

[150 i. e., 148] CHAPITRE XII.

DE LA MISSION DV SAINT ESPRIT AUX ALGONQUINS
PLUS VOYSINS DES HURONS.

EN ce Païs & avec des Peuples qui ne font pas plus differens de nous, pour le Climat & pour la Langue, qu'ils le font en leur naturel: leur procedé, leurs opinions, & tout ce qui peut estre en l'Homme, hormis le corps & l'Ame; il faut du temps pour se recognoistre foy-mefme: & plus encore pour y mettre les cognoiffances & les Idées d'un DIEU qui iamais n'y a esté nommé, d'une Loy qui iamais n'y a esté receuë, d'une façon de vie toute contraire à celle qu'ils ont toujours menée depuis deux, trois & quatre mille ans. Maintenant l'experience du passé, nous fait voir un assez grand iour dans les moyens qu'il faut tenir pour la Conuersion des Hurons: mais il faut confesser que nous sommes encore dans [151 i. e., 149] de grandes tenebres, pour ce qui concerne les Algonquins qui habitent en ces Contrées, plus esloignées du Fort de nos François.

C'est une vie errante de gens dissipez çà & là, selon que la chasse & la pesche les meine: tantost dedans les bois, tantost sur les rochers, ou dans les Isles au milieu de quelque grand lac, tantost sur le bord des ruieries, sans toit, sans maison, sans demeure affeuerée, ny sans recueillir rien de la terre, sinon ce qu'elle donne en un Païs ingrat à ceux qui ne l'ont iamais cultiuë. Il faut fuiure ces Peuples, si on veut les rendre Chrestiens: mais comme ils se diuifent

[150 i.e., 148] CHAPTER XII.

OF THE MISSION OF THE HOLY GHOST AMONG THE ALGONQUINS, THE NEAREST TO THE HURONS.

I N this Country,—and with Nations who do not differ from us more in Climate and in Language than they do in their nature, their way of acting, and their opinions, and in everything that can exist in Man, except body and Soul,—it takes time to realize the situation. Still more is needed to introduce among them the knowledge and Ideas of a GOD whose name has never been mentioned here; of a Law that has never been received here; of a manner of life wholly different from that which has been led here for two, three, even four thousand years. Now, the experience of the past has enlightened us considerably as to the means that must be adopted for the Conversion of the Hurons; but it must be confessed that we are still [151 i.e., 149] very much in the dark as regards the Algonquins who dwell in these Countries that are more remote from the Fort of our French people.

They lead the nomad life of people scattered here and there, wherever the chase or the fishing may lead them,—sometimes in the woods, sometimes over rocks, or in Islands in the middle of some great lake; sometimes on the banks of rivers,—without a roof, without a house or fixed residence; and without gathering anything from the earth, beyond what it yields in a barren Country to those who have never

toûjours, on ne peut se donner aux vns, qu'en f'éloignant des autres.

L'an passé, nous n'auions icy que deux de nos Peres, pour la langue Algonquine: le P. Claude Pijart, & le P. Charles Raymbaut. Comme la Prouidence de Dieu, leur auoit amené, à nos portes, durant l'Hyuer, les Nipiffiriniens, dont ils auoient commencé l'instruction; ces Peuples nous quittans, les glaces estant fonduës, les mesmes Peres les suiuirent.

[152 i.e., 150] S'il y a des dangers, dans cette vie errante, plus sur les eaux, que sur la terre; s'il y a des peines à souffrir, dans ces Maisons volantes. Si durant les ardeurs de l'Esté, il y a des fatigues, à faire des voyages, où vous ne trouuez point de giste, point de viures, point de meubles, que le peu que vous y portez, & où mesme fouuent vous vous voyez contraint, de vous charger, en trauerfant les terres, du Canot qui vous a porté sur l'eau; Si quelque chose plus penible que tout cela, est difficile à la nature: Le Ciel ne manque pas en ces besoins, & on voit dans l'experience, qu'il n'est pas toufiours vray, que le corps fatigué appelle l'Ame. Quoy qu'il en soit, les deux Peres y demurerent tout l'Esté, continuans à instruire ces pauvres Peuples. Mais d'un Barbare, faire un Chrestien, ce n'est pas l'ouurage d'un iour. La femenc[e] qu'on iette, vne année, dās la terre, ne porte pas si tost son fruit: C'est beaucoup auancé, que de recognoistre son monde, d'entrer dans les esprits, de se faire à leur langue, à leurs coustumes, à leur façon de vie; & s'il est besoing, se faire Barbare avec eux, pour les gagner [153 i.e., 151] à Iesus-Christ.

cultivated it. It is necessary to follow these Peoples, if we wish to Christianize them; but, as they continually divide themselves up, we cannot devote ourselves to some without wandering from the others.

Last year, we had here only two of our Fathers who spoke the Algonquin language,—Father Claude Pijart and Father Charles Raymbaut. God's Providence brought to them at our doors, during the Winter, the Nipissiriniens whom they had commenced to instruct. When these Peoples left us after the ice had melted, the same Fathers followed them.

