



Mountain Lake PBS Presents Lesson Plans for

Dead Reckoning: Champlain in America

Stay and You Shall Find It: Exploring the Role of Storyteller

Written by Lindsay Pontius

OVERVIEW

Students will view a film clip from the Mountain Lake PBS documentary, *Dead Reckoning ~ Champlain in America*, in which Anadibijou, the Sagamo of the Innus tells Champlain a mythic story. Students will then consider the storyteller/audience relationship and the purpose of the story. By using a graphic organizer, students will identify the elements of the relationship and analyze the structure and sequencing of the story in order to create a modern day version of the story. The students will ultimately tell their stories in groups in the form of a “pitch” made to a film producer or studio executive.

WHY IS THIS AN IMPORTANT CONCEPT?

Stories play an important role in all cultures and have a special spiritual and mythical significance to Amerindians.* There is an art to storytelling, which includes language and the use of imagery and mood. Also a storyteller must consider the relevance of the story to an audience and find ways to engage them on visual, intellectual and emotional levels.

*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.

GRADE LEVEL: 7-12 ELA

TIME REQUIRED: 2-3 class periods

OBJECTIVES:

Creativity and Innovation

The student will create original ideas by

- Thinking analogically in metaphors and symbols
- Shifting through multiple view-points
- Forming internal questions

Critical Thinking Skills

The student will think interdependently by

- Questioning and posing problems
- Consensus-seeking
- Applying past knowledge to new situations
- Supporting group efforts

Social and Cross-Cultural Skills

The student will demonstrate empathy for ideas and feelings by

- Paraphrasing and building upon ideas
- Experimenting and reflecting using trial and error
- Trying-on multiple points of view

MEDIA RESOURCES:

- *Dead Reckoning ~ Champlain in America* website - <http://www.champlaininamerica.org>
- Clip from the Mountain Lake PBS film, *Dead Reckoning ~ Champlain in America*, located at Tadoussac in the **1603 journey section** of the map in the *Champlain in America* website - <http://www.champlaininamerica.org/thejourney>

MATERIALS:

- English Translation of Champlain's *Des Sauvages* - Chapter 3, pages 110-112
- [Story Worksheet](#)
- ["Pitch" Graphic Organizer](#)
- [Pitch Assessment Rubric](#)
- [Sample Pitch](#)

BEFORE THE LESSON:

- Print a class set of copies of Champlain's *Des Sauvages* - Chapter 3, pages 110-112
- Print a class set of the handout Story Worksheet
- Divide class into groups of 4-6 students
- Print a class set of "Pitch" Graphic Organizer and enough extras for one more per group
- Print one Pitch Assessment Rubric for each group (all members of the group will receive the same grade)

THE LESSON

PART I:

1. The lesson should begin with the viewing of a clip from the Mountain Lake PBS film, *Dead Reckoning ~ Champlain in America*, located at Tadoussac and Loughborough Lake in the **1603 and 1615-16 journeys section** of the map in the *Champlain in America* website - <http://www.champlaininamerica.org/thejourney>

Set the clip up for the students by asking them if they can identify a time when telling a story was the best way to answer a question.

Frame: Ask students to consider *when in their lives have they used a story to answer a question or answered a question by telling a story? What were the circumstances around such an occasion?*

Focus: *Before the students watch the film clip, ask them to note the circumstances before and after the story? What are Champlain's reactions during the story?*

Follow-up: *Ask the students what Champlain took away from Anadabijou's story and how he understood the line, "Stay and you shall find it?"*

2. Pass out copies of Champlain's *Des Sauvages* - Chapter 3. Ask them to take a few minutes to read the section in which Champlain gives his impressions of the storytelling incident (pages 110-112).
3. Briefly discuss the differences between the film account and the journal entry. Pay particular attention to Champlain mentioning of *God* and Anadabijou talking about the Great Spirit. Are they talking about the same idea of God? What are the differences?
4. Explain to students that this lesson will look specifically at the storyteller/audience relationship, the occasion for telling the story, the subject of the story and its purpose.
5. Pass out copies of the Story Worksheet and ask each student to complete them using what they understand from the film as well as from reading the journal account. Students can complete this as a homework assignment or, if time allows, they can complete them during class time. Give them no more than 10 minutes.
6. Discuss student responses, paying particular attention to the purpose of the story and the role of storytelling as a means to understand or communicate aspects of a different culture.

