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THE JESUIT RELATIONS

AND

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Document:—

XXVI. Relation de ce qui s'est passé en la Nouvelle France, en l'année 1636. [Part II., being Brébeuf's Relation of the Hurons for this year, originally published as an appendix to Le Jeune's Relation of 1636, and thus completing the document.] Jean de Brébeuf; Ihonatiria, July 16, 1636 . . . . 5

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I. Map showing sites of Huron Missions, by Andrew F. Hunter, of Barrie, Ont. Facing 319
PREFACE TO VOL. X

Following is a synopsis of the third and final installment of Document XXVI., contained in the present volume:

XXVI. In the Preface to Vol. VIII., we explained that the Relation of 1636, like many others of the series, is a composite. Part I. is a general report to the provincial of the Jesuits, at Paris, upon the progress and condition of the missions in New France, in 1636, from the pen of the superior, Le Jeune; Part II. consists of a specific Relation, addressed to the latter by Brébeuf, of the mission to the Hurons for this year. In Vols. VIII. and IX. were presented Le Jeune’s Relation proper, the present volume being devoted to Brébeuf’s Huron Relation, thus completing the document.

As usual, Brébeuf commences his annual letter by describing “the conversion, baptism, and happy death of some Hurons.” During the year, the missionaries in that far-away field have baptized eighty-six savages,—an encouraging gain over the fourteen who were “rescued from the service of the devil” during the first year of their labors. Their great hope is in the conversion of the children, who, they report, show surprising aptitude and willingness to learn the doctrines of the Christian faith; and, through them, many parents have been reached.

At a council of the Huron chiefs, Brébeuf produces
letters from Champlain and Duplessis-Bochart, who exhort the tribesmen to follow the teaching of the missionaries, and embrace Christianity; to emphasize this advice, and in accordance with the custom of the country, he "presents to the assembly a collar of twelve hundred beads of Porcelain, telling them that it was given to smooth the difficulties of the road to Paradise."

The writer describes the unusual and intense drought which prevailed throughout Canada, in the spring and early summer of 1635. The Huron country, being sandy, is especially affected, and is threatened with a total failure of the crops. The "sorcerers," or medicine men, practice all their arts to bring rain, but without success, and attribute their failure to the cross erected by the missionaries. The latter, as a last resort, appeal to their patron saints; and abundant rains are secured,—in June, by a novena of masses in honor of St. Joseph; and in August, by another novena for St. Ignace. The result is a plentiful harvest, which increases the good will of the savages toward the black gowns.

The Hurons are in constant dread of hostile incursions from the Iroquois; the missionaries promise to assist them in such emergencies, and instruct them how to improve the fortifications around their villages; for this, the Hurons are duly grateful.

In August, Mercier and Pijart arrive from Quebec,—a welcome reinforcement. Many details of missionary work are given,—journeys, instructions, debates with Indians, conversions, baptisms, etc. Louis de Sainte-Foi (Amantacha), who had been educated in France during 1626–28, is praised for his intelligence, fidelity, and Christian character;
and he greatly aids the labors of the missionaries. An embassy of Island savages (from the Allu-
mettes) visits the Hurons, attempting, but in vain, to incite them to an attack on the Iroquois. Bré-
beuf takes this opportunity to win, for himself and his brethren, the friendship of these Islanders,—giv-
ing them a canoe and other presents.

For the benefit of those of his brethren in France who desire to undertake missionary work in the Hu-
ron country, Brébeuf recounts the many perils of the journey hither, and the annoyances and dangers to
which apostles of the faith are continually exposed among the savages; but he offers much encourage-
ment and consolation to those who are willing, never-
theless, to brave all obstacles, and to devote them-
selves to the conversion of the natives.

The missionaries are compiling a grammar and
dictionary of the Huron dialect; and Brébeuf devotes
a chapter to the peculiarities of this tongue.

The second part of this Relation, is occupied by a
minute account of "the beliefs, manners, and cus-
toms of the Hurons,"—their myths of Deity and
creation; their notions regarding the nature of man's
soul, and its condition after death; their worship of
the sky, and of demons; their superstitions, and faith
in dreams; their feasts and dances; their games, and
the general habit of gambling. Then are described,
at length, the tricks of medicine men; the national
characteristics of the Huron tribes; their customs,
both in peace and war; their councils and oratory;
and, finally, their solemn feast of the dead,—at
which ghastly ceremony, once in twelve years, the
corpses of all who have died during that time receive
a public and common burial.
Brébeuf closes his account with an expression of much hope for the future success of their labors,—mingled, however, with fear lest these savage neophytes may grow restive when placed under greater restrictions on their moral and social conduct, than have thus far seemed advisable to the cautious missionaries.

The translation of Brébeuf's portion of the Relation of 1636, contained in the present volume, was made by the late James McFie Hunter, M. A., of Barrie, Ont.

Madison, Wis., October, 1897.

R. G. T.
XXVI (concluded)

LE JEUNE'S RELATION, 1636

PARIS: SEBASTIEN CRAMOISY, 1637

Part I. (Le Jeune's own Relation) appeared in Volumes VIII., IX. The present installment, which closes the document, is Part II., consisting of Brébeuf's annual report on the Huron mission.
[1] Relation de ce qui s’est passé dans le Pays des Hurons en l’année 1636.

Envoiée à Kébec au R. P. Paul le Jeune Supérieur de la Mission de la Compagnie de Iesvs, en la Nouvelle France.

MON REVEREND Père,

Ayant appris, tant par vos lettres, que par le recit des Peres, qui arrivèrent heureusement l’an passé, comme l’ancienne France brulée de tres-ardens defirs pour la Nouvelle; que nostre R. P. General cherit cette Mission comme la prunelle de fes yeux; que le P. Prouincial s’y porte de tout fon cœur; que le feu est si grand dans nos Colleges, qu’il est plus difficile d’appaiser les [2] larmes de ceux qu’on éconduit, & aulquels on refufe de nous venir ayder, que de trouver des ouuriers; qu’une infinité de personnes Relig[i]eufes & seculieres, offrent continuellement à Dieu leurs prières & leurs vœux pour la conversion des pauures Barbare de tout ce pays, & qu’en la Maison de Montmartr, sans parler des autres, il y a incessamment nuiet & iour vne Religieuse profternée deuant le S. Sacrement, qui prie à ceste intention: Tout cela nous fait croire & esperer, que Dieu veut maintenant ouvrir les threfors de fes graces & faueurs deffus ces pauures Peuples, & leur defiller les yeux de l’ame pour connoître la vérité. Car il n’inciteroit pas tant de deuotes personnes à demander, s’il n’auoit enui de les exaucer: Joing que nous fçauons que la peuplade de Kebec fe va grande-

Sent to Kébec to Reverend Father Paul le Jeune, Superior of the Mission of the Society of Jesus, in New France.

MY REVEREND FATHER,

Having learned from your letters, and from the statements of the Fathers who arrived here fortunately last year, how old France is burning with ardent desires for the New; that our Reverend Father General cherishes this Mission as the apple of his eye; that the Father Provincial is inclined to it with his whole heart; that the ardor in our Colleges is so great that it is more difficult to check the [2] tears of those who are turned away, and refused permission to come to our assistance, than to find those who will work; that a very great number of persons, Religious and secular, are continually offering their prayers and their vows to God for the conversion of the poor Barbarians of this whole country; and that in the House of Montmartre, not to speak of others, a Nun is prostrated night and day before the Holy Sacrament, praying for this result; all this makes us hope and believe that God will now open the treasures of his grace and favor upon these poor Peoples, and unseal the eyes of their souls to know the truth. For he would not incite so many devout persons to ask, if he had not the inclination to grant their prayers. Besides, we learn that the colony of Kebec is rapidly increasing, through the efforts
ment multipliant par les foins de Messieurs les Assis-
ciez de la Compagnie de la Nouuelle France, qui n’es-
pargnent rien de leur costé; & que nous esperons que
le bon exemple de nos François feruira grandement,
tant à ramasser & encourager les Sauuages errants, &
faineants au travail, qu’à les porter à vouloir faire
pour Dieu ce qu’ils verront estre faisible. Outre
que ie puis dire [3] avec raifon, que fi la diuine Bonté
continué à répandre fes faueurs & benedictiôs fur nos
Hurons, & fur nous, qui les cultiuons, ainsi comme
elle a fait depuis noftre arriuée, il faut dans [sans]
doute attendre icy vn iour vne plantureufe moisfon
des ames. Ce n’est pas qu’il n’y ait parmy ces Peu-
ples beaucoup d’erreurs, de superftitions, de vices, &
de tres-mauuaifes coutumes à déraciner, encore plus
que nous ne nous estions figurez au commencement,
ainsi qu’il fe verra au cours de ceste Relation. Mais
auec Dieu rien n’est impoffible; c’est par fon ayde que
nous auons defia planté la Croix parmy ceste Barba-
rrie, & que nous commenços & continuêrons, s’il luy
plaiit, à publier le nom & les merueilles de celuy,
qui par la Croix a racheté le monde. Mais en voila
affez en general, il faut defcendre plus en particu-
lier; ce que ie feray volontiers, & amplement, vous
affeurant que ie n’auanceray rien que ie n’aye veu
moy-mefme, ou que ie n’aye appris de perfonnes
dignes de foy.
of Messieurs the Associates of the Company of New France, who spare no pains on their side; and we hope the good example of our Frenchmen will greatly aid not only to bring together and encourage to work the idle and wandering Savages, but to incite them to do for God what they shall find practicable. Moreover, I can say [3] with reason that if divine Goodness continues to scatter his favors and blessings on our Hurons, and on us who labor among them, as freely as he has done since our arrival, we ought, without doubt, to expect here some day an abundant harvest of souls. It is true, there are among these Tribes many errors, superstitions, vices, and utterly evil customs to uproot,—more than we had imagined at first, as will be seen in the course of this Relation; but with God nothing is impossible. It is by his aid that we have already planted the Cross in the midst of this Barbarism, and are beginning and will continue, if it please him, to make known the name and marvelous works of him who by the Cross has redeemed the world. But enough has been said in a general way; it is time to enter into particulars, which I shall willingly and fully do, assuring you that I shall state nothing that I have not seen myself or have not learned from persons worthy of credence.

CHAPITRE PREMIER.

DE LA CONUERSION, BAPTESME & HEUREUSE MORT
DE QUELQUES HURONS, & DE L'ESTAT DU
CHRISTIANISME EN CESTE BARBARIE.

Il y en a eu cette année quatrevingts six de bapti-
sez, auquels joignant les quatorze de l'année
passée, ce sont en tout cent, que nous croyons
estre fortis de la servitude du diable en ce pays de-
puis nostre retour. De ce nôbre Dieu en a appelé
dix au Ciel, six en bas aage, & quatre plus aduancez.
L'vn d'iceux nômé François Sangatò estoit Capitaine
de nostre village; il estoit naturellement bon, & con-
sentit tres volontiers à estre instruit, & receuoir le S.
Baptesme, qu'il auoit auparauant loîté & approuué en
autruy. L'admiray la douce Prouidence de Dieu en
la conversion d'vne femme, qui est l'vne des quatre
decedez; laquelle ie baptifay [5] cet Automne au vil-
lage de Scanonaenrat, en retournant de la maison de
Louys de faincte Foy, ou nous estions allez instruire
fes parens. La furdité de ceste malade, & la profon-
deur des mysteres que ie luy propofois, fairoit qu'elle
ne m'entendoit pas suffisamment, ioinct que l'accent
de ceste Nation, vn peu different de celuy des Ours
où nous sommes, mefme mon ignorance en la langue,
accroissoient la difficulté, & me rendoient moins intel-
ligible. Mais Nostrre Seigneur qui voulait fauuer

CHAPTER FIRST.

OF THE CONVERSION, BAPTISM, AND HAPPY DEATH OF SOME HURONS; AND OF THE CONDITION OF CHRISTIANITY AMID THIS BARBARISM.

During the present year, eighty-six have been baptized, and, adding to these the fourteen of last year, there are a hundred souls in all who, we believe, have been rescued from the service of the devil in this country since our return. Of this number God has called ten to Heaven,—six while they were young, and four more advanced in age. One of these, named François Sangwati, was Captain of our village. He had a naturally good disposition, and consented very willingly to be instructed and to receive Holy Baptism, a course he had previously praised and approved in others. I admired the tender Providence of God in the conversion of a woman, who is one of the four deceased. I baptized her this Autumn at the village of Scanonaenrat, when returning from the house of Louys de saincte Foy, where we had gone to instruct his parents. The deafness of this sick woman, and the depths of the mysteries I brought to her notice, prevented her from sufficiently understanding me; and, besides, the accent of that Nation is a little different from that of the Bears, with whom we live. My own imperfect acquaintance with the language rendered me
cette ame, nous pourueut incontinent d'vn ieune hôme, lequel nous feruit de truchement. Il s'estoit trouué avec nous en la Cabane de Louys, & nous auoit ouy dicourir de nos mysteres, de forte qu'il en possoedoit desia vne bonne partie, & conceuoit fort bien ce que ie luy disois. On dit que ceste femme qui fut nommée Marie, dans fes plus grandes foibleffes, prédit qu'elle ne mourroit de huit iours; ce qui arriua.

Ils ne recherchent presque le Baptefme que pour la fanté. Nous taflchons de purifier ceste intention, & les dispofer à receuoir également de la main de Dieu la maladie & la fanté, la mort & la vie, & leurs enseignons que les eaux viuifiantes du S. [6] Baptefme, nous conferent principalement la vie de l'ame, & non celle du corps. Cependant ils ont ceste opinion si fort imprimée, que les baptifez, nommément les enfans, ne font plus maladifs, qu'ils l'auront tâtoft diuulguée & publiée par tout, de forte qu'on nous apporte plusieurs enfans à baptifer de deux, de trois, voire mesmes de fept lieues.

Au reste la divine Bonte, qui agit en nous fuiuant la mesure de la Foy, a conferué iufques à prefent ces petits enfans en bonne fanté: de forte que la mort de ceux qui font decedez, a esté attribuée aux maladies incurables & desesperées dont ils estoient malades auparauant, & si quelqu'autre a esté par fois atteint de quelque petite maladie, les parens bien qu'encores infideles, l'ont rapportée à la negligence & au mep- pris qu'ils ont fait paroiftre au feruice de Dieu.

Il y a en nostre village vne petite fille Chreftienne nommée Louyfe, laquelle à fix mois a commencé à mar- cher toute feule: les parens affeurent n'auoir encor
still less intelligible, and increased my difficulties. But Our Lord, who willed to save this soul, immediately sent us a young man, who served us as interpreter. He had been with us in the Cabin of Louys, and had heard us talking of our mysteries, so that he already knew a considerable part of them, and understood very well what I said. It is said that this woman, who was named Marie, in the midst of her greatest weakness foretold that she would not die for eight days; and so it happened.

They seek Baptism almost entirely as an aid to health. We try to purify this intention, and to lead them to receive from the hand of God alike sickness and health, death and life; and teach them that the life-giving waters of Holy [6] Baptism principally impart life to the soul, and not to the body. However, they have the opinion so deeply rooted that the baptized, especially the children, are no longer sickly, that soon they will have spread it abroad and published it everywhere. The result is that they are now bringing us children to baptize from two, three, yes, even seven leagues away.

Moreover, the divine Goodness which acts in us according to the measure of our Faith, has thus far preserved these little ones in good health; so that the death of those who have passed away has been attributed to incurable and hopeless maladies contracted beforehand; and, if another has occasionally suffered from some trifling ailment, the parents, although still unbelieving, have attributed it to the neglect and irreverence they have shown toward the service of God.

There is in our village a little Christian girl named Louyse, who at six months began to walk alone; the
rien veu de semblable, & l'attribuent à l'efficace du S. Baptêfme. Vn autre nous disoit vn iour avec beaucoup de ioye, que fon petit [7] garçon, qui estoit presque toufois malade, & comme tout ethique avant le Baptêfme, s'eftoit du depuis parfaitement bien porté. Cecy suffira pour monftrer comme Noftre Seigneur va leur imprimant vne grande opinion de ce diuin Sacrement; laquelle fe fortifie par la bonne & entiere fantasque que Dieu nous donne, & qu'il a toufois donnée à tous les Françoins qui ont été en ce pays: car, difent-ils, c'efl merueille qu'horfmis vn seul qui eft mort icy de fa mort naturelle, tous les autres, de-puis vingt-cinq ans ou enuiron qu'on y hante, n'ayent quasi pas été malades.

De tout cecy on pourra facilement recueillir l'ëtat prefent du Christianifme naiffant en ce pays, & l'ëperance du futur. Deux ou trois choses y feruiron encor. La premiere est la methode que nous tenons à l'instruction des Sauuages. Nous affemblons les hommes le plus souvent que nous pouuons, car leurs confeils, leurs feftins, leurs iex, & leurs danses ne nous permettent pas de les auoir icy à toute heure, ny tous les iours. Nous auons égard particulierement aux Anciens, d'autant que ce font eux qui determi-nent & decident des affaires, & tout fe fait fuiuant leurs aduis. [8] Tous viennent volontiers nous entendre, tous vniuerfelfemcnt difent qu'ils ont enuie d'aller au Ciel, & qu'ils redoutent ces braifes ardentes de l'enfer: ils n'ont quasi rien à nous repliquer, nous souhaitterions quelquesfois qu'ils propofaffen plus de doutes, ce qui nous donneroit toufois plus d'occasï de leur déchiffrer par le menu nos faincts Mysteres. En verité les Cömandemens de Dieu font tres-iufites
parents declare they have seen nothing like it, and attribute it to the efficacy of Holy Baptism. Another person told us one day, with great delight, that his little [7] boy, who had always been sick and much emaciated before Baptism, had been very well since then. This will suffice to show how Our Lord is inspiring them with a high opinion of this divine Sacrament, which is strengthened by the perfect health God gives us, and which he has given to all the French who have been in this country; for, they say, it is very strange that, except a single man who died here from natural causes, all the others, during the twenty-five years or thereabout in which the French have been frequenting this region, have scarcely ever been sick.

From all this may be easily gathered the present state of the young Christianity of this country, and the hope for the future. Two or three things besides will help to the same end. The first is the method we pursue in the instruction of the Savages. We gather together the men as often as we can; for their councils, their feasts, their games, and their dances do not permit us to have them here at any hour, nor every day. We pay especial attention to the Old Men, inasmuch as they are the ones who determine and decide all matters, and everything is ordered by their advice. [8] All come willingly to hear us; all, without exception, say they have a desire to go to Heaven and fear the fiery torments of hell. They have hardly anything to answer us with; we could wish sometimes that they would bring forward more objections, which would always afford us better opportunity to explain our holy Mysteries in detail. Of a truth, the Commandments of God
& tres-raifonnables, & ceux là doiuent estre moins qu'hommes qui y trouuent à redire; car nos Hurons qui n'ont encor que la lumiere naturelle, les ont trouué si beaux, & si conformes à la raifon, qu'apres en auoir ouy l'explication, ils difoient par admiration ca chia att8ain aa arrih8aa, certes voila des affaires d'im-portance, & dignes d'estre proposées dans des con-feils; ils difent la verité, ils ne difent rien hors de propos, nous n'auons jamais entendu de tels discours. Entre autres choifes qui leur ont fait auoir la verité d'vn Dieu, Createur, Gouverneur & Conferuateur de toutes choifes, fut l'exemple que ie leur apportay de l'enfant côçeu dans le ventre de la mere. Car qui eft-ce, difois-ie, finô Dieu, qui organifie le corps de cet enfant, qui d'ven mefme matiere [9] forme le cœur, le foyle, le poulmon, bref vne infinie variete de membres si necessaires, & tous si bien proportionnez & joints les vns avec les autres: ce n'eft pas le pere, car ces merueilles s'accompliffent en fon abfence, & quelquesfois apres fa mort. Ce n'est non plus la mere, car elle ne feçait ce qui fe paffe dedans fon ventre: que si c'est le pere ou la mere qui formént ce corps à difcration, pourquoy n'engendrent-ils vn fils ou vne fille quand ils veulent? pourquoy ne produifent-ils des enfans beaux, grands, forts & adroits. Et si les pa-rens donnent l'ame à leurs enfans? pourquoy ne leur departent-ils à tous de grands esprits, vne heureufe memoire, & toutes fortes de belles & louiables quali-tees, veu qu'il n'y a personne qui ne defiraif auoir de tels enfans, s'il eftoit en fon pouuoir? A cela nos Hurons s'estonnent, & n'ayant que respondre, ils co-feffent que nous difons la verité, & qu'en effet il y a vn Dieu, que d'orefnauant ils le veulent reconnoiftre,
are very just and reasonable, and they must be less than men who find therein anything to censure. Our Hurons, who have as yet only the light of nature, have found them so noble, so agreeable to reason, that after having heard the explanation of them they would say, in admiration, ca chia attwain aa arrihwaa, “Certainly these are important matters, and worthy of being discussed in our councils; they speak the truth, they say nothing but what is to the purpose; we have never heard such discourse.” Among other things which made them acknowledge the truth of one God, Creator, Governor, and Preserver of all things, was the illustration I employed of the child conceived in its mother’s womb. “Who,” said I, “but God forms the body of this child; who out of one and the same material [9] forms the heart, the liver, the lungs,—in short, an infinite variety of members, all necessary, all well-proportioned, and joined one to another? Not the father, for these wonders take place in his absence, and sometimes after his death. Nor is it the mother, for she does not know what takes place in her womb. If it be the father or the mother that forms this body at discretion, why is not a son or a daughter begotten at will? Why do they not produce children, handsome, tall, strong, and active? And, if parents give the soul to their children, why do they not impart to all of them great minds, a retentive memory, and all sorts of noble and praiseworthy qualities, seeing that there is no one who would not desire to have such children if this were in his power?” To all this the Hurons, full of wonder, make no reply. They confess that we speak the truth, and that indeed there is a God; they declare that henceforth they will recognize,
le servir & honorer, désirans d'être promptement instruits, de forte qu'ils demandent que nous leur fassions tous les iours le Catechisme: mais comme i'ay desia dit, leur[s] occupations & diuertissemens ne le permettent pas.

[10] Outre cela, la conformité de tous les pointz de la Doctrine Chreftienne leur plaif merveilleusement; car, difent-ils, vous parlez conformément, & toujours consecutivement à ce que nous auez dit; vous n'extrauaguez point; vous ne dites rien hors de propos, mais nous autres nous parlôs à l'étourdy, fans fçauoir ce que nous difons. C'est le propre de la fauffeté de s'ëbaraßer dans vne infinité de contradictions.

Le mal est, qu'ils font fi attachez à leurs vieilles coutumes, que cogoïfsât la beauté de la verité ils le contentent de l'approuuer fans l'embrasser. Leur répôse ordinaire est, oniondechsten, la coutume de noftrre païs est telle. Nous auons combattu cette excuse, & la leur auons oftee de la bouche, mais non encore du cœur; noftrre Seigneur le fera quand il luy plaîra.

C'est ainsi que nous agîssons avec les Anciens; car pour autant que les femmes & les enfants nous causôient beaucoup de trouble, nous auons trouué cette inuention, qui nous reûssit affez bien: le P. Antoine Daniel, & les autres Peres vont tous les iours par toutes les Cabanes enseigner aux enfants, soit baptizëz ou non, la doctrine Chreftienne, fçauoir est le signe de la Croix, [11] le Pater, l'Aue, le Credo, les Commandemens de Dieu, l'Oraifon à l'Ange Gardien, & autres briefues prières; le tout en leur langue, pource que ces Peuples ont vne ineptitude naturelle d'en apprendre vne autre.

Les Dimanches nous assemblons toute ceste ieu-
serve, and honor him; and, desiring to be promptly instructed, they ask us to teach them the Catechism every day; but, as I have said, their occupations and amusements do not permit that.

[10] Moreover, the harmony of all points of Christian Doctrine pleases them wonderfully; "For," they say, "you always speak connectedly, and consistently with what you have said; you never wander off, you never speak save to the purpose; we, on the contrary, speak heedlessly, not knowing what we say." It is a characteristic of falsehood to embarrass itself in a multitude of contradictions.

The evil is, they are so attached to their old customs that, knowing the beauty of truth, they are content to approve it without embracing it. Their usual reply is, oniondechouten, "Such is the custom of our country." We have fought this excuse and have taken it from their mouths, but not yet from their hearts; our Lord will do that when it shall please him.

Thus, then, we deal with the Old Men. As the women and children caused us much trouble, we have hit upon this plan, which succeeds fairly well. Father Antoine Daniel and the other Fathers go every day through the Cabins, teaching the children, whether baptized or not, Christian doctrine,—namely, the sign of the Cross, [11] the Pater, the Ave, the Credo, the Commandments of God, the Prayer to the Guardian Angel, and other brief prayers, all in their own tongue, because these Peoples have a natural inaptitude for learning any other.

On Sundays, we assemble all these young people twice in our Cabin, which serves as a Chapel. In the morning we get them to assist at Mass, even
neffe par deux fois dans notre Cabane qui nous fér
de Chappelle. Le matin nous les faisons assister à la
Messe jusqu'à l'offertoire; devant laquelle nous fa-
fons solennellement l'eau benîte, puis ie leur fais
dire à tous ensemble après moy le Pater, l'Aue, &
autres prières qu'ils fçaient. L'apresdinée ie leur
propôse quelque petite demande du Catechisme, &
leurs fai rendre compte de ce qu'ils ont appris pendant
la semaine, donnant à chacun quelque petit prix fe-
lon son mérite.

Ceste méthode conjointe avec ces petites recom-
penses a des effects incroyables: car premierement
cela a allumé parmy tous les enfants vn si grand désir
d'apprendre, qu'il n'y en a point du tout, pourueu
qu'ils fçachent tant soit peu beguayer, qui ne vueillent
estar instruits, & comme ils font quasi tous d'vn assez
bon esprit, c'est avec vn grand progres; car mesme
ils [12] s'instruisent les vns les autres.

Je ne fçaurois dire le contentement & la consolation
que nous donne ceste petite jeunesse, quand nous con-
siderons leurs Peres plongez encor dans leurs supersti-
tions, quoy qu'ils reconnoissent suffisamment la vérité.
Il nous vient en pensée de craindre que Dieu irrité
par leurs pechez ne les ayt rebutez encor pour vn
temps; car pour les enfants sans doute il leur tend les
bras, & les attire à foî; l'ardeur qu'ils tefmoignent à
apprendre ce qui regarde le devoir d'vn Christien
nous empeche d'en douter; les plus petits se vei-
nent eter entre nos bras quand nous allons par les
Cabanes, & ne se font point prier pour dire & estre
instruits. Le P. Daniel a trouué l'invention d'appai-
fer vn petit enfant, quand il le trouue pleurant entre
les bras de sa mere; qui est de luy faire faire le signe
to the offertory, before which we solemnly bless the holy water; then I make them say all together, after me, the Pater, the Ave, and other prayers they know. In the afternoon I propose to them some little question from the Catechism, and make them give account of what they have learned during the week, giving to each some little prize according to his merit. This method, along with the little rewards, has wonderful results. For, in the first place, it has kindled among all the children so great a desire to learn that there is not even one who, if it can stammer out words at all, does not desire to be instructed; and, as they are almost all fairly intelligent, they make rapid progress, for they even [12] teach one another. I cannot tell you the satisfaction and consolation these little children give us. When we consider their Fathers, still plunged in their superstitions, although recognizing sufficiently the truth, we are afraid that God, provoked by their sins, has rejected them for a time; but, as for the children, without doubt he holds out his arms to them and draws them to himself. The eagerness they show to learn the duties of a Christian keeps us from doubting it. The smallest ones throw themselves into our arms, as we pass through the Cabins, and do not require to be urged to talk and to learn. Father Daniel hit upon the plan of quieting a little child, crying in its mother's arms, by having it make the sign of the Cross. And indeed, one day when I had just been teaching the Catechism to them in our Cabin, this child made us laugh; its mother was carrying it in her arms, and was going out; but, as soon as she reached the door, it began to cry so that she was com-
de la Croix: Et de fait, vn iour que ie venois de leur faire le Catechisme en nostre Cabane; cet enfant nous fit rire: fa mere le portoit entre fes bras, & s'en alloit, mais elle ne fut pas fi tost fur le feuil de la porte qu'il fe prit à pleurer, de forte qu'elle fut contrainte de rentrer; elle luy demande ce qu'il avoit, Que ie recommence, [13] dit-il, que ie recommence, ie veux encor dire. Je luy fis donc faire derechef le signe de la Croix, & il fe prit incontinent à rire, & à fauter d'aife. I'ay veu le mefme vne autrefois pleurer bien fort pour auoir eu le doigt froiffé, cependant s'appai- fer, & rire, auxfi-toft qu'on luy euft fait faire le signe de la Croix. Je m'estend volontiers fur ce fujet, ne doutant point que les bonnes ames ne prennent plai- fir d'entendre toutes ces particularitez; dans les commenccemens de cette Eglife naiffante, que pouuons nous raconter finon les begayemens de nos enfans spirituels? Nous auons vne petite fille entre autres nômee Marie Aoeiefsa, qui n'a point fa pareille; vous diriez que tout fon contentement foit de faire le signe de la Croix, & de dire fon Pater & Ave, à peine auons nous mis le pied dans fa Cabane, qu'elle quitte tout pour prier Dieu. Quand nous assemblons les enfans pour la priere ou pour le Catechisme, elle fe trouve toufiours des premières, & y accourt plus gayement que plusieur ne feroient au ieu; elle ne bouge de chez nous, & ne fe laffe point de faire le signe de la Croix, & de dire & redire cinquante fois le iour le Pater & Ave; elle le fait faire aux autres, & vn de nos [14] Francois estant arriué de nouueau; pour tout compliment, elle luy prit la main, & luy fit faire le signe de la Croix. Souuent elle fe trouve dans la campagne quand nos Peres y recitent leur Office elle
pelled to turn back. She asked it what was the matter. "Let me begin again," [13] it said, "let me begin again, I want to say more." I then got it to make again the sign of the Cross, and it immediately began to laugh and to jump for joy. I saw the same child, another time, crying hard because it had had its finger frozen; but it quieted down and laughed, as soon as they had it make the sign of the Cross. I dwell willingly upon this matter, as I am sure pious souls take pleasure in hearing all these particulars. In the beginnings of this infant Church, what can we speak about if not the stammererings of our spiritual children? We have one little girl, among others, named Marie Aoesiwa, who has not her equal. Her whole satisfaction seems to be in making the sign of the Cross and in saying her Pater and Ave. Scarcely have we set foot in her Cabin, when she leaves everything to pray to God. When we assemble the children for prayers or for Catechism, she is always among the first, and hastens there more cheerfully than many would to play. She does not stir from our Cabin, and does not omit making the sign of the Cross, and saying over and over fifty times a day the Pater and Ave. She gets others to do the same; and, one of our [14] Frenchman having newly come, her only greeting was to take his hand, and have him make the sign of the Cross. Often she is in the field when our Fathers recite their Office there; she stands in the road, and, almost every time they return, she begins to make the sign of the Cross, and to pray to God in a loud voice.

Another little girl named Catherine had often been wayward about receiving instruction, and so had not been rewarded like the others. Some days afterward,
fe tient dans le chemin, & presque autant de fois qu’ils fe retournent, elle fe met à faire le signe de la Croix, & à prier Dieu à haute voix.

Vne autre petite nommée Catherine, auoit fait fou-uent la difficile à fe faire instruire, & en suite n’auoit point esté recompenfée comme les autres: quelques iours après vne fiènne compagne l’amena à vn des noftres, luy faifant accroire qu’elle eftoit toute difpo-fee à dire; mais quand ce fut au fait & au prendre, elle fit à l’ordinaire; alors ceste petite qui l’auoit ame-nee fe mit en humeur, & employa toute fa petite rhetorique naturelle pour luy défférer les levres, & la faire parler, tantost vaissant de menaces, tantost luy faifant esperer quelque recompenfe de moy, fi elle difoit bien, & fit si bien qu’elle en vint à bout au grand contentement de celuy des noftres qui l’escoutoit.

Vn autre bien qu’apporte ceste practique conforme à noftre Institut, est que les grâds mêmes demeurent [deviennent] par ce moyen instruits; [15] car le defir que les peres & meres ont que leurs enfans foient loüez & recompenfes de quelque prix, fait qu’ils s’in-fruitissent eux-mêmes pour instruire leurs enfans; par- ticulièrement beaucoup de grandes filles prennent plaisir à imiter les petites. Quand elles retournent du bois, fouuent elles s’arreftent au premier de nos Peres qu’elles rencontrent, & luy difent ta arrih8aiens-
tan fen, enseigne moy ie te prie, & quoy qu’elles foient bien chargees, elles ne font point contentes qu’on ne leur ait fait dire le Pater & l’Aue. Quelques-fois mêmes elles nous preuient, & de si loin qu’elles apperçoivent quelqu’vn de nous autres, elles fe mettent à dire ce qu’elles fçaient. Quelle confo-
lation d’entendre retentir ces campagnes du nom de
one of her companions brought her to one of our Fathers, giving him to understand that she was quite disposed to learn; but, when it came to the point, she acted as usual. The little girl who had brought her became annoyed, and used all her little natural rhetoric to make her open her lips and to get her to speak,—sometimes using threats, sometimes holding out a reward from me if she spoke properly; she was so earnest that she succeeded, to the great satisfaction of those of our Fathers who were listening to her.

Another benefit that results from this practice—which is in conformity with our Institute—is, that even the adults become instructed by this means; [15] for the desire of the fathers and mothers that their children should be praised and rewarded leads them to be instructed themselves, in order to teach their children; particularly many older girls take pleasure in imitating the younger ones. When they are returning from the forest, they often stop the first of our Fathers whom they meet, and say to him, ta arrihwaienstan sen, "Teach me, I pray thee;" and although they may be well laden, they are not satisfied unless he has them say the Pater and the Ave. Sometimes they anticipate us, and, from as far as they can see one of our Fathers, they begin to recite what they know. What a consolation to hear these districts resound with the name of Jesus, where the devil has been, so to speak, adored and recognized as God during so many ages.

This exercise also enables us to improve greatly in the use and knowledge of the language, which is no small gain. Generally speaking they praise and approve the Christian Religion, and blame their wicked customs; but when will they leave them off entirely?
Iesvs, où le diable a été, pour ainsi dire, adoré & reconnu pour Dieu par tant de siècles.

Ce même exercice fait que nous profitons beaucoup en l’usage & connaissance de la langue, qui n’est pas vn petit fruit. Vniuerfellement parlant ils lœient & approuvent la Religion Chréftienne, & blasphèment leurs meffchantes coutumes; & quand fera-ce qu’ils les quitteront tout à fait? Quelques-vns nous disent, Penfiez-vous [16] venir à bout de renuerfer le Pays, c’est ainsi qu’ils appellent le changement de leur vie Payenne & Barbare, en vne vie civile & Chréftienne? Nous répondons que nous ne sommes pas fi presomp-tueux, mais que ce qui est impossible aux hommes, est non feulement possible, mais facile à Dieu. Voicy encor vn autre indice de leur bonne volonte pour la Foy. Monfieur de Champlain & Monfieur le General du Pleffis Bochart, nous obligèrent grandement l’an-née paflée, exhortant les Hurons en plein confeil à embrasser la Religion Chréftienne, & leur disant que c‘efloit là l’vnique moyen non feulement d’etre vn jour véritablement heureux dans le Ciel, mais auffi de lier à l’auenir vne tres-eftroite amitié avec les Françoys, lefquels en ce faifant viendront volontiers en leur Pays, & leurs filles, leurs apprendre divers arts & mefiers, & les affisteroient contre leurs ennemis; & que s’ils vouioient amener quelques-vns de leurs enfans l’an prochain, qu’on les inftruifroit à Kébec, que nos Peres en auroient vn grand foin. Et pour autant que les Capitaines du pays n’eftoient pas là bas, ils leur dirent qu’ils tinffent confeil tous ensemble quand ils [17] feroient de retour touchant les points fúdits, & qu’ils me rendissent les lettres dont il leur pleuft m’honorer, par lefquelles ces Messieurs nous donnoient aduis de ce qui auoit
Some say to us: "Do you think you are going to succeed in overturning the Country?" Thus do they style the change from their Pagan and Barbarous life to one that is civilized and Christian. We reply that we are not so presumptuous, but that what is impossible to man is not only possible but easy to God. Here is another indication of their good will toward the Faith. Monsieur de Champlain and Monsieur the General du Plessis Bochart rendered us great service last year, by exhorting the Hurons in full council to embrace the Christian Religion, and by telling them that it was the only means not only of being some day truly happy in Heaven, but also of cementing in the future a very close alliance with the French,—who, if this were done, would readily come into their Country, marry their daughters, teach them different arts and trades, and assist them against their enemies; and that, if they would bring some of their children next year, to be instructed at Kébec, our Fathers would take good care of them. And, inasmuch as the Captains of the country were not there, they asked them to hold a general council on their return, concerning the points mentioned; also to give me the letters with which they were pleased to honor me, in which these Gentlemen informed us of what had been said, in order that we might be present at the Huron Council, and be able to avail ourselves of what they had done. In accordance with this, in the month of April last, having been invited to an Assembly or Council, where all the Old Men and Chiefs of the Nation of the Bear met to deliberate on their great feast of the dead, I took occasion to show them the letters of these Gentlemen, and asked them to decide, after careful delib-
esté dit, afin que nous assistassions au Conseil des Hurons, & façussions nous prevaloir de ce qu’ils auoient fait. Conformément à cela au mois d’Auril dernier ayant esté inuité à vne Assemblee ou Conseil, où estoient tous les Anciens & les Chefs de la Nation des Ours, pour delibérer fur leur grande feste des morts, ie pris l’occasion de leur reprefenter la lettre de ces Messieurs, & demander qu’ils delibérassent meurement ce qu’ils defiroient y répondre. Je leur dis que tous les hommes ayant l’ame immortelle aloient finalement après cette vie en l’vn de ces deux lieux, ôter au Paradis ou en Enfer, & ce pour vn jamais: mais que ces lieux estoient grandement differents, car le Paradis estoit vn lieu remply de toutes fortes de biens, & exempt de toutes fortes de maux; & l’Enfer estoit vn état deftitué de tout bien, & remply de toutes fortes de maux, que c’estoit vne fournaife tres-ardente au milieu de laquelle les damnez feroient à jamais tourmentez & brulez fans estre confommez, [18] qu’ils auifassent maintenant au quel de ces deux lieux ils defiroient vn iour aller pour vn jamais, & ce pendant qu’ils estoient encore en vie; car pour tous les defunts pour qui ils auoient fait, & alloient faire la feste, que c’estoit vne affaire decidee, que tous ayât ignorer Dieu, & outrepasé fes comandemens, auoient fuiuy le chemin de l’Enfer, où ils estoient maintenant tourmentez de supplices qui ne fe peuuent imaginer, & qu’il n’y auoit plus de remedé. Que pour eux s’ils vouloient aller au Ciel nous leur enseignerions le chemin; & pour autant que toutes les affaires d’importans fe font icy par prefens, & que la Pourcelaine qui tient lieu d’or & d’argent en ce Pays, est toute puissante, ie prefentay en ceste Assemblee vn collier de douze cens grains de Pourcelaine, leur difant, que c’estoit-
eration, what they wished to answer thereto. I told them that every man, as possessing an immortal soul, would at last, after this life, go to one or the other of two places, Paradise or Hell, and that forever; but that these places were widely different, since Paradise is a place abounding in blessings of all kinds, and free from all manner of ills; Hell, a place where no blessing comes, and where ills of all kinds abound; that it is a fiery furnace, in the midst of which the damned would be forever tormented, and burned without ever being consumed; [18] that they must now consider to which of these two places they preferred to go some day, forever, and to do this while they were still in this life, because the matter was decided so far as it concerned all the dead for whom they had made or were going to make feasts; that all those who had slighted God and broken his commandments had followed the path to Hell, where they now were tormented by punishments that could not be imagined, and for which there was no remedy. I told them that, if they wished to go to Heaven, we would teach them the way; and, inasmuch as all affairs of importance are managed here by presents, and as the Porcelain that takes the place of gold and silver in this Country is all-powerful, I presented in this Assembly a collar of twelve hundred beads of Porcelain, telling them that it was given to smooth the difficulties of the road to Paradise. It is customary to employ such terms, when they make presents to succeed in some difficult enterprise. Then all, in turn expressing their opinions, said that they dreaded these glowing fires of Hell, and that they preferred the road to Heaven. There was, nevertheless, one who—either seriously, or more probably [19] in
là pour applanir les difficultez du chemin de Paradis; ce font les termes dont ils ont coutume de se fuir quand ils font quelques prefens pour venir à bout de quelque difficile entreprise. Alors tous opinans à leur tour, dirent qu'ils redoutoient ces feux ardens de l'Enfer, & qu'ils aymoient mieux prendre le chemin du Ciel: il y en eut neâtoins vn lequel ou ferieuxement, ou plutôt [19] en gauffant dit, que cela alloit bien que tous vouluissent aller au Ciel, & estre bien-heureux, pour luy qu'il n'importoit pas quand il feroit brulé dedans l'Enfer. Le repartis que Dieu nous donnoit à tous l'option de l'vn & de l'autre, mais qu'il ne fçauoit pas quel estoit le feu d'Enfer, & que i'esperois qu'il changeroit de resolution quand il en feroit mieux informé.

Voila la disposition qu'ont les Hurons, & notamment la Nation des Ours à receuoir le Christianifme, à quoy feruira grandement que nous auons defia baptifie beaucoup d'enfans; car, difent-ils, nous ne vouloons pas abandonner nos enfans, nous defirons aller au Ciel avec eux. Tu peux iuger, difent ils, combien nous agreons tes discours, puis que nous-nous y trouuons volontiers, & fans mot dire, & que nous permettôs que nos enfans foient baptifez. Il ne faut pas que ie m'oublie à cette occasion de tefmoigner la satisfaction que nous donne Louys de faincte Foy; il est vray qu'il nous a autant edifiez & contentez dans le deuoir de Chreftien, qu'il y auoit manqué par le passe. A ce mois de Septembre il eut vn desir de retourner pour hyuerner chez nous à Kébec, afin d'y rapprendre paisiblement [20] les bons enseignemens qu'il auoit eu autrefois de nos Peres en France, & se remettre parfaitement dans le train de la vertu & pieté Chreftienne. Nous approuuions fort ce dessein,
jest—said it was very fine that all should wish to go to Heaven, and be happy; but that, as far as he was concerned, it did not matter even if he should be burned in Hell. I replied that God gave us all the choice of the one or the other; that he did not know what Hell fire was, and that I hoped he would change his mind when he was better informed.

You see the inclination of the Hurons, and especially of the Nation of the Bear, to receive Christianity; and this will be greatly increased by the fact that we have already baptized many of their children. For they say, "We do not wish to be separated from our children, we desire to go to Heaven with them. You can judge," they say, "how much we approve your talk, seeing we willingly listen to it, without contradiction, and permit you to baptize our children." I must not forget to express on this occasion the satisfaction which Louys de saincte Foy gives us; he certainly performs his duties as a Christian as much to our edification and pleasure as formerly he failed therein. In this month of September he had a desire to return to our house at Kébec for the winter, in order to resume quietly [20] the good instructions he had had formerly from our Fathers in France, and to devote himself again to the practice of virtue and Christian piety. We strongly approved this design, the more so as he could have taken with him some young relative who might have been instructed and baptized there; but as some difficulty came in the way of his resolution, he concluded that he would pass a good part of the Winter with us. This he has done with much satisfaction and profit, both to himself and to us; for he has resumed attendance upon the Sacraments, and the habit of
veu mèmeement qu'il eust mené avec luy quelque ieune homme de ses parens, qui eust pû estre instruit & baptisé là bas: mais quelque difficulté ayant traverlé cette resolution, il se delibera de passer vne bonne partie de l'Hyuer avec nous, ce qu'il a fait avec beaucoup de contentement & de profit, tôt de fon cofté que du nostre; car il s'est remis dans la hantise des Sacremens, & dans l'vfage de la priere. A Noël il fit vne fort bonne Confession generale depuis fon Baptifme: d'autre part en nos Catechismes & instructions que nous faifons aux Sauuages il nous feruoit de Truchement, & nous a traduit plusieurs choses en langue Huronne, où nous admirions la facilité qu'il auoit à entendre nostre langue, & à comprendre & expliquer les mysteres les plus difficiles. Bref il tesoigne que veritablement il a la crainte de Dieu.

Pour conclusion de ce chapitre nous esperons vous renuoyer les Peres Antoine Daniel, & Ambroise Da-not avec vne bande de braues petits Hurons, afin de donner [21] commencement au Seminaire, duquel on peut esperer avec raifon de grands fruits pour la conversion de ces Peuples. Que s'il y auoit à Kébec des Religieufes, je croy qu'on vous pourroit aussi enuoyer de petites Seminaristes, il y a icy quantité de braues petites filles, lesquelles si elles estoient bien efleuees ne cederoint en rien à nostre ieuneffe Françoife. Ce nous est vn grand creue-coeur de voir ces petites innocentes fouiller incontinent la pureté de leur corps & beauté de leur ame faute de bon exemple & bonne instruction; ie ne doute nullement que la divine Bon-té ne comble de grands biens, particulièrement ceux qu'elle inspirera de contribuer à la fondation de ces Seminaires, & à l'education de ces petites plantes de ceste EGlife naiffante.
prayer. At Christmas he made a very good general Confession for the period since his Baptism. Besides, in our Catechizing and teaching of the Savages, he served as Interpreter, and has translated several things into the Huron language for us, wherein we admired the facility with which he understood our language, and comprehended and explained the most difficult mysteries. In short, he gives evidence that truly he has the fear of God before his eyes.

To conclude this chapter, we hope to send you Fathers Antoine Daniel and Ambroise Davot with a band of honest little Hurons, to make [21] a beginning for the Seminary, from which we can reasonably expect much fruit in the conversion of these Peoples. If there were Nuns at Kébec, I believe we might be able to send also girls for a Seminary. There are here a number of fine little girls, who, if they were well brought up, would not yield in any respect to our young French girls. It makes our hearts ache to see these innocent young girls so soon defile their purity of body and beauty of soul, for lack of a good example and good instruction. I doubt not at all that the divine Goodness will crown with great blessings those in particular whom he inspires to contribute to the foundation of these Seminaries, and to the education of these young plants of this infant Church.
CHAPITRE II.

CONTENANT SELON L’ORDRE DES TEMPS LES AU- 
TRES CHoses REMARQuABLES ADUENUëS 
PENDANT CESTE ANNÉE.

A première chose est la fechereffe de l’Esté passé 
laquelle a esté fort vniuerselle [22] en tous ces 
Pays, autant que i’ay peu apprendre tant des 
lettres de Kébec, comme de diuers Sauuages revenans 
des traittes loingtaines, tout eftoit fî fec & fî aride 
qu’à la moindre étincelle de feu les forests & les cam- 
pagnes estoient incontinent embrasées: d’où arriua 
que plusieurs Sauuages allans par pays, & n’estans 
pas fur leur garde eurent leurs Cabanes & viures 
brulëz, comme auffi deux de nos hommes. Mais 
pour ne parler que du Pays des Hurons, la fechereffe 
y fut tres-grande, car depuis Pâques inuques a la 
my-Iuin il ne pleut point, ou fort peu; rien ne pro- 
fitoit, tout deperistroit, de forte qu’on apprehendoit 
vne grand famine, & à bon droit; car tout le terroir 
des Hurons & des lieux circonuoifins estans tout fa- 
blonneux, s’il est trois iours fansestre arroufé des 
pluyes du Ciel, tout commence à faner & à baiffer la 
tefte. Dans ces apprehensions tout le Pays eftoit en 
alarme de la famine, veu mefmelement que le Prin-
temps passé trois villages auoiët esté brulëz, qui fans 
cet accident euffent pû feruir dans la necessité de gre- 
niers à tout le Pays. Tous crioient à l’ayde, & im-
ploroient à leur ordinaire le fecours des Sorciers ou
CHAPTER II.

CONTAINING IN THE ORDER OF TIME THE OTHER REMARKABLE THINGS THAT HAPPENED DURING THIS YEAR.

FIRST, I notice the dryness of the past Summer, which has been very general [22] throughout these Regions, so far as I can learn from Kébec letters, and from Savages returning from distant trading expeditions; everything was so dry and so arid that at the least spark of fire the forests and fields were at once in a blaze. Thus it happened that many Savages, going about the country and not being on their guard, had their Cabins and provisions burned, as did also two of our men. But to speak only of the Huron Country,—the drought was very great, for from Easter until the middle of June there was no rain at all, or very little. Nothing was growing, everything was dying, so that we apprehended a serious famine, and rightly; for, the soil of the Huron country and adjacent regions being sandy, if three days pass without its being watered with rain from Heaven, everything begins to fade and hang its head. Filled with these apprehensions, the whole Country was dreading a famine, especially as last Spring three villages had been burned which, but for this accident, might have served in case of necessity as granaries to the whole Country. All were crying for help, and imploring, according to their custom, the help of the Sorcerers, or Arendiowane,
ArendioSane, qui se font icy adorer, [23] promettans qu'ils deftourneroit les malheurs dont le Ciel les menace. Ces abuseurs firent ioüer tous les efforts que les fonges, & leur ceruelle creufe leur peut fuggerer, afin de faire pleuvoir, mais en vain, le Ciel estoit d'airain à leurs fottifes. Il y eut vn de ces Sorciers nommé Tehorenhaegnon plus fameux que les autres, qui promi$t merueilles, pourueu que tout le Pays luy fift vn prefent de la valeur de dix haches, fans conter vne infinité de festins: mais ces efforts furent en vain, il auoit beau fonger, feftiner & danser, il n'en toomboit pas vne goutte d'eau, de forte qu'il cõfesfroit qu'il n'en pouuoit venir à bout, & afleuroit que les bleds ne meurriroient point; mais le mal estoit pour nous, ou plustoft le bon-heur, qu'il difoît qu'il estoit empesché de faire pleuvoir par vne Croix qui est vis à vis de noftrre porte, & que la maison des François estoit vne maison de demons, ou de gens méfaifans qui estoit venus en leur Pays afin de les faire mourir. Quelques-vns encheriffans là defus disoient que parauanture nous auions des refentimens de la mort d'Estienne Bruflé, & que nous voulions tirer vengeance de tout le Pays pour la mort d’vne feule personne. [24] D'autres adiouftoient que les Algonquins leur auoient dit que les François ne venoient icy que pour les faire mourir, & que d'eux estoit prouenu la contagion de l’année paffée. En suite de ces discours on nous difoit que nous abatffions la Croix, & que si les bleds ne meurriroient pas, on nous pourroit bien affommer ainsi comme on fait icy les Sorciers, & autres gens pernicieux. Quelques-vns, à noftrre grand regret & creue-coeur, disoient qu'ils abbattroient la Croix, & vinrent iusques à ce poinct, que des iéunes gens en ayants fait vne autre, & l’ayans plantée sur
who are here held in reverence, [23] because they promise to turn aside the misfortunes with which Heaven threatens them. These deceivers played all the tricks that dreams and their own empty heads could suggest to them, in order to bring rain, but in vain, the Heavens were as brass to their foolishness. There was one of these Sorcerers named Tchorenhaegnon, more famous than the others, who promised marvels, provided the whole Country made him a present of the value of ten hatchets, not to speak of a multitude of feasts; but these efforts were in vain,—dreaming, feasting, dancing, were all to no purpose, there fell not a drop of water; so that he had to confess that he could not succeed, and he declared that the crops would not ripen; but unfortunately, or rather fortunately for us, he said that he was hindered from making it rain by a Cross which is before our door, and that the house of the French was a house of demons, or of ill-disposed people who had come into their Country in order to make them die. Some thereupon, trying to outdo him, said perhaps we cherished resentment for the death of Estienne Bruslé and that we wished to draw down vengeance upon the whole Country for the death of a single person. [24] Others added that the Algonquins had told them that the French came here only to compass their death, and that from them had come the contagion of last year. In consequence of these statements we were told that we must take down our Cross; and that, if the crops should not mature, they might beat us to death as they do the Sorcerers and other pernicious people here. Some, to our great regret and sorrow, said that they would pull down the Cross; and it even went so far that some young
le faïste d’vne Cabane, fe mirent à tirer à l’encontre,
comme au blanc, avec leurs arcs & leurs fleches; mais
noftre Seigneur ne per mitt pas qu’ils la frappaffent
d’vn seul coup. D’autres eftoient d’autant plus mé-
chans qu’ils eftoient desia mieux informez de la co-
gnoiffance d’vn Dieu Createur & Gouuerneur de toutes
chose, car ils accufoient fa Bonté & Prudence avec
d’horribles blasphèmes. Il euft fallu eftre de bronze
pour n’eftre pas irrité de ces insolences. Ce qui nous
touchoit davantage eftoit la misère de ce pauure
Peuple, fon aueuglement, & fur tout l’iniure qu’on
faifoit [25] à Dieu le quittant pour des Sorciers: car
pour la mort ie croy que tous eufient efté tres aifes
de la subir pour la defense de la Croix. Nous affem-
blafmes donc en noftre Cabane les hommes & les
femmes de noftre village, etendu particulièrement
qu’eux feuls n’auoient point eu recours aux Sorciers,
ains nous demandoient continuellement que nous
fissions pleuvoir. Ils ont ceste penfe qui rien ne
nous eft impossible. Le leur dis que ny nous, ny au-
cun homme ne dispofoit de la pluye, ou du beau
temps; que celuy qui a fait le Ciel & la terre en eftoit
feul le maiftre, & la distribuoit felon fon bon plaifir;
que c’eftoit à lui à qui il falloit auoir recours; que la
Croix que nous auions plantee n’empechoit point la
pluye, veu que depuis que nous l’auions erigee il
auoit pleu & tonné par plusieurs fois; mais que para-
uanture Dieu eftoit faché de ce qu’ils en parloient
mal, & de ce qu’ils recouroient à de meschans Are-
diosane, lefquels ou n’auoient point de pouuoir, ou
bien peut-eftre caufoient eux-mêmes les fecherefles
par les hantifes & pacts qu’ils auoient avec le diable;
& qu’au reste tout ce qu’ils en faifoient n’eftoit que
pour auoir des prefens; que s’ils y pouuoi ent [26]
people, having made another and having placed it on the ridge of a Cabin, began to shoot at it as at a target with their bows and arrows, but our Lord did not permit them to hit it even once. Others were much more wicked, since they were more fully acquainted with the knowledge of the one God, Creator and Governor of all things, for they accused his Goodness and Providence with horrid blasphemies. One would have to be of bronze not to be irritated by such insolence. What touched us most keenly was the misery of these poor People, their blindness, and above all the offense they committed [25] against God by forsaking him for the Sorcerers. As to death, I believe that all of us would have been very glad to submit to it for the defense of the Cross. We therefore assembled in our Cabin the men and women of our village, especially because they alone had not resorted to the Sorcerers, but had always asked us to make it rain. They believe that nothing is impossible for us. I told them that neither we nor any man could bring rain or fine weather; that he who made Heaven and earth alone was master of them, and distributed them according to his good pleasure; that recourse must be had only to him; that the Cross we had planted had not hindered the rain, as it had often rained and thundered since we had erected it; but that perhaps God was angry because they had spoken ill of him and had had recourse to wicked Arendiowane, who either had no power, or, indeed, perhaps had themselves caused the drought by their intercourse and pacts with the devil; that, besides, everything they did was only to get presents, and that, if they could do [26] anything, they should make rain. Consequently, if they would obtain what
quelque chose, qu'ils fissent dôc plouuoir. Partant que s'ils vouloient obtenir ce qu'ils desiroient, ie leur dis qu'ils s'adressaient à celuy qui a tout fait, & qui est feul Auteur de tous biens, duquel nous leur auions tant parlé, & que nous leur enseignerions la façon de le prier. Ceste Nation est fort docile, & sous la considération des biens temporels vous les flechissez où vous voulez. Ils me respondirent tous, qu'ils n'adjoüstoient point foy à leurs deuins, & que c'eftoient des abufeurs, qu'ils ne vouloient point d'autre Dieu que celuy que nous leur enseignions, & qu'ils feroient ce que nous leur dirions. Je leur dis donc qu'ils deuoient detester leurs pechez, & fe refoudre à bon efcent à feruir ce Dieu que nous leur annonçions, & que d'oresnauant nous ferions tous les iours vne Proceffion pour implorer fon ayde, que c'eftoit ainfi que faifoient tous les Chretiens; qu'ils fussent confants & perfeuerans, ne perdant pas courage s'ils n'eftoient incontinent exaucez; nous adiouftafmes à cela vn vœu de neuf Messes en l'honneur du glorieux Espoux de noftrre Dame Protecteur des Hurons; nous exposaftmes auffî le S. Sacremêt à l'occasion de fa Fête qui arriua en ce temps-là.

[27] Or il auint iulement que la neufuaine eftât accomplie, qui fut le treizieftme Iuin, nous ne peufmes paracheuer la Proceffion fans pluye, qui fuiuit fort abondante, & dura à diuerses reprifes l'espace de plus d'vn mois avec vn grand amandement & accroissement des fruitz de la terre, & d'autant que, comme i'ay dit, ces terres fablonneufes demanderoient quaû des pluyes de deux iours l'vn, vne autre secheresse eftant furuenuë depuis la my-Iuillet iusques à la fin du mois, nous entreprîmes vne autre neufuaine en l'honneur de noftrre B. Pere S. Ignace, par les prières duquel
they desired, I urged them to address him who made everything, and who alone is the Author of all blessings, of whom we had so often spoken to them, and to whom we would teach them to pray. This Nation is very docile, and when influenced by temporal considerations it can be bent as one pleases. They all replied that they put no faith in their soothsayers, and that they were deceivers; that they wished no other God than him whom we taught to them, and that they would do what we told them. I then told them that they must hate their sins, and resolve in earnest to serve that God whom we announced to them; that henceforth we would every day make a Procession to implore his help, that all Christians did this; that they should be constant and persevering, not losing courage if they were not immediately heard. We added to this a vow of nine Masses in honor of the glorious Spouse of our Lady, the Protector of the Hurons. We exposed also the Blessed Sacrament on the occasion of its Feast, which happened at that time.

[27] Now it happened that, exactly as the novena was completed, which was on the thirteenth of June, we could not finish the Procession on account of the rain, which followed very abundantly and lasted, with several intervals, the space of a month, with a great improvement and growth of the fruits of the earth; and because, as I have said, these sandy soils need rain almost every other day, another drought having occurred from the middle of July until the last of the month, we undertook another novena in honor of our Blessed Father St. Ignatius, through whose prayers we had, from the day after this novena began and since, such an abundance of rain that
nous eufmes dès le lendemain de la neufuaine encommencée, & du depuis, telle abondance de pluyes qu'elles firent parfaictement espier les bleuds, & les amenerent à maturité, de sorte qu'il y a eu cette année autant de bleed que de long temps.

Or ces pluyes ont fait deux biens; l'un en ce qu'elles ont accreu les fruicts de la terre, & l'autre en ce qu'elles ont étouffé toutes les mauuaises opinions & volontez conçuees contre Dieu, contre la Croix, & contre nous; car tous les Sauuages de nostre connoissance, & notamment de nostre village, font venus expreffément nous trouver [28] pour nous dire qu'en effet Dieu estoit bon, & que nous estoions aussi bons, & qu'à l'avenir ils vouloient servir Dieu, adioufant mille poulîles à l'encontre de leurs Arendiodane, ou deuins. A Dieu foit pour jamais la gloire de tout; il permet la sechereffe des terres, pour arroufer les coeurs de fes benedictions.

L'année 1628. que les Anglois defirent [defirent] la flotte de la Compagnie de la Nouuelle France, dont la perte a estoit la damnation de plusieurs Canadois, & le retardement de la conversion de quelques autres, comme il est à croire, il m'arriua en ce pays vne histoire quasi pareille à la precedente, laquelle à raiso de la conformité ie penfe etre bô de raconter icy. La sechereffe estoit extraordinaire par tout, mais singulierement en nostre village, & aux enuirons. Ces{tes} [certes] ie m'estonnois de voir quelquesfois l'air tout chargé de nuées ailleurs, & ouyr bruire les tonnerres & au contraire en nos quartiers le Ciel y estoit tres pur, tres serain, & tres ardent. Il sembloit mefme que les nuées se diuifoient à l'abord de nostre contrée; Ce mefme suppoft du diable, que j'ay nommé cy-deuant Tchorenhaegnon, eftant prié de faire plouuoir,
it caused the corn to form perfect ears, and ripened them; so that there was this year as much corn as there has been for a long time.

Now these rains have produced two good results: one in that they have increased the fruits of the earth; the other that they stifled those false opinions and notions conceived against God, against the Cross, and against ourselves. For all the Savages that knew us, and especially those of our village, came expressly to see us, [28] to tell us that God was in truth good, and that we also were good; and that in the future they would serve God, adding a thousand abusive words in reference to all their Arendiowance, or soothsayers. To God be forever the glory of the whole; he permits the drought of the soil, to bedew all hearts with his blessings.

