baptisé vne fille aagée d'enuiron quatre ans; elle est née au país des Bissiriniens; on la mene en France pour estre esleuée & instruite en la Foy Chrestienne.

Le reste des personnes faites Chrestiennes depuis que nous n'auons escrit en France, ont esté baptisées aux país des Hurons, comme V.R. pourra voir par la Relation que nos Peres m'ont enuoyée, que ie luy adresse. Ils ont entre autres conferé ce Sacrement à vn bon homme, dont le Pere de Nouë qui l'a cogneu en ces país si esloignez, me parle en tres-bons termes. Nous auons, dit-il,

prevented him from professing the Faith. He said to us several times, "I indeed believe that all you say is true; but if I obey you, when I go to the feasts of my People, they will all make sport of me." "Arrange it," said he to me, "so that *Outaouau*" (this is one of the great orators among the Savages) "may receive the Faith when he comes here; and after that I will have no more difficulty in believing you." *Outaouau* found him dead and buried at his return.

On the seventh of April, the little Savage whom we had sent to France, and whom Father Lallemand brought back to us, was made a Christian and solemnly baptized by the same Father. Monsieur de Champlain, our Governor, gave him the name Bonauenture. Every day, when he came to say good day to the Father, [45] who took care to instruct him, he never failed to ask him for baptism; he is doing very well now, thank God, and is becoming quite docile. I am hoping he will be of great service to us in our Seminary.

On the thirteenth of May, I baptized the son of the good woman whom I made a Christian and named Marie last year, and whom I had left sick near our House when I went to pass the winter at the three Rivers. As she was growing worse, Father Lallemand gave her Extreme Unction; and, when she died, buried her solemnly in our Cemetery. She left, as her only heritage, her disease to her little child, whom a slow fever sent to Heaven after his baptism; in his language he bore the name of *Aouetitin*, which was changed to that of Pierre.

[46] On the nineteenth of August, Father Lallemand baptized a girl about four years old, who was born in the country of the Bissiriniens.<sup>21</sup> She is being taken to France to be reared and educated in the Christian Faith.

The rest of the persons who have been made Christians since we have written to France, were baptized in the Huron country, as Your Reverence can see by the Relation our Fathers have sent me, which I forward to you. Among others, they have conferred this Sacrament upon an honest fellow whom Father de Nouë, who knew him in that so distant country, recommended to me highly. "We

tousiours creu que cet homme mourroit Chrestien, & que Dieu luy feroit misericorde; car il estoit fort porté au bien, il faisoit volontiers l'aumosne secourant ses Compatriotes, voire mesme nous [47] autres qui estions estrangiers. Retournant de la pesche il nous apportoit tousiours quelque poisson, non à la façon des autres Sauvages, qui ne donnent que pour auoir le reciproque, mais gratuitement; il nous venoit visiter vne fois ou deux la semaine, & apres s'estre entretenu quelque tēps avec nous, voyant que nous estions en bonne santé, il s'en alloit tout content. Or comme il gardoit passablement la Loy que la nature a graué dans le cœur de tous les hommes, Dieu luy a donné auant son trespas, la cognoissance de la Loy de son fils.

300

Ie rapporteray en ce lieu le chastiment manifeste que Dieu a tiré du miserable Sorcier, & de son frere, dont i'ay parlé bien amplement dans la Relation de l'an passé. Ce méchant homme pour me déplaire [48] s'attaquoit par fois à Dieu comme i'ay dit. Il disoit certain iour aux Sauvages en ma presence, le me suis aujourd'huy bien mocqué de celuy que la robbe noire nous dit qui a tout fait. Ie ne pūs supporter ce blaspheme, ie luy dis tout haut, que s'il estoit en France on le feroit mourir. Au reste qu'il se mocquast de moy tant qu'il voudroit, que ie le souffrirois: mais qu'il me tueroit & massacreroit plustost, que d'endurer qu'il se rist de mon Dieu où ie ferois present; qu'il ne porteroit pas loing ceste impudence, Dieu estant assez puissant pour le brusler, & le ietter dans les enfers, s'il continuoit ses blasphemes. Il ne tint iamais plus ces discours deuât moy; mais en mon absence, il ne relaschoit rien de ses boufonneries & de ses impietez. Dieu n'a pas manqué de l'attraper; car l'année n'estoit pas [49] encore expirée, que le feu s'estant mis en sa cabane, ie ne sçay par quel accident, il a esté tout grillé, rosty, & miserablement bruslé, à ce que m'ont rapporté les Sauvages, non sans estonnement.