7. Divide the class into the groups of 4-6 students. Hand out the “Pitch” Graphic Organizer and ask them to brainstorm about a modern adaptation of the “*Stay and You Shall Find It*” story, using the organizer as a template for their ideas. Explain that they will be “pitching” the story to be made into a film to the rest of the class. It will need to have a clear purpose. The film pitch will focus on the storyteller and his or her audience, and describe a definite scene and reason for communicating the story. The subject and elements of the story should be vivid and aid the story’s purpose. See the [Sample Pitch](#) for more ideas if the student’s need prompting. Give them 15 minutes for brainstorming.
8. Check in with each group to make sure ideas are generating. Depending on your school schedule, you may end class with the brainstorming session, in which case, give them 5 minutes at the beginning of your next class to reconnect with their ideas. Otherwise, begin the next class with the “Pitch” Graphic Organizer and the brainstorming session.
9. Bring the class together again and make a list of elements of an exciting “pitch”. It is important that students articulate their own standards for “pitching,” since they will be helping to “grade” each other. Some elements might be: passion or enthusiasm, an engaging purpose, characters that we can relate to, and/or the presentation of visual images.

CHECK FOR UNDERSTANDING

10. Send students back into their groups with the [Pitch Assessment Rubric](#) and have them hone their pitch. Each student must have a role in the pitch. Encourage them to be animated so that “pitching” becomes an act of storytelling. Give students an additional 5 minutes in their groups to assign roles. Remind them that “pitching” is selling and they should want to be the ones to get their movie made.
11. Share each “pitch” with the class and assess them together. What two movies are worth making? And why?
12. Each group’s “pitch” can be assessed with the rubric. It may take more than one class period for all the groups to pitch.
13. The last day of the lesson might be spent discussing the themes and purposes chosen by the students and how they reflect on our world today. It is also important to emphasize the power of stories in different cultures and the differences and similarities between filmmaking and storytelling.

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-12.4 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.

NL-ENG.K-12.7 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.

NL-ENG.K-12.11 PARTICIPATING IN SOCIETY

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

NL-ENG.K-12.12 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

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.

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 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.

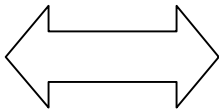
Performance Indicators for specific grade levels can be found at <http://www.emsc.nysed.gov/ciai/socst/ssrg.html>

SAMPLE PITCH

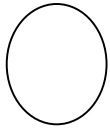
Based on brainstorming session with graphic organizer

 **Storyteller:** A father (Robert Boyce) trying to explain to his daughter his quest to live a simpler and more rural life.

 **Audience:** Daughter (Anna Boyce)-caught up in suburban life, shopping, exercising at the gym and socializing on the Internet.



Subject: Embracing rural life and sense of place. Robert tells Anna a story of how modern people can get so wrapped up in technology and wanting quick solutions that they miss the point of simply living.



The Occasion: Robert and Anna are driving in a car. Anna is asking why anyone would want to live in the country. Anna insists there is no “perfect place”. There is no “over the rainbow.” She calls her Dad an idealist.



Purpose: Robert tells the story to explain the phenomenon of ‘finding happiness where you are’ - You can find “over the rainbow” experiences everywhere, if you just get out of the car and look.

Subsequent Pitch: Anna hates that she has been dragged away from the action in the suburbs of Connecticut, and she is trying to block out the experience with her iPod. Robert stops the car, and succeeds in persuading Anna to take off the headphones and listen to this story:

Robert tells the following story: There was once a van traveling in the middle of the country. The passengers had a destination in mind that would provide them with everything they needed, absolute beauty and abundance. They had a GPS system to navigate the journey, but they thought it was acting wacky. It kept saying, “Proceed to the highlighted route.” But they were sure that was not the route they had programmed in. They drove the roads according to the GPS instructions, but the roads were dusty, rocky and downright impassible. “It must be wrong,” they said. They ignored the instructions of the GPS, but they had no idea where they were going. So they headed home. Their journey took them over 300 miles. Two of the