[152 i.e., 150] If in this wandering life there be greater danger on the water than on land; if sufferings must be borne in these shifting Houses; if, during the heat of Summer, fatigue must be endured in making journeys whereon can be found no shelter, no provisions, no furniture, other than the little that one carries with him, and whereon one is even obliged in going across the land to transport on his shoulders the Canoe that has borne him over the water; if anything still more arduous than all that, is trying to one's nature,—Heaven does not fail us in these necessities; and we find by experience that it is not always true that the fatigued body weighs down the Soul. In any case, the two Fathers remained there all Summer, continuing to instruct those poor Peoples. But to make a Christian out of a Barbarian is not the work of a day. The seed that is sown one year in the earth does not bear fruit so soon. A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and, when

Ce n'a pas esté vn petit attrait, pour adoucir ces Peuples, & effacer de leur esprit, les mauuaifes impressions qu'on leur auoit donné des veritez de nostre Foy; Que Dieu ait tellement beny le trauail de nos Peres; que de plusieurs enfants griefuement malades, aufquels ils confererent le Baptesme, tous soient reuenus en fanté. Aussi estoit-ce les parens, qui voyans cette benediction du Ciel, sur ces petits Chrestiens, leur procuroient au plustoft, ce bonheur, lors qu'ils les voyoient en danger.

Sur la fin de l'Esté, ces Peuples tournerent toutes leurs pensées à celebrer leur feste des morts: c'est à dire, à recueillir les os de leurs parens defuncts, & pour honorer leur memoire, leur procurer vn sepulcre plus honorable, que celuy qui depuis leur decez, les auoit renfermez. Cette solennité, parmy les Peuples Errans de deça, ayant des coustumes assez considerables, bien differentes de celles de nos Hurons, qu'on a peü voir dans les Relations precedentes; peut estre fera-on bien ayse d'en apprendre encores quelques [154 i.e., 152] particularitez que ie pourray deduire en ce lieu.

Le iour estoit donné, pour le commencement de Septembre, à toutes les Nations confederées, qui y font inuitées par Deputez exprés. Le lieu destiné à ce fujet fut en vne Baye du grand Lac, esloignée des Hurōs, enuiron de vingt lieuës. Y ayant esté conuié, ie creus que ie deuois me seruir de l'occasion que DIEU me presentoit, de conspirer à vne plus estroite vnion avec ces Barbares, pour y trouuer à l'aduenir plus de moyen d'y auancer sa Gloire. Le nombre des personnes qui f'y trouuerent, estoit d'enuiron deux mille.

necessary, has been a Barbarian with them, in order to win them over [153 i.e., 151] to Jesus Christ.

This has been no slight influence in soothing these People, and in removing from their minds the bad impressions that had been given them of the truths of our Faith, that God has so blessed the labors of our Fathers that, out of many children who were dangerously ill and who were Baptized, all recovered their health. Therefore it was that the parents, who witnessed this blessing of Heaven conferred on these little Christians, procured this happiness for them as soon as possible, when they saw them in danger.

Toward the end of the Summer, these Peoples turned their thoughts to the celebration of their feast of the dead,—that is, to collect the bones of their deceased relatives, and, by way of honor to their memory, to procure for them a more honorable sepulchre than that which had enclosed them since their death. This solemnity, among the Nomad Tribes up here, is accompanied by rites of some importance, differing much from those of our Hurons, which may be seen in previous Relations; and it may perhaps be interesting to learn some further [154 i.e., 152] particulars about them, which I shall set down here.

The day was appointed, at the beginning of September, for all the confederated Nations, who were invited thereto by Envoys expressly sent. The spot selected for the purpose was at a Bay of the great Lake, distant about twenty leagues from the country of the Hurons. Having been invited to attend, I thought that I ought to take advantage of the opportunity that GOD gave me to establish closer relations with these Barbarians, so as to secure, in the future,

Chaque Nation, auant que de mettre pied à terre, pour faire son entrée avec plus de magnificence, dispose ses Canots tout de front, & attend qu'on luy vienne au deuant. Lors que le Peuple est assemblé, le Chef se leue au milieu du Canot, & declare le dessein qui l'amene: puis chacun jette en proye vne partie de ses richesses. Les vnes flottent dessus l'eau, les autres vont au fonds. La jeunesse y accourt: l'un se faisira d'une natte ouragée, [155 i.e., 153] comme font en France les tapisseries; l'autre de quelque Castor, qui d'une hache, qui d'un plat, qui de Porcelaine, ou de quelque autre chose, selon l'adresse d'un chacun, & le bonheur qui luy en vient. Ce n'est que joye, que cris, qu'acclamations publiques, dont les Rochers qui bordent ce grand Lac, rendent un Echo qui l'emporte au dessus de toutes ces voix.

Les Nations assemblées, & diuifées chacune en leur feance, on met en veüe les Robes de Castor, les peaux de Loutre, de Caribou, de Chat fauage & d'Orignac, les Haches les Chaudieres, la Porcelaine, & tout ce qu'il y a de precieux en ce País. Chaque Chef de Nation fait son present à ceux qui font la Feste, donnant à chacun des presents les noms qui leur semblent les plus conuenables. Pour nous, les presens que nous fimes, ne furent pas pour esfuyer leurs larmes, & les consoler dans la mort des deffuncts; mais pour souhaitter aux viuans, le mesme bonheur que nous esperons dans le Ciel, apres qu'ils auront recognu le mesme DIEU que nous seruõs [156 i.e., 154] en Terre. Cette qualité de present les étonna d'abord, n'estant pas selon leurs formules: mais nous leur fimes entendre, que la seule esperance que nous auions de les voir Chrestiens, nous faisoit cherir leur amitié.

better means for the advancement of his Glory among them. The number of persons present was about two thousand.

Those of each Nation, before landing, in order to make their entry more imposing, form their Canoes in line, and wait until others come to meet them. When the People are assembled, the Chief stands up in the middle of his Canoe, and states the object that has brought him hither. Thereupon each one throws away some portion of his goods to be scrambled for. Some articles float on the water, while others sink to the bottom. The young men hasten to the spot. One will seize a mat, wrought [155 i.e., 153] as tapestries are in France; another a Beaver skin; others get a hatchet, or a dish, or some Porcelain beads, or other article,—each according to his skill and the good fortune he may have. There is nothing but joy, cries, and public acclamations, to which the Rocks surrounding the great Lake return an Echo that drowns all their voices.

