Panel Discussion on The French and Amerindian* Motives in New France during the Voyages of Samuel de Champlain

Written by Julia Miller

OVERVIEW

The relationship between Samuel de Champlain and his allies, the Innu, Algonquins and Wendats, during his voyages in New France was mutually beneficial. However, these groups had differing motives for attacking members of the Iroquois Confederacy, including the Mohawks and Onondagas. Students will view the film, read excerpts from an English translation of Champlain’s journal, and participate in a panel discussion to discuss whether or not there was deception used by either group in order to further their own cause.

*When Christopher Columbus landed in the West Indies, he thought he had reached Asia and incorrectly called the people he encountered Indios – Indians. In this lesson, we are using the term Amerindian as a corrective word, even though it perpetuates Columbus’ error and locates the “Indians” in the Americas.

WHY IS THIS AN IMPORTANT CONCEPT?

Students will use the knowledge gained through viewing the film and reading Champlain’s own words, as well as critical thinking skills to answer the following essential questions:

Were the Innu, Algonquins, and Wendats truthful with Champlain? Was he truthful with them? How much can we trust people who have goals that differ from our own to be our allies?

GRADE LEVEL: 7-12 ELA/Social Studies
TIME REQUIRED: 1-3 class periods

OBJECTIVES:

Analyze and synthesize information from different sources by making connections and showing relationships to other texts, ideas, subjects, and the world at large

- Employ a range of post-reading practices to think about new learning and to plan future learning
- Recognize and analyze the relevance of literature to contemporary and/or personal events and situations from short stories, novels, plays, film and video productions, poems, and essays
- Engage in a variety of collaborative conversations, such as peer-led discussions, paired reading and responding, and cooperative group discussions, to make applications of the ideas in the text to other situations, extending the ideas to broaden perspectives
- Compare a film, video, or stage version of a literary work with the written version
- Form opinions and make judgments about literary works by analyzing and evaluating texts from more than one critical perspective, such as a social perspective
- Select, reject, and reconcile ideas and information in light of beliefs
- Make judgments about the quality of literary texts and performances by applying personal and academic criteria, such as that found in literary criticism
- Analyze and evaluate the intellectual and/or emotional impact of specific texts on the reader
- Share reading experiences with a peer or adult; for example, read together silently or aloud, and discuss reactions to texts

MEDIA RESOURCES:

- Dead Reckoning ~ Champlain in America website - http://www.champlaininamerica.org
- Clips from the Mountain Lake PBS film, Dead Reckoning ~ Champlain in America, located at Tadoussac and Allumette Island in the 1603 and 1613 journeys section of the map in the Champlain in America website - http://www.champlaininamerica.org/thejourney
- Various online sources for more information:
  - www.ucalgary.ca/applied_history/tutor/firstnations/ --- Canadian First Nations
  - www.mnsu.edu/emuseum/cultural/northamerica/index.shtml --- Native North America
  - www.bigorrin.org/alonquin_kids.htm --- Algonquin Fact Sheet for kids
  - www.bigorrin.org/inu_kids.htm --- Innu Fact Sheet for kids
  - www.bigorrin.org/mohawk_kids.htm --- Mohawk Fact Sheet for kids
  - www.bigorrin.org/onondaga_kids.htm --- Onondaga Fact Sheet for kids
  - www.bigorrin.org/wyandot_kids.htm --- Wendat Fact Sheet for kids

MATERIALS:

- English translation of Champlain’s Des Sauvages, Ch. 2 and from his Journals, Vol. 2, Chapter 4
- Graphic organizers for goals for both groups
• Questions for Panel Discussion
• Assignment Sheet for Panel Discussion
• Rubric for Peer Review and Assessment

BEFORE THE LESSON:

• Review the graphic, Typical Set-up for a Panel Discussion, prepare to arrange the room as necessary.
• Copy graphic organizers, and Champlain’s Journal (or arrange for students to read online or pdf versions), Assignments Sheet and Rubrics

THE LESSON

PART I: LEARNING ACTIVITY

1. Begin the first day of the lesson with a brief discussion of the Northwest Passage (arctic route to Asia) or the warm water route through the North American continent: Why would it be so important to find this “shortcut?”

Information about Explorers and their quest for the elusive Northwest Passage can be found at sites such as the online exhibit done by Princeton University at http://libweb5.princeton.edu/visual_materials/maps/websites/northwest-passage/titlepage.htm

The maps on the above site are particularly useful in illustrating the perspective of explorers of this time period.

Information about Jacques Cartier and other explorers can be found at http://en.wikipedia.org/wiki/Jacques_Cartier

• Students should read the sections of Champlain’s Des Sauvages, Ch. 2 and from his Journals, Vol. 2, Chapter 4, which show how he interacted with the Innu and Algonquins. Individually, or in small groups, students fill in the graphic organizers as they read.

• Next show a portion of the Mountain Lake PBS film, Dead Reckoning ~ Champlain in America, located at Tadoussac and Allumette Island in the in the 1603 and 1613 journeys section of the map in the Champlain in America website - http://www.champlaininamerica.org/thejourney

  Frame: From what you already know about Champlain and the Amerindian tribes, what do you think they wanted from each other?

  Focus: During this segment of the film, pay attention to the goals each group has and how they go about convincing each other to help.

  Follow-up: Insert any information you gathered about the goals of the Amerindians and/or the French and add it to your graphic organizers.
2. The second day of the lesson, the class should be divided into two groups: “experts” on either the French or the Amerindians. These groups should meet in groups to discuss and compare information from the graphic organizers.

3. Distribute the questions page and ask each group to work together to answer the questions in preparation for the panel discussion. Consult the Amerindian websites listed in Media Resources for further information.

4. Panel Discussion Format

   • There will be two groups of students during the panel discussion: the EXPERTS and the AUDIENCE

   • The teacher will serve as the MODERATOR

   • It is preferable to set up the classroom with a line or semi-circle of desks or tables at the front for the EXPERTS, and a bank of desks or tables (facing the line) for the AUDIENCE. The MODERATOR can stand or sit anywhere between the two groups, off to the side.

   • During the panel discussion, the MODERATOR poses questions to the EXPERTS, who answer individually using the information the group has gathered and discussed. It is important to make sure that EVERY person on the EXPERT panel answers at least one question.

   • The AUDIENCE listens during the discussion, and fills out a PEER REVIEW rubric. Usually, it is preferable to pair one EXPERT and one AUDIENCE member for peer review purposes. So that AUDIENCE member A peer reviews EXPERT A, AUDIENCE member B peer reviews EXPERT B, etc.

   • After the first group of EXPERTS has answered all the questions, the groups change places. The EXPERTS become the AUDIENCE and vice versa.

   • The questions are then posed by the MODERATOR to the new group of EXPERTS while the new AUDIENCE peer reviews.

   • Once both groups have played both roles, the peer review sheets are exchanged and the panel discussion rubric is filled out for each student by the teacher.

   • Conduct the panel discussion within one class period — remind students that each panel member must speak at least once, and that they may use their group notes for reference. During the discussion, invite additional comments by other “experts” as time allows. The same is true for audience questions — allow as many or few as you have time for.

PART II: ASSESSMENT

1. After the panel discussion has ended, students should exchange peer review rubrics.
2. Each student should be given a grade by the teacher on the same rubric. It is helpful to video tape or audio tape the discussion for ease in grading after the event.

3. As a class, discuss the results of the panel activity. Try to determine if the essential questions have been answered: Were the Innu, Algonquins and Wendats, truthful with Champlain? Was he truthful with them? How much can we trust people who have goals that differ from our own to be our allies? — you may find that history lends itself to “unanswered” questions and that is acceptable. It is not the answer that is important, but the discussion.

4. Apply the concept of trusting our allies to modern situations such as those that occur in the Middle East, with NATO, etc. Students should be aware of the application of this idea of trust in their own lives as well — teammates, classmates, friends, family, etc.

RELEVANT STANDARDS:

National Standards for Language Arts

NL-ENG.K-12.1 READING FOR PERSPECTIVE
Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.

NL-ENG.K-12.2 UNDERSTANDING THE HUMAN EXPERIENCE
Students read a wide range of literature from many periods in many genres to build an understanding of the many dimensions (e.g., philosophical, ethical, aesthetic) of human experience.

NL-ENG.K-12.3 EVALUATION STRATEGIES
Students apply a wide range of strategies to comprehend, interpret, evaluate, and appreciate texts. They draw on their prior experience, their interactions with other readers and writers, their knowledge of word meaning and of other texts, their word identification strategies, and their understanding of textual features (e.g., sound-letter correspondence, sentence structure, context, graphics).

NL-ENG.K-12.4 COMMUNICATION SKILLS Students adjust their use of spoken, written, and visual language (e.g., conventions, style, vocabulary) to communicate effectively with a variety of audiences and for different purposes.

NL-ENG.K-12.5 COMMUNICATION STRATEGIES
Students employ a wide range of strategies as they write and use different writing process elements appropriately to communicate with different audiences for a variety of purposes.
EVALUATING DATA
Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and non-print texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.

PARTICIPATING IN SOCIETY
Students participate as knowledgeable, reflective, creative, and critical members of a variety of literacy communities.

APPLYING LANGUAGE SKILLS
Students use spoken, written, and visual language to accomplish their own purposes (e.g., for learning, enjoyment, persuasion, and the exchange of information).

National Standards for Social Studies: US History

Nss-Ush.5-12.1 Era 1: Three Worlds Meet (Beginnings To 1620)
- Understands comparative characteristics of societies in the Americas, Western Europe, and Western Africa that increasingly interacted after 1450
- Understands how early European exploration and colonization resulted in cultural and ecological interactions among previously unconnected peoples

NYSED Learning Standards for English Language Arts

Standard 1: Students will read, write, listen, and speak for information and understanding. As listeners and readers, students will collect data, facts, and ideas discover relationships, concepts, and generalizations; and use knowledge generated from oral, written, and electronically produced texts. As speakers and writers, they will use oral and written language to acquire, interpret, apply, and transmit information.

Standard 3: Students will read, write, listen, and speak for critical analysis and evaluation. As listeners and readers, students will analyze experiences, ideas, information, and issues presented by others using a variety of established criteria. As speakers and writers, they will present, in oral and written language and from a variety of perspectives, their opinions and judgments on experiences, ideas, information and issues.

Standard 4: Students will read, write, listen, and speak for social interaction. Students will use oral and written language for effective social communication with a wide variety of people. As readers and listeners, they will use the social communications of others to enrich their understanding of people and their views.

Performance Indicators for specific grade levels can be found at http://www.emsc.nysed.gov/ciai/ela/elarg.html
NYSED Learning Standards for Social Studies

Standard 1, Key Idea 1
The study of New York State and United States history requires an analysis of the development of American culture, its diversity and multicultural context, and the ways people are unified by many values, practices, and traditions.

Standard 1, Key Idea 3
Study about the major social, political, economic, cultural, and religious developments in New York State and United States history involves learning about the important roles and contributions of individuals and groups.

Standard 1, Key Idea 4
The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments.

Standard 2, Key Idea 1
The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives.

Standard 2, Key Idea 4
The skills of historical analysis include the ability to investigate differing and competing interpretations of the theories of history, hypothesize about why interpretations change over time, explain the importance of historical evidence, and understand the concepts of change and continuity over time.

Standard 5, Key Idea 1
The study of civics, citizenship, and government involves learning about political systems; the purposes of government and civic life; and the differing assumptions held by people across time and place regarding power, authority, governance, and law. (Adapted from The National Standards for Civics and Government, 1994)

Standard 5, Key Idea 4
Central to civics and citizenship is an understanding of the roles of the citizen within American constitutional democracy and the scope of a citizen’s rights and responsibilities.