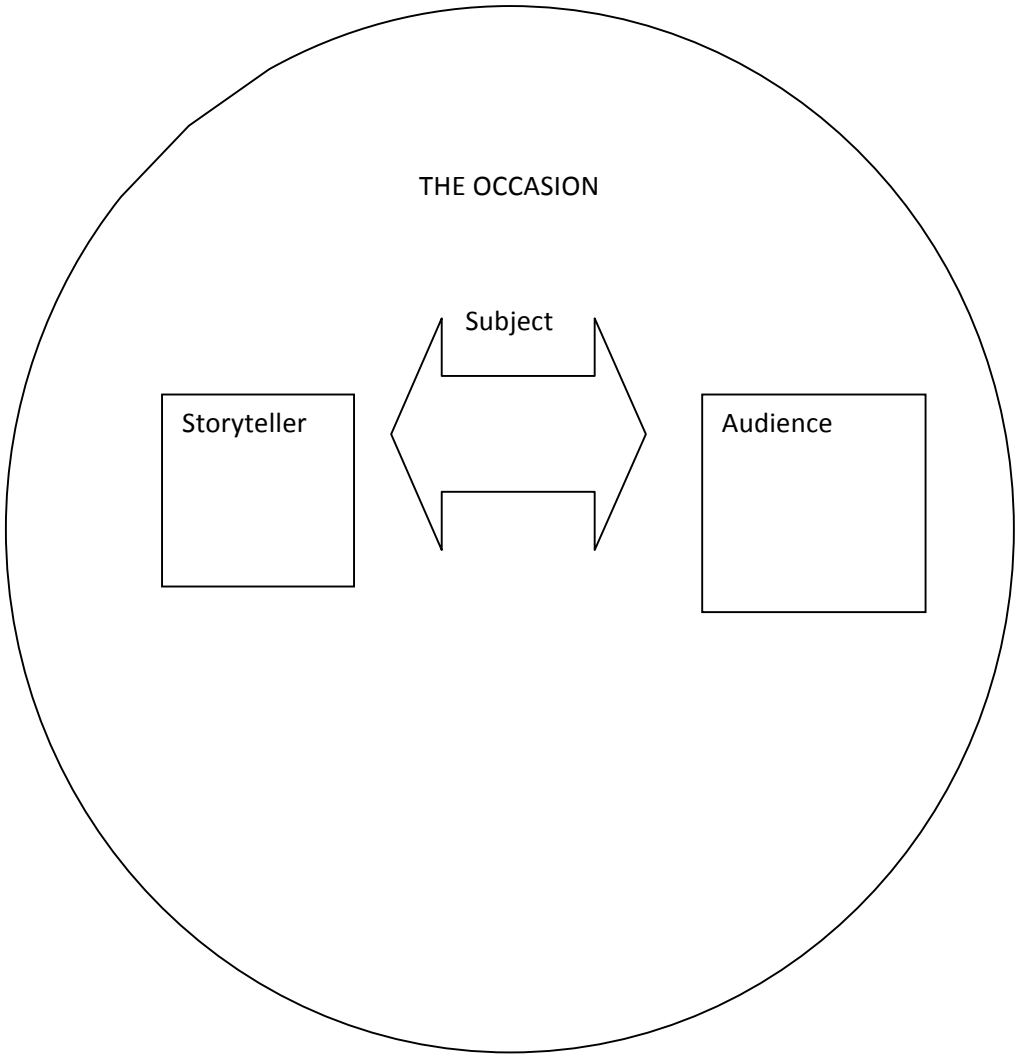
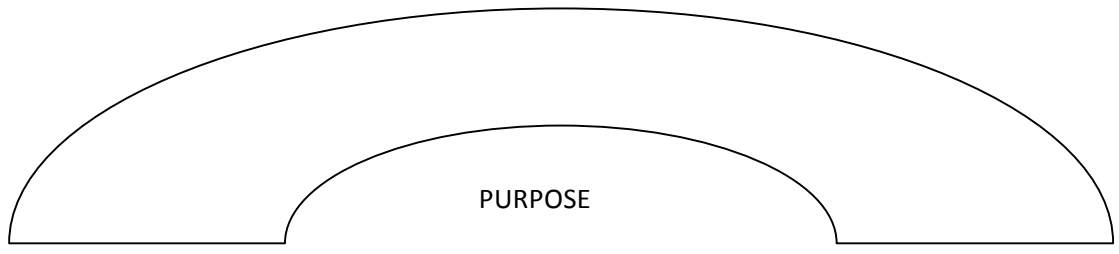
passengers left the car saying that their time had been wasted, and they would rather stay home forever than take part in a journey to nowhere. The others were game to try again. They reprogrammed the GPS and headed off on a hopeful journey. Once again after 300 miles or so, they found themselves in “Nowheresville.” They became fearful and they made the driver turn around and go home again. The GPS chided them, “Proceed to the highlighted route. There lies your destination.” But they convinced the driver to head home again, and fled from the vehicle upon their return. The driver stayed in the car. He turned the wheel, applied the gas pedal and followed the GPS’ instructions exactly. He arrived shortly at his destination on the highlighted route. He got out of his car and basked in the beauty around him. Soon he came upon artists and musicians at a farmer’s market. This place became the center of his world.