When the Nations are assembled, and divided, each in their own seats, Beaver Robes, skins of Otter, of Caribou, of wild Cats, and of Moose; Hatchets, Kettles, Porcelain Beads, and all things that are precious in this Country, are exhibited. Each Chief of a Nation presents his own gift to those who hold the Feast, giving to each present some name that seems best suited to it. As for us, the presents that we gave were not for the purpose of drying their tears, or consoling them for the death of the deceased; but that we might wish to the living the same happiness that we hope to enjoy in Heaven when they shall have acknowledged the same GOD whom we serve [156 i.e., 154] on Earth. This

En fuite de cela, ce fut vn plaisir qui n'eut rien de fauage, de voir au milieu de cette Barbarie vn Balet danfé par quarante perfonnes, au fon des voix & d'une efpece de tambour, avec vn accord fi heureux, qu'ils rendoient tous les tons les plus agreables de la Mufique.

La danfe eut trois parties: La premiere fe passa en la representation de diuerfes rencontres d'ennemy, homme à hõme: l'un pourfuiuant fon ennemy, la hache en main, pour luy porter la mort; à mefme temps, il femble la recevoir luy-mefme perdant fon auantage: il le reprend, & apres mille feintes, toutes en cadence, terraffe en-fin fon homme, & retourne victorieux. Vn autre, dans des mouuemens differents, fait fon efcime l'espée en main; celui-cy est armé de flèches, fon ennemy se pare d'une rondache qui le couure, & luy porte vn coup [157 i. e., 155] de massuë. Ils font trois diuers personnages; pas vn n'est armé de mefme façon, leurs gestes, leurs mouuemens, leurs pas, leurs œillades, en vn mot, tout ce qui se void, est different en vn chacun, & dans vn raport des vns aux autres tellement accomply, qu'il eust semblé qu'un mefme esprit eust réglé ces mouuemens fans regle.

A peine ce combat est finy, que les Muficiens se leuent, & pour vne Seconde Partie, on void vn gros de danfe: Premièrement de huit, puis de douze, puis de feize, tousiours multipliers à proportion, hastans & retardans leurs pas fuiuant les voix qui les mesurent.

Les Femmes furuiennent à l'impourueu, qui firent vne Troisième Partie de ce Bal, qui fut aussi agreable que les autres, & n'eut rien de moins pour la

kind of present astonished them at first, as not being according to their usages. But we gave them to understand that only the hope that we had of seeing them become Christians led us to desire their friendship.

After that, it was a pleasure characterized by nothing of savagery, to witness in the midst of this Barbarism a Ballet danced by forty persons, to the sound of voices and of a sort of drum, in such harmonious accord that they rendered all the tones that are most agreeable in Music.

The dance consisted of three parts. The first represented various encounters of enemies in single combat,—one pursuing his foe, hatchet in hand, to give him the deathblow, while at the same time he seems to receive it himself, by losing his advantage; he regains it, and after a great many feints, all performed in time with the music, he finally overcomes his antagonist, and returns victorious. Another, with different movements, fences, javelin in hand; this one is armed with arrows; his enemy provides himself with a buckler that covers him, and strikes a blow at him [157 i.e., 155] with a club. They are three different personages, not one of whom is armed like the others; their gestures, their movements, their steps, their glances,—in a word, everything that can be seen, is different in each one; and yet in so complete accord with one another that it seems as if but one mind governed these irregular movements.

Hardly was this combat ended than the Musicians arose; and we witnessed, as the Second Part, a dance on a large scale,—first by eight persons, then by twelve, then by sixteen, ever increasing in propor-

modestie. Les habitans du Saut, venus pour cette Feste, de cent ou six-vingt lieuës, estoient Acteurs en ce Balet.

Il y auoit vn May planté, d'une hauteur assez raisonnable. Vn Nipissirien estant monté au haut, y attacha deux prix, sçavoir vne Chaudiere, & vne peau [158 i.e., 156] de Cerf: inuitant la jeunesse à faire paroistre son agilité. Outre que le May estoit sans écorce & fort lissé, il le graiffa pour en rendre la prise plus difficile. Il ne fut pas plustost descendu, qu'il y eut presse à y monter, qui perdit courage au cōmencement, qui à moins, qui a plus de hauteur, & tel se voyant quasi arriué iusqu'au haut, qui tout d'un coup se voyoit en bas. Personne n'y pouuant arriuer; il y eut vn Huron qui se garnit d'un couteau & de cordes, & ayant fait ses efforts raisonnables iusqu'à la moitié du May, eut recours aux finesse; il tire son couteau, entaille l'arbre, y arreste sa corde, puis faisant vn estrié, il se soustient, & se leue plus haut, il fait tant qu'il arriue iusqu'aux prix qui estoient là pendus, nonobstant les huées & les clameurs de toute l'Assistance. S'en estant saisi, il se laisse couler en bas, se rembarque pour descendre à Kebec où son voyage le menoit.

Ce desordre porta les Capitaines Algonquins, à vne plainte Publique, qui estant jugée raisonnable, les Hurons se taxerent à vn present de Pourcelaine, pour reparation de cette injustice, qui [159 i.e., 157] faisoit pleurer les Ames des defuncts.