Ils m'ont dit encor que Mestigoü le quel i'auois pris pour mon hoste a esté noyé; i'auois bien plus souhaitté que Dieu leur eust touché le cœur; i'ay esté marry particulièrement de mon hoste; car il auoit de bonnes inclinations; mais s'estant mocqué en quelque compagnie de Sauvages des prieres que ie leur auois fait faire en nostre extremité, il a esté enuélé dans la mesme vengeance, tombant dans vne maladie qui luy fit perdre l'esprit, si bien qu'il couroit çà & là tout nud comme vn fol; s'estant trouué de basse mer sur le bord du

have," said he, "always believed that this man would die a Christian, and that God would be merciful to him; for he had a very good disposition,— giving alms freely to aid his Countrymen, and even to us, [47] who were strangers. When he returned from fishing he always brought us some fish, not in the way the other Savages did, who give only that they may get something in return, but gratuitously; he came to see us once or twice every week, and, after having talked for some time with us, seeing that we were in good health, he would go away well satisfied." Now as he observed fairly well the Law which nature has graven upon the hearts of all men, God gave him before his death the knowledge of the Law of his son.

301

I will relate in this place the manifest chastisement which God has drawn down upon the wretched Sorcerer and his brother, of whom I spoke very fully in the Relation of last year. This wicked man, in order to displease me, [48] occasionally made attacks upon God, as I have said. One day he said to the Savages in my presence, "I have to-day made a great deal of sport of the one whom the black robe tells us has made all things." I could not stand this blasphemy, and told him aloud that, if he were in France, they would put him to death; furthermore, that he might sneer at me as much as he pleased and I would endure it, but that he might better kill and murder me than to expect me to suffer him to mock my God when I was present; that he would not continue much longer with this impertinence, for God was powerful enough to burn and cast him into hell, if he kept on with his blasphemies. He never again spoke in this way before me, but in my absence he did not in the least refrain from his scoffing and impious speeches. God did not fail to strike him; for the year had not [49] yet expired, when his cabin took fire, I know not how, and he was dreadfully scorched, roasted and burned, as it was related to me by the Savages, not without wonder.

They told me also, that Mestigoü, whom I had taken for my host, was drowned. I would much rather God had touched their hearts; I have been particularly grieved about my host, for he had good inclinations; but having sneered, in company with some of the Savages, at the prayers I had made them say in the time of our great need, he was involved in the same vengeance. Falling ill of a disease which made him lose his reason, so that he ran hither and thither naked, like a madman, he found himself upon the shore of the

grand fleuve, la marée montante l'a étouffé [50] dans ses eaux.

Quasi tous ceux qui estoient dans la cabanne où le Sorcier m'a assez mal traité, font morts qui d'un costé, qui de l'autre, & tous d'une mort déplorable. Il n'y a que trois iours qu'on m'a amené le fils du Sorcier pour le mettre dans un Seminaire que nous voulons commencer; j'auois grand desir de le prendre, & de luy faire autant de bien, que son pere m'a fait de mal; mais comme il a les escrouelles d'une façon fort horrible auprès de l'oreille, la crainte que nous auons en qu'il ne donnast ce mal aux petits garçons, que nous tenons en nostre Maison, nous l'a fait éconduire. Monsieur Gand, homme tout a fait charitable, fait penser & pense luy-mesme cét enfant; s'il guerit nous le mettrons en nostre Seminaire.

Quant à l'Apostat, il nous est venu [51] voir, faisât mine de se vouloir recôcilier à l'Eglise; nous luy auons demandé quelques preuues de sa bonne volôté; sçauoir est qu'il nous vint voir non dans la famine des Sauvages, qui luy fait rechercher les François, mais dans leur abondance: que s'il retourne en ce temps-là, nous le receurons & retiendrons quelques mois auant que de luy donner l'entrée de l'Eglise.

great river, at low tide; and, when the tide arose, he was smothered [50] in the waters.

Almost all of those who were in the cabin where the Sorcerer treated me so badly, have died, some here, some there, and all by a lamentable death. Only three days ago they brought me the Sorcerer's son, to have him put in a Seminary we intend to establish; I was very anxious to take him, and to do him as much good as his father had done me evil; but, as he has a most horrible scrofulous affection near the ear, we were afraid he would give the disease to the little boys we have in our House, and so we refused him. Monsieur Gand,<sup>22</sup> a very charitable man, has this child's sores dressed and dresses them himself; if he recovers, we will place him in our Seminary.