In the year 1628, when the English defeated the fleet of the Company of New France,2—whose loss was the damnation of many Canadians and the postponement of the conversion of many others, as may be believed,—there happened to me in this country an incident almost the same as the preceding, which, by reason of its likeness to it, seems to me worth relating here. The drought was very great everywhere, but particularly so in our village and its neighborhood. I was indeed astonished, sometimes, to see the air heavily laden with clouds elsewhere, and to hear the thunders roaring; while in our neighborhood, on the contrary, the Sky was clear, very bright and very hot. It seemed even that the clouds separated as they approached our region. That same tool of the devil that I have mentioned before, Tehorenhaegnon, having been entreated to make rain, replied that he could not [29] make it; and that the
respondit qu'il ne le pouuoit [29] pas faire, & que le
tonnerre qu'ils feignent estre vn oyfeau, auoir peur de
la Croix qui estoit deuant la maifon des François, &
que cefte couleur rouge dont elle estoit peinte, estoit
comme vn feu ardent & flamboyant qui diuifoit les
nuées en deux, quand elles venoient à paffer par
deffus.

Les Capitaines du village ayant entendu ces nou-
uelles me firent appeller, & me dirent; Mon nepueu,
voila ce que dit vn tel, que reponds-tu à cela? nous
femmes perdus, car les blefs ne meuriront point.
Si au moins nous mourrions par la main & les armes
de nos ennemis, qui font prefts de venir fondre fur
nous, encor à la bonne heure, nous ne languirions
pas, mais fi eftans echaufe de leur fureur, nous tom-
bons dâs la famine, c'eft aller de mal en pis, qu'en
penfe-tu? tu ne voudrois pas estre cause de noftrre
mort? & puis il t'importe autant qu'à nous: nous fe-
riers d'auîs que tu abbatife cefte Croix, & que tu la
cachaffe pour vn temps ou dedans ta Cabane, ou
bien dans le lac, afin que le tonnerre & les nuées ne
la voyent plus, & qu'ils n'en ayent plus de peur, &
puis apres la moiffon tu la replanteras. A cela ie
repondis, Pour moy iamais ie n'abattray, ny ne ca-
cheray la Croix [30] où est mort celuy qui eft la caufe
de tous nos biens. Pour vous fi vous la voulez ab-
batre, auisez-y ie ne pourray pas vous en empefcher,
mais prenez garde qu'en l'abbatant vous n'irritiez
Dieu, & que vous n'accroiffiez noftrre misere. Croyez-
vous à cet abufer; il ne fçait ce qu'il dit, il y a plus
d'vn an que cefte Croix a esté plantée voyez combien
de fois il a pleu icy du depuis: c'eft vn ignorant de
dire que le tonnerre craint; ce n'est pas vn animal,
mais vne exhalaison feiche & embrâfée, qui estant
thunder, which they pretend is a bird, was afraid of the Cross that was in front of the Frenchmen's house, and that the red color with which it was painted was like a fire burning and flaming, which divided the clouds in two when they passed above it.  

The Captains of the village, having heard these stories, sent for me and said, "My nephew, here is what so-and-so says; what dost thou answer to it? We are ruined, for the corn will not ripen. If at least we should die by the hands and arms of our enemies who are ready to burst upon us, well and good,—we should not at any rate pine away; but if, having escaped from their fury, we are exposed to famine, that would be to go from bad to worse. What dost thou think of it? Thou dost not wish to be the cause of our death? besides, it is of as much importance to thee as to us. We are of the opinion that thou shouldst take down that Cross, and hide it awhile in thy Cabin, or even in the lake, so that the thunder and the clouds may not see it, and no longer fear it; and then after the harvest thou mayest set it up again." To this I answered, "As for me, I shall never take down nor hide the Cross [30] where died he who is the cause of all our blessings. For yourselves, if you wish to take it down, consider the matter well; I shall not be able to hinder you, but take care that, in taking it down, you do not make God angry and increase your own misery. Do you believe in this deceiver? He does not know what he says. This Cross has been set up for more than a year, and you know how many times there has been rain here since. Only an ignorant person would say that the thunder is afraid; it is not an animal, it is a dry and burning exhalation which, being shut in,
enfermée court ça & là pour fortir; & puis que craint le tonnerre? ceste couleur rouge de la Croix? oftez donc aussi vous mesmes toutes ces figures & peintures rouges qui font fur vos Cabanes. A cela ils ne fça-uoient que me repartir, ils s’entre-regardoient, & di-foient, il dit vray, il fe faut bien garder de toucher à ceste Croix; & cependant, adiouftoient-ils, Tehoren- haegnon dit cela. Il me vint vne penfée, Puis, difie, que Tehorenhaegnon dit que le tonnerre apprehende ceste couleur de la Croix, si vous voulez nous la pein- drons d‘vne autre couleur, de blanc ou de noir, ou en quelqu’autre façon; & si incontinent apres il vient à plouuoir, vous croirez que Tehorenhaegno a [31] dit vray, finon que c’est vn imposteur. C’est fort bien auifé, dirent-ils, ainfi le faut-il faire. On peint donc la Croix de blanc, mais vn, deux, trois & quatre iours fe paßent qu’il ne plouuoit non plus qu’auparauant; & cependant tous ceux qui voyoient la Croix fe fâf-choient contre ce Sorcier, qui auoit esté la caufe de la défigurer de la forte: Sur cela i’allay trouver les An- ciens; Et bien a-il pleu dauantage qu’auparauant? Estes vous contens? Ouy, dirent-ils, nous voyôs bien que Tehorenhaegnon n’est qu’ vn abufeur : mais dis nous toy, qu’est-ce que nous ferons, & nous t’obey- rons. Alors nostre Seigeneur m’inspîra de les instruire du mystere de la Croix, & de l’honneur que par tout on luy rendoit, & de leur dire que i’estois d’auis qu’ils vinffent tous en corps, hommes & femmes ado- rer la Croix, pour reparer l’honneur d’icelle: & d’au- tant qu’il s’agiffoit de faire croître les bleds, qu’ils apportaffent chacun vn plat de bled pour en faire offrande à nostre Seigeneur, & que ce qu’ils donne- roient fuft puis apres distribué aux pauures du vil- lage. L’heure est dônée au lendemain; Ils ne l’at-
seeks to get out this way and that. And then what does the thunder fear? This red color of the Cross? Take away then, yourselves, all those red figures and paintings that are on your Cabins.' To this they did not know what to reply; they looked at each other and said, "It is true, we must not touch this Cross; and yet," added they, "Tehorenhaegnon says so." A thought came to me. "Since," said I, "Tehorenhaegnon says that the thunder is afraid of this color of the Cross, if you like we will paint it another color, white, or black, or any other; and if, immediately after, it begins to rain, you will be sure Tehorenhaegnon has [31] told the truth; but if not, that he is an impostor." "Well said," they replied, "we will do that." The Cross was therefore painted white, but one, two, three, four days passed without any more rain than before; and meanwhile all who saw the Cross became angry at the Sorcerer who had been the cause of disfiguring it thus. Thereupon I went to see the Old Men. "Well, has it rained any more than before? Are you satisfied?" "Yes," said they, "we see clearly enough that Tehorenhaegnon is only a deceiver; but now, do thou tell us what to do, and we will obey thee." Then our Lord inspired me to instruct them in the mystery of the Cross, and speak to them of the honor that was everywhere rendered to it; and to tell them that it was my opinion that they should all come in a body, men and women, to adore the Cross in order to restore its honor; and, inasmuch as it was a matter of causing the crops to grow, they should each bring a dish of corn to make an offering to our Lord, and that what they gave should afterwards be distributed to the poor of the village. The hour is appointed for the morrow;
tendent pas, mais la preuient: nous entournons la Croix repeinte de ses premiers couleurs, [32] fur laquelle j’auois mis vn Crucifix; Nous faifons quelque priere, puis i’adoray & baifay la Croix pour leur montrer comme ils deuoient faire, ils me fuuiurent les vns apres les autres apostrophans nostre Seigneur crucifié par des prières que la Rhetorique naturelle, & la necessité du temps leur fuggeroit. Certes leur feruente simplicité me donnoit de la deuotion; bref ils firent fi bien que dés la mefme iournée Dieu leur donna de la pluye, & enfin vne tres-heureufe recolte, avec vne tres-grande admiration de la Puiffance divine.

Pour conclusion de ces deux histoires, ie diray que ces Peuples font grands admirateurs, & font eftat des personnes qui ont quelque chofe de releué par defus le commun; à cefte occasion ils les appellent, oki du mefme nom qu’ils donnent aux demôs: Partant s’il y auoit icy quelqu’vn doté du don de miracles, ainsi qu’eftoient les premiers qui ont annoncé l’Euangile au monde, il conviuriroit à mon adivs fans dificulté, tous ces Barbares; mais Dieu depart telles faueurs, quand, à qui, & comment il luy plaft, & parauanture veut-il que nous attédions la recolte des ames avec patience & perfeuerance. Auffi certes ne fe portent-ils [33] encore à leur devoir que par vn respect temporel, fur lequel on pourroit bien leur faire ce reproche de l’Euangile; Amen, amen dico vobis, quaeritis me, non quia vidistis signa, sed quia manducaistis ex panibus, & saturati estis.

Nous auons eu cefte année deux alarmes, dont enfin, Dieu mercy, il ne nous eft resté que la peur; c’a été fur l’appréhension des ennemis. La premiere, qui auoit quelque apparence, fut l’Esté passé, & dura
they do not wait for it, they anticipate it. We surround the Cross, painted anew in its first colors, [32] upon which I had placed the body of our Lord crucified; we recite some prayers; and then I adored and kissed the Cross, to show them how they ought to do it. They imitated me one after the other, apostrophizing our crucified Savior in prayers which natural Rhetoric and the exigency of the time suggested to them. In truth, their fervent simplicity inspired me with devotion; briefly, they did so well that on the same day God gave them rain, and in the end a plentiful harvest, as well as a profound admiration for the divine Power.

In concluding these two accounts, I shall say that these Peoples admire and esteem highly those persons who have anything that elevates them above the crowd. Such persons they call *oki*, the same name as they give to demons; consequently, if there were any one here endowed with the gift of miracles, as were those who first announced the Gospel to the world, he would, in my opinion, convert all these Barbarians without difficulty. But God dispenses such favors when, how, and to whom he pleases; and perhaps he wishes us to wait for the harvest of souls with patience and perseverance. Besides, certainly, they are inclined [33] as yet to their duty only by temporal considerations, so that we may well apply to them the reproach of the Gospel: *Amen, amen dico vobis, quæritis me, non quia vidistis signa, sed quia manducastis ex panibus, et saturati estis.*

We have had this year two alarms, which resulted, thank God, in nothing worse than the fear aroused by the apprehension of enemies. The first, for which there were some grounds, occurred last Sum-
tut le mois de Juin; c'est un des temps des plus propres à semblables espouvantes, d'autant que pour lors le Pays est defnu des hommes, qui vont en traitte qui d'un côté, qui d'un autre. L'autre a esté cet Hyuer, & s'est trouvée fausse; en l'une & en l'autre on la nous donnoit bien verte affez fouuent, tant de iour que de nuict; les femmes & les enfans commençaient à plier bagage fur le rapport des cri-eurs; ce font icy nos espions. La fuite est aucune-ment tolerable en Esté, car on ne peut écaper en quelque Isle, ou cacher dans l'obfuritid de quelque épaïffe forêft; mais en Hyuer quand les glaces fer-uent de pont pour aller fureter les Isles, & que la cheute des fueilles a éclaircy les forêts, vous ne fçauriez [34] où vous retirer, puis on découvre inconti-nent les vestiges fur la neige; joint qu'il fait bien froid en Hyuer pour coucher long temps à l'enfeigne de la Lune. Il y a quelques villages affez bien forti-fiez, où on pourroit demeurer, & attendre le fiege & l'affaut, ceux qui peuuent s'y retirent, les autres ga-gnent au pied, ce qui est le plus ordinaire; car le petit nombre d'hommes, le manquement d'armes, le grand nombre d'ennemis, leur font redouter la foi-blesse de leurs forts, il n'y a que les vieilles gens qui pour ne pouuoir aller attendent de pied quoy la mort dans leurs Cabanes. Voilà où nous en femmes d'or-dinaire. Cet Hyuer nous fuimes fur le point de fuyr, mais où cacher nos petites commoditez? car les Hurons en font affû frians que les Iroquois. D'ail-leurs neantmoins ces espouvantes n'ont pas été inu-tiles; car outre les prières & les vœux que nous avons faits pour destourner les fœaux; outre le foin que chacun apportoit pour se difposer à la mort, ou à l'ef-clauage, & outre que de là nous prenions occaision
mer and lasted the whole month of June. It is one of the most fitting times for such fear, inasmuch as then the Country is stripped of the men, who have gone trading, some one way, some another. The other was this Winter, and turned out to be false; in both cases the alarm was quite often given very unexpectedly, sometimes by day, sometimes by night; the women and children began packing up their baggage on the report of the criers, who are our spies here. Flight is to some extent tolerable in Summer, for one can escape to an Island or hide in the obscurity of some dense forest; but in Winter, when ice serves as a bridge to enable the enemy to search the Islands, and when the fall of the leaves has laid bare the forest recesses, you do not know [34] where to hide; besides, the tracks on the snow are immediately discovered; and it is, moreover, extremely cold in Winter to sleep long at the sign of the Moon. There are some villages tolerably well fortified, where one might remain and await siege and assault; those who can, withdraw there; the others take to flight, which is most commonly done; for the small number of men, the lack of arms, the multitude of enemies, cause them to dread the weakness of their forts. Only a few old people, who are not able to go away, quietly await death in their Cabins. That is our usual condition. This Winter, we were on the point of fleeing; but where could we conceal our few belongings? for the Hurons are as fond of them as are the Iroquois. In other ways, however, these fears have not been useless, for besides the prayers and vows we made to turn aside the scourge, the pains each one took to prepare himself for death or slavery, and the opportunity we had to impress upon the
d' instruire les Sauvages du secours qu'ils doiuent attendre de Dieu ; nous-nous femmes rendus ay-
ables, recommandables, & vtiles à tout le [35] Pays, 
tant en leur donnant des fers de fleches, comme en nous dispo\nt de les aller fecourir dans leurs forts 
felon notre pouvoir. En effect nous auions quatre 
de nos François munis de bonnes arquebufes, qui 
estoient tous pr\ts de courir au premier village où 
fe fut donné l'assaut, & moy i'eftois resolu de les 
aller accompagner pour les assiste spirituellement, & 
pour prendre les autres occasions qui fe fussent pre-
fentées d'avancer la gloire de Dieu. De là ie vous 
laiffe à penfer si nous auons besoin du secours d'en-
haut, & que ceux qui vivent en repos & en asseurance, 
le nous obtiennent par leurs prieres; c'eft ce que nous 
leur demandons humblement.

Les Hurons nous font demeurez fort affectionnez 
de la promptitude que nous leur auons montrée à 
les affister. Nous leur auons dit aussi que d'oresna-
uant ils fissent leurs forts quarrez, & tirassent leurs 
pieux en ligne droicte, & qu'au moyen de quatre pe-
tites tourelles aux quatre coings, quatre François 
pourroient facilement avec leurs arquebufes ou mouf-
quets confuer & defendre tout vn village. Ils ont 
fort gouste cet aquis, & ont defia commencé à le prac-
tiquer à la Rochelle, où il[s] souhaittent [36] passionn-
ment auoir des noftres. Dieu fe fert de tout pour 
donner entrée aux porteurs de l'Euangle.

L'Efte est icy vne faison fort incommode pour in-
truire les Sauuages; les traittes & les champs em-
menent tout hommes, femmes & enfans, il ne de-
meure quasi personne dans les villages; voicy comme 
ous passasmes le dernier.

En premier lieu nous-nous recueillîmes tous par
Savages the help they might expect from God,—we were able to win for ourselves the regard and esteem of the People, and to make ourselves useful to them, [35] as well by giving them iron arrow-heads as by arranging to assist them in their forts, according to our power. In fact, we had four of our Frenchmen furnished with good arquebuses, who were ready to hasten to the first village where an attack should be made; and I had resolved to accompany them, to assist them in spiritual matters, and to take advantage of any other occasions which might present themselves to advance the glory of God. From this I leave you to imagine whether or not we need help from on high; and may those who live in comfort and safety obtain it for us by their prayers, which we humbly ask from them.

The Hurons have remained very friendly to us, on account of the promptitude we showed in assisting them. We have told them also that henceforth they should make their forts square, and arrange their stakes in straight lines; and that, by means of four little towers at the four corners, four Frenchmen might easily with their arquebuses or muskets defend a whole village. They are greatly delighted with this advice, and have already begun to practice it at la Rochelle, where they eagerly desire [36] to have some of our Fathers. God employs all means to give an entrance to those who bear the Gospel.

Summer here is a very inconvenient season for instructing the Savages. Their trading expeditions and the farms take every one away, men, women, and children—almost no one remains in the villages. I will tell you how we spent last Summer.

In the first place, we all came together for the
les exercices spirituels à la façon de noître Compagnie. Nous en auons d’autant plus besoin, que l’excellence de nos fonctions requiert plus d’union avec Dieu; & que nous sommes contraints de vivre continuellement dans le tracas; c’est ce qui nous fait souvent reconnaître qu’il faut que ceux qui viennent ici y apportent un bon fonds de vertu, s’ils veulent y en cueillir les fruits. Après nos exercices nous fîmes un memorial confus des mots que nous auions remarquez depuis noître arrivée, & puis nous esbâuchâmes un Dictionaire de la langue des Hurons, qui fera tres-profitable. On y verra les diverses significations, on y reconnoiftra ayfément la difference des mots par ensemble, qui ne confiste quelquesfois qu’en vne feule lettre, ou mesme [37] en un accent. Finalement nous-nous occupâmes à reformer, ou plutoft à ranger vne Grammaire. Je crains qu’il ne nous faille faire souvent de semblables reformes, car tous les jours nous allons defcourans de nouveaux secrets en ceste science; ce qui nous empêche d’enuoyer rien à imprimer pour le présent. Nous en fçauons, graces à Dieu, tandoft suffisamment, tant pour entendre que pour estre entendus, mais non encor pour mettre au jour. C’est à la verité vne chose bien laborieuse de vouloir comprendre de tous points vne langue estrangere, tres-abondante, & autant différente de nos langues Europeanes qu’est le Ciel de la terre, & ce fans maistre & fans liures. Je n’en dis pas davantage, parce que i’en fuis vn Chapitre plus bas. Nous y travaillons tous avec ferveur; c’est vne de nos plus ordinaires occupations, il n’y en a point qui ne l’aronne dèsi, & ne fe fasse entendre, les Peres nouvellement venus aussi bien que les anciens; i’espere en particulier que le P. Mercier y fera bientoft maistre.
spiritual exercises, as is the custom of our Society. We had the more need of these exercises, as the high duties we are called upon to perform need more union with God, and because we are compelled to live in a continual bustle. For this reason we often acknowledge that those who come here should bring a good reserve fund of virtue, if they wish here to gather the fruits thereof. After our exercises we made a confused memorandum of the words we had learned since our arrival, and then we outlined a Dictionary of the Huron language which will be very profitable. In it will be seen the various meanings; one will easily recognize in it, when the words are grouped, their differences, which consist sometimes in only a single letter, or even [37] in an accent. Finally we busied ourselves in revising, or rather in arranging, a Grammar. I fear we shall often have to make similar revisions; for every day we discover new secrets in this science, which for the present hinders us from sending anything to be printed. We know now, thank God, sufficient to understand and to be understood, but not yet to publish. It is indeed an exceedingly laborious task to endeavor to understand in all points a foreign tongue, very abundant, and as different from our European languages as Heaven is from earth,—and that without master or books. I say no more about it here, as I shall write a Chapter about it, further on. We all work at it diligently; it is one of our most common occupations. There is not one of us who does not already talk a jargon, and make himself understood, the newly-arrived Fathers as well as the others. I trust that Father Mercier, in particular, will soon be master of it.
Le neufième d'Aoûft arriua de Kébec vn de nos hommes, deux mois & douze iours aprês fon embarquement d'icy, Dieu [38] façit avec quel contentement nous l'écoutasmes sur l'estat de tous les François de Kébec, & des trois Riuieres, que le bruit nous auoit dépeints comme tous morts de la contagion. Nous fuîmes aussi tres-aifes d'entendre l'heureuse arriuée des cinq vaisseaux de Messieurs de la Compagnie, commandez par Monsieur le General du Plefsis Bochart, qu'on nous faifoit croire s'êstre perdus dans les glaces. Noftre ioye fut vn peu rabatue par la crainte qu'on auoit qu'il ne fuît arriué quelque accident au Capitaine Bontan; mais on nous a releuez de cette apprehension.

Le treizième du mois d'Aoûft le P. Mercier arriua, & le P. Pijart le dix-sept, le P. Mercier s'étant tres-bien porté depuis la France, fut faisi d'vn petite fiévre vn iour ou deux avant fon arriuée aux Hurons, mais dés le lendemain qu'il fut arriué, il en fuit quitte pour vne legere émotion, qui fuît fuivie d'vnne parfaite fante. C'eft vne benediction du Ciel, ce feemble, que ce nous eft aſsez d'eftre aux Hurons pour nous bien porter. Au refte tous les Peres ont efté fort doucement conduits, ils n'ont ny ramé, ny porté, finon leurs petites hardes; mais plutoſt ont eſté honorez, & portez [39] eux-mêmes aux endroits fascieux & difficiles: & partant qu'aucun n'apprehende les difficultez qu'il y a à monter icy, pour auoir leu noſtre Relation de l'an passé; les commencemens font toſſours difficiles, & puis les caufes de nos peines estoient extraordinaires; & enfin ie croy que mes pechez qui demandoient cela pour moy, redon дерent encor fur les autres; mais plaife à Dieu que nous ayons épuisé le calice des amertumes jusques à la dernière goutte; quoy que nul ne deuroit
On the ninth of August, one of our men arrived from Kébec two months and twelve days after departing hence. God [38] knows how glad we were to hear of the state of all the French at Kébec and the three Rivers, who report had declared were all dead of the plague. We were also very glad to hear of the happy arrival of five ships of the Gentlemen of the Company, commanded by Monsieur the General du Plessis Bochart, which we had been informed were lost in the ice. Our joy was somewhat lessened by the fear they had that some accident had befallen Captain Bontan; but we have been relieved of this apprehension.

On the thirteenth of the month of August, Father Mercier arrived, and Father Pijart on the seventeenth. Father Mercier, who had had good health all the way from France, was seized with a slight fever a day or two before his arrival among the Hurons; but the day after his arrival he was free from it, except for a slight disturbance, which was followed by perfect health. It is a blessing from Heaven, it seems, that as soon as we are in the Huron country we should have good health. For the rest, all the Fathers have been well treated on the way. They have neither paddled, nor carried burdens, except their little supply of clothing: but, on the contrary, have been honored and have been themselves carried [39] over troublesome and difficult places. Consequently let no one fear difficulties in coming up here, from having read my Relation of last year. Beginnings are always hard, and then the causes of our troubles were extraordinary; and, moreover, I believe that my sins, which required that I should suffer these things, fell also upon the others; but,
perdre courage quand les travaux feroient tousjours égaux, noftrre Seigneur en a bien enduré dauantage pour le faulf des ames. Noftrre petit bagage nous a été auffi apporté tres-fidelement, & affez bien confer-vé; vous ne fçauriez croire le bien qu'ont fait les pois, le pain, & le fagamité que vous distribuastes l'an passé à nos Hurons, & le bon visage que vous leur monstrâtes. Ce bon traiement vous a gagné, & nous auffi, leurs cœurs; nous n'allons en aucun lieu qu'on ne nous dife, que nos Freres de Kébec font tres courtois & tres liberaux: Toutes choses nous difpofent ces Peuples à recevoir la femence de l'Evangile, car l'affectio qu'ils nous portent leur rend croyable ce que nous leur difons.

[40] Sur l'Eclypse de Lune du vingt-feptième d'Aouft, nos Barbares s'attendoient à vne grande défaite des leurs parce qu'elle parut fur le Pays ennemy, qui est à leur égard au Su-est; car si elle paroit en Orient c'est à leur côte que la Lune est malade, ou qu'elle a receu quelque defplaisir; iufques à nous inui-ter, ie ne fçay si c'eftoit en riant, de tirer contre le Ciel, pour la deliurer du danger, nous affeurans que c'eftoit leur coutume d'y décocher plusieurs fleches à cet effect. Il est vray qu'ils crient tous tant qu'ils peu-uent en ces occasions, & font des imprecations à leurs ennemis, difans, que telle & telle Nation periffe. L'eftois pour lors en vn autre village, où demeuroit ce fameux Sorcier, dont i'ay defia parlé, Tehorenhaegnon: il fit festin, ce dit-on, pour deftouner les mal-heurs de cette Eclypse.

Le vingtifesme Octobre mourut dans fon infidélité vn vieillard de noftrre village, dont la fin estonna plu-sieurs, & leur laifsa de bons desirs de fe confuertir; il femble que noftrre Seigneur luy auoit communiqué
please God, we have drunk the cup of bitterness to its dregs. Yet no one should lose courage, even if our labors were always equally hard; for truly our Lord has endured more for the salvation of souls. Our scanty baggage was also faithfully brought, and in fairly good condition. You would scarcely believe the good done last year by the distribution you made to our Hurons of peas, bread, and sagamité, and by the kindly attentions you showed them. That good treatment has won their hearts for you and for us also. We do not go anywhere without hearing that our Brothers at Kébec are very courteous and liberal. Everything is leading these Peoples to receive the seed of the Gospel, for the affection they have for us renders them disposed to believe what we tell them.

[40] On the Eclipse of the Moon, of August twenty-seventh, our Barbarians expected a great defeat of their men, because it appeared over their enemies’ Country, which is on their Southeast; for if it appears in the East, it is on their account that the Moon is sick, or has experienced some displeasure; they even invited us, perhaps in jest, to shoot at the Sky, to deliver it from danger, assuring us that it was their custom to discharge several arrows for this purpose. Indeed, they all cry out as loudly as they can on such occasions, and make imprecations against their enemies, saying, "May such and such a Nation perish." I was at that time in another village, where was living the famous Sorcerer of whom I have already spoken, Tehorenhaegnon; he made a feast, I was told, to turn aside the unluckiness of this Eclipse.

On the twentieth of October, an old man of our vil-
dépuis vn an plusieurs bons mouuements, il affifoit volontiers à toutes nos Assemblées, escouant nos instructions; c'eftoit le premier à faire le signe de la Croix: [41] mais apres il talchoit d'accorder noftre creance avec leurs superftitions & refueries, & difoit qu'il vouloit aller avec ses Anceflres. Quelque fonge fembloit l'auoir dispofé au bié; mais comme il aymoit à faire bonne chere, & à dire le mot, Dieu le chaftia. Eſtant malade pour la dernière fois, il fit fon Atha-taion, ou feftin d'adieu, en vne grande Assemblée, où il fe traicta des mieux à leur façon; renouuellant ces caresses à chaque fyncope qui luy furuenoit. Nous l'allaflmes voir, & ce fut à nous inuiter d'autant, nous menaçant que fi nous ne luy fairsions raison de chanter à noftre mode, il renuerferoit tout aprés fa mort dans noftre Cabane, & mefme l'emporteroit. Vn iour il nous demâda le Baptefme, mais comme il s'ébloit fe remettre, nous-nous défaflmes de fon humeur. Sur le foir y estans retournez il dormoit. A peine efions nous hors de fa Cabane qu'il expira, & Dieu ne per- mit pas que ce qu'il auoit mefprife pendant la vie, luy fuft accordé à la mort. Indicia Dei abyffus multa.

Le vingtiefme de Septembre le pere de Louys de faincte Foy nous vint viziter en noftre Cabane, & nous dire la volonte qu'il auoit luy & toute fa famille de fe faire baptifer, [42] pouffé à cela, difoit-il, entre autres motifs, parce que en leur défaite par les Iroquois Dieu luy auoit conferué extraordinairement la vie.

Le quatriefme de Nouembre nous partifmes pour aller infruire cette maison, & considerer plus exacte-ment la difpofition qu'ils auoient à la Foy. En che-min nous baptifasmes deux malades, que nous croyons eſtre maintenant dans le Ciel; nous demeurasmes fept iours en noftre voyage, pendant lequel nous in-
lage died in his unbelief; his end frightened some, and awakened in them good resolutions to become converted. It seems that our Lord had communicated to him, a year ago, several good impulses. He was willingly present at all our Assemblies, listening to our instructions; he was the first to make the sign of the Cross; [41] but afterwards he tried to blend our creed with their superstitions and nonsense, and said that he wished to go with his Ancestors. Some dream seemed to have inclined him to good; but as he liked to live well, and to have his say, God punished him. Being sick for the last time, he made his Athataion or farewell feast, in a large Assembly, where he partook of the best, after their fashion, renewing his indulgences after each syncope which came upon him. We went to see him, and he again sought our good offices,—threatening that, if we did not satisfy him by singing in our way, he would overturn everything in our Cabin after his death, and even carry it away. One day he asked us for Baptism; but, as he seemed to be recovering, we distrusted his mood. When we returned in the evening, he was sleeping. Scarcely were we outside his Cabin, when he expired; and God did not permit that what he had scorned during life should be granted him at death. Judicia Dei abyssus multa.

On the twentieth of September, the father of Louys de saincte Foy came to visit us in our Cabin, and told us of his desire that he and all his family should be baptized,—[42] urged, he said, among other motives, by the fact that, in their defeat by the Iroquois, God had extraordinarily preserved his life.

On the fourth of November, we set out to instruct this household, and to consider more exactly their
trouvâmes toute cette famille de tous les points importants de la Religion Chrétienne. Louys nous ferait en cela de truchement, lequel possédé fort bien nos mystères, & les expliqua avec affection. Tous approuvaient & goûttaient grandement les vérités Chrétienes, & tant s’en faut qu’ils jugeraient aucun des commandements de Dieu difficiles, que mesmes ils les trouvaient faciles. La continence conjugale, & l’indissolubilité du mariage, leur semblaient devoir plus empêcher le progrès de l’Évangile, & en effet ce nous fera entre autres vne pierre d’achoppement. Cependant ils disaient qu’eu égard à vne vie éternellement heureuse, ou éternellement malheureuse, rien [43] ne devoit sembler difficile. Et puis, disoit le pere de Louys, si vous disiez qu’il fallait passer les deux, les trois, & plusieurs jours sans manger, on y pourrait trouver de la peine; mais en tout le reste il n’y en a point. Il disait que les Français qui avoient esté icy, ne leur avoient jamais parlé de Dieu, ains s’estoient eux-mesmes adonné comme eux à courir & folâstrer avec les femmes. Au reste il disoit au P. Pijart qui estoit avec moy, qu’il appris promptement la langue, afin d’aller demeurer à leur village, & y estoit le Superieur d’vne maison.

En cette visite ie remarquay deux ou trois choses. Le pere de Louys entendant qu’il fallait apprendre le signe de la Croix, le *Pater*, l’*Ave*, & le Symbole des Apôtres, dit que tout cela estoit peu, & qu’il n’auroit guère d’esprit s’il ne pouvoit l’apprendre; qu’eutant allé en diverses Nations on luy avoit commis quelquesfois plus de vingt fortes d’affaires, & qu’au retour il les avoit toutes rapportées tres-fidelement, & partant qu’il avoit bien-toft appris & retenu ce peu que nous luy imposions; cependant ce bel esprit travailla
disposition towards the Faith. On the way we baptized two sick persons whom we believe to be now in Heaven. We remained away seven days, during which we instructed the whole family in all the important points of the Christian Religion. Louys served us in this as interpreter, as he is well acquainted with our mysteries, and explains them with enthusiasm. They all approved and enjoyed greatly the Christian truths; and, far from judging any of the commandments of God difficult, they even found them easy. Conjugal continence, and the indissolubility of marriage, seemed to them the most serious obstacles in the progress of the Gospel; and indeed this will be, among other things, a stumbling-block. However, they said that, in view of a life of eternal happiness or of eternal misery, nothing [43] ought to seem difficult. "And then," said Louys's father, "if you said that we must pass two, three, or more days without eating, we might find that a hardship; but there is none in all the rest." He said that the French who had been here had never spoken to them of God, but had been as much addicted as they to run after and dally with the women. Moreover he urged Father Pijart, who was with me, to learn the language quickly, that he might settle in their village, and be there the Superior of a house.

On this visit I noticed two or three things. Louys's father, hearing that it was necessary to learn the sign of the Cross, the Pater, the Ave, and the Apostles' Creed, said that all that was a small matter, and that he would have little intelligence if he could not learn it; that, having gone to various Nations, he had sometimes been entrusted with more than twenty different kinds of business, and that on his return he

J'eus du plaisir à oïr Louys expliquant nos Mystères à ses parens, il le faisoit avec grace, & montreroit qu'il les comprenoit & possoydoit tres-bien; Ah que je souhaitterois parler en Huron aussi bien que luy, car il est vray qu'en comparaison je ne fais que begayer, & cependant la façon de dire donne toute vne autre face. Comme i'eus mis en avant l'embrasement des cinq villes abominables, & la préféracion de Loth & de sa famille, pour montrer comme Dieu chasffie feuerement des ceste vie les meschans & les vilains, & comme il fauoit les bons, Louys en tirant ceste consequence pour ses parents, que s'ils feruoient fidelement Dieu, leur Cabane ne bruleroit pas, quand bien tout le village feroit embrasé.

Parauanture trouuera-on ces choses trop basses pour estre efcrites; mais quoy? Cum cram paruulus, loquebar vt paruulus, sapiebam vt paruulus; cum autem factus ero vir, evaucabo que erant paruuli. Quand ceste Eglise fera creue, elle produira d'autres fruits, on efcirra peut-estre vn iour les grandes aumofnes, les ieufnes, les mortifications, la Patience admirable, voire les martyres des Hurons [45] Chreftiens: Maintenant qu'ils ne font encor qu'au berceau, on ne doit attendre que des begayemens d'enfans; & partant ie continueray dans le recit de ces petites choses, qui feront, Dieu aydant, la femence de plus grandes.

Exposant aux parens de Louys le commandement de ne point desrober, & difant qu'en France on faifoit mourir les larrons, fon pere demanda si deuenant Capi-
had reported them all faithfully; and consequently he could very soon learn and remember the little we asked. Yet this intelligent man had to work hard to learn the sign of the Cross. It is wonderful how prompt [44] and wide awake men are in worldly affairs, and how dull they are in Spiritual things.

I took pleasure in hearing Louys explain our Mysteries to his relatives; he did it with grace, and showed that he had understood them and made them his own. Ah! how I wish I could speak Huron as well as he does, for indeed in comparison with him I only stutter; and yet the way of saying a thing gives it an entirely different meaning. When I brought forward the burning of the five wicked cities, and the preservation of Lot and his family, to show how God chastises severely even in this life the wicked and vile, and how he saves the good, Louys drew the conclusion from it for his relatives that, if they served God faithfully, their Cabin would not be burned even if all the village were afire.

Perhaps some one will think these things too trifling to be written; but why? *Cum eram parvulus, loquebar ut parvulus, sapiebam ut parvulus; cum autem factus ero vir, evacuabo quae erant parvuli.* When this Church shall attain its growth, it will produce other fruits. Some day, perhaps, will be told the great alms, the fasts, the mortifications, the admirable patience, even the martyrdoms of the Huron [45] Christians. Now that they are yet in their cradle, we ought to expect only the stammerings of children; and so I shall continue the recital of these little things which shall be, with God's aid, the seed of greater.

In explaining to Louys's relatives the commandment not to steal, and mentioning that in France thieves
taine il les feroit aussi mourir? Et Louys luy repartit, que le Pays feroit bien tost dépeuplé, car il faudroit tout tuer; vn Huron & vn larron eftant presque la méme chose. Tandis que nous estions icy nous fîmes obferuer le premier Vendredy & le premier Samedy qui ayt esté iamais obferué par les Hurons. Dès le Ieudy ils porterent ailleurs le reste de leur fagamité, & de leur viande, & le Vendredy & Samedy ayans esté inuitez au festin, ils difoient que si on leur donnoit de la viande ils la garderoient pour le Dimanche; & de fait nous auons veu vne fois en nostre village le pere de Louys refufer en vn festin le Vendredy, vn morceau de chair qu'on luy prefentoit, ne faisant pas neantmoins de scrupule de mâger du fagamité où on l'auoit cuit. Ce nouveau [46] profelyte n'en faisoit pas dauantage. Nous les laiffâmes en bonne disposition & bonne volonté, & ce fut tout; le fruit n'eft pas encor meur.

Le quinzième d'Octobre nous allâmes au village d'Henrio visiter quelques malades, où nostre Seigneur nous ayda par le moyen d'vne ieune fille de nostre village qui s'y trouua, & defabufa si à propos vne pauvre femme malade, fur la crain[d]re qu'elle auoit que le Baptême ne luy aduançât fes iours, qu'elle fe rendit enfîn, & vne autre auec elle.

Le premier de Nouembre voyant vne femme groffe aux abois de la mort, nous fîmes vn vœu à fainct Iofeph, au cas qu'elle guerift, & que l'enfant fût baptifé, aussi tost elle commença à fe bien porter, & quelque temps après accoucha d'vne fille, laquelle par le Baptême a esté mife au rang des enfans de Dieu.

Le huitième de Decembre nous célébrâmes auec
were put to death, his father asked him if, when he became Captain, he would also put them to death. Louys replied that in that case the Country would very soon be depopulated, as it would be necessary to kill every one,—a Huron and a thief being almost the same. While we were here, we made them keep the first Friday and the first Saturday that had ever been observed by the Hurons. From Thursday they laid aside the remainder of their sagamité and their meat; and on Friday and Saturday, having been invited to a feast, they said that if meat were given to them they would keep it until Sunday; and, indeed, once in our village we saw Louys's father refuse, at a feast given on Friday, a piece of meat that was offered him, but not scrupling to eat some of the sagamité with which it had been cooked. This new [46] proselyte knew no better. We left them kindly disposed and well-intentioned, and that was all; the fruit is not yet ripe.

On the fifteenth of October, we went to the village of Wenrio, to visit some sick people, in which our Lord helped us by means of a young girl of our village who was there, and who so opportunely dispelled the fear of a poor sick woman that Baptism would shorten her life, that she at last gave way, and another with her.

On the first of November, seeing a woman with child at the point of death, we made a vow to saint Joseph that, in case she recovered, the child should be baptized. Immediately she began to improve, and some time afterward gave birth to a daughter, who by Baptism has been brought within the ranks of the children of God.

On the eighth of December, we celebrated with all
toute la solenimité possible, la Fest de l'immaculée Conception de la Vierge, & vouïasîmes de dire chacun vne Messes tous les mois de l'année en l'honneur de ce mefme fainct Myftere, aué les autres particularitez que vostre R. nous [47] auoit prescrîtes. Nous croyons que la Bienheureufe Vierge a eu por agreeables nos petites deuotions, car dés la mefme iournée nous baptîsâmes trois petites filles, dont l'vne nommée Marie de la Conception est cefte petite qui est fi fervente à apprendre, dont nous auons parlé cy-deffus, & deuant la fin du mois nous en eusmes baptîsé vingt-huict; & du depuis nous y voyons vn notable changement, fi bien que chaque mois nous en auons toufiours gagné bon nombre, en fuite de cefte offrande.

Le iour de la Purification ayant assemblé tous les enfans Christiens parez le mieux qu'il fe peut, avec leurs parens; nous cîmes en leur prêncise la benediction des cierges, puis ayant expliqué aux grands côme à tel iour nofbre Dame auoit ofîert fon Fils au Temple au Pere Eternel, & qu'à fon imitation ils deuoient auflî prefecter leurs enfans au fervice de Dieu, & qu'en ce faisant Dieu en prendroit vn soin plus particulier, ils en furent tres-contens. C'eft pourquoi prenant vn Crucifix en main ie prononçay en leur langue cefte Oraifon.

[48] Sus efcoutez vous qui auëz fait la terre, & vous Io fakhirhote de Sondechichiai, dinde qui Pere vous appellez, & vous fon Fils efa d'Oiftan ichiatfi, dinde de hoen qui vous appellez, & vous Esprit Sainct qui vous appel-ichiatfi, dinde de Esken d'oatatoecti ichiatlez, fus efcoutez car ce n'est pas chofe de peu d'importance que fi; Io fakhirhote, onekindé oeron d'ic8a-
possible solemnity the Festival of the immaculate Conception of the Virgin, and each of us vowed to say a Mass every month in the year in honor of this same holy Mystery, with the other details your Reverence [47] had laid down for our guidance. We believe that the Blessed Virgin has accepted our humble devotions; for that very day we baptized three little girls,—one of whom, named Marie of the Conception, is that little girl so eager to learn, of whom we have spoken above,—and before the end of the month we had baptized twenty-eight; since then, we see a notable change, so much so that every month we have gained a goodly number, in consequence of that offering.

On the day of the Purification, having assembled all the Christian children, adorned as best they could, along with their parents, we performed in their presence the benediction of the tapers; then we explained to the adults how on such a day our Lady had offered her Son in the Temple to the Eternal Father, and how, in imitation of her, they ought also to present their children to the service of God, and if they did so God would take a more particular care of them; they were very well pleased with these statements. Hence, taking a Crucifix in my hand, I pronounced in their language this Prayer:

[48] Come listen you who have made the earth, and you Io sakhrihote de Sondechichiai, dinde who Father call yourself, and you his Son esa d'Oistan ichiatsi, dinde de hoen who call yourself, and you Spirit Holy who call yourself; ichiatsi, dinde de Esken d'oatatoecti ichiatsi; come listen, for it is not a thing of small importance that Io sakhrihote onekindé oeron d'icwa-
nous faisons, regardez ces assembez
kerha, atifacagnren cha ondikhuc8ate
enfans, dëfia ce font tes creatures tous; parce que
Atichiaha, onne atifatasan ëseti; aerhon
on les a baptizez. Mais voicy que vne autrefois nous
onatindecsaesti. Caati onne ëtjo efataan-
te les presentons eux tous, nous te les abandonnons tous,
c'as echa ëseti, ëseti efatonkhiens,
c'est ce que penfent ce que voila assem-
dondaye echa ënderhay cha ëndikhu-
blées femmes, elles penfent maistre
ësete otindekhien, ënderhay aSandio
qu'il fait de tous les enfans. Sus donc maintenant
ësaton eëa tichiaha. Io ichien nonhsa
prenez courage gardez-les, defendez-les. Qu'ils
etsaon hatfacaratai, atfatanonstat. Enon-
ne deuient molt malades, qu'ils ne pechent
che satinonhsakë, enonché satirihshan-
iamais, deftournez tout ce
derâkë, aonhëntfannenhan, ferre8a eëa
qui est mal; que fi la contagion nous attaque
d'otecchien, din de ongnratarrë efefo-
derchef, deftourne-là aussis que fi la famine
nachien, ferreëa itondi; din de onrendich
[49] nous attaque deftourne-la aussis que fi la guer-
efonachien, ferreëa itondi; din de šsken-
re nous affault deftourne la aussis; que fi
raetac efonachien, ferreëa itondi; din de
le demon nous prouoque, c'est à dire le mauvais demö, &
oki efoniatota ondayee d'okiasti. chia
les meschans qui par poifon font mourir, deftourne les
daononcsaieffa d'oki afaoio, ferreëa
aussi. Finalement deftourne tout ce qui est de mauvais.
itondi, ocësetaci ferreëa eëe d'otecchien.
Iefus noftre Seigneur de Dieu Fils, c'est ce à quoy tu
Iefus onandaerari Dieu hoen ondayee
we do; look upon these assembled kerha, atisacagnren cha ondikhucwaté children, already these are thy creatures all; because that Atichiahà, onne atisatawan áwetí; aerhon they have been baptized. But lo! again we onatindecwæsti. Caati onne wáto esátaan-to thee present them all, all we give them up to thee, cwæs echa áwetí, áwetí esátonkhiens, this is what these think, these assem- ondayee echa wenderhay cha wendikhu-bled women, they think master cwate otindekhien, wenderhay awandio that he is of all the children. Come, then, now awaton ewa tichiaha. Io ichien nonhwa take courage, keep them; defend them. That they etsaon hatsacaratai, atsatamonstat. Enon-may not become sick, that they may sin che watinonhwaké, enonché watiriwhwan-never, turn away all that derâké, aonhwentsannenhan, serrewa ewa which is evil; and if the plague attack us d’otechienti, din de ongnratarrfi etseso-again, turn away that also; and if famine nachien, serrewa itondi; din de onrendich [49] attack us, turn away that also; and if war esonachien, serrewa itondi; din de ousken-assail us, turn away that also; and if raetac esonachien, serrewa itondi; din de the demon provoke us, that is, the bad demon, and oki esoniatoata ondayee d’okiastì. chia the wicked ones who through poison cause death, turn them away daononcwaiessa d’oki asaoio, serrewa also. Finally, turn away all that which is evil. itondi. ocwetacwi serrewa ewa d’otechienti. Jesus our Lord of God the Son, for this Jesus onandaerari Dieu hoen ondayee
exhorteras ton Pere, car il ne te refut
achicetaron de hiaifian, oneka teheia-
pont. Et vous aussi Marie de Iefus la Mere qui
nonfias. chi defa 8arie Iefus ondse de
estes Vierge, cela aussi dis. Ainsi
chikhonc8an, ondayee itondi chihon. to
foit-il.
haya8an.

Cest6 Oraison entre autres leur aggrea, d’autant
que nous demandions à Dieu qu’il les preferuaft de
la contagion, de la famine, & de la guerre; ils n’y desirer-
rent de plus que ces deux prieres, qu’ils ne fissent
point naufrage, & ne fe bruffaffent point: enonche
8ati8areha, enonche 8atidiat8e ; cela y estant ils la inju-
gerent accomplie. Dieu foit infiniemment loué, & la
B. Vierge, car nous pouuons dire que de ce iour-là
nous prifmes posfession de cefte petite ieunefle, qui
[50] a continue depuis à s’assembler tous les Dimanches
dans noftrre Cabane pour prier Dieu. Il eftoit bien
raifonnable que puis qu’ils auoient commencé à
naiftre enfans de Dieu le iour de l’immaculée Concep-
tion de cefte faincte Vierge, ils commencaffent aussi
le iour de fa Purification à practiquer le deuoir de
Chrefien, pour le continuer le reste de leur vie; c’eft
cel que nous efperons par l’entremife de cefte Mere
de misericorde, qui nous fait afsez paroiftre que fans
doute elle veut eftre la Mere de cefte nouuelle Eggife.

Le vingt-vniemes de Mars vne femme qui avoit
este enuiron vingt-quatre heures en trauail d’enfant,
accoucha heureufement, aussi toft qu’on luy eut ap-
pliqué vne Relique de N. B. P. S. Ignace; fon fruict
ne vefquit qu’autant qu’il fallut pour aller au Ciel
par le Baptefme.
thou wilt exhort thy Father, for he does not refuse thee
achiehetsaron de hiaistan, oneké tehi-
anything. And you also Mary, of Jesus the Mother who
nonstas. chia desa Warie Jesus ondwe de
art Virgin, that also say. So
chikhoncwan, ondayee itondi chihon. to
be it.

hayawan.

This Prayer, among others, pleased them, inas-
much as we asked God to preserve them from pesti-
lence, famine, and war. They desired nothing more
than these two prayers, that they might not be ship-
wrecked, and might not suffer by fire: enonche wati-
wareha, enonche watidatid; these being added, they
thought it complete. God and the Blessed Virgin
be praised forever; for we can say that, from that
day, we took possession of these little ones, who [50]
have continued since then to gather every Sunday in
our Cabin, to worship God. It was very fitting that,
since they had become children of God on the day of
the immaculate Conception of the holy Virgin, they
should also begin on the day of her Purification to
practice Christian duty, to continue it the rest of
their lives. This we hope through the mediation
of the Mother of mercy, who has shown us plainly
that she will be the Mother of this rising Church.

On the twenty-first of March, a woman, who had
been about twenty-four hours in travail, brought
forth a child happily, as soon as we had applied to
her a Relic of Our Blessed Father St. Ignatius. Her
child lived only long enough to enable us to send it
to Heaven by Baptism.

On the twenty-eighth of March, François Margue-
rie, who had gone to winter with the Savages of the
Le vingt-huitième de Mars François Marguerie qui estoit allé hyuerner avec les Sauuages de l’Ifle, nous en amena quatre; Ce nous fut vne grande confolation de receuoir des visites Françoïfes en vne telle faifon, & d’entendre des nouvelles de Kébec, & des trois Riuieres. Nous fuimes außi furpris d’estonne-ment de voir qu’vn ieune [51] homme comme luy aagé de vingt à vingt-deux ans, euft le courage de fuiure les Sauuages fur les glaces, dans les neiges, & au trauers des forêts quarante iours continus, & l’efpace de quelques trois cens lieuës, portant, trainant & travaillant autant & plus que pas vn de fa bande, car ces Barbares eftans arriuez au gifte luy faifoient faire leur chaudiere, tandis qu’ils fe chauffoient & fe repofoient; Il nous fait au refte vne belle leçon, car si pour contenter vn desir de voir, il a tant pris de peine, & deuoré tant de difficultez venant en une fai-fon si fascheufe, & par des chemins si étranges, cer-tainement des perfonnes Religieufes pouffées du fainct desir de gagner des ames à Dieu, ne doient nullement redouter l’afpret des chemins, que la com-modité des Canots, la fai-fon plaifante de l’Esté, & la compagnie des Sauuages assez fecourables, rendent non feulement beaucoup moindre, mais außi en quel-que façon agreable; outre que Dieu a des confolations admirables pour ceux qui le craignent, mais beau-coup plus pour ceux qui l’ayment.

L’occasion de la venüe des Sauuages de l’Ifle en ce pays des Hurons, estoit la mort [52] de vingt-trois perfonnes que les Iroquois auoient mafacrez nonob-ßât la paix: Cette perfidie leur caufoit vn grand desir de fe venger. Ils auoient amaffé quelques vingt-trois colliers de Pourcelaine afin de fouleuer les Hurons
Island, brought four of them to us. It was a great consolation to receive visits from Frenchmen at such a season and to hear news of Kébec and the three Rivers. We were also deeply astonished to see that a young man like him, only twenty to twenty-two years old, had the courage to follow the Savages over ice and snow, and through forests, forty successive days, and for the space of some three hundred leagues,—carrying, dragging, and working as much as, and more than any of his band, for these Barbarians, having arrived at their halting place, made him get ready their meal, while they warmed themselves and rested. Furthermore, he taught us a good lesson; for if, to satisfy a wish to see, he took so much pains, and endured such hardships in a season so rude and over roads so strange,—surely Religious persons, urged on by a holy desire to win souls to God, ought in no way to dread the roughness of the roads which the convenience of Canoes, the pleasantness of the Summer season, and the company of generally helpful Savages, render not only much less annoying, but even to some extent agreeable. Besides, while God has admirable consolations for those who fear him, he has much greater ones for those who love him.

The occasion of the coming of these Island Savages to the country of the Hurons was the death of twenty-three persons whom the Iroquois had massacred, notwithstanding the peace. This perfidy had excited a strong desire for vengeance. They had collected some twenty-three collars of Porcelain, to rouse the Hurons and the Algonquins to take up arms and lend them assistance, promising that our French would be of the party, as against the com-
& les Algonquins à prendre les armes, & leur prêter main forte, fe promettant que nos François seroient de la partie, comme contre vn commun ennemy; Mais ny les Hurons ny les Algonquins n'y ont point voulu entendre, & ont refusé leurs prefens; les Biffiriniens n'y ont non plus voulu entendre à caufe des extortions qu'ils souffrent de ces Sauuages de l'île en descendant à la traitte; Pour les Hurons, ils ont couuert leurs refus de l'apprehension d'vnne armée dont on les menaçoit en bref. Mais en effet ç'a été pour ce que la Nation des Ours qui fait la moitié des Hurons, s'est piquée de ce que les Sauuages de l'île ne les inuitoient point comme les autres, ne leur faifants point part de leurs prefens, au contraire defendant qu'on ne leur en parlaft.

Cependant d'vn autre costé nous apprehendons que ce ne foient tous stratagèmes de Satan pour empecher la conversion de ces Peuples, car ceux de l'île fe voyans [53] é conduits s'en font retournez fort mefcontés tant des Hurons, que des Biffiriniens, & ont menacé qu'ils ne lairroient [sc. laisfoient] paffer ny les vns, ny les autres pour aller aux François.

Le Borgne de l'île difoît aux Hurons en noftre presence, pour recommander le suiet de fon Ambaffade, que fon corps estoit des haches, il vouloit dire, que la conservation de fa personne, & de fa Nation, estoit la conservation des haches, des chaudieres, & de toute la traitte des François pour les Hurons; mefmes on dit, foit vray, foit faux, qu'il s'est vanté qu'il estoit maistre des François, & qu'il nous remeneroit à Kébec, & nous feroit repaffer la mer à tous; ie dis qu'on le dit, & qu'on luy attribué ces rodomontades, car nous ne les auons pas ouyes, au contraire
mon enemy; but neither the Hurons nor the Algonquins have been willing to listen to them, and have refused their presents. The Bissiriniens likewise have refused to listen to them, on account of the extortion practiced on them by the Island Savages in going down for trade. As to the Hurons, they have covered their refusal with the apprehension they have of an army with which they were lately threatened. But the real cause was in fact that the Nation of the Bear, which constitutes the half of the Hurons, was piqued because the Island Savages did not invite them as well as the others,—offering them no presents, and on the contrary forbidding that they should be told of the matter.

Meanwhile, on the other hand, we are afraid that these are all stratagems of Satan to hinder the conversion of these Peoples; for the men of the Isle, seeing themselves [53] refused, have returned very much discontented at the Hurons as well as at the Bissiriniens, and have threatened that they would let neither of them pass down to the French.

Le Borgne [the One-eyed] of the Isle said to the Hurons, in our presence, in order to recommend the subject of his Embassy, that his body was hatchets; he meant that the preservation of his person and of his Nation was the preservation of the hatchets, the kettles, and all the trade of the French, for the Hurons. They even say, whether true or false, that he has boasted that he is master of the French, and that he would lead us back to Kébec and make us all recross the sea. I am telling what is said, and the boasts attributed to him, for we did not hear them; on the contrary, they went away, so far as we are con-
ils se departirent d'avec nous avec toute forte de satisfaction & de contentement.

Ils nous firent à la verité vn grand discours comme d'amis, qui tendoit, ou à nous faire quitter tout à fait le Pays des Hurons, ou au moins la Nation des Ours, comme la plus meschante de toutes, qui auoit massacré Estienne Bruflé, & le bon Pere Nicolas Recolet avec fon compagnon; [54] & qui pour vn coup leur auoit autrefois affommé huit de leurs hommes; Et pour moy en particulier, en me flattant & me loniant, ils me dirent, que plutôt que de risquer ma vie par

my vne Nation si perfide, ils me conseilloient de descendre à Kébec, au moins apres auoir passé icy encor vn an, pour fçauoir parfaitement la langue, que ie ferois vn grand Capitaine, & qu'il n'y auoit que moy qui parleroit dans les confeils; C'est ainsi que ces braues confeillers nous donnoient des aduis, avec plusieurs & long discours, pour montrer l'amitié qu'ils auoient toujours portée aux François par deffus toutes les Nations. Nous leur respondîmes que nous n'estions pas venus en ces Pays pour feruir de truchement, ny sous esperance de nous y enrichir, ou de deuenir vn iour grands Capitaines; mais que nous auions abandonné nos parens, nos moyens, & toutes nos pofleffions, & auons trauerlé la mer afin de leur venir enseigner la voye de salut, au peril de nos vies; qu'au reste nous tachions, & que nous tacherions de fi bien nous cõporter, que les autres Nations auoient plus de fuict de nous aymer, que de nous mal-faire. Bref nous leur dîmes qu'vn iour [55] quelqu'vn des nofîtres pourroit demeurer en leur Pays pour les inftruire, & qu'il y en auroit defia n'eftoit leur vie errante; Ils tefmoignèrent en estre fort contens, &
cerned, with every appearance of satisfaction and contentment.

They had, in fact, a long and friendly talk with us, with the object in view of making us entirely leave the Country of the Hurons or at least the Nation of the Bear, as the most wicked of all the tribes, since it had murdered Estienne Bruslé and good Father Nicolas, the Recolet, with his companion; [54] and had some time before, for a blow, slain eight of their men. To me in particular, in the way of flat-tery and praise, they said that, rather than risk my life among a Nation so perfidious, they would advise me to go down to Kébec, at least after having passed another year here to learn the language perfectly; and that I would be a great Captain, and the only one who could speak in their councils. Thus these brave counsellors gave us advice, with many and long speeches, to show the friendship they had always had for the French above all Nations. We replied that we had not come into this Country to act as interpreters, nor in the hope of getting riches, nor yet in the hope of becoming one day great Captains; but that we had left behind our parents, our means, and all our possessions, and had crossed the sea in order to come to teach them the way of salvation, at the peril of our lives; that, for the rest, we were trying and would try so to comport ourselves that other Nations would have more reason to love us than to do us harm. In short, we told them that one day [55] some of our Fathers might stay in their Country, to instruct them; and that they would have had them before this, had it not been for their wandering life. They declared that they were well
acquiescerent à nos raisons: pour comble de quelles nous leur donnâmes un Canot, avec quelques autres petits présens, dont ils demeurerent tres-satisfaits, dif-
fans qu'ils estoient déja de retour en leur Pays, & firent mille remerciements avec forces promesses de bien traiter les noôtres quand ils paßeront fur leurs terres. Nous taôchons de nous concilier l'amitie de tous ces Peuples afin de les conquerter à Dieu.

La Semaine Saincte Louys de saincte Foy nous vint visiter, & fit fes Pasques avec nous pour fe dispofer à aller à la guerre avec un nié oncle contre les Iro-
quois; il n'êst pas encor de retour; on nous veut faire accroire qu'il est descendu à Kébec; ie m'en rap-
porte.

Le quatorziesme d'Auril le fils du Capitaine Aenons apres auoir perdu au ieu de pailles vne robe de Cæstor, & vn collier de quatre cens grains de Pourcelaine, eut vne telle apprehension de fes parens, que n'ofant entrer dans la Cabane, il fe defespera, & fe pendit à vn arbre. C'estoit vn esprit fort melancholique; dés cet Hyuer il auoit esté desia fur le point de fe dé-
faire foy-méme, mais vne petite fille le prit fur le fait: comme on luy demandoit qui l'auoit porté à ceste meschante reffolution, ie ne fçay, dit-il, mais il me femble que j'ay quelqu'un dedans moy qui me dit continuellement, pends toy, pends toy. Le ieu ne porte jamais à rien de bon; en effet les Sauuages mesmes remarquent que c'est quaï l'vnique cause des batteries & des meurtres.

Le huictiesme de May, eftant allé à la Rochelle, vne femme qui venoit d'accoucher, me presenta fon petit enfant à baptifer; comme il fe portoit bien, & que noôtre coutume eft, finon en cas de necessité de
content, and acquiesced in our reasons; to confirm which, we gave them a Canoe with some other little presents, with which they were very well satisfied,—saying that they were already on their return to their own Country, and uttering a thousand thanks and many promises to treat our Fathers well when they should pass through their territory. We endeavor to gain for ourselves the friendship of all these Peoples, in order to obtain them for God.

During Holy Week, Louys de sainte Foy came to visit us, and spent Easter with us in order to prepare himself to go to war with his uncle against the Iroquois. He has not yet returned; they try to make us believe that he has gone down to Kébec; but I have confidence in him.

On the fourteenth of April, the son of Chief Aenons, after having lost at the game of straws a Beaver robe and a collar of four hundred Porcelain beads, had such a fear of meeting his relatives that, not daring to enter the Cabin, he became desperate, and hanged himself to a tree. He had a melancholy disposition. The first of the Winter he was on the point of putting an end to himself, but a little girl caught him in the act. When asked what had led him to this wicked resolution, "I do not know," said he, "but some one within me seems always to be saying, 'Hang thyself, hang thyself.'" Gambling never leads to anything good; in fact, the Savages themselves remark that it is almost the sole cause of assaults and murders.

On the eighth of May, having gone to la Rochelle, a woman who had just given birth to a child presented it to me for baptism. As it was well, and as
ne baptifer que dans nostre Cabane avec les ceremo-
nies de l'Eglife, pour plus grand respect de ce Sacre-
ment; ie fus tout preff de luy dire que ce feroit affez
qu'elle nous l'apportaft à la premiere commodité:
neanmoins ie me fently insîpré de pafler outre; & fans
doute ce fut vne Proudence toute particulière, car
peu de iours apres fes parens nous vinrent apporter
la nouvelie de fa mort.