En fuite de cecy, on proceda à l'élection des Chefs Nipissiriens. Les suffrages estans recueillis, le grand Capitaine se leua, & les appella chacun par leur nom. Ils parurent couverts de leurs belles robes.

tion, who quickened or checked their steps according to the voices that gave the measure.

The Women then suddenly appeared, and danced the Third Part of this Ball, which was as agreeable as the others, and in no wise offensive to modesty. The inhabitants of the Saut, who came to this Feast from a distance of a hundred or a hundred and twenty leagues, were Actors in this Ballet.

A Pole of considerable height had been set in the ground. A Nipissirinien climbed to the top of it, and tied there two prizes,—a Kettle, and the skin [158 i.e., 156] of a Deer,—and called upon the young men to display their agility. Although the bark had been stripped from the Pole, and it was quite smooth, he greased it, to make it more difficult to grasp. No sooner had he descended, than several pressed forward to climb it. Some lost courage at the beginning, others at a greater or lesser height; and one, who almost reached the top, suddenly found himself at the bottom. No one could attain the top; but there was a Huron who provided himself with a knife and some cord, and, after having made reasonable efforts until he reached the middle of the Pole, he had recourse to cunning. He drew his knife, and cut notches in the tree, in which he placed his cord; then making a stirrup of it, he supported and raised himself higher, and continued to do so until he attained the prizes suspended there, in spite of the hooting and shouting of the Audience. Having grasped these, he slid to the ground, and reëmbarked to go to Kebec, whither his journey led him.

This unfair conduct led the Algonquin Captains to make a Public complaint, which was deemed reasonable; and the Hurons taxed themselves for a present

Ayans receu leurs Commiffions, ils firēt largeffe d'une quantité de Caftors & peaux d'Orignac, pour fe faire cognoiftre, & eſtre receus avec applaudiffement dans leurs Charges.

Cette Election fut fuiuie de la Refurrection des Perſonnes de marque, decedez depuis la derniere Feſte: c'eſt à dire, que ſelon la couſtume du Païs, on tranſporta leurs noms à quelqu'un de la parenté, pour en conſeruer la memoire.

Le iour fuiuant, les Femmes ſ'occupent à parer ſuperbement une Cabane, courbée en berceau, longue enuiron de cent pas, dont la largeur & la hauteur eſtoient à proportion.

Quoy que les Richeſſes de ce Païs, ne ſoient pas recherchées dans les entrailles de la Terre, & que pour la pluſpart, [160 i. e., 158] ce ne ſoient que les dépouilles des Animaux; ſi toutefois elles eſtoient tranſportées en Europe, elles y auroient leur prix. Les ſeuils preſens que firent les Nipiffiriniens aux autres Nations, auroient couſté en France, quarante voire cinquante mille francs.

Après cela, les mêmes Femmes apporterent les os de leurs Morts dans cette Sale magnifique. Ces os ſont renfermez dans des caiffes d'écorce, couuerts de robes neufues de Caſtor, enrichies de colliers & écharpes de Pourcelaine.

Auprès de chaque Mort, les femmes ſ'eſtans affiſes à terre, en deux rangs oppoſites: ou void entrer les Capitaines qui ſeruent de Maîtres-d'Hoſtel, pour apporter les plats de ſeruice. Ce Feſtin n'eſt que pour les Femmes, à cauſe qu'elles témoignent eſtre plus auant dans le dueil.

En fuitte, une douzaine d'Hommes, les voix les

of Porcelain Beads to repair this injustice, which [159 i.e., 157] caused the Souls of the deceased to weep.

After this, the election of the Nipissiriniens Chiefs took place. When the votes were taken, the chief Captain arose, and called them each by name. They made their appearance, clothed in their finest robes.

When they had received their Commissions, they gave largess of a quantity of Beaver skins and Moose hides, in order to make themselves known, and that they might be received with applause in their Offices.

This Election was followed by the Resurrection of those Persons of importance who had died since the last Feast; which means that, in accordance with the custom of the Country, their names were transferred to some of their relatives, so as to perpetuate their memory.

On the following day, the Women were occupied in fitting up, in a superb manner, a Cabin with an arched roof, about a hundred paces long, the width and height of which were in proportion.

Although the Riches of this Country are not sought for in the bowels of the Earth, and although most of them [160 i.e., 158] consist only in the spoils of Animals,—nevertheless, if they were transported to Europe, they would have their value. The presents that the Nipissiriniens gave to the other Nations alone would have cost in France forty or even fifty thousand francs.

After that, the same Women carried the bones of their Dead into this magnificent Room. These bones were enclosed in caskets of bark, covered with new robes of Beaver skins, and enriched with collars and scarfs of Porcelain Beads.

mieux choisies, entrent au milieu de la Cabane, & commencent vn chant fort lugubre, qui estant fecondé des Femmes, dans les reprises, fut extremement doux & triste.

[161 i.e., 159] L'horreur de la nuit ne seroit pas peu à ce Dueil; & les tenebres qui n'estant esclairées que d'une lumiere mourante de deux feux qu'on auoit allumez en chacun bout de la Cabane, receuoient ces plaintes & soupirs. Le sujet de la lettre contenoit vne forte d'hommage fait au Demon qu'ils inuoquoient, luy adreffant leurs plaintes. Ce chant continua toute la nuit dans vn grand silence des Assistans, qui n'auoient ce semblé, que du respect & de l'admiration pour vne ceremonie si faincte.