As to the Apostate, he came [51] to see us, pretending that he wished to be reconciled to the Church; we demanded some proof of his good will; namely, that he should come to see us, not when the Savages were having a famine, which forced him to seek the French, but in the time of their abundance; if he returns then, we will receive him, and keep him several months before giving him permission to enter the Church.

# BIBLIOGRAPHICAL DATA: VOL VII

## XXIII

See Volume [VI](#). for particulars of this document.

## XXIV

The original of Le Jeune's letter to Cardinal Richelieu, dated at Quebec, August 1, 1635, is in the Archives of Foreign Affairs, at Paris. We follow a transcript of the document, in the library of the Dominion Parliament, Ottawa. So far as we are aware, this is its first publication.

## XXV

As will be seen from the [Preface](#) to the present volume, this document, which for convenience is designated by bibliographers as Le Jeune's *Relation* of 1635, is, like most of the Cramoisy's, a composite. It is often referred to as "H. 63," because described in Harris's *Notes*, no. 63.

For the text of this document, we have had recourse to a copy in the Lenox Library.

*Collation*: Title, with verso blank, 1 l.; "Table des Chapitres," pp. (2); Relation signed by Le Jeune and eighteen of his confrères, pp. 1-112; Brébeuf's Huron Relation, pp. 113-206; Perrault's Relation of Cape Breton, pp. 207-219; "Divers Sentimens," pp. 220-246; "Extraict du Priuilege du Roy," with the "Approbation" on the verso, 1 l. There is no misnumeration.

The (civil) Privilege for this volume is dated January 12, 1636, and the (ecclesiastical) Approbation January 15, 1635. This apparent discrepancy arises from difference in the calendar: the civil authorities were using the present calendar; whereas the officers of the church were still clinging to the old ecclesiastical year, which began in March. The Approbation of the Jesuit provincial was granted three days after the granting of the royal Privilege.

Another edition of this *Relation* appears in the octavo volume published at Avignon, also in 1636, and containing the *Relations* for 1634 and 1635 conjunctively. The volume is described in the Bibliographical Data for document XXIII., in Volume [VI](#), p. [321](#), of the present series.

There are at least two issues of the Paris edition. We note the following differences:

### FIRST ISSUE.

P. 82, reads: *Miriuan oukachigakhi nimitchimion*.  
P. 90, reads: On l'appelle Rat musqué, pource qu'en effect les testicules pris au Printemps sentent le musc, en autre temps ils n'ont point d'odeur.  
P. 91, the first paragraph ends with: "coste de l'Acadie."

### SECOND ISSUE.

P. 82, reads. *Mirinan oukachigakhi nimitchiminan*.  
P. 90, reads: On l'appelle Rat musqué, pource qu'en effect vne partie de son corps prise au Printemps sent le musc, en autre temps elle n'a point d'odeur.  
P. 91, the first paragraph ends with: "coste de l'Acadie à M<sup>r</sup> le Com. de Razilly."

The Avignon edition follows the wording of the first Paris issue, though it deviates somewhat in the matter of paragraphing; *cf.*, *e.g.*, pp. 127 and 199 of the Paris edition with pp. 345 (mispaged 245) and 388 of the Avignon edition.

The Quebec reprint (1858) follows the text of the second Paris issue.

The only copy of the Avignon edition, known to us, is in the Lenox Library. Copies of the Paris edition are in the following libraries: Lenox (two issues), Harvard, Riggs (Georgetown University), Brown, British Museum, and Bibliothèque Nationale. Copies have been sold or priced as follows: Leclercq (1878), no. 778, 140 francs; O'Callaghan (1882), no. 1214, \$35—it had cost him \$32.50 in gold; Barlow (1889), no. 1275, \$12.50; Dufossé, of Paris, priced (1891-1893) at 300 and 400 francs.

