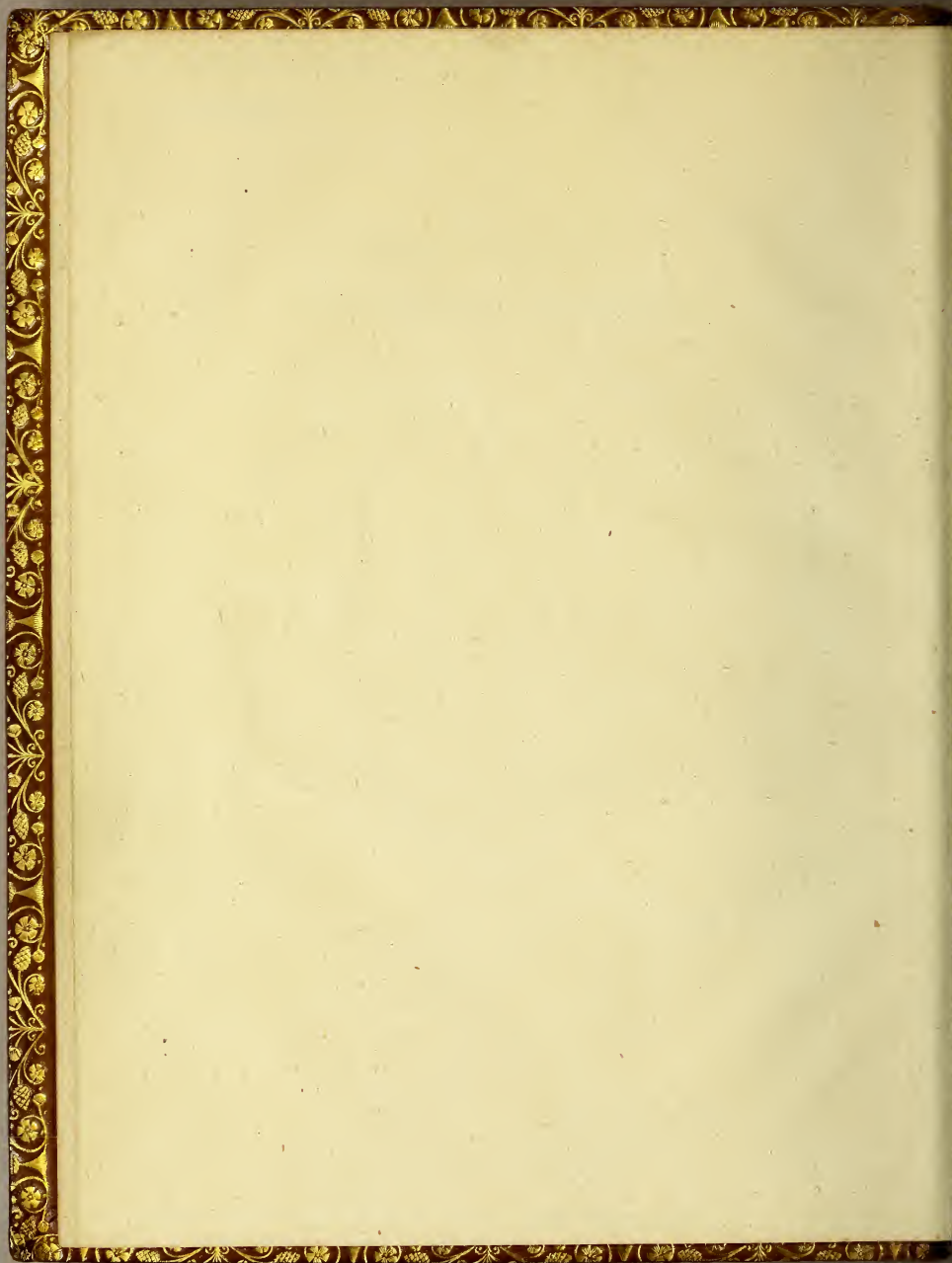


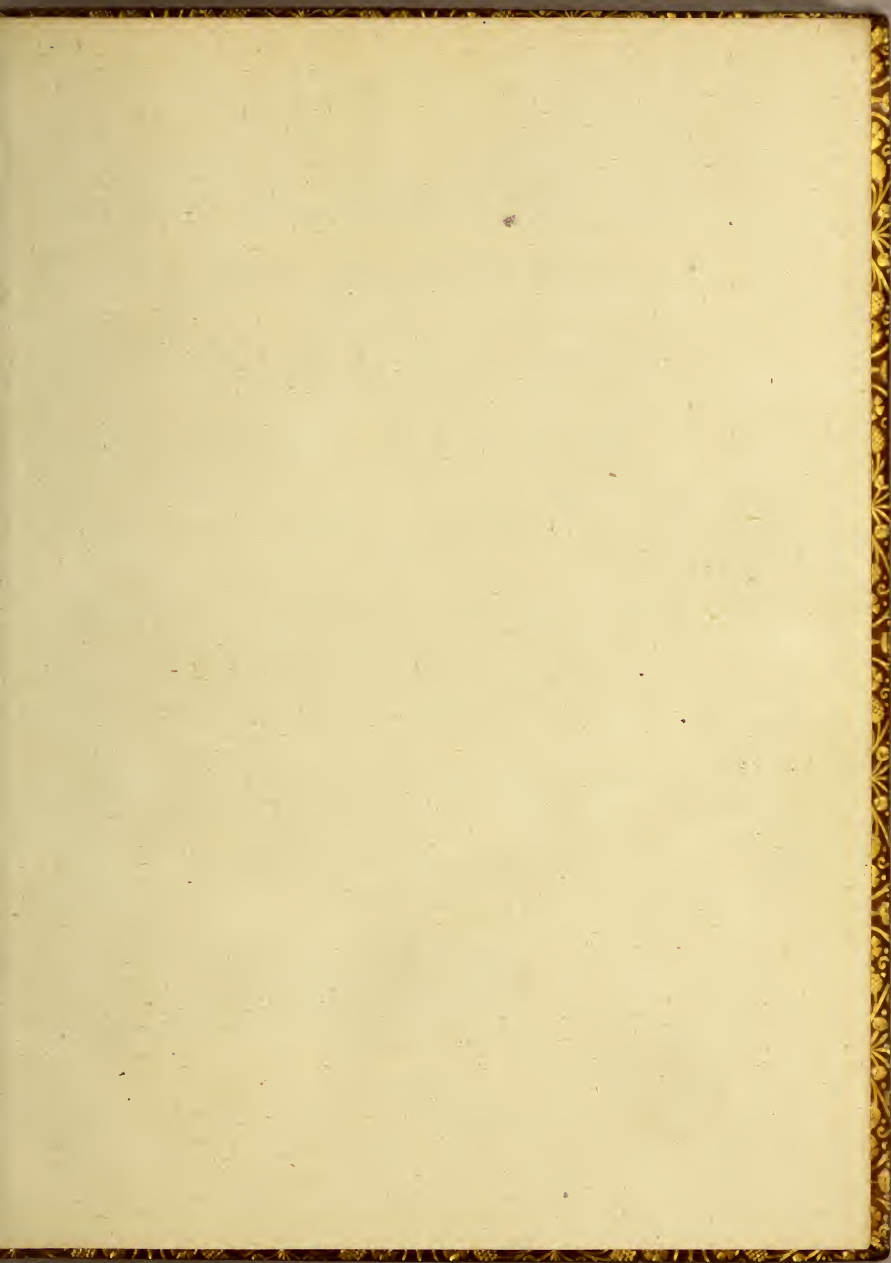


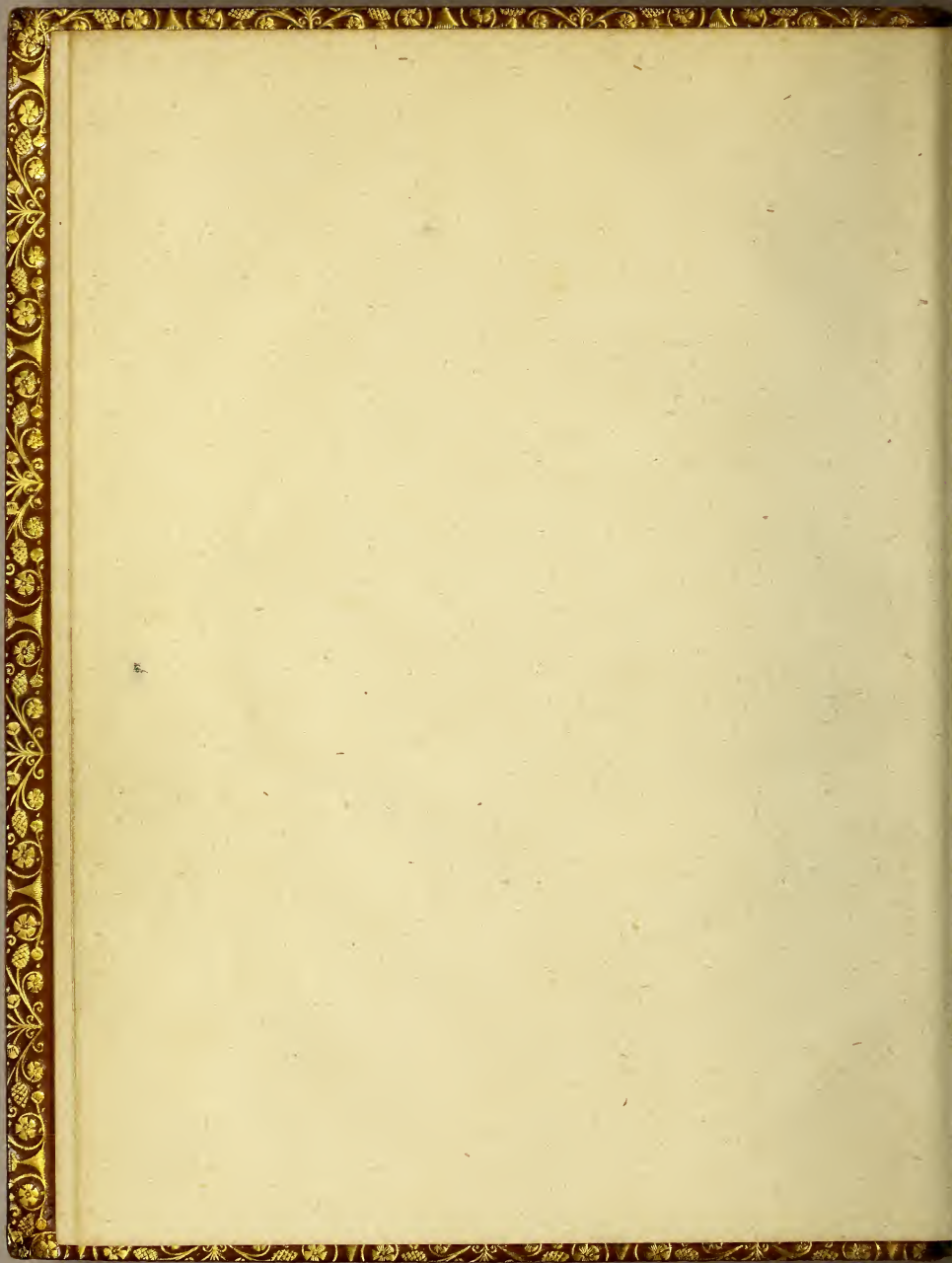
By Marie Lescarbot.  
Translated by P. Grouvelle.

Lescarbot

5500-











NOVA FRANCIA:  
*Or the*  
DESCRIPTION  
OF THAT PART OF  
NEVV FRANCE,  
*which is one continent with*  
VIRGINIA.

Described in the three late Voyages and Planration made by  
*Monsieur de Monts, Monsieur du Pont-Gravé, and*  
*Monsieur de Poutrincourt,* into the countries  
called by the French men *La Cadie,*  
lying to the Southwest of  
*Cape Breton.*

Together with an excellent feuerall Treatie of all the commodities  
of the said countries, and maners of the naturall  
inhabitants of the same.

*Translated out of French into English by*  
P. E.



LONDINI,  
*Impensis* GEORGII BISHOP.  
1609.

NOVA FRANGIA:  
DESCRIPTIO  
OF THAT PART OF  
THE WEST INDIES  
WHICH IS CALLED  
VIRGINIA.

The first discovery of this  
Country was made by Christopher  
Columbus in the year 1492  
under the command of King  
Isabella of Castile. He  
discovered it on the eighth  
day of October. He called  
it the Indies because he  
thought it was part of  
the East Indies.

By the first voyage of  
Christopher Columbus

1492  
Christopher Columbus



TO THE BRIGHT  
STARRE OF THE NORTH,  
HENRY Prince of Great  
BRITAINE.



*OST* excellent Prince : my Author  
(knowing that there are some works  
so naturally great of themselves, that  
they challenge the gracious protecti-  
on of Princes) hath offered this his  
Historie to the Royall patronage of  
the most Christian King, two  
Queenes, and the Dauphin, to the

end it might stirre them the more to prosecute the popula-  
ting of the lands heerein described, to bring the Naturals  
thereof (Savage and miserable people) to civilitie and right  
knowledge of God, and so to the saluation of their soules.  
Assuming the like presumption, I have hoped (notwithstand-  
ing the defects which necessarily attend a stranger, who  
can neuer attaine the naturall Idiome of this eloquent lan-  
guage) that it might not be an iniury to your Highnesse, but  
an addition of Honor, and safetie of this worke, if I should  
dare to inscribe your Princely name on the forehead there-  
of. Which boldnesse, the noble undertaking of the English  
Nation hath nourished, who haue so lately begun (by the  
permissiō, and under the protection of his excellent Maie-  
stie, your most Royall Father) to plant Christianitie in Vir-  
ginia, being one continent, & next adioining land to these.

THE EPISTLE DEDICATORIE.

For who may better support, and manage magnanimous actions, such as be the peopling of lands, planting of Colonies, erecting of civill Governementes, and propagating of the Gospell of Christ (which are Royall and Princely foundations) then those whom the King of Kings, hath established as Atlases of kingdoms & Christian common weales? God hath necessitated in his Prophecie, Kings and Queenes to be nursing Fathers and nursing Mothers of his Church: so that he hath not onely committed the government of a ripe and strong body, able to subsist, but hath imposed the care of the tenderesse and infancie thereof upon them. Alexander being yet young, would have runne in the Olympian games if kings had runne there; now Kings doe run; now Princes doe worke in the Lords harvest, to spread that name which must gather the elect from the vtmost endes of the world, if not in their persons, yet with their authoritie and meanes. I know your Highnesse would not be inferiour, but rather excell in so noble an action: such an emulation is pleasing to God; your birth leadeth vnto it; Christian charitie inuiteth you to be chiefe worker in the sauing of millions of soules: The necessitie of your Countrie of Great BRITAINE, (ouer populous) doth require it: And lastly your poore Virginians doe seeme to implore your Princely aide, to helpe them to shake off the yoke of the diuel, who hath hitherto made them liue worse then beasts; that henceforth they may be brought into the fould of Christ, and (in time) to liue vnder your Christian gouernment: So th. n. hauing thus runne, you shall obtaine an euerlasting Crowne of glory, being as well planter, as defender of the Faith.

Your Highnesse humblest seruant,

P. ERONDELLE.

## To the Reader.



Entle Reader : The whole volume of the Navigations of the French nation into the West Indies ( comprised in three bookes) was brought to mee, to be translated, by M. Richard Hackluyt, a man, who for his worthy, and profitable labours, is well known to most men of worth, not onely of this kingdome, but also of forrain parts: and by him this part was selected and chosen from the whole worke, for the particular vse of this Nation, to the end, that comparing the goodnesse of the lands of the Northerly parts heerein mentioned with that of *Virginia*, which (though in one, and the selfe same continent and both lands adioyning) must be far better, by reason it stands more Southerly, neerer to the Sunne, greater encouragement may be giuen to profecute that generous and godly action, in planting and peopling that Country, to the better propagation of the Gospel of Christ, the saluation of innumerable soules, and generall benefit of this land, too much pestred with ouer many people. Which translation (as I haue said) is but a part of a greater volume. If therefore you finde that some references of things mentioned in the former part of the said volume are not to be found in this translation, do not thinke it strange, in asmuch as they could not wel be brought in, except the whole volume should be translated, which of purpose was left vndone, as well to auoid your farther charges, as because it was thought needlesse to translate more then concerneth that which adioyneth to *Virginia*.

T O T H E R E A D E R .

What good the English Nation may reape of this worke, by the onely description that is found therein of Nations, Ilands, Harbours, Bayes, Coasts, Riuers, Rockes, Shoulds, Sands, Bankes, and other dangers, which the Saylers into those parts may now the more easly finde, and auoid, by the knowledge that this translation giueth them of it, let the Navigators iudge therof, who (for want of such knowledge) haue found themselues in euident perill of death, and many altogether cast away. If a man that sheweth fourth effectually the zealous care he hath to the well-fare, and common good of his country, deserueth praises of the same, I refer to the iudgement of them that abhor the vice of ingratitude (hatefull aboute all to God, & goodmen) whether the said M. Hackluyt (as well for the first procuring of this translation, as for many workes of his, set out by him for the good, and euerlasting fame of the English Nation) deserueth not to reape thanks.

As for this my labour, if it be censured fauorably, and my good affection (in vndertaking the translating of this worke, for the benefit of this land) taken in good part, it will encourage me to endeauour my selfe to doe better heereafter.

\* \*

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floth-*

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Nonna



## *Noua Francia.*

The three late voyages and plantation of Monsieur De MONTS, of Monsieur Du Pont grauè, and of Monsieur De Pourtrincourt, into the Countries called by the Frenchmen *La Cadia*, lying to the Southwest of *Cap Breton*; together with an excellent severall Treatie of all the commodities of the said Countries: and manners of the naturall inhabitants of the same.

### CHAP. I.

*The Patent of the French King to Monsieur DE MONTS, for the inhabiting of the Countries of La Cadia, Canada, and other places in new France.*

**H**ENRY by the grace of God King of France and Nauarre. To our deare and welbeloued the Lord of Monts, one of the ordinarie Gentlemen of our Chamber, greeting. As our greatest care and labour is, and hath alwaies beene, since our comming to this crowne, to maintaine and conserue it in the ancient dignitie, greatnesse and splendor thereof, to extend and amplifie, as much as lawfully may be done, the bounds  
A and

and limits of the same. We being, of a long time, informed of the situation and condition of the lands and territories of *La Cadia*, mooued about all things, with a singular zeale, and deuout and constant resolution, which we haue taken, with the helpe and assistance of God, author, distributor, and protector of all kingdomes and estates, to cause the people, which doe inhabite the Countrey, men (at this present time) barbarous, Atheists, without faith or religion, to be conuerted to Christianitie, and to the beleefe and profession of our faith and religion: and to draw them from the ignorance and vnbeleefe wherein they are. Hauing also of a long time knowen by the relation of the sea Captaines, Pilots, Marchants and others, who of long time haue haunted, frequented and trafficked with the people that are found in the said places, how fruitfull, commodious and profitable may bee vnto vs, to our estates and subiects, the dwelling, possession, and habitation of those countreys, for the great and apparent profit which may be drawn by the greater frequentation & habitude which may be had with the people that are found there, & the trafficke and commerce which may be, by that means, safely treated and negotiated. Wee then for these causes fully trusting on your great wisdom, and in the knowledge and experience that you haue of the qualitie, condition and situation of the said countrey of *La Cadia*: for the diuers and sundry navigations, voyages and frequentations that you haue made into those parts, and others nere and bordering vpon it: Assuring our selues that this our resolution and intention, being committed vnto you, you will attentiuely, diligently, and no lesse couragiously and valourously execute and bring to such perfection as we desire: Haue expressly appointed and established you, and by these Presents, signed with our owne hands, doe commit, ordaine, make, constitute and establish you, our Lieutenant generall, for to represent our person, in the countreys, territories, coasts and confines of *La Cadia*. To begin

begin from the 40 degree vnto the 46. And in the same distance, or part of it, as farre as may be done, to establish, extend and make to be knowne our name, might and authoritie. And vnder the same to subiect, submit and bring to obedience all the people of the said land and the borders thereof: And by the meanes thereof, and all lawfull waies, to call, make, instruct, prouoke and incite them to the knowledge of God, and to the light of the faith and Christian Religion, to establish it there: And in the exercise and profession of the same, keepe and conserue the said people, and all other inhabitants in the said places, and there to command in peace, rest and tranquillitie, as well by sea as by land: to ordaine, decide, and cause to be executed all that which you shall iudge fit and necessarie to be done. for to maintaine, keepe and conserue the said places vnder our power and authoritie, by the formes, waies and meanes prescribed by our lawes. And for to haue there a care of the same with you, to appoint establish, and constitute all officers, as well in the affaires of warre, as for Iustice and policie, for the first time, and from thence forward to name and present them vnto vs: for to be disposed by vs, and to giue letters, titles, and such prouisoes as shall be necessarie. And according to the occurrences of affaires, your selfe with the aduice of wise and capable men, to prescribe vnder our good pleasure, lawes, statutes and ordinances conformable, as much as may be possible, vnto ours, specially in things and matters that are not provided by them: To treat and contract to the same effect, peace, alliance and confederacy, good amitie, correspondencie and cōmunication with the said people & their Princes, or others, hauing power or command ouer them: To entertaine, keepe, and carefully to obserue, the treatises and alliances wherein you shall couenant with them: vpon condition that they themselues performe the same of their part. And for want thereof to make open warres against them, to constrain and bring them to such

reason, as you shall thinke needfull, for the honour, obedience and seruice of God, and the establishment, maintenance and conseruation of our said authoritie amongst them: at least to haunt and frequent by you, and all our subiects with them, in all assurance, libertie, frequentation and communication, there to negotiate and trafficke louingly and peaceably. To giue and grant vnto them fauors and priuiledges, charges and honors. Which intire power abouesaid, we will likewise and ordaine, that you haue ouer all our said subiects that will goe in that voiage with you and inhabite there, trafficke, negotiate and remaine in the said places, to retaine, take, reserue and appropriate vnto you, what you will and shall see to be most commodious for you, and proper to your charge, qualitie and vse of the said lands, to distribute such parts and portions thereof, to giue and attribute vnto them such titles, honors, rights, powers and faculties as you shall see necessarie, according to the qualities, conditions and merits of the persons of the same countrie or others. Chieffely to populate, to manure, and to make the said lands to be inhabited, as speedily, carefully & skilfully, as time, places & commodities may permit. To make thereof, or cause to be made to that end, discouerie and view along the maritime coastes and other countries of the maine land, which you shall order & prescribe in the foresaid space of the 40 degree, to the 46 degree, or otherwise as much and as farre as may be, along the said coast, and in the firme land. To make carefully to be sought and marked all sorts of mines of gold and of siluer, copper, and other mettals and minerals, to make them to be digged, drawne from the earth, purified and refined, for to be conuerted into vse, to dispose according as we haue prescribed by Edicts and orders, which we haue made in this realme of the profit and benefit of them, by you or them whom you shall establish to that effect, reseruing vnto vs onely the tenth penie, of that which shall issue from them of gold, siluer, and copper,

per, leauing vnto you that which we might take of the other said mettrals and minerals, for to aide and ease you in the great expenses that the foresaid charge may bring vnto you. Willing in the meane while, that as well for your securitie and commoditie, as for the securitie and commoditie of all our subiects, who will goe, inhabeite, and trafficke in the said lands; as generally of all others that will accommodate themselues there vnder our power and authoritie; you may cause to bee built and frame one or many forts, places, Townes, and all other houses, dwellings and habitations, Ports, Hauens, retiring places and lodgings, as you shall know to be fit, profitable and necessarie for the performing of the said enterprife. To establish garrisons and souldiers for the keeping of them. To aide and serue you for the effects aboue said with the vagrant, idle persons and masterlesse, as well out of townes as of the countrie: and with them that be condemned to perpetuall banishment, or for three yeeres at the least out of our Realme: Provided alwaies that it be done by the aduice, consent, and authoritie of our officers. Ouer and besides that which is abouementioned (and that which is moreouer prescribed, commanded and ordained vnto you by the commissions and powers, which our most deare cosen the Lord of Ampuille Admirall of France hath giuen vnto you, for that which concerneth the affaires and the charge of the Admiraltie, in the exploit, expedition, and executing of the things aboue said) to doe generally whatsoeuer may make for the conquest, peopling, inhabiting and preseruacion of the said land of *La Cadia*; and of the coastes, territories adjoining, and of their appurtenances and dependencies, vnder our name and authoritie, whatsoeuer our selues would & might doe, if we were there present in person, although that the case should require a more speciall order, then we prescribe vnto you by these Presents: To the contents whereof wee command, ordaine, and most ex-

Idle and banished men employed in this businesse.

pressie doe enioine all our Iusticers, officers and subiects, to conforme themselues: And to obey and giue attention vnto you, in all and euery the things abouesaid, their circumstances and dependencies. Also to giue vnto you in the executing of them all such aid and comfort, helpe and assistance, as you shall haue need of, and whereof they shall be by you required; and this vpon paine of disobedience and rebellion. And to the end no body may pretend cause of ignorance of this our intention, and to busie himselfe in all, or in part of the charge, dignitie and authoritie which we giue vnto you by these presents: Wee haue of our certaine knowledge, full power and regall authoritie, reuoked, suppressed and declared voide, and of none effect heereafter, and from this present time, al other powers and commissions, letters and expeditions giuen and deliuered to any person soeuer, for to discouer, people and inhabite in the foresaid extention of the said lands, situated from the said 40 degree, to the 46, whatsoeuer they be. And furthermore we command and ordaine all our said officers, of what qualitie & condition soeuer they be, that after these Presents, or the duplicate of them shall be duely examined by one of our beloued and trusty Counsellers, Notaries and Secretaries, or other Notarie Royall, they doe vpon your request, demand and sute, or vpon the sute of any our Atturneis, cause the same to be read, published, and recorded in the records of their Iurisdiction; powers and precincts, seeking, as much as shall appertaine vnto them, to quiet and appease all troubles and hinderances which may contradict the same. For such is our pleasure. Given at Fountain-Bleau the 8 day of Nouember: in the yeere of our Lord 1603: And

of our reigne the 15. Signed HENRY: and  
vnderneath, by the King; Potier;

And sealed vpon single  
bell with yellow

waxe.



## C H A P. II.

*The voyage of Monsieur De Monts into New France: what accidents hapned in the said voyage: The causes of the Icie banks in New found land: The imposing of names to certaine Ports: The perplexitie wherein they were by reason of the stay of the other ship.*

**M**onsieur *De Monts* having made the Commissions and Prohibitions before said, to be proclaimed thorow the Realme of France, and especially thorow the Ports and maritime townes thereof, caused two ships to be rigged and furnished, the one vnder the conduct of captaine *Timothy* of New-hauen, the other of captaine *Morell* of Honfleur. In the first, he shipped himselfe, with good number of men of account, as well Gentlemen as others. And forasmuch as Monsieur *De Pourrincourt* was, and had beene of a long time, desirous to see those countries of New France, and there to finde out and chuse some fit place to retire himselfe into, with his familie, wife and children, not meaning to be the last that should follow and participate in the glory of so faire and generous an enterprize, would needs goe thither, and shipped himselfe with the said Monsieur *De Monts*, carrying with him some quantitie of armours and munitions of warre; and so weighed anckers from New-hauen the seventh day of March, 1604. But being departed somewhat too soone, before the Winter had yet left off her frozen weed, they found store of Icie banks, against the which they were in danger to strike, and so to be cast away: But God, which hitherto hath prospered the nauigation of these voiajes, preserved them.

The setting  
forth out of  
New-hauen.

Danger.

One might wonder, and not without cause, why, in the same parallel, there is more Ice in this sea than in that  
of

of France. Whereunto I answer, that the Ices that be found in those seas are not originary frō the same climate, but rather come from the Northerly parts, driuen without any let thorow the vast of this great sea by the waues, stormes, and boisterous flouds, which the Easterly and Northerly windes doe cause in Winter and Spring time, and driue them towards the South and West: But the French seas are sheltered by Scotland, England and Ireland: which is the cause that the Ices cannot fall into it. An other reason also might be alleaged, and that is the motion of the sea, which beareth more towards those parts, because of the larger course that it maketh towards America than towards the lands of these our parts. The perill of this voyage was, not onely in the meeting of the said bankes of Ice, but also in the stormes that vexed them: One of them they had that brake the galleries of the ship: And in these turmoiles, a Loyner was caried away by a sea or flash of water to the next doore of death, ouerboard, but he held himselfe fast at a rackling, which by chance hung out of the said shippe.

A perillous  
storme.

Winde commonly good  
in March for  
the New  
found lands.  
The Ile of  
Sablon or  
Sand.

The voyage was long by reason of contrarie windes, which seldome hapneth to them that set out in March for the New found lands, which are ordinarilie caried with an East or Northren winde, fit to goe to those lands. And hauing taken their course to the South of the Ile of Sand or *Sablon*, or Sand, for to shunne the said Ices, they almost fell from *Caribdis* into *Scylla*, going to strike towards the said Ile, during the thicke mists that are frequent in that sea.

In the end, the sixt of May they came to a certain Port, where they found captaine *Rossignol* of New-hauen, who did trucke for skins with the Sauages, contrarie to the Kings inhibitions, which was the cause that his ship was confiscated. This Port was called *Le Port du Rossignol*, hauing (in this his hard fortune) this onely good, that a good and fit Harborough or Port, in those coasts beareth his name.

Port du Ros-  
signol.

From

From thence coasting and discovering the lands, they arrived at another Porte, very faire, which they named *Le Port du Moutton*, by reason that a Mutton or Wether having leaped overboard and drowned himselfe came aboard againe, and was taken and eaten as good prize. By such accidents many names have anciently beene given on the sudden, and without any great deliberation. So the Capitoll of Rome had his name, because that in digging there, a dead mans head was found. So the citie of Milan hath beene called *Mediolanum*, that is to say, halfe wooll, for that the *Gauls*, casting the foundation thereof, found a Sowe halfe covered with wooll: and so of sundry others.

*Le Port du Moutton.*

Capitol.

Milan.

Being at the *Port du Moutton*, they cabaned and lodged themselves after the savage fashion, expecting newes of the other ship, wherein was the victuals and other necessarie provision for the foode and entertainment of them that were to Winter there, being about an hundred men in number. In this Port they tarried a moneth in great perplexitie, for feare they had that some sinister accident had hapned to the said other shippe, who set out the tenth of March, wherein was *Monsieur Du Pont* of *Honfleur*, and the said Captaine *Morel*. And this was so much the more important, for that of the comming of the said ship depended the whole successe of the businesse. For euen vpon this long tarying, it was in question whether they should returne into France or no. *Monsieur De Pourtrincourt* was of aduice that it were better to die there; whereto the said *Monsieur De Monts* conformed himselfe. In the meane while many went a hunting, others to fishing, for to store the kitchin. Neere the said *Moutton* Porte there is a place so replenished with Rabbits and Conies, that they almost did eat nothing else. During that time *Monsieur Champlain* was sent with a shalloup to seeke farther off a fitter place to retire themselves, at which exploit he tarried so long, that deliberating vpon the returne, they thought to leaue him behind: for there was no more victuals: and

About 100.  
Planters.

Deliberation  
vpon the re-  
turne into  
France.

Store of Co-  
nies.

B

they

they serued themselues with that, that was found in the said *Rossignols* shippe, without which they had been forced to returne into France, and so to breake a faire enterprize at the very birth and beginning thereof; or to starue, hauing ended the hunting of Conies, which could not still continue. Now the causes of the staie of the said *Monsieur Du Pont*, and *Capitaine Morel*, were two; the one, that wanting a Cocks-boate, they imployed their time in the building of one, in the land where they arriued first, which was the English Port: The other, that being come at *Campsean Port*, they found there foure ships of *Baskes*, or men of *Saint Iohn de Luz*, that did trucke with the Sauages, contrarie to the said Inhibitions, from whom they tooke their goods, and brought the Masters to the said *Monsieur De Monts*, who vsed them very gently.

The English  
Porte.  
*Campsean*  
Port.

Note heere  
the good na-  
ture and dili-  
gence of the  
Sauages.

*La Baye des*  
*Iles.*

The Ice cō-  
meth farther  
to the South  
than *Camp-*  
*sean.*

Three weekes being expired, and the said *Monsieur De Monts* hauing no newes of the shippe he looked for, he deliberated to send along the coast to seeke for them, and for that purpose dispatched some Sauages, to whom hee gaue a French man for companie with letters. The said Sauages promised to returne at the time prefixed, being eight daies, whereof they failed not. But as the societie of man and wife, agreeing well together, is a powerful thing, so these Sauages before their departure, had a care of their wiues and children, and required victuals for them; which was granted. And hauing hoised vp sailes, within few daies after they found those that they sought for, at a place called *La Baye des Iles*, who were themselues in no lesse feare or griefe for the said *Monsieur De Monts*, than hee of them, because they found not, during their voiage, those markes and signes that were agreed vpon betweene them, which is, that *Monsieur De Monts* should haue left at *Campsean*, some crosse on a tree, or letter there fixed, which hee did not, hauing farre ouer-shot the said *Campsean*, by reason that for the said Iced bankes, hee tooke his way somewhat farre on the South, as we haue said. So  
hauing

having read the letters, the said *Monsieur Du Pont*, and *Captaine Morel* gave up the victuals and provision that they had brought for them that should Winter there, and so returned backe towards the great riuer of *Canada*, for the trade of skinnes or fures.

*Monsieur Du Pont* goeth to *Canada*, to trade for Fures.

CHAP. III.

*The leaving of Port du Moutton: the accident of a man lost in the woods the space of sixteen daies: Baye Françoise, or French Baye: Port Royal: The riuer of L'Equille, a Copper mine: The mischiese of golden mines: of Diamonds: Turkey stones.*

**A**L New France in the end being contained in two ships, they waighed ankers from *Porte Du Moutton*, for to imploy their time, and to discouer lands as much as might before Winter. We came to *Cape de Sable*, or the Sandie Cape; and from thence we failed to the *Baie of Saint Marie*, where our men lay at anker fiteene daies, whilest the lands and passages as well by sea as by riuer might be descried and knowen. This Baye is a very faire place to inhabite, because that one is readily carried thither without doubling. There are mines of Iron & Silver; but in no great abundance, according to the triall made thereof in France. Having sojourned there some 12 or 13 daies, a strange accident hapned, such as I will tell you. There was a certaine Churchman of a good familie in Paris, that had a desire to performe the voyage with *Monsieur De Monts*, and that against the liking of his friends, who sent expresly to *Honfleur* to diuert him therof, and to bring him backe to Paris. The ships lying at anker in the said Baye of *Saint Marie*, he put himselfe in companie with some that went to sport themselues in the woods. It came to passe, that having staid to drinke at a brooke, hee forgot there his sword, and followed on his way with his companie: which when he perceived hee

*Cap De Sable,*  
or the Sandie  
Cape.  
*Saint Maries*  
Baye.  
Faire place to  
inhabite.  
Mines of  
Iron and Sil-  
uer.

An acci-  
dent of a  
man lost in  
the woods  
the space of  
16. daies.

returned backe to seeke it: but hauing found it, forgetfull from what part he came, and not considering whether he should goe East or West, or otherwise ( for there was no path ) he tooke his way quite contrarie, turning his backe from his companie, and so long trauelled that hee found himselfe at the sea shoare, where no ships were to be seen, (for they were at the other side of a nooke of land farre reaching into the sea ) he imagined that he was forsaken, and began to bewaile his fortune vpon a rocke. The night being come, euery one being retired, he is found wanting: hee was asked for of those that had beene in the woods, they report in what maner he departed from them, and that since they had no newes of him. Whereupon a Protestant was charged to haue killed him, because they quarrelled sometimes for matters of Religion. Finally, they sounded a trumpet thorow the forest, they shot off the Canon diuers times, but in vaine: for the roaring of the Sea, stronger than all that, did expell backe the sound of the said Canons and trumpets. Two, three and foure daies passe, he appeareth not. In the meane while the time hastens to depart, so hauing taried so long that hee was then held for dead, they weighed ankers to goe further, and to see the depth of a Baye that hath some 40 leagues length, and 14 ( yea 18 ) of bredth, which was named *La Baye Francoise*, or the French Baye.

*La Baye Fran-  
coise.*

In this Bay is the passage to come into a Port, wherein to our men entred, & made some abode, during the which they had the pleasure to hunt an *Ellan*, or *Stagge*, that crossed a great lake of the Sea, which maketh this Port, and did swimme but easily. This Port is enuironed with mountaines on the North side: Towards the South be small hills, which (with the said mountaines) doe powre out a thousand brookes, which make that place pleasanter than any other place in the world: there are very faire falls of waters, fit to make Mills of all sorts. At the East is a riuer betweene the said mountaines and hills, in the which  
Ships

Ships may saile fifteene Leagues and more, and in all this distance is nothing of both sides the River but faire meadows, which riuer was named *L' Equille*, because that the first fish taken therein was an *Equille*. But the said Port, for the beauty thereof was called *Port Royall*. *Monsieur De Poutrin-court* hauing found this place to be to his liking, demanded it, with the Lands thereunto adioyning, of *Monsieur De Monts*, to whom the King had by commission, before inserted, granted the distribution of the lands of New France from the 40. degree to the 46. Which place was granted to the said *Monsieur De Poutrin-court*, who since hath had letters of confirmation for the same of his Maiestie, intending to retire himselfe thither with his familie, and there to establish the Christian and French name, asmuch as his power shall stretch, and God grant him the meanes to accomplish it. The said Porte containeth eight leagues of circuit, besides the riuer of *L' Equille*. There is within it two Iles very faire and pleasant: the one at the mouth of the said riuer, which I deeme to be of the greatnesse of the Citie of *Beauuais*: The other at the side of the mouth of an other riuer, as broad as the riuer of *Oise*, or *Marne*, entring within the said Porte: The said Ile being almost of the greatnesse of the other: and they both are woody. In this Porte, and right ouer against the former Ile, we dwelt three yeares after this voyage. We will speake thereof more at large heereafter.

From Port Royall they sailed to the Copper mine, whereof we haue spoken before else where. It is a high rocke betweene two Bayes of the Sea, wherein the Copper is conioyned with the stone, very faire and very pure, such as is that which is called *Rozette Copper*. Many Goldsmithes haue seene of it in France, which doe say that vnder the Copper Mine there might be a golden Mine: which is very probable. For if those excrements that nature expelleth soorth be so pure, namely, small peeces that are found vpon the grauell at the foote of the Rocke, when

The riuer of  
*L' Equille.*

*Port Royall.*

A Copper  
Mine.

In the 28. and  
29. chap. of  
the second  
booke of the  
whole volume  
vntranslated.

Things first  
to be prouid-  
ed in new  
plantation.

it is low water, there is no doubt that the mettall which is in the bowels of the earth is much more perfect, but this is a worke that requireth time. The first mining and working is to haue bread, wine and cattell, as we haue said else where. Our felicitie consisteth not in Mines, specially of gold & siluer, the which serue for nothing in the tillage of the ground, nor to handicrafts vse. Contrariwise, the abundance of them is but a charge and burthen, that keepeth man in perpetuall vnquiet, and the more he hath thereof, the lesse rest enioyeth he, and his life lesser assured vnto him.

Now.

Before the voyages of *Peron* great riches might haue beene set vp in a smal place, in stead that in this our age by the abundance of gold and siluer the same is come at no value nor esteem: One hath need of huge chests and coffers to put in that, which a small budger might haue contained. One might haue trauelled with a purse in ones sleewe, & now a Cloake-bag and a horse must expressly be had for that purpose. We may iustly curse the houre that greedie auarice did carry the Spaniard into the West, for the wo-  
 full euent that haue ensued thereof. For when I consider that by his greedinesse he hath kindled & maintained the warre thorow all Christendome, and his onely studie hath beene how to destroy his neighbors (and not the Turke) I cannot thinke that any other but the diuell hath beene the author of their voyages. And let not the pretence of religion be alleaged vnto mee: for (as we haue said elsewhere) they haue killed all the ofspring of the Countrey with the most inhumaine torments that the diuell hath beene able to excogitate. And by their cruelties haue rendred the name of God odious, & a name of offence to those poore people, and haue continually and daily blasphemed him in the midst of the Gentils, as the Prophet reprocheth to the people of Israel. Witnesse him that had rather be damned, then to goe to the Paradise of the Spaniardes.

Esaiiah 52.  
vers. 5.

The



The Romaines (whose couetousnesse hath beene vnfa-  
 etiable) haue made cruell wars to the nations of the Earth,  
 but the Spanish cruelties are not to be found out in their  
 histories. They haue contented themselues to ransacke  
 the nations which they haue ouercommmed, and not to de-  
 priue them of their liues. An ancient heathenish author,  
 making triall of his poetickall humor, findeth no greater  
 crime in them, but that if they found out or discovered  
 some people that had gold, they tooke them for their ene-  
 mies. The verses of this Authour haue so good a grace  
 that I must needs insert them heere, though I intend not to  
 alledge much Latine.

Patronius  
 Arbiter.

*Orbem iam totum Romanus victor habebat,  
 Quà mare, qu'à terra, qu'à sidus currit utrumque,  
 Nec satiatus erat. grauidis freta pulsa carinis  
 Iam peragrabantur: si quis finis abditus ultra,  
 Si qua foret tellus que fulvum mitteret aurum,  
 Hostis erat: fatisque in tristia bella paratis  
 Querebantur opes.*

But the doctrine of the wise Sonne of *Sirach* teacheth  
 vs a contrary thing. For knowing that the riches which  
 are digged vp, euen from as deepe as Plutoes dennes, are  
 that which some one hath said, *irritamenta malorum*, hec  
 declared *That man to be happy that hath not runne after  
 gold, and hath not put his hope in siluer and treasures;* adding  
*that he ought to be esteemed to haue done wonderfull things  
 among all his people, and to be the example of glory, which hath  
 beene tempted by gold, and remained perfect.* And so by a con-  
 trary sense the same to be vnhappy that doth otherwise.

Ecclesiast. 3 1.  
 ver. 8. 9. 10.

Now to returne to our Mines. Among these Copper  
 rockes there is found sometimes small rockes couered with  
 Diamonds fixed to them. I will not assure them for fine, but  
 that is very pleasing to the sight. There are also certaine  
 shining blew stones, which are of no lesse value or woorth  
 than Turkie stones. *Monsieur De Champdorè* our guide  
 for the navigations in those countries, hauing cut within a  
 rocke.

Diamonds.

Turky stones.

rocke one of those stones, at his returne from New France he brake it in two, and gave one part of it to *Monsieur De Monts*, the other to *Monsieur De Poutrincourt*, which they made to be put in gold, and were found woorthy to be presented the one to the King by the said *Poutrincourt*, the other to the Queene by the said *De Monts*, and were very well accepted. I remember that a Gold-smith did offer fifteene crownes to *Monsieur De Poutrincourt* for that he presented to his Maiestie. There be many other secrets, rare and faire things within the ground of those Countries, which are yet vnknown vnto vs, and will come to the knowledge and euidence by inhabiting the prouince.

## C H A P. IIII.

*The description of the riser Saint Iohn: and of the Ile Saint Croix: The man lost in the woods found out 16. daies after: Examples of some strange abstinences: The discord of the Savages deferred to the iudgement of Monsieur De Monts:*

*The fatherly authoritie amongst the said Savages: What husbands they chuse to their Daughters.*

Saint Iohns  
Riuer.

Dangerous  
comming in.

The fall of a  
Riuer.

**H**Auing viewed the said Mine, the companie passed to the other side of the French Baye, and went towards the bottoome of the same: Then turning backe came to the riuer of Saint Iohn, so called (as I thinke) because they arriued thither the foure & twentieth of Iune, which is *S. Iohn Baptists* day. There is a faire Port, but the entrie or mouth is dangerous to them that know not the best waies, because that before the comming in there is a long banke of rockes, which are not seene nor discouered, but onely at low water, which doe serue as for defence to this Port, within which, when one hath gone about a league, there is found a violent fall of the said riuer, which falleth downe from the rockes, when that the sea doth ebbe, with a maruellous noise: for being sometimes at an anker

ker at sea, we haue heard it from about twelue leagues off. But at full sea one may passe it with great ships. This riuer is one of the fairest that may be seene, hauing store of Ilands, and swarming with fishes. This last yeere 1608. the said *Monsieur de Champdorè*, with one of the said *Monsieur De Monts* his men, hath beene some 50 leagues vp the said riuer : and do witnesse that there is great quantity of Vines along the shore, but the grapes are not so bigge as they bee in the country of the Armouchiquois: There are also Onions, & many other sorts of good hearbs.

1608.

Vines.

As for the trees they are the sayrest that may be seene. When we were there we saw great number of Cedar trees. Concerning fishes the said *Champdorè* hath related vnto vs, that putting the kettle ouer the fire, they had taken fish sufficient for their diner before that the water was hot. Moreouer this riuer, stretching it selfe farre within the lands of the Sauages doth maruellously shorten the long trauels by meanes thereof. For in six daies they goe to *Gaspè* comming to the bay or gulse of *Chaleur*, or heate, when they are at the end of it, in carying their Canowes some few leagues. And by the same riuer in eight daies they goe to *Tadoussac* by a branch of the same which cometh from the North-West. In such sort that in Port Royall one may haue within 15. or 18. daies newes from the Frenchmen dwelling in the great riuer of *Canada*, by these waies : which could not be done in one moneth by sea, nor without danger.

Great grapes among the Armouchiquois.

Abundance of fishes.

The Commoditie of voyaging by the riuer.

Leauing Saint Johns riuer, they came following the coast 20. leagues from that place, to a great riuer (which is properlie sea) where they fortified themselues in a little Iland seated in the midst of this riuer, which the said *Champlein* had beene to discouer and view. And seeing it strong by nature, and of easie defence and keeping, besides that the season began to slide away, and therefore it was behouefull to prouide of lodging, without running any farther, they resolued to make their abode there. I will

The Ile of S. Croix, 20. leagues from S Johns riuer.

C

not

He that will  
possesse a  
land ought to  
place himselfe  
in the maine  
or firme land.

not sit out curiously the reasons of all parts vpon the resolution of this their dwelling; but I will alwaies be of opinion, that whosoever goes into a countrie to possesse it, must not stay in the Isles, there to be a prisoner. For, before all things, the culter and tillage of the ground must be regarded. And I would faine know how one shall till and manure it, if it behoueth at every houre in the morning, at noone and the euening, to crosse a great passage of water, to goe for things requisite from the firme land. And if one feareth the enemy, how shall he that husbandeth the land, or otherwise busie in necessarie affaires, saue himselfe if he be pursued? for one findeth not alwaies a boat in hand, in time of neede, nor two men to conduct it. Besides, our life requiring many commodities, an Iland is not fit for to begin the establishment and seat of a Colony, vnlesse there be Currents and streames of sweet water for to drinke, and to supplie other necessaries in household, which is not in small Ilands. There needeth wood for fuell, which also is not there. But about all, there must be shelters from the hurtfull winds and colde: which is hardly found in a small continent, inuironed with water of all sides. Neuertheless the Companie sojourned there in the midst of a broad riuer, where the North wind and North-West bloweth at will. And because, that two leagues higher there be brooks that come crosse-wise to fall within this large branch of sea, the Ile of the Frenchmens retreat was called *Saint Croix*, 25. leagues distant from *Port Royal*. Whilest that they begin to cut downe Cedars and other trees of the said Ile to make necessary buildings, let vs returne to seeke out Master *Nicolas Aubri*, lost in the woods, which long time since is holden for dead.

As they began to visit and search the Iland, *Monsieur de Champdoré* (of whom we shal henceforth make mentiō, by reason he dwelt foure yeeres in those parts, conducting the voyages made there) was sent backe to the Bay of *Saint Mary*, with a Mine-finder, that had beene carried thither

thither for to get some Mines of siluer & Iron, which they did. And as they had crossed the French Baie, they entred into the said Baie of *Saint Marie*, by a narrow strait or passage, which is betweene the land of *Port Royal*, and an Island called the *Long Ile*: where after some abode they going afishing, the said *Aubri* perceaued them, and began with a feeble voice to call as loud as he could; and for to helpe his voice he aduised himselfe to doe as *Ariadne* did heere tofore to *Theseus*,

*Candidaque imposui longa velamina virga,  
Scilicet oblitos admonitur a mei.*

For he put his handkercher, and his hat on a staues end, which made him better to be knowen. For as one of them heard the voice, and asked the rest of the companie, if it might be the said *Monsieur Aubri*, they mocked & laughed at it. But after they had spied the mouing of the handkercher and of the hat, then they began to thinke that it might be hee. And comming nere, they knew perfectly it was himselfe, and tooke him in their Barke with great ioy and contentment the sixteenth day after he had lost himselfe. Diuers in this later age haue stuffed their books and histories with many miracles, wherein is not to be found so great cause of admiration as in this. For during these sixteen daies hee fedde himselfe but by (I know not what) small fruits, like vnto *Cheries*, without kernel, (yet not so delicate) which are scarsly found in those woods. And indeed in these last voyages a speciall grace and fauor of God hath bene euident in many occurrences, which we will marke as occasion shall be offered. The poore *Aubri* (I call him so by reason of his affliction) was, as one may easily thinke, maruellously weakened. They gaue him food by measure, and brought him backe againe to the companie at the Island of *Saint Croix*, wherof euerie one receaued an incredible ioy and consolation, and especially *Monsieur De Monts*, whom it concerned more than any other. Doe not alleage vnto me the Histories of the

Returne to  
the Baie of  
*Saint Marie*,  
where the  
lost man was  
found again.  
The long Ile.

*Cheries.*

Plin. lib. 7.  
Cap. 2.

Maide of *Consolans*, in the Countrie of *Poiston*: which was two yeares without eating, some six yeares agoe, nor of an other neere *Berne* in *Swisser-land*, which lost (not yet full ten yeares ago) the desire and appetite of eating, during all her life time, and other like examples: for they bee accidents hapned by the disordering of nature. And concerning that which *Pliny* reciteth, that in the remotest parts of the Indies, in the inferiour parts of the fountaine and spring of the riuier *Ganges*, there is a nation of *Astoms*, that is to say, Mouthlesse people, that liue but with the onely odour and exhalation of certaine rootes, flowers and fruits which they assume through their noses: I would hardly beleuee it, but would thinke rather that in smelling they might bite very well of the said rootes and fruits: As also those that *James Quartier* mentioneth to haue no mouths, and to eat nothing, by the report of the Sauiage *Domnacona*, whom he brought into France to make recitall thereof to the King, with other things as voide of common sense and credit as that. But imagine it were true, such people haue their nature disposed to this maner of liuing, and this case is not alike. For the said *Aubri* wanted no stomack nor appetite, and hath liued sixteene daies, partlie nourished by some nutritiue force, which is in the aire of that countrie, and partly by those small fruits before spoken: God hauing giuen him strength to endure this long want of food, preseruing him from the step of death. Which I finde strange, and is so indeed. But in the Histories of our time there be found things of greater maruell. Among other things of one *Henry de Hassfeld*, merchant trafficking from the Low Countries to *Berg* in *Norwege*: who hauing heard a belly-god Preacher speaking ill of the miraculous fasts, as though it were not in Gods power to doe that which he hath done in times past, prouoked by it, did as say to fast, and abstained himselfe three daies from eating: At the end whereof, being pinched with hunger, tooke a morcell of bread, meaning to swallow it downe  
with

John Wier in  
the treatie De  
ieiunio com-  
ment.

with a glasse of Beere: but all that stucke so in his throate, that he remained forty daies and forty nights without either eating or drinking. That time being ended, he vomited out by the mouth that which he had eaten and drunke, which all that while remained in his throat. So long an abstinence weakned him in such sort, that it was needfull to sustaine and restore him with milke. The Governour of the countrey hauing vnderstood this woonder, called him before him, and inquired of the truth of the matter: whereof being incredulous, would make new triall of it, and hauing made him carefully to bee kept in a chamber, found the thing to be true. This man is praised for great pietie, specially towards the poore. Sometime after being come for his private affaires to *Bruxelles* in *Brabant*, a Creditor of his, to bereaue him of his due, accused him of heresie, and so caused him to be burned in the yeere 1545.

And since one of the Chanons of the citie of *Liege*, making triall of his strength in fasting, hauing continued the same euen to the seuenteenth day, felt himself so weakned, that vnlesse he had bene suddenly succoured by a good restoratiue, he had quite perished. *ibidem.*

A yongue Maid of *Buchold*, in the territorie of *Munster* in *Westphalia*, afflicted with grieffe of minde, and vnwilling to stirre or goe abroad from home, was beaten by her mother for the same, which redoubled her dolour, in such sort, that hauing lost her naturall rest, was foure moneths without either drinking or eating, sauing that sometimes she did chaw some roasted apple, and washed her mouth with a little *Prisane*. *ibidem.*

The Ecclesiasticall Histories, among a great number of fasters, make mention of three holy Hermites, all named *Simeon*, which did liue in strange austeritie and long fasts, as of eight daies, and fifteene daies continuance, yea longer, not hauing for all their dwelling but a Columne or Hermitage where they dwelt and ledde their liues: by reason whereof they were named *Stelites*, that is to saie, *Columnaries*. *Euagrius lib. 1. of the Ecclesiasticall historie. cap. 3. Baronius vpon the Martyrol. Rom. 9. Ianr.*

*Columnaries*, as dwelling in *Columnes*.

But all these before alleaged, had partly resolved themselves to such fasts, and partly had by little and little accustomed themselves to it, so that it was not very strange for them to fast so long: which was not in him of whom we speake. And therefore his fast is the more to be admired, by so much as that he had not in any wise disposed himselfe thereto, and had not vsed these long austerities.

After he had bene cherished, and they sojourned yet sometime, to order the businesse, and to view the lands round about the Ile *Saint Croix*, motion was made to send backe the shippes into France before Winter, and so they that went not thither to Winter, prepared themselves for the returne. The meane while the Sauages from about all their confines came to see the maners of the Frenchmen: & lodged themselves willingly neere them: also in certaine variances hapned amongst themselves, they did make *Monsieur De Monts* Iudge of their debates; which is a beginning of voluntarie subiection, from whence a hope may be conceaued, that these people wil soone conforme themselves to our maner of liuing.

The Sauage  
subiuit  
themselves to  
the censure  
of *Monsieur  
De Monts* in  
in their vari-  
ances.

The fathers  
authoritic in  
marriage.

The  
cause the  
of Sauages  
pleaded be-  
fore *Monsieur  
De Monts*.

Amongst other things hapned before the departing of the said ships, it chanced one day, that a Sauage called *Bituani*, finding good relish in the kitchin of the said *Monsieur De Monts*, settled himselfe therein, doing there some seruice: And yet did make loue to a Maide, by way of marriage; the which not being able to haue with the good liking and consent of her father, he rauished her and tooke her to wife. Thereupon a great quarrell ensueth. And in the end the Maid was taken away from him, and returned to her fathers. A very great debate was like to follow, were it not that *Bituani* complaining to the said *Monsieur De Monts* for this iniury, the others came to defend their cause saying, (to wit, the father assisted with his friends) that he would not giue his daughter to a man, vnlesse he had some meanes by his industrie to nourish and maintaine both her  
and



and the children that should proceed of the mariage : As for him he saw not any thing that he could doe : That he loitered about the kitchin of the said *Monsieur de Monts*, nor exercising himselfe ahunting. Finallie, that he should not haue the maide, and ought to content himselfe with that which was passed. The said *Monsieur De Monts* hauing heard both parties, told them, that he detained him not, and that the said *Bitiani* was a diligent fellow and should goe ahunting to make prooffe of what he could do. But yet for all that they did not restore the maide vnto him, vntill he had shewed effectually that which the said *Monsieur De Monts* had promised of him. Finally, he goeth afishing, taketh great store of Salmons, the maide is redeliuered him, and the next day following he came, clothed with a faire new gowne of Beuers well set on with *Matachias*, to the fort which was then a building for the Frenchmen, bringing his wife with him, as triumphing for the victory, hauing gotten her, as it were by dint of sword : whom he hath euer since loued dearely, contrarie to the custome of the other Sauages : giuing vs to vnderstand, that the thing which is gotten with paine, ought to be much cherished.

Store of Salmons.

Beuers.

*Matachias* be laces, beades, bracelets, or such trinkets

By this action we see the two most considerable points in matter of mariage to bee obserued among these people, guided onely by the law of nature : That is to say, the fatherly authority, and the husbands industrie : A thing which I haue much admired, seeing, that in our Christian Church, by I know not what abuse, men haue liued many ages, during which the fatherly authority hath bene dispised and set at naught, vntill that the Ecclesiasticall conventions haue opened their eies, and knowen that the same was euen against nature it selfe : And that our Kings by lawes and Edicts haue reestablished in his force this fatherly authority : which notwithstanding in spirituall marriages and vowes of religion hath not yet recouered his ancient glorie : And hath (in this respect) his proppe but upon

on the Courts of Parlements orders, the which oftentimes haue constrained the detainers of Children, to restore them to their parents.

CHAP. V.

*The description of the Iland of Saint Croix: The enterprife of Monsieur De Monts difficult and generous, yet persecuted through enuie: The returne of Monsieur De Pontreuecourt into France: the perils of the voiage.*

The description of the Ile of Saint Croix.

The fruitfulnesse of the Soile.

The Iland halfe a league in compasse.

**B**Efore we speake of the Ships returne into France, it is meete to tell you how hard the Ile of *Saint Croix* is to be found out, to them that were neuer there. For there are so many Iles and great Baies to goe by, before one be at it, that I wonder how euer one might pierce so far for to finde it. There are three or foure mountains, imminent aboue the others, on the sides: But on the North side, from whence the riuier runneth downe, there is but a sharpe pointed one, aboue two leagues distant. The woods of the maine land are faire and admirable high and well growen, as in like maner is the grasse. There is right ouer against the Iland fresh water brookes, very pleasant and agreeable, where diuers of *Monsieur De Monts* his men did their businesse, and builded there certaine Cabanes. As for the nature of the ground it is most excellent and most abundantly fruitfull. For the said *Monsieur De Monts* hauing caused there some peece of ground to be tilled, and the same sowed with Rie (for I haue seene there no wheat) he was not able to rarry for the maturitie thereof to reape it: and notwithstanding, the graine, fallen, hath growen and increased so wonderfully that two yeeres after wee reaped and did gather of it as faire, bigge and waightie, as any in France, which the soile had brought forth without any tillage: and yet at this present it dorch continue still to multiply every yeere. The said Iland containeth some halfe a league

league of circuit, and at the end of it on the sea side, there is a Mount or small hill, which is (as it were) a little Ile severed from the other, where *Monsieur de Monts* his Canon was placed: There is also a little Chapell built after the sauage fashion. At the foot of which Chapell there is such store of mussels as is wonderful, which may be gathered at low water, but they are small: I beleeuue that *Monsieur De Monts* people did not forget to chuse and take the biggest, and left there but the small ones to grow and increase. As for the exercise and occupation of our Frenchmen, during the time of their abode there, we will mention it briefly, hauing first conducted backe our ships into France.

Store of Mus-  
sels.

The Sea and maritime charges in such enterprises as that of *Monsieur De Monts*, be so great, that he who hath not a good stocke and foundation shall easilie sinke vnder such a burthen, and for to supplie, in some sort, those expences, one is forced to suffer and beare infinite discommodities, and put himselfe in danger to bee discredited among vnknown people, and which is worse, in a land which is vnmanured, and all ouer growen with forests. Wherein this action is the more generous, by so much as the perill is more euidently dangerous; and notwithstanding all this, fortune is not left vnattempted, and to treade downe so many thornes that stop the way. *Monsieur De Monts* his shipes returning into France, he remaineth in a desolate place, with one barke and one boate onely. And though he is promised to be sent for home at the end of the yeere, who may assure himselfe of *Aolus* and *Neptunes* fidelitie, two euill, furious, vnconstant and vnmercifull Masters? Behold the estate whereunto the said *Monsieur De Monts* reduced himselfe, hauing had no helpe of the King, as haue had al those voiages that haue beene heeretofore described (except the late Lord *Marquis de la Roche*) and yet it is he that hath done more than all the rest, not hauing yet lost his hold. But in the end I feare he shall be constrained to giue ouer and forsake all, to the great shame and reproch

D

of

Enuy vpon  
the priuiledge  
granted to  
*Monsieur De  
Monts* vpon  
Beuers.

of the French name, which by this meanes is made ridiculous and a by word to other nations. For (as though one would of set purpose oppose himselfe to the conuersion of these poore Westerly people, and to the setting forward of the glorie of God and the Kings) there be men start vp, full of *Auarice* and *Ennie*: men which would not giue a stroke, or draw their swords for the Kings seruice (as *Monsieur De Poutrincourt* shewed one daie to his Maiesty) men which would not indure the least labour in the world for the honour of God, which doe hinder that any profit be drawn from the very prouince it selfe, to furnish to that which is necessarie to the establishment of such a worke, hauing rather that Englishmen and Hollanders reap the profit thereof than Frenchmen, and seeking to make the name of God vnknown in those parts of the world. And such men, which haue no feare of God (for if they had any they would be zealous of his name) are heard, are beleued, and carry things away at their pleasure.

The returne  
of *Monsieur  
De Poutrin-  
court* into  
France.

Now let vs prepare and hoise vp sailes. *Monsieur De Poutrincourt* made the voyage into these parts with some men of good sort, not to winter there, but as it were to seeke out his seat, and finde out a land that might like him. Which he hauing done, had no neede to soiorne there any longer. So then the Ships being readie for the returne, he shipped himselfe, and those of his company, in one of them. The meane while the fame was from all sides in these parts, of the wonders made in Ostend, then besieged by their Highnesse of Flanders, alreadie three yeares passed. The voyage was not without stormes and great perils: for amongst others, I will recite two or three which might be placed among miracles, were it not that the Sea-accidents are frequent enough, not that I will, for all that, darken the speciall fauour that God hath alwaies shewed in these voyages.

The first  
perill.

The first is of a gust of winde, which in the midst of  
their

their navigation came by night instantlie to strike in the sailes, with such a violent boistroufnesse that it ouerturned the ship in such maner, that of the one part the keele was on the face of the water, and the saile swimming vpon it, without any meanes or time to right it, or to loofe the tackles. On the sudden the sea is all afire, and the Mariners themselues, all wet, did seeme to bee all compassed with flames, so furious was the Sea (the Sailers call this fire *Saint Goudrans* fire) and by ill fortune, in this sudden surprize, there was not a knife to be found for to cut the cables or the saile. The poore ship, during this casuallie, remained ouerturned, caried continually, one while vpon Mountaines of waters, then another while suncken downe euen to hell. Briefely, euery one did prepare to drinke, more than his belly full, to all his friends, when a new blast of winde came, which rent the saile in a thousand peeces, euer after vnprofitable to any vse. Happy saile! hauing by his ruine saued all this people; for if it had beene a new one they had beene cast away, and neuer newes had beene heard of them. But God doth often trie his people, and bringeth them euen to deaths doore, to the end they may know his powerfull might, and feare him. So the ship began to stir and rise againe by little and litle: And well was it for them that she was deepe keeled, for if it had beene a fliboate with a flat bottome and broade belly, it had beene quite ouerturned vp side downe, but the ballast, which remained beneath, did helpe to stirre her vp right.

The second was at *Casquet* (an Ile or rocke in the forme of a Caske, betweene France and England, on which there is no dwelling) being come within three leagues of the same, there was some ieaousie betweene the Masters of the ship (an euill which oftentimes destroieth both men and faire enterprises) the one saying that they might double well enough the said *Casket*, an other that they could not, and that it behooued to cast a litle from the right courte for to passe vnder the Iland. In this case the worst

The second  
danger.

Necessitie  
maketh vs  
seeke to God.  
The duellist-  
nesse of re-  
uengefull de-  
fire.

The third  
danger.

Their return  
at New ha-  
uen.

was that one knew not the houre of the day, because it was darke by reason of mistes, and by consequent they knew not if it did ebbe or flow. For if it had beene floud they had easly doubled it: but it chanced that it was turning water, and by that meanes the ebbe did hinder it. So that approching the said rocke they saw no hope to saue themselves, and that necessarily they must go strike against it. Then euery one began to pray to God, to craue pardon one of another, and (for their last comfort) to bewaile one another. Heereupon Captaine *Rossignol* (whose Ship was taken in New France, as we haue said before) drew out a great knife, to kill therewith Captaine *Timothie*, Governour of this present voyage, saying to him, Dost thou not content thy selfe to haue vndone me, but wilt thou needs yet cast me heere away? but he was held and kept from doing of that he was about to doe. And in very truth it was in him great folly, yea rather madnesse, to goe about to kill a man that was going to die, and he (that went to giue the blow) in the same perill. In the end as they went to strike vpon the rocke *Monsieur De Poutrincourt*, who had alreadie yeilded his soule and recommended his family to God, asked of him that was at the top if there were any hope; who told him there was none: Then he bad some to helpe him to change the sailes, which two or three onely did, and already was there no more water but to turne the Ship, when the mercy and fauor of God came to helpe them, & turned the ship from the perils wherein they saw themselves. Some had put off their doublets for to seeke to saue themselves by climbing vpon the rocke, but the feare was all the harme they had for that time: sauing that some few houres after, being arriued neere to a rocke called *Le nid a L'aigle*, the Eagles nest, they thought to goe bord it, thinking, in the darknesse of the mist, it had been a Ship, from whence being againe escaped they arriued at New hauen, the place from whence they first set out. The said *Monsieur De Poutrincourt* hauing left his armouris and provisions

ussions of war in the Ile of *Saint Croix*, in the keeping of the said *Monsieur De Monts*, as a gage and token of the good will he had to returne thither.

But I may yet well set downe heere a maruellous danger, from which the same vessell was preserued, a little after the departing from *Saint Croix*, and this by a bad accident, which God turned to good. For a certaine tipling fellow, being by night stealingly come downe to the bot-tome of the ship, for to drinke his belly full, and to fill his bottle with wine, hee found that there was but too much to drinke, and that the said ship was alreadie halfe full of water: in such sort, that the perill was imminent, and they had infinite paines to stanch her by pumping. In the end being come about they found a great leake, by the keele, which they stopped with all diligence.

The fourth  
perill.

#### CHAP. VI.

*The buildings of the Ile Saint Croix: The French-mens dis-commodities in the said place: Vnknown Sickneses: of their causes: of the people that be subject to it: of diets, bad waters, aire, windes, lakes, corruption of woods, seasons, disposi-tion of bodies, of yongue, and old: the Authors ad-vice vpon the government of health, and cure of the said diseases.*

**D**Vring the foresaid Navigation, *Monsieur De Monts* his people did worke about the Fort; which hee seated at the end of the Iland, opposite to the place where he had lodged his Canon. Which was wisely considered, to the end to command the riuer vp & down. But there was an inconuenience, the said Fort did lie towards the North, and without any shelter, but of the trees that were on the Ile shore, which all about hee commanded to be kept, and not cut downe. And out of the same Fort was the Switzers lodging, great and large, and other small lodgings, representing (as it were) a Suburbe. Some

The building  
at the Ile of  
*S. Croix.*

had housed themselves on the firme land, neere the brook. But within the Fort was *Monsieur De Monts* his lodging, made with very faire & artificiall Carpentrie worke, with the Banner of France vpon the same. At another part was the store-house, wherein consisted the safety & life of euerie one, likewise made with faire Carpentry worke, and couered with reedes. Right ouer against the said store-house, were the lodgings and houses of these Gentlemen, *Monsieur D'oruille*, *Monsieur Champlain*, *Monsieur Champdorè*, and other men of reckoning. Opposite to *Monsieur De Monts* his said lodging, there was a gallerie covered for to exercise themselves, either in play, or for the workmen in time of raine. And betweene the said Fort and the Plat-forme, where lay the Canon, all was full of gardens, wherunto euerie one exercised himselfe willingly. All Autumne quarter was passed on these works, and it was well for them to haue lodged themselves, and to manure the ground of the Iland, before Winter; whilest that in these parts pamphlets were set out vnder the name of *Maisire Guillaume*, stuffed with all sorts of newes: By the which, amongst other things, this *Prognosticator* did say, that *Monsieur De Monts* did pull out thornes in *Canada*: and all well considered, it may well be termed the pulling out of thornes, to take in hand such enterprises, full of toiles and continuall perils, with cares, vexations, and discommodities. But vertue and courage that ouercommeth all these things, makes those thornes to be but Gil iflowers and Roses, to them that resolute themselves in these heroi-call actions, to make themselves praise-worthy and famous in the memorie of men, despising the vaine pleasures of delicate and effeminated men, good for nothing but to coffer themselves in a chamber.

Three discō-  
modities in  
wintering at  
*S. Croix*.

The most vrgent things being done, and hoarie snowie father being come, that is to say, Winter. then they were forced to keepe within doores, and to liue euerie one at his owne home: during which time, our men had three speciall



ciall discommodities in this Iland, *videlicet*, want of wood, (for that which was in the said Ile, was spent in buildings) lacke of fresh water, and the continuall watch, made by night, fearing some surprize from the Sauages, that had lodged themselues at the foot of the said Iland, or some other enemy. For the malediction and rage of many Christians is such, that one must take heed of them much more than of Infidels. A thing which grieueth me to speak: would to God I were a liar in this respect, and that I had no cause to speake it! When they had need of water or wood, they were constrained to crosse ouer the riuier, which is thrice as broad of euery side, as the riuier of *Seine*. It was a thing painfull and tedious, in such sort that it was needfull to keepe the boat a whole day, before one might get those necessaries. In the meane while the cold and snowes came vpon them, and the Ice so strong, that the Sider was frozen in the vessels, and euery one his measure was given him out by waight. As for wine it was distributed but at certaine daies of the weeke. Many idle sluggish companions dranke snow-water, not willing to take the paines to crosse the riuier. Briefly, the vnknown sicknesse like to those described vnto vs by *Iames Quartier*, in his relation, assailed vs. For remedies there was none to be found. In the meane while the poore sicke creatures did languish, pining away by little and little, for want of sweet meats, as milke or spoon-meat for to sustain their stomacks, which could not receaue the hard meats, by reason of let, proceeding from a rotten flesh, which grew and ouer-abounded within their mouths: And when one thought to root it out, it did grow againe in one nights space more abundantly than before. As for the tree called *Anedda*, mentioned by the said *Quartier*, the Sauages of these lands know it not. So that it was most pitifull to behold euery one, very few excepted, in this miserie, and the miserable sicke folkes to die, as it were full of life, without any possibilitie to be succoured. There died

Wickednesse  
of manie  
Christians.

The riuier of  
Roan.

Vnknown  
Sicknesse.

of

The number  
of the dead  
and sicke.  
Dangerous  
moneths.

of this sicknesse 36, and 36 or 40 more, that were stricken with it, recovered themselues by the helpe of the Spring, as soone as the comfortable season appeared. But the deadly season for that sicknesse is in the end of Ianuarie, the moneths of February and March, wherein most commonly the sicke doe die, euery one at his turne, according to the time they haue begun to be sicke: in such sort, that hee which began to bee ill in Februarie and March, may escape, but hee that shall ouer-haste himselfe, and betake him to his bed in December and Ianuarie, hee is in danger to die in Februarie, March, or the beginning of Aprill, which time being passed, he is in good hope, and as it were assured of his safetie. Notwithstanding some haue felt some touch thereof, hauing bene sharply handled with it.

Hippocrates.

*Monsieur De monts* being returned into France, did consult with our Doctors of Physicke vpon the sicknesse, which (in my opinion) they found very new & vnknown, for I doe not see, that when we went away, our Pothecharie was charged with any order for the cure thereof: and notwithstanding it seemeth that *Hippocrates* hath had knowledge of it, or at least of some that was very like to it. For in the Booke *De internis affect.* he speaketh of a certaine maladie, where the belly, and afterward the spleene doe swell and harden it selfe, and feele grieuous and sharpe gripes; the skinne becommeth blacke and pale, drawing towards the colour of a greene Pomgranet: the eares and gums doe render and yeeld a bad sent, the said gums disioining themselues from the teeth: the legs full of blisters: the limbes are weakned, &c.

Northerly  
people sub-  
iect to the  
land disease  
of New  
France.