Performance Indicators for specific grade levels can be found at http://www.emsc.nysed.gov/ciai/socst/ssrg.html
What were Champlain’s goals during his voyages in New France?
What were the goals of the Amerindians during their interaction with the French?
Class: 
Teacher: 

Panel Discussion on The French and Amerindian Motives in New France during the Voyages of Samuel de Champlain

Assigned: 
Due: 

Purpose: To take a critical look at both the film and primary source versions of the interactions between Samuel de Champlain and the Amerindians.

Objectives:
- Analyze and synthesize information from different sources by making connections and showing relationships to other texts, ideas, subjects, and the world at large
- Employ a range of post-reading practices to think about new learning and to plan future learning
- Recognize and analyze the relevance of literature to contemporary and/or personal events and situations from short stories, novels, plays, film and video productions, poems, and essays
- Engage in a variety of collaborative conversations, such as peer-led discussions, paired reading and responding, and cooperative group discussions, to make applications of the ideas in the text to other situations, extending the ideas to broaden perspectives
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- Analyze and evaluate the intellectual and/or emotional impact of specific texts on the reader
- Share reading experiences with a peer or adult; for example, read together silently or aloud, and discuss reactions to texts

Task: You will be placed in a group at random. One group will become the “experts” on the French side, the other group will be the “experts” on the Amerindian side. Each group will work together for one class period to brainstorm answers to the questions (attached) in preparation for our panel discussion. During the panel discussion, I will pose questions to each group, and you will be evaluated on the quality of your answers. The task is to work together to think “outside the box.” Each group member must take a turn answering at least one question during the discussion.

Process:
1. Brainstorm within your group some answers to the questions above.
2. Discuss how you think about the format of your group compared to how everyone else thinks—combine ideas!
3. Make notes for reference during the panel discussion (one set per group)

Product: Individual and group participation in panel discussion.

Assessment: see Panel Discussion Rubric
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Questions for Panel Discussion – Champlain and the Amerindians

Questions for the expert panel on the French:

1. What were Champlain’s main goals during his voyages in New France?
2. What did he receive from the Amerindian nations that would help him reach these goals?
3. What did he perceive to be the goals of the Amerindians?
4. What did he have to offer the Amerindians to help them reach their goals?
5. What information was presented in Champlain’s journal that leads one to believe he had honorable intentions where the Amerindians were concerned?
6. What information was presented in the film that leads one to believe he had honorable intentions where the Amerindians were concerned?
7. Was there evidence in either the primary source document or the film that Champlain was being deceptive with the Amerindians? What?
8. Why would Champlain trust what the Amerindians told him about the route west?
9. Did he have any reason to believe they were not being honest with him?
10. What were Champlain’s alternatives to developing an alliance with the Amerindian nations in order to reach his goals?

Questions for the expert panel on the Amerindians:

1. What were the main goals of the Amerindians when they encountered Champlain on his voyages to New France?
2. What did they receive from the French that would help them reach these goals?
3. What did they perceive to be the goals of the French?
4. What did they have to offer the French to help them reach their goals?
5. What information was presented in Champlain’s journal that leads one to believe the Amerindians had honorable intentions where the French were concerned?
6. What information was presented in the film that leads one to believe they had honorable intentions where the French were concerned?
7. Was there evidence in either the primary source document or the film that the Amerindians were being deceptive with the French? What?
8. Why would the Amerindians trust the French and want to help them find the route west?
9. Did they have any reason to believe the French were not being honest?
10. What were the Amerindian’s alternatives to developing an alliance with the French in order to reach their goals?
TYPICAL CLASSROOM SET-UP FOR PANEL DISCUSSION

EXPERTS

MODERATOR

AUDIENCE
VOYAGES DV SIEVR DE CHAMPLAIN 277


CHAP. IIII.

Ibachis feit equiper deux Canots pour me mener voir vn autre Capitaine nommé Tessouat, qui demeuroit à 8. lieues de luy, sur le bord d'vn grand lac, par où passe la riuiere que nous auions laissee qui refuit au Nord; ainsi nous trauersasmes le lac à l'Ouest Nort-ouest, pres de 7. lieues, où ayans mis pied à

Continuation : Arrival at Tessouat's village, and the kind welcome he gave me. Their cemeteries. The Indians promise me four canoes to continue my journey. Soon after they refuse them. Speech of the Indians to dissuade me from my purpose, pointing out the difficulties. My reply to these difficulties. Tessouat charges my guide with falsehood and with not having been where he had said. He maintains that he has told the truth. I urge them to give me canoes. Several refusals. My guide convicted of falsehood and his confession.

CHAPTER IV

Ibachis had two canoes fitted out to take me to see another chief named Tessouat, who lived eight leagues from him on the shore of a large lake, through which passes the river we had left, which leads northward. Thus we crossed the lake in a west-north-westerly direction nearly seven leagues, where having landed

1 Lower Allumette or Petoby lake. See Plate XI, p. 273.
2 The Ottawa, which after leaving Allumette lake and flowing north then curves round through Coulonge lake and down past Calumet island to the lac des Chats, where Champlain had left it.
3 Muskrat lake. They must have left this lake near Meath, whence the Stocqua portage led northward to Lower Allumette lake.
we went a league to the north-east, through a very beautiful region along narrow beaten trails where the going is easy, and we arrived at the shore of this lake where stood Tessouiat’s encampment. He was with another neighbouring chief, and was much astonished at seeing me, telling us he thought I was a ghost, and that he could not believe his eyes. Thence we went over to an island where stood their badly-made bark wigwams. This island is covered with oaks, pines, and elms, and is not liable to be flooded as are the other islands in the lake.

This island is strongly situated; for at its two ends and where the river enters the lake are troublesome rapids, whose rugged character makes it strong. The Indians have made their encampment here in order to escape the incursions of

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1 On Lower Allumette lake, not far from Perretton.
2 Morrison or Hawley island, between Upper and Lower Allumette lakes, about three-quarters of a mile long, and the same in width. It is protected on the north by Allumette rapids and on the south by those called Lost Chenail. The island, which comprises 400 acres, rises to sixty feet in height. See Plates XIII and XIV, pp. 278 and 280.
VOYAGES DV SIEVR DE CHAMPLAIN 279

est par les 47.\textsuperscript{1} degrés de latitude, comme est le lac, qui a 20. lieues de long, & 3. ou 4. de large,\textsuperscript{2} abondant en poisson, mais la chasse n'y est pas beaucoup bonne.

Ainsi comme je visois l'isle j'apparçeus leurs cimetières, où je fus rauii en admiration, voyant des sepulchres de forme semblable aux chasses, fais de pieces de bois, croisées par en haut & fichees en terre, à la distance de 3. pieds ou enuiron : sur les croisées en haut ils y mettent vne grosse piece de bois, & au deuût vne autre tout debout, dans laquelle est graué grossierement (comme il est bien croyable) la figure de celuy ou celle qui y est enterré. Si c'est vn homme ils y mettent vne rondache, vne espee amancée à leur mode, vne masse, vn arc & des flesches ; S'il est Capitaine, il aura vn panache sur la teste, & quelque autre matachia \textsuperscript{3} ou enjolieuere ; si vn enfant, ils luy baillent vn arc & vne flesche ; si vne femme, ou fille, vne chaudiere, vn pot de terre, vne cueillier de bois

their enemies. The island is in latitude 47°,\textsuperscript{1} as is also the lake, which is twenty leagues long and three or four wide.\textsuperscript{2} It abounds in fish, but the hunting is not very good.

Now, as I looked about the island, I noticed their cemeteries, and was filled with wonder at the sight of the tombs, in the form of shrines, made of pieces of wood, crossed at the top, and fixed upright in the ground three feet apart or thereabouts. Above the cross-pieces they place a large piece of wood, and in front another standing upright, on which is carved rudely (as one might expect) the face of him or her who is there buried. If it is a man they put up a shield, a sword with a handle such as they use, a club, a bow and arrows ; if it is a chief, he will have a bunch of feathers \textsuperscript{3} on his head and some other ornament or embellishment ; if a child, they give him a bow and arrow ; if a woman or girl,

\textsuperscript{1} Morrison island stands in 45° 48' ; its sides are far higher than those of the other islands. See Plate XIV, p. 280.

\textsuperscript{2} Lower Allumette lake is about twelve miles long.

\textsuperscript{3} See Vol. I, 108.
& vn auiron; Tout le tombeau a de longueur 6. ou 7. pieds
pour le plus grand, & de l'argeur 4. les autres moings. Ils
sont peints de jaune & rouge, avec plusieurs ouurages aussi
delicans que la sculpture. Le mort est enseueli dans sa robe
de castor ou d'autres peaux, desquelles il se servoit en sa
vie, & luy mettent toutes ses richesses aupres de luy, comme
haches, couteaux, chaudières & aleines,1 afin que ces choses
luy servent au pays ou il va: car ils croyent l'immortalité
de l'ame, comme j'ay dict autre part.2 Ces sepulchres graués
ne se font qu'aux guerriers, car aux autres ils n'y mettent
non plus qu'ils font aux femmes, comme gens inutiles, aussi
s'en retrouve il peu entreux.

Après avoir considéré la pauureté de ceste terre, ie leur
demanday comment ils s'amusoient à cultuier vn si mauuais
paiïs, veu qu'il y en auoit de beaucoup meilleur qu'ils laissoyent
desert & abandonné, comme le Saut S. Louys.3 Ils me

a kettle, an earthen pot, a wooden spoon, and a paddle. The
largest tomb is six or seven feet long and four wide;
the others smaller. They are painted yellow and red, with
various decorations as fine as the carving. The dead man
is buried in his beaver or other skin, whereof he made use
in his life; and they place beside him all his valuables such
as axes, knives, kettles and awls,1 so that these things may be
of use to him in the land whither he goes; for they believe in
the immortality of the soul as I have stated elsewhere.2 These
carved tombs are only made for warriors; for other men they
put no more on the tombs than for women, as being useless
people. Hence but few of these tombs are found amongst them.

Having noted the poorness of the soil, I asked them how
they could waste their time in cultivating such a poor region,
seeing there was much better land which they left untilled
and abandoned, as at the St. Louis rapids.3 They replied

1 Mr. J. L. Morris of Pembroke has a collection of axes, flints,
awls, etc., found on Morrison island.
2 See Vol. I, 120.
3 The Lachine rapids.
VOYAGES DV SIEVR DE CHAMPLAIN 281

respondirèrent qu'ils en estoient contraints, pour se mettre en seureté, & que l'aspreté des lieux leur seruoit de bouleuart côte leurs ennemis : Mais que si ie voulois faire vne habitation de François au Saut S. Louys, côme l'auois promis, qu'ils quiteroyent leur demeure pour se venir loger pres de nous, estans asseurés que leurs ennemis ne leur feroyêt point de mal pendât que nous serions avec eux. Ie leur dis que ceste annee nous ferions les preparatifs de bois & pierres pour l'annee suiutante faire vn fort, & labourer ceste terre : Ce qu'ayant entendu ils firent vn grand cry en signe d'applaudiissement. Ces propos finis, ie priay tous les Chefs & principaux d'entreux, de se trouver le lendemain en la grand terre, en la cabane de Tessoüat, lequel me vouloit faire Tabagie, & que là ie leur dirois mes intentions, ce qu'ils me promirent ; & deslors enuoyerent conuiuer leurs voisins pour si trouver.