Le matin suiuant, ces Femmes firent vne distribution de bled, de fouliers fauages, & autres petits meubles qui font de leur ressort, & dependent de leur industrie. Leur chant tousiours plainctif & entrecoupé de soupirs, sembla depuis s'adreffer aux Ames des defuncts, qu'elles congedioient, comme il sembloit, avec vn grand regret, par l'agitation continuelle d'un rameau qu'elles tenoient en main, crainte que ces pauures Ames estans surprises de l'effroy de la guerre & de la terreur des armes, leur repos n'en fust troublé. Car en mesme temps on [162 i.e., 160] aperçoit vn gros d'Armée qui descendoit d'une Montagne voisine, avec des cris & heurlemens effroyables; courans premierement en rond, puis en ouale: & apres mille autres figures, enfin viennent fondre à l'entour de la Cabane, & s'en rendent les Maistres, les Femmes ayans quitté la place comme à des Ennemis.

Ces Guerriers deuiennent Baladins apres cette

Near each Dead body sat the women, in two lines, facing each other. Then entered the Captains, who acted as Stewards, and carried the dishes containing food. This Feast is for the Women only, because they evince a deeper feeling of mourning.

Afterward, about a dozen Men with carefully selected voices entered the middle of the Cabin, and began to sing a most lugubrious chant, which, being seconded by the Women in the refrains, was very sweet and sad.

[161 i.e., 159] The gloom of the night conduced not a little to this Mourning; and the darkness, lighted only by the flickering flames of two fires which had been kindled at each end of the Cabin, received their wailings and their sighs. The theme of the song consisted in a sort of homage paid to the Demon whom they invoked, and to whom their lamentations were addressed. This chant continued through the night, amid deep silence on the part of the Audience, who seemed to have only respect and admiration for so sacred a ceremony.

On the following morning, these Women distributed corn, moccasins, and other small articles that are within their means, or the products of their industry. Their chant—ever plaintive, and interspersed with sobs—seemed to be addressed to the Souls of the deceased, whom they sped on their way—as it appeared, with deep regret—by continually waving branches that they held in their hands, for fear that these poor Souls might be surprised by the dread of war and the terror of arms, and that their rest might thus be disturbed. For, at the same time, [162 i.e., 160] the body of an Army could be observed descending a neighboring Mountain with frightful

Victoire. Chaque Nation à son tour eut la Sale du Bal, pour y faire paroître son adresse, iusques à ce que les Capitaines Algonquins, Maistres des Ceremonies, entrèrent dix ou douze en ordre, portans des farines, des castors & quelques chiens tous vifs, dont ils preparerent vn Festin magnifique pour les Hurons. Les Nations Algonquines furent traitées à part: comme aussi leur Langue est entierement differente de la Huronne.

En fuite se firent deux Affemblées L'une des Algonquins, qui auoient esté inuitez à cette Solennité, aufquels on fit des presens differens selon les degrez de l'Alliance que les Nipissiriniens auoient avec eux. Les offemens des Morts passerent [163 i.e., 161] entre les presens qui furent faits aux plus intimes Amis, & furent accompagnez de robes les plus precieuses, & des coliers de pourcelaine, qui est l'or, les perles & les diamans de ce Païs.

La seconde Affemblée fut celle des Natiōs Huronnes, où les Nipissiriniens nous donnerent la premiere Seance, les premiers titres d'hōneur, & témoignages d'affection, au dessus de tous leurs Confederez: Et là se firent de nouveaux presens, & en si grand nombre qu'il n'y eut aucun Capitaine qui se retirast les mains vuides.

La Feste s'acheua par quelque prix qu'on donna à la force du bras, à l'adresse du corps, & à l'agilité. Les Femmes mesmes firent partie de ce combat, & le tout se passa avec tant de moderation & retenuë, qu'à moins de le voir, on n'eust iamais creu estre au milieu d'une asssemblée de Barbares, tant ils se portoiēt de respect, mesme en contestant la victoire.

MAIS pour ne nous pas égarer trop loin, reuenons

cries and yells, running around at first in a circle, then in an oval; and, at last, after a thousand other figures they rushed upon the Cabin, of which they became Masters,—the Women having yielded the place, as if to an Enemy.

These Warriors became Dancers after this Victory. Each Nation, in turn, occupied the Ballroom, for the purpose of displaying their agility, until the Algonquin Captains, who acted as Masters of Ceremonies, entered ten or twelve in line, bearing flour, beavers, and some dogs still alive, with which they prepared a splendid Feast for the Hurons. The Algonquin Nations were served apart, as their Language is entirely different from the Huron.

Afterward, two Meetings were held; one consisted of the Algonquins who had been invited to this Solemnity, to whom various presents were given, according to the extent of the Alliance that existed between the Nipissiriniens and them. The bones of the Dead were borne [163 i.e., 161] between the presents given to the most intimate Friends, and were accompanied by the most precious robes and by collars of porcelain beads, which are the gold, the pearls, and the diamonds of this Country.

The second Assembly was that of the Huron Nations, at which the Nipissiriniens gave us the highest Seat, the first titles of honor, and marks of affection above all their Confederates. Here new presents were given, and so lavishly that not a single Captain withdrew empty-handed.