## NOTES TO VOL. VII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

- [1](#) (p. [15](#)).—*Matachias*: ornaments of shell, beads, etc.; see vol. [ii](#), [note 17](#).
- [2](#) (p. [31](#)).—Cf. vol. [ii](#), page [67](#), where Plaisance is called *Præsentis* by the natives.
- [3](#) (p. [39](#)).—*Mille-pertuis*: literally, "a thousand holes," referring to the appearance of transparent points in the leaves, caused by cells filled with volatile oil; a name applied to the genus *Hypericum*.
- [4](#) (p. [171](#)).—Concerning these Iroquois prisoners, see Le Jeune's *Relation* of 1632 (vol. [v](#), of this series, pp. [27-31](#), [45-49](#)).
- [5](#) (p. [209](#)).—This was the Hébert-Couillard family. Hébert (see vol. [ii](#), [note 80](#)) bore the title of Sieur de l'Espinay (or L'Epinay), to which, upon his death (1627), his son-in-law Couillard succeeded.
- [6](#) (p. [211](#)).—The Moulin Baude River, in Saguenay county, Que., enters the St. Lawrence four miles below Tadoussac. It is noted for the fine quarry of white statuary marble near its mouth.
- [7](#) (p. [211](#)).—For sketch of Lalemant, see vol. [iv](#), [note 20](#). The lay brother, Jean Liégeois, was long a useful member of the mission; he had charge of the construction of the college at Quebec, and also erected at Three Rivers the house and chapel occupied by the mission there. He was several times sent to France on the business of the mission. He was slain by the Iroquois, May 29, 1655, while superintending the construction of a fort near Sillery, for the defence of the native converts there resident.
- [8](#) (p. [213](#)).—See sketch of Giffard in vol. [vi](#), [note 8](#). Ferland says (*Cours d'Histoire*, vol. i., pp. 265-267): "This edifice [Champlain's chapel, built in 1633] was not long adequate for the French population, which was every year increased by the arrival of new colonists; and in a short time it became necessary to make a considerable enlargement of the building.... The return of the French to Canada had produced such a movement in the maritime provinces of Western France, and especially in Normandy. From all sides came offers of aid; pious persons sent charitable gifts, either for the missions, or for the instruction of the French and the savages. In many communities, nuns offered themselves to nurse the sick, or to educate young girls; some even were pledged to this work by vows. Christian families, desiring to seek peace in the solitudes of the new world, asked for information as to the advantages that Canada could offer them. This interest was aroused by the relations that the Jesuits sent in 1632 and 1633. These being published, and disseminated in Paris and the provinces, had drawn public attention to the colony. From Dieppe, from Rouen, from Honfleur, and from Cherbourg, went forth many young men to seek their fortunes on the shores of the St. Lawrence; many heads of families followed them; and soon the movement spread to Perche, to Beauce, and to the Isle of France. To render emigration easier, associations were formed. One of the most successful was established, at Mortagne, in 1634, under the direction of Sieur Robert Giffard."
- [9](#) (p. [213](#)).—For sketch of Buteux, see vol. [vi](#), [note 5](#).
- [10](#) (p. [213](#)).—This paragraph occurs, in the text we follow, on page [327](#), after the paragraph ending, "apres avoir cruellement massacré les autres." But in the second (Paris) issue, and in those of Quebec and Avignon, it is found as here given. The latter arrangement is undoubtedly correct, for St. John Baptist's day occurred on June 24, not on July 24.
- [11](#) (p. [213](#)).—For sketch of Brébeuf, see vol. [iv](#), [note 30](#); of Daniel and Davost, vol. [v](#), [notes 31](#), [32](#); of the foundation of Three Rivers settlement, vol. [iv](#), [note 24](#).
- [12](#) (p. [215](#)).—For sketch of Louis Amantacha, see vol. [v](#), [note 20](#).
- [13](#) (p. [229](#)).—Concerning this Sainte Croix Island, see vol. [ii](#), [note 66](#).
- [14](#) (p. [233](#)).—The Frenchman murdered by the Hurons was Étienne Brulé (see vol. [v](#), [note 37](#)). Concerning Nicolas Viel, see vol. [iv](#), [note 25](#).
- [15](#) (p. [235](#)).—This Table of Chapters is not in the first issue; we copy it from the second issue (see Bibliographical Data, vol. [vi](#), doc. xxiii).
- [16](#) (p. [239](#)).—This "poison" was the Huguenot or "reformed" faith. The third Huguenot war had ended with the surrender of La Rochelle, Oct. 29, 1628. The edict of Nismes (July, 1629) was one of amnesty and pacification; and under Richelieu's administration, until his death (Dec. 4, 1642), the Huguenots were fairly sheltered and prosperous. Richelieu had said to the Protestant ministers of Montauban, upon the capitulation of that city: "I shall make no discrimination between the King's subjects, save as to their loyalty. This loyalty being henceforth common to the adherents of both religions, I shall help both equally, and with the same affection." Baird says that the cardinal was honest in this declaration, and that his treatment of the Protestants was, on the whole, tolerably impartial. Still, they were, since their defeat, deprived of all political and military power; and court influences were often



unfavorable and even hostile to them. Numerous restrictions were laid upon their assemblies, the functions of their pastors, and the erection or restoration of their churches,—in some cases nullifying the provisions of the edict of Nismes. It is doubtless these restrictions for which Le Jeune commends Richelieu. The condition of the Huguenots at this time, and Richelieu's policy toward them, are discussed at length in Baird's *Huguenots and the Revocation* (N. Y., 1895), vol. i., pp. 343-359. A detailed account of the war above referred to (in which Charles I. of England at first assisted the Huguenots), with the text of the edict of Nismes, is given in *Merc. François*, vol. xv. (1629), pp. 227-565.