* Lire s'y.

that they were forced to do so, in order to be safe, and that the roughness of the region served as a bulwark against their enemies; but that if I would make a settlement of Frenchmen at the St. Louis rapids as I had promised, they would leave their abode to come and live near us, feeling assured that their enemies would do them no harm whilst we were with them. I told them that this year we should prepare wood and stone in order next year to build a fort and plough the land. When they heard this they gave a great shout in sign of approval. At the end of this conference I invited all the chiefs and head-men among them to meet me on the following day on the mainland at the wigwam of Tessoüat, who was going to give a feast in my honour, and said that there I should announce to them my intentions. They promised they would come, and immediately sent an invitation to their neighbours to be present.

On the following day all the guests came, each with his wooden bowl and spoon, and sat down on the ground in Tessouiat’s wigwam without observing any rank or ceremony. He served out to them a sort of hasty pudding, made of maize crushed between two stones, mixed with meat and fish, cut into little pieces, and all cooked together without salt. There was also meat roasted on coals and boiled fish separately, which he also distributed. As for myself, since I wished none of their hasty pudding, because they are very dirty in their cooking, I asked them for some fish and meat to prepare in my own way, and they gave me some. For drink we had fine clear water. Tessouiat, who gave the banquet, conversed with us without eating himself, as is their custom.

When the banquet was over, the young men, who are not present at the speeches and council-meetings, and who during banquets remain at the doors of the wigwams, left.
estoiët demeurés commença à garnir son petunoir, & m’en présenterent les vns & les autres, & employasmes vne grande demie heure à cet exercice, sans dire vn seul mot, selon leur coustume.

Après auoir parmi vn si long silence amplement petuné, ie leur fis entendre par mœ Truchement que le subiect de mon voyage n’estoit autre que pour les asseurer de mon affection, & du désir que j’auois de les assister en leurs guerres, comme j’auois auparauant faict. Que ce qui m’auoit empesché l’année derniere de venir, ainsi que ie leur auois promis, estoit que le Roy m’auoit occupé en d’autres guerres, mais que maintenant il m’auoit commandé de les visiter, & les asseurer de ces choses, & que pour cet effect j’auois nombre d’hommes au Saut S. Louys, & que ie m’estois venu promener en leur pays pour recognoisstre la fertilité de la terre, les lacs, ruieres, & mer qu’ils m’auoyent dict estre en leur pays : & que ie desirois voir vne nation distant de 6. iournées d’eux,

Then each of those who had stayed began to fill his pipe, and several offered me theirs, and we spent a full half-hour at this ceremony, without uttering a word, as is their custom.

After having smoked plentifully during such a long silence, I explained to them through my interpreter, that the object of my journey was none other than to assure them of my affection, and of my desire to aid them in their wars, as I had done previously: that what had hindered me from coming last year as I had promised, was that the king had employed me in other wars, but that he had now commanded me to visit them, and to reassure them regarding these things, and that for this purpose I had a number of men at the St. Louis rapids.¹ I told them I had come on a visit to their country to note the fertility of the soil, the lakes, rivers and sea, which they had told me were in their country, and that I desired to visit a nation, distant six

¹ The Lachine rapids.
nommee Nebicerini,\(^1\) pour les conuiier aussi à la guerre; & pour ce les priay de me donner 4. Canots, auec huitc sauages pour me conduire esdictes terres. Et d'auant que les Algoumequins ne sont pas grands amis des Nebicerini, ils sembloyent m'escouter auec plus grande attention.

Mon discours acheué, ils commencerent derechef à petuner, & à deuier tout bas ensemble, touchant mes propositions: puis Tessoïat pour tous prit la parole & dict, Qu'ils m'auoiët toudours recognu plus affectionné en leur endroit, qu'aucü autre François qu'ils eussent vu; que les preuues qu'ils en auoient euës le passé, leur facili-toyent la creance pour l'aduenir; de plus, que ie monstrois estre bien leur amy, en ce que j'auois passé tant de hazards pour les venir voir, & pour les conuier à la guerre, & que toutes ces choses les obligoyent à me vouloir du bien, comme

days’ march from them, called the Nebicerini,\(^1\) in order to invite them also to go on the war-path, and that for this purpose I asked them to give me four canoes, with eight Indians to take me to that region. And since the Algonquins are not great friends of the Nebicerini, they seemed to listen to me with the greater attention.

My speech being finished, they began again to smoke and to converse together quietly about my proposals. Then Tessoïat, on behalf of all, began to speak, saying that they had always realized that I was more kindly disposed towards them than any other Frenchman they had seen, and that the proofs of it which they had experienced in the past, made it the more easy for them to believe in it for the future; that I had shown that I was indeed their friend by running so many risks to come and visit them, and to invite them to go on the war-path; and that all this forced them to bear as much good will towards me as to their own children.

\(^1\) See p. 260, note 4.
à leurs enfans propres ; Que toutesfois l’année dernière ie
leur auois manqué de promesse, & que 2000. sauvages estoient
venus au Saut en intention de me trouver, pour aller à la
guerre, & me faire des presens, & ne m’ayant trouué, furent
fort attristez, croyant que ie fusse mort, comme quelques

p. 35. vns leur auoyent dict : aussi que les François qui estoient
au Saut ne les voulurent assister à leurs guerres, & qu’ils
furent mal traictéz par aucuns, de sorte qu’ils auoyent resolu
entr’eux de ne plus venir au Saut, & que cela les auoit oc-
casionnés (n’esperan plus me voir) d’aller à la guerre seuls,
& de fait que 1200. des leur[s] y estoyent allés. Et d’autant
que la pluspart des guerriers estoient absens, ils me prioyent
de remettre la partie à l’année suiuannte, & qu’ils feroient
sçauoir cela à tous ceux de la contree. Pour ce qui estoit
des 4. Canots que ie demandoys, ils me les accorderent, mais
auec grandes difficultés, me disans qu’il leur desplaisoit fort de
telle entreprise, pour les peines que i’y endureroys ; que ces

Nevertheless that last year I had failed to keep my promise
and that two thousand Indians had come to the Rapids in
the hope of finding me, in order to go on the war-path and
to make me gifts ; that on not finding me they were much
disappointed, thinking I was dead, as some had told them ;
moreover, that the French who were at the Rapids were
unwilling to assist them in their wars, and some had even
treated them badly, so that they had resolved among them-
selves not to come to the Rapids any more. This had
forced them, since they did not expect to see me again, to
go on the war-path alone, and in fact twelve hundred of their
men had done so. And since the greater part of their
warriors were absent, they requested me to postpone the
project until the following year, when they would make
it known to all the tribes of that region. As for the four
canoes for which I asked, they granted them to me, but with
much hesitation, declaring that they viewed such an enter-
prise with considerable disfavour, on account of the toils
peuples estoient sorciers, & qu’ils auoient faict mourir beaucoup de leurs gens par sort & empoisonnemés, & que pour cela ils n’estoient amis : au surplus que pour la guerre ie n’auois affaire d’y eux, d’autant qu’ils estoient de petit cœur, me voulans destourner avec plusieurs autres propos sur ce subiect.

Moy d’autrepart qui n’auois autre desir que de voir ces peuples, & faire amitié avec eux, pour voir la mer du Nord, faciliteis leurs difficultez, leur disant, qu’il n’y auoit pas loing iusques en leurs païs; que pour les mauvais passages, ils ne pouuoient estre plus fascheux que ceux que j’auois passé par cy deuant; & pour le regard de leurs sortileges qu’ils n’auoient aucune puissance de me faire tort, & que mon Dieu m’en preserueroit; que ie cognoissois aussi leurs herbes, & par ainsie me garderois d’en manger; que ie les voulois rendre ensemble bons amis, & leur ferois des presens pour cet effect, m’asseurant qu’ils feroient quelque

I should undergo; that these tribes were sorcerers and had killed many of Tessoïat’s people by magic and poisoning, and consequently were not considered friendly; moreover as regards war, I had no need of them, for they had small courage. With this and various other arguments they tried to dissuade me from my project.

I, on the other hand, whose one desire was to see these tribes, and to make friends with them, in order to view the northern sea, made light of their difficulties, saying that it was not far to that country; that as for the bad portages, these could not be worse than those we had already passed, and that with respect to their spells, these would have no power to hurt me; for my God would preserve me from them; that I was also acquainted with their herbs, and should therefore take good care not to eat them; that I wished to make them all good friends and would make presents to the other tribes for that purpose, feeling sure that they

1 Of the Nebicerini, cf. p. 260.
VOYAGES DU SIEVR DE CHAMPLAIN

chose pour moy. Avec ces raisons ils m’accorderêt, comme
i’ay dict, ces 4. Canots, dequoy ie fus fort joyeux, oubliant
toutes les peines passées, sur l’esperance que i’auois de voir
cest mer tant desiree.

Pour passer le reste du iour, ie me fus promener par
leurs iardins, qui n’estoiêt réplis que de quelques citroûilles,
phasioles, & de nos pois, qu’ils commencent à cultuier, où
Thomas mon truchement, qui entend fort bien la langue,
me vint trouuer, pour m’aduertir que ces sauvages, apres
que ie les eus quittés, auoirient songé que si i’entreprenois
ce voyage, que ie mourrois, & eux aussi, & qu’ils ne me
pouuoient bailler ces Canots promis, d’autant qu’il n’y auoit
aucun d’entreux qui me voulut conduire ; mais que ie remisse
cce voyage à l’annee prochaine, & qu’ils m’y meneroient en
bon equippage, pour se deffendre d’iceux, s’il[s] leur vouloient
mal faire, pource qu’ils sont mauvais.

would do something for me. In response to these reasons
they granted me the four canoes, as I have stated, whereat
I was much pleased, and forgot all my past troubles in the
hope of seeing that much-desired sea.

To while away the rest of the day I went for a walk in
their gardens, which had in them only some pumpkins, beans,
and peas like ours, which they are beginning to grow. Here
Thomas my interpreter, who understands their language
very well, came to tell me that the Indians, after I had left
them, had imagined that if I should undertake this journey,
I should die, and they as well, and that they could not give
me the canoes as they had promised, inasmuch as no one
among them was willing to be my guide. But they thought
that I should postpone the journey till the following year,
when they would take me along with them, with a good
escort to protect ourselves against these tribes, who are
wicked people, in case they wished to do us harm.
Ceste nouvelle m'affligea fort, & soudain m'é alay les p. 37. trouver, & leur dis, que ie les auois iusques à ce iour estimés hommes, & veritables, & que maintenant ils se monstroyent enfans, & messongers, & que s'ils ne vouloiët effectuer leurs promesses, ils ne me feroient paroistre leur amitié; toutesfois que s'ils se sentoient incommodés de 4. Canots, qu'ils ne m'en baillassent que 2. & 4. sauuages seulement.

Ils me representerent derechef la difficulté des passages, le nombre des Sauts, la meschanceté de ces peuples, & que s'estoit pour crainte qu'ils auoyent de me perdre qu'ils me faisoient ce refus.

Je leur fis response, que i'estois fasché de ce qu'ils se monstroient si peu mes amis, & que ie ne l'eusse jamais creu; que i'auois vn garçon, (leur monstrot mon imposteur) qui auoit esté dâs leur pays, & n'auoit reconu toutes les difficultés qu'ils faisoient, ny trouué ces peuples si mauuais qu'ils disoient. Alors ils commencèrent à le regarder, &

This news grieved me greatly, and at once I went off to find them, and told them that till then I had held them to be men and true to their word; but that now they were showing themselves children and liars, and that if they did not wish to keep their promises, they should not pretend to be my friends; however, if they felt inconvenienced by giving me four canoes, they could give me but two, and only four Indians.