Le huictiefme de Juin, le Capitaine des Naiz per-
cez, ou de la Nation du Caftor, [57] qui eft à trois
journées de nous, vint nous demander quelqu'vn de
nos François pour aller avec eux pafler l'Esté dans
vn fort qu'ils ont fait, pour la crainte qu'ils ont des
Aßeatß8acunrhonon, c'est à dire, des gens puants, qui
ont rompu le traicté de paix, & ont tué deux des
leurs, dont ils ont fait festin.

Le neufiefme aborda icy vn Sauuage mort sous les
glaces. Tout le village y accourut, & rendit à fes
parens les deuoirs accouftumez de fi bonne grace, que
parmy les prefens mutuels l'intendance des ceremo-
nies leur fut deferée en cefte occasion, le mort s'eftant
trouué n'eftre point des leurs.

Le treiziefme du me†me mois nous eufmes nou-
uelle qu'vnne troupe de Hurons qui s'en alloient en
guerre, & s'eftoient cabanez à la portée d'vn mouf-
quet du dernier village, à vne iournée de nous, apres
auoir paflé pres de deux nuicts à chanter & à manger,
furent surpris d'vn fi profund sommeil, que l'ennemy
furuenant en fendit la tefte à douze fans résistance,
le reste fe faua à la fuite.

L'euffe pû adioufter icy beaucoup de choifes qui fe
font paflées cefte année, & dont nous auons été te³-
moins oculaires: mais [58] i'ay iugé plus à propos de
our custom is, except in case of necessity, to baptize only in our Cabin with the ceremonies of the Church, in order to cause the Sacrament to be more highly respected, I was about to say that she might bring it at her first convenience, when I felt inspired to depart from our custom; and no doubt it was a special Providence, for, a few days after, its parents brought us news of its death.

On the eighth of June, the Captain of the Naiz percez, or Nation of the Beaver,® which is three days journey from us, came to request one of our Frenchmen to spend the Summer with them, in a fort they had made from fear of the Aweatsiwaenrrhonon, or stinking tribe, who have broken the treaty of peace, and have killed two of their men, of whom they made a feast.

On the ninth, a Savage who lay dead under the ice was cast ashore here. The whole village hastened out and paid to his relations the accustomed devoirs, with so good a grace that the management of the ceremonies was given over to the villagers on this occasion, among mutual presents, although the dead man had been found to be not one of their people.

On the thirteenth of the same month, we had news of a troop of Hurons who had gone to war, and who were encamped at the distance of a musket-shot from the last village, a day’s journey from us; after having passed two nights in singing and eating, they were overtaken with so profound a sleep, that the enemy, coming suddenly upon them, cleft open the heads of a dozen without resistance, the rest escaping by flight.

I might have added here many things that have
les referuer à la seconde partie de cette Relation; l'espere que i'euiteray par ce moyen plus ayfément la confusion, & contenteray a mon auius dauantage tous ceux qui font curieux de fauoir les mœurs & les coutumes de ces Peuples.
taken place this year, and of which we have been eyewitneses, but [58] I have thought it best to re-serve them for a second part of this Relation. I hope in this way more easily to avoid confusion, and to satisfy more fully those who are curious to know the manners and customs of these Tribes.
CHAPITRE III.

ADUERTISSEMENT D'IMPORTANCE POUR CEUX QU'IL PLAIRROIT À DIEU D'APPELER EN LA NOUVELLE FRANCE, & PRINCIPALEMENT AU PAYS DES HURONS.

Nous avons appris que le salut de tant d'âmes innocentes lavées, & blanchies dans le Sang du Fils de Dieu, touche bien sensiblement le cœur de plusieurs, & y allume de nouueaux desirs de quitter l'ancienne France, pour se transporter en la Nouvelle. Dieu fait beny à jamais qui nous fait paroistre par là qu'il a enfin ouvert à ces Peuples les entrailles de fon infinitie mifericorde. Je ne fuis pas pour refroidir cette genereuse resolution; helas ce font ces [59] cœurs felon le cœur de Dieu que nous attendons; mais ie desire feulement leur donner vn mot d'aduis.

Il est vray que fortis vt mors dilectio, l'amour de Dieu à la force de faire ce que fait la mort, c'est à dire, de nous detacher entierement des creatures & de nous mesmes; neantmoins ces desirs que nous fen-tons de coooperer au salut des Infideles ne font pas toufiours des marques asseurées de cet amour épuré; il peut y auoir quelquesfois vn peu d'amour propre, & de recherche de nous mesme, si nous regardons feulement le bien & le contentement qu'il y a de mettre des ames dans le Ciel, fans considerer meurement les peines, les travaux, & les difficultez qui font infeparables de ces fonctions Euangeliques.
CHAPTER III.

IMPORTANT ADVICE FOR THOSE WHOM IT SHALL PLEASE GOD TO CALL TO NEW FRANCE, AND ESPECIALLY TO THE COUNTRY OF THE HURONS.

We have learned that the salvation of so many innocent souls, washed and made white in the Blood of the Son of God, is stirring very deeply the hearts of many, and is exciting new desires in them to leave old France that they may come to the New. God be forever blessed that he, as this shows us, has at last opened to these Tribes the bowels of his infinite pity. I wish not to chill the ardor of this generous resolution. Alas! it is those [59] hearts after God's own heart whom we are expecting; but I only wish to give one word of advice.

It is true that fortis ut mors dilectio, the love of God has power to do what death does,—that is to say, to detach us entirely from creatures and from ourselves; nevertheless, these desires that we feel of working for the safety of Infidels are not always sure signs of that pure love. There may be sometimes a little self-love and regard for ourselves, if we look only at the blessing and satisfaction of putting souls in Heaven without considering fully the pains, the labors and the difficulties which are inseparable from these Evangelical functions.

On this account, in order that no one may be de-
Doncques afin que personne ne soit abusé en ce point, 
offendam illi quanta hic oporteat pro nomine Iesu pati. Il est vrai que les deux derniers venus, les Peres Mercier & Pijart, n'ont pas eu tant de peine en leur voyage, mais en comparaison de nous qui estions montez l'année precedente; ils n'ôt point ramé, leurs gens n'ont point esté malades comme les nostres, il ne leur a point fallu porter de pefantes charges. Or nonobstant [60] cela pour facile que puiisse estre la trauerféé des Sauuages, il y a tousjours assez de quoi abbatre bien fort vn cœur qui ne feroit pas bien mortifié; la facilité des Sauuages n'accourcit pas le chemin, n'applanit pas les roches, n'éloigne pas les dangers. Soyes auec qui que vous voudrez il faut vous attendre à estre trois & quatre femaines par les chemins tout au moins, de n'auoir pour compagnie que des personnes que vous n'auez iamais veu, d'estre dans vn Canot d'escorce en vne posture affez incom-mode, fans auoir la liberté de vous tourner d'un côté ou d'autre, en danger cinquante fois le jour de verfer, ou de brifer sur les roches. Pendant le jour le Soleil vous brulé, pendant la nuit vous courez risque d'estre la proye des Maringoins. Vous montez quelquesfois cinq ou six faults en vn jour, & n'auez le foir pour tout recôfort qu'vn peu de bled battu entre deux pierres, & cuit auec de belle eau claire; pour lit la terre, & bien fouuent des roches inégales & raboteufes, d'ordinaire point d'autre abry que les estoiles, & tout cela dans vn silence perpetuel; si vous vous blessez à quelque rencontre, si vous tombez malade, n'atten-dez de ces Barbares d'assistance, [61] car où la prendroient-ils. Et si la maladie est dangereufe, & que vous foyez éloignez des villages, qui y font fort rares,
ceived in regard to this, ostendam illi quanta hic oportunet pro nomine Jesu pati. True, the two who came last, Fathers Mercier and Pijart, had no such trouble in their journey as those of us who came here the year before. They did not paddle, their men were not sick, as ours were; they had not to bear the heavy loads. Yet notwithstanding [60] this, easy as may be a trip with the Savages, there is always enough to greatly cast down a heart not well under subjection. The readiness of the Savages does not shorten the road, does not smooth down the rocks, does not remove the dangers. Be with whom you like, you must expect to be, at least, three or four weeks on the way, to have as companions persons you have never seen before; to be cramped in a bark Canoe in an uncomfortable position, not being free to turn yourself to one side or the other; in danger fifty times a day of being upset or of being dashed upon the rocks. During the day, the Sun burns you; during the night, you run the risk of being a prey to Mosquitoes. You sometimes ascend five or six rapids in a day; and, in the evening, the only refreshment is a little corn crushed between two stones and cooked in fine clear water; the only bed is the earth, sometimes only the rough, uneven rocks, and usually no roof but the stars; and all this in perpetual silence. If you are accidentally hurt, if you fall sick, do not expect from these Barbarians any assistance, [61] for whence could they obtain it? And if the sickness is dangerous, and if you are remote from the villages, which are here very scattered, I would not like to guarantee that they would not abandon you, if you could not make shift to follow them.

When you reach the Hurons, you will indeed find
ie ne voudrois pas vous affeurer, que si vous ne vous pouuez ayder vous mefme pour les fuiure, ils ne vous abandonnent.

Quand vous arriuerez aux Hurons vous trouuerez à la verité des coeurs pleins de charité, nous vous receurons à bras ouuerts comme vn Ange de Paradis, nous aurons toutes les bonnes volonte du monde de vous faire du bien, mais nous sommes quasi dans l'impossible de le faire; nous vous receurons dans vne si chetiue Cabane que ie n'en trouve point quasi en France d'asfèz miferables pour vous pouuoir dire, voila comment vous ferez logé. Tout harassé & fatigué que vous ferez, nous ne pouuons vous donner qu'vne pauure natte, & tout au plus quelque peau pour vous feruir de lict; & de plus vous arriuerez en vne faifon où de miferables petites bestioles, que nous appelloons icy Tashac, & pulces en bon François, vous empefcheront quasi les nuits entieres de fermer l'œil; car elles font en ces pays-cy incomparablé plus importunes qu'en France; la pouffiere de la Cabane les nourrit, les Sauuages nous les apportent, [62] nous les allons querir chez eux, & ce petit martyre, sans parler des Maringoins, Moufquites, & autre semblable engeance dure d'ordinaire les trois & quatre mois de l'Éfte.

Il faut faire estat pour grâd maiftre & grâd Theologien que vous ayez esté en France d'estre icy petit Efcolier, & encor, ô bon Dieu, de quels maîtres! des femmes, des petits enfans, de tous les Sauuages, & d'estre expoſé à leur rifiée. La langue Huronne fera voifre fainct Thomas, & voifre Ariftote, & tout habile homme que vous estes, & bien difant parmy des personnes doctes & capables, il vous faut refoudre d'estre
hearts full of charity; we will receive you with open arms as an Angel of Paradise, we shall have all the inclination in the world to do you good; but we are so situated that we can do very little. We shall receive you in a Hut, so mean that I have scarcely found in France one wretched enough to compare it with; that is how you will be lodged. Harassed and fatigued as you will be, we shall be able to give you nothing but a poor mat, or at most a skin, to serve you as a bed; and, besides, you will arrive at a season when miserable little insects that we call here Taouhac, and, in good French, pulces [fleas], will keep you awake almost all night, for in these countries they are incomparably more troublesome than in France; the dust of the Cabin nourishes them, the Savages bring them to us, we get them in their houses; and this petty martyrdom, not to speak of Mosquitoes, Sandflies, and other like vermin, lasts usually not less than three or four months of the Summer.

Instead of being a great master and great Theologian as in France, you must reckon on being here a humble Scholar, and then, good God! with what masters!—women, little children, and all the Savages,—and exposed to their laughter. The Huron language will be your saint Thomas and your Aristotle; and clever man as you are, and speaking glibly among learned and capable persons, you must make up your mind to be for a long time mute among the Barbarians. You will have accomplished much, if, at the end of a considerable time, you begin to stammer a little.

And then how do you think you would pass the Winter with us? After having heard all that must
affez long-temps muet parmy des Barbares; ce fera beaucoup pour vous, quand vous commencerez à be-
gayer au bout de quelque temps.

Et puis comment penferez-vous passé icy l'Hyuer? apres auoir ouy tout ce qu'on endure hyuernant aucc
les Sauuages Montagnets, ie puis dire que c'eft à peu
prés la vie que nous menons icy parmy les Hurons;
ie le dis fans exaggeration, les cinq & fix mois de
l'Hyuer fe paßent dans ces incommodeitez presque
continuelles, les froidures exceßenues, la fumée, &
l'importunité des Sauuages; nous auons vne Cabane
bâtie [63] de simples écorces, mais fi bien jointes,
que nous n'auons que faire de sortir dehors pour fça-
voir quel temps il fait: la fumée est bien fouuent fi
espaıffee, fi aigre & fi opiniaftre, que les cinq & fix
jours entiers, fi vous n'eftes tout à fait à l'espreuue,
c'eft bien tout ce que vous pouuez faire que de co-
gnoıître quelque chose dans vostre Breuiaire: Avec
cela nous auons depuis le matin iusques au foir noıtre
foyer quasi toujours assiégé de Sauuages; fur tout ils
ne manquent gueres à l'heure du repas: que s'il ar-
riue que vous ayez quelque chose d'extraordinaire, fi
peu que ce foit, il faut faire eftat que la plus part de
ces Messieurs font de la maıſon; fi vous ne leur en
faites part, vous paßerez pour vn vilain. Pour la
nourriture, elle n'eft pas fi misereble, bien que nous
nous passions d'ordinaire d'vn peu de bled, avec vn
morceau de poıſson fec & fumé, outre quelques fruiıcts
dont ie parleray icy bas.

Au refte iusques à préfent nous n'auons eu que des
roıes, d'oresnauant que nous auons des Chreftiens
quasi en tous les villages; il faut bien faire eftat d'y
faire des couruues en quelque façoon de l'année que ce
be endured in wintering among the Montagnets Savages, I may say that that is almost the life we lead here among the Hurons. I say it without exaggeration, the five and six months of Winter are spent in almost continual discomforts,—excessive cold, smoke, and the annoyance of the Savages; we have a Cabin built [63] of simple bark, but so well jointed that we have to send some one outside to learn what kind of weather it is; the smoke is very often so thick, so annoying, and so obstinate that, for five or six days at a time, if you are not entirely proof against it, it is all you can do to make out a few lines in your Breviary. Besides, from morning until evening our fire-place is almost always surrounded by Savages,—above all, they seldom fail to be there at mealtimes. If you happen to have anything more than usual, let it be ever so little, you must reckon on most of these Gentlemen as your guests; if you do not share with them, you will be considered mean. As regards the food, it is not so bad, although we usually content ourselves with a little corn, or a morsel of dry smoked fish, or some fruits, of which I shall speak further on.

For the rest, thus far we have had only roses; henceforth, as we have Christians in almost every village, we must count upon making rounds through them at all seasons of the year, and of remaining there, according to necessity, [64] for two or three whole weeks, amid annoyances that cannot be described. Add to all this, that our lives depend upon a single thread; and if, wherever we are in the world, we are to expect death every hour, and to be prepared for it, this is particularly the case here. For not to mention that your Cabin is only, as it were, chaff, and that it might be burned at any mo-
foit, & d'y demeurer selon les occurrences [64] les quinze iours & les trois femaines entieres, dans des incommoditez qui ne se peuvent dire. Adioufsez à tout cela que noftre vie ne tient quasi qu'à vn filet, & si en quelque lieu du monde que nous foyons nous deuons attendre la mort à toute heure, & avoir toufiours noftre ame entre nos mains, c'est particulierement en ce pays. Car outre que noftr Cabane n'est que comme de paille, & que le feu y peut prendre à tout moment, nonobftant le foin que vous apportez pour deftourner ces accidents, la malice des Sauuages vous donne fujet de ce costé-là d'estre dans des craintes quasi perpetuelles: vn mefcontant vous peut brûler, ou fendre la têfté à l'efcart. Et puis vous estes reſponsable de la fterilité ou fecondité de la terre, fous peine de la vie; vous estes la caufe des fechereffes, si vous ne faites plouvoir, on ne parle pas moins que de fe défaire de vous. Je n'ay que faire de parler du danger qu'il y a du costé des enne- mis, c'eft affez de dire que le treiziesme de ce mois de Iuin ils ont tué douze de nos Hurons auprès du village de Contarrea qui n'est qu'à vne iournée de nous; que peu de temps auparauant à quatre lieuës du noftr, on descouurit dans les champs quelques [65] Iroquois en ambuſcade, qui n'efpioient que l'oc- cafion de faire vn coup aux despens de la vie de quel- que paſſant. Cefte Nation eſt fort craintiue, ils ne fe tiennent pas fur leur garde, ils n'ont pas quasi le foin de préparer des armes & de fermer de pieux leurs villages; leurs recours ordinaire, principale- ment quand l'ennemy eſt puiffant, eſt à la fuite. Dans ces alarmes de tout le Pays ie vous laiffe à pen- fer fi nous auons fuiet nous autres de nous tenir en aſſeurance.
ment, despite all your care to prevent accidents, the
malice of the Savages gives especial cause for almost
perpetual fear; a malcontent may burn you down,
or cleave your head open in some lonely spot. And
then you are responsible for the sterility or fecundity
of the earth, under penalty of your life; you are the
cause of droughts; if you cannot make rain, they
speak of nothing less than making away with you.
I have only to mention, in addition, the danger there
is from our enemies; it is enough to say that, on the
thirteenth of this month of June, they killed twelve
of our Hurons near the village of Contarrea, which
is only a day's journey from us; that a short time
before, at four leagues from our village, some Iro-
quois were discovered in the fields in ambuscade,
only waiting to strike a blow at the expense of the
life of some passer-by. This Nation is very timid,—
they take no precautions against surprise, they are
not careful to prepare arms or to inclose their villages
with palisades; their usual recourse, especially when
the enemy is powerful, is flight. Amid these alarms,
which affect the whole Country, I leave you to im-
agine if we have any grounds for a feeling of safety.

After all, if we had here the exterior attractions
of piety, as they exist in France, all this might pass.
In France the great multitude and the good example
of Christians, the solemnity of the Feasts, the majes-
ty of the Churches so magnificently adorned, preach
piety to you; and in the Houses of our order the fer-
vor of our brethren, their modesty, and all the noble
virtues which shine forth in all their actions, are so
many powerful voices which cry to you without ceas-
ing, *respice, et fac similiter*. You have the consola-
tion of celebrating every day the holy Mass; in a
Or après tout, si nous estoyons icy pour les attrats exterieurs de la pieté, comme en France, encore ferait-ce. En France la grande multitude, & le bon exemple des Chrestiens, la celebrité des Festes, la maiesté des Eglises si bien parées vous preschent la pieté; & dans nos Maisons la ferueur des noftres, leur modestie, & tant de belles vertus qui éclatent en toutes leurs actions, font autant de voix puissantes qui vous crient sans cesse, respite, & fac similer. Vous auez la consolation de celebrer tous les jours la sainte Meffe; en vn mot vous estes quasi hors des dangers de tomber, ou au moins les chutbes ne font que fort legeres, & vous auez incontinent les secours en main. icy nous n'auons rien, ce semble, qui [66] porte au bien; Nous femmes parmy des Peuples qui s'éftonnent quand vous leur parlez de Dieu, qui n'ont souuent que d'horribles blasphemes en la bouche. Souuent il vous faudra vous priuer du saint Sacrifice de la Meffe, & quand vous aurez la commodité de la dire, en petit coing de voftre Cabane vous feruira de Chapelle, que la fumée, la neige, ou la pluye vous empefchent d'orner & embelir, quand mefme vous auriez dequoy. Le laiffe à part le peu de moyen qu'il y a de vous recolliger parmy des Barbares, qui ne vous quittent presque point, qui ne fçauent ce que c'eft de parler bas. Sur tout je n'oferois parler des dangers de fe perdre parmi leurs impuretez, à qui n'a le coeur plein de Dieu, pour reietter fortement ce poifon. En voila bien assez, le reste fe cognoift en l'experience.

Mais quoy, me dira quelqu'vn, n'y a-il que cela? Penfez-vous par vos raisons auoir ietté de l'eau fur le feu qui me brule, & diminué tant foit peu le zele
word, you are almost beyond the danger of falling,—at least, the falls are insignificant, and you have help immediately at hand. Here we have nothing, it seems, which [66] incites towards good; we are among Peoples who are astonished when you speak to them of God, and who often have only horrible blasphemies in their mouths. Often you are compelled to deprive yourself of the holy Sacrifice of the Mass; and, when you have the opportunity to say it, a little corner of your Cabin will serve you for a Chapel, which the smoke, the snow, or the rain hinders you from ornamenting and embellishing, even if you had the means. I pass over the small chance of seclusion there is among Barbarians, who scarcely ever leave you, who hardly know what it is to speak in a low tone. Especially I would not dare to speak of the danger there is of ruining oneself among their impurities, in the case of any one whose heart is not sufficiently full of God to firmly resist this poison. But enough of this; the rest can only be known by experience.

"But is that all?" some one will exclaim. "Do you think by your arguments to throw water on the fire that consumes me, and lessen ever so little the zeal I have for the conversion of these Peoples? I declare that these things have served only to confirm me the more in my vocation; that I feel myself more carried away than ever by my affection for New France, and that I bear a holy jealousy [67] towards those who are already enduring all these sufferings; all these labors seem to me nothing, in comparison with what I am willing to endure for God; if I knew a place under Heaven where there was yet more to be suffered, I would go there." Ah! whoever you
que j'ay pour la conversion de ces Peuples? Je vous declare que cela n'a feruy qu'à me confirmer daun-
tage dans ma vocation, que ie me sens plus porté que jamais d'affection pour la Nouvelle France, & que ie porte vne fainte enuie [67] à ceux qui font desia 
prifes avec toutes ces souffrances; tous ces travaux 
ne me semblent rien en comparaison de ce que ie vou-
drois endurer pour Dieu; si ie fçauois un lieu sous le 
Ciel où on souffrit encor daunantie ie voudrois y 
aller. Ah qui que vous foyez à qui Dieu donne ces 
entimens & ces lumieres, venez, venez, mon cher 
Frere, ce font des ouuriers tels que vous estes que 
ous demandons icy; c'est à des ames semblables à la 
voitre, que Dieu a destine la conquête de tant 
d'autres que le Diable tient encor maintenant en sa 
puisance; n'apprehendez aucunes difficultez, il n'y 
en aura point pour vous, puis que toute vostre confo-
lration est de vous voir crucifié avec le Fils de Dieu; 
le silence vous ferai doux, puis que vous auez appris à 
vous entretenir avec Dieu, & à converser dans les 
Cieux avec les Saints, & les Anges: les viôdes fe-
roient bien insipides si le fiel de nostre Seigneur ne 
vous les rendoit plus douces & plus favoureusës que 
les mets les plus delicieux du monde. Quel contente-
ment d'aller par ces faults, & de grauir fur les roches, 
à celuy qui a deuant les yeux cet aymable Sauueur 
haßlé de tourmens, & montant le Caluaire chargë 
de sa Croix; [68] l'incommodité du Canot est bien 
aïsée à souffrir à qui le considerera crucifié. Quelle 
consolation? car il faut que i've de ces termes, autre-
ment ie ne vous ferois pas plaire; quelle consolation 
donc de se voir mesme par les chemins abandonné 
des Sauuages, languir de maladie, ou mourir de fain
are to whom God gives these sentiments and this light, come, come, my dear Brother, it is workmen such as you that we ask for here; it is to souls like yours that God has appointed the conquest of so many other souls whom the Devil holds yet in his power; apprehend no difficulties,—there will be none for you, since it is your whole consolation to see yourself crucified with the Son of God; silence will be sweet to you, since you have learned to commune with God, and to converse in the Heavens with Saints and Angels; the victuals would be very insipid if the gall endured by our Lord did not render them sweeter and more savory to you than the most delicious viands of the world. What a satisfaction to pass these rapids, and to climb these rocks, to him who has before his eyes that loving Savior, harassed by his tormentors and ascending Calvary laden with his Cross; [68] the discomfort of the Canoe is very easy to bear, to him who considers the crucified one. What a consolation!—for I must use such terms, as otherwise I could not give you pleasure,—what a consolation, then, to see oneself even abandoned on the road by the Savages, languishing with sickness, or even dying with hunger in the woods, and of being able to say to God, "My God, it is to do your holy will that I am reduced to the state in which you see me,"—considering above all that God-man who expires upon the Cross and cries to his Father, Deus meus, Deus meus, ut quid dereliquisti me. If God among all these hardships preserve you in health, no doubt you will arrive pleasantly in the Huron country with these holy thoughts. Suaviter navigat quem gratia Dei portat.

And now, as regards a place of abode, food, and
dans les bois, & de pouvoir dire à Dieu; Mon Dieu c'est pour faire votre sainte volonté que je fus reduit au point où vous me voyez; fur tout considérant cet homme-Dieu qui expire en la Croix, & crie à son Pere, Deus meus, Deus meus, ut quid dereliquisti me. Que si Dieu parmy toutes ces incommodez vous conferue en fanté, fans doute vous arruierez doucement au pays des Hurons dans ces faictes penfées. Suauiter nauigat quem gratia Dei portat.

Maintenant pour ce qui est de l'habitation, du viure, & du coucher, oferay-ie dire à vn cœur si genereux, & qui si mocque de tout ce que i'en ay touché cy-deffus; qu'encore bien que nous n'ayons en cecy gueres d'auantage par deffus les Sauuages, neantmoins ie ne fçay comment la diviine Bonte adoucit tout ce qu'il y pourroit auoir de difficile, & tous tant que nous sommes nous trouuons tout cela quasi auflf peu étrange [69] que la vie de France. Le sommeil que nous prenons couchez fur nos nattes, nous femble auflf doux que dans vn bon lit; les viandes du Pays ne nous dégouftent point, quoy qu'il n'y ait gueres d'autre affaifonnement que celuy que Dieu y a mis, & nonobstant les froidures d'vn hyuer de fix mois passé à l'abry d'vne Cabane d'êcorces percée à iour, nous sommes encor à en ressentir les effets, personne ne s'eft plaint de mal de tefte ou d'estomac; nous ne fçauons ce que c'est que fluxions, reumes, catarres; ce qui me fait dire que les delicats n'entendent rien en France à fe defendre contre le froid; ces chambres si bien tapissées, ces portes si bien ioinctes, & ces fenestres fermées auc tenant de soin, ne feruent qu'à en faire ressentir des effets plus cuifans; c'est vn ennemy auxquelle on gagne quasi plus à luy tendre
beds,—shall I dare to say to a heart so generous, and that mocks at all that of which I have already spoken, that truly, even though we have hardly more of those necessities than the Savages have, still, I know not how, the divine Goodness renders every difficult thing easy; and all and every one of us find everything almost as comfortable [69] as life is in France. The sleep we get lying on our mats seems to us as sweet as if we were in a good bed; the food of the Country does not disgust us, although there is scarcely any other seasoning than that which God has put into it; and, notwithstanding the cold of a winter six months long, passed in the shelter of a bark Cabin open to the daylight, we have still to experience its evil effects; no one complains of his head or his stomach; we do not know what diarrhoea, colds, or catarrh are. This leads me to say that delicate persons do not know, in France, how to protect themselves from the cold; those rooms so well carpeted, those doors so well fitted, and those windows closed with so much care, serve only to make its effects more keenly felt; it is an enemy from whom one wins almost more by holding out one's hands to him than by waging a cruel war upon him. As to our food, I shall say this further, that God has shown his Providence very clearly to our eyes; we have obtained in eight days our provision of corn for a whole year, without making a single step beyond our Cabin. They have brought us dried fish in such quantities that we are constrained to refuse some of it, and to say [70] that we have sufficient; you might say that God, seeing we are here only for his service, in order that all our work may be for him, wishes to act himself as our provider. This same Goodness takes care
les bras, qu'à luy faire vne si cruelle guerre. Pour le viure, je diray encor cecy, que Dieu nous a fait paroïstre à l'œil la Prouidence tres-particuliere, nous auons fait en huict iours noytre proision de bled pour toute l'année, sans faire vn seul pas hors noytre Cabane; on nous apporte aussi du poisson fec en telle quantité, que nous sommes contraincts d'en refuier, & de dire [70] que nous en auons assez; vous diriez que Dieu voyant que nous ne sommes ici que pour son service, afin que nous ne travailliions que pour luy, nous vueille luy mefme feruir de pour[u]oyeur. Cette mefme Bonte ne laiffe pas de nous donner de temps en temps quelques rafraichissemens de poifson frais. Nous sommes for le bord d'un grand Lac qui en porte d'auflî bons que j'aye gueres veu, ou mangé en France; il est vray, comme j'ay defia dit, que nous n'en faifons point d'ordinaire; & encore moins de la chair, qui fe void icy plus rarement. Les fruïcts mefmes felon la faifon, pourueu que l'année foit vn peu favorable, ne nous mäquent point, les fraifes, les framboifes & les meures y font en telle quantité qu'il n'est pas croyable. Nous y cueillons force raisins, & auflî bons, les citroûilles nous durent quelquefois les quatre & cinq mois, mais en telle abondance qu'elles fe donnent presque pour rien; & si bonnes qu'eftant cuites dans les cendres, elles fe mangent comme on fait les pommes en France: de forte qu'à vray dire, pour ce qui touche les viures nous nous pouuons fort aisément paffer de la France; le seul bled du Pays eft vne nourriture suffîfante quand on y eft vn peu habitué; [71] les Sauuages l'appreffent en plus de vingt façons, & ne fe feruent cependant que de feu & d'eau; il est vray que la meilleurë faulce eft celle qu'il porte avec foy.
to give us from time to time a change of provisions in the shape of fresh fish. We live on the shore of a great Lake, which affords as good fish as I have ever seen or eaten in France; true, as I have said, we do not ordinarily procure them, and still less do we get meat, which is even more rarely seen here. Fruits even, according to the season, provided the year be somewhat favorable, are not lacking to us; strawberries, raspberries, and blackberries are to be found in almost incredible quantities. We gather plenty of grapes, which are fairly good; the squashes last sometimes four and five months, and are so abundant that they are to be had almost for nothing, and so good that, on being cooked in the ashes, they are eaten as apples are in France. Consequently, to tell the truth, as regards provisions, the change from France is not very great; the only grain of the Country is a sufficient nourishment, when one is somewhat accustomed to it. The Savages prepare it in more than twenty ways and yet employ only fire and water; it is true that the best sauce is that which it carries with it.

As for the dangers of the soul, to speak frankly, there are none for him who brings to the Country of the Hurons the fear and love of God; on the contrary, I find unparalleled advantages for acquiring perfection. Is it not a great deal to have, in one's food, clothing, and sleep, no other attraction than bare necessity? Is it not a glorious opportunity to unite oneself with God, when there is no creature whatsoever that gives you reason to spend your affection upon it? when the exercises you practice constrain you without force to inward meditation? Besides your spiritual exercises, you have no other employ-
Pour les dangers de l'âme à parler nettement, il n'y en a point pour celuy qui apporte aux Pays des Hurons la crainte & l'amour de Dieu; au contraire i'y trouue des avantages nompareils pour acquérir la perfection. N'est-ce pas de si beaux dangers de n'auoir dans le viure, le vestir & le coucher aucun attrait que la simple nécessité? N'est-ce pas vne belle occasion de s'vnir à Dieu, quand il n'y a creature quelconque qui vous donne fuie de vous y attacher d'affection? quand les exercices que vous pratiquez vous obligent fans violence à la recollection interieure? Outre vos exercices spirituels vous n'auez point d'autre employ que l'estude de la langue, & la conuerfation avec les Sauuages. Ah! qu'il y a de plaisir pour vn cœur felon Dieu de fe faire le petit Escolier d'vn Sauuage, & d'vn petit enfant pour les gagner par apres à Dieu, & les redere Disciples de notre Seigneur! Que Dieu fe communique volontiers, & liberalement à vne ame qui pratique pour fon amour ces actes heroïques d'humilité; autant de mots qu'il apprend ce luy font autant de threfors qu'il amaffe, autant de despoillis qu'il auroit fuie de dire cent fois le iour, Lætabor super eloquia tua tanquam qui inuenit fpolia multa. Pour ceste consideration les visites des Sauuages, quoy que frequentes, ne luy peuuent etre importunes; Dieu luy apprend ceste belle leçon qu'il fit autrefois à Sainte Catherine de Sienne, de luy faire vn cabinet ou vn temple de fon cœur, où il ne manque jamais de le trouuer toutes & quantesfois qu'il s'y retire: que s'il y rencontre des Sauuages, ils ne luy apporment aucun trouble dans fes prieres, ils ne feruent qu'à les rendre plus feruentes; il prend de là occasion
ment than the study of the language, and conversation with the Savages. Ah! how much pleasure there is for a heart devoted to God to make itself the little Scholar of a Savage and of a little child, thereby to gain them for God, and to render them Disciples of our Lord! How willingly and liberally God communicates himself to a soul which practices from love to him these heroic acts [72] of humility! The words he learns are so many treasures he amasses, so many spoils he carries off from the common enemy of the human race; so that he has reason to say a hundred times a day, \textit{Laetabor super eloquia tua tanguam qui inventi spolia multa}. Viewed in this light, the visits of the Savages, however frequent, cannot be annoying to him. God teaches him the beautiful lesson he taught formerly to Saint Catherine of Sienna, to make of his heart a room or temple for him, where he will never fail to find him, as often as he withdraws into it; that, if he encounters Savages there, they do not interfere with his prayers, they serve only to make them more fervent; from this he takes occasion to present these poor wretches to this sovereign Goodness, and to entreat him warmly for their conversion.

Certainly we have not here that exterior solemnity which awakens and sustains devotion. Only what is essential in our Religion is visible, the holy Sacrament of the Altar, to the marvels of which we must open the eyes of our Faith without being aided by any sensible mark of its grandeur, any more than the [73] Magi were in the stable. But it seems that God, supplying what we lack,—and as a recompense of grace that he has given us in transporting it, so to speak, beyond so many seas, and in finding a place
de prefenter ces pauures misérables à cette fouueraine Bonté, & la fuppplier intimamment pour leur converfion.

Il est certain que nous n’auons point icy cet appareil exterieur, qui réueille & entretient la deuotion. Nous n’y voyons proprement que le subftantiel de noftre Religion, le fainct Sacrement de l’Autel, où il faut que noftre Foy ouvre les yeux fur fes merueilles, fans y eftre aidée d’aucune marque fenfible de la grandeur, non plus que les Mages iadis en l’estable. Mais il femble que Dieu fuppleant à ce qui nous manque, & comme en recompenfe de la fauuer qu’il nous a faite de le transporter, pour ainfî dire, au deça de tant de mers, & de luy aouer trouué place dans ces pauures Cabanes, nous vueille combler des mesmes benedictions parmy ces Peuples infideles, dont il a accouftumé de fauoirifer quelques Catholiques perfecutez en Pays heretique. Ces bonnes gens ne voyent gueres ny d’Eglifes ny d’Autels; mais ce peu qu’ils en voyent leur fert au double de ce qu’il feroit en pleine liberté. Quelle conflation à vofotre aduis de fe profterner par fois deuant vne Croix au milieu de cefte Barbarie? de porter les yeux & penetrer au milieu de nos petites fonctions domèftiques, iufques au departement que le Fils de Dieu a daigné prendre dans noftre petite habitatiô? N’est-ce pas eftre en Paradis iour & nuict, de n’eftre fepare de ce Bien-aymé des Nations, que de quelque efcorce ou branche d’arbre? En ipfe fiat post parietem noftrum. Sub um-bra illius quem defideraueram, fedi. Voila pour le de-dans. Sortons-nous hors du logis, le Ciel nous eft ouuert, & ces grands baftiments, qui portent leur tefte dans les nuës, au milieu des bonnes villes ne nous en déroben point la veuë; de façon que nous
for it in these poor Cabins,—wishes to crown us with
the same blessings, in the midst of these infidel
Peoples, with which he is accustomed to favor perse-
cuted Catholics in the Countries of heretics. These
good people scarcely ever see either Church or Altar;
but the little they see is worth double what they
would see in full liberty. What consolation would
there be, in your opinion, in prostrating ourselves at
times before a Cross in the midst of this Barbarism!
to turn our eyes toward, and to enter, in the midst
of our petty domestic duties, even into the room
which the Son of God has been pleased to take in our
little dwelling. Is it not to be in Paradise day and
night, that we are not separated from this Well-
beloved of the Nations except by some bark or the
branch of a tree? *En ipse stat post parietem nostrum.
Sub umbra illius quem desideraveram, sedi.* See what
we have within. If we go outside our cabin, Heaven
is open to us; and those great buildings which lift
their heads to the [74] clouds, in large cities, do not
conceal it from our view; so that we can say our pray-
ers in full liberty before the noble Oratory that saint
François Xavier loved better than any other. If the
question is of the fundamental virtues, I will glory
not in myself, but in the share which has fallen to
me; or, if I must, acknowledge it humbly beside the
Cross which our Lord in his grace gives us to bear
after him. Certain it is that this Country, or our
work here, is much more fitted to feed the soul with
the fruits of Heaven than with the fruits of earth. I
may be deceiving myself, but I imagine that here is
a grand means of increasing the soul in Faith, in
Hope, and in Charity. Should we scatter the seeds
of the Faith without ourselves profiting by them?
pouuons faire nos prières en toute liberté deuant ce bel Oratoire, que fainct François Xauier aymoit mieux qu’aucun autre. Que s’il est question des vertus au fonds, ie me glorifieray, non pas en moy, mais au partage qui m’est escheu, ou s’il faut le reco-gnoiffre humblement au costé de la Croix, que noffre Seigneur de fa grace nous donne à porter apres foy; il est certain que ce Pays, ou l’employ que nous y auons, est beaucoup plus propre à engraiffer vne ame des fruicts du Ciel, que de ceux de la terre. Ie ne fçay fi ie me trompe, fi est-ce que ie me reprefente, qu’il y a beau moyë d’y croiffre en la Foy, en l’Espe-rance, & en la Charité. Y ietterions-nous la femence de la Foy fans en profiter pour nous? Seroit-il possible que nous misions noffre confiance hors de Dieu en vne Region, où du costé des hommes toutes choses nous manquent? Pourrions-nous souhaitter vne plus belle occasion d’exercer la Charité, que dans les afpretés & mef-aifes d’vn monde nouueau, que pas vn art ny induftrie humaine n’a encore pourueu d’aucune commodité? & d’y viure pour ramener à Dieu des hommes fi [75] peu hommes, qu’il faut s’at-tendre iournellemët de mourir de leur main, fi la fantaisie leur en prend, fi vn fonge les y porte, fi nous ne leur fermons & ne leur ouurons le Ciel à diſcree-tion, leur donnant la pluye & le beau temps à com-mandement. Ne nous font-ils pas responfables de ces dispositions de l’air? & fi Dieu ne nous infpire, ou que nous ne vouuions pas cooperer à la foy des mi-racles; ne fommes nous pas continuellement en dan-ger, comme ils nous en ont menacé, de les voir courir fus à ceux qui n’auront point le tort? Certes fi celuy qui est la Verité meffe ne l’auoit aduancé, qu’il n’y
Could we put our confidence anywhere but in God in a Region where, as far as man is concerned, everything is lacking to us? Could we wish a nobler opportunity to exercise Charity than amid the roughness and discomfort of a new world, where no human art or industry has yet provided any conveniences? and to live here that we may bring back to God men who are so [75] unlike men that we must live in daily expectation of dying by their hand, should the fancy take them, should a dream suggest it to them, or should we fail to open or close the Heavens to them at discretion, giving them rain or fine weather at command. Do they not make us responsible for the state of the weather? And if God does not inspire us, or if we cannot work miracles by faith, are we not continually in danger, as they have threatened us, of seeing them fall upon those who have done no wrong? Indeed, if he who is the Truth itself had not declared that there is no greater love than to lay down one's life, verily and once for all, for one's friends, I should conceive it a thing equally noble, or even more so, to do what the Apostle said to the Corinthians, *Quotidie morior per vestram glorian*, fra-tres, quam habeo in Christo Jesu Domino nostro, than to drag out a life full of misery, amid the frequent and ordinary dangers of an unforeseen death, which those whom you hope to save will procure for you. I call to mind occasionally what Saint François Xavier once wrote to Father Simon, and wish that it may please God to so act that at least the same thing may be said or written one [76] day even of us, although we may not be worthy of it. Here are the words: *Optimi è Moluco perferuntur nuntii, quippe in maximis œrumnis perpetuisque vitæ discriminibus, Joannes Beira eiusque socii*
a pas plus grande charité que de mourir par effet vne fois pour ses amis. Je conçeurois quelque chose d'égal ou de plus releué, à faire ce que difoit l'Apostre aux Corinthiens. *Quotidie morior per vestram gloriam, fratres, quam habeo in Christo Iesu Domino nostro.* A traîner vne vie affez penible dans des dangers affez frequens & ordinaires d'vne mort inopinée, que ceux-là vous procureront, que vous pretendez sauuer. Je me remets par fois en memoire ce qu'escriuoit iadis Saint François Xauier au P. Simon, & souhaitte qu'il plaîse à Dieu de faire en forte que pour le moins on puisse dire ou escrire vn [76] iour le meême de nous, quoy que nous n'en voyons pas dignes. Voicy ses termes. *Optimi è Moluco perferuntur nuntij, quippe in maximis œrunmis perpetuisque vita discriminibus, Ioannes Beira eiúique focij versusantur, magno cum Christianæ Religionis incremento.*

Vne chose, ce semble, auront à donner icy de l'appréhension à vn Enfant de la Compagnie, de faire voir au milieu d'vn Peuple brutal & fenfuel, de qui l'exemple pourroit ternir le lustre de la vertu la plus & la moins delicate d'entre toutes, qui n'en prendroit vn soin particulier, c'eft la Chasteté.

Oferay-ie dire pour effuyer ceste difficulté, que s'il y a lieu au monde où ceste vertu si precieuse soit en assurance, pour vn homme d'entre nous qui veut estre fur ses gardes, c'est icy. *Nisi Dominus custodie-rit civitatem, frustrà vigilat qui custodit eam. Scuì quoniam aliter non possim esse continens, nisi Deus det. Et hoc ipsum erat sapientia, scire cuius esset hoc donum.* On dit que les victoires que ceste Fille du Ciel emporte fur son ennemy, se gagnent en fuyant; mais ie croy que c'est Dieu fans plus, qui fait fuyr ce meême enne-
versantur, magno cum Christianæ Religionis incremento.

There seems to be one thing here which might give apprehension to a Son of the Society, to see himself in the midst of a brutal and sensual People, whose example might tarnish the luster of the most and the least delicate of all the virtues, unless especial care be taken—I mean Chastity.

In order to obviate this difficulty, I make bold to say that if there is any place in the world where this so precious virtue is safe, for a man among us who wishes to be on his guard, it is here. *Nisi Dominus custodierit civitatem, frustrà vigilat qui custodit eam. Scivi quoniam aliter non possem esse continens, nisi Deus det. Et hoc ipsum erat sapientia, scire cujus esset hoc donum.* It is said that the victories which this Daughter of Heaven gains over her enemies, are gained by flight; but I believe it is God and no one else who puts to flight this very enemy in the most severe encounters, before those who, fearing nothing so much as his approaches, go with bowed heads, and [77] hearts full of confidence in his Goodness, where his glory calls them. And where should we seek this glory? I should say, where find it more fully purified and disentangled from our own interests, than in a place where there is nothing more to be hoped for than the reward of having left all for the love of him of whom St. Paul said, *Scio cui credidi.* You remember that plant, named "the fear of God," with which it is said our Fathers at the beginning of our Society charmed away the spirit of impurity; it does not grow in the land of the Hurons, but it falls there abundantly from Heaven, if one has but a little care to cultivate that which he brings here. Barbarism, ignorance, poverty, and misery, which render the life
my aux plus grandes occasions, deuant ceux qui ne craignans rien tant que les approches, vont la tete baissée, & le [77] cœur plein de confiance en sa Bon- té, où sa gloire les appelle. Et où pourrions nous chercher cette gloire? ie diray mieux, où la trouver plus épurée & desgagée de nos propres interest; qu'en vn lieu auquel il n'y a rien à esperer que la recompense de les avoir tous quittés pour l'amour de celuy, de qui S. Paul disoit. Scio cui credidi. Vous fouuient-il de cette herbe, nommée la crainte de Dieu, dont on disoit au commencement de nostre Compagnie, que nos Peres charmoient l'esprit d'im- pureté; elle ne croift point dans la terre des Hurôs, mais il y en tombe du Ciel à foison; si peu qu'on soit foignieux d'y cultiuer celle qu'on y apporte. La bar- baric, l'ignorance, la pauureté & la miferere, qui rend la vie de ces Sauuages plus déplorable que la mort, nous est vne leçon continuelle, de regreter la cheute d'Adam, & de nous foufmettre entierement à celuy qui chaftie encore fa defobeyffance en ses enfans, d'vne façon si remarquable, apres tant de siecles. Saincte Therefe disoit autrefois, qu'elle ne se trou- uoit jamais mieux en ses meditations, que dans les myfîteres où elle trouuoit nostre Seigneur à l'escart, & fans compagnie, côme si elle euft esté au iardin des Olines. Et [78] elle appelloit cela vne de ses simplicitz. On comptera cecy si l'on veut parmy mes fottifes; mais il me semble que nous auons icy d'autant plus de loisir pour careffer, par maniere de dire, & entretenir nostre Seigneur à cœur ouvert, au milieu de ces terres inhabitées, que moins il y a de per- fonnes qui s'en mettent en peine. Et moyennant ceste faueur, nous pouuons dire hardimêt, Non timebo
of these Savages more deplorable than death, are a continual reminder to us to mourn Adam's fall, and to submit ourselves entirely to him who still chastises disobedience in his children, in so remarkable a way, after so many centuries. Saint Theresa said once that she never found her meditations more profitable than in the mysteries in which she found our Lord apart and alone, as if she had been in the garden of Olives; and [78] she called this a part of her simplicity. You may reckon this among my follies, if you like; but it seems to me that we have here so much the more leisure to caress, so to speak, and to entertain our Lord with open heart, in the midst of these uninhabited lands, because there are so few people who trouble themselves about him. And, on account of this favor, we can boldly say, Non timebo mala, quoniam tu mecum es. In short, I imagine that all the Guardian Angels of these neglected and abandoned Nations are continually endeavoring and laboring to save us from these dangers. They know well that if there were anything in the world that ought to give us wings, to fly back whence we came both by obedience and by our own inclination, it would be this misfortune, if we were not shielded from it by the protection of Heaven. This is what excites them to procure for us the means to guard against it, that they may not lose the brightest hope they have ever had, by the grace of God, of the conversion of these Peoples.

I finish this discourse and this Chapter with this sentence: If, at the sight of the difficulties and Crosses that are here prepared for us, some one feels himself so fortified from above that he [79] can say it is too little, or like St. François Xavier, Amplius,
mala, quoniam tu mecum es. Bref ie me representer que tous les Anges Gardiens de ces Nations incultes & delaissées, font continuellement en peine & en action, pour nous sauver de ces dangers. Ils fçaurent bien que s’il y avoit chose au monde qui nous deuît donner des ailes, pour retourner d’où nous sommes venus, & par obeyfiance, & par inclination propre, ce feroit ce malheur, si nous n’en eftions à couuerft sous la protection du Ciel. C’est ce qui les réuëille à nous en procurer les moyens, pour ne perdre la plus belle efperance qu’ils ayent jamais euë par la grace de Dieu, de la conversion de ces Peuples.

Je finis ce discours & ce Chapitre avec ce mot. Si dans la veüe des peines & des Croix qui nous font icy préparées, quelqu’un fe fent si fortifié d’en-haut, que de [79] pouuoir dire que c’est trop peu, ou comme S. François Xauier, Amplius, amplius; i’espre que noftrre Seigneur tirera aufti de fa bouche au milieu des confolations qu’il luy donnerà, cefte autre confeffion, que ce fera trop pour luy, qu’il n’en pourra plus. Satis est, Domine, fatis est.
amplius, I hope that our Lord will also draw from his lips this other confession, in the midst of the consolations he will give him, that it will be too much for him, that he cannot endure more. *Satis est, Domine, satis est.*
CHAPITRE IV.
DE LA LANGUE DES HURONS.

Ce n'est que pour en donner quelque petit aumangout, & en marquer quelques particularitez, attendant vne Grammaire, & vn Dictionnaire entier.

Ils ont vne lettre dont nous n'auons point la pareille, nous l'exprimons par Khi, l'vfage en est commun aux Montagnés & Algonquins. Ils ne coognoissent point de B. F. L. M. P. X. Z. & jamais I. E. V. ne leur font confones. La plus part de leurs mots font compochez de voyelles. Toutes les lettres labiales leur manquent; c'est volontiers la cause qu'ils ont tous les lévres ouvertes de si mauuaife grace, & qu'à peine les entend-t'on [80] quand ils flifent, ou qu'ils parlent bas. Comme ils n'ont presque ny ver- tu, ny Religion, ny science aucune, ou police, auffi n'ont-ils aucuns mots simples propres à signer tout ce qui en est. Delà eft que nous demeurôs courts à leur expliquer plusieurs belles choses tirées de ces cognoisances. Les mots compochez leur font plus en vfage, & ont la meême force que l'adiectif & substan- tif joints ensemble parmy nous. Andatarasfê, pain frais Achitetfê, vn pied long. La varieté de ces noms compochez eft tres-grande, & c'est la clef du secret de leur Langue. Ils ont diuerfité de genres comme nous, de nombre comme les Grecs. De plus vne cer- taine declinaison relatiue qui enueloppe toujours
CHAPTER IV.

OF THE LANGUAGE OF THE HURONS.

THIS is only to give some little foretaste of the language, and notice some of its peculiarities, in anticipation of a Grammar and a complete Dictionary.

They have a letter to which we have nothing to correspond—we express it by Khi; the use of it is common to the Montagnés and to the Algonquins. They are not acquainted with B. F. L. M. P. X. Z; and I. E. V. are never consonants to them. The greater part of their words are composed of vowels. They lack all the labial letters. This is probably the reason why they all open their lips so awkwardly, and why we can scarcely understand them [80] when they whistle or when they speak low. As they have hardly any virtue or Religion, or any learning or government, they have consequently no simple words suitable to express what is connected with these. Hence it is that we are at a loss in explaining to them many important matters, depending upon a knowledge of these things. Compound words are most in use with them, and have the same force as the adjective and substantive joined together, among us. *Andatarasé*, fresh bread; *Achitetsi*, a foot long. The variety of these compound nouns is very great, and that is the key to the secret of their Language. They have, like us, a diversity of genders; and, like the Greeks, of number; besides a certain
avec foy le pronom poffeffif, meus, tuus, fuus, par exemple, iatacan, mon frere, aiatacan, mes freres, fatacan, ton frere, tsátacan, tes freres, otacan, fon frere, atotacan, fes freres.

Pour les cas ils les ont tous, ou les fuppléent par des particules fort propres.

La merueille est que tous leurs noms vniuerfelle-

ment fe coniuguent; par exemple, Affé, il eft frais, affé chen, il eftoit frais, gaon, vieux, agaon, il eft vieux, agaonc, il eftoit vieux, agaonha, il va deuenir vieux; & aifin [81] du reste. De mefme en eft-il de ce mot iatacan, qui signifie, mon frere, oniatacan, nous fommes freres, oniatacan ehen, nous eftions freres; cela eft riche. Voicy qui ne l’eft gueres. Vn nom relatif parmy eux enueleppe toufjours la signification d’vne des trois perfonnes du pronom poffeffif, fi bien qu’ils ne peuuent dire fimplement, Pere, Fils, Maiftre, Valet, mais font contraincts de dire l’vn des trois, mon pere, ton pere, fon pere. Quoy que i’aye traduit cy-deuant en vne Oraifon vn de leurs noms par celuy de Pere, pour plus grande facilite. Suuant cela nous-nous trouuons empefchez de leur faire dire propre-

ment en leur Langue, Au nom du Pere, & du Fils, & du fainct Esprit. Ingeeriez-vous à propos, en attendat mieux, de substituer au lieu, Au nom de nofitre Pere, & de fon Fils, & de leur fainct Esprit. Certes il femble que les trois Perfonnes de la tres-faincte Trinite fe-roient fuffifamment exprimées en cefte facon, la troi-
siefme eftant en effect l’Esprit fainct de la premiere & de la feconde; la feconde, le Fils de la premiere; & la premiere, nofitre Pere, aux termes de l’Apostre, qui luy affecte ces propres mots aux Ephef. 3. Ad-
dioufez que nofitre Seigneur a donné exemple de cefte
relative declension which always includes in itself the possessive pronoun, meus, tuus, suus,—for example, latacan, my brother, aiatacan, my brothers; satacan, thy brother; isitacan, thy brothers; otacan, his brother, atotacan, his brothers.

As to cases, they have them all, or supply them by very appropriate particles.

The astonishing thing is that all their words are universally conjugated, for example, Assé, it is fresh, assé chen, it was fresh; gaon, old, agaon, he is old, agaone, he was old, agaonha, he is growing old; and so [81] with the rest. It is the same with that word iatacan, which means, my brother; oniatacan, we are brothers, oniatacan ehen, we were brothers; that is copious. Here is one which is not so. A relative noun with them includes always the meaning of one of the three persons of the possessive pronoun, so that they can not say simply, Father, Son, Master, Valet, but are obliged to say one of the three, my father, thy father, his father. However, I have translated above in a Prayer one of their nouns by the word Father, for greater clearness. On this account, we find ourselves hindered from getting them to say properly in their Language, In the name of the Father, and of the Son, and of the holy Ghost. Would you judge it fitting, while waiting a better expression, to substitute instead, In the name of our Father, and of his Son, and of their holy Ghost? Certainly it seems that the three Persons of the most holy Trinity would be sufficiently expressed in this way, the third being in truth the holy Spirit of the first and of the second; the second being Son of the first; and the first, our Father, in the terms of the Apostle, who applies to him those fitting words in Ephesians 3. It may
façon [82] de parler, non seulement en l'Oraifon Dominical, ainsi que nous la nommons pour son respect; mais aussi commandant à la Magdelaine, en faïnc Iean 20. de porter de sa part ces beaux mots à ses Freres ou Dîsciples. *Le monte à mon Pere & au vostre.* Oferions-nous en vfer ainsi, iufqu'à ce que la langue Huronne foit enrichie, ou l'esprit des Hurons ouvert à d'autres langues? nous ne ferons rien fans confeil.

Or à propos de ce nom de *Pere*, ie ne veux pas oublier la difficulté qui s'est aussi rencontrée à faire dire, *Noftre Pere qui es aux Cieux*, à ceux qui n'en auoient point fur terre; leur parler des morts qu'ils ont aymé, c'est les inuier. Peu s'en fallut qu'une femme à qui fa mere estoit morte depuis peu, ne perdît tout à fait l'enuie de fe faire baptifer, fur ce qu'on luy auoit advanced par mefgarde, *Pere & Mere honoreras*.

Quant aux verbes ce qui est de plus remarquable en leur langue eft; 1. Qu'ils en ont d'autres pour signifier des choses animées, & d'autres pour celles qui font fans vies. 2. Qu'ils varient leurs temps en autant de façons que les Grecs; leurs nombres aussi, outre que la premiere personne tant du duel que du plurier, est encor double, car [83] pour dire, par exemple, nous partons toy & moy, il faut dire, *kiarasfc8a*, & pour dire nous partons luy & moy, *aiarasfc8a*. De mefme au plurier, nous partons nous autres, pluieurs, *a8arasfc8a*, nous partons avec vous, *c8arasfc8a*.

Outre tout cela il fe remarque double coningaifon, & ie croy que cecy eft commun aux langues Amer- icaines: l'une eft simple & abfoluë femblable à nos coningaifons Latine & Françoife; Par exemple, ce verbe *ahiaton*, qui signifie ecrire, fe coniuge abfolu-
be added that our Lord has given example of this way [82] of speaking, not only in the Lord's Prayer, as we call it from respect to him, but by way of commandment to Mary Magdalaine in saint John 20, to bear from him these beautiful words to his Brethren or Disciples, *I ascend to my Father and to yours.* Would we venture to employ it thus until the Huron language shall be enriched, or the mind of the Hurons opened to other languages? We will do nothing without advice.

Now in connection with this name *Father* I must not forget the difficulty there is in teaching to say *Our Father who art in Heaven,* to those who have none on earth; to speak to them of the dead whom they have loved, is to insult them. A woman, whose mother had died a short time before, almost lost her desire to be baptized because the command, *Thou shalt honor thy Father and thy Mother,* had been inadvertently quoted to her.

As for the verbs, what is most remarkable in their language is: 1. That they have some to signify animate things, and others to signify things without life. 2. That they vary their tenses in as many ways as did the Greeks; their numbers also,—besides that the first person, of both the dual number and the plural, is, moreover, double; thus [83] to say "we set out, thou and I," we must say *kiarascewa,* and to say "we set out, he and I," *aiarascewa.* Likewise in the plural, "we, several of us, set out," *awarascewa;" we, together, set out," *cwarasccewa.*

Besides all this, there is to be noticed a double conjugation, and I believe that this is common to the American languages. The one is simple and absolute, like our Latin and French conjugations. For example, the verb *ahiaton,* meaning "to write," is con-
ment de cette façon; iehiaton, i’efcris, chichiatonc, tu efcris, ihahiatonc, il efcrit, a8ahiatonc, nous efcruions, fc8ahiatonc, vous efcriez, attihiatone, ils efcruent.

L’autre façon de coniuguer fe peut nommer reci-
proque, d’autant que l’action fignifiée par le verbe fe
termine toufiours à quelque personne, ou à quelque
chofe; de forte que au lieu que nous difons en trois
mots ie m’ayme, les Hurons difent feulement iate-
nonh8ê, ie t’ayme, onnonh8ê, ie vous ayme tous deux,
inonh8ê, ie vous ayme vous plusieurs, 8anonh8ê, &
aifi du reste.

Ce que ie trouue de plus rare, eft qu’il y a vne
coniugaison feminine, au moins en la troifieme per-
fonne, tant du fingulier que [84] du plurier; car nous
n’en auons pas découveru dauantage, ou bien peu.
En voicy vn exemple; ihaton, il dit i8aton, elle dit,
thonton, ils difent, iounton, elles difent. La principale
diftinction de cefte coniugaison feminine d’auec la
mâfculine eft le manquement de la lettre H. dont la
mâfculine abonde, peut-éftre pour donner à entendre
aux femmes qu’il ne doit y auoir rien d’aspre ny de
feuere en leurs paroles, & en leurs mœurs, mais que
la grace & la loy de clemence doiuent éftre poftées
fur leurs langues, fuiuant ce traiet du Sage, lex cle-
mentiae in lingua eius. C’eft affez de ce fuiet pour
cette heure, si ce n’eft que quelqu’vn foit bien ayfe
d’apprendre auflî quelque chofe de leur fítle. Ils
vfent de comparaisons, de mots du temps, & de pro-
uerbes affez fouent. En voicy vn des plus remar-
quables. Tichiout etoddendi; voila, difent-ils, l’effoi
t cheufe, quand ils voyent quelqu’vn qui eft gras & en
bon point; c’eft qu’ils tiennent qu’vn certain iour
vne eftoile tomba du Ciel en forme d’vne Oye graffe.
Amantes fibi somnia fingunt.

The other method of conjugation may be called the reciprocal, inasmuch as the action signified by the verb terminates always on some person or thing; so that, instead of saying, as we do, in three words, "I love myself," the Hurons say only *iatenonhwe*; "I love thee," *onnonhwe*; "I love you both," *inonhwe*; "I love you" (several), *wanonhwe*, and so for the rest.

What I find most extraordinary is that there is a feminine conjugation, at least in the third person both of the singular and [84] of the plural; for we have not discovered more of it, or very little. Here is an example of it: *ihaton*, he says; *iwaton*, she says; *ihonton*, they say [masculine]; *ionton*, they say [feminine]. The principal distinction of this feminine conjugation from the masculine is the lack of the letter H, in which the masculine abounds,—perhaps to give the women to understand that there ought to be nothing rough or coarse in their words or in their manners, but that the grace and law of gentleness ought to be upon their tongues, following that rule of the Sage, *lex clementiae in lingua ejus*. This is enough of this subject for the present, unless it be that some one may wish to hear something about their style. They use comparisons, time-words, and proverbs very often. Here is one of the most remarkable, *Tichiot etodtendi*, "Behold," they say, "the fallen star," when they see some one who is fat and corpulent; for they hold that once upon a time a star fell from Heaven in the form of a fat Goose. *Aman-tes sibi somnia fingunt*. 
Seconde Partie.

De la créance, des mœurs & des coutumes des Hurons.

CHAPITRE PREMIER.

CE QUE PENSENT LES HURONS DE LEUR ORIGINE.

