

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

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tia: pars radunt comam, pars alunt: his nudum sinciput, illis occiput: aliis coma tota surrigitur in vertice, aliis parcè ad tempora utrinque propendet. Baccham, instar monstri, execrantur; ac si quis in mæsto succrescat pilus, statim vellunt. Viri sequæ æ feminae imas aurículas pertundunt: & iis inanes & vitro, testive piscium, inferunt. Quo foramen amplius est, eo censent formosius. Nunquam ungues refecant. Europæos rident, qui defluentem è naribus humorem candidis sudariis excipiant, & Quo, inquit, rem adeo fordidam relevant isti? Saltantes curvant arcuatim corpus pronò capite, & brachia fluctuant, ut qui farinam manibus subigunt, rauchum identidem grunnientes. Alvum infamam fuccingunt lato cortice, vel animantis pelle, aut versicolore pannocetera nudi. Feminae pelles ex humeris & collo promittunt ad genua. Zonas atque armillas, & concha vernieria, quam vulgo porcellanam appellamus, aut scaphytriciis non infcite contextas, gestant: torques humeris in modum confectos magno habent in pretio. Strepas è marisco (junci marini genus est) fatis elegantè elaborant: iis pavimentum sternunt, in istidem carpunt somnos, aut in vitulorum marinorum, fibrurumve mollibus exuviis. Dormiunt circa focum in mapali medio semper ardentem, si frigus est: sub dio, si aestas.

Menfam, aut cathedram, in casa tota videas nullam: in clunes subsidunt, smiarum insar: is velentissimus

usage; sometimes it is not without danger, especially if the season be somewhat cold or the physical constitution rather weak. [347] For then, overcome by suffering, although they do not betray it by even a groan, they swoon away and sometimes drop dead. They praise small eyes and turned up and projecting lips. Some shave their hair, others cultivate it; some have half the head bare, others the back of the head; the hair of some is raised upon their heads, that of others hangs down scantily upon each temple. They detest a beard as a monstrosity, and straightway pull out whatever hair grows upon their chins. The men as well as the women pierce the lobes of their ears, and place in them earrings made of glass or shells. The larger the hole, the more beautiful they consider it. They never cut their nails. They ridicule the Europeans, because the latter wipe off the mucus flowing from the nose with white handkerchiefs, and say: "For what purpose do they preserve such a vile thing?" In dancing, they bend the body, with the head lowered, in the form of a bow, and move their arms like those who knead dough, at the same time emitting hoarse grunts. They gird the lower portion of the belly with a broad piece of bark or hide or a parti-colored cloth, and leave the rest of the body naked. The women wear skins hanging from the shoulders and neck to the knees. They wear belts and bracelets ingeniously manufactured from Venus shells, which we commonly call porcelain, or from porcupine quills; and necklaces made in this fashion they value highly. They make very neat mats from marisco (a variety of marine rush); with these they cover their floors, and also take their rest upon them, or upon the soft furs of the seal or the beaver. In winter they sleep

is deliberantium, & confabulantium habitus est. Adeuntes amicos salutant inepto ritu; sæpius ho, ho, hho, conclamantes. Cum vescuntur, potum dapibus non intermiscent, neque identidem bibunt; sed semel tantum sumpto cibo. Qui amicos convivio accipit, cum iis neque accumbit, nec ciborum partem ullam attingit, sed epulantibus dividit: aut, si quem adhibet structorem, sedet seorsum jejunus, & spectat. Inter edendum silent: silem averfiantur. & condimenta: ossa canibus projicere piaculum arbitrantur: igni cremant, vel terræ infodiunt. Si enim, inquit, ursi, fibri, & aliæ, quas venando captamus, feræ, ossa sua permitti canibus, & comminui, rescirent; non tam facile capi se paterentur. Adipem è pinguibus collectum cibis, absterunt coma; genis interdum brachiisve allinunt, elegantissæ, ut aiunt, causa, & valetudinis: nam adipe non solum nitere cutem, sed corroborari membra existimant. Non alio cibo vescuntur libentius quàm Sagamita. Pulmentum est è farina, præsertim Indici tritici, confectum: admisso, quod illis condimentum præcipuè sapit, oleo. Itaque in conviviis pars dapum prima oleum, aut adeps, in quem concretum & spissum ita dentes insigunt, ut nos in panem aut pomum. Antequam illis lebetes, cortinæ, aliæque id genus vasa ærea deferrentur è Gallia, utebantur cacabis è cortice compactis; verum quia imponi flammis non poterant impunè, hanc ad coquendas carnes artem excogitaverant. Silices plurimos

about a fire constantly burning in the middle of the lodge, in summer under the open sky.

Neither table nor chair can be seen in the hut. They squat upon their haunches like monkeys; this is their custom while eating, deliberating or conversing. They greet approaching friends with silly laughter, more often exclaiming, ho, ho, hho, hho. When they eat they do not take beverages with their food, nor do they drink often, but only once after eating. Whoever entertains his friends at a feast neither sits with them nor touches any part of the food, but divides it among the feasters; or, if he has some one act as carver, sits apart fasting and looks on. While eating they keep silence; they reject salt and condiments; they consider it a sin to throw the bones to the dogs: they either burn them in the fire or bury them in the ground. For, they say, if the bears, beaver, and other wild animals which we capture in hunting should know that their bones were given to dogs and broken to pieces, they would not suffer themselves to be taken so easily. They wipe off upon their hair the grease which is collected from fatty foods; sometimes they smear their cheeks or arms for the sake, as they say, of elegance and health; for they think that not only is the skin made resplendent with grease, but that the limbs are thus strengthened. For no other food do they have such fondness as for Sagamita. It is a relish made from flour, especially that of Indian corn, mixed with oil, which as a flavor is held in especial esteem among them. Therefore, in feasts the first course consists of oil or fat, in hard and compact lumps, into which they bite as we do into a piece of bread or an apple. Before pots, kettles and other vessels of the sort were brought to them from France, they used receptacles