They again represented to me the difficulties of the portages, the number of rapids, the wickedness of those tribes, and that it was on account of the fear they entertained of my destruction that they were refusing my request.

I replied to them that I was sorry they showed themselves so little my friends, and that I should never have believed it; that I had a youth (pointing to my impostor) who had been in that country and had not noticed all the difficulties they represented, nor found those tribes as bad as they were saying. They then began to eye him, and
particularly Tessoïat, the old chief, with whom he had wintered, who calling him by name, said to him in his language, 'Nicholas, is it true that you have said you had been in the Nebicerini country?' For a long time he remained silent; then he said to them in their language which he speaks a little, 'Yes, I have been there.' Immediately they regarded him with anger, and rushed upon him, as if they would have eaten him or torn him asunder, shouting very loudly. And Tessoïat said to him, 'You are a brazen liar; you know well that every night you slept alongside of me and my children, and rose every morning at that place. If you visited those tribes, it was in your sleep. Why have you been so shamefaced as to tell lies to your chief, and so wicked as to wish to jeopardize his life amid so many dangers? You are a miserable wretch whom he ought to put to death more cruelly than we do our enemies. I am not surprised that he importuned us so much, having confidence in what
VOYAGES DV SIEVR DE CHAMPLAIN

A l’heure* ie luy dis qu’il eust à respondre à ces peuples; &
puis qu’il aouoit esté en ces terres qu’il en donnast des en-
seignemens pour me le faire croire, & me tirer de la peine
où il m’aouoit mis; mais il demeura muet & tout esperdu.

A l’heure* ie le tiray à l’escart des sauages, & le coniuray
de me declarer la verité du fait: que s’il aouoit veu ceste
mer, que ie luy ferois donner la recompense que ie luy aouois
promise, & s’il ne l’aouoit veuë, qu’il eut à me le dire sans me
donnier d’avantage de peine: D’erchef auec iuremens il
afferma tout ce qu’il aouoit par cy deuant dict, & qu’il me le
feroit voir, si ces sauages vouloient bailler des Canots.

Sur ces discours Thomas me vint aduertir que les sauages p. 39-
de l’isle¹ enuoyoient secrettement vn Canot aux Nebicerini
pour les aduertir de mē arriuee. Et lors pour me seruir de
l’occasion, ie fus trouver lesdits sauages, pour leur dire
que j’aouois songé ceste nuict qu’ils vouloyent enuoyer vn

*A l’heure paraist avoir ici sa vieille signification = alors.

you told him. ’I at once said to him that he would have to
make a reply to these people, and that since he had been in
those parts, he must give evidence of this to convince me,
and to get me out of the difficulty in which he had placed
me; but he remained silent and quite abashed.

I immediately drew him aside from the Indians, and
begged him earnestly to tell me the truth; and said that if he
had seen this sea, I would have the promised reward given to
him, and that if he had not seen it, he must tell me so, with-
out giving me any more worry. Once more with oaths he
affirmed all that he had before asserted, and said he would
show me this if these Indians would give us the canoes.

After this talk Thomas came and told me that the Indians
of the island¹ were secretly sending a canoe to the Nebicerini
to warn them of my arrival. Thereupon, in order to profit
by this opportunity, I went to these Indians to tell them
that that night I had dreamed that they were going to send

¹ Morrison island.
Canot aux Nebicerini sans m’en aduertir, dequoy i’estois estôné, veu qu’ils scauoyent que i’auois volonté d’y aller: à quoy ils me firent response, disans, que ie les offensois fort, en ce que ie me fios plus à vn menteur, qui me vouloit faire mourir, qu’à tant de braues Capitaines qui estoïet mes amys, & qui auoyent ma vie chere: ie leur repliquay, que mon hôme (parlant de nostre imposteur) auoit esté en ceste contree avec vn des parens de Tessoniat, & auoit veu la Mer, le bris & fracas d’vn vaisseau Anglois, ensèble 8o. testes que les sauuages auoient, & vn ieune garçon Anglois qu’ils tenoient prisonnier, dequoy* ils me vouloient faire present.

Ils s’escrierent plus que deuant, entendant parler de la Mer, des vaisseaux, des testes des Anglois, & du prisonnier, qu’il estoit vn menteur, & ainsi le nommerent-ils depuis, côme la plus grande iniure qu’ils luy eussent peu faire, disans tous ensemble qu’il le faloit faire mourir, ou qu’il dist celuy

* À remarquer cet emploi de quoy.

a canoe to the Nebicerini without letting me know, at which I was astonished, seeing that they knew that I wished to go there. To this they replied that I did them great wrong, in that I had more confidence in a liar, who wanted to kill me, than in so many honest chiefs, who were my friends, and held my life dear. I answered them that my man (speaking of our impostor) had been in that region with one of Tessoniat’s relations and had seen the sea, and the broken fragments of an English ship, together with eighty scalps in the possession of the Indians, and an English youth whom they kept prisoner and these they wished to present to me.

On hearing this mention of the sea, the ships, the English scalps and the prisoner, they exclaimed more loudly than before that he was a liar, and such they have since called him as the greatest insult they could offer to him. With one voice they declared that he should be put to death, or that
292 VOYAGES DV SIEVR DE CHAMPLAIN

avec lequel il y auroit esté, & qu’il declarast les lacs, rivieres & chemins par lesquels il auroit passé ; à quoy il fit response asseurément qu’il auroit oublié le nom du sauuvage, combien qu’il me l’eust nommé plus de vingt fois, & mesme le iour de deuant. Pour les particularitez du païs, il les auroit descriptes dâs vn papier qu’il m’auoit baillé. Alors ie presëtyay la carte, & la fis interpreter aux sauuvages, qui l’interrogerent sur icelle, à quoy il ne fit response, ains par son morne silence manifesta sa meschanceté.

Mon esprit vogant en incertitude, ie me retiray à part, & me representay les particularitez du voyage des Anglois cy deuant dictes, & les discours de nostre menteur estre assés conformes, aussi qu’il y auoit peu d’apparence que ce garçon eust inuët tout cela, & qu’il n’eust voulu entreprêdre le voyage, mais qu’il estoit plus croyable qu’il auoit veu ces choses, & que son ignorance ne luy permettoit de respondre

*a Combien que = bien que. b Ains = mais (au contraire).

he should name the person with whom he had gone there, and should state the lakes, rivers and trails by which he had passed. To this he replied without flinching that he had forgotten the name of this Indian, although he had mentioned his name to me more than twenty times, and even on the previous day. As for the particulars of the country, he had described them in a paper which he had given to me. Then I showed his map and had it interpreted to the Indians who questioned him regarding it. To this he made no reply, but by his sullen silence manifested his wickedness.

My mind being in doubt, I withdrew by myself and went over the particulars of the expedition of the English, already given, and found our impostor’s statements to be quite in harmony with these. Moreover there was little likelihood of this youth having invented all this and of his not having made the journey. It was more likely that he had seen these things but that his ignorance did not allow him to reply
VOYAGES DV SIEVR DE CHAMPLAIN

aux interrogations des sauwages: ioint aussi que si la relation des Anglois est veritable, il faut que la mer du Nord ne soit pas esloignee de ces terres de plus de 100. lieuës de latitude, car j'estois sous la hauteur de 47. degres de latitude, & 296. de longitude. mais il se peut faire que la dificulté de passer les Sauts, l'aspreté des mòtagnes remplies de neiges,

soit cause que ces peuples n'ont aucune cognoissance de ceste mer; bien m'ont-ils tousjours dict, que du pais des Ochataiguins il n'y a que 35. ou 40. iournées iusques à la mer qu'ils voyent en 3. endroits: ce qu'ils m'ont encore asseure ceste annee: mais aucun ne m'a parlé de ceste mer du Nord, que ce menteur, qui m'auoit fort resiouy à cause de la briefueté du chemin.

Or comme ce Canot s'apprestoit, ie le fis appeler deuant ses compagnons; & en luy representant tout ce qui s'estoit

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to the questions of the Indians. Furthermore, if the account of the English is true, this northern sea cannot be farther off than one hundred leagues of latitude; for I was in latitude 47°, and in longitude 296°, but it may be that the difficulty of passing the rapids, and the ruggedness of the mountains covered with snow, have prevented these tribes from having knowledge of this sea. Indeed, they have always told me that it is only thirty-five or forty days' journey from the country of the Ochataiguins to the ocean, which is in sight at three places. This they assured me again this year, but no one had spoken to me of this northern sea, save this impostor, who had greatly cheered me on account of the short distance to it.

Now while this canoe was being got ready, I sent for him to come before his companions; and informing him of all that had taken place, I told him that the time for dissimu-

1 The real latitude was 45° 46' 30", but Champlain having lost his astrolabe could not take any observations. The first meridian then started at Ferro, which would make the longitude about 297° 30".
passed, I said to him whether he had seen the things he had related; I said that I wished to seize the opportunity that presented itself; that I had forgotten all that had happened, but that if I had to proceed farther, I should have him hanged and strangled without any mercy. After some meditation he fell upon his knees and asked me for pardon, declaring that all he had stated regarding this sea both in France and in this country was false; that he had never seen it, and had never been farther than Tessoniat’s village; and that he had related these things in order to return to Canada. In a transport of rage at this I had him removed, being no longer able to endure his presence, and I gave Thomas orders to inquire carefully into the whole affair. To Thomas he persisted in saying that he had had no idea I would undertake this expedition, on account of its dangers, hoping some difficulty might arise, which would prevent me from going farther, such as this with these
VOYAGES DV SIEVR DE CHAMPLAIN  295

me vouloient bailler des Canots: ainsi que l'on remettroit
le voyage à vne autre annee, & qu'estant en France, il auroit
recompense pour sa descouverture: & que si ie le voulais
laisser en ce pays, qu'il yroit tant qu'il la trouueroit, quâd
il y deuoit mourir. Ce sont ses paroles, qui me furent
rapportees par Thomas, & ne me contenterent pas beaucoup,
estant esmerueillé de l'effronterie & meschanceté de ce
menteur: & ne me puis imaginer comment il auoit forgé
ceste imposture, sinon qu'il eust ouy parler du voyage
des Anglois cy mentionné; & que sur l'esperance d'auoir
quelque recompense, comme il a dict, il ait eu la temerité
de mettre cela en avant.

Peu de temps apres ie fus aduertir les sauuages, à mon
grand regret, de la malice de ce menteur, & qu'il m'auoit
confessé la verité, dequoy ils furent joyeux, me reprochant

Indians, who had refused to give me canoes. In this way
he hoped the journey would be put off for another year,
while he on reaching France would secure a reward for his
discovery. Moreover that if I would leave him in this
country he would go on until he had found this sea, even
should he die in the attempt. These are his words as
reported to me by Thomas, and they did not give me much
satisfaction; for I was astonished at the effrontery and
wickedness of this liar. And I cannot imagine how he
invented this falsehood, except that he had heard of the
expedition of the English, mentioned above,1 and in the
hope of having some reward, as he said, had been bold enough
to put forward this story.