But specially the Northerly people, are more subiect to it than other more Southerly nations. Witnesse the Hollanders, Frizeland men, and other thereabout, amongst whom the said Hollanders doe write in their nauigations, thar going to the East Indies, many of them were taken with the same disease, being vpon the coast of Guinie: a dangerous

dangerous coast, bearing a pestiferous aire a hundred leagues farre in the sea. And the same ( I meane the Hollanders) being, in the yeere 1606, gone vpon the coast of Spaine, to keepe the same coast, and to annoy the Spanish Nauie, were constrained to with-draw themselves, by reason of this disease, hauing cast into the sea two and twentie of their dead. And if one will heare the witness of *Olaus magnus*, writing of the Northernly Nations, of which part himselfe was, let him hearken to his report, which is this: *There is* (saith he) *yet another martiall sicknesse* (that is, a sicknesse that afflicteth them which follow the warres) *which tormenteth and afflicteth them that are besieged, such whose limbes thicken by a certaine fleshy beauienesse, and by a corrupted bloud, which is betweene the flesh and the skinne, dilating it selfe like wax: they sinke with the least impression made on them with the finger; and disioineth the teeth as ready to fall out: changeth the white colour of the skinne into blew: and causeth a benumbing, with a distaste to take Physicke, and that disease is called in the vulgar tongue of the countrey Sorbut, in Greeke* *καρχαρία*, *peradventure because of this putrifying softnesse, which is vnder the skinne, which seemeth to proceede of indigesting and salt meats, and to be continued by the cold exhalation of the walles. But it shall not haue so much force where the houses are inward wainscotted with boords. If it continue longer, it must be drinen out by taking every day wormwood, as one expelleth out the roote of the stone, by a decoction of stale Beere drunke with butter. The same Author doth yet say in another place, a thing much to be noted: In the beginning* (saith he) *they sustaine the siege with force, but in the end, the Souldier being by continuance weakned, they take away the provisions from the invaders, by artificiall meanes, subtilties and ambushments, specially the sheepe, which they carry away, and make them to graze in grassie places of their houses, for feare that through want of fresh meats they fall into the lothsomest sicknesse of all sickneses, called in the country language,*

*Olaus magnus,*  
*Lib. 16, cap. 51.*

Euill disposition of the body corrupteth the meates.

A medicine for the stone.

It is in the 9. booke, ca. 38.

This is to be noted.

E  
Sorbut,

Sorbut, or  
Scorbie.

*Sorbut*, that is to say, a wounded stomacke, dried by cruell torments, and long anguishes: for the cold and indigesting meats, greedily taken, seeme to be the true cause of this sicknesse.

The opening  
of a dead bo-  
die.

I haue delighted my selfe to recite heere the very words of this Author, because he speaketh thereof as being skilfull, and setteth foorth sufficiently enough the land disease of New France, sauing that he maketh no mention of the stiffening of the hammes, nor of a superfluous flesh which groweth and aboundeth within the mouth, and that if one thinke to take it away, it increaseth still; but well speaketh he of the bad stomacke. For *Monsieur De Poutrincourt* made a Negroe to be opened, that died of that sicknesse in our voyage, who was found to haue the inward parts very found, except the stomacke, that had wrinkles, as though they were vlcered.

Causes of the  
said disease.

And as for the cause proceeding from salt meats, it is verie true, there are many other causes concurring, which feed and entertaine this sicknesse: Amongst which I will place in generall the bad food, comprehending with it the drinks; then the vice of the aire of the countrey, and after the euill disposition of the bodie: leauing the Physicians to sift it out more curiously. Whereunto *Hippocrates* saith, that the Phyficion ought also carefully to take heed, in considering the seasons, the windes, the aspects of the Sunne, the waters, the land it selfe, the nature and situation of it, the nature of men, their maner of liuing and exercise.

In the begin-  
ning of the  
book *De aere*,  
*aqun*, & *loc*.

What foode  
causeth the  
land disease.

As for the food, this sicknesse is caused by cold meats, without iuice, grosse and corrupted. One must then take heed of salt meats, smokie, mustie, raw, and of an euill sent, likewise of dried fishes, as New-found land fish, and stinking Raies: Briefly, from all melancholy meates, which are of hard digesting, are easily corrupted, and breed a grosse and melancholie blood. I would not (for all that) be so scrupulous as the Physicians, which do put in the number of grosse and melancholie meates, Beenes-  
flesh,

flesh, Beares, wilde Bores and Hogges flesh (they might as well adde vnto them Beuers flesh, which notwithstanding we haue found very good) as they do amongst fishes the Tons, Dolphins, & all those that carie lard: among the birds, the Hernes, Duckes, and all other water birds: for in being an ouer curious obseruator of these things, one might fall into the danger of staruing, and to die for hunger. They place yet among the meats that are to be shunned, bisket, beanes and pulse, the often vsing of milke, cheefe: the grosse and harsh wine, and that which is too small, white wine, and the vse of vineger: Beere which is not well sodden, nor well scummed, and that hath not hopped enow. Also waters that runne thorow rotten wood, and those of lakes and bogges, still and corrupted waters, such as is much in Holland and Frizeland, where is obserued that they of Amsterdam are more subiect to paulsies and stifning of sinewes, than they of Rotterdam, for the abouesaid cause of still and sleepe waters: which besides doe ingender dropfies, dysenteries, fluxes, quarter agues, and burning feuers, swellings, vlcers of the lights, shortnesse of breath, ruptures in children, swelling in the veines, sores in the legges: finally, they wholly belong to the disease whereof we speake, being drawn by the spleene, where they leaue all their corruption.

Bad waters.

Sometimes this sicknesse doth also come by a vice, which is euen in waters of running fountaines, as if they be among, or neere bogges, or if they issue from a muddie ground, or from a place that hath not the Suns aspect. So *Pliny* reciteth that in the voiage which the prince *Cæsar Germanicus* made into Germany, hauing giuen order to his armie to passe the riuer of Rhine, to the end to get still forward in the countrie, he did set his campe on the sea shore, vpon the coast of Frizeland, in a place where was but one onely fountaine of fresh water to be found, which notwithstanding was so pernicious, that all they that dranke of it lost their teeth in lesse than two yeeres

*Plin. li. 25. c. 3.*

*Stomaccæ.*  
*Scelorybè.*

*Britannica,*  
an herbe.

*Strabo.*  
*Monſieur de*  
*Ioimille.*  
The *Gouitres*  
of Sauoyc.

What aire  
is againſt  
health.

Windes.

space, and had their knees so weake and disiointed, that they could nor beare themselues. Which is verily the sicknesse whereof we speake, which the Physicians doe call *Stomaccæ*, that is to say, mouthes fore, and *Scelorybè*, which is as much to say, as the shaking of thighs and legs. And it was not possible to finde any remedie, but by the meanes of an hearbe called *Britannica*, or *Scuruie-grasse*, which besides is very good for the sinewes, against the sores and accidents in the mouth: against the *Squinancie*, and against the biting of serpents. It hath long leaues, drawing in colour to a dark greene, and produceth a black roote, from which liquor is drawen, as well as from the leaf. *Strabo* saith, that the like case hapned to the army that *Ælius Gallus* brought into Arabia, by the commission of *Augustus* the Emperor. And the like also chanced to king *S. Lewes* his armie in Egypt, as the Lord *de Ioimille* reporteth. Other effects of bad waters are seene neere vnto vs, to wit, in Sauoy, where the women (more than men, because they are of a colder constitution) haue commonly swellings in their throats, as biggeas bottels.

Next to waters, the aire is also one of the fathers and ingenderers of this sicknes, in boggy and watriſh places, and opposit to the South, which is most often rainy. But there is yet in New France another bad quality of the aire, by reason of lakes that be thicke there, and of the great rottennes in the woods, whose odour the bodies hauing drawen vp, during the raines of Autumne and winter, easily are ingendred the corruptions of the mouth, and swelling in the legges before spoken, and a cold entreth vnſensibly into it, which benummeth the limbes, stifneth the sinewes, constraineth to creepe with cruches, and in the end to keepe the bed.

And for as much as the windes doe participate with the aire, yea are an aire running with a more vehement force than ordinary, and in this quality haue great power ouer the health and sicknesses of men, we will speake something.

thing of it, not (for all that) straying our selues from the sequell of our historie.

The Easterly winde, called by the Latins *Subsolanus*, is held for the healthfullest of all, and for that cause, wise builders giue aduice to set their buildings towards the aspect of the East. The opposit to it, is the winde called *Fauorinus*, or *Zephirus*, which our Sea-men doe name West, which in these parts is milde & fructifying. The Southern winde (called *Auster* by the Latines) is in *Affrica* hot and drie: But in crossing the *Mediterranian* sea, it gathereth a great moistnes, which maketh it stormy and putrifying in *Prouence* and *Languedoc*. The opposite to it is the Northern winde, otherwise called *Boreas*, *Bize*, *Tramontane*, which is colde and drie, chafeth the cloudes and sweepeth the aire region. It is taken for the holsommest next to the East winde. But these qualities of the winde, found and noted in these parts, make not one generall rule thorow ouer all the earth. For the North-winde beyond the Equinoctiall line is not colde as in these parts, nor the South-winde hot, because that by a long crossing, they borrow the qualities of the regions thorow which they passe: besides that the South-winde at his first issue is cooling, according to the report of those that haue trauelled in *Affrica*. In like maner there be regions in *Perou* (as in *Lima* and the plaines) where the North-winde is vnholosome and noysome. And thorow all that coast, which is about 500. leagues in length, they take the South-winde for a sound and fresh cooling winde, and which more is, most milde and pleasant: yea also that it doth neuer raine by it (according to that which *Ioseph Acosta* writeth of it) cleane contrary to that we see in this our part of *Europe*. And in *Spain* the East-winde, which we haue said to be found, the same *Acosta* saith, that it is noisome and vnfound. The winde called *Circius*, which is the North-west, is so stormie and boistrous in the Westerly shores of *Norwege*, that if there be any which vndertaketh any voyage that way,

What windes  
be healthfull  
and vnhealth-  
full:

The windes  
haue not one  
and the selfe  
same qualitie  
in all places.

Lib. 3 cap. 3.

*Olau magnus*  
Lib. 1. Cap. 10.

Sicke folkes  
and beasts  
doe feele the  
winde and  
weather a-  
coming.

Seasons.

when that winde bloweth, he must make account to be lost and cast away: And this winde is so colde in that region, that it suffereth not any tree, small or great to grow there: So that for want of wood they must serue themselves with the bones of great fishes, to seeth or roste their meats, which discommodity is not in these parts. In like sort we haue had experience in New France that the North-winds are not for health: And the North-east (which are the colde, strong, sharpe and stormy *Aquilons*) yet worse: which our sicke folkes, and they that had wintred there the former yeare, did greatly feare, because that likely, some of them drooped away, when that winde blew, for indeed they had some sensible feeling of this winde: As we see those that bee subiect to ruptures endure great pangs when that the South-winde doth blow: And as we see the very beasts to prognosticate by some signes the change of weather. This noisome qualitie of winde proceedeth (in my iudgement) from the nature of the cuntry thorow which it passeth, which (as we haue said) is full of lakes, and those very great, which be (as it were) standing and still waters. Whereto I adde the exhalation of the rottenesse of woods, that this winde bringeth, and that in so much greater quantitie, as the North-west part is great, large and spacious.

The seasons are also to be marked in this disease, which I haue not seene nor heard of, that it beginnes to work, neither in the spring time, Summer nor Autumne, vnlesse it be at the end of it, but in Winter. And the cause thereof is, that as the growing heat of the Spring, maketh the humors closed vp in the winter to disperse themselves to the extremities of the body, and so cleareth it from melancholy, and from the noisome humors that haue bene gathered in Winter: so the Autumne, as the Winter approacheth, draweth them inward, and doth nourish this melancholic and blacke humor, which doth abound specially in this season, and the Winter being come sheweth fourth his effects



fects at the costs and grieffe of the poore patients. *Galen* yeldeth a reason for the same, saying that the humors of the bodie, having beene parched by the burning of the Summer, that which may rest of it, after the heat is expelled, becommeth soorthwith colde and drie: That is to say, colde by the priuation of the heat, and drie in as much as in the drying of these humors, all the moistnesse that was therein hath been consumed. And thereby it commeth that sickeneses are bred in this season, and the farther one goeth, the weaker nature is, and the vntemperate coldnesse of the aire being entred into a bodie alreadie thereto disposed, doth handle it (as it were) at a becke and at will, without pittie.

*Galen. Com.*  
35. lib. 1. de  
nat. hum.

I would adde willingly to all the foresaid causes the bad foode of the sea, which in a long voiage brings much corruption in mans bodie. For one must of necessity, after foure or fiue daies, liue of salt meate, or to bring sheepe a liue, and store of poultry; but this is but for Masters and Commanders in ships: and we had none in our voyage but for to referue and multiplie in the land whither we did go. The mariners then and passengers doe suffer discommoditie as well in the bread, as in meat and drinke, the biskit becommeth dampish and rotten, the fishes that are given them alike, and the waters stincking; they which carie sweet meates, be it flesh or fruits, and that vse good bread, good wine and good brothes, do easily auoide those sickneses; and I durst (in some sort) be answerable vnto them for their healthes, vnlesse they be very ynhealthfull by nature. And when I consider that this disease is as well taken in Holland, Frizeland, in Spaine and in *Guinie*, as in *Canada*, I am brought to beleue that the chiefe cause thereof is in that which I haue said, and not peculiar nor particular to New France.

Bad foode  
and discom-  
modities of  
the Sea.

After all these causes and considerations, it is good in every place to haue a wel disposed body, for to be in health and liue long. For those which naturally gather colde and grosse

Disposition  
of bodie.

grosse humors, and haue the masse of their bodie pory; Item they that be subiect to the oppilations of the spleene, and they that vse not a stirring life, but sitting and without frequent motion, are more apt and subiect to these sicknesses. Therefore a Physitian might say that a student is not fit for that Countrie, that is to say, he shall not liue there in health: nor those which ouertoile in labors, nor melancholy people, men which haue drowsie dreaming spirits, nor those that be often visited with agues, and such other sort of people. Which I might easily beleue, because that these things doe heape much melancholy, cold and superfluous humors.: Notwithstanding I haue tried the contrarie, both by my selfe and by others, against the opinion of some of ours, yea of *Sagamos Memberton* himselfe, which plaieth the Soothsaier among the Sauages, who (arriuing in that countrie) said that I should neuer returne into France, nor *Monsieur Boulet* (sometimes captaine of *Monsieur De Poutrin-court* his regiment) who for the most part of the time hath had agues there (but he did fare wel.) And they themselues did aduise our labourers to take but small labour in their worke (which counsell they could very well obserue). For I may say (and that truely) that I neuer made so much bodily worke, for the pleasure that I did take in dressing and tilling my gardens, to inclose and hedge them, against the gluttony of the hogges, to make knots, to draw out allies, to build arbours, to sowe wheat, rie, barley, oates, beanes, pease, garden herbs, and to water them; so much desire had I to know the goodnesse of the ground by my owne experience. So that Summers daies were vnto me too short, and very often did I worke by Moonlight. Concerning the labour of the minde, I rooke a reasonable part of it; for at night, euery one being retired, among the pratings, noises, and hurliburlies, I was shut vp in my studie, reading or writing of some thing. Yea I will not be ashamed to speake, that being requested by *Monsieur De Poutrin-court*, our Commander, to bestow  
some

Sagamos is a  
Sauage word  
which Signi-  
fieh a Lord,  
a ruler, or a  
Captaine.

The author  
his exercise  
in New  
France.

The labour  
of the minde.

some houres of my industrie, in giuing Christian instructions to our small company, for not to liue like beasts, and for to giue to the Sauages an example of our maner of life, I haue done it, according to the necessitie, and being thereof requested, euery Sunday, and sometimes extraordinary, almost during all the time we haue bene there; And well was it for me that I had brought my Bible, and some bookes vnawares: for otherwise it had bene very difficult for me, and had bene cause to excuse me of that worke. It hath not bene without fruit, many witnessing vnto me that they had neuer heard so much good talke of God, not knowing before, any principle of that which belongeth to Christian doctrine: And such is the state wherein liue the most part of Christendome. And if there were any edifying of one part, there was backbiting on the other, by reason, that vsing a French liberty, I willingly spake the truth. Whereupon I remember the saying of the Prophet *Amos*, *They haue hated (saith he) him that reproued them in the gate, and haue had in abomination him that spake in integrity.* But in the end we became all good friends; And amongst these things God gaue me alwaies a sound and a perfect health, alwaies a good taste, alwaies mery and nimble, sauing that hauing once laien in the woods, neere to a brooke in snowey weather, I was touched with a Crampe or *Sciatika* in my thigh a fortnights space, not loosing my appetite nor stomacke for the same; for indeed I tooke delight in that which I did, desiring to confine there my life, if it would please God to blesse the voyages.

The pietie of  
the Author of  
this Historie.

*Amos*. 5.  
verse. 10.

I should be ouer tedious, if I would set downe heere the disposition of all persons, and to speake concerning children that they are more subiect to this sicknesse then others, for that they haue very often vlcers in the mouth and gummes, because of the thin substancethat abound in their bodies: and also that they gather many crude humours by their disorder of liuing, and by the quantity of

Of Children.

F

fruits

Of aged  
folkes.

fruits they eate, being neuer filled with it, by which means they gather great quantity of waterish bloud, and the spleene being stopped cannot soake vp those moisturs. And as for old folkes that haue their heat weakened, and cannot resist the sicknes, being filled with crudities, and with a cold and moist temperature, which is the qualitie proper to stirre vp and nourish it: I will not take the Physicians office in hand, fearing the censuring rod: and notwithstanding (with their leaue) not touching with their orders and receipts of *Agaric, aloes, rubarbe,* and other ingredients, I will write heere that which I thinke more ready at hand for the poore people, which haue not the abilitie and meanes to send to *Alexandria*, as well for the preseruacion of their health, as for the remedie of this sicknesse.

Aduice for  
the sicknesse  
of New  
France.

It is a certaine axiome that a contrary must be healed by his contrarie. This sicknesse proceeding from an indigestion of rude, grosse, cold and melancholic meates, which offend the stomacke, I thinke it good (submitting my selfe to better Iudgement and aduice) to accompany them with good sawces, be it of butter, oyle, or fat, all well spiced, to correct as well the quality of the meate, as of the bodie inwardly waxen colde. Let this be said for rude and grosse meates, as beanes, pease, and fish: for he that shall eat good capons, good partridges, good duckes and good rabbers, he may be assured of his health, or else his body is of a very bad constitution. We haue had some sicke that haue (as it were) raised vp from death to life: for hauing eaten twice or thrice of a coolice made of a cocke, good wine taken according to the necessity of nature, is a soueraigne preseruatiue for all sicknesse, and particularly for this. Master *Macquin* and Master *Georges*, worshipfull Marchants of Rochel, as associates to *Monsieur De Monts*, did furnish vs with 45. toones of wine, which did vs very much good. And our sicke folkes themselues, hauing their mouthes spoiled, and not being able to eat, haue neuer lost the tast of wine, which they tooke with a pipe. The same hath.

Good Wine.

hath preferred many of them from death. The yong buds of hearbs in the Spring time be also very soueraigne. And besides that reason requireth to belecue it, I haue tried it, being my selfe gone many times to gather some for our sicke people, before that those of our garden might be v-fed, which restored them to their taste againe, and comforted their weake stomachs.

Hearbs in the  
Spring time.

And as for that which concerneth the exterior parts of the body, we haue found great good in wearing wooden pantaphles, or patins with our shooes, for to auoide the moistnesse. The houses neede no opening, nor windowes on the Northwest side, being a winde very dangerous: but rather on the East side, or the South. It is very good to haue good bedding (& it was good for me to haue caried things necessary to this purpose) and about all to keepe himselfe neat. I would like well the vse of Stoues, such as they

Stoues.

haue in Germany, by means whereof they feele no Winter, being at home, but as much as they please. Yea they haue of them, in many places, in their gardens, which doe so temper the coldnesse of winter, that in this rough and sharpe season, there one may see Orenge-trees, Limon-trees, Figge-trees, Pomgranet-trees, and all such sorts of trees, bring forth fruit as good as in Prouence. Which is so much the more easie to doe in this new land, for that it is all couered ouer with woods, (except when one comes in the *Armonchiquois* countrie, a hundred leagues further of then Port Royall) And in making of winter a sommer one shall discouer the land: Which not hauing any more those great obstacles, that hinder the Sunne to court her, and from warming it with his heat, without doubt it will become very temperate, and yeeld a most milde aire: and well agreeing with our humour, not hauing there, euen at this time, neither colde nor heat that is excessiue.

Stoues in  
gardens.

The countrie  
of the Ar-  
mouchiquois  
100. leagues  
distant from  
Port Royall.

The Sauages that know not Germany, nor the customes thereof, doe teach vs the same lesseon, which being subiect to those sicknesses (as we haue seene in the voiage of *Iames*

The Sweatings of the Saunges.

Ecclesi, 3.  
verse. 12.  
and 22.

Meanes of mirth.

Necessitie of hauing women into the country.

Tree of life.

Sasafras.

*Quartier*) vse sweatings often, as it were euery moneth, and by this meanes they preserue themselues, driuing out by sweate all the colde and euell humors they might haue gathered. But one singular preseruatiue against this perfidious sicknesse, which commeth so stealingly, and which hauing once lodged it selfe within vs, will not be put out, is to follow the counsell of him that is wise amongst the wise, who hauing considered all the afflictions that man giue to himselfe during his life, hath found nothing better then *to reioice him, selfe, and doe good, and to take pleasure in his owne workes.* They that haue done so, in our company, haue found themselues well by it: contrawise some alwaies grudging, repining, neuer content, idle, haue beene found out by the same disease. True it is; that for to inioy mirth it is good to haue the sweetnesse of fresh meates, fleshes, fishes, milke, butter, oyles, fruits, and such like, which we had not at will (I meane the common sort: for alwaies some one, or other of the company did furnish *Monsieur De Pourtincourt* his table with wilde foule, venison or fresh fish) And if we had had halfe a dosen kyne, I beleue that no body had died there.

It resteth a preseruatiue, necessarie for the accomplishment of mirth, and to the end one may take pleasure on the worke of his hands, is euery one to haue the honest company of his lawfull wife: for without that, the cheare is neuer perfect; ones minde is alwaies vpon that which one loues and desireth; there is still some sorrow, the bodie becomes full of ill humours, and so the sicknesse doth breede.

And for the last and foueraigne remedie, I send backe the patient to the tree of life (for so one may well qualifie it) which *James, Quartier* doth call *Ameda*, yet vnknownen in the coast of Port Royall, vnlesse it bee, peraduenture the *Sasafras*, whereof there is quantitie in certaine places. And it is an assured thing, that the said tree is very excellent. But *Monsieur Champlain*, who is now in the great ri-  
uer

uer of *Canada*, passing his winter, in the same part where the said *Quartier* did winter, hath charge to finde it out, and to make prouision thereof.

*Monsieur Champlain* is now this present year 1607. in *Canada*.

CHAP. VII.

*The discovery of new Lands by Monsieur De Monts: fabulous tales and reports of the riuer and fained towne of Norombega: The refuting of the authors that haue written thereof:*

*Fish bankes in New found land: Kinibeki: Chouancoet:*

*Mallebarre: Armonchiquois: The death of a French man killed: Mortality of Englishmen in Virginia.*

**T**He rough season being passed, *Monsieur De Monts* wearied with his badde dwelling at *Saint Croix*, determined to seeke out another Port in a warmer cuntry, and more to the South: And to that end made a Pinnesse to be armed and furnished with victuals, to follow the coast, and discovering new countries, to seeke out some happier Port in a more temperate aire. And because that in seeking, one cannot set forward so much as when in full sailes one goeth in open sea, and that finding out baies and gulfes, lying betweene two lands, one must put in, because that there one may assoone finde that which is sought for, as else where, he made in this voyage but about six score leagues, as wee will tell you now. From *Saint Croix* to 60. leagues forward, the coast lieth East and West: at the end of which 60. leagues, is the riuer called by the Saouages *Kinibeki*. From which place to *Mallebarre* it lieth North and South, and there is yet from one to the other 60. leagues, in right line, not following the baies. So farre stretcheth *Monsieur De Monts* his voyage, wherein he had for Pilot in his vessell, *Monsieur De Champdore*. In all this coast so farre as *Kinibeki* there is many places where shippes may be harbored amongst the

*Monsieur De Monts* his voyage for the discovery of new Lands.

“ *Kinibeki* 60.  
“ leagues from  
“ *Saint Croix*.  
“  
“  
“  
“

Plin. lib. 3.  
cap. X.

Ilands; but the people there is not so frequent as is beyond that: And there is no remarkable thing (at least that may be seene in the outside of the lands) but a riuer, whereof many haue written fables one after another, like to those that they (who grounding themselves vpon *Hannos* his Commentaries, a Carthaginian captain) haue fained of Townes built by him in great number vpon the coasts of Africa, which is watered with the Ocean sea, for that hee plaied an heroycall part in sailing so farre as the Iles of *Cap Vert*, where long time since no body hath beene, the Nauigation not being so secure then, vpon that great sea, as it is at this day by the benefit of the Compasse.

Therefore without alleaging that, which the first writers (Spaniards and Portugals) haue said, I will recite that which is in the last booke, intituled, *The vniuersall Historie of the West Indies*, Printed at *Douay* the last yeere 1607. in the place where he speaketh of *Norombega*: For in reporting this, I shall haue also said that which the first haue written, from whom they haue had it.

Fabulous  
tales of  
the riuer  
Norombega.

Moreouer, towards the North (saith the Author, after he had spoken of *Virginia*) is *Norombega*, which is known well enough by reason of a faire towne, and a great riuer, though it is not found from whence it hath his name: for the Barbarians doe call it *Agguncia*: At the mouth of this riuer there is an Iland very fit for fishing. The region that goeth along the sea, doth abound in fish, and towards New France there is great number of wilde beasts, and is verie commodious for hunting; the Inhabitants doe liue in the same maner as they of New France. If this beautifull Towne hath ever beene in nature, I would faine know who hath pulled it downe: For there is but Cabanes here and there made with pearkes, and couered with barkes of trees, or with skinnes, and both the riuer and the place inhabited, is called *Pemptegoet*, and not *Agguncia*. The riuer (sauing the tide) is scarce as the riuer of *Oyse*. And there can be no great riuer on that coast, because there are

*Pemptegoet*.





Note this  
well.

“ west, as far as the riuer of *Norombegue*, newly discovered  
 “ (saith he) by the Portugais and Spaniards, which is in 30.  
 “ degrees: adding that this riuer hath, at the entrie thereof  
 “ many Iles, bankes, and rockes, and that fiftene or twenty  
 “ leagues within it, is built a great towne, where the people  
 “ be small and blackish, like them of the Indies, and are clo-  
 “ thed with skinnes, whereof they haue abundance of all  
 “ sorts. Item, that the bank of New found land endeth there:  
 “ and that that riuer being passed, the coast turneth to the  
 “ West, and West North-west, about 250. leagues towards a  
 “ countrie where there is both townes and castels. But I see  
 “ very little or no truth at all, in all the discourses of this  
 “ man: and well may he call his voiages aduenturous, not  
 “ for him, who was neuer in the hundreth part of the places  
 “ he describeth (at least it is easie so to thinke) but for those  
 “ that will follow the waies which he willet mariners to  
 “ follow. For if the said riuer of *Norombega* be in thirtie de-  
 “ grees, it must needs be in *Florida*, which is the contrarie to  
 “ all them that euer haue written of it, and to the verie truth  
 “ it selfe.

The great  
Bincke of  
Newfound-  
land.  
*Banquereau.*  
*banc Iacquet.*

Concerning that which hee saith of the banke of New-  
 found land, it endeth (by the report of mariners, about the  
 Ile of *Sablon*, or *Sande*) about *Cap Breton*. True it is,  
 that there is some other bankes, that be called *Le banque-*  
*reau*, and *Le banc Iacquet*, but they are but fiue or six, or  
 ten leagues, and are diuided from the great banke of New  
 found land. And touching the men in the land of *Norom-*  
*bega*, they are of faire and high stature. And to say, that  
 this riuer being passed, the coast lieth West, and West  
 North-west, that hath no likelihood. For from *Cap Breton*,  
 so farre as the point of *Florida*, that lieth ouer against the  
 Ile *De Cuba*, there is not any coast standing West North-  
 west, onely there is in the parts ioyning vpon the true ri-  
 uer called *Norombega*, some fittie leagues coast, that stand-  
 eth East and West. Finally, of all that which the said *Iohn*  
*Alfonse* doth report, I receaue but that which he saith that  
 this

this riuer, whereof wee speake, hath at the comming in many Ilands, banks and rocks.

The riuer of *Norombega* being passed, *Monsieur De* “ *Kinibeki.*  
*Monts* went still coasting, vntill hee came to *Kinibeki*, “  
 where a riuer is, that may shorten the way to goe to the “  
 great riuer of *Canada*. There is a number of Sauages *Ca-* “  
*baned* there, and the land beginneth there to be better  
 peopled. From *Kinibeki* going farther, one findeth the  
 baie of *Marchin*, named by the Captaine his name that  
 commandeth therein. This *Marchin* was killed the yeere  
 that we parted from New France 1607. Farther is an o-  
 ther baie called *Chouakoet*, where (in regard of the former  
 countries) is a great number of people: For there they till  
 the ground, and the region beginneth to be more tempe-  
 rate, and for prooffe of this, there is in this land store of  
 Vines. Yea euen there be Ilands full of it, (which be more  
 subiect to the iniuries of the winde & cold) as we shall saie  
 heereafter. There is betweene *Chouakoet* and *Malebarre*  
 many baies and Iles, and the coast is sandie, with shallow  
 ground, drawing neere to the said *Malebarre*, so that scarce  
 one may land there with barks.

The bay of  
*Marchin.*

1607.

*Chouakoet.*

The ground  
manured.

Vines,

*Malebarre.*

The people that be from *Saint Johns* riuer to *Kinibeki*  
 (wherein are comprised the riuers of *Saint Croix* and *No-*  
*rombega*) are called *Etechemins*: And from *Kinibeki* as far  
 as *Malebarre*, and farther, they are called *Armouchiquois*.  
 They be traitours and theefes, and one had neede to take  
 heed of them. *Monsieur De Monts*, hauing made some stay  
 at *Malebarre*, victuals began to be scarce with him, and it

The *Armo-*  
*chiquois* trai-  
tours and  
theefes.

was needfull to thinke vpon the returne, specially seeing  
 all the coast so troublesome that one could passe no further  
 without perill, for sholds that stretch farre into the sea, in  
 such wise that the farther one goeth from the land, lesser  
 depth there is. But before departing, a Carpenter of *Saint*  
*Mallos* died casually, who going to fetch water with some  
 kettles, an *Armouchiquois* seeing fit opportunity to steale  
 one of those kettles, when that the Frenchman tooke no

Shoulds  
stretching  
farre into the  
sea.  
Violent  
death of a  
Frenchman  
of *Saint*  
*Mallos.*

G

heed,

The swiftnes  
of the *Armon-  
chiquois*.

1606.

*Monsieur De  
Monts* difficul-  
tie in his en-  
terprise.

heede, tooke it, and ran away speedily with his bootie. The Malouin running after, was killed by this wicked people : And although the same had not happened, it was in vaine to pursue after this theefe : for all these *Armouchiquois* are as swift in running as Gray-houndes : as we will yet further say in speaking of the voiage that *Monsieur De Poutrincourt* made in the same Country, in the yeere 1606. It greeued sore *Monsieur De Monts* to see such a thing, and his men were earnest for reuenge (which they might doe, for the other Barbarians were not so far from the Frenchmen but that a musket shot might haue skared them, which they had already on, rest to leuell euery one at his man) but the said *Monsieur De Monts*, vpon some considerations, which many other of his place and dignitic, might haue missed to consider, made euery one to put downe their musket cockes, and left them alone, not hauing hitherto found a fit place to make a settled dwelling. And so the said *Monsieur De Monts* caused all things to be in a readinesse for the returne to *Saint Croix*, where he had left a good number of his men, yet weake by the winter sicknesse, of whose health he was carefull.

Many that know not what belongeth to the sea, doe thinke that the setting of an habitation in an vnknown land is easie ; but by the discourse of this voiage, and others that follow, they shall find that it is far easier to say than to doe, and that *Monsieur de Monts* hath exploied many things this first yeare, in viewing all the coast of this land euent to *Malebarre*, which is 400. leagues, following the same coast, and searching to the bottome of the Baies : besides the labour hee was forced to, in causing houses to be made at *Saint Croix*, the care he had of those which he had brought thither, and of their returne into France, if any perill or ship-wracke should come to those that had promised him to fetch him at the end of the yeere. But one may runne and take paine to seeke Ports and Hauens where fortune fauoureth : yet she is alwaies like to herselfe.

herself. It is good for one to lodge himself in a sweet milde Climat, when one may chuse, notwithstanding death follows vs every where. I have heard of a Pilot of New Haven that was with the Englishmen in *Virginia* 24. yeares agoe, that being come thither, there died 36. of them in three moneths. Neuertheles *Virginia* is taken to be in the 36. 37. and 38. degrees of latitude, which is a good temperate country. Which considering, I yet beleuee (as I have already said before) that such mortality commeth by the bad fare. And it is altogether needfull to have in such a countrie, at the very beginning, houshold, and tame cattell of all sorts, and to cary store of fruit trees and grafts, for to have there quickly recreation necessarie to the health of them that desire to people the land. That if the Sauvages themselues be subiect to the sicknesse, wherof we have spoken, I attribute that, to the same cause of euill fare. For they have nothing that may correct the vice of the meates which they take: and are alwaies naked amongst the moistures of the ground, which is the very meanes to gather quantitie of corrupted humours, which cause those sicknesse vnto them, as well as to the strangers that goe thither, although they be borne to that kinde of life.

“  
“  
“ The mortalitye of the English in *Virginia*, like that of the French in New France. *Virginia* is in 36. 37. 38. degrees of latitude. Praise of the temper of *Virginia*. Bad fare the chiefe cause of the sicknes. Things needfull.

CHAP. VIII.

*The arrivall of Monsieur Du Pont to Saint Croix: The habitation transferred in Port Royall: retorne of Monsieur De Monts into France: the difficultie of hand Milles: The furniture of the said Monsieur Du Pont for the discovery of new lands beyond Malebarre: Shippe-wracke: forecast for the retorne into France: Comparison of these voyages with them of Florida: the blame of those that dispraise the tillage of the lande.*

The second voyage made by Monsieur Du Pont-Grand.

**T**He Spring time season being passed in the voyage of the *Armouchiquois*, Monsieur De Monts did temporise at Saint Croix for the time that he had agreed

The arrivall  
of Monsieur  
Du Pont.  
1605.

Transmigra-  
tion from S.  
Croix to Port  
Royal.

New build-  
ings.

vpon, in the which if he had no newes from France, hee might depart and come to seeke some shippe of them that come to New found land for the drying of fish, to the end to repasse in France within the same, he and his companie, if it were possible. This time was already expired, and they were readie to set sailes, not expecting more any succour nor refreshing, When *Monsieur Du Point*, surnamed *Grané*, dwelling at *Honfleur*, did arriue with a company of some fortie men, for to ease the said *Monsieur De Monts* and his troupe, which was to the great ioy of all, as one may well imagine: and canon shots were free and plentiful at the comming, according to custome, and the sound of trumpets. The said *Monsieur Du Pont*, not knowing yet the state of our French men, did thinke to finde there an assured dwelling, and his lodgings readie: but considering the accidents of the strange sicknesse whereof we haue spoken, he tooke aduice to change place. *Monsieur De Monts* was very desirous that the new habitation had bene about 40. degrees, that is to say, 4. degrees farther then *Saint Croix*: but hauing viewed the coast as farre as *Malebarre*, and with much paine, not finding what hee desired, it was deliberated to goe and make their dwelling in *Port Royal*, vntill meanes were had to make an ample discovery. So euery one began to packe vp his things: That which was built with infinite labour was pulled downe, except the Store-house, which was too great and painefull to be transported, and in executing of this, many voyages are made. All being come to *Port Royal* they found out new labours: the abiding place is chosen right ouer against the lland, that is at the comming in of the riuer *L'Equille*, in a place where all is couered ouer and full of woods, as thicke as possible may be. The Moneth of September did already begin to come, and care was to be taken for the vnlading of *Monsieur Du Pont* his ship, to make roome for them that should returne backe into France. Finally there is worke enough for all. When the ship

Ship was in a readinesse to put to sailes, *Monsieur De Monts* having seene the beginning of the new habitation, shipped himselfe for his returne with them that would follow him. Notwithstanding many of good courage (forgetting the griefes and labours passed) did tary behinde, amongst whom were *Monsieur Champlain* and *Monsieur Champdorè*, the one for *Geographie*, and the other for the conducting and guiding of the voyages that should be necessary to be made by sea. Then the said *Monsieur De Monts* hoised vp sailes, and leaueth the said *Monsieur Du Pont* as his Lieutenant and deputie in these parts, who wanting no diligence (according to his nature) in making perfect that which was needfull for to lodge both himselfe and his people, which was all that might be done for that yeare in that country. For to goe farre from home in the Winter, and after so long a toile, there was no reason. And as for the tillage of the ground, I beleeuie they had no fit time to doe it: For the said *Monsieur Du Pont* was not a man to be long in rest, nor to leaue his men idle, if there had bene any meanes for it.

The returne of *Monsieur de Monts* into France.

The Winter being come, the *Sauages* of the country did assemble themselves, from farre to *Port Royals*, for to truck with the Frenchmen, for such things they had, some bringing *Beauers* skinnes, and *Otters* (which are those whereof most account may be made in that place) and also *Ellans* or *Stagges*, whereof good buffe may be made: Others bringing flesh newly killed, wherewith they made many good *Tabagies* or feasts, liuing merrily as long as they had wherewithall. They neuer wanted any bread, but wine did not continue with them till the season was ended. For when we came thither the yeare following, they had been about three Moneths without any wine, and were very glad of our comming, for that made them to take againe the taste of it.

Traflike with the *Sauages*.

*Beuers*, *Otters*, and *Stagges*.

*Tabagnia* is a *Sauage* icarme, signifying banquet.

Hand Mills.

The greatest paine they had, was to grinde the corne to haue bread, which is very painfull with hand-mills, where-

Exod. 11. ver.  
4. 5.

The number  
of the dead.

Fault in their  
buildings.

The furniture  
of Monsieur  
Du Pont to go  
to the disco-  
uery of new  
lands.

all the strength of the bodie is requisite : And therefore it is not without cause that in old time, bad people were threatned to be sent to the Mill, as to the painefullest thing that is : to which occupation poore slaues were set to, before the vse of water and winde-mills was found out, as the Prophane histories make mention : and the same of the comming of the people of Israel out of the land of *Egypt*, where, for the last scourge that God will send to *Pharao*, he declareth by the mouth of *Moyses*, that about midnight he will passe thorow *Egypt*, and euery first borne shall die there, from the first borne of *Pharao*, that should sit upon his throne, to the first borne of the maide Seruant which grindeth at the Mill. And this labor is so great, that the Sauages (although they be very poore) cannot beare it, and had rather to be without bread, then to take so much pains as it hath beene tried, offering them halfe of the grinding they should doe, but they chused rather to haue no corne. And I might well belecue that the same, with other things, hath beene great meanes to breed the sicknesse spoken of, in some of *Monsieur Du Pont* his men : for there died some halfe a dosen of them that winter. True it is, that I finde a defect in the buildings of our Frenchmen, which is, they had no ditches about them, whereby the waters of the ground next to them did runne vnder their lower-most roomes, which was a great hindrance to their health. I adde besides the bad waters which they vsed, that did not runne from a quicke spring, but from the neereest brooke.

The winter being passed, & the sea nauigable, *Monsieur Du Pont* would needes atchieue the enterprife begun the yeere before by *Monsieur De Monts*, and to goe seeke out a Port more Southerly, where the aire might be more temperate, according as he had in charge of the said *Monsieur De Monts*. He furnished then the barke which remained with him to that effect. But being set out of the port, and full readie, hoisted vp sailes for *Malebarre*, he was forced by



by contrarie wind twice to put backe againe, and at the third time the said Barke strake against the rockes at the entrie of the said Port. In this disgrace of *Neptune*, the men were saued with the better part of prouision and merchandise; but as for the Barke it was rent in peeces. And by this mishap the voyage was broken, and that which was so desired intermitted. For the habitation of Port Royall was not iudged good. And notwithstanding it is, on the North and North-west sides, well sheltered with mountaines, distant some one league, some halfe a league from the Port and the riuer *L'Equille*. So we see how that enterprises take not effect according to the desires of men, and are accompanied with many perils. So that one must not woonder if the time be long in establishing of Colonies, specially in lands so remote, whose nature, and temperature of aire is not knowen, and where one must fell and cut downe Forrests, and be constrained to take heed, not from the people that we call Sauages, but from them that terme themselues Christians, and yet haue but the name of it, cursed and abhominable people, woorse then woolues, enemies to God and humane nature.

The wracke  
of their Bark.

Causes of de-  
lay in esta-  
blishing the  
dwelling  
place of the  
French men.

This attempt then being broken, *Monsieur Du Pont* knew not what to doe, but to attend the succour and supple that *Monsieur De Monts* promised, parting from Port Royall at his returne into France, to send him the yeere following. Yet for all euents he built an other Barke and a Shaloup for to seeke French shippes in the places where they vse to dry fish, such as Campseau Port, Englishi Port, Misamichis Port: the Baie of Chaleur (or heat,) the Baie of Morues or Coddess, and others in great number, according as *Monsieur De Monts* had done the former yeere, to the end to ship himselfe in them, and to returne into France, in case that no shippe should come to succour him. Wherein he did wisely, for he was in danger to heare no newes from vs, that were appointed to succeed him, as it shall appeare by the discourse following.

But

The compar-  
ing of these  
later voyages.

The blame  
of them who  
at this day  
despise the  
manuring of  
the ground.

Gods punish-  
ments.

But in the meane while wee must consider that they, which in these voyages haue transported themselues in these parts, haue had an aduantage ouer those that would plant in *Florida*, which is in hauing that refuge before said, of French shippes that frequent the New found lands for fishing, not being forced to build great shippes, nor to abide extreme famines, as they haue done in *Florida*, whose voyages haue bene lamentable for that respect, and these by reason of the sicknesses that haue persecuted them, but they of *Florida* haue had a blessing for that they were in a milde and fertill countrey, and more friendly to mans health then New France, spoken of else where. If they haue suffered famines, there was great fault in them, for not hauing tilled the ground, which they found plaine and champion: Which before all other thing is to be done, of them that will lodge themselues so farre from ordinarie succour. But the Frenchmen, and almost all nations at this day ( I meane of those that be not borne and brought vp to the manuring of the ground ) haue this badde nature, that they thinke to derogate much from their dignitie in addiecting themselues to the tillage of the ground, which notwithstanding is almost, the onely vocation where innocencie remaineth. And thereby cometh that euerie one shunning this noble labour, our first Parents and ancient Kings exercise, as also of the greatest Captaines of the World, seeking to make himselfe a Gentleman at others costes, or else willing onely to learne the trade to deceaue men, or to claw himselfe in the Sunne, God takerh away his blessing from vs, and beateth vs at this day, and hath done a long time with an iron rodde, so that in all parts the people languisheth miserably, and we see the Realme of France swarming with beggers and vagabonds of all kindes, besides an infinite number, groaning in their poore cottages, not daring, or ashamed to shew forth their pouertie and miserie.

CHAP. IX.

*The first motine and acceptation of the voyage by Monsieur De Poutrincourt, together with the Author, into New France : their departure from Paris to goe into Rochel.*

**A** Bout the time of the before mentioned shipwracke, *Monsieur De Monts* being in France, did thinke carefully vpon the meanes how to prepare a new supplie for new France. Which seemed hard and difficult to him, as well for the great charges that that action required, as because that Prouince had bene so discredited at his returne, that the continuing of these voyages any longer did seeme vaine and vnfruitfull. Besides, there was some reason to beleeeue that no bodie would aduenture himselve thither. Notwithstanding, knowing *Monsieur De Poutrincourt* his desire (to whom before he had giuen part of the land, according to the power which the King had giuen him) which was to inhabite in those parts, and there to settle his family and his fortune, together with the name of God, he wrote vnto him, and sent a man of purpose to giue him notice of the voyage that was in hand. Which the said *Monsieur De Poutrincourt* accepted of, leauing all other affaires, to attend on this action, though he had sutes in law of great weight; to the prosecuting and defence whereof, his presence was very requisite: And that at his first voyage he had tried the malice of some, which during his absence prosecuted against him with rigour, and at his returne gaue ouer and became dombe. He was no sooner come to Paris, but that he was forced to depart, not hauing scarce time to prouide for things necessarie. And I hauing had that good happe to be acquainted with him some yeeres before, asked mee if I would take part in that businesse? whereunto I demanded a daies respite to answer him. Hauing well consulted with

The third  
voiage made  
by *Monsieur de  
Poutrincourt.*

*Monsieur De  
Poutrincourt*  
accepteth the  
voiage of  
New France.

H my

The causes  
of the Au-  
thors voiage.

my selfe, not so much desirous to see the countrie ( for I knew well that there was woods, lakes and riuers, and that one must goe ouer seas ( which I had before done in the Straights ) as to bee able to giue an eie iudgement of the land, whereto my minde was before inclined: and to auoid a corrupted world. I engaged my word vnto him, being induced thereto specially for the vniustice done to me a little before, by some Presidiall Iudges, in fauour of a Parsonage of eminent qualitie, whom I haue alwaies honored and reuerenced: Which sentence at my returne hath bene recalled, by order and sentence of the Court of Parliament, for which I am particularly obliged to *Monsieur Seruin*, the King his Aduocate Generall, to whom doth belong properly this Eloge, attributed according to the letter, to the most wise and most magnificent of all Kings  
*Thou hast loued Iustice and hated iniquitie.*

Rel. 5. 4.

So it is that God awakeneth vs somtimes, to stirre vs vp to generous actions, such as be these voiajes, which ( as the world doth varie ) some will blame, other some will approue. But without answering any body in this respect, I care not what discourfes idle men, or those that cannot, or will not helpe mee, may make, enjoying contentment in my selfe, and being readie to render all seruice to God and to the King in those remote lands, that beare the name of France, if either my fortune or condition call me thither, for there to liue in quiet and rest, by an acceptable pleasing labour, and to shun the hard and miserable life, whereto I see reduced the most part of men in this part of the World:

To returne then to *Monsieur De Poutrincourt*, as he had dispatched some busineses, he inquired in some Churches if some learned Priest might be found out, that would goe with him, to relieue and ease him, whom *Monsieur De Monts* had left there at his voiage, whom we thought to be yet liuing. But because it was the Holy weeke, in which time they are employed, and waite on confessions and shriuinges,

shriivings, there was none to bee found; some excusing themselves vpon the troubles and discommodities of the sea, and the length of the voyage, other deferring it till after Easter. Which was cause that none could be had out of Paris, by reason the season hastened on, time and tyde tarry for no man, so then we were forced to depart.

There rested to finde out fit and necessary workemen for the voyage of New France, whereunto was speedilie provided, price agreed vpon for their wages, and mony giuen before hand in part thereof, to beare their charges to Rochell, where the rendes vous was, at the dwelling houses of Master *Macquin*, and Master *Georges*, worshipfull Marchants of the said Towne, the associates of *Monsieur De Monts*, which did provide our furniture and prouision.

Our meaner people being gone, three or fower daies after we tooke our way to Orleans, vpon Good Friday, for there to solemise and passe our Easter, where euery one accomplished the durie visuall to all good Christians, in taking the spiritual food, that is to say, the holy Communion, seeing we did vndertake, and were going on a voyage. From thence we came downe the riuer *Loyre* to Saumur, with our cariage: and from Saumur we went by Touars and Maran to Rochell, by hackney horses.

The parting  
from Paris.

CHAP. X.

*The name of our Ship called the Ionas: The shallow water at Rochell is the cause of the hard going out: Rochell a reformed Towne: the common people is insalent: Croquans: the accident of ship-wracke of the Ionas: new preparation: weak souldiers are not to be placed vpon the frontiers:*

*The Ministers of Rochell doe pray for the conuerſion of the Saunages: the smal zeale of ours: the Eucharist caried in voyages by the ancient Christian: the diligence of Monsieur De Poutrincourt at the very point of Shipping.*

Being come to Rochell, we found there *Monsieur De Monts*, and *Monsieur De Poutrincourt*; that were come in Post, and our ship called the *Jonas*, of the burthen of 150. tonnes, readie to passe out of the chaines of the Towne, to tary for winde and tyde. The tyde I say, because that a great ship laden, cannot come to sea from Rochell, but in spring tydes, vpon the new and full moone, by reason that in the towne roade there is no sufficient depth. In the meane while we made good cheare, yea so good, that we did long to be at sea to make diet: which we did but too soone, being once come thither: for during two whole monethes we saw not a whit of land, as we will farther tell anone. But the workemen, thorow their good cheare (for they had euery one two shillings a daies hire) did play maruellous pranckes in Saint Nicholas quarter, where they were lodged, which was found strange in a towne so reformed as Rochell is, in the which no notorious riots nor dissolutions be made; and indeed one must behaue himselfe orderly there, vnlesse he will incurre the danger either of the censure of the Maior, or of the Ministers of the Towne. Some of those disordered men were put in prison, which were kept in the Towne-house till the time of going, and had beene further punished, had it not beene vpon consideration of the voyage, where they knew they should not haue all their eases, but should afterwards pay deere enough their madde bargen, in putting the said Master *Macquin* and Master *Georges* to so much trouble, to keepe them in order. I will not, for all that, put in the number of this disordred people, al the rest, for there were some very ciuill and respectiue. But I will say that the common people is a dangerous beast. And this maketh me remember the *Croquans* war, amongst whom I was once in my life, being in *Querci*. It was the strangest thing in the world to see the confusion of those wooden-shoood fellowes, from whence they tooke the name of *Croquans* (that is to say *Hookers*)

The praises  
of Rochell.

*Croquans* (Signifying  
hookes) why  
so called.

*Hookers*) because that their wooden shoes, nayled before and behinde, did hooke or sticke fast at every steppe. This confused people had neither rime nor reason among them; every one was Master there; some armed with an hedge-hooke at a stafes end, others with some rusty sword, and so accordingly.

Our *Jonas* hauing her full load, was in the end rowed out of the Towne into the roade, and we thought to set out the 8. or 9. of Aprill. Captaine *Foulques* had taken the charge for the conducting of the voyage. But as commonly there is negligence in mens busineses, it hapned that this Captaine (who notwithstanding I haue knowen very diligent and watchfull at sea) hauing left the ship ill manned, not being in her himselfe, nor the Pilot, but only 6. or 7. mariners good and bad, a great South-east winde arose in the night, which brake the *Jonas* cable, fastend with one onely ancker, and driueth her against a forewall which is out of the towne, backing and proping the Tower of the chaine, against which she strake so many times, that she brake and sunke downe; and it chanced well that it was then ebbing, for if this mishap had come in flowing time, the ship was in danger to be ouerwhelmed with a farre greater losse then we had, but she stood vp, and so there was means to mend her, which was done with speed.

Negligence  
in the keep-  
ing of the  
*Jonas*.

Our workemen were warned to come and helpe in this necessity, either to draw at the pompe, at the Capestane, or to any other thing; but few there were that endeouored themselues to doe any thing, the most part of them going away, and most of them made a mocke of it. Some hauing gone so far as to the oare, went backe complaining that one had cast water vpon them, being of that side that the water came out of the pompe, which the winde did scatter vpon them. I came thither with *Monsieur De Pouirincourt*, and some other willing men, where wee were not vnprofitable. Almost all the inhabitants of Rochell were beholding this spectacle vpon the rampiers. The sea was

Hyred work-  
men negli-  
gent.

yet stormy, and we thought our ship would haue dashed oftentimes against the great Towers of the towne. In the end, we came in with lesse losse then wee thought of. The ship was all vnladen, being forced to tackle and furnish her anew. The losse thereby was great, and the voyages almost broken off for euer: for I beleeeue, that after so many trials, none would haue ventured to goe plant Colonies in those parts; that Country being so ill spoken of, that euery one did pittie vs, considering the accidents happened to them that had beene there before. Notwithstanding *Monsieur De Monts* and his associates, did beare manfully this losse. And I must needs be so bold as to tel in this occurance that if euer that country be inhabited with Christians and ciuill people, the first praise thereof must of right be due to the Authors of this voyage.

The courage  
of *Monsieur  
De Monts* and  
his associates.

This great trouble hindered vs aboue a moneth, which was employed in the vnlading, and lading againe of our ship. During that time, we did walke sometimes vnto the places neere about the towne, and chiefly vnto the Conuent of the Cordeliers, which is but halfe a league off from the towne: where being one Sunday, I did maruell how in those places of frontier, there is no better garrison, having so strong enemies neere them. And seeing I take in hand to relate an history of things, according to the true maner of them: I say that it is a shamefull thing for vs, that the Ministers of Rochell, pray to God euery day in their Congregations for the conuersion of the poore Sauage people, and also for our safe conducting, and that our Church-men doe not the like. In very truth we neuer required neither the one nor the other to doe it, but therein is knowen the zeale of both sides. In the end, a little before our departing, it came to my minde to aske of the Parson or Vicar of Rochell if there might be found any of his fraternity that would come with vs, which I hoped might easily be done, because there was a reasonable good number of them: and besides, that being in a maritime towne, I thought they

The frontier  
ought  
to be furni-  
shed with  
good Soul-  
diers.

The Ministers  
doe pray for  
the conuer-  
sion of the Sa-  
uages.



they tooke delight to haunt the seas : but I could obtaine nothing : and for all excuses, it was tolde me, that none would goe to such voyages, vnlesse they were moued with an extraordinary zeale and pietie : And that it would bee the best way to seeke to the fathers Iesuites for the same. Which we could not then doe, our ship hauing almost her full lading. Whereupon I remember to haue heard oftentimes of *Monsieur De Poutrincourt*, that after his first voyage, being at the Court, an Ecclesiasticall person, esteemed very zealous in the Christian religion, demanded of him what might be hoped for in the conuersion of the people of New France, and whether there were any great number of them. Whereunto he answered, that a hundred thousand soules might be gotten to *Iesus Christ*, (naming a number certaine for an vncertaine.) This Clergie man making small account of such a number, said thereupon by admiration, *is that all!* as if that number did not deserue the labour of a Church-man. Truly though there were but the hundreth part of that, yea yet lesse, one must not suffer it to bee lost. The good Shepheard hauing among an hundred sheepe one astray, left the 99. for to go and seeke out the one that was lost. We are taught (&) I beleue it so) that though there were but one man to be saued, our Lord *Iesus Christ* had not disdained to come, as well for him, as he hath done for all the world. In like maner, one must not make so smal account of the saluation of these poore people, though they swarme not in number as within Paris or Constantinople.

Seeing it auailed me nothing in demanding for a Church-man, to administer the Sacrament vnto vs, be it during our nauigation, or vpon the land: The ancient custome of the Christians came into my minde, which going in voyage did carry with them the holy bread of the *Eucharist*, and this did they, because they found not, in all places, Priests to administer this Sacrament vnto them, the world being then yet full, either of Heathens or Heretickes. So that it

was

Math. 18.  
vers. 12. 13.

Custome of  
the ancient  
Christians,  
carying the  
Eucharist in  
their voyages.

was not vnproperly called *Viatic*, which they carried with them traueiling on the way : yet notwithstanding I am of opinion that it hath a spirituall meaning. And considering that we might be brought to that necessity, not hauing in New France but one Priest onely, (of whose death wee heard when we came thither) I demanded if they would doe vnto vs, as to the ancient Christians, who were as wise as we. I was answered that the same was done in that time for considerations which are not now at this daie. I replied that *Satirus Saint Ambroses* brother, going on a voyage vpon the sea, serued himselfe with this spirituall Physicke (as we read in his funerall oration made by his said brother *Saint Ambrose*) which he did carry in *Orario*, which I take to be a linnen cloth, or taffita : and well did it happen vnto him by it. For hauing made ship-wracke, he saued himselfe vpon a bord, left of his vessels wracke. But I was as well refused in this as of the rest. Which gaue mee cause of wondring : seeming to me a very rigorous thing to be in worse condition then the first Christians. For the *Eucharist* is no other thing at this day then it was then : And if they held it precious, we doe not demand it to make lesse account thereof.

Saint *Ambrose*  
in his funerall  
oration for  
his brother.

Hardnesse to  
come forth  
from a Port.

Bad suspition  
of Captaine  
*Foulnques*.

Let vs returne to our *Jonas*. Now shee was laden and brought out of the towne into the roade : there resteth nothing more than fit weather & tide : which was the hardest of the matter. For in places where is no great depth, as in Rochell, one must tarry for the high tydes of the full and new Moones, and then peradventure the winde will not be fit, and so one must deferre, till a fortnights time. In the meane while the season goeth away : as it was almost with vs. For we saw the houre that after so many labours and charges, we were indanger to tary for lacke of winde, because the Moone was in the waine, and consequently the tyde. Captaine *Foulnques* did not seeme to affect his charge, making no ordinary stay in the ship : and it was reported that other Merchants, not being of *Monsieur De Monts* his

his societie, did secretly sollicit him to breake off the voyage. And indeed it hath bene thought that he caused vs to make wrong courses : which kept vs two monethes and a halfe at sea , as heereafter we shall see. Which thing the said *Monsieur De Pontreincourt* perceiuing, himselfe tooke vpon him the charge of Captaine of the ship, and went to lie in her, the space of fīue or six daies, for to get out with the first winde, and not to loose the opportunity. In the end, with much a doe the eleuenth day of May 1606. by the fauour of a small Easterly winde, he went to sea , and made our *lonas* to be brought to the *Palisse*, and the next day being the 12. of the same moneth, came againe to *Chef de bois* (which be the places where ships put themselues for shelter from windes) where the hope of New France was assembled. I say the hope, because that of this voyage, did depend the continuance or totall breach of the enterprise.

The diligence and care of *Monsieur De Pontreincourt.*

\* A place so called neere *Rochell.*

CHAP. XI.

*Their departure from Rochell : Sundry meetings of ships, and Pirats : Stormy Sea about the Açores, and whence it proceeds : Why the West windes are frequent in the West sea : From whence the winds doe come : Porpeses doe prognosticate stormes: meanes to take them: the describing of them: of stormes : their effects : of Calmes : what is a gust of Winde : how it is made : the effects thereof: the boldnesse of mariners : how reuerence is giuen to the Kings ship : the supputation of the voyage : hot sea: then cold: the reason of it : and of the banckes of Ice in New-found Land.*

**T**HE Saturday, Whitsonue 13. of May, we weighed our anckers, and sailed in open sea, so that by little and little wee lost the sight of the great towers and town of Rochell, then of the *Iles of Rez & Oleron*, bidding  
13. of May, 1606.  
I France

Meetings of  
ships.

Meeting of a  
Pirate or out-  
lawed.

Neptunes  
sheepe.

Why is the  
sea stormie  
about the  
Açores.

France farewell. It was a thing fearefull for them that were not vsed to such a dance, to see them caried vpon so moueable an element, and to be at euery moment (as it were) within two fingers bredth to death. We had not long sailed, but that many did their endeouour to yeeld vp the tribute to *Neptune*. In the meane while we went still forward, for there was no more going backe, the plancke being once taken vp. The 16. of May we met with 13. Holanders, going for Spaine, which did inquire of our voyage, and so held their course. Since that time we were a whole moneth, seeing nothing else out of our floting towne, but Skie and water, one ship excepted, neere about the *Açores*, well filled with English and Dutchmen. They bare vp with vs, and came very neere vs. And according to the maner of the sea, we asked them whence their ship was. They told vs they were New-found-land men, that is to say going a fishing for New-found-land-fish. And they asked vs if we would accept of their companie: we thanked them: therupon they dranke to vs, and we to them, and they tooke another course. But hauing considered their vessell all set with greene mosse on the belly and sides, we iudged them to be Pirates, & that they had of a long time beaten the sea, in hope to make some prise. It was then that we began to see, more than before, *Neptunes* sheepe to skip vp (so doe they call the frothy waues, when the sea beginneth to stur and to feele the hard blowes of his Trident. For commonly in that place before named the sea is stormy. If one aske me the cause why: I wil answer, that I thinke it to proceed of a certaine conflict between the East & westerly windes, which doe encounter in that part of the sea, and especially in Summer, when the West windes doe rise vp, and with a great force pierce and passe thorow a great distance of sea, vntill they finde the windes of these parts, which doe resist them; Then it is dangerous for a ship to be at these windy encounters. This reason seemeth the more probable vnto me, in this, that vntill we came neere the *Açores* we had the  
winde.

winde fit enough, and afterward, we had almost alwaies either South-west or Norweast, little North and South, which were not good for vs, but to saile with the bowline: For Easterly windes we had none at all, but once or twice, which continued nothing with vs (to speake of.) Sure it is that the Westerly windes doe raigne much a long that sea, Whether it be by a certaine repercussion of the East winde which is stiffe and swift vnder the Equinoctiall line, whereof we haue spoken else-where, or because that this Western land, being large and great, also the winde that issueth from thence doth abound the more. Which commeth especially in Summer, when the sunne hath force to draw vp the vapors of the earth, for the windes come from thence, issuing from the dennes and Cauces of the same. And therefore the Poets doe faine that *Æolus* holdeth them in prisons, from whence hee draweth them, and giueth them liberty when it pleaseth him. But the spirit of God doth confirm it vnto vs yet better, when he saith by the mouth of the Prophet, that Almighty God, among other his maruels, draweth the windes out of his treasures, which be the Cauces whereof I speake. For the word *treasure* signifieth in Hebrew, secret and hidden place.

Westerly  
windes ordi-  
nary in the  
Westerne  
Sea.

from whence  
the windes  
doe come.

Psal. 135.

*He bringeth forth the cloudes from the earthes furthest parts,  
the lightnings with the raines he makes, and them impartes,  
on some in his anger, on others for pleasures:  
The windes he draweth forth out of his deepe treasures.*

And vpon this consideration, *Christopher Columbus*, a Genwaie, first navigator of these last ages vnto the Ilands of *Amerika*, did iudge that there was some great land in the West, hauing obserued, sailing on the sea, that continuall windes came from that part.

Continuing then our course, we had some other stormes & hindrances procured by windes, which we almost had alwaies contrary, by reason we set out too late: but they that set out in March haue commonly good windes, be-  
I 2 cause

Porpeses  
doe prognos-  
ticate stormes.

The way to  
take them.

The descripti-  
on of the Por-  
pese.

The *Porpeses*  
hot blood  
doth comfort  
the sinewes.

A *Beavers*  
taile is dainty  
meate.

Stormes, and  
their effects.

cause that then the East, Norcast, and Northern winde doe raigne, which are fit and prosperous for these voiaiges. These tempests were very often foretold vs by Porpeses, which did haunt about our ship by thousands, sporting themselues after a very pleasant maner. Some of them did pay for their so neer eapproaching. For some men waited for them at the beke head (which is the forepart of the ship) with harping Irons in their hands, which met with them sometimes, and drew them in aboard with the helpe of the other sailers, which, with iron hookes (which they call *Gasses*) tied at the end of a long powle, pulled them vp. We haue taken many of them in that sort, both in going and comming, which haue done vs no harme. There bee two sorts of them, some which haue a blunt and bigge nose, others which haue it sharpe; we tooke none but of these last, but yet I remember to haue scene in the water some of the short-nosed ones. This fish hath two fingers bredth of fat, at the least, on the backe. When it was cut in two, we did wash our hands in his hot blood, which, they say, comforteth the sinewes. He hath a maruelous quantity of teeth along his lawes, and I thinke that he holdeth fast that which he once catcheth. Moreover the inward parts haue altogether the taste of hoggs flesh, and the bones not in forme of fish bones, but like a foure footed creature. The most delicate meat of it, is the sinne which he hath vpon the backe, and the taile, which are neither fish nor flesh, but better then that, such as also is in substance of taile, that of the *Beuers*, which seemeth to be scailed. These *Porpeses* be the onely fishes we tooke, before we came to the great bancke of *Mornes* or Codfish. But far off we saw other great fishes, which did shew, out of the water, aboue halfe an akers length of their backes, and did thrust out in the aire aboue a speares height of great pipes of water, thorow the holes they had vpon their heads.

But to reurne to our purpose of stormes: during our voiage, we had some which made vs strike downe saile, and

and to stand our armes a crosse, caried at the pleasure of the waues, and tossed vp and downe after a strange maner. If any coffer or chest was not well made fast, it was heard to rowle from side to side, making a foule noise. Sometimes the kettle was ouerturned; and in dyning or supping, our dishes and platters flew from one end of the table to the other, vnlesse they were holden very fast. As for the drinke, one must cary his mouth and the glasse, according to the motion of the ship. Briefely it was a sport, but somewhat rude, to them that cannot beare this jogging easily. For all that, the most of vs did laugh at it: for there was no danger in it, at least euident, being in a good ship, and strong to withstand the waues. We had also sometimes calmes, very tedious and wearisome, during which, we washed our selues in the sea, we danced vpon the decke, we climbed vp the maine top, we sang in musicke. Then when a little small cloude was perceiued to issue from vnder the *Horizon*, we were forced to giue over those exercises, for to take heed of a gust of winde, which was wrapped in the same cloud, which dissoluing it selfe, grumbling, snorting, whistling, roaring, storming, and buzzing, was able to ouerturne our ship vp-side downe, vnlesse men had bene ready to execute that which the Master of the ship (which was Capitaine *Foulques*, a man very vigilant) commanded them. There is no harme in shewing how these gusts of winde, otherwise called stormes, are formed, and from whence they proceed. *Plinie* speaketh of them in his naturall history, and saith, that they be exhalations & light vapours raised from the earth to the colde region of the aire: and not being able to passe further, but rather forced to returne backe, they sometimes meet sulphury and fire exhalations, which compasse them about, and binde so hard, that there come, thereby a great combat, motions and agitation, between the sulphury heat, and the airy moistnesse, which being constrained by the stronger enemy to run away, it openeth it selfe, maketh it selfe waie, whistleth,

Calmes wearisome.

Whirlwinde, what it is, how it is made: the effects thereof.

*Plin. lib. 2. cap. 48.*

roareth and stormeth, briefly becometh a winde, which is great or lesser according that the sulphury exalation which wrappeth it, breaketh it selfe and giueth it way, sometimes all at once, as we haue shewed before, and sometimes with longer time, according to the quantity of the matter wherof it is made, and according as, either more or lesse, it is moued by his contrary qualities.

The maruelous assurance of the good Mariners, in their sea-labours.

The boldnes of a Switzer, at Laon.

But I cannot leaue vnmentioned the wonderful courage and assurance that good failers haue in these windie conflicts, stormes and tempests, when as a ship being caried and mounted vpon mountaines of waters, and from thence let downe, as it were, into the profound depthes of the world, they clime among the tacklings and cordes, not onely to the maine top, and to the very height of the maine mast, but also, without ladder steps, to the top of another mast, fastened to the first, held onely with the force of their armes and feet, winding about the highest tacklings. Yea much more, that if, in this great tossing and rowling, it chanceth that the maine saile (which they call *Paphil* or *Papefust*) be vntied at the higher ends, he, who is first commanded, will put himselfe stradling vpon the maine yard (that is the tree which crossed the maine mast) and, with a hammer at his girdle, and halfe a dosen nailes in his mouth, will tie againe and make fast, that which was vntied, to the perill of a thousand liues. I haue sometimes heard great account made of a Switzers bouldnesse, who (after the siege of *Laon*, and the citie being rendered to the Kings obedience) climbed and stood stradling vpon the thwart branch of the crosse of our Ladies church steeple of the said towne, and stood there forked wise, his feet vpward: But that, in my iudgement, is nothing in regard of this, the said Switzer being vpon a firme and solide body, and without motion, and this contrariwise hanging ouer an vnconstant sea, tossed with boistrous windes, as we haue sometimes scene.

After we had left these Pirats spoken of before, we were vntill



vntill the 18. of Iune, tossed with diuers, and almost contrary windes, without any discouery, but of one ship far off from vs, which we did not boord, and yet notwithstanding the very sight thereof did comfort vs. And the same day we met a ship of *Honfleur*, wherein Captaine *La Roche* did command, going for New-found-landes, who had no better fortune vpon the sea then we. The custome is at sea, that when some particular ship meeteth with the King his ship (as ours was) to come vnder the lee, and to present herselfe, not side by side, but bias wise: Also to pull down her flagge, as this Captaine *La Roche* did, except the flagge, for thee had non, no more had we, being not needfull in so great a voyage, but in approching the land, or when one must fight. Our sailers did cast then their computation, on the course that we had made. For in every ship, the Master, the Pilot, and Masters Mate doe write downe euery day of their courses, and windes that they haue followed; for how many houres, and the estimation of leagues. The said *La Roche* did account that they were then in the Fourty siue degrees, and within a hundred leagues of the Bancke. Our Pilot, called Master *Oliner Fleuriot*, of Saint *Maloe*, by his computation said that we were within 60. leagues of it: And Captaine *Foulques* within 120. leagues. I beleeu he gaue the best iudgement. We receiued much contentment by the meeting of this ship, and did greatly encourage vs, seeing wee did begin to meete with ships, seeming vnto vs that wee did enter in a place of acquaintance.

The 18. of Iune.

A ship.

Another ship.

The vailing of Marchands ships to a ship Royall.

Computation of the voyage.

But by the way a thing must be noted, which I haue found admirable, and which giueth vs occasion to play the Philosophers. For about the same 18. day of Iune, wee found the sea-water, during three daies space, very warme, and by the same warmth, our wine also was warme in the bottome of our ship, yet the aire was not hotter then before. And the 21. of the said moneth, quite contrarie we were 2. or 3. daies so much compassed with mistes and coldes, that

Sea water milke warme, then colde.

Great cold.

we

The reason  
of this Anti-  
peristase, and  
the cause of  
the Ices of  
New-found-  
lande.

In the 16.  
chapter.  
Second ex-  
perience.

we thought our selues to be in the moneth of Ianuary, and the water of the sea was extreame colde. Which continued with vs vntill we came vpon the said Bancke, by reason of the said mistes, which outwardly did procure this colde vnto vs. When I seeke out the cause of this *Antiperistase*, I attribute it to the Ices of the North, which come floating downe vpon the coast and sea adioyning to New-foundland, and *Labrador*, which wee haue said else-where is brought thither with the sea, by her naturall motion, which is greater there, then else-where, because of the great space it hath to runne, as in a gulfe, in the depth of America, where the nature and situation of the vniuersall earth doth beare it easily. Now these Ices (which sometimes are seene in banckes of tenne leagues length, and as high as Mountaines and hills, and thrice as deepe in the waters) holding, as it were, an Empire in this sea, driue out farre from them, that which is contrary to their coldnesse, and consequently doe binde and close on this side, that small quantity of milde temperature that the Summer may bring to that part, where they come to seat and place themselves. Yet for all that, I will not deny, but this region in one and the selfe-same paralell is somewhat colder then those of our part of Europe, for the reasons that we will alleage heereafter, when we shall speake of the fowlnesse of seasons. Such is my opinion: being ready to heare another mans reason. And being mindefull heereof, I did, of purpose, take heed of the same, at my returne from New France, and found the same warmenesse of water (or very neere) though it was in the Moneth of September, within siue or six daies sailing on this side of the said bancke, whereof we will now intreate.

CHAP. XII.

*Of the great Bancke of Morues or Coddes : of the Sound :  
our comming to the said Bancke : the description thereof : the  
fishing of New-found-land-fish : and of birds : the greedinesse  
of birds, called by Frenchmen Hap-foyes, that is to say,  
liver-catchers : diuers perils : the fauours of God :  
the causes of frequent and long mistes in the Western  
sea : Land-markes : the sight of it : maruellous  
odours : the boarding of two Shaloupes, the  
landing at the Port du Moutton : the  
comming into Port Royall : of two  
Frenchmen remaining there  
alone amongst the  
Sauages.*

**B**Efore wee come to the Bancke, spoken of before, which is the great Bancke where the fishing of greene Cod-fishes is made (so are they called when they are not dry, for one must goe alande for the drying of them) the sea-faring-men, besides the computation they make of their course, haue warnings when they come neere to it, by birds, which are knowen : euen as one doth them of these our parts, returning backe into France, when one is within 100. or 120. leagues neere it. The most frequent of these birds, towards the said Bancke, be *Godes, Fouquets*, and other called *Happe-foyes*, for a reason that we will declare anon. When these birds then were seene, which were not like to them that we had seene in the midst of the great sea, we began to thinke our selues not to be farre from the said Bancke. Which made vs to sound with our lead vpon a Thursday the 22. of Iune, but then we found no bottom. The same day in the euening, we cast againe with better successe : for we found bottome at 36. fadams. The said sound is a peece of lead of seuen or eight pound waight, made piramidall wise, fastened at one or diuers lines : and

Warnings  
neere the  
great Bancke.  
Birds called  
by French-  
men, *Godes,*  
*Fouquets,*  
*Happefoies.*

What the  
sound is, and  
how it is cast.

K at

The arrivall  
to the fish  
Bancke.