The Feast concluded with prizes given for physical strength, for bodily skill, and for agility. Even the Women took part in this contest, and everything was done with such moderation and reserve that—at

aux affaires de DIEV: La plus heureuse de toute l'Assemblée, fut vne pauvre Vieille, d'environ quatrevingts ans, qui paroïssoit aux yeux des Hommes, la plus proche de son malheur. Depuis vn long-temps, [164 i.e., 162] elle auoit perdu l'usage de la veuë, & ne pouuant pas soutenir le peu qui luy restoit de vie, elle estoit cōtrainte de fuiure ses enfans quelque part qu'ils allassent. Iamais le Nom de DIEV n'estoit venu iufqu'à elle; mais quand le sainct Esprit veut s'emparer d'un cœur, il est bien-tost gagné. Cette Femme prend feu aux premieres nouvelles de son Salut: elle se veut du mal d'auoir esté toute sa vie dans l'ignorance des Veritez qu'on luy propose. Elle deteste ses pechez, demande le Baptesme, & ne veut plus songer qu'au Ciel. Le Pere Claude Pijart la baptise; Elle apperçoit en mesme temps vne joye si sensible sur son visage, qu'il est aisé de voir que DIEV opere puissamment dans son cœur. Ainsi ne pouuoit elle assez se conjoïr de son bonheur; & pour témoigner le reffentiment qu'elle en auoit; elle presente en don vne peau de Castor, n'ayant rien de plus precieux; mais le Pere la refusa, estant trop richement payé de voir vne Ame si-tost disposée pour le Ciel.

Dans ce concours de tant de Nations assemblées, nous nous efforçames de gagner l'affection des plus considerables, par quelques festins & presens. En effet, les Patioitigoüieuhak nous inuiterent de les aller voir [165 i.e., 163] en leur País, (c'est vne Nation de la Langue Algonquine, esloignée des Hurons de cent ou six-vingt lieuës, tirant vers l'Occident, que nous appellons les Habitans du Sault) nous leur promismes vne visite, pour voir qu'elle disposition il

least, in watching them—one would never have thought that he was in the midst of an assemblage of Barbarians,—so much respect did they pay to one another, even while contending for the victory.

BUT, not to wander too far, let us return to the affairs of GOD. The happiest person in the whole Assemblage was a poor Old Woman about eighty years of age, who in the eyes of Men seemed nearest to unhappiness. For a long while [164 i.e., 162] she had lost the use of her sight; and, as she was unable to support herself during the short time she had still to live, she was compelled to follow her children wherever they went. The Name of GOD had never come to her ears; but, when the holy Ghost wishes to take possession of a heart, it is soon won. This Woman took fire at hearing the first news of her Salvation. She was angry with herself for having remained all her life in ignorance of the Truths that we propounded to her. She detested her sins, asked for Baptism, and would think of nothing but Heaven; Father Claude Pijart baptized her. Such manifest joy appeared on her features that it was easy to see that GOD exerted a powerful influence on her heart. Thus she could not sufficiently congratulate herself on her happiness; and, to show how much she felt it, she tendered as a gift a Beaver skin, having nothing more valuable. But the Father refused it, being already amply repaid at seeing a Soul so soon prepared for Heaven.

In this gathering of so many assembled Nations, we strove to win the affections of the chief personages by means of feasts and presents. In consequence of this, the Pauoitigoueieuhak invited us to go and see them [165 i.e., 163] in their own Country.

pourroit y auoir, afin de trauailler à leur Conuerfion; veu nommément que nous aprenions qu'une certaine Nation plus efloignée, qu'ils appellent Pouteatami, auoit abandonné fon Païs, & f'étoit venuë refugier avec les Habitans du Sault, pour f'éloigner de quelque autre Nation ennemie, qui les vexoit par des guerres continuelles. Nous jettâmes les yeux fur le Pere Charles Raymbaut, pour entreprendre ce voyage, & parce qu'en mefme temps quelques Hurons deuoient eſtre de la partie, le P. Ifaac Iogues y fut deſtiné, pour agir avec eux.

Ils partirent de noſtre Maifon de S^{te}. Marie, fur la fin de Septembre, & apres dix-fept iours de nauigation fur ce grand Lac, ou mer douce, qui vient baigner les terres des Hurons, ils aborderent au Sault, y trouuerent enuiron deux mille Ames, & f'affeurerent des nouuelles d'un grand nombre d'autres Peuples ſedentaires, qui iamais n'ont cognû les Europeans. & iamais n'ont entendu parler de [166 i.e., 164] DIEV: Entr'autres d'une certaine Nation Nadoüeffis, ſcituée au Noroüeft ou Oüeft du Sault, à dix-huit journées plus auant. Les neuf premieres ſe font par le trauers d'un autre grand Lac, qui commence au deffus du Sault: les neuf derniers iours, il faut monter une Riuiere qui coupe dans les terres. Ces Peuples cultiuent la terre à la façon de nos Hurons, recueillent du bled d'Inde, & du Petun. Leurs Bourgs ſont plus gros & de plus de deſenſe, à raifon des guerres continuelles qu'ils ont avec les Kiriftinons, Irinions, & autres grâdes Nations qui habitent les meſmes Cōtrées. Leur Langue eſt differente de l'Algonquine, & de la Huronne.

Les Capitaines de cette Nation du Sault, inuitent nos

(They are a Nation of the Algonquin Language, distant from the Hurons a hundred or a hundred and twenty leagues towards the West whom we call the Inhabitants of the Sault.)⁶ We promised to pay them a visit, to see how they might be disposed, in order to labor for their Conversion,—especially as we learned that a more remote Nation whom they call Pouteatami⁷ had abandoned their own Country and taken refuge with the Inhabitants of the Sault, in order to remove from some other hostile Nation who persecuted them with endless wars. We selected Father Charles Raymbaut to undertake this journey; and as, at the same time, some Hurons were to be of the party, Father Isaac Jogues was chosen, that he might deal with them.