Shortly afterwards and very sorrowfully I went and
informed the Indians of the deceit of this liar, telling them
that he had confessed the truth to me. At this they were
much pleased, but reproached me with having had so little

1 See p. 256 and Plate X, p. 257.
Voyages du Sieur de Champlain

le peu de confiance que j'avois en eux, qui estoient Capitaines, mes amis, & qui parloient tousjours verité, & qu'il falloit faire mourir ce menteur qui estoit grandemêt malitieux, me disant, Ne vois-tu pas qu'il t'a voulu faire mourir; donne le nous, & nous te promettons qu'il ne mentira plus. Et p.43.

à cause qu'ils estoient tous apres luy crians, & leurs enfants encore plus, le leur defendis de luy faire aucun mal, & aussi d'empescher leurs enfants de ce faire, d'autant que je le voulois remener au Saut pour le faire voir à ces Messieurs, ausquels il deuoit porter de l'eau sale; & qu'estant là j'aduiserois à ce qu'on en ferait.

Mon voyage estant acheué par ceste voye, & sans aucune esperance de voir la mer de ce costé là, sinon par conjecture, le regret de n'auoir mieux employé le temps m'est demeuré, auëc les peines & travaux qu'il m'a fallu neantmoins tolerer patiemment. Si ie me fusse transporté d'vn autre costé,

confidence in them, who were chiefs, my friends, and men who always spoke the truth. 'This very wicked liar must die,' said they; 'do you not see that he wanted to kill you? Give him to us, and we promise you he will tell no more lies.' And because they were all howling to get at him, and their children still more loudly, I forbade them to do him any harm, and made them also keep their children from doing so, inasmuch as I wished to bring him back to the Rapids to show him to those gentlemen to whom he was to bring salt water; and I said that when I got there, I should consider what was to be done with him.

My journey in this direction having ended, and without any hope of seeing the sea in those parts except by surmise, there remained to me nothing but the regret of not having made better use of my time, as also the troubles and fatigues which nevertheless I had to suffer patiently. Had I proceeded in a different direction, relying upon the reports of
VOYAGES DV SIEVR DE CHAMPLAIN 297

suiuant la relation des sauuages, i’eusse esbauché vne affaire qu’il faut remettre à vne autre fois. N’ayant pour l’heure autre desir que de m’ëre reuener, ie cöuiay les sauuages de venir au Saut S. Louys, où il y auoit quatre vaisseaux fournis de toutes sortes de marchâdises, & où ils receuroït bon traiatemêt ; ce qu’ils firent scauoir à tous leurs voisins. Et auant que partir, ie fis vne croix de cedre blâc, laquelle ie plantay sur le bort du lac en vn lieu eminent, aucq les armes de France, & priay les sauuages la vouloir conserver, comme aussi celles qu’ils trouueroient du long des chemins où nous auions passé; & que s’ils les rompoïêt, que mal leur arrieroit ; & les consuerant, ils ne seroient assaillís de leurs ennemis. Ils me promirent ainsi le faire, & que ie les retrouuerois quand ie retournerois vers eux.

the Indians, I should then have made a beginning of an affair which must now be postponed until another time. Having for the nonce no other desire than to return, I invited the Indians to come to the St. Louis rapids where lay four ships loaded with all sorts of merchandise, and where they would receive good treatment. This invitation they made known to all their neighbours. And before I left, I built a cross of white cedar, bearing the arms of France, which I set up in a prominent place on the shore of the lake, and begged the Indians to be kind enough to preserve it, as well as those they would find along the trails by which we had come. I said to them that if they broke these down, harm would befall them, but that if they preserved them, they would not be attacked by their enemies. They promised me to do this, and that I should find these again when I came back to their country.

1 The Lachine rapids.
2 Lower Allumette lake. See Champlain’s small map, Plate I, p. 1, where he gives a cross evidently intended for this.
3 See pp. 272 et seq. supra.
CHAPTER II

Kind reception accorded to the French by the grand Sagamore of the savages of Canada; their feasts and dances; the war they wage with the Iroquois; the manner of making their canoes and cabins, and the material; with the description of St. Matthew's Point.

On the twenty-seventh, accompanied by the two savages whom Monsieur du Pont brought to make report of what they had seen in France, and of the good reception the King had given them, we sought the savages at St. Matthew's point, which is a league from Tadoussac. As soon as we had landed we went to the lodge

1 François Gravé, Sieur du Pont, frequently alluded to as Pont-Gravé or Dupont-Gravé, a merchant of St. Malo who had already made trading voyages to Canada before 1600, established in that year along with Chauvin a trading post at Tadoussac, which was abandoned after one winter. He did not cease, however, to be interested in the country for trade purposes, and the association with Champlain which began with this voyage of 1603 continued to the end of their lives. Pont-Gravé was placed in charge of Port-Royal during the winter of 1605-6. See p. 370 infra.

2 Henri IV. Pont-Gravé, who in 1600 moved to Honfleur, had taken them back to France on a previous voyage.
grand Sagamo,\(^1\) qui s’appelle Anadabijou, où nous le trouvassmes avec quelque 80. ou 100. de ses compagnons qui faiçoët Tabagie \(^2\) (qui veut dire festin), lequel nous receuët fort bien selon la coustume du pays, & nous fist assoir aupres de luy, & tous les Sauuages arangez les vns aupres des autres des deux costez de ladite cabanne. L’vn des Sauuages que nous auions amené commença à faire sa harangue, de la bonne reception

of their grand Sagamore,\(^1\) named Anadabijou, where we found him and some eighty or a hundred of his companions, making Tabagie \(^2\) (that is to say, a feast). He received us very well, after the fashion of the country, and made us sit down beside him, while all the savages ranged themselves one next the other on both sides of the lodge. One of the savages whom we had brought began to make his oration, of the

\(^1\) The French form of this word seems to be taken from the Micmac Sakamou'. S. Rand, Dictionary of the Language of the Micmac Indians, 57. Halifax, 1888.

\(^2\) Littre derives this word from tabac, and makes it signify a place where tobacco is smoked, on the authority of Sanson, the French geographer, who wrote on America about 1662. Hatzfeld and Darmesteter in their dictionary also call it a dérivé irrégulier de tabac. Earlier authorities, however, know nothing of this supposed connection with tabac. Champlain here treats it as a native word; and Lescarbot evidently considers it to be the French adaptation of an Indian word, properly pronounced tabaguia, and signifying a feast. (See Lescarbot, Hist. of N. France, iii. 124 and 393 note. Toronto: Champlain Society, 1914.) The word tabac is rarely found in French as early as this. Champlain and Lescarbot habitually use petun to signify tobacco; and Cotgrave (1611) gives petun but not tabac. The latter came into use through the Spanish, and is said to be taken from a West Indian word meaning the tube or pipe which held the tobacco or perhaps the plant itself. On page 114 infra, Champlain, repeating a legend related to him by the grand sagamore, says, "there was a man who had plenty of tabac (which is a herb, the smoke of which they take)." The word tabac, however, may have been the term used by the interpreter, perhaps from intercourse with the Spaniards, or Champlain himself may have used the word as a reminiscence of his acquaintance with it on his earlier voyage. (See his Voyage to the West Indies, supra, p. 78.) In any case tabagie cannot have been a French derivative from tabac, but must have been an Indian word adopted by Champlain and after him by Lescarbot in its signification of feast or banquet.
que leur auoit fait le Roy, & le bon traictement qu’ils auoient receu en France, & qu’ils s’asseurassent que sadite Majesté leur vouloit du bien, & desiroir peupler leur terre, & faire paix avec leurs ennemis (qui sont les Irocois) ou leur enuyoyer des forces pour les vaincre : en leur comptant aussi les beaux Chasteaux, Palais, maisons & peuples qu’ils auoient veus, & nostre façon de vieure, il fut entendu avec vn silence si grand qu’il ne se peut dire de plus. Or après qu’il eust achevé sa harangue, ledict grand Sagamo Anadabijou, l’ayant attentiue-ment ouy, il commença à prendre du Petum, & en donner audict sieur du Pont Graué de S. Malo, & à moy, & à quelques autres Sagamos qui estoient aupres de luy : ayant bien petunné, il commença à faire sa harangue à tous, parlant pozement, s’arrestant quelque fois vn peu, & puis reprenoit sa parolle, en leur disant, Que veritablement ils deuoient estre fort côteurs d’auoir sadicte Majesté pour grand amy, ils respondirent tous

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Harangue du grand Sagamo.

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a L’édition de 1604 porte, reprenant.

good reception that the king had given them, and of the good entertainment they had received in France, and that they might feel assured His Majesty wished them well, and desired to people their country, and to make peace with their enemies (who are the Iroquois) or send forces to vanquish them. He also told of the fine castles, palaces, houses, and peoples they had seen, and of our manner of living. He was heard with the greatest possible silence. Now when he had ended his oration, the said grand Sagamore Anadabijou, who had listened to him attentively, began to smoke tobacco, and to pass on his pipe to Monsieur du Pont-Gravé of St. Malo, and to me, and to certain other Sagamores who were near him. After smoking some time, he began to address the whole gathering, speaking with gravity, pausing sometimes a little, and then resuming his speech, saying to them, that in truth they ought to be very glad to have His Majesty

1 Petum or petun, from a South American word for tobacco (vide supra, p. 78, note r).
d’vne voix, ho, ho, ho, qui est à dire, ouy, ouy. Luy continuant tousjours sadicte harangue, dict, Qu’il estoit fort aise que sadicte Majesté peuplant leur terre, & fist la guerre à leurs ennemis, qu’il n’y auoit nation au monde à qu’ils voulussent plus de bien qu’aux François : En fin il leur fit entendre à tous le bien & utilité qu’ils pourroient receuoir de sadicte Majesté: Apres qu’il eust acheué sa harangue, nous sortismes de sa Cabanne, & eux commencèrent à faire leur Tabagie, ou festin, qu’ils font auec des chairs d’Orignac, qui est cōme bœuf, d’Ours, de Loumarins & Castors, qui sont les viandes les plus ordinaires qu’ils ont, & du gibier en quantité : ils auoient huict ou dix chaudieres, pleines de viandes, au milieu de ladicte cabanne, & estoient esloignees les vnes des autres quelque six pas, & chacune a son feu. Ils sont assis des deux costez (comme j’ay dit cy-dessus) auec chacun son escuella d’escorce d’arbre : & lors que la viande est cuitte il y en a vn qui fait les partages à chacun dans lesdictes escuèlles,

for their great friend. They answered all with one voice, Ho, ho, ho, which is to say, yes, yes. Continuing his speech, he said that he was well content that His said Majesty should people their country, and make war on their enemies, and that there was no nation in the world to which they wished more good than to the French. Finally, he gave them all to understand the advantage and profit they might receive from His said Majesty. When he had ended his speech, we went out of his lodge, and they began to hold their Tabagie or feast, which they make with the flesh of moose, which is like beef, with that of bear, seal, and beaver, which are their most ordinary meats, and with great quantities of wild fowl. They had eight or ten kettles full of meats in the midst of the said lodge, and these were set some six paces apart, and each on its own fire. The men sat on both sides (as I said before), each with his porringer made of the bark of a tree; and when the meat is cooked, one of them apportions to
où ils mangent fort sallement : car quand ils ont les mains grasses, ils les frotent à leurs cheveux, ou bien au poil de leurs chiens, dût ils ont quantité pour la chasse. Premier que leur viande fut cuitte, il y en eust vn qui se leua, & print vn chien, & s'en alla sauter autour desdites chaudieres d'vn bout de la cabanne à l'autre : Estant deuaët le grand Sagamo, il ietta son chien à terre de force, & puis tous d'vne voix ils s'escrierent, bo, ho, ho : ce qu'ayant faict, s'en alla asseoir à sa place. En mesme instant, vn autre se leua, & feist le semblable, continuant tousjours, iusques à ce que la viande fust cuitte. Or apres avoir acheué leur Tabagie, ils commencerent à dancer, en prenant les testes de leurs ennemis, qui leur pendoient par derriere : En signe de resioyissance, il y en a vn ou deux qui châtent en accordant leur voix par la mesure de leurs mains qu'ils frappent sur leurs genoux, puis ils s'arrestent quelques-fois, en s'escriant, bo, ho, ho, & recommencent à dancer en soufflant comme vn homme qui est