On s'extraîtra de voir tant d'aveuglement pour les choses du Ciel, en un Peuple qui ne manque point de raison & de lumière, pour celles de la terre. C'est ce que leurs vices & leurs brutalitez leur ont mérité envers Dieu. Il y a quelque apparence qu'ils ont eu autrefois quelque connoissance du vrai Dieu par-dessus la nature, comme il se peut remarquer en quelques circonstances de leurs fables; & quand ils n'en auroient point eu que celle que la Nature leur pouuoit fournir, encore eussent-ils deu estre plus raisonnables en ce sujet, s'il ne leur fuft [86] arriué selon le dire de l'Apostre. Cum cognouissent Deum, non scit Deum glorificauerunt, aut gratias egerunt. Sed euanuerunt in cogitationibus suis, & obscuratum est insipiens cor eorum. Pour n'auoir pas voulu reconnoître Dieu en leurs mœurs & actions, ils en ont perdu la pensée, & font devenus pires que bestes pour son regard, & pour l'estime qu'ils en ont.

Or pour commencer par ce qui est comme le fonde-ment de leur croyance, la plus part fe vantent de
[85] Part Second.

On the belief, manners, and customs of the Hurons.

CHAPTER FIRST.

WHAT THE HURONS THINK OF THEIR ORIGIN.

One is astonished to see so much blindness in regard to the things of Heaven, in a People who do not lack judgment and knowledge in reference to those of earth. This is what their vices and brutality have merited from God. There are some indications that they had formerly some more than natural knowledge of the true God, as may be remarked in some particulars of their fables; and even if they had had only that which Nature can furnish to them, still they ought to have been more reasonable on this subject, if it had not happened to them according to the word of the Apostle, Cùm cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt, sed evanuerunt in cogitationibus sui, et obscuratum est insipiens cor eorum. For not having been willing to acknowledge God in their habits and actions, they have lost the thought of him and have become worse than beasts in his sight, and as regards the respect they have for him.

Now, to begin with the foundation of their belief,—
tirer leur origine du Ciel, ce qu’ils fondent sur cette fable, qui passe parmy eux pour vne verité.

Ils reconnaissent pour chef de leur Nation vne certaine femme qu’ils appellent Aetaentsic, qui leur est, disent-ils, tombée du Ciel; car ils supposent que les Cieux estoient long-temps auparavant cette merveille, & ne sçauoient vous dire, ny quand, ny comment ces grands corps ont esté tirez des abysmes du neant; ils supposent même que fur les voûtes des Cieux il y auoit, & y a encor maintenant, vne terre semblable à celle-ty, des bois, des lacs, des riuieres & des champs, comme nous auons icy bas, & des Peuples qui habitent ces terres. Ils ne s’accordent pas en la façon qu’arriua cette cheute [87] si heureuse. Les vns difent qu’un iour qu’elle travaillloit dans fon champ elle apperçeut vn Ours, fon chien se mit à le pour-fuiure, & elle mefme apres: l’Ours fe voyant pres de prés, & ne cherchant qu’à efquíuer les dents du chien, tôba par mesgarde dans vn trou; le chien le fuiuit, Aetaentsic, s’estant approchée de ce precipice, voyant que ny l’Ours ny le chien ne paroissoient plus, touchée de defefpoir, s’y ietta aussi; neantmoins fa cheute fe trouua plus favorable qu’elle n’eust penfé; car elle tomba icy bas dans les eaux fans fe bleffer, quoy qu’elle fust enceinte, apres quoy les eaux s’estant afféchéees peu à peu, la terre parut, & fe rendit habitable.

Les autres attribuent cette cheute à vne autre cause, qui semble avoir quelque rapport au fait d’Adam, mais le mensonge y a preualu. Ils difent que le mary d’Aetaentsic estant fort malade fongea qu’il falloit couper vn certain arbre dont vinoient ceux qui demeuroient dans le Ciel, & qu’il n’auroit pas si toft
the greater part boast of deriving their origin from Heaven, which they found on the following fable, which passes among them for a truth.

They recognize as head of their Nation a certain woman whom they call Aataentsic, who fell among them, they say, from Heaven. For they think the Heavens existed a long time before this wonder; but they cannot tell you when or how its great bodies were drawn from the abysses of nothing. They suppose, even, that above the arches of the Sky there was and still is a land like ours, with woods, lakes, rivers and fields, and Peoples who inhabit them. They do not agree as to the manner in which this so fortunate descent occurred. [87] Some say that one day, as she was working in her field, she perceived a Bear; her dog began to pursue it and she herself afterwards. The Bear, seeing himself closely pressed, and seeking only to escape the teeth of the dog, fell by accident into a hole; the dog followed him. Aataentsic, having approached this precipice, finding that neither the Bear nor the dog were any longer to be seen, moved by despair, threw herself into it also. Nevertheless, her fall happened to be more favorable than she had supposed; for she fell down into the waters without being hurt, although she was with child,—after which, the waters having dried up little by little, the earth appeared and became habitable.

Others attribute this fall to another cause, which seems to have some relation to the case of Adam, but falsehood makes up the greater part of it. They say that the husband of Aataentsic, being very sick, dreamed that it was necessary to cut down a certain tree from which those who abode in Heaven obtained their food; and that, as soon as he ate of the fruit,
mangé de fon fruit qu’il feroit incontinent guery. Aataentfic cognoiffant la volonté de fon mary, prend fa hache, & s’en va avec la résolution de n’en faire à deux fois, mais elle n’eut pas pluỗi affené le premier [88] coup, que l’arbre fonât en méme temps presque sous fes pieds, & tomba icy bas, dequoy elle demeura fi estonnéée, qu’apres en avoir porté la nouvelle à fon mary, elle retourna & fe ietta apres. Or comme elle tòboit, la Tortue leuant par hazard la têfe hors de l’eau l’apperçeu, & ne fçachant à quoy fe refoudre, esfonnéée qu’elle estoit de ceffe merueille, elle appelle les autres animaux aquatiques pour prendre leurs aduis; les voila incontinent afsemblez, elle leur monftrer ce qu’elle voyoit, leur demande ce qu’ils iugent à propos de faire; la pluspart s’en rapportent au Caftor, lequel par bienfance remet le tout au iugemêt de la Tortue, qui fut donc enfîn d’aduis qu’ils missent tous promptement la main à l’œuere, qu’ils fe plongeafsent au fond de l’eau, & en appor-tasfent de la terre, & la missent fur fon dos. Aussi-toft dit, aussî-toft fait, & la femme tomba fort doucement fur cetté Iſle. Quelque temps apres, comme elle estoit tombée enceinte, elle fe deliura d’vne fille, la-quelle ne demeura guerres fans eſtre groffe, fi vous leur demandez comment, vous les mettez bien en peine; tant y-a, vous difent ils, qu’elle fe trouua groffe; quelques-vns en rejetten la caufe fur quel-ques esfrâgers [89] qui aborderent à cetté Iſle. Le vous prie accordez cecy avec ce qu’ils difent, qu’a-uant qu’Aataentfic fuft tombée du Ciel, il n’y auoit point d’hômes fur la terre. Quoy que s’en foit elle enfanta deuex garçons, Taﬁscaron & Ivskeha, leſquels ef tant deuenus grands eurent quelque pique par en-
he would be immediately healed. Aataentsic, knowing the desire of her husband, takes his axe and goes away with the resolution not to make two trips of it; but she had no sooner dealt the first [88] blow than the tree at once split, almost under her feet, and fell to this earth; whereupon she was so astonished that, after having carried the news to her husband, she returned and threw herself after it. Now, as she fell, the Turtle, happening to raise her head above water, perceived her; and, not knowing what to decide upon, astonished as she was at this wonder, she called together the other aquatic animals to get their opinion. They immediately assembled; she points out to them what she saw, and asks them what they think it fitting to do. The greater part refer the matter to the Beaver, who, through courtesy, hands over the whole to the judgment of the Turtle, whose final opinion was that they should all promptly set to work, dive to the bottom of the water, bring up soil to her, and put it on her back. No sooner said than done, and the woman fell very gently on this Island. Some time after, as she was with child when she fell, she was delivered of a daughter, who almost immediately became pregnant. If you ask them how, you puzzle them very much. At all events, they tell you, she was pregnant. Some throw the blame upon some strangers, [89] who landed on this Island. I pray you make this agree with what they say, that, before Aataentsic fell from the Sky, there were no men on earth. However that may be, she brought forth two boys, Tawiscon and Iouskeha, who, when they grew up, had some quarrel with each other; judge if this does not relate in some way to the murder of Abel. They came to blows, but with very different
femble; jugez si cela ne ressent point quelque chose du massacre d’Abel. Ils en vindrent aux mains; mais avec des armes bien différentes; Iêskeha auroit le bois d’vn Cerf, Tašifcaron fe contenta de quelques fruits de rosier fauvage, fe perfuadant qu’il n’en auroit pas si tost frappé fon frere, qu’il tomberoit mort à fes pieds; mais il en arriua tout autrement qu’il ne s’eftoit promis, & Iêskeha au contraire luy porta vn fi rude coup dans les flancs, que le sang en fortit en abôdance. Ce pauvre miserable fe mit aussi-toft en fuite, & de fon sang, dont ces terres furent arroufees, naquirent certaines pierres semblables à celles dont nous nous feruons en France pour battre le fusil, que les Sauuages appellent encor aujourdhuy Tašifcaro, du nom de cet infortuné, fon frere le pourfuiuit & l’acheua: voila ce que la plupart croyent de l’origine de ces Nations.

[90] Il y en a qui ne montent pas fi haut, & ne font pas ambitieux iufques à ce-point, que de croire qu’ils ayent tiré leur origine du Ciel. Ils disent qu’au commencement du monde la terre estoit toute couverte d’eau, à la referue d’vne petite Ifle qui portoit toute l’esperance du genre humain, fauoir eft vn féul homme, qui n’auoit pour toute compagnie qu’vn Renard & vn petit animal semblable à vne Foüine, qu’ils appellent Tʃ8hendaia. L’homme ne fçachant que faire fe voyant retranché dans vne fi petite étendue de pays inuita le Renard à fe plonger dans l’eau pour voir s’il y auoit fonds, mais il ne le fut fi tost mouillé les pattes qu’il fe retira, craignant que cette expérience ne luy couftaft la vie. Dequoy l’homme s’estant indigné, Teʃandio tu n’as point d’esprit, luy dit-il, & le ietta dans l’eau d’vn coup de pied, où il beut vn
weapons. Iouskeha had the horns of a Stag; Tawiscaron, who contented himself with some fruits of the wild rosebush, was persuaded that, as soon as he had struck his brother, he would fall dead at his feet. But it happened quite differently from what he had expected; and Iouskeha, on the contrary, struck him so rude a blow in the side, that the blood came forth abundantly. This poor wretch immediately fled; and from his blood, with which the land was sprinkled, certain stones sprang up, like those we employ in France to fire a gun,—which the Savages call even to-day Tawiscara, from the name of this unfortunate. His brother pursued him, and finished him. This is what the greater part believe concerning the origin of these Nations.

[90] There are some who do not soar so high, and are not so ambitious as to believe that they derive their origin from Heaven. They say that, in the beginning of the world, the land was quite covered with water, with the exception of a little Island on which was the sole hope of the human race,—to wit, a single man, whose sole companions were a Fox and a little animal like a Marten, which they call Tsouhendaia. The man, not knowing what to do, seeing himself cut off in so narrow a range of country, asked the Fox to plunge into the water, to see if there were any bottom to it; but he had no sooner wet his paws than he drew back, fearing that this experience would cost him his life. Whereupon the man became indignant; "Tessandion, thou hast no sense," he said to him, and kicked him into the water, where he drank a little more than his fill. However he did not desist from his design, and so encouraged the little animal that was now his sole companion, that it finally
peu plus que fon faoul. Cependant il ne desïta point de fon defsein, & encouragea si bien ce petit animal qui luy reftoit de compagnie, qu'il fe refolut en fin de fe plonger, & comme il ne s'imaginoit pas qu'il y euft si peu de fond, il le fit si rudement, qu'il fe heur-
ta bien fort contre la terre, & en rapporta le muzeau tout couuert de vase; l'homme bien refioy [91] de cefte heureufe descouuerte, l'exhorte de continuer, & d'apporter de la terre pour croïtre cefte Iflette; ce qu'il fit avec tant d'affiduité, qu'il luy fit perdre fon nom, & la changea en ces vaftes campagnes que nous voyons. Si vous les preffez encor icy, & leur deman-
dez ce qu'ils penfent de cet homme, qui luy a donné la vie? qui l'a mis fur cefte petite Ifle? comment il a peu eftre le pere de toutes ces Nations, puis qu'il esfois feul, & n'auoit point de compagne; vous ne gagnerez rien de leur faire toutes ces questions, au moins n'aurez vous que cefte solution, qui ne feroit pas mauuaife, si leur Religion eftoit bonne; Nous ne fçauons, on le dit ainsï, nos Peres ne nous en ont pas ensei-
gné dauantage. Que diriez vous à cela? tout ce que nous faifons c'eft de leur tefmoigner que nous leur portons compassion de les voir dans vne si grosfiere ignorance; nous prenons de là fuiet, quand nous les en ingeons capables, de leur expliquer quelques vns de nos Mysteres, & de leur monftrer combien ils font conformes à la raifon; ils les entendent fort volon-
tiers, & en demeurent grandement fatisfaits.

Mais pour retourner à Aataentfic & I8skeha, ils tiennent que I8skeha eft le Soleil, & [92] Aataentfic la Lune, & toutesfois que leur Cabane eft située au bout de la terre, c'eft à dire vers noftrre mer Oceane: car au delà c'eft vn pays perdu pour eux, & auant qu'ils
resolved to plunge in; and as it did not imagine that the water was so shallow, it did this so violently as to dash itself against the bottom, and came back with its snout all covered with slime. The man, very glad at this happy discovery, exhorts it to continue, and to bring up soil to increase the size of the Islet; which it did with so much assiduity, that the Islet lost its identity, and was changed into these vast fields that we see. If you again press them here, and ask them what they think of this man,—who gave him life, who put him upon this little Island, how he could become the father of all these Nations, since he was alone and had no companion; you will gain nothing by asking all these questions, except that you will get this solution, which would not be bad, if their Religion were good, We do not know; we were told so; our Fathers never taught us any more about it. What would you say to that? All that we do is to bear witness to them that we feel compassion for their so gross ignorance; we take thence occasion, when we judge them capable of appreciating it, for explaining some of our Mysteries, and of showing them how fully they conform to reason. They listen very willingly, and are well satisfied therewith.

But to return to Aataentsic and Iouskeha; they hold that Iouskeha is the Sun and Aataentsic the Moon, and yet that their Home is situated at the ends of the earth, namely, toward our Ocean sea; for beyond that it is a lost country to them, and before they had any commerce with the French they had never dreamed that there was under Heaven a different land from their own,—and, now that they are disabused of this idea, many still believe that their
eussent eu quelque commerce avec nos François, ils ne s'imaginoient pas qu'il y euft sous le Ciel une autre terre que la leur, & maintenant qu'ils font défabufe de ce costé-là, encore croyent-ils, au moins plu-
sieurs, que leur terre & la noftre font deux pieces tout à fait detachées, & parties des mains de diuers
ouuriers. Ils difent donc que quatre ieunes hommes entreprirent autresfois ce voyage pour s'informer
cux-mêmes de la verité, qu'ils trouuerent I8skeha
tout seul dans fa Cabane qui les receut fort humaine-
ment. Apres quelques complimèes de part & d'autre
t la mode du Pays, il leur donna aduis de fe cacher
en quelque coing, autrement qu'il ne respondoit pas
de leur vie, qu'Aataentifie estoit pour leur ioüer vn
mauvaís tour, s'ils ne fe tenoient fur leur garde.
Cefté Megere arriue fur le foir, & comme elle prend
telle figure que bon luy femble, s'apperceuant qu'il
y auoit de nouveaux hoftes en la maison, elle pris
la forme d'une belle ieune fille bien parée, avec vn
beau collier, & des bracellets de [93] Pourcelaine, &
demanda à fon fils où estoient fes hoftes; il répond
qu'il ne fçauoit ce qu'elle vouloit dire, là deflus elle
fort de la Cabane, I8skeha fe feruit de l'occasion pour
auertir fes hoftes, & leur fauua la vie. Or encor que
leur Cabane foit fi fort esloignée, ils fe trouuent ne-
antmoins l'vn & l'autre aux feftins, & aux danfes qui
fe font par les villages, Aataentifie y est fouuent bien
bourrée, I8skeha en reiette la faute fur vn certain oki
cornu appelé Téhorréffandeen, mais il fe trouve au
bout du conte que c'eft luy même qui fe defguife, &
outrage ainsi fa mere.

Au refte ils s'estiment grandement obligez à ce per-
fonnage; car premierement, au dire de quelques-vns
country and ours are two pieces quite separate, and made by the hands of different workmen. They say, therefore, that four young men once undertook a journey to find out the truth about it; that they found Iouskeha quite alone in his Cabin, and that he received them very kindly. After some compliments on both sides, in the fashion of the Country, he advised them to conceal themselves in some corner, otherwise he would not answer for their lives; that Aataentsic was sure to play them a bad trick, if they did not keep on their guard. This Fury arrives toward evening, and, as she assumes any form she sees fit, perceiving that there were new guests in the house she took the form of a beautiful young girl, handsomely adorned, with a beautiful necklace and bracelets of [93] Porcelain, and asked her son where his guests were. He replied that he did not know what she meant. Thereupon she went out of the Cabin, and Iouskeha took the opportunity to warn his guests, and thus saved their lives. Now, although their Cabin is so very distant, they are nevertheless both present at the feasts and dances which take place in the villages. Aataentsic is often badly abused there. Iouskeha throws the blame on a certain horned oki named Tehourressandeen; but it is found at the end of the tale that it is he himself who, under that disguise, thus insults his mother.

Moreover, they esteem themselves greatly obliged to this personage; for, in the first place, according to the opinion of some,—who hold a belief quite contrary to that of those whom we have mentioned thus far,—without him we would not have so many fine rivers and so many beautiful lakes. In the beginning of the world, they say, the earth was dry and
qui font dans vne opinion toute contraire à ceux dont nous auôs parlé iusques à present, fans luy nous n'aurions pas tant de belles riuieres, & tant de beaux lacs. Au commencement du monde, difent-ils, la terre estoit feiche & aride, & toutes les eaux estoient ramassées sous l'aiffelle d'vne grosse grenouille, de forte que I8skeha n'en pouuoit avoir vne goutte que par fon entremise. Vn iour il fe resolut de fe deliurer luy & toute fa Posterite de ceste feruitude, & pour en venir à bout, il luy fit [94] vne incifion sous l'aiffelle, d'où les eaux for tirent en telle abondance, qu'elles fe répandirent par toute la terre, & de là les fleuues, les lacs, & les mers ont pris naiffance. Voiiés si ce n'est pas fouldre fubtilement la quesitiô de nos Echoles fur ce point. Ils tiennent auffî que fans I8skeha leur chaudiere ne pourroit bouillir, & qu'il a appris de la Tortue I'inuention de faire du feu. Sans luy ils ne feroient pas si bonne chaffe, & n'auroient pas tant de facilité à prendre, comme ils font, les animaux à la course; car ils font dans ceste croyance que les animaux n'ont pas estê en liberté dès le commencement du monde, mais qu'ils estoient renfermez dans vne grande cauerne, où I8skeha les gardoit: peut-êftre y a-il en cela quelque allusion à ce que Dieu amena tous les animaux à Adam. Qu'vn iour il fe resolut de leur donner congé afin qu'ils multipliant, & remplissent les forêts, en telle façon neantmoins qu'il en peuft aysément disposer quand bon luy sembleroit. Voicy ce qu'il fit pour en venir à bout. A mefure qu'ils for tirent de cêt antre, il les bleffa tous au pied d'vn coup de fleche; toutesfois le Loup efquiuia le coup; de là vient, difent-ils, qu'ils ont de la peine à le prendre à la courfe.
arid; all the waters were collected under the armpit of a large frog, so that Iouskeha could not have a drop except through its agency. One day, he resolved to deliver himself and all his Posterity from this servitude; and, in order to attain this, he made an incision under the armpit, whence the waters came forth in such abundance that they spread throughout the whole earth, and hence the origin of rivers, lakes, and seas. Behold here a subtle solution of the question of our Schools upon this point. They hold also that without Iouskeha their kettles would not boil, as he learned from the Turtle the process of making fire. Were it not for him, they would not have such good hunting, and would not have so much ease in capturing animals in the chase, as they now have. For they believe that animals were not at liberty from the beginning of the world, but that they were shut up in a great cavern, where Iouskeha guarded them. Perhaps there may be in that some allusion to the fact that God brought all the animals to Adam. However, one day he determined to give them liberty in order that they might multiply and fill the forests,—in such a way, nevertheless, that he might easily dispose of them when it should seem good to him. This is what he did to accomplish his end. In the order in which they came from the cave, he wounded them all in the foot with an arrow. However, the Wolf escaped the shot; hence, they say, they have great difficulty in catching him in the chase.

[95] They pass yet beyond this, and regard him as profane Antiquity once did Ceres. According to their story, it is Iouskeha who gives them the wheat they eat, it is he who makes it grow and brings it to
[95] Ils passent encor plus avant, & le regardent comme faisfoit iadis l'Antiquité profane, vne Cerés; à les entendre c'est Iḥskēha qui leur donne le bled qu'ils mangent, c'est luy qui le fait croître, & le conduit à maturité; s'ils voyent leurs campagnes verdoyâtes au Printemps, s'ils recueillent de belles & plantureufes moiffons, & si leurs Cabanes regorgent d'espics, ils n'en ont l'obligation qu'à Iḥskēha. Il ne fçay ce que Dieu nous garde ceste année, mais à entendre les bruits qui courent nous sommes menacez tout de bon d'vnne grande fterilité. On a veu, dit-on, Iḥskēha, tout défaict & maigre comme vne squelete, avec vn épy en sa main mal fourny; d'autres adiouffent qu'il portoit vne iambe d'homme, & la déchiroit à belles dents; tout cela, difent-ils, est vne marque indubitable d'vnne fort mauuaife année: mais le plaifir est, qu'il ne se trouve dans le Pays qui dife, ie l'ay veu, ou ay parlé à homme qui l'a veu, & cependant tout le monde croit cecy comme vne chofe indubitable, & personne ne fe met en peine de faire vne plus curieufe recherche de la verité. S'il plaifoit à la diuine Bonté faire mentir ces faux Prophetes, ce ne nous feroit pas vn petit avantage pour authorifer noftrre [96] croyance dans le Pays, & donner cours à la publica-
tion du fainct Euangile. Nous auoûs receu, & rece-
uons tous les iours tant de faueurs du Ciel, que nous auons fuiet d'esperer encor celle-cy, si tant est que ce foit la gloire de Dieu.
maturity. If they see their fields verdant in the Spring, if they reap good and abundant harvests, and if their Cabins are crammed with ears of corn, they owe it to Iouskeha. I do not know what God has in store for us this year; but, to judge from the reports going round, we are threatened in earnest with a great scarcity. Iouskeha, it is reported, has been seen quite dejected, and thin as a skeleton, with a poor ear of corn in his hand. Some add that he was carrying a man's leg and was tearing it with sharp teeth. All this, they say, is an indubitable sign of a very bad year. But the fun of it is, no one can be found in the Country who will say, "I have seen him, or I have spoken to a man that has seen him;" and yet every one deems this an indubitable fact, and no man takes the trouble to make a more searching inquiry into the truth of it. If it should please the divine Goodness to prove these false Prophets untruthful, it would be no small advantage to add authority to our [96] faith in this Country, and to open the way for the publication of the holy Gospel. We have received and are receiving every day so many favors from Heaven that we have reason to hope for this one as well, if it is for the glory of God.
CHAPITRE II.

QUEL EST LE SENTIMENT DES HURONS TOUCHANT LA NATURE & L'ESTAT DE L'AME, TANT EN C'EST VIE, QU'APRÈS LA MORT.

C'EST un plaisir de les entendre parler des âmes, ou pour mieux dire, c'est une chose tout à fait digne de compassion, de voir des hommes raisonnables, avoir des sentiments si bas, d'une essence si noble, & qui porte des traits si vifs de la Divinité. Ils lui donnent divers noms selon les divers états ou diverses opérations. Entant qu'elle anime feulement le corps, & lui donne la vie, ils l'appellent khipondhecëi; entant qu'elle est raisonnable, oki andaérandi, semblable à un démon, qui contrefait le démon: entant qu'elle pense & délibère [97] sur quelque chose, ils l'appellent endionrra, & gonennoncëal, en tant qu'elle se porte d'affection vers quelque objet, d'où vient qu'ils disent souvent, ondayee ihaton onennoncëat; voila ce que le cœur me dit, voila ce que mon appetit défere. Maintenant si elle est séparée du corps, ils l'appellent esken, & les os mêmes des morts atisken; à mon avis sur cette fausse persuasion qu'ils ont, que l'âme y demeure en quelque façon attachée quelque temps après la mort, au moins qu'elle n'en est pas beaucoup éloignée, ils se la figurent divisibles; & vous auriez toutes les peines du monde à leur faire croire, que notre âme est toute entière en toutes les parties de notre corps, ils lui donnent même vne
CHAPTER II.

THE IDEAS OF THE HURONS REGARDING THE NATURE AND CONDITION OF THE SOUL, BOTH IN THIS LIFE AND AFTER DEATH.

It is amusing to hear them speak of their souls,—or rather, I should say, it is a thing quite worthy of compassion to see reasonable men, with sentiments so low concerning an essence so noble and bearing so distinct marks of Divinity. They give it different names according to its different conditions or different operations. In so far as it merely animates the body and gives it life, they call it khiondhecwi; in so far as it is possessed of reason, oki andaerandi, "like a demon, counterfeiting a demon;" in so far as it thinks and deliberates [97] on anything, they call it endionrra; and gonennoncwat, in so far as it bears affection to any object; whence it happens that they often say ondayee ihaton onennoncwat, "That is what my heart says to me, that is what my appetite desires." Then if it is separated from the body they call it esken, and even the bones of the dead, atisken,—in my opinion, on the false persuasion entertained by them that the soul remains in some way attached to them for some time after death, at least that it is not far removed from them; they think of the soul as divisible, and you would have all the difficulty in the world to make them believe that our soul is entire in all parts of the body. They give to it even a head, arms, legs,—in short, a body;
teste, des bras, des iambes, en vn mot vn corps; & pour les mettre bien en peine, il ne faut que leur demander par où l’ame fort à la mort, si tant est qu’elle soit corporelle, & ayt vn corps auffi grand que celuy qu’elle anime; car à cela ils n’ont point de réponfe.

Pour ce qui est de l’estat de l’ame après la mort, ils tiennent qu’elle se separë tellement du corps, qu’elle ne l’abandonne pas incontinent: quand on le porte au [98] tombeau, elle marche deuant, & demeure dans le cimetiere iusques à la fefte des Morts; de nuit elle se pourmene par les villages, & entre dans les Cabanes, où elle prend sa part des festins, & mange de ce qui est resté le soir dans la chaudiere; d’ou vient que plusieurs, pour cette consideration, n’en mangent pas volontiers le lendemain; il y en a mesme qui ne se trouvent point aux festins qui ne font pour les ames, croyans qu’ils mourroient indubitablement, s’ils auroient seulement gouste des viandes qui leur font preparées; d’autres neantmoins ne font pas si ferupuleux, & en mangent tout leur faoul.

A la feste des Morts, qui se fait environ de douze en douze ans, les ames quittent les cimetieres, & au dire de quelques-vns se changent en Tourterelles, qu’ils perfectuent par apres à coups de fleches dans les bois pour en faire grillade & les manger; neantmoins la plus commune creaence est, qu’apres cette ceremonie, dont je parleray icy bas, elles s’en vont de compagnie, couuertes qu’elles font des robbes & des colliers qu’on leur a mis dans la fosse, à vn grand Village, qui est vers le [99] Soleil couchant, excepté toutefois les vieillards & les petits enfans, qui n’ont pas si bonnes iambes que les autres, pour pouuoir faire ce voyage: ceux-cy demeurent dans le pays, où
and to put them in great perplexity it is only necessary to ask them by what exit the soul departs at death, if it be really corporeal, and has a body as large as that which it animates; for to that they have no reply.

As to what is the state of the soul after death, they hold that it separates in such a way from the body that it does not abandon it immediately. When they bear it to the grave, it walks in front, and remains in the cemetery until the feast of the Dead; by night, it walks through the villages and enters the Cabins, where it takes its part in the feasts, and eats what is left at evening in the kettle; whence it happens that many, on this account, do not willingly eat from it on the morrow; there are even some of them who will not go to the feasts made for the souls, believing that they would certainly die if they should even taste of the provisions prepared for them; others, however, are not so scrupulous, and eat their fill.

At the feast of the Dead, which takes place about every twelve years, the souls quit the cemeteries, and in the opinion of some are changed into Turtle-doves, which they pursue later in the woods, with bow and arrow, to broil and eat; nevertheless the most common belief is that after this ceremony, of which I shall speak below, they go away in company, covered as they are with robes and collars which have been put into the grave for them, to a great Village, which is toward the setting Sun,—except, however, the old people and the little children who have not as strong limbs as the others to make this voyage; these remain in the country, where they have their own particular Villages. Some as-
ils ont leurs Villages particuliers; on entend quelquefois, disent-ils, le bruit des portes de leurs Cabanes, & les voix des enfans qui chaffent les oyfeaux de leurs champs, ils fement des bleds en la faison, & se feruent des champs que les viuans ont abandonnez; s'il fe brusle quelque Village, ce qui arrive souvent en ce pays, ils ont foyn de ramasser du milieu de cette incendie le bled rofty, & en font vne partie de leurs prouifions.

Les ames qui font plus fortes & plus robustes, ont leur rendez-vous, comme j'ay déjà dit, vers l'Ocident, où chaque Nation a fon Village particulier, & fi l'ame d'vn Algonquin estoit fi hardie de fe presenter au Village des ames de la Nation des Ours, elle n'y feroit pas la bien venuë.

Les ames de ceux qui font morts en guerre font bande à part, les autres les craignent, & ne leur permettent point l'entree de leur Village, non plus qu'aux ames de ceux qui fe font defaits eux-mesmes. Quant aux ames des larrons, elles y font les bien venuës, & fi elles en estoient bannies, il n'y refertoit ame qui viue. Car, comme j'ay dit, Huron & larron ne font qu'vn; & le plus homme de bien du Pays fera tout ce qu'il pourra pour faire fa main, s'il trouve quelque chose chez vous à l'écart qui luy agrée.

Je demandois vn iour à vn de nos Sauuages, où ils penfoient que fuft le Village des ames, il me repsondit qu'il estoit vers la Nation du Petun, c'est à dire vers l'Occident, à huit lieues de nous, & que quelques-vns les auoient veuës comme elles y alloient, que le chemin qu'elles tenoient estoit large, & assez battu, qu'elles passoient aupres d'vn roche, qu'ils ap-
sert that at times they hear the noise of the doors of their Cabins, and the voices of the children chasing the birds in the fields. They sow corn in its season, and use the fields the living have abandoned; if any Village takes fire, which often happens in this country, they take care to gather from the middle of this fire the roasted corn, and lay it by as a part of their provisions.

The souls which are stronger and more robust have their gathering place, as I have said, toward the West, where each Nation has its own Village; and if the soul of an Algonquin were bold enough to present itself at the Village of the Bear Nation's souls, it would not be well received.

The souls of those who died in war form a band by themselves; the others fear them, and do not permit their entry into their Village, any more than to the souls of those who have killed themselves. As to the souls of thieves, they are quite welcome, and, if they were banished from them, there would not be a soul left; for as I have said, Huron and thief are one and the same thing; and the wealthiest man in the Country will do all he can to try his hand at it, if he finds something in your house lying apart which he likes.

I asked one day one of our Savages where they thought the Village of souls was; he answered that it was toward the Tobacco Nation, that is to say, toward the West, eight leagues from us, and that some persons had seen them as they were going; that the road they took was broad and well-beaten; that they passed near a rock called Ecaregniondi, which has often been found marked with the paint which they use to smear their faces.
pellent Ecaregniondi, qui s’est trouvée fouvent marquée des peintures, dont ils ont accoustumé de fe barbotiller le visage.

Vn autre me dit, que fur le mefme chemin, auant que d’arriuer au Village, on rencontre vne Cabane, où loge vn certain nommé Oscotarach, ou Perce-tefte, qui tie la ceruelle des teftes des morts, & la garde; il faut paffer vne riuier, & pour [101] tout pont vous n’auez que le tronc d’vn arbre couché en trauers, & appuyé fort legerement. Le paffage est gardé par vn chien qui donne le fault à plusieurs ames & les fait tomber; elles font en mefme temps emportées par la violence du torrent, & étouffées dans les eaux; mais, luy dif-ie, d’où avez vous appris toutes ces nou-uelles de l’autre monde? Ce font, me dit-il, des per-sonnes refuufcités qui en ont fait le rapport. C’est ainsi que le diable les abuse dans leurs fonges; c’est ainsi qu’il parle par la bouche de quelques-vns, qui ayans este laiffez comme pour morts, reuienent par apres en fanté, & discourent à perte de veue de l’autre vie, selon les idées que leur en donne ce mauuais maître: à leur dire le Village des ames n’est en rien diffemblable du Village des viuans, on y va à la chaffe, à la pefche, & au bois; les haches, les robbes, & les colloirs y font autant en credit, que parmy les viuants. En vn mot tout y est pareil, il n’y a que cette difference, que iour & nuit elles ne font que gemir & fe plaindre; elles ont des Capitaines, qui de tes en temps mettent le hola, & tafchent d’apporter quelque moderation à leurs [102] soupirs, & à leurs gemiffeméns. Vray Dieu que d’ignorance & de stupidité! Illuminare his qui in tenebris & in vmbra mortis sedent.
Another told me that on the same road, before arriving at the Village, one comes to a Cabin where lives one named Oscotarach, or "Pierce-head," who draws the brains out of the heads of the dead, and keeps them. You must pass a river, and [101] the only bridge you have is the trunk of a tree laid across, and very slightly supported. The passage is guarded by a dog, which jumps at many souls, and makes them fall; they are at the same time carried away by the violence of the torrent, and stifled in the waters. "But," said I to him, "whence have you learned all this news of the other world?" "It is," he told me, "persons brought back to life, who have reported it." Thus it is the devil deceives them in their dreams; thus he speaks by the mouth of some, who having been left as dead, recover health, and talk at random of the other life, according to the ideas that this wretched master gives them. According to them the Village of souls is in no respect unlike the Village of the living,—they go hunting, fishing, and to the woods; axes, robes, and collars are as much esteemed as among the living. In a word, everything is the same; there is only this difference, that day and night they do nothing but groan and complain. They have Captains, who from time to time put an end to it and try to moderate their [102] sighs and groans. God of truth, what ignorance and stupidity! Illuminare his qui in tenebris, et in umbra mortis sedent.

Now this false belief they have about souls is kept up among them by means of certain stories which the fathers tell their children, which are so poorly put together that I am perfectly astounded to see how men believe them and accept them as truth.
Or cette fausse créance qu’ils ont des âmes s’entretient parmy-eux, par le moyen de certaines histoires que les peres racontent à leurs enfans, lesquelles font si mal confuses, que ie ne faurois affez m’estonner de voir comme des hommes les croyent, & les prennent pour veritez. En voicy deux des plus niaifes, que ie tiens de personnes d’esprit & de jugement parmy-eux.

Un Sauuage ayant perdu vne siene sœur qu’il aymoit uniquement, & ayant pleuré quelque temps fa mort, se resolut de la chercher en quelque part du monde qu’elle peult être, & fit douze journées tirant vers le Soleil couchant; où il auroit appris qu’estoit le Village des ames, sans boire ny mager; au bout desquels fa sœur luy apparut sur le foir, avec un plat de farine cuite à l’eau, à la façon du pays, qu’elle luy donna, & disparut en même temps qu’il voulut mettre la main sur pour l’arrester; il passa outre, & che-mina trois mois entiers, esperant toujours venir à bout de ses pretenfions; pendant tout ce temps elle ne manquoit pas tous les iours de se montrer, & luy rendre le même office qu’elle auroit commencé, allant ainsi augmentant sa passion, sans luy donner autre soulagement, que ce peu de nourriture qu’elle luy apportoit. Les trois mois expirez, il rencontra une rivière, qui le mit en peine d’abord, car elle estoit fort rapide, & ne paroiffoit pas gayable; il y auroit bien quelques arbres abbatus qui tenoient le trauers, mais ce pont estoit si branlant qu’il n’auoit pas la hardieffe de s’y fier. Que fera-il? Il y auroit au delà quelque piece de terre défrichée, ce qui luy fit croire qu’il y trouueroit quelques habitans. De fait après avoir regardé de costé & d’autre, il apperceut à l’entrée du bois, une petite Cabane, il crie à diuerfes re-
Here are two of the most stupid ones, which I get from persons of intelligence and judgment among them.

A Savage having lost one of his sisters, whom he loved above all the rest, and having wept for some time after her death, resolved to seek her, in whatever part of the world she might be; and he traveled twelve days toward the setting Sun, where he had learned the Village of souls was, without eating or drinking. At the end of this time, his sister appeared to him in the night, with a dish of meal cooked in water, after the fashion of the country, which she gave to him, and disappeared at the moment he wished to put his hand on her and stop her. He went on, and journeyed three whole months, hoping always to succeed [103] in claiming her. During all this time she never failed to show herself every day, and to render him the same service that she had at first,—increasing in this way his desire, without giving it any other consolation than the little nourishment which she brought him. The three months expired; he came to a river, which presented great difficulty to him at first, for it was very rapid and did not appear fordable. There were, indeed, some fallen trees thrown across it; but this bridge was so shaky that he did not dare to trust himself to it. What should he do? There was on the other side a piece of cleared land, which made him think there must be some inhabitants near. In fact, after looking in all directions he perceived, on the outskirts of the wood, a little Cabin. He calls several times. A man appears and shuts himself up immediately in his Cabin; this gives him great joy, and he resolves to cross. Having successfully accomplished this, he
prises, vn homme paroit & se renferme incontinent en sa Cabane: ce qui le réioüit, & le fit refoudre à franchir le pas, l'ayant fait heureusement, il va droit à cette Cabane, mais il y trouve vifage de bois, il appelle, il heurte à la porte; on luy répond qu'il attende, & qu'il passe premiérement son bras, s'il veut entrer; l'autre fut bien eftonné de voir vn corps, il [104] luy ouvre, & luy demande, où il alloit, & ce qu'il pretendoit, que ce pays n'eftoit que pour les ames. Le le fçay bien, dit cét Auenturier, c'est pourquoi i'y viens chercher l'ame de ma fœur. Oüy da, repart l'autre, à la bonne-heure; allez, prenez courage, vous voila tantoft au Village des ames, vous y trouuerez ce que vous desirez; toutes les ames font maintenant assemblées dans vne Cabane, où elles dansent pour guerir Aataentfic, qui eft malade; ne craignez point d'y entrer, tenez voila vne course, vous y metrez l'ame de vostre fœur; il la prend, & demande en mesme temps congé à fon hofte, bien aife d'auoir fait vne si bonne rencontre. Sur le depart il luy demande fon nom: Contente toy, dit l'autre, que ie fuis celuy qui garde la ceruelle des morts; quand tu auras recouuer l'ame de ta fœur, repafs par icy, ie te donneray fa ceruelle. Il s'en va donc, & arriué qu'il eft au Village des ames, il entre dans la Cabane d'Aataentfic, où il les trouve en effet qu'elles dansoient pour fa fanté, mais il ne peut encor voir l'ame de fa fœur: car elles furent si effrayées à la veüe de cet homme, qu'elles s'éuanoièrent en vn instant; de forte qu'il demeura [105] maiftre de la Cabane toute la iournée. Sur le foir, comme il eftoit affis auprès du foyer, elles retournèrent, mais elles ne fe monfrerent du commence-ment que de loing, petit à petit s'eftant approchées
goes straightway to this Cabin, but finds the door closed; he calls, he beats on the door. He is told to wait, and first to pass in his arm, if he wishes to enter; the other one is much astonished to see a living body. He [104] opens to him, and asks him where he was going and what his purpose was, as this country was only for souls. "I know that well," says this Adventurer, "and that is why I came here to seek the soul of my sister." "Oh indeed," replies the other one, "well and good; come, take courage, you will be presently in the Village of souls, where you will find what you desire. All the souls are now gathered in a Cabin, where they are dancing to heal Aataentsic, who is sick. Don't be afraid to enter; stay, there is a pumpkin, you can put into it the soul of your sister." He takes it, and at the same time bids good-bye to his host, very glad of so fortunate a meeting. On his departure he asks the host his name, "Be satisfied," says the other, "that I am he who keeps the brains of the dead." So he goes away and reaches the Village of souls. He enters the Cabin of Aataentsic, where he finds that they are indeed dancing for the sake of her health; but he cannot yet see the soul of his sister, for the souls were so startled at the sight of the man that they vanished in a moment, so that he remained [105] all day the master of the Cabin. In the evening, as he was seated by the fire, they returned; but they showed themselves at first only at a distance. Approaching slowly, they began again to dance; he recognized his sister amid the troop, he endeavored even to seize her, but she fled from him. He withdrew some distance, and at last chose his time so well that she could not escape him. Nevertheless, he made certain of
elles se mirent de rechef à danfer; il reconnoyit sa
fœur parmy la troupe, il s'efforça mésme de la prendre, mais elle s'enfuyit de luy, il se retira à l'écart, &
prit enfin si bien son temps qu'elle ne peut échapper;
neantmoins il ne fut pas assuré de sa proye qu'à
bonnes enseignes; car il luy fallut luyter côté elle
toute la nuit, & dans le combat elle diminua telle-
ment, & deuint si petite, qu'il la mit fans difficulté
dans sa courge: l'ayant bie bouchée, il s'en retourne
fur la champ, & repasse chez son hoste, qui luy donne
dans vne autre courge la ceruelle de sa fœur, & l'in-
fruit de tout ce qu'il deuoit faire pour la resuciter.
Quand tu feras arrivé, luy dit-il, va t'en au cimeti-
tiere, prends le corps de ta fœur, porte le en ta Ca-
bane, & fais feftin: tous les conniez estas assemblez,
charge le fur tes épaules, & fais vn tour par la Ca-
bane, tenant en main les deux courges, tu n'aaras
pas si tost repris ta place, que ta fœur resucitera,
[106] pourueu que tu donne ordre que tous tiennent
la veue baïsée, & que pas vn ne regarde ce que tu
firas, autrement tout ira mal. Le voila donc retour-
né dans fort peu de temps à son Village, il prend le
corps de sa fœur, fait feftin, & execute de point en
point, tout ce qui luy aucté esté prescrit; & de fait il
fentoit déjà du mouvement dans ce caddare demy
pourry; mais comme il estoit à deux ou trois pas de
sa place, il y eut vn curieux qui leua les yeux, & en
mésme temps cette ame s'échappa, & ne luy demeura
que ce caddare fur les bras, qu'il fut contrainct de re-
porter au tombeau d'où il l'auoit tiré.

SI CREDERE FAS EST.

Voicy vne autre de leurs fables de mésme tiffure.
his prey only by securing her well; for he had to struggle against her all night, and in the contest she grew so little that he put her without difficulty into his pumpkin. Having corked her in well, he immediately returns by way of the house of his host, who gives him his sister's brains in another pumpkin, and instructs him in all he must do to resuscitate her. "When thou reachest home," he says to him, "go to the cemetery, take the body of thy sister, bear it to thy Cabin, and make a feast. When all thy guests are assembled, carry it on thy shoulders, and take a walk through the Cabin holding the two pumpkins in thy hands; thou wilt no sooner have resumed thy place than thy sister will come to life again, [106] provided thou givest orders that all keep their eyes lowered, and that no one shall look at what thou art doing, else everything will go wrong." Soon the man returns to his Village; he takes the body of his sister, makes a feast, carries out, in due order, all the directions given him,—and, indeed, he already felt motion in the half-decayed corpse; but, when he was two or three steps from his place, one curious person raised his eyes; at that moment the soul escaped, and there remained to him only the corpse in his arms, which he was constrained to bear to the tomb whence he had taken it. 14

SI CREDERE FAS EST.

Here is another of their fables, of like tissue. A young man of the highest standing among them, being ill, after much entreaty finally answered that his dream showed a bow rolled in bark; that if any one wanted to go with him as an escort, there was but one man on earth who had one of the sort. A com-
Vn ieune homme des plus qualifiez d'entr'eux aprè
s'estre bien fait prier, répondit enfin eftant malade,
que fon fonge portoit vn arc roulé en écorce, que si
on vouloit luy faire eficorte, il n'y auoit qu'vn feul
homme fur terre qui en euf f. Vne troupe de deli-
berez fe mettent en chemin avec luy; mais au bout
de dix iours il ne luy refta que fix compagnons, le
reste rebrouffa à caufe de la faim qui les preffoit: les
fix vont avec luy [107] à grandes iournées, & fur les
piftes d'vne petite beste noire rencontrent la Cabane
de leur homme, qui les aduertit de ne manger rien
de ce qu'vne femme qui alloit reuenir leur apprefte-
roit pour la premiere fois; à quoy ayant obeï, & ren-
uerfè les plats par terre, ils s'apperceurent, que ce
n'eftoient que bestes venimeuſes, qu'elle leur auoit
présenté. S'éftans refaits du fecond feruice, il fut
queſtion de bander l'arc roulé, dont pas vn n'ayant
pu venir à bout, que le ieune hōme, pour qui le voy-
age auroit eſté entrepris: il le receut en don de fon
hoſte, qui l'inuita de fyer avec luy, & au fortir de la
fuerei metamorphofa vn de fes compagnons en Pin.
Delà ils aborderent au Village des ames, d'où ils ne
reuindrent que trois en vie, & tous effarèz chez leur
hoſte, qui les encouragea de retourner chez eux, à la
faueur d'vn peu de farine, telle que les ames la man-
gent, & qui fustente les corps à merueilles. Qu'au
reſte ils alloient paffer à trauers des bois, où les Cerfs,
les Ours, les Orignacs eſtoient auſſi communs que les
fueilles des arbres; & qu'éſtans pourueus d'vn arc fi
merueilleux, ils n'auoient rien à craindre, que [108]
leur chaffe feroit des meilleures. Les voila de retour
en leur Village, & tout le monde à l'entour d'eux, à
fe réiouir & apprendre leurs diuerfes rencontres.
pany of resolute men put themselves on the road with him; but at the end of ten days there remained to him only six companions, the rest turning back on account of the hunger which pressed them. The six go with him [107] many a day's journey, and in following the tracks of a little black beast, come upon the Cabin of their man, who warns them not to partake of what a woman who was to be present should offer them for the first time. Having obeyed him, and having upset the dishes upon the ground, they perceived it was only venomous reptiles she had presented to them. Having refreshed themselves with the second course, it was a question of bending the rolled bow, which not one of them succeeded in doing, except the young man in whose behalf the journey had been undertaken. He received it as a gift from his host, who invited him to take a sweat with him, and, upon emerging from the sweat-box, metamorphosed one of his companions into a Pine tree. From there they advanced to the Village of souls, whence only three returned alive, and all frightened, to the house of their host; he encouraged them to return home with the help of a little meal, such as the souls eat, and which sustains the body wonderfully. He told them, moreover, that they were going to pass through woods where Deer, Bears, and Moose were as common as the leaves on the trees; but that, being provided with so marvelous a bow, they had nothing to fear, that [108] they would be very successful in the chase. Behold them returned to their Village, with every one around them rejoicing, and learning their different adventures.

_Forsan et haec olim meminisse juvabit_, when these
Forfan & hac olim meminisse iuuabit, lors que ces pauures gens éclairez du ciel se riront de leurs fôtifés, comme nous l'esperons.
poor people, enlightened by heaven, will laugh at their own stupidities, as we hope.
CHAPITRE III.

QUE LES HURONS RECOGNOISSENT QUELQUE DIUNITÉ: DE LEURS SUPERSTITIONS, & DE LA CREANCE QU’ILS ONT AUX SONGES.

COMME ces pauvres Sauuages pour être hommes n’ont pu mécognoiistre Dieu tout à fait, & pour être vicieux n’en ont feceu auoir que des conceptions indignes de sa grâdeur, ils ne l’ont ny cherché, ny recogneu qu’en la surface des creatures, où ils ont efgéré leur bon-heur, ou redouté quelque malheur. Ils s’adressent à la Terre, aux Rivieres, aux Lacs, aux Rochers dangereux, mais fur tout au Ciel, & croyent que tout cela est animé, [109] & qu’il y refide quelque puissant Demon. Ils ne fe contentent pas de formér de simples vœux, il[s] les accompagnent fouuent d’vnfe espece de sacrifice. L’en ay remarqué de deux fortés. Les vns font pour fe les rendre propices & favorables; les autres pour les appaifer, quand ils en ont receu, felon qu’il s’imaginent, quelque disgrace, ou fe persuadent auoir encouru leur ire et leur indignation. Voicy les ceremonies qu’ils gardent en ces sacrifices. Ils iettent du Petun dans le feu, & si c’est par exemple au Ciel qu’ils s’adressent, ils difent, Aronhiaté onné aonfani8as taitenr, Ciel voila ce que ie t’offre en sacrifice, aye pitié de moy, affîste moy: si c’est pour impétrer la santé, taenguenciaens, gue-rosis moy. Ils ont recours au Ciel presque en toutes leurs neceeffitez, & respectablez ces grands corps fur
CHAPTER III.

THAT THE HURONS RECOGNIZE SOME DIVINITY; OF THEIR SUPERSTITIONS, AND THEIR FAITH IN DREAMS.

As these poor Savages, being men, have not been able altogether to deny God, and, being given to vice, could have only conceptions of him unworthy of his greatness,—they have neither sought nor recognized him except on the surface of created things, in which they have hoped for happiness or dreaded some misfortune. They address themselves to the Earth, to Rivers, to Lakes, to dangerous Rocks, but above all, to the Sky; and believe that all these things are animate, [109] and that some powerful Demon resides there. They are not contented with making simple vows, they often accompany them with a sort of sacrifice. I have remarked two kinds of these. Some are to render them propitious and favorable; others to appease them, when they have received in their opinion some disgrace from them, or believe they have incurred their anger or indignation. Here are the ceremonies they employ in these sacrifices. They throw some Tobacco into the fire; and if it is, for example, to the Sky that they address themselves, they say, Aronhiaté onné aonstaniwas taitenr, “O Sky, here is what I offer thee in sacrifice; have pity on me, assist me.” If it is to implore health, taenguiæns, “Heal me.” They have recourse to the Sky in almost all their ne-
toutes les creatures, & y remarquent particulièrement quelque chose de divin: aussi est-ce après l'homme la plus vivante image que nous ayons de la Divinité; il n'y a rien qui nous la représente si clairement: nous y remarquons la toute-puissance dans les prodigieux effets qu'ils causent ici bas; son immensité dans leur vaste étendue; sa fagesse dans l'ordre [110] de leurs mouvements; sa bonté dans les benignes influences qu'ils versent continuellement sur toutes les creatures; & sa beauté dans le Soleil, & sur le front des Étoiles. Je dis ceci pour montrer combien il fera facile avec le temps, & l'assistance divine, de conduire ces Peuples à la connaissance de leur Createur, puis qu'ils honorent déjà si particulièrement une creature, qui en est une si parfaite image: & encore puis le dire que c'est proprement Dieu qu'ils honorent, quoy qu'à l'aveugle, car ils s'imagent dans les Cieux un Oki, c'est à dire un Demon, ou une puissance qui regle les faisons de l'année, qui tient en bride les vents, & les flots de la mer, qui peut rendre favorable le cours de leurs navigations, & les affieter en toutes leurs nécessitez: ils redoutent mesme son ire, & l'appellent à témoin pour rendre leur foy inviolable, quand ils font quelque promesse d'importance, ou passent quelque accord, ou traité de paix avec l'ennemy. Voicy les termes dont ils se servent, Hakhrihoté ekaronhiaté t8t Ic8akhier ekentaté, Le Ciel entend ce que nous faisons aujourd'hui: & croyent après cela que s'ils [111] venoient à contrevenir à leur parole, ou à rompre cette alliance, le Ciel les chastieroit infaiblement. Bien davantage, ils estiment qu'il ne fait pas bon se moquer du Ciel. En voicy vne preuve bien remarquable. Vn Sorcier fort renommé dans le Pais nous
cessities, and respect the great bodies in it above all creatures, and remark in it in particular something divine. Indeed, it is, after man, the most vivid image we have of Divinity; there is nothing which represents him to us so clearly; we remark his omnipotence in all the prodigious effects they cause here below, his immensity in their vast extent, his wisdom in the order of their movements, his goodness in the benign influences they shed continually over all creatures, and his beauty in the Sun and in the aspect of the Stars. I say this to show how easy it will be, with time and divine aid, to lead these Peoples to the knowledge of their Creator, since they already honor so especially a creature which is so perfect an image of him. And, furthermore, I may say it is really God whom they honor, though blindly, for they imagine in the Heavens an Oki, that is to say, a Demon or power which rules the seasons of the year, which holds in check the winds and the waves of the sea; which can render favorable the course of their voyages, and assist them in every time of need. They even fear his anger, and invoke him as a witness in order to render their faith inviolable, when they make some promise of importance, or agree to some bargain or treaty of peace with an enemy. Here are the terms they use, Hakhrihôté ekaronhiaté tout Icwakhier ekentaté, "The Sky knows what we are doing to-day;" and they think that if, after this, they should violate their word or break their alliance, the Sky would certainly chastise them. More than that, they do not think it right to mock the Sky. Here is a very remarkable proof of it: A very renowned Sorcerer of this Country threatens us this year with a great famine. The corn will
menace cette année d’une grande famine; Les bleeds croîtront, dit-il, & monteront en épics, les enfants mêmes en feront rostir en leur verdure; mais une gelée blanche furuiendra, qui moissonnera les espo-rances du Pays. Au reste il ne fonde pas fon dire fur ces apparitions pretenduës d’Iskeha; voicy ce qui le fait parler de la forte. On crie, dit-il, tous les jours au Ciel, Aronhiaté onne aon testingas, & cependant on ne luy donne rien, cela irrite le Ciel, il ne manquera pas de s’en venger, & lors que les bleeds commenceront à entrer en maturité, il fera fans doute éclatter les effets de fa colere.

Ils croyent encore que le Ciel est couroucé quand quelqu’un se noye, ou meurt de froid; il faut un sacrifice pour l’appaifer: mais, ô bon Dieu! quel sacrifice, ou plustôt quelle boucherie! La chair du mort est la victime qui doit être immolée, il le fait vn concours des villages circonvoisins; on fait force festins, & on n’épargne point les presents, comme estat question d’une chose à laquelle tout le Pays a interêt: on porte le mort dans le cimetiere, on l’estend sur vne natte; d’un côte est vne fosse, & de l’autre vn feu pour le sacrifice: en mëme temps quelques ieunes hommes choisís par les parens fe presentent, & fe rangent autour du corps, chacun le couteau à la main; & le protecteur du defunt ayant marque avec du charbon les parties qui doiuent estre coupées, ils travaillent à qui mieux mieux sur ce cadaure, & en enleuent les parties les plus char-nuës; en fin ils luy ouurent le corps, & en tirent les entrailles, qu’ils iettent au feu avec toutes ces pieces de chair qu’ils ont coupées, & mettent dans la fosse la carcaisse toute décharnée. L’ay remarqué que pen-
grow, he says, and will shoot into ear; the children will even cause the ears to be roasted when they are green; but a white frost will occur, which will destroy the hopes of the Country. Moreover he does not base his statements on those pretended apparitions of louskeha; here is what leads him to speak in this way. "The people," he says, "are crying every day to the Sky, Aronhiaté onne aonstaancwas; and yet nothing is given to it. This irritates the Sky, it will not fail to take revenge; and, when the corn shall begin to mature, it will without doubt vent upon it the effects of its wrath."

They believe that the Sky is angry, when any one is drowned or dies of cold; a sacrifice is needed to appease it, but, good God! what a sacrifice, or rather what a butchery! The flesh of the dead man is the victim who is to be immolated. [112] A gathering of the neighboring villages takes place; many feasts are made, and no presents are spared, as it is a matter in which the whole Country is interested. The dead body is carried into the cemetery, and is stretched out on a mat. On one side is a ditch, and on the other a fire for a sacrifice. At the same time, some young men chosen by the relatives present themselves, and station themselves around the corpse, each with a knife in his hand; and the protector of the dead person having marked with a coal the parts which are to be cut, they vie with each other in cutting the body, tearing off the fleshiest parts. At last they open the body and draw out its entrails, which they throw into the fire with all the pieces of flesh they had cut off, and throw into the ditch the carcass quite stripped of flesh. I have observed that during this butchery the women walk around them several
dant cette boucherie les femmes tournent tout autour à diverses fois, & encouragent ces jeunes hommes qui découppent ce corps à rendre ce bon office à tout le Païs, leur mettant des grains de Pourcelaine dans la bouche. Quelquefois même la mere du defunt toute baignée dans ses larmes se [113] met de la partie, & chante d’vn ton pitoyable en se lamentant sur la mort de fon fils. Cela fait, ils croyent fermement avoir appaisé le Ciel: s’ils manquent à cette ceremonie ils regardent toutes les mauvaïses dispositions de l’air, & tous les sinistres accidents qui leur arrivent par apres comme autant d’effets de là colere.

L’an passé au commencement de Nouembre un Sauuage se noya retournant de la pesche, on l’enterra le dix-septième, sans autres ceremonies; le même jour les neiges tomberent en telle abondance, qu’elles nous cacherent la terre pour tout l’hyuer; & nos Sauuages ne manquerent pas d’en reitter la cause sur ce qu’on n’auoit pas decoupe le mort à l’ordinaire. Voila les facrifices qu’ils font pour fe rendre le Ciel favorable.

Sur le chemin des Hurons à Kébec il y a des Rochers qu’ils respectent particulièrement, & auxquels ils ne manquent jamais, quand ils descendent pour la traitte, d’offrir du Petun. Ils appellent l’vn Hihih8ray, c’est à dire vne Roche où le Chahuan fait fon nid: mais le plus celebre est celuy qu’ils appellent, Tfanhoi Aرافа, la demeure d’Tfanhoi, qui est vne [114] espece d’oiseau de proye. Ils difent des merveilles de cette Roche: à les entendre c’ estoit autrefois un homme qui a esté ie ne fçay comment changé en pierre; tant y a qu’ils y distinguent encore la tefte, les bras, & le corps: mais il falloit qu’il fust merveilleusement puissant; car cette masse est si vaste
times, and encourage the young men who cut up this body to render this good service to the whole Country, putting Porcelain beads into their mouths. Sometimes even the mother of the deceased, all bathed in tears, [113] joins the party and sings in a pitiful tone, lamenting the death of her son. That done, they firmly believe they have appeased the Sky. If they fail in this ceremony, they look upon all the disastrous changes of the weather, and all the untoward accidents which happen to them afterwards, as so many results of its anger.¹⁰

Last year, at the beginning of November, a Savage was drowned when returning from fishing; he was interred on the seventeenth, without any ceremonies. On the same day snow fell in such abundance that it hid the earth all the winter; and our Savages did not fail to cast the blame on their not having cut up the dead person as usual. Such are the sacrifices they make to render Heaven favorable.

On the way by which the Hurons go to Kébec, there are some Rocks that they particularly reverence and to which they never fail, when they go down to trade, to offer Tobacco. They call one of them Hihihouray, meaning "a Rock where the Owl makes its nest." But the most celebrated is the one they call Tsankohi Arasta, "the home of Tsanhoi," which is a [114] species of bird of prey. They tell marvels of this Rock. According to their story, it was formerly a man who was, I know not how, changed into stone. At all events, they distinguish still the head, the arms, and the body; but he must have been extraordinarily powerful, for this mass is so vast and so high that their arrows cannot reach it. Besides, they hold that in the hollow of this Rock there is a De-
& si haute, que leurs flèches n'y peuvent atteindre. Au reste ils tiennent que dans le creux de ce Rocher il y a vn Demon qui est capable de faire reuflir leur voyage; c'est pourquoy ils s'y arrêtent en passant, & luy offrent du Petun, qu'ils y mettent simplement dans vne des fentes, en luy adressant cette priere, Oki ca ichikhon condayee aen8aen ondayee d'aonfaanc8as, &c. Demon qui habites en ce lieu, voila du Petun que ie te presente, assiste nous, garde nous de naufrage, defends nous contre nos ennemis, & fais qu'apres avoir fait vne bonne traite, nous retournions fains & faufs à nostre Village. Ie dirois volontiers là defus, Voluntaria oris eorum beneplacita fac Domine: Mon Dieu, escoutez-les, & vous faites cognoiftre à eux, car ils veulent s'adresser à vous.