Of the word  
Bancke: and  
description of  
the fishing  
Bancke.

at the biggest end, which is flat, one putteth some greafe to it, mingled with butter: then all the sailes are stricken downe, and the sound cast: and when that the bottome is felt, and the lead draweth no more line, they leaue off leting downe of it. So our sound being drawn vp, brought with it some small stones, with a white one, and a peece of shell, hauing moreouer a pit in the greafe, whereby they iudged that the bottome was a rocke. I cannot expresse the Ioy that we had, seeing vs there, where we had so much desired to be. There was not any one of vs more sicke, euery one did leape for Ioy, and did seeme vnto vs to be in our owne country, though we were come but to the halfe of our voyage, at least for the time, that passed before we came to Port Royall, whither we were bound.

Heere I will, before I proceed any further, decipher vnto you, what meaneth this word (*Bancke*) which paradiuention putteth some in paine to know what it is. They sometimes call Banckes a sandy bottome which is very shallow, or which is a drie at low water. Such places be mortall for ships that meete with them. But the Bancke whereof we speake, are mountaines grounded in the depth of the waters, which are raised vp to 30. 36. and 40. fadams, neere to the vpper face of the sea. This Bancke is holden to be of 200. leagues in lenght: and 18. 20. and 24. leagues broad, which being passed there is no more bottome found out, then in these parts, vntill one come to the land. The ships being there arriued, the sailes are rowled vp, and there, fishing is made of the greene fish, as I haue said, whereof we shall speake in the booke following. For the satisfying of my reader, I haue drawn it in my Geographical call Map of New-found-land, with prickes, which is all may be done to represent it. There is, farther off, other banckes, as I haue marked in the said Map, vpon the which good fishing may be made: and many goe thither that know the places. When that we parted from Rochel, there was (as it were) a Forrest of ships lying at *Chef de Bois*,  
(whercof

(whereof that place hath taken his name) which went all in a company to that country, preventing vs (in their going) but onely of two daies.

Having seene and noted the Bancke, wee hoisted vp sailes and bare all night, keeping still our course to the West. But the dawne of day being come, which was Saint John Baptists Eue, in Gods name we pulled downe sailes, passing that day a fishing of Cod-fish, with a thousand mirthes and contentments, by reason of fresh meates, whereof we had as much as we would, having long before wished for them. *Monsieur De Poutrincourt*, and a yong man of *Retel* named *Le Feure*, who, by reason of the sea-sicknesse were not come out from their beds nor cabanes, from the beginning of the Nauigation, came vpon the hatches that day, and had the pleasure, not onely of fishing of Cod, but also of those birds, that bee called by French mariners, *Happe-foyes*, that is to say *Liuer-catchers*, because of their greedinesse to deuour the liuers of the Cod-fishes that are cast into the sea, after their bellies bee opened, whereof they are so couetous, that though they see a great pwole ouer their heads, ready to strike them downe, yet they aduventure themselues to come neere to the ship, to catch some of them, at what price soeuer. And they which were not occupied in fishing did passe their time in that sport. And so did they, by their diligence that wee tooke some thirty of them. But in this action one of our shipwrights fell downe in the sea. And it was good for him that the ship went but slow, which gaue him meanes to saue himselfe by taking hold of the rudder, from which he was pulled in a boord, but for his paines was well beaten by *Captaine Foulques*.

The fishing of Cod.

*Happe-foyes*  
Why so called.

In this fishing we sometimes did take sea-dogges, whose skinnes our Ioyners did keepe carefully to smoothe their worke withall. Item, fishes called by Frenchmen *Merlus*, which be better then Cod, and sometimes another kinde of fish called *Bars*: which diuersity did augment our delight.

Sea-dogges skinnes.

Excellent  
sausage  
made with  
the inward  
of Codd.

Men saued  
vpon a banck  
of Ice.

The weather  
in those seas  
contrary, then  
in ours.

The causes of  
mists on the  
West sea.

delight. They which were not busie in taking neither fishes nor birdes, did passe their time in gathering the hearts, guts, and other inward parts (most delicate) of the Cod-fish, which they did mince with lard and spices, and with those things did make as good *Bolonia* sausages, as any can be made in Paris, and we did eat of them with a very good stomacke.

On the euening we made ready to continue our course, hauing first made our Canons to roare, as well because of Saint Iohn his holy day, as for *Monsieur De Pourincourts* sake, which beareth the name of that Saint. The next day some of our men tolde vs they had seene a Bancke of Ice. And thereupon was recited vnto vs, how that the yeare before, a ship of Olone was cast away, by approaching too neere to it, and that two men hauing saued themselues vpon the Ice, had this good fortune, that another ship, passing by, the men tooke them in aboard them.

It is to be noted that from the 18. of Iune vntill wee did arriue at Port Royall, we haue found the weather quite otherwise to that we had before. For (as we haue already said) we had colde mistes or fogges, before our comming to the Bancke (where we came in faire sunshine) but the next day, we fell to the fogges againe, which (a far off) we might perceiue to come and wrappe vs about, holding vs continually prisoners three whole daies, for two daies of faire weather that they permitted vs: which was alwaies accompanied with colde, by reason of the Summers absence. Yea euen diuers times wee haue seene our selues a whole sennight, continually in thicke fogges, twice without any shew of Sunne, but very little, as I will recite heereafter. And I will bring forth a reason for such effects which seemeth vnto me probable. As wee see the fire to draw the moistnesse of a wet cloath, opposite vnto it, likewise the sunne draweth moistnesse and vapours both from the sea and from the land. But for the dissoluing of them, there is heere one vertue, and beyond those parts another, according

according to the accidents and circumstances that are found. In these our countries it raiseth vp vapours onely from the ground, and from our riuers : which earthly vapours, grosse and waighty, and participating lesse of the moist element, doe cause vs a hot aire, and the earth discharged of those vapours, becomes thereby more hot and parching. From thence it commeth, that the said vapors, hauing the earth of the one part, and the Sunne on the other, which heateth them, they are easily dissolued, nor remaining long in the aire, vnlesse it be in winter, when the earth is waxen colde, and the Sunne beyond the *Equinoctiall* line, farre off from vs. From the same reason proceedeth the cause, why mistes and fogges be not so frequent, nor so long in the French seas, as in New-found-land, because that the Sunne, passing from his rising, aboue the grounds, this sea, at the comming thereof, receiueth almost but earthly vapours, and by a long space retaineth this vertue to dissolue very soone the exhalations it draweth to it selfe. But when it commeth to the middest of the Ocean, and to the said new found land, hauing eleuated and assumed in so long a course a great abundance of vapours, from this moist wide Ocean, it doth not so easily dissolue them, as well, because those vapours be colde of themselues, and of their nature, as because the Element which is neereft vnder them, doth simpathize with them, and preserueth them, & the Sunne beames being not holpen in the dissoluing of them, as they are vpon the earth. Which is euen seene in the land of that countrie, which (although it hath but small heat, by reason of the abundance of woods) notwithstanding it helpeth to disperse the mistes and fogges, which be ordinarily there, in the morning, during summer, but not as at Sea, for about eight a clocke in the morning they begin to vanish away, and serue as a dew to the ground.

I hope the reader will not dislike these small digressions, seeing they serue to our purpose. The 28. day of Iune, we

A small  
bancke.

A Mariner  
fallen by  
night in the  
sea.  
Land markes.

The discouery  
of S. Peters  
Ilands.  
Plain discouery  
of the  
Land.

Cap. Breton.  
The Bay of  
Campseau.  
Eight daies.

found our selues vpon a little small bancke (other then the great Bancke whereof we haue spoken) at forty fadams : and the day following, one of our Sailers fell by night into the sea, which had benee lost if he had not met with a cable, hanging in the water. From that time forward, we began to descrie land-markes (it was New-found-land) by hearbes, mosses, flowers, and peeces of wood, that we alwaies met, abounding the more, by so much we drew neere to it. The 4. day of Iuly, our saylers, which were appointed for the last quarter watch, descried in the morning, verry early, euery one being yet a-bed, the Iles of Saint *Peter*. And the Friday the seuenth of the said Moneth, we discouered, on the Lar-board, a Coast of land, high raised vp, appearing vnto vs, as long as ones sight could stretch out, which gaue vs greater cause of Ioy, then yet we had had, wherein God did greatly shew his mercifull fauour vnto vs, making this discouery in faire calme weather. Being yet farre from it, the bouldest of the company went vp to the maine top, to the end to see it better, so much were all of vs desirous to see this land, true and most delightfull habitation of Man. *Monsieur De Poutrincourt* went vp thither, and my selfe also, which we had not yet done. Euen our dogges did thrust their noses out of the ship, better to draw and smell the sweet aire of the land, not being able to containe themselues from witnessing, by their gestures, the ioy they had of it. We drew within a league neere vnto it, and (the sailes being let downe) we fell a fishing of Codde, the fishing of the Bancke beginning to faile. They which had before vs, made voyages in those parts, did iudge vs to be at *Cap-Breton*. The night drawing on, we stood off to the sea-ward : the next day following, being the eight of the said moneth of Iulj, as we drew neere to the Bay of *Campseau*, came, about the euening, mists; which did continue eight whole daies, during the which we kept vs at sea, hulling still, not being able to goe forward, being resisted by West and South-West windes. During these eight



eight daies, which were from one Saturday to another, God ( who hath alwaies guided these voyages, in the which not one man hath bene lost by-sea) shewed vs his speciall fauour, in sending vnto vs, among the thicke fogs, a clearing of the Sunne, which continued but halfe an houre: And then had we sight of the firme land, and knew that we were ready to be cast away vpon the rockes, if we had not speedily stood off to sea-ward. A man doth sometimes seeke the land, as one doth his beloued, which sometimes repulseth her sweet heart very rudely. Finally, vpon Saturday the 15. of Iulij, about two a clocke in the after noone, the sly began to salute vs, as it were, with Cannon shots, shedding teares, as being sory to haue kept vs so long in paine. So that faire weather being come againe, we saw comming straight to vs (we being fower leagues off from the land) two Shaloupes with open sailes, in a sea yet wrathed. This thing gave vs much content. But whilst we followed on our course, there came from the land odors vncomparable for sweetnesse, brought with a warme wind, so abundantly, that all the Orient parts could not procure greater abundance. We did stretch out our hands, at it were to take them, so palpable were they, which I haue admired a thousand times since. Then the two shaloups did approach, the one manned with Sauages, who had a Stagge painted at their sailes, the other with Frenchmen of Saint Maloes, which made their fishing at the Port of *Camsseau*; but the Sauages were more diligent, for they ariued first. Having neuer seene any before, I did admire, at the first sight, their faire shape, and forme of visage. One of them did excuse himselfe, for that he had not brought his faire beuer gowne, because the weather had bene foule. He had but one red peece of frize vpon his backe, and *Matachiaz* about his necke, at his wristes, aboue the elbow, and at his girdle. We made them to eat and drinke. During that time they tolde vs all that had passed, a yeere before, at Port Royall (whither we were bound. In the meane

Gods fauour  
in danger.

Calme wea-  
ther.

Maruellous  
odours cum-  
ming from  
the land.

The board-  
ing of two  
shaloups.

The Sauages  
goodly men.

*Matachiaz*. be  
carkanets,  
necklaces,  
bracellets, and  
wrought  
girdles.

while,

During the mists at sea, it is faire wether on land. A discommoditie brings a commodity.

The care of the sauages for their wiues.

The departing of some of our company going aland.

The Sauages doe trauell much way in small time.

while, them of Saint *Maloe* came, and tolde vs as much as the Sauages had. Adding that the wensday, when that we did shunne the rockes, they had seene vs, and would haue cometo vs with the said Sauages, but that they left off, by reason we put to the sea : and moreouer that it had bene alwaies faire weather on the land : which made vs much to maruell : but the cause thereof hath bene shewed before. Of this discommodity may be drawne heereafter a great good, that these mists will serue as a rampier to the country, and one shall know with speed what is passed at sea. They tolde vs also that they had bene aduertised, some daies before, by other Sauages, that a ship was seene at Cap Breton. These French men of S. *Maloe* were men that did deale for the associates of *Monsieur De Monts*, and did complaine that the Baskes, or men of Saint Iohn *De Lus* (against the King his Inhibitions) had trucked with the Sauages, and caried away about six thousand Beauers skinnes. They gaue vs sundrie sorts of their filhes, as *Bars*, *Marlus* and great *Fletans*. As for the Sauages, before to depart, they asked bread of vs, to carry to their wiues, which was granted and giuen them, for they deserued it well, being come so willingly to shew vs in what part wee were. For since that time we sailed still in assurance, and without doubt.

At the parting, some number of ours went aland at the Port of *Campsean*, as well to fetch vs some wood and fresh water, whereof we had neede, as for to follow the Coast from that place to Port Royal in a shaloup, for we did feare lest *Monsieur De Pont* should be at our comming thither already gone from thence. The Sauages made offer to goe to him thorow the woods, with promise to be there within six dayes, to aduertise him of our comming, to the end to cause his stay, for as much as word was left with him to depart, vnlesse he were succoured within the 16. day of that moneth, which he failed not to doe : notwithstanding our men desirous to see the land neerer, did hinder the same which

which promised vs to bring vnto vs the next day the said wood and water, if we would approach neere the land, which we did not, but followed on our course.

The Tuesday, 17. of Iuly, we were, according to our accustomed maner, surpris'd with mistes and contrary wind. But the Thursday we had calme weather, so that whether it were mist or faire weather we went nothing forward. During this calme, about the euening, a Shipwright, washing himselfe in the sea, hauing before drunke too much *Aqua-vita*, found himselfe ouertaken, the cold of the sea water striuing against the heat of this spirit of wine. Some Mariners, seeing their fellow in danger, cast themselves into the water to succour him, but his wits being troubled, he mocked them, and they not able to rule him. Which caused yet other Mariners to goe to helpe; and they so hindred one another, that they were all in danger. In the end there was one of them, which, among this confusion, heard the voice of *Monsieur De Pourrincourt*, who did say to him, *John Hay* looke towards me, and with a rope that was giuen him, he was pulled vp, and the rest withall were saued. But the Author of the trouble fell into a sicknesse, that almost killed him.

After this calme we had two daies of fogges. The Sunday 23. of the said moneth, we had knowledge of the Port *Du Rossignoll*, and the same day in the afternoone, the Sunne shining faire, we cast anker at the mouth of Port *Du Mouton*, and we were in danger to fall vpon a shoold, being come to two fathams and a halfe depth. We went aland seuentene of vs in number, to fetch the wood and water, whereof we had need. There we found the Cabins and lodgings, yet whole and vnbroken, that *Monsieur De Monts* made two yeeres before, who had soiourned there by the space of one moneth, as we haue said in his place. We saw there, being a sandy land, store of Oakes, bearing acornes, Cypresse-trees, Firre-trees, Bay-trees, Muskeroses, Goose-beries, Purslen, Raspiers, Fernes, *Lysimachia*

Mistes.  
Calmes.

The perill of  
many Mari-  
ners.

Drunkenesse  
caufeth diuers  
perils.

Port au Rossig-  
noll.

Port au Mon-  
ton.

What growes  
in the land at  
Port au Mon-  
ton.

(a kinde of *Sammonee*) *Calamus odoratus*, *Angelica*, and other simples, in the space of two houres that we taried there. We brought backe in our ship wilde peaze, which we found good. We had not the leasure to hunt after rabbits that be there in great number, nor far from the Port, but we returned aboard as soone as we had laden our selues with water and wood: and so hoised vp sailes.

*Le Cap de Sable.*  
Long Iland.  
The Bay S. *Mary.*  
The arriung to Port Royall.

Tuesday the 25. day we were about the *Cap De Sable*, in faire weather, and made a good iourney, for about the euening we came to sight of *Long Ile*, and the Bay of Saint *Marie*, but because of the night we put backe to the seaward. And the next day we cast anker at the mouth of Port Royall, where we could not enter by reason it was ebbing water, but we gaue two Cannon shot from our ship to salute the said Port, and to aduertise the Frenchmen that we were there.

Difficulties in comming in.

Thursday the 27. of July we came in with the flood, which was not without much difficultie, for that we had the winde contrary, and gusts of winde from the mountaines, which made vs almost to strike vpon the rockes. And in these troubles our ship bare still contrary, the Poupe before, and sometimes turned round, not being able to doe any other thing else. Finally, being in the Port, it was vn-to vs a thing maruellous to see the faire distance and largenesse of it, and the mountaines and hils that inuironed it, &c. I wondered how so faire a place did remaine desert, being all filled with woods, seeing that so many pine away in the world, which might make good of this land, if onely they had a chiefe gouernor to conduct them thither. By little and little we drew neere to the Iland, which is right ouer against the fort where we haue dwelt since: An Iland I say, the most agreeable thing to be seene in her kinde, that is possible to bee desired, wishing in our selues to haue brought thither some of those faire buildings that are vnprofitable in these our parts, that serue for nothing, but to secure wilde fowle in, and other birds. We knew not yet, if

The beauty of the Port.

*Monsieur*

*Monsieur Du Pont* was gone or no, and therefore we did expect that he should send some men to meet vs; but it was in vaine: for he was gone from thence 12. daies before. And whilst we did hull in the middest of the Port, *Memberton*, the greatest *Sagamos* of the *Souriquois* (so are the people called with whom we were) came to the Frenchfort, to them that were left there, being only two, crying as a madde-man, saying in his language; What! You stand heere a dining (for it was about noone) and doe not see a great ship that commeth heere, and we know not what men they are: Suddenly these two men ran vpon the bulwarke, and with diligence made ready the Canons, which they furnished with pellets & touch powder. *Memberton*, without delay, came in a Conow made of barks of trees, with a daughter of his, to view vs: And hauing found but friendship, and knowing vs to be Frenchmen, made no alarme. Norwithstanding one of the two Frenchmen left there, called *La Taille*, came to the shore of the Port, his match on the cocke, to know what we were (though he knew it well enough, for we had the white Banner displaid at the toppe of the mast) and on the sudden foure volly of canons were shot off, which made innumerable echoes: And from our part, the fort was saluted with three Canon shots, and many musket shots, at which time our Trumper was not slacke of his dutie. Then we landed, viewed the house, and we passed that day in giuing God thanks, in seeing the Sauages cabins, and walking thorow the meadows. But I cannot but praise the gentle courage of these two men, one of them I haue already named, the other is called *Miquelet*: which deserue well to bee mentioned heere, for hauing so freely exposed their liues in the conseruation of the welfare of New France. For *Monsieur Du Pont* hauing but one barke and a shaloupe, to seeke out towards New-found-land, for french ships, could not charge himselfe with so much furniture, corne, meat and marchandises as were there; which he had bene forced to cast

*Sagamos* signifieth Captain.

Praises of the two Frenchmen left alone in the fort of Port Royall.

into the sea (and which had been greatly to our preiudice, and we did feare it very much) if these two men had not aduentured themselues to tary there, for the preferuing of those things, which they did with a willing and ioyfull minde.

## C H A P. XIII.

*The happy meeting of Monsieur Du Pont : his returne vnto Port Royall : reioicing : description of the confines of the said Port : coniecture touching the head and spring of the great Riuer of Canada : sowing of Corne : the returne of Monsieur Du Pont into France : the voyage of Monsieur De Poutrin-court vnto the countrie of the Arrouchiquois : faire Rie sprung vp wihout tillage : the exercises and maner of luing in Port Royall : the Medowes of the riuier De L'Equille.*

The tilling of the ground.

**T**HE Friday, next day after our arriuall, *Monsieur De Poutrin-court* affected to this enterprise, as for himselfe, put part of his people to worke in the tillage and manuring of the ground, whilest the others were employed in making cleane of the chambers, and euery one to make ready that which belonged to his trade. In the meane time those people of ours that had left vs at *Camp-seau*, to come along the coast, met (as it were miraculously) with *Monsieur Du Pont*, among Ilands, that be in great number in those parts. To declare how great was the ioy of each side is a thing not to be expressed. The said *Monsieur Du Pont*, at this happy and fortunate meeting, returned backe to see vs in Port Royall, and to ship himselfe in the *Jonas*, to returne into France. As this chance was beneficiall vnto him, so was it vnto vs, by the meanes of his ships that he left with vs. For without that, we had been in such extremity that we had not been able to goe nor come any where, our ship being once returned into France. He  
arriued.

The meeting with *Monsieur Du Pont*.

arriued there, on Mondy the last of Iuly, and carried yet in Port Royall vntill the 28. of August. All this moneth we made merry. *Monsieur De Pourrin-court* did set vp and opened a Hogshed of wine, one of them that was giuen him for his owne drinking, giuing leaue to all commers to drinke as long as it should hold, so that some of them drunke vntill their caps turned round.

At the very beginning, we were desirous to see the country vp the riuer, where we found medowes, almost continually about twelue leagues of ground, among which, brookes doe run without number, which come from the hills and mountaines adioyning. The woods very thicke on the water shoares, and so thicke, that sometimes, one cannot goe thorow them. Yet for all that, I would not make them such as *Ioseph Acosta* reciteth those of *Pernu* to be, when he saith: *One of our brethren, a man of credit, told vs, that being gone astray, and lost in the Mountaines, not knowing what part, nor which way he should goe, found himselfe among bushes so thicke, that he was constrained to trauell vpon them, without putting his feet on the ground, a whole fortnights space.* I refer the beleeuing of that to any one that will; but this beleefe cannot reach so farre, as to haue place with me.

*Ioseph Acosta*  
lib. 4. ca. 30.

Now in the land whereof we speake, the woods are thinner farre off from the shoares and watrish places: And the felicity thereof is so much the more to be hoped for, in that it is like the land, which God did promise to his people, by the mouth of Moyses, saying: *The Lord thy God doth bring thee into a good land, of riuers of waters, with fontaines and depths, which doe spring in fields, &c. A land where thou shalt eat thy bread without scarcitie, wherein nothing shall faile thee, a land whose stones are of Iron, and from whose Mountaines thou shalt digge brasse.* And further in another place, confirming the promises for the goodnesse and state of the land that he would giue them. *The country (saith he) wherein you are going for to possesse it, is not as the land of Egypt,*

Land like to that which God promised to his people. De ut 8. vers. 7. 8.

Deuter. 18. vers. 10.

Heereupon  
the 3. chap.

Abundance  
of brookes.

Iron stones.  
Mountaines  
of Brasse.

Lakes and  
brooks vpon  
the moun-  
taines.

The forme of  
a Raine bow,  
vnder a caue.  
They trauell  
three leagues  
in the woods.

from whence you are come forth, where thou diddest sow thy seed, and wateredst it with the labour of thy feet, as a garden of hearbes. But the country thorow which you are going to passe, for to possesse it, is a land of mountaines and fields, and is watered with waters that raineth from heauen. Now according to the description that heeretofore we haue made of Port Royall, and the confines thereof, in describing the first voiage of *Monsieur De Monts*, and as yet we doe mention it heere, brookes doe there abound at will, and (for this respect) this land is no lesse happy than the country of the Gaules (now called France) to whom King *Agrippa* (making an oration to the Iewes recited by *Iosephus* in his warre of the Iewes) attributed a particular felicity, because they had store of domestically fountaines: And also that a part of those countries is called *Aquitaine*, for the same consideration. As for the stones which our God promiseth that should be of iron, and the mountaines of Brasse, that signifieth nothing else, but the Mines of Copper, of Iron, and of Steele, whereof we haue already heeretofore spoken, and will speake yet heereafter. And as for the fields (whereof we haue not yet spoken) there be some on the West side of the said Port Royall. And about the Mountaines there be some faire ones, where I haue scene lakes and brookes, euen as in the vallies. Yea euen in the passage to come forth from the same fort, for to go to sea, there is a brooke, which falleth from the high rockes downe, and in falling disperfeth it selfe into a small raine, which is very delightfull in Summer, because that at the foote of the rocke, there are caues, wherein one is couered, whilest that this raine falleth so pleasantly: And in the caue (wherein the raine of this brooke falleth) is made (as it were) a Raine-bow, when the Sunne shineth: which hath giuen me great cause of admiration. Once we went from our fort as farre as the sea thorow the woods, the space of three leagues, but in our returne we were pleasantly deceiued, for at the end of our journey, thinking to be in a plaine champion country,



we found our felues on the top of a high Mountaine, and were forced to come downe with paine enough, by reason of snowes. But Mountaines be not perpetual in a country. Within 15. leagues of our dwelling, the country, thorow which the River *L'Equille* passeth, is all plaine and euen. I haue seene in those parts many countries, where the land is all euen, and the fairest of the world. But the perfection thereof is, that it is well watered. And for witnessse whereof, not onely in Port Royall, but also in all New France, the great riuer of Canada is prooffe thereof, which at the end of 400. leagues is as broad as the greatest riuers of the world, replenished with Isles and rockes innumerable: taking her beginning from one of the lakes which doe meet at the streame of her course (and so I thinke) so that it hath two courses, the one from the East towards France: the other from the West towards the South sea: which is admirable, but not without the like example found in our *Europe*. For the riuer which commeth downe to *Trent* and to *Verone* proceedeth from a lake which produeth another riuer, whose course is bent opposite to the riuer of *Lins*, which falleth into the riuer *Danube*. So the *Nile* issueth from a lake that bringeth foorth other riuers, which discharge themselues into the great *Ocean*.

Country well watered.

Coniecture vpon the spring of the great Riuer of Canada.

Let vs returne to our tillage: for to that must we apply our felues: it is the first mine that must be sought for, which is more worth than the treasures of *Atabalipa*: And he that hath corne, wine, cattell, wollen and linnen, leather, iron, and afterward Codde-fish, he needeth no other treasures, for the necessaries of life. Now all this is (or may be) in the land by vs described: vpon the which *Monsieur De Pontreincourt* hauing caused a second tillage to be made, in fifteene daies after his arriuall thither, he sowed it with our French corne, as well wheat and rie, as with hempe, flax, turnep seed, redish, cabidges & other feeds: And the eight day following, hee saw that his labour had not beene in vaine, but rather a faire hope, by the production that the ground

Which is the first mine.

Sowing of corne.

ground had already made of the seedes which she had receaued. Which being shewed to *Monsieur Du Pont*, was vnto him a faire subiect to make his relation in France, as a thing altogether new there.

20 Of August.

The 20. day of August was already come, when these faire shewes were made, and the time did admonish them, that were to goe in the voyage, to make ready. Whereunto they began to giue order, so that the 25 day of the same moneth, after many peales of ordinance, they waighed anchor to come to the mouth of the Port, which is commonly the first daies iourney.

Cause of the voyage made into the country of the *Armonchiquois*.

*Monsieur De Monts* being desirous to reach as farre into the South as he could, and seeke out a place very fit to inhabite, beyond *Malebarre*, had requested *Monsieur De Poutrincourt* to passe farther than yet he had done, and to seeke a conuenient Port in good temperature of aire, making no greater account of Port Royall than of *S. Croix*, in that which concerneth health. Whereunto the said *Monsieur De Poutrincourt* being willing to condescend, would not tarry for the spring time, knowing he should haue other employments to exercise himselfe withall. But seeing his sowings ended, and his field greene, resolued himselfe to make this voyage and discouery before winter. So then he disposed all things to that end, and with his Barke ankered neere to the *Ionas*, to the end to get out in company. Whilest they lay there for a prosperous winde the space of three daies, there was a Whale of meane bignesse (which the *Sauages* doe call *Maria*) who came euery day into the Port, with the morning floud, playing there within at her pleasure, and went away backe againe with the ebbe. And then, taking some leasure, I made, in French verses, a farewell to the said *Monsieur Du Pont* and his company, which I haue placed among the *Muses* of New France.

Parting from Port Royall.

The 28. day of the said moneth each of vs tooke his course, one one way, and the other another, diuersly to  
God

Gods keeping. As for *Monsieur Du Pont* he purposed by the way to set vpon a Merchant of *Roue*, named *Boyer*, who (contrary to the Kings inhibitions) was in those parts to trucke with the Sauages, notwithstanding he had beene deliuered out of prison in *Rochell*, by the consent of *Monsieur De Poutrincourt*, vnder promise he should not go thither; but the said *Boyer* was already gone. And as for *Monsieur De Poutrincourt*, he tooke his course for the Ile of *S. Croix*, the Frenchmens first abode, hauing *Monsieur De Champdore* for master and guide of his Barke: But being hindered by the winde, and because his barke did leake, he was forced twice to put backe againe. In the end hee quite passed the *Bay Française*, and viewed the said Ile, where he found ripe Corne, of that which two yeares before was sowed by *Monsieur De Monts*, which was faire, big, waighty, and well filled. He sent vnto vs some of that Corne to *Port Royall*, where I was requested to stay, to looke to the house, and to keepe the rest of the company there, in concord. Whereunto I did agree (though it was referred to my will) for the assurance that we had among our selues, that the yeare following we should make our habitation in a warmer country beyond *Malebarre*, and that we should all goe in company, with them that should be sent to vs out of France. In the meane while I employed my selfe in dressing the ground, to make inclosures and partitions of Gardens, for to sow Corne and kitchin hearbes. We caused also a ditch to be made all about the fort, which was very needfull to receaue the waters and moistnesse, that before did run vnderneath among the rootes of trees, that had beene fallen downe: which paraduenture did make the place vnhealthfull. I will not stand in describing heere, what each of our other workmen and labourers did particularly make. It sufficeth that we had store of Ioyners, Carpenters, Masons, Stone-caruers, Locke-smithes, Taylers, Boord-lawyers, Mariners, &c. who did exercise their trades, which (in doing their duties) were very kindly

M

used

Faire Rie  
found at *S.*  
*Croix*.

Their meaning is to  
plant beyond  
*Malebarre* to  
the Southward.  
A ditch profitably  
made.

What store of  
workemen  
and labourers  
in New  
France.

Their exercise and  
manner of life.

Mussels, Lap-  
sters, Crabs.

Good prou-  
ition of wilde-  
fowle.

What quan-  
tity of bread  
and wine.

Preseruatue  
against the  
sicknesse of  
New France.

A cleare and  
pure aire.

Allowance.

used, for they were at their owne liberty for three houres labour a day. The ouerplus of the time they bestowed it, in going to gather mussels, which are at low water in great quantity before the fort, or Lapsters, or Crabs, which are in Port Royall vnder the Rockes in great abundance, or Cockles, which are in euery part in the Oase, about the shores of the said Port: All that kinde of fish is taken without net or boate. Some there were that sometimes tooke wilde-fowle, but not being skilfull, they spoiled the game. And as for vs, our table was furnished by one of *Monsieur De Monts* men, who prouided for vs in such sort that we wanted no fowle, bringing vnto vs, sometimes halfe a dosen of birdes, called by French men, *Outards* (a kinde of wilde geese) sometimes as many mallardes, or wilde geese, white and gray, very often two or three dosen of larkes, and other kindes of birds. As for bread, no body felt want thereof, and euery one had three quarts of pure and good wine a day. Which hath continued with vs as long as we haue bene there, sauing that, when they, who came to fetch vs, in stead of bringing commodities vnto vs, helped vs to spend our owne (as we shall haue occasion heereafter to declare) we were forced to reduce that portion to a pinte; and notwithstanding there was very often some thing more of extraordinary. This voyage (for this respect) hath bene the best voyage of all, whereof we are to giue much praises to the said *Monsieur De Monts*, and his associates *Monsieur Macquin* and *Monsieur Georges* of Rochel; in prouiding so abundantly for vs. For truly I finde that this Septembrall liquor (I meane wine) is, among other things, a soueraigne preseruatue against the sicknesse of that country: And the spiceries, to correct the vice that might be in the aire of that region, which neuertheles I haue alwaies found very cleare and pure, notwithstanding the reasons that I may haue alleaged for the same, speaking heeretofore of the same sicknesse. For our allowance, we had Pease, Beanes, Rice, Prunes, Raisons, dry  
Codde,

Codde, and salt flesh, besides Oyle and Butter. But whensoever the Sauages, dwelling neere vs, had taken any quantity of Sturgions, Salmones, or small fishes; Item, any Beavers,\* *Ellans*, *Carabous*, (or fallow Deere) or other beasts, mentioned in my farwell to New France, they brought vnto vs halfe of it: and that which remained they exposed it sometimes to sale publickely, and they that would haue any thereof did trucke bread for it. This was partly our maner of life in those parts. But although euery one of our workmen had his particular trade or occupation, yet for all that it was necessary to imploy himselfe to all vses, as many did. Some Masons and Stone-caruers applied themselves to baking, which made vs as good bread as is made in Paris. Also one of our Sawyers, diuers times made vs Coales in great quantitie.

Wherein is to be noted a thing that now I remember. It is, that being necessary to cut turffes to couer the piles of wood, heaped to make the said coales, there was found in the medowes three foot deepe of earth, not earth, but grasse or hearbes mingled with mudde, which haue heaped themselves yeerely one vpon another from the beginning of the world, not hauing beene mooued. Neuerthelesse the greene thereof serueth for pasture to the *Ellans*, which we haue many times seene in our medowes of those parts, in heards of three or foure, great and small, suffering themselves sometimes to bee approached, then they ran to the woods: But I may say moreouer, that I haue seene, in crossing two leagues of our said medowes, the same to be al troden with trackes of *Ellans*, for I know not there any other clouen footed beasts. There was killed one of those beasts, not farre off from our fort, at a place where *Monsieur De Monts* hauing caused the grasse to be mowed two yeares before, it was growen againe the fairest of the world. Some might maruell how those medowes are made; seeing that all the ground in those places is couered with woods. For satisfaction whereof, let the curious reader know, that in

\* A kinde of  
flagee or red  
Deere.  
The liberrall  
nature of the  
Sauages.

Charcoale  
made in New  
France.

What earth is  
in the me-  
dowes.

*Ellans* in the  
Medowes.

high Spring tides, specially in March and September, the floud couereth those shores, which hindereth the trees there to take root. But euery where, where the water ouerfloweth not, if there be any ground, there are woods.

## CHAP. XIII.

*Their departing from the Ile of S. Croix : the baye of Marchin : Chouuikoet : vines and grapes : the liberality of the Sauages : the land and people of the Armouchiquois : the cure of an Armouchiquois wounded : the simplicitie and ignorance of the people : vices of the Armouchiquois : suspicion : people not caring for clothes : corne sowed, and vines planted in the country of the Armouchiquois : quantitie of grapes : abundance of people : dangerous Sea.*

*Pemptegoet.*

*Kinibeki.*

*The bay of Marchin.*

**L** Et vs returne to *Monsieur de Poutrincourt*, whom we haue left in the Ile Saint Croix. Hauing made there a reuiew, and cherished the Sauages that were there, he went in the space of foure daies to *Pemptegoet*, which is that place so famous vnder the name of *Norombega*. There needeth not so long a time in comming thither, but he taried on the way to mend his barke : for to that end he had brought with him a Smith and a Carpenter, and quantity of boordes. He crossed the Iles, which be at the mouth of the riuer, and came to *Kinibeki*, where his barke was in danger, by reason of the great streames that the nature of the place procureth there. This was the cause why he made there no stay, but passed further to the Baie of *Marchin*, which is the name of a Captaine of the Sauages, who at the arriual of the said *Monsieur De Poutrincourt*, began to crie out aloud *Hé Hé* : whereunto the like answer was made vnto him. He replied, asking in his language, What are ye ? They answered him, Friends : And thereupon *Monsieur De Poutrincourt* approching, treated amity with him, and presented him with kniues, hatchets, and *Matachiaz*, that is to say, scarfes, karkenets and bracelets

bracelets made of beades, or quills made of white and blew glasse; whereof he was very glad, as also for the confederacy that the said *Monsieur De Poutrincourt* made with him, knowing very well that the same would be a great aide and support vnto him. He distributed to some men that were about him, among a great number of people, the presents that the said *Monsieur De Poutrincourt* gaue him, to whom he brought store of *Orignac*, or *Ellans* flesh (for the Baskes doe call a Stagge, or *Ellan*, *Orignac*) to refresh the company with victuals. That done, they set sailes towards *Choüakœt*, where the riuier of *Captaine Olmechin* is, and where the yeare following was made the war of the *Souriquois* and *Etechemius*, vnder the conduct of the *Sagamos Membertou*, which I haue described in verses, which verses I haue inserted among the *Muses of New-France*. At the entry of the Bay of the said place of *Choüakœt* there is a great Iland, about halfe a league compasse, wherein our men did first discouer any vines (for, although there be some in the lands neerer to *Port Royall*, notwithstanding there was yet no knowledge had of them) which they found in great quantity, hauing the truncke three and foure foot high, and as bigge as ones fist in the lower part, the grapes faire and great, and some as bigge as plummes, other lesser: but as blacke, that they left a staine where their liquor was spilled: Those grapes, I say, lying ouer bushes and brambles that grow in the same Iland, where the trees are not so thicke as in other where, but are six or seuen rods distant a sunder, which causeth the grapes to be ripe the sooner; hauing besides a ground very fit for the same, grauelly and sandy. They taried there but two houres: but they noted, that there were no vines on the North-side, euen as in the *Ile Saint Croix* are no Cedar-trees, but on the Westside.

Confederacy.

The riuier of  
*Olmechin*,  
Port De *Choüakœt*.

An Iland of  
vines.

From this Iland they went to the riuier of *Olmechin*, a Port of *Choüakœt*, where *Marchin* and the said *Olmechin* brought to *Monsieur De Poutrincourt* a prisoner of the

The riuier of  
*Olmechin*.

The galant-  
nesse of the  
Sauages.  
Port de la  
Heve.

The Sauages  
doe paint  
their faces.

The Oration  
of *Messamoet*

*Messamoets* af-  
fection to the  
French men.  
The largesse  
and liberality  
of *Messamoets*.

*Souriquois* (and therefore their enemy) which they gaue vnto him freely. Two houres after there arriued two Sauages, the one an *Eteshemin*, named *Chkoudun*, Captaine of the riuer *Saint Iohn*, called by the Sauages *Oigoudi*: The other a *Souriquois*, named *Messamoet*, Captaine or *Sagamos* of the riuer of the Port *De La Heve*, where this prisoner was taken. They had great store of Merchandises trucked with Frenchmen, which they were comming to vtter, that is to say, great, meane, and small kettles, hatchets, kniues, gownes, shoit cloakes, red wastcoates, bisket, and other things: whereupon there arriued twelue or fiftene boats, full of Sauages of *Olmechins* subiection, being in very good order, all their faces painted, according to their wonted custome, when they will seeme faire, hauing their bow and arrow in hand, and the quiuer, which they laid downe a boord. At that houre *Messamoet* began his Oration before the Sauages: Shewing them, how that in times past, they often had friendship together: and that they might easily ouercome their enemies, if they would haue intelligence and serue themselues with the amitie of the Frenchmen, whom they saw there present to know their Country, to the end to bring commodities vnto them heereafter, and to succour them with their forces, which forces he knew, and he was the better able to make a demonstration thereof vnto them, by so much that hee which spake, had before time bene in France, and dwelt there with *Monsieur De Grandmont*, Gouvernour of Bayonne. Finally, his speech continued almost an houre with much vehemency and affection, with a gesture of body and armes, as is requisite in a good Oratour. And in the end he did cast all his merchandises (which were worth aboue 300. crownes, brought into that country) into *Olmechin* his boat, as making him a present of that, in assurance of the loue he would wnetes vnto him. That done the night hasted on, and euery one retired himselfe. But *Messamoet* was not pleased, for that *Olmechin* made not the like orati-



on vnto him, nor requited his present: For the Sauages haue that noble quality, that they giue liberally, casting at the feet of him whom they wil honor, the present that they giue him: But it is with hope to receiue some reciprocall kinde- nesse, which is a kinde of contract, which we call, without name, *I giue thee, to the end thou shouldest giue me.* And that is done thorow all the world. Therefore *Messamoet* from that day had in minde to make war to *Olmechin*. Notwith- standing the next day in the morning, he and his people did returne with a boate laden with that which they had, to wit, Corne, Tabacco, Beanes and Pumpions, which they distributed heere and there. Those two Captaines *Olmechin* and *Marchin* haue since beene killed in the wars. In whose stead was chosen by the Sauages one named *Bessabes*, which since our returne hath beene killed by Englishmen: And in stead of him they haue made a Captaine to come from within the lands, named *Asticon*, a graue man, vali- ant and redoubted, which, in the twinkling of an eye, will gather vp 1000. Sauages together, which thing *Olmechin* and *Marchin* might also doe. For our Barkes being there, presently the Sea was seene all couered ouer with their boates, laden with nimble and lusty men, holding them- selues vp straight in them: which we cannot doe without danger, those boates being nothing else but trees hollow- ed after the fashon that we will shew you in the booke fol- lowing. From thence *Monsieur De Poutrincourt* following on his course, found a certaine Port very delightfull, which had not beene seene by *Monsieur De Monts*: And during the voyage they saw store of smoke, and people on the shore, which inuited vs to come aland: And seeing that no account was made of it, they followed the barke along the sand, yea most often they did outgoe her, so swift are they, hauing their bowes in hand, and their quiuers vpon their backs, alwaies singing and dauncing, not taking care with what they should liue by the way. Happy people! Yea, a thousand times more happy than they which in ledge of God. these

The Sauages beliberrall.

A Corne- country, beanes, pumpions and grapes.

*Bessabes*. Englishmen.

*Asticon*.

A very good Port.

The agility of the *Armouchi- quois*. Happy people if they had the know-

these parts make themselves to be worshipped ; if they had the knowledge of God and of their saluation.

Fifes.

*Monsieur De Poutrincourt* hauing landed in this Port, behold among a multitude of Sauages a good number of fifes, which did play with certaine long pipes, made as it were with canes of reedes, painted ouer, but not with such an harmony as our Shepherds might doe : And to shew the excellency of their art, they whistled with their noses in gambolling, according to their fashion.

A Sauage wounded.

And as this people did runne headlong, to come to the Barke, there was a Sauage which hurt himselfe greuously in the heele against the edge of a rocke, whereby hee was enforced to remaine in the place. *Monsieur De Poutrincourt* his Chirurgion, at that instant would apply to this hurt that which was of his art, but they would not permit it, vntill they had first made their mouthes and mops about the wounded man. They then laide him downe on the ground, one of them holding his head on his lap, and made many baulings and singings, whereunto the wounded man answered but with a *Ho*, with a complaining voice, which hauing done they yeilded him to the cure of the said Chirurgion, and went their way, and the patient also after he had bene dressed : but two houres after hee came againe, the most iocund in the world, hauing put about his head, the binding cloth, wherewith his heele was wrapped, for to seeme the more gallant.

Their mouthes and mops about him that was hurt.

The presents of a Sauage woman. Hempe very faire. Beanes. Quantity of grapes.

The day following, our people entred farther into the Port, where being gone to see the Cabins of the Sauages, an old woman of an hundred or six score yeares of age, came to cast at the feet of *Monsieur De Poutrincourt*, a loafe of bread, made with the wheat called *Mabis*, or *Mais*, and in these our parts, Turkey or Saracin wheat, then very faire hempe of a long growth ; Item beanes, and grapes newly gathered, because they had seene French men eat of them at *Chanakoet*. Which the other Sauages seeing, that knew it nor, they brought more of them than one would, emulating

cing one another ; and for recompence of this their kind-  
 nesse, there was set on their foreheads a fillet , or band, of  
 paper, wet with spittle , of which they were very proud.  
 It was shewed them, in pressing the grape into a glasse, that  
 of that we did make the wine which we did drinke. Wee  
 would haue made them to eat of the grape , but hauing ta-  
 ken it into their mouthes, they spitted it out, so ignorant is  
 this people of the best thing that God hath giuen to man,  
 next to bread. Yet notwithstanding they haue no want of  
 wit, and might be brought to doe some good things, if they  
 were ciuillized, and had the vse of handy craftes. But they  
 are subtrill , theeuish , and traiterous , and though they be  
 naked, yet one cannot take heed of their fingers ; for if one  
 turne neuer so little his eies aside, and that they spie the op-  
 portunity to steale any knife, hatchet, or any thing else, they  
 will not misse nor faile of it ; and will put the theft between  
 their buttockes, or will hide it within the sand with their  
 foot so cunningly, that one shall not perceiue it. Indeed I  
 doe not wonder if a people poore and naked betheeuish;  
 but when the heart is malicious, it is vnexcusable. This  
 people is such that they must be handled with terrour : for  
 if through loue and gentlenessse , one giue them too free  
 accessse, they will practise some surprize, as it hath beene  
 knowen in diuers occasions heeretofore, and will yet heere-  
 after be seene. And without deferring any longer, the se-  
 cond day after our comming thither, as they saw our  
 people busie awishing linnen, they came some fifty, one  
 following another, with bowes, arrowes and quiuers, in-  
 tending to play some bad part, as it was coniectured vpon  
 their maner of proceeding ; but they were preuented, some  
 of our men going to meet them, with their muskets and  
 matches at the cocke, which made some of them run away,  
 and the others being compassed in, hauing put downe their  
 weapons, came to a Peninsule, or small head of an Iland,  
 where our men were, and making a friendly shew, deman-  
 ded to trucke the Tabacco they had for our merchandises.

The simplici-  
 ty and igno-  
 rance of peo-  
 ple.

The bad na-  
 ture of the  
*Armouchi-  
 quois.*

Note how  
 the *Armouchi-  
 quois* must be  
 dealt withall.

Suspition for  
the coming  
of *Olmechin*.

The trouble  
of garments.

Corne sowed,  
and vines  
planted.

The next day the Captaine of the said place and Port, came into *Monsieur De Poutrincourts* barke to see him: we did maruell to see him accompanied with *Olmechin*, seeing the way was maruellous long to come thicher by land, and much shorter by sea. That gaue cause of bad suspition, albeit he had promised his loue to the Frenchmen. Notwithstanding they were gently receiued. And *Monsieur De Poutrincourt* gaue to the said *Olmechin* a complet garment, wherewith being clothed, he viewed himselfe in a glasse, and did laugh to see himselfe in that order. But a little while after, feeling that the same hindred him, although it was in October, when he was returned vnto his Cabins, he distributed it to sundry of his men, to the end that one alone should not be ouerpestered with it. This ought to be a sufficient lesson to so many finnickal, both men and women, of these parts, who cause their garments and brest-plates to be made as hard and stiffe as wood, wherein their bodies are so miserably tormented, that they are in their clothes vnable to all good actions. And if the weather be too hot they suffer in their great bummes with a thousand folds, vn-supportable heats, that are more vn-tolerable, than the torments which felons and criminall men are sometimes made to feele.

Now during the time that the said *Monsieur De Poutrincourt* was there, being in doubt whether *Monsieur De Monts* would come to make an habitation on that coast, as he wished it, he made there a peece of ground to be tilled, for to sow corne and to plant vines, which they did, with the helpe of our Apothecary *Master Lewes Hebert*, a man, who, besides his experience in his art, taketh great delight in the tilling of the ground. And the said *Monsieur De Poutrincourt* may be heere compared to good father *Noah*, who after he had made the tillage most necessarie for the sowing of corne, he began to plant the vine, whose effects he felt afterwards.

As they were a deliberating to passe farther, *Olmechin* came

came to the Barke to see *Monsieur De Poutrincourt*, where hauing taried certaine houres, either in talking or eating, he said that the next day 100. boates should come, containing every one six men : but the comming of such a number of men, being but troublesome, *Monsieur De Poutrincourt* would not tarry for them ; but went away the same day to *Malebarre*, not without much difficultie, by reason of the great streames and shoalds that are there. So that the Barke hauing touched at three foot of water onely, we thought to be cast away, and we began to vnlade her, and put the viduals into the Shaloup, which was behinde, for to saue vs on land : but being no full sea, the barke came a-floate within an houre. All this Sea is a land ouerflowed, as that of Mount Saint *Michels*, a sandy ground, in which, all that resteth is a plaine flat country as far as the Mountaines, which are seene 15. leagues off from that place. And I am of opinion, that as far as *Virginia*, it is all alike. Moreouer, there is heere great quantity of grapes, as before, and a country very full of people. *Monsieur De Monts* being come to *Malebarre* in an other season of the year, gathered onely greene grapes ; which he made to be preferued, and brought some to the King. But it was our good hap to come thither in October, for to see the maturity thereof. I haue heere before shewed the difficultie that is found in entering into *Malebarre*. This is the cause why *Monsieur De Poutrincourt* came not in with his Barke, but went thither with a shaloup onely, which thirty or forty Sauages did helpe to draw in : and when it was full tide (but the tide doth not mount heere but two fadames high, which is seldome seene) he went out, and retired himselfe into his said barke, to passe further in the morning, as soone as hee should ordaine it.

100. boates  
of Sauages.

*Malebarre.*  
Perill of  
shoaldes.

Note.  
Great quanti-  
ty of grapes.

Heere upon  
chap. 7.

Two fa-  
dames tide  
onely.

## CHAP. XV.

*Dangers: vnknown languages: the making of a forge, and of anouen: Crosses set vp: plenty: a conspiracy: disobedience: murther: the flight of three hundred against tenne: the agility of the Arrouchiquois: bad company dangerous: the accident of a Musket that did burst: the insolency of the Saouages: their timorosity, impiery, and flight: the fortunate Port: a bad sea: reuenge: the counsell and resolution for the returne: new perils: Gods fauours: the arrivall of Monsieur De Poutrincourt at Port Royall: and how he was receiued.*

Danger:

*Oigoudi, or S. Johns riuer. Saouages of sundry nations, vnderstand not one another.*

**T**He night beginning to giue place to the dawning of the day, the sailes are hoised vp, but it was but a very perilous navigation. For with this small vessell they were forced to coast the land, where they found no depth: going backe to sea it was yet woorse: in such wise that they did strike twice or thrice, being raised vp againe onely by the waues, and the rudder was broken, which was a dreadfull thing. In this extremity they were constrained to cast anker in the sea, at two sadams deepe, and three leagues off from the land: Which being done, *Daniel Hay* (a man which taketh pleasure in shewing foorth his vertue in the perils of the sea) was sent towards the Coast to view it, and see if there were any Port. And as he was neere land he saw a Saouage, which did daunce, singing *yo, yo, yo*, he called him to come neerer, and by signes asked him if there were any place to retire ships in, and where any fresh water was. The Saouage hauing made signe there was, he tooke him into his shaloup, and brought him to the Barke, wherein was *Chkoudun* Captaine of the riuer of *Oigoudi*, otherwise *Saint Johns riuer*; who being brought before this Saouage, he vnderstood him no more than

than did our owne people: true it is, that by signes he comprehended better than they what he would say. This Sa- uage shewed the places, where no depth was, and where was any, and did so well indenting and winding heere and there, alway the led in hand, that in the end they came to the Port shewed by him, where small depth is: wherein the barke being arriued, diligence was vsed to make a forge for to mend her with her rudder, and an ouen to bake bread, because there was no more bisket left.

A forge and  
an ouen  
made.

Fifteene daies were employed in this worke, during the which *Monsieur De Poutrincourt*, according to the lauda- ble custome of Christians, made a Crosse to be framed and set vp, vpon a greene bancke, as *Monsieur De Monts* had donetwo yeeres before at *Kinibeki* and *Malebarre*. Now among these painefull exercises they gaue not ouer making good cheere, with that which both the sea and the land might furnish in that part. For in this Port is plentie of fowle, in taking of which many of our men applied them- selues: specially the sea larkes are there in so great flights that *Monsieur De Poutrincourt* killed 28. of them with one Caliuer shot. As for fishes, there be such abundance of Porpeses, and another kinde of fish, called by Frenchmen

A crosse set  
vp.

Abundance  
of larkes and  
fishes.

*Sousfleurs*, that is to say, *Blowers*, that the sea seemes to be all covered ouer with them. But they had not the things necessary for this kinde of fishing, they contented them- selues then with shell-fish, as of Oysters, Skalops, periwin- cles, whereof there was enough to be satisfied. The Sa- uages of the other side did bring fish, and grapes within baskets made of rushes, for to exchange with some of our wares. The said *Monsieur De Poutrincourt* seeing the grapes there, maruellously faire, commanded him that waited on his chamber, to lay vp in the Barke a burthen of the vines from whence the said grapes were taken. Our Apo- thecary *M. Lewes Hebert*, desirous to inhabit in those coun- tries, had pulled out a good quantity of them, to the end to plant them in Port Royall, where none of them are, al-

Shell fish.

Grapes.  
Rush-baskets.

though the soyle be there very fit for vines. Which neuertheless (by a dull forgetfulness) was not done, to the great discontent of the said *Monsieur De Poutrin-court* and of vs all.

The triall of  
French wea-  
pons before  
the Sauages.

Good instru-  
ction.

See in the  
next booke.

Signes of  
conspiracy.

After certaine daies, the said *Monsieur De Poutrin-court*, seeing there great assembly of Sauages, came ashore, and to giue them some terrour, made to march before him one of his men, flourishing with two naked swords. Whereat they much wondred, but yet much more when they saw that our Muskets did pierce thicke peeces of wood, where their arrowes could not so much as scratch. And therefore they neuer assailed our men, as long as they kept watch. And it had bene good to sound the Trumpet at every houres end, as Captaine *James Quartier* did. For (as *Monsieur De Poutrin-court* doth often say) *One must neuer laie bait for theeues*, meaning that one must neuer giue cause to an enemy to thinke that he may surprise you: But one must alwaies shew that he is mistrusted, and that you are not asleepe, chiefly when one hath to doe with Sauages, which will neuer set vpon him that resolutely expects them; which was not performed in this place by them that bought the bargain of their negligence very deare, as we will now tell you.

Fifteene daies being expired, the said *Monsieur De Poutrin-court* seeing his barke mended, and nothing remaining to be done, but a batch of bread, he went some 3. leagues distant within the land, to see if he might discouer any singularity: But in his returne he and his men perceaued the Sauages running away thorow the woods in diuers troupes of 20. 30. and more; some bowing themselues as men that would not be seene: others hiding themselues in the grasse not to be perceiued: others carrying away their stufte, and Canowes full of corne, for to betake them to their heeles: Besides the women transporting their children, and such stufte as they could with them. Those actions gaue cause to *Monsieur De Poutrin-court* to thinke that this people did plot



plot some bad enterprife. Therefore being arriued he commanded his people, which were a making of bread, to retire themselues into their Barke. But as yong people doe often forget their duty, these hauing some cake, or such like thing, to make, had rather follow their likerish appetite, than to doe that which was commanded them, taried till night without retiring themselues. About midnight *Monsieur De Poutrincourt* thinking vpon that which had passed the day before, did aske whether they were in the barke; and hearing they were not, hesent the shaloupe vnto them, to command and bring them aboard, whereto they disobaid, except his Chamberlain, who feared his master. They were siue, armed with muskets and swords, which were warned to stand still vpon their guard, and yet (being negligent) made not any watch, so much were they addicted to their owne wils. The report was, that they had before shot off two muskets vpon the Sauages, bicause that some one of them had stolne a hatchet. Finally, those Sauages, either prouoked by that, or by their bad nature, came at the breake of day without any noise (which was very easie to them, hauing neither horses, waggons nor wooden-shoes) euen to the place where they were asleepe: And seeing a fit opportunity to play a bad part, they set vpon them with shots of arrowes, and clubs, and killed two of them. The rest being hurt began to crie out, running towards the sea shoare. Then hee which kept watch within the barke, cried out all affrighted, O Lord! our men are killed, our men are killed. At this voice and cry, euery one rose vp, and hastily, not taking leasure to fit on their cloathes, nor to set fire to their matches, ten of them went into the shaloup, whose names I do not remember, but of *Monsieur Champlain*, *Robert Granè* (*Monsieur Du Pont* his sonne) *Daniel Hay*, the Chirurgion, the Apothecary, and the Trumpeter: All which (following the said *Monsieur De Poutrincourt*, who had his sonne with him) came a land vnarmed. But the Sauages ran away as fast

Yong men  
disobedient.

*Monsieur De  
Poutrincourt's*  
care.

Disobedi-  
ence.

Murther done  
by the Saua-  
ges.

Succour.

Deutero. 11.  
vers. 25.

Iudges 7.8.

Armochequoin  
be swift.

The burying  
of the dead.

Conspiracy.

fast as euer they could, though they were aboute three hundred, besides them that were hidden in the grasse (according to their custome) which appeared not. Wherein is to be noted how God fixeth, I know not what terror in the face of the faithfull, against infidels and miscreants, according to his sacred word, when he saith to his chosen people: *None shall be able to stand before you. The Lord your God shall put a terror and feare of you ouer all the earth, vpon which you shall march.* So we see that 135000. *Madianites*, able fighting men, ran away and killed one another before *Gedeon*, which had but 300. men. Now to thinke to follow after these Sauages, it had beene but labour lost, for they are too swift in running: But if one had Horses there, they might pay them home very soundly, for they haue a number of small paths, leading from one place to another (which is not in Port Royall) and their woods are not so thicke, and haue besides store of open land.

Whilest that *Monsieur De Poutrincourt* was comming ashore, there was shot from the Barke some small cast peeces vpon some Sauages, that were vpon a litle hill, and some of them were seene fall downe, but they be so nimble in sauing their dead men, that one knew not what iudgement to make of it. The said *Monsieur de Poutrincourt*, seeing he could get nothing by pursuing of them, caused pits to be made to bury them that were dead, which I haue said to be two, but there was one that died at the waters side, thinking to saue himselfe, and a fourth man which was so forely wounded with arrow shots, that hee died being brought to Port Royall; the fifth man had an arrow sticking in his brest, yet did scape death for that time: But it had beene better he had died there: for one hath lately tolde vs that he was hanged in the habitation that *Monsieur De Monts* maintaineth at *Kebeck* in the great riuier of Canada, hauing beene the author of a conspiracy made against his Captaine *Monsieur Champlain*, which is now there. And as for this mischief it hath beene procured by the

the folly and disobedience of one, whom I will not name, because he died there, who plaid the cocke and ringleader among the yong men that did too lightly beleue him, which otherwife were of a reasonable good nature; and because one would not make him drunke, he sware (according to his custome) that hee would not returne into the Barke, which also came to passe. For the selfesame was found dead, his face on the ground, hauing a little dogge vpon his backe, both of them shot together, and pierced thorow with one and the selfesame arrow.

In this bad occurrence, *Monsieur Du Ponts Sonne*, a boue named, had three of his fingers cut off, with a splint of a musket, which being ouer charged did burst, which troubled the company very much, that was afflicted enough by other occasions: Neuerthelesse the last dutie towards the dead was not neglected, which were buried at the foot of the Crosse that had bene there planted, as is before said. But the insolencie of this Barbarous people was great, after the murders by them committed; for that as our men did sing ouer our dead men, the funerall seruice and praiers accustomed in the church, these raskals, I say, did dance and howled a far off, reioycing for their traitcrous trecherie, and therefore, though they were a great number, they aduentured not themselues to come and assaile our people, who, hauing at their leasure done what we haue said before, because the sea waxed very low, retired themselues vnto the Barke, wherein remained *Monsieur Champdorè*, for the gard thereof. But being low water, and hauing no meanes to come aland, this wicked generation came againe to the place where they had committed the murder, pulled vp the Crosse, digged out and vnburied one of the dead corps, tooke away his shirt, and put it on them, shewing their spoiles that they had carried away: And besides all this, turning their backes towards the Barke, did cast sand with their two hands betwixt their buttockes in derision, howling like woolues: which did maruellously vex our

O  
people,

Leaud companie eastein yoong men away.

Rash oathes take sometimes effect to the costs of the swea-rers.  
Accident by a Musket burst.

The insolencie of the Sauages.

The timorousnesse of the Sauages.

The impiety of the Sauages.

The Sauages  
fright.  
The courage  
of the Saga-  
mos Schkon-  
dan.

Port Fortunè. *Port Fortunè.*

The shelles of  
mother of  
pearles.

people, which spared no cast peeces shots at them; but the distance was very great, and they had already that subtilty as to cast themselves on the ground when they saw the fire put at it, in such sort that one knew not whether they had bene hurt or no, so that our men were forced, nill or will, to drinke that bitter potion, attending for the tide, which being come, and sufficient to carry them aland, as soone as they saw our men enter into the shaloup, they ran away as swift as gray-hounds, trusting themselves on their agilitie. There was with our men a *Sagamos* named *Schkon-dan*, spoken of before, who much disliked their pranks, and would alone goe and fight against all this multitude, but they would not permit him, so they set vp the Crosse againe with reuerence, and the body which they had digged vp was buried againe, and they named this Port,

The next day they hoised vp sailes, to passe further and discouer new lands, but the contrary winde constrained them to put backe, and to come againe into the said Port. The other next day after, they attempted againe to goe farther, but in vaine, and they were yet forced to put backe vntill the winde should be fit. During these attempts, the Sauages (thinking, I beleue, that that which had passed betweene vs was but a iest and a play) would needs come againe familiarly vnto vs, and offered to truck, dissembling that they were not them that had done those villanies, but others, which, they said, were gone away. But they were not aware of the fable, how the *Storke* being taken among the *Cranes*, which were found doing some dammage, was punished as the others, notwithstanding she pleaded that she was so far from doing any harme, that contrariwise she did purge the ground from Serpents, which she did eat. *Monsieur De Poutrincourt* then suffered them to approach, and made as though he would accept of their wares, which were Tabacco, Carkeners and bracelets made with the shels of a fish called *Vignaux* (and *Esur-*

*gni*

guy by *James Quartier* in the discovery of his second voyage) of great esteeme among them : Item of their Corne, beanes, bowes, arrowes, quiuers, and other small trash. And as the society was renewed the said *Poutrincourt* commanded to nine or ten that were with him, to make the matches of their Muskets round, like to a round snare, and that when he should giue a signe, euery one should cast his string vpon the Sauages head that should be neere him, and should catch him, euen as the hangman doth with him that he hath in hand : And for the effecting of this, that halfe of his people should goe aland, whilest the Sauages were busie a trucking in the shaloup : which was done; but the execution was not altogether according to his desire. For he intended to serue himselfe with them that should be taken, as of slaues to grind at the hand-mill and to cut wood; wherein they failed by ouer much haste. Neuerthelesse six or seuen of them were cut in peeces, which could not so well run in the water as on the land, and were watched at the passage, by those of our men that were aland.

Stratagem.

Reuenge.

That done, the next day they indeuored to goe farther, although the winde was not good, but they went but a little forward, and saw onely an Island six or seuen leagues off, to which there was no meanes to come, and it was called *L'ile douteuse*, the doubtfull Ile, which being considered, and that of one side the want of victuals was to be feared, and of the other that the winter might hinder their course, and besides they had two sicke men, of whom there was no hope of recouery; counsell being taken it was resolved to returne into Port Royall : *Monsieur De Poutrincourt* besides all this, being yet in care for them whom he had left there, so they came againe for the third time into Port *Fortunè*, where no Sauage was seene.

*L'ile douteuse.*

Resolution for the returne.

Vpon the first winde, the said *Monsieur De Poutrincourt* weighed anker for the returne, and being mindfull of the dangers passed he failed in open sea : which shortned his course, but not without a great mischief of the rudder,

Their returne. Perill.

which was againe broken : in such sort that being at the mercy of the waues, they arriued in the end, as well as they could among the Ilands of *Norombega* where they mended it. And after their departure from the said Ilands they came to *Menane*, an Iland about six leagues in length, betweene *S. Croix* and *Port Royall*, where they taried for the winde, which being come somewhat fauourable, parting from thence new mischances happened. For the shaloup being tied at the Barke, was stricken with a sea so roughly, that with her nose, shee brake all the hinder part of the said barke, wherein *Monsieur De Poutrincourt* and others were. And moreouer not being able to get to the passage of the said *Port Royall*, the tide (which runneth swiftly in that place) carried them towards the böttem of *Bay Française*, from whence they came not foorth easily, and they were in as great danger as euer they were before, for as much as seeking to returne from whence they came, they saw themselves carried with the winde and tide towards the Coast, which is high rockes and downe fales, where, vnlesse they had doubled a certaine point that threatned them of wrake they had bene cast away. But God will, in high enterprises, trie the constancy of them that fight for his name, and see if they will wauer : He bringeth them to the doore of death, and yet holdeth them by the hand, to the end they fall not into the pit, as it is written : *It is I, it is I, and there is none other God with me. I kill, and make a liue : I wound, and I heale : and there is no body that may deliuer any out of my hand.* So we haue said heereofore, and seene by effect, that although in those Navigations a thousand dangers haue presented themselves, notwithstanding not one man hath bene lost by the sea, although that of them, which doe onely go for fishing, and to trade for skins, many there be that perish there : witnessse foure fisher men of *S. Maloe*, that were swallowed vp in the waters, being gone afishing, when as we were vpon our returne into France : God being willing that we should acknowledge to hold this benefit

*Menane.*

Perill.

A very swift current.

Perill.

Deut. 32. ver. 39.

Good considerations.

nesit of him, and to manifest by that meanes his glory, to the end that sensibly men may see that it is he, which is the author of these holy enterprises, which are not made of co-uetousnes, nor by vniust effusion of blood, but of a zeale to establish his name and his greatnesse among nations that haue no knowledge of him. Now after so many heauenly fauours, it is the part of them that haue received them, to say as the Kingly *Psalmist*, well beloued of God :

*Yet neuerthelesse by thy right hand thou holdst me euer fast:  
And with thy counsell dost me guide to glory at the last.  
What thing is there that I can wish but thee in Heauen above?  
And in the Earth there is nothing like thee that I can loue.*

*Psal.* 73. vers.  
23. 24.

After many perils ( which I will not compare to them of *Ulysses*, nor of *Aeneas*, fearing to defile our holy voyages with prophane impurity ) *Monsieur De Poutrincourt* arriued in Port Royall the 14. day of Nouember, where we receiued him ioyfully, and with a solemnity altogether new in that part. For about the time that we expected his returne (with great desire, and that so much the more, that if any harme had happened him, we had beene in danger to haue confusion among our selues ) I aduisied my selfe to shew some iollity going to meet him, as we did. And for as much as it was in French verses made in haste, I haue placed them with the *Muses of Nova Francia* by the title of *Neptunes Theater*, whereunto I refer the Reader. Moreouer to giue greater honour to the returne, and to our action, we did place ouer the gate of our Fort, the Armes of France, enuironed with Laurell Crownes ( whereof there is great store along the woods sides ) with the Kings poesie, *Duo protegit vnus*. And vnder, the Armes of *Monsieur De Monts*, with this inscription, *Dabit Deus his quoque finem* : And those of *Monsieur De Poutrincourt*, with this other inscription, *Inuia virtuti nulla est via*, both of them also enuironed with garlands of Bayes.

The arriual  
of *Monsieur De  
Poutrincourt*.

## C H A P. XVI.

*The condition of the corne which they sowed : the institution of the order of Bon temps : the behaviour of the Sauvages among the Frenchmen : the state of winter : why raines and fogges be rare in this season : why raine is frequent betweene the tropicks : snow profitable to the ground : the state of Ianuary : conformity of weather in the ancient and New France : Why the spring is slow : the tilling of gardens : their Crop : a water Mill : a Manna of Herrings : preparation for the returne : Monsieur De Poutrincourts invention : the Sauvages admiration : Newes from France.*

**T**He publike reioycing being finished, *Monsieur De Poutrincourt* had a care to see his corne, the greatest part whereof he had sowed two leagues off from our said Fort, vp the riuier *L' Equille* : and the other part about our said Fort : and found that which was first sowed very forward, but not the last, that had bene sowed the sixth and ten daies of Nouember, which notwithstanding did grow vnder the snow, during Winter, as I haue noted it in my sowings. It would be a tedious thing to particularise all that was done amongst vs during Winter : as to tell how the said *Monsieur De Poutrincourt* caused many times coales to be made, the forge-coale being spent : That he caused waies to be made thorow the woods : That we went thorow the Forests by the guide of the Compasse, and other things of such nature. But I will relate that, for to keepe vs merry and cleanly, concerning victuals, there was an order established at the table of the said *Monsieur De Poutrincourt*, which was named *L' ordre de bon temps*, the order of good time (or the order of mirth) at first invented by *Monsieur Champlain*, wherein they (who were of the same table)

The state of  
Corne.

Coales.  
The vse of the  
compasse in  
land voiaiges.

The instituti-  
on of the or-  
der of Bon  
temps.



table) were every one at his turne and day (which was in  
fifteene daies once) Steward and Cater. Now his care was  
that we should have good and worshipfull fare, which was  
so well obserued, that (although the Belly-Gods of these  
parts doe often reproch vnto vs that we had not *La Rue* *La Rue aux*  
*aux Ours* of Paris with vs) we haue ordinarily had there, *Ours, or Beare*  
as good cheare as we could haue at *La Rue aux Ours*, and street, is, as  
at farre lesser charges. For there was none, but (two daies Pic-corner,  
before his turne came) was carefull to goe ahunting or fish- or such a  
ing, and brought some dainty thing, besides that which Cooke place  
was of our ordinary allowance. So well, that at breakfast in London,  
we neuer wanted some modicum or other, of fish or flesh :  
and at the repast of dinners and suppers, yet lesse; for it  
was the great banquet, where the Governour of the feast,  
or Steward (whom the Sauages doe call *Atokegi*) hauing  
made the Cooke to make all things ready, did march with  
his napkin on his shoulder, and his staffe of office in his  
hand, with the colar of the order about his necke, which  
was worth aboue foure crownes, and all them of the order  
following of him, bearing every one a dish. The like also  
was at the bringing in of the fruit, but not with so great a  
traine. And at night after grace was said, he resigned the  
Colar of the order, with a cup of wine, to his successor in  
that charge, and they dranke one to another. I haue heere-  
tofore said that we had abundance of fowle, as Mallards,  
*Outards*, Geese, gray and whit, Partridges and other birds:  
Item, of *Ellans* (or stagge flesh) of *Caribous* (or Deere) Be-  
uers, Otters, Beares, Rabbets, Wilde-cats (or *Leopards*)  
*Nibach's* and such like, which the Sauages did take, wher-  
with we made as good dishes of meate, as in the Cookes  
shops that be in *Larue aux Ours* (Beare street) and grea-  
ter store: for of all meates none is so tender as *Ellans* flesh  
(whereof we made good pasties) nor so delicate as the Be-  
uers taile. Yea we haue had sometimes halfe a dosen Stur- Store of Stur-  
gions at one clap, which the Sauages did bring to vs, part gions.  
whereof we did take, paying for it, and the rest was per-  
mitted.

Before in  
chap. 13.

The vsage of  
the Sawages.

The Sawages  
haue care of  
the French-  
men.

Mortality.

Bad winde.

mitted them to sell publikely, and to truck it for bread, whereof our people had abundantly. And as for the ordinarie meat brought out of France, that was distributed equally, as much to the least as to the biggest. And the like with wine, as we haue said. In such actions we had alwaies 20. or 30. Sauages, men, women, girles and boies, who beheld vs doing our offices. Bread was giuen them gratis, as we doe heere to the poore. But as for the *Sagamos Memberton* and other *Sagamos* (when any came to vs) they sat at table eating and drinking as we did: and we tooke pleasure in seeing them, as contrariwise their absence was irkesome vnto vs: as it came to passe three or foure times that all went away to the places where they knew that game and Venison was, and brought one of our men with them, who liued some six weekes as they did without salt, without bread and without wine, lying on the ground vpon skinnes, and that in snowy weather. Moreouer they had greater care of him (as also of others that haue often gone with them) than of themselues, saying, that if they should chance to die, it would be laid to their charges to haue killed them: And heereby it may be knowen that we were not (as it were) pent vpin an Iland as *Monsieur De Villegagnon* was in *Brafill*. For this people loue Frenchmen, and would all, at a neede, arme themselues for to maintaine them.

But, to vse no digression, such government as we haue spoken of, did serue vs for preferuatiues against the country disease. And yet foure of ours died in February and March, of them who were of a fretful conditiō, or sluggish. And I remember I obserued that all had their lodgings on the West side, and looking towards the wide open Port, which is almost foure leagues long, shaped ouale-wise, besides they had, all of them, ill bedding. For the former sicknesses, and the going away of *Monsieur Du Pont*, in that maner as we haue said, caused the quilt beds to be cast away, for they were rotten. And they that went with the  
said

said *Monsieur Du Pont* carried away the sheetes and blankets, challenging them as theirs. So that some of our people had sore mouthes, and swollen legges, like to the *Phthiriques*: which is the sicknesse that God sent to his people in the desert, in punishment for that they would fill themselves with flesh, not contenting themselves with that whereof the desert furnished them by the diuine prouidence.

We had faire weather almost during all the Winter. For neither raines nor fogges are so frequent there as heere, whether it be at sea or on the land: The reason is, because the Sunne beames, by the long distance, haue not the force to raise vp vapours from the ground heere, chiefly in a country all woody. But in Summer it doth, both from the sea and the land, when as their force is augmented, and those vapours are dissolued suddenly or slowly, according as one approacheth to the *Equinoctiall* line. For we see that betweene the two *Tropiques* it raineth in more abundance both at sea and on the land, specially in *Peru* and *Mexico*, than in *Africa*, because the Sunne by so long space of sea, hauing drawn vp much moistnes from the maine Ocean, hee dissolueth them in a moment by the great force of his heat; where contrariwise towards the New found lands they maintaine themselves along time in the aire, before they be turned into raine or be dispersed: which is done in Summer (as we haue said) and not in winter: and at sea more than on the land. For on the land the morning mists serue for a dew, and fall about eight a clocke: and at sea they dure two, three, and eight daies, as oftentimes wee haue tried.