They started from our House of Ste. Marie, about the end of September, and after seventeen days of navigation on the great Lake or fresh-water sea that bathes the land of the Hurons, they reached the Sault, where they found about two thousand Souls, and obtained information about a great many other sedentary Nations, who have never known Europeans and have never heard of [166 i. e., 164] GOD,—among others, of a certain Nation, the Nadouessis, situated to the Northwest or West of the Sault, eighteen days' journey further away.⁸ The first nine days are occupied in crossing another great Lake that commences above the Sault; during the last nine days one has to ascend a River that traverses those lands. These Peoples till the soil in the manner of our Hurons, and harvest Indian corn and Tobacco. Their Villages are larger, and in a better state of defense, owing to their continual wars with the Kiristinons, the Irini-
ons, and other great Nations who inhabit the same

Peres à faire quelque forte de demeure parmy eux. On leur fait entendre que cela n'est pas impossible, pourueu qu'ils fussent difpofez à receuoir nos instructions. Apres auoir tenu Conseil, ils répondirent qu'ils desirerent grandemēt ce bon-heur; qu'ils nous embrasseront cōme leurs Freres, & qu'ils feront profit de nos paroles. Mais il nous faut des Ouuriers pour cet effet: il faut auparauāt tafcher de gagner les Peuples qui nous font plus voyfins, & cependant prier le Ciel, qu'il hafte les moments de leur Conuerfion.

[167 i. e., 165] Le P. Charles Raymbaut ne fut pas pluſtoſt de retour de ce voyage du Saut, qu'il ſe rembarque dans vn autre Canot, pour aller chercher les Nipiffiriniens au lieu de leur Hyuernement, & continuer leur instruction. Le P. René Menard, qui fraiſchement nous eſtoit venu au ſecours, ſe joignit avec luy; car nous jugeames à propos de retenir le P. Claude Pijart, afin de ne pas entie[re]ment abandonner quantité d'autres troupes Algonquines qui toutes les Années viennent hyuerner icy dans les Hurons.

Le Lac ſe trouua ſi émeu, les vents ſi opiniaſtres, les tempeſtes ſi grandes, que ce Canot fut contraint de relafcher à noſtre Port d'où il eſtoit party, & les glaces ſuruenant incontinent apres, rendirent ce voyage impossible. Le P. Charles Raymbaut tomba deſlors griefuement malade, & depuis n'a pas eu vn iour de fanté.

Quantité d'Algonquins aborderent à meſme temps proche de noſtre Maifon, avec deſſein d'y paſſer l'Hyuer. DIEU voulant donner de l'employ aux deux Peres, de la Langue Algonquine, qui reſtoient en fanté, & fauuer par meſme moyē quelques Ames qu'il

Country. Their Language differs from the Algonquin and Huron tongues.⁹

The Captains of this Nation of the Sault invited our Fathers to take up their abode among them. They were given to understand that this was not impossible, provided that they were well disposed to receive our instruction. After having held a Council, they replied that they greatly desired that good fortune,—that they would embrace us as their Brothers, and would profit by our words. But we need Laborers for that purpose; we must first try to win the Peoples that are nearest to us, and meanwhile pray Heaven to hasten the moment of their Conversion.

[167 i.e., 165] Father Charles Raymbaut had no sooner returned from this journey to the Saut than he reëmbarked in another Canoe, to seek the Nipissiniens at their Winter quarters and to continue instructing them. Father René Menard, who had recently come to our assistance, went with him, for we deemed it advisable to retain Father Claude Pijart, so as not to abandon entirely a number of other Algonquin bands who come here every Year to winter with the Hurons.

The Lake was so agitated, the winds so contrary, and the storms so great, that the Canoe was compelled to put back to our Port, whence it had started; and, as the ice formed immediately afterward, it rendered the voyage impossible. Father Charles Raymbaut thereupon fell seriously ill, and has not had one day's good health since.

A great many Algonquins landed at the same time near our House, with the intention of spending the Winter here. GOD wished to give employment to

auoit choisies pour le Ciel. Car la maladie ayant emporté plusieurs enfans, ie ne fçay s'il en est mort vn feul, fans auoir receu le Baptesme, quelque opposition que souuent les parens y ayent pû apporter.

[168 i.e., 166] Vn pere craignât qu'on ne baptisast son enfant, auoit touiours tenu sa maladie cachée. Le P. Menard veut entrer dans cette Cabane; on le rebute brusquement. Il se doute de ce qui estoit, il y retourne deux & trois fois, tousiours ce Barbare est à la porte comme vn Cerbere, qui en defend l'entrée. Le Pere allant visiter en quelque autre Cabane, se sent interieurement pouffé de retourner d'où si souuent il s'étoit veu chassé. Il y entre sans resistance, il ne trouue plus que la femme de ce Barbare, luy estant forty pour aller au festin, il luy demande des nouvelles de son enfant, elle dit qu'il est mort. Enfin apres quelques discours qui adoucirent son esprit, elle leue vne robe qui cacheoit ce petit innocent, qui rendoit les derniers soupirs, & prie le Pere de n'en pas aprocher, parce que son mary luy auoit defendu. C'eust esté perdre vne trop belle occasion de faire vn Ange du Paradis de ce petit agonisant: il n'est pas si tost baptisé, fans que la mere s'en pût apercevoir, que son Ame s'enuole ou Ciel.

S'il y eut de la peine à fauuer les Enfans, l'instruction qu'on donnoit aux Adultes, ne fut pas moins penible. C'estoient gens ramassez qui n'auoient iamais rien entendu que du mal de nous: Leur esprit estoit tout remply de soupçons & de craintes. Les veritez de nostre Foy estoient descrites aupres d'eux. En vn mot, ils ressembloient [169 i.e., 167] à ces malades, qui ont horreur de ceux qui leur veulent rendre la fanté. Quand on n'auroit rien gagné autre

the two Fathers who knew the Algonquin Language, and who remained in health, so as thereby to save some Souls that he had chosen for Heaven; for disease carried off several children, and I do not think that a single one of them died without having received Baptism whatever opposition the parents may often have shown thereto.