[17](#) (p. [241](#)).—*This recommendation* was the "passport" given to the Jesuits by Richelieu (see vol. [v.](#), [note 2](#)).

[18](#) (p. [257](#)).—Le Jeune's expectations were somewhat too sanguine. The Company of New France (see vol. [iv.](#), [note 21](#)) was expending enormous sums on its Canadian enterprise; but these were directed more to the extension of its own commerce than to the development of the country. The reasons for its policy are thus concisely explained by Faillon (*Col. Fr.*, vol. i., pp. 333, 334): "Unfortunately, this Company, although numbering over one hundred members, taken from the magistrates and wealthy merchants of the Kingdom, had only about 300,000 livres of capital,—each of the members being obliged to put in 3,000 livres. These funds were moreover, diminished not only by the losses that the company suffered at the hands of the English, in its first equipment, but by the indemnity demanded by De Caen for the abandonment of his pretensions to New France. But, as most of these Associates were unacquainted with business, there was formed, within the company itself, another and private company, which took charge of the trade, and established a fund of 100,000 francs for its own interests. Thus Champlain put 3,000 livres into the funds of the general company, and 800 livres into those of the other. This active association was obliged to pay the salary of the Governor, and furnish him with provisions; to support garrisons in the country, and furnish all military supplies; and to be responsible for keeping the storehouses in repair. In order to cover its expenses, it had exclusive possession of the trade in peltries, which had been transferred to it by the larger company, on condition that the surplus of profits should belong to the general association. The result was that the entire management of affairs was in the hands of merchants, who became by this arrangement the prime movers of all the company's operations; and it was difficult for them to enter into views so pure and disinterested as those that the other Associates had entertained in its formation." Cf. *Merc. François*, vol. xix., pp. 837, 838.

312

[19](#) (p. [263](#)).—Information regarding the establishment of these missions (excepting that at Miscou), has been given in notes to preceding volumes.—See vol. [iv.](#), [notes 20](#) (N. D. de Récouvrance), [24](#) (Three Rivers), [30](#) (Ihonatiria), [46](#) (Ste. Anne); and vol. [vi.](#), [note 7](#) (N. D. des Anges). At the end of the present *Relation* (1635), Le Jeune gives Perrault's description of the island and people of Cape Breton. The mission of St. Charles was established for the benefit of the Frenchmen who occupied the important post of Miscou, an island at the entrance of the Bay of Chaleurs, much frequented by fishermen. Turgis and Du Marché were sent thither in 1634; the latter returned to Quebec at the end of a year, but Turgis remained until his death, May 4, 1637.

[20](#) (p. [265](#)).—For account of Marquis de Gamache, see vol [vi.](#), [note 9](#). The other missions were supported by the Company of New France, in accordance with the terms granted it by the royal edict; see *Merc. François*, vol. xiv. (1628), p. 237.

[21](#) (p. [297](#)).—*Bissiriniens*: the Nipissings, also called by the French "Nation des Sorciers" (see vol. [v.](#), [note 19](#)).

[22](#) (p. [303](#)).—François Derré (or De Ré), sieur de Gand; one of the Hundred Associates, and commissary general of the company as early as 1635. In 1637, having obtained certain lands adjoining those granted to the Jesuits at Sillery, he donated them to the mission; in 1640, he had charge of the notarial record-office. His death occurred in May, 1641.

## Transcriber's Note.

Variable spelling and hyphenation have been retained. Minor punctuation inconsistencies have been silently repaired.



## Corrections.

The first line indicates the original, the second the correction.

p. [312](#):

(see vol. v., *note 18*)

(see vol. v., *note 19*)

\*\*\* END OF THE PROJECT GUTENBERG EBOOK THE JESUIT RELATIONS AND ALLIED DOCUMENTS, VOL. 7: QUEBEC, HURONS, CAPE BRETON, 1634-1635 \*\*\*

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