Seeing then wee are speaking of Winter, wee say that raines being in those parts rare, in that season, the Sunne likewise shineth there very faire, after the fall of snowes, which we haue had seuen or eight times, but it is easily melted in open places, and the longest abiding haue bene in February. How so euer it be, the snow is very profitable

P

Phthiriques.

Numbers. 11.  
vers. 33. and  
Psalm. 106.  
vers. 15.

The state of  
Winter weather.

Why raines  
and mists be  
scarce in winter.

Why it raineth  
between  
the *Tropiques*.

Snow is profitable.

ble

ble for the fruits of the earth, to preferue them against the frost, and to serue them as a fur-gowne. Which is done by the admirable prouidence of God for the preferuation of men, and as the Psalme saith,

Psal. 147.  
vers. 16.

*He giueth Snow like wooll, hoar& frost  
Like ashes he doth spread,  
Like morsels casts his Ice.*

Frosts when  
they are.

The state of  
Ianuary.

Conformity  
of weather in  
East and  
West France.

Wherefore is  
the season  
late.

And as the skie is seldome covered with clouds towards New found landes in Winter time, so are there morning frostes, which doe increase in the end of Ianuary, Februarie and in the beginning of March, for vntill the very time of Ianuarie, we kept vs still in our dublets: And I remember that on a Sunday, the 14. day of that Moneth, in the afternoone, we sported our selues singing in musike vpon the riuier *L' Equille*, and in the same moneth we went to see the Corne two leagues off from our fort, and did dine merrily in the Sunn-shine: I would not for all that say, that all other yeares were like vnto this. For as that winter was as milde in these parts, these last Winters of the yeares 1607. 1608. haue bene the hardest that euer was seene; it hath also been a like in those countries, in such sort that many Sauages died through the rigor of the weather, as in these our parts many poore people & traouellers haue been killed through the same hardnesse of Winter weather. But I will say, that the yeare before we were in New France, the Winter had not bene so hard, as they which dwelt there before vs haue testified vnto me.

Let this suffice for that which concerneth the winter season. But I am not yet fully satisfied in searching the cause, why in one and the selfesame parallell the season is in those parts of New France more slow by a moneth than in these parts, and the leaues appeare not vpon the trees but towards the end of the Moneth of May: vnlesse we say that the thicknesse of the woods and greatnesse of Forrests doe hinder the Sunne from warming of the ground: Item, that the country where we were is ioyning to the sea, and ther-  
by

by more subiect to cold, as participating of *Peru*, a country likewise cold, in regard of *Africa*: And besides that, this land hauing neuer bene tilled is the more dampish, the trees and plants not being able easily to draw sap from their mother the earth. In recompence whereof the Winter there is also more slow, as wee haue heeretofore spoken.

The cold being passed, about the end of March the best disposed amongst vs striued who should best till the ground, and make gardens, to sow in them, and gather fruits thereof. Which was to very good purpose, for we found great discommodity in the Winter for want of garden hearbes. When euery one had done his sowing, it was a maruellous pleasure in seeing them daily grow and spring vp, and yet greater contentment to vse thereof so abundantly as we did: so that this beginning of good hope made vs almost to forget our natiue country, and especially when the fish began to haunt fresh-water, and came abundantly into our brookes, in such innumerable quantity that we knew not what to doe with it. Which thing when I consider, I cannot wonder enough how it is possible that they which haue bene in *Florida* haue suffered so great famins, considering the temperature of the aire, which is there, almost, without Winter, and that their famine began in the moneths of April, May and Iune, wherein they could want for no fish.

Whilest some laboured on the ground, *Monsieur De Poutrincourt* made some buildings to be prepared, for to lodge them which he hoped should succeed vs. And considering how troublesome the hand-mill was, he caused a water-mill to be made, which caused the Sauages to admire much at it. For indeed it is an inuention which came not into the spirit of men from the first ages. After that, our workmen had much rest, for the most part of them did almost nothing. But I may say that this Mill, by the diligence of our Millers, did furnish vs with three times more Herrings

Dressing of gardens.

Good crop from the ground.

Abundance of fishes.

The care of *Monsieur De Poutrincourt* in providing for them that should come after him. The building of a water-Mill.

Abundance  
of Herrings.  
Pilchers.

then was needfull vnto vs for our sustenance. *Monsieur De Poutrincourt* made two Hogshheads full of them to bee salted, and one hogshhead of *Sardines*, or Pilchers to bring into France for a shew, which were left in our returne at *S. Maloes*, to some Merchants.

Preparation  
for the re-  
turne.

Among all these things the said *Monsieur De Poutrincourt* did not neglect to thinke on his returne. Which was the part of a wiseman, for one must neuer put so much trust in mens promises, but one must consider that very often many disasters doe happen to them in a small moment of time. And therefore, euen in the Moneth of Aprill, he made two Barkes to be prepared, a great one and a small one, to come to seeke out French-ships towards *Campsean*, or *New-found-land*, if it should happen that no supply should come vnto vs. But the Carpentry-worke being finished, one onely inconuenience might hinder vs, that is, we had no pitch to calke our vessels. This (which was the chiefest thing) was forgotten at our departure from *Rechel*. In this important necessity, the said *Monsieur De Poutrincourt* aduised himselfe to gather in the woods quantity of the gumme issuing from *Firre-trees*. Which he did with much labour, going thither himselfe, most often with a boy or two: so that in the end he got some hundred pounds weight of it. Now after these labours, it was not yet all, for it was needfull to melt and purifie the same, which was a necessary point and vnknown to our ship-Master *Monsieur De Champ-dorè*, and to his Mariners, for as much as, that the pitch we haue, commeth from *Norwege*, *Suedland*, and *Danzick*. Neuertheless the said *Monsieur De Poutrincourt* found the meanes to draw out the quintessence of these gummes and *Firre-tree* barkes: and caused quantity of bricke to be made, with the which he made an open furnace, wherein he put a limbecke made with many kettles, ioyned one in the other, which he filled with those gums and barkes: Then being well couered, fire was put round about it, by whose violence the gum enclosed with  
in

Great ouer-  
sight.  
*Monsieur De  
Poutrincourt*  
his inuention.

Bricks made  
in New  
France.

in the said lembecke melted, and dropped downe into a bason; but it was needfull to be very watchfull at it, by reason that if the fire had taken hold of the gum, all had bene lost. That was admirable, especially in a man that neuer saw any made. Whereof the Sauages being astonied did say, in words borrowed from the Basques, *Endia chasie Normandia*, that is to say, that the Normands know many things. Now they call all Frenchmen Normands, except the Basques, because the most part of fishermen that goe fishing there, be of that nation. This remedy came very fitly vnto vs, for those which came to seeke vs were fallen into the same want that we were.

Why the Sauages call all French men Normands.

Now, as he which is in expectation hath neither contentment nor rest vntill he hath that which he desireth; likewise our men, in this season had often their eies vpon the great compasse of Port Royall, to see if they might discover any ship a comming; wherein they were oftentimes deceiued, imagining sometimes they had heard a Canon shot, other while to perceiue a saile: and very often taking the Sauages boates, that came to see vs, for French shaloups. For at that time great number of Sauages assembled themselves at the passage of the said Port to goe to the wars against the *Armouchiquois*, as we

Newes out of France.

will declare in the booke following. Finally,

that which was so much expected

and wished for, came at length,

and we had newes out

of France, on the

Ascension day in

the fore-

noone.

## CHAP. XVII.

*The arrivall of the French: Monsieur De Monts his society is broken, and why: the covetousnesse of them that doe rob the dead: bonfires for the nativity of the Duke of Orleans: the departing of the Sauvages to goe to warres: Sagamos Membertou: voyages upon the coast: Bay Françoise: base trafficke: the towne of Onigoudi: how the Sauvages doe make great voyages: their bad intention: a Steele Mine: The voyces of Seawoolves or Seales: the state of the Ile S. Croix: the love of the Sauvages towards their children: their returne into Port Royall.*

The old Sauvages haue good sight.

Salutations by Canon-shots.

**T**He Sunne did but begin to cheere the earth, and to behold his Mistres with an amorous aspect, when the *Sagamos Membertou* (after our praier solemnly made to God, and the break-fast distributed to the people, according to the custome) came to giue vs aduertisement that he had scene a saile vpon the lake, which came towards our Fort. At this ioyfull newes euery one went out to see, but yet none was found that had so good a sight as he, though he be about 100. yeeres old; neuerthelesse we spied very soone what it was. *Monsieur De Poutrincourt*, caused in all diligence the small Barke to be made ready for to goe to view further. *Monsieur De Champ-dorè* and *Daniel Hay* went in her, and by the signe that had bene told them, being certaine that they were friends, they made presently to be charged foure Canons & 12. fawkonners, to salute them that came so far to see vs. They on their part did not faile in beginning the ioy, & to discharge their peeces, to whom they rendered the like with vsury. It was onely a small barke vnder the charge of a yong man of *Saint Maloes*, named *Cheualier*, who being arriued at the Fort, deliuered his letters to *Monsieur De Poutrincourt*, which were read publikely.



publikely. They did write vnto him, that for to helpe to faue the charges of the voyage, the ship (being yet the *Ionas*) should stay at *Campseau* Port, there to fish for Coddes, by reason that the Merchants associate with *Monsieur De Monts*, knew not that there was any fishing farther than that place: Notwithstanding if it were necessary he should cause the ship to come to Port Royall. Moreouer, that the society was broken, because that contrary to the King his Edict, the Hollanders, conducted by a traitorous Frenchman, called *La Ienneffe*, had the yeare before taken vp the Beuers and other Furrer, of the great riuer of *Canada*; a thing which did turne to the great dammage of the Societie, which for that cause could no longer furnish the charges of the vnhabiting in these parts, as it had done in times past. And therefore did send no body for to remaine there, after vs. As we receaued ioy to see our assured succour, we felt also great griefe to see so faire and so holy an enterprife broken: That so many labours and perils past should serue to no effect: and that the hope of planting the name of God and the Catholike faith should vanish away. Notwithstanding, after that *Monsieur De Poutrincourt*, had a long while mused heereupon, he said, that although he should haue no body to come with him, but onely his family, he would not forsake the enterprife.

It was great griefe vnto vs to abandon (without hope of returne) a land that had produced vnto vs so faire Corne, and so many faire adorned gardens. All that could be done vntill that time, was to finde out a place, fit to make a settled dwelling, and a land of good fertility. And that being done, it was great want of courage to giue ouer the enterprife, for another yeare being passed, the necessity of maintaining an habitation there, should be taken away, for the land was sufficient to yeeld things necessary for life. This was the cause of that griefe which pierced the hearts of them which were desirous to see the Christian Religion established in that country. But on the contrary, *Monsieur De Monts*, and

“The contents  
 “of the letters  
 “written to  
 “*Monsieur De*  
 “*Poutrincourt.*  
 “  
 “  
 “The Socie-  
 “ty of *Mon-*  
 “*ieur De Monts*  
 “broken, and  
 “why.  
 “  
 “  
 “  
 “  
 “

*Monsieur De*  
*Poutrincourt.*  
 his resolu-  
 tion.

The English  
 nation going  
 to Virginia  
 with a zealous  
 intent to plant  
 true religion  
 and so to increase  
 Christs blessed  
 flocke, no doubt  
 he will be their  
 leader.

and his associates, reaping no benefit, but losse, and hauing no helpe from the King, it was a thing which they could not doe, but with much difficulty to maintaine an habitati- on in those parts.

*Monsieur De  
Monts* is en-  
uied.

Robbing  
from the  
dead.

The Sauages  
be of a noble  
miade.

The faire de-  
ceit of *Semi-  
ramis*.

Now this enuy for the trade of Beuers with the Sauages, found not onely place in the Hollanders hearts, but also in French Merchants, in such sort that the priuiledge which had beene giuen to the said *Monsieur De Monts* for ten yeares, was reuoked. The vnfatiable auarice of men is a strange thing, which haue no regard to that which is honest, so that they may rife and catch by what meanes soeuer. And thereupon I will say morcouer, that there haue beene some of them that came to that country to fetch vs home, that wickedly haue presumed so much as to strip the dead, and steale away the Beuers, which those poore people doe put, for their last benefit, vpon them whom they bury, as we will declare more at large in the booke following. A thing that maketh the French name to be odious, & worthy disdain among them, which haue no such sordide quality at all, but rather hauing a heart truly noble and generous, hauing nothing in priuate to themselues, but rather all things common, and which ordinarily doe present gifts (and that very liberally, according to their ability) to them whom they loue and honor. And besides this mischief, it came to passe that the Sauages, when that we were at *Campseau*, killed him that had shewed them the Sepulchers of their dead. I need not to alleage heere what *Herodote* reciteth of the vile basenesse of King *Darius*, who thinking to haue caught the old one in the nest (as saith the prouerbe) that is to say, great treasures, in the Tombe of *Semiramis*, Queene of the *Babylonians*, went away altogether confounded, as wise as he came thither, hauing found in it a writing, altogether contrary to the first hee had read, which rebuked him very sharply for his auarice and wickednesse.

Let vs returne to our sorrowfull newes, and to the griefe thereof.

thereof. *Monsieur De Poutrin-court* hauing propounded to some of our company, whether they would tarry there for a yeare, eight good fellows offered themselues, who were promised that euery one of them should haue a hogf-head of wine, and corne sufficiently for one yeare, but they demanded so great wages that they could not agree. So resolution was taken for the returne. Towards the euening wee made bonfires for the natiuity of my Lord the Duke of *Orleans*, and began afresh to make our Canons and falconets to thunder out, accompanied with store of Musket shots, hauing before sung for that purpose, *Te Deum Laudamus.*

Bonfires  
made for the  
natiuity of  
the Duke of  
*Orleans.*

The said *Chenali-er* bringer of the newes had borne the office of Captaine in the Ship that remained at *Campsean*, & in this condition there was giuen to him, for to bring vnto vs six Weathers, 24. Hens, a pound of Peper, 20. pounds of Rice, as many of Raisens, and of Prunes, a thousand of Almonds, a pound of Nutmegs, a quarter of Cinamon, two pounds of Maces, halfe a pound of Cloues, two pounds of Citron rindes, two dozen of Citrons, as many Orenge, a Westphalia gamon of Bacon, and six other gamons, a hogf-head of Gascoine wine, and as much of Sacke, a hogf-head of poudred Beefe, foure pottles and a halfe of oile of Oliue, a Jar of Oliues, a barrell of Vinegar, and two Sugar-loaues: but all that was lost through Gutter-lane, and we saw none of all these things to make account of: Neuertheless I haue thought good to name heere these wares, to the end that they which will trauell on the seas may prouide themselues therewith. As for the Hens and Weathers it was told vs that they died in the voyage, which we easily beleued, but we desired, at least, to haue had the bones of them: they told vs yet, for a fuller answer, that they thought we had been all dead. See vpon what ground the consuming of our prouision was founded. For all that, we gaue good entertainment to the said *Chenali-er* and his company, which were no small number, nor drinkers like

Refreshings  
sent to *Monsieur De Poutrin-court.*

A likorish  
tricke plaied  
to *Monsieur De Poutrin-court.*

Sea prouision

The Marquis  
of Pisani a  
most sober  
man in drink-  
ing.

Cheualiers bad  
speeches told  
to Monsieur  
De Poutrin-  
court.

The Sauages  
goe to the  
warres.

What man  
Memberton is.

to the late deceased *Monsieur Le Marquis de Pisani*. Which made them like very well of our company : for there was but Cider well watred ; in the ship wherein they came, for their ordinary portion. But as for the said *Cheualier*, euen the very first day he spake of a returne, *Monsieur De Poutrincourt* kept him some eight daies in delaiies, at the end whereof, this man willing to goe away, the said *Monsieur De Poutrincourt* put men in his Barke, and detained him, for some report, that he had said, that being come to *Campseau*, he would hoise vp sailes and leaue vs there.

Fifteene daies after, the said *Monsieur De Poutrincourt* sent a barke to *Campseau*, with part of our workmen, for to begin to pull downe the house. In the beginning of Iune the Sauages, about 400. in number, went away from the dwelling that the *Sagamos Memberton* had newly made, in forme of a towne, compassed about with high pales, for to goe to wars against the *Arrouchiquois*, which was at *Chouakocet* some 80. leagues distant from Port Royall ; from whence they returned victorious, by the stratagemes which I will declare in the discription that I haue made of this war in French verses. The Sauages were neere two moneths in the assembling themselues thither. The great *Sagamos Memberton* had made them to be warned during, and before the Winter, hauing sent vnto them men of purpose, namely his two sonnes *Ablaudin* and *Ablaudinech*, to appoint them there the rendez-uous, or place of meeting. This *Sagamos* is a man already very old, and hath seene Captaine *James Lartier* in that country, at which time he was already married and had children, and notwithstanding did not seeme to be aboue 50. yeares old. He hath bene a very great warriar in his yong age, and bloody during his life : which is the cause why hee is said to haue many enemies, and he is very glad to keepe himselfe neere the French men, to liue in security. During this gathering of people, it behooued to make presents vnto him, and gifts

gifts of Corne and Beanes, yea off some burrell of wine, to feast his friends. For he declared to *Monsieur De Poutrincourt* in these words: I am the *Sagamos* of this country, and am esteemed to be thy friend, and of all the Normands (for so call they the French men, as I haue said) and that you make good reckoning of me: It would be a reproch vnto me if I did not shew the effects of this loue. And notwithstanding, whether it be through enuie, or otherwise, another *Sagamos*, named *Shkondun*, who was a good friend to the French, and vnfaigned, reported vnto vs, that *Memberton* did plot some thing against vs, and had made an Oration to that purpose. Which being vnderstood by *Monsieur De Poutrincourt*, he sent suddenly for him, to astonish him, and to see if he would obey. Vpon the first sending he came alone with our men, not making any refusal. Which was the cause that he was permitted to returne backe in peace, hauing first bene kindly vsed, and had some bottell of wine, which he loueth, because (saith he) that when he hath drunke of it, he slepeth well, and hath no more feare nor care. This *Memberton* told vs, at our first comming thicher, that he would make the King a present of his Copper Mine, because he saw we make account of Mines, and that it is meet that the *Sagamos* be Curteous and liberall one towards the other. For he, being *Sagamos*, esteemeth himselfe equall to the King, and to all his Lieutenants: And did say often to *Monsieur De Poutrincourt* that he was his great friend, brother, companion and equal, shewing his equality by ioyning the two fingers of the hand, that be called *indices*, or demonstratiue fingers. Now although this present which he would giue to his Maiesty was a thing that he cared not for, notwithstanding that proceedeth from a generous and good minde of his, which deserueth as great praises as if the thing had bene of greater value. As did the Persian King, who receiued with as good a will a handfull of water from a poore Country man, as the greatest presents that had bene made vnto him. For

*Memberton*  
his declaration.

Bad report  
against *Memberton*.

*Membertons*  
obediance.

*Memberton* his  
liberality.  
A Copper  
Mine.

The Sauages  
praise themselves.

if *Memberton* had had more, he would haue offered it liberally.

Voyages vp-  
on the Coast  
of the French  
Bay.

Salmons.

Assemblee of  
Sauages a  
feasting.

Filthy trad-  
ding.

*Ouigondi*  
towne.

*Monsieur De Poutrincourt* being not willing to depart thence, vntill he had seene the issue of his expectation, that is to say, the ripenesse of his Corne, he deliberated, after that the Sauages were gone to wars, to make voyages along the Coast. And because *Cheualier* was desirous to gather some Beuers, he sent him in a small barke to the Riuer of *S. Iohn*, called by the Sauages, *Ouigondi*, and to the *Ile Saint Croix*: And he, the said *Monsieur De Poutrincourt*, went in a shaloup to the said Copper Mine. I was of the said *Cheualier* his voyage: we crossed the French Bay to goe to the said riuer, where, as soone as we arriued, halfe a dosen Salmons newly taken, were brought to vs: we sojourned there foure daies, during which, we went into the Cabins of *Sagamos Chkoudun*, where we saw some 80. or 100. Sauages, all naked, except their priuy members, which were a making *Tabagy* (that is to say, abanquetting) with the meale that the said *Cheualier* had trucked with them for their old skinnes full of lice (for they gaue him nothing but that which they would cast away:) So made he there a trafficke which I little praise. But it may be that the odour of lucre is sauory and sweet, of what thing soeuer it be, and the Emperor *Vespasian* did not disdaine to receiue in his owne hands, the tribute which came vnto him from the pissing vessels of Rome.

Being among those Sauages, the *Sagamos Chkoudun* would needes giue vs the pleasure, in seeing the order and gesture that they hold going to the warres, and made them all to passe before vs, which I referue to speake of in the booke following. The Towne of *Ouigondi* (so I call the dwelling of the said *Chkoudun*) was a great inclosure vpon an hill, compassed about with high and small trees, tied one against another, and within it many Cabins, great and small, one of which was as great as a Market hall, wherein many households retired themselues: And as for the same

same where they made their *Tabagie*, it was somewhat lesse. A good part of the said Sauvages were of *Gachepè*, which is the beginning of the great riuer of *Canada*; and they told vs, that they came from their dwelling thither in six daies, which made me much to maruell, seeing the distance that there is by sea, but they shorten very much their waies, and make great voiajes by the meanes of lakes and riuers, at the end of which being come, in carying their Canowes three or foure leagues, they get to other riuers that haue a contrary course. All these Sauvages were come thither to goe to the warres with *Membertou* against the *Armouchiquois*.

*Gachapè* is the beginning of the great riuer of *Canada*. How the Sauvages doe make great voiajes.

But because I haue spoken of this riuer of *Oüigoudi*, in *Monsieur De Monts* voiage, I will not at this time speake more of it. When we returned to our Barke, which was at the comming in of the Port, halfe a league off from thence, sheltered by a causie that the sea hath made there, our men, and specially Captaine *Champ-dorè*, that conducted vs, were in doubt, lest some mischance should happen vnto vs, and hauing seene the Sauvages in armes, thought it had bene to doe vs some mischiefe, which had bene very easie, for we were but two, and therefore they were very glad of our returne. After which, the next day come the wizard or Soothsaier of that quarter, crying as a mad-man towards our barke. Not knowing what he meant, he was sent for in a Cocke boat, and came to parly with vs, telling vs that the *Armouchiquois* were within the woods, which came to assaile them, and that they had killed some of their folkes that were ahunting: And therefore that we should come aland to assist them. Hauing heard this discourse, which according to our iudgement, tended to no good, we told him that our iournies were limited, and our victuals also, and that it was behouefull for vs to begone. Seeing himselfe denied, he said that before two yeares were come about, they would either kill all the Normands, or that the Normands should kill them. Wee mocked him and

The subtilty of an *Autmoïn* or Sauege Soothsaier.

told him that we would bring our Barke before their Fort to ransacke them all; but we did it not, for we went away that day: And hauing the winde contrary, we sheltred our selues vnder a small Iland, where we were two daies: during which, some went a shooting at Mallards for prouision; others attended one the Cookery: And Capraine *Champdoré* and my selfe, went along the rockes with hammers and chisels, seeking if there were any Mines. In doing whereof we found quantity of Steele among the rockes, which was since molten by *Monsieur De Poutrincourt*, who made wedges of it, and it was found very fine Steele, whereof hee caused a knife to bee made, that did cut as a razor, which at our returne he shewed to the King.

A Mine of Steele.

From thence we went in three daies to the Ile *S. Croix*, being often contraried with the windes. And because we had a bad coniecture of the Sauages, which we did see in great number, at the riuer of *S. Iohn*, and that the troupe that was departed from Port Royall was yet at *Menane* (an Ile betweene the said Port Royall and *S. Croix*) which we would not trust, we kept good watch in the night time: Seales voices. At which time we did often heare Seales voices, which were very like to the voice of Owles: A thing contrarie to the opinion of them that haue said and written that fishes haue no voice.

*Menane.*

Good watch. Seales voices.

The arriuall in the Ile of *Saint Croix*. The state of the same.

Turtles.

Being arriued at the Ile *Saint Croix*, we found there the buildings, left there all whole, sauing that the Store-house was vncouered of one side. We found there yet Sacke in the bottome of a pipe, wereof we dranke, and it was not much the worse. As for gardens, we found there Coale-worts, Sorrell, Lettuces, which we vsed for the kitching. We made there also good pasties of Turtle Doues, which are very plentifull in the woods, but the grasse is there so high that one could not finde them when they were killed and fallen in the ground. The court was there, full of whole caskes, which some ill disposed Mariners did burn for their pleasures, which thing when I saw, I did abhor, and I did iudge,



judge, better than before, that the Sauages were (being lesse ciuiled) more humane and honest men, than many that beare the name of Christians, hauing, during three yeares, spared that place, wherein they had not taken so much as a peece of wood, nor salt, which was there in great quantity, as hard as a rocke.

Going from thence, we cast anker among a great number of confused Iles, where we heard some Sauages, and we did call to make them come to vs. They answered vs with the like call. Whereunto one of ours replied, *Oüen Kiran?* that is to say, *What are ye?* they would not discouer themselves. But the next day *Oagimont*, the *Sagamos* of this riuer, came to vs, and we knew it was he whom we heard. He did prepare to follow *Memberton* and his troupe to the warres, where he was grieuouly wounded, as I haue said in my verses vpon this matter. This *Oagimont* hath a daughter about eleuen yeares old, who is very comly, which *Monsieur De Poutrincourt* desired to haue, and hath oftentimes demanded her of him to giue her to the Queene, promising him that he should neuer want Corne, nor any thing else; but he would neuer condescend thereto.

Being entred into our Barke he accompanied vs, vntill we came to the broad sea, where he put himselfe in his shaloup to returne backe; and for vs we bent our course for Port Royall, where we arriued before day, but we were before our Fort, iust at the very point that faire *Aurora* began to shew her reddy cheekes vpon the top of our woody hills; euery bodie was yet asleepe; and there was but one that rose vp, by the continuall barking of dogges; but we made the rest soone to awake, by peales of Musket shots and trumpets-sound. *Monsieur De Poutrincourt* was but the day before, arriued from his voyage to the mines, whether we haue said that he was to goe: and the day before that, was the Barke arriued that had carried part of our workmen to *Campseau*. So that all being assembled, there rested nothing more than to prepare things necessary for our

The Sauages  
of better na-  
ture than ma-  
ny Christians.

A number of  
Iles.

The loue of  
the Sauages  
towards their  
children.

Arriuall into  
Port Royall.

our shipping. And in this busines our Water-Mill did vs very good seruice, for otherwise there had been no meanes to prepare meale enough for the voyage, but in the end we had more than we had need of, which was giuen to the Sa-uages, to the end to haue vs in remembrance.

## C H A P. XVIII.

*The Port de Campseau : our departure from Port Royall : fogs of eight daies continuance : a Raine-bow appearing in the water : the Port De Saualet : tillage an honourable exercise : the Sauages grieffe at Monsieur De Poutrincourts going away : retourne into France : voyage to Mount Saint Michael : fruits of New France presented to the King : a voyage into New France after the said Monsieur De Poutrincourt his re-  
turne.*

The discription  
of the Port  
De Campseau.

The parting  
from Port  
Royall.  
Eight daies  
mist.

**V**PON the point that we should take our leaue of Port Royall, *Monsieur De Poutrincourt* sent his men, one after another, to finde out the ship at *Campseau*, which is a Port being betweene seuen or eight Ilands, where ships may be sheltered from windes : and there is a Bay of about 15. leagues depth, and 6. or 7. leagues broad. The said place being distant from Port Royall about 150. leagues. We had a great Barke, two small ones, and a shaloup. In one of the small Barkes some men were shipped that were sent before. And the 30. of Iuly the other two went away. I was in the great one, conducted by *Monsieur De Chawp-dorè*. But *Monsieur De Poutrincourt*, desirous to see an end of our sowed corne, tarried till it was ripe, and remained there eleuen daies yet after vs. In the meane time, our first iourny hauing beene the passage of Port Royall, the next day, mistes came and spread themselues vpon the sea, which continued with vs eight whole daies : during which, all we could doe was to get to *Cap De Sable*, which we saw not.

In

In these *Cimmerian* darknesse, hauing one day cast anker in the sea, by reason of the night, our anker driued in such sort, that in the morning, the tide had carried vs among Ilands; and I maruell that we were not cast away, striking against some rocks. But for victuals, we wanted for no fish, for in halfe an houres fishing we might take Codde enough for to feed vs a fortnight, and of the fairest and fatteest that euer I saw, being of the colour of Carpes; which I haue neuer knowen nor noted, but in this part of the said *Cap De Sable*; which after we had passed, the tide (which is swift in this place) brought vs in short time as farre as to the *Port De La Heue*, thinking that we were no further than the *Port Du Mouton*. There we varied two daies, and in the very same Port we saw the Coddes bite at the hooke. We found there store of red Gooseberies, and a *Marcaffite* of Copper Mine: we also made there some trucking with the *Sauages* for skinnes.

Perill.  
Abundance  
offaire Cod.

Port De la  
Heue.

From thence forward we had winde at will, and during that time it happened once, that being vpō the hatches, I cried out to our Pilote *Monsieur De Champdore*, that we were ready to strike, thinking I had seene the bottome of the sea; but I was deceiued by the Raine-bow which did appeare with all his colours in the water, procured by the shadow, that our boarespright saile did make ouer the same, being opposite to the Sunne, which assembling his beames, within the hollownesse of the same saile, as it doth within the clouds, those beames were forced to make a reuerberation in the water, and to shew foorth this wonder.

The Raine-  
bow appea-  
ring in the  
water.

In the end we arriued within foure leagues of *Campseau*, at a Port, where a good old man of *Saint Iohn De Lus*, called Captaine *Saualet*, receiued vs with all the kindnesse in the world. And for as much as this Port (which is little, but very faire) hath no name, I haue qualified it in my Geographical Map, with the name of *Saualet*. This good honest man told vs that the same voyage was the 42. voyage that he had made into those parts, and neuerthelesse the

Port *Saualet*.  
42. voyages  
made in New  
foundland.

R

New-

New-found-land-men do make but one in a yeare. He was marvellously pleased with his fishing; and told vs moreouer that he tooke every day fifty Crownes worth of fish, and that his voyage would be worth 1000. pounds. He paid wages to 16 men, and his vessell was of 80. tunnes, which could carry 100000. dry fishes. He was sometimes vexed with the Sauages that did cabine there, who too boldly and impudently went into his ship, and carried away from him what they listed. And for to auoid their troublesome behauiour, he threatned them that we would come thither, and that we would put them all to the edge of the sword, if they did him wrong. This did feare them, & they did him not so much harme, as otherwise they would haue done. Notwithstanding whensoever the Fishermen came with their shaloups full of fish, they did chuse what seemed good vnto them, and they did not care for Codde, but rather tooke *Merlus*, or Whittings, *Barses* or *fletans*, a kind of very great Turbots, which might be worth heere in *Paris* about foure crownes apeece, and paradventure six or more, for it is a marvellous good meat, specially when they be great, and of the thickeesse of six fingers, as are those that be taken there. And it would haue bene very hard to bridle their insolency, because that for to doe it, one should be forced to haue alwaies weapons in hand, and so the worke should be left vndone. The good nature and honesty of this man was extended, not onely to vs, but also to all our people that passed by his Port, for it was the passage to goe and come from Port Royall. But there were some of them that came to fetch vs home, who did worse than the Sauages, vsing him as the Souldier doth the poore peasant, or country Farmer, heere: a thing which was very grieuous for me to heare.

150. Leagues off they feare the Frenchmen, inhabited beyond that.

Sauages his kindnesse.

We were 4. daies there, by reason of the contrary wind. Then came we to *Campsean*, where we taried for the other Barke, which came two daies after vs. And as for *Monsieur De Postrincourt*, as soone as he saw that the corne might

might be reaped, he pulled vp some Rie, root and all, for to shew heare the beauty, goodnesse and vnmeasurable height of the same. He also made gleanes of the other sorts of seedes, as Wheat, Barly, Oates, Hemp, and others, for the same purpose: which was not done by them that haue heeretofore bene in *Brafill* and in *Florida*. Wherein I haue cause to reioyce, because I was of the company and of the first tillers of that land. And heertin I pleased my selfe the more, when I did set before mine eies our ancient father *Noah*, a great King, great Priest, and great Prophet, whose occupation was to husband the ground, both in sowing of Corne and planting the Vine: And the ancient Romane Captaine, *Seranus*, who was found sowing of his field, when that he was sent for, to conduct the Romane Armie: And *Quintus Cincinatus*, who all dusty did plough foure akers of lands, bare headed and open stomacke, when the Senats Harold brought letters of the Dictatorship vnto him; in sort, that this messenger was forced to pray him to couer himselfe, before he declared his Embassage vnto him. Delighting my selfe in this exercise, God hath blessed my poore labour, and I haue had in my garden as faire wheat as any can be in France, whereof the said *Monsieur De Poutrincourt* gaue vnto mee a gleance, when he came to the said Port *De Campseau*.

He was ready to depart from Port Royall, when *Membertou* and his company arriued, victorious ouer the *Arrouchiquois*. And because I haue made a description of this war in French Verses, I will not heere trouble my paper with it, being desirous rather to be briefe, than to seeke out new matter. At the instant request of the said *Member-tou* he taried yet one day. But it was pitious to see at his departing, those poore people weepe, who had bene alwaies kept in hope that some of ours should alwaies tarry with them. In the end promise was made vnto them, that the yeare following, houtholds and families should be sent thither, wholly to inhabit their land, and teach them trades

Exceeding  
faire Corne.

The tillage of  
the ground is  
an honourable  
exercise.

Faire Wheat

The Sauages  
returne from  
the wars.

The Sauages  
teares at the  
going away  
of the French  
men.

Meale left behinde.

for to make them liue as we doe, which promise did somewhat comfort them. There was left remaining ten hog-heads of Meale, which were giuen to them, with the Corne that we had sowed, and the possession of the Mannour, if they would vse it, which they haue not done. For they cannot be constant in one place, and liue as they doe.

Monsieur De Poutrincourt his going away.

The eleuenth of August the said *Monsieur De Poutrincourt* departed, with eight in his company, from the said Port Royall, in a Shaloup to come to *Campsean*: A thing maruellously dangerous to crosse so many baies and seas in so small a vessell, laden with nine persons, with victuals necessary for the voyage, and reasonable great quantity of other stufte. Being arriued at the Port of *Captaine Sanalet*, he received them all as kindly as it was possible for him: And from thence they came to vs, to the said Port of *Campsean*, where we taried yet eight daies.

The departing from New France.

The third day of September, we weighed ankers, and with much adoe came we from among the rockes, that be about the said *Campsean*. Which our Mariners did with two shaloups that did carry their ankers very farre into the sea, for to vphold our ship, to the end she should not strike against the rockes. Finally, being at sea, one of the said shaloups was let goe, and the other was taken into the *Ionas*, which besides our lading, did carry 100000. of fish, as well drie as greene. We had reasonable good winde vntill we came neere to the lands of Europe: But we were not ouercloied with good cheere, because that (as I haue said) they who came to fetch vs, presuming we were dead did cramme themselues with our refreshing commodities. Our worknen dranke no more wine, after we had left Port Royall: And we had but small portion thereof, because that which did ouer abound with vs, was drunke merrily in the company of them that brought vs newes from France.

The sight of the Sorlingues.

The 26. of September we had sight of the Sorlingues, which be at the lands end of Cornewall in England, and the

the 28. thinking to come to *Saint Maloes*, we were forced (for want of good wind) to fall into Roscoff in Base Bre-taigne, where we remained two daies and a halfe, refreshing our felues. We had a Sauage who wondred very much, seeing the buildings, steeples, and Wind-mills in France: yea also of the women, whom he had neuer seene clothed after our maner. From Roscoff (giuing thanks to God) we came with a good winde vnto *Saint Maloes*. Wherein I cannot but praise the watchfull foresight of our Master, *Nicolas Martin*, in hauing so skilfully conducted vs in such a nauigation, and among so many bankes and dangerous rocks, wherewith the coast, from the Cap of Vshant to *Saint Maloes*, is full. If this man be praise wor-thie, in this his action; Captaine *Foulques* deserueth no lesse praises, hauing brought vs thorow so many contrary windes, into vnknown lands, where the first foundations of New France haue beene laid.

Then of  
France.

Hauing taried three or foure daies at *Saint Maloes*, *Mon-sieur De Pontrincourts* sonne, and my selfe, went to Mount *Saint Michael*, where wee saw the relikes, all, sauing the Buckler of this holy Archangell. It was told vs that the Lord Bishop of *Auranches*, had, foure or fise yeares ago, forbidden to shew it any more. As for the building, it me-riteth to be called the 8. wonder of the world, so faire and great is it, vpon the point of one only rocke, in the middest of the waues, at full sea. True it is, that one may say that the sea came not thither when the said building was made. But I will repleie, that howsoeuer it be, it is admirable. The complaint that may be made in this respect, is, that so many faire buildings are vnprofitable in these our daies, as in the most part of the Abbies of France. And would to God that by some *Archimedes* means, they might be transported into New France, there to be better employed to Gods ser-vice and the Kings. At the returne we came to see the fish-ing of Oysters at *Cancalle*.

The voyage  
vnto *S. Mi-  
chael*.

The eight  
wonder of  
the world.

After we had sojourned eight daies at *Saint Maloes*, we

*Monsieur De  
Poutrincourt*  
his industry.

came, in a Barke, to *Houfleur*, where *Monsieur De Poutrincourt* his experience stood vs in good stead, who seeing our Pilots at their wits end, when they saw themselves betweene the *Iles of Ierzy* and *Sare* (not being accustomed to take that course, where we were driuen by a great winde, East South-East, accompanied with fogs and rain) he tooke his sea-chard in hand, and plaied the part of a Pilot, in such sort that we passed the *Raz Blanchart* (a dangerous passage for small Barkes) and we came easily, following the coast of *Normandie*, to *Houfleur*; for which, eternall praises be giuen to God. *Amen.*

Haruest of  
New France,  
shewed to the  
King.

Being at Paris, the said *Monsieur De Poutrincourt* presented the King with the fruits of the land from whence he came, and especially the Corne, Wheat, Rie, Barly and Oates, as being the most precious thing that may be brought from what country soeuer. It had bene very fit to vow these first fruits to God, and to place them in some church among the monuments of triumph, with more iust cause than the ancient Romanes, who presented to their country Gods and Goddesse *Terminus*, *Seia*, and *Segesta* the first fruits of their tillage, by the hands of the Priests of the fields, instituted by *Romulus*, which was the first order in new Rome, who had for Blason, a hat of the eares of Corne.

*Plin. lib. 18.  
cap. 2.*

*Ouwardes*, or  
wild Geese,  
presented to  
the King.

The said *Monsieur De Poutrincourt* had bred tenne *Ouwardes*, taken from the shell, which he thought to bring all into France, but five of them were lost, and the other five he gaue to the King, who delighted much in them; and they are at *Fontaine Belleau*.

Priuilidge of  
Beauers con-  
firmed to  
*Monsieur De  
Monts*.  
Three ships  
sent 1608.

Vpon the faire shew of the fruites of the said Country the King did confirme to *Monsieur De Monts* the priuilidge for the trade of Beauers with the Sauages, to the end to giue him meanes to establish his Colonies in New France. And by this occasion he sent thither in March last, Families, there to begin Christian and French Commonwealths, which God vouchsafe to blesse and increase.

The



The said ships being returned, we haue had report by *Monsieur De Champ-dorè*, and others, of the state of the Country which we had left, and of the wonderfull beauty of the Corne that the said *Monsieur De Poutrin court* had sowed before his departure, together of the graines that be fallen in the gardens, which haue so increased that it is an incredible thing. *Memberton* did gather six or seuen barrels of the corne that we had sowed: and had yet one left, which he reserued for the Frenchmen, whom he looked for, who arriuing he saluted with three Musket shots and Bonfires. When it was laid to his charge that hee had eaten our Pignons, which we left there, he fell awweeping, and embracing him that told it him, said, that it was the *Macharoa*, that is to say, the great birds which are Eagles, which did eat many of them, while we were there. Moreouer, all great and small, did inquire how we did, naming euery one by his owne name, which is a witnessse of great loue.

Newes from  
New France  
since our  
comming  
from thence.

It is very dan-  
gerous to  
teach the Sa-  
uages the vse  
of gunnes.

Eagles.

From Port Royall, the said *Champ-dorè* went as farre as *Chouakouet*, the beginning of the *Armouchiquois* land, where he pacified that nation with the *Etechemins*, which was not done without solemnity. For as he had be gun to speake of it, the Captaine, who is now instead of *Olmechin*, named *Astikon*, a graue man and of a goodly presence, how sauage soeuer he be, demanded that some one of the said *Etechemins* should be sent to him, and that he would treat with him. *Oagimont*, *Sagamos* of the riuer *S. Croix*, was appointed for that purpose, and he would not trust them, but vnder the assurance of the Frenchmē he went thither. Some presents were made to *Astikon*, who, vpon the speech of peace, began to exhort his people & to shew them the causes that ought to induce them to hearken vnto it. Wherunto they descended, making an exclamation at euery article that he propounded to them. Some five yeares ago *Monsieur De Monts* had likewise pacified those nations, and had declared vnto them, that he would be enemy to the first of them

The Sauages  
wisdome.

them that should beginne the war, and would pursue him. But after his returne into France, they could not containe themselves in peace. And the *Armouchois* did kill a *Sonriquois* Sauvage, called *Panoniac*, who went to them for to trucke merchandise, which he tooke at the storehouse of the said *Monsieur De Monts*. The warre aboute mentioned happened by reason of this said murder, vnder the conduct of *Sagamos Memberton*: the said warre was made in the very same place, where I now make mention, that *Monsieur de Champdorè* did treat the peace this yeare. *Monsieur Champlein* is in another place, to wit in the great riuer of *Canada*, neere the place where captaine *James Quartier* did winter, where he hath fortified himselfe, hauing brought thither households, with cattell and diuers sorts of fruite-trees. There is store of vines, and excellent hempe, in the same place where he is, which the earth bringeth forth of it selfe. He is not a man to be idle, and we expect shortly newes of the whole discouerie of this great and vncomparable riuer, and of the countries which it washeth on both sides, by the diligence of the said *Champlein*.

*Monsieur Champlein* is now in the riuer of *Canada*.  
Cattell.  
Fruit trees.  
Vines.  
Hempe.

*Monsieur De Poutrincourt* his resolution

1609.

As for *Monsieur De Poutrincourt*, his desire is immutable, in this resolution to inhabit and adorne his Prouince, to bring thither his familie, and all sorts of trades necessary for the life of man. Which, with Gods helpe hee will continue to effect all this present yeare 1609. And, as long as he hath vigor and strength, will prosecute the same, to liue there vnder the Kings obeyfance.



The second Booke of the History  
of *Noua Francia*, containing the fashions and  
maners of life of the people there,  
and the fertility of the Lands and  
Seas mentioned in the  
former Booke.

THE PREFACE.

**A** Almighty God, in the creation of  
this world, hath so much deligh-  
ted himsef in diuersity, that,  
whether it be in Heauen, or in  
the Earth, either vnder the same  
or in the profound depth of wa-  
ters, the effects of his might and  
glory doe shine in euery place. But the wonder that far  
exceedeth all others, is, that in one and the selfe same  
kind of Creature, I meane in Man, are found more va-  
riety than in other things created. For if one enters in-  
to the consideration of his face, two shall not be found  
who in euery respect doe resemble one another: If he  
bee considered in the voice, the same variety shall be  
found: If in the speech, all Nations haue their proper  
and peculiar language, whereby one is distinguished  
from the other. But in maners and fashions of life, there  
is a marvellous difference, which (without troubling  
our

our selues in crossing the Seas to haue the experience thereof) we see visibly in our very neighborhood. Now forasmuch as it is a small matter to know, that people differ from vs in customes and maners, vnles we know the particularities thereof; a small thing is it likewise to know, but that, which is neere to vs: but the faire Science is to know the maner of life of all Nations of the World, for which reason Vlysses hath beene esteemed, because he had seene much and knowen much. It hath seemed necessary vnto me to exercise my selfe in this second booke vpon this subiect, in that which toucheth the Nations spoken of by vs, seeing that I haue tied my selfe vnto it, and that it is one of the best parts of an History, which without it would be defectiue, hauing but slightly and casuallly handled here about those things that I haue reserued to speake of heere. Which also I dee, to the end, if it please God to take pitie of those poore people, and to worke by his holy spirit, that they be brought into his fold, their children may know heereafter what their Fathers were, and blesse them that haue employed themselues in their conuersion, and reformation of their vnciuility. Let vs therefore begin with man from his birth, and hauing in grasse marked out what the course of his life is, we will conduct him to the graue, there to leaue him to rest, and also to repose our selues.



## C H A P. I.

*Of the Natiuity of Man.*

He authour of the booke of Wisdome, called Salomon, witnesseth vnto vs a most true thing, that *All men haue a like entrance into the world, and the like going out.* But ech seuerall people hath brought some ceremonies, after these were accomplished. For some haue

wept, seeing the birth of man vpon this worldly Theater. Others haue reioyced at it, as well because Nature hath giuen to every creature a desire to preferue his owne kinde, as for that, Man hauing beene made mortall by sinne, he desireth to bee in some sort restored againe to that lost right of immortality, and to leaue some visible image issued from him, by the generation of children. I will not heere discourse vpon every Nation, for it would be an infinite thing. But I will say that the *Hebrems* at the natiuity of their children did make some particular ceremonies vnto them, spoken of by the Prophet *Ezechiel*, who having in charge to make a demonstration to the Citie of *Hierusalem* of her owne abomination, doth reproch vnto her, saying, that she is issued and borne out of the *Canaanéans* Country, that her father was an *Amorite*, and her mother an *Hittite*. And as for thy birth (saich he) *in the day that thou wast borne thy nauell was not cut, neither wast thou washed in water to soften thee, nor salted with salt, nor any wise swadled in cloutes.* The *Cimbres* did put their new borne children into the snow to harden them: And the French-

*Ezech. 16.*  
*vers. 23. 4.*

*Iulian. imp. Si-*  
*don. Car. 7.*  
*Clandian. in*  
*Ruffin. lib. 2.*

*August. epist.  
ad Maxim.  
Philos.*

men did plunge theirs into the river *Rhine*, to know if they were legitimate: for if they did sinke vnto the bottome they were esteemed bastards, and if they did swim on the water they were legitimate, meaning (as it were) that French-men ought naturally to swim vpon the waters. As for our Sauvages of New France, when that I was there, thinking nothing lesse than on this History, I tooke no heed of many things which I might haue obserued: But yet I remember, that as a woman was deliuered of her child they came into our Fort, to demand very instantly for some grease or oyle to make the child to swallow it downe before they giue him the dugges or any food: they can render no reason for this, but that it is a custome of long continuance. Whereupon I coniecture that the diuell (who hath alwaies borrowed ceremonies from the Church, as well in the ancient as in the new law) would, that his people (so doe I call them that beleue not in God, and are out of the Communion of Saints) should be anointed like to Gods people: which vnction he hath made to be inward, because the spirituall vnction of the Christians is so.

CHAP. II.

*Of the imposition of names.*

AS for imposition of names, they giue them by tradition, that is to say, they haue great quantity of names, which they chuse and impose on their children. But the eldest sonne commonly beareth his fathers name, adding at the end some diminutiue: as the eldest of *Memberton* shall be called *Membertouchis*, as it were the lesser; or the yonger *Memberton*. As for the yonger Son, he beareth not the Fathers name, but they giue him such name as they list: And hee that is borne after him shall beare his name, adding a syllable to it: as the yonger of *Memberton* is called *Actandin*, he that commeth after is called *Actandinech*. So *Memembourré* had a sonne named

The dignity  
of elder-ship  
or first borne.

*Semcoud,*

*Semcond*, and his yonger was called *Semcoudech*. It is not for all that a generall rule, to adde this termination *ech*. For *Panoniacs* yonger Sonne (of whom mention is made in *Membersious* warre against the *Armonouquois*, which I have described in the *Muses of New France*) was called *Panoniagués*: so that this termination is done according as the former name requireth it. But they have a custome that when this elder brother, or father, is dead, they change name, for to auoid the sorrow that the remembrance of the deceassed might bring vnto them. This is the cause why, after the decease of *Memembourré*, & *Semcond*, (that died this last Winter) *Semcoudech* hath left his brothers name, and hath not taken that of his father, but rather hath made himselfe to be called *Paris*, because he dwelt in *Paris*. And after *Panoniacs* death, *Panoniagues* forsooke his name, and was, by one of our men, called *Roland*: which I finde euill and vndiscreetly done, so to prophane Christians names, and to impose them vpon Infidels: as I remember of another that was called *Martin*. *Alexander* the Great (though he was an Heathen) would not that any should beare his name, vnlesse he should render himselfe woorthy thereof by vertue. And, as one day a souldier, bearing the name of *Alexander*, was accused before him to be voluptuous and lecherous, he commanded him, either to forsake that name, or to change his life.

The changing of names.

The *Brasiliens* (as *Iohn De Leri* saith, whom I had rather follow in that which he hath seene, than a Spaniard) impose names to their children of the first thing that cometh before them; as if a bow and string come to their imagination, they will call their child *Ourapacen*, which signifieth a bow and a string, and so consequently. In regard of our Sauages, they haue at this day names without signification, which peradventure in the first imposing of them, did signifie some thing, but as the tongues do change the knowledge thereof is lost. Of all the names of them that I haue knowen, I haue learned none, sauing that

*Chkoudun* signifieth a *Trowl*: and *Oigoudi* the name of the riuer of the said *Chkoudun*, which signifieth *to see*. It is very certaine, that names haue not bene imposed, to what thing soeuer, without reason. For *Adam* gaue the name to euery liuing creature, according to the property and nature thereof, and consequently names haue bene giuen to men signifying something: As *Adam* signifieth *Man*, or that which is made of earth: *Euab* signifieth, the Mother of all liuing: *Abel*, weeping: *Cain*, possession: *Iesus*, a Sauiour: *Dimell*, a Slanderer: *Satan*, an aduersarie &c. Among the Romans, some were called *Lucius*, because they were born at the breake of day; Others *Cesar*, for that the Mothers belly was cut at the birth of him that first did beare this name: In like maner *Lentulus*, *Piso*, *Fabius*, *Cicero*, &c. all nick-names, giuen by reason of some accident, like our Sauiages names, but with some more iudgment.

## CHAP. III.

## Of the feeding of their Children.

Esay 49. vers.  
15.

Almighty God, shewing a true Mothers duty, saith by the Prophet *Esay*: *Can a woman forget her child, and not haue compassion on the Sonne of her wombe?* This pity which God requireth in Mothers, is to giue the brest to their children, and not to change the food which they haue giuen vnto them before their birth. But at this day the most part make their brests to serue for alurements to whoredome, and being willing to set themselues at ease, free from the childrens noise, do send them into the Country, where peradventure they be changed or giuen to bad nurses, whose corruption and bad nature they sucke with their milke. And from thence come the changelings, weake and degenerate from the right stocke whose names they beare. The Sauiage women beare a greater loue than that towards their yong ones: for none but themselues doe nourish them: And that is generall thorowout all the West Indies:



Indies: likewise their breasts are no baits of loue, as in these our parts, but rather, loue in those lands is made by the flame that nature kindleth in euery one, without annexing any arts to it, either by painting, amorous poisons or otherwise. And for this maner of nursing their children, are the ancient German women praised by *Tacitus*, because that euery one did nurse their Children with her owne breasts, and would not haue suffered that another besides themselves should giue sucke to their children. Now our Sauage women do giue vnto them, with the dugges, meats which they vse, hauing first well chawed them: and so by little and little bring them vp. As for the swadling of them, they that dwell in hot Countries and neere the *Tropicks*, haue no care of it, but leaue them free vnbound. But drawing towards the North, the mothers haue an euen smooth boord, like the couering of a drawer or cupbord, vpon which they lay the child wrapped in a Beauer fur, vnles it be too hot, and tied thereupon with some swadling band, whom they carry on their backs their legges hanging downe: then being returned into their Cabins they set them in this maner vp straight against a stone or something else. And as in these our parts, one giues small feathers and gilt things to little children, so they hang quantity of beades and small square toies, diuersly coloured, in the vpper part of the said boord or plancke, for the decking of theirs.

## CHAP. IIII.

*Of their loue towards their children.*

**T**HAT which we haue said euen now, is a part of true loue, which doth shame the Christian women. But after the Children be weaned, and at all times, they loue them all, obseruing this law that Nature hath grafted in the hearts of all creatures (except in leaud slippery women) to haue care of them. And when it is question to demand

The cause—  
why the Sa-  
uages loue  
their children  
more than we  
doe in these  
parts.

Genf. 2. vers.  
28.

Meanes to  
ease the fami-  
lies of France.

mand of them some of their children (I speake of the *Sou-  
riquois*, in whose land we dwelt) for to bring them into  
France, they wil not giue them: but if any one of them doth  
yeeld vnto it, presents must be giuen vnto him, besides large  
promises. We haue already spoken of this at the end of the  
17. chapter. So then I finde that they haue wrong to be  
called Barbarous, seeing that the ancient Romans were  
far more Brabarous than they, who oftentimes sold their  
children for to haue meanes to liue. Now that which cau-  
seth them to loue their children more than we doe in these  
parts is, that they are the maintenance of their fathers in  
their old age, whether it be to helpe them to liue, or to de-  
fend them from their enemies: And nature conserueth  
wholly in them her right in this respect. By reason where-  
of that which they wish most is to haue number of chil-  
dren, to be thereby so much the mightier, as in the first age  
of the world, when virginity was a thing reproouable, be-  
cause of Gods commandement to man and women to in-  
crease, multiply and replenish the earth: but after it was  
filled, this loue waxed maruellous cold, and children be-  
gan to be a burthen to fathers and mothers, whom many  
haue had in disdain, and haue verie often procured their  
death: Now is the way open for France to haue a remedy  
for the same. For if it please God to guide and prosper the  
voyages of New France, whosoever in these parts shall  
finde himselfe oppressed may passe thither, and there end  
his daies in rest, and that without feeling any pouerty: or  
if any one findeth himselfe ouerburthened with children,  
he may send halfe of them thither, and with a small portion  
they shall be rich and possesse the land, which is the most  
assured condition of this life. For we see at this day, labor  
and paine in all vocations, yea in them of the best sort,  
which are often crossed through enuy and wants: others  
will make a hundred cappings and crouchings for to liue,  
and yet they doe but pine away. But the ground neuer de-  
ceaueth vs, if we earnestly cherish her. Witnesse the fable  
of

of him, who by his last will and testament, did declare to his children that he had hidden a treasure in his Vineyard, and as they had well and deeply digged and turned it they found nothing, but the yeere being come about, they gathered so great a quantity of grapes, that they knew not where to bestow them. So thorow all the holy Scripture, the promises that God maketh to the Patriarches *Abraham, Isaac* and *Jacob*, and afterwards to the people of *Israel*, by the mouth of *Moses*, is, that they shall possesse the land, as a certaine heritage that cannot perish, and where a man hath wherewith to sustaine his familie, to make himselfe strong and to liue in innocency : according to the speeches of the ancient *Cato*, who did say, that commonly Husbandmen, or Farmers Sonnes be valiant and strong, and doe thinke on no harme.

To possesse  
the land is a  
rich heritage.

*Plin. lib. 18.*  
*cap. 5.*

CHAP. 5.

*Of their Religion.*

**M**An being created after the image of God, it is good reason that he acknowledge, serue, worship, praise and blesse his Creator, and that therein he employ his whole desire, his minde, his strength and his courage. But the nature of man hauing been corrupted by sinne, this faire light that God had first giuen vnto him, hath beene so darkned, that he is becom therby to lose the knowledge of his beginning. And for as much as God sheweth not himself vnto vs by a certaine visible forme, as a father or a King might doe; man finding himselfe ouercome with pouerty and infirmity, not setting himselfe to the contemplation of the wonders of this Almighty workman, and to seeke him as he ought to be sought for, with a base and brutish spirit, miserably hath he forged to himselfe gods, according to his owne fancy: And there is nothing visible in the world, but hath beene deified in some place or other: yea euen in that rancke and degree, imaginary things hath also beene put, as Vertue, Hope, Honour, Fortune, and a thousand

T

such

Idolaters in  
*Virginia.*

such like things : Item infernall gods, and sicknesse, and all sorts of plagues, euery one worshipping the things that he stood in feare of. But notwithstanding, though *Tullie* hath said, speaking of the nature of the gods, that there is no nation so sauage, or brutish nor so barbarous, but is seasoned with some opinion of them: yet there haue been found, in these later ages, nations that haue no feeling thereof at all : which is so much the stranger that among them, there were, and yet are, Idolaters, as in *Mexico* and *Virginia*. If we will we may adde heereunto *Florida*. And notwithstanding, all being well considered, seeing the condition both of the one and of the other is to be lamented, I giue more praise to him that worshippeth nothing, than to him who worshippeth creatures without either life or sense, for at least, as bad as he is, he blasphemeth not, and giueth not the glorie due to God to another, living (indeed) a life not much differing from brutishnesse : but the same is yet more brutish that adoreth a dead thing, and putteth his confidence in it. And besides, he which is not stained with any bad opinion, is much more capable of true adoration, than the other : being like to a bare table, which is ready to receiue what colour soeuer one will giue to it. For when any people hath once receiued a bad impressiō of doctrine, one must roote it out from them before another may be placed in them. Which is very difficult, as well for the obstinacy of men, which doe say, our fathers haue liued in this sort : as for the hindrance that they giue them which doe teach them such a doctrine, and others whose life dependeth thereupon, who doe feare that their meanes of gain be taken from them: euen as that *Demetrius* the siluer-smith, mentioned in the *Acts* of the Apostles. This is the reason why our Sauages of New France will be found more easie to receiue the Christian doctrine, if once the Prouince be thorowly inhabited. For (that we may begin with them of *Canada*) *James Quartier*, in his second relation, reciteth that which I haue said a little before, in these words.

*Act. 19. vers.*

<sup>24.</sup>  
The Sauages  
easie to be  
conuerted to  
the Christian  
religion.  
*James Cartier.*

words, which are not heere laied downe in the former Booke.

This said people (saith he) hath not any beleefe of God (that may be esteemed) for they beleeeue in one, whom they call *Cudoiiagni*, and say, that he often speakerh to them, and telleth them what weather shall fall out. They say that when he is angry with them hee casteth dust in their eies. They beleeeue also, that when they die they goe vp into the starres, and afterwards they goe into faire greene fields, full of faire trees, flowers and rare fruits. After they had made vs to vnderstand these things, wee shewed them their error, and that their *Cudoiiagni* is an euill Spirit that deceiueth them, and that there is but one God, which is in Heauen, who doth giue vnto vs all, and is Creator of all things, and that in him we must onely beleeeue, and that they must be baptised, or goe into hell. And many other things of our faith were shewed them: which they easily beleeeued, and called their *Cudoiiagni*, *Agoiuda*. So that many times they requested our Captaine to cause them to be baptized, and the said Lord (that is to say, *Donnanacona*) *Taiguragni*, *Domagaia*, with all the people of their towne came thither for that purpose: but because we knew not their intent and desire, and that there was no body to instruct them in the faith, wee excused our selues to them for that time, and bad *Taiguragni* and *Domagaia* to make them vnderstand that we would returne another voyage, and would bring Priests with vs and *Chréme*, telling them, for an excuse, that one cannot be baptized without the said *Chréme*, which they did beleeeue. And they were very glad of the promise which the Captaine made them to returne, and thanked them for it.

*Monsieur Champlain*, hauing of late made the same voyage which the Captaine *James Quartier* had made, did discourse with Sauages, that be yet liuing, and reporteth the speeches that were betweene him and certaine of their *Sagamos*, concerning their beleefe in spirituall and heauenly

“ The Sauages religio-  
“ on in Canada.  
“

“ The state  
“ of soules  
“ after death.  
“

“ People easie to be  
“ conuerted.  
“ *Agoiuda*  
“ signifieth  
“ wicked.  
“

The Sa-  
ges beleefe  
and faith.

Of the cre-  
ation of  
man.

They be-  
leeue one  
God, one  
Sonne, one  
Mother,  
and the  
Sunne.

ly things, which I haue thought good (being incident to this matter) to insert heere; his words are these: The most part of them be people without law, according as I could see and informe my selfe, by the said great *Sagamos*, who told mee that they verily beleeeue there is one God, who hath created all things. And then I asked him, seeing that they beleeeue in one onely God: by what meanes did hee place them in this world, and from whence they were come? He answered mee, that after God had made all things, he tooke a number of arrowes, and did sticke them into the ground, from whence men and women sprung vp, which haue multiplied in the world vntill now, and that mankinde grew by that meanes. I answered him, that what he said was false: But that indeed there was one onely God, who had created all things both in Heauen and Earth. Seeing all these things so perfect, and being no body that did gouerne in this world, he tooke slime out of the Earth, and created thereof our first father *Adam*: And while he did sleepe, God tooke one of his ribbes, and formed *Euah* thereof, whom hee gaue to him for company, and that this was the truth that both they and we were made by this meanes, and not of arrowes, as they did beleene. He said nothing more to me, but that he allowed better of my speech than of his owne. I asked him also if he beleeeued not that there were any other but one onely God? He said vnto me that their beleefe was: There was one onely God, one Sonne, one Mother, and the Sunne, which were foure. Notwithstanding, that God was ouer and aboue all; but that the Sonne was good, and the Sunne, by reason of the good which they receiued of them: As for the Mother, shee was naught and did eat them; and that the Father was not very good. I shewed him his error according to our faith, whereunto he gaue some credit. I demanded of him if they neuer saw nor heard their ancestors say that God was come into the world: He told me hee had not seene him: but that anciently there were fiue men, who travelling

uelling towards the setting of the Sunne, met with God, who demanded of them, Whither go yee? They answered, We goe to seeke for our liuing : God answered them, You shall finde it heere. But they passed further, not making any account of that which God had said vnto them; who rooke a stone and therewith touched two of them, who were returned into stones : And he said againe to the three others, Whither goe yee? and they answered as at the first time : and God said vnto them a gaine, Passe no further, you shall finde it heere : and seeing that they found no food they passed further : And God rooke two staues, and touched therewith the two formost, who were transformed into staues. But the fift man staid and would passe no further : And God asked him againe, Whither goest thou? Who made answer, I go to seeke for my liuing : and God told him, Tarry and thou shalt finde it : and he staid without passing any further : And God gaue him meat, and he did eat of it : and after he had made good cheare he returned among the other Sauages, and told them all that you haue heard. He also told me, that at another time there was a man who had store of *Tabacco* ( which is an hearbe the smoke whereof they take ) and that God came to this man and asked him where his pipe was : The man tooke his *Tabacco* pipe and gaue it to God, who dranke very much *Tabacco*. After he had taken well of it, God brake the said *Tabacco*-pipe into many peeces, and the man asked him, Why hast thou broken my *Tabacco*-pipe, and thou seeest well that I haue none other? And God tooke one which he had, and gaue it him, saying vnto him: Lo, heere is one which I giue to thee, carry it to thy great *Sagamo*, let him keepe it; and if he keepe it wel, he shall not want any thing, nor any of his companions : The said man rooke the *Tabacco*-pipe, which he gaue to his great *Sagamo*, who (whilest he had it) the Sauages wanted for nothing in the world : But that since the said *Sagamo* had lost this *Tabacco*-pipe, which is the cause of the great famine

“ Of five  
“ men whom  
“ the Sauages  
“ beleue to  
“ haue seene  
“ God.  
“ Men trans-  
“ formed in-  
“ to stones:

“ And into  
“ staues.

“ Of an o-  
“ ther Man  
“ whom the  
“ Sauages be-  
“ leue to  
“ haue spo-  
“ ken with  
“ God.  
“ *Tabacco*.

I doe not  
thinke that  
this Theo-  
logy may be  
expounded  
to these  
people,  
though one  
could per-  
fectly speak  
their lan-  
guage.

“ which sometimes they haue among them. I demanded of  
 “ him, whether he did beleuee all that he told me, yes, & that  
 “ it was true. Now I beleuee that that is the cause why they  
 “ say that God is not very good. But I replied and said vnto  
 “ him, that God was all good, and that without doubt it was  
 “ the Diuell that had shewed himselfe to those men, and that  
 “ if they did beleuee in God as we doe, they should want no-  
 “ thing that should be needfull for them : That the Sunne  
 “ which they saw, the Moone and the Starres, were created  
 “ by the same great God, who hath made both Heauen and  
 “ Earth, and that they haue no power, but that which God  
 “ hath giuen them : That we beleuee in that great God, who  
 “ by his goodnesse did send vnto vs his dearely beloued Son,  
 “ who being conceiued by the Holy Ghost, tooke humane  
 “ flesh within the virgin wombe of the Virgin Mary, hauing  
 “ been 33. yeeres on earth working infinit miracles, raising vp  
 “ the dead, healing the sicke, driuing out Diuels, giuing sight  
 “ to the blinde, shewing vnto men the wil of God his Father,  
 “ for to serue, honour and worship him, hath spilled his  
 “ bloud, and suffered death and passion for vs, and for our  
 “ sinnes, and redeemed mankind, being buried and risen a-  
 “ gaine, went downe into hell, and ascended vp into Hea-  
 “ uen, where he sitteth at the right hand of God his father.  
 “ That this was the beleefe of all Christians, which doe be-  
 “ leuee in the Father, in the Sonne, and in the holy Ghost,  
 “ which be not for all that three Gods, but are one selfesame  
 “ and one onely God, and one Trinity, wherein there is no-  
 “ thing before nor after, nothing greater nor lesser. That  
 “ the Virgin Mary, Mother to the Sonne of God, and all men  
 “ and women that haue liued in this world, doing Gods com-  
 “ mandements, and suffered Martyrdome for his name, and  
 “ who, by the permission of God, haue wrought miracles,  
 “ and are Saints in Heauen in his Paradise, pray all for vs vn-  
 “ to this great diuine Maiestie, to pardon vs our faults and  
 “ sinnes, which we do against his law and commandements :  
 “ And so by the Saints praiers in Heauen, and by our owne  
 that



that we make to his diuine Maiestie, he giueth vs what we  
 haue need of, and the Diuell hath no power ouer vs; and  
 can doe vs no hurt. That if they had this beleefe they  
 should be euen as we are. That the Diuell should not be  
 able to doe them any more harme, and they should not  
 want what should be needfull for them. Then the said Sa-  
*gamo* said vnto mee, that he granted all that I said. I de-  
 manded of him what ceremony they vsed in praying to  
 their God: he told me that they vsed no other ceremony,  
 but that euery one did pray in his heart as he would. This  
 is the cause why, I beleeu, there is no law among them,  
 neither doe they know what it is to worship or pray to  
 God, and liue the most part as brute beasts: And I beleue  
 that in short time they might be brought to be good Chri-  
 stians, if one would inhabit their land, which most of them  
 doe desire. They haue among them some Sauages whom  
 they call *Pilotoua*, who speake visibly to the Diuell, and  
 he telleth them what they must doe, as well for warres as  
 for other things: And if he should command them to goe  
 and put any enterprize in execution, or to kill a French man  
 or any other of their nation, they will immediatly obey to  
 his command. They beleue also that all their dreames are  
 true; and indeed, there be many of them which doe say  
 that they haue seene and dreamed things that doe happen,  
 or shall come to passe: but to speake thereof in truth they  
 be visions of the Diuell, who doth deceiue and seduce  
 them. So farre *Monsieur Champleins* report. As for our  
*Souriquois*, and other their neighbours, I can say nothing  
 else, but that they are destitute of all knowledge of God,  
 haue no Adoration, neither doe they make any diuine ser-  
 uice, liuing in a pitifull ignorance; which ought to touch  
 the hearts both of Christian Princes, and Prelates, who ve-  
 ry often doe employ vpon friuolous things that which  
 would be more than sufficient to establish there many Co-  
 lonies, which would beare their names, about whom these  
 poore people would flocke and assemble themselues. I do  
 not.

What Sa-  
 uages  
 speake to  
 the Diuell,

The Saua-  
 ges do be-  
 leue firm-  
 ly in  
 dreames.

A lesson for  
 Christian  
 Princes and  
 Prelates.

To all sorts  
and degrees  
of people.

Luk. 12. vers.  
31.

not say they should goethither in Person, for their presence is heere more necessary, and besides euery one is not fit for the Sea: but there are so many persons well disposed that would imploy themselues on that, if they had the meanes: They then that may doe it are altogether vnexcusable. Our present age is fallen, as one might say, into an *Astorgie*, wanting both loue and Christian charity, and retaine almost nothing of that fire which kindled our Fathers either in the time of our first Kings, or in the time of the *Crosfades* for the holy land; yea contrariwise if any venture his life, and that little meanes he hath, vpon this generous Christian worke, the most part doe mocke him for it, like to the *Salamandre*, which doth not liue in the midst of flames, as some doe imagine, but is of so cold a nature that shee killeth them by her coldnesse. Euery one would runne after treasures, and would carry them away without paines taking; and afterward to liue frolike; but they come too late for it, and they should haue enough if they did beleue, as is meet to doe, in him that hath said: *Seeke first the kingdome of God, and all these things shall be giuen vnto you ouer and aboue.*

Let vs returne to our Sauages, for whose conuersion it resteth vnto vs to pray to God that it will please him to open the meanes to make a plentifull haruest to the further manifestation of the Gospell: for ours, and generally all those people euen as farre as *Florida* inclusiuely, are very easie to be brought to the Christian religion, according as I may coniecture of them which I haue not seene, by the discourse of Histories. But I finde that there shall be more facility in them of the neerer lands, as from *Cap-Breton* to *Malebarre*, because they haue not any shew of religion (for I call not religion vnlesse there be some *Latria* and diuine seruice) nor tillage of ground (at least as farre as *Chonakoet*) which is the chiefest thing that may draw men to beleue as one would, by reason that out from the Earth commeth all that which is necessarie for the life, after the generall

generall vse we haue of the other Elements. Our life hath chiefly need of meat, drinke and clothing. These people (as one may say) haue nothing of all that, for it is not to be called couered, to be alwaies wandring and lodged vnder foure stakes, and to haue a skinne vpon their backe: neither doe I call eating and liuing, to eat all at once and starue the next day, not prouiding for the next day. Whosoeuer then shall giue bread and clothing to this people, the same shall be, as it were, their God, they will belecue all that he shall say to them. Euen as the Patriarch Iacob did promise to serue God if he would giue him bread to eat and garments to couer him. God hath no name: for all that wee can say, cannot comprehend him. But we call him God, because hee giueth. And man in giuing may by resemblance be called God. Cause (saith S. *Gregorie Nazianzene*) that thou beest a God towards the needie, in imitating Gods mercifulnesse. For man hath nothing so diuine in him as benefits. The heathen haue knowen this, and amongst others *Pliny*, when he saith, that it is a great signe of diuinitie in a mortall man, to helpe and aide an other mortall man. These people then enjoying the fruits of the vse of trades and tillage of the ground, will belecue all that shall be told them, *in auditum auris*, at the first voice that shall sound in their eares: and of this haue I certain proofes, because I haue knowen them wholly disposed thereunto by the communication they had with vs; and there bee some of them that are Christians in minde, & do performe the acts of it, in such wise as they can, though they be not baptised: among whom I will name *Chkoudun*, Captaine (*alias Sagamos*) of the riuer of Saint Iohn, mentioned in the beginning of this worke, who, whensoever he cateth, listeth vp his eies to heauen, and maketh the signe of the crosse, because he hath scene vs doe so: yea at our prayers he did kneele downe as we did: And because he hath scene a great crosse planted neere to our fort, he hath made the like at his house, and in all his cabins; and carieth one at

The right  
meanes to  
bring the Sa-  
uages to ones  
deuotion.

Gen. 28. 20.

*Greg. Nazian*  
in the oration  
of the care  
for the poore.

*Plin. lib. 2. 7.*

his brest, saying, that he is no more a Sauage, and acknowledging plainly, that they are beasts (so hee saith in his language) but that he is like vnto vs, desiring to be instructed. That which I say of this man, I may affirme the same almost of all the others : And though he should be alone, yet hee is capable, being instructed, to bring in all the rest.

The Armouchiquois are a great people, which haue likewise no adoration : and being settled, because they manure the ground, one may easily make a congregation of them, and exhort them to that which is for their saluation.