Anna unplugs her iPod and looks out the window.

STORY WORKSHEET

	What details do you remember from the Film Clip	Champlain's Journal: What are the differences and similarities?
<p style="text-align: center;">SUBJECT</p> <p><i>What is the subject of Anadabijou's story?</i></p>		
<p style="text-align: center;">OCCASION</p> <p><i>How did the telling of the story come about? What was the occasion?</i></p>		
<p style="text-align: center;">AUDIENCE</p> <p><i>Describe the audience for the story?</i></p>		
<p style="text-align: center;">PURPOSE</p> <p><i>What purpose does the story have? Why is it being told now?</i></p>		
<p style="text-align: center;">STORYTELLER</p> <p><i>What does the choice of the story tell us about the storyteller?</i></p>		

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PITCH GRAPHIC ORGANIZER/BRAINSTORMING TEMPLATE

PITCH ASSESSMENT RUBRIC

Category	Level 4	Level 4	Level 2	Level 1
Originality	Team takes an interesting, original and imaginative approach without losing sight of the story's core elements.	Team takes an interesting approach without losing sight of the story's core elements	Team takes an interesting approach but loses sight of story's core elements	The teams approach completely lacks imagination or fails to grasp the story's core elements
Knowledge and Understanding	Team has considerable ability to interpret and communicate ideas, feelings and images in their fictional account that are on a par with the original story	Team has some ability to interpret and communicate ideas, feelings and images in their fictional account that are on a par with the original story	Team demonstrates some of the elements of storytelling	Team has limited understanding of the elements of storytelling.
Depth/Detail	Team includes impressive amount of detail. A film producer or studio executive can vividly picture and understand the direction of the project.	Team includes some amount of detail. A film producer or studio executive can get a firm understanding of the direction of the project.	Team includes some detail but not enough to effectively encompass the direction of the project. The detail is "fuzzy."	Team fails to offer enough detail to effectively establish the project's direction. Studio executive cannot envision the project's direction
Presentation	Presentation seems well-rehearsed, time is equally distributed by team. Enthusiasm is evident and the use of visual aids impressive.	Presentation seems well-rehearsed, time is equally distributed by team. Team is reasonable enthusiastic.	Team is disorganized and under-rehearsed. Enthusiasm and visual aids are evident.	Team falls short in a number of areas and completely fails in one aspect of the presentation.

*Bonne reception faicte aux François par le grand Sagamo des Sauvages de Canada, Fol. 3^o.
leurs festins & danses, la guerre qu'ils ont avec les Irocois, la façon & dequoy
sont faicts leurs Canots & Cabanes : Avec la description de la poincte de
Saint Matthieu.*

CHAP. II.

LE 27. iour nous fusmes trouuer les sauuages à la
pointe de saint Mathieu, qui est à vne lieuë de
Tadoussac, avec les deux Sauvages que mena le
sieur du Pont ¹ pour faire le rapport de ce qu'ils auoient veu en
France, & de la bonne reception que leur auoit fait le Roy.²
Ayant mis pied à terre nous fusmes à la cabanne de leur

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 ¹ brought to make report of what they had seen in France, and of the good reception the King ² 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 trou-
 uasmes auec quelque 80. ou 100. de ses compagnons qui faisoïent
 Tabagie² (qui veut dire festin), lequel nous reçeut fort bien
 selon la coustume du pays, & nous fist assoir aupres de luy, &
 tous les Sauuages arangez les vns aupres des autres des deux
 Fol. 4. costez de ladite cabanne. L'vn des Sauuages que nous auions
 amené commença à faire sa harangue, de la bonne reception

*François bien
 receus par les
 Sauuages.*

*Harangue de
 l'un des Sau-
 uages que nous
 auôs remenez.*

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 *Sakūmow'*. S. Rand, *Dictionary of the Language of the Micmac Indians*, 57. Halifax, 1888.

