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of savages if there were nothing savage to be seen in them, but [on the contrary] polite and refined habits like [those of] nations civilized by religion and piety, or by magistrates and wise men who through their good laws might have given some shapeliness to the uncouth manners of these barbarous nations, for in them one can discern but little of the light of reason and the purity of a purified nature.

Two days before our arrival among the Hurons we came upon the Freshwater sea, over which we passed from island to island, and landed in the country as greatly longed for on Sunday, the festival of St. Bernard, about midday, with the sun beating down perpendicularly upon us. The savages, having thrust their canoe into a wood near by, loaded me with my clothes and bundles which before they had always carried on the trail. The reason was the great distance from here to the town and because they were already more than sufficiently burdened with their goods. So I carried my bundle, with very great difficulty both on account of its weight and the excessive heat and from the great weakness and debility that I had for a long time been feeling in all my limbs. Furthermore, because they made me take the lead according to their custom, for the reason that I could not keep up to them except with great trouble, I lost the right track and found myself alone for a long time, not knowing whither I was going. At last, after having walked far across country, I found two Huron women near a cross-road and asked them which way to take to get to the town whither I was bound; I did not know the name of it, still less which of the two roads I ought to take. These poor women took enough trouble to make themselves understood, but there was no way of doing so. Finally, through

Sagard, Gabriel

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the inspiration of God, I took the right road, and at the end of some time found my savages sitting in the shade under a tree in a fine large meadow where they were awaiting me, much troubled as to what had become of me. They made me sit down beside them and gave me stalks of Indian corn to suck which they had gathered in a field near by. I observed the way they used them and found them quite good to suck. After that, as I passed through another field full of beans¹ I picked a handful of them, which I afterwards had boiled in our hut, although the pods were already rather hard, this served us for a second feast after our arrival.

As soon as I was near from our town of Quinindahian,² otherwise called Téquanontkarié, a place quite well fortified in their fashion, and capable of containing two or three hundred households in the thirty or forty lodges in it, there arose so great an uproar throughout the town that everybody left the lodges to come and see me, and so I was brought with great enthusiasm right into the lodge of my savage, and since the crowd was very great in it I was forced to get on top of the platform to escape the pressure of the crowd. The parents of my savage gave me a very kind reception in their own way, and with extraordinary caresses showed me how pleased and glad they were at my coming. They treated me as kindly as they did their own child, and gave me abundant cause to praise God, when I saw how benevolent and faithful these

¹Peas in pods, still green.

²Frederic A. B. Jones, B. J., in *Our Province* (1st Report of the Bureau of Antiquities, Quebec, 1902) has made a detailed study of the story of the Huron village and some of them are now marked by enduring monuments. See also Andrew F. Newman, *Stones on the Sites of Huron Villages in the Township of Stuy, Prince County, and adjacent Parts* (Toronto, 1899), and other pamphlets by the same author.

poor people are, although without the knowledge of Him. They took care that nothing of my little stock of clothing should be lost, and warned me to be on my guard against thieves and cheats, especially the Quicmonatacronons, who often came to see me in order to get something from me; for of all the tribes of savages this one is among the smartest in the matter of deceit and theft.

My savage, who stood to me in the character of brother, recommended me to call his mother *Soudoué*, that is to say, my mother, and himself and his brothers *Agnoué*, my brother, and so the rest of his relations according to their degree of relationship, and they similarly called me their relation. The good woman said *Ayén*, my son, and the others *Agnoué*, my brother. *Esaoué*, my cousin, *Houéoué*, my nephew, *Houéouéoué*, my uncle, *Ayén*, my father; according to their ages I was thus called uncle or nephew, etc., and by others who stood in no character of relationship *Youé*, my companion, my comrade, and by those who had a higher regard for me *Carikassané*, great chief. You see that this tribe is not so sunk in rudeness and rusticity as one imagines.

The feast provided for us on our arrival was Indian corn pounded, which they call *Ouér*, with a little piece of smoked fish for each person, boiled in water, for that is the only sauce of the country, and my bears served me for the following day. After that I found the *agamoué* made in our lodge good, because it was cooked in quite a cleanly fashion; I was unable to eat it only when stinking fish was shredded into it or other small things they call *Achébégué*, and likewise *Lévébé*, which is corn put to rot in mud or stagnant and marshy water for three or

On the *Agnoué* these Indian words are given as *Soudoué* and *Houéoué*.

and I on mine. Sometimes also I visited their cemetery, which they call *Agooyat*, and admired the care that these poor people take of the dead bodies of their deceased relatives and friends, and I found that in this respect they surpass the piety of Christians, since they spare nothing for the relief of the souls [of the departed], which they believe to be immortal and in need of help from the living. If occasionally I felt some slight annoyance I used to refresh and comfort myself in God by prayer or by singing hymns and spiritual songs in praise of the Divine majesty, and these the savages would listen to with attention and pleasure, and asked me often to sing, especially after I had told them that these chants and spiritual songs were prayers that I made and addressed to our Lord God for their salvation and conversion. At night I sometimes heard the mother of my savage weeping and greatly troubled because of delusions of the devil. I questioned my savage to understand the reason of it; he replied that it was the devil who wrought in her and troubled her, by dreams and distressing representations of the death of her relatives, and other imaginary terrors. These are especially common among the women rather than the men, to whom they rarely occur, although there are occasionally some men who become demented and mad with them, according as their imagination is strong and their mind weak, causing them to believe in these diabolical dreams.

Quite a long time elapsed after my arrival before I had any knowledge or report of what place my brethren had reached; but one day Father Nicolas in company with a savage came to find me from his village, which was only five leagues from ours. I was greatly rejoiced to see him in good health and spirits in spite of the painful

Father Nicolas Vial

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toils and hungerings that he had suffered since we left the trading-place. My savages took him in very willingly to sleep in our lodge, and with what they could they made a feast for him, because he was my brother, and for the rest of the Frenchmen, because they were good friends of ours. So after having congratulated each other on our safe arrival and talked a little about what had happened to us during so long and painful a journey, we thought we would go to visit Father Joseph, who was living in another village four or five leagues off. For God had been so gracious to us that without designing it we had placed ourselves under guidance of persons who lived as near as that to one another. But since I was held in great affection by Chouhiarey, my savage, and most of his relatives, I did not know how to give him notice of our intention without greatly displeasing him. At last we found means of persuading him that I had some business to communicate to our Brother Joseph, and that in going to him I must of necessity carry thither everything I had, which was his as much as mine, in order that each should take what belonged to him. Having said this I took leave of them, allowing them to expect me to return shortly. Thus I took my departure with good Father Nicolas, and we went to find Father Joseph who was living at Quismontsacaran, and I cannot express to you the joy and satisfaction we felt at seeing ourselves all three together again nor did we omit to give thanks to God, praying Him to bless what we had undertaken for His glory and for the conversion of these poor unbelievers. Then we got a lodge built to house us, in which we had

The Mission is more explicit: "The houses of the missionaries and the brothers of the great chief, with whom we lodged for several days, had us so early that dinner for our place of shelter." The building of their lodge came later, as indeed he says in the next paragraph.

F. Joseph LeClerc