every man his part, into these dishes, out of which they feed very filthily, for when their hands are greasy they rub them on their hair, or else on the hair of their dogs, of which they have many for hunting. Before their meat was cooked, one of them rose up, and took a dog, and went leaping about the said kettles from one end of the lodge to the other. When he came in front of the grand Sagamore, he threw his dog violently upon the ground, and then all with one voice cried, Ho, ho, ho; having done this, he went and sat down in his place. Immediately another rose up and did the like, and so they continued until the meat was cooked. Then when they had ended their feast, they began to dance, taking in their hands as a mark of rejoicing the scalps of their enemies, which hung behind them. There were one or two who sang, keeping time by the beat of their hands, which they strike upon their knees; then they stop sometimes, and cry, Ho, ho, ho, and begin again to dance, panting like a man out of breath.
hors d'aleine: Ils faisoient ceste resiouissance pour la victoire par eux obtenue sur les Irocois, dont ils en auoient tué quelque cent, ausquels ils couperent les testes, qu'ils auoient avec eux pour leur ceremonie. Ils estoient trois nations quand ils furent à la guerre, les Estechemens, Algoumequins, & Montagnes, au nombre de mille, qui allerent faire la guerre ausdits Irocois qu'ils renconterent à l'entree de la riuire desdits Irocois, & en assommerent vne centeine: la guerre qu'ils font, n'est que par surprises, car autrement ils auoient peur, & craignent trop lesdits Irocois, qui sont en plus grand nombre que lesdits Montagnes, Estechemens, & Algoumequins. Le vingt-huictiesme iour dudit mois, ils se

They were celebrating this triumph for a victory they had won over the Iroquois, of whom they had slain about a hundred, whose scalps they cut off, and had with them for the ceremony. Three nations had taken part in the war, the Etechemins, Algonquins, and Montagnais, to the number of a thousand, and these went on the war-path against the Iroquois, whom they encountered at the mouth of the river of the Iroquois and slew a hundred of them. The mode of warfare which they practise is altogether by surprises; for otherwise they would be afraid, and too much in dread of the said Iroquois, who are in greater number than the said Montagnais, Etechemins, and Algonquins.

On the twenty-eighth day of this month, they came and

1 The Etechemins, called later Malecites and Penobs Scots, occupied the country from the river St. John to the Penobscot in Maine. The Algonquins here referred to were those of the Ottawa river valley. The Montagnais inhabited both sides of the Saguenay and had their trading centre at Tadoussac. These tribes were allied against the powerful confederacy of the Iroquois who occupied the northern part of what is now the State of New York, and also held the south shore of the St. Lawrence and the hilly country about the Richelieu river and lake Champlain. (Laverdière and Slafter, op. cit.)

2 The Richelieu river, which discharges the waters of lake Champlain into the St. Lawrence at Sorel.
vindrët cabâner audit port de Tadousac, où estoit nostre vaisseau. À la pointe du iour, leurdit grand Sagamo sortit de sa cabâne, allant autour de toutes les autres cabânes, en criant à haute voix, Qu’ils eussent à desloger pour aller à Tadousac, où estoient leurs bons amis : Tout aussi tost vn chacun d’eux defit sa cabanne, en moins d’vn rien, & ledit grand Capitaine le premier commença à prendre son Canot, & le porter à la mer, où il embarqua sa femme & ses enfans, & quantité de fourreures, & se meirent ainsi pres de deux cents Canots, qui vont estrangemët : Car encore que nostre Chaloupe fut bien armee, si alloient-ils plus viste que nous. Il n’y a que deux personnes qui trauaillet à la nage, l’homme & la femme : Leurs Canos ont quelque huict ou neuf pas de long, & large comme d’vn pas, ou pas & demy par le milieu, & vont tousiours en amoindrissant par les deux bouts : ils sont fort subjects à tourner si on ne les scait bien gouuerner, car ils sont faicts d’escore d’arbre appelé

camped at the aforesaid harbour of Tadoussac, where lay our ship. At daybreak their grand Sagamore came out of his lodge, going round about all the other lodges, and crying with a loud voice that they should break camp to go to Tadoussac, where their good friends were. Immediately every man in a trice took down his lodge, and the said grand Captain was the first to begin to take his canoe and carry it to the water, wherein he embarked his wife and children, and a quantity of furs; and in like manner were launched well nigh two hundred canoes, which go extraordinarily well; for though our shallop was well manned, yet they went more swiftly than we. There are but two that paddle, the man and the wife. Their canoes are some eight or nine paces long, and a pace or a pace and a half broad amidships, and grow sharper and sharper toward both ends. They are very liable to overturn, if one know not how to manage them rightly; for they are made of a bark of trees called
Bouille,\(^1\) renforcez par le dedans de petits cercles de bois bien & proprement faicts, & sont si legers, qu’vn homme en porte vn aisément, & chacun Cano peut porter la pesanteur d’vnne pipe:\(^2\) Quand ils veulent trauerser la terre pour aller à quelque riuerie où ils ont affaire, ils les portent avec eux. Leurs cabannes sont basses, faictes comme des têtes couuertes de ladite escorce d’arbre, & laissent tout le haut descouuert comme d’vn pied, d’où le iour leur vient, & font plusieurs feux droit au milieu de leur cabanne, où ils sont quelques-fois dix mesnages ensemble. Ils couchent sur des peaux les vns parmy les autres, les chiens avec eux. Ils estoient au nombre de mille personnes, tant hommes que femmes & enfans. Le lieu de la pointe de S. Matthieu, où ils estoient premierement cabannez, est assez

birch-bark,\(^1\) strengthened within by little circles of wood strongly and neatly fashioned, and are so light that a man can carry one of them easily; and every canoe can carry the weight of a pipe.\(^2\) When they wish to go overland to get to some river where they have business, they carry them with them.

Their lodges are low, made like tents, covered with the aforesaid tree-bark; they leave all the top uncovered about a foot space, through which the light comes in; and make many fires right in the midst of their lodge, where there are sometimes ten households together. They sleep upon skins one beside another, and their dogs with them.

They were in number about a thousand persons, men as well as women and children. The spot at St. Matthew’s point, where they were first encamped, is very pretty. They

\(^1\) The French word *bouille* is a dialect word for *bouleau* (*Betula alba* Linn.), the white birch (*Slafter, op. cit.*).

\(^2\) A measure of capacity applied to wines, which varied according to the district and the kind of wine. The Bordeaux pipe contained 432 Paris pints, which is nearly equivalent to 100 gallons, and would weigh about 1000 lbs. *Cf.* p. 55, note 2.
plaisant : ils estoient au bas d’vn petit costau plein d’arbres de sapins & cypres. A ladicte pointe, il y a vne petite place. Fol. 6e. vnie qui descouure de fort loin, & au dessus dudit costau est vne terre vnie, contenant vne lieuë de long, demye de large, couuerte d’arbres ; la terre est fort sablôneuse, où il y a de bôs pasturages ; tout le reste ce ne sont que montaignes de rochers fort mauuais : la mer bat autour dudit costau qui asseiche pres d’vne grâde demie lieuë de basse eau.

were at the bottom of a little hill, covered with fir and cypress trees. Upon this point there is a little level plot, which is visible from afar off, and upon the top of the hill is a level plain, a league long, and half a league broad, covered with trees; the soil is very sandy, and there is good pasture there. All the rest is nothing but mountains of very barren rocks. The sea beats round about the said hill, which is dry almost for a full half league at low water.
La resiouissance que font les Sauuages apres qu'ils ont eu victoire sur leurs ennemis, leurs humeurs, endurent la faim, sont malicieux, leur croyance & faulzes opinions, parlent aux diables, leurs habits, & comme ils vont sur les neiges, avec la maniere de leur mariage, & de l'enterrement de leurs morts.

CHAP. III.

Le 9. iour de Iuin les Sauuages commencerent à se resiouir tous ensemble & faire leur Tabagie, comme i'ay dit cy dessus, & danser, pour ladicte victoire qu'ils aouient obtenu contre leurs ennemis. Or apres avoir fait bonne chere, les Algoumequins vne des trois nations, sortirent de leurs cabanes, & se retirèrent à part dans vne place publique, feirent arranger toutes leurs femmes & filles les vnes pres des autres, & eux se mirent derriere chantant tous d'vne voix comme i'ay dit cy deuant: Aussi tost toutes les femmes & filles commencerent à quitter leurs robbes de peaux,

CHAPTER III

The rejoicing of the savages after their victory over their enemies; their disposition, endurance of hunger, maliciousness; their beliefs and false ideas; communication with devils; their clothing, and how they walk on the snow; with their marriage customs and the burial of their dead.

On the ninth day of June the savages all began to make merry together, and to hold their feast, as I have described before, and to dance, in honour of the aforesaid victory which they had obtained over their enemies. Now after they had made good cheer, the Algonquins, one of the three nations, went out of their lodges, and withdrew by themselves into an open place. Here they arranged all their women and girls side by side, and themselves stood behind, singing all in unison in the manner I have already described. Suddenly all the women and girls proceeded to cast off their
& se meirent toutes nuës monstrans leur nature, neantmoins paree de Matachia,¹ qui sont patenostres & cordons entre-
lassez, faicts de poil de Porc-espic, qu’ils teignent de diures
couleurs. Apres auoir acheué leurs chants, ils dirent tous d’vne voix, bo, bo, bo ; à mesme instant, toutes les femmes & filles se couuroient de leurs robbes, car elles sont à leurs pieds, & s’arrestent quelque peu : & puis aussi tost recommençans à chanter ils laissent aller leurs robbes comme auparauant : Ils ne bougent d’vn lieu en dansant, & font quelques gestes & mouuemens du corps, leuans vn pied, & puis l’autre, en frappât contre terre. Or en faisant ceste danse, le Sagamo des Algoumequins qui s’appelle Besouat,² estoit assis deuant lesdictes femmes & filles, au millieu de deux mantles of skins, and stripped themselves stark naked, showing their privities, but retaining their ornaments of matachias,¹ which are beads and braided cords made of porcupine quills, dyed of various colours. After they had made an end of their songs, they cried all with one voice, Ho, bo, bo ; at the same instant all the women and girls covered themselves with their mantles, which were at their feet, and they had a short rest ; then all at once beginning again to sing, they let fall their mantles as before. They do not stir from one spot when they dance, but make certain gestures and motions of the body, first lifting up one foot and then the other, and stamping upon the ground. While they were performing this dance, the Sagamore of the Algon-
quins, whose name was Besouat,² was seated before the said women and girls, between two poles, on which hung the

¹ Matachia, an Indian word, said by Lescarbot to be Micmac. Denys and Le Clercq apply it to paintings. It does not appear in Rand’s Micmac dictionary. It is still used in Canadian-French, according to Clapin (Dictionnaire canadien-français, 360), who also says that it is of Algon-
quinn origin. (See discussion of its meaning in Ganong’s edition of Le Clercq, New Relation of Gaspesia, 89, note. Toronto: Champlain Society, 1910.)