² Littré 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 *tabaguaia*, 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, & desiroit peupler leur terre, & faire paix avec leurs ennemis (qui sont les Irocois) ou leur enuoyer des forces pour les vaincre : en leur comptant aussi les beaux Chasteaux, Palais, maisons & peuples qu'ils auoient veus, & nostre façon de viure, il fut entendu avec vn silence si grand qu'il ne se peut dire de plus. Or apres qu'il eust acheué sa harangue, ledict grand Sagamo Anadabijou, l'ayant attentiuement ouy, il commença à prendre du Petum,¹ & 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^a sa parolle, en leur disant, Que veritablement ils deuoient estre fort cōtens d'auoir sadicte Majesté pour grand amy, ils respondirent tous

*Harangue du
grand Sagamo.*

^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,¹ 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 1).

Fol. 4^r. d'une voix, *ho, ho, ho*, qui est à dire, *ouy, ouy*. Luy continuant tousiours sadicte harangue, dict, Qu'il estoit fort aise que sadicte Majesté peuplast 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 & vtilité qu'ils pourroient receuoir de sadicte Majesté : Apres qu'il eust acheué sa harangue, nous sortismes de sa Cabanne, & eux commencerent à faire leur *Tabagie*, ou festin, qu'ils font avec 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 i'ay dit cy-dessus) avec chacun son escuelle d'escorce d'arbre : & lors que la viande est cuitte il y en a vn qui fait les partages à chacun dans lesdictes escuelles,

Festin des Sauvages.

Cōme ils font cuire leurs viādes.

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

Mangent fort salement.

Sauvages dansent autour des chaudieres.

où ils mangent fort salement : car quand ils ont les mains grasses, ils les frotent à leurs cheueux, ou bien au poil de leurs chiens, dōt 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 desdictes chaudieres d'vn bout de la cabanne à l'autre : Estant deuāt le grand Sagamo, il ietta son chien à terre de force, & puis tous d'vne voix ils s'escrierent, *ho, ho, ho* : ce qu'ayant faict, s'en alla asseoir à sa place. En mesme instant, vn autre se leua, & feist le semblable, continuant tousiours, iusques à ce que la viande fust cuitte. Or apres auoir acheué leur Tabagie, ils commencerent à dancier, en prenant les testes de leurs ennemis, qui leur pendoient par derriere : En signe de resiouissance, il y en a vn ou deux qui chātent 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, *ho, ho, ho*, & recommencent à dancier en soufflant comme vn homme qui est

Fol. 5.

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 obtenüe sur les Irocois, dont ils en auoient tué quelque cent, ausquels ils couperent les testes, qu'ils auoient auec eux pour leur ceremonie. Ils estoient trois nations quand ils furent à la guerre, les Estechemins, Al-
 Fol. 5^r. goumequins, & Montagnes,¹ au nombre de mille, qui allerent faire la guerre ausdicts Irocois qu'ils rencontrerent à l'entree de la riuere desdits Irocois,² & en assommerent vne centeine : la guerre qu'ils font, n'est que par surprises, car autrement ils auroient peur, & craignent trop lesdits Irocois, qui sont en plus grand nombre que lesdits Montagnes, Estechemains, & Algoumequins. Le vingt-huictiesme iour dudit mois, ils se

Victoire obtenüe sur les Irocois.

Trois nations de Sauvages, Estechemins, Algoumequins et Môtagnes.

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,¹ 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 Iroquois² 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 Penobscots, 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.

*Deslogement
des Sauvages
de la pointe de
S. Math. pour
venir à Ta-
dousac voir les
François.*

vindrēt cabāner audit port de Tadousac, où estoit nostre vaisseau. A la pointe du iour, leurdit grand Sagamo sortit de sa cabāne, allant autour de toutes les autres cabānes, 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 deffit 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 estrangemēt: Car encore que nostre Chaloupe fut bien armee, si alloient-ils plus viste que nous. Il n'y a que deux personnes qui trauaillēt 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 subiects à tourner si on ne les sçait bien gouverner, car ils sont faicts d'escorce d'arbre appellé

Fol. 6.