Lib. .I. chap. 7. They are vicious and bloody men, as we haue said heerebefore : but this insolencie proceeds for that they feele themselves strong, by reason of their multitude, and because they liue more at ease than the others, reaping the fruits of the earth. Their cuntry is not yet well knowen, but in that small part that wee haue discovered, I finde they haue conformitie with them of *Virginia*, except in the superstition & error, in that which concerneth our subiect, for as much as the Virginians doe begin to haue some opinion of a superior thing in nature, which gouerneth heere this world. They beleue in many gods (as an English Historian that dwelt there reporteth) which they call *Montóac*, but of sundry sorts and degrees. One alone is chiefe and great, who hath euer beene, who purposing to make the world, made first other gods, for to be meanes and instruments, wherewith he might serue himselfe in the Creation and in the government. Then afterwards the Sunne, the Moone and the Starres, as demy gods, and instruments of the other Principall order. They hold that the woman was first made, which by coniunction with one of the gods had children. All these people doe generally beleue the immortality of the soule, and that after death good men are in rest, and the wicked in paine : Now them that they esteeme to be the wicked are their enemies, and they the good men : In such sort that, in their opinion, they shall all after death be well at ease, and specially when they

A conformi-  
ty betweene  
the Armouchi-  
quois and  
the naturall  
Virginians.  
The religion  
of the Virgini-  
ans.

they haue well defended their country, and killed many of their enemies. And as touching the resurrection of the bodies, there are yet some nations in those parts that haue some glimpse of it. For the *Virginians* doe tell tales of certaine men risen againe, which say strange things: As of one wicked man, who after his death had bene neere to the mouth of *Popogusso* (which is their Hell) but a god saued him; and gaue him leaue to come againe into the world, for to tell his friends what they ought to doe for to auoide the comming into this miserable torment. Item, that yeare that the English men were there, it came to passe within 60. leagues off from them (as said the *Virginians*) that a body was vnburied, like to the first, and did shew, that being dead in the pit, his soule was aliue, and had trauelled very farre, thorow a long and large way, on both sides of which did grow very faire and pleasant trees, bearing the rarest fruits that can be seene: and that in the end he came to very faire houses, neere to the which he found his father, which was dead, who expressly commanded him to returne backe and to declare vnto his frinds the good which it behooued them to doe for to enioy the pleasures of this place: And that after he had done his message he should come thicher againe. The generall History of the West Indies reporteth, that before the comming of the Spaniards into *Perou*, they of *Cusco* and thereabout, did likewise beleue the resurrection of the bodies. For seeing that the Spaniards, with a cursed auarice, opening the sepulchers for to haue the gold and the riches that were in them, did cast and scatter the bones of the dead heere and there, they praied them, not to scatter them so, to the end that the same should not hinder them from rising againe: which is a more perfect beleefe than that of the *Sadducees*, and of the Greekes, which the Gospell and the Acts of the Apostles witness vnto vs that they scoffed at the resurrection, as also, almost all the heathen antiquity hath done.

Fabulous  
tales of the  
resurrection.

Hist. gen. of  
the Indies. 4.  
booke, the  
124. chap.

Luc. 20. vers  
27.  
Act. 17. vers  
32.

4. Eldras 7.  
ver. 31. 32.  
S. Paul to the  
Heb. ch. 11.  
at the end.  
Orig 2.  
booke of  
principles.

Some of our Westerne Indians, expecting this resurrection, haue esteemed that the soules of the good did goe into heauen, & them of the wicked into a great pit or hole, which they thinke to be far off towards the Sunne setting, which they call *Popogusso*, there to burne for euer: and such is the beleefe of the *Virginians*: The others (as the *Brafilians*) that the wicked goe with *Aignan*, which is the euill spirit that tormenteth them: but as for the good, that they went behinde the Mountaines to dance and make good cheere with their fathers. Many of the ancient Christians, grounded vpon certaine places of *Eldras*, of *S. Paul*, and others, haue thought that after death our soules were sequestred into places vnder the earth, as in *Abrahams* bosome, attending the iudgement of God: And there *Origen* hath thought that they are as in a Schoole of soules, and place of instruction, where they learne the causes and reasons of the things they haue seene on the Earth, and by reasoning make iudgements of consequences of things past, and of things to come. But such opinions haue bene reiected by the resolution of the Doctours of *Sorbone* in the time of King Philip the faire, and since by the Council of *Florence*. Now if the Christians haue held that opinion, is it much to these poore Sauges to bee entred in those opinions that we haue recited of them?

As concerning the worshipping of their gods, of all them that be out of the Spanish dominion, I finde none but the *Virginians* that vse any diuine seruice (vnlesse we will also comprehend therein, that which the *Floridians* doe, which we will recite heereafter) They then represent their gods in the shape of a man, which they call *Keunas* or *noock*. One onely is named *Keunas*. They place them in houses and Temples, made after their fashion, which they call *Machicômuck*, wherein they make their praiers, singing and offering to those gods. And seeing we are fallen to speake of infidels, I praise rather the ancient Romans who were aboue 173. yeares without any images of Gods, as *S. Augustin*

S. Aug. 4. de  
Ciuitate Dei  
cap. 31.

gustia

*gustin* saith. *Numa Pompilius* hauing wisely forbidden to make any, because that such a foolish and senseles thing made them to be despised, and from this contempt came, that the people did cast out all feare, nothing being better than to worship them in spirit seeing they are spirits. And indeed *Pliny* saith: *That there is nothing which sheweth more the weakenesse of mans wit, than to seeke to assigne some image or figure to God. For in what part soeuer that God sheweth himselfe he is all sense, all sight, all hearing, all soule, all vnderstanding: and finally he is all of himselfe, without using any organe.* The ancient Germans instructed in this doctrine, not onely did admit no images of their gods (as saith *Tacitus*) but also would not that they should be drawen or painted against the walles, nor set in any humane forme, esteeming that to derogate too much from the greatnes of the heavenly power. It may be said among vs that figures and representations are the bookes of the vnlearned: but leauing disputations aside, it were fitting that euery one should be wise and wel instructed, and that no body should be ignorant.

Plin. lib. 2.  
cap. 7.

Our *Souriquois* and *Armonchiquois* Sauages, haue the industry both of painting and caruing, and doe make pictures of beasts, birds and men, as well in stone as in wood, as pretilie as good workemen in these parts; and notwithstanding they serue not themselves with them in adoration, but onely to please the sight, and the vse of some priuat tooles, as in Tabacco-pipes. And in that (as I haue said at the first) though they be without diuine worship, I praise them more than the *Virginians* and all other sorts of people, which more beasts than the very beasts worship and reuerence senselesse things.

The Sauages  
haue the industry  
both of painting  
and caruing.

Captaine *Laudonniere* in his History of *Florida*, saith that they of that Country haue no knowledge of God, nor of any religion, but of that which appeareth vnto them, as the Sunne and the Moone; to whom, neuerthelesse, I finde not in all the said History that they make any adoration,

The Florida-  
ans.

*Belleforests*  
false report.

sauing that when they goe to warre, the *Paracoufi* maketh some praier to the Sunne for to obtaine victory, and which being obtained he yeldeth him praises for it, with songs to the honour of him, as I haue more particularly spoken in my first booke the 10. chapter. And notwithstanding *Monsieur De Belleforest* writeth to haue taken from the said History that which he mentioneth of their bloudie sacrifices, like to them of the *Mexicains*, assembling themselves in one field, and setting vp there their lodges, where after many dances and ceremonies, they lift vp in the aire and offer to the Sunne, him vpon whom the lot is fallen to be sacrificed. If he bee bold in this thing, he presumeth no lesse where he writeth the like of the people of *Canada*, whom he maketh sacrificers of humane bodies, although they neuer thought on it. For if Captaine *James Quartier* hath seen some of their enemies heads, dressed like leather, set vpon peeces of wood, it doth not follow that they haue bene sacrificed, but it is their custome to doe so, like to the ancient *Gaulois*, that is to say, to take off the heads of their enemies whom they haue killed, and to set them vp in, or without their Cabins as a Trophee: which is vsuall thorow all the West Indies.

To returne to our *Floridians*, if any one will call the honour they doe to the Sunne, to be an act of religion, I will not contrary him. For in the old time of the golden age, when that ignorance found place amongst men, many (considering the admirable effects of the Sunne and of the Moone, wherewith God vseth to gouerne things in this low world) attributed vnto them the reuerence due to the Creator: And this maner of reuerence is expounded vnto vs by *Iob*, when he saith: *If I haue beholden the Sunne in his brightnesse, and the Moone running cleere: and if my heart hath been seduced in secret, and my mouth hath kissed my hand: this also had bene an iniquity to be condemned: for I had denied the great God aboue.* As for the hand kissing it is a kind of reuerence which is yet obserued in doing homages.

Not

*Iob* 31. vers.  
26. 27.



Not being able to touch the Sunne, they stretch forth their hands towards it, then kisse it: or they touched his Idoll, and afterwards did kisse the hand that had touched it. And into this idolatry did the people of Israel sometime fall, as we see in *Ezechiel*.

In regard of the *Braſilians*, I finde by the discourse of *John De Leri* (whom I had rather follow than a Spaniſh Authour, in that which he hath ſeene) that not onely they are like vnto ours, without any forme of religion or knowledge of God, but that they are ſo blind and hardned in their *anthropophagie*, that they ſeeme to be in no wiſe capable of the Chriſtian doctrine. Alſo they are viſibly tormented and beaten by the diuell (which they call *Aignan*) and with ſuch rigor, that when they ſee him come, ſometimes in the ſhape of a beaſt, ſometimes of a bird, or in ſome ſtrange forme, they are as it were, in deſpaire. Which is not with the other Sauages, more hitherward, towards New-found-land, at leaſt with ſuch rigor. For *James Quartier* reporteth that he caſteth earth in their eies, and they call him *Cudoïagni*: & there, where we were (where they call him *Aoutem*) I haue ſometimes heard that he had ſcratched *Membertou*, being then, as it were, a kinde of Soothſaier of the Country. When one tels the *Braſilians* that one muſt beleue in God, they like that aduice well enough, but by and by they forget their leſſon and returne againe to their owne vomit, which is a ſtrange brutiſhnes, not to be willing at the leaſt to redeeme themſelues from the diuels vexation, by religion: Which maketh them vnexcusable, ſeeing alſo they haue ſome memory remaining in them of the generall flood, and of the Goſpell (if it be ſo that their report be true) for they make mention in their ſongs that the waters being once ouerflowne, did couer all the earth, and all men were drowned, except their Grandfathers, who ſaued themſelues vpon the higheſt trees of their Country. And of this flood other Sauages, mentioned by me elſe where, haue alſo ſome tradition.

*Ezech 8. ver.*  
16.  
*Braſilians.*

In the firſt  
booke third  
Chapter.

As

As concerning the Gospell, the said *de Leri* saith, that ha-  
 uing once found occasion to shew vnto them the begin-  
 ning of the world, and how it is meet to beleeue in God,  
 and their miserable condition, they gaue eare vnto him  
 with great attention, being all amazed for that which they  
 had heard: and that thereupon, an ancient man, taking  
 vpon him to speake, said, that in truth he had recited won-  
 derful things vnto them, which made him to call to minde,  
 that which many times they had heard of their Grandfa-  
 thers, that of a long time sithence a *Mair* (that is to say, a  
 stranger, clothed and bearded like to the Frenchmen) had  
 bene there, thinking to bring them to the obedience of  
 the God which he declared vnto them, and had vsed the  
 like exhortatiō vnto them: but that they would not beleeue  
 him. And therefore there came another thither, who, in  
 signe of a curse, gaue them their armours, wherewith since  
 they haue killed one another: and that there was no like-  
 lihood they should forsake that maner of life, because that  
 all their neighbour Nations would mocke them for it.

But our *Souriquois*, *Canadians* and their neighbours are  
 not so hardened in their wicked life, no neither the *Virgini-  
 ans* nor *Floridians*, but will receiue the Christian doctrine  
 very easily, when it shall please God to stirre vp them that  
 be able to succour them, neither are they visibly tormen-  
 ted, beaten and torne by the Diuell, as this barbarous peo-  
 ple of *Brazil*, which is a strange malediction, more parti-  
 cular vnto them, than to other Nations of those parts.  
 Which maketh me beleeue that the voice of the Apostles  
 may haue reached so farre, according to the saying of the  
 said old ancient man, to which hauing stopped their eares,  
 they beare a particular punishment for it, not common to  
 others, which peradventure haue neuer heard the word of  
 God, since the vniuersall flood, whereof all those Nations,  
 in more than three thousand leagues of ground haue an ob-  
 scure knowledge, which hath bene giuen them by traditi-  
 on from father to sonne.

## CHAP. VI.

*Of the Sooth-saiers and Masters of the Ceremonies  
among the Indians.*

I Will not call (as some haue done) by the name of Priests, them that make the ceremonies and inuocations of diuels among the West Indies, but in as much as they haue the vse of sacrifices and gifts that they offer to their Gods, for as much as (as the Apostle saith) euery Priest or Bishop is ordained to offer gifts and sacrifices: such as were them of *Mexico*, the greatest whereof was called *Papas*, who offered incense to their Idols, the chiefe of them was that of the god whom they did name *Vitzilipuztli*, although neuerthelesse, the generall name of him, whom they held for supreme Lord and author of all things, was *Viracocha*, to whom they attributed excellent qualities, calling him *Pachacamac*, which is, Creator of Heauen and Earth: and *Vsapi*, which is, admirable, and other such like names. They had also sacrifices of men, as them of *Perou* haue yet, which they sacrificed in great number, as *Ioseph Acosta* discourseth thereof at large. Those may be called Priests or Sacrificers: But in regard of them of *Virginia* and *Florida*, I doe not see any sacrifices they make, and therefore I will qualifie them with the name of *Wizards*, or Masters of the Ceremonies of their religion, which in *Florida* I finde to be called *Iaruars*, and *Ioanas*: in *Virginia*, *Vuiroances*: in *Brasill* *Caribes*: and among ours (I meane the *Soriquois*) *Aitmoins*. *Laudonniere*, speaking of *Florida*: They haue (saith he) their Priests, vnto whom they giue great credit, because they be great Magicians, great Soothsaiers and callers on diuels. These Priests doe serue them for Physicians and Chirurgians, and carrie alwaies with them a bagge full of hearbes and drugges to physicke them that be sicke, which be, the most part, of the great pockes: for they loue women and maidens very much, whom they call

Hebr. 8. vers.  
3.

*Ioan. Acosta,*  
*lib. 5. ch. 20.*  
21.

Virginia.

*Acofta 6. booke  
ch. 19.*The Phifici-  
ons and Chi-  
rurgions of  
the Sauages.

call the daughters of the Sunne. If there be any thing to be treated, the King calleth the *Iaruars*, and the ancientest men, and demandeth their aduice. See moreouer what I haue written heeretofore in the sixt Chapter of the first booke. As for them of *Virginia*, they are no lesse suttle then them of *Florida*, and do procure credit to themselues, making them to be respected, by trickes or shew of religion, like to them that we haue spoken of in the last chapter, speaking of some dead men risen vp againe. It is by such meanes, and vnder preteect of religion that the *Inguas* made themselues heeretofore the greatest Princes of *America*. And them of these parts that would deceiue and blinde the people haue likewise vsed of that suttelty, as *Numa Pompilius*, *Li(ander)*, *Sertorius*, and other more recent, doing (as saith *Plutarke*) as the plaiers of tragedies, who desirous to shew forth things, ouer-reaching the humane strength, haue refuge to the superior power of the Gods.

The *Aoutmoins* of the last land of the *Indies* which is the neereft vnto vs, are not so blockish but that they can make the common people to attribute some credit vnto them. For by their impostures they liue and make themselues esteemed to be necessary, playing the part of Phycions and Chirurgions as well as the *Floridians*. Let the great *Sagamos Memberton* be an example thereof. If any body be sicke, he is sent for, he maketh inuocations on his diuell, he bloweth vpon the part grieued, he maketh incisions, sucketh the bad blood from it: if it be a wound he healeth it by the same meanes, applying a round slice of the Beavers stones. Finally, some present is made vnto him, either of venison or skinnes. If it be question to haue newes of things absent, hauing first questioned with his spirit, he rendreth his oracles commonly doubtfull, very often false, but sometimes true: as when he was asked whether *Panoniac* were dead, he said, that vnlesse he did returne within fifteene daies, they should not expect him any more, and that he was killed by the *Armonchiquois*. And for to haue  
this

this answer he must be presented with some gift. For there is a triuiall prouerbe among the Greekes, which beareth, that without mony Phœbus Oracles are dumbe. The same *Membertou* rendered a true Oracle of our coming to *Monsieur du Pont*, when that he parted from Port Royall, for to returne into France, seeing the 15. daie of Iuly passed without hauing any newes. For he did maintaine still, and did affirme that there should come a ship, and that his diuell had told it him. Item when the Sauages be a hungred they consult with *Membertous* Oracle, and he saith vnto them, go yea to such a place and you shal finde game. It happeneth sometimes that they finde some, and sometimes none. If it chance that none be found, the excuse is, that the beast is wandering and hath changed place: but so it comes to passe, that very often they finde some: And this is it which makes them belecue that this diuell is a god, and they know none other, to whom notwithstanding they yeeld not any seruice nor adoration in any forme of religion.

When that these *Aoutmoins* make their mowes and moppes, they fix a staffe in a pit, to which they tie a cord, and putting their head into this pit, they make inuocations or coniurations in a language vnknown to the others that are about, and this with beatings and howlings, vntill they sweat with very paine: yet I haue not heard that they foame at the mouth as the Turkes doe. When this diuell is come this master *Aoutmoin* makes them belecue that he holdeth him tied by his cord, and holdeth fast against him, forcing him to giue him an answer before he let him goe. By this is knowne the subtlety of this enemy of nature, who beguileth thus these miserable creatures, and his pride wichall, in willing that they which doe call vpon him, yeeld vnto him more submission then euer the holy Patriarches and Prophets haue done to God, who haue onely praied with their faces towards the ground.

How the  
*Aoutmoins*  
inuocate the  
Diuell.

A song to the  
praise of: the  
Diuell.

That done he beginneth to sing some thing (as I thinke)

to the praise of the diuell, who hath discovered some game vnto them : and the other Sauages that are there doe answer, making some concordance of musicke among them. Then they dance after their maner, as we will heereafter say, with songs which I vnderstand not, neither those of ours that vnderstood their speech best. But one day going to walke in our Medowes along the riuer, I drew nere to *Membersions* cabine, and did write in my table booke part of that which I vnderstood, which is written there yet in these termes ; *haloet ho ho hé he ha ha haloet ho ho hé*, which they did repeat diuers times. The tune is in my said table booke in these notes : *re fa sol sol re sol sol fa fa re re sol sol fa fa*. One song being ended, they all made a great exclamation, saying *E!* Then began againe another song, saying : *Egrigna hau egrigna he he hu hu ho ho egrigna hau hau hau*. The tune of this was, *fa fa fa sol sol fa fa re re sol sol fa fa re fa fa sol sol fa*. Hauing made the vsuall exclamation they began yet another song which was : *Tameia alleluia tameia dou veni hau hau hé hé*. The tune whereof was : *sol sol sol fa fa re re re fa fa sol fa sol fa fa re re*. I attentiuely harkned vpon this word *alleluia* repeated sundry times, and could neuer heare any other thing. Which maketh mee thinke that these songs are to the praises of the diuel, if notwithstanding this word signifie with them that which it signifieth in Hebrew, which is, *Praise ye the Lord*. All the other Nations of those Countries doe the like : but no body hath particularly described their songs, sauing *John de Leri*, who saith that the *Brasilians* doe make as good agreements, in their Sabbaths. And being one day at their solemnity he doth report that they said, *Hè hè hè hè hè hè hè nè hè hè* ; with this note : *fa fa sol fa fa sol sol sol sol*. And that done they cried out and howled after a fearefull maner the space of a quarter of an houre, and the women did skip violently in the aire vntill they fomed at the mouth : then began againe their musike, saying : *Heu heür aüre heür a heür aüre heür a heür a onech* : the note is, *fa mi re sol*

*sol solfa mi re mire mi ut re.* This authour saith that in this song, they bewailed their decessed fathers, which were so valiant, and neuerthelesse they comforted themselues for that after their death, they were assured to goe to them behinde the high Mountaines, where they should daunce and be merry with them. Likewise that they had, with all vehemency, threatned the *Ouetacas* their enemies to be in very short time taken and eaten by them, according as the *Caraiibes* had promised them: and that they had also made mention of the flood spoken of in the former chapter. I leaue vnto them that doe write of *Demonomanie* to philosophize vpon that matter. But moreouer, I must say that whilest our Sauages do sing in that maner before said, there be some others which doe nothing else but say *Hè* or *Het* (like to a man that cleaueth wood) with a certaine motion of the armes: and daunce in round, not holding one another, nor moouing out of one place, striking with their feet against the ground, which is the forme of their daunces, like vnto those which the said *De Leri* reporteth of them of *Brafill*, which are about 1500. leagues from that place. After which things our Sauages make a fire and leap ouer it, as the ancient Cananites, Ammonites, and sometimes the Israelites did: but they are not so detestable, for they doe not sacrifice their Children to the diuell, thorow the fire. Besides all this, they put halfe a pole out of the top of the Cabin where they are, at the end whereof there is some *Matachias*, or some thing else tied, which the diuell carrieth away. Thus haue I heard the discourse of their maner of doing in this matter.

There may be heere considered a bad vse to leape ouer the fire, and to make the children to passe thorow the flame in the fire made vpon S. Iohn Baptists day; which custome indureth yet to this day among vs, and ought to be reformed. For the same commeth from the ancient abominations that God hath so much hated, whereof *Theodore* speaketh in this wise: *I haue seene* (saith he) *in some*

X 3

Townes

The daunces  
of the Saua-  
ges.

Leuit. 20. ve  
2. 3.  
Deuter. 12.  
vers. 31. and  
18. vers. 10.  
and 4. of Kin.  
17. vers. 17. 31.  
Psal. 106.

S. Iohns bon-  
fire.

Theod. vpon  
the 16. chap.  
of the fourth  
booke of  
Kings.

Townes piles of wood kindled once a yeare, and not onely children to leape over them, but also men, and the mothers bearing their children over the flame, which did seeme unto them to be as an expiation and purification. And this in my Iudgement was the sinne of Achaz.

Can. 64. Synod.  
6. in Trullo.

These fashions haue beene forbiddeen by an ancient Councell holden at Constantinople. Whereupon *Balsamon* doth note that the 23. daie of Iune (which is Saint Iohn Baptiste) men and women did assembe themselves at the Sea shore and in houses, and the eldest daughter was dressed like a bride, and after they had made good cheare and well drunke, daunces were made, with exclamations and fires all the night, Prognosticating of good and bad lucke. These fires haue beene continued among vs, vpon a better subiect. But the abuse must be taken away.

The diuell  
will be serued  
as God.

Now as the diuell hath alwaies beene willing to play the ape, and to haue a seruice, like to that which is giuen to God, so would hee that his officers should haue the marke of their trade, to the end to deceiue the simple people the better. And indeed *Memberton*, of whom we haue spoken, as a learned *Aoutmoin*, carieth hanged at his necke the marke of this profession, which is a purse triangle wise, couered with their imbrodery worke, that is to say with *Matachiaz*, within which there is I know not what as bigge as a small nut, which he saith to be his diuell called *Aoutem*, which they of *Canada* doe name *Cudouagni*, as saith *Iames Quartier*. I will not mingle sacred things with prophane, but according as I haue said that the diuell plaie the ape, this maketh me to remember of the *Rational* or *Pectoral* of iudgement, which the high Priest did carry before him in the ancient law, on the which *Moses* had put *Urim* and *Thummim*. Now *Rabbi David* saith that it is not known what these *Urim* and *Tummim* were, and it seemeth that they were stones. *Rabbi Selomoh* saith that it was the name of God *Iehouah*, an inefable name, which he did put within the fouldes of the *Pectoral*, whereby he made his



his word to shine. *Iosephus* doth thinke that they were Twelue precious stones. *S. Hierome* doth interpret these two words to signifie *Doctrine* and *Truth*.

And as the Priestly office was successiue; not onely in the house of *Aron*, but also in the family of the great Priest of *Memphis*, whose office was assigned to his eldest sonne after him, as *Thyamis* saith in the *Ethiopian* History of *Heliodorus*: Euen so among these people this office is successiue; and by tradition they doe teach the secret thereof to their eldest sonnes. For *Membertous* eldest sonne (who was named *Indas*, in iest, for which he was angry, vnderstanding it was abad name) tolde vs, that after his father, he should be *Aoutmoin* in that precinct: which is a small matter: for euery *Sagamos* hath his *Aoutmoin*, if himselfe be not so, but yet they couet the same, for the profit that commeth thereof.

The *Brasilians* haue their *Caraiibes*, who trauell thorow the villages, making the people beleue that they haue communication with spirits, through whose meanes they can, not onely giue them victory against their enemies, but also, that of them depends the fertility or sterility of the ground. They haue commonly a certaine kinde of belles or rattles in their hands, which they call *Maraca*, made with the fruit of a tree, as bigge as an Austruches egge, which they make hollow, as they doe here the bottels of the Pilgrims that goe to Saint Iames: And hauing filled them with small stones, they make a noise with them, in their solemnities, like the bladders of hogges: and going from towne to towne they beguile the world, telling the people that their diuell is within the same, These *Maracas* or Rattles well decked with faire fethers, they sticke in the ground the stafe that is thorow it, and doe place them all along and in the middest of the houses, commanding that meat and drinke be giuen to them. In such wise that these cogging mates, making the other poore idiots to beleue (as the Sacrificers of the idoll *Beldid* heretofore, of whom

These bottels, or rattles are made of Pompions.

The imposture of the *Caraiibes*.

mention

mention is made in the History of *Daniel*) that those fruits doe eat and drinke in the night : every housholder giuing credit thereto , doth not faile to set neere these *Maracas*, meale, flesh, fish, and drinke, which seruice they continue by the space of fifteene daies or three weekes : and during that time they are so foolish as to perswade themselues that in sounding with these *Maracas* , some spirit speaketh vnto them, and attribute diuinity vnto them, In such sort that they would esteeme it a great misdeed to take away the meat that is presented before those faire belles, with which meates those reucrend *Caraibes* doe meereyly fatten themselues. And so vnder false pretexts, is the world deceiued.

## CHAP. 7.

*Of their Language.*

Sundrielan-  
guages.

**T**He effects of the confusion of *Babel* are come in as farre as to those people whereof we speake, as well as in the hither world. For I see that the *Patagons* doe speake another language than them of *Brasil*, and they otherwise than the *Peroians*, and the *Peroians* are distinct from the *Maxicans* : the *Iles* likewise haue their peculiar speech : they speake not in *Florida* as they doe in *Virginia* : Our *Souriquois* and *Etechemins* vnderstand not the *Ar-mouchiquois* : nor these the *Iroquois* : briefly, every Nation is diuided by the language : yea in one and the selfe same Prouince there is difference in language, euen as in *Gallia* the Fleming, they of *Basse Bretaine*, the *Gascon* and the *Basque* doe not agree. For the Authour of the History of *Virginia* saith, that there every *Wiroans*, or Lord, hath his peculiar speech. Let this be for example, that the chiefe man or Captaine of some precinct (whom our Historians *James Quartier* and *Landonniere*, doe call by the name of King) is called in *Canada*, *Agohanna*; among the *Souriquois*, *Sagamos* ; in *Virginia*, *Wiroans* ; in *Florida*, *Paracussi* ; In the  
Iles

Iles of *Cuba*, *Cacique* : the Kings of *Perou*, *Inguas*, and fo  
 fourth. I haue left the *Armouchiquois* and others, which I  
 know not. As for the *Brafilians* they haue no Kings, but  
 the old ancient men, whom they call *Peorerouspichech*, be-  
 cause of the experience they haue of things past, are they  
 which doe gouerne, exhort and dispose of all things. The  
 very tongues are changed, as we see, that with vs we haue  
 not the language of the ancient *Gaullois*, nor that which  
 was in *Charolus Magnus* time (at least it doth differ very  
 much) the Italians doe speake no more Latin, nor the Gre-  
 cians the ancient Greeke, specially in the sea coasts, nor the  
 Iewes the ancient Hebrew. In like maner *Iames Quartier*  
 hath left vnto vs a kinde of Dictionary of the language of  
*Canada*, wherein our Frenchmen that haunt there, in these  
 daies, vnderstand nothing : and therefore I would not  
 insert it heere : onely I haue there found *Caraconi* which  
 signifyeth bread, and now they say *Caracona*, which I e-  
 steeme to be a word of *Basque*. For the satisfaction of some  
 I will set heere some numbers of the ancient and new lan-  
 guage of *Canada*.

The old.

- 1 *Segada.*
- 2 *Tigeni.*
- 3 *Asbe.*
- 4 *Homacou.*
- 5 *Oniscon.*
- 6 *Indaic.*
- 7 *Ayaga.*
- 8 *Adægue.*
9. *Madellon.*
- 10 *Affem.*

The new.

- 1 *Begou.*
- 2 *Nichou.*
- 3 *Nichtoa.*
- 4 *Rau.*
- 5 *Apateta.*
- 6 *Coutouachiu.*
- 7 *Neouachin.*
- 8 *Nestouachin.*
- 9 *Pescoïadet.*
- 10 *Metren.*

The *Souriquois* doe say.

- 1 *Negout.*
- 2 *Tabo.*
- 3 *Chicht.*

The *Etechemins*.

- 1 *Bechgon.*
- 2 *Nich.*
- 3 *Nach.*
- γ
- 4 *Neon.*

4	<i>Neou.</i>	4	<i>Iau.</i>
5	<i>Nan.</i>	5	<i>Prenchk.</i>
6	<i>Kamachin.</i>	6	<i>Chachit.</i>
7	<i>Eroeguenik.</i>	7	<i>Coutachit.</i>
8	<i>Meguemorchin.</i>	8	<i>Erouiguen.</i>
9	<i>Echkonadek.</i>	9	<i>Pebocquem.</i>
10	<i>Metren.</i>	10	<i>Peiock.</i>

Conformity  
of languages.

Sagamos  
doth also  
signifie a King  
in the East  
Indies.

The cause of  
the change of  
languages.

Beuer-hats.

For the conformity of languages, there are sometimes found words in these parts, which doe signifie some thing there, as *Iohn de Leri* saith, that *Leri* signifieth an *Oyster* in *Brazil*: but very few words are found which come in one and the selfesame signification. In *Maffens* his *Oriental* History I haue read *Sagamos* in the same signification as our *Souriquois* doe take it, to wit, a King, a Duke, a Captaine. And they that haue bene in *Guinee* say, that this word *Babougic* signifieth there a little child, or a fawne of a beast, in that sense as the said *Souriquois* take that word, as this French word *Moustache*, which commeth of *Mistax*, and that which we say in French *boire a tire-larigot*, which I construe in English to drinke till ones eies be out, commeth of *Larygx Lariggos* &c. And the Greeke words *Paradeisos*, *Bosphoros*, come from the Hebrew פַּרְדֵּיִם and בֹּשְׁפֹרוֹס.

But concerning the cause of the change of the language in *Canada*, whereof we haue spoken, I thinke that it hath happened by a destruction of people. For it is some eight yeeres, since the *Iroquois* did assemble themselves to the number of 8000. men, and discomfited all their enemies, whom they surpris'd in their inclosures. To this I adde the trafficke which they make from time to time for their skinnes, since the French men came to fetch them: for in the time of *Iames Quartier* Beuers were not cared for. The hats that be made of it are in vse but since that time: not that the inuention thereof is new: for in the ancient orders of the Hat-makers of Paris, it is said that they shall make hats

hats of fine Beuers (which is the Castor) but whether it be for the dearenesse, or otherwise, the vse thereof hath bene long since left off.

As for the Pronunciation, our *Souriquois* haue the Greeke (v) which we call (v), and their words doe commonly end in (a) as *Souriquois*, *Souriquoa*: *Captaine*, *Capitaina*: *Normand*, *Normandia*: *Basque*, *Basquoa*: *une Martre* (a Marten) *Martra*: a banquet, *Tabagua*: &c. But there are certaine letters which they cannot well pronounce, that is to say, an (v) consonant, and (f) in stead whereof they put (b) and (p) as for *fevre* (which is a smith) they will say (*pebre*.) And for (*Sauvago*, which signifieth *Sauage*) they say *Chabaia*, and so call they themselues, not knowing in what sence we take that word. And yet they pronounce the rest of the French tongue better than our Gascons, who, besides the turning of (v) into (b) and of the (b) into (v,) were yet discerned in the last troubles and badly handled in Prouence, by the pronouncing of the word (*Cabre*, in stead whereof they did say (*Crabe*), as aforetime the *Ephraimites* hauing lost the battel against the *Galaadites*, thinking to scape away, were well knowen in passing the riuier *Jordan*, in pronouncing the word *Shibboleth*, which signifieth an eare of Corne, in stead whereof they did say *Sibboleth*, which signifieth the foord of a riuier, asking if they might well passe. The Greekes had also a sundry pronunciation of the selfesame word, because they had foure distinct tongues, varying from the common speech. And in *Plantus* we read that the *Peenestins* not farre distant from Rome did pronounce *Konia*, in stead of *Ciconia*. Yea euen at this day the good wiues of Paris doe yet say, *mon Courin*, for *mon Cousin*, which is my Cozen: and *mon Mazi*, for *mon Mari*, which signifieth husband.

Of the pronunciation.

In the booke of Iudges ch. 12. vers. 6.

Now to returne to our Sauages: although that by reason of trafficke many of our Frenchmen doe vnderstand them, notwithstanding they haue a particular tongue, which is onely

The Sauages haue a particular tongue.

only knowen to them : which maketh me to doubt of that which I haue said, that the language which was in *Canada* in the time of *Iames Quartier* is no more in vse. For to accommodate themselves with vs, they speake vnto vs in the language which is to vs more familiar, wherein is much *Basque* mingled with it : not that they care greatly to speake our languages: for there be some of them which do sometimes say, that they come not to seeke after vs : but by long frequentation they cannot but retaine some word or other.

Their manner  
of numbe-  
ring.

I will farther say, that concerning the numbers (seeing we haue spoken of it) they doe not reckon distinctly as we doe, the daies, the weekes, the moneths, the yeares; but doe declare the yeares by number of summes, as for 100. yeares, they will say *Cachmetren achttek*, that is to say 100. Sonnes, *bitumetrenaguè achttek* 1000. Sonnes, that is to say 1000. yeares : *metren knichkaminan*, tenne Moneths, *tabo metren guenak* 20. daies. And for to shew an innumerable thing, as the people of *Paris*, they will take their haire or hands full of sand : And after that maner doth the holy Scripture likewise vse sometimes to number, comparing (*Hiperbolicallie*) armies to the sand that is on the Sea shore. They also signifie the seasons by their effects, as for to make a man to vnderstand that the *Sagamos Poutrin court* will come at the spring time, they will say, *nibir betour, Sagamo* (for *Sagamos*, a word shortned) *Poutrin court betour kedretch*; that is to say, the lease being come, then will the *Sagamos Poutrin court* come certainly. Therefore as they haue no distinction neither of daies nor of yeares, so be not they persecuted, by the vngodlinesse of their Creditors, as in these parts : neither doe their *Aourmoins* shorten, nor lengthen, the yeares for to gratifie the Brokers and Bankers, as did, in ancient time, the Idolatrous Priests of Rome, to whom was attributed the gouernment and disposing of times, of seasons and of yeares, as *Solin* writeth.

*Solin, Politi.  
hist. cap. 5.*

CHAP.

CHAP. VIII.

*Of the use of letters.*

IT is well known that these Westerne Nations haue no use of letters, and it is that, which all them that haue written of them doe say they haue most admired, to see that by a peece of paper I giue knowledge of my will from one end of the world to the other ; and they thought that there should be enchantment in this paper. But that is not so much to be wondred at, if we consider that in the tyme of the Romane Emperours, many Nations of these parts knew not the secrets of letters, amongst whom *Tacitus* putteth the  *Germans*  (who at this day doe swarme with men of learning) and he addeth a notable sentence, that good maners are in more credit there, then good lawes elsewhere.

Of letters.

Dutch men.

Gaullois.

As for our *Gaullois*, it was not so with them. For euen from the old tyme of the golden age they had the vse of letters, yea (by the leaue of those godly doctours who do call them Barbarous) before the Greekes and Latines. For *Xenophon* (who speaketh largely of them, and of their beginning in his *Equinoques*) doth witness vnto vs, that the letters which *Cadmus* brought to the Greekes were not so much like to the *Phenicien* letters, as the *Galatees* were, that is the *Gaullois*. Wherein *Cesar* did *Equinocate* in saying that the *Druides* did vse of Greeke letters in priuate matters : for contrariwise the Greekes haue vsed of the *Gaullois* letters. And *Berosé* saith that the third King of the *Gaullois*, after the flood, named *Sorron*, did institute Vniuersities in these parts : and *Diodorus* doth adde that there was in the *Gaulles* *Philosophers* and *Diuines* called *Saronides* (much more ancient then the *Druides*) which were greatly reuerenced, and vnto whom all the people did obey. The same Authours doe say, that *Bardus*, first King of the *Gaullois* did inuent both rymes and musike,

See heereafter the 17. Chapter.

*Diodor. lib. 6. Biblioth.*

brought

brought in Poets and Rhethoricians, who were called *Bardes*, whereof *Cesar* and *Strabo* make mention. But the same *Diodore* writeth, that Poets were among them in such reuerence, that when two armies were ready to strike, hauing their swords drawn, and the iauelins in hand to giue the onfet, those Poets comming, euery one did surcease and put vp their weapons: so much doth wrath giue place to wisdom, yea among the wildest Barbarians, and so much doth *Mars* reuerence the *Muses*, saith the Authour. So I hope that our most Christian, most August, and most victorious king *Henry* the Fourth, after the thundring of besieging of townes and battels is ceased, reuerencing the *Muses*, and honoring them, as he hath already done, not onely he will reduce his eldest daughter to her ancient glory, and giue vnto her being a roiall daughter, the propriety of that *Basilic*, fastened to the temple of *Apollo*, who, by an hidden vertue, did hinder that the Spiders should weaue their webbe along his walles: But will also establish his New France, and bring to the bosome of the Church so many poore soules which that countrey beareth, al starued for the want of the word of God, who are as a pray vnto hell: And that for to doe this hee will giue meanes to conduct thither, Christian *Sarronides* and *Bardes*, bearing the Flower-deluce in their hearts, who will instruct and bring to ciuilitie those barbarous people, and will bring them to his obedience.

The Kings eldest Daughter is the Vniuersity of Paris. *Gesnerus* in the treatise of Serpents.

This French zeale should stirre vp the English courage for Virginia.

#### CHAP. IX.

*Of their clothing and wearing of their haire.*

**G**OD in the beginning did create man naked, and innocent, made all the parts of his body to bee of honest sight. But sin hath made the members of generation to become shamefull vnto vs, and not vnto beasts which haue no sinne. It is the cause why our first parents hauing



hauing knowen their nakednesse, destitute of clothes, did  
 sow figge leaues together for to hide their shame there-  
 with : But God made vnto them coates of skinnes, and  
 clothed them with it; and this before they went out of the  
 gardē of *Eden*. Clothing then is not only to defend vs from  
 cold, but also for decencie, and to couer our shame. And  
 neuerthelesse many nations haue anciently liued, and at  
 this day doeliue naked, without apprehension of this  
 shame, decencie, and honestie. And I maruell not of the  
*Braslien* Sauages that are such, as well men as women, nor  
 of the ancient *Picts* (a nation of great Britaine) who (*He-  
 rodian* saith) had not any vse of clothes, in the time of *Se-  
 uerus* the Emperour : nor of a great number of other na-  
 tions that haue beene and yet are naked : for one may say  
 of them, that they be people fallen into a reprobate sense,  
 and forsaken of God : But of Christians which are in  
*Aethiopia* vnder the great *Negus*, whom we call *Prester-  
 Ibon*; which, by the report of the *Portingals* that haue writ-  
 ten histories of them, haue not their parts which wee call  
 priuie members, any waies couered. But the Sauages of  
 New France and of *Florida*, haue better learned and kept  
 in minde the lesson of honestie, than those of *Aethiopia*.  
 For they couer them with a skinnē tied to a latch or gir-  
 dle of leather, which passing between their buttocks, ioin-  
 eth the other end of the said latch behind. And for the rest  
 of their garments, they haue a cloake on their backs, made  
 with many skinnes, whether they be of *Otters* or of *Bea-  
 uers* : and one only skin, whether it be of *Ellan*, or *Stagges*  
 skinnē, *Beare*, or *Luserne*, which cloake is tied vpward  
 with a leather riband, and they thrust commonly one  
 arme out, but being in their cabins, they put it off, vn-  
 lesse it be cold : And I cannot better compare it than to  
 pictures that are made of *Hercules*, who killed a lion and  
 put the skinnē thereof on his backe. Notwithstanding  
 they haue more ciuilitie, in that they couer their priuie  
 members. As for the women, they differ onely in one  
 thing,

Genf. 3.

Nakednesse  
 of the *Aethio-  
 pians*.

The Wo-  
 men.

thing, that is, they haue a girdle ouer the skin they haue on: and doe resemble (without comparifon) the pictures that be made of Saint Iohn Baptift. But in Winter they make good Beuer fleues, tied behind, which keepe them very warme. And after this maner were the ancient Germans clothed, by the report of *Cæsar* and *Tacitus*, hauing the most part of the body naked.

As for the *Armoichiquois* and *Floridians* they haue no fures, but onely shamois: yea the said *Armoichiquois* haue very often but a peece of matte vpon their backe, for fashions sake, hauing neuerthelesse their priue members couered. God hauing so wisely provided for mans infirmitie, that in cold countries he hath giuen fures, and not in the hot, because that otherwise men would make no esteeme of them. And so for that which concerneth the body. Let vs come to the legges and feet, then we will end with the head.

Gods prouidence.

Of Hofing.

Our Sauages in the Winter, going to sea, or a hunting, doe vse great and high stockings, like to our boote-hofen, which they tie to their girdles, and at the sides outward, there is a great number of points without tagges. I doe not see that they of *Brazil* or *Florida*, doe vse of them, but seeing they haue leather, they may as well make of them, if they haue need as the others. Besides these long stockings, our Sauages doe vse shooes, which they call *Mekexin*, which they fashion very properly, but they cannot dure long, specially when they goe into warric places, because they be not curried, nor hardened, but onely made after the maner of Buffe, which is the hide of an *Ellan*. Howsoeuer it be, yet are they in better order then

Shooing.

The Gottes clothing.

were the ancient Gottes, which were not throughly hofed, but with buskins or halfe bootes, which came somewhat higher than the ankle of the foote, where they made a knot, which they bound with horse haire, hauing the calfe of the legge, the knees and thighes naked. And for the rest of their garments they had leather coates

coates pleated : as greasie as Lard, and the sleeues downe to the beginning of the arme. And on those Ierkins in stead of gold lace, they made red borders, as our Sauages doe. Behold the state of those that ransacked the Romane Empire, whom *Sidonius Apollinaris* Bishop of *Aunergne*, *Sidon. Carm. 7.* doth describe after this maner, going to the Council of *& cp. 20. lib. 4.* *Anitus* the Emperour, for to treat of peace:

— *Squalent vestes, ac sordida macro*

*Lintea pinguescunt tergo, nec tangere possunt*

*Alata suram pelles, ac poplite nudo*

*Peronem pauper nudis suspendit equinum, &c.*

As for the head attire, none of the Sauages have any, vnlesse it bee that some of the hether lands trucke his skinnes with Frenchmen for Hattes and Cappes: but rather both men and women wear their haire flitting ouer their shoulders, neither bound nor tied, except that the men doe trusse them vpon the crowne of the head, some foure fingers length, with a leather lace: which they let hang downe behinde. But for the *Armonchiquois* & *Floridians*, as well men as women, they haue their haire much longer, and they hang them downe lower than the girdle when they are vntrussed: for to auoide then the hindrance that they might bring to them, they trusse them vp as our horse-keepers doe a horses taile, and the men doe sticke in them some feather that like them, and the women a needle or bodkin with three points after the fashion of the french Ladies, who also wear their needles or bodkins that serue them partly for an ornament of the head. All the ancient had this custome to goe bareheaded, and the vse of hats is but lately come in. The faire *Absalon* was hanged by his haire at an Oake, after he had lost the battell against his fathers army, and they did neuer couer their heads in those daies, but when they did mourne for some misfortune, as may be noted by the example of *Dauid*, who hauing vnderstood his sonnes conspiracy fled from *Ierusalem*, and went vp the Mountaine of *Oliues*

The Sauages head-attire.

The Sauage Women weare Bodkins.

2. Sam. 18. vers. 9.

Ibid. 15. ver. 30.

Z

weeping

Ester. 6. vers.  
126

weeping and hauing his head covered, and all the people that was with him. The *Persians* did the like, as may be gathered by the Historie of *Amán*, who being commanded to honour him whom he would haue to be hanged, to wit *Mardochee*, went home to his house weeping, and his head covered, which was a thing extraordinary. The *Romans* at their beginning did the like, as I gather by the words which did command the hangman to doe his office, recited by *Cicero* and *Titus Linius* in these termes : *Vade licetor; colliga manus, caput obnubito, arbori infelici suspendito.* And if we will come to our Westerly and Northerly people, we shall finde that the most part did were long haire, like vnto them that we call *Sauages*. That cannot be denied of the *Trans-Alpin Gaullois*, who for that occasion gaue the name to *Gallia Comata*; whereof *Martiall* speaking saith;

— *Mollesque Flagellant Colla come.*

Our French Kings haue bene surnamed hairy, because they did weare their haire so long that they did beat downe to the backe and the shoulders, so that *Gregory of Tours* speaking of King *Clouis* haire, he calleth it *Capillorum Flagella*. The *Gothes* did the like, and left to hang ouer their shoulders great flockes of haire curled, which the authours of that time doe call *granos*, which fashion of haire was forbidden to Priests, also the secular apparell, in a Councell of the *Gothes*: and *Iornandes* in the History of the *Gothes* reciteth that King *Atalaric* would that the Priests should were the *Thiare*, or hat, making two sorts of people, some whom he called *Pileatos*, the others *Capillatos*, which these tooke for so great a fauour to be called hairy, that they made mention of this benefit in their songs: and notwithstanding they braided not their haire. But I finde by the testimony of *Tacitus* that the *Suenians* a Nation of Germany did wreath, knit, and tie their haire on the crowne of their heads, euen as we haue said of the *Souriquois* and *Armonchiquois*. In one thing the *Armonchiquois*

doe

Concil. Braccaren. l. 1. Cap. 29.

doe differ from the *Souriquois* and other Sauages of Newfoundland, which is, that they pull out their haïres before, which the others doe not. Contrary to whom, *Pliny* reciteth that at the descent of the *Ripbeen* Mountaines anciently was the region of the *Arimpheens*, whom we now call *Musconites*, who dwelt in forests, but they were all shaven as well men as women, and tooke it for a shamefull thing to weare any haïres. So we see that one selfe same fashion of living is receued in one place and reiected in another. Which is familiarly euident vnto vs in many other things in our regions of these parts, where we see manners and fashions of living, all contrary, yea sometimes vnder one and the same Prince.

Plin. 6 booke  
chap. 13.

CHAP. X.

*Of the forme, colour, stature, and actiuity of the Sauages:  
and incidently of the flies in those Westerne parts:  
and why the Americans be not  
blacke, &c.*

**A**Mongst all the formes of living and bodily creatures, that of man is the fairest and the most perfect. Which was very decent, both to the creature and to the Creator, seeing that man is placed in this world to command all that is heere beneath. But although that Nature indevoureth herselfe alwaies to doe good, notwithstanding shee is sometimes short and forced in her actions, and thereof it commeth that we haue monsters and vgly things, contrary to the ordinary rule of others. Yea euen sometimes after that nature hath done her office, we helpe by our artes to render that which she hath made, ridiculous and misshapen: As for example, the *Brasilians* are borne as faire as the common sort of men, but comming out of the wombe, they are made deformed in squizing of their nose, which is the chiefeft part wherein consisteth the beauty of man. True it is that as in certaine Countries

The Brasilians  
be short  
nosed.

they praise the long noses, in others the hawke noses, so among the *Brasilians* it is a faire thing to be flat nosed, as also among the Moores of *Africa*, which we see to be all of the same sort. And with these large nostrils, the *Brasilians* are accustomed to make themselves yet more deformed by Art, making great holes in their cheekes, and vnder the lower lippe, for to put therein greene stones and of other colours, of the bignesse of a tester: so that those stones being taken away, it is a hideous thing to see those people. But in *Florida*, and euery where, on this side the *Tropique of Cancer*, our Sauages be generally goodly men, as they be in Europe: if there be any short-nosed one it is a rare thing. They be of a good stature, and I haue seene no dwarfes there, nor any that drew neere to it. Notwithstanding (as I haue said elsewhere) in the Mountaines of the *Iroquois*, which are beyond the great fall of the great riuer of *Canada*, there is a certaine Nation of Sauages, little men, valiant and feared euery where, which are more often assailers than defenders. But although that where we dwell the men be of a good height, neuertheless I haue seen none so tall as *Monsieur De Poutrincourt*, whose talenesse becommeth him very well. I will not speake heere of the *Patagons*, a people which is beyond the riuer of *Plate*, whom *Pighassetta* in his voyage about the world, saith to be of such an height, that the tallest among vs could scarce reach to their girdle. The same is out of the limits of our New France. But I will willingly come to the other circumstances of body of our Sauages, seeing the subiect calleth vs thereunto.

The colour  
of the Sauages.  
The importu-  
nity of flies.

They are all of an Oliue colour, or rather tawny colour, like to the Spaniards, not that they be so borne, but being the most part of the time naked, they greafe their bodies, and doe anoint them sometimes with oile, for to defend them from the flies, which are very troublesome, not onely, where we were, but also thorow all that new world and euen in *Brasil*, so that it is no wonder if *Belzebub* prince

prince of flies hath there a great Empire. These flies are of a colour drawing towards red, as of corrupted blood, which maketh me to beleue that their generation cometh but from the rottenesse of woods. And indeed we haue tried that the second yeare, being in a place somwhat more open, wee haue had fewer of them than at the first. They cannot endure great heat, nor winde: but otherwise (as in close darke weather) they are very noysome, by reason of their stings, which they haue, long for so small a body: & they be so tender that if one touch them neuer so little they are squised. They begin to come about the 15. of Iune, and doe retire themselues in the beginning of September. Being in the Port *De Campsean* in the moneth of August I haue not seene nor felt any one; whereof I did wonder, seeing that the nature of the soile and of the woods is all one. In September, after that this vermine is gone away, there grow other flies like vnto ours, but they are not troublesome, and become very bigge. Now our Sa-uages to saue themselues from the stinging of these creatures, rubbe themselues with certaine greases and oiles, as I haue said, which make them foule and of a tawnish colour. Besides that alwaies they lie on the ground, or be exposed to the heat and the wind.

The description of the flies of New France.

When the flies come in and when they goe out.

The Sauiages remedies against the flies.

But there is cause of wondering, wherefore the *Brasili-ans*, and other inhabitants of *America* betweene the two *Tropikes*, are not borne blacke as they of *Africa*, seeing that it seemeth it is the selfesame case, being vnder one and the selfesame parallell and like eleuation of the Sunne. If the Poets fables were sufficient reasons for to take away this scruple, one might say that *Phaeton* hauing done the foolish deed in conducting the Charet of the Sunne, onely *Africa* was burned, and the horses set againe in their right course, before they came to the New world. But I had rather say, that the heat of *Lybia*, being the cause of this blacknesse of men, is ingendred from the great lands ouer which the Sunne passeth before it come thither, from

From whence cometh the burning of *Africa*.

Frō whence  
proceedeth  
the cooling  
of America.

whence the heat is still carried more abundantly by the swift motion of this great Heauenly torch. Whereunto the great sands of that Prouince doe also helpe, which are very capable of those heates, specially not being watered with store of riuers, as *America* is, which aboundeth in riuers and brookes as much as any Prouince in the World: which doe giue perpetuall refreshing vnto it, and makes the region much more temperate: the ground being also there more fat, and retaining better the dewes of Heauen, which are there abundantly, and raines also, for the reasons abue said. For the Sunne finding in the meeting of these lands those great moistnesses, he doth not faile to draw a good quantitie of them, and that so much the more plentifully, that his force is there great and maruelous: which makes there continuall raines, especially to them that haue him for their zenith. I adde one great reason, that the Sunne leauing the lands of *Africa*, giueth his beames vpon a moist element by so long a course, that he hath good meanes to sucke vp vapors, and to draw together with him great quantitie thereof into those parts: which maketh that the cause is much differing of the colour of these two people, and of the temperature of their lands.

Black haire.

Let vs come to other circumstances, and seeing that we are about colours, I will say, that all they which I haue scene haue blacke haire, some excepted which haue a bram colour haire: but of flaxen colour I haue scene none, and lesse of red: and one must not thinke that they which are more Southerly be otherwise: for the *Floridians* and *Brasilians* are yet blacker than the Sauages of New found land. The beard of the chinne (which our Sauages call *migidoni*) is with them as blacke as their haire. They all take away the producing cause thereof, except the *Sagamos*, who for the most part haue but a little. *Membertou* hath more than all the others, and notwithstanding it is not thicke, as it is commonly with Frenchmen. If these people



people weare no beards on their chinne ( at the least the most part) there is no cause of maruelling. For the ancient Romans themselues, esteeming that that was a hinderance vnto them, did weare none, vntill the time of *Adrian* the Emperour, who first began to weare a beard. Which they tooke for such an honour, that a man accused of any crime, had not that priuiledge to shaue his haire, as may be gathered by the testimonie of *Aulus Gellius*, speaking of *Scipio*, the sonne of *Paul*. As for the inferiour parts, our Sauages doe not hinder the growing or increasing of haire there. It is said that the women haue some there also. And according as they be curious, some of our men haue made them beleue, that the French women haue beards on their chinnes, and haue left them in that good opinion, so that they were very desirous to see some of them, & their maner of clothing. By these particularities one may vnderstand, that all these people haue generally lesser haire than we: for along the body they haue none at all: so farre is it then that they be hairie as some thinke. This belongeth to the inhabitants of the *Iles Gorgades*, from whence *Hanno* the Carthaginien captaine brought two womens skinnes, which he did set vp in the temple of *Inno* for great singularitie: But heere is to be noted what we haue said, that our sauage people haue almost all their haire blacke: for the Frenchmen in one and the selfesame degree are not commonly so. The ancient authors *Polybius*, *Cesar*, *Strabo*, *Diodore* the Cicilian, and particularly *Ammian Marcellin*, doe say, that the ancient *Gaullois* had almost all their haire as yellow as gold, were of high stature, and fearefull for their gasty looks: besides quarelsome and readie to strike: a fearefull voice, neuer speaking but in threating. At this time those qualities are well changed. For there are not now so many yellow haire: nor so many men of high stature, but that other nations haue as tall: As for the fearefull looks, the delicacies of this time haue moderated that: and as for

*A. Gel. li. 3. c. 4.*

The corporall qualities of the ancient *Gaullois*.

the

the threatening voice, I haue scarce seene in all the *Gaules* but the Gascons, and them of Languedoc, which haue their maner of speech somewhat rude, which they retaine of the Gotish and of the Spaniard, by their neighbourhood. But as for the haire it is very farre from being so commonly blacke. The same author *Ammian* saith also, that the women of the *Gaules* (whom he noted to be good shrewes, and to bee too hard for their husbands, when they are in choler) haue blue eies: and consequently the men: and notwithstanding in that respect wee are much mingled: which maketh that one knoweth not what rarenesse to chuse for the beautie of eies. For many doe loue the blue eies, and others loue them Greene: which were also in ancient time most praised. For among the Sonnets of *Monseur de Couci*, (who was in old time so great a clerke in loue matters, that songs were made of it) Greene eies are praised.

The beauty  
of the eies.

The Germans haue kept better than we the qualities which *Tacitus* giueth them, likewise that which *Ammian* reciteth of the *Gaullois*: In so great a number of men (saith *Tacitus*) there is but one fashion of garments: They haue blue eies and fearefull, their haire shining as gold, and are very corpulent. *Pliny* giueth the same bodily qualities to the people of the *Taprobane*, saying that they haue redde haire, their eies blue, and the voice horrible and fearefull. Wherein I know not if I ought to beleue him, considering the climate, which is in the 8, 9. and 10. degrees onely, and that in the kingdome of *Calecute*, farther off than the *Equinoctial* line, the men are blacke. But as for our Sauages, concerning their eies, they haue them neither blue nor Greene, but blacke for the most part, like to their haire: and neuertheless their eies are not small, as they of the ancient *Scythians*, but of a decent greatnesse. And I may say assuredly and truely, that I haue seene there as faire boies and girles, as any can be in France. For as for the mouth, they haue no bigge Moorish lippes, as in *Afri-*

ca, and also in Spain; they are well limmed, well boned, and well bodied, competently strong: and neuertheless we had many in our company who might haue wrestled well enough with the strongest of them: but being hardened, there would be made of them very good men for the warre, which is that whercof they most delight. Moreover, among them there is none of those prodigious men whercof *Pliny* maketh mention, which haue no noses in their faces, or no lips, or no tong: Item, which are without mouth, & without nose, hauing but two small holes, whercof one of them serueth for to breath, the other serueth in stead of a mouth: Item, which haue dogges heads, and a dogge for king: Item, which haue their heads on the brest, or one onely eie in the midst of the forehead, or a flat broad foot to couer their heads when it raineth, and such like monsters. There is none also of them which our Saouage *Agobanna* told captaine *James Quartier* that hee had seene in *Saguenay*, whercof we haue spoken heeretofore. If there be any blinde with one eie, or lame (as it hapneth sometimes) it is a casuall thing, and commeth of hunting.

Being well composed, they cannot chuse but be nimble and swift in running. We haue spoken heeretofore of the nimblenesse of the *Brasilians*, *Margaias* and *On-etacas*: but all nations haue not those bodily dispositions. They which liue in mountains haue more dexteritie than they of the vallies, because they breath a purer and cleerer aire, and that their food is better. In the vallies the aire is grosser, and the lands fatter, and consequently vnholesommer. The nations that be between the *Tropikes*, haue also more agilitie than the others, participating more with the fire nature than they that are farther off. This is the cause why *Pliny* speaking of the *Gorgones* and *Iles Gorgonides* (which are those of *Cap Verd*) saith, that the men are there so light of foote, that scarce one may follow them by the eye-

Monstrous  
bodies.  
*Plin. 6. booke,*  
*cap. 31.*

In this au-  
thor his se-  
cond booke,  
*chap. 25.*

Nimblenesse  
of bodie,  
*lib. 1. cap. 25.*

Gorgones.

fight, in such maner, that *Hanno* the Carthaginian could not catch any one of them. He maketh the like relation of the *Troglodytes*, a nation of *Guinee*, whom hee saith are called *Tberothoens*, because they are as swift in hunting vpon the land, as the *Ichthyophages* are prompt in swimming in the sea, who almost are as seldome wearie therein as a fish. And *Maffeus* in his Histories of the Indies reporteth, that the *Naires* (so the nobles and warriors are called) of the kingdome of *Malabaris*, are so nimble and so swift, as it is almost incredible, and doe handle so well their bodies at will, that they seeme to haue no bones, in such sort, that it is hard to come to skirmish against such men, forasmuch as with this agilitie, they aduance and recoile as they list. But for to make themselues such, they helpe nature, and their sinewes are stretched out euen from seuen yeres of age, which afterward are anointed and rubbed with oile of *Sesamum*. That which I say, is knowne euen in beasts: for a Spanish Genet or a Barbe is more liuely and light in running, than a Roosin or German Curtall; an Italian horse more than a French horse. Now although that which I haue said be true, yet for all that there be nations out of the *Tropikes*, who by exercise and Art come to such agilitie. For the holy Scripture maketh mention of one *Hazael* an Israelite, of whom it witnesseth, that he was as light of foot as a Roe bucke of the fields. And for to come to the people of the North, the *Heruli* are renowned for being swift in running, by this verse of *Sidonius*:

*Sesame* a kind  
of corne, *Plini*  
*ni. li. 18. ca. 10.*

*Hazael.*  
*2. Samuel 2.*

*Cursu Herulus, iaculis Hummus, Francusque natatu.*  
And by this swiftnesse the Germans sometimes troubled very much *Iulius Caesar*. So our *Armouchiquois* are as swift as greyhounds, as we haue said heertofore, and the other Sauages are little inferior vnto them; and yet they do not force nature, neither doe they vse any Art to run well. But as the ancient *Gaulois*, being addicted to hunting (for  
it

it is their life) and to warre, their bodies are nimble, and so little charged with fatte, that it doth not hinder them from running at their will.

Now the Sauages dexteritie is not knowen onely by running, but also in swimming; which they all can doe: but it seemes, that some more than others. As for the *Brasilians* they are so naturall in that trade, that they would swimme eight daies in the sea, if hunger did not presse them, and they feare more that some fish should deuoure them, than to perish through wearinesse. The like is in *Florida*, where the men will follow a fish in the sea, and will take it vnlesse it be too bigge. *Ioseph Acoſta* saith so much of them of *Peru*. And as for that which concerneth breathing, they haue a certaine Art to suppe vp the water, and to cast it out againe, by which meanes they will remaine easily in it a long time. The women likewise haue a maruellous disposition to that exercise: for the History of *Florida* maketh mention that they can passe great riuers in swimming, holding their children with one arme: and they climbe very nimbly vp the highest trees of the countrey. I will affirme nothing of the *Armonchi-quois*, nor of our Sauages, because I tooke no heed to it: but it is very certaine that all can swim very cunningly. For the other parts of their bodies they haue them verie perfect, as likewise the naturall senses. For *Memberton* (who is aboue an hundred yeeres old) did see sooner a shaloupe or a Canow of the Sauages, to come as farre off vnto Port Royall, than any of vs: and it is said of the *Brasilians* and other Sauages of *Peru* hidden in the mountaines, that they haue the smelling so good, that in smelling of the hand, they know if a man be a Spaniard or a French man: And if he be a Spaniard, they kill him without remission, so much doe they hate him for the harmes that they haue receiued of them. Which the abouesaid *Acoſta* doth confesse when he speaketh of leauing the Indians to liue according to their ancient policie, reproouing

Their dexteritie in swimming.

*Acoſta. lib. 6. cap. 1.*

the Spaniards in that. And therefore (saith he) this is a thing preiudiciall vnto vs, because that they take occasion to abhor vs (note that he speaketh of them who doe obey them) as men who in all things, whether it be in good, whether it be in euill, haue alwaies beene, and still are, contrary vnto them.

CHAP. XI.

*Of the Paintings, Markes, Incisions, and  
Ornaments of their body.*

**I**T is no maruell if the Ladies of our time do paint themselves: for of a long time and in many places that trade hath had beginning. But it is reprooued in the holy bookes, and made a reproach by the voices of the Prophets, as when *Ieremy* threatneth the Citie of *Ierusalem*: *When thou shalt be destroyed* (saith he) *what wilt thou doe? though thou clovest thy selfe with skarlet, though thou deckest thy selfe with Ornaments of gold, though thou paintest thy face with colours, yet shalt thou trim thy selfe in vaine: for thy louers will abhor thee, and seeke thy life.* The Prophet *Ezechiel* maketh the like reproach to the Cities of *Ierusalem* and *Samaria*, which he compareth to two leaud harlots, who hauing sent to seeke out men comming from far, and being come, they haue washed themselves, and painted their faces, and haue put on their faire ornaments. The Queene *Iesabel* doing the same, was for all that cast downe out of a window, and bare the punishment of her wicked life. The Romans did anciently paint their bodies with vermillion (as *Pliny* saith) when they entred in triumph into Rome, and he addeth, that the Princes & great Lords of *Ethiopia* made great account of that colour, wherewith they wholly painted themselves red: also both the one and the other did serue themselves therewith to make their god fairer: And that the first expence which was allowed of by the Censors and Masters of Accounts in Rome was

of

*Ierem.* 4. vers.  
30.

*Ezech.* 23.  
vers. 40.

4. Kings. 9.  
vers. 30.  
*Plin. lib.* 33.  
cap. 7.

of the monies bestowed for to colour with vermilion the face of Iupiter. The same author reciteth in another place, that the *Anderes*, *Mathites*, *Mosagebes* and *Hipporeens*, people of *Libya*, did plaister all their bodies over with red chaulke. Briefely, this fashion did passe as farre as to the North. And thereof is come the name that was giuen to the *Picts*, an ancient people of *Scythia*, neighbours to the *Gothes*, who in the yeare 87. after the Natiuity of our Lord *Iesus Christ*, vnder the Empire of *Domitian* made courtes and spoiles thorow the Iles which lie Northward, where hauing found men who made them resistance, they returned backe without doing any thing, and liued yet naked in their cold Countrie vntill the yeare of our Lord 370. At which time vnder the Empire of *Valentinian* being ioyned with the Saxons and Scots they tormented very much them of Great Britan, as *Ammian Marcellin* reciteth: and being resolved to remaine there (as they did) they demanded of the Britons (which now are Englishmen) wiues in marriage. Whereupon being denied, they retired themselves to the Scots, of whom they were furnished, vpon condition that the masculine race of the Kings comming to faile among them, that then the women should succeed in the Realme. Now these people were called *Piells*, because of the paintings which they vsed vpon their naked bodies, which (saith *Herodian*) they would not couer with any clothing for feare to hide and darken the faire painting they had set vpon it, where were set out beafts of all sorts, and printed with Iron instruments, in such sort that it was vnpossible to take them off. Which they did (as *Solin* saith) euen from their infancy: in maner that as the child did grow, so did grow those fixed figures, euen as the markes that are graued vpon the yong pompions. The *Poet Claudian* doth also giue vs many witnesses of this in his *Panegyriques*, as when he speaketh of the Emperour *Honorius* his Grand-father:

*Ille Lenes Mauros, nec falso nomine Pictos*

A a 3

*Edomuit*

*Plin. lib. 6.  
cap. 30.*

*Ammian lib.  
26. & 27.*

*Herod. 3.  
booke.*

Edomuit————— And in the Gothicke warre

Ferroque notatas

*Perlegit exanimis Pictis moriente figuras.*

This hath beene noted by *Monsieur de Belleforest*, and afterward by the learned *Sauaron* vpon the obseruation that *Sidoine de Polignac* maketh thereof. And albeit that our *Celtique Poiteuins*, called by the Latines *Pictones*, be not descended from the race of those (for they were ancient *Gaullois* euen in *Iulius Casars* time) neuerthelesse I may well belecue that this name hath beene giuen them for the same occasion as that of the *Picts*. And as customes once brought in among a people are not lost but by the length of many ages (as we see yet the follies of *Shroue-Tuesday* to continue) so the vses of painting, whereof we haue spoken remaineth in some Northerly Nations. For I haue heard sometimes *Monsieur Le Comte D' Egmond* tell, that he hath seene in his yong yeares them of *Brunzwich* come into his fathers house with their faces greased with painting, and their visage all blacked, from whence peradventure this word of *Bronzer* may be deriued, which signifieth in *Picardy* to blacke. And generally I belecue that all those Northerly people did vse painting, when they would make themselues braue. For the *Gelons* and *Agathyrses*, Nations of *Scythia* like the *Picts*, were of this fraternity, and with Iron instruments did colour their bodies. The Englishmen likewise, then called Britons, by the saying of *Tertullian*. The Gothes, besides the Iron instruments, did vse vermilion to make their faces and bodies red. Briefely, it was a sport in the old time to see so many *Antikes*, men and women: for there are found yet old Pictures, which he that hath made the History of the Englishmens voyage into *Virginia* hath cut in brasse, where the *Picts* of both sex are painted out, with their fair incisions, and swords hanging vpon the naked flesh, as *Herodian* describeth them.

*Tertul. de ve.  
land. virgin.  
Iornandes de  
bello Got.  
Isidor. lib. 16.  
cap. 23.*

The West  
Indians.

This humour of painting hauing beene so generall in these parts, there is no cause of mocking, if the people of the



the West Indies haue done, and yet do the like: which is vniuersall & without exception among those nations. For if any one of them maketh loue, he shall be painted with blue or red colour, and his Mistres also. If they haue venison in abundance, or be glad for any thing, they will doe the like generally. But when that they are sadde, or plot some treason, then they ouercast all their face with blacke, and are hideously deformed. Touching the body, our Sa- uages apply no painting to it, which the Brasilians and Floridians doe, the most part whereof are painted ouer the bodie, the armes and thighes with faire branches, whose painting can neuer be taken away, because they are prick- ed within the flesh. Notwithstanding many *Brasilians* doe paint onely their bodies (without incision) when they list: and this with the iuice of a certaine fruit which they call *Genipat*, which doth blacke so much, that though they wash themselues, they cannot bee cleane in ten or twelue daies after. They of *Virginia*, which are more of this side, haue markes vpon their backs, like to those that our mar- chants doe put vpon their packs, by the which (euen as the slaues) one may know vnder what Lord they liue: which is a faire forme of gouernment for this people: see- ing that the ancient Roman Emperors haue vsed the like towards their souldiers, which were marked with the Imperiall marke, as *Saint Augustine*, *Saint Ambrose*, and others doe witnesse vnto vs. Which thing *Constantine* the Great did likewise, but his marke was the signe of the Crosse, which he made to be printed vpon the shoulders of his souldiers, as himselfe saith in an Epistle which hee wrote to the king of *Persia*, reported by *Theodoret* in the Ecclesiasticall historie. And the first Christians, as march- ing vnder the banner of *Iesus Christ*, did take the same marke, which they printed in their hand, or on the arme, to the end to know one another, specially in time of perfec- tion, as *Procopius* saith, expounding this place of *Isaiah*: *One will say, I am the Lords, and the other will call*

Virginia.

*Aug. contra  
Parmen. lib. 2.  
cap. 13.  
Ambros. in the  
funerall ora-  
tion of Va-  
lentian.*

*Isai. 44. 5.*

*himselfe*

Galat. 6.

Leu. 19. 28.

Deut. 14. 1.

himselfe with the name of Iacob : and the other will write with his hand, I am the Lords, and will surname himselfe with the name of Israel. The great Apostle *S. Paul* did beare the marks of the Lord *Iesus Christ* in his flesh, but it was yet after another maner, that is to say, by the bruses, which he had on his body of the stripes that he had receaued for his name. And the *Hebrewes* had for marke the Circumcision of the foreskinne, by the which they are sequestred from other nations, and knowen for Gods people. But as for other bodily incisions, such as anciently the *Picts* did make, and the *Sauages* doe yet make at this day, they haue beene anciently very expressly forbidden in the Law of God giuen to *Moses*. For it is not lawfull for vs to disfigure the image and the forme that God hath giuen vnto vs. Yea the pictures and paintings haue beene blamed and reprooued by the Prophets, as wee haue noted elsewhere. And *Tertullian* saith, that the Angels which haue discovered and taught vnto men their paintings and counterfettred things, haue beene condemned of God : alleaging for profe of his saying, the booke of *Enochs* prophetic. By these things aboue recited, wee know that this hether world hath anciently beene as much deformed and sauage as they of the West Indies : but that which seemeth vnto mee most woorthie of wondering, is the nakednesse of those people in a cold countrie, wherein they delight, euen to harden their children in the snow, in the riuer, and among the Ice, as we touched heeretofore in another chapter, speaking of the *Cimbres* and French-men. Which also hath beene their chiefeft strength in the conquests that they haue made.

(\* \*)

## CHAP. XII.

*Of their outward ornaments of the body, bracelets,  
Carkenets, Eare-rings, &c.*

WE that doe liue in these parts vnder the authoritie of our Princes, and ciuillised commonwealths, haue two great tyrants of our life, to whom the people of the New world haue not benee yet subiected, the excesses of the belly, and the ornament of body, and briefly all that which belongeth to brauerie, which if we should cast off, it would be a meane to recall the golden age, and to take away the calamitie which we see in most part of men. For hee which possesseth much, making small expence, would be liberall, & would succour the needie, whereunto he is hindred, willing not onely to maintaine, but also to augment his traine, and to make shew of himselfe, very often at the costs of the poore people, whose bloud hee sucketh, *Qui devorant plebem meam sicut escam panis*, saith the Psalmist. I leaue that which belongeth to food, not being my purpose to speake of it in this Chapter. I leaue also the excesses which consisteth in household implements, sending the reader backe to *Pliny*, who hath spoken amply of the Roman pompes and superfluitie, as of vessels after the *Furviene* and *Clo-dienne* fashion, of bed-steades after the *Deliaque* fashion, and of tables all wrought with gold and siluer imbossed; where also he setteth out a slaue *Drusillanus Rotundus*, who being Treasurer of the higher Spaine, caused a forge to be made for to worke a peece of Siluer-plate of five quintals weight, accompanied with eight other, all weighing halfe a quintall. I will onely speake of the *Matuchias* of our Sa-uages, and say, that if we did content our selues with their simplicity we should auoid many troubles that we put our selues vnto to haue superfluities, without which we might liue contentedly (because Nature is satisfied with little) and

*Psal.* 14. ver.  
4. and 53.  
verf. 5.

*Plin. lib.* 33.  
cap. 11.

*Matuchias* be  
bracelets,  
carkenets,  
and other  
iollities.