[168 i.e., 166] A father, who feared that his child might be baptized, had always kept its sickness concealed. When Father Menard tried to enter his Cabin, he was rudely repulsed. He suspected the cause of this, and returned two or three times; but the Barbarian was always at the door like a Cerberus, defending the entrance. While the Father was visiting another Cabin, he felt inwardly impelled to return to the place whence he had been so often driven away. He entered without resistance, and found there only the wife of the Barbarian, for he had gone out to a feast. He asked news of her child, and she said that it was dead. Finally, after some conversation that soothed her mind, she lifted the robe that hid the little innocent, who was about to draw his last breath, and begged the Father not to approach, because her husband had forbidden her to allow it. That would have been the loss of too good an opportunity for making an Angel of Paradise of this little sufferer. No sooner was he baptized, without the mother perceiving it, than his Soul flew to Heaven.

If it was difficult to save the Children, it was no less arduous to give instruction to the Adults. The people gathered here had heard nothing but evil of us; their minds were filled with suspicion and fear; they had received disparaging accounts of our Faith; in a word, they were like [169 i.e., 167] those sick

chose que de leuer tous ces foupçōs, de diffiper ces craintes, & de gagner leur amitié, l'Hyuer n'eust pas esté mal employé. Outre cela, il n'y en a pas vn qui n'ait esté fuffifamment instruit: au moins auons-nous cette consolation, que s'ils s'écartèrent de nous, dès que le Printemps fut venu, ils ont remporté avec eux assez de cognoissances des choses de la Foy pour se sauuer; ou bien en cas qu'ils en abusent, pour justifier les misericordes de DIEV.

Le P. Claude Pijart fit aussi quelques courses pendant l'Hyuer, à dix ou douze lieuës d'icy, pour instruire quelques troupes passageres d'Algonquins. Outre les enfans qu'il enuoya au Ciel par les eaux du Baptesme, il Confessa quelques Chrestiens, qui auoient esté instruits & baptisez à Kebec & aux Trois-Riuieres. C'est vne consolation bien grande, de voir de pauures gens, sans Eglise, sans Sacremens, sans Sacrifice, sans Predicateur, sans Instruction, sans liures; enfin priuez de tout secours, au milieu des forests, menans vne vie au dehors, plus semblable à celle des bestes, qu'à celle du reste des Hommes; nonobstant tout cela, se conseruer dedans la Foy, continuer dans la crainte de DIEV, dans les sentimens de pieté, viure dans l'innocence.

[170 i.e., 168] Ils prioient DIEV publiquement, chantoient des Cantiques de Deuotion, compozez en leur Langue, professoient hautement la Foy; Benifesoient DIEV de leur auoir ouuert l'esprit pour le cognoistre; & ne respiroient plus qu'à vn sejour proche les François, où ils peussent estre plainement instruits, & viure dans les exercices d'une vie vrayement Chrestienne, dont ils ont gousté quelque temps la douceur. Mais les Iroquois ont tellement remply toutes ces

persons who have a horror of those who wish to restore them to health. Even if we had gained nothing more than to remove all these suspicions, dispel their fears, and win their friendship, the Winter would not have been so badly spent. Besides this, there is not one who has not been sufficiently instructed; at least, we have this consolation that, if they wandered away from us when the Spring came, they took with them a sufficient knowledge of matters of the Faith to save them, or, in the event of their making a bad use of it, to justify GOD'S mercies.

Father Claude Pijart also made some excursions during the Winter, to a distance of ten or twelve leagues from here, to teach some roving bands of Algonquins. Besides the children whom he sent to Heaven by means of the waters of Baptism, he Confessed some Christians, who had been instructed and baptized at Kebec and at the Three Rivers. It is a very great consolation to see poor people without a Church, without the Sacraments, without the Sacrifice, without a Preacher, without Instruction, without books,—in fine, deprived of all assistance, in the midst of the forests, leading a life externally more like that of beasts than that of other Men; notwithstanding all that, maintaining themselves in the Faith, persevering in the fear of GOD and in sentiments of piety, and living in innocence.

[170 i. e., 168] They prayed to GOD publicly, sang Devotional Hymns composed in their Language, and openly professed the Faith; they blessed GOD for having enlightened their minds so that they might know him, and desired nothing better than to dwell near the French, where they could be fully instructed

Contrées de frayeur, que ces pauvres Chrestiens font contrai[n]ts de se bannir eux-mêmes, & viure dedans les bois: jusqu'à ce que quelque bras plus puiffant ait reprimé l'infolence de leurs Ennemis.

Les Peres Claude Pijart, & René Menard nous quittent à la fin d'Auril, pour retourner aux Nipiffiniens en leur País, pour continuer à les instruire: Car c'est la Nation qui semble la moins esloignée de la Foy, de tous ces Peuples Errans.

and live in the practices of a truly Christian life, whose pleasures they have enjoyed for a time. But the Iroquois have inspired such terror throughout all these Countries that these poor Christians are compelled to banish themselves, and to live in the woods, until some more powerful arm shall have subdued the insolence of their Enemies.

Fathers Claude Pijart and René Menard leave us at the end of April, to return to the Nipissiriniens in their own Country, and to continue instructing them; for that Nation seems of all these Wandering Peoples, the least averse to the Faith.