² Probably the same as Tessouat, chief of the Algonquins of the Isle men-
tioned in the author’s account of his expedition in 1613 (Laverdière, op. cit.).
Fol. 77. bastons, où estoient les testes de leurs ennemis pendus: quelque fois il se leuoit & s’en alloit haranguant & disant aux Montaignes & Estechemains: "Voyez comme nous nous resiouissons de la victoire que nous auons obtenue sur nos ennemis: il faut que vous en facez autant, affin que nous soyons contens." Puis tous ensemble disoient, bo, ho, ho. Retourné qu’il fut en sa place, le Grand Sagamo avec tous ses compagnons 1 despouillerent leurs robbes, estans tous nus hors mis leur nature, qui est couuerte d’vn petite peau, & prindrent chacun ce que bon leur sembla, comme Matachias, haches, espees, chauderons, graisses, chair d’Orignac, Loup-marin, bref chacun auoit vn present qu’ils alerent donner aux Algoumequins. Apres toutes ces ceremonies la danse cessa, & lesdits Algoumequins, hōmes & femmes, emporteret leurs presens d’as leurs cabannes. Ils fierent encor mettre deux hommes de chacune natio des plus dispos, qu’ils feirent courir, & celuy qui fut le plus viste à la course eut vn present.

a 1604, de.  b 1604, à.

scalps of their enemies. Sometimes he arose and moved away to address the Montagnais and Etechemins, saying to them: “See how we rejoice for the victory which we have obtained over our enemies; ye must do the like, that we may be satisfied.” Then all cried together, Ho, ho, ho. As soon as he had returned to his place, the grand Sagamore and all his companions 1 cast off their mantles, being stark naked save their privities, which were covered with a small piece of skin, and each of them took what seemed proper to him, such as matachias, tomahawks, swords, kettles, pieces of fat, moose flesh, seal; in a word, every one had a present, which they proceeded to give to the Algonquins. After all these ceremonies the dance came to an end, and the Algonquins, both men and women, carried away their presents to their lodges. They also matched two of the fittest men of each nation, whom they caused to run, and he who was swiftest in the race had a present.

1 Anadabijou and the Montagnais.
Tous ces peuples sont tous d’vne humeur assez joyeuse ; ils rient le plus souvent ; toutefois ils sont quelque peu Saturniens ; Ils parlent fort pozément, comme se voullans bien faire entendre, & s’arrêtent aussi tost en songeant vne grande espace de temps, puis reprennent leur parole : ils vsent bien souvent de ceste façon de faire parmy leurs harangues au conseil, où il n’y a que les plus principaux, qui sont les antiens : Les femmes & enfans n’y assistent point. Tous ces peuples patissent tant quelques-fois, qu’ils sont presque contraints de se manger les vns les autres pour les grandes froidures & neiges : car les animaux & gibier dequoy ils vivent se retirent aux pays plus chauxs. Je tiens que qui leur montrerroit à viure & enseigner le labourage des terres, & autres choses, ils l’apprendroient fort bien ; car je vous assure qu’il s’en trouue assez qui ont bon jugement, & répondent assez bien à propos sur ce que l’on leur pourroit demander. Ils ont vne

All these people are to a man of a very cheerful disposition, and laugh frequently; yet they are somewhat phlegmatic. They speak very deliberately, as though they would make themselves well understood, and, stopping suddenly, reflect for a good while, and then begin to speak again. They often conduct themselves in this fashion in the midst of their harangues in council, where there are none but the chief men, who are the elders: the women and children are never present.

All these people sometimes suffer so great extremity, on account of the great cold and snow, that they are almost constrained to eat one another; for the animals and fowl on which they live migrate to warmer countries. I think that if any one would show them how to live, and teach them to till the ground, and other matters, they would learn very well; for I assure you that plenty of them have good judgment, and answer very properly any question put to them. They have one evil quality in them, which is, that they are
meschanceté en eux, qui est, vser de vengeance & estre grands menteurs, gens en qui il ne fait pas trop bon s'asseurer, sinon qu'auec raison & la force à la main ; promettent assez & tiennent peu. Ce sont la pluspart gens qui n'ont point de loy, selon que i'ay peu voir, & m'informer audit grand Sagamo,\(^1\) lequel me dit, Qu'ils croyoient veritablement, qu'il y a vn Dieu, qui a croyé toutes choses. Et lors ie luy dis, Puis qu'ils croyoient à vn seul Dieu, Commût est-ce qu'il les avoxt mis au monde, & d'où ils estoient venus ? Il me respondit, Apres que Dieu eut fait toutes choses, il print quantité de fleches, & les mit en terre, d'où il sortit hommes & femmes, qui ont multiplié au monde iusques à present, & sont venus de ceste façon. Je luy respondis que ce qu'il disoit estoit faux : mais que veritablement il y avoit vn seul Dieu, qui avoit croyé toutes choses, en la terre, & aux cieux : Voyât toutes ces choses si parfaîtes, sans qu'il y eust personne qui
given to revenge, and are great liars, a people in whom it is not well to put confidence, except for good reason, and standing on your guard. They promise much and perform little.

They are for the most part a people that has no law, as far as I could see and learn from the said grand Sagamore,\(^1\) who told me that in truth they believe there is a God, who has made all things. Then I said to him, “Since they believe in one God only, how had He brought them into the world, and whence had they come ?” He answered me, that after God had made all things, He took a number of arrows, and stuck them in the ground, whence He drew men and women, which have multiplied in the world up to the present, and had their origin in this fashion. I replied to him, that what he said was false ; but that in truth there was but one God, who had created all things on earth, and in the heavens. Seeing all these things so perfect, without anybody to govern

\(^1\) Anadabijou.
gouernast en ce bas monde, il print du limon de la terre, & en crea Adam nostre premier pere: Comme Adam sommeilloit, Dieu print vne cotte dudict Adam, & en forma Eue, qu’il lui donna pour compagnie, & que c’estoit la verité qu’eux & nous estiés venus de ceste façon, & non de flèches comme ils croyent. Il ne me dit rien, sinon, Qu’il adouçoit plustost ce que ie luy disois, que ce qu’il me disoit. Je luy demandis aussi, s’il ne croyoit point qu’il y eut autre qu’un seul Dieu: Il me dit que leur croyance estoit, Qu’il y auitoit vn Dieu, vn Fils, vne Mère, & le Soleil, qui estoit quatre ; neantmoins que Dieu estoit par dessus tous ; mais que le Fils estoit bon & le Soleil, à cause du bien qu’ils receuoïët : mais la mere ne valloit rien, & les mangeoit, & que le Pere n’estoit pas trop bo. Je luy remonstray son erreur selō nostre foy, enquoy il adioustz quelque peu de creance. Je luy demandis aussi s’ils n’auoient point veu ou ou y dire à leurs ancestres que Dieu fuss venu au monde. Il me dit, Qu’il ne l’auoit point veu :

this world beneath, He took the slime of the earth, and of it created Adam, our first father. While Adam slept, God took a rib of the said Adam, and out of it formed Eve, whom He gave him for his companion; and that it was the truth that they and we had our origin after this manner, and not from arrows as was their belief. He replied nothing, save that he approved rather what I said, than that which he told me. I asked him also, whether he did not believe there was more than one God. He replied that their belief was, that there was one God, one Son, one Mother, and the Sun, which were four; yet that God was above them all; but that the Son and the Sun were good, because of the benefit they received of them, but that the Mother was of no value, and ate them up, and that the Father was not very good. I showed him his error according to our faith, in which he manifested some small belief. I asked him whether they had not seen, or heard their ancestors tell that God had
mais qu’anciennement il y eust cinq hommes qui s’en allerent
vers le Soleil couchant, qui rencontrèrent Dieu, qui leur
demanda : “Où allez vous ?” Ils dirent : “Nous allons
chercher nostre vie.” Dieu leur répondit : “Vous la trou-
errez icy.” Ils passerent plus outre, sans faire estat de ce
que Dieu leur auroit dit, lequel print vne pierre, & en toucha
deux, qui furent transmuez en pierre : Et dit derechef aux trois
autres : “Où allez vous ?” & ils répondirent comme à la
premiere fois ; & Dieu leur dit derechef : “Ne passez plus
outre : vous la trouuerez icy.” Et voyant qu’il ne leur
venoit rien, ils passerent outre ; & Dieu print deux bastons,
& il en toucha les deux premiers, qui furent transmuez en
bastons, & le cinquiesme s’arresta, ne voulant passer plus
outre : Et Dieu luy demanda derechef : “Où vas-tu ?”
“Ie vois chercher ma vie.”—“Demeure, & tu la trouueras” :
Il demeura sans passer plus outre, & Dieu luy donna de la
viande, & en mangea ; Apres avoir fait bonne chere, il re-
come into the world. He told me that he had not seen Him;
but that in old time there were five men who went toward
the setting sun and met God, who asked them, “Whither go
ye ?” They said, “We go in search of a living.” God
answered them, “You shall find it here.” They went on
without regard to what God had said to them : who took a
stone, and touched two of them with it, and they were turned
into stones. And He said again to the other three, “Whither
go ye ?” And they answered as at first : and God said to
them again, “Go no further, you shall find it here.” And
seeing that nothing came to them, they went on : and God
took two sticks, and touched the two first with them, and
they were turned into sticks ; and the fifth halted and would
go no further. And God asked him again, “Whither goest
thou ?” “I go in search of my living.” “Stay, and thou
shalt find it.” He stayed without going any further, and
God gave him meat, and he ate it ; after he had made good
tournà avec les autres sauvages, & leur racompta tout ce que
dessus. Il me dit aussi, Qu\'vne autre fois il y aoit vn homme
qui aoit quantité de Tabac, (qui est vne herbe dequoy ils
prennent la fumée) & que Dieu vint à cest homme, & luy
demanda où estoit son petunoir ; l\'homme print son petunoir,
& le donna à Dieu, qui petuna beaucoup. Après aoir bien
petuné, Dieu rôpit ledict petunoir en plusieurs pieces, &
l\'homme luy demanda : "Pourquoy as-tu rompu mon
petunoir, & tu vois bien que je n\'en ay point d\'autre ?" Et
Dieu en print vn qu\'il aoit, & luy donna, luy disant :
"En voilà vn que je te donne, porte le à ton grand Sagamo,
qu\'il le garde, & s\'il le garde bien, il ne manquera point de
chose quelconque, ny tous ses compagnons." Ledithomme
print le petunoir, qu\'il donna à son grand Sagamo, lequel

tandis qu\'il l\'eut, les Sauuages ne manquèrent de rien du
monde : Mais que du depuis ledit Sagamo aoit perdu ce

cheer, he returned among other savages, and told them all
the above story.