*Que c'est, &
comment sont
faicts les Canos
des Sauvages.*

encamped 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'un homme en porte vn aisément, & chacun Cano peut porter la pesanteur d'une pipe :² Quand ils veulent trauerser la terre pour aller à quelque riuere où ils ont affaire, ils les portent avec eux. Leurs cabannes sont basses, faictes Cabannes des Sauvages, de quoy, et comment ils sont faictes. comme des têtes couuertes de ladite escorce d'arbre, & laissent tout le haut descouuert comme d'un pied, d'où le iour leur vient, & font plusieurs feux droit au milieu de leur cabanne, où ils sont quelques-fois dix mesnages ensēble. 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 Description de la pointe de S. Matthieu.

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'un petit costau plein d'arbres de sapins & cypres. A ladicte pointe, il y a vne petite place Fol. 6v. 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 sablōneuse, où il y a de bōs pasturages ; tout le reste ce ne sont que montaignes de rochers fort mauuais : la mer bat autour dudit costau qui asseiche pres d'une grāde 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 Sauvages apres qu'ils ont eu victoire sur leurs ennemis, leurs humeurs, endurent la faim, sont malicieux, leur croyance & faulses 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 Sauvages commencerent à se resiouir tous ensemble & faire leur Tabagie, comme i'ay dit cy dessus, & danser, pour ladicte victoire qu'ils auoient obtenuë contre leurs ennemis. Or apres auoir fait bonne chere, les Algomuquins vne des trois nations, *Resiouissance que les Sauvages firent de la victoire qu'ils auoient obtenuë sur leurs ennemis les Irocois.*

Fol. 7. sortirent de leurs cabānes, & se retirerent 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 entrelassez, faicts de poil de Porc-espice, qu'ils teignent de diuerses couleurs. Apres auoir acheué leurs chants, ils dirent tous d'une voix, *ho, ho, ho*; à mesme instant, toutes les femmes & filles se couuroient de leurs robes, car elles sont à leurs pieds, & s'arrestent quelque peu: & puis aussi tost recommençans à chanter ils laissent aller leurs robes comme auparavant: Ils ne bougent d'un lieu en dansant, & font quelques gestes & mouuemens du corps, leuans un pied, & puis l'autre, en frappant contre terre. Or en faisant ceste danse, le Sagamo des Algoumequins qui s'appelle Besouat,² estoit assis deuant lesdictes femmes & filles, au milieu de deux

*Sagamo des
Algoumequins.*

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, ho, ho*; 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 Algonquins, 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 Algonquin 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 Île mentioned in the author's account of his expedition in 1613 (Laverdière, *op. cit.*).

Fol. 7^r. bastons, où estoient les testes de leurs ennemis penduës : quelque fois il se leuoit & s'en alloit haranguant & disant aux Montaignes & Estechemains : “ Voyez comme nous nous resiouïssons de la victoire que nous auons obtenüe sur^a nos ennemis : il faut que vous en faciez autant, affin que nous soyons contens.” Puis tous ensemble disoient, *ho, ho, ho*. Retourné qu'il fut en sa place, le Grand Sagamo avec tous ses compagnons¹ despouillerent leurs robbes, estans tous nuds hors mis leur nature, qui est couuerte d'vne 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 allerent donner aux Algoumequins. Apres toutes ces ceremonies la danse cessa, & lesdits Algoumequins, hōmes & femmes, emporterēt leurs presens dās^b leurs cabannes. Ils firēt encor mettre deux hommes de chacune natiō des plus dispos, qu'ils feirent courir, & celuy qui fut le plus viste à la course eut vn present.

*Present des
Montaignes et
Estechemins.*

^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 rejoyce 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 companions¹ 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.

*Humeurs des
Sauvages.*

Tous ces peuples sont tous d'une humeur assez ioyeuse ; ils rient le plus souvent ; toutefois ils sont quelque peu Saturniens ; Ils parlent fort posément, comme se voullans bien faire Fol. 8. entendre, & s'arrestent aussi tost en songeant vne grande espace de temps, puis reprennent leur parolle : ils vsent bien souvent de ceste façon de faire parmy leurs harangues au cōseil, 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 chauts. Je tiens que qui leur monstreroit à viure & enseigner le labourage des terres, & autres choses, ils l'apprendroient fort bien ; car ie vous assure qu'il s'en trouue assez qui ont bon iugement, & respondent assez bien à propos sur ce que l'on leur pourroit demander. Ils ont vne

*Les Sauvages
endurent la
faim.*

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'avec 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

Malice des Sauvages.