Ils tiennent les poifsons raifonnables, [115] comme aussि les Cerfs, & Orignaux; c'est ce qui fait qu'ils ne iettent aux Chiens ny les os de ceux cy quand ils font à la chaffe, ny les arêtes de ceux là tandis qu'ils pefchent: autrement sur l'aduis que les autres en auroient, ils se cacheroient, & ne se laissoient point prendre. Ils mariéf tous les ans leur rets ou Seine à deux petites filles, qui ne doivent estre que de fix à fept ans, de peur qu'elles n'ayent deja perdu leur virginité, qui est vne qualité bien rare parmy eux. La ceremonie de ces époufailles fe fait en vn bon festin, où la Seine est placée au milieu de ces deux vierges: c'est pour la rendre heureufe à prendre du poifson. Encore fuis je bien aïfe que la virginité reçoiue parmy eux cette forte d'honneur; cela nous pourra feruir vn iour pour leur en faire conceoir le prix. Les poifsons, difent-ils, n'aient point les morts, & là defus ils s'abstiennent d'aller à la pefche quand
mon, who is capable of making their journey successful; that is why they stop as they pass, and offer it Tobacco, which they simply put into one of the clefts, addressing to it this prayer, *Oki ca ichikhon condayee aenwaen ondayee d'aonstaancwas*, etc., "Demon who dwellest in this place, here is some Tobacco which I present to thee; help us, guard us from shipwreck, defend us from our enemies, and cause that after having made good trades we may return safe and sound to our Village." I could willingly say thereupon, *Voluntaria oris eorum beneplacita fac Domine:* My God, listen to them, and make yourself known to them, for they desire to address themselves to you.

They hold that fish are possessed of reason, [115] as also the Deer and Moose; and that is why they do not throw to the Dogs either the bones of the latter when they are hunting, or the refuse of the former when fishing; if they did, and the others should get wind of it, they would hide themselves, and not let themselves be taken. Every year they marry their nets or Seines to two little girls, who must be only from six to seven years of age, for fear they may have lost their virginity, which is a very rare quality among them. The ceremony of these espousals takes place at a fine feast, where the Seine is placed between the two virgins; this is to render them fortunate in catching fish. Still, I am very glad that virginity receives among them this kind of honor; it will help us some day to make them understand the value of it. Fish, they say, do not like the dead; and hence they abstain from going fishing when one of their friends is dead. But lately, when they took up from the cemetery the bodies of their relatives and carried them into their Cabins, on the oc-
quelqu'un leur est mort. Nagueres qu'ils tirèrent du cimetière les corps de leurs parés, & les portèrent dans leurs Cabanes, à l'occasion de la feste des morts, quelques vns nous apporterent chez nous leurs rets, allegants pour pretexte la crainte qu'ils [116] auoient du feu; car c'est d'ordinaire en cette façon que le feu ruine founent les Villages entiers; que chez nous nous eftions quafi toufiours fur pied, & dormions fort peu; que nous eftions éloignez du Village, & par con- fequent moins en danger de ce costé là: mais tout cela n'estoit que discours; la vraye raison estoit, comme nous appriimes par apres, qu'ils craignoient que leurs rets ne fussent profanez par le voisinage de ces carcaffes: voila bien quelque chose; mais voicy le fond de la plus grand part de leurs superftitions.

Ils ont vne croyance aux fonges qui furpasse toute croyance, & fi les Chreftiens mettoient en execution toutes les infpirations diuines avec autant de foin que nos Sauuages executent leurs fonges, sans doute ils deuiendroient bien toft de grands Saintcs. Ils prennent leurs fonges pour des ordonnances & des arrefts irreuocables, & dont il n'êft pas permis sans crime de differer l'exécution. Vn Sauuage de nostre Village fongea cet hyuer dés fon premier sommeil qu'il deuoit faire promptement festin, & fur le champ toute nuit qu'il estoit, fe leua, s'en vint nous [117] éueiller, et nous emprunter vne de nos chaudieres.

Le fonge est l'oracle que tous ces pauures Peuples consultent & ecoutent, le Prophetè qui leur prédit les choses futures, la Cassandre qui les aduertit des malheurs qui les menacent, le Medecin ordinaire dans leurs maladies, l'Efculape & le Galien de tout le Pays, c'est le maiftre le plus abfolu qu'ils ayent; fi
casion of the feast of the dead, some brought into our Cabin their nets alleging as a pretext the fear they [116] had of fire,—for it is usually in this season that fire often ruins entire Villages; that in our Cabin we were almost always moving about, and slept very little; that we were at some distance from the Village, and consequently were in less danger in that respect. But all this was talk; the true reason was, as we learned afterwards, that they were afraid their nets would be profaned by the proximity of these dead bodies. That is something, to be sure; but here is the foundation of the greater part of their superstitions.

They have a faith in dreams which surpasses all belief; and if Christians were to put into execution all their divine inspirations with as much care as our Savages carry out their dreams, no doubt they would very soon become great Saints. They look upon their dreams as ordinances and irrevocable decrees, the execution of which it is not permitted without crime to delay. A Savage of our Village dreamed this winter, in his first sleep, that he ought straightway to make a feast; and immediately, night as it was, he arose, and came [117] and awakened us to borrow one of our kettles.

The dream is the oracle that all these poor Peoples consult and listen to, the Prophet which predicts to them future events, the Cassandra which warns them of misfortunes that threaten them, the usual Physician in their sicknesses, the Esclapius and Galen of the whole Country,—the most absolute master they have. If a Captain speaks one way and a dream another, the Captain might shout his head off in vain,—the dream is first obeyed. It is their Mercury in
vn Capitaine parle d'vn coûté, & vn fonge de l'autre, le Capitaine a beau se rompre la téste à crier, le fonge est le premier obey. C'est leur Mercure dans leurs voyages, leur Oeconome dans leurs familles: le fonge préside souvent à leurs confeils; la traitte, la pesche & la chaffe s'entreprinennent ordinairement tout fon auve, & ne sont quasie que pour luy satisfaire; ils ne traittent rien de fi précieux dont ils ne se priuient volontiers en vertu de quelque fonge: s'ils ont fait vne heureuse chaffe, s'ils retournent de la pesche leurs Canots chargez de poiffon, tout cela est à la discretion du fonge; vn fonge leur enleuera quelquefois leur prouifion de toute vne année: il précriit les féftins, les danses, les chanfons, les jeuex, en vn mot le fonge fait [118] icy tout, & est à vray dire comme le principal Dieu des Hurons. Au refte qu'on ne penfe pas que ie face icy vne amplification ou exaggeration à plaisir, l'expérience de cinq ans qu'il y a que ie fuis à estudier les moeurs & les façons de faire de nos Sauuages, m'obligeant de parler de la forte.

Il est vray que tous les fonges ne font pas dans ce credit, on a égard aux personnes, & il y en a tel qui aura beau fonger, pas vn ne s'en remuera pour cela; de même si c'est vn pauvre, les fonges font en fort peu de considération: il faut que ce soit vne personne assez accommodée, & dont les fonges le foient trouuuez plusieurs fois veritables: & encor ceux who ont le don de bien réuer n'écouvent pas tous leurs fonges indifferemment; ils en recoignonissent de faux & de veritables; & ceux-cy, disent-ils, font assez rares. Toutefois dans la pratique ils agissent d'vne autre façon, & en executent de si mal fagotez, & compofez de tant de pièces qui ont si peu de rapport, qu'il ne
their journeys, their domestic Economy in their families. The dream often presides in their councils; traffic, fishing, and hunting are undertaken usually under its sanction, and almost as if only to satisfy it. They hold nothing so precious that they would not readily deprive themselves of it for the sake of a dream. If they have been successful in hunting, if they bring back their Canoes laden with fish, all this is at the discretion of a dream. A dream will take away from them sometimes their whole year's provisions. It prescribes their feasts, their dances, their songs, their games,—in a word, the dream does [118] everything and is in truth the principal God of the Hurons. Moreover, let no one think I make herein an amplification or exaggeration at pleasure; the experience of five years, during which I have been studying the manners and usages of our Savages, compels me to speak in this way.

It is true that all dreams are not held in such credit; regard is had to the persons, and there are some who dream in vain; for these no one will stir a step. Likewise if it is a poor person, his dreams are held in very little consideration. It must be a person in fairly good circumstances, and one whose dreams have been found several times true. And even those who have the gift of dreaming well do not all give heed to their dreams indifferently; they recognize some of them as false and some as true,—the latter, they say, being quite rare. Yet in practice they act in another way, and carry out some so badly put together, and made up of so many parts having so little connection, that it would not be possible to say what are in their own judgment false, and what true; I fancy they [119] themselves would find considerable
me ferait pas possible de dire quels sont à leur jugement les faux fonges, ou les veritables; je pense qu'eux [119] mefmes y feroient bien empefché; c'est pourquoi, de peur de manquer en ce point, plusieurs en executent la plus part; s'il y a quelque obscurité dans vn fonge, ou si les choifes qu'ils ont fongées, font, ou impossibles, ou difficiles à recouurer, ou hors de faifon, il fe trouve des Artemidiores qui les interpretent, & qui y coupent & tranchent comme bon leur femble. Quand les enfans font malades, les peres, ou les meres fongent pour eux; nous en vifmes vn exemple cét hyuer dans noftre Village. Vn de nos petits Chreftiens estoit fort malade, fa mere fongea qu'il luy falloït pour fa fante cent pains de Petun, & quatre Caftors, dont elle feroit feflin; mais parce que le Petun estoit rare, les cent pains furent reduits à dix, & les Caftors qui estoient hors de faifon, changez en quatre grands poiffons qui paflerent pour Caftors dans le feftin, & dont les queuez furent donées aux principaux pour des queuez de Caftor. Apres cela ce petit Ange ne laiffa pas de s'enuoler au ciel, au grand regret de fes parens, mais avec beaucoup de confolation de noftrre cofté. Ces ames innocentes ont fans doute vn grand pouvoir auprès [120] de Dieu, pour moyennier la converfion de leurs peres, & pour impetrer mefme des graces fort particulières pour ceux qui s'employent au salut de ces Peuples, & qui leur ont procuré le bien, dont ils fe voyent en poffeffion pour iamais. Mais paflons, nous ne fommes pas encor au bout de leurs superftitions.
difficulty in doing this; that is why, for fear of fail-
ing in this point, many carry out the greater part of
them. If there be any obscurity in their dreams, or
if the things they have dreamed are either impossible
or difficult to recover, or are out of season, there are
found Artemidores who interpret them, and who cut
and slice them as seems good to them. When chil-
dren are sick, the fathers or mothers dream for them;
we saw an example of this in our Village this winter.
One of our little Christians was very sick; his mother
dreamed that to make him well he must have a hun-
dred cakes of Tobacco, and four Beavers, with
which she would make a feast; but, because the To-
bacco was very rare, the hundred cakes were reduced
to ten, and the Beavers which were out of season
were changed to four large fish that passed for Beav-
ers in the feast, and the tails of which were given to
the principals as Beaver tails. But this little Angel,
for all that, flew away to heaven, to the great grief
of its parents, but with much consolation to us.
These innocent souls have no doubt great power with
[120] God to bring about the conversion of their fa-
thers, and even to request very special graces for
those who employ themselves in the salvation of these
Peoples, and who have procured for them the good
of which they see themselves in possession forever.
But let us pass on; we are not yet at the end of their
superstitions.
CHAPITRE IV.

DES FESTINS, DANSES, JEUX DE PLAT, & DE CROSSE,
DE CE QU’ILS APPELLENT ONONHAROIA.

Je n’entreprends pas de déduire par le menu, tout ce que nos Sauvages ont coutume de faire en vertu de leurs fonges, il faudroit étaler sur ce papier trop de chimères; je me contenterai de dire que leurs fonges se rapportent ordinairement, ou à un festin, ou à châter, ou à danser, ou à ioüer, ou enfin à vne certaine espece de manie qu’ils appellent en effet Ononharoia, c’est à dire renuérrement de cer-
uelle. Si donc il efchet que quelqu’vn de quelque conideration tombe malade, [121] le Capitaine luy va demander si souuent, de la part des Anciens, ce qu’il a fongé, qu’ensin il tire de luy ce qu’il desire pour fa fainté, & lors ils se mettent tous en peine de le luy trouver, n’en fut-il point, il en faut avoir. De cette façon d’agir, & de ce qu’ils exercent entr’eux l’hospitalité gratuitement, ne prenant rien que de nous, de qui ils attendent tousjours quelque chose, i’entre en esesperâce, qu’ils se rendront vn iour sufcep-
tibles de la charité Christienne.

L’ononhara est pour les fols; quand quelqu’vn dit qu’il faut qu’on aille par les Cabanes dire qu’on a fongé. Alors dés le foir vne troupe d’infenfez s’en vont par les Cabanes, & renuérsent tout: le lendemain ils y retournent crians à pleine teste, Nous auons fongé, fans dire quoy. Ceux de la Cabane deuinent
CHAPTER IV.

CONCERNING FEASTS, DANCES; THE GAMES OF DISH AND CROSSE; WHAT THEY CALL ONONHAROIA.

I do not undertake to mention in detail everything our Savages are accustomed to do in virtue of their dreams; I should be compelled to display on this paper too many absurdities. I shall content myself with saying that their dreams usually relate either to a feast, or to a song, or to a dance, or to a game,—or, lastly, to a certain sort of mania that they in fact call Ononharoia, or "turning the brain upside down." If therefore it happens that some one of some consideration falls sick, [121] the Captain goes to inquire so often, on behalf of the Old Men, what he has dreamed, that at last he draws from him what he desires for his health, and then they all put themselves to trouble to find it for him; if it does not exist, it must be found. From this mode of acting, and from the fact that they exercise hospitality among themselves gratuitously, taking nothing except from us, from whom they always expect something, I entertain the hope that they will one day become susceptible of Christian charity.

The ononhara is for the sake of mad persons, when some one says that they must go through the Cabins to tell what they have dreamed. Then, as soon as it is evening, a band of maniacs goes about among the Cabins and upsets everything; on the morrow they return, crying in a loud voice, "We have
ce que ce peut être, & le presentét aux compagnôs, qui ne refuuent rien, iufqu'à ce qu'ils ayent rencontré. Vous les voyez fortir le col chargé de Haches, de Chaudieres, de Pourcelaine, & femblables prefens à leur façon. Quand ils ont trouué ce qu'ils cherchoient, ils remercient celuy qui le leur a donné, & apres auroir reçu encore [122] quelques accompagnemens de ce present mysterieux; comme du cuir, ou vne aleine, fi c' estoit vn myſterieux; ils s'en vont de compagnie au bois y ieter, difent-ils, la folie, hors du Village; & le malade commence à fe guerir. Pourquoi non? il a ce qu'il cherchoit, ou ce que le Diable pretendoit.

Pour le regard des feftins; ceﬅ vne chose infinie, le Diable les y tient fi fort attachez, qu'il n'eft pas poſſible de plus, fçachant bien que ceﬅ le moyen de les rendre touſjours plus brutaux, & moins capables des veritez furnaturelles. Ils en rapportent l'origine à vne certaine entreveuë des Loups & du Hibou, où cét animal nocturne leur predit la venuë d'Ontarraoura, ceﬅ vne beſte qui retire au Lyon par la queüe; lequel Ontarraoura, refuſcita, difent-ils, vn ie ne façay quel bon Veneur, grand amý des Loups, au milieu d'vn bon feſtin: d'oû ils concluent qu'ils faut que les feſtins foient capables de guerir les malades, puis que mêmes ils rendent la vie aux morts. N'eft-ce pas bien raifonné pour des gens de ventre & de table?

Tous ces feſtins peuvent eﬅre reduits [123] à quatre especes. Athataion, eﬅ le feſtin des adieux. Enditeh8a, d'actiſon de graces & de conſioiſance. At8ront aochien eﬅ vn feſtin à chanter autant qu'à manger. A8ataerohi, eﬅ la quatriſme espece, & efeitoit pour la deliurance d'vnne maladie ainſi appelée.
dreamed," without saying what. Those of the Cabin guess what it is, and present it to the band, who refuse nothing until the right thing is guessed. You see them come out with Hatchets, Kettles, Porcelain, and like presents hung around their necks, after their fashion. When they have found what they sought, they thank him who has given it to them; and, after having received further additions to this mysterious present,—as some leather or a shoemaker's awl, if it were a shoe,—they go away in a body to the woods, and there, outside the Village, cast out, they say, their madness; and the sick man begins to get better. Why not? He has what he was seeking for, or what the Devil pretended.

As regards feasts, it is an endless subject; the Devil keeps them so strongly attached thereto that they could not possibly be more so, he knowing well that it is a means of rendering them still more brutal, and less capable of supernatural truths. They ascribe their origin to a certain meeting of Wolves and of the Owl, in which that nocturnal creature predicted for them the coming of Ontarraoura, a beast allied to the Lion, by its tail. This Ontarraoura resuscitated, they say, I know not what good Hunter, a firm friend of the Wolves, in the midst of a great feast. From this they conclude that feasts must be capable of healing the sick, since they even restore life to the dead. Is it not well reasoned for people who are slaves of the belly and of the table?

All their feasts may be reduced to four kinds. *Athataion* is the feast of farewells. *Enditeuhwa*, of thanksgiving and gratitude. *Atouront aochien* is a feast for singing as well as for eating. *Awataerohi*
Les ceremonies y font presque semblables à celles des Montagnés; c'est pourquoi je m'en remets de la plus part aux Relations des années precedentes.

Je rougis de dire que fouuent ils y font les iours & les nuict entieres: car enfin, il faut vuider la chaudiere. Et si vous ne pouuez aualler tout ce qu'on vous a feruy en vn iour, si vous ne trouuez qui vous vueille ayder, pour quelque present, quand les autres auront fait leur deuoir, on vous laissera-là dans vn petit retranchement, où personne n'entrera que vous, les vingt-quatre heures entieres. C'est vne chose d'importance qu'vn festival, crient-ils, en chassant ceux qui se preuent quand le lieu des dents a commencé, & que le distributeur a remply à chacun fon écuelle, où d'ordinaire il y a à manger depuis le matin iusqu'au foir, & qui a le plustost fait; c'est à luy en feruir [124] tousjours de nouveau, iusqu'à ce que la chaudiere soit nette. N'est-il pas vray à ouyr tout cecy, & plusieurs autres traicts de gourmandise, que j'omets par bienseance, de dire, que si Regnum Dei non est esca & potus; si le Royaume de Dieu n'est pas à boire & à manger; si est bien celuy que le Diable a usurpé fur ces pauures aveugles. Plaife à nostre Seigneur auroir pitié d'eux, & les deliurer de cette tyrannie.

Mais il n'y a rien de magnifique comme les feftins qu'ils appellent Atbronta ochien, c'est à dire feftins à chanter. Ces feftins dureront fouuent les vingt-quatre heures entieres, quelquefois il y aura trente & quarante chaudières, & s'y mangera iufques à trente Cerfs: cét hyuer dernier il s'en fit vn au vil- lage d'Andiata de vingt-cinq chaudieres, où il y auoit cinquante grands poissons, qui valent bien [que] nos
is the fourth kind, and is made for deliverance from a sickness thus named.

The ceremonies here are almost like those of the Montagnés; on this account, I refer for the most part to the Relations of preceding years.

I blush to say that they engage in them often whole days and whole nights, for they must, at the last, empty the kettle. And if you cannot, in one day, swallow all that has been provided for you, if you cannot find any one who will help you in consideration of a present, when the others have done their utmost you will be left there in a little enclosure, where no one but yourself will enter for twenty-four whole hours. It is a matter of importance, this feasting, they cry, driving away those who present themselves when the game of teeth has begun, and when the distributor has filled for each his bowl, in which usually there is enough to keep one eating from morning until night. And, whoever soonest accomplishes this, it is for him to be served again and again, until the kettle be empty. Is it not true, on hearing all this, and several other traits of gluttony, which I omit out of respect for good taste, to say that *si Regnum Dei non est esca et potus*, verily the Kingdom of God is not in eating and drinking; such is indeed the one which the Devil has usurped over these poor blind beings. May it please our Lord to have pity on them, and to deliver them from this tyranny.

But the most magnificent of these feasts are those they call *Atouronta ochien*, that is, singing feasts. These feasts will often last twenty-four entire hours; sometimes there are thirty or forty kettles, and as many as thirty Deer will be eaten. This last winter one was made in the village of *Andiata*, of twenty-five kettles,
plus grands Brochets de France, & ûx vingts autres de la grandeur de nos Saulmons. Il s'en fit vn autre à Contarrea, de trente chaudières, où il y auoit vingt Cerfs & quatre Ours, aussi y a t'il ordinairement bonne compagnie, les huit & neuf villages y feront souuent \[125\] inuitez, & même tout le Pays; & en ce cas le maistre du feastin enuoye à chaque Capitaine autant de buchettes qu'il inuite de personnes de cha-
que Village.

Ils font ces Feftins quelquefois purement par ma-
gnificence, & pour fe faire renommer; d'autrefois lors qu'ils prennent vn nouveau nom, principalement s'ils refuïffent, comme ils disent, le nom de quelque Capitaine defunct, qui ait esté en consideracion dans le Païs pour fa valeur & fa conduite au maniement des affaires; mais fur tout lors qu'ils fe difpoʃent à prendre les armes, & aller à la guerre. La plus grande Cabane du Village est destinée pour receuoir la compagnie: ils ne font point de difficulté de s'in-
commoder les vns pour les autres en ces occasions; la chose est estimée de telle importance, qu'en même temps qu'on baſtit quelque Village, on dreffe vne Cabane exprez, plus grande de beaucoup que les autres; quelquefois on luy donnera iuques à vingt-cinq & trente brasses de longueur.

La compagnie estant assemblée, quelquefois on fe met à chanter auant que [126] de manger, quelque-
fois pour auoir meilleur courage on mange aupara-
uant: si le feastin doit durer, comme il arriue souuent, toute la journée, vne partie des chaudières se vide le matin, & l'autre partie fe referue pour le foir.

Parmy ces chants & ces danses quelques-vns pren-
nent occasion d'affommer comme en ioiïant leurs en-
in which there were fifty great fish, larger than our largest Pike in France, and one hundred and twenty others of the size of our Salmon. Another took place at Contarrea, of thirty kettles, in which there were twenty Deer and four Bears. Also there is usually a large company, for eight or nine villages will often be invited, and even the whole Country. In this case the master of the feast sends to each Captain as many sticks as the number of persons he invites from each Village.

Sometimes they make these Feasts purely from display, and to become renowned; at other times, when they take a new name, principally when they raise from the dead, as they say, the name of some deceased Captain who has been held in esteem in the Country for his valor and his skill in the management of affairs, but above all when they are inclined to take arms and go to war. The largest Cabin of the Village is set aside for the reception of the company. They do not hesitate to inconvenience themselves for each other on these occasions. The matter is esteemed of such importance that, when a Village is built, they purposely put up one Cabin much larger than the others, sometimes making it as much as twenty-five or thirty brasses in length.

When the company is assembled, they sometimes begin to sing before eating; sometimes, to have more courage, they eat first. If the feast is to last, as is often the case, the whole day, one portion of the kettles is emptied in the morning and the other is reserved for the evening.

During these songs and dances, some take occasion to knock down, as if in sport, their enemies. Their most usual cries are *hen, hen, or hêêêêê, or else*
nemis. Leurs cris plus ordinares font *hen, hen*, ou *hééééé*, ou bien *8iiiiii*. Ils rapportent l'origine de tous ces mystères à un certain Géant plus qu'homme, qu'un dés leurs bleça au front, lors qu'ils habitoient sur le bord de la mer, pour n'auoir point répondu, le compliment *Ksái*, qui est la reprise ordinaire de ceux qu'on valu. Ce monstre leur ietta la pomme de discorde en puniton de sa blesseure, & après leur auoir recommandé les festins de guerre, l'Ononharoia, & ce refrain *8iiiiii*, il s'enfonça dans la terre, & disparut. Auroit-ce bien esté quelque esprit infernal?

Puis que nous sommes sur ce propos, ie diray qu'ils reconnoisissent comme une espece de Dieu en guerre: ils le figurent comme un petit Nain. A les entendre il paroît à plusieurs, lors qu'on eft sur le [127] point d'aller en guerre; il careffe les vns, & c'est un signe, disent-ils, qu'ils retourneront victorieux; les autres il les frappe au front, & ceux-la peuent bien dire qu'ils n'iront point à la guerre sans y laisser la vie.

Retournons aux festins. L'Aṣṭaeroḥi eft un remède qui n'est que pour une certaine forte de maladie, qu'ils appellent aussi Aṣṭaeroḥi, du nom d'un petit Demon gros comme le poing, qu'ils disent être dans le corps du malade, & sur tout dans la partie qui lui fait mal; ils reconnoissent qu'ils sont malades de cette maladie par le moyen d'un fonge, ou par l'entremise de quelque Sorcier. Estant un iour allé visiter une femme qui se fairoit malade de l'Aṣṭaeroḥi, comme ie luy asignois une autre cause de sa maladie, & me mocquois de son Aṣṭaeroḥi, elle se mit à dire apostrophant ce Demon Aṣṭaeroḥi hechrio Kihenkhon. Aṣṭaeroḥi, ah! ie te prie, que cettuy-cy cognosse qui tu es, & luy fais sentir les maux que tu me fais souffrir.
They ascribe the origin of all these mysteries to a certain Giant of more than human size, whom one of their tribe wounded in the forehead when they dwelt on the shore of the sea, for not having given the complimentary answer, Kwai, which is the usual response to a salute. The monster cast among them the apple of discord, in punishment for his wound; and after having recommended to them war feasts, Ononharoia, and this refrain wiiiiiii, he buried himself in the earth, and disappeared. Might this indeed have been some infernal spirit?

Since I am speaking on this subject, I will say that they recognize a sort of war God; they imagine him as a little Dwarf. By what they say, he appears to many when they are on the point of going to war. He caresses some, and that is a sign, they say, that they will return victorious; others he strikes upon the forehead, and these can truly say that they will not go to war without losing their lives.

Let us return to the feasts. The Aoutaerohi is a remedy which is only for one particular kind of disease, which they call also Aoutaerohi, from the name of a little Demon as large as the fist, which they say is in the body of the sick man, especially in the part which pains him. They find out that they are sick of this disease, by means of a dream, or by the intervention of some Sorcerer. Having one day gone to visit a woman who thought herself sick of Aoutaerohi, when I assigned another cause for her sickness, and laughed at her Aoutaerohi, she began to say, apostrophizing this Demon, Aoutaerohi hechrío Kihenkhon. Aoutaerohi, "Ah, I pray thee that this one may know who thou art, and that thou wilt make him feel the ills that thou makest me suffer."
Or pour chaffer ce Demon, ils font des feftins qu’ils accompagnent de quelques chanfons, que fort peu fçauent bien chanter. Voila bien de quoy pleurer aux pieds des Autels; mais helas ce n’est pas encor tout. Outre ce que ie viens de dire, ie pourrois distinguer encore autant d’efpeces differentes de feftins, qu’il y a de diuerfes extrauaugances dans leur fonges; car, comme i’ay dit, ce font ordinairement les fonges qui commandent les feftins, & ordonnent mesmes iufques aux moindres ceremonies qui y doient eftre obferuées. De là viennent ces feftins à rendre gorge, qui font horreur à la plus part, & neantmoins, quiconque y eft inuité, il faut qu’il en passe par la, & fe refolue d’écorcher le renard, autrement le feftin fera gafte. Quelque fois vn malade fongera qu’il faut que les conuiez entrent par vne certaine porte de la Cabane, & non par l’autre, qu’ils ne pauffent que par vn certain costé de la chaudiere; autrement faute de cela il ne fera pas guery; y a t’il rien de plus ridicule?

Il y a iufques à douze fortés de danfes, qui font autât de fouuerains remedes pour les maladies, de fçauoir maintenant fi celle-cy, ou celle là eft propre pour telle, ou telle maladie, il n’y a qu’vn fonge qui le [129] puiffe determiner, ou bien l’Arendiosane, c’eft à dire le Sorcier.

De trois fortés de iegs qui font particulièrement en vfage parmy ces Peuples, fçauoir de croffe, de plat, & de paille. Les deux premiers font tout à fait, difent-ils, fouuerains pour la fanté. Cela n’est-il pas digne de compaffion? Voila vn pauure malade qui a le feu dans le corps, & l’ame fur le bout de levres, & vn miserable Sorcier luy ordonnera pour
Now, to drive away this Demon, they make feasts that they accompany with songs which very few indeed can [128] sing. There is, indeed, much to bewail at the foot of the Altars. But alas! this is not yet all. Besides what I have just mentioned, I might speak of as many different sorts of feasts as there are extravagances in their dreams, for, as I have said, it is usually dreams that ordain feasts, and fix even to the smallest details the ceremonies that must be observed there. Hence come those feasts where they disgorge, which cause horror to most of them; and yet whoever is invited must resign himself, and resolve to skin the fox, otherwise the feast will be spoiled. Sometimes the sick man will dream that the guests must enter by a certain door of the Cabin, and not by the other, or that they must pass only on one side of the kettle, else he will not be healed. Can anything be more ridiculous?

There are as many as twelve kinds of dances that are so many sovereign remedies for sickness; now to know whether this or that is the proper remedy for such and such a disease, only a dream [129] or else the Arendiowane, or Sorcerer, can determine.

Of three kinds of games especially in use among these Peoples,—namely, the games of crosse, dish, and straw,—the first two are, they say, most healing. Is not this worthy of compassion? There is a poor sick man, fevered of body and almost dying, and a miserable Sorcerer will order for him, as a cooling remedy, a game of crosse. Or the sick man himself, sometimes, will have dreamed that he must die unless the whole country shall play crosse for his health; and, no matter how little may be his credit, you will see then in a beautiful field, Village con-
tut remede refrigeratif vn ieu de croisse; ou le ma-
lade me-mé quelquefois aura fongé, qu'il faut qu'il
meure, ou que tout le pays croisse pour la fante, & en
me-mé temps s'il a tant soi peu de credit, vous ver-
rez dans vn beau champ Village contre Village, à
qui croissera le mieux, & parient l'vn contre l'autre,
pour s'animer davan-tage, les robes de Caftor, & les
colliers de Pourcelaine.

Quelquefois aussi vn de ces Iongleurs dira que tout
le Pays est malade, & qu'il demande vn ieu de croisse
pour la guerison; il ne faut pas en dire davan-
tage, cela se publie incontinent par tout, & tous les Capi-
taines de chaque Village donnent ordre que toute la
jeunesse fasse fon devoir en ce point, autrement quel-
que grand [130] malheur accueilleroit tout le Pays.

Le ieu de plat est aussi en grand credit en matiere
de medecine, sur tout si le malade l'a fongé. Ce ieu
est purement de hazard; ils vous ont fix noyaux de
prises, blancs d'vn costé & noirs de l'autre, dedans
vn plat qu'ils heurtent assez rudement contre terre, en
forte que les noyaux sautent, & fe tournent tantoft
d'vn costé, tantoft de l'autre. La partie consiste à
amener tous blancs, ou tous noirs; ils jouënt d'or-di-
naire Village contre Village. Tout ce monde s'a-
maffe dans vne Cabane, & fe range sur des perches
dressées iufques au haut, de part & d'autre. On y
apporte le malade dans vne couverture, & celuy du
Village, qui doit remuer le plat; (car il n'y en a
qu'vn de chaque costé étably pour cet effet) celuy là
dif-ie marche apres, la tefte & le visage enueloppé de
fa robe. On parie fort & ferme de part & d'autre.
Quâd celuy de la partie aduerfe tient le plat, ils crient
tà pleine tefte achinc, achinc, achinc, trois, trois, trois,
tending against Village, as to who will play crosse the better, and betting against one another Beaver robes and Porcelain collars, so as to excite greater interest.

Sometimes, also, one of these Jugglers will say that the whole Country is sick, and he asks a game of crosse to heal it; no more needs to be said, it is published immediately everywhere; and all the Captains of each Village give orders that all the young men do their duty in this respect, otherwise some great [130] misfortune would befall the whole Country.

The game of dish is also in great renown in affairs of medicine, especially if the sick man has dreamed of it. This game is purely one of chance: they play it with six plum-stones, white on one side and black on the other, in a dish that they strike very roughly against the ground, so that the plum-stones leap up and fall, sometimes on one side and sometimes on the other. The game consists in throwing all white or all black; they usually play Village against Village. All the people gather in a Cabin, and they dispose themselves on poles, arranged as high as the roof, along both sides. The sick man is brought in in a blanket, and that man of the Village who is to shake the dish (for there is only one on each side set apart for the purpose), he, I say, walks behind, his head and face wrapped in his garment. They bet heavily on both sides. When the man of the opposite party takes the dish they cry at the top of their voice achinc, achinc, achinc, “three, three, three,” or perhaps ioio, ioio, ioio, wishing him to throw only three white or three black. You might have seen this winter a great crowd returning from here to their Villages, having lost their moccasins [131] at a time.
ou bien ioio, ioio, ioio, souhaittans qu’il n'amene que trois blancs ou trois noirs. Vous en euffiez veu cêt hyuer vne bonne troupe s'en retourner d'icy à leurs Villages, ayans perdu leurs chausses [131] en vne faifon, où il y auyoit prés de trois pieds de neige, auffi gaillards neantmoins en apparence que s'ils euffent gagné. Ce que ie trouve de plus remarquable en ce point, c'est la disposition qu'ils y apportent. Il s'en trouve qui ieufnent plusieurs iours auparauant que de iouër: la veille ils s'assemblent tous dans vne Cabane, & font festin pour cognoistre quelle fera l'issuë du ieu. Celuy qui est choisi pour tenir le plat, prend les noyaux, & les met indifferemment dans vn plat, & le couvre, en forte que personne n'y puiffe mettre la main; cela faict on chante; la chanfon acheuëe, on découvere le plat, & les noyaux se trouuent ou tous blancs, ou tous noirs. Là deßus ie demanday à vn Sauuage, si ceux contre lesquels ils deuoient iouër, ne faisoient pas le meisme de leur costé, & s'ils ne pouuoient pas rencontrer les noyaux en meisme etat; il me dit qu'ouy; & cependant luy dif-ie, tous ne peuuent pas gagner; à cela il ne feceu que répondre. Il m'apprit encor deux choses remarquables: premièremment qu'on choiiffoit pour manier le plat, quel- qu'vn qui auyoit fongé qu'il gagneroit, ou qui auyoit vn fort; au reste ceux qui en ont pour quoy que ce foit, ne s'en cachent point, & [132] le portent par tout avec eux; nous en auoës, dit-on, vn dans noftre Vil- lage, qui frotte les noyaux d'vn certain onguent, & ne manque quafi iamais de gagner. Secondement qu'en faifiant l'effay, quelques vns des noyaux disparaïffoient, & se retrouuoient quelque temps apres dans le plat avec les autres.
when there was nearly three feet of snow,—apparently as cheerful, nevertheless, as if they had won. The most remarkable thing I notice in regard to this matter is the disposition they bring to it. There are some who fast several days before playing: the evening before, they all meet together in a Cabin, and make a feast to find out what will be the result of the game. The one chosen to hold the dish takes the stones, and puts them promiscuously into a dish, and covers it, so as to prevent any one from putting his hand into it. That done, they sing; the song over, the dish is uncovered, and the plum-stones are found all white or all black. On this point, I asked a Savage if those against whom they were to play did not do the same on their side, and if they might not find the plum-stones in the same condition. He said they did; "And yet," said I to him, "all can not win;" to that he knew not what to answer. He informed me besides of two remarkable things: in the first place, that they choose, to handle the dish, some one who had dreamed that he would win, or who had a charm; moreover, those who have a charm do not conceal it, and [132] carry it everywhere with them: we have, they tell me, one of these in our Village, who rubs the plum-stones with a certain ointment and hardly ever fails to win. Secondly, that in making the attempt some of the plum-stones disappear, and are found some time after in the dish with the others.

Among all these fooleries, I dare not speak of the infamies and uncleanness which the Devil makes to slip into them, causing them to see in a dream that they can only be healed by wallowing in all sorts of filth. May he who has saved us by the blood of the
Parmy toutes ces niaiferies ie n'oserois dire les infamies & lubricitez, que le Diable y fait glisser, leur faifant voir en fonge, qu'ils ne fauroient guerir, qu'en fe veautrant dans toute forte d'ordures. Celuy qui nous a fauuez par le fang de l'Agneau immaculé, y veaille remedier au pluftoft, acceptant pour cet effect, fi befoin est, nos ames & nos vies, que nous luy offrons de tres-bon coeur, pour le salut de ces Peuples, & la remifion de nos pechez.
Lamb grant to remedy this as soon as possible, accepting for this purpose, if need be, our souls and lives, that we most willingly offer to him for the salvation of these Peoples, and the remission of our own sins.
CHAPITRE V.

S’IL Y A DES SORCIERS AUX HURONS.

EN voicy quelques conjectures; les plus fages en jugeront. Premièrement ce Peuple n’est pas si hebeté, qu’il ne cherche & ne reconnoitille quelque chose de releué [133] au defsus des sens: & d’ailleurs fa vie licentieuse & les débordeemens l’empeschans de rencontrer Dieu; il est bien facile au Diable de s’ingerer & luy offrir fon fervice, dans les neceffitez pressantes où il le void, fe faijant payer d’vn culte qui ne luy eft pas deut, & fe familiarifant à quelques efprits plus fubtils, qui le mettent en credit auprès de ces pauures gens.

2. Vous ne voyez icy rien de plus frequent que les forts; les enfans en heritent de leurs peres, s’ils ont efté trouuez bons, & ils ne s’en cachent point, comme ie viens de dire. Nous auons vn Sauuage en noftre Village, furnomme le Pefcheur, pour l’heur qu’il a à pefcher; cet homme attribue tout fon bien aux cendres d’vn certain petit oyfeau qu’on appelle Ohguione; qui penetre, à l’entendre dire, les troncs des arbres fans refiftance. Allant à la pefche il demeifle auec vn peu d’eau fes cendres, & en ayant frotté fon rets, il s’affeure, que le poiffon donnera dans en abondance; en effect il en a acquis le renom.

3. Il y a parmy ce Peuple des hommes qui font eftat de commander aux pluyes & aux vents; d’autres, de predire les choſes à venir; d’autres, de trou-
CHAPTER V.

WHETHER THERE ARE SORCERERS AMONG THE HURONS.

HERE are some conjectures, let the wiser ones judge of them. In the first place, these People are not so foolish as not to seek and to acknowledge something [133] above the senses; and, since their lewdness and licentiousness hinder them from finding God, it is very easy for the Devil to thrust himself in and to offer them his services in their pressing necessities, causing them to pay him a homage that is not due him, and having intercourse with certain more subtle minds, who extend his influence among these poor people.

2. You see nothing more common here than charms; children inherit them from their fathers, if they have been proved good; and they do not make any secret of them, as I have just said. We have a Savage in our Village, surnamed the Fisher, on account of his good fortune in fishing; this man attributes all his success to the ashes of a certain little bird that is called Ohguione, which, according to his statement, penetrates the trunks of trees without resistance. When he goes fishing, he mixes his ashes with a little water, and, having rubbed his nets with them, he feels confident that the fish will enter them in abundance; in fact, he has acquired fame from this.

3. There are among these People men who presume to command the rain and winds; others, to
uer celles qui font [134] perdues; d'autres finalement de rendre la fanté aux malades, & ce avec des re-
medes, qui n'ont aucun rapport aux maladies. Qu'ils
ayent ces dons de Dieu, personne, à mon aduis, ne
l'osera dire. Que tout leur faict soit tromperie ou
imagination, cela ne s'accorde gueres bien avec le
credit qu'ils ont acquis, & le long-temps qu'il y a
qu'ils font cette profession. Quel moyen que leurs
fourbes n'eussent point esté découuertes depuis tant
d'années, ou que leur mestier esté esté si bien accrê-
dité, & si bien recompenfè de tout temps, s'il n'eust
jamais reûffy que par pure fantaisie. Perfone
n'osè leur contredire; ils font continuellement en
feffins, qui se font par leur ordonnance. Il y a donc
quelque apparence, que le Diable leur tient la main
par fois, & s'ouure à eux pour quelque profit tempo-
rel, & pour leur damnation eternelle. Voyons-en
quelques exemples. Onditachial est renommé en la
Nation du Petun, comme vn Iuppin parmy les Pay-
ens iadis, pour auoir en main les pluyes & les vents,
& le tonnerre. Ce tonnerre, à fon conte, est vn
homme semblable à vn coq-d'Inde; le Ciel est fon
Palais, il se retire là quand l'air est serain; il en de-
fcend & vient fur terre faire fa prouision [135] de cou-
leuures & de serpens, & de tout ce qu'ils appellent
Oki, quand les nuës grondent; les éclairs fe font à
mefure qu'il étend ou replie ses aifles. Que si le tin-
tamarre est vn peu plus grand, ce font fes petits qui
l'accompagnent, & l'aydent à bruire du mieux qu'illis
peuuent. Oppofant à celuy qui m'en faifoit le conte,
d'où venoît donc la feichereffe; il me repartit qu'elle
venoit des chenilles, fur lesquelles Ondiaachial, n'a
point de pouuoir. Et luy demandant pourquoi le
predict future events; others, to find things that are [134] lost; and, lastly, others to restore health to the sick, and that with remedies that have no relation to the sicknesses. That they have these gifts from God, nobody in my opinion will dare to say; that all they do is deception or imagination, hardly accords with the reputation they have acquired, and the length of time they have followed this profession. How is it that their tricks have not been discovered during so many years, and their business has acquired so much reputation, and been always so well rewarded,—if they have never succeeded except by sheer imagination? No one dares to contradict them. They are continually at feasts, which take place at their command. There is, therefore, some foundation for the belief that the Devil occasionally gives them assistance, and reveals himself to them for some temporal profit, and for their eternal damnation. Let us see some examples of it. Onditachiaé is renowned among the Tobacco Nation, like a Jupiter among the Heathens of former times, from having in hand the rains, the winds, and the thunder. This thunder is, by his account, a man like a Turkey-cock; the Sky is his Palace, and he retires there when it is serene; he comes down to earth to get his supply [135] of adders and serpents, and of all they call Oki, when the clouds are rumbling; the lightnings occur in proportion as he extends or folds his wings. If the uproar is a little louder, it is his little ones who accompany him, and help him to make a noise as best they can. Raising the objection to him who told me the tale, "whence, then, came dryness?" he replied that it came from the caterpillars, over whom Ondiaachiaé had no power. And asking him "why the lightning struck
tonnerre tomboit fur les arbres; c'est là, dit-il, qu'il fait ses proufions. Pourquoi brûle-il les Cabanes, pourquoi tué il les hommes. Chieske; que fçay-ie, me dit-il, c'est leur refrain quand ils demeurent courts. Pour la prediction du futur, mais qui n'est gueres éloigné ny difficile à connoîstre en ces caufes, Louys de faïnte Foy m'a afeuré, qu'allant à la guerre, vn de ces Iongleurs, leur prédit à point nommé la rencontre des Iroquois, au fortir de la Suerie. Il y a bien de la probabilité, que le Diable estoit en fentinelle pour luy. 'En dirois bien d'autres qui à la vérité fe font trouuées fauffes, & fur lefquelles vn bon vieillard me rait il y a quelque temps. Ah, dit-il, il y a vn plus grand Maître [136] que luy; il parloit d'vn certain faux Prophet, qui s'eftoit trompé en fon calcul. N'eftoit-ce pas bien dit pour vn Sauuage? & n'y a-il pas en cela deuoy espeuer quelque chofe de ce que nous cherchons icy.

Les plus fameux d'entre ces Sorcières ou Trompeurs font les Arendísane, qui fe meffent de dire à vn ma- lade le point & la qualité de fa maladie, après vn feftin ou vne Suerie, & le laiffent là. Il est vraiy que quelques-vns ordonnent, qui de faire feftin d'vn chien, qui de faire croffer, ou ioiier au plat, qui de dormir fur vne telle & telle peau, & autres extrauagances ni- aîfes ou diaboliques; qui vn vomitoire, pour faire fortir le fort s'il y en a; comme ie veus moy-même eftant à la Rochelle vne pauure femme, qui ietta vn charbon gros d'vn poulce, après quelques prisés d'eau; & vn Sauuage m'a afeuré auoir veu fortir du fable de toutes les parties du corps d'vne autre qui estoit ethique, après que fon Arendísane l'eut fecoûëe comme on feroit vn crible. Autrefois ces offices d'Arendísane
trees?" "It is there," said he, "that it lays in its 
supply." "Why does it burn Cabins, why does it 
kill men?" Chieske? "How do I know?" he said. 
That is their refrain when they are driven to the 
wall. As regards predicting the future which is not 
remote, nor hard to know for that reason, I have 
been assured by Louys de saincte Foy that, when 
they were going to war, one of their Jugglers, as he 
came forth from the Sweat-box, predicted a meeting 
with the Iroquois at a certain spot. There is indeed 
much probability that the Devil was sentinel for him. 
I could say this of others who, in truth, have been 
found false, and about whom a good old man enter-
tained me some time ago. Ah, said he, _there is a 
greater Master [136] than he._ He spoke of a certain 
false Prophet who had been deceived in his calcula-
tion. Was it not well said for a Savage? and is there 
not something in this to inspire some hope in regard 
to what we are seeking here?

The most famous among these Sorcerers or Deceiv-
ers are the Arendiwane, who make it their business to 
tell a sick man the extent and nature of his sickness, 
after a feast or a Sweat, and leave him there. True, 
they prescribe for one a dog feast; for another, that 
a game of crosse or dish should be played; for an-
other, sleep on such and such a skin, and other stupid 
and diabolical extravagances; another still, an emetic, 
to make the charm, if there be any, come forth,—
as I myself saw, when at la Rochelle, a poor woman 
who threw up a coal as large as one's thumb, after 
some doses of water; and a Savage assured me that 
he had seen sand coming forth from all parts of the 
body of another, who had hectic fever, after his Arendi-
wane had shaken him as one would shake a sieve.
esfoient à plus haut prix qu'à présent; ils les ont à cette heure à force de festins. Un temps fut, qu'il falloït ieufner les trente iours entiers dans vne Cabane à l'escart, [137] fans que personne en approcha, qu'un feruitoure, qui pour estre digne d'y porter du bois, s'y dispofoit luy-mesme en ieufnant. Les honneurs & les émolumentcs en font toujours grands. Ces pauures gens n'ayans rien de plus cher que cette vie, faute d'en connoistre vne meilleure, mettent tout à cela, au recourement de leur fanté, & à qui fait mine de les ayder. Il nous ferment quelquefois la bouche, lors que nous les voulons defabufer sur ces charlatanneries, disans, guerissez nous donc. Si quelque fage & vertueux Medecin vouloit venir icy, il y feroit de belles cures pour les ames, en foulageant les corps; & ie m'affure que Dieu prendroit plaisir un iour de luy dire comme à Abraham. Ego ero merceres tua magna nimis. les miracles de la nature font de grandes dispositions à ceux de la grace, quand il plaif à l'Autheur des vns & des autres, de s'en servir.

Le laisse à part vne infinité d'autres remarques sur ce fujet, pour raconter vne partie de ce qui a tenu un mois entier tout ce pays en haleine. Un Sauuage nommé IhongSaha fongea vne nuit qu'il deuiendroit ArendiSane, c'est à dire maistre Sorcier, pourueu qu'il ieunaft trente iours fans manger. [138] Le lendemain à son réueil il trouua cette qualité si honorable & si aduantageuse qu'il se resolut de garder ce ieufne tres-estroictement. Sur ces entrefaictes on l'insuite à un festin d'A8tagrohi: il y en a peu qui fçachent chanter au gré de ce Demon; cettuicy est vn des Maistres. Il se laisse enfin emporter, & y mangea si bien & y chanta avec telle contention, qu'il en fortit
Formerly these offices of Arendiwane were more valued than they are at present; they have them now at many of the feasts. Time was when it was necessary to fast thirty entire days, in a Cabin apart, [137] without any one approaching it except a servant, who, in order to be worthy of carrying wood there, prepared himself for it by fasting. The honors and emoluments are always great. These poor people, having nothing dearer than this life, knowing nothing of a better, will give their all for the recovery of their health, and to any one who pretends to help them. They sometimes close our mouths when we wish to undeceive them about this charlatanry, saying, "Do you cure us, then." If some wise and upright Physician would come here, he would perform noble cures for their souls, in relieving their bodies; and I am certain God would take pleasure in saying to him some day, as to Abraham, *Ego ero merces tua magna nimis.* The miracles of nature are great aids to those of grace, when it pleases the Author of both to employ them.

I pass by many other remarks on this subject, to relate a part of what has astounded this country for a whole month. A Savage named Ihongwaha dreamed one night that he could become Arendiwane,—that is, a master Sorcerer,—provided he could fast thirty days without eating. [138] On the morrow, when he awoke, he considered this accomplishment so honorable and so advantageous that he resolved to keep this fast very strictly. In the meantime, he was invited to a feast of Aoutaerohi. There are few who can sing to the satisfaction of this Demon; this one is one of the Masters. He allowed himself, at last, to be so carried away, and ate so heartily and sang
la ceruelle en écharpe; le voila en même temps la tortue, ou pour mieux dire la marote à la main, en la faison la plus fâcheuse de l’hyuer, en l’estat qu’il estoit fort du ventre de sa mere, il court par les neiges, & chante nuict & iour; le lendemain, c’estoit le vingt-huitième de Januier, il alla au village d’Hen-rio, où on luy fit trois ou quatre feftins pour sa santé, & en retouma aussi fol qu’il y estoit allé. Quelques Sauuages difoient que nous étions caufes de tout cela, mais les plus fages remarquerent qu’il s’estoit mocqué lors qu’expliquant les Commandemens de Dieu, j’auois condamné l’Astaerohi, & attribuerens fa folie à vne punition divine.

La nuict du trente-vn il fongea qu’il luy falloit vn Canot, huit Castors, deux Rays, fix vingts œufs de Mauue, vne Tortue, & [139] vn homme qui l’adoptaft pour fon fils; ie vous prie quelle chimere, & cependant on luy doit faire comme vn cataplasme de tout cela pour luy guerir la ceruelle. De fait il n’a pas plufoft, fait recit de fon fonge, que les anciens du village s’assemblent pour aduifer là deffus; ils fe mettent en peine de luy trouver ce qu’il auoit demandé avec autant de soin & d’empressement que s’il eust esté queftion de la conferuation de tout le Pays; le pere du Capitaine le prit pour fon fils, & tout ce qu’il auoit fongé luy fur liuré le même iour; pour les œufs de Mauue, ils furent changez en autant de petits pains qui donnerent de l’exercice à toutes les femmes du village. Le feftin fe fit fur le foir, & tout cela fans effect: le Diable n’auoit pas encor tout.

Le premier de Feurier on le danfa derechef, i’euffe souhaitté que plusieurs Chreftiens euffent afîité à ce fpectacle, ie ne doute point qu’ils n’euffent honte
with so much vehemence that he left the feast with his brain in a sling. See him then with the turtle, or more correctly, with the fool's cap in his hand, in the most trying season of winter,—naked as when he was born, running about in the snow, and singing night and day. Next day—it was the twenty-eighth of January—he went to the village of Wenrio, where they made three or four feasts for his health; and he returned thence, as mad as when he went away. Some Savages said we were the cause of this; but the wiser ones remarked that he had mocked when, in explaining the Commandments of God, I had condemned the Aoutaerohi; and they attributed his madness to divine punishment.

On the night of the thirty-first, he dreamed that he must have a Canoe, eight Beavers, two Rays, six score Gull's eggs, a Turtle, and [139] a man who would adopt him as his son; just think, what a fancy! and yet they must make for him a cataplasm of all that, to heal his brain. Indeed, he had no sooner recited his dream than the old people of the village met to talk it over. They set about finding what he had asked with as much care and eagerness as if it had been a question of preserving the whole Country; the Captain's father adopted him as his son, and everything he had dreamed was given up to him, the same day; as for the Gull's eggs, they were changed into as many small loaves, which kept busy all the women of the village. The feast took place in the evening, and all without effect. The Devil had not everything yet.

On the first of February, there was another feast; I would have liked several Christians to be present at this sight; I doubt not they would have been
d'eux-mêmes, voyans combien ils symbolisent avec ces Peuples dans leurs folies du carnaval, ils se trauetèrent & se déguisèrent, non à la vérité si richement, mais à peu près aussi ridiculement qu'on fait ailleurs.

Vous en euffiez vu les vns avec vn fac [140] en la teste, percé seulement aux yeux, les autres en avoient vn plein de paille à l'entour du ventre pour contrefaire les femmes grosses. Plusieurs estoient nus comme la main, blanchis par tout le corps, noirs par le visage comme des Diables, des plumes ou des cornes à la teste; les autres barboillez de rouge, de noir, & de blanc; enfin chacun se para avec le plus d'extrauvage qu'il peut pour danfer ce Balet, & contribuer quelque chose à la fanté du malade. Mais ie m'oubliois d'une circonstance notable, les bruits de guerre estoient grands, ils estoient dans des alarmes continues, on attendoit l'Ennemy à toute heure, on avoit inuité toute la jeunesse à se transporter au village d'Angsiens, pour travailler à vne pallissade de pieux qui n'estoit qu'à demy faite; le Capitaine eut beau crier enon' ciento ec8arhakhion, icunes gens allons, personne ne s'en remua, aymans mieux escouter ce fol, & executer toutes ses volontez; cette medecine n'opera pas plus que les precedentes.

Apres avoir ieufné dix-huict iours, sans manger ce dit-on que du petun, il me vint voir, ie luy donnay sept ou huit raisins, il me remercia, & me dit qu'il en mangeroit [141] vn tous les iours, ce n'estoit pas pour rompre son ieufne. Le quatorzième de Feurier faisant la ronde par les Cabanes à fon ordinaire, il trouua qu'on preparoit vn festin, & alors, Ce fera moy, dit-il, qui feray festin, ie veux que ce soit icy mon festin, & en mefme temps il prend des raquettes, &
ashamed of themselves, seeing how like these Peoples they act in their carnival follies; these dress and disguise themselves, not in truth so richly, but almost as ridiculously as they do elsewhere.

You would have seen some with a sack [140] on the head, pierced only for the eyes; others were stuffed with straw around the middle, to imitate a pregnant woman. Several were naked as the hand, with bodies whitened, and faces as black as Devils, and feathers or horns on their heads; others were smeared with red, black, and white; in short each adorned himself as extravagantly as he could, to dance this Ballet, and contribute something to the health of the sick man. But I would not forget one notable circumstance. The reports of war were serious, they were in continual alarms, they expected the Enemy every hour; all the youth had been invited to go to the village of Angwiens, to work at a palisade of stakes, that was only half-made. The Captain had to cry in vain, as loudly as he could, enonou eienti ecwarakhion, "Young men, come." No one stirred, preferring to listen to this fool, and to carry out all his wishes. This medicine accomplished no more than the preceding.

After having fasted eighteen days without tasting anything, it was said, except tobacco, he came to see me; I gave him seven or eight raisins; he thanked me and told me he would eat [141] one every day—that was in order not to break his fast. On the fourteenth of February, making the round of Cabins as usual, he found the people preparing a feast; "I shall prepare a feast," said he then, "I wish this to be my feast;" and immediately he took his snowshoes and himself went around to invite the people
s'en va lui même pour inuiter ceux des Villages cir-
convoisins : mais il y a bien de l'apparence qu'il ne
fut pas plufoft en campagne, qu'il s'oublia de fon
dermein, car il ne returna que près de deux fois vingt-
quatre heures apres, & il, où il se trouua, sept ou
huit feftins pour vn. Il lui arriva dit-on en cette
courfe trois choses memorables. La premiere, qu'il
n'enfonça point du tout dans les neiges, quoy qu'elles
fuffent de trois pieds de haut. La feconde, qu'il le
ietta du haut d'une grosse roche fans fe blesser. La
troisième, qu'eftant de retour il ne parut non plus
mouillé, & ses fouliers ausi fecs, que s'il n'eufit pas
mis le pied hors la Cabane : celuy qui nous racontoit
cecy, adiousta qu'il ne falloit pas s'en efftonner, qu'vn
Diable le conduifoit. Sur la fin de fa maladie il me
fit prier de l'aller voir; ie le trouuay en apparence
en affect bon fens; il me raconta le progres, & la caufe
de fa maladie, [142] qu'il attribuoit à la rupture de
fon ieuëne, & me dit qu'il eftoit resolu d'aller iufques
au bout, c'eft à dire iufques au terme que fon fonge
luy auoit ordonné. Vn autre iour il nous vint visiter,
& nous dit, que c'eftoit tout de bon qu'il eftoit deuo-
nu oki, c'eft à dire Demon, c'eftoit bien enchirer par
deflus la qualité de Sorcier, à laquelle feulemente il
aspiroit, toutefois il n'eftoit pas hors de la folie ; il
luy fallut encor refuer vne bonne fois pour en fortir ;
il fongea donc qu'il n'y auoit qu'vne certaine forte de
danse, qui lui peult rendre tout à fait la fanté. Ils
l'appellent akhrendoiaen, d'autant que ceux qui font
de cette danfe, s'entredonnent du poifon ; elle n'auoit
iamais été pratiquée parmy cette Nation des Ours : la
faifon eftoit fort fafcheufe, la troupe eftoit grande,
& ne pouuoit qu'apporter beaucoup de defordre dans
of the neighboring Villages. But it seems probable that he was no sooner in the country than he forgot his errand; for he only returned almost forty-eight hours later, and made, where he was, seven or eight feasts for one. It is said there happened to him on this journey three memorable things. The first, that he was not buried in the snow, though it was three feet deep. The second, that he threw himself from the top of a large rock, without being hurt. The third, that when he came back he was not at all wet, and his shoes were as dry as if he had not set foot outside the Cabin. The one who told us this added that no one need be astonished,—that a Devil had guided him. At the end of his sickness, he begged me to go to see him; I found him, to all appearances, perfectly right in his mind. He told me the progress and cause of his malady, [142] which he attributed to the breaking of his fast; and he told me he had resolved to go on to the end,—that is, during the term prescribed by his dream. Another day, he visited us, and told us that it was in earnest he had become oki, that is to say, Demon. This was to rise above the title of Sorcerer, to which alone he aspired; still he was not free from his madness,—he must yet dream, once for all, to free himself from it. He dreamed, therefore, that there was only one certain kind of dance which would make him quite well. They call it akhrendoiacn, inasmuch as those who take part in this dance give poison to one another. It had never been practiced among this Nation of the Bear. The season was very disagreeable, the company very large, and it could only create a great deal of disorder in a little Village; all these considerations did not stop them. So, behold, couriers are
vn petit Village; on ne s’arresta point à toutes ces considérations. Voila incontinent des courriers en campagne, quize iours se passent à les assembler; la bande estoit composée d’environ quatre-vingts personnes, il y avoit six femmes; ils se mettent en chemin sans delay; il faut remarquer icy qu’ils estiment que le ieufne leur rend la veuë perçante à [143] merveille, & leur donne des yeux capables de voir les choses absentes & les plus éloignées, n’eft ce pas renuerfer toute l’Escole, qui tient, ce me semble, que rien n’affoiblit tant la veuë, que le ieufne exceiff; quoys que c’en soit, il y a bien de l’apparence que nostre fol n’auoit pas encor assez ieufné, car fa veuë le trompa bien fort, & commença fort mal pour se mettre en credit de Prophette. La troupe n’estoit pas partie, qu’il la faisoit à deux lieuës du Village.

Or estans arriuez enuiron à la portée d’vn moufquet, ils s’arrestèrent & se mirent à chanter; ceux du Village leur répondirent. Dès le soir mesme de leur arriuée ils danferent, pour prendre cownoiffance de la maladie, le malade estoit au milieu de la Cabane fur vne natte; la danfe finie, parce qu’il estoit tombé à la renuerfe, & avoit vomy, ils le declarerent tout à fait de la Confrarie des fols, & en vinrent au remede qui leur est ordinaire en cette maladie, & qui feroient capable de les faire passer pour tels, quand ils feroient les plus fages du monde. C’est la danfe qu’ils appel- lent *Otakrendoiae*, les Confreres *Atirenda*. T’en décri- rois les particularitez, si ie n’auois peur d’estre trop long. Ce fera pour vne autre fois, si j’apprends [144] qu’on desire les fåauoir. Suffit pour le present de dire en general, que iamais les Bacchantes forcenées du temps passé ne firent rien de plus furieux en leurs
sent immediately in all directions; a fortnight passes in assembling the company, which is composed of about eighty persons, including six women; they set off without delay. Here I must remark that they think fasting renders their vision wonderfully piercing, [143] and gives them eyes capable of seeing things absent and far removed. Is not this to overthrow the belief of all that School, who, if I am not mistaken, hold that nothing so much weakens the sight as excessive fasting? However that may be, there is considerable ground for the belief that our madman had not yet fasted enough, for his sight deceived him very thoroughly, and did not help increase his reputation as a Prophet. The troop had not set out when he declared it was two leagues from the Village.