Bb

the

the couering whereof makes vs very often to decline from the right way, and to stray from the path of iustice. The excesses of men doe consist the most part in things which I haue said I will omit, which notwithstanding I will not leaue vntouched, if it come to purpose. But Ladies haue alwaies had this reputation, to loue excesses in that which concerneth the decking of their bodies: And all the Moralists who haue made profession to repress vices haue mentioned them, where they haue found a large subiect to speake of. *Clement Alexandrine* making a long numeration of womens trinckets (which he hath the most part taken out of the Prophet *Isaiah*) saith in the end, that he is weary to speake so much of it, and that he maruelleth that they are not killed with so great a weight.

The first  
booke *Padag.*  
cap. 10.

Tert. in the  
booke of wo-  
mens orna-  
ments.

Aleffon, for  
the women  
of our time.

That is called  
*Crecuphantia.*

S. Cypr. in the  
booke of the  
virgins clo-  
thing.

S. Hierom. Epi.  
to *Lasa.*

Let vs take them then by those parts wherein they be complained of. *Tertullian* maruelleth of the audaciousnesse of man, which setteth himselfe against the word of our Sauour, which saith: *that it is not in vs to adde any thing to the measure or height that God hath giuen vnto vs: and notwithstanding Ladies endenour themselues to doe to the contrary, adding vpon their heads cages made of haire, fashioned like to loanes of bread, to hats, to panniers, or to the hollownesse of scutchions. If they be not ashamed with this superfluous enormity, at least (saith he) let them be ashamed of the filth which they beare: and not to couer a holy and a Christian head with the leauings of another head, peradventure vncleane, or guilty of some crime, and ordained to a shamefull death. And in the same place, speaking of them which do colour their haire: I see some (saith he) who doe change the colour of their haire with saffron. They are ashamed of their Countrey, and would be Gauloise women, or German women, so much doe they disguise themselues. Whereby is knowen how much red haire were esteemed in the old time. And indeed the holy Scripture praiseth that of Dauid, which was such. But to seeke it out by art, S. Cyprian and S. Hierome, with our *Tertullian* doe say, that the same doth preface the fire of hell.*

hell. Now our Sauages, in that which consisteth in the borrowing of haire, are not reprobable : for their vanity stretcheth not so farre : but for the colouring of them, for as much as when they are merry, and paint their faces, be it with blue or with red, they paint also their haire with the same colour.

Now let vs come to the eares, to the necke, to the armes and to the hands, and there we shall finde wherewith to busie our selues : these are parts where iewels are easily seene : which Ladies haue learned very well to obserue. The first men which haue had piety in them haue made conscience to offer any violence to Nature, and to pierce the eares for to hang any precious thing at it : for none is Lord of his owne members to abuse them, so saith the Ciuillian *Ulpian*. And therefore when the seruant of *Abraham* went into *Mesopotamia* for to finde out a wife for *Isaac*, and had met with *Rebecca*, he put vpon her forehead a iewell of gold hanging downe betweene her eies, and also bracelets of gold vpon her hands : for which reason it is said in the *Proverbs*, that *A faire woman which lacketh discretion is like a golden ring in a swines snout*. But men haue taken more licence than they ought, and haue defaced the workmanship of God in them, to please their owne fancies. Wherein I doe not wonder at the *Brazilians* (of whom we will heereafter speake) but of ciuillised people, which haue called other nations barbarous, but much more of the Christians of this age. When *Seneca* did complaine of that which was in his time; *The follie of women* (saith he) *had not made men subiect enough, but it hath beene yet behouefull to hang two or three patrimonies at their eares*. But what patrimonies? *They carry* (saith *Tertullian*) *llands and Farme-houses vpon their neckes, and great registers in their eares containing the reuenues of a great rich man, and euery finger of the left hand hath a patrimony to play withall*. Finally, he cannot compare them better than to condemned men that are in the Caues of *Ethiopia*, which the more they are

Genf. 24. ver.  
22.

Prou. 11. ver.  
22.

Senec. 7. of be-  
nefits.

Plin. lib. 9.  
cap. 35.

Fol. 736.

Plin. lib. 33. c. 3.

culpable, so much the richer are they, because that the fetters and bolts, wherewith they are tied, are of gold. But he exhorteth the Christian women not to be such, for as much as those things are certaine markes of lasciuiousnes, which doe belong to those mischieuous oblations of publicke vnchastity. *Pliny*, albeit he was an heathen, doth not lesse abhor those excesses. For our Ladies (saith he) for to be braue doe beare hanging at their fingers those great pearles which are called *Elenchus*, in fashion of pearles, & haue two of them, yea three at their eares. Yea they haue inuented names to serue themselues therewith in their cursed and troublesome superfluities. For they call Belles, them which they carry in number at their eares, as if they did take pleasure to heare pearles ginging at their eares. And that which is more, the hufwisly women, yea the poore women also, decke themselues therewith; saying, that a woman ought to goe as seldome without pearles, as a Confull without his Vshers. Finally, they are come so farre as to adorne their shooes with them, and garters, yea their buskins are yet full and garnished therewith. In such sort that it is not now any more question to weare pearles, but they must bee made to serue for paument, to the end to tread but vpon pearles. The same Authour doth recite that *Lollia Paulina* forsaken by *Caligula*, in the common feasts of meane men was so ouerladen with Emeralds and with Pearles, on her head, her haire, her eares, her necke, her fingers and her armes, as well in colars, necklaces, as bracelets, that all did shine at it, and that she had of them to the woorth of a million of gold. The same was excessiue: but shee was the greatest Princeesse of the world, and yet hee doth not say that she did weare any on her shooes: as he doth yet complaine in some other where that the Dames of Rome did weare gold on their feete. *What disorder!* (saith hee) *Let vs permit the women to weare as much gold as they will in bracelets, at their fingers, at their necks, at their eares, and*

in harkenets and bridles, &c. must they for all that decke their feete with it? &c. I should neuer make an end, if I should continue this speech.

The Spanish women in *Pernu* do go beyond that, for their shoes are set ouer with nothing but plates of gold and siluer, and garnished with pearles. True it is that they are in a countrie which God hath blessed abundantly with all these riches. But if thou hast not so much of them, do not vex thy selfe at it, & be not tempted through enuy: such things are but earth, digged and purified with a thousand troubles, in the bottome of hell, by the incredible labor, & with the life of men like vnto thee: Pearles are but dew, receaued within the shell of a fish, which are fished by men that be forced to become fishes, that is to say, to be alwaies diuing in the depth of the sea. And for to haue these things, and to be clothed in silke, and for to haue robes with infinite foldes, we turmoile our selues, wee take cares which doe shorten our daies, gnaw our bones, sucke out our marrow, weaken our bodies, and consume our spirit. He that hath meat and drinke is as rich as all these, if he could consider it. And where those things doe abound, there delights doe abound, and consequently vices: and to conclude, behold what God saith by his Prophet: *They shall cast their siluer out into the streetes, and their gold shall be but dung, and shall not deliuer them in the day of my great wrath.* Hee that will haue further knowledge of the chastisements wherewith God doth threaten the woman that abuse carkenets and iewels, which haue no other care but to attire and decke themselves, goe with their breasts open, their eies wandring, and with a proud gate, let him reade the third chapter of the Prophet *Isaiab.* I will not for all that blame the Virgins which haue some golden things, or chaines of pearles, or other iewels, also some modest vesture: for that is comlineffe, and all things are made for the vse of man: but excesse is that which is to be blamed, because that vnder that, very

Pearles what they be.

Ezcc. 7. 19.

often is lasciuiousnesse hidden. Happie are the people which not hauing the occasions to sinne, doe purely serue God, and possesse a land which furnisheth them of that which is necessarie for life. Happie are our Sauage people if they had the full knowledge of God: for in that case they be without ambition, vaine-glorie, enuie, auarice, & haue no care of these braueries, which wee haue now described: but rather doe content themselues to haue *Matachias*, hanging at their eares, and about their necks, bodies, armes, and legges. The *Brasilians*, *Floridians*, and *Armonchiquois*, doe make earkenets and bracelets (called *bou-re* in *Brasill*, and by ours *Matachias*) of the shelles of those great sea cockles, which be called *Vignols*, like vnto snails, which they break & gather vp in a thousand peeces, then doe smooth them vpon a hot stone, vntill they do make them very small, and hauing pierced them, they make them beads with them; like vnto that which wee call *Pourcelaine*. Among these beads they intermingle betweene spaces other beads, as blacke as those which I haue spoken of to be white, made with Iet, or certain hard and black wood which is like vnto it, which they smooth and make small as they list, and this hath a very good grace. And if things are to be esteemed for their fashion, as we see it practised in our merchandises, these colars, skarffes, and bracelets made of great periwinkles or pourcelaine; are richer than pearles, (notwithstanding none will belecue me heerein) so doe they esteeme them more than pearles, gold or siluer: And this is that which they of the great riuer of *Canada* in the time of *Iam. Quartier* did call *Esurgin* (wherof we haue made mention heertofore) a word which I haue had much ado to know, and which *Belleforest* the Cosmographer vnderstood not, when hee would speake of it. At this day they haue not any more of them, or else they haue lost the knowledge to make them: For they vse *Mattachias* very much, that are brought vnto them out of France. Now as with vs, so in that country,

women

Iet.

Beades much  
esteemed.



women doe decke themselues with such things, and will haue chaines that will goe twelue times about their necks, hanging downe vpon their brests, and about their hand wretts, and about the elbow. They also hang long strings of them at their eares, which come downe as low as their shoulders. If the men weare any, it will bee onely some yong man that is in loue. In the country of *Virginia* where some pearles be found, the women do weare carkenets, collars and bracelets of them, or else of peeces of copper (made round like small bullets) which is found in their mountaines, where some mines of it are. But in Port Royall, and in the confines thereof, and towards New-found land, and at *Tadoussac*, where they haue neither pearles nor vignols, the maides and women doe make *Mattachias*, with the quilles or bristles of the *Porc-epine*, which they die with blacke, white, and red colours, as liuely as possibly may be, for our skarlets haue no better lustre than their redde die: But they more esteeme the *Mattachias* which come vnto them from the *Armouchiquois* cuntry, and they buy them very deare; and that because they can get no great quantitie of them, by reason of the warres that those nations haue continually one against another. There is brought vnto them from France *Mattachias* made with smal quilles of glasse mingled with tinne or lead, which are trucked with them, and measured by the fadam, for want of an ell: and this kind of Merchandise is in that country, that which the Latins doe call *Mundus muliebris*. They also make of them small squares of sundry colours, sowed together, which they tie behinde, on the litle childrens haire. The men doe not much care for them, except that the *Brasilians* doe weare about their neckes halfe moones of bones very white, which they call *y-aci* of the Moones name: And our *Souriquois* doe likewise weare some iollities of like stufte, without excessse. And they which haue none of that, doe commonly carry a knife before their brests, which they doe not for ornament: but  
for

Pearles in  
*Virginia*.  
Copper.

Excellent  
skarlet die.

for want of pocket, and because it is an implement which at all times is necessary vnto them. Some haue girdles made of *Matachias*, wherewith they serue themselues, only when they will set out themselues and make them braue. The *Autmoins* or Sooth-saiers do carry before their breasts some signe of their vocation, as we will heereafter say. But as for the men of the *Armouchiquois* they haue a fashion to weare at their hand-wrests, and about the ancle-bone of the foot, about their legs, plates of Copper, fetter-wise, and about their waists girdles, fashioned with Copper quils as long as the middle finger filed together the length of a girdle, euen iust of that fashion which *Herodian* reciteth to haue bene in vse among the *Pelts*, wherof we haue spoken, when he saith, that they girded their bodies and their necks with iron, esteeming that to be a great ornament vnto them, & a testimony of their great riches, euen as other Barbarians do to haue gold about them. And there are yet in Scotland Sauage men, which neither ages, nor yeeres, nor the abundance of men could yet reduce vnto ciuilitie. And although that (as we haue said) the men be not so desirous of *Matachias* as the women, notwithstanding the men of *Brasill*, not caring for clothing, take great pleasure to decke and garnish themselues with the feathers of birds, and doe vse those wherewith we vse to fill our beds whereon we lie, and chop them as smal as pie-meate, which they die in red, with their *Brasill*-wood, then hauing anointed their bodies with certaine gums, which serue them in stead of paste or glue, they couer themselues with those feathers, and make a garment at one clap, after the anticke fashion: which hath made (saith *Iohn de Leri* in his Historie of *America*) the first of our men that went thither to belecue that the men which be called Sauages were hairie ouer all their bodies, which is nothing so. For (as we haue already said) the Sauages in what part soeuer, haue lesser haire than we. They of *Florida* doe also vse this kinde of downe, but it is onely about their heads, to  
make

*Herodian* the  
3. booke.

Sauage Scots.

make themselves more vglie. Besides this that wee haue said, the *Braslians* doe make frontlets of feathers, which they tie and fit in order of all colours: those frontlets being like in fashion to those rackets or periwigges, which Ladies vse in these parts, the inuention whereof they seeme to haue learned of those Sauages. As for them of our New France, in the daies that be of solemnitie and reioycing among them, and when they goe to the warres, they haue about their heads as it were a crowne made with long haire of an Ellan or Stagge, painted in redde, pasted, or otherwise fastned, to a fillet of leather of three fingers bredth, such as *Iames Quartier* saith he had seene with the King (so doth he call him) and Lord of the Sauages, which he found in the towne of *Hochelaga*. But they doe not vse so many ornaments of feathers as the *Braslians*, which make gownes of them, cappes, bracelets, girdles, and ornaments for their cheekes, and targets vpon their loines, of all colours, which would bee more tedious than delightfull to specifie, since it is an easie matter for euery one to supplie the same, and to imagine what it is.

## CHAP. XIII.

*Of Marriage.*

**H**Auing spoken of the Sauages garments, deckings, ornaments and paintings, it hath seemed good vnto me to marry them, to the end the generation of them be not lost, and that the countrie remaine not desert. For the first ordinance that euer God made, was to increase and multiply, and euery creature capable of generation to bring forth fruit according to his kind. And to the end to incourage young folkes that doe marrie, the Iewes had a custome anciently to fill a trough with earth, in the which, a little before the wedding, they did sowe barley, and the same being sprung, they brought it to the Bridegroome and the Bride, saying: *Bring forth fruit*

This is in the  
glosse of the  
Talmud in  
the Treatie  
of Idolatrie.

fruit and multiply as this barley, which brings forth sooner than all other seeds.

Now to returne to our Sauages, many thinking (as I beleeue) that they be some logges of wood, or imagining a Common-wealth of *Plato*, doe demand if they haue any marriage, and if there be any Priests in *Canada* to marrie them. Wherin they seeme to be very raw and ignorant.

Canadians. Captaine *James Quartier* speaking of the marriage of the  
 “ *Canadians*, in his second relation saith thus: They obserue  
 “ the order of marriage, sauing that the men take two or  
 “ three wiues. And the husband being dead the women  
 “ doe neuer marrie againe, but doe mourne for his death all  
 “ their life long, and doe daube their face with coale beaten  
 “ to powder and with grease, the thicknesse of a knife, and  
 “ thereby are knowne to be widowes. Then he goeth fur-  
 “ ther: They haue another bad custome with their daugh-  
 “ ters: For being come to be marriageable, they are put all  
 “ in a stewe house, abandoned to all commers, vntill they  
 “ haue found out a match: And all this haue wee seene by  
 “ experience. For we haue seene the houses as full of these  
 “ maidens, as is a Schoole of boies in France. I would haue  
 “ thought that the said *James Quartier* had (touching this  
 “ prostituting of maidens) added somewhat of his owne, but  
 “ the discourse of *Monsieur Champlain*, which is but six  
 “ yeres since, doth confirme the same thing vnto me, sauing  
 “ that he speaketh not of assemblies: which keepeth me frō  
 “ contrarying it. But among our *Souriquois* there is no such  
 “ thing: not that these Sauages haue any great care of con-  
 “ tinencie and virginitic, for they doe not think to doe euill  
 “ in corrupting it: But whether it be by the frequentation  
 “ of French-men or otherwise, the maidens are ashamed to  
 “ doe any vnchast thing publicly: and if it happen that  
 “ they abandon themselues to any one; it is in secret.  
 “ Moreouer, he that will marrie a Maid it behooueth him to  
 “ demand her of her father, without whose consent shee  
 “ shall be none of his, as we haue already said heeretofore,  
 “ and

The pro-  
stituting  
of Mai-  
dens.

Souriquois.

The first  
booke, ch. 4.

and brought forth the example of one that had done otherwise. And if he will marry, he shall sometimes make loue, not after the manner of the *Esseens*, who (as *Iosephus* sayeth) did try the maidens by the space of three yeeres, before they married them, but by the space of six months or a yeere, without abusing of them: will paint his face that he may seeme the fairer, and will haue a new gowne of Beuers or Otters, or of some thing else, well garnished with *Matachias* garded and laid ouer in forme of parchment lace of gold and siluer, as the *Gothes* did vse heere tofore. It is meete moreouer that he shew himselfe valiant in hunting, and that they know him able to doe some thing, for they doe not trust in a mans meanes, which are none other than that which he getteth by his daies labor, not caring any wise for other riches than hunting: vnlesse our maners make them to haue a desire of it.

*Iosephus* of the warres of the *Iewes*, lib. 2. cap. 12.

The Maidens of *Brasil* haue liberty to prostitute themselves allone as they are able for the same, euen as them of *Canada*. Yea the fathers do serue for *pandors* to their daughters, and they repute for an honour to communicate them to the men of these parts that goe thither, to the end to haue of their race. But to consent vnto it, would bee too damnable an abomination, and that would deserue rigorous punishment, as indeed for the slacknesse of men God hath punished this vice in such wise, that the sore hath been communicated in these parts, euen to them that haue been too much addicted after Christian wenches and women, by the sicknesse which is called the pox, which before the discouery of those lands was vnknown in *Europe*: for these people are very much subiect to it, and euen they of *Florida*: but they haue the *Guayac*, the *Esquin*, and the *Sasafras*, trees very soueraign for the cure of that leprosie, and I beleeeue that the tree *Annedda*, whose wonders we haue recited, is one of these kinds.

The prostituting of the Maidens in *Brasil*.

The Poxe.

*Guayac.*  
*Esquin.*  
*Sasafras.*  
*Annedda.*

One might thinke that the nakednesse of this people would make them more lecherous, but it is not so. For as

The chastity  
of the anci-  
ent Germans,  
and of the Sa-  
uages of New  
France.

*Itiphalles.*  
Tabacco  
contrary to  
*Venus.*

Great store of  
*Ambergris.*

*Caesar* giueth the *Germans* this commendation, that they had in their ancient Sauages life such a continency, as they reputed it a thing most vile for a yong-man to haue the company of a woman before he came to the age of 20. yeares: and in their owne disposition also, they were not moued thereunto, although that pell mell, all together men and women, yongue and old did bathe themselues in riuers: So also may I say for our Sauages, that I neuer saw amongst them any vnseemely gesture or vnchaste looke, & I dare affirme that they be lesse giuen to that vice than we in these parts. I attribute the cause thereof, partly to this their nakednesse, and chiefly to the keeping bare of their head, from whence the matter of generation hath his originall: partly to the want of hot spices, of wine. and of meats that doe prouoke to that which is primary signe of vncleane desires, and partly to the frequent vse which they haue of Tabacco, whose smoake dulleth the senses, and mounting vp to the braines hindereth the functions of *Venus*. *Iohn De Leri* praiseth the *Brasilians* for this continencie: neuerthelesse he addeth, that when they are angrie they call sometimes one another *Tiniré*, that is to say, *Sodomite*, whereby it may be coniectured that this sinne raigneth among them, as *Captaine Laudonniere* saith it doth in *Florida*: and that the *Floridians* loue the feminine sex very much. And indeed I haue heard, that for to please the women the more they busie themselues very much about that which is the primary signe of vncleane desires, whereof we spake euen now; and that they may the better doe it, they furnish themselues with *Ambergris*, whereof they haue great store, which first they melt at the fire, then iniekt it (with such paine, that it maketh them to gnash their teeth) euen so farre as to the bone *Sacrum*, and with a whippe of nettles, or such like thing, make that idoll of *Maacha* to swell, which king *Afa* made to be consumed into ashes, and cast it into the brooke *Cedron*. On the other side the women vse certaine herbes, and endeuour them.

themselves as much as they can to make restrictions for the use of the said *Tryphalles*, and to give either partie their due.

Let vs returne to our marriages, which are better than all these rogeries. The contracters do not give their faith betweene the hands of Notaries, nor of their Sooth-saiers, but simply doe demand the consent of the parents: and so they doe every where. But heere is to be noted, that they keepe (and in *Brasill* also) three degrees of consanguinity, in the which they are not used to contract marriage, that is to wit, of the sonne with the mother, of the father with his daughter, and of the brother with the sister. These excepted, all things are permitted. As for dowry, there is no mention of it. Also when any divorce hapneth, the husband is bound to nothing. And although that (as it hath been said) there is no promise of loialtie given before any superior power, neuertheles in what part soeuer, the wifes keepe chastitie, and seldome is any found that breaketh it. Yea I haue heard oftentimes say, that in yeelding the dutie to the husband, they make themselves oftentimes to be constrained: which is rare in these parts. For the *Gaulloise* women are renowned by *Strabo* to be good Porters (I meane fruitfull) and breeders: and contrariwise I doe not see that the people doe abound as in these parts, although that they all labour for generation, and that *Polygamie* is ordinarie with them, which was not among the ancient *Gaullois*, nor among the *Germans*, though they bee a more rustlike people. True it is that our Sauages doe kill one an other daily; and are alwaies in feare of their enemies, keeping watches vpon their frontiers.

This frigidity of *Venus* bringeth an admirable and incredible thing among these women, and which was not to be found euen among the wifes of the holy Patriarch *Iacob*, which is, that although they be many wifes to one husband (for *Polygamie* is received thorow all that New world)

Contract of marriage.

Degrees of consanguinity.

The Savage women in the venerious action.

The fruitfulness of the women of the *Gaules*.

Numbers 5.  
veri. 12. and  
so following.  
S. Aug. against  
Manichæus the  
19. booke,  
chap 26.

See the Com-  
mentor of  
Ben-Sira.

world) notwithstanding there is no ieaousie among them: which is in *Brafill*, a hot Country as well as *Canada*: But as for the men, they are in many places very ieaous: and if the wife be found faulty she shall be put away, or in danger to be killed by her husband: And in that (as for the spirit of ieaousie) there needs not so many ceremonies as those that were done amongst the Iewes, recited in the booke of *Numbers*. And as for diuorcement, not hauing the vse of letters, they doe it not in writing, in giuing to the wife a bill signed by a publike notary, As *S. Augustin* doth note, speaking of the said Iewes: but are contented to tell to the parents, and vnto her, that she prouide for her selfe: and then she liueth in common with the others, vntill that some body doe seeke after her. This law of putting away hath bene receiued almost among all Nations, except among the Christians, which haue kept this precept of the Gspell, *that which God hath ioyned together, let no man put asunder*. Which is most expedient and lesse scandalous: And very wisely did *Ben-Sira* answer (who is said to haue bene nephew to the Prophet *Ieremy*) being asked of one, who had a leaud wife, how hee should doe by her: *Gnaw* (saith he) *that bone which is fallen to thee*.

As for the widows, I will not affirme that which *James Quartier* hath said of them in generall, but I will say, that where we haue bene, they staine their faces with blacke, when they please, and not alwaies: if their husband hath bene killed, they will not marry againe, nor eat flesh, vntill they haue seene the reuenge of his death. And so we haue seene the daughter of *Memberton* to practise it, who after the warre made to the *Armonchiquois*, heereafter described, did marrie againe. Except in that case, they make no other difficulty to marry againe, when they finde a fit match.

Sometimes our Sauages having many wiues will giue one of them to their friend, if he hath a desire to take her in



in marriage, and shall be thereby so much disburdened. Touching maidens that be loose, if any man hath abused of them, they will tell it at the first occasion, and therefore it is bad jesting with them: for the chastisement ought to be very rigorous against them that mingle the Christian blood with the Infidels, and for the keeping of this justice *Monsieur de Ville-gagnon* is praised, euen by his enemies: And *Phinees* the Sonne of *Eleazar* the Sonne of *Aron* because he was zealous of the law of God and appeased his wrath, which was about to exterminate the people, for such a sinne, had the couenant of perpetuall Priest-hood, promised to him and to his posterity.

Abominable whoredome among the Infidels.

A note for the English Magistrates in Virginia. Numb. 25. 11. 12. 13.

## CHAP. XIII.

*The Tabagie.*

THE ancient haue said *Sine Cerere & Baccho friget Venus*, that is, without *Ceres* and *Bacchus Venus* is cold. Hauing then married our Sauages, it is meet to make dinner ready and to vse them after their owne manner. And for to doe it one must consider the times of the marriage. For if it be in Winter they will haue Venison from the woods, if it be in the Spring time or in Summer, they will make prouision of fish. As for bread there is no ralke of it from the North of New-found-land, vntill one come to the country of the *Armonchiquois*, vnlesse it be in trucking with French-men, for whom they tarry vpon the sea shoares, sitting on their tailes like apes, as soone as the Spring time is come, and receiue in exchange for their skins (for they haue no other merchandise) bisket, beanes, peasen and meale: The *Armonchiquois* and other Nations more remote, besides hunting and fishing haue wheat, called *Mais*, and beanes, which is a great comfort vnto them in time of necessity. They make no bread with it: for they haue neither Mill nor Ouen, and they cannot knead it otherwise than in stamping it in a mortar, and in gathering those

The Sauages doe say *Tabagie*, that is to say, a feast.

What Sa- uage coun- tries haue corne.

*Plin lib. 18.  
cap. 2. & 10.*

those peeces the best they can they make small cakes with it, which they bake betweene two hot stones. Most often they drie this Corne at the fire, and parch it vpon the coales. And after that maner did the ancient *Italians* liue, as *Plinie* saith. And therefore one must not so much wonder at these people, seeing that they which haue called others barbarous, haue beene as barbarous as they.

If I had not recited heeretofore the maner of the Sauages *Tabagi* (or banket) I would make heere a larger description: But I will onely say that when we went to the Riuier Saint Iohn, being in the towne of *Ouigoudi* (so may I well call a place enclosed replenished with people) we saw in a great thicket 80. Sauages all naked, except the middle parts, making *Tabagua* with meale they had of vs, whereof they had kettels full. Euery one had a dish made with the barke of a tree, and a spoone as deep as the palme of ones hand, or more: and with this they had venison besides. And heere is to be noted, that he which entertaineth the others doth not dine, but serueth the company, as very often the Bridegroomes doe heere in France.

The women  
do not eate  
with the  
men.

The good  
condition of  
the women  
among the  
*Gaullois*.  
See yet here-  
after in the  
16. chapter of  
the constan-  
cie of wo-  
men.

The women were in another place apart, and did not eat with the men. Wherein may be noted a bad vse among those people, which haue neuer beene vsed among the nations of these parts, specially the *Gaullois* and *Germaines*, which haue admitted the women, not onely in their banquets, but also in their publike counsels, (specially with the *Gaullois*) after they had pacified a great warre which arose betweene them, and did decide the controuersie with such equitie (as *Plutarch* saith) that thereby ensued a greater loue than euer before. And in the treaty that was made with *Annibal*, being entred into *Gallia*, to goe against the Romans, it was said, that if the *Carthaginians* had any difference against the *Gaullois*, it should be decided by the aduice of the *Gaulloise* women. It was not so in Rome, where their condition was so base, that by the law *Voconia*, the very father could not make them to inherit

rite more then of the one third part of his goods : And the Emperour *Iustinian* forbiddeth them in his decrees to accept the awardship which had beene deferred vnto them: which sheweth either a great feueritie against them, or an argument that in that countrie they haue a very weake spirit. And after this sort be the wiues of our Sauages, yea in woorse condition, in not eating with the men in their *Tabagies*: and notwithstanding it seemeth vnto mee that their fare is not in their feasts so delicate, which ought not to consist only in eating and drinking, but in the societie of that sex which God hath ordained vnto man for to helpe him and to keepe him companie.

It will seeme to many that our Sauages doe liue verie poorely, in not hauing any seasoning in those few messes that I haue named. But I will reple that it was not *Caligula* nor *Heliogabalus*, nor such like that haue raised the Romane Empire to his greatnesse: neither was it that Cooke who made an imperiall feast all with hogs flesh, disguised in a thousand sorts: nor those likerish companions, who after they haue destroyed the aire, the sea, and the land, now knowing what to finde more to asswage their gluttonic, goe a seeking wormes from the trees, yea doe keepe them in mew, and doe fatten them, for to make thereof a delicate messe: But rather it was one *Curius Dentatus* who did eat in wooden dishes, and did scrape radishes by the fire side: Item those good husbandmen whom the Senate did send for, from the plough for to conduct the Romane armie: And in one word those Romans which did liue with sodden food, after the maner of our Sa- uages: for they had not the vse of bread but about 600. yeres after the foundatiō of the city, hauing learned in tract of time to make some cakes grossely dressed & baked vnder the embres, or in the ouen. *Pliny* author of this report, saich, moreouer that the *Scythians*, now *Tartares*, doe also liue with sodden food and raw meale as the *Brasilians*: And neuerthelesse they haue alwaies beene a warlike and

What men  
haue raised  
Rome to her  
greatnesse.

The maner  
of liuing of  
the ancient  
Romans and  
other nati-  
ons.

*Plin. lib. 18.  
ca. 8. 10. 11.*

mightie nation. The same faith, that the *Arympeens* (which be the *Moscouites*) doe liue in forests (as our Sa- uages do) with graines and fruits which they gather from the trees, without mention neither of flesh nor of fish. And indeed the prophane Authors doe agree, that the first men did liue after that maner, to wit, of corne, graines, pulse, acornes, and mastes, from whence commeth the Greke worde *Phagein*, to wit, to eate: some particular nations (and not all) had fruits: as peares were in vse among the *Argines*, figges with the *Athenians*, almonds with the *Medes*, the fruite of *Cannes* with the *Ethiopiens*, the *Cardamuin* with the *Persians*, the dates with the *Babilonians*, the *Tressle* or three leaued grasse with the *Egyptians*. They which haue had none of those fruits haue made war against the beasts of the woods and forests, as the *Getulians* and all the Northren men, yea also the ancient *Germans*, notwithstanding they had also meates made of milke: Others dwelling vpon the shores of the sea, or lakes and riuers, liued on fishes, and were called *Ichthyophages*: others liuing of *Torteses*, were called *Chelonophages*. Part of the *Ethiopiens* doe liue of *Grashoppers*, which they salt and harden in the smoake in great quantitie for all seasons, and therein do the Historians of this day agree with *Plinie*. For there is sometimes clouds of them, that is to say, such infinite numbers, that they hide the clouds; and in the East likewise, which destroy all the fields, so that nothing remaineth vnto them to eate but those grasshoppers, which was the food of Saint Iohn Baptist in the desert, according to the opinion of *Saint Hierome* and *Augustine*: Although *Nicephorus* thinketh that they were the tender leaues of the toppes of trees, because that the Greeke word *achrides* signifieth both the one and the other. But let vs come to the Romane Emperour, best qualified. *Ammian Merce- lin* speaking of their maner of life, saith that *Scipio*, *Emi- lian*, *Metellus*, *Traian*, and *Adrian*, did content themselues ordinarily with the meate of the campe, that is to say, with

*Ichthyophages.*  
*Ethiopiens*  
doe liue of  
*Grashoppers.*

The food of  
S. Iohn Bap-  
tist. S. Hie-  
roms 2. book  
against *Iouian*.  
S. Augustin  
vpon the 14.  
chap. to the  
Romans,  
vers. 15.  
*Niceph. li. 1.*  
cap. 14.  
*Ammian. l. 18.*

with Bacon, cheefe, and bruvage. If then our Sauages haue venifon and fish abundantly, I doe not thinke them ill furnished: for many times we haue receaued of them quantitie of Sturgeons, of Salmons and other fishes: besides their venifon, and Beuers which liue in ponds, and liue partly on the land, partly in the water. At least one laudable thing is knowen in them, that they are not men eaters, as the *Scythians* haue bene aforesaid, and many other nations of these parts of the world; and as yet are at this day the *Brasilians*, *Canibals*, and others of the new world.

The inconuenience which is found in their maner of life is, that they haue no bread. Indeed bread is a food very naturall for man, but it is easier to liue with flesh, or with fish, then with bread onely. If they haue not the vse of salt, the most parte of the world doe vse none. It is not altogether necessary, and the principall profic thereof consisteth in preseruing, whereunto it is altogether proper. Notwithstanding if they had any to make some prouisions they would be more happie then vs. But for want of that they sometimes suffer some need: which hapneth when the winter is too milde, or the latter end of the same. For then they haue neither venifon nor fish, as wee will declare in the chapter of hunting: and are then constrained to feed vpon the barkes of trees, and on the parings of skinnes, and on their dogges, which (vpon this extremitie) they do eate. And the historie of the *Floridians* saith, that in extremitie they eate a thousand filthes, euen to the swallowing downe of coales, and to put earth in their spoone meate. True it is that in Port Royall there is alwaies shell fish, so that in all cases one cannot die there for hunger. But yet haue they one superstition that they will not feed on mussels, and they can alleage no reason for it, no more than our superstitious Christians which will not bee thirteene at a table, or which feare to pare their nails on the Friday, or which haue other scrupulosities, true apish-toies, such as *Plinie* reciterh a good

Sturgeons,  
Salmons, and  
other fish.

*Antropophager.*

Bred.

What time is  
hard for the  
Sauages.

Superstition  
of the Saua-  
ges, and of  
the Christi-  
ans.  
*Plin. lib. 28.*  
*ca. 2.*

The Sauages  
suspicious.

The sobriety  
and gluttony  
of the Sauages.

Hercules, ox  
eater.

The meat of  
the Brasilians.

number of them in his naturall historie. Notwithstanding in our company seeing vs to eate of them they did the like: for we must say heere by the way, that they will eate no vnknown meat, but first they must see the triall of it by others. As for beasts of the woods they eate of all them, the wolfe excepted. They also eate egges, which they go gathering along the shoares of waters, and they doe lade their Canowes with them, when the Geese and Outardes haue done laying in the Spring time, and they vse all, as well them that be old as new. As for modestie they vse it being at table with vs, and eate very soberly: but at home in their owne houfes (as the *Brasilians*) they stretch out their bellies as much as they can, and doe not leaue eating as long as there is any meat: And if any of ours be at their *Tabagie*, they will bid him doe as they doe. Norwithstanding I see no gluttonie like to that of *Hercules*, who alone did eate whole oxen, and did deuoure one from a *Paisan* called *Diadamas*, by reason whereof hee was called *Buthenes*, or *Buphagos*; Ox-eater. And without going so far, wee see in the Countries of these parts greater gluttonies then that which one would impute to the Sauages. For in the diet of *Ausbourg* was brought to the Emperor *Charles* the fist, a great whoreson which had eaten a calfe and a sheepe, and yet was not full: And I doe not know that our Sauages doe wax fatte, or that they haue great bellies, but that they are nimble and swift, like to our ancient *Gaullois* and high *Allemans* or *Germans*, who by their agilitie, did trouble very much the Roman armies.

The food of the *Brasilians* are serpents, crocodills, toads and great lizards, which they esteeme as much as wee doe capons, leverets, and conies. They also make meale of white rootes, which they call *Maniel*, hauing the leaues of *Peoniamas*, and the tree of the height of the Elder tree: Those rootes as bigge as the thigh of a Man, which the woman doe crumble very small, and eat them raw, or else they make them to seeth well in a  
great

great earthen vessell, stirring it alwaies as the comfit-makers doe make suger plummes. They are of very good taste, and of easie digestion, but they be not fitt to make bread, because they dry and burne themselves, and alwaies return into meale. They haue also with this *Mabis* or *Mais*, which groweth in two or three months after it is sowed: and that is a great succour vnto them. But they haue a cursed and an vnhumane costome to eat their prisoners, after they haue well fatted them. Yea (a most horrible thing) they giue them in marriage the fairest maidens they haue, putting about their necks as many halters as they will keep him moons. And when the time is expired they make wine of the said *Mais* and rootes, wherewith they make themselves drunke, calling all their friends. Then he that hath taken him knocketh him on the head with a clubbe, and deuideth him into peeces, and make carbonnadoes of him, which they eat with a singular pleasure aboue all meats in the world.

A strange  
prostitution.

Furthermore all Sauages generally doe liue euery where in common: the most perfect and most woorthy life of man, seeing that he is a sociable creature, the life of the ancient golden age, which the holy Apostles would haue restored againe: But being to establish the spirituall life, they could not execute that good desire. If it happens then that our Sauages haue venison, or other food, all the company haue part of it. They haue this mutuall charity which hath bene taken away from vs since that *Mine* and *Tbine* haue come into the world. They haue also Hospitality, a vertue peculiar to the ancient *Gaulois* (according to the witnessse of *Partbenius* in his *Erotiques*, of *Cesar*, *Saluian* and others) who did constrain trauellers and strangers to come into their houses and there to take their refreshing: A vertue which seemeth to haue conserued her selfe onely with the Nobility and gentry: for among the other sort we see her very weake and at the point of death. *Tacitus* giueth the same praise to the *Germans*, saying that with them all

Commonnaky  
of life.

Hospitality.

howſes are opened to ſtrangers, and there they are in ſuch aſſurance that (as if they were ſacred) none dare doe them any iniury: *Charity* and *Hospitality* which are mentioned in the law of God who ſaid to his people: *The ſtranger which ſoourneth among you, ſhall be unto you as he which is borne among you, and you ſhall loue him as your ſelues: for you haue beene ſtrangers in the land of Egypt.* So doe our Sauages, which ſturred vp with an humane nature, receiue all ſtrangers (except their enemies) whom they accept in their commonalty of life.

Of drinking. But we haue ſpoken enough of eating, let vs now ſpeake of drinking. I know not whether I ought to place among the greateſt blindneſſes of the Weſt Indians to haue abundantly the moſt excellent fruit that God hath giuen vnto vs, and they know not the uſe thereof. For I ſee that the ancient Romans were a long time (as *Pliny* ſaith) without either Vines or Vine-yards: And our *Gaulloas* did make beere, the uſe whereof is yet frequent in all *Gallia Belgica*: And this kind of drinke did the *Egyptians* alſo uſe in former times (as ſaith *Diodorus*) who attributeth the inuention thereof to *Oſiris*. Notwithſtanding after that the uſe of wine was come among the Romans the *Guallois* took ſo good a taſte in it, in the voyages that they made there with their Armies, that they continued afterwards the ſame way. And afterward the Italian Merchants did draw much money from the *Gaullois* with their wine that they brought thither. But the *Germans* knowing their owne nature ſubieſt to drinke more then is needfull would haue none brought to them, for feare that being drunke they might be a pray to their enemies: and contented themſelues with beere: And notwithſtanding becauſe the continuall drinking of water ingendreth crudities in the ſtomacke, and thereby great indifpoſitions, the nations haue commonly found better the moderate uſe of wine which hath beene giuen of God to reioyce the heart, as bread for to ſtrengthen him, as the *Psalmiſt* ſaith: And the Apoſtle  
*S. Paul*

Leuit. 19. ver.  
34.

Plin. lib. 18.  
cap. 4.

Strabo.

Cæſar.

Tacitus.

Wine forbid  
den among  
the Germans.

Pſal. 104.  
verſ. 16, 17.



*S. Paul* himselfe doth counsell his Disciple *Timothy* to vse it by reason of his infirmity. For wine (saith *Oribasius*) re-createth and quickneth our heat: whereby, by consequence, the digestures are made better, and good bloud is engendred, and good nourishment thorow all the parts of the body where the wine hath force to pierce: and therefore they which be weakened by sicknesse doe recover by it a stronger being, and doe likewise renew by it an appetite to their meat. It breaketh the steame, it purgeth collicke burnours by the wrine, and with his pleasant odour and linely substance gladdeth the heart of man, and giveth strength to the body. Wine taken moderately is the procurer of all those good effects, but if it be drunke unmeasurably it produceth effects quite contrary. And *Plato* willing to shew foorth in one word the nature and property of wine: That which warmeth (saith he) both body and soule, is that which is called wine. The Sauvages which haue no vse of wine nor of spices, haue found out another meanes to warme the same stomake, and in some sort to breake so many crudities proceeding from the fish that they eat, which otherwise would extinguish their naturall heat: it is the hearb which the *Brahsilians* doe call *Petun*, that is to say, *Tabacco*, the smoake whereof they take almost euery houre, as we will declare more at large when we come hereafter to speake of that hearbe. Then as in these parts one drinketh to another, in presenting the glasse to him to whom one hath drunke (which is done in many places) so the Sauvages willing to feast some body and to shew him signe of amiry, after they haue well taken of that smoake, they present the *Tabacco* pipe to him that they like best. Which custome to drinke one to another is not new, nor particular to the *Flemings* and *Germans*: for *Holidorus* in the *Ethiopian* History of *Chariclea* witnesseth that the same was a custome altogether vsed in the Countries whereof he speaketh to drinke one to the other in token of frindship. And because it was abused, and men were appointed to constrain them that would not pledge, *Assuerus* King of the

*Oribasius*, in the first book of things comodious and easie, ch. 12.

*Plato* in his *Timao*.

*Tabacco*.

*Heliodor*, first booke 1. cha. and. 3. booke ch. 3.

the *Persians* at a banquet that he made to all the principall  
 Lords and Governours of his Countries, did forbid by an  
 expresse law to force any, and did command that every  
 one should be served after his owne will. The *Egyptians*  
 did vse no forcing, but not withstanding they drunke vp  
 all, and that by great deuotion. For after they had found  
 out the inuention to applie painting and *Matachiz* vpon  
 siluer they tooke great delight to see their God *Anubis*  
 painted in the bottome of their cups, as *Pliny* saith.

*Plin. lib. 33.*  
*cap. 9.*

The *Floridi-*  
*ans* drinke.

The drinke of  
 the *Braſilians*.

Our Sauages *Canadians*, *Souriquois* and others are far  
 from these delights, and hauing nothing but the *Tabacco*  
 spoken of by vs to warme their stomakes after the cruditi-  
 ties of waters, and to giue some smatch to the mouth, ha-  
 uing that in common with many other Nations, that they  
 loue that which is biting, such as the laid *Tabacco* is, which  
 (euen as wine or strong beere) taken (as it is said) in smoake,  
 maketh giddy the senses and in some sort, procureth sleep:  
 So that this word drunkard is among them, by this word  
*Eſcorken*, as well as amongst vs. The *Floridians* haue a  
 certaine sort of drinke called *Casine* which they drinke all  
 hot, which they make of certaine leaues of trees. But it is  
 not lawfull for every one to drinke of it, but onely to the  
*Paraouſti*, and to them that haue made prooue of their val-  
 lour in the warres. And this drinke hath such vertue that  
 as soone as they haue drunken it, they become all in a sweat  
 which being past, they be fedde for 24. houres by the nou-  
 rishing force of the same. As for them of *Braſil* they make a  
 certaine kinde of drinke which they call *Caouin*, with  
 roots and a graine called *Mil* which they put to seeth and  
 soften in great earthen vessels, made in the maner of a tub,  
 ouer the fire, and being softened, it is the office of the wo-  
 men to chaw it all, and to set them againe to seeth in other  
 vessels: then hauing left all to be settled and skimmed, they  
 couer the vessell vntill that it must be drunken: and  
 this drinke is as thicke as lees, after the maner of the  
*defrutum* of the lajns, and of the taste of sowre milke,  
 white

white and red as our wine is : and they make it in euery season, because that the said rootes doe grow there at all times. Furthermore they drinke this *Cöü-in* somewhat warme, but with such excessse that they neuer depart from the place where they make their feasts vntil that they haue drunke all out, though there were of the same a tun for euery one. So that the Flemings, high Duch-men, and Switzers are but yongue nouices in that trade in regard of them. I will not speak heere of the Ciders & Peries of *Normandy*, nor of the *Hidromels*, the vse whereof, by the report of *Plutarch*, was long before the inuention of wine: seeing our Sauages vse none of it. But I haue thought good to mention the fruit of the vine, by reason that New France is plentifully furnished therewith.

*Plutar. in the  
4. of the Sym-  
posiaq. Cha. 5.*

CHAP. XV.

*Of their Dances and Songs.*

**W**Hen the belly is full then comes mirth (saith the Prouerb) it will not be then vsfit to speake of dancing after feasting. For it is also said of the people of *Israel* that after they had well filled their bellies they arose for to plaie and dance about their golden Calfe. Dancing is a thing very ancient among all people. But it was first made & instituted in diuine things, as we did now marke an example of it : and the *Cananites* who did worship the fire, did dance about it & sacrificed their children vnto it. Which maner of dancing was not inuened by the Idolaters, but rather by the people of God. For we read in the booke of *Iudges* that there was a solemnity to God in *Silo* where the maidens came to dance at the sound of the fluit. And *Dauid* bringing backe the Arke of Couenant into *Hierusalem*, went before it in his shirt, dancing with all his strength.

*Exod. 31. ver.  
6. 19.*  
Dances instituted in diuine things.

*Iudges 21. v.  
19. 21.*  
*2. King. 6. c.*

As for the Heathen they haue followed this fashion. For *Plutarch* in the life of *Nicias* sayth that the Townes

Ec of

The muses  
Dances.

of Greece had a custome every yeere to goe into *Dellos* for to celebrate the dances and songs in the honour of *Apollo*. And in the life of *Licurgus* the Orator, saith that he did ordaine a very solemne dance in the *Pyree* vnto the honour of *Neptune*, with a wager of a hundred crownes price to the best dancer, and to the second of 80. crownes, and to the third of 60. The *Muses*, daughters of *Iupiter* doe loue dancing: and all they that haue spoken of them make vs to goe seeke for them vpon the Mountaine *Parnassus*, where (say they) they dance, at the sound of *Apolloes* Harpe.

The College  
of the *Salians*.

As for the Latins, the same *Plutarch* sayth in the life of *Numa Pompilius* that he did institute the coledge of the *Salians* (which were Priests dancing and gamboling, and singing songs in the honour of God *Mars*) when that a Buckler of brasse fell miraculously from Heauen, which was a gage from that God for the conseruation of the Empire. And that Buckler was called *Ancile*, but for feare that it should be stolen away he caused 12. others to bee made a like named *Ancilia*, which were carried in the warres, as wee did heertofore our *Orislamme*, and as the Emperour *Constantine* did the *Labarum*. Now the foremost of those *Salians* that did lead the others in the dance was called *Præsul*, that is to say, first dancer, *præ alijs Salians*, sayth *Festus*, who taketh from that the name of the French-people, which were called *Salians* because they did loue to dance, to skippe and to gambole: and of these *Salians* are come the lawes which wee call *Saliques*, that is to say Lawes of dances.

*Ancyle*.

*Orislamme*.  
*Labarum*.

*Præsul*.  
*Festus lib. 16.*

*Salique* Law.

*Arrian* of the  
gests of *Alex-  
ander*.  
Dances profi-  
table for  
health.

So then to come againe to our purpose, the dances haue bene first instituted for holy things. Whereto I will adde the testimony of *Arrian*, who sayth that the Indians which did worship the Sunne rising, did not thinke to haue duely saluted him, vnlesse their songs and prayers were accompanied with dances.

This kinde of exercise was since applied to another vse,  
that

that is to say, for the gouernment of health, as *Plutarche* sayth in the treatie for the same. So that *Socrates* himself (howsoever precise and reformed) tooke pleasure therein, for which cause he desired to haue a house large and spacious, as *Xenophon* writeth in his *bancquet*, and the *Persians* did expressly vse the same, as *Duris* writeth in the seuenth of his histories.

*Xenophon.  
Duri.*

But the delights, laciuioufnesse, and disorders did conuert them since to their owne vse, and the dances haue serued for *proxenetes* and broakers of vnchastity, as wee finde it but too much, whereof wee haue testimonies in the Gospell, where wee finde that it cost the life of the greatest that euer arose amongst men, which is *Saint Iohn Baptist*. And *Arceflans* sayd very well, that dances are venoms, sharper then all the poisons that the Earth bringeth forth, for as much as by a certaine incitement they insinuate into the Soule, wherein they communicate and imprint voluptuousnesse and delectation, which the bodies properly doe affect.

*Plutar. in the  
7. of the Sym-  
pose. quest. 5.*

Our Sauages, and generally all the people of the west Indies, haue time out of minde the vse of dances. But lasciuious Pleasure hath not yet so farre preuailed against them as to make them dance at the pleasure thereof, a thing which ought to serue as a lesson to the Christians. The vse then of their dances is for foure ends, either to please their gods (let who will call them diuels it is all one to me) as wee haue marked in two places before, or to cheare vp some body, or to reioyce themselues of some victory or to prevent sickeneses. In all these dances they sing, and make no dombe shewes, as in those dances whereof the *Fyrhieme* Oracle speaketh, when hee saith: It behooueth that the beholder vnderstand the dancing stage plaier, although he be dombe: and that hee heare him though hee doth not speake: But as in *Delos* they did sing to the honour of *Apollo*, the *Salians* to the honour of *Mars*, likewise the *Floridians* doe sing to the honour of the Sunne, to

All Sauages  
doe dance.

Dombe ge-  
stures.

A foolish filthy song to Iupiter.

whom they attribute all their victories: not, for all that so filthily as *Orpheus*, inuentor of the heathenish diuelishnesses, of whom Saint *Gregorie Nazianze* mocketh himselfe in an oration, because that among other follies, in an himme he speaketh of *Iupiter* in this wise: *O glorious Iupiter! the greatest of all the gods, which art resident in all sorts of dung, as well of sheepe as of horses and mules, &c.* And in another himme that he maketh to *Ceres*, he saith, that she discouereth her thighes for to submit her body to her Paramours, and to make hir selfe to be tilled.

The Songs of the Christians to God.

Our *Souriquois* doe make also dances and songs to the honour of the diuell, which sheweth them their game, and that they thinke to gratifie him: whereof one needeth not to maruell, because that we our selues, that be better instructed, doe sing Psalmes and Songs of praise to our God, for that he giueth vs our daily food: And I doe not see that a man who is a hungred haue any great lust either in singing or dancing: *Nemo enim saliat ferè sobrius*, saith *Cicero*.

*Cicero* in the Oration for *Aurena*.

The Dances and songs of the *Souriquois* Sauages.

Also when they will feast any body, they haue no fairer gesture, in many places then dancing: as in like maner if any one maketh them a feast, for all thankes giuing, they betake themselues to dancing, as it hath beene seene sometimes when *Monsieur de Poutrincourt* did giue them their dinner, they did sing songs of praises vnto him, saying, that he was a braue *Sagamos*, who had made them good cheere, and which was their good friend: which they did comprehend very mystically vnder these three words, *Epigico iaton edico*: I say mystically: for I could neuer know the proper signification of euery of these words. I beleue that it is of the ancient language of their forefathers which is out of vse, like as the old Hebrew is not the Iewes language at this day, and was alreadye changed in the time of the Apostles. ¶

Praises of the braue Captaines.

They sing also in their common *Tabagies*, the praises of the braue captaines and *Sagamos* that haue killed many of their

their enemies. Which was practised anciently in manie nations, and is practised yet amongst vs at this day; and is found to be approoued and of decencie, in the holie Scripture, in the Canticle of *Debora*, after the ouerthrow of king *Sisara*. And when yoong *Dauid* had killed the great *Goliath*, as the king did returne victorious into *Ierusalem*, the women came out of al the towns, and met him with tabrets, rebecks, and timbrels, dancing and singing merrily, saying by course and answering one another; *Saul hath slaine his thousand, and Dauid his ten thousand.* *Athenus* saith, that the *Gaullois* had Poets named *Bardes*, whom they reuerenced very much: and those Poets did sing *Viva voce* the deeds of vertuous and famous men: but they did write nothing in publike, because that writing maketh men slothfull and negligent in learning. Notwithstanding *Charolus Magnus* was of an other opinion: For he caused songs to be made in the vulgar tongue, containing the deeds and acts of the ancient, and commanded that the children should be made to learne them by heart, and that they should sing them, to the end, that their memorie should remaine from father to sonne, and from race to race, and by this meanes others should be stirred vp to doe good, and to write the actions and deeds of valiant men. I will further say heere by the way, that the *Lacedemonians* had a certaine maner of dancing which they vsed in all their feasts and solemnities, which did represent the three ages: to wit, the time past, by the old men which did say in singing this burthen; *We were heere before valorous*: the present, by the yoong men in the flower of their youth saying: *We be so now at this time*: the future, by the children, who did say, *We shall be so too, when our turne comes.*

I will not busie my selfe in describing all the fashions of the gambols of their ancient predecessors, but it sufficeth me to say that the dances of our Sauages are made without remoouing from one place, and notwithstanding they

Judges cha. 5.

1. Of Samuel, 18. ver. 6. 7.

*Gaullois* Diodo. *Athenus* in the 6. booke of the banquet of the wife.

The Songs of the Frenchmen.

*Plutar.* in the life of *Lycorgus*. *Lacedemonians*

What are the Sauages dances.

they are all in a round (or very neere) and doe dance with vehemencie, striking with their feet vpon the ground, and lifting themselues vp as in halfe a leape: And as for their hands they hold them close, and their armes in the aire, in forme of a man that threatneth, with a motion of them. As for the voice, there is but one that singeth, bee it man or woman: all the rest do & say, *Het, het*, as some that breatheth out with vehemencie: And at the end of euery song, they all make a loud and long exclamation, saying *Hééee*. For to be more nimble, they commonly put themselues starke naked, because that their gownes made of skinnes doe hinder them: And if they haue any of their enemies heads or armes, they will carrie them about their necks, dancing with this faire iewell, which they will sometimes bite, so great is their hatred euen against the dead. And for to end this chapter as we began it, they neuer make any *Tabagie* or feast, but that there is a dance after it: And afterward if the *Sagamos* be disposed, according to the state of their affaires, he will make an oration of one, two, or three houres continuance, and at euery demonstration asking the aduice of the companie: if they approoue his proposition, euery one will crie out aloud *Hééee* in signe of allowing and ratifying of the same. Wherein they giue him very attentiuie audience, as wee haue seene many times: And also when that *Monsieur De Poutrin-court* did feast our Sauages, *Memberton*, after dancing made an oration with such vehemencie that he made the world to  
 “ woonder, shewing the curtesies and witnesses of friend-  
 “ ship that they receaued of the Frenchmen, what they  
 “ might hope of them heereafter; and how much their  
 “ presence was profitable, yea necessarie vnto  
 “ them, because that they did sleepe  
 “ in securitie: and had no feare  
 “ of their enemies,  
 “ &c.

The orations  
 of the *Saga-*  
*mos* of one 2.  
 or 3. houres  
 continuance.



CHAP. XVI.

*Of the disposition of their bodies : and of  
their Physike and Chai-  
rurgie.*

WE haue said in the last Chapter that dancing is profitable for the preseruacion of health. Also it is one of the causes why our Sauages do delight so much in it : But they haue yet some other preferuatiues which they vse very often, that is to say, sweates, whereby they preuent sicknesses. For they be sometimes touched with this *Phthise* wherewith the men of Captain *Iames Quartier* and *Monsieur De Monts* were annoied, which notwithstanding is but seldome. But when it happeneth they haue in *Canada* the tree called *Annedda*, which I terme the tree of life for the excellencie thereof, wherewith they heale themselues ; and in the countrie of the *Armonchiquois* they haue *Sassafras*, and in *Florida Esquine*. The *Souriquois* which haue none of these kinds of woods, doe vse sweates, as we haue said, and they haue their *Aoutmoins* for *Phisitions*, who for that purpose doe digge in the ground, and make a pit which they couer with wood and bigge flatte stones ouer it : then they put fire to it by a hole, and the wood being burned they make a raft with poles, which they couer with all the skinnes and other coverings which they haue, so as no aire entereth therein, they cast water vpon the said stones, which are fallen in the pit, and doe couer them : then they put themselues vnder the same raft, and with motions the *Aoutmoin* singing, and the others saying, ( as in their dances ) *Het, het, het*, they put themselues into a sweat. If they happen to fall into sickness ( for one must die in the end ) the *Aoutmoins* doth blow, with exercisings, vpon the member grieued, doth licke it and sucke it : and if that be not sufficient, he letteth the patient blood, scotching his flesh with the point

*Phthise* first  
booke chap.  
16.

*Annedda.*

*Sassafras.*  
*Esquine.*

The Sauages  
stowes or hot  
houses.

point of a knife, or something else. If they doe not heale them alwaies, one must consider that our *Physicians* doe not alwaies cure their patients neither.

The Physiti-  
ons in *Florida*.

In *Florida* they haue their *Iarvans*, who continually carry a bagge full of hearbs and drugges hanging about their necks to cure the sicke, which are for the most part sicke of the Pox: and they blowe vpon the parts affected, vntill they draw the very bloud from it.

The *Brasilians*  
Physicians.

The *Brasilians* Phisititions are named among them *Pagés* (they be not their *Caraibes* or Southsaiers) who in sucking as aforesaid, they endeouour themselues to heale diseases. But they haue one sickenesse which is vncurable, which they call *Pians*, proceeding of lecherie, which notwithstanding little children sometimes haue, euen as them in these our parts that be full of pock-holes, which commeth vnto them (as I thinke) from the corruption of their Parents. This contagion doth conuert it selfe into boiles broader then the thombe, which disperse themselues throughout all the bodie, and euen as farre as the face, and being touched therewith they beare the marks thereof all their life time, fowler then lepers, as well *Brasilians* as other nations. As for the sicke bodie his diet, they giue him not any thing, vnlesse he asketh for it: and without taking any other care of them, they cease not to make their noise and hurly burlies before them, drinking, skipping and singing, according to their custome.

The *Souriquois*  
cheirurg-  
cons.

As for the wounds, *Aoutmos* of our *Souriquois*, and their neighbours, doe licke and suckethem, vsing the Beuers kidney, whereof they put a slice vpon the wound, and so doth heale it selfe with that. The ancient *Germans* (saith *Tacitus*) not hauing yet the Art of Cheirurgie did the like: *They bring* (saith he) *their wounds to their Mothers and to their Wiues, who are not afraid neither to number them, nor to sucke them: yea they bring them vittails to the campe, and exhort them to fight valiantly: so that sometimes armies readie to runne away, haue bene restored by the pray-*

ers of the women, opening their breasts to their husbands. And afterwards they willingly used the womens advices and counsels, wherein they esteeme some holy thing to be.

And among the Christians, many (not caring for God no longer then they receaue good gifts of him) doe seeke for the healing of their diseales by charmes and helpe of Witches: So among our Sauages the *Aoutmoir* hauing some sore in cure, inquireth often of his diuell to know whether he shall heale or no: and hath neuer no answer but doubtfully, by *if; or and*. There be some of them which sometimes doe make incredible cures, as to heale one that hath his armes cut off. Which notwithstanding I know not, why I should finde it strange, when I consider what *Monsieur de Bulseque* writeth in his discourse of his Embassie into Turkie the fourth Epistle.

Comming neere vnto *Buda*, the *Basha* sent some of his household Seruants to meete vs, with many Haraldes and officers: But among the rest a faire troupe of yong men on horse-backe, remarkable for the nouelty of their order. They had their heads bare and shauen, vpon the which they had made a long bloudie slash, and thrust diuers feathers of birds within the wound, from whence the very pure bloud did trickle downe: but instead of shrinking at it, they went lifting vp their heads with a laughing countenance. Before me marched some foote men, one of them had his armes naked and hanging down on his sides: both which armes about the Elbowe was thrust quite through with a knife that stucke fast in them. Another was naked from his head to the nauell, hauing the skinne of his backe so iagged vp and downe in two places, athwart which he had made to passe, an hatchet of armes, which he did carry in scarffe wise as we would doe a cuttleaxe. I saw another of them, who had fixed vpon the crowne of his head a horse shooe with many nailes, and of so long continuance that the nailes were so fixed and fast in the flesh, that they stirred not. Wee entered

Ff

into

" into Buda in this pompe, and were brought into the Ba-  
 " shas house, with whom I treated of my affaires. All this  
 " youthly company little caring for their wounds were in  
 " the lower court of the house; And as I was a looking on  
 " them the Basha asked of me what I thought of it: All well  
 " said I, except that these men doe with the skinne of their  
 " bodies, that which I would not doe with my coat: For I  
 " would seeke to keepe it whole. The Basha laughed, and  
 " we tooke our leaue.

The triall of  
the Sauages  
constancy.

Our Sauages doe very well sometimes make triall of  
their constancie, but we must confesse that it is nothing in  
regard of the things aboue rehearsed. For all that they do  
is to put burning coales vpon their armes, and to suffer  
their skinnes to burne, so that the marks thereof doe re-  
maine there for euer: which thing they doe also on other  
parts of the body, and shew these marks to say that they

Romans.

haue a great courage. But the ancient *Mutius Scauola* did  
much more then that, burning courageously his arme in  
the fire, after he had missed the killing of king *Porſenna*.

Lacedemonians.

If this were of my purpose I would declare the customes  
of the *Lacedemonians*, who did make euery yeare a feast to  
the honour of *Diana*, where the yong boies did shew their  
triall by whipping of themselues: Item the custome of the  
ancient *Persians*, who worshipping the Sunne, which they  
called *Mithra*, none could be receiued to that fraternity  
vntill he had giuen his constancy to be knowen, by foure-  
score kindes of torments, of fire, of water, of fasting, of so-  
litarinesse, and other things.

Persians.

But let vs return to our Sauages Physicians & Chierur-  
geons: Although the number of them be but small, yet so  
it is that the hope of their living doth not consist wholly in  
that trade. For as concerning the ordinary sickneses they  
are so rare in those parts, that the verse of *Ouid* may be ve-  
ry well applied vnto them:

Healthfull  
Country.

*Si valeant homines ars tua Phoebe iacet:*

In saying *Si, pro Quia*. For these doe also liue a great  
age,

age, which is commonly seven score or eight score years. And if they had our commodities to live by forecast, and industry to gather vp in summer for the Winter, I beleue they would live about three hundred years. Which may be coniectured by the report that we haue made heerebefore of an old man in *Florida*, who had lived that great age. In such sort that it is no particular miracle of that which *Pliny* saith that the *Pandorians* doe live 200. years or that they of *Taprobane* are liuely and nimble at a 100. yeares old. For *Memberton* is about a 100. yeares old, and yet hath not one white haire on his head, and so ordinarily be the others. And that which is more in euery age they haue all their teeth, and go bareheaded, not caring at least to make any hats of their skinned, as the first did that vsed them in these parts of the world. For they of *Peloponnesus* the *Lacedemonians* did call a hat *Cynen*, which *Iulius Pollux* saith to signifie a dogges skinne. And of these hats doe yet the Northerly people vse at this day, but they are well furred.

Long liues.

The first original of hats.

That which also procureth the health of our Sauages, is the concord which they haue among them, and the small care they take for the commodities of this life, for the which we torment and vex our selues. They haue not that ambition, which in these parts gnaweth and fretteth the mindes and spirits, and filleth them with cares, making blinded men to goe to the graue in the very flower of their age, and sometimes to serue for a shamefull spectacle to a publike death.

Concord is a cause of long life.

I dare also, and that very well, attribute the cause of this disposition and long health of our Sauages, to their manner of life, which is after the ancient fashion, without curiosity. For euery one doth grant that *Sobriety* is the mother of health. And although they sometimes exceed in their *Tabagies* or feasts, they diet themselues afterwards well enough, liuing very often eight daies more or lesse with the smoake of *Tabacco*, not returning to hunting vntil they

Sobriety.

Multitude of  
officers is the  
signe of a cor-  
rupted estate.

Ecclesiast. 30.  
at the end of  
the chapter.

be a hungry. And that besides being nimble they want no exercise, some way or other. Briefely there is no mention amongst them of those short ages which doe not out passe forty yeares, which is the life of certaine people of *Aethiopia* (as *Pliny* saith) which doe liue of *Locustes* (or grasshoppers) salted in the smoake. Also corruption is not among them, which is the fostering mother of *Physicians* and of *Magistrates*, and of the multiplicity of officers, and of publike extortioners, which are created and instituted for to giue order vnto it, and to cut off the abuses. They haue no sutes in law (the plague of our liues) to the prosecuting whereof we must consume both our yeares & our meanes, and very often one cannot obtaine iustice, be it either by the ignorance of the Iudge, to whom the case is disguised, or by his owne malice, or by the wickednesse of an Atturney that will sell his Clyant. And from such afflictions do proceed the teares, fretfulnesses, and desolations, which bring vs to the graue before our time. For sorrow (saith the wise man) hath killed many, and there is no profit in it. Envy and wrath shorten the life, and care bringeth old age before the time. But the ioy of the heart is the life of man: and a mans gladnesse prolongeth his daies.

#### CHAP. XVII.

##### *The exercises of the Men.*

Bowes and  
arrowes.

**A**fter health, let vs speake of exercises which be the maintainers and protectors thereof. Our Sauages haue no base exercise, all their sport being either the wars, or hunting (whereof we will speake seuerally) or in making implements fit for the same (as *Cesar* witnesseth of the ancient *Germans*) or a dancing (and of that we haue already spoken) or in passing the time in play. They make then Bowes and Arrowes, bowes which be strong and without finenesse. As for the arrowes it is an admirable thing, how they can make them so long and so straight with

with a knife, yea with a stone onely, where they haue no knives. They feather them with the feathers of an Eagles taile, because they are firme, and carry themselves well in the aire : And when they want them they will giue a Beavers skinne, yea twaine for one of those tailes. For the head, the Sauages that haue traffike with French-men doe head them with iron heads which are brought to them. But the *Armochiquois* & others more remot haue nothing but bones, made like Serpents tongues, or with the tailes of a certaine fish called *Sicnau*, the which fish is also found in *Virginia* by the same name (at least the English Historian doth write it *Seekanauk*.) This fish is like to a Crauise lodged within a very hard shell, which shell is of the greatnesse of a dish, a long taile, likewise hard (for it is shell and sharpe). His eies are vpon his backe, and is very good meate.

They also make wooden mases or clubbes, in the fashion of an Abbots stafe, for the warre, and shields which couer all their bodies, as did our ancient *Gaullois*. As for the *Quiers* that is the womens trade.

For fishing. The *Armouchiquois* which haue hempe doe make fishing lines with it, but ours that haue not any manuring of the ground, doe trucke for them with French-men, as also for fishing hookes to baite for fishes : onely they make with guttes bow-strings, and rackets, which they tie at their feet to goe vpon the snow a hunting.

And for as much as the necessity of life doth constraene them to change place often, whether it be for fishing (for euery place hath his particular fishes, which come thither in certaine season) they haue neede of horses in their remooue for to carry their stuffe. Those horses be *Canoes* and small boates made of barkes of trees, which go as swiftly as may be without sailes. When they remooue they put all that they haue into them, wiues, children, dogges, kettles, hatchets, *Matachiaz*, bowes, arrowes, quiers, skinnes,

No wise trade to sell any weapons to them.

*Sicnan*, or *Seekanauk*, a fish in *Virginia*.

Mases, or clubs, shields.

Fishing lines. Hempe.

Bow-strings made with guts. Rackets.

*Canoes*, or boats.

skinner, and the coverings of their houses. They are made in such sort that one must not sturre, nor stand vp when he is in them, but crouching or sitting in the bottome, otherwise the marchandize would ouerturne. They are fower foot broad or thereabouts, in the middest, and are sharpe towards the ends : and the nose is made rising, for to passe commodiously vpon the waues. I haue said that they make them of the barks of trees, for the keeping whereof in measure, they garnish them within, with halfe circles of Cedar wood, a wood very souple and pliable, whereof *Noahs* Arke was made. And to the end they leake not, they couer the seames (which ioyn the said barks together, which they make of rootes) with the gumme of firre-trees. They also make some with willowes very properly, which they couer with the said gumme of Firre-trees : a thing which witnesseth that they lacke no wit, where necessity presseth them.

Many nations of these parts haue had the like in times past. If wee seeke in the holy Scripture, wee shall finde that *Moses* mother, seeing shee could hide her child no longer, she did put him in a little Chest (that is to say in a little Canowe : (for *Noahs* Arke, and this same small chest is one same word *כֶּבֶד* in Hebrew, made of reede, and daubed it with slime and pitch : then put the childe in it, and laid it among the bulrushes by the shoare of the Riuer. And the Prophet *Isaiab* threatning the *Ethiopi*ans and *Assyri*ans : *Woe* (saith he) vnto the Countrie which sendeth by sea *Ambassadors* in paper vessels (or rushes) vpon the waters, saying : *Messengers* goe yee quickly, &c. The *Egypti*ans, neighbours to the *Ethiopi*ans had in the time of *Iulius Cesar*, the same vessels, that is to say, of paper, which is a rinde of a barke of a tree : witnesseth *Lucan* in these verses :

*Lucani*. 4.  
booke.

*Plin*. lib. 4. ca.  
16.

*Conseritur bibula Memphitis cymba papyro.*

But let vs come from the East and South to the North ; *Pliny* saith, that anciently the Englishmen & Scotchmen, fetched



fetcht Tinne in the land of *Mictis*, with *Canowes* of Willowes sewed in leather. *Solin* saith as much, and *Isidore*, which calleth this fashion of *Canowes*, *Carabus*, made of Willowes, and enuironed with oxe hides all raw, which (saith he) the Saxon Pirats doe vse, who with those instruments are swift in flight. *Sidoneus de Polignac*, speaking of the same Saxons, saith,

*Isidor. li. 19. cap. 1.*

*Sidon. Carm. 7.*

— *Cui pelle salam sulcare Britannum  
Ludus, & assuto glaucum mare findere Lembo.*

The Sauages of the North towards *Labrador*, haue certaine small *Canowes* of thirteene or foureteene foote long, and two foot broad, made of this fashion, all covered with leather, yea ouer head, and there is but one hole in the midst, where the man putteth himselfe on his knees, hauing halfe his body out, so that he cannot perish, furnishing his vessels with victuales before he commeth in it. I dare beleue that the fables of the *Sirenes* or Marmaidens come from that, the dunces esteeming that they were fishes, halfe men or women, as they haue fained *Centaures* by seeing men on horsebacke.

The originall of the *Sirens* fables.

The *Armouchiquois*, *Virginians*, *Floridians*, and *Brazilians*, doe make another fashion of *Canowes*, for hauing neither hatchets nor kniues, (except some copper ones) they burne a great tree very straight, at the foot, and fall it downe, then they take such length as they will, and vse to burne it in steed of sawing it, scraping the burnt part of the tree with stones: and for the hollowing of the vessell, they doe continue the same. In one of those boats six men will saile with some stufte, and will make long voyages. But these kinde of *Canowes* are heauier than the others.

*Canowes* of holowed trees.

They also make long voyages by land, as well as by sea, and they will vndertake (a thing vncredible) to goe twentie or thirtie yea fortie leagues through the woodes, without meeting with any path or Inne, and without carrying any victuales but *Tabacco*, and a tinder box, with their bow in hand, and their quiuer at their backs. And we

Long voyages in the woods.

in.

They are  
commonly  
Birch trees.

Potteric of  
earth.

The tilling  
of the ground.  
Germans.

The Sauges  
be not labo-  
rious.

The Floridi-  
ans tillage.  
Sowing  
twice a yeere.

in France are much troubled when we haue neuer so little lost our way in some great forrest. If they be pressed with thirst, they haue the skill to sucke the trees, from whence doe trickle downe a sweet and very pleasant liquor, as my selfe haue tried it sometimes.

In the countries where they vse tillage, as in that of the *Armonchiquois*, and farther off, the men doe make an infinite quantitie of Earthen pots, like in fashion to night caps, in which they seeth their meats, flesh, fish, beanes, corne, pompions &c. Our *Souriquois* did so anciently and did till the ground, but since that French-men doe bring vnto them kettles, beanes, peason, bisket and other foode they are become slouthfull, and make no more accompt of those exercises. But as for the *Armonchiquois* which haue yet no commerce with vs, and them that are further off, they till the ground, doe fatten it with shells of fish, they haue their families distinct, and their plots of ground about them; contrary to the ancient *Germans* which (as *Cesar* saith) had not any field proper, neither did they dwell aboue a yeere in one place, hauing almost no other liuing then milke, flesh, and cheese; thinking it too tedious a thing for them to tary a whole yeere of purpose, for to reape a haruest. Which is also the humor of our *Souriquois* and *Canadians*, who, and all others (as wee must needs confesse) are nothing laborious but in hunting. For, the manuring of the ground, the women doe take the greatest paines in it, who amongst them doe not command at home, and doe not make their husbands to go to the Market, as they doe in many prouinces in these our parts, and especially in the Country of *Icalousie*.