Fol. 8^v. lequel me dit, Qu'ils croyoient veritablement, qu'il y a vn Dieu, qui a creé toutes choses. Et lors ie luy dis, Puis qu'ils croyoient à vn seul Dieu, Commēt est-ce qu'il les auoit 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. Ie luy respondis que ce qu'il disoit estoit faux : mais que veritablement il y auoit vn seul Dieu, qui auoit creé toutes choses, en la terre, & aux cieux : Voyāt toutes ces choses si parfaites, sans qu'il y eust personne qui

Croyance des Sauvages, & leur foy.

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.

gouvernast 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 luy donna pour compagnie, & que c'estoit la verité qu'eux & nous estiōs venus de ceste façon, & non de fleches comme ils croyent. Il ne me dit rien, sinon, Qu'il aduoüoit 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 auoit vn Dieu, vn Fils, vne Mere, & le Soleil, qui estoiēt quatre ; neantmoins que Dieu estoit par dessus tous ; mais que le Fils estoit bon & le Soleil, à cause du bien qu'ils receuoiēt : mais la mere ne valloit rien, & les mangeoit, & que le Pere n'estoit pas trop bō. Je luy remonstray son erreur selō nostre foy, enquoy il adiousta quelque peu de creance. Je luy demandis s'ils n'auoient point veu ou ouy dire à leurs ancestres que Dieu fust venu au monde. Il me dit, Qu'il ne l'auoit point veu :

*Croyent vn
Dieu, vn fils,
vne mere, &
le Soleil.*

Fol. 9.

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 rencontrerent Dieu, qui leur demanda : "Où allez vous ?" Ils dirent : "Nous allons chercher nostre vie." Dieu leur respondit : "Vous la trouuerrez icy." Ils passerent plus outre, sans faire estat de ce que Dieu leur auoit dit, lequel print vne pierre, & en toucha deux, qui furent transmuez en pierre: Et dit derechef aux trois autres : "Où allez vous ?" & ils respondirent comme à la premiere fois ; & Dieu leur dit derechef : "Ne passez plus outre : vous la trouuerrez icy." Et voyant qu'il ne leur

De cinq hômes que les Sauvages croyent auoir veu Dieu.

Fol. cv. 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 ?" "Je vois chercher ma vie."—"Demeure, & tu la trouueras" : Il demeura sans passer plus outre, & Dieu luy donna de la viande, & en mangea ; Apres auoir faict 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

*D'un autre
homme que les
Sauvages croy-
ent avoir parlé
à Dieu.*

tourna avec les autres sauvages, & leur racompta tout ce que dessus. Il me dit aussi, Qu'vne autre fois il y auoit vn homme qui auoit quantité de Tabac, (qui est vne herbe dequoy ils prennent la fumee) & que Dieu vint à cest homme, & luy demanda où estoit son petunoir ; l'homme print son petunoir, & le donna à Dieu, qui petuna beaucoup. Apres auoir bien petuné, Dieu rōpit ledict petunoir en plusieurs pieces, & l'homme luy demanda : “Pourquoy as-tu rompu mon petunoir, & tu vois bien que ie n'en ay point d'autre ?” Et Dieu en print vn qu'il auoit, & le luy donna, luy disant : “En voilà vn que ie 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.” Ledit homme print le petunoir, qu'il donna à son grand Sagamo, lequel Fol. 10. tandis qu'il l'eut, les Sauvages ne manquerent de rien du monde : Mais que du depuis ledit Sagamo auoit 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 ie croy que voilà pourquoy ils disent que Dieu n'est pas trop bon. Mais ie luy repliquay & luy dis, Que Dieu estoit tout bon, & que sans doute c'estoit le diable qui s'estoit montré à ces hommes là, & que s'ils croioient comme nous en Dieu, ils ne māqueroient de ce qu'ils auroient besoing; Que le soleil qu'ils voyoient, la Lune & les Estoilles auoient esté crees de ce grand Dieu, qui a faict le ciel & la terre, & n'ont nulle puissance que celle que Dieu leur a donnée; Que nous croyōs en ce grand Dieu, qui par sa bōté 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, illuminant les aueugles, enseignant aux hōmes la volonté de Dieu

Fol. 10v.