Now having arrived within musket-range, they stopped and began to sing; those of the Village replied. From the evening of their arrival, they danced, in order to get an understanding of the disease; the sick man was in the middle of the Cabin, on a mat. The dance being ended, because he had fallen over backward and vomited, they declared him to belong entirely to the Brotherhood of lunatics; and came to the remedy therefor which is usual in this disease, and which would be sufficient to make them pass for fools, even if they were the wisest men in the world. It is the dance they call Otakrendoiae; the Brethren they call Atirenda. I would describe the details of it, were I not afraid of being too long. I will do so another time, if I learn [144] that there is any desire to know them. Let it suffice for the present to say, in general, that never did frenzied Bacchantes of bygone times do anything more
orgyes. C'est ici à s'entretuer, disent-ils, par des forts qu'ils s'entretiennent, dont la composition est d'ongles d'Ours, de dents de Loup, d'ergots d'Aigles, de certaines pierres, & de nerfs de Chien. C'est à rendre du fang par la bouche, & par les narines, ou plutôt d'une poudre rouge qu'ils prennent subtilement, estans tombez sous le fort, & blessez. Et dix mille autres fottifes que je laisse volontiers. Le plus grand mal est, que ces malheureux sous prétexte de charité vengent souvent leurs iniures, & donnent à deffèin vn boucon à leurs malades au lieu de médecine. Ce qui y est de plus remarquable, est l'expérience qu'ils ont pour guérir les ruptures, à quoy s'entendent aussi plusieurs autres en ces quartiers. La superflution la plus notoire est, que leurs drogues & leurs onguens se plaisent, à leur dire, au flecè & aux tenebres. S'ils font reconnus, ou si leur secret est découuert, il est sans succès. L'origine de toute cette folie vient d'un nommé Oatarra, ou d'une petite idole en forme d'une poupée, qu'il demanda, [145] pour sa guerison à une douzaine d'Enchanteurs qui l'eftoient venus voir, & laquelle ayant mis en son fac de Petun, elle fe remua là dedans, ordonna les banquets, & autres ceremonies de la danfe, à ce qu'ils coûtent. Certes, voilà bé des fornettes, & i'ay bien peur qu'il n'y ait quelque chose de plus noir & de plus caché.
furious in their orgies. It is a question of killing one another here, they say, by charms which they throw at each other, and which are composed of Bears' claws, Wolves' teeth, Eagles' talons, certain stones, and Dogs' sinews. Having fallen under the charm and been wounded, blood pours from the mouth and nostrils, or it is simulated by a red powder they take by stealth; and there are ten thousand other absurdities, that I willingly pass over. The greatest evil is, that these wretches, under pretext of charity, often avenge their injuries, and purposely give poison to their patients, instead of medicine. What is very remarkable is their experience in healing ruptures, wherein many others in these regions are also skillful. The most extraordinary superstition is that their drugs and ointments take pleasure, so to speak, in silence and darkness. If they are recognized, or if their secret is discovered, success is not to be expected. The origin of all this folly comes from one named Oatarra, or from a little idol in the form of a doll, which he asked, [145] for the sake of being cured, from a dozen Sorcerers who had come to see him; having put it into his Tobacco pouch, it began to stir therein, and ordered the banquets and other ceremonies of the dance, according to what they say. Certainly you have here many silly things, and I am much afraid there may be something darker and more occult in them.
CHAPITRE VI.

DE LA POLICE DES HURONS, & DE LEUR GOUVERNE-MENT.

I

E ne pretends pas icy mettre nos Sauuages en pa-

ralele avec les Chinois, Iaponnois, & autres

Nations parfaitement ciuilifiees; mais seulement

les tirer de la condition des beftes, ou l'opinion de

quelques-vns les a reduits, leur donner rang parmy

les hommes, & faire paroistre qu'il y a mefme parmy

eux quelque espece de vie Politique & Ciuiile. C'eft
déja beaucoup à mon aduis de dire qu'ils viuent

affembliez dans des Villages, quelquefois iusques à

cinquante, foixante, & cent Cabanes, c'eft à dire trois

cens & [146] quatre cens ménages; qu'ils cultuent

des champs, d'où ils tirent à suffifance pour leur

nourriture de toute l'annee, & qu'ils s'entretiennent

en paix & amitié les vns avec les autres. Il eft vray

que ie ne penfe pas qu'il y ayt peut-estre Nation fouz

le ciel plus reëmandable en ce point qu'eft la Nation

des Ours; oftez quelques mauuais esprits qui fe ren-

contrent quasi par tout, ils ont vne douceur, & vne

affabilité quasi incroyable pour des Sauuages; ils ne

fe picquent pas aifément: & encor s'ils croyent auroi

receu quelque tort de quelqu'vn, ils diffimulent fou-

uuent le refsentiment qu'ils en ont; au moins en

trouve-on icy fort peu qui s'échapelent en public pour

la colere, & la vengeance. Ils fe maintiennent dans

cette fi parfaite intelligence par les frequentes visites,
CHAPTER VI.

OF THE POLITY OF THE HURONS, AND THEIR GOVERNMENT.

I do not claim here to put our Savages on a level with the Chinese, Japanese, and other Nations perfectly civilized; but only to put them above the condition of beasts, to which the opinion of some has reduced them, to give them rank among men, and to show that even among them there is some sort of Political and Civil life. It is, in my opinion, a great deal to say that they live assembled in Villages, with sometimes as many as fifty, sixty, and one hundred Cabins,—that is, three hundred and four hundred households; that they cultivate the fields, from which they obtain sufficient for their support during the year; and that they maintain peace and friendship with one another. I certainly believe that there is not, perhaps, under heaven a Nation more praiseworthy in this respect than the Nation of the Bear. Leaving out some evil-minded persons, such as one meets almost everywhere, they have a gentleness and affability almost incredible for Savages. They are not easily annoyed, and, moreover, if they have received wrong from any one they often conceal the resentment they feel,—at least, one finds here very few who make a public display of anger and vengeance. They maintain themselves in this perfect harmony by frequent visits, by help they give one another in sickness, by feasts and by
les secours qu’ils fe donnent mutuellement dans leurs maladies, par les feftings, & les alliance[s]. Si leurs champs, la pêche, la chasse, ou la traitte ne les occupent ils font moins en leurs Cabanes que chez leurs amis; s’ils tombent malades, & qu’ils désirent quelque chose pour leur santé, c’est à qui fe montrera le plus obligeant. S’ils ont un bon morceau, ie l’ay déjà dit, ils [147] en font fefting à leurs amis, & ne le mangent quasî jamais en leur particulier. Dans leurs mariages il y a cecy de remarquable, qu’ils ne se marient quasî jamais dans la parenté en quelque degré que ce foit ou direct, ou collateral, mais font toufiours de nouvelles alliances, ce qui n’est pas un petit avantage pour maintenir l’amitié. Dauantage en cette frequentatio si ordinaire, comme ils ont la plus part l’esprit afiez bon, ils s’œueillent & fe façonnent merveilleufe; de forte qu’il n’y en a quasî point qui ne foit capable d’entretien, & ne raifonne fort bien, & en bons termes, fur les choses dont il a la cogniffance: ce qui les forme encore dans le discours font les confeils qui fe tiennent quasî tous les iours dans les Villages en toutes occurrences: & quoy que les anciens y tiennent le haut bout, & que ce foit de leur iugement que dépend la décision des affaires; neantmoins s’y trouve qui veut, & chacun a droit d’y dire fon aduis. Adiouitez mesfme que l’honnefteté, la courtoifie & la ciuilité, qui eft comme la fleur & l’agréement de la conuerfation ordinaire & humaine, ne laiffe pas encor de fe remarquer parmy ces Peuples; ils [148] appel- lent un homme ciuil Aiendaëasti. A la verité vous n’y voyez pas tous ces baise-mains, ces complimens, & ces vaines offres de fervice, qui ne paifent pas le bout des léures; mais neantmoins ils fe rendent de
alliances. When they are not busy with their fields, hunting, fishing, or trading, they are less in their own Houses than in those of their friends; if they fall sick, or desire anything for their health, there is a rivalry as to who will show himself most obliging. If they have something better than usual, as I have already said, they [147] make a feast for their friends, and hardly ever eat it alone. In their marriages there is this remarkable custom,—they never marry any one related in any degree whatever, either direct or collateral; but always make new alliances, which is not a little helpful in maintaining friendship. Moreover, by this so common habit of frequent visitation, as they are for the most part fairly intelligent, they arouse and influence one another wonderfully; so that there are almost none of them incapable of conversing or reasoning very well, and in good terms, on matters within their knowledge. The councils, too, held almost every day in the Villages, and on almost all matters, improve their capacity for talking; and, although it is the old men who have control there, and upon whose judgment depend the decisions made, yet every one who wishes may be present, and has the right to express his opinion. Let it be added, also, that the propriety, the courtesy, and the civility which are, as it were, the flower and charm of ordinary human conversation, are to some extent observed among these Peoples; they [148] call a polite person Aiendawasti. To be sure, you do not observe among them any of those hand-kissings, compliments, and those vain offers of service which do not pass beyond the lips; but, nevertheless, they render certain duties to one another, and preserve, through a sense of propriety, certain customs in their
certains devoirs les vns aux autres, & gardent par bien-féance de certaines coutumes en leurs visites, dîfes, & festins, aufquelles si quelqu’un avoit manqué, il ne manqueroit pas d’êstre releué fur l’heure; & s’il faisoit fouvent de semblables pas de clerc, il pafferobient bien toft en prouverbe par le village, & per- droit tout a fait fon credit. A la rencontre pour toute faltüade, ils s’appellent chacun de leur nom, ou difent mon amy, mon camarade, mon oncle, fi c’est vn ancien. Si vn Sauuage fe trouve en vosfret Cabane lors que vous mangez, & que vous luy prefentiez vofre plat, n’y ayant encor guieres touché, il fe contentera d’en goufter, & vous le rendra. Que si vous luy prefentez vn plat en particulier, il n’y porterá pas la main qu’il n’en ait fait part à fes compa- gnons; & ceux-cy fe contentent d’ordinaire d’en prendre vne cuillerée. Ce font petites choses à la verité, mais qui monftrent neantmoins que ces Peuples [149] ne font pas tout à fait fi rudes & mal polis que quelqu’un fe pourrait bien figurer. En outre, fi les loix font comme la maiftrefle roué qui regle les Com- munautéz, ou pour mieux dire l’ame des Republiques: il me semble que i’ay droit, eu égard à cette fi par- faite intelligence qu’ils ont entr’eux, de maintenir qu’ils ne font pas fans loix. Ils puniffent les meur- triers, les larrons, les traiftres, & les Sorciers: & pour les meurtriers quoy qu’ils ne tiennent pas la fieue- rité que faifoient iadis leurs anceftrés, neantmoins le peu de defordre qu’il y a en ce point, me fait iuger que leur procedure n’est guieres moins efficace qu’est ailleurs le supplice de la mort: car les parens du de- funct ne pourfuivent pas feuletement celuy qui a fait le meurtre, mais s’addreffent à tout le Village, qui
visits, dances, and feasts,—in which if any one failed, he would certainly be criticised on the spot; and, if he often made such blunders, he would soon become a byword in the village, and would lose all his influence. When they meet, the only salutation they give is to call the other by name, or say, “my friend, my comrade,”—“my uncle,” if it is an old man. If a Savage finds himself in your Cabin when you are eating, and if you present to him your dish, having scarcely touched anything, he will content himself with tasting it, and will hand it back to you. But, if you give him a dish for himself, he will not put his hand to it until he has shared it with his companions; and they content themselves usually with taking a spoonful of it. These are little things, of course; but they show nevertheless that these Peoples [149] are not quite so rude and unpolished as one might suppose. Besides, if laws are like the governing wheel regulating Communities,—or to be more exact, are the soul of Commonwealths,—it seems to me that, in view of the perfect understanding that reigns among them, I am right in maintaining that they are not without laws. They punish murderers, thieves, traitors, and Sorcerers; and, in regard to murderers, although they do not preserve the severity of their ancestors towards them, nevertheless the little disorder there is among them in this respect makes me conclude that their procedure is scarcely less efficacious than is the punishment of death elsewhere; for the relatives of the deceased pursue not only him who has committed the murder, but address themselves to the whole Village, which must give satisfaction for it, and furnish, as soon as possible, for this purpose as many as sixty presents,
en doit faire raison, & fournir au plustoit pour cet effet inutiles à soixante préfens, dont les moindres doivent être de la valeur d'une robe neuve de Castor: le Capitaine les préfente lui même en personne, & fait une longue harangue à chaque préfent qu'il offre; de façon que les journée entières se passent quelquefois dans cette cérémonie. [150] Il y a deux sortes de préfens; les uns, tels que font les neuf premiers qu'ils appellent andaonhaan, se mettent entre les mains des parents, pour faire la paix, & ôter de leur cœur toute l'aigreur, & les désirs de vengeance, qu'ils pourroient avoir contre la personne du meurtrier: les autres se mettent sur une perche, qui est établie au dessus de la téte du mort, & les appellet Andaerraehaan; c'est à dire qui se mettent sur la perche. Or chacun de ces préfens a son nom particulier. Voicy ceux des neuf premiers, qui font les plus considérables, & quelque fois chacun de mille grains de Pourcelaine. Le Capitaine parlant, & haussant sa voix au nom du coupable, & tenant en sa main le premier préfent, comme s'il la hache estoit encore dans la playa du mort, condayee onfahach8ta8as; voila, dit-il, dequoy il retire la hache de la playa, & la fait tomber des mains de celuy qui voudroit venger cette iniure. Au second préfent, condayee oscota-tone; voila dequoy il effuie le sang de la playa de sa tete: par ces deux préfens il témoigne le regret qu'il a de l'auoir tué, & qu'il seroit tout prêt de luy rendre la vie s'il estoit possible. [151] Toutefois comme si le coup auroit reially sur la Patrie, & comme si le Pais auroit receu la plus grande playa; il adioyse au troisième préfent, en difant condayee onfahondechari; voila pour remettre le Pais en eftat, condayee onfahan-
the least of which must be of the value of a new Beaver robe. The Captain presents them in person, and makes a long harangue at each present that he offers, so that entire days sometimes pass in this ceremony. [150] There are two sorts of presents; some, like the first nine, which they call *andaonhaan*, are put into the hands of the relatives to make peace, and to take away from their hearts all bitterness and desire for vengeance that they might have against the person of the murderer. The others are put on a pole, which is raised above the head of the murderer, and are called *Anderraehaan*, that is to say, “what is hung upon a pole.” Now each of these presents has its particular name. Here are those of the first nine, which are the most important, and sometimes each one of them consists of a thousand Porcelain beads. The Captain, speaking, and raising his voice at the name of the guilty person, and holding in his hand the first present as if the hatchet were still in the death wound, *condayee onsahachoutawas*, “There,” says he, “is something by which he withdraws the hatchet from the wound, and makes it fall from the hands of him who would wish to avenge this injury.” At the second present, *condayee oscotaweanon*, “There is something with which he wipes away the blood from the wound in the head.” By these two presents he signifies his regret for having killed him, and that he would be quite ready to restore him to life, if it were possible. [151] Yet, as if the blow had rebounded on their Native Land, and as if it had received the greater wounds, he adds the third present, saying, *condayee onsaondechari*, “This is to restore the Country;” *condayee onsaondwaronti, etotonehkwentsiai*, “This is to put a stone upon the opening
Saronti, etonhδentfiai; voila pour mettre vne pierre deffus l'ouverture & la diuision de la terre, qui s'eftoit faite par ce meurtre. Les metaphores font grandement en vfage parmy ces Peuples; si vous ne vous y faites, vous n'entendez rien dans leurs confeils, où ils ne parlent quasi que par metaphores. Ils pretendent par ce prefent reuiuir les cœurs & les volontez, & mesmes les Villages entiers, qui auoient esté comme diuifez. Car ce n'eft pas icy comme en France & ailleurs, où le public & toute vne ville entiere n'époufe pas ordinairement la querelle d'vn particulier. Icy vous n'y fçauriez outrager qui que ce foit, que tout le Pais ne s'en refi rente, & ne se porte contre vous, & mesme contre tout vn Village; c'eft de là que naiffent les guerres, & c'eft vn fujet plus que funifant de prendre les armes contre quelque Village, quand il refufe de satisfaire par le prefent [presents] ordonnez [152] pour celuy qui vous auoir tué quelqu'vn des voftres. Le cinquiéme fe fait pour appla- nir les chemins, & en ofter les broffailles, condayee onfa hannonkiai, c'eft à dire afin qu'on puiiffe aller dorefnauant en toute feureté par les chemins, & de Village en Village. Les quatre autres s'adreffent immediatement aux parés, pour les conforer en leur affliction, & effuyer leurs larmes, condayee onfa hoheroni; voila, dit-il, pour luy donner à petuner, parlant de fon pere, de fa mere, ou de celuy qui feroit pour venger fa mort; ils ont cette creance qu'il n'y a rien fi propre que le Petun pour appaifer les passions; c'eft pourquoi ils ne se trouuent jamais aux confeils que la pippe ou calumet à la bouche; cette fumée qu'ils prennent leur donne, difent-ils, de l'esprit, & leur fait voir clair dans les affaires les plus embrouil-
and the division of the ground that was made by this murder." Metaphor is largely in use among these Peoples; unless you accustom yourself to it, you will understand nothing in their councils, where they speak almost entirely in metaphors. They claim by this present to reunite all hearts and wills, and even entire Villages, which have become estranged. For it is not here as it is in France and elsewhere, where the public and a whole city do not generally espouse the quarrel of an individual. Here you cannot insult any one of them without the whole Country resenting it, and taking up the quarrel against you, and even against an entire Village. Hence arise wars; and it is a more than sufficient reason for taking arms against some Village if it refuse to make satisfaction by the presents ordained [152] for him who may have killed one of your friends. The fifth is made to smooth the roads and to clear away the brushwood; condayee onsa hannonkiai, that is to say, in order that one may go henceforth in perfect security over the roads, and from Village to Village. The four others are addressed immediately to the relatives, to console them in their affliction and to wipe away their tears, condayee onsa hoheronti, "Behold," says he, "here is something for him to smoke," speaking of his father or his mother, or of the one who would avenge his death. They believe that there is nothing so suitable as Tobacco to appease the passions; that is why they never attend a council without a pipe or calumet in their mouths. The smoke, they say, gives them intelligence, and enables them to see clearly through the most intricate matters. Also, following this present, they make another to restore completely the mind of the offended
lées. Aussi en fuite de ce présent on en fait vn autre pour remettre tout à fait l'esprit à la personne offensée, condayne onfa hondionroenkhra. Le huictiefme est pour donner vn breuusage à la mere du defunct, & la guerir comme eftant griefement malade à l'occasion de la mort de fon fils, condayne onfa a8eannone8a [153] d'oc8eton. Enfin le neufième est, comme pour luy mettre, & étendre vne natte, sur laquelle elle se repose, & fe couche durant le temps de fon deuil, condanye onfa hohiendaen. Voila les principaux prefens, les autres font comme vn furcroiß de consolation, & représentent toutes les chofes dont fe feruoit le mort pendant fa vie; l'vn s'appellera fa robbe, l'autre fon collier, l'autre fon Canot, l'autre fon auiron, fa rets, fon arc, fes fleches, & ainfi des autres. Apres cela, les parës du defunt fe tiennent plainemët satisfaits. Autrefois les parties ne s'accordoient pas fi aifémët, & à fi peu de frais: car outre que le public payoit tous ces prefens, la personne coupable eftoit obligée de fubir vne honte, & vne peine que quelques-vns n'eftimeroient peut eftre gueres moins infupportable que la mort mesme. On étendoit le mort fur des perches, & le meurtrier eftoit contraint de fe tenir def Sous, & receuoir defius foy le pus qui alloit dégoutant de ce cadaure; on luy metoit aupres de luy vn plat pour fon manger, qui eftoit incontinent plein de l'ordure & du fang pourry qui peu à peu en tomboit, & pour obtenir feulemët que le plat fuft tât [154] foit peu reculé, il luy en couftoit vn prefent de fept cens grains de Pourcelaine, qu'ils appelloient hassaendifla; pour luy il demeuroit en cet eftat tant & fi long temps qu'il plaifoit aux parens du defunct; & encore apres cela pour en fortir luy falloit-il faire
person, *condayee onsa hondionroenkhra*. The eighth is to give a drink to the mother of the deceased, and to heal her as being seriously sick on account of the death of her son, *condayee onsa aweannononwa [153] d'ocweton*. Finally, the ninth is, as it were, to place and stretch a mat for her, on which she may rest herself and sleep during the time of her mourning, *condayee onsa hohiendaen*. These are the principal presents,—the others are, as it were, an increase of consolation, and represent all the things that the dead man would use during life. One will be called his robe, another his belt, another his Canoe, another his paddle, his net, his bow, his arrows, and so on. After this, the relatives of the deceased regard themselves as perfectly satisfied. Formerly, the parties did not come to terms so easily, and at so little expense; for, besides that the public paid all these presents, the guilty person was obliged to endure an indignity and punishment that some will perhaps consider almost as insupportable as death itself. The dead body was stretched upon a scaffold, and the murderer was compelled to remain lying under it and to receive upon himself all the putrid matter which exuded from the corpse; they put beside him a dish of food, which was soon filled with the filth and corrupt blood which little by little fell into it; and merely to get the dish [154] pushed back ever so little would cost him a present of seven hundred Porcelain beads, which they called *hassaendista*; as for the murderer, he remained in this position as long as the relatives of the deceased pleased, and, even after that, to escape it he had to make a rich present called *akhiataendista*. If, however, the relatives of the dead man avenged themselves for this injury by the death of him who
vn riche present qu'ils appelloient akhiataendišta. Que si les parens du mort se vengeoient de cette iniure, par la mort de celuy qui auoit fait le coup, toute la peine retomboit de leur costé; c' estoit aussi à eux à faire des presens à ceux mesmes qui auoient tué les premiers, sans que ceux cy fussent obligez à aucune satisfaction, pour montrer combien ils estimoient que la vengeance est detestable, puis que les crimes les plus noirs, tel qu'est le meurtre, ne paroissent quasi rien en fa presence, qu'elle les abolit, & attire deffus foyst toute la peine qu'ils meritent. Voila pour ce qui est du meurtre: les bleffeures à fang ne se gueriffent aussi qu'à force de presence [presents], de colliers, de haches, selon que la playe est plus ou moins notable.

Ils punissent aussi feurement les Sorciers, c'est à dire, ceux qui se mèlent d'empoisonner, & faire mourrir par fort; [155] & cette peine est authorisée du consentement de tout le Pais; de forte que quiconque les prend fur le fait, il a tout droit de leur fendre la teffe, & en defaire le monde fans crainte d'en etre recherché, ou obligé de faire aucune satisfaction.

Pour les larrons, quoy que le Pais en foit remply, ils ne sont pas-pourtant tolerez; si vous trouuez quelqu'un faisi de quelque chose qui vous appartienne, vous pouuez en bonne conscience ioyer au Roy dépourilla, & prendre ce qui est vostre, & auce cela le mettre nud comme la main; si c'est à la pesche, luy enleuer fon Canot, ses rets, son poiffon, sa robbe, tout ce qu'il a: il est vray qu'en cette occasion le plus fort l'emporte: tant y a que voila la coutume du Pais, qui ne laisse pas d'en tenir plusieurs en leur devoir.

Or s'ils ont quelque espece de Loix qui les main-
gave the blow, all the punishment fell on them; it was their part also to make presents to those even who were the first murderers, without the latter being obliged to give any satisfaction,—to show how detestable they regard vengeance; since the blackest crimes, such as murder, appear as nothing in comparison with it, as it does away with them and attracts to itself all the punishment that they merit. So much for murder. Bloody wounds, also, are healed only by means of these presents, such as belts or hatchets, according as the wound is more or less serious.

They also punish Sorcerers severely, that is, those who use poisoning, and cause death by charms; [155] and this punishment is authorized by the consent of the whole Country, so that whoever takes them in the act has full right to cleave their skulls and rid the world of them, without fear of being called to account, or obliged to give any satisfaction for it.

As to thieves, although the Country is full of them, they are not, however, tolerated. If you find any one possessed of anything that belongs to you, you can in good conscience play the despoiled King and take what is yours, and besides leave him as naked as your hand. If he is fishing, you can take from him his Canoe, his nets, his fish, his robe, all he has; it is true that on such an occasion the strongest gains the day,—still, such is the custom of the Country, and it certainly holds some to their duty.

Besides having some kind of Laws maintained among themselves, there is also a certain order established as regards foreign Nations. And first, concerning commerce; several families have their own
tiennent entre eux, il y a aussi quelque ordre estably pour ce qui regarde les Peuples estrangers: & pre-
mièrement pour le commerce; plusieurs familles ont
leurs traittes particulieres, & celuy-là est cenfé Ma-
ître d’vn traitte qui en a fait le premier la décou-
verte: les enfans [156] entrent dans le droit de leurs
parens pour ce regard, & ceux qui portent le même
nom; personne n’y va sans son congé, qui ne fe
donne qu’à force de prefens; il en associe tant & si
peu qu’il veut; s’il a beaucoup de marchandife c’est
efet fon advantage d’y aller en fort petite compagnie, car
ainsi il enleue tout ce qu’il veut dans le Pais: c’est
en cecy que confite le plus beau de leurs richesses.
Que si quelqu’un estoit si hardy que d’aller à vne
traitte, fans le congé de celuy qui en est le Maiftre,
il peut bien faire fes affaires en secret & à la defro-
bée, car s’il est furpris par le chemin, on ne luy fera
pas meilleur traittement qu’à vn larron, & il ne rap-
portera que fon corps à la maison, ou il faut qu’il
foit en bonne compagnie: que s’il retourne bagues
fauues, on fe contente de s’en plaindre, fans en faire
autre pourfuitte.

Dans les guerres mêmes où regne fouvent la con-
fusion, ils ne laiffent pas d’y tenir quelque ordre: ils
n’en entreprennent point fans fuiet, & le fuiet le plus
ordinaire qu’ils ayent de prendre les armes, est lors
que quelque Nation refufe de fatisfaire pour quelque
mort, & de [157] four[n]ir les prefens que requierent
les conuentions faites entre eux; ils prennent ce re-
fus pour vn acte d’hooftilité, & tout le país mefme
espoufe cette querelle: fur tout les parens du mort
s’estiment obligez par honneur de s’en refsentir, &
font vne leuée pour leur courir fus. Je ne parle
private trades, and he is considered Master of one 
line of trade who was the first to discover it. The 
children [156] share the rights of their parents in 
this respect, as do those who bear the same name; 
no one goes into it without permission, which is given 
only in consideration of presents; he associates with 
him as many or as few as he wishes. If he has a 
good supply of merchandise, it is to his advantage to 
divide it with few companions, for thus he secures 
all that he desires, in the Country; it is in this that 
most of their riches consist. But if any one should 
be bold enough to engage in a trade without permis-
sion from him who is Master, he may do a good busi-
ness in secret and concealment; but, if he is sur-
prised by the way, he will not be better treated than 
a thief,—he will only carry back his body to his 
house, or else he must be well accompanied. If he 
returns with his baggage safe, there will be some 
complaint about it, but no further prosecution.

Even in wars, where confusion often reigns, they 
do not fail to keep some order. They never under-
take them without reason; and the commonest rea-
son for their taking arms is when some Nation refuses 
to give satisfaction for the death of some one, and to 
[157] furnish the presents required by the agreements 
made between them; they take this refusal as an act 
of hostility, and the whole country espouses the quar-
rel; in particular, the relatives of the dead man con-
sider themselves obliged in honor to resent it, and 
raise a force to attack them. I am not speaking of 
the leadership they display in their wars, and of 
their military discipline; that comes better from 
Monsieur de Champlain, who is personally acquainted 
with it, having held command among them. More-
point de la conduite qu’ils tiennent en leurs guerres, & de leur discipline militaire, cela vient mieux à Monsieur de Champlain qui s’y est trouvé en personne, & y a commandé; aussi en a-t-il parlé amplement, & fort pertinemment, comme de tout ce qui regarde les mœurs de ces Nations barbares. Je diray seulement, que si Dieu leur faisait la grace d’embrasser la Foy, je trouverois à reformer en quelques vnes de leurs procedures; car premièremen il y en a tel qui leveera vne troupe de ieunes gens deliberez pluſtoft, ce femble, pour venger vne querelle particulière, & la mort d’vn amy, que pour l’honneur & la conferuation de la Patricie: & puis quand ils peueët tenir quelques-vns de leurs ennemis ils les traittent avec toute la cruauté qu’ils fe peutuent imaginer: les cinq & fix iours fe passeront quelquefois à affouuir leur rage, & les bruler à petit [158] feu, & ne fe contentent pas de leur voir la peau toute grillée, ils leur ouurent les iambes, les cuiffes, les bras, & les parties les plus charnuës, & y fourrent des tifons ardents, ou des haches toutes rouges; quelquefois au milieu de ces tourmens ils les obligent à chanter; & ceux qui ont du courage le font, & vomissent mille imprecations côte ceux qui les tourmentët: le iour de leur mort il faut encor qu’ils pafsët par là, s’ils ont les forces; & quelquefois la chaudiere dâs laquelle on les doit mettre boüullir fera fur le feu, que ces pauures misérables chanteront encore à pleine tefte. Cette inhumanité est tout à fait intolerable; aussi plusieurs ne fe trouuent pas volontiers à ces funestes banquets. Après les auoir enfin affommé, s’ils estoën voilaes hommes, ils leur arrachët le cœur, le font griller fur les charbons, & le distribuent en pieces à la ieunefse;
over, he has spoken of it fully and very pertinently, as of everything which concerns the manners of these barbarous Nations. I will only say that, if God gives them the grace to embrace the Faith, I shall find certain matters in some of their procedures to reform; for, in the first place, there are some who raise a band of resolute young braves for the purpose, it seems, of avenging a private quarrel and the death of a friend, rather than for the honor and preservation of the Fatherland,—and then, when they seize some of their enemies, they treat them with all the cruelty they can devise. Five or six days will sometimes pass in assuaging their wrath, and in burning them at a slow fire; and they are not satisfied with seeing their skins entirely roasted,—they open the legs, the thighs, the arms, and the most fleshy parts, and thrust therein glowing brands, or red-hot hatchets. Sometimes in the midst of these torments they compel them to sing; and those who have the courage do it, and hurl forth a thousand imprecations against those who torment them; on the day of their death they must even outdo this, if they have strength; and sometimes the kettle in which they are to be boiled will be on the fire, while these poor wretches are still singing as loudly as they can. This inhumanity is altogether intolerable; and so many do not go willingly to these baleful feasts. After having at last brained a victim, if he was a brave man, they tear out his heart, roast it on the coals, and distribute it in pieces to the young men; they think that this renders them courageous. Others make an incision in the upper part of their necks and cause some of his blood to run into it,—which has, they say, this virtue, that since they have mingled
ils estiment que cela les red courageux: d'autres leur font vne incision au deffus du col, & y font couler de leur fang, qui a, disent-ils, cette vertu, que depuis qu'ils l'ont ainsi melé avec le leur, ils ne peuvent jamais etre surpris de l'ennemy, & ont toujours conoissance de fes approches, pour secretes [159] qu'elles puissent estre. On les met par morceaux en la chaudiere; & quoi qu'aux autres feftins la teste, foit d'vn Ours, foit d'vn Chien, d'vn Cerf, ou d'vn grand poiffon est le morceau du Capitaine; en cety-cy la teste fe donne au plus malotru de la compagnie: en effet quelques-vns ne gouftent de ce mets non plus que de tout le reste du corps, qu'auec beaucoup d'horreur: il y en a qui en mangent auec plaisir; i'ay veu des Sauuages en noftre Cabane parler auec appetit de la chair d'vn Iroquois, & louer fa bonte en mefmes termes que l'on feroit la chair d'vn Cerf, ou d'vn Orignac: c'est estre bien cruel; mais nous esperons auec l'asfistance du Ciel, que la cognoissance du vray Dieu bannira tout a fait de ce Païs cette barbarie. Au refte pour la garde du Païs, ils entouret les principaux Villages d'vne forte palißade de pieux, pour foustenir vn siege: ils entretiennent des pensionnaires dans les Nations neutres, ou mefmes parmy les enne-mis, par le moyen desquels ils font aduertis fouz main de toutes leurs menées: il font bien si aduifez & circonfpects en ce point, que s'il y a quelque Peuple avec qui ils [160] n'ayent pas entierement rompu, ils leur donnent en effet la liberté d'aller & venir dans le Païs; mais neantmoins pour plus grande affermance on leur assigne des Cabanes particulieres oû ils fe doitient retirer; si on les trouuoit ailleurs on leur feroient vn mauuais party.
his blood with their own they can never be surprised by the enemy, and have always knowledge of their approach, however secret [159] it may be. They put him in the kettle piece by piece; and although at other feasts the head,—whether of a Bear, or a Dog, or a Deer, or a large fish,—is the Captain's share, in this case the head is given to the lowest person in the company; indeed some taste of this part, or of all the rest of the body, only with great horror. There are some who eat it with pleasure; I have seen Savages in our Cabin speak with gusto of the flesh of an Iroquois, and praise its good qualities in the same terms as they would praise the flesh of a Deer or a Moose. This is certainly very cruel; but we hope, with the assistance of Heaven, that the knowledge of the true God will entirely banish from this Country such barbarity. Moreover, for the security of the Country, they surround the principal Villages with a strong palisade of stakes, in order to sustain a siege. They maintain pensioners in the neutral Nations, and even among their enemies, by means of whom they are secretly warned of all their plots; they are, indeed, so well advised and so circumspect on this point that, if there be some People with whom they [160] have not entirely broken, they give them, in truth, the liberty of going and coming in the Country,—but, nevertheless, for greater assurance, they assign to them special Cabins, to which they must retire; if they found them elsewhere, they would do them grievous harm.

As regards the authority of commanding, here is what I have observed. All the affairs of the Hurons are included under two heads: The first are, as it were, affairs of State,—whatever may concern either citi-
Pour ce qui regarde l'autorité de commander, voicy ce que i'en ay remarqué. Toutes les affaires des Hu-
rons fe rapportent à deux chefs: les vnes font comme les affaires d'État, foit qu'elles concernent ou les citoyens, ou les Étrangers, le public ou les particu-
liers du Village, pour ce qui est des feŝïns, danses, ieux, croﬀes, & ordre des funerailles. Les autres font des affaires de guerre. Or il fe trouve autant de fortes de Capitaines que d'affaires. Dans les grâds Villages il y aura quelquefois plusieurs Capitaines tant de la police, que de la guerre, lefquels diuifent entre eux les familles du Village, comme en au-
tant de Capitaineries; on y void mefme par fois des Capitaines, à qui tous ces gouernemens fe rapportent à caufe de leur efprit, faueur, richeŝes, & autres qua-
litez, qui les rendent considerables dans le Pays. Il n'y en a point, qui en vertu de leur election foient plus grands les vns [161] que les autres. Ceux là tiennent le premier rang, qui fe le font acquis par leur efprit, eloquence, magnificence, courage, & sageŝ conduite, de forte que les affaires du Village s'ad-
drefsent principalement à celuy des Capitaines, qui a en luy ces qualitez; & de mefme en efť-il des affaires de tout le Pays, où les plus grands efprits font les plus grâds Capitaines, & d'ordinaire il n'y en a qu'vn qui porte le faix de tous. C'eft en fon nom que fe paﬅent les Traictez de Paix avec les Peu-
ples éstrangers; le Pays mefme porte fon nom: & maintenant par exemple, quand on parle d'Anenkhi-
ondic dans les Confeils des Éstrangers, on entend la Nation des Ours. Autrefois il n'y auoit que les braues hommes qui fussent Capitaines, & pour cela on les appelloit Enondecha, du mefme nom qu'ils ap-
zens or Strangers, the public or the individuals of the Village; as, for example, feasts, dances, games, crosse matches, and funeral ceremonies. The second are affairs of war. Now there are as many sorts of Captains as of affairs. In the large Villages there will be sometimes several Captains, both of administration and of war, who divide among them the families of the Village as into so many Captaincies. Occasionally, too, there are even Captains to whom these matters of government are referred on account of their intellectual superiority, popularity, wealth, or other qualities which render them influential in the Country. There are none who, by virtue of their election, are of higher rank [161] than others. Those hold the first rank who have acquired it by intellectual preëminence, eloquence, free expenditure, courage, and wise conduct. Consequently, the affairs of the Village are referred principally to that one of the Chiefs who has these qualifications; and the same is true with regard to the affairs of the whole Country, in which the men of greatest ability are the leading Captains, and usually there is one only who bears the burden of all; it is in his name Treaties of Peace are made with foreign Peoples; the Country even bears his name,—and now, for example, when one speaks of Anenkhiondic in the Councils of Foreigners, the Nation of the Bear is meant. Formerly only worthy men were Captains, and so they were called Enondecha, the same name by which they call the Country, Nation, district,—as if a good Chief and the Country were one and the same thing. But today they do not pay so much attention to the selection of their Captains; and so they no longer give them that name, although they still call them atiwa-
pellent le Pays, Nation, terre, comme si vn bon Capitaine & le Pays estoient vne mefme chose; mais aujourd'hui ils n'ont pas vn tel égard en l'élection de leurs Capitaines; affi ne leur donnent-ils plus ce nom là, quoy qu'ils l'appellent encor ati8arontas, ati8anens, ondakhienhai, les grosses pierres, les anciens, les fedentaires. Cependant ceux là ne laiffent pas de tenir, comme i'ay dit, le premier rang tant dans [162] les affaires particulières des Villages, que de tout le Pays, qui font les plus grands en merites & en efprit. Leurs parens font comme autant de Lieutenans & de Confeillers.

Ils arriuent à ce degré d'honneur, partie par succeffion, partie par élection, leurs enfans ne leur succedent pas d'ordinaire, mais bien leurs neueux & petits fils. Et ceux cy encor ne viennent pas à la succeffion de ces petites Royautez, comme les Dauphins en France, ou les enfans en l'heritage de leurs peres; mais en tant qu'ils ont les qualitez conuenables, & qu'ils les acceptent, & font acceptez de tout le Pays. Il s'en trouue qui refufen ces honneurs, tant parce qu'ils n'ont pas le discours en main, ny afez de retenue ny de patience, que pource qu'ils ayment le repos; car ces charges font pluftoft de feruitudes, qu'autre chose. Il faut qu'vn Capitaine faffe eftat d'eftre quasi touuiours en campagne: fi on tient Confeil à cinq ou fix lieuës pour les affaires de tout le Pays, Hyuer ou Esté en quelque faifon que ce foit il faut marcher: s'il fe fait vne Assemblée dans le Village, c'est en la Cabane du Capitaine: s'il y a quelque chose à publier, c'est à luy à le faire; & puis le peu d'authorité qu'il a d'ordinaire fur fes fuiets, n'est pas [163] vn puissant attrait pour accepter cette
rontas, atiwanens, ondakhienhai, "big stones, the elders, the stay-at-homes." However, those still hold, as I have said, the first rank as well in [162] the special affairs of the Villages as of the whole Country, who are most highly esteemed and intellectually preëminent. Their relatives are like so many Lieutenants and Councilors.

They reach this degree of honor, partly through succession, partly through election; their children do not usually succeed them, but properly their nephews and grandsons. And the latter do not even come to the succession of these petty Royalties, like the Dauphins of France, or children to the inheritance of their fathers; but only in so far as they have suitable qualifications, and accept the position, and are accepted by the whole Country. Some are found who refuse these honors,—sometimes because they have not aptitude in speaking, or sufficient discretion or patience, sometimes because they like a quiet life; for these positions are servitudes more than anything else. A Captain must always make it a point to be, as it were, in the field; if a Council is held five or six leagues away for the affairs of the Country, Winter or Summer, whatever the weather, he must go. If there is an Assembly in the Village, it is in the Captain's Cabin; if there is anything to be made public, he must do it; and then the small authority he usually has over his subjects is not [163] a powerful attraction to make him accept this position. These Captains do not govern their subjects by means of command and absolute power; they have no force at hand to compel them to their duty. Their government is only civil; they represent only what is to be done for the good of the village, or of the whole
charge. Ces Capitaines icy ne gouuernent pas leurs fuiets par voye d'empire, & de puissance abfoluë; ils n'ont point de force en main, pour les ranger à leur deuoir. Leur gouuernement n'est que ciuil, ils representent feulement ce qu'il est question de faire pour le bien du village, ou de tout le Pays. Apres cela fe remue qui veut. Il y en a neantmoins, qui fçauent bien fe faire obeyr, principalement quand ils ont l'affection de leurs fuiets. Quelques vns font aüßi reculez de ces charges, pour la memoire de leurs ancestres qui ont deferuy la Patrie. Que s'ils y font receus, c'est à force de prefens, que les Anciens acceptent en leur Assemblée, & mettent dans les coffres du Public. Tous les ans enuiron le Printemps fe font ces refurrections de Capitaines, fi quelques cas particuliers ne retardent ou n'aduancent l'affaire. Je demanderois volontiers icy à ceux qui ont peu d'opinion de nos Sauuages, ce qu'il leur femble de cette conduite.

Mais en preuue de ce que ie viens de dire de l'esprit de nos Capitaines, il faut que ie conclue ce Chapitre par vn discours que me fit ce Printemps vn Capitaine, nommé [164] Aenons, il pretendoit nous persuader de transporter noftre Cabane en fon Village. Surquoy nous auons à loüer Dieu, de ce qu'il nous fait la grace d'etre aymez & recherchez dans le Pays; c'est à qui nous aura en fon Village: les Arendoronnons nous en ont fouuent porté la parole, les Attignenonghac, & ceux du Village Offossant, que nous appellons la Rochelle, nous font encor plus d'instantce: mais si nous auons égard aux importunitez, auffeurément ce Capitaine l'emportera; il y a plus de six mois qu'il ne nous donne aucun repos, quelque
Country. That settled, he who will takes action. There are, however, some who know well how to secure obedience, especially when they have the affection of their subjects. Some, too, are kept back from these positions by the memory of their ancestors who have badly served their Country. But, if they are received therein, it is by dint of presents which the Old Men accept in their Assembly and put into the Public coffers. Every year, about Spring, these resurrections of Captains take place, if some special cases do not delay or hasten the matter. I should like here to ask those who have a low opinion of our Savages, what they think of this method of conducting affairs.

But, in proof of what I have just said of the intelligence of our Captains, I must conclude this Chapter with a speech, made to me, this Spring, by a Captain named [164] Aenons. He was trying to persuade us to transfer our Cabin to his Village. For this we have to praise God, that he gives us the favor to be loved and sought after throughout the Country; there is a strife as to who will have us in his Village. The Arendoronnon have often invited us; the Attignenonghac, and the people of the Village of Ossossané, which we call la Rochelle, have pressed us still more earnestly; but, if we have regard to importunities, assuredly this Chief will prevail. For more than six months he has given us no rest; whatever Public affair he may relate to us, he never fails to draw expressly or tacitly this conclusion; but this Spring, more than ever, he has employed all his Rhetoric to secure our promise, and gain our full consent. Going then one day to Wenrio, to visit one of our Christians sick unto death, I
affaire du Païs qu’il nous raconte, il ne manque point d’en tirer expresément ou tacitement cette conclu-
sion; mais fur tout à ce Printemps il a employé toute fa Rhetorique pour nous faire dire le mot, & obtenir
tout à fait nostre consentement. Allant donc vn
iour à Senrio, pour afferter vn de nos Chrestiens ma-
lade à la mort, ie trouuay par le chemin vn Sauuage
qui me venoit querir de la part d’Aenons; ie l’allay
voir apres avoir fatisfait à nostre malade, qui nous
menoit particulierement. Il me fit ce discours: mais
ie luy feray tort de le mettre icy, car ie ne luy don-
neray pas la grace qu’il auyoit en la bouche [165] de
cel Capitaine; n’importe, on verra toufiours fes pen-
fées, que i’ay rangées à mon aduis à peu prés dans
leur ordre. Voicy comme il commença.

Echon, ie vous ay mandé pour fauoir au vray vostra
derniere resolution: ie ne vous euffe pas donné la
peine de venir iulques icy, n’euyt esté que i’ay crai-
gnois de ne pas trouuer chez vostr la commodité de
vous parler: vostre Cabane est toufiours pleine de
tant de perfonnes qui vous visitent, qu’il est quafi
impossible de vous y communiquer quelque chose en
particulier: & puis maintenant que nous femmes fur
le pointct de nous assemblter pour delibérer touchant
l’establiffement d’vn nouueau Village, cette entre-
ueuë euft puë efte fufpecte à ceux qui defirent vous
retenir.

Les Françoys ont toufiours esté attachez à moy, &
m’ont aymé, ie les ay auffi toufiours afferité en tout ce
que i’ay peu, & n’ont pas trouué en toutes ces terres
de meilleur amy que moy: ce n’a pas esté fans en-
courir l’enuie de tout le Païs, qui m’en regarde il y
a long temps de mauuais œil, & a fait tout ce qu’il
met by the way a Savage who was coming with a message for me from Aenons. I went to see the latter after having attended to our sick man, and he took me to one side. He made to me this speech, but I shall do him wrong to put it here, for I shall not give it the grace it had in the mouth [165] of this Chief; no matter, the reader will see his ideas, which I have set down, as I think, almost in their order. See how he began.

"Échon, I have sent for you to learn your final decision. I would not have given you the trouble to come here, had I not been afraid that I should not find at your house the opportunity of speaking to you. Your Cabin is always full of so many people visiting you, that it is almost impossible to say anything to you in private; and then, now that we are on the point of assembling to deliberate regarding the establishment of a new Village, this interview might have aroused the suspicions of those who wish to keep you.

"The French have always been attached to me, and have loved me; I have always assisted them in every way I could, and they have not found in all this land a better friend than I. This has not been without incurring the envy of others throughout the Country, who have therefore for a long time regarded me with an evil eye, and have done all they could to prejudice you against me. They have even, as you [166] know, imputed to me the death of Bruslé; and immediately after he was killed, when the question of going down to Kébec was discussed, it was said loudly and distinctly that, if I went, I would without doubt lose my head. Notwithstanding all that, the following year (for that year I went elsewhere to
a peu pour me mettre mal auprès de vous; iufques là que, comme vous [166] faisquez, on m'a imputé la mort de Bruflé, & incontinent après qu'il eut été tué, quand il fut question de defcendre à Kébec, on disoit haut & clair que si i'y allois, fans doute i'y laifferois la têfe: nonobftant tout cela l'année fuiuante (car pour cette année là i'allay en traite ailleurs) ie ne laiffay pas de m'embrayer, & defcendre, appuyé que i'eftois fur mon innocence. Au refte si ce malheur me fuft arriué, la hache eftant leuée fur ma têfe, ie euffe demandé vn peu de temps pour parler, & ie croy que ie meuffle fi bien iustifié, que ie euffe obligé celuy qui commandoit ou de faire manifeftement vne iniftice, ou me laiffer la vie. Mais ie n'en fus pas en la peine, & ceux qui s'attendoyent de me voir affommer furent bien eftonnez, quand ils virrent l'honneur qu'on me fit; iufques là que quelques vns difoient, que puis qu'on traïtoit fi favorablement vn meurtrier, le vray moyen de fe faire aimer des François eftoit de fendre la têfe à quelqu'vn. Tous ces discours n'ont point empefché que mon innocence n'ait été touftours au deftsus de l'enuie: quoy qu'on dife, i'aimeray & obligeray toute ma vie les François en tout ce que ie pourray.

Echon, nous pensions que vofbre Village [167] deult nous fuiure, & fe joindre à nous, maintenât que nous fômes fur le poinct d'en faire vn autre ailleurs, & il n'a pas tenu à vous, les prefens que vous fiftes l'an paflé fur ce fuiet n'eftoient que trop capables de les porter à cette refolution; mais cependant, à ce que nous voyons, il n'en faut plus parler; c'eft vne piece tout à fait détachée, & nagueures que i'allay chez vous pour fçauoir vofbre refolution, ie perdis courage, vous
trade) I was not hindered from embarking and going down, supported as I was by my innocence. Moreover, if that misfortune had happened and the axe been raised over my head, I should have asked a little time to speak; and I believe I should have so fully cleared myself that I would have compelled him who ordered it either to do a manifest injustice, or to leave me my life. But I had no trouble about it, and those who expected to see me struck down were very much astonished when they saw the honor that was done me; so astonished were they, that some said, since a murderer was so favorably dealt with, the true way to get oneself liked by the French was to cleave some one's head open. All these speeches have not prevented my innocence from always being above suspicion; whatever may be said, I shall, all my life, love and serve the French, in every way I can.

"Echon, we thought that your Village [167] ought to follow ours, and join itself to ours, now that we are on the point of establishing another one elsewhere, and it is not your fault, since the presents you made on this account, last year, were only too well calculated to bring them to this resolution. Nevertheless, as far as we can see, it is not necessary to say anything more regarding this,—it is a matter quite aside; and lately when I was going to your house to learn your decision, I lost courage; you answered me so coldly that I had almost resolved not to speak to you any more about it.

"Yet the thing is of such importance, as well for your interests as for ours, that I have judged it fitting to speak my feelings about it once more. If you do not answer me clearly to-day, I shall never
me répondistes si froidement, que je m'estois comme résolu de ne vous en plus parler.

Toutefois la chose est de telle importance, tant pour vos intérêts que pour les noyres, que j'ay jugé à propos de vous en dire mon sentiment encore vne fois: si vous ne me respondez auiourd'huy distinctement, jamais plus je ne vous en ouvrirai la bouche. Nous nous assemblérerons demain cinq Villages que nous sommes pour conclure le defflein que nous avons de nous vnir, & n'en faire qu'vn. Nous avons fuiet de prendre cette resolution, puis que si nous sommes en paix cette année, nous ne pouuons manquer le Printemps fuiuant d'auoir l'ennemy fur les bras: nous n'en sommes que trop bien informez; en l'estat que vous nous voyez maintenant nous ferions en peine, au moins pour nos femmes, & nos enfans, si la nécessité nous contraignoit de prendre les armes: au lieu que si nous sommes en vn bon Village bien fermé de pieux, noytre ieunesse aura fuiet de faire paroistre fon courage, & nous mettrons nos femmes & nos enfans en affeurance. A cette occa-

Au reste, il y va aussi de vos intérêts; voyez en quelle peine vous estes au moindre bruit de guerre: & puis si on vous fait quelque tort, à qui aurez vous recours demeurans en ce petit Hameau où vous estes? Vous n'auriez point là de Capitaine qui vous prenne en fa protection, & vous faflé faire raifon; il n'y a per-

Vous n'auez point là de Capitaine qui vous prenne en fa protection, & vous faflé faire raifon; il n'y a per-

personne qui tienne la ieunesse en devoir: si les bleus vous manquent, qui donnera ordre qu'on vous en pour-
more open my lips to you about it. Five of our Villages meet to-morrow, to settle the plan we have of uniting and making only one of them. We have reason to take this resolution, since, if we are at peace this year, we are certain next Spring to have the enemy on our hands. We are only too well informed about them; in the position in which we are now, we should be in trouble, at least for our wives and our children, if necessity should compel us to take arms; whereas if we are in one good Village, well protected by stakes, our youth will have occasion to show their courage, and we will place our wives and children in safety. On this account the whole Country turns its eyes upon you; we shall esteem ourselves quite beyond fear, if we have you with us; you have firearms, the mere report of which is capable of inspiring dread in the enemy, and putting him to flight.

"Moreover, these are also your own interests; see in what trouble you are at the least report of war; and then, if any harm is done to you, to whom will you have recourse, living in that petty Hamlet where you are? You have no Captain there who will take you under his protection, and cause right to be done you; there is no one to keep the young men within bounds; if corn is lacking to you, who will give orders to provide you with it? for your Village is not capable of furnishing you with a sufficiency of it, and how much trouble it would be to go yourselves in search of it [169] elsewhere. On the other hand, if you were with us, you would lack for nothing; as we shall have asked you to come with us, so we shall be obliged to support you; and, in case they should be lax in furnishing you your provisions, I give you my
uoîe, car voûtre Village n’eût pas capable de vous en fournir à suffisance, & quelle peine d’en aller vous mèmes chercher [169] ailleurs. Au lieu que si vous estes des noûtres, rien ne vous fçauroit manquer; côme nous vous aurons voulu aouoir aupres de nous, aussi ferons nous obligez de vous nourrir: & au cas que l’on fè portaft lafchement à vous fournir voûtre prouifion, ie vous donne parole que i’employeray tout mon credit pour reprêfenter à nos gens l’obligation qu’ils vous auront, & ie fçay bien qu’il n’y en a pas vn qui ne fe mette incontinent en deuoir de vous fèuir: de mème quand il fera qüestion de dreffer voûtre Cabane, ie commanderay à toute la ieunelTe de mettre la main à l’œuvre, & ie vous verrez incontinent aussi bien logez que vous pouuez fouhaitter dans le Païs.

Il s’arrefta icy, & il me dit qu’il n’auoit pas neant-moins encor acheué, mais qu’il defiroit auvant que de paffer outre, que ie communiquiff e vn de nos Peres qui eftoit avec moy ce qu’il venoit de dire. Puis il continuua en ces termes:

Echon, ie vois bien que vous m’allez dire que vous craignez d’eftre plus éloignez du Lac que vous n’eûtes maintenant; & moy ie vous donne parole que vous n’en ferez pas si éloignez que vous pourriez bien pen-fer; [170] & puis quand ainfi feroit, dequoy vous mettez vous en peine? Vous n’allez point à la pêche, tout le Village y ira pour vous: Vous aurez de la peine à embarquer vos paquets pour Kébec; rien moins, il n’y aura personne dans le Village qui ne fe tienne heureux de vous fèuir en cette occasion. Il eft vray que vous ne ferez pas au bord du Lac pour re-ceuoir les paquets qu’on vous enuoyera; mais qu’im-porte, puis qu’on vous les apportera iusques chez
word that I will use all my influence in representing to our people the obligations they are under to you, and I know well there is not one of them who will not put himself immediately to work to serve you; in the same way, when the question arises of erecting your Cabin, I shall command all the young men to put their hands to the work, and you will see yourself immediately as well lodged as you can wish in this Country."

He stopped at this point, and told me that he had not yet finished; but he desired that, before proceeding further, I should communicate to one of our Fathers who was with me what he had just said. Then he continued in these words:

"Echon, I see well that you were going to say to me that you fear to be further distant from the Lake than you are now; but I give you my word that you will not be as far from it as you might think; [170] and then, even if it were so, how could it inconvenience you? You do not go fishing; the whole Village will go for you. You will have difficulty in embarking your parcels for Kébec? Not at all; there will be nobody in the Village who will not consider himself happy to serve you in this matter. It is true, you will not be on the shore of the Lake to receive the parcels sent to you; but what does it matter, since they will be brought all the way to your house? And in case you desire to employ the people of la Rochelle, if they love you, as they must usually pass before the Village we intend to build, they will not give you the trouble to go and seek for them in their Village. Echon, this is what I had to say to you; I beg that I may learn now your final decision, in order that I may report it to the Council to-morrow."
vous: & au cas que vous désiriez vous fuirir de ceux de la Rochelle, s'ils vous aiment, comme ils doient ordinairement paffer deuant le Village que nous pre-
tendons baftir, ils ne vous donneront pas la peine de les aller querir à leur Village. *Echon*, voila ce que j'auois à vous dire: ie vous prie que ie fçache main-
tenant voftre derniere resolucion, afin que i'en faffe demain le rapport au Confeil.

Voila la harangue de ce Capitaine, qui pafferoit, à mon aduis au jugement de plusieurs pour vne de celles de Tite Luic, fi le fuiet le portoit: elle me fembla fort perfuafive. En effet ie luy fis responfe, qu'il nous obligeoit de l'affection qu'il teffmoignoit pour nous, qu'il l'auoit afez fait paroiflre [171] en plusieurs occasions; mais fur tout en celle cy: que nous efions tres-contens de transporter noftre Caba-
ne en fon Village; qu'il y avoit long temps que nous en auions le defsein; que nous ne nous efions arreftez à Ihonatiria, que comme en vn Village qui releuoit de luy, & qui ne faifoit bande à part que pour vn temps: mais neantmoins que nous ne pouuions pas encor nous refoudre à engager noftre parole, que les Capi-
taines des cinq Villages qui fe deuoient assembler ne nous promiffent premierement au nom de tous leurs fuiets, qu'ils feroient contens de receuoir la Foy, croire tout ce que nous croyons, & viure comme nous. Ie pris de là occaffion de luy repeter quelques prin-
cipaux mysteres de noftre Foy, & tâchay fur tout de luy monftrer quelle facilite ils deuoient avoir en ce point, puis que Dieu ne nous commandoit rien qui ne fust tres-raifonnable, & qu'ils ne iugeaffent eux mefmes par apres tres-aduantageux pour le Pais. Il m'ecouta fort attentiuement, & me promit d'en faire fidelement fon rapport au Confeil, adiouftant que pour
That is the harangue of this Captain; and, in my opinion, it would, if the subject moved him, pass in the judgment of many for one of those of Titus Livius; it seemed to me very persuasive. In effect, I replied that he laid us under obligations by the affection he showed for us, which he had made apparent on several occasions, but above all on this one; that we were perfectly satisfied with the idea of transporting our Cabin to his Village; that we had intended doing this for a long time, and had only stayed at Ihonatiria as in a Village which was depending on him, and was keeping apart only for a time; but, nevertheless, we could not yet resolve to pledge our word unless the Captains of the five Villages which were to meet would promise us, in the first place, in the name of all their subjects, that they would be content to receive the Faith, to believe all that we believe, and to live as we do. I then took occasion to repeat to him a few of the principal mysteries of our Faith, and tried especially to show him how easy it ought to be for them on this point, since God commanded us to do nothing which was not most reasonable, and which they themselves would not afterwards consider very advantageous for the Country. He listened to me very attentively, and promised to make a faithful report of our talk to the Council,—adding that, so far as he was concerned, he was of a mind to be baptized, and that all in his Cabin were similarly inclined.

The Council took place some days after; this Captain was there. He was asked what was the final sentiment and decision of the French. He replied that we made some objection. They asked him what it was. "They do not wish," he said, "to go to a
luy il estoit dans la resolution de fe faire baptifer, & que toute fa Cabane auoit la mefme penfée.

[172] Le Confeil fe tint quelques iours apres; ce Capitaine s'y trouua. On luy demanda quel estoit enfin le fentiment & la resolution des Françoys. Il leur répondit, que nous faisions quelque difficulté. Ils luy demanderent, quelle difficulté nous pouuions faire. Ils ne veulent point, dit-il, fe mettre dans un Village, qu'ils ne foient affeurez d'auoir affaire à des personnes, qui écouteront, & feront tout ce qu'ils enseignent. A cela ils repartirent. Voila qui va bien: Nous en femmes contens, il nous enseignerà puis nous ferons tout ce qu'il desirera. En effet ils creurent l'affaire si bien concluë, qu'ils nous vindrent dire par apres qu'ils venoient querir noftrre Cabane pour la transporter: mais ce ne fera pas encor pour cette annéee, la feste des Morts a trauerfè, dit-on, ce deflein. Cependant ce Capitaine qui est si echauffé à nous auoir avec luy en ce nouueau Village, voyant que noftrre Cabane estoit quasi inhabitable, & qu'il fembloit que noftrre Village fe voulut diffiper: & craignant que nous ne priffions party ailleurs, nous vint offrir fa Cabane, à peine de s'incommoder, luy, & toute fa famille. Neantmoins nous auons iugé plus à propos de paffer encor vn [173] Hyuer où nous sommes, tant pour cultuier ces nouuelles plantes que nous y auons acquifes à noftrre Seigneur, par le moyen du fainct Baptêfme; que parce que nous esperons que les Chefs de ces Villages qui pretendent de s'affembler, & font maintenant en diuifion avec le reste du Pays, pourront entre cy & le Printemps fe reüînir, & ainsi nous pourrons plus aifiément tourner du cofté que nous iugerons plus à propos pour la gloire de Dieu, fans craindre d'offenfer personne. Ce qui
Village where they will not be certain of having to do with persons who will listen to them, and will do all they teach." To that they replied, "That is well, we are satisfied. He will teach us, and we will do all he desires." In short, they believed the matter so fully concluded that they came to tell us afterward that they were coming for our Cabin to transport it there. But this will not occur this year; the feast of the Dead, they say, has come in the way of this arrangement. In the meantime, this Chief who is so anxious to have us with him in this new Village, seeing that our Cabin was almost uninhabitable, and that our Village seemed about to be scattered, and fearing lest we should go elsewhere, came to offer us his Cabin at the risk of inconveniencing himself and his whole family. Nevertheless, we have judged it best to pass one more [173] Winter where we are,—as much to cultivate these new plants we have won for our Lord by means of holy Baptism, as because we hope the Captains of those Villages who intend to come together, and are now at variance with the rest of the Country, will be able between now and Spring to reunite, and thus we can more readily take such action as we shall judge most proper for the glory of God, without fear of offending any one, which would be very difficult in the present condition of affairs.

This resolution taken, we were obliged to think of repairing and enlarging our Cabin. I broached the matter to the Captain of our Village. He immediately assembled the Old Men, and communicated to them our plan. They were so pleased that they came to us to present their congratulations, for they were
nous feroit maintenant bien difficile en l'estat où font les affaires.