As for the tillage of the *Floridians*, heare what *Laudomiere* saith of it: They sow their corne twice a yeere, that is to say, in March and in Iune, and all in one and the selfe same lande. The said Mill from the time that it is sowed vntill it be ready to be reaped, is not aboue three months

monthes in the ground. The six other monthes they suffer the ground to rest. They also gather faire Pompions and very good beanes. They do not dung their land: onely when they will sow, they set the weeds on fire which are growen during the six monthes, and burne them all. They till their land with an Instrument of wood, which is made like to a broad pickaxe, wherewith they digg their vines in France: They put two graines of mill together. When the lands are to be sowed, the king commandeth one of his men to call his subiects together every day to come to labour, during the which, the king causeth great store of that drinke whereof we haue spoken to bee made. In the season that the Corne is gathered, it is all carried into the common store-house, where it is distributed to every one according to his qualitie. They sowe but so much as they thinke will serue them for six moneths, and that very hardly: for during the winter they retire themselves three or foure moneths of the yeere into the woods: where they make little houses of Palme leaues, to lodge themselves in, and there doe liue of acornes, of fish which they take, of oysters, of Stagges, Turkie hennes, and other beasts that they take.

Plowing.

Their living during the Winter.

And seeing they haue townes and houses, or Cibanes, I may yet well put this among their exercises. As for the Towns, they be multitudes of Cabins, made somewhat Piramide wise, others in forme of a cottage, others like garden bowres, compass as it were with high pales of trees ioined one neere the other, euen as I haue set out the town of *Hochelaga*, in my mappe of the great riuer of *Canada*. Furthermore, one must not maruel of this shape of a town, which might seeme simple: seeing that the fairest townes of Moscouie haue no better inclosure. The ancient *Lacedemonians* would haue no other walles then their courage and valour. Before the generall flood *Cain* did builde a town, which he named *Henoah* (I beleeeue it was no otherwise made then those of our Sauages) but he did feele the

The townes of the Sauages.

The beginning of townes.

G g                      wrach

Gen. 4. 20.

The first builder in the Gaulles.

The Gaullois Philosophers. *Diog. Laert.* in the beginning of the lives of Philosophers. Games of the Sauvages.

wrath of God which pursued him, and had lost all assurance. Men had but Cabins and Pauillions, and as it is written of *Iabal* the sonne of *Hada*; that he was the father of the dwellers in *Tabernacles* and of *Shepherds*. After the flood they builded the tower of *Babel*, but this was folly. *Tacitus* writing of the maners of the *Germans*, saith that in his time they had not any vseneither of lime nor stones. The English Britons much lesse. Our *Gaullois* were then, from many ages before, come to ciuility. But yet were they along time in the beginning without any other habitations than Cabins: and the first *Gaullois* king that built townes and houses, was *Magus*, who succeeded his father the wise *Samothés*, three hundred yeeres after the flood, eight yeeres after the natiuitie of *Abraham*, and the one and fiftie yeere of the raigne of *Ninus*, as *Berosus* the Chaldean doth say. And although they had buildings, they lay notwithstanding on the ground vpon skinned, like to our Sauvages. And as in the ancient times the names were giuen which contained the qualities and acts of persons, *Magus* was so called, because hee was the first builder. For in the *Scythian* and *Armenian* language (from whence our *Gaullois* came shortly after the flood) and in the ancient *Gaullois* toong, *Magus* signifieth a builder, saith the same Author, and so hath *Iohn Annius* of *Viterbe* very well marked: from whence came our names of the Townes of *Rothomagus*, *Neomagus*, *Neuionomagus*. So likewise *Samothés* signifieth wise, and the old *Gaullois* Philosophers were (before the *Druides*) called *Samothéans*, as *Diogenes Laertius* reporteth, who confesseth that Philosophie did begin from them whom the Greeke vanitie did call *Barbarous*.

I will adde heere for an exercise of our Sauvages, their play at hazard, whereunto they are so addicted that sometimes they play out all that they haue: And *James Quartier* writeth the same of them of *Canada*, in the time that hee was there. I haue seene a kind of game that they haue

haue, but not thinking then to write this treatie, I tooke no heede to it. They put some number of beanes coloured and painted of the one side in a platter: and hauing stretched out a skinne on the ground, they play there vpon, striking with the dish vpon this skinne, and by that meanes the beanes doe skippe in the aire, and doe not all fall on that parte that they be coloured: and in that consisteth the chance and hazard: and according to their chance they haue a certaine number of quils made of rushes, which they distribute to him that winneth for to keepe the reckoning.

C H A P. XVIII.

*Of the Womens exercises.*

**T**He woman was giuen in the beginning vnto Man, not onely for to aide aud assist him, but also to be the storehouse of generation. Their first exercise then that I will attribute vnto her, after that she is married is to bring foorth goodly children, and to assist her husband in this worke: for this is the end of marriage. And therefore is she very wel and fitly called in *hebrew* גְּרָמָה that is to say *pierced*, because it is meete that she be pierced, if shee will imitate our common mother the Earth, which in the Spring time, desirous to bring forth, openeth her bosome for to receaue the raine and dewes which the heauen powreth vpon her. Now I find that this exercise shalbe requisite for them that will inhabite New France to bring foorth there store of creatures, which shall sing the praises of God. There is land enough to nourish them, so that they be willing to worke: and their condition shall not be so miserable as it is with many in these partes, which doe seeke to emploie themselues and doe not find wherein: and albeit they find it, yet very often is their labour vnrewarded and vnfruitfull. But in that countrie he that will take pleasure, and as it were sport himselfe

The woman is called *Pierced*.

Marriage requisite for planters in a new possessed Land. Great encouragement for the honestly minded that goe to inhabite in those parts.

1. Tim. 2. 15.

with sweete labour, he shall be assured to liue out of bondage, and that his children shall yet be in better state then himselfe was. The first exercise then of the woman is to worke in generation, which is a labour so faire and so meritorious, that the great Apostle *S. Paul*, to consoleate them in the paines they take in that labour hath said: *that the woman shall be saved through bearing of children, if they remaine in faith, and loue, and holinesse with modesty.* That is to say, If she instruct them in such sort that the godlinesse of the mother may be knowen by the good instruction of the children.

Leuit. 12.  
purification.

This first and chiefeft article being mentioned, let vs cometo the others. Our Sauage women after they haue brought forth the fruite of this exercise, by I know not what practise, doe obserue without law that which was commanded in the lawe of *Moses* touching purification. For they shut vp themselues a parte, and know not their husbands for thirty yea fourty daies: during which time they doe not leaue for all that from going here and there, where they haue businesse, carrying their children with them, and taking care for them.

Heere about  
chap. 14.

I haue said in the chapter of the *Tabagie* that among the Sauages, the women are not in as good a condition as they were anciently among the *Gaullois* and *Germans*. For (by the report of *Iames Quartier* himselfe) they labour more then the men, saith he, whether it be in fishing, be it in tilling or in any thing else. And notwithstanding they are neither forced, nor tormented: but they are neither in their *Tabagies* nor in their counsels, and doe the seruile busineses, for want of seruants. If there be any venison killed, they goe to slay it and to fetch it, yea were it three leagues off: and they must finde it out by the onely circumstance that shall be described to them by words. They that haue prisoners doe also employ them to that, and to other labours, as to goe fetch wood with their wiues: which is folly in them to goe fetch drie and rotten wood very farre  
off

off for to warme them, although they be in the midst of a Forrest. True it is that the smoake is very irkesome to them : which it may be is the cause thereof.

Touching their smaller exercises ; when the winter doth approach they prepare that which is necessary to oppose themselves against this rigorous aduersary , and make mattes of rushes , wherewith they garnish their Cabins, and others to sit vpon, and all very artificially, yea also colouring their rushes , they make partitions in their workes, like to them that our gardeners doe make in their garden knots , with such measure and proportion as nothing is found amisse therein. And because that the body must also be clothed, they curry and supple the skinnes of Beuers, Stagges and others, as well as can be done heere. If they be little they sew many together, and make cloakes, sleeues, stockings, and shooes, vpon all which things they make workes which haue a very good grace. Item they make Panniers of rushes and rootes, for to put their necessities in, as corne , beanes , peason, flesh, fish and other things. They make also purses of leather , vpon which they make workes woorthy of admiration, with the haire of Porckepines, coloured with red, black, white and blew, which be the colours that they make, so liuely that oures seeme in nothing to be comparable to them. They also exercise themselves in making dishes of barke to drinke, and put their meates in, which are very faire according to the stuffe. Item skarfes , necklaces and bracelets which they and the men doe weare (which they call *Matachia*) are of their making. When the barks of trees must be taken off in the Spring-time, or in Summer, therewith to couer their howses, it is they which doe that worke : As likewise they labour in the making of *Canomes* and small boates , when they are to be made : And as for the tilling of the ground (in the countries where they vse it) they take therein more paines then the men , who doe play the gentlemen ; and haue no care but in hunting , or of warres. And notwithstanding

Mattes.

The currying  
and dressing  
of skinnes.

Panniers.

Purses.

Dies.

Dishes.

Matachia.

Canomes.

The womens  
loue to their  
husbands.

Faire obser-  
uation vpon  
the names of  
the Man and  
the woman.  
*Aben Hezra*  
on the 2. cha.  
of the Prouer.  
17. vers.

standing all their labours, yet commonly they loue their husbands more then the women of these our parts. For none of them are seene to marry againe vpon their graues, that is to say presently after their decease, but rather doe tarry a long time. And if he hath beene killed, they will eat no flesh nor will condescend to second marriage vntill they haue seene the reuenge thereof made: A testimony both of true loue (which is scarce found among vs) and also of chastity. Also it happeneth very seldom that they haue any diuorcements, but such as are voluntary. And if they were Christians they would be families with whom God would dwell and be well pleased, as it is meet it should be so, for to haue perfect contentment: for otherwise marriage is but torment and tribulation. Which the *Hebrewes* great speculators and searchers into holy things, by a futtle animaduersion, haue very well noted, for *Aben Hezra* saith, that in the name of the man *איש* and of the woman *אשה* the name of God, *Iah*, is contained: And if the two letters which doe make this name of God be taken away, there shall remaine these two words *אש* *אש* which do signifie *fire* and *fire*, that is to say, that God being taken away it is but anguish, tribulation, bitternesse and griefe.

## CHAP. XIX.

### *Of their Ciuility.*

Math. 15. v. 2.

**O**ne must not hope to finde in our Sauages that ciuility which the Scribes and Pharisees did require in the Disciples of our Lord. For which their ouer great curiosity he made them such answer as they deserued. For they had brought in ceremonies and customes which were repugnant to Gods commandement, which they would haue straightly to be obserued, teaching vngodlinesse vnder the name of *Piety*. For if a wicked child did giue and put into the common box of the temple that  
which



which appertained to his father, or to his mother, they (for to draw this profit) did iustifie this wicked Sonne, against the commandement of God, who hath about all things commended & commanded the childrens obedience and reuerence towards them that haue brought them into the world, which are the image of God, who hath no need of our goodes, and doth not accept the oblation that is made vnto him of the goods of another. The same Scribes and Pharisees did also bring in, a ciuility to wash hands, which our Lord doth not blame but in as much as they made the not obseruing of it, to be a great sinne.

I haue no cause to praise our Sauages in those kind of ciuilities, for they wash not themselues at meales, vnlesse they be monstrously fowle: and not hauing any vse of linnen, when their hands be greasie they are constrained to wipe them on their haire, or vpon their dogges haire. They make no curiosity of belching, being at meales: which the Germans and others in these parts do as well as they. Not hauing the art of ioyners worke they dine vpon the broad table of the world, spreading a skinne where they eat their meat, and sit on the ground. The Turkes also doe the same. Our ancient *Gaullois* were no better then they, who (*Diodorus* saith) did vse the same, spreading on the ground dogges skinnes, or woolues skinnes, vpon which they did dine and suppe, making themselues to be serued by yongue boies. The *Germanes* were more rude. For they had not learning, Phylosophy, nor so much delicatenesse as our Nation, which *Cesar* saith to haue had the vse of a thousand things by the meanes of their Navigations on the seas, whereby they helped the bordering people of *Germany*, who vsed some small ciuilitie, and more humanity then the others of their Nation, by reason of the communication they had with our people.

As for the complements that they vse one towards another coming from farre they may very briefly be recited. For we haue many times scene Sauage strangers to arriue

God wil haue  
no oblation  
made of ano-  
ther bodies  
goods.

Sauages.

*Gaullois.*

*Germanes.*

Sauages arri-  
uing in some  
place.

arriue

The Sauages  
salutations.

arriue in Port Royall, who being landed, without any discourse, went straight to *Membertous* cabin, where they sat downe, taking Tabacco, and hauing well drunken of it, did giue the Tabacco-pipe to him that seemed to be the worthiest person, and after consequently to the others: Then some halfe an howre after they did begin to speake. When they arriued at our lodgings, their salutation was, *Ho, ho, ho*, and so they doe ordinarily: but for making of curtesies and kissing of hands they haue no skill: except some particulars which indeuoured themselues to be conformable vnto vs, and seldome came they to see vs without a hat, to the end they might salute vs with a more solemne action.

The Floridians  
Salutations.

The *Floridians* doe make no enterprise, before they assemble their Counsell diuers times: and in these assemblies when they arriue they salute one another. The *Parauasti* (whom *Laudomiere* calleth king) placeth himself alone vpon a seate which is higher then the others: where, one after another, they come to salute him, and the eldest beginne their salutation, lifting vp twise both their hands as high as their faces, saying *Ha, he, ya, ha, ha*, and the others doe answer *Ha, ha*. And they sit euery one vpon seats which are about the Counsell chamber.

Now whether the salutation *Ho, ho*, doe signifie any thing or no (for I know no particular signification in it) yet notwithstanding it is a salutation of Ioy, and the onely voice *Ho, ho*, cannot be made but almost in laughing, testifying thereby that they are glad to see their friends. The Greeks haue neuer had any thing else in their salutations, but a witnessing of Ioy by their word *Chaire*, which signifieth, *be ye merry*: which *Plato* disliking was of aduice that it were better to say *Sophroney, be ye wise*. The Latins haue had their *Aue*, which is a wish of happinesse: sometimes also *Salue*, which is a wishing of health to him whom one salureth. The *Hebrews* had the verbe *shalum* which is a word of peace and of health.

The Greekes  
salutations.  
*Plato* in *Char-  
mide*.

The salutations  
of the La-  
tins and He-  
brewes.

health. According vnto which Our Sauour did command his Apostles to salute the houses where they should enter in, that is to say (according to the interpretation of the common translation) to pronounce peace vnto them : which salutation of peace was from the first ages amongst the people of God. For it is written that *Iethro, Moses* rather in law, comming to reioice with him for the graces that God had done vnto him and vnto his people, by the deliuering of them from the land of *Egypt, Moses went out to meet his father in law, and hauing bowed himselfe kissed him : and they saluted one another with words of peace.* Wee Frenchmen doe say, *Dieu vous gard*, that is, God keepe you, *Dieu vous doint le bon Iour*, God giue you good morrow ; Item *Le bon Soir*, good Euening. Notwithstanding there be many, who ignorantly doe say, *Je vous donne, Le bon Iour, Le bon Soir*, that is to say, I giue (or bid) you good morrow, good euening : A maner of speech which would be more decent, by desiring and praying to God that it be so. Angels haue sometimes saluted men, as he who did say to *Gedeon: Most strong and valiant man, the Lord is with thee.* But God saluteth no body : for it belongeth to him to giue saluation, and not to wish it by praier.

Math. 10. 12.

Exod. 18. 7.

Iudg. 6. 12.

The Heathen had yet a ciuilitie in saluting them which did sneeze, which custome we haue kept of them. And the Emperour *Tiberius*, the saddest man in the world (saith *Pliny*) would be saluted in sneezing, although he were in his Coach &c. All those ceremonies and institutions (saith the same Authour) are come from the opinion of them which think that the gods will assist our affaires. Out of these words may be easly coniectured that the salutations of the Heathen were praier and vows for health, or other felicity, that they made to the gods.

Salutation in Sneezing.

And as they did such things in meetings, so did they vse the word *Vale* (be ye well, be ye in health, as wee vse to say in English fare you well) at the departure : yea in letters and Epistles ; which also they began alwaies

The ancient fashion in the beginning of letters.

H h

with

Senec. ep. 15.

Of *ADieu*,  
God be with  
you.The Sauges  
obedient to  
their parents.Tit. Lib. 1.  
Deed. 1.  
Deut. 27. 16.

with these words: *If you be in health, it is well: I am in health.* But *Seneca* saith that this good custome was broken in his time: As at this day among vs it is to write clownish like to put in the beginning of a letter, *God keepe you in health*: which was in times past a holy and christi-an maner of writing. In stead of this *Vale*, which is often found in the holy Scriptures, we say in our language *ADieu*. God be with you, wishing not onely health to our friend, but also that God doe keepe him.

But our Sauges haue not any salutation at the departure, but onely the *ADieu* which they haue learned of vs. And to finish this discourse where wee began, they are to be commended for their obedience that they yeeld to their fathers and mothers, to whose commandements they obey, doe nourish them in their old age, and defend them against their enemies. And heere with vs (oh miserable thing!) there is often seene the childrens sutes in law against their parents: books of the fatherly power are seene published, concerning the childrens withdrawing from their obedience. An vnworthy act for children that be Christians, to whom may be applied the speeches of *Turnus Herdonius*, recited in *Titus Livius*, saying, that *there is no speedier deciding and taking up of any matter, then betweene the father and the sonne; a thing that might be dispatched in few words: for if he would not obey and give place to his father, vndoubtedly enill should come to him.* And the word of God which is a thunder bolt saith: *Cursed be he who honoureth not his Father and his Mother, and all the people shall say Amen.*

## CHAP. XX.

*Of the Vertues and Vices of the Sauges.*

**V**ertue like vnto wisedome, disdaineth not to be lodged vnder a meane rooffe. The Northerly nations are the last that haue beene brought to ciuilitie:  
And

And notwithstanding, before that civility, they have done great actions. Our Sauages, although they be naked, are not voide of those vertues, that are found in men of civilitie, For every one (saith Aristotle) hath in him, even from his birth, the principles and seedes of vertue. Taking then the fowre vertues by their springs, we shall finde that they participate much of them. For first concerning fortitude and courage, they have thereof as much as any nation of the Sauages ( I speake of our *Souriquois* and of their allied) in such sort, that ten of them will alwaies adventure themselves against twentie *Armouchiquois*: not that they be altogether without feare (a thing which the fore alledged Aristotle doth reproch to the ancient *Celtien-Gaullois*, who feared nothing, neither the motions of the earth, nor the tempests of the sea, saying, that this was the property of an hairebraine fellow) but with that courage they have, they esteeme that wisdom giueth vnto them much advantage. They feare then, but it is that which all wise men doe feare, and that is death, which is terrible and dreadfull, as she that riseth all, through which shee passeth. They feare shame and reproch, but this feare is consen germane to vertue. They are stirred to doe good by honour, for as much as he, amongst them, is alwaies honored, and getteth renoune to himselfe that hath done some faire exploit. Having these things proper vnto them, they are in a mediocritie, which is the very seate of vertue. One point maketh this vertue of force and courage vnperfect in them, that is, they are too reuengefull, and in that they put their soueraing contentment, which inclineth to brutishnesse. But they are not alone, for all those nations how farre soeuer they may stretch themselves from one Pole to the other, are infected with this vice. The Christian Religion onely may bring them to reason, as in some sort she doth with vs (I say in some sort) because that wee haue men very vnperfect, as well as the Sauages.

*Arist. 6 Eth. chap. 13.*

The ancient Gaullois were without feare.

What it is that the Sauages doe

Sauages reuengefull.

Temperance is another vertue, consisting in the medio-

H h 2

critic

Temperance.

critie in things that concerne the pleasures of the body: for as for that which concerneth the minde he is not called temperate or vntemperate, who is moued with ambition, or with desire to learne, or that emploieih his time in toies. And for that which concerneth the body, temperance or vntemperance, is not applied to all things that might be subiect to our senses, vnlesse it be by accident, as to colour, to a picture: Item to flowers and good sentes: Item to songs and hearing of orations, or commedies: but rather to that which is subiect to feeling, and to that which smelling seeketh by arts, as in eating and drinking, in perfumes, in the venerian act, to tenise play, to wrestling, to running, and such like. Now all these things do depend of the will; which being so, it is the part of a man to know how to bridle his appetites.

Our Sauages haue not all the qualities requisite for the perfection of this vertue. For as for meates we must acknowledge their vntemperance, when they haue where-with, and they doe eat perpetually, yea so farre as to rise in the night to banquet. But seeing that in these our parts many are as vicious as they, I will not be to rigorous a Censurer of them. As for the other actions there is no more to be reprooued in them then in vs: yea I will say lesse, in that which concerneth the *Venerian* action, where-to they are little addicted: not comprehending heere, for all that, them of *Florida*, and in hotter countries, of whom wee haue spoken heeretofore.

Heeretofore  
chap. 13.

Liberality.

Liberality is a vertue as worthy praise, as auarice and prodigality, her opposites are blame worthy. It consisteth in giuing and receauing, but rather in giuing in time and place, and according to occasion, without excesse. This vertue is proper and befitting great personages, which be as it were Stewards of the goods of the earth, which God hath put into their hands, for to vse them liberally, that is to say to distribute them to him that hath none, not being excessiue in needlesse expences, nor too sparing

sparing where magnificencie is to bee shewed.

Our Sauages are praise worthy in the exercise of this vertue, according to their pouerty. For as we haue said before, when they visit one another, they giue mutuall presents one to the other. And when some French *Sagamos* commeth to them, they doe the like with him, casting at his feete some bundle of Beuers, or other fures, which be all their riches: And so did they to *Monsieur de Poutrincourt*, but he tooke them not to his owne proper vse, but rather put them into *Monsieur de Monts* his storehouse, because he would not goe against the priuiledge giuen vnto him. This custome of the said Sauages proceedeth but from a liberall minde, and which hath some generositie. And although they bee very glad when the like is done vnto them, yet so it falleth out, that they begin the venture, and put themselues in hazard to loose their merchandise. And who is hee amongst vs that doth more than they, that is to say, which giueth but with intention to receaue? the Poet saith,

*Nemo suas gratis perdere vellet opes.*

There is no body that giueth, intending to loose. If a great personage giueth to a meane man, that is for to draw some seruice from him. Euen that which is giuen to the poore, is to receiue the hundred fold, according to the promise of the Gospel. And for to shew the galantnesse of our said Sauages: they doe not willingly cheapen, and do content themselues with that which is giuen them honestly with a willing minde, disdaining and blaming the fashions of our petie merchants, which bee an houre a cheapning for to buy a Beuer skinne: as I saw being at the riuer Saint Iohn, whereof I haue spoken heeretofore, that they called a yoong merchant of Saint *Maloes Mercatoria*, which is a word of reproch among them, borrowed of the Baskes, signifying as it were, a hagling fellow. Finally, they haue nothing in them but franknesse and liberality in their exchanging. And seeing the base maners

Heeretofore  
1. booke  
chap. 17.

of some of our men, they demanded sometimes, what they came to seeke for in their countrie, saying, that they came not into ours: and seeing that wee are richer than they, we should giue them liberally that which we haue,

Out of this vertue, there groweth in them a magnificence which cannot appeare, and remaineth hidden, but for all that they are prouoked by it, doing all they can for to welcometheir friends. And *Memberton* was very desirous that so much honour should be done vnto him as to shoot off our Canons when he did arriue, because he saw that the same was done to the French Captaines in such a case, saying that it was due vnto him, seeing that he was a *Sagamos*.

Page 224.

The pietie of  
the Sauages  
towards their  
parents.

Heere Hospitality may be mentioned, but hauing spoken thereof heeretofore, I will refer the Reader to the chapter of the *Tabagi*, where I giue them the praise attributed to the *Gaullois* and ancient French-men for this respect. True it is that in some places there be some which be friends for the time, and take their aduantage in necessitie, as hath beene noted in *Laudonniere* his voyage. But we cannot accuse them in that, least we also accuse our selues, which doe the like. One thing I will say that belongeth to facherly *Pietie*, that the children are not so cursed as to dispise their patents in old age, but doe prouide for them with venison, as the *Storkes* doe towards them that haue ingendred them. A thing which is the shame of many Christians, who being weary of their Parents long life, doe oftentimes strip them before they goe to bed, and so doe leaue them naked.

They vse also humanity and mercy towards their enemies wiues and little children, whose liues they spare, but they remaine their prisoners for to serue them, according to the ancient right of seruitude, brought in amongst all the nations of the other world, against the naturall liberty. But as for the men of defence they spare none, but kill as many of them as they can catch.

As



As for iustice, they haue not any Law neither deuine nor humane, but that which Nature teacheth them, that one must not offend another. So haue they quarels very seldome. And if any such thing doe chance to happen, the *Sagamos* quieteth all, and doth iustice to him that is offended, giuing some bastanadoes to the wrong doer, or condemning him to make some presents to the other, for to pacifie him, which is some forme of dominion. If it be one of their prisoners that hath offended, he is in danger to goe to the pot. For after he is killed nobody will reuenge his death. The same consideration is in these parts of the world. There is no account made of a mans life that hath no support.

One day there was an *Armouchiquois* woman, prisoner, who had caused a country-man of hers, prisoner, to escape away: & to the end to trauel and passe on the way she had stollen from *Membertous* cabin a tinder-box (for without that they can doe nothing) and a hatchet. Which being cometo the knowledge of the Sauages, they would not proceed on the execution thereof neere vnto vs, but they went to Cabin themselues fower or siue leagues from Port Royall, where she was killed. And because she was a woman, our Sauages wiues and daughters did execute her. *Kimibeck-coech* a yong maide of eighteene yeares of age, faire and well spotted with colours, gaue her the first stroake in the throat, which was with a knife: Another maide of the same age, handsome enough, called *Metembroech*, followed on, and the daughter of *Memberton* which we called *Memberton-ech-coech* made an end. We reprooued them sharply for this cruelty, whereof they were all ashamed, and durst not shew themselues any more. This is their forme of iustice.

Execution of  
iustice made  
by the Saua-  
ges.

Another time a man and a women, prisoners, went cleane away, without tinder-box or any prouision of meate. Which was hard to be performed, as well for the great distance of way, which was about 300. leagues by land because

cause it behoued them to goe secretly, and to take heed from meeting with any Sauages. Neuerthelesse those poore soules pulled off the barke of certaine trees, and made a little boat, with the barke of them, wherein they crossed the *Bay Françoisse*, and got to the other shoare ouer against Port Royall, shortning their way aboute one hundred and fifty leagues: and got home into their Country of the *Armouchiquois*.

Wherein the  
Sauages are  
diligent and  
slothfull.

I haue said in some place that they are not laborious, but in hunting and fishing, louing also the labour taken by sea: sloathfull at all other painefull exercise, as in the manuring of the ground, and in our mechanicall trades: also to grinde Corne for their owne vse. For sometimes they will rather seeth it in graines, then to grinde it by handy strength. Yet notwithstanding they will not be vnprofitable. For there will be some meanes to employ them, to that whereunto they be inclined by nature: without forcing it, as heeretofore did the *Lacedemonians* to the yongue men of their Common-wealth. As for the children, hauing yet taken no byas, it will be easier to keepe them at home and to employ them in those things that shall be thought fit. Howsoeuer it be, hunting is no bad thing, nor fishing neither. Let vs see then how they behaue themselves therein.

#### CHAP. XXI.

##### *Of their Hunting.*

Genf. 1. v. 29.

**G**Od, before sin, gaue for food vnto man euery hearbe bearing seed vpon all the earth, and euery tree wherein is the fruit of a tree bearing seed: without making mention of the spilling of the bloud of beasts: And notwithstanding after the banishment from the Garden of pleasure, the labour ordained for the punishment of the said sinne required a stronger and more substantiall food then the former: so man full of carnallity accustomed himselfe

himselfe to feed vpon flesh, and did tame certaine number of beasts for to serue him to that effect: though some would say that before the flood no flesh was eaten : for in vaine had *Abel* been a shepheard, and *Label* father of shephards.

But after the flood, God renewing his couenant with man: *The feare and dread of you* (saith the Lord) *shall be vpon euery beast of the Earth, and vpon euery fowle of the Heauen, with all that moueth on the earth, and vpon all the fishes of the Sea: they are giuen into your hands: all that moueth hauing life shall be vnto you for meat.* Vpon this priuiledge is formed the right of hunting: the noblest right of all rights that be in the vse of man, seeing that God is the Authour of it. And therefore no maruell if kings and their Nobilitie haue reserued it vnto them, by a wel concluding reason, that if they command vnto men with farre better reason may they command vnto beasts. And if they haue the administracion of Iustice to Iudge malefactors, to ouercome Rebels, and to bring to humane societie wild and Sauage men: with farre better reason shall they haue it for to doe the same towards the creatures of the aire, of the Forrests, and of the fields. As for them of the sea wee will speake of them in another place. And seeing that kings haue beene in the beginning chosen by the people for to keep & defend them from their enemies, whilst that they are at their necessary works, and to make warre as much as need is for the reparation of iniury, and recouery of that which hath been wrongfully vsurped, or taken away: it is very reasonable and decent that as well them as the nobility that doe assist and serue them in those things, haue the exercise of hunting, which is an Image of warre, to the end to rowse vp the mind and to be alwaies nimble, ready to take horse, for to goe to encounter with the enemy, to ly in ambush, to assaile him, to chase him, to trample him vnder feete. There is another and first aime in hunting, it is the food of Man, whereunto it is destinated, as is knowen by the place of Scripture afore allead-

Genes. 4. vers  
4. 20.

Genes. 9.  
Vers. 2. 3.

The begin-  
ning of the  
right of hun-  
ting.

Why it ap-  
pertaineth to  
kings and to  
their nobility.

For what end  
kings haue  
beene chosen.

The first end  
of hunting.

Interpretati-  
on.

ged: yea, I say, so destinated that in the holy language it is but one and the selfe same word  $\text{ויציד}$  for to signifie hunting (or venison) & meat: As amonga hundred places this of the one hundred thirtie two Psalmes. Where our God hauing chosen *Sion* for his habitation and perpetuall rest, promiseth vnto her that he will abundantly blesse her victuals, and will satisfie her poore with bread. Vpon which place *Saint Hierome* tearmeth *Venison*, that which the other translators doe call *Victuals*, better to the purpose then *Widow* in the common translation.

Hunting then hauing beene granted vnto man by a heauenly priuiledge, the Sauages throughout all the West Indies doe exercise themselues therein without distinction of persons, not hauing that faire order established in these parts, whereby some are borne for the government of the people and the defence of the Country, others for the exercising of arts and the tillage of the ground, in such sort, that by this faire *economic* euery one liueth in safety.

The winter  
dwelling.

This hunting is made amongst them chiefly in the winter. For all the Spring and Sommer time, and part of Autumne, hauing fish abundantly for them and their friends, without taking any paines, they doe not much seeke for other food. But in winter when that fish goeth away, feeling the cold, they forsake the sea shoars and cabinne themselues within the woods, where they know to haue any pray: which is done as farre as the Countries that approach neer to the *Tropique of Cancer*. In the countries where Beuers are, as throughout all the great Riuer of *Canada*, and vpon the coasts of the *Ocean*, as farre as the Country of the *Armouchiquois*, they doe winter vpon the shoars of lakes, for the fishing of the said Beuers, whereof wee will speake in due place: but first let vs speake of the *Ellan*, which they call *Aptapton*, and our *Basques Orignac*.

The descrip-  
tion of the El-  
lan or Stag.

It is the tallest creature that is, next vnto the *Dromadaire*

*daire* and *Camell*, for it is higher then the horse. His haire be commonly of gray colour, and sometimes of dunne or fallow, almost as long as the fingers of ones hand. His head is very long and hath almost an infinite order of teeth. He beareth his hornes double like the Stagge, but as broad as a plancke, and three foot long, garnished with sprigges growing vpon all along vpon one side. His feet be forked as the Stagges but much more flat. His flesh is short and very delicate. He feedeth in the medowes, and liueth also of the tender croupes of trees. It is the plentifullest thing that the Sauages haue, next to fish.

Wee may say then that the best and fittest time for the said Sauages, to all hunting by land is the Winter season, when that the Forrests be hoarie, and the snow deepe, and especially if vpon the snow there comes a hard frost which doth harden it. Then being well clothed with a cloake furred with Beuers, and sleeues on the armes tyed together with a latch: Item Stockens made with the leather of *El-lans* like to Buffe (which they tie at their girdles) and shooes on their feet of the same leather, very finely made, they goe with their Bow in hand, and the Quiuer on their backes, that way that their *Aoutmoin* hath shewed them (for we haue said heeretofore that they consult with the *Oracle* when they are a hungry) or some where else, where they thinke they shal not loose their time and labour. They haue dogges or hounds, almost like to foxes in forme and bignesse, and of haire of all colours, which follow them, and although they doe not spend nor call neuerthelesse they can very well finde the haunt of the beast which they seeke for, which being found they pursue her courageously, and they neuer giue her ouer vntill they haue her downe: And for to follow the game more easily, they tie rackets (thrise as great as oues) vnder their feet, with the which they runne swiftly vpon that hard snow without sincking. If it be not hard enough, yet they giue not ouer hunting, but will follow the chafe three daies together, if

Fit time to hunt.

Rackets at their feet.

Their constancy in hunting.

The Sauvages doe carry Tinder-box in the woods.

Faire inuention of a Sauvage for the kitchen.

The womans duetic.

neede be. Finally, hauing wounded her to death they sore tire her with their hounds, that she is forced to fall downe. Then they cut and rip her belly, giue releefe to the hunters, and take their share of it. One must not thinke that they eat the flesh raw, as some doe imagine, and as *James Quarter* himselfe doth write, for they carry alwaies, going through the woods, a Tinder-boxe before their breasts, for to make fire when hunting is done, where the night doth force them to tarrie.

Wee went once to the spoile of an *Ellan* left dead vpon the brinck of a great brooke about two leagues and an halfe within the lands: where we passed the night, hauing taken the snowes for to lodge vs. Wee made there a very dainty feaste with this venison, more tender then any other kind of flesh: and after the rost wee had sodden meat, and broth abundantly, made ready at an instant by a Sauvage, who did frame with his hatchet a tubbe or trough of the body of a tree, in which he boiled his flesh. A thing which I haue admired, and hauing propounded it to many, who thought themselues to haue good wits, could not finde out the inuention of it, which notwithstanding is but brieue, which is, to put stones made red hot in the fire in the said trough, and to renew them vntill the mear be sodde. *Ioseph Accosta* reciteth that the Sauvages of *Perou* doe the same.

The chiefe hunter being returned to the cabines telleth the women what hee hath done, and that in such a place which he nameth to them, they shall finde the venison. It is the said womens dutie to goe and slaie the *Ellan*, the *Deare*, *Stagge*, *Beare*, or other game, and to bring it home. Then they make good cheere as long as there is any prouision: And he that hath hunted, is he that hath the lesser share: for their custome is, that hee must serue the others, and eateth none of his owne purchase. As long as the winter continueth, they lacke none of it: and there hath beene some one Sauvage that in a hard season hath killed

killed fifty of them for his part, as I haue sometimes heard.

As for the hunting of the Beuer, it is also in Winter that chiefly they vse it, for two reasons, one of them we haue alleaged heeretofore, the other because that after Winter this beast sheddeth her haire, & hath no furre in Summer. Besides that when in such a season they would seeke out for Beuers, hardly should they meet with any, because this creature is *Amphibie*, that is to say, earthly and waterish, and more waterish then otherwise: And hauing no inuention to take her in the water, they might be in danger to loose their paines. Notwithstanding if by chance they meet any in Summer time, Spring time, or Autumnae, they faile not to eat it.

Behold then how they catch them in Winter time, and with most profit. The Beuer is a beast very neere as bigge as a shorne sheepe, the young ones be lesler, the colour of his haire is of a chest-nut colour. His feet be short, the forefeet haue claws, and the hinder feet with fins, like geese; the taile is as it were, skailed, almost of the forme of a solefish, notwithstanding the skaile goeth not off. It is the best and delicatest part of the beast. As for the head it is short and almost round, hauing two ranckes of iawes at the sides, and before fower great sharpe teeth one by another, two aboue and two beneath. With these teeth he curteth small trees, and powles in sundry peeces, wherewith he buildeth his house. That which I say is an admirable and incredible thing. This creature lodgeth himselfe vpon the brinckes of lakes, and there he first maketh his couch with straw or other things fit to lie vpon, as well for him as for his female: raiseth a vault with his wood, cut and prepared, which he couereth with turffe, in such sort that no winde enters therein, for as much as all is couered and shut vp, except one hole which leadeth vnder the water, and by that way he goeth foorth to walke where he listeth. And because the waters of the lakes doe sometimes rise, he ma-

Why the Beuer is not taken in Summer.

*Amphibie.*

The description and fishing of the Beuer.

The Beuers cabin or denne.

keth a chamber about the lower dwelling, for to retire himselfe in, if in case any inundation should happen: In such sort that some Beuers cabin is about eight foot high, all made with wood, piramide wise, and dawbed with mudde. Moreouer it is held that being *amphibie*, as we haue said, he must alwaies participate with water, and that his taile be dipped in it: which is the cause why he lodgeth himselfe so neere a lake. But being suttle he contenteth not himselfe with that which we haue said, but hath moreouer an issue into another place out of the lake, without any cabin, by which way he goeth on the land and beguileth the hunter. But our Sauages being aware of it, take order for the same, and stop this passage.

How the Beuer is taken.

When they will, then, take the Beuer, they pierce through the ice of the frozen lake, about his cabin, then one of the Sauages thrusteth his arme into the hole, tarying the coming of the said Beuer, whilst that another goeth vpon this ice, striking with a stafe vpon it for to astonish him, and make him to returne into his lodging. Then one must be nimble for to seaze on his necke, for if one catch him by any part where hee may bite, hee will bite very fore. The flesh thereof is very good, almost as if it were mutton.

And as euery Nation hath commonly somthing peculiar that it bringeth foorth, which is not so common with others; So anciently the Realme of *Pontus* had the fame for the producing of Beuers, as I learne it out of *Virgil*, where he saith.

— *Virosaque Pontus Castorea.*

*Sidon. Apol. in  
sarm. 5.*

And after him of *Sidonio de Polignac* Bishop of *Auvergne* in these verses,

— *Fert Indus ebur, Chaldaeus amomum,  
Assirius gemmas, Scrvellera, thura Sabaus,  
Attis mel, Phoenix palmas, Lacedemon olivum,  
Argos equos, Epirus equas, pecuaria Gallus,  
Arma Calybs, frumentalibes, Campanus iacchum,  
Aurum.*



*Aurum Lydus, Arabs guttam, Panchaia myrrham,  
Pontus castorea, blattam Tyrus, era Corinthus, &c.*

But at this day the land of *Canada* beareth the bell away for that respect, although that some of them are brought out of *Moscouy*, but they are not so good as ours.

Our *Sauages* haue also made vs to eat of *Beuers* flesh, which was very good and tender, and like to beefe: Item, of *Leopards*, resembling much the wilde cat; and of a beast which they call *Nibatbes*, which hath his pawes almost like to the apes pawes, by meanes whereof he climeth easily vpon the trees, yea he laieth his young ones there. He is of graiesth haire, and his head like to a foxes. But he is so fat that it is almost incredible. Hauing described the principall game, I will not stand to speake of woolues (for they haue some, and yet eat none of them) nor of *Lucerns*, *Otters*, *Conies*, and others which I haue mentioned in my farwell to *New France*, whereto I referre the reader, and to the recitall of *Captaine James Cartier*.

Neuerthelesse it is good to shew heere that our French cattell profitech very well in those parts. We had hogges which haue multiplied very much. And although they had a stigh, they did lie a broad, euen in the snow and during the frost. We had but one weather, which prooued very well, although he was not taken in by night, but was in the midst of our yard in *Winter* time. *Monsieur De Poutrincourt* made him twice to be shorne, and the woll of the second year hath bene esteemed in *France* better by two sours in the pound, than that of the first. We had no other houthould-cattell, but hennes and pigions, which failed not to yeelde the accustomed tribute, and to multiply abundantly. The said *Monsieur de Poutrincourt* tooke comming out of the shell small *Outards* which hee did very will breed, and gaue them to the King at his returne. When the country is once stored with those creatures and others, they will encrease so much that

*Nibatbes.*

*Hogges.*

*A Weather.*

*Five Soule*

*make six pence English.*

*Outards a kinde of wild geese.*

one

Maruellous  
multiplicati-  
on of beafts.

one shall not know what to doe with them, like as in *Perou*, where are at this day, and long since, such quantity of Oxen, kine, swine, horses and dogges, that they haue no more owners, but doe appertaine to the first that doe kill them. Being killed they carry away the hides to trafficke withall, and the carcases are left there: which I haue many times heard of them that haue beenc there, besides the witnessing of *Ioseph Acosta*.

The beafts of  
*Florida* and  
*Virginia*.

Comming into the Country of the *Armouchiquois*, and going farther towards *Virginia* and *Florida*, they haue no more *Ellans* nor *Beuers*, but onely *Stagges*, *Hindes*, *Roe-buckes*, *Deeres*, *Beares*, *Leopards*, *Lucernes*, *Onces*, *woolues*, *wilde-dogges*, *Hares* and *Conies*, with whose skinnes they couer their bodies, making *Chamois* of them of the biggest beafts. But as the heat is there greater then in the Countries more Northernly, so they do not vse fures, but plucke out the haire from their skinnes, and very often for all garment they haue but halfe bretches, or a small cushion made with their mattes, which they weare on that side that the winde doth blow.

Lions.

But they haue in *Florida* *Crocodils* also, which doe asfaile them oftentimes in swimming. They kill some of them sometimes, and eat them. The flesh whereof is very faire and white, but it smelleth of muske. They haue also a certaine kinde of *Lions* which little differ from them of *Africa*.

Brasilians.

As for the *Brasilians* they are so far from *New France*, that being as it were, in another world, their beafts are quit differing from those that we haue named, as the *Tapiroussou*, which if one desireth to see, he must imagine a beast halfe an *Ass* and halfe a *Cow*, sauing that her taile is very short. His haire draw towards redde, no hornes, eares hanging, and an asses foot. The flesh therof is like to beefe.

*Tapiroussou*.

Stagges.

They haue a certaine kinde of small *Stagges* and *hindes*, which they call *Seon-assons*, whose haire be as long as *Goates* haire.

But

But they are persecuted with an euill beast which they call *Tanou-are*, almost as tall and swift as a Gray-hound, much like to the *Ouce*. Shee is cruell, and doth not spare them if she can catch them. They take somtimes some of them in snares, and do kill them with long torments. As for their Crocodils they be not dangerous.

Their wilde-boares are very leane and vnlesshie, and they haue a fearefull grunting and crie. But there is in them a strange deformity, which is, that they haue a hole vpon the backe, through which they blow and breath. Those three be the biggest beasts of Brasill. As for small ones they haue seuen or eight sorts of them, by the taking whereof they liue, and also of mans flesh: and are better and more prouident husbands then ours. For one cannot find them vnprouided, but rather hauing alwaies vpon the *Boucan* (that is to say a wooden grate somewhat high built vpon foure forks) some venison or fish, or mans flesh: and with that they liue merrily and without care.

Now leauing there those *Anthropophages* Brasilians, let vs returne to our New France, where the Men there are more humane, and liue but with that which God hath giuen to Man, not deuouring their like. Also wee must say of them that they are truly noble, not hauing any action but is generose, whether we consider their hunting, or their employment in the warrs, or that one search out their domesticall actions, wherein the women doe exercise themselues, in that which is proper vnto them, and the men in that which belongeth to armes, and other things besfitting them, such as we haue said, or will speake of in due place. But heere one must consider that the most parte of the world haue liued so from the beginning, and by degrees men haue beene ciuilized, when that they haue assembled themselues, and haue formed common-wealths for to liue vnder certaine lawes, rule and policie.

Wilde-boares.

*Anthropophages* men eaters.  
The Sauages of New France be truly noble.

## CHAP. XXII.

## Of Hawking.

PROU. I. 17.

Plin. second  
Epist. 6. of

the 1. booke.  
Pfal. 8. 9.

A sport  
they haue in  
France to  
shoote at the  
picture of a  
bird, set at a  
stake.

SEeing that wee hunt on the land let vs not ouerstray our felues, least if wee take the sea, wee lose our fowles: for the wise man saith, *that in vaine the net is spread before the eies of all that haue wings.* If hunting then be a noble exercise, wherein the very Muses themselues take delight, by reason of silence and solitarinesse, which brings foorth faire conceits in the minde: in such sort that *Diana* (saith *Pliny*) *doth not more frequent the mountaines then *Minerva*.* If, I say, hunting be a noble exercise, hauing is farre more noble, because it aymeth at an higher subiect, which doth participate of Heauen, seeing, that the inhabitants of the aire are called in the sacred Scripture, *Volucres caeli*, the fowles of the aire. Moreouer, the exercise therof doth belong but to kings, & to the nobles, aboue which their brightnesse shineth, as the Sunnes brightnesse doth aboue the starres. And our Sauages being of a noble heart, which maketh no account but of hunting and martiall affaires, may very certainly haue right of vsage, ouer the birds that their land doth affoord them. Which they doe likewise, but with much difficulties, because they haue not (as we haue) the vse of guns. They haue enough, and too many birds of pray, as Eagles, Laynards, Faulcons, Tiercelets, Sparrow-haukes, and others, which I haue specified in my farewell to New France, but they haue neither the vse nor industrie to bring them to seruice, as the French Gentlemen: and therefore they loose much good fowle, hauing no other meanes to seeke after them, or to take them but onely with the Bowe and arrowes, with which instruments they doe like vnto them who in France shoote at the *Geay* in time of middle-lent: or creepe along the grasse, and go to assaile the *Outardes*, or wild Geese, which doe graze in  
the

the Spring time, and in Summer along the meadowes. Sometimes also they carrie themselues softly and without making any noise in their canowes and light vessels made with barkes of trees, euen to the shores where the Mallards and other water fowle are, and there strike them downe. But the greatest abundance they haue, come from certaine Ilands, where such quantitie of them are; to wit, of Mallards, Margaux, Roquettes, Outards, or wilde Geese, Curlies, Cormorants, and others, that it is a woonderfull thing, yea that which captaine *James Quartier* reciteth, will seeme to some altogether vncredible.

Great abundance of water fowle.

When we were vpon our returne into France, being yet beyond *Campseau*, wee passed by some of those Ilands, where in the space of a quarter of an houre, we laded our barke with them, wee had no need but to strike downe with staues, and not to go about to gather vntill one were wearie a striking. If any man doth aske why they flie not away, one must consider that they be birds onely of two three, or fower moneths old, which haue beene there hatched in the spring time, and haue not yet wings great enough to take flight, though they be well fleshie and in good plight. As for the dwelling of Port Royall we had many of our men that furnished vs with them, and particularlie one of *Monsieur de Monts* his household seruants, called *François Addeni*, whose name I insert heere to the end he be had in memorie, beecause he alwaies prouided for vs abundantly with it. During the winter he made vs to liue onely of Mallards, Cranes, Hernes, Woodcocks, Partridges, Blackbirds, & some other kinds of that country birds. But in the spring time it was a sport to see the gray Geese and the bigge Outardes (a kinde of wilde Geese) to keepe their Empire and dominion in our meddowes: and in Autumne the white Geese, of which some did alwaies remaine for a pawne: then the sea Larks flying in great flocks vpon the shores of the waters, which also very often were paid home.

The foule of Port Royall.

Touching the birds of pray, some of our men tooke from the nest an Eagle, from the top of a Pine-apple tree, of the monstrousest height that ever I saw any tree, which Eagle *Monsieur de Pourrin-court* did breed for to present her to the king, but she brake her ties, seeking to take her flight, and lost her selfe in the sea comming home. The Sauvages of *Campseau* had six of them pearched neere to their cabins, at our comming thither, which wee would not trucke for, because they had pulled off their tailes to feather their arrowes. There bee such a quantitie of them in those parts, that often they did eat our pigeons, and it did behooue vs to looke narrowly to them.

The birds that were knowen vnto vs, I haue enrowled them (as I haue said) in my farwell to New France, but I haue omitted many of them, because I knew not their names. There also may be seene the description of a little small bird, which the Sauvages doe call *Niridan*, which liueth but with flowers, and she did come noising in my eares, passing inuisibly (so small is shee) when in the morning I went to take a walke in my garden. There will be seene also the discription of certaine flies, shining in the euening, in the spring time, which doe flie vp and downe the woods in such a multitude that it is woonder. For the birds of *Canada*, I also refer the Reader to the report of *Captaine Iames Quartier*.

*Niridan*, an  
admirable  
little small  
bird.  
Flies,

A wonderful  
foule,

Turkie-  
cockes.

The *Armouchiquois* haue the same birdes, whereof there are many which are not knowen vnto vs in these parts. And particularly there is one kinde of water foule which haue their bills made like two kniues, hauing the two edges one vpon another: and that which is worth the wondering at, the vppermost part of the said bill is shorter by the one halfe then the lower-most: in such wise that it is hard to thinke how this bird taketh her food. But in the Spring time the cockes and hennes, which we call *Indien* or *Turkie* cockes doe flie thether as wandring birdes, and so ioinre there without passing further hetherward. They come from

from the parts of *Virginia* and *Florida*. There be yet, besides these, Partridges, Parrats, Pigeons, Stocke-doves, Turtle-doves, Blacke-birds, Crowes, Tiercelets, Faulcons, Laniers, Hernes, Cranes, Storckes, Wilde-geese, Mallards, Cormorans, white *Agrets*, red, blacke, and gray ones, and infinite sorts of foule.

Come from  
*Virginia*,  
Birds and  
foules of *Vir-*  
*ginia* and *Flo-*  
*rida*.

As for the *Brasilians* they also haue store of *Turkie*-cockes and hennes, which they name *Arignan-ousson*, of whom they make no account, nor of their egges: In such maner that the said *Turkie*-hennes breede their young ones as they can, without so much a doe as in these parts. They haue also duckes but because they goe heauily they eat none of them, saying that they would hinder them from running swiftly. Item a kinde of *Pheasants* which they call *Iacous*: Other foules which they name *Monton* as bigge as peacocks: some kinde of Partridges as bigge as Geese, called *Mocacoïa*: Parrats of sundry sorts, and many other kinde altogether vnlike vnto ours.

CHAP. XXIII.

*Of their Fishing.*

**O***Ppian*, in the booke that he hath made vpon this subiect, saith, that in the hunting of beasts and of birdes, besides the facility, there is more contentment and delight then in fishing, because that a man hath many retreats, one may get himselfe into the shadow, one may meet with brookes to quench his thirst, one may lie downe on the grasse, one may take his repast vnder some shelter. As for birdes one may take them in the nest and with bird-lime, yea of themselues very often they fall into the nets. But poore fisher-men cast their baite vpon an vncertainty; yea, double vncertaintie, as well because they know not what aduventure shall happen vnto them, as because they are vpon an vnconstant and vnchangeable Element, whose very sight onely is fearefull: They are alwaies wandering from place to place, sub-

Comparison  
betweene  
hunting, hau-  
king, and  
fishing.

An Emperour  
delighting in  
fishing.

iects to tempests, and beaten with stormes and winds. But yet in the end he concludeth that they are not destitute of all pleasure, but rather that they haue enough, when they are in a Shippe well built, well tight, well closed, and swift in sailing. Then cutting the waues they goe to sea, where the great skulls of deuouring fishes are, and casting into the sea a line well twisted, the weight of it is no sooner in the bottome, but that as soone the baite is snatched vp, and suddenly the fish is drawn vp with great pleasure. And in this exercise did *Marc Antonin*, the Sonne of the Emperour *Seuerus* delight himselfe very much: notwithstanding *Platoes* reason, who forming his common-wealth hath forbidden his Citizens the exercise of fishing, as vnnoble, and iliberall, and fosterer of idlenesse. Wherein he did grossely *equivocate*, specially when he chargeth fisher-men with idlenesse. Which is so euident that I will not vouchsafe to refute him. But I marvel not of that which he saith of fishing, seeing that with the same he also reiecteth hauking, vpon the same reasons. *Plutarch* saith that it is more laudable to take either a Hart, a Roe buck, or a Hare, then to buy them: but he waderth not so farre as the other. Howsoever it be, the Church, which is the first order in humane society, whose Priesthood is called Royall by the great Apostle Saint Peter, hath permitted fishing to church-men, and forbidden hunting and hauking. And indeed, to say that which is most probable, the food of fish is the best and soundest of all, for as much (as Aristotle saith) that it is not subject to any sicknesse: from whence commeth the common prouerb: *Sounder then a fish*. So that in the ancient *hieroglyphickes* a fish is the simbole of health. Which notwithstanding I would meane, eaten whilest it is new. for otherwise (as *Plautus* saith) *Pisces nisi recens nequam est*, it is nothing woorth.

Aristotle 8. of  
the History  
of beasts. c. 9.

Now our Sauages doe eat it new enough, as long as it lasteth: which I belecue to bee one of the best Instruments



ments of their health and long life. When winter cometh, all fishes are astonished, and shunne the stormes and tempests, every one where he may: some doe hide themselves in the sand of the sea, others vnder the Rocks, others doe seeke a milder country where they may be better at rest. But as soone as the mildnesse of the Spring time doth returne, and the Sea doth calme it selfe, as after a long siege of a Towne, Truce being made, the people being before a prisoner, issueth forth by troupes to goe and take the aire of the fields and to reioice themselves: So those Citizens of the Sea, after the gusts and furious stormes be past, they come to enlarge themselves through the salted fields, they skippe, they trample, they make loue, they approach to the shoare and come to seeke the refreshing of fresh water. And then our said Sauages that know the Rendez-vous of every one, and the time of their returne, goe to waite for them in good deuotion to bidde them welcome. The Smelt is the first fish of all that present himselfe in the Spring. And to the end wee goe no further to seeke out examples then at our Port Royall, there be certaine brooks where such skulls of these Smelts doe come, that for the space of foue or six weeks one might take of them sufficient to feed a whole Citie. There be other brooks, where after the Smelt commeth the Herring, with like multitude, as we haue already marked else where. Item the Pilchers doe come in their season, in such abundance that sometimes willing to haue some thing more for our supper then ordinary, in lesse then the space of an houre, wee had taken enough of them to serue vs for three daies. The Dolphins, Sturgeons and Salmons doe get to the head of the Riuer in the said Port Royall, where such quantitie of them are, that they carried away the nets which we had laid for them, by reason of the multitude of them that we saw there. In all places fish aboundeth there in like maner, as wee our selues haue seene. The Sauages doe make a hurdle, or

Fishes doe  
retire them-  
selues in  
Winter.

The fishes  
rendez-vous.

Smelts  
in great  
quantity.

Herrings.

Pilchers.

Dolphins,  
Sturgions,  
Salmons.

Fishing of the  
Sauages.

wear,

The abuse of  
*Pythagoras.*

weare, that crosseth the brooke, which they hold almost  
vpstraight, propped against wooden barres, archwise, &  
leauē there a space for the fishes to passe, which space  
they stop when the tide doth retire, and all the fish is found  
staied in such a multitude that they suffer it to be lost. And  
as for the Dolphins, Sturgions and salmons, they take them  
after that maner, or doe strike them with harping irons, so  
that these people are happie. For there is nothing in the  
world so good as these fresh meats. And I find by my  
reckening that *Pythagoras* was very ignorant, forbidding  
in his faire goulden sentences the vse of fishes without dis-  
tinction. One may excuse him, in that fish being dumbe  
hath some conformity with his sect, wherein dumbnesse  
(or silence) was much commended. It is also said that he  
did it because that fish is nourished in an Element enemy  
to mankinde. Item that it is a great sinne to kill and to eat  
a creature that doth not hurt vs. Item that it is a delicious  
& luxurious meat, not of necessity (as indeed in the *Hiero-  
glyphiques* of *Orus Apollo*, fish is put for a marke of delica-  
cie and voluptuousnesse) Item that he (the said *Pythagoras*)  
did eat but meats that might be offered to the gods: which  
is not done with fishes: and other such toies recited by  
*Plutarch* in his *Convivial* questions. But all those supersti-  
ons be foolish: and I would faine demand of such a man  
if being in *Canada* he had rather die for hunger then to eat  
fish. So many anciently to follow their owne fancies, and  
to say these be we, haue forbidden their followers the vse  
of meats that God hath giuen to man, and sometimes laied  
yoakes vpon men that they themselues would not beare.  
Now whatsoeuer the Philosophy of *Pythagoras* is, I am  
none of his. I finde better the rule of our good religious  
men, which please themselues in eating of flesh, which I  
liked well in New France, neither am I yet displeasēd  
when I meet with such fare. If this Philosopher did liue  
with *Ambrosia* and of the food of the Gods, and not of  
fishes, of which none are sacrificed vnto them. Our said  
good

good religious, as the Cordeliers, or Franciscans of Saint Maloes, and others of the maritime townes, together with the Priests, may say that in eating sometimes fish, they eate of the meat consecrated to God. For when the New found land men doe meet with some woonderfull faire Codde; they make of it a *Sanctorum*, (so doe they call it) and doe vow and consecrate it to Saint Frances, Saint Nicholas, Saint Leonard and others, head and all, whereas in their fishing they cast the heads into the sea.

I should be forced to make a whole booke if I would discourse of all the fishes that are comon to the *Brazilians*, *Floridians*, *Armouchiquois*, *Canadians*, & *Souriquois*. But I will restrain my selfe to two or three, having first told that in Port Royall there is great beds of Muscles, wherewith we did fill our Shallops, when that sometimes wee went into those parts. There be also Scallops twise as bigge as Oysters in quantitie. Item Cockles, which haue neuer failed vs: As also there is *Chatagnes de mer*, sea Chestnuts, the most delicious fish that is possible to bee: Item Crabbes and Lobstarts: those be the shell fishes. But one must take the pleasure to fetch them, and are not all in one place. Now the said Port being eight leagues compasse, there is (by the abouesaid Philosphers leaue) good sport to row in it for so pleasant a fishing.

And seeing wee are in the Countrie where the Coddes are taken, I will not yet leaue off worke, vntill I haue spoken something thereof. For so many people and in so great number goe to fetch them out of all the parts of Europe every yeere, that I know not from whence such a swarme may come. The Coddes that bee brought into these parts are either drie or wet. The fishing of the wet fish is on the banke in the open sea, on this side New found land, as may be noted by my *Geographicall* mappe. Fifteene or twentie (more or lesse) mariners haue every one a lyne (it is a corde) of fortie or fiftie fathams long, at the end whereof is a hooke baited, and a lead of three pounds

The French men that goe there a fishing. *Sanctorum.*

Muscles.

Scalloppes.

Cockles.  
Sea Chestnuts.

Crabbes.  
Lobstarts.  
A Port of eight leagues compasse.

The fishing of Codde.

Banke: See heere before in the 1. book chap. 12.

waight to bring it to the bottome: with this implement they fish their Coddes, which are so greedie, that no sooner let downe, but as soone caught, where good fishing is. The fish being drawen a shippe-board, there are boards in forme of narrow tables along the ship where the fish is dressed. There is one that cutteth off their heads and casteth them commonly in the sea: Another cutteth their bellies and garbellet them, and sendeth backe to his fellow the biggest part of the backe-bone which hee cutteth away. That done, they are put into the salting tubbe for fower and twentie houres: then they are laid vp: And in this sort doe they worke continually (without respecting the Sunday, which is the Lords day) for the space of almost three moneths, their sailes downe, vntill the lading be fully made. And because the poore mariners doe endure there some cold among the fogges, specially them that be most hastie, which begin their voiage in Februaire: from thence commeth the saying, that it is cold in *Canada*.

Drying of the  
Codde.

As for the drie Codde one must goe a land. There is in New-found-land and in Bacaillos great number of Ports, where Ships lie at Ancker for three months. At the very breake of day the Mariners doe goe two or three leagues off in the sea to take their lading. They haue euery one filled their shaloupe by one or two a clock in the afternoone, and do returne into the Port, where being, there is a great Scaffold built one the sea shoare, whereon the fish is cast, as one cast sheaues of corne through a barne window. There is a great table whereon the fish cast, is dressed as aboue said. After six houres they are turned, and so sundry times. Then all is gathered, and piled together; and againe at the end of eight daies put to the aire. In the end being dried it is laid vp. But there must be no fogges when it is a drying, for then it will rot: nor too much heat, for it would become red: but a temperate and windy weather.

They

They doe not fish by night because then the Cod will not bite. I durst beleue that they be of the fishes which suffer themselves to be taken sleeping, although that *Oppian* is of opinion that fishes, warring and deuouring one another, as doe the Brasilians and Canibals, are alwaies watchfull and sleepe not: excepting neuertheless the *Sargot* onely, which he saith putteth himselfe in certaine caues to take his sleepe. Which I might well beleue, and this fish deserueth not to be warred vpon, seeing he maketh warrs vpon none others, and liueth of weeds: by reason whereof all the Authours doe say that he chaweth his cudde like the Sheepe. But as the same *Oppian* saith that this fish onely in chawing his cudde doth render a moist voice, and in that he is deceaued, because that my selfe haue heard many times the Seales, or Sea woolues, in open sea, as I haue said else where: He might also haue *equiuocated* in this.

Whether the Codde doth sleepe.

Why fishes sleepe not.

Heeretofores first booke, chap. 17.

The same Cod leaueth biting after the month of September is passed, but retireth himselfe to the bottome of the broad sea, or else goeth to a hotter country vntill the Spring time. Whereupon I will heere aleadge what *Pliny* noteth; that fishes which haue stones on their heads doe feare winter, and retire themselves betimes, of whose number is the Cod, which hath within her braines two white stones made gundole wise and iagged about: which haue not those that be taken towards Scotland, as some learned and curious man hath tould me. This fish is wonderfully greedy, and deuoureth others, almost as bigg as himselfe yea euen lobsters, which are like bigge *Langoustes*, and I maruell how he may digest those bigge and hard shells. Of the liuers of Cods our New-found-landmen doe make oiles, casting those liuers into barels set in the Sunne, where they melt of themselves.

*Plin. lib. 9. c. 16.*

Stones in the Cod's head.

There is great trafficke made in Europe of the oile of the fish of New-found-land. And for this only cause many go to the fishing of the whale, and of the *Hippopotames*,

Fish oile or traine.

which they call the beast with the great tooth or the *Morses*: of whom some thing we must say.

Fishing of  
the Whale.  
*Plin* li. 9, ca. 3.

*Oppian* of fish-  
ing the 5.  
booke.  
*S. Basil* 10 *Ho.*  
vpon the 6.  
daies of crea-  
tion.  
The riuer  
where the  
Whale is  
fished.

The Almighty, willing to shew vnto *Iob* how wonderfull are his works: wilt thou draw (saith he) *Leuiathan* with a booke, and his tongue with a string which thou hast cast in the water? By this *Leuiathan* is the whale meant, and all fishes of that reach, whose hugeness (and chiefly of the whale) is so great, that it is a dreadfull thing, as wee haue shewed elsewhere, speaking of one that was cast on the Coast of *Brafill* by the tide: And *Plinie* saith that there be some found in the *Indies* which haue fower acres of ground in length. This is the cause why man is to be admired (yea rather God, who hath giuen him the courage to assaile so fearefull a monster, which hath not his equall on the land.) I leaue the maner of taking of her, described by *Oppian*, and *S. Basil* for to come to our French-men, and chiefly the *Basques*, who doe goe euery yeare to the great riuer of *Canada* for the Whale. Commonly the fishing thereof is made in the riuer called *Lesquemin* towards *Tadoussac*. And for to doe it they goe by skowtes to make watch vpon the tops of rockes, to see if they may haue the sight of some one: and when they haue discovered any, forthwith they goe with fower shaloupes after it, and hauing cunningly borded her, they strike her with a harping iron to the depth of her lard, and to the quicke of the flesh. Then this creature feeling herselfe rudely pricked, with a dreadfull boisterousnesse casteth herselfe into the depth of the sea. The men in the meane while are in their shirts, which vere out the cord whereunto the harping iron is tied, which the whale carrieth away. But at the shaloupe side that hath giuen the blow there is a man redy with a hatchet in hand to cut the said cord, least perchance some accident should happen that it were mingled, or that the Whales force should be too violent: which notwithstanding hauing found the bottome, and being able to goe no further, she mounteth vp againe leasurely about the water:

ter : and then againe she is set vpon with glaue-staues, or pertuisanes, very sharp, so hotly that the salt-water piercing within her flesh she looseth her force, and remaineth there. Then one tieth her to a cable at whose end is an anchor which is cast into the sea, then at the end of six or eight daies they goe to fetch her, when time and opportunity permits it they cut her in peeces, and in great kettles doe seeth the fat which melteth it selfe into oile, wherewith they may fill 400. Hogf-heads, sometimes more, and sometimes lesse, according to the greatnesse of the beast, and of the tongue commonly they draw siue, yea six hogf-heads full of traine.

If this be admirable in vs, that haue industry, it is more admirable in the Indian people, naked and without artificiall instruments : and neuertheless they execute the same thing, which is recited by *Ioseph Acosta*, saying that for to take those great monsters they put themselues in a Canow or Barke, made of the barkes of trees, and bording the Whale they leape nimble on her necke, and there doe stand, as it were on horse-backe, attending the fit meanes to take her, and seeing their opportunity, the boldest of them putteth a strong and sharpe stafe, which he carrieth with him, into the gap of the Whales nostrils (I call nostrill the conduit, or hole thorow which they breath) soorth with he thrust it in far with another very strong stafe, and maketh it to enter in as deepe as he can. In the meane while the Whale beareth the sea furiously, and raiseth vp mountaines of water, diuing downe with great violence, then mounteth vp again not knowing what to do through very rage. The Indian notwithstanding remaineth still sitting fast, and for to pay her home for this trouble, fixeth yet another like stalke in the other nostrill, making it to enter in, in such wise that it stoppeth her winde quite, and taketh away her breath, and he commeth againe into his Canow, which he holdeth tied at the side of the Whale with a cord, then retireth himselfe on land hauing first tied

How the Indians doe take the Whale.  
*Ioseph Acosta*. l. 5. c. 15.

his cord to the Whale, which he vereth out on her; which whilest she findeth much water, skippeth heere and there, as touched with griefe, and in the end draweth to land, where soorthwith, for the huge enormity of her body, she remaineth on the shore, not being able to mooue or stir herselfe any more. And then a great number of Indians doe cometo finde out the Conquerer for to reape the fruit of his conquest, and for that purpose they make an end of killing of her, cutting her and making morsels of her flesh (which is bad enough) which they drie and stampe to make powder of it, which they vse for meat, that serueth them a long time.

Morses.

As for the *Hippopotames*, or Morses, we haue said in the voiajes of *Iames Quartier* that there be great number of them in the Gulfe of *Canada*, and specially in the Ile of *Brion*, and in the seuen Iles, which is the riuier of *Chischedec*. It is a creature which is more like to a Cow then to a horse. But we haue named it *Hippopotamus* that is to say the horse of the riuier, because *Pliny* doth so call them that be in the riuier *Nilus*, which notwithstanding do not altogether resemble the horse, but doth participate also of an ox or a cow. He is of haire like to the seale, that is to say, duple graie, and somewhat towards the redde, the skinne very hard, a small head like to a Barbaric Cowe, hauing two ranks of teeth on ech side betweene which there is two of them of ech part hanging from the vpper iaw downward, of the forme of a young Elephants tooth, wherewith this creature helpeth her selfe to climbe on the rocks. Because of those teeth, our Mariners doe call it *La beste a La grand dent*, the beast with the great teeth. His eares be short and his taile also, he loweth as an Ox, and hath wings or finnes at his feete, and the female calleth her young ones on the land. And because that he is a fish of the whales kind and very fatte, our Basques and other Mariners doe make oile thereof, as they doe with the whale and they doe surprise him on the land.

Ile de Brion.

Hippopotame,  
or riuier  
Horse.

Those



Those of *Nil* (saith *Pliny*) are clouen footed, the maine, the back, and the neighing of a horse, the teeth issuing fourth as to a wild Boare. And he addeth, that when this creature hath beene in the corne for to feed, he goeth away backwards, vpon his returne for feare hee should be followed by his traces.

*Plin. li. 8. c. 25.*

I doe not purpose to discourse heere of all the sorts of fishes that are in those parts, the same being too spacious a subiect for my historie, because also that I haue specified a good number of them in my farewell to New France. I will say onely that by maner of pastime on the coasts of New France, I will take in one day fish enough for to serue as foode for a longer time then six weeks, in the places where the abundance of Codde is: for that kinde of fish is there most frequent. And hee that hath the industry to take Mackrels at sea, may there take so many that he shall not know what to doe with them, for in many places I haue seene infinite numbers of them close together, which did occupie more space there three times then the market hals of Paris doe containe. And notwithstanding I see a number of people in our countrie of France, so rechlesse, and so idle in these daies, that they had rather die for hunger, or liue in slauerie, at the least to languish vpon their miserable dunghill, then to endeaouour to get out of the mire, and to change their fortune by some generous action, or to die in it.

Infinite multitude of Mackrels.

The idleness of people in these daies.

CHAP. XXIII.

*Of the qualitie of the Soile.*

**W**E haue made prouision in the three last chapters of venison, of foule, and of fish; which is much. But in our old ancient France, bread and wine being our vsuall sustenance, it would bee hard vnto vs to make heere our aboade, vnlesse the land were fit for the same. Let vs then enter into consideration of it, and.

*Plin. l. 18. c. 5.*  
Which is the  
good land.

The earth of  
New France  
hauing the  
same effects  
as *terra sigil-  
lata*.

The blessing  
of God vpon  
our labour. ]

150. eares of  
corne from  
one graine.

and let vs put our hands into our bosome, to see if the dugges of this mother will yeeld any milke to nourish her children, and as for the rest, wee will take what may be hoped for of her. *Attilius Regulus*, twise Consull in Rome, did commonly say, that one must not choose places ouer ranke, because they are vnhealthfull; neither places ouer barren, although one may liue healthily in them. And with such a moderate soile did *Cato* content himselfe. The ground of New France is such, for the most part of fatte sand, vnder which we haue often found clay ground: and of that earth did *Monsieur de Poutrincourt* cause a quantitie of bricks to be made, wherewith he builded a furnace to melt the gum of the firre tree, and chimneies. I will say farther, that one may make with this earth such operations, as with the earth which we call *terra sigillata*, or *Bolus Armenicus*, as in many occasions our Apothecarie master *Lewes Hebert* most sufficient in his Arte, hath made triall of it; by the aduice of *Monsieur de Poutrincourt*: yea euen when that *Monsieur du Pont* his sonne had three fingers cut off with a musket-shot, which did burst being ouercharged, in the countrie of the *Armonchiinois*.

This prouince hauing the two natures of Earth that God hath giuen vnto man for to possesse, who may doubt but that it is a land of promise, when it shalbe manured? Wee haue made triall of it, and haue taken pleasure therein, which neuer did all them that haue gone before vs, whether it be in Brasill, whether it be in *Florida*, or in *Canada*. God hath blessed our labours and hath giuen vnto vs faire wheate, Ric, Barly, Oates, peason, Beanes, Hempte, Turneps, and garden hearbs: and this so plentifully that the Ric was as high as the tallest man that may be seene, and we did feare that this height should hinder it from bringing foorth seed: But it hath so well fructified that one french-graine sowed there hath yeelded one hundred and fifty Eares of corne, such as by the testimony of my Lord Chancellour, the Island of *Cicilia* nor the countrie

of

of *Beauſſe* doe yeeld none fairer. I did ſow wheate, without ſuffering my land to reſt, and without dunging it at all: and neuertheleſſe it grew vp in as faire perfection as the faireſt wheate in France, although the corne and all that wee did ſow was to long kept. But the new corne which the ſaid *Monſieur de Poutrin-court* did ſow before his departure from thence grew vp ſo beautifull that it was wonderfull, according to the report of them that haue beene there a yeere after our departure. Whereupon I will ſay that which was of mine owne doing, that in the month of Aprill in the yeere 1607 hauing ſowed too thicke & too nere one to the other, ſome few grains of the Rie that was gathered at Saint Croix (the firſt dwelling of *Monſieur de Monts*, ſometwenty ſiue leagues from Port Royall) theſe graines did multiplie ſo abundantly that they choaked one another, and came to no good perfection.

But as for the ground mended, dunged with our hogs dung, or with the ſweepings of the kitchenne, ſhels of fiſh, or ſuch like things, I would not beleuee, vnleſſe I had ſeene it, the exceſſiue loſtineſſe of the plants that it hath produced euery one in his kinde. Yea the Sonne of *Monſieur de Poutrin-court*, a yong Gentleman of great forwardneſſe, hauing ſowed graines of Oringes and of Citrons in his garden, they ſprung plants of a foote high at three months end. We did not expect ſo much, and notwithstanding we tooke pleaſure therein, emulating one another. I referre to any mans Iudgement if the ſecond triall will be done with a good courage. And heere I muſt ſay by the way that the Secretary of the ſaid *Monſieur de Monts*, being come into thoſe parts before our departure, did ſay that he would not for any thing in the world, but to haue made the voyage, and that vnleſſe he had ſeene our corne, he would not haue beleueed it. Behold how continually the country of *Canada* hath beene diſcredited (vnder whoſe name all that land is comprized) not knowing what it is, vpon the report of ſome Mariners, who

1607.