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 conceived 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 seruir, honorer, & adorer, a espandu son sang, & souffert mort & passion pour nous & pour nos pechez, & racheté le genre humain, estant enseuely, est ressuscité, 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 pourtant trois Dieux, ains vn mesme, & vn seul Dieu, & vne Trinité, en laquelle il n'y a point de plustost 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 mōde, faisant les commādemens de Dieu, & enduré martyre pour son nom, & qui par la permission de Dieu ont fait des miracles, & sont saints 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 saints 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

Fol. 11. 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 croyāce, qu'ils seroient cōme nous, que le diable ne leur pourroit plus faire de mal, & ne manqueroient de ce qu'ils auroient besoing. Alors ledict Sagamo me dit, qu'il aduoüoit ce que ie disois. Ie 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 cōme il vouloit. Voilà pourquoy ie croy qu'il n'y a aucune loy parmy eux, ne sçauēt que c'est d'adorer & prier Dieu, & viuent la plus part comme bestes brutes, & croy que promptement ils seroient reduicts bōns Chrestiens si l'on habitoit leurs terres, ce qu'ils desireroient la plus part. Ils ont parmy eux quelques Sauvages qu'ils appellent Pilotoua,¹ qui parlent au diable visiblement, & leur

*Quels Sauvages
parlent au
diable.*

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).

*Sauvages
croient ferme-
ment aux
songes.*

*Humeurs des
Sauvages.*

*Habits des
Sauvages.*

dit ce qu'il faut qu'ils facent, tant pour la guerre, que pour autres choses, & que s'il leur commandoit qu'ils allassent mettre en execution quelque entreprise, ou tuër 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 Fol. 117. auoir veu & songé choses qui aduiennent ou aduiendront : Mais pour en parler avec verité, se sont visions du Diable, qui les trompe & seduit : Voilà toute la creance que i'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 & poteles, de couleur basanee, pour la quantité de certaine peinture dõt ils se frotent, qui les fait deuenir olyuastres. Ils sont habillez de peaux ; vne partie de leur corps est couuert & l'autre partie descouuerte : Mais l'hyuer ils remedient à tout, car ils sont habillez de bōnes 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 swarthy 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-marins,¹ 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'aage de 14. ou 15. ans, elle aura plusieurs seruiteurs & amys, & aura compagnie avec tous ceux que bon luy semblera ; puis au bout de quelque cinq ou six ans, elle prēdra 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 tēps ensemble ils n'ont enfans, l'hōme se pourra desmarier & prendre autre femme, disant, que la

*Inuention
qu'ils ont pour
aller sur les
neiges.*

*Mariage des
Sauuages.*

Fol. 12.

for they are clad with good furs, such as the skins of moose, otter, beavers, bears, seals,¹ 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-marins* 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-marins* 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 mariees, elles sont chastes, & leurs maris sont la plus part ialoux, lesquels donnent des presents au pere ou parens de la fille qu'ils auront espousee. Voilà la ceremonie & façon qu'ils vsent en leurs mariages.

*Comme ils
enterrēt leurs
morts.*

Pour ce qui est de leurs enterremens, quand vn homme ou femme meurt, ils font vne fosse, où ils mettent tout le bien qu'ils auront, comme chaudrons, fourrures, haches, arcs & fleches, robbes, & autres choses, & puis ils mettent le corps dedans la fosse, & le couurent de terre où ils mettent quantité de grosses pieces de bois dessus, & vn bois debout qu'ils peignent de rouge par le haut. Ils croyent l'immortalité des

*Sauuages
croyent l'im-
mortalité.*

ames, & disent qu'ils vont se resiouir en d'autres pays avec Fol. 127.
leur parens & amis quand ils sont morts.¹

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.¹

¹ For later accounts of Indian manners and customs, see Le Clercq's *New Relation of Gaspesia*, edited and translated by W. F. Ganong for the Champlain Society, and Lewis H. Morgan's *League of the Iroquois* (New York, 1904).