Cette resolution prife nous a obligez de penfer à reftablir & accroîître noître Cabane: i'en fis ouverture au Capitaine de noître Village; il assembla incontinent les Anciens, & leur communiqua noître dessein, ils en furent si contens, qu'ils nous en vinrent faire des coniouiffances; car ils craignoient de iour en iour que nous ne les quitaffions.

Pour les encourager ie leur fis préfent d'vn douzaine de pains de Petun, & quelques peaux; ils me rendirent les peaux, difant que c'eftoit à eux à nous en donner; & que d'ailleurs ils nous auoient déjà affez d'obligation, que nous les obligions tous les iours à vne infinité d'occasions; que si quelques-vns auoiët befoin d'vn coufteau, ou d'vne alaifne, ils n'auoient qu'à venir chez nous, & que nous les leurs donnions incontinent. Au reste ces témoignages de bien-veillance ne furët pas seulement des paroles, ils furent fuiuis de bons effets; ils mirent diligemment la main à l'œuure, & travaillerët avec tôt d'asfiduité, qu'ils nous dressèrent presque en trois iours vne nouuelle Cabane; auflï personne ne s'y épargna, les vieillards y estoient les premiers. Quelques-vns mêmes s'oublians de leur aage montoient iusques au haut de la Cabane, les autres alloient querir & preparoient force écorces pour lier, ou travaillaient à dreffer le bas de la Cabane.

La diligence du Capitaine empefcha le dernier iour quatre d'entre nous de dire Messë; cas dés le point du iour il fe mit en befogne, & du haut de la Cabane où il eftoit crioit à pleine tefte, & inuitoit au travaill toute la ieneffe qui n'eftoit pas encor bien eueillee. Mais difons vn mot de leurs Confeils.
afraid from day to day that we were going to leave them.

To encourage them, I made them a present of a dozen cakes of Tobacco, and some skins. They gave me back the skins, saying that it was their duty to give some to us, and that, besides, they were already under sufficient [174] obligation to us,—that we helped them every day, in an infinite variety of ways; that if any had need of a knife, or an awl, they had only to come to us, and we gave them to them at once. Moreover, these pledges of good will were not mere words, they were followed by good results. They set to work so diligently and worked with so much zeal that they erected a new Cabin for us in less than three days. Indeed, no one spared himself; the old people were foremost in the work. Some, forgetting their age, even climbed to the top of the Cabin; others went to seek and prepare plenty of bark to cover it, or worked at setting up the frame thereof.

The zeal of the Captain prevented four of us from saying Mass on the last day; for, as soon as it was daylight, he set himself at work; and from the top ridge of the Cabin, where he was, he shouted as loudly as he could, and invited all the youth who were not already awake to come and get to work. But let us say a word about their Councils.
[175] CHAPITRE VII.

DE L'ORDRE QUE LES HURONS TIENNENT EN LEURS CONSEILS.

Je parleray icy principalement des Confeils ou Assemblées générales, les particuliers estant quasi ordonnez de même façon, quoy qu'auec moins d'appareil.

Ces Assemblées générales font comme les États de tout le Pais, & partant il s'en fait autant, & non plus que la nécessité le requiert. Le lieu d'iceux est d'ordinaire le Village du principal Capitaine de tout le Pais: la Chambre de Conseil est quelque fois la Cabane du Capitaine, parée de nattes, ou ionchées de branches de Sapin, aque divers feux, fuiuant la faison de l'année. Autrefois chacun y apportoit fa bufche pour mettre au feu; maintenant cela ne se pratique plus, les femmes de la Cabane y supportent cette dépense, elles font les feux, & ne s'y chauffent pas, fortant dehors pour ceder la place à Messieurs le Cômeillers. Quelquefois l'assemblée se fait au milieu du Village, fi c'est en Ésté, & [176] quelquefois auifi en l'obscurité des forest à l'écart, quand les affaires demandent le secert: le temps est plufoft de nuit que de iour, ils y paßent fouuent les nuicts entieres.

Le Chef du Confeil est le Capitaine qui l'assemble. Les affaires s'y decident à la pluralité des voix, où l'autorité des Chefs en attire plusieurs à leur opinioun: de fait la commune façon d'opiner est de dire
[175] CHAPTER VII.

OF THE ORDER THE HURONS OBSERVE IN THEIR COUNCILS.

I SHALL speak here of the general Councils or Assemblies, the special ones being ordered in almost the same way, although with less display. These general Assemblies are, as it were, the States-General of the Country, and consequently they take place only so often as necessity requires. The place of these is usually the Village of the principal Captain of the whole Country. The Council Chamber is sometimes the Cabin of this Captain, adorned with mats, or strewn with Fir branches, with several fires, according to the season of the year. Formerly, each one brought his fagot to put on the fire; this is now no longer the custom, the women of the Cabin take this responsibility; they make the fires, but do not warm themselves thereat, going outside to give place to Messieurs the Councilors. Sometimes the assembly takes place in the midst of the Village, if it is Summer; and [176] sometimes also in the obscurity of the forest, apart, when affairs demand secrecy. The time is oftener night than day, whole nights often being passed in council.

The Head of the Council is the Captain who calls it. Matters are decided by a plurality of votes, in which the authority of the Captains draws over many to their views; in fact, the usual way of coming to a decision is to say to the Old Men, Do you give advice; you are the Masters.
aux Anciens. Aduifez y vous autres, vous estes les Maîtres.

Les gages ordinaires de ces Messieurs font affignez fur la force de leurs bras, fur leur diligence & bon ménage: s'ils effartent mieux que les autres, s'ils chaffent mieux, s'ils peschent mieux; bref s'ils font heureux à la traitte, ils font aussi plus riches qu'eux; finon ils font les plus neceffiteux, ainsi comme l'experience le fait voir en quelques-vns.

Leurs parties casuelles font premierement les meil- leurs morceaux des festins, où on ne manque point de les inuiter. 2. Quand quelqu'un fait quelque pre- fent ils y ont la meilleure part. 3. Quand quelqu'un foit Citoyen, foit Eftranger, veut obtenir quelque chofe du Païs, la couftume [177] eft de graiffer les mains des principaux Capitaines, au branle defquels tout le reste fe remue. Je fuis tres afleuré de ce que je viens de dire, le regret que quelques particuliers ont de femblables desordres, & l'enuie mefme des autres Capitaines, qui ne font pas appellez au butin, en découurêt plus qu'on ne defireroit; ils fe décrivent les vns les autres, & le feufl fpoufp de ces preffens secrets émeut quelquefois de grands debats & diui- fions, non pas tant pour le defir du bien public, que pour le regret de n’eftre pas de la partie; & cette iai- loufie empefche par fois de bonnes affaires. Mais venons à l’ordre qu’ils tiennent en leurs Confeils.

Premierement le Chef ayant déjà consulté en par- ticulier avec les autres Capitaines & Anciens de fon Village, & iugé que l’affaire merite vne assemblée publique, il enuoye conuier au Confeil par chaque Village autant de perfonnes qu’il desire; les Messa- gers font ieunes hommes volontaires, ou aucunefois
The usual wages of these Gentlemen are assigned according to the strength of their arms, to their zeal and good management. If they clear the ground better than the others, hunt better, fish better,—in short, if they are successful in trading, they are also richer than the others; but if not, they are the most necessitous, as experience has shown in the cases of some.

The incidental advantages are, in the first place, the best portions of the feasts, to which they are sure to be invited. 2. When any one makes a present, they get the best part of it. 3. When some one, be he Citizen or Stranger, wishes to obtain something from the Country, the custom [177] is to grease the palms of the principal Captains, at whose beck and call all the rest move. I am quite sure of what I have just said. The regret that some private individuals have for such irregularities, and the envy of the other Captains who have not been called upon to share the booty, discourage the practice more than they like; they decry one another, and the mere suspicion of these secret presents stirs up sometimes great debates and divisions,—not so much through desire of the public good as from regret at not having a share in them; and this jealousy sometimes hinders good measures. But let us come to the order they keep in their Councils.

In the first place, the Captain, having already consulted in private with the other Captains and Old Men of his Village, and having concluded that the affair warrants a public assembly, sends invitations to the Council, to as many persons of each Village as he desires. The Messengers are young men who volunteer or sometimes an Old Man, in order that
vn Ancien, afin que la semonce soit plus efficace, d’autant qu’on n’adiouste pas toujours foy aux ieunes gens. Ces Meflagers addressent leur commiffion au principal Capitaine [178] du Village, ou bien en fon absence à celuy qui le fuit de plus prés en authorities, designant le iour auquel on fe doit assembler. Ces femonces font des prieres, non pas des commandemens, & partant quelques-vns s’excufent tout à fait, d’autres dilayent a partir; d’où vient que ces asembleres font quelquefois longues, car ils ne fe mettent pas volontiers en chemin avec le mauvais temps, & certainement ils ont encore assez de peine de venir à beau pied par fois de dix & douze lieues, & ce en Hyuer & fur les neiges.

Tous eftans arrizez, ils prennent feance chacun en fon quartier de la Cabane; ceux d’vn mefme Village ou mefme Nation proche l’vn de l’autre, afin de confulter par ensemble: fi d’auenture quelqu’vn mâque, on met en question, fi nonobftant fon absence cette asemblerée feroit legitime, & quelquefois faute d’vne ou de deux personnes toute l’assemblerée fe diffout, & fe remet à vne autre fois. Que fi tous font assem-blez, ou que nonobftant ils iugent devoir passer outre, alors on donne ouverture au Conseil. Ce ne font pas toujours les Chefs du Conseil qui la font, la difficulté de parler, leur indisposition, [179] ou mefme leur grauité les en dispence.

Apres les salutations, les remerciemens de la peine qu’ils ont prife à venir, les actions de graces rendues ie ne fçay à qui, de ce que tout le monde est arríué sans fortune, que personne n’a esté furpris des enemis, n’est point tombé en quelque ruiffeau ou Riviere, ou ne s’est point bleffé; bref de ce que tous font arri-
the summons may be more efficacious, inasmuch as they do not always put faith in young people. These Messengers address their errand to the principal Captain [178] of the Village, or, in his absence, to the one who is nearest him in authority, stating the day on which they are to assemble. These summons are entreaties, not commands, and accordingly some excuse themselves entirely, others delay setting out; whence it happens that these assemblies are sometimes tedious, for they do not like to set out in bad weather, and certainly they have enough difficulty in sometimes coming ten or twelve leagues on foot, and this in Winter and over the snow.

All having arrived, they take their seats each in his own quarter of the Cabin, those of the same Village or of the same Nation near one another, in order to consult together. If by chance some one is absent, the question is raised whether, notwithstanding this, the assembly would be legitimate; and sometimes, from the absence of one or two persons, the whole gathering is dissolved, and adjourns until another time. But if all are gathered, or if, notwithstanding, they think it their duty to go on, the Council is opened. It is not always the Leaders of the Council who do this; difficulty in speaking, unwillingness, [179] or even their dignity dispenses them from it.

After salutations, thanks for the trouble taken in coming, thanksgivings rendered, I know not to whom, that every one has arrived without accident, that no one has been surprised by enemies, nor has fallen into any stream or River, nor has been injured,—in brief, that every one has arrived happily, all are exhorted to deliberate maturely. Then the affair to be
uez heureusement; on exhorte tout le monde à delibé-
érer meureument: en apres on propoſe l'affaire dont
il eſt queſtion, & dit on à Meſſieurs les Confeillers
qu'ils y aduifent.

C'est alors que les Deputez de chaque Village, ou
ceux d'vn meſme Nation consultent tout bas ce qu'ils
doient respondre. Lors qu'ils ont bien consulté par
ensemble ils opinent par ordre, & s'arreſtent à la plu-
ralité des opinions, où plusieurs chofes font dignes de
remarque. La première eſt en la maniere de parler,
laquelle à caufe de fa diuerſité a vn nom different, &
s'appelle acétonch; elle eſt commune à tous les
Sauuages; ils hauffent & flechiffent la voix comme
d'vn ton de Predicature à l'antique, mais lentement,
pofément, distinctement, meſmes [180] repêtant vne
meſme raifon plusieurs fois. La feconde choſe remar-
quable eſt, que les opinans reprennent fonnaire-
ment la proposition, & toutes les raifons qu'on a
alleguées auant que dire leur aduis.

J'ay autrefois oyu dire à quelque Truchement,
que ces Nations icy auoient vn langage particulier en
leurs Conseils; mais j'ay experimented le contraire:
je fçay bien qu'ils ont quelques termes particuliers,
aſſi qu'on a en toutes fortes d'arts, & de fciences,
comme au Palais, aux Escoles, & ailleurs. Il eſt
vray que leurs diſcours font d'abord difficiles à en-
tendre, à caufe d'vn infinité de Metaphores, de plu-
fieurs circonlocutions, & autres façons figurées: par
exemple parlant de la Nation des Ours, ils diront,
l'Ours a dit, a fait cela; l'Ours eſt fin, eſt meſchant;
les mains de l'Ours font dangereuſes: quand ils par-
lent de celuy qui fait le festin des Morts, ils difent,
celuy qui mange les ames: quand ils parlent d'vn
discussed is brought forward, and Messieurs the Councilors are asked to give their advice.

At this point the Deputies of each Village, or those of one Nation, consult in a low tone as to what they will reply. Then, when they have consulted well together, they give their opinions in order, and decide according to the plurality of opinions, in which course there are some things worthy of remark. The first is in the manner of speaking, which, on account of its unlikeness [to common speech], has a different name and is called acventonch; it is common to all Savages; they raise and quaver the voice, like the tones of a Preacher in olden times, but slowly, decidedly, distinctly, even [180] repeating the same reason several times. The second remarkable thing is, that the persons giving their opinions go summarily over the proposition and all the considerations brought forward, before giving their advice.

I once heard it said by some Interpreter, that these Nations had a private language in their Councils; but I have learned by experience that this is not so. I know well that they have some private terms, as there are in all kinds of arts and sciences, as in the Palace, the Schools and elsewhere. It is true that their speeches are at first very difficult to understand, on account of an infinity of Metaphors, of various circumlocutions, and other rhetorical methods: for example, speaking of the Nation of the Bear they will say, "the Bear has said, has done so and so; the Bear is cunning, is bad; the hands of the Bear are dangerous." When they speak of him who conducts the feast of the Dead, they say "he who eats souls;" when they speak of a Nation, they often name only the principal Captain,—thus, speaking of the
Nation, ils n'en nomment souvent que le principal Capitaine : comme parlant des Montagnets, ils diront, Aitirond dit : c'est le nom d'un des Capitaines. Bref, c'est en ces lieux où ils releuët leur file, & taéchët [181] de bien dire. Quasi tous ces esprits font naturellement d'une affez bonne trempe, ratiocinent fort bien, & ne bronchent point en leurs discours; aussi font-ils estat de se mocquer de ceux qui bronchent : quelques vns semblent être nés à l'eloquence.

3. Après que quelqu'un a opiné, le Chef du Conseil repete, ou fait repeter ce qu'il a dit : de forte que les choses ne puuuent qu'elles ne soient bien entendues estans tant de fois rebatuës. Ce qui m'arriua fort heuruesément au Conseil dont ie vous ay parlé, où ie leur fis vn present pour les encourager à prendre le chemin & la route du Ciel; car vn des Capitaines repeta fort heuruesément tout ce que i'auois dit, & le dilata, & amplifia mieux que ie n'auois fait, & en meilleurs termes; car en effet dans le peu de connoissance que nous auons de cette Langue, nous ne disons pas ce que nous voulons, mais ce que nous pouuons.

4. Chacù còculd fon adivus en ces termes, Con-dayaundè Ierhayde cha nonhEic8ahachen; c'est à dire, Voila ma pësée touchât le fuiet de nostre Conseil : puis toute l'Assemblée répond par vne forte respiratiö tirée [182] du creux de l'estomach, Haau. I'ay remarqué que quand quelqu'un a parlé au gre, ce Haau se tire avec beaucoup plus d'effort.

La cinquième chose remarquable est leur grande prudence & moderation de paroles : ie n'oserois pas dire qu'ils vuent touiours de cette retenuë, car ie fçay que quelquefois il se picquent ; mais cependant vous
Montagnets, they will say, "Atsirond says:" this is the name of one of their Captains. In short, it is in these places they dignify their style of language, and try [181] to speak well. Almost all their minds are naturally of very good quality; they reason very clearly, and do not stumble in their speeches; and so they make a point of mocking those who trip; some seem to be born orators.

3. After some one has given his opinion the Head of the Council repeats, or causes to be repeated, what he has said; consequently, matters must be clearly understood, so often are they repeated. This was very fortunate for me, at the Council of which I have spoken to you, where I made them a present to encourage them to take the road to Heaven; for one of the Captains felicitously repeated all that I had said, and dilated upon it and amplified it better than I had done, and in better terms; for, in truth, owing to our limited knowledge of the Language, we say not what we wish, but what we can.

4. Each one ends his advice in these terms, Con-dayauendi Ierhayde cha nonhwicwahachen: that is to say, "That is my thought on the subject under Discussion:" then the whole Assembly responds with a very strong respiration drawn [182] from the pit of the stomach, Haau. I have noticed that when any one has spoken to their liking, this Haau is given forth with much more effort.

The fifth remarkable thing is their great prudence and moderation of speech; I would not dare to say they always use this self-restraint, for I know that sometimes they sting each other,—but yet you always remark a singular gentleness and discretion. I have scarcely ever been present at their Councils; but,
remarquez toujours vne singulière douceur & discrétion. Je n’ay gueres assisté en leurs Conseils, mais toutes les fois qu’ils m’y ont inuité i’en fus forty avec estonnement fur ce point.

Un jour le vis vn debat pour la presente entre deux Capitaines de guerre: vn Vieillard qui espoufoit le party de l’vn, dit qu’il estoit sur le bord de la fosse, & que paraurusure le lendemain son corps feroit placé dans le Cimetiere; mais cependant qu’il diroit ingenuement ce qu’il croyoit être de justice, non pour aucun interest qu’il y euft, mais pour l’amour de la verité: ce qu’il fit avec ardeur, quoy qu’assaisonnée de discrétion. Et lors vn autre Ancien reprenant la parole le reprit, & luy dit fort à propos: Ne parle point maintenant de ces choses, ce n’en eft pas [183] la faison; voila l’ennemey qui nous va affleger, il eft question de nous armer, & de fortifier vnaniment nos palliffades, & non pas de disputer des rangs. Sur tout le fus estonné de la sage conduite d’un autre Conseil, où l’assistay, qui fembloit être content en humeur condescendant & belles paroles, nonobstant l’importance des affaires dont il s’agiffoit.

Ce Conseil eftoit l’un des plus importans que les Hurons aient: fçauoir de leur feste des Morts: ils n’ont rien de plus sacré: la chose estoit fort chatoüilleuse; car il seagiffoit de faire que tout le Pais mit ses morts en vne mefme fosse, fuiuant leur coutume: & cependant il y auoit quelques Villages mutinez qui vouloient faire bande à part, non fans vn regret de tout le Pais. Cependant la chose fe passa avec toute la douceur & paix imaginable: à tous coups les Maiftres de la Feste qui auoient assemblé le Conseil exhortoient à la douceur, difant que c’eftoit vn Con-
every time I have been invited, I have come out from them astonished at this feature.

One day I saw a debate for precedence between two war Captains: An Old Man who espoused the side of one, said that he was on the edge of the grave, and that perhaps on the morrow his body would be placed in the Cemetery; but yet he would say frankly what he believed to be justice, not for any interest he had in the matter, but from love of truth: which he did with ardor, though seasoned with discretion. Then another Old Man, beginning to speak, replied to him and said, very properly: "Do not speak now of those things, this is no time for them; see the enemy, who is going to attack us; the question is one of arming ourselves and fortifying with one mind our palisades, and not of disputing about rank."

I was particularly astonished at the wise conduct of another Council, at which I was present, which seemed to be steeped in a condescending humor and fine words, notwithstanding the importance of the questions discussed.

This Council was one of the most important that the Hurons have: to wit, concerning their feast of the Dead: they have nothing more sacred. The question was a very delicate one, for the matter discussed was whether the whole Country should put their dead in the same grave, according to their custom; and yet there were some discontented Villages, who wished to remain apart, not without the regret of the whole Country. Yet the thing passed over with all the gentleness and peace imaginable: at every turn the Masters of the Feast, who had assembled the Council, exhorted to gentleness, saying that it was a Council of peace. They call these
Councils, Endionraondaoné, as if one should say, "A Council even and easy, like the level and reaped fields." Whatever the speakers say, the Leaders of the Council always say only this, [184] "That is very well." The mutinous persons excused their division, saying that no evil could arise therefrom to the Country; that in the past there had been similar divisions, which had not ruined it. The others softened matters, saying that, if one of their friends went astray from the true road, they must not immediately abandon him; that brothers sometimes had quarrels with each other. In short, it was a matter for great astonishment to see in these embittered hearts such moderation of words. So much for their Councils.
CHAPITRE VIII.

DES CEREMONIES QU’ILS GARDENT EN LEUR SEPULTURE, & DE LEUR DUEIL.

NOS Sauuages ne font point Sauuages en ce qui regarde les deuoirs, que la Nature mesme nous oblige de rendre aux morts: ils ne cedent point en cecy à plusieurs Nations beaucoup mieux policées. Vous diriez que toutes leurs fueurs, leurs travaux, & leurs traittes, ne se rapportent quasi qu’à amaifier dequoy [185] honorer les Morts; ils n’ont rien d’assez precieux pour cet effet; ils profituent les robbes, les haches, & la Pourcelaine en telle quantité, que vous iugeriez à les voir en ces occasions, qu’ils n’en font aucun estat, & toutefois ce sont toutes les richesses du Païs; vous les verrez fouuuent en plein hyuer quasii tous nudus, pendant qu’ils ont de belles & bonnes robbes en leurs quaiffes qu’ils mettent en re-ferue pour les Morts; aussi est-ce là leur point d’honneur. C’est en cette occasion qu’ils veulent fur tout paroistre magnifiques. Mais ie ne parle icy que de leurs funerailles particulieres. Ces bonnes gens ne font pas comme beaucoup de Chreftiens, qui ne peuvent souffrir qu’on leur parle de la mort, & qui dans vne maladie mortelle, vous mettent en peine toute vne maison pour trouuer moyen de faire porter cette nouvelie au malade, fans le faire mourir par avance. Icy quand on desespere de la fanté de quelques-vns, non seulement on ne fait point de difficulté de leur
CHAPTER VIII.

OF THE CEREMONIES THEY OBEERVE IN THEIR BURIALS AND MOURNING.

Our Savages are not Savages as regards the duties that Nature itself constrains us to render to the dead; they do not yield in this respect to many Nations much more civilized. You might say that all their exertions, their labors, and their trading, concern almost entirely the amassing of something with which [185] to honor the Dead. They have nothing sufficiently precious for this purpose; they lavish robes, axes, and Porcelain in such quantities that, to see them on such occasions, you would judge that they place no value upon them; and yet these are the whole riches of the Country. You will see them often, in the depth of winter, almost entirely naked, while they have handsome and valuable robes in store, that they keep in reserve for the Dead; for this is their point of honor. It is on such occasions they wish above all to appear magnificent. But I am speaking here only of their private funerals. These simple people are not like so many Christians, who cannot endure that any one should speak to them about death, and who in a mortal sickness put a whole house to trouble to find means of breaking the news to the sick man without hastening his death. Here when any one's health is despaired of, not only do they make no difficulty in telling him that his life is near its close, but they even prepare
dire, que c'est fait de leur vie; mais même on pré-
pare en leur présence tout ce qui est nécessaire pour
leur sepulture: on leur montre souvent la robe, les
chaussettes, les foulards, [186] & la ceinture qu'ils doi-
uent emporter; souvent on les enfueulit à leur mode
auant qu'ils ayent expiré, ils font leur festin d'adieu à
leurs amis, où ils chantent quelquefois sans montrer
aucune appréhension de la mort, qu'ils regardent fort
indifféremment, ne fe la figurant que comme un passage
à une vie fort peu différente de celle ci. Aussi-toit
que le malade a rendu le dernier soupir, ils le met-
tenent en l'état qu'il doit être dans le tombeau, ils ne
l'étendent pas de son long comme nous faisons; mais ils
le mettent en peloton, quasi en la même posture que
les enfants font au vêtement de la mère. Iufques là ils
tiennent la bonde de leurs larmes. Après luy avoir
rendu ces devoirs, toute la Cabane commence à reten-
tir de soupirs, de gemissemens, & de plaintes, les
enfans crient Aïsan, si c'est leur père, & la mere
Aien, Aien; mon fils, mon fils. Qui ne les verroit
tout baignez de leurs larmes, iugeroit à les entendre,
que ce ne font que pleurs de ceremonies; ils fré-
chiffent leurs voix tous d'un même accord, & en un
ton lugubre, iufques à ce que quelque personne d'autorité
faife le hola; en même temps ils s'arrestent,
le Capitaine s'en va promptement [187] par les Ca-
banes avertir qu'un tel est mort. A l'arrivée des
amis ils recommencent de nouveau à pleurer, & se
plaindre. Souvent quelqu'un des plus considérables
prendra la parole, & confolera la mère & les enfants,
tantôt s'étendant sur les loüanges du defunct, loüant
sa patience, sa débonnaireté, sa liberalité, sa magnifi-
cence, & s'il estoit guerrier, la grandeur de son cou-
in his presence all that is needed for his burial; they often show him the robe, the stockings, the shoes, and the belt which he is to wear. Frequently they are prepared after their fashion for burial, before they have expired; they make their farewell feast to their friends, at which they sometimes sing without showing any dread of death, which they regard with very little concern, considering it only as the passage to a life differing very little from this. As soon as the sick man has drawn his last breath, they place him in the position in which he is to be in the grave; they do not stretch him at length as we do, but place him in a crouching posture, almost the same that a child has in its mother’s womb. Thus far, they restrain their tears. After having performed these duties the whole Cabin begins to resound with cries, groans, and wails; the children cry Aistan, if it be their father; and the mother, Aien, Aien, “My son, my son.” Any one who did not see them, quite bathed in their tears, would judge, to hear them, that these are only ceremonial tears; they make their voices tremble all with one accord, and in a lugubrious tone, until some person of authority makes them stop. As soon as they cease, the Captain goes promptly through the Cabins, making known that such and such a one is dead. On the arrival of friends, they begin anew to weep and complain. Frequently some one of importance begins to speak, and consoles the mother and the children,—at times launching into praises of the deceased, lauding his patience, his good-nature, his liberality, his magnificence, and, if he were a warrior, the greatness of his courage; at times he will say, “What would you have? there was no longer any remedy,
rage: Tantoft il dira, Que voulez-vous, il n'y a plus de remede, il fallait bien qu'il mouruë, Nous sommes tous sujets à la mort, Et puis il y avoit trop long temps qu'il trainoit, &c. Il est vray qu'en cette occa-
sion, ils ne manquent point de discours. Je me fus quelquefois estonné de les voir long temps sur ce pro-
pos, & apporter avec tant de discrétion, toutes les con-
siderations capables de donner quelque consolation aux parens du defunct.

On envoie aussi donner aussy de cette mort aux amis qui demeurent es autres Villages; & comme chaque famille en a un autre qui a le foin de ses Morts, ceux-
là viennent au plustôt pour donner ordre à tout, &
determiner le iour des funéralles: d'ordinaire ils en-
terrent les Morts [188] le troisième iour; & dès le
matin la Capitaine donne ordre que par tout le Vil-
lage on fasse chaudiere pour le mort. Personne n'é-
pargne ce qu'il a de meilleur. Ils font ceci à mon
aussy pour trois raisons. Premièrement pour se con-
forter les uns les autres, car ils s'ent'renuoyent des
plats, & quasi personne ne mange de la chaudriere
qu'il a préparée. Secondement, à l'occasion de ceux
des autres Villages, qui viennent founent en assez
bon nombre. Tiercement, & principalement pour
obliger l'ame du defunct, qu'ils croyent y prêdre
plaisir, & en mager fa part. Toutes les chaudieres
eftant vuidées, ou au moins distribuées, le Capitaine
publie par le Village, que l'on va porter le mort au
Cimetiére. Tout le Village s'assemble en la Cabane;
on renouuelle les pleurs, & ceux qui ont foin des fune-
railles apprestet un brancard, où le mort est couché
fur vne natte, & enueloppé d'vne robbe de Caftor, &
puis ils le leuent & le portent à quatre: tout le Vil-
he must indeed die, we are all subject to death, and then he dragged on too long," etc. It is true that, on such occasions, they are never lacking in speech. I have sometimes been surprised to see them dwelling a long time on this subject, and bringing forward, with much discretion, every consideration that might give consolation to the relatives of the deceased.

Word of the death is also sent to the friends who live in the other Villages; and, as each family has some one who takes care of its Dead, these latter come as soon as possible to take charge of everything, and determine the day of the funeral. Usually they inter the Dead [188] on the third day; as soon as it is light, the Captain gives orders that throughout the whole Village a feast be made for the dead. No one spares what he has of the best. They do this, in my opinion, for three reasons: First, to console one another, for they exchange dishes, and hardly any one eats any of the feast he has prepared; secondly, on account of those of other Villages, who often come in great numbers. Thirdly, and principally, to serve the soul of the deceased, which they believe takes pleasure in the feast, and in eating its share. All the kettles being emptied, or at least distributed, the Captain publishes throughout the Village that the body is about to be borne to the Cemetery. The whole Village assembles in the Cabin; the weeping is renewed; and those who have charge of the ceremonies get ready a litter on which the corpse is placed on a mat and enveloped in a Beaver robe, and then four lift and carry it away; the whole Village follows in silence to the Cemetery. A Tomb is there, made of bark and supported on four stakes,
lage suit en silence jusque au Cimetière. Il y a là un Tombeau fait d'écorce & dressé sur quatre pieux d'ennviron huit à dix pieds de haut. Cependant que l'on y accommode le mort, & qu'on agence les écorces, le Capitaine publie les prefens qui ont été faits par les amis. En ce Pais aussi bien qu'ailleurs les confections les plus agreables dans la perte des parets font toufiours accompagne de prefens, qui font chaudieres, haches, robes de Caftor, & colliers de Porcelaine. Si le defunct estoit en quelqu' confiration dans le Pais, non feulement les amis & les voisins, mais mesmes les Capitaines des autres Villages viendront en personne apporter leurs prefens. Or tous ces prefens ne fuient pas le mort dans le tombeau: on luy mettra quelquefois au col un collier de Porcelaine, & auprès de luy un peigne, vne courge pleine d'huile, & deux ou trois petits pains: voila tout. Vne grande partie s'en va aux parens pour effuyer leurs larmes: l'autre partie fe donne à ceux qui ont donné ordre aux funerailles pour recompenfe de leur peine. On met aussi souvent en referue quelques robes, ou quelques haches pour faire largeffe à la Jeuneffe. Et le Capitaine met entre les mains de quelqu'un d'entre eux un bafton d'ennviron un pied, proposant un prix à celuy qui le luy offera. Ils se iettent [190] defius en troupe à corps perdu, & demeurent quelquefois une heure entière aux prifes. Cela fait chacun s'en retourne paisiblement en sa Cabane.

Le m'estoit oublié de dire que d'ordinaire pendant toute cette ceremonie la mere ou la femme feront aux pieds du tombeau appelant le defunct en chantant, ou plustoif en fe plaignant d'un ton lugubre.
eight to ten feet high. However, before the corpse is put into it, [189] and before they arrange the bark, the Captain makes known the presents that have been given by the friends. In this Country, as well as elsewhere, the most agreeable consolations for the loss of friends are always accompanied by presents, such as kettles, axes, Beaver robes, and Porcelain collars. If the deceased was a person of importance in the Country, not only the friends and neighbors, but even the Captains of other Villages, will come in person and bring their presents. Now all the presents do not follow the dead man into the grave; sometimes a Porcelain collar is put around his neck, and near by a comb, a gourd full of oil, and two or three little loaves of bread; and that is all. A large share goes to the relatives, to dry their tears; the other share goes to those who have directed the funeral ceremonies, as a reward for their trouble. Some robes, also, are frequently laid aside, or some hatchets, as a gift for the Youth. The Chief puts into the hand of some one of the latter a stick about a foot long, offering a prize to the one who will take it away from him. They throw themselves [190] upon him in a body, with might and main, and remain sometimes a whole hour struggling. This over, each one returns quietly to his Cabin.

I had forgotten to say that usually, during this whole ceremony, the mother or the wife will be at the foot of the grave calling to the deceased with singing, or more frequently complaining in a lugubrious voice.

Now all these ceremonies do not always take place; as for those killed in war, they inter them, and the relatives make presents to their patrons, if
Or toutes ces ceremonies ne fe gardent pas tou-
flours; car pour ceux qui font morts en guerre, ils les
mettent en terre, & les parens font des presens à
leurs patrons, s’ils en auroient, ce qui est assez ordi-
naire dans le Pais, pour les encourager à faire vne
leuée de soldats, & venger la mort du defunct. Pour
les noyez on les enterre auffi après avoir enleuê par
pieces les parties du corps les plus charnues, comme
l’ay expliqué plus en particulier, parlant de leurs
superfîtitions. On double les presens en cette occa-
sion, & tout le Pais s’y trouue souuent, & y contribuë
du fien; & tout cela, difent-ils, pour appaifer le Ciel,
or le Lac.

Il y a mêmès des ceremonies particulieres [191]
pour les petits enfans decedeaz au deflous d’vn mois
ou deux; ils ne les mettent pas non plus comme les
autres dans des sepulchres d’écorce dressiez fur des
pieux; mais les enterrent fur le chemin, afin, difent-
ils, que quelque femme passant par là, ils entrent fe-
cretement en fon ventre, & que de rechef elle leur
donne la vie, & les enfante. Je me doute que le bon
Nicodeme y eust trouuë bien de la dificulté, quoy
qu’il n’opposaft que pour les vieillards, Quomodo potest
homo nasci cum sit fenex. Cette belle ceremonie fe fit
cét Hyuer en la perfonne d’vn de nos petits Chre-
ftiens, qui auoit esté nommé Ioseph au baptêisme.
Je l’appris à cette occasion de la bouche mêmë du
pere de l’enfant.

Les funerailles faites, le deüil ne cesse pas, la
femme le continuë toute l’année pour le mary, & le
mary pour la femme: mais le grand deüil propre-
ment ne dure que dix iours: pendant ce temps ils
demeurent couchez fur leurs nattes, & enueloppez
they had any, which is rather common in this Country, in order to encourage them to raise a force of soldiers, and avenge the death of the deceased. As to the drowned, they are interred also, after the most fleshy parts of the body have been taken off, piece by piece, as I have explained more in detail in speaking of their superstitions. Double the presents are given on such an occasion, and people from the whole Country often gather there, and contribute of their property; and this is done, they say, to appease the Sky, or the Lake.

There are even special ceremonies [191] for little children who die less than a month or two old; they do not put them like the others into bark tombs set up on posts, but inter them on the road,—in order that, they say, if some woman passes that way, they may secretly enter her womb, and that she may give them life again, and bring them forth. I doubt not the good Nicodemus would have found much difficulty about this, although he only raised the objection in regard to old people, Quomodo potest homo nasci cum sit senex? This fine ceremony took place this Winter in the person of one of our little Christians, who had been named Joseph at baptism. I learned it on this occasion from the lips of the child's father himself.

The funeral ceremonies over, the mourning does not cease, the wife continues it the whole year for the husband, and the husband for the wife; but the great mourning properly lasts only ten days. During this time they remain lying on mats and enveloped in furs, their faces against the ground, without speaking or answering anything except Cway, to those who come to visit them. They do not warm themselves even in Winter, they [192] eat cold food,
dans leurs robbes, la face contre terre, fans parler, ny respondre, que C8ay, à ceux qui les viennent visiter: ils ne fe chauffent point mefmes en Hyuer, ils [192] mangent froid, ils ne vont point aux feftins, ne fortent que de nuit pour leurs neceffitez: ils fe font coupper au derriere de la tefe vne poignée de cheueux, & disent que ce n’est pas fans grande douleur principalement quand le mary pratique cette ceremo- nie à l’occasion de la mort de fa femme, ou la femme à l’occasion de la mort du mary. Voila pour ce qui est du grand deuïl.

Le petit deuïl dure toute l’année: quand ils veulent visiter ils ne saluent point, & ne disent point C8ay, ils ne fe graiffent point les cheueux; les fem- mes neantmoins le font quand leurs meres le leur commandent, qui ont en leur disposition leur cheue- lure, & mefmes leur personnes; c’est à elles de les enuoyer aux feftins, fans cela plusieurs n’y iroient point. Ce que ie trouve de remarquable est que pen- dant toute l’année la femme ny le mary ne fe rema- rient point, autrement ils feroient parler d’eux dans le Pays.

Les sepultures ne font pas perpetuelles; comme leurs Villages ne font stables que pour quelques an- nées que dure la commodité des bois: les corps ne demeurent dans les Cimetieres que iusques à la feste des [193] Morts, qui fe fait d’ordinaire de douze en douze ans. Or dans ce terme ils ne laiffent pas d’honnerer fouvent les defuncts: de temps en temps ils font faire chaudiere pour leu[r]s ames par tout le Village, comme le iour des funerailles, & reffuf- citent leur nom le plufoft qu’ils peuuent. A cet effet ils font des prefens aux Capitaines, pour donner à
they do not go to the feasts, they go out only at night for their necessities; they cause a handful of hair to be cut from the back of the head; they say this is done only when the grief is profound,—the husband practicing this ceremony generally on the death of his wife, or the wife on the death of her husband. This is what there is of their great mourning.

The lesser mourning lasts all the year. When they go visiting they do not make any salutation, not even saying Cway, nor do they grease their hair; the women do it, however, when their mothers command them, as the latter have at their disposal their hair, and even their persons; it is their privilege to send the daughters to feasts, for without the command many would not go. What I find remarkable is that, during the whole year, neither the husband nor the wife remaries; if they did, they would be talked about throughout the Country.

The graves are not permanent; as their Villages are stationary only during a few years, while the supplies of the forest last, the bodies only remain in the Cemeteries until the feast of the [193] Dead, which usually takes place every twelve years. Within this time they do not cease to honor the dead frequently; from time to time, they make a feast for their souls throughout the whole Village, as they did on the day of the funeral, and revive their names as often as they can. For this purpose they make presents to the Captains, to give to him who will be content to take the name of the deceased; and, if he was held in consideration and esteem in the Country while alive, the one who resuscitates him,—after a magnificent feast to the whole Country, that he may make himself known under this name,—makes a levy of
celuy qui fera content de prendre le nom du defunct; 
& s'il estoit en consideration & en estime dans le 
Païs de son vivant, celuy qui le ressuscite apres vn 
feftin magnifique à tout le Païs, pour fe faire co-
gnoistre sous ce nom, fait vne leueée de ieunes gens 
deliberez, & s'en va en guerre pour faire quelque 
braue coup, qui faffe paroistre à tout le Païs, qu'il a 
non feulement herité du nom, mais aussi des vertus 
& du courage du defunct.
the resolute young men and goes away on a war expedition, to perform some daring exploit that shall make it evident to the whole Country that he has inherited not only the name, but also the virtues and courage of the deceased.
CHAPITRE IX.

DE LA FESTE SOLENNELLE DES MORTS.

La feste des Morts est la ceremonie la plus celebre qui soit parmy les Hurons; [194] ils luy donnent le nom de festin, d’autant que, comme ie diray tout maintenant, les corps estans tirez des Cimetières, chaque Capitaine fait vn festin des ames dans fon Village: le plus considerable & le plus magnifique est celuy du Maistre de la Feste, qui est pour cette raison appellé par excellence le Maistre du festin.

Cette Feste est toute pleine de ceremonies, mais vous diriez que la principale est celle de la chaudiere, cette-cy étouffe toutes les autres, & on ne parle quasi de la feste des Morts, mesmoes dans les Confeils les plus fereux, que lors le nom de chaudiere: ils y approprient tous les termes de cuisine; de forte que pour dire auancer ou retarder la feste des Morts, ils diront détifer, ou attifer le feu desous la chaudiere: & quand on est sur ces termes, qui diroit la chaudiere est renuerlée, ce feroit à dire, il n’y aura point de feste des Morts.

Or il n’y a d’ordinaire qu’vne feule feste dans chaque Nation; tous les corps se mettent en vne mefme foiffe: ie dis d’ordinaire, car cette année que c’est faite la feste des Morts, la chaudiere a esté divi

fée, [195] & cinq Villages de cette pointe où nous sommes ont fait bande à part, & ont mis leurs
CHAPTER IX.

OF THE SOLEMN FEAST OF THE DEAD.

THE feast of the Dead is the most renowned ceremony among the Hurons; [194] they give it the name of feast because, as I shall now fully relate, when the bodies are taken from their Cemeteries, each Captain makes a feast for the souls in his Village,—the most considerable and most magnificent having been that of the Master of the Feast, who is for that reason called par excellence, the Master of the feast.

This Feast abounds in ceremonies, but you might say that the principal ceremony is that of the kettle; this latter overshadows all the rest, and the feast of the Dead is hardly mentioned, even in the most important Councils, except under the name of "the kettle." They appropriate to it all the terms of cookery, so that, in speaking of hastening or of putting off the feast of the Dead, they will speak of scattering or of stirring up the fire beneath the kettle; and, employing this way of speaking, one who should say "the kettle is overturned," would mean that there would be no feast of the Dead.

Now usually there is only a single feast in each Nation; all the bodies are put into a common pit. I say, usually, for this year, which has happened to be the feast of the Dead, the kettle has been divided; [195] and five Villages of the part where we are have acted by themselves, and have put their dead into a
morts dans vne fosse particuliére. Celuy qui estoit Capitaine de la fefte precedente, & qui estoit comme le Chef de cette pointe, a pris pour pretexte que fa chaudiere & fon festin auoit esté gasté, & qu’il estoit obligé d’en refaire vn autre: mais en effet ce n’estoit qu’vn pretexte; la principale cause de ce diuorce est que les grosses teftes de ce Village fe plaignent il y a long tems de ce que les autres tirent tout à eux; qu’ils n’entrent pas comme ils voudroient bien dans la cognoiffance des affaires du Païs, & qu’on ne les appelle pas aux Conseils les plus secrets & les plus importans, & au partage des prefens. Cette diuision a esté fuiuue de defiance de part & d’autre; Dieu vueille qu’elle n’apporte point d’empefchement à la publication du fainct Euangile: mais il faut que ie touche briefuement l’ordre & les circonftances de cette fefte, & que ie finiffe.

Les douze ans ou enuiron eftant expirez, les Anciens & les Notables du Païs s’assemblent pour deliberer precifément de la faifon en laquelle fe fera la fefte, au contentement de tout le Païs, & des Nations [196] estrangeres qui y feront inuitées. La resolution prife, comme tous les corps fe doivent transporter au Village où est la fosse commune, chacque fa-mille donne ordre à fes morts, mais avec vn foin & vne affection qui ne fe peut dire: s’ils ont des parens morts en quelque endroit du Païs que ce foit, ils n’épargnent point leur peine pour les aller querir: ils les enleuent des Cimetieres, les chargent fur leurs propres épaules, & les couurent des plus belles robes qu’ils ayent. Dans chaque Village ils choiffent vn beau iour, fe transportent au Cimetiere, où chacun de ceux qu’ils appellent, Aihconde, qui ont eu foin de
private pit. He who was Captain of the preceding feast, and who is regarded as the Chief of this place, has given as an excuse that his kettle and his feast had been spoiled, and that he was obliged to make another; but in reality this was only a pretext. The principal cause of this separation is that the notables of this Village have been complaining this long time that the others take everything upon themselves; that they do not become acquainted as they would like with the affairs of the Country; that they are not called to the most secret and important Councils, and to a share of the presents. This division has been followed by distrust on both sides; God grant that it may not cause any hindrance to the preaching of the holy Gospel. But I must touch briefly on the order and the circumstances of this feast, and then I must finish.

Twelve years or thereabout having elapsed, the Old Men and Notables of the Country assemble, to deliberate in a definite way on the time at which the feast shall be held to the satisfaction of the whole Country and of the foreign Nations [196] that may be invited to it. The decision having been made, as all the bodies are to be transported to the Village where is the common grave, each family sees to its dead, but with a care and affection that cannot be described: if they have dead relatives in any part of the Country, they spare no trouble to go for them; they take them from the Cemeteries, bear them on their shoulders, and cover them with the finest robes they have. In each Village they choose a fair day, and proceed to the Cemetery, where those called Aïhe-onde, who take care of the graves, draw the bodies from the tombs in the presence of the relatives, who
la sépulture, tirent les corps du tombeau en préférence des pares qui renouvellet leurs pleurs, & entrent dans les premiers sentiments qu’ils auroient le jour des funérailles. Je me trouuay à ce spectacle, & y inuitay volontiers tous nos domestiques; car je ne pense pas qu’il se puiffe voir au monde vne plus viue image & vne plus parfaite représentation de ce que c’est que l’homme. Il est vray qu’en France nos Cimetieres préfèrent puiffamment, & que tous ces os entassiez les vns fur les autres fans discretion des pauures [197] d’auce les riches, ou des petits d’auce les grands, font autant de voix qui nous crient continuellement la pensée de la mort, la vanité des choses du monde, & le mépris de la vie presente: mais il me semble que ce que font nos Sauuages à cette occasion touche encor davantage, & nous fait voir de plus prés, & apprehender plus sensiblement noftrre misère. Car après avoir fait ouverture des tombeaux, ils vous étalent fur la place toutes ces Carcaffes, & les laiffent asiez long temps ainsi découvertes, donnant tout loisir aux fpectateurs d’apprendre vne bonne fois ce qu’ils feront quelque iour. Les vnes font toutes décharnées, & n’ont qu’vn parchemin fur les os; les autres ne font que comme recuites & boucannées, fans montrer quasi aucune apparence de pourriture; & les autres font encor toutes groüillantes de vers. Les parens s’estant suffisamment contentez de cette veue, les couuurent de belles robes de Caftor toutes neufues: en fin au bout de quelque temps ils les décharnent, & en enleuent la peau & la chair qu’ils iettent dans le feu auec les robes & les nattes dont ils ont été enseuelis. Pour les corps entiers de ceux qui [198] font nouuellement morts, ils les laiffent en mefme
renew their tears and feel afresh the grief they had on the day of the funeral. I was present at the spectacle, and willingly invited to it all our servants; for I do not think one could see in the world a more vivid picture or more perfect representation of what man is. It is true that in France our Cemeteries preach powerfully, and that all those bones piled up one upon another without discrimination,—those of the poor [197] with those of the rich, those of the mean with those of the great,—are so many voices continually proclaiming to us the thought of death, the vanity of the things of this world, and contempt for the present life: but it seems to me that what our Savages do on this occasion touches us still more, and makes us see more closely and apprehend more sensibly our wretched state. For, after having opened the graves, they display before you all these Corpses, on the spot, and they leave them thus exposed long enough for the spectators to learn at their leisure, and once for all, what they will be some day. The flesh of some is quite gone, and there is only parchment on their bones; in other cases, the bodies look as if they had been dried and smoked, and show scarcely any signs of putrefaction; and in still other cases they are still swarming with worms. When the friends have gazed upon the bodies to their satisfaction, they cover them with handsome Beaver robes quite new: finally, after some time they strip them of their flesh, taking off skin and flesh which they throw into the fire along with the robes and mats in which the bodies were wrapped. As regards the bodies of those [198] recently dead, they leave these in the state in which they are, and content themselves by simply covering them with new robes.
estat, & se contentent seulement de les couvrir de robes neuves. Ils ne touchèrent qu'à un Vieillard dont j'ay parlé cy-deuant, qui estoit mort cette Automne au retour de la pêche: ce gros corps n'auoit commencé à se pourrir que depuis un mois à l'occasion des premières chaleurs du Printemps; les vers fourmilloient de toutes parts, & le pus & l'ordure qui en fortost rendoit une puanteur presque intolerable; cependant ils eurent bien le courage de le tirer de la robe où il estoit enveloppé, le nettoyèrent le mieux qu'ils peurent, le prirent à belles mains, & le mirent dans une natte, & une robe toute neuve, & tout cela sans faire paraître aucune horreur de cette pourriture. Ne voila pas un bel exemple pour animer les Chrétiens, qui doivent avoir des pensées bien plus releuées, aux actions de charité, & aux œuvres de miséricorde enuers le prochain. Après cela qui aura horreur de la puanteur d'un Hospital, & qui ne prendra un singulier plaisir de se voir aux pieds d'un malade tout couvert de playes, dans la personne duquel il considere le Fils de [199] Dieu. Comme ils estoient à décharner toutes ces carcasses, ils trouuerent dans le corps de deux une espèce de fort, l'un que je vis de mes yeux estoit un œuf de Tortue avec une courroye de cuir; & l'autre que nos Peres manierent estoit une petite Tortue de la grosseur d'une noix; ce qui fit croire qu'ils auoient esté enforces, & qu'il y auoit des Sorciers en nostre Village; d'où vint la resolution à quelques-vns de le quitter au plus tost: en effet deux ou trois iours apres un des plus riches, craignant qu'il ne lui arrivaist quelque malheur, transporta sa Cabane à deux lieues de nous au Village d'Arontaen.
Of the latter they handled only one Old Man, of whom I have spoken before, who died this Autumn on his return from fishing: this swollen corpse had only begun to decay during the last month, on the occasion of the first heat of Spring; the worms were swarming all over it, and the corruption that oozed out of it gave forth an almost intolerable stench; and yet they had the courage to take away the robe in which it was enveloped, cleaned it as well as they could, taking the matter off by handfuls, and put the body into a fresh mat and robe, and all this without showing any horror at the corruption. Is not that a noble example to inspire Christians, who ought to have thoughts much more elevated to acts of charity and works of mercy towards their neighbor? After that, who will be afraid of the stench of a Hospital; and who will not take a peculiar pleasure in seeing himself at the feet of a sick man all covered with wounds, in the person of whom he beholds the Son of [199] God? As they had to remove the flesh from all these corpses, they found in the bodies of two a kind of charm,—one, that I saw myself, was a Turtle's egg with a leather strap; and the other, which our Fathers handled, was a little Turtle of the size of a nut. These excited the belief that they had been bewitched, and that there were Sorcerers in our Village,—whence came the resolution to some to leave at once; indeed, two or three days later one of the richest men, fearing that some harm would come to him, transported his Cabin to a place two leagues from us, to the Village of Arontaen. 23

The bones having been well cleaned, they put them partly into bags, partly into fur robes, loaded them on their shoulders, and covered these packages
Or les os estans bien nettoyez, ils les mirent partie dans des sacs, partie en des robbes, les chargerent fur leurs épaules, & courrirent ces pacquets d'vne autre belle robe pendant. Pour les corps entiers, ils les mirent fur vne espèce de brâcart, & les porterent avec tous les autres chacun en sa Cabane, où chaque famille fit vn festin à fes morts.

Retournant de ceste festé avec vn Capitaine qui a l'esprit fort bon, & eft pour eftre quelque iour bien auant dans les affaires [200] du Pais, ie luy demanday pourquoi ils appelloient les os des morts *Atisken*. Il me répondit du meilleur fens qu'il eust, & ie recueilli de fon discours, que plusieurs s'imaginent que nous auns deux ames, toutes deux diuïfibles & mate-rielles, & cependant toutes deux raîsonnables; l'vne fe fepare du corps à la mort, & demeure neantmoins dans le Cimetiere iufques à la feste des Morts, apres laquelle, ou elle fe change en Tourterelle, ou felon la plus commune opinion, elle s'en va droit au village des ames. L'autre eft comme attachée au corps & informe, pour ainsi dire, le caderaure, & demeure en la fosse des morts, apres la feste, & n'en fort iamais, fi ce n'eft que quelqu'vn l'enfante de rechef. Il m'apporta pour preuue de cette metempsychose, la parfaite ressemblance qu'ont quelques-vns avec quel-ques personnes defuntes; Voila vne belle Philofophie. Tant y a, que voila pourquoi ils appellent les os des morts, *Atisken*, les ames.

Vn iour ou deux auparauant que de partir pour la feste, ils porterët toutes ces ames dans vne des plus grandes Cabanes du Village, où elles furent vne par-tie attachée [201] aux perches de la Cabane, & l'autre estallée par la Cabane, & le Capitaine les traita, &
with another beautiful hanging robe. As for the whole bodies, they put them on a species of litter, and carried them with all the others, each into his Cabin, where each family made a feast to its dead.

Returning from this feast with a Captain who is very intelligent, and who will some day be very influential in the affairs [200] of the Country, I asked him why they called the bones of the dead Atisken. He gave me the best explanation he could, and I gathered from his conversation that many think we have two souls, both of them being divisible and material, and yet both reasonable; the one separates itself from the body at death, yet remains in the Cemetery until the feast of the Dead,—after which it either changes into a Turtledove, or, according to the most common belief, it goes away at once to the village of souls. The other is, as it were, bound to the body, and informs, so to speak, the corpse; it remains in the ditch of the dead after the feast, and never leaves it, unless some one bears it again as a child. He pointed out to me, as a proof of this metempsychosis, the perfect resemblance some have to persons deceased. A fine Philosophy, indeed. Such as it is, it shows why they call the bones of the dead, Atisken, "the souls."

A day or two before setting out for the feast, they carried all these souls into one of the largest Cabins of the Village, where one portion was hung [201] to the poles of the Cabin, and the other portion spread out through it; the Captain entertained them, and made them a magnificent feast in the name of a deceased Captain, whose name he bore. I was at this feast of souls, and noticed at it four peculiar things. First, the presents which the relatives made for the
leur fit vn feftin magnifique au nom d'vn Capitaine defunct, dont il porte le nom. Je me trouuay à ce feftin des ames, & y remarquay quatre choïes particulieres. Premièrement, les prefens que faifoient les parens pour la fefte qui confistoient en robbes, colliers de Pourcelaine, & chaudieres, eftoient éten-dus fur des perches tout le long de la Cabane, de part & d'autre. Secondement, le Capitaine chanta la chan-fon du Capitaine defunct, felon le defir que luy mefme auoit témoigné avant fa mort, qu'elle fuft chantée en cette occasion. Tiercement, tous les conviez eurent la liberté de fe faire part les vns aux autres de ce qu'ils auoient de bon, & mefmes d'en emporter chez eux contre la couftume des feftins ordinaires. Qua-trifon, à la fin du feftin pour tout compliment à celuy qui les auoit traitez, ils imiterent, comme ils difent le cry des ames, & fortirent de la Cabane en criant haié, haié.

Le maistre du feftin, & mefme Anenkhiondic, Capitaine general de tout le Pais, nous enuoyay plusieurs fois avec beaucoup d'inſtance. Vous euffiez dit que la fefte n'eufft pas esté bonne fans nous. I'y enuoyay deux de nos Peres quelques iours auparauant pour voir les preparatifs, & fçauoir au vray le iour de la fefte. Anenkhiondic leur fit tres-bon accuei, & à leur depart les conduifit luy-meſme à vn quart de lieuë de là où estoit la fosse, & leur monſtra avec grand témoignage d'affection tout l'appareil de la fefte.

La fefte fe deuoit faire le Samedy de la Pentecôte; mais quelques affaires qui furuindrent, & l'incertitude du temps la fit remettre au Lundy. Les ſept ou huiict iours de deuant la fefte fe paſſerent à affem-
feast, and which consisted of robes, Porcelain collars, and kettles, were strung on poles along the Cabin, on both sides. Secondly, the Captain sang the song of the deceased Captain, in accordance with the desire the latter had expressed, before his death, to have it sung on this occasion. Thirdly, all the guests had the liberty of sharing with one another whatever good things they had, and even of taking these home with them, contrary to the usual custom of feasts. Fourthly, at the end of the feast, by way of compliment to him who had entertained them, they imitated the cry of souls, and went out of the Cabin crying *haēt, haēt*.

The master of the feast, and even Anenkhiondic, chief Captain of the whole Country, sent several pressing invitations to us. You might have said that the feast would not have been a success without us. I sent two of our Fathers, several days beforehand, to see the preparations and to learn with certainty the day of the feast. Anenkhiondic gave them a very hearty welcome, and on their departure conducted them himself a quarter of a league thence, where the pit was, and showed them, with great demonstrations of regard, all the preparations for the feast.

The feast was to take place on the Saturday of Pentecost; but some affairs that intervened, and the uncertainty of the weather, caused it to be postponed until Monday. The seven or eight days before the feast were spent in assembling the souls, as well as the Strangers who had been invited; meanwhile from morning until night the living were continually making presents to the youth, in consideration of the dead. On one side the women were shooting with
bler, tant les ames, que les Etrangers, qui y furent
inuitez; cependant depuis le matin iusques au foir,
ce n'estoit que largeffe que faifoient les viuans à la
jeunefse en consideration des defunfts. D'vn costé
les femmes tiroient de l'arc à qui auroient le prix, qui
estoit quelque ceinture de Porc-épic, ou quelque col-
dier, ou chaifiéne de Pourcelaine; de l'autre costé en
plusieurs endroits du Village les iéunes hommes
tiroient au bafton à qui l'emporteroient. Le prix de
cette victoire estoit vne [203] hache, quelques cou-
fteaux, ou mesme vne robbe de Caftor. De iour à
autre arriuoient les ames. Il y a du contentement de
voir ces conuois, qui font quelquefois de deux & trois
cens perfonnes; chacun porte ses ames; c'est à dire,
des femmes empaquetent fur fon dos, à la façon que
i'ay dit, fouz vne belle robbe. Quelques-vns auoient
accommodé leurs pacquets en figure d'homme ornez
de colliers de Pourcelaine, auec vne belle guirlande
de grand poil rouge. A la forte de leur Village,
toute la troupe crioit halé, hal, & reîteroient ce cry
des ames par le chemin. Ce cry, difent ils, les fou-
lage grandement; autrement ce fardeau, quoy que
d'amès, leur peseroit bien fort fur le dos, & leur cau-
sferoit vn mal de costé pour toute leur vie. Ils vont à
petites iournées; noftre Village fut trois iours à faire
quatre lieues, & à aller à Offoiffant, que nous appelloons
la Rochelle, où fe deuoient faire toutes les ceremo-
nies. Aussi-tofî qu'ils arriuent aupres de quelque
Village, ils crient encor leur halé, hal: Tout le Vil-
lage leur vient au deuant, il fe fait encor à cette oc-
casion force largeffes. Chacun a fon rendez vous
dans quelqu'vne des [204] Cabanes, tous fçauent où
ils doiuent loger leurs ames; cela fe fait fans confu-
the bow for a prize,—a Porcupine girdle, or a collar
or string of Porcelain beads; elsewhere in the Vil-
lage, the young men were shooting at a stick to see
who could hit it. The prize for this victory was an
[203] axe, some knives, or even a Beaver robe. From
day to day the souls arrived. It is very interesting
to see these processions, sometimes of two or three
hundred persons; each one brings his souls, that is,
his bones, done up in parcels on his back, under a
handsome robe, in the way I have described. Some
had arranged their parcels in the form of a man, or-
amented with Porcelain collars, and elegant bands
of long red fur. On setting out from the Village,
the whole band cried out haté, haté, and repeated this
cry of the souls by the way. This cry they say re-
lieves them greatly; otherwise the burden, although
of souls, would weigh very heavily on their backs,
and cause them a backache all the rest of their lives.
They go short journeys; our Village was three days
in going four leagues to reach Ossossané, which we
call la Rochelle, where the ceremonies were to take
place. As soon as they arrive near a Village they
cry again haté, haté. The whole Village comes to
meet them; plenty of gifts are given on such an oc-
casion. Each has his rendezvous in one of the [204]
Cabins, all know where they are to lodge their souls,
so it is done without confusion. At the same time,
the Captains hold a Council, to discuss how long the
band shall sojourn in the Village.

All the souls of eight or nine Villages had reached
la Rochelle by the Saturday of Pentecost; but the
fear of bad weather compelled them, as I have said,
to postpone the ceremony until Monday. We were
lodged a quarter of a league away, at the old Vil-
fière. En même temps les Capitaines tiennent Conseil pour délibérer combien de temps la troupe séjournera dans le Village.

Toutes les ames de huit ou neuf Villages, s’étioient rendus à la Rochelle dès le Samedi de la Pentecôte; mais la crainte du mauvais temps obligea, comme j’ay dit, de remettre la cérémonie au Lundy. Nous étions logez à vn quart de lieue de là, au vieux Village dans vne Cabane, où il y avoit bien cent ames penduës & attachées à des perches, dont quelques vnes fentoient vn peu plus fort que le musiq.