S. Croix is 25.  
leagues from  
Port Royall.

The fertility  
of the ground  
mended.

Oringes.  
Citrons.

The abuſe of  
them that  
haue diſcre-  
dited the coun-  
try of *Canada*.

Mm

onely

onely doe goeto fish for Coddess, and vpon the rumor of some sicknesses, which may bee avoided in maintaining of mirth. So that men be well furnished of necessaries.

But to continue our purpose of the mending of the ground, whereof wee spake euen now, one certaine ancient Authour saith that the Censors of Rome did let to farme the dunghills and other vncleanenesse, which were drawn out of sinckes for 1000 tallents a yeere (which is worth 600000 French-crownes) to the Gardeners of Rome, because that it was the excellentest dung of all: And there was to that end Commissioners ordained for to cleanse them: Likewise the bottome and Channell of the Riuer *Tybre*, as certaine ancient inscriptions, which I haue sometimes read, doe record.

The land of the *Arrouchiquois* doth beare yeerely such corne as that which wee call *Sarrazen* wheate, *Turkie* wheate, and *Indian* wheate, which is the *Irio* or *Erysimon fruges* of *Pliny* and *Columella*. But the *Virginians*, *Floridians*, and *Brasilians*, more southerly, make two haruests a yeere. All these people doe till their land with a wooden picke-axe, weed out the weeds and burne them, fatten their fieldes with shell-fish, hauing neither tame Cartell nor dung: then they heape their ground in small heapes two foote distant one from another. and the month of Maie being come, they set their Corne in those heapes of earth as wee doe plant beanes, fixing a stick, and putting foure graines of corne seuerally one after another (by certaine superstition) in the hole, and betweene the plants of the said corne (which groweth like a small tree, and is ripe at three months end) they also set beanes spotted with all colours, which are very delicate, which by reason they be not so high, doe grow very well among these plantes of corne: Wee haue sowed of the said corne this last yeere in Paris in good ground, but with small profit, hauing yeldded euery plant but one eare or two, and yet  
very

*Plin. l. 18. c. 7.*

*& 10.*

The *Virginians* haue two haruests in the yeare.

The maner of fattening, tilling, and sowing the grounds.

very thinne : Where in that country one graine will yield foure, five and six eares , and euery eare one with another about 200 graines, which is a maruellous increase. Which sheweth the prouerbe reported by *Theophrastus* to be very true, that it is the yeere that produced the fruit , and not the field: That is to say , that the temperature of the aire, and condition of the weather , is that which maketh the plants to budde and fructifie more then the nature of the earth. Wherein is to be wondred that our Corne groweth better there, then their corne heere. A certaintestimonie that God hath blessed that country , since that his name hath bene called vpon there : Also that in these parts , since some yeeres , God beareth vs (as I haue said elsewhere) with rods of iron , and in that country he hath spread his blessing abundantly vpon our labour, and that in one *parallele* and eleuation of the Sunne.

This Corne growing high , as we haue said, the stalke of it is as bigge as Canes, yea bigger. The stalke & Corne taken greene, haue a sugar taste, which is the cause why the Mowles and field Rattes doe so couet it , for they spoiled me a plot of it in New France. The great beasts, as Stagges and other beasts, as also birds doe spoile it. And the Indians are constrained to keepe them as wee doe the vines heere.

The Haruest being done , this people laieth vp their Corne in the ground , in pits which they make in some discent of a hill , for the running downe of waters , furnishing those pits with mattes : and this they doe because they haue no houfes with loftes, nor chests to lay it vp o-therwise : then the corne conserued after this maner, is out of the way of Rats and Mife.

Sundry nations of those parts haue had the same inuention to keepe corne in pits. For *Suidas* maketh mention of it vpo the word *Seiroi*. And *Procopius* in the second book of the Gothicke warre, saith that the Gothes besieging Rome fell within the pits, where the inhabitants were

*Theophrastus*  
in the 8.  
booke of  
plants.

Our corne  
profiteth bet-  
ter in their  
ground then  
their corne in  
ours.

Barnes vnder  
ground.

woont to lay their Corne. *Tacitus* reporteth also that the Germans had such pits. And without particularising any farther, in many places of France that keepe at this day their corne after that maner. We haue declared heeretofore in what fashion they stampe their Corne, and make bread with it, and how by the testimonie of *Pliny*, the ancient Italians had no better industrie then they.

24. chap.

The cause why the *Canadians* haue giuen ouer their tillage.

They of *Canada* and *Hochelaga*, in the time of *Iames Quartier*, did also till after the same maner, and the land did afford them Corne, Beanes, Peason, Milions, Pompions, & Cucumbers, but since that their furies haue been in request, and that for the same they haue had bread and other victuals, without any other paines, they are become sluggish, as the *Souriquois* also, who did addict themselues to tillage in the same time.

Hemp.

But both the one and the other nation haue yet at this time excellent Hempte, which the ground produceth of it selfe. It is higher, finer, whiter, and stronger then ours in these our parts. But that of the *Armouchiquois* beareth at the top of the stalke thereof a cod, filled with a kinde of cotten, like vnto silke, in which lieth the seed. Of this cotten, or whatsoever it be, good beddes may be made, more excellent a thousand times then of feathers, and softer than common cotten. We haue sowed of the said seed, or graine in diuers places of Paris, but it did not prooue.

Cotten.

Vines and grapes.

We haue seene by our Historie, how along the great riuer, beyond *Tadoussac*, Vines are found innumerable, and grapes at the season. I haue seene none in Port Royal, but the land and the hills are very proper for it. France had none in ancient time, vnlesse peradventure along the coast of the *Mediterranean* sea. And the *Gaullois* hauing done some notable seruice to the Emperour *Probus*, they demanded of him for recompence, permission to plant Vines: which he granted vnto them: But they were first denied by the Emperour *Nero*. But why doe I alleadge the *Gaullois*, seeing that in *Brasill*, being a hot countrie, there

*Aurel.*  
Vines in *Probus*.  
when the  
Vine was  
first planted  
in France.

was

was none vntill that the Frenchmen and Portugeses had planted some there : So there is no doubt but that the Vine will grow plentifully in the said Port Royall, seeing likewise that at the riuier Saint Iohn (which is twentie leagues more Northward than the said Port) there be many of them : yet for all that not so faire as in the countrie of the *Armonchiquois*, where it seemeth that *Nature* did delight herselfe in planting of them there.

And for as much as we haue handled this subiect, speaking of the voiage that *Monsieur De Poutrincourt* made thither, we will passe further, to declare vnto you that the most part of the woods of this land be Oakes and Walnut-trees, bearing small-nuts with fower or fiew sides, so sweet and delicate as any thing may be : And likewise Plumb-trees which bring forth very good Plumbes : As also *Sassafras*, a tree hauing leaues like to Oake-leaues, but lesse jagged, whose wood is of very good sent, and most excellent for the curing of many diseases, as the pox, and the sicknesse of *Canada*, which I call *Phrbisie*, whereof we haue discoursed at large heeretofore.

They also plant great store of *Tabacco*, a thing most precious with them, and vniversally amongst all those nations. It is a plante of the bignesse of *Consolida maior*, the smoake whereof they sucke vp with a pipe in that manner that I will declare vnto you, for the contentment of them that know not the vse of it. After that they haue gathered this hearbe, they lay it to dry in the shade, and haue certaine small bagges of leather, hanging about their neckes or at their girdles, wherein they haue alwaies some and a *Tabacco-pipe* with all, which is a little pan hollowed at the one side, and wihin whose hole there is a long quill or pipe, out of which they sucke vp the smoake, which is wihin the said pan, after they put fire to it with a cole that they laie vpon it. They will sometimes suffer hunger eight daies, hauing no other sustenance then that smoake. And our Frenchmen who haue frequented them are so be-

Oakes.  
Nut-trees.  
Plumb-trees.

*Sassafras.*

*Phrbisie.*  
i. book. c. 13.

*Tabacco* and  
the vse of it.

Foolish greediness of some men after *Tabacco*.

The *Sauages* doe thinke that God hath taken *Tabacco*.

The vertues and properties of *Tabacco*.

*Belle Forest*.

witched with this drunkenesse of *Tabacco*, that they can no more be without it, then without meat or drinke, and vpon that doe they spend good store of mony. For the good *Tabacco* which commeth out of *Brazil* doth sometimes cost a French-crowne a pound. Which I deeme foolishnesse in them, because that notwithstanding they doe not spare more in their eating and drinking then other men, neither doe they take a bit of meat nor a cup of drinke the lesse by it. But it is the more excusable in the *Sauages*, by reason they haue no greater delicioufnesse in their *Tabagies*, or bankets, and can make cheere to them that come to visit them with no greater thing, as in these our parts one presents his friend with some excellent wine: In such fort that if one refuseth to take the *Tabacco*-pipe, it is a signe that he is not a friend. And they, which among them haue some obscure knowledge of God, doe say that he taketh *Tabacco* as well as they, and that it is the true nectar, described by the Poets.

This smoake of *Tabacco* taken by the mouth, in sucking, as a child that sucketh his duggie, they make it to issue thorow the nose, & passing thorow the conduits of breathing, the braines are warmed by it, and the humiditie of the same dried vp. It doth also in some sort make one gid-die, and as it were drunke, it maketh the belly soluble, mitigateth the passions of *Venus*, bringeth to sleepe, and the lease of *Tabacco*, or the ashes that remaine in the pan healeth wounds. Yea I will say more that this nectar is vnto them so sweet, that the children doe sometimes sup vp the smoake that their fathers cast out of their nostrils, to the end that nothing be lost. And because that the same hath a tart biting taste, *Monsieur de Belleforest*, reciting that which *Iames Quartier* (who knew not what it was) saith of it, will make the people belecue that it is some kind of pepper. But whatsoever sweetnesse is found therein I could neuer vse my selfe to it, neither doe I care for the vse and custome to take it in smoake.

There



There is yet in the land of the *Armoschiquois*, certaine kinde of Rootes as bigge as a loafe of bread, most excellent for to be eaten, having a taste like the stalkes of Artichocks, but much more pleasant, which being planted do multiply in such sort, that it is woonderfull. I beleue that they be those which be called *Afrodilles*, according to the description that *Pliny* maketh of them: These Roots (saith he) are made after the fashion of smal turneps & there is no plant that hath so many roots as this hath: for sometimes one shall find fower score *Afrodilles* tied together. They are good roasted vnder the imbers, or eaten raw with pepper, or oile and salt.

Rootes *Afrodilles*.

“ *Plin. l. 21. c.*  
 “ 17.  
 “ These seem  
 “ to be  
 “ ground  
 “ nuts.  
 “

Considering all this, it seemeth vnto mee that these are men very miserable, who being able to liue a countrie life in quiet and rest, and take the benefit of the ground, which doth pay her creditor with so profitable an vsurie, doe passe their age in townes in following of sutes in law, in toiling here and there, to seeke out the meanes how to beguile and deceaue some one or other, taking such pains as doe euen bring them to their graue, for to pay their house rent, for to be clothed in silke, for to haue some precious moueables: briefly for to set out and feed themselves with all vanitie, wherein contentment is neuer to be found. Poore fooles! (saith *Hesiod*) which know not how one halfe of these things with quiet is more woorth then all heaped together with freatfullnesse: nor how great benefit is in the *Malous* and the *Daffadilles*. The Gods certainly haue hidden from men the manner of liuing happily. For otherwise one daies labour would be sufficient for to nourish a man a whole yeere, and the day following he would set his Plough vpon his dunghill, and would rest his Oxen, his mules, and himselfe.

Considerati-  
 on of the mi-  
 serie of many.

“ *Hesode* in  
 “ the booke  
 “ of workes  
 “ and daies.  
 “

This is the contentment which is prepared for them that shall inhabite New-France, though fooles doe despise this kind of life, and the tilling of the ground, the most harmeles of all bodily exercises, and which I will rearme

The tilling of  
 the ground  
 full of inno-  
 cency.

the

the most noble as that which sustaineth the life of all men. They disdain (I say) the tillage of the ground, and notwithstanding all the vexations wherewith one tormenteth himselfe, the sutes in law that one followes, the wars that are made, are but for to haue landes. Poore mother! what hast thou done that thou art so despised? The other Elements are very often contrarie vnto vs, the fire consumeth vs, the aire doth infect vs with plague, the water swalloweth vs vp, onely the earth is that which comming into the world, and dying, receaueth vs kindly, it is she alone that nourisheth vs, which warmeth vs, which lodgeth vs, which clotheth vs, which contrarieth vs in nothing, and shee is set at naught, and them that doe manure her are laughed at, they are placed next to the idle and bloud-suckers of the people. All this is done heere among vs: But in New-France the gouldenage must be brought in againe, the ancient Crownes of eares of corne must be renewed; and to make that to be the first glory which the ancient Romans did call *Gloria adorea*, a glory of wheate, to the end to inuite euery one to till well his field, seeing that the land presenteth it selfe liberally to them that haue none.

Pli. 18. booke  
ch. 3.

Being assured to haue corne and wine, there resteth but to furnish the Country with tame cattell: for they will breede there very well, as we haue said in the chapter of hunting.

Heeretofore  
ch. 21.

Orange-trees  
Fruit-trees.

Of fruit-trees, there be but few, besides nut-trees, Plumb-trees, and small chery-trees, and some hazell-nut-trees. True it is that all that which is within the land is not yet discovered, for in the country of the *Iroquois* there are Oreng-trees, and they make oiles with the fruit of trees. But no French-men nor other Christians haue bene there yet. That want of fruit-trees is not to be found very strange. For the most part of our fruits are come out of other places: And very often the fruites beare the name of the country from whence they haue been brought. The lande

land of *Germanie* is good, and fruitfull : but *Tacitus* saith, that in his time there were no fruit-trees.

As for the trees of the forests the most common in *Port Royall* be Oakes, Elmes, althes, Birch (very good for Joiners-worke) Mapels, Sicomores, Pine-trees, Firre-trees, White-thornes, Hazell-trees, Willowes, Bay-trees, and some others besides which I haue not yet marked. There is in certaine places store of Strawberries, and Raspises. Item in the wooddes small fruit, blew and redde. I haue seene there small Peares very delicate: and in the meddowes all the winter long, there be certaine smal fruits like to small apples coloured with redde, whereof wee made Marmelade, for to eate after meat. There be store of Gooseberries like vnto ours, but they grow redde. Item those other smal roūd gooseberries which we do cal *Guedres*. And Peason in great quantitie along the sea shoares, the leaues whereof we tooke in Spring time, and put among our old Peason, and so it did seeme vnto vs that we did eate greene Peason. Beyond the said Baie *Françoise*, that is to say, in the riuier S. Iohn, and Saint Croix, there is store of Cedar trees, besides those trees that I haue named. As for them of the great riuier of *Canada*, they haue beene specified in the second booke, in the relation of the voyages of captaine *Iames Quartier*, & of *Monsieur Champlain*.

Those of *Florida* be Pyne trees (which beare no kernels in the fruits that they produce) Oakes, Wall-nut trees, blacke Cherrie trees, Lentiskes, Chest-nut trees (which be not naturall as in France) Cedar trees, Cypres trees, Palme trees, Holy trees, and Wilde vines, which climbe vp to the trees, and bring foorth good grapes. There is a kind of Medlers, the fruit whereof is better and bigger then that of France: there are also Plumbe trees which beare a very faire fruit, but not very good, Raspises: A small graine which we call with vs *bleuës* (blewes) which are very good to bee eaten. Item roots which they call *Hassez*, whereof in their neede they make bread.

The trees and fruits of the land in *Port Royall*.

Bay trees commonly grow in warme countries.

*Guedres* be a kinde of *Courinthies*.

Trees of *Florida*.

Trees of Bra.  
fill.

The prouince of Brasill hath taken her name, as wee thinke, of a certaine tree which we call *Brefill*, and the Sauiages of the countrie *Arabouton*, it is high, and as bigge as our Oakes, and hath the leafe like to the Box leafe. Our French men and others doe goe into that countrie for to lade their shippes with it. The fire of it is almost without smoake. But hee that would thinke to whiten his linnen with the ashes of that wood, would farre deceiue himselfe. For he should finde it died in redde. They haue also Palme trees of sundry sorts: And trees the wood whereof, of some, is yellow, and others violet. They haue also some that haue the sent of Roses, and others stinking, whose fruits are dangerous to be eaten. Item a kinde of *Guayac* which they name *Hinourae*, which they vse for to cure a disease called among them *Pians*, as dangerous as the Pox. The tree which beareth the fruit that wee call the Indian Nut, is called among them *Sabaucaië*. They haue also Cotton trees, of the fruit whereof they make beds, which they hang betweene two forks or posts. This countrie is happy in many other sorts of fruit trees, as Orenge trees, Citron trees, Leamon trees, and others, alwaies greene, whereby the losse of that countrie where the Frenchmen had begun to inhabite, is so much the more greuous vnto them that loue the welfare of France. For it is more than euident, that the dwelling is there more pleasant and delightfull then the land of *Canada*, for the temperature of the aire. True it is that the voiajes thither are long, as of sower and siue moneths, & that in performing of them somtimes wants must be endured, as may be seene by the voiajes made thither in the time of *Ville-gagnon*: But to New France where we were, when one beginneth his voiage in due season, the voiajes are but of three weeks, or a moneth, which is but a small time.

The benefit  
of taking the  
season of the  
yeare.

If the sweetnesse and delicacies be not there, such as they are in Perou, one must not say therefore that the countrie is nothing woorth. It is much that one may liue there

there inrest & ioyfully without taking care for superfluous things. The couetuoufnesse of men hath caused that no countrie is thought good, vnlesse there be Mines of gold in it. And sots as they be, they doe not consider that the country of France is now vnfurnished of the same: And Germany also, whereof *Tacitus* said, that he knew not whether the gods in their anger or in their fauour had denied gold and siluer to that Prouince. They doe not see that all the Indians haue not any vse of siluer, and liue more contentedly then we. If we call them fooles they may say as much of vs, and peradventure with better reason. They know not that God promising to his people a happy land he saith that it shall be a land of Corne, of Barly, of Vines, of Fig-trees, of Oliue-trees, and of Hony, where they shall eat their bread without scarciry, &c. And for all mettels he giueth them but Iron and Copper, least that gold and siluer make them to lift vp their heart, and forget their God: And he will not that when they shal haue kings they should hoord vp much gold or siluer. They doe not consider that Mines be the Church-yards of men: That the Spaniard hath consumed therein aboue ten millions of poore Indian Sauages, instead of instructing them in the Christian faith: That there be Mines in Italy, but that the ancients would not giue leaue to worke in them for the preseruation of the people: That in the Mines is a thicke aire, grosse and infernall, where one neuer knoweth when it is day, or night: That to doe such things is to seeke to dispossesse the diuell of his kingdome. That it is a thing vnworthy to a man to bury himselfe in the entrailles of the earth, to seeke out for hell, and miserably to abase himselfe vnder all vnclane creatures: He to whom God hath giuen an vpriight forme, and his face looking vpward, for to behold the Heauen, and to sing praises vnto him: That in Countries where Mines be, the land is barren: That we doe not eat neither gold nor siluer, and that the same of it selfe doth not keepe vs warme in Winter: That he which

The despising  
of gold and  
siluer Mines.

Deut. 8 v. 8. 9.

Deut. 17 v. 17.

*Plin. l. 33. c. 4.*

Mines in  
New France.

hath Corne in his Barne, Wine in his feller, Cattell in his Medowes, and afterwards Codde-fish and Beuers, is more assured to haue gold and siluer, then he which hath Mines in to finde victuals. And neuerthelesse there be Mines in New France, as we haue mentioned elsewhere. But that is not the first thing that one must seeke for, men doe not liue with opinion onely. And this consisteth but in opinion, nor the precious stones neither (which are fooles bables) wherein one is most often deceiued, so well art can counterfeit nature: witnesse him that did sell, some siue or six yecres since, vessels for fine Emerald, and had made himselfe rich by the folly of others, if he could haue plaied his part aright.

Erntes to be  
hoped for in  
New France.

Now without making shew of any Mines, profit may be made in New France of diuers fures that be there, which I finde are not to be dispised, seeing that we see so much enuy against a priuiledge that the King did grant to *Monsieur de Monts* for to helpe to establish and settle there some French Colony. But there may be drawn a generall commodity to France, that in the scarcifity of victuals, one Prouince may succour the other: which might be done now if the Country were well inhabited: seeing that since we haue benee there the seasons haue alwaies benee good in it, and in these our parts rough to the poore, which doe die for hunger, and liueth but in want and penury: in stead that there many might liue at their ease, who it were better to preferue then to suffer to perish. Besides fishing being made in New France, the New-found-land-ships shall haue nothing to doe but to lade, arriuing thither, in stead that they are forced to tarry three moneths there: and shall be able to make three voiage for one.

Good confi-  
derations.

Of exquisit woods I know none here, but the Cedar and the *Sassafras*: but good profit may be drawn from the Firre and Prufe-trees, because they will yeeld abundance of gumme, and they die very often thorow ouer much liquor. This gumme is very faire like the *Turpentine* of Venice,

nice, and very soueraigne for medicines. I haue giuen some to some Churches of Paris for Frankensence, which hath bene found very good. One may moreouer furnish the Citie of Paris and other places of France with Sope-ashes, which at this present be all bare and without woods. They who finde themselues afflicted may haue there a pleasant place to retire themselues into, rather then to yeeld themselues subiect to the Spaniard, as many doe. So many families as be in France ouercharged with Children, may diuide themselues, and take there their portion with those small goods and moueables as they haue. Then time will discouer some thing a new: and one must helpe all the world, if it be possible. But the chiefeft good one must aime at, is the establishment of Christian religion, in a Country where God is not knowen, and the conuerfion of these poore people, whose damnation crieth vengeance against them that may, and ought to employ themselues thereto, and to contribute, at least with their names, to that effect, seeing that they gather vp the fat of the earth, and are constituted Stewards of the things of this world.

Sope ashes.

## CHAP. XXV.

*Of their Warre.*

**O**F possessing of land commeth warre: And when one hath established himselfe in New-France, some greedy fellow peradventure will come to take away the labour of honest painefull men. This is that which many doe say. But the state of France is (God be praised) too well settled, for to be affraid of such trickes. We are not now in the time of leagues and partialities. There is none that will beginne with our king, nor make aduenturous enterprizes for a small purchase. And though any one would doe it, I beleue that the remedies haue bene thought vpon already. And moreouer this action is for religion, and not to take away anothers goods. This

Na 3

being

And by consequent to the Englishmen of Virginia.

To what end the Sauages doe make warre.

The Sauages Orations.

Surprizes of the Sauages.

being so, Faith maketh one to march boldly with assurance, and to passe through all difficulties. For behold what the Almighty faith by his Prophet *Isaiah* to them whom he taketh in his tuition, and to the Frenchmen of New-France: *Harken vnto me you that follow Iustice, and that seeke after the Lord. Behold the rocke out of which you were cut, and to the deepe of the Cisterne from whence you haue been drawen; That is to say, consider that you are French-men. Looke to Abraham your father and to Sara who hath brought you forth, how I haue called him he being all alone, and haue blessed and multiplied him. Therefore assuredly the Lord will comfort Sion &c.*

Our Sauages doe not ground their wars vpon the possession of the land. Wee doe not see that they encroach one vpon another for that respect. They haue lande enough for to liue and for to walke. Their ambition is limited within their boundes. They make war as *Alexander the great* did make it, that they may say I haue beaten you: or else for reuenge in remembrance of some iniurie receaued, which is the greatest vice that I find in them, because they neuer forget iniuries: Wherein they are so much the more excusable, because they doe nothing but that which our selues doe also. They follow nature: And if wee refraine any thing of that instinct, it is the commandement of God which maketh vs to doe it; whereunto many doe stoppe their eies.

Therefore when they will make warres, the *Sagamos* who hath most credit among them, maketh them to know the cause why, the rendez-vous, and time of the assembly. Being arriued he maketh long orations vnto them vpon the occasion which is offered and for to encourage them. At euery proposition he demandeth their aduise, and if they giue consent they all make an exclamation, saying *Hau*: if not, some *Sagamos* will beginne to speake, and say what he thinketh good of it: being both the one and the other well heard. Their warres are made but by surprizes,



prizes, in the darke of the night, or by Moone-shine, by ambushments or subiltie. Which is generall throughout all those Indies. For we haue seene in the first booke in what fashion the *Floridians* doe make warre: And the *Brafilians* doe no otherwise, And the surprizes being done they come to handie blowes, and doe fight very often by day.

But before they goe from home, ours (I meane the *Souriquois*) haue this custome to make a fort, within which all the yongue men of the armie doe put themselues: where being, the women come to compasse them about and to keepe them as besieged. Seeing themselues so enuironned they make sailies, for to shunne and deliuer themselues out of prison. The women that keepe watch doe repulse them, doe arrest them, doe their best endeaour to take them. And if they be taken they lay loades at them, doe beate them, strippe them, and by such a successe they take a good presage of the warre they goe to make. If they escape it is an euill signe.

They haue also another custome concerning some one particular man, who bringing an enemies head, they make great feasts, dances and songs for many daies: and whilst these things be in doing they strippe the Conqueror, & giue him but some bad ragge to couer himselfe withall. But at the end of eight daies or there about, after the feast, euery one doth present himselfe with some thing, to honour him for his valour.

The Captaines amongst them take their degree by succession, as the regalitie in these our parts (which is to be vnderstood if the Sonne of a *Sagamos* imitateth the vertues of his father) for otherwise they doe as in the old time when that first the people did chuse kings: whereof *Iohn de Meung* Author of the *Roman de la Rose*, speaking hee saith: that, *They chused the tallest, that had the biggest body, and biggest bones amongst them, and made him their Prince and Lord.* But this *Sagamos* hath nor an absolute

The maner to foretell or presage the euent of the warre.

Succession of Captains.

authoritie

The naturall  
Virginians  
doe honour  
their kings.  
The Sauages  
armes.

Heeretofore  
the first book,  
chap. 15.

Judges ch. 10.  
vers. 15.  
Excellent  
Archers.

authoritie among them, but such as *Tacitus* reporteth of the ancient Germaine Kings: the power of their Kings, saith he, is not free, nor infinite, but they conduct the people rather by example, then by commandement. In *Virginia* and in *Florida* they are more honoured then among the *Souriquois*. But in Brasill he that hath taken and killed more prisoners they will take him for Captaine, and yet his children may not inherite that dignitie.

Their armes are the first which were in vse after the creation of the world, Clubbes, bowes, arrowes: for as for slings and Crosse-bowes they haue none, nor any weapons of iron or Steele, much lesse those that humane wit hath inuented since two hundred yeeres, to counterfaite the thunder: nor Rammes or other ancient engins of batterie.

They are very skilfull in shooting an arrow, and let that befor an example which is recited heeretofore of one that was killed by the *Armouchiquois*, hauing a little dogge pierced together with him with an arrow, shot a farre off. Yet I would not giue them the praises due to many nations of this hither world, which haue bene famous for that exercise, as the *Scythians*, *Getes*, *Sarmates*, *Goths*, *Scots*, *Parthians*, and all the people of the East, of whom a great number were so skilfull, that they had hit a haire: which the holy Scripture witnesseth of many of Gods people, namely of the *Beniamites*, who going to warre against *Israel*: Of all this people (saith the Scripture) there was seven hundred chosen men, being left-banded: all these could sling a stone at an haire's breadth, and not faile. In Creete there was an *Alcon* so skilfull an archer, that a dragon carrying away his Sonne, he pursued after him and killed him without hurting his child. One may read of the Emperour *Domitian* that he could direct his arrow farre of between his two fingers, being spred abroad. The writings of the ancient make mention of many who shotte birds through, flying in the aire, and of other wonders which

which our Sauages would admire at. But notwithstanding they are gallant men and good warriers, who will goe through euery place being backt by some number of French-men: and, which is the second thing next vnto courage, they can endure hardenesse in the warre, lie in the snow, and on the ice, suffer hunger, and by intermission feede themselues with smoake, as we haue said in the former chapter. For warre is called *Militia*, not out of the word *Molitia*, as *Ulpian* the lawyer, and others would haue it, by an *antiphrasticall* manner of speaking: But of *Malitia* which is as much to say as *Duritia*, *Kakia*: or of *Afflictio*, which the Greekes doe call *Kakosis*. And so it is taken in Saint Mathew where it is said *that the day hath enough of his own grieffe Kakia* that is to say *his affliction, his paine, his labour, his hardenesse*, as Saint Hierome doth expound it very well. And the word in S. Paul *Kakopatheion Hos kalos stratios Ieson Christon*, had not beene ill translated *Dura*, that is, *Suffer affliction as a good souldier of Iesus Christ*, instead of *Labora*, *harden thy selfe with patience*, as it is in *Virgill*,

*Durate, & rebus vosmet seruate secundis.*

And in another place he calleth the *Scipios Duros belli*, to signifie braue and excellent Captaines: which hardnes and malice of warre *Tertullian* doth expound *Imbonitas* in the booke that he hath writtento the Martirs, for to exhort them to suffer afflictions manfully for the name of Iesus Christ: *A souldier (saith he) cannot come to the wars with pleasures, and he goeth not to the fight comming soorth from his chamber, but out of tents and pauillions stretched out, and tied to stalkes and forkes, Ubi omnis duritia & imbonitas & insuauitas, where no pleasure is.*

Now although the war which is made comming soorth out of tents and pauillions is hard, yet notwithstanding the life of our Sauages is yet harder, and may be called a true *militia*, that is to say, *malice*, which I take for hardnesse. And after this maner doe they trauell ouer great countries

○○

through

From whence cometh this word malice, or *Militia*. *Vlpian*. l. 1. §. ult. D. de. *tistum. mil.* Mat. 6. v. 34.

*Hierom. epist. ad 147. Mand.*

Subiect of the  
Sauages feare.

Heretofore  
cha.17.

Their maner  
of marching  
to the wars.  
A martiall-  
dance.

through the woods for to surprife their enemy and to as-  
faile him on the sudden. This is that which keepeth them  
in perpetuall feare. For at the least noife in the world, as  
of an *Ellan* which passeth among branches and leaues, they  
take an alarme. They that haue townes after the maner  
that I haue described heretofore, are somewhat more af-  
fured. For hauing well barred the comming in they may  
aske *qui va là* who goeth there? and prepare themselues  
to the combat. By such surprises the *Iroquois* being in  
number eight thousand men, haue heretofore extermina-  
ted the *Algonnequins*, them of *Hochelaga*, and others borde-  
ring vpon the great riuer. Neuerthelesse when our Saua-  
ges vnder the conduct of *Memberton* went to the warre  
against the *Armouchiquois*, they imbarked themselues in  
shaloupes and Canowes: But indeed they did not enter  
within the Country, but killed them on their frontieres in  
the Port of *Chouïakoet*. And for asmuch as this war, the  
cause thereof, the counsell, the execution, and the end of  
it hath beene described by me in French verses, which I  
haue annexed vnto my poem intituled the Muses of New  
France I refer the reader to haue recourse to it, because I  
will not writ one thing twife. I will onely say that being  
at the riuer Saint Iohn, the *Sagamos Chkoudun* a Christian  
and Frenchman, in will and courage, made a yong man of  
*Retel*, called *Lefevre*, and my selfe to see how they goe to  
the warres: And after their feast they came forth some  
foure-score out of his Towne, hauing laied downe their  
mantles of furre, that is to say starke naked, bearing euery  
one a shield which couered all their body ouer, after the  
fashion of the ancient Gaulois, who passed into Greece vnder  
the Captaine *Brennus*, of whom they that could not  
wade the riuers, did lay themselues on their Bucklers,  
which serued them for Boates, as *Pausanias* saith. Besides  
these shieldes they had euery one his wodden mace, their  
quiuers on their backes, and their bow in hand: march-  
ing as it were in dancing wise. I doe not thinke for all  
that,

that, that when they come neere to the enemy for to fight, that they be so orderly as the ancient *Lacedemonians*, who from the age of five yeares were accustomed to a certaine maner of dancing, which they vsed going to fight, that is to say with a milde and graue measure, to the sound of flutes, to the end to come to blowes with a coole and settled sence, and not to trouble their mindes : to be able also to discerne them that were couragious from them that were fearefull, as *Plutarch* saith. But rather they goe furiously, with great clamors and fearefull howlings, to the end to astonish the enemy, and to giue to themselues mutuall assurance. Which is done amongst all the Westery Indians.

*Plutar. in the treaty of the restraining of cholera. and in the Apostolic.*

In this mustering our Sauages went to make a turne about a hill, and as their returne was somewhat slow, we tooke our way towards our barke, where our men were in feare, least some wrong had bene done vnto vs.

In the victory they kill all that may make resistance, but they pardon the women and children. The *Brahsilians* contrariwise do take prisoners as many as they can, and reserue them for to be fatted, to kill and to eat them in the first assembly they shall make. Which is a kinde of sacrifice among those people that haue some forme of religion, from whom those men haue taken this inhumane custome. For anciently they that were overcome, were sacrificed to the gods who were thought to be authours of the victory, whereof it came that they were called *Victimes*, because that they were overcome : *Victima à Victis*: They were also called *Hosties*, *ab Hoste*, because they were enemies. They that did set forth the name of *Supplice* did it almost vpon the same occasion, causing *supplications* to be made to the Gods of the goods of them whom they condemned to death. Such hath bene the custome among many Nations to sacrifice the enemies to the false gods, and it was also practised in *Perou* in the time that the Spaniards came thither first.

How the Sa-  
uages doe vse  
with the vi-  
ctory.

1. Samuel. 15.  
vers. 33.

We read in the holy Scripture, that the Prophet *Samuel* cut in peeces *Agag* king of the *Amalekites*, before the Lord in *Gilgal*. Which might bee found strange, seeing that there was nothing so milde as this holy Prophet was. But one must consider heere that it was by a special motion of the spirit of God which stirred *Samuel* to make himselfe executioner of the the Divine Iustice against an enemy of the people of Israel, in steed of *Saul*, who had neglected the commandement of God, which was enjoyned to smite *Hamaleke* and to put all to the edge of the sword, without sparing any living soule; which hee did not: and therefore was hee forfaken of God. *Samuel* then did that which *Saul* should have done, he cut in peeces a man who was condemned of God, who had made many widdowes in *Israel*, and iustly did receave the like payment: to the end also to fulfill the prophecie of *Bala-*

Num. 24. v. 7.

*am*, who had foretold long before that the king of the *Israelites* should be raised vp above *Agag*, and his kingdom should be exalted. Now this action of *Samuel* is not without example. For when they were to appease the wrath of God, *Moyse* said: *Put every man his sword by his side: and slay every man his brother, and every man his companion, and every man his neighbour.* So *Elijah* made the Prophets of *Baal* to be killed. So at Saint Peters words *Ananias* and *Saphira* fell downe dead at his feete.

Exod. 32. v. 27.  
1. King. 18.  
vers. 40.  
Act. 5. v. 5.

Now to returne to our purpose, our Sauvages as they haue no religion, so make they no sacrifices: and besides are more humane than the *Brasilians*, forasmuch as they eat no mans flesh, contenting themselues to destroy them, that doe annoy them. But they haue such a generositie in them, that they had rather die then to fall into the hands of their enemies. And when *Monsieur de Poutrincourt* tooke reuenge of the *Armouchiquois*, which murdered some of our men, there were some who suffered themselves rather to bee hewed in peeces, then that they would bee carried away prisoners: or if by maine force they

they be carried away, they will starue or kill themselues. Yea also they will not suffer the dead bodies of their people to remaine in the possession of their enemies, and in the perill of their owne liues, they take them and carrie them away: which *Tacitus* doth also testifie of the ancient *Germanis*, and it hath beene an vsuall thing with all generous nations.

The victorie being gotten of one side or other, the victorious cutteth off the heads of the enemies slaine, how great soeuer the number of them is, which are diuided among the captaines, but they leaue there the carcase, contenting themselues with the skinne, which they cause to bee dried, or doe tanne it, and doe make trophies with it in their cabins, taking therein all their contentment. And some solemne feast hapning among them ( I call feast whensoever they make *Tabagie* ) they take them, and dance with them, hauing them hanging about their neckes at their armes, or at their girdles, and with very rage they sometimes bite at them: which is a great prooffe of this disordinate appetite of reuenge, wherof we haue sometimes spoken.

Our ancient *Garllois* did make no lesse trophies with the heads of their enemies than our *Sauages*. For (if *Diodorus* and *Titus Livius* may bee beleueed ) hauing cut them, they bring them backe from the fielde hanging at the petrall of their horses, and did tie or naile them solemnelly, with songes and praises of the vanquishers ( according to their customes ) at their gates, as one would doe a wilde boares. As for the heads of the nobles they did enbalme them and kept them carefully within cases, for to make shewe of them to those that come to see them, and for nothing in the world they would restore them, neither to kinsmen nor any other. The *Boians* ( which bee the *Bourbonnois* ) did more. For after they had taken out the braines, they did giue the skuls to Goldsmiths for to garnish them with gold,

*Diodor. 6.*  
*booke Biblios.*  
*Tit. Linc. 1. de*  
*cad. 10. booke.*

*Strabo lib. 4.*  
*Geogr.*

*Idem lib. 3.*  
*Decad. 3.*

gold, and to make vessels of them to drinke in, which they vsed in sacred things and holy solemnities. If any man thinketh this strange, he must yet finde more strange that which is reported of the *Hungarians* by *Viginere* vpon *Titus Livius*, of whom he saith, that in the yeere 1566. being neere *Iauarin*, they did licke the blood of the Turkes heads which they brought to the Emperor *Maximilian*: which goeth beyond the barbarousnesse that might bee obiected to our Sauages.

Yea I must tell you that they haue more humanity then many Christians, who within these hundred yeeres haue committed in diuers occurrences, vpon women and children cruelties more then brutish, whereof the histories be full: and our Sauages doe extend their mercie to these two sortes of creatures.

CHAP. XXVI.

*Of their funerals.*

**T**He warre being ended, humanity doth inuite vs to bewaile for the dead, and to bury them. It is a worke wholly of pietie, and more meritorious then any other. For he that giueth succour to a man whilst he is a life may hope for some seruice of him, or a reciprocal kindnesse: But from a dead creature wee can expect nothing more: This is that which made that holy man *Tobie* to be acceptable to God: And for that good office, they that employed themselues in the burying of our Sauiour are praised in the Gospell. As for teares and mournings behold what saith the wise Sonne of *Sirach*, *My Sonne power forth teares ouer the dead, and begin to mourne as if thou hadst suffered great harme thy selfe: and then couer his body according to his appointment, and neglect not his burriall. Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, least thou be euill spoken off.*

Eccles. 38. ve.  
16. 17.

this



This lesson being come, whether it be by some tradition, or by the instinct of nature, as farre as to our Sauages, they haue yet at this day that common with the nations of these parts to weepe for the dead, and to keepe the bodies of them after their decease, as it was done in the time of the holy Patriarches Abraham, Isaac, and Iacob, and since. But they make strange clamours many daies together, as we saw in Port Royall, some monthes after our arriuall into that country (to wit in Nouember) where they made the funerall ceremonies for one of theirs, named *Panonic* who had taken some marchandises out of *Monsieur de Monts* his store house, and went to trucke with the *Arrouchiquois*. This *Panonic* was killed, and the body brought backe into the cabins of the Riuer Saint Croix, where our Sauages did both weepe for him and embalmed him. Of what kinde this balme is, I could not know, not being able to enquire of it vpon the places. I beleue they iagge the dead corpfes and make them to dry. Certaine it is that they preferue them from rottenesse: which thing they doe almost throughout all these Indies. He that hath written the history of *Virginia* saith that they draw out their entralles from the body, flea the dead, take away the skinne, cut all the flesh off from the bones, drie it at the Sunne, then lay it (enclosed in mattes) at the feete of the dead. That done they giue him his owne skinne againe, & couer therewith the bones tied together with leather, fashioning it euen so as if the flesh had remained at it.

Virginia.

It is a thing well knowen that the ancient *Egyptians* did enbalme the dead bodies, and kept them carefully. Which (besides the prophane Authours) is seene in the holy Scripture, where it is said that *Ioseph* did commande his Seruants and Phisitons to embalme the body of *Iacob* his father. Which he did according to the custome of the country. But the *Isracltes* did the like, as it is seene in the holy Chronicles, where it is spoken of the death of the kings *Asa* and *Ioram*.

Genes. 50. v. 5

2. Paralip. 16  
v. 14. & 21.  
vers. 19.

From

From the Riuer of Saint Croix the said deceassed *Pano- niac* was brought into Port Royall, where againe he was wept for. But because they are accustomed to make their lamentations for a long continuance of daies, as during a month fearing to offend vs by their cries (for as much as their cabins were but some fiue hundred passes off from our forte) *Membertou* came to intreat *Monsieur de Pontreincourt* not to dislike that they should mourne after their wonted manner, and that they would be but eight daies in performing of it. Which he easily granted them: And then afterwards they began the next day following, at the breake of day, their weepings and cryings, which we did heare from our said fort, taking some intermission on the middest of the day. And they mourne by intermission euery cabin his day, and euery person his turne.

It is a thing woorthy maruelling that nations so far distant doe agree in those ceremonies with many of the hether world. For in ancient times the *Persians* (as we read in many places of *Herodotus*, and *Q. Curtius* did make such lamentation, did rent their garments, did couer their heads, did cloath themselues with a mourning garment, which the holy Scripture doth call *Sackcloth*, and *Iosephus Schematapeinon*. Also they shaued themselues, and their horses and mules, as the learned *Drusius* hath noted in his obseruations, alleaging for this purpose both *Herodote* and *Plutarch*.

Estet. 4. v.  
Drus. obseru.  
12. cap. 6.

The *Egyptians* did as much, and peradventure more, in that which concerneth lamentations. For after the death of the holy Patriarke *Iacob*, All the ancients, men of calling, and the Counsellors of the house of *Pharao*, and of the Countrie of *Egypt* went vp in great multitude euen as far as to the corne floore of *Atad* in Canaan, and did weepe for him with great and grieuous complaints: In such sort that the *Cananites* seeing it did say: This mourning is grieuous to the *Egyptians*: and for the greatnesse and novelty of the same mourning they called the said floore

*Abel*

*Abel Misraim*, that is to say the mourning of the *Egyptians*.

The Romans had hired women to weepe for the dead, and to relate their praises by long mournfull complaints: and those women were called *Profica*, as it were *Profecta*, because that they did beginne the motion when it was needefull to lament, and to relate the praises of the dead.

*Mercede que conducte stent alieno in funere profica multo & capillos scindunt, & clamant magis*, saith *Lucilius* by the report of *Nonius*: Sometimes the very trumpets were not neglected at it, as *Virgill* testifieth in these words:

*It caelo clamor; clangor que tubarum.*

I will not heere make a collection of all the customes of other nations: for it would neuer be at an end: But in France euery one knoweth that the women of Picardy do lament their dead with great clamors. *Monsieur des Accords* amongst other things by him collected reciteth of one, who making her funerall complaints, that she said to her deceased husband: Good God! My poore husband thou hast giuen vs a pittifull farewell! O what farewell! It is for euer. O what long congie! The women of *Bearn* are yet more pleasant. For they recount during the time of a whole day the whole life of their husbands. *Lami amou, lami amou: Cara rident, œil de splendon: Cama leugébet dansadon: lo mé balen balen, lo mé esburbat: mati de pés: fort tard cougat:* and such like things: That is to say; *My loue, my loue: smiling countenance: bright eie: nimble legge: and good dancer: mine owne valiant, mine owne valiant: early vp, and late a bedde &c.* *Iohn de Leri* reciteth that which followeth of the *Gascoine* women: *yere, yere, ô le bet renegadon, ô le bet iongadon qu'here*, that is to say: *ô the braue swaggerer, ô what a faire player he was!* And thereupon he reporteth that the women of *Brafill* doe howle and bawle with such clamors, that it seemeth that it be some assembly of dogges and woolues. He is dead (will some women

The *Toroupi-*  
*nan*. *baoultis* are  
enemies to  
the *Portuges*.

The *Brafil-*  
*ians* beleue  
the resurre-  
ction.

say drawing their voices) he was so valiant, and who hath made vs to eat of so many prisoners: Others making a Quire apart will say: Oh what a good hunter and what an excellent fisher he was! Oh what a braue knocker down of *Portuges* and of *Margaias* he was! of whom he hath so well auenged vs. And at the pause of euery complaint they will say: he is dead, he is dead for whom we do now mourne! whereunto the men doe answer, saying: Alas it is true! we shall see him no more vntill we see him behinde the mountaines where we shall dance with him! and other such things. But the most part of these people doe end their mourning in one day, or some what more.

As for the Indians of *Florida*, when any of their *Paraoustis* dieth they weepe three daies and three nights continually and without eating: And all the *Paraoustis*, that be his allies and friendes, doe the like mourning, cutting halfe their haire as well men as women in token of loue. And that done there be some women ordained, who during the time of six Moones doe lamente the death of their *Paraousti* three times a day, crying with a loud voice, in the morning, at noone, and at night: which is the fashion of the Roman *Presices*, of whom we haue, not long since, spoken.

For that which is of the mourning apparell, our *Souriquois* doe paint their faces all with blacke; which maketh them to seeme very hidious: But the *Hebrewes* were more reprobable, who did scorch their faces in the time of mourning, and did shauē their haire, as saith the *Prophet Ieremie*: which was vsuall among them of great antiquity: By reason whereof the same was forbidden them by the law of God in *Leuiticus*: *You shall not cut round the corners of your haire, neither marre the tufts of your beards, and you shall not cut your flesh for the dead, nor make any print of a marke vpon you. I am the Lord.* And in *Deuteronomie*: *you are the children of the Lord your God, you shall not cut your selues, nor make any baldnesse betweene your eies for the dead.*

Which

Ierem. 41. v. 3.

Leuit. 19. v.  
27. 28.

Deut. 14. 1.

Which was also forbidden by the Romans in the lawes of the twelve tables.

*Herodotus* and *Diodorus* doe say, that the *Egyptians* (chiefly in their Kings funerals) did rent their garments, and besmeered their faces, yea all their heads : and assembling themselues twice a day, did march in round, singing the vertues of their King: did abstaine from sodden meats, from liuing creatures, from wine, and from all daintie fare during the space of 70. daies, without any washing, nor lying on any bed, much lesse to haue the company of their wiues : alwaies lamenting.

The ancient mourning of our Queenes of France (for as for our Kings they weare no mourning apparell) was in white colour, and therefore after the death of their husbands they kept the names of *Roines blanches* (white Queenes.) But the common mourning of others is, at this day in blacke, *qui sub personarisis est*. For all these mournings are but deceits, and of a hundred there is not one but is glad of such a weed. This is the cause that the ancient

*Thracians* were more wise, who did celebrate the birth of man with teares, and their funerals with joy, shewing that by death we are deliuered from all calamities, wherewith we are borne, and are in rest. *Heraclides* speaking of the *Locrois*, saith, that they make not any mourning for the dead, but rather banckets and great reioycing. And the wise *Solon* knowing the foresaid abuses doth abolish all those renting of cloathes, of those weeping fellowes, and would not that so many clamors should be made ouer the dead, as *Plutarch* saith in his life. The Christians yet more wise did in ancient time sing *Alleluia* at their burials, and this verse of the Psalme, *Reuertere anima mea in requiem tuam, quia Dominus benefecit tibi,*

*Solin, cap. 17.*  
*Valer. li. 2. c. 1.*

Psal. 116. v. 7

*And now my soule sith thou art safe,  
returne vnto thy rest:*

*For largely loe the Lord to thee,  
his bounty hath exprest.*

Notwithstanding because that we are men, subiect to ioy, to grieffe, and to other motions and perturbations of minde, which at the first motion are not in our power, as saith the Philosopher, weeping is not a thing to be blamed, whether it be in considering our fraile condition, and subiect to so many harmes, be it for the losse of that which we did loue and held deere. Holy personages haue bene touched with those passions, and our Sauour himselfe wept ouer the Sepulchre of *Lazarus*, brother to the holy *Magdalen*. But one must not suffer himselfe to be carried away with sorrow, nor make ostentations of clamors, wherewith very often the heart is neuer a whit touched. Whereupon the wise sonne of *Sirach* doth giue vs an aduertisement, saying: *Weepe for the dead, for he hath lost the light [of this life] but make small weeping, because he is in rest.*

Ecel. 22. v. 11

The Sauages  
doe burne the  
moouable  
goods of the  
deceased.

A faire lesson  
for the Coue-  
tous.

Luk. 16. 9.  
Hierom. epist. 2.  
ad Nepotian.

After that our Sauages had wept for *Pannoniac*, they went to the place where his cabin was whilst hee did liue, and there they did burne all that hee had left, his bowes, arrowes, quiers, his Beuers skinnes, his Tabacco (without which they cannot liue) his dogs and other his small moouables, to the end that no body should quarrell for his succession. The same sheweth how little they care for the goods of this world, giuing thereby a goodly lesson to them who by right or wrong doe runne after this siluer dinell, and very often doe breake their necks, or if they catch what they desire, it is in making bankerout with God, and spoiling the poore; whether it be with open warre, or vnder colour of iustice. A faire lesson I say to those couetous *Tantalusses*, who take so much paines, and murder so many creatures to seeke out hell in the depth of the earth, that is to say, the treasures which our Sauour doth call the *Riches of iniquitie*. A faire lesson also for them of whom Saint *Hierome* speaketh, treating of the life of *Clearks*: *There bee some (saith he) who doe giue a little thing for an alme, to the*

end

end to haue it againe with great vsurie; and vnder colour of giuing some thing, they seeke after riches, which is rather a hunting than an almes: So are beasts, birds, and fishes taken. A small bait is put to a hooke to the end to catch at it silly womens purses. And in the Epitaph of Nepotian to Heliodore: Some (saith he) doe heape money vpon money, and making their purses to burst out by certaine kinde of seruices, they catch at a snare the richesse of good matrons, and become richer being Monkes, then they were being secular. And for this couetousnesse the regular and secular haue beene by imperiall Edicts, excluded from legacies, whereof the same doth complaine, not for the thing, but for that the cause thereof hath beene giuen.

Let vs come againe to our burning of goods: The first people, that had not yet couetousnesse rooted in their hearts, did the same as our Sauages do. For the Phrygians (or Trojians) did bring to the Latins the vse of burning, not onely of moouables, but also of the dead bodiēs; making high piles of wood for that effect, as *Aeneas* did in the funerals of *Misenus*:

————— & robore secto  
*Ingentem struxere pyram* —————

Then the body being washed and annointed, they did cast all his garments vpon the pile of wood, frankincense, meats, and they powred on it oile, wine, honie, leaues, flowers, violets, rofes, ointments of good smell; and other things, as may be scene by ancient histories and inscriptions. And for to continue that which I haue said of *Misenus*, *Virgil* doth adde:

*Purpureasque super vestes, velamina nota  
 Conciunt: pars ingenti subiere feretro, &c.*  
 ————— *congesta cremantur*

*Thura, dona, dapēs, fuso crateres olino.*  
 And speaking of the funerals of *Pallas* a young Lord, friend to *Aeneas*:

*Tum geminas vestes, ostróque, auróque rigentes,*

*Virgil. 6.  
 Aeneid. 6.*

*Aeneid. 11.*

*Extulit Aeneas*——

*Multaque praeterea laurentis premia pugnae  
Aggerat, & longo pradam iubet ordine duci:  
Addit equos & tela, quibus spoliaverat hostem.*

And vnderneath:

*Spargitur & tellus lacrimis, sparguntur & arma.*

*Hinc alij spolia occisis direpta Latinis*

*Coniiciunt igni, galeas, ensesque decoros,*

*Frenaque feruentisque rotas: pars munera nota*

*Ipsorum clypeos, & non falciata tela,*

*Setigerosque fues, raptaeque ex omnibus agris*

*In flammam iugulant pecudes*——

i. Samuel,  
last chap.

In the holy Scripture I finde but the bodies of *Saul* and of his *Sonnes* to haue beene burnt after their ouert hrow, but it is not said that any of their moouable were cast into the fire.

*Cesar* in the 6.  
booke of the  
warre of the  
*Gaullois*.

The old *Gaullois* and *Germanis* did burne with the dead bodie all that which he had loued, euen to the very beasts, papers of accounts and obligations, as if by that means they would either haue paid, or demanded their debts. In such sort, that a little before that *Cesar* came thither, there was some that did cast themselues vpon the pile where the body was burned, in hope to liue else where with their kinred, Lords, and friends. Concerning the *Germanis*, *Tacitus* saith the same of them in those termes: *Quae visus cordi fuisse arbitantur in ignem inferunt etiam animalia, seruos, & clientes.*

These fashions haue beene common anciently to many nations, but our *Sauages* are not so foolish as that: for they take good heede from putting themselues into the fire, knowing that it is to hot. They content themselues then in burning the dead man his goods: And as for the body they put him honourably in the graue. This *Panonic* of whom wee haue spoken was kept in the cabin of *Niguiroet*, his father, and of *Neguioadeteb*, his mother, vntill the Spring time, when that the assembly of the *Sauages*



ges was made for to goe to reuenge his death : In which assembly he was yet wept for, and before they went to the warres they made an end of his funerals, and carried him (according to their custome) into a desolate Ilande, towards *Cap de Sable*, some fīue and twenty or thirtie leagues distant from Port Royall. Those Isles which doe serue them for Church-yardes are secret amongst them, for feare some enemy should seeke to torment the bones of their dead.

*Pliny*, and many others, haue esteemed that it was foolishnesse to keepe dead bodies vnder a vaine opinion that after this life one is something. But one may apply vnto him that which *Portius Festus* Governour of *Cæsarea* did foolishly say to the Apostle *Saint Paul*: *Thou art besides thy selfe: much learning hath made thee mad.* Our Sauages are esteemed very brutish (which they are not) but yet they haue more wisdome in that respect then such Philosophers.

*Plin. l. 7. c. 56.*

*Act. 26. v. 24.*

We Christians doe commonly bury the dead bodies, that is to say, we yeeld them to the earth (called *Humus*, from whence commeth the word *Homo a Man*) from which they were taken, and so did the ancient Romans before the custome of burning them. Which amongst the West Indians the Brasilians doe, who put their dead into pits digged after the forme of a tunne, almost vpright, sometimes in their owne houses, like to the first Romans, according as *Seruius* the Commentor of *Virgill* doth say. But our sauages as far as *Pero* do not so, but rather do keepe them whole in Sepulchers, which be in many places as scaffoldes of nine and ten foote height, the rooffe whereof is all couered with mattes, whereupon they stretch out their dead rancked according to the order of their decease. So almost our Sauages doe, sauing that their sepulchers are lesser and lower, made after the forme of Cages, which they couer very properly, and there they lay their dead.

Which

Which we call to bury, and not to interre seeing they are not within the earth.

Now although that many nations haue thought good to keepe the dead bodies: yet it is better to follow that which nature requireth, which is, to render to the earth that which belongeth vnto her, which (as *Lucretia* saith)

*Omniparens eadem rerum est commune sepulchrum*

*Tul.* in the 2  
booke of the  
lawes which  
*Xenophon* a-  
leadgeth.

Also this is the ancientest fashion of burying, saith *Cicero*: And that great *Cirus* King of the *Persians* would not be otherwise serued after his death then to be restored to the earth: *o my deare children!* (said he before he died) *When I haue ended my life, doe not put my bodie, neither in gould nor in silver, nor in any other sepulcher, but render it foorth with to the earth. For what may be more happy and more to be desired then to ioine himselfe with her that produceth and nourisheth all good and faire things?* So did he esteeme for vanity all the pompes and excessiue expences of the *Pyramides of Egypt*, of the *Mausolees* and other monuments made after that imitation: As the same of *Augustus*, the Great, and magnificall masse of *Adrian*, the *Septizone* of *Senecus*, and other yet lesser, not esteeming himselfe after death more then the meanest of his Subiects.

*Arnob.* lib. 8.

The Romans did leaue the entombing of the bodies, hauing perceiued that the long warres did bring disorder vnto it, and that the dead corps were vnburied, which by the lawes of the twelue Tables it was behoouefull to bury out of the towne, like as they did in *Athens*. Whereupon *Arnobius* speaking against the Gentils: *Wee doe not feare* (saith he) *as you thinke, the ransacking of our graues, but wee keepe the most ancient and best custome of burying.*

*Pausanias* (who blameth the *Gaullois* as much as he can) saith in his *Phociques*, that they had no care to bury their dead, but we haue shewed the contrary heeretofore: And though it were so, he speaketh of the ouerthrow of the army of *Brennus*. The same might haue beene said of the *Nabateens*, Who (according to *Strabo*) did that  
which

which *Pausonias* doth obiect to the *Gaullois*, and buried the bodies of their kinges in dunghils.

Our Sauages are more kinde then so, and haue all that which the office of humanitie may desire, yea euen more, For after they haue brought the dead to his rest, every one maketh him a present of the best thing he hath. Some doe couer him with many skinnes of Beuers, of Otters and other beastes: others present him with bowes, arrows, quiuers, kriues, *Matachiaz*, and other thinges. Which they haue in common, not onely with them of *Florida*, who for want of furies, doe set vpon the sepulchers the cuppe wherein the deceased was accustomed to drinke, and all about them they plant great number of arrows: Item they of *Brafill* who doe bury with their dead, thinges made off feathers and Carkeners: and they of *Perrou*, who (before the comming of the the Spaniardes) did fill their tombes with treasures: But also with many nations of these our partes, which did the same euen from the first time after the flood, as may be coniectured by the writing (though deceitfull) of the Sepulcher of *Semiramis* Queene of Babylon, containing that he of her successors that had neede of mony should make it to be opened, and that he should finde there euen as much as he would haue. Whereof *Darius* willing to make triall, found in it nothing else but other letters speaking in this sorte: *Unlesse thou wert a wicked man and vsatiable thou wouldst not haue, through conetousnesse, so troubled the quiet of the dead, and broken downe their Sepulchers.* I would thinke this custome to haue beene onely among the Heathen, were it not that I finde in *Iosephus* his history that *Salomon* did put in the Sepulcher of *David* his father aboue three millions of gould, which were rifled thirteene hundred yeeres after.

This custome to put gould into the Sepulchers being come euen to the Romans, was forbidden by the twelue tables, also the excessiue expences that many did make in

*Ioseph. 7.  
booke 12. ch.  
of the anti-  
quity of the  
Ieues.*

Qq

watering

*L. Medico. D  
de auro, arg.  
&c. leg. L. fer-  
uo alieno. D. de  
leg. 1. L. & si-  
quis. D. de re-  
lig. & sump.  
fun.*

watering the bodies with precious liquors, and other my-  
steries that we haue recited heeretofore. And notwithstanding many simple and foolish men and women did or-  
daine by will and testament, that one should bury with  
their bodies their ornaments, ringes, and iewels (which  
the Greekes did call *entaphia*) as there is a forme scene of  
it, reported by the lawyer *Scuola* in the bookes of the *Di-  
gestes*. Which was reprooued by *Papiniam* and *Vlpian*  
likewise ciuill lawyers: in such sort that for the abuse  
thereof the Romans were constrained to cause that the  
Censors of the womens ornamentes did condemne, as sim-  
ple and effeminated, them that did such thinges, as *Plu-  
tarch* saith in the liues of *Solon* and *Sylla*. Therefore the  
best course is to keepe the modesty of the ancient *Patri-  
arches*, and euen of king *Cyrus*, whom we haue mentioned  
before, on whose tombe was this inscription, reported by  
*Arrian*.

*Thou that passest by, whomsoeuer thou beest, and  
from what parte soeuer thou comest, for I am  
sure that thou wilt come: I am that Cyrus who  
got the dominion to the Persians: I pray thee  
enuie not this little parcell of grounde which co-  
uereth my poore body.*

So then our Sauages are not excusable in putting all  
the best ornamentes they haue into the Sepulchers of the  
dead, seeing they might reape commodity by them. But  
one may answer for them that they haue this custome e-  
uen from their fathers beginning (for we see that almost  
from the very time of the flood the like hath bene done  
in this hither world) and giuing to their dead their fures,  
*Matachias*, Bowes, Arrowes, and Quiuers, they were  
things that they had no neede of.

And notwithstanding this doth not cleere the Spani-  
ardes from blame, who haue robbed the Sepulchers of the  
Indians of *Perou*, and cast the bones on the dunghill: nor  
our

our owne men that haue done the like, in taking away the Beuers skinne, in our New-France, as I haue said heere- tofore.

For as *Isodorus* saith of *Damiette* in an Epistle: *It is the parte of enemies voide of all humanitie to robbe the bodies of the dead, which cannot defende themselves, Nature it selfe hath giuen this to many, that hatred doth ceasse after death, and doe reconcile themselves with the decessed. But riches make the covetous to become enemies to the dead, against whom they haue nothing to say, who torment their bones with reproach and iniury. And therefore not without cause haue the ancient Emperors made lawes, and ordained rigorous paines against the spoilers and de- stroiers of Sepul- chers.*

Heere tofore  
1. booke. ch.  
17.  
*Isidor. ad Ca-  
sium Scholaſti-  
cum, Epist. 146.*

*All praises be giuen to God.*

**The Errata.**

**P**Age 8. for *Ile of Sand or Sablon*, or *Sand*. read *Ile of Sablon or Sand*.  
p. 9. for *Poutrin-court* r. *Poutrin-court*, p. 14. for *Peron* r. *Perou*. p.  
42. for *haue raised* r. *haue bene raised*, *ib.* for *tooness* r. *tooness*. p. 52. for  
*Poine* r. *Pont*.

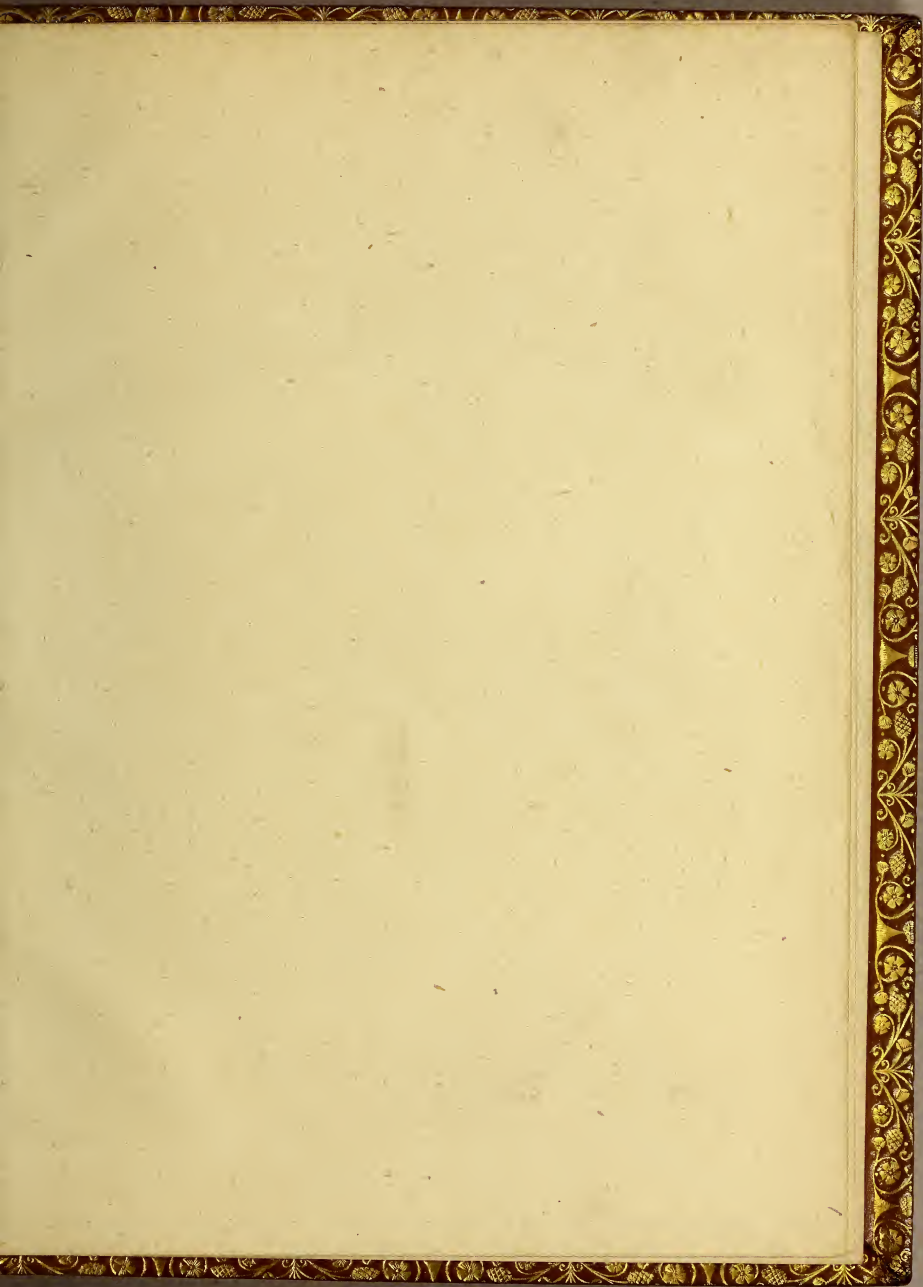
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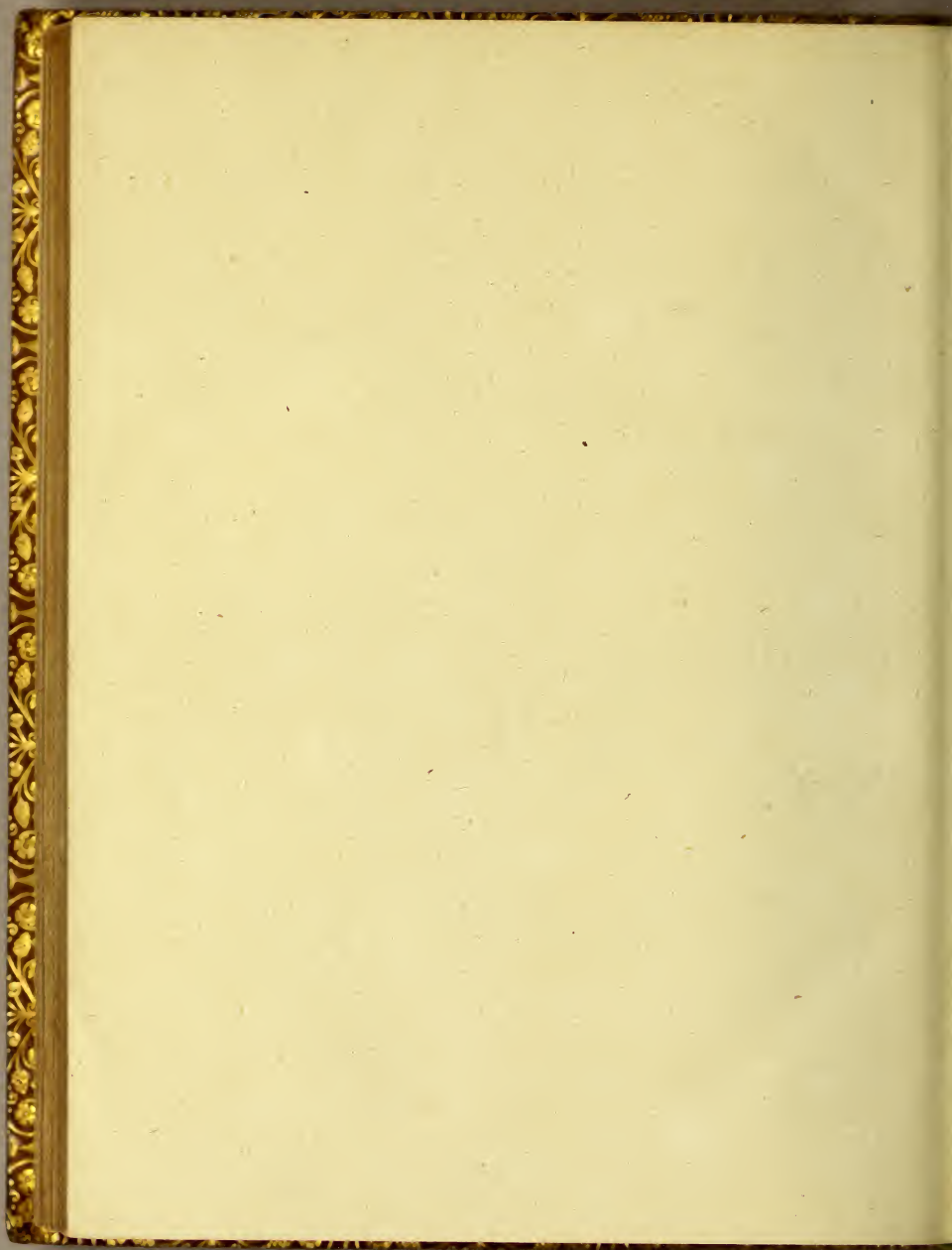
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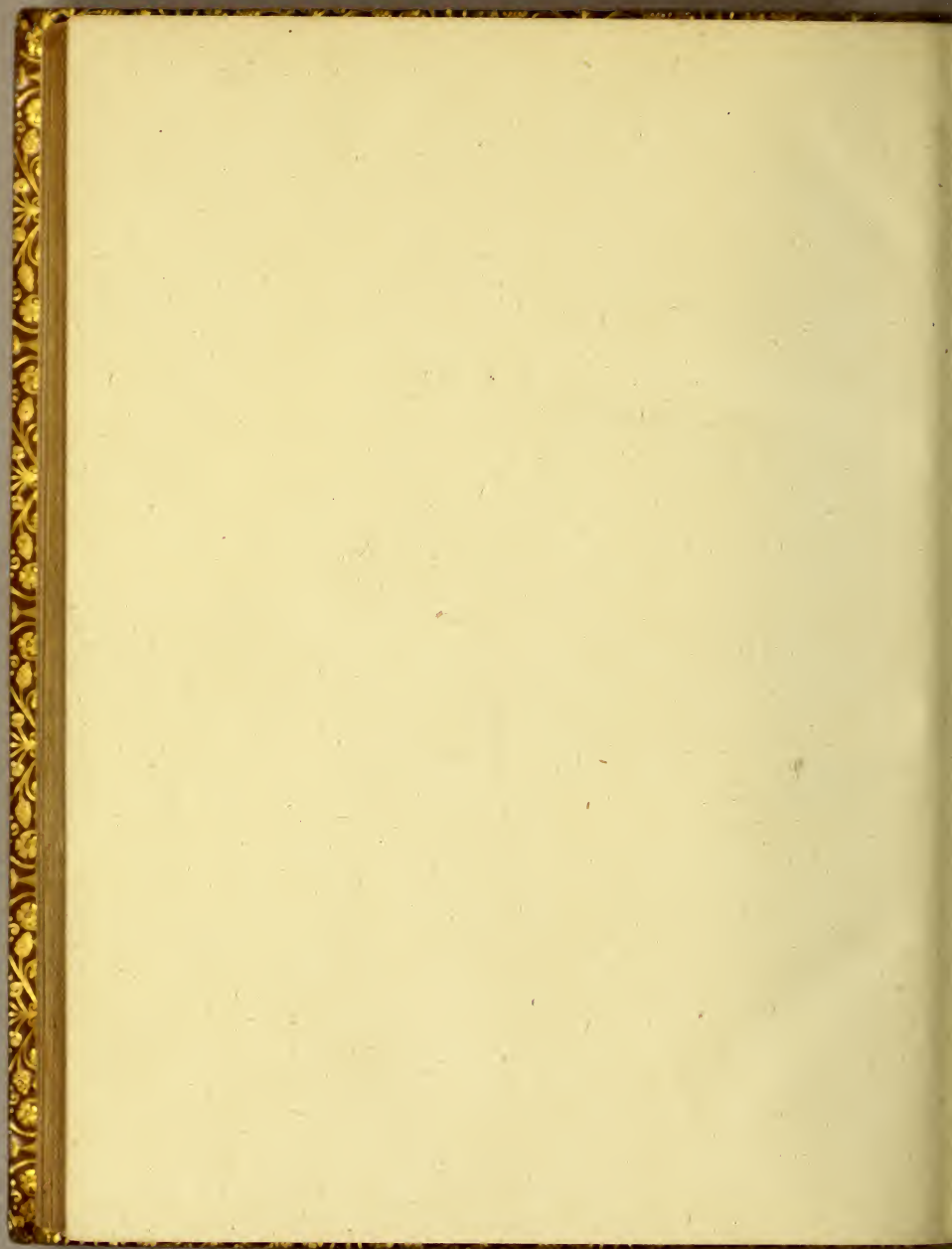
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