He told me also, that once upon a time there was a man
who had a good supply of tobacco (which is a herb, of which
they take the smoke), and that God came to this man, and
asked him where was his tobacco-pipe. The man took his
tobacco-pipe and gave it to God, who smoked tobacco a great
while : after He had smoked enough, God broke the said
pipe into many pieces : and the man asked Him, "Why hast
Thou broken my pipe ? Surely Thou seest that I have no
other." And God took one of His own, and gave it to him,
saying to him : "Here is one that I give thee, carry it to thy
grand Sagamore ; charge him to keep it, and if he keep it
well, he shall never want for anything whatever, nor any of
his companions." The man took the pipe, and gave it to
his grand Sagamore, and as long as he kept it the savages
wanted for nothing in the world ; but afterwards the said
Sagamore lost this pipe, and this is the reason of the great
petunoir, qui est l'occasion de la grande famine qu'ils ont
quelques-fois parmy eux. Je luy demandis s'il croioit tout
cela. Il me dit qu'ouy, & que c' estoit verité. Or je croy
que voilà pourquoi ils disent que Dieu n'est pas trop bon.
Mais je luy repliquay & luy dis, Que Dieu estoit tout bon,
& que sans doubte c'estoit le diable qui s'estoit montré à ces
hommes là, & que s'ils croioient comme nous en Dieu, ils ne
mâqueroient de ce qu'ils auroient besoing; Que le soleil
qu'ils voyoient, la Lune & les Estoilles auoient est créées de
ce grand Dieu, qui a faict le ciel & la terre, & n'ont nulle
puissance que celle que Dieu leur a donnee; Que nous
croyoys en ce grand Dieu, qui par sa bôté nous auoit enuoyé
son cher fils, lequel conceu du S. Esprit, print chair humaine
dans le ventre virginal de la vierge Marie, ayant esté trente
trois ans en terre, faisant vne infinité de miracles, ressuscitant
les morts, guerissant les malades, chassant les diables, illumina-
tant les aueugles, enseignant aux hômes la volonté de Dieu

famine which sometimes comes among them. I asked him
whether he believed all this; and he said yes, and that it was
true. Now I believe this is the reason why they say that
God is not very good. But I replied and told him, that God
was wholly good; and that without doubt it was the Devil
who had appeared to those men, and that if they believed in
God as we do, they should lack nothing of which they stood
in need; that the sun which they beheld, the moon and the
stars, had been created by this great God, who made heaven
and earth; and that these have no power but that which
God has given them; that we believe in this great God, who
of His goodness had sent us His dear Son, who, being con-
ceived by the Holy Ghost, became human flesh in the virginal
womb of the Virgin Mary, lived thirty-three years on earth,
working infinite miracles, raising up the dead, healing the
sick, casting out devils, giving sight to the blind, teaching
men the will of God His Father, in order to serve, honour,
son Pere, pour le servir, honnorer, & adorer, a espadnu son sang, & souffert mort & passion pour nous & pour nos pechez, & rachept le genre humain, estant ensuite, est ressuscite, descendu aux enfers, & monté au ciel, où il est assis à la dextre de Dieu son Pere; Que c'estoit là la croyance de tous les Chrestiens, qui croyent au Pere, au Fils, & au S. Esprit, qui ne sont pour tant trois Dieux, ains vn mesme, & vn seul Dieu, & vne Trinité, en laquelle il n'y a point de plusost ou d'apres, rien de plus grand ne de plus petit; Que la vierge Marie, mere du fils de Dieu, & tous les hommes & femmes qui ont vescu en ce mode, faisant les commademens de Dieu, & endure martyr pour son nom, & qui par la permission de Dieu ont fait des miracles, & sont saincts au ciel en son Paradis, prient tous pour nous ceste grande Majesté diuine, de nous pardonner nos fautes & nos pechez que nous faisons contre sa loy & ses commandemens; Et ainsi par les prieres des saincts au ciel, & par nos prieres que nous faisons à sa

and worship Him; shed His blood, and suffered death and passion for us and for our sins, and redeemed mankind, and being buried rose again, descended into hell and ascended into heaven, where He sat on the right hand of God His Father. I told him this was the belief of all Christians, who believe in the Father, the Son, and the Holy Ghost, which nevertheless are not three Gods, but one same and one sole God, and a Trinity, in which is no before or after, no greater or less; that the Virgin Mary, the Mother of the Son of God, and all men and women who have lived in this world doing the commandments of God, and have suffered martyrdom for His name's sake, and who by God's permission have wrought miracles, and are saints in heaven in His Paradise, do all pray this great divine Majesty for us, to pardon us our faults and sins which we commit against His law and commandments. And so, by the prayers of the saints in heaven, and by our prayers which we offer to His divine Majesty, He gives us
DV SIEVR DE CHAMPLAIN

diuine Majesté, il nous donne ce que nous auons besoing, & le diable n'a nulle puissance sur nous: & ne nous peut faire de mal; Que s'ils auoient ceste croyâce, qu'ils seroient comme nous, que le diable ne leur pourroit plus faire de mal, & ne manqueroient de ce qu'ils auoient besoing. Alors ledict Sagamo me dit, qu'il adouçoit ce que ie disois. Je luy demandis de quelle ceremonie ils vsoient à prier leur Dieu. Il me dist, Qu'ils n'vsoient point autrement de ceremonies, sinon qu'vn chacun prioit en son cœur comme il vouloit. Voîlà pourquoi ie croy qu'il n'y a aucune loy parmy eux, ne scauët que c'est d'adorer & prier Dieu, & vivent la plus part comme bestes brutes, & croy que promptement ils seroient reduicts bons Chrestiens si l'on habitoit leurs terres, ce qu'ils desireroient la plus part. Ils ont parmy eux quelques Sauuages qu'ils appellent Pilotoua,1 qui parlent au diable visiblement, & leur

that which we need, and the Devil has no power over us, and can do us no harm; that if they had this belief, they should be as we, and the Devil would be unable to do them more harm, and they should lack nothing they required.

Thereupon the said Sagamore told me that he approved what I said. I asked him what ceremony they used in praying to their God. He told me, that they did not make much use of ceremonies, but that every one prayed in his heart as he thought good. This is why I believe they have no law among them, nor know what it is to worship and pray to God, and that most of them live like brute beasts; and I think they would speedily be brought to be good Christians, if their country were colonised, which most of them would like.

They have among them certain savages whom they call Pilotoua,1 who speak to the Devil face to face and he tells

1 From the Basque word for sorcerer, according to Father Biard (Relation de la Nouvelle France, 1616, in Jesuit Relations, &c., ed. Thwaites, iii. 118), so that the Indians, if they really called their medicine-men by that name, must have adopted the word from the Basque sailors who frequented these coasts for fishing purposes. No such word, however, is given in the Abbé de Azkue's Basque-Spanish-French dictionary (Bilbao, 1906).
dit ce qu’il faut qu’ils facent, tant pour la guerre, que pour autres choses, & que s’il leur commandoit qu’ils allassen mettre en execution quelque entreprise, ou tuér vn François, ou vn autre de leur nation, ils obeiroient aussi tost à son commandement. Aussi ils croient que tous les songes qu’ils font sont veritables, & de fait, il y en a beaucoup qui disent auoir veu & songé choses qui aduiennent ou aduiendront : Mais pour en parler aucu verité, se sont visions du Diable, qui les trompe & seduit : Voilà toute la creance que l’ay peu apprendre d’eux, qui est bestiale. Tous ces peuples ce sont gens bien proportionnez de leurs corps, sans aucune difformité ; ils sont dispos, & les femmes bien formees, remplies & potelees, de couleur basanee, pour la quantité de certaine peinture dôt ils se frotent, qui les fait devenir olyuastres. Ils sont habillez de peaux ; vne partie de leur corps est couvert & l’autre partie descouuerte : Mais l’hyuer ils remedient à tout, car ils sont habillez de bônes fourrures,

them what they must do, both in war and in other affairs; and if he should command them to put into execution any enterprise, either to kill a Frenchman or one of their own nation, they would immediately obey his command.

Moreover they believe that all the dreams they dream are true; and indeed there are many of them who say that they have seen in dreams things which happen or will happen. But to speak the truth about them, these are visions of the Devil, who deceives and misleads them. This is all their beliefs that I could learn from them, and they are brutish.

All these peoples are well proportioned in body, without any deformity; they are agile, and the women are well shapen, filled out and plump, of a swarthly colour on account of the profusion of a certain pigment with which they rub themselves, and which gives them an olive hue. They are clad in skins, one part of their bodies is covered, and the other part uncovered. But in winter they provide for the whole body;
comme d'Orignac, Loutre, Castors, Ours-marinès, Cerfs, & Biches, qu'ils ont en quantité. L'hyuer quand les neiges sont grandes, ils font vne maniere de raquette qui est grande deux ou trois fois comme celles de France, qu'ils attachent à leurs pieds, & vont ainsi dans les neiges sans enfoncer, car autrement ils ne pourroient chasser ny aller en beaucoup de lieux. Ils ont aussi vne forme de mariage, qui est, que quand vne fille est en l'âge de 14. ou 15. ans, elle aura plusieurs Serueteurs & amys, & aura compagnie avec tous ceux que bon luy semblera ; puis au bout de quelque cinq ou six ans, elle prédra lequel il luy plaira pour son mary, & viuront ainsi ensemble iusques à la fin de leur vie, si ce n'est qu'apres auoir esté quelque têps ensemble ils n'ont enfans, l'hôme se pourra desmarier & prendre autre femme, disant, que la

for they are clad with good furs, such as the skins of moose, otter, beavers, bears, seals, stags, and deer, which they have in abundance. In the winter when the snows are heavy they make a kind of racket twice or thrice as big as ours in France, which they fasten to their feet, and so walk on the snow without sinking; for otherwise they could not hunt nor make their way in many places.

They have also a kind of marriage, which is, that when a girl is fourteen or fifteen years old, she may have several suitors and friends, and keep company with all whom she likes: then at the end of some five or six years, she will take which of them she pleases for her husband, and they will live together thus to the end of their lives, unless after they have lived some time together they have no children, when the man may get a divorce and take another wife, saying that his own

1 "Ours-marinès is supposed by Otis to refer to a seal, but in his narrative of 1608 Champlain repeats this list and writes Ours, Loups marins, showing that ours-marinès is simply a misprint due to accidental dropping of a word" (Ganong, op. cit., 229).
sienne ne vaut rien, par ainsi les filles sont plus libres que les femmes : Or depuis qu’elles sont mariées, elles sont chastes, & leurs maris sont la plus part jaloux, lesquels donnent des présents au père ou parrain de la fille qu’ils auront espousee. Voilà la ceremonie & façon qu’ils veulent en leurs mariages. Pour ce qui est de leurs enterrements, quand un homme ou femme meurt, ils font une fosse, où ils mettent tout le bien qu’ils auront, comme chaudrons, fourrures, haches, arcs & flèches, robes, & autres choses, & puis ils mettent le corps dedans la fosse, & le courent de terre où ils mettent quantité de grosses pieces de bois dessus, & un bois debout qu’ils peignent de rouge par le haut. Ils croyent l’immortalité des ames, & disent qu’ils vont se ressouvenir en d’autres pays avec leur père & amis quand ils sont morts.\footnote{For later accounts of Indian manners and customs, see Le Clercq’s \textit{New Relation of Gaspesia}, edited and translated by W. F. Ganong for the Champlain Society, and Lewis H. Morgan’s \textit{League of the Iroquois} (New York, 1904).}

is worth nothing. Thus the girls are more free than the married women; but after they are married they are chaste, and their husbands for the most part are jealous, and these give presents to the father or kindred of the girl whom they have married. This is the ceremony and manner of their conduct in their marriages.

Touching their burials, when a man or woman dies, they make a pit, in which they put all the goods they have, such as kettles, furs, hatchets, bows and arrows, robes and other things, and then they place the body in the pit, and cover it with earth, and lay on top a great many large pieces of wood, and one stake they set up on end and paint it red on the upper part. They believe in the immortality of the soul, and say that when they die they go into other lands to make merry with their kindred and friends.\footnote{For later accounts of Indian manners and customs, see Le Clercq’s \textit{New Relation of Gaspesia}, edited and translated by W. F. Ganong for the Champlain Society, and Lewis H. Morgan’s \textit{League of the Iroquois} (New York, 1904).}