Le Lundy fur le midy, on vint auertir qu’on fît preft, qu’on alloit commencer la cérémonie; on détache en même temps ces pacquets d’ames, les parents les développant derechef pour dire les derniers adieux; les pleurs recommencerent de nouveau. J’admiray la tendresse d’une femme enuers son pere, & ses enfans; elle est fille d’un Capitaine, qui est mort fort âgé, & a esté autrefois fort considérable dans le Pais; elle luy peignoit fa chevelure elle manioit fes os les vns après les autres, avec la même affectiôn que fi elle luy eût voulu [205] rendre la vie; elle luy mit aupres de luy son Atfatone8ai, c’est à dire luy son pacquet de buchettes de Conseil, qui font tous les liures & papiers du Pais. Pour ses petits enfans elle leur mit des brassèlets de Pourcelaine & de raffleade aux bras, & baigna leurs os de fes larmes; on ne l’en pouuoit quaï separer, mais on preffoit, & il fallut incontinent partir. Celuy qui portoit le corps de ce vieux Capitaine marchoit à la teste, les hommes fuivoient, & puis les femmes, ils marchoient en cêt ordre, iufques à ce qu’ils arriuerent à la fosse.
lage, in a Cabin where there were fully a hundred souls hung to and fixed upon the poles, some of which smelled a little stronger than musk.

On Monday, about noon, they came to inform us that we should hold ourselves in readiness, for they were going to begin the ceremony; they took down at the same time, the packages of souls; and the relatives again unfolded them to say their last adieus; the tears flowed afresh. I admired the tenderness of one woman toward her father and children; she is the daughter of a Chief who died at an advanced age, and was once very influential in the Country; she combed his hair and handled his bones, one after the other, with as much affection as if she would have desired [205] to restore life to him; she put beside him his Atsatonewai, that is, his package of Council sticks, which are all the books and papers of the Country. As for her little children, she put on their arms bracelets of Porcelain and glass beads, and bathed their bones with her tears; they could scarcely tear her away from these, but they insisted, and it was necessary to depart immediately. The one who bore the body of this old Captain walked at the head; the men followed, and then the women, walking in this order until they reached the pit.

Let me describe the arrangement of this place. It was about the size of the place Royale at Paris. There was in the middle of it a great pit, about ten feet deep and five brasses wide. All around it was a scaffold, a sort of staging very well made, nine to ten brasses in width, and from nine to ten feet high; above this staging there were a number of poles laid across, and well arranged, with cross-poles to which these packages of souls were hung and bound. The
Voicy la disposition de cette place, elle estoit enuiron de la grandeur de la place Royale à Paris. Il y auoit au milieu vne grande fosse d'enuiron dix pieds de profondeur, & cinq brasses de diametre; tout autour vn échaffaut & vne espece de theatre, affez bien fait de neuf à dix brasses de diametre, & de dix à neuf pieds de hauteur; au deffus du theatre il y auoit quantité de perches dressées, & bien arrangées, & d'autres en trauers pour y pendre, & attacher tous ces pacquets d'ames. Les corps entiers comme ils deuoient estre mis au fond de la fosse estoient [206] dés le iour precedent fouz l'échaffaut, étendus fur des écorces, ou des nattes dressées fur des pieux de la hauteur d'un homme aux enuiron de la fosse.

Tout la Compagnie arriua avec ses corps enuiron à vne heure apres Midy, & fe departirent en diuers cantons, selon les familles & les Villages, & déchargerent à terre leurs paquets d'ames à peu prés comme on fait les pots de terre à ces Foires de Villages: ils déployerent aussi leurs pacquets de robbes, & tous les prefens qu'ils auoient apporté, & les étendirent fur des perches, qui estoient de 5. à 600. toifes d'étendue; aussi y auoit il iufques à douze cens prefens qui demeurerent ainsì en parade deux bonnes heures, pour donner loifir aux Estrangers de voir les richesses & la magnificence du Pais. Ie ne trouuay pas que la Compagnie fuft gräde comme ie m'estois figuré: s'il y auoit deux mille perfonnes c'estoit quasi tout. Enuiron les trois heures chacun ferra ses pieces, & plia ses robbes.

Sur ces entrefaites chaque Capitaine par ordre donna le signal, & tout incontinent chargez de leurs
whole bodies, as they were to be put in the bottom of the pit, had been [206] the preceding day placed under the scaffold, stretched upon bark or mats fastened to stakes about the height of a man, on the borders of the pit.

The whole Company arrived with their corpses about an hour after Midday, and divided themselves into different cantons, according to their families and Villages, and laid on the ground their parcels of souls, almost as they do earthen pots at the Village Fairs. They unfolded also their parcels of robes, and all the presents they had brought, and hung them upon poles, which were from 5 to 600 toises in extent; so there were as many as twelve hundred presents which remained thus on exhibition two full hours, to give Strangers time to see the wealth and magnificence of the Country. I did not find the Company so numerous as I had expected; if there were two thousand persons, that was about all. About three o'clock, each one put away his various articles, and folded up his robes.

Meanwhile, each Captain by command gave the signal; and all, at once, loaded with their packages of souls, running as if to the assault of a town, ascended [207] the Stage by means of ladders hung all round it, and hung them to the cross poles, each Village having its own department. That done, all the ladders were taken away; but a few Chiefs remained there and spent the rest of the afternoon, until seven o'clock, in announcing the presents which were made in the name of the dead to certain specified persons.

"This," said they, "is what such and such a dead man gives to such and such a relative." About five or six o'clock, they lined the bottom and sides of the
paquets d'ame[s] courans comme à l'assaut d'vne ville, monterent [207] fur ce Theatre à la faueur des échelles qui estoient tout autour, & les pendirent aux perches: chaque Village y auoit fon departement. Cela fait, on ofta toutes les échelles, & quelques Capitaines y demeurent, & passèrent tout le reste de l'apresdinée jusques à sept heures à publier des prefens qu'ils faifoient au nom des defuncts à quelques personnes particularies.

Voila, ditloient ils, ce qu'vn tel defunct donne à vn tel fon parent. Enuirod les cinq à six heures ils paurent le fond de la fosse, & la borderêt de belles grâdes robes neufues de dix Caftors, en telle façon qu'elles s'estendoient plus d'un pied au dehors de la fosse. Comme ils prepairoient les robbes qui deuoient estre employées à cet vîlage, quelques-vns descendirent au fond, & en apportèrent leurs mains pleines de fable: ie m'enquis que vouloit dire cette ceremonie, & appris qu'ils ont cette creance que ce fable les rend heureux au ieu. De ces douze cens presents, qui auoient esté etallez fur la place, quarante-huit robbes feruirent à pauer & border la fosse, & chaque corps entier, outre la robbe dont il estoit enueloppé, [208] en auoit encor vne, & quelques-vns jusques à deux, dont ils furent couuerts. Voila tout; de forte que ie ne pense pas que chaque corps eust la sienne, l'vn portant l'autre, qui est bien le moins qu'il peut auoir pour fa sepulture; car ce que font les draps & les linceux en France, font icy les robbes de Caftor. Mais que deuient donc le reste, ie le diray tout maintenant.

Sur les sept heures ils descendoient les corps entiers dans la fosse: nous eufmes toutes les peines du
pit with fine large new robes, each of ten Beaver skins, in such a way that they extended more than a foot out of it. As they were preparing the robes which were to be employed for this purpose, some went down to the bottom and brought up handfuls of sand. I asked what this ceremony meant, and learned that they have a belief that this sand renders them successful at play. Of those twelve hundred presents that had been displayed, forty-eight robes served to line the bottom and sides of the pit; and each entire body, besides the robe in which it had been enveloped, [208] had another one, and sometimes even two more, to cover it. That was all; so that I do not think each body had its own robe, one with another, which is surely the least it can have in its burial; for what winding sheets and shrouds are in France, Beaver robes are here. But what becomes then of the remainder? I will explain, in a moment.

At seven o'clock, they let down the whole bodies into the pit. We had the greatest difficulty in getting near; nothing has ever better pictured for me the confusion there is among the damned. On all sides you could have seen them letting down half-decayed bodies; and on all sides was heard a horrible din of confused voices of persons, who spoke and did not listen; ten or twelve were in the pit and were arranging the bodies all around it, one after another. They put in the very middle of the pit three large kettles, which could only be of use for souls; one had a hole through it, another had no handle, and the third was of scarcely more value. I saw very few Porcelain collars; it is true, they [209] put many on the bodies. This is all that was done on this day.
monde d’en aborder; jamais rien ne m’a mieux figuré la confusion qui est parmy les damnez. Vous euffiez veu décharger de tous costez des corps à demy pourris, & de tous costez on entendoit vn horrible tintamarre de voix confuses de personnes qui parloient & ne s’entendoient pas: dix ou douze estoient en la fosse & les arrangeoient tout autour les vns aupres les autres. Ils mirent tout au beau milieu trois grandes chaudieres qui n’estoient bonnes que pour les ames; l’vn estoit percée, l’autre n’avoit point d’anfe, & la troisième ne valloit gueres mieux: i’y vis fort peu de colliers de Pourcelaine; il est vray qu’ils [209] en mettent beaucoup dans les corps. Voila tout ce qui fe fit cette iournee.

Tout le monde passa la nuit sur la place, ils allumerent force feux, & firent chaudiere. Nous autres nous nous retirâmes au vieux Village avec resolution de retourner le lendemain au point du iour qu’ils deuoient letter les os dans la fosse; mais nous ne peusmes quasi arriuer assez à temps, nonobstant toute la diligence que nous apportâmes, à raifon d’un accident qui arriua. Vne de ces ames qui n’estoit pas bien attachée, ou peut estre trop pesante pour la corde qui la portoit, tomba d’elle mefme en la fosse: ce bruit éveilla la Compagnie, qui courut & monta incontinent à la foule sur l’échaffaut, & vuida fans ordre chaque paquet dans la fosse, referuant neantmoins les robes defquelles elles estoient enueloppées. Nous sortions pour lors du Village, mais le bruit estoit si grand, qu’il nous sembloit quasi que nous y eftions. Approchans nous visîmes tout à fait vne image de l’Enfer: cette grande place estoit toute remplie de feux & de flammes, & l’air retentissoit de
All the people passed the night on the spot; they lighted many fires, and slung their kettles. We withdrew for the night to the old Village, with the resolve to return the next morning, at daybreak, when they were to throw the bones into the pit; but we could hardly arrive in time, although we made great haste, on account of an accident that happened. One of the souls, which was not securely tied, or was perhaps too heavy for the cord that fastened it, fell of itself into the pit; the noise awakened the Company, who immediately ran and mounted in a crowd upon the scaffold, and emptied indiscriminately each package into the pit, keeping, however, the robes in which they were enveloped. We had only set out from the Village at that time, but the noise was so great that it seemed almost as if we were there. As we drew near, we saw nothing less than a picture of Hell. The large space was quite full of fires and flames, and the air resounded in all directions with the confused voices of these Barbarians; the noise ceased, however, for some time, and they began to sing,—but in voices so sorrowful and lugubrious that it represented to us the horrible sadness and the abyss of despair into which these unhappy souls are forever plunged.

Near}ly all the souls were thrown in when we arrived, for it was done almost in the turning of a hand; each one had made haste, thinking there would not be room enough for all the souls; we saw, however, enough of it to judge of the rest. There were five or six in the pit, arranging the bones with poles. The pit was full, within about two feet; they turned back over the bones the robes which bordered the edge of the pit, and covered the remaining space
toutes parts des voix confuses de ces Barbares: ce bruit neantmoins cessa pour quelque temps, & se mirent à chanter, mais d’un ton si lamentable & si lugubre, qu’il nous representoit l’horrible trieste & l’abyfme du desespoir, dans lequel sont plongées pour jamais ces ames malheureus'es.

Tout estoit presque etété quand nous arrivazmes, car cela se fit quasi en vn tour de main; chacun s’etoit pressé, croyant qu’il n’y euft pas affeze de place pour toutes ces ames; nous en vîmes neantmoins encore affeze pour iuger du reste. Ils estoient cinq ou six dans la fosse avec des perches à arrager ces os. La fosse fut pleine à deux pieds prés: ils renuerferent par defection les robbes qui la débordozent tout autour, & couurirent tout le refte de nattes, & d’écorces. Pour la fosse ils la comblerent de fable, de perches, & de pieux de bois qu’ils y ietterent fans ordre. Quelques femmes y apporteret quelques plats de bled, & le mème iour & les fuiants plusieurs Cabanes du Village en fournirent des manes [mânets?] toutes pleines qui furent iettees fur la fosse.

Nous auons quinze ou vingt Chreftiens enterrez avec ces Infideles, nous dîmes pour leurs ames vn De profundis: avec vne ferme esperance, que si la divine bonte n’arreste le cours de ses benedictions fur ces Peuples, cette feste ne se fera plus, ou ne fera que pour les Chreftiens, & se fera avec des cermomnies ausfi faitctes, que celles-là font fottes & inutiles; ausfi commencent-elles à leur etre à charge, pour les exces & dépenses superfluës qui s’y font.

Toute la matinée se passa en largefles; & la pluspart des robbes, dans lefquelles auoient été toutes ces ames, furent coupées par pieces, & iettees du haut
with mats and bark. Then they heaped the pit with sand, poles, and wooden stakes, which they threw in without order. Some women brought to it some dishes of corn; and that day, and the following days, several Cabins of the Village provided nets quite full of it, which were thrown upon the pit.

We have fifteen or twenty Christians interred with these Infidels; we said for their souls a De profundis, with a [211] strong hope that, if divine goodness does not stop the course of its blessings upon these Peoples, this feast will cease, or will only be for Christians, and will take place with ceremonies as sacred as the ones we saw are foolish and useless; they are even now beginning to be a burden to them, on account of the excesses and superfluous expenses connected with them.

The whole morning was passed in giving presents; and the greater part of the robes in which the souls had been wrapped were cut into pieces, and thrown from the height of the Stage into the midst of the crowd, for any one who could get them; it was very amusing when two or three got hold of a Beaver skin, since, as none of them would give way, it had to be cut into so many pieces, and thus they found themselves almost empty-handed, for the fragment was scarcely worth the picking up. In this connection, I admired the ingenuity of one Savage,—he did not put himself to any trouble to run after these flying pieces, but, as there had been nothing so valuable in this Country, this year, as Tobacco, he kept some pieces of it in his hands which he immediately offered to those who were disputing over a skin, and [212] thus settled the matter to his own advantage.

Before going away from the place, we learned that,
du Theatre au milieu de l'assemblée à qui les emporterait : c' estoit vn plaisir quand ils se trouuoient deux ou trois fur vne peau de Caflor ; car pour s'accorder il falloit la couper en autant de pieces ; & ainsî ils se trouuoient quasi les mains vuides, car ce lambeau ne valloit pas quasi le ramasser. J'admiray icy l'industrie d'un Sauauge, il ne se pressoit pas bien fort pour courir apres ces pieces volantes ; mais comme il n'y a rien eu de si precieux cette année dans le Païs que le Petun, il en tenoit quelque morceau dans les mains, qu'il prefentoit incontinent à ceux qui disputoient à qui auroit la peau, & en [212] conuenoit ainsî à fon profit.

Avant que de fortir de la place, nous apprimes que la nuit qu'on auoit fait des prefens aux Nations estrangeres de la part du maistre du festin, on nous auoit aussy nommez ; & de fait comme nous nous en allions Anenkhiondic, nous vint prefenter vne robe neufue de dix Caftors, en consideracion du collier, dont ie leur auois fait prefent en plain Conseil, pour leur faire le chemin du ciel. Il[s] s'estoient trouuez si fort obligez de ce prefent, qu'ils en auoient voulu témoigner quelque reconnoissance en vne si belle assemblee. Ie ne l'acceptay pas neantmoins, luy difant, que comme nous ne leur auions fait ce prefent, que pour les porter à embrasser noistre foy, ils ne nous pouuoient obliger dauantage qu'en nous ecoutant volontiers, & en croyant en celuy qui a tout fait. Il me demâda ce que ie desirois donc qu'il fît de la robe ; Ie luy répondis qu'il en dispofoit comme bon luy sembleroit, dequoy il demeura parfaitement satisfait.

Pour le reste des douze cens prefens, quarante huitrobbes furent employées à parer la fosse. Chaque
during the night, when they had made presents to outside Nations on behalf of the master of the feast, our names had been mentioned. And indeed, as we were going away, Anenkhiondic came to present to us a new robe of ten Beaver skins, in return for the collar that I had given them as a present in open Council, to open for them the way to heaven. They had felt themselves under such obligations for this gift that they desired to show some gratitude for it in so great an assembly. I did not accept it, however, telling him that, as we had only made this present to lead them to embrace our faith, they could not render us greater service than by listening to us willingly, and believing in him who made all things. He asked me then what I desired he should do with the robe; I replied that he might dispose of it as seemed good to him, whereat he remained perfectly satisfied.

As to the rest of the twelve hundred presents, forty-eight robes were used in adorning the pit. Each whole body had [213] its robe, and some had two or three. Twenty were given to the master of the feast, to thank the Nations which had taken part therein. The dead distributed a number of them, by the hands of the Captains, to their living friends; some served only for show, and were taken away by those who had exhibited them. The Old Men and the notables of the Country, who had the administration and management of the feast, took possession secretly of a considerable quantity; and the rest was cut in pieces, as I have said, and ostentatiously thrown into the midst of the crowd. However, it is only the rich who lose nothing, or very little, in this feast. The middle classes and the poor bring and leave there
corps entier emporta [213] fa robbe, & quelques-vns
deux & trois. On en donna vingt au maître du
feftin pour remercier les Nations qui auoient affîté à
la fefté. Les defuncts en distribuerent quantité, par
les mains des Capitaines, à leurs amis viuans. Vne
partie ne feruit que de parade, & fut retiré de ceux
qui les auoient expoſées. Les Anciens, & les grosses
teftes du Païs, qui en auoient l’administration & le
maniment, en tirèrent auflî fouz-main vne affez bonne
quantité, & le reste fut coupé en pieces, comme i’ay
dit, & ietté par magnificence au milieu de l’assem-
blée. Cependant il n’y a que les riches qui ne per-
dent rien, ou fort peu, à cette fefté. Les medions,
& les pauures y apportent, & y laiſſent ce qu’ils
auoient de plus precieux, & fouffrent beaucoup pour
ne point paroître moins que les autres en cette cele-
brité. Tout le monde ſe picque d’honneur.

Au reſte il ne s’en eſt presque rien fallu, que nous
n’ayons auſſi eſté de la fefté: dès cet Hyuer le Capi-
taine Aen ons, dont i’ay parlé cy-deuant, nous en vint
faire ouverture de la part des Anciens de tout le
Païs. Pour lors la chaudiere n’eſtoit pas [214] encor
diuifée. Il nous propoſa donc, si nous ferions con-
tens de leuer les corps des deux François, qui font
morts en ce Païs, fauoir eſt de Guillaume Chau-
dron, & Estiène Bruslé, qui fut tué il y a quatre ans,
& que leurs os fussent mis das la foſſe commune de
leurs morts. Nous luy répondîſſmes d’abord, que cela
ne fe pouuoit faire; que cela nous eſtoit defendu, que
commme ils auoient eſté baptifez, & eſtoiſt comme
nous eſperions dans le ciel, nous refpections trop
leurs os pour permettre qu’ils fussent meſlez auec les
os de ceux qui n’ont point eſté baptifez; & puis que
whatever they have most valuable, and suffer much, in order not to appear less liberal than the others in this celebration. Every one makes it a point of honor.

Let me add that we narrowly escaped not being present at the feast. During this Winter the Captain Aenons, of whom I have spoken before, came to us to make an overture on behalf of the Old Men of the whole Country. At that time, the kettle was not yet divided. They asked, therefore, if we would be satisfied to raise the bodies of our two Frenchmen who died in this part of the Country, Guillaume Chaudron, and Estienne Bruslé, who was killed four years ago, that their bones might be put in the common grave with their dead. We answered, first of all, that that could not be, that it was forbidden to us; that, as they had been baptized and were, as we hoped, in heaven, we respected their bones too much to permit them being mingled with the bones of those who had not been baptized; and, besides, that it was not our custom to raise the bodies.

We added, nevertheless, that as they were interred in the woods, and as they desired it so much, we would be pleased to raise their bones if they would grant us permission to put them into a private grave, along with the bones of all those we had baptized in the Country.

Four principal reasons induced us to give this answer. 1. As it is the greatest pledge of friendship and alliance they have in the Country, we were already granting to them on this point what they wished, and were making it appear thereby that we desired to love them as our brothers, and to live and die with them. 2. We hoped that God would be
ce n’est point pas nostre coutume de releuer les corps.

Nous adioustafmes neantmoins apres tout cela, que comme ils estoient enterrez dans les bois, & puis qu’ils le desiroiezt sî fort, nous ferions contens de leuer leurs os, à condition qu’ils nous accordaient de les mettre en une fosse particuliere avec les os de tous ceux que nous auions baptifez dans le Païs.

Quatre raisons principales nous portèrent à leur faire cette réponse. 1. Comme c’est le plus grand témoignage d’amitié & d’alliance qu’ils ayent dans le Païs, nous [215] leur accordions déjà en ce point ce qu’ils souhaittoient, & faisions paroistre par là, que nous desirions les aymer comme nos freres, & viure & mourir avec eux. 2. Nous esperions que Dieu en feroit glorifie, principalement, en ce que separant par l’aueu de tout le Païs les corps des Chreftiens, d’auec les corps des Infideles, il n’eufit pas esté difficile par apres d’obtenir des particuliers que leurs Chreftiens fussent enterrez en vn Cimetiere à part, que nous benirions pour cet effect. 3. Nous preten- dions les enterrer avec toutes les ceremonies de l’E- glife. 4. Les Anciens de leur propre mouement desiroient que nous y fissions dresser vnne belle & ma- gnifque Croix, comme ils nous témoignèrent par apres plus particulièrement. Ainsi la Croix eufit esté authorifie de tout le Païs, & honorée en cette Barba- rie, & ils n’euffent eu garde par apres de luy impu- ter, comme ils ont fait par le passe, les malheurs qui leur arriveroient.

Ce Capitaine trouua nostre proposition fort raifon- nable, & les Anciens du Païs en demeurèrent fort contens. Quelque temps apres la chaudiere fut diuifie, & [216] comme i’ay dit, cinq Villages de cette pointe
glorified thereby,—mainly in this, that, in thus separating, with the consent of the whole Country, the bodies of Christians from those of Unbelievers, it would not have been difficult afterwards to obtain from private persons that their Christians should be interred in a Cemetery apart, which we would consecrate for that purpose. 3. We were intending to inter them with all the ceremonies of the Church.

4. The Elders, of their own accord, wished us to erect a beautiful and magnificent Cross, as they stated afterwards more particularly. Thus the Cross would have been authorized by the whole Country, and honored in the midst of this Barbarism, and they would not have taken pains thereafter to impute to it, as they have done in the past, the misfortunes that might overtake them.

This Chief found our proposition very reasonable, and the Elders of the Country seemed to be pleased with it. Some time after, the kettle was divided, and, [216] as I have said, five Villages of the part where we are, resolved to have their feast by themselves.

In the Spring, a general Assembly of the Notables of the whole Country took place, to consider everything connected with this feast, to endeavor to heal this schism, and to reunite the kettle. The disaffected ones were there, and I was invited also. The same proposition was made to me; I replied that we would be quite satisfied provided the conditions we had asked should be fulfilled. They referred to the division of the kettle, and asked me,—since there were two kettles, that is, two pits,—with which did I desire our private grave to be. To this I answered, in order not to offend any one, that I referred the mat-
où nous sommes, de refolurent de faire leur festé à
part.

Au Printemps il se fit vne Affemblée generale des
Notables de tout le Pais, pour aduifer à tout ce qui
cconcernoit cette festé, & pour tascher d'offer ce
fchifme, & reuînir la chaudière. Ces esprits mécon-
tens s'y trouuerent: i'y fus auffi inuite; on me fis la
mesme propofition: ie respondis que nous en ferions
tres-contents, pourueu que cela se fift aucue les condi-
tions que nous auions demandé. On me fis instance
fur la diuifion de la chaudière, & me demanderent,
puis qu'il y auoit deux chaudières, c'est à dire deux
foffes, de quel costé ie desirois que fuss noître foffe
particulière. A cela ie leur fis reponse, pour n'offen-
sër personne, que ie remettois la chofe à leur iuge-
ment, qu'ils efloient bons & fages, qu'ils y aduifaffent
entre eux. Le Maître du festin de la Rochelle dit là
deffus par condescendance, que pour luy il n'y pre-
tendoit rien, & qu'il efloit content que l'autre, qui
est le Chef de cette pointe, euft de fon costé les corps
de nos deux Francois. Cetui-cy respondit qu'il ne pre-
tendoit rien à celuy qui auoit [217] esté enterré à la
Rochelle; mais que pour le corps d'Estienne Bruflé il
luy appartenoit, que c'estoit lui qui l'auoit embarqué
& emmené en ce Pais: ainsi voila les corps diui-
fez l'vn d'vn costé, l'autre de l'autre. Là deffus quel-
qu'vn dit sous main, qu'en effet il auoit droit de de-
mander le corps d'Estienne Bruflé, & qu'il estoit bien
raifonnable qu'ils rendissent quelque honneur à fes
os, puis qu'ils l'auoient tué. Cecy ne fe peut dire fi
secretement, que ce Capitaine n'en euft le vent; il
dissimula neantmoins fur l'heure fes fentimens. Apres
le Confeil, comme nous efþions déjà fortis, il releua
ter to their judgment; that they were good and wise, and could talk over the affair among themselves. The Master of the feast of la Rochelle then said, condescendingly, that, so far as he was concerned, he claimed nothing; that he was perfectly satisfied that the other, who is the Chief at this place, should have on his side the bodies of our two Frenchmen. The other replied that he laid no claim to him who had [217] been buried at la Rochelle; but, as for the body of Estienne Bruslé it belonged to him, since he had embarked him and brought him into the Country; and thus the bodies were divided, one on one side, one on the other. Thereupon some one said, in an undertone, that he was quite right in asking the body of Estienne Bruslé,—that it was very reasonable that they should render honor to his bones, since they had killed him. This was not said so discreetly as not to be heard by the Captain; he dissembled his feelings, however, for the time being. After the Council, when we had left, he took notice of the reproach, and had very high words with the Captain of la Rochelle; and finally ceased to lay any claim to the body of Bruslé, in order not to irritate and reopen this wound, from which those of this part have not yet purged themselves.

This made us also deem it best, with those of la Rochelle, not to touch either the one or the other. Truly there is reason here to admire the secret judgments of God; for that infamous wretch did not deserve to have this honor shown him; and, to tell the truth, we would have had [218] much difficulty in resolving to make on this occasion a private Grave, and in transporting to consecrated Ground a dead man that had lived so scandalous a life in the Coun-
cette reproche, & le prit bien fort de parole avec le Capitaine de la Rochelle; & en fin se porta entièrement du corps de Bruflo, pour ne point aigrir & en-fanglanter davantage cette playe, de laquelle ceux de cette pointe n'ont peu encor se purger.

Ce qui nous fit aussi refoudre à faire trouver bon à ceux de la Rochelle, que nous ne touchassions ny à l'vn, ny à l'autre. Veritablement il y a dequoy admirer icy les secrets iugemens de Dieu; car cet infame aussi bien ne meritoit pas cet honneur; & pour dire le vray nous euffions eu [218] affez de peine à nous refoudre de faire à fon occasion vn Cimetiere particulier, & de transporter en Terre faincte vn corps qui a mené vne vie si scandaleuse dans le Pais, & donné aux Sauuages vne si mauuaife impression des moeurs des François. D'abord quelques-vns trouuerent mauvais que nous en demeurassions là, & s'en offenferent, nous alleguant que cela etant, ils ne pourroient pas se vanter, comme ils esperoient, aupres des Peuples estrangers d'estre parens des François; autrement qu'on leur pourroit dire qu'il n'y auoit gueres d'apparence, puis que nous n'auons voulu mettre les os des noftres avec les leur[s]: par apres neantmoins ayant ouy toutes nos raifons, ils iugeraient que nous faisions prudemment, & que c'estoit le vray moyen de nous maintenir en amitié les vns avec les autres.

Finiray-ie la prefente par cette ceremonie funebre? Ouy, puis qu'elle est vne marque affez claire de l'espe-rance d'vne vie future, que la nature semble nous four-nir dans l'esprit de ces Peuples, comme vn moyen tres-propre à leur faire gouster les promesses de Iefus-Chrift. N'y a-t-il pas occasion d'esperer qu'ils
try, and had given to the Savages so bad an impression of the morals of the French. At first, some felt annoyed that we did not join in the feast, and were offended,—saying to us that our action prevented them from boasting, as they had hoped, to strange Tribes that they were relations of the French; and they were afraid they would say that the friendship was only in appearance, since we had not allowed the bones of our Frenchmen to mingle with theirs. Afterward, however, when they had heard all our reasons, they thought we had acted prudently, and that it was the true way to maintain friendship with both parties.

Shall I finish the present letter with this funeral ceremony? Yes, since it is a very clear token of the hope of a future life that nature herself seems to furnish us in the minds of these Tribes, as a most fitting means to get them to taste the promises of Jesus Christ. Is there not reason to hope that they will do so, [219] and as soon as possible? Of a truth, I dare indeed affirm that, judging from present appearances, we have grounds for strengthening our courage, and saying about our Hurons what saint Paul wrote to the Philippians, Confidens hoc ipsum, quia qui capit in vobis opus bonum, perficet usque in diem Christi Jesu. These poor people open their ears to what we say to them about the Kingdom of Heaven; they find it very reasonable, and dare not contradict it; they fear the judgments of God in a future life; they are beginning to have recourse with us to his goodness in their necessities, and Our Lord seems to favor them, at times, with some special assistance. They procure Baptism for those whom they see in danger of death; they give us their children to be instructed,
le ferront, [219] & au plustoit. Certes i’oferay bien affeurer que eù égard à ce qui paroist, nous auons dequoy fortifier nos courage, & dire sur nos Hurons ce que fainct Paul escriuoit aux Philippiens: Confident hoc ipsum, quia qui capit in vobis opus bonum, perfection usque in diem Christi Iesu. Ces pauures gens ouurent les oreilles à ce que nous leur difons du Royaume du Ciel, ils le trouuent fort raifonnable, & n’ofent y contredire: ils appréhendent les iugemens de Dieu en l’autre vie, ils commencent à avoir recours avec nous à fa bonté en leurs necessitez; & Noïstre Sei- gneur semble les y fauorifer par fois de quelque assistance particulliere. Ils procurent le Baptême à ceux qu’ils voyent en danger de mort: ils nous donnent leurs enfans pour eftrre instruits, iufques à permettre qu’ils faffent les trois cens lieuës à cet effet, nonobstant les tendres affections qu’ils ont pour eux; ils fe promettent de les fuire vn iour, & nous témoi- gnet qu’ils ne nous donneroient pas des gages si pre- cieux, s’ils n’auoient enuie de nous tenir parole. Vous diriez qu’ils ne s’attendent qu’à en voir vn d’entre eux qui franchiffe le premier ce pas redou- table, & [220] qui ose aller contre la coutume du Pays. C’est au reste vn Peuple qui a fa demeure ar- restée, iudicieux, capable de raison, & affez multiplié.

Je fis mention l’an païs de douze Nations toutes fedentaires & nombreuses, qui entendent la langue de nos Hurons: & nos Hurons font en vingt Villages enuiron trente mille ames; si le reste est à propor- tion, en voila plus de trois cens mille de la feule langue Huronne. Dieu nous donne du credit parmy eux, nous y met en estime, & fait que nous y foysons aimez iufques là, que nous ne fçauons à qui entendre,
even permitting them to come three hundred leagues for that purpose, notwithstanding the tender affection they have for them; they promise to follow them some day, and declare they would not give us pledges so precious, if they were not desirous of keeping their word. You might say they are only waiting to see one of their number take the first dreaded step, and [220] venture to run counter to the customs of the Country. Let me add they are a People who have a settled habitation,—judicious, capable of reason, and sufficiently numerous.

I made mention last year of twelve Nations, all being sedentary and populous and who understand the tongue of our Hurons; and our Hurons make, in twenty Villages, about thirty thousand souls. If the remainder is in proportion, there are more than three hundred thousand of the Huron tongue alone. God gives us influence among them, causes us to be held in estimation, makes us so much loved that we do not know to whom to listen, so eager is every one to have us. In truth, we should be very ungrateful to the mercy of God if we lost courage amid all this, and did not give him time to bring forth the fruit in its due season.

It is true I have some little fear in regard to the time when I must employ a new language in reference to their morals, and teach them to keep down the flesh, and hold them in the honesty of Marriage, preventing divorces by fear of the judgments of God on the lewd; when it will be a question of [221] saying to them on all occasions, *Quoniam qui talia agunt regnum Dei non possidebunt*. I am afraid they will become restive when we shall speak to them of being reclothed in Jesus Christ, of wearing his livery, and
tant vn chacun est aíspre à nous aoir. En verité
nous ferions bien ingrats à la grace de Dieu, si nous
perdions courage parmy tout cela, & ne luy donnions
le loisir de porter fon fruit en sa saifon.

Il est vray que i'ay quelque peu d'apprêhenfion
pour le temps auquel il faudra leur tenir vn langage
nouueau fur leurs mœurs, & leur apprendre à clouër
leurs chairs, & les retenir dans l'honneftété du Ma-
riage, en retranchant les disloctions par la crainte
des jugemens de Dieu fur les luxurieux; lors qu'il
fera question de [221] leur dire en tout plein d'occa-
sions, Quoniam qui talia agunt regnum Dei non possi-
bunt. I'ay peur qu'ils faffent les rétifs, quand on
leur parlera de fe reuestir de Iefus-Christ, de porter
fa liuree, & fe distinguer en qualité de Chreftiens
d'auce ce qu'ils auront esté auparauant, par vne vertu
dont à peine cognoiffent-ils le nom, quand on leur
criera avec l'Apoftre, C'est là la volonté de Dieu, vosfret
sanctification, qu'en chacun feache conuer fon corps
comme vn vafe precious en sanctification & en honneur, &
non le laiffant aller aux passions de fes desirs, comme les
Gentils qui ne cognoiffent point Dieu. Il est, dis-ie, bien
à craindre qu'ils ne s'effrayent fur le propos de la
pureté & chasteté, & qu'ils ne fe rebutent à fon occa-
sion de la doctrine du Fils de Dieu, difans auec les
Capharnaïtes fur vn autre fuiet, Durus est hic fermo,
& quis potest eum audire? Toutefois puis qu'auec la
grace de Dieu nous auons déia obtenu d'eux par la
profession ouuerte que nous auons fait de cette vertu,
qu'ils n'ofent ny faire, ny dire en noftre presence
chofe aucune qui luy foit contraire, iufques à mena-
cer les Eſtrangers quand ils s'échappent deuant nous,
& les aduertir que les François [222] & fur tout les
of being distinguished in the capacity of Christians, from what they were previously, by a virtue of which they scarcely recognize the name, when we shall say to them with the Apostle, For this is the will of God, your sanctification; that every one of you should know how to preserve his body as a precious vessel in sanctification and in honor, and not give way to the passion of his lusts, like the Gentiles that know not God. It is, I say, much to be feared that they will be alarmed at the proposal of purity and chastity, and that they will reject, when it is presented, the doctrine of the Son of God, saying with the men of Capernaum, on another subject, Durus est hic sermo, et quis potest eum audire? Since, however, by the grace of God, through the open profession we have made of this virtue, we have secured thus much, that they dare neither to do nor to mention anything contrary to it in our presence,—even going so far as to threaten Strangers when they offend against propriety before us, warning them that the French [222] and especially the black Robes, detest such liberties,—is it not most probable that, if once the holy Spirit takes them in hand, he will impress upon them so deeply, in every place and time, the respect they owe to his divine presence and immensity, that they will be very glad to be chaste in order to be Christians, and will ask earnestly to be Christians in order to be chaste? I imagine that it was for this particular purpose that Our Lord inspired us to put them under the special protection of saint Joseph. This great Saint,—who was in other times given as a Spouse to the glorious Virgin, to conceal both from the eyes of the world and from the Devil a virginity that God honored by his Incarnation,—has so much power with this Holy Lady, in whose
Les relations des Jésuites

Robbes noires détestent ces priuautez. N'est-il pas plus croyable que si le fainct Efprit les entreprend vne fois, il leur imprimerà si avant en tout lieu & en tout temps le respect qu'ils doiuent à fa diuine pre-fence & immensité, qu'ils feront bien aifes d'estre chastes pour estre Chrestiens, & demanderont avec instance d'estre Chrestiens pour pouvoir estre chastes. Je me figure que c'est pour ce deffin particulier que Nostre Seigneur nous a inspiré de les mettre en la protection de fainct Ioseph: Ce grand Sainct qui a esté donné autresfois pour Espoix à la glorieuse Vierge, & pour cacher aux yeux du monde, & du Diable vne virginité que Dieu honora de fon Incarnation, a tant de pouvoir enuers cette Saincte Dame, entre les mains de laquelle fon Fils a mis comme en depoist nommément toutes les graces qui concourent à cette vertu celeste, qu'il n'y a presque rien à craindre dans le vice contraire pour ceux qui luy font deuots solidement, tels que nous désirons estre nos Hurons & nous. C'est à cet effet, & pour la conversion entiere de tous ces Peuples, que nous [223] nous recommandons cordialement aux prières de tous ceux qui aiment, ou veulent aimer Dieu, & en particulier de tous nos Peres & Freres.

De la Residence de S. Ioseph, aux Hurons, au Village nommé Ihonatiria, ce 16. de Juillet, 1636.

Vostre tres-humble, & tres-obéissant serviteur en nostre Seigneur,

Jean de Brebeuf.
hands her Son has placed, as in deposit, all the graces which assist this celestial virtue, that there is scarcely anything to fear in the contrary vice for those who are fully devoted to her, such as we desire our Hurons and ourselves to be. It is for this end, and for the complete conversion of these Tribes, that we [223] commend ourselves cordially to the prayers of all those who love or wish to love God, and in particular of all our Fathers and Brothers.

From the Residence of St. Joseph in the Huron Country, at the Village called Ihonatiria, this 16th of July, 1636.

Your very humble and very obedient servant in our Lord,

Jean de Brebeuf.
NOTES TO VOL. X

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

Map of Huron Country.—The (subsidiary) map of the Huron country which appears on the large map accompanying vol. i. of this series is substantially the same as that given in Parkman's Jesuits, which was based on Taché's researches. The map in the present volume, facing this page, embodies the results of the archaeological investigations pursued in the Huron country during the thirty years and more since Taché (vol. v., pp. 295-298), in the identification of mission sites—notably those of St. Michael, St. Joseph, and St. Ignace, which are now more satisfactorily established than when Parkman wrote his Jesuits. This map has been prepared especially for this work, by Andrew F. Hunter, of Barrie, Ont., whose careful and enthusiastic researches are already known to our readers through his notes, contributed to this series, on Huron tribes and localities; and it will aid the reader to follow more accurately the vicissitudes of the ill-fated Huron missions.

Localities indicated on this map are described in preceding volumes as follows: Vol. v.,—country of the Attignaouantan (Bear clan), note 17; Ossossané and Ihonatiria, notes 60, 61. Vol. viii.,—Oënrio (Wenrio), note 31; Scanonaenrat, note 38; Onentisati, note 42. See also vol. viii., note 23, for location of the Attiguenongha clan of Hurons.

Through an oversight, the map does not indicate the name of the township of Tiny; this lies west of the township of Tay, and extends from Thunder Bay, on the north, to Cranberry Lake on the southern end.

1 (p. 11).—For location of Scanonaenrat, see vol. viii., note 38.

2 (p. 43).—Regarding the capture of the fleet, here mentioned, see vol. iv., note 46.

3 (p. 45).—The myth of the Thunder-Bird was, in some form or other, common to all North American tribes, from Mexico to Hudson's Bay, and from the St. Lawrence to Bering Strait; and it is still current among most of the northern and western tribes. They explain the vivid and (to them) mysterious and terrible phenomena of the thunderstorm as proceeding from an immense bird, so large
that its shadow darkens the heavens; the thunder is the sound made by flapping its wings, the lightning is the flashing or the winking of its eyes, and the deadly and invisible thunderbolts are arrows sent forth by the bird against its enemies. The Indians greatly dread this imaginary bird, often addressing prayers to it during a thunderstorm; and they have many traditions and superstitions regarding it. The tribes about Puget Sound and in Alaska perform the “black tamahnous,” or “thunder-bird ceremony”—a rite often savage and bloody. Many tribes regarded the thunder-bird as the Creator of the world, to which it brought fire from heaven; and Dakota legends relate the unceasing strife between Unktahe, the god of waters, and Wauhkeon, the thunder-bird. For details of this myth, see Eells’s “The Thunder-Bird,” and Chamberlain’s “Thunder-Bird among the Algonkins,” in *Amer. Anthropologist*, vol. ii., pp. 329–336; vol. iii., pp. 51–54. Cf. the legend of the “Weendigoes” in Schoolcraft’s *Algic Researches*, vol. ii., pp. 114–116; and that of the “sacred pole” of the Omahas, *Amer. Antiquarian*, vol. xvii., pp. 265–268; also Mrs. Eastman’s *Dahcota; or, Legends of the Sioux* (N. Y., 1849), pp. 212–242.

Brinton (*Myths of New World*, pp. 239, 240) thus explains this myth: “The intimate connection that once existed between the myths of the deluge and those of the creation is illustrated by the part assigned to birds in so many of them. They fly to and fro over the waves ere any land appears, though they lose in great measure the significance of bringing it forth, attached to them in the cosmogonies as emblems of the divine spirit. The dove in the Hebrew account appears in that of the Algonkins as a raven, which Michabo sent out to search for land before the muskrat brought it to him from the bottom. A raven also in the Thlinkit and derived myths saved their ancestors from the general flood, and in this instance it is distinctly identified with the mighty thunder-bird, who at the beginning ordered the earth from the depths. Prometheus-like, it brought fire from heaven, and saved them from a second death by cold. This wondrous bird *Yetl* was the central character of the myths of all the coast tribes from the Eskimos well into and beyond Vancouver Island; and under various names, but playing the same rôle in the mighty drama of the creation and destruction of things, was familiar to the Athapascan tribes far inland. . . . In all these and similar legends, the bird is a relic of the cosmogonical myth which explained the origin of the world from the action of the winds, under the image of the bird, on the primeval ocean.”

4 (p. 75).—François Marguerie, a native of Normandy, came to Canada about 1627, and served as interpreter for the Algonkins. During the English occupation of the country, he lived among the
savages; upon the return of the French, he settled at Three Rivers (still acting as interpreter), where an estate was granted to him. As Brébeuf here informs us, he spent the winter of 1635–36 at Allumettes Island. In February, 1641, Marguerie and Thomas Godrefroy de Normanville were captured by the Iroquois, who, however, brought their prisoners back to Three Rivers in the following April. This episode is described at length by Vimont in the Relation of 1641, chaps. ix. and x.

Oct. 26, 1645, Marguerie married Louise, daughter of Zacharie Cloutier, a carpenter who had come over with Sieur Giffard (vol. vi., note 8). While crossing the St. Lawrence near Three Rivers (May 23, 1648), Marguerie and a companion, Jean Amiot, were drowned—

their canoe being overturned in a sudden storm. Marguerie was noted for his fine physique, courage, and address. Lalemant praises both him and Amiot, not only for courage and skill, but because they "had, in the opinion of all the country, led blameless lives."

Marguerie's sister Marie became the wife of Jacques Hertel (vol. ix., note 3).

5 (p. 81).—This was a favorite game among the Canadian Indians. Boucher (Hist. vérit., chap. x.) thus mentions it: "The Game of Straws is played with little straws, which are made for this purpose, and which are divided very unequally in three parts, as in hazard. Our Frenchmen have not yet been able to learn this game. It is full of vivacity; and straws are among them what cards are with us." Perrot (Mémoire, Tailhan's ed., pp. 46–50) gives a detailed account of the game; but his description is, according to Lafitau (Mœurs des Sauvages, part 2, pp. 350–352), "so obscure as to be almost unintelligible." Charlevoix and La Potherie also attempt, but not very successfully, to describe the game; the former confesses (Journ. Hist., p. 318) that "he does not at all understand it, except that sometimes the number nine wins the game." Tailhan (ut supra, pp. 187, 188) cites these writers, and adds, "I am not more fortunate than my predecessors, and the game of straws remains for me an undecipherable enigma." In general, however, it may be said that this was a game partly of chance, partly of skill; it was played with straws or rushes, the size of a wheat-stalk, and about ten inches in length. These were unequally divided into small bunches, and passed to and fro in the hands of the players—"with inconceivable dexterity," as Lafitau says. He adds: "Uneven numbers are always lucky, and the number nine higher than all others. The division of the straws makes the game run high or low, and increases the bets, according to the different numbers, until the game is won. It is sometimes so eager, when the Villages play against one another, that it lasts two or three days." This game
was also played, at times, in a manner resembling that of the modern "jackstraws." The writers above mentioned all confirm the statements of the Jesuits as to the infatuation of the savages for this and other forms of gambling, and their accompanying evils.

6 (p. 83).—*Nais perces* (Nez Percés): the Beaver tribe (Algonkin, *Amiskou*, "a beaver;" French, *Nation du Castor*). These were the Amikouas, an Algonkin nation with headquarters near La Cloche and the outlet of Spanish River (in the present district of Algoma), on the north shore of Georgian Bay. Their location is made clear by Le Jeune (*Relation of 1640, chap. x.*), and also on maps of that period—*Galinée, 1670; Senex, 1710;* etc. They should not be confused with the modern Nez Percés of the Rockies.—A. F. Hunter.

St. Lusson and Perrot, who at Michilimackinac took possession of the western regions in the name of France (June 4, 1671), spent the preceding winter with the Beaver tribe. Missions to these savages were undertaken by Louis André (in the spring of 1671), and Henri Nouvel (1671–72).

7 (p. 83).—*Aweatsiwaenrrhonons*: the Nipissiriniens (vol. v., *notes* 19, 51). The French term, *gens puants*, was also applied to the Winnebago tribe. The confusion thus arising in the identity of these tribes may have been occasioned from the fact that numerous places were marked on the early maps as "puant,"—presumably meaning "alkaline." For instance, Cattaraugus Creek, near Chautauqua, N. Y., is named on one of Sanson’s maps *R. à la terre puante.—*A. F. Hunter.

8 (p. 95).—Contarea, one of the principal Huron strongholds, was situated close to a small lake in Tiny township, now known as Lannigan’s Lake, the position of which is indicated on Du Creux’s map. Brébeuf mentions this water as distant from Ihonatiria a day’s journey; but it is not more than ten miles from the mission headquarters. "*Laverdière*, arguing from a remote similarity in names, suggests the identity of Contarea with Carmaron, seen by Champlain in 1615 (*Voyages*, Laverdière’s ed., p. 515); but it is not probable that any Huron town or village continued to exist at one place for so long a period as twenty years.—A. F. Hunter.

9 (p. 103).—*Citrouilles*: the summer squash (*Cucurbita polymorpha*): it is figured on Champlain’s map of 1612. Boucher (*Hist. vérit.,* chap. viii.) thus describes them: "*Citrouilles, of a species different from those of France; they are smaller, and not so unsubstantial; their flesh is firmer and less watery, and of a better flavor.*"

10 (p. 103).—Concerning the use and preparation of corn as food, see vol. v., *note* 28.
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11 (p. 127).—See also Brébeuf's account of Ataentsic in the Relation of 1635, vol. viii. of this series.

12 (p. 133).—For citations regarding the meaning of the myths of Ataentsic and Jouskeha, see vol. viii., note 36.

Cf. Hewitt's "Cosmogonic Gods of the Iroquois," (Amer. Asso. Adv. Sci. Proc., 1895, pp. 241-250); he takes issue with Brinton as to the interpretation of these myths. He says: "If the evidence of language may be trusted, it seems safe to regard these gods as creations indigenous to the primitive philosophy of the Iroquois regarding the origin of themselves and their environment—the protology of their existence and that of the earth and the heavens. . . . Tha-ron-hya-wâ'-kon was the ruler of the sky . . . ever benign and beneficent, at all times solicitous to promote the welfare of man, and in great emergencies even descending among men personally to aid them against adverse powers and beings of sinister aspect and malevolent purpose. From the brief introductory account of the protology of the Iroquois, it would seem to be erroneous to identify Tha-ron-hya-wâ'-kon with Yoskeha' of the Huronian version, or with Oteh-toh-ni'-â' of that of the Onondagas and other tribes; for the latter is the demiurge, being, strictly speaking, the grandson of the spouse of Tha-ron-hya-wâ'-kon, E-yâ'-ta-hên'-tsik. . . . It was the daughter of E-yâ'-ta-hên'-tsik who became the moon which changes its form continually. It is a very common thing among writers to confound E-yâ'-ta-hên'-tsik with her daughter, and hence arises the erroneous identification of E-yâ'-ta-hên'-tsik with the moon. . . . On both linguistic and functional grounds, I am inclined to regard E-yâ'-ta-hên'-tsik as the impersonation or goddess of night and the earth. . . . Lastly, the usual application of the appellation "grandmother" to the moon must not be construed as evidence that the grandmother of O-teh-toh-ni'-â' is meant; for the mother of O-teh-toh-ni'-â', being born on the earth, was in fact regarded as the grandmother of the race in a stricter sense than her mother, E-yâ'-ta-hên'-tsik. . . . In the protology of the Iroquois, Yoskeha' or O-teh-toh-ni'-â' is the demiurge in contrast with Tawis'kara his brother, who represented the destructive or Typhonic power in nature, as exemplified by the destructiveness of frost, hail, and ice. The people held in high esteem the great and bounteous benefits they believed they enjoyed only through the care and benevolence of Yoskeha'. . . . It is, I believe, the reproductive, rejuvenating power in nature that is personified in Yoskeha', and not the sun, which is ever portrayed as retaining the full vigor of manhood, undiminished by the lapse of years. . . . Tawis'kara was so called because he spread forth hail, sleet, and ice, and the blighting frosts; because he was
the cold ice-king, the enemy and despoiler of the planted crops of man. In whatever Tawis'kara' did, he was instigated and abetted by his grandmother E-yâ'-ta-hë'n'-tsîk, the goddess of night and the earth. The effects of frost and cold are best seen in the morning, when the god of ice and cold has accomplished his nefarious work under cover of darkness."

13 (p. 145).—The Tobacco Nation adjoined the Huron territory on the west (vol. v., note 18).

14 (p. 153).—This legend, in one form or another, was current among all the Algonkin nations. Moore’s ballad, “The Lake of the Dismal Swamp,” preserves in outline the version of the Powhatans or some kindred tribe in Virginia. The version found among the Ottawas in Ontario is known by the name of “The White Stone Canoe;” and the Manitoba Algonkins held it in remembrance in the beautiful legend of “Qu’appelle?” (“Who calls?”).—See Maclean’s Indians; their Manners and Customs (Toronto, 1889), p. 179. The occurrence of this legend among the Hurons, in the form given by Brébeuf in the text, suggests their long residence near the Algonkins.—A. F. Hunter.

15 (p. 159).—The offering of tobacco was one of the commonest rites among the Indian tribes, especially the Algonkins. Several places on the east shore of Georgian Bay are still shown where until recent years they made these offerings; that located about twenty miles north of Parry Sound, rather than another on Christian Island, suggests the place mentioned in the text.—A. F. Hunter.

Cf. Hariot’s Brief and true report of Virginia (De Bry’s ed., Frankfort, 1590), p. 16: “This Vppowoc [tobacco] is of so precious estimation amongst them, that they thinke their gods are maruellously delighted therwith: Wherupon sometime they make hallowed fires & cast some of the powder therein for a sacrifice: being in a storme vppon the waters, to pacifie their gods, they cast some vp into the aire and into the water: so a weare for fish being newly set vp, they cast some therein and into the aire: also after an escape of danger, they cast some into the aire likewise: but all done with strange gestures, stamping, some dauncing, clapping of hands, holding vp of hands, & staring vp into the heauens, vettering therewithal and chattering strange words and noises.”

Cf. also Perrot (Tailhan’s ed.), p. 20: “In journeys that they undertake, whether short or long, they utter invocations after this fashion: ‘Thou who art the master of the winds, be favorable to our journey, and give us calm weather.’ This is said while smoking a pipe of tobacco, the smoke of which they toss into the air. . . . If in winter they have to make an extraordinary journey upon the ice, there is a certain spirit that they invoke for this pur-
pose, called by the Algonkins Mateomek, to whom they similarly offer tobacco-smoke, praying him to be favorable to them and propitious during their march."

Of interest in this connection are the following statements regarding the tobacco used in religious rites: Smith says, "It may be worthy of remark that the tobacco burnt as an offering to the Hon-doo, and in other religious ceremonies, is not the ordinary tobacco of commerce, but the original tobacco of the Iroquois, which they still cultivate for that purpose. I have not yet been able to ascertain whether this plant is identical with that (Laur. quadrivalvis?) which the Prince of Neuwied cites as being raised in his time, and used only for similar purposes and for smoking on solemn occasions by the Mandans and Meunitarris of the Upper Missouri." Beauchamp says, "The small tobacco which the New York Onon-dagas raise, and which all seem to prefer, is called O-yen-kwa hon-we, or 'real tobacco.' It is \( N. \) rustica (Linn.), introduced by the Indians in Western New York, and sparingly naturalized there. It may be the old kind from which the Tobacco Nation of Canada had its name."—See \textit{Jour. of Amer. Folk-Lore}, vol. i., pp. 193, 196.

16 (p. 165).—This superstition as to drowning is remarkably similar to that current among the Mississagas and other Algonkin tribes of this region before their Christianization in recent years. Susanna Moodie, a Canadian authoress, writing half a century ago of the Mississagas—in \textit{Roughing it in the Bush} (London, 1850; Canad. reprint, Toronto, 1870), p. 302—says: "The soul of an Indian that has been drowned is reckoned accursed, and he is never permitted to join his tribe in the happy hunting grounds, but his spirit haunts the lake or river in which he lost his life. His body is buried on some lonely island, which the Indians never pass without leaving a small portion of food, tobacco, or ammunition, to supply his wants; but he is never interred with the rest of his people."—A. F. Hunter.

17 (p. 177).—This passage is obscure in meaning—as regards both the French phrase, \textit{qui retire au Lyon par la queue}, and the myth related of the origin of the Hurons. J. N. B. Hewitt explains it as follows: "It is probable that Brébeuf here refers to a legend (imperfectly comprehended by him) that is found to this day, in several versions, among the tribes of the Six Nations,—which may be briefly stated thus: It was the invariable custom of a certain noted hunter to sacrifice to the fowls of the air and the beasts of the forest the first game animal he might kill, in every hunting expedition. This was very acceptable to the fowls and the beasts. One day it came to pass that the enemies of the hunter's people made an incursion, and killed, among many others, this famous hunter. His death becoming known to the birds and beasts of prey, they greatly
mourned his loss; and at a grand council held by them, their chiefs resolved to restore their friend to life. The legend relates that their purpose was accomplished at a great feast. The several versions of the legend differ as to the chief actors in this alleged resuscitation of a human being; but they all agree that it was the chiefs of the beasts and birds of prey who took part in the affair. In the story here told by Brébeuf, the panther, the wolf, and the owl are the conspicuous figures. The sovereign remedy used on this occasion was, chiefly through the instrumentality of the wolves, bestowed by the assembly on man, as a gift, and is still in great repute and use among the Iroquois; it is called Kanu ta'. It cures wounds and internal injuries. It is difficult to identify the animal called Ontarraoura. The Hurons probably had, like the Iroquois, several versions of this legend, in which different animals were given prééminence.'

W. M. Beauchamp suggests another interpretation: "The whole is a fable, though a reference to the Petun Wolf tribe is ingenious. I have little doubt that Ontarraoura is the panther, which alone of our Northern quadrupeds draws near or is allied to the lion by its tail (its distinguishing feature to a primitive people)—so much so, that it is sometimes called the American lion. It is a nocturnal animal, and so the owl would be the one to observe it. The Jesuits never mention this animal elsewhere, and perhaps the Hurons seldom saw it, as it frequents mountains. Professor Baird says that its habitat extends as far as 50° or even 60° N. lat., in mountains; but De Kay thinks its present northern (limits in the East) do not extend beyond New York. The latter also says that 'the screams attributed to this animal during the night are supposed by many hunters to proceed from some species of owl'—an odd coincidence, in view of the legend related by Brébeuf."

18 (p. 179).—The village of Andiata was notable for the feasts and minor councils held there,—chiefly because of its central location (near the center of Tiny township). This place and Oonentisati were close to the fork of the forest trail—one of its branches leading to Ossossané, the other to St. Michael and St. Joseph.—B. F. Hunter.

19 (p. 185).—Crosse (from Lat. crux, through L. Lat. crucia; Eng. "crozier,"—in allusion to the shape of the implement used in the game) was a favorite sport of many North American tribes. It is thus described by Perrot (Tailhan's ed.), pp. 43–46: "There is among them a certain game, 'crosse,' which has much similarity to ours of tennis. In playing this, it is their custom to set tribe against tribe, in equal numbers. Each person is equipped with a crosse,—that is, a staff which has a great curve at the end, laced
like a racket; the ball that they use in playing is of wood, and nearly the shape of a turkey's egg. The goals of the game are marked off on a level surface, and face the points of the compass. In order to win the game, one of the two parties must, in its progress, carry its ball beyond the eastern and western goals—the other, beyond the northern and southern. . . . Men, women, girls, and boys are admitted to the games that take place, and bet against one another—the wagers being more or less valuable, according to the means of each. These games usually begin after the melting of the winter's ice, and last until seed-time. . . . All assemble in a body, in the middle of the place selected; and one of the chiefs of the two parties, who holds the ball in his hands, throws it in the air. Each player undertakes to send it to that side for which he is bound; if it fall to the ground, he endeavors to draw it toward him with his crosse; and if it is sent outside the crowd of players, this is an opportunity for the most alert to distinguish themselves beyond the others by closely following it. One can hear the noise they make in striking against one another, while they strive to ward off the blows in order to send the ball in a favorable direction. If one keeps it between his feet, without letting it escape, it is for him to avoid the blows that his adversaries rain incessantly upon his feet; and if, in this encounter, he happens to be wounded, that is his own affair. Some of them are seen with broken legs or arms, and some even have been killed. It is very common to see them crippled for the rest of their days."

Charlevoix gives the following account of the game (Journ. Hist., p. 319), as played by the Miamis: "It is played with a Ball, and with Staffs recurved and terminated by a sort of Racket. Two Posts are set up, which serve as Bounds, and which are distant from each other in proportion to the number of Players. For instance, if there are eighty of these, there will be a half-league between the Posts. The Players are divided into two bands, each having its own Post; and it is a question of driving the Ball as far as the Post of the opposing Party, without falling upon the ground or being touched by the hand. If either of these happens, the Game is lost,—unless he who has committed the mistake repairs it, by driving the Ball with one stroke to the Bound, which is often impossible. These Savages are so adroit in catching the Ball with their Crosses, that these Games sometimes last several days in succession."

Lafitau (Méurs des Sauvages, part 2, p. 356) quotes Pollux to show that crosse is precisely the same as the Greek game of episkyros; Tailhan thinks it resembles the palican of the Chilean aborigines; and Clapin (Dict. Canad.-Fran.) says that it is almost the same as the seule of the Ardennes mountaineers in France, and,
in the opinion of many, is but a modification of the latter game as brought hither by the first French colonists of America.

Crosse (in modern phrase, "lacrosse") has been the national game of Canada since 1859—adopted from the Indian game, with modifications and improvements which have rendered it less dangerous and more scientific. For description and history of the modern game, see Lowe's "Lacrosse," in Athletic Sports in America, England, and Australia (Phila., 1889), pp. 519-543. The earlier form of the game, as played by the Indians, is described by one of their own race, George Copway, in his Traditional History of the Ojibway Nation (London, 1850), pp. 42-47. Cf. Hoffman's account of this sport among the Menomonees, in Bur. Ethn. Rep., 1892-93, pp. 127-136; and Mooney's, among the Cherokees, in Amer. Anthrop., vol. iii., pp. 105-132.

A game of ball was made, by stratagem, the opportunity for the capture of old Fort Mackinac from the English, during the Pontiac uprising (June 4, 1763).

20 (p. 203).—Angwiens (also written Angoutenc) was the nearest of all the towns to the capital, Ossossané, and was situated on the trail leading thence to the mission towns in northern Tiny. In 1636, Angwiens was but newly laid out. — A. F. Hunter.

21 (p. 219).—Concerning the use of tobacco, see vol. vi., note 25. Much curious information about this plant, and its history, culture, use, manufacture, and commerce, is given in Tatham's Essay on Tobacco (London, 1800); Billings's Tobacco (Hartford, 1875); and Fairholt's Tobacco (London, 1876). For bibliography of the subject, see Bragge's Bibliotheca nicotiana (Birmingham, Eng., 1880).

22 (p. 235).—Arendoronnon: see vol. viii., note 24.

23 (p. 285).—The village of Aronté (where was established the mission of Ste. Madeleine) is located by Du Creux's map on the west shore of Tiny township, near Dault's Bay. Taché seems to have regarded it as farther inland, although Du Creux's location corresponds much better with the references in the text. Remains of sites have been found, however, agreeing with both positions cited. — A. F. Hunter.