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than any food I had ever eaten, so exhausted and worn out was I with hunger. Then we had to set out, each separately with his own company. This tribe of Epi-curiens is called Sorcerer because of the great number of these among them, and of those magicians who profess to converse with the devil in little round towers isolated and apart, which they build on purpose to receive oracles in them and to predict or learn something from their master. They are also in the habit of casting spells and inflicting certain diseases which are only cured by another special spell and remedy. There are some of those so-stricken from whose body serpents issue and long bowels, and sometimes these come out half way only and then re-enter; all which things are devilish inventions of the wicked sorcerers. But apart from their magic spells and communications with demons I found them very kindly and polite.

It was in this village that inadvertently I lost, to my very great regret, all the notes I had made on the country, journeys, meetings, and remarkable things we had seen from Dieppe in Normandy up to that point, and I was only made aware of it after meeting two canoes with savages of the Forest tribe.¹ This tribe is a far distant one and dependent on the High Hairs.² They wear no covering of their nakedness at all except during extreme cold and on long journeys, when they are obliged to use a

¹The Hurons had "Pawnee and esquimaux".

²The Hurons add, "in the woods or in the very midst of their Indians".

³Waters du Bas, a northern branch of the Chippewa Indians, living north-west of Lake Superior and west of Lake Superior, but sometimes ranging as far east as the Ottawa River.

⁴Chippewa Indians, the Manitoulin, a division of the Chippewas, living at the time when Sagard wrote along the north shore of Lake Huron and on Manitoulin Island. Sagard never states Indian name a sample of native lore. (See Champlain, Works, vol. III, p. 81.)

Sagard, Gabriel

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covering of skins. They wear round the neck little collars made of feathers and they have the same ornament in their hair. Their faces are painted in different colours with oil, very prettily; some had one side all green, the other all red, others appeared to have the whole face covered with natural lace-work, and others again were quite different. Their custom is to paint and stain themselves, especially when they are approaching or passing through another tribe, just as my savages had done when arriving among the Sagkanerones. This is the reason why they carry their pigments and oil with them on a journey, and also because of feasts, dances, or other assemblies, in order to appear more handsome and attract the attention of on-lookers.

The next day after we had come upon these savages we stopped for some time at an Algonquin village, and hearing a great noise I was curious enough to look through a chink in a lodge to find out what it was about. There within I saw (as I have since seen many times among the Hurons on similar occasions) a number of men divided into two companies sitting on the ground and disposed along the two sides of the lodge; each company had in front of them a long flat piece of wood, three or four inches broad, and every man had a stick in his hand and kept continually striking this flat piece of wood in time to the sound of the tortoise-shells and of several songs to which they sang at the top of their voices. The Loki or medicine man, who was at the upper end with his large tortoise-shell in his hand, began and the others followed at the top of their voices; it was like a witches' Sabbath, a regular hubbub and concert of demons. Two women meanwhile were holding a naked child, belly uppermost, near them and opposite to the Loki. After a little time

the Leki approached the child on all fours, yelling and howling like a mad bull, then he puffed at the child round about its private parts, and after that they began their uproar and ritual again, which was finished by a feast set out at the end of the lodge. What became of the child, and whether it was cured or not, or whether some other ceremony was added I have not learned since, because we had to leave at once after having eaten and rested a little.

From this tribe we went on to make our camp in a village of Andastemans, or, as we say, High Hairs, who had come to station themselves near the Freshwater sea with the purpose of bartering with the Hurons and others on their return from the trading at Quebec, and we were there for two days trading and doing business with them. These savages are a tribe who wear their hair fattened up above their forehead, more erect than the wigs of our ladies, and they keep it erect like that by the use of a hot piece of iron or hatchet; and it has not a bad effect. Yet the men do not cover their private parts, but keep them exposed like all the rest of their body without modesty or shame. As for the women they have a small piece of leather almost as large as a table-napkin girded round their loins, which hangs down to mid-thigh, in the same manner as the Huron women have it.

This tribe is a great nation, and most of the men are great warriors, hunters, and fishers. I saw there many women and girls making reed mats extremely well plaited, and ornamented in different colours. Thence they traded afterwards for other goods with the savages of different regions who came to their village. They lead a nomadic life, except that some of their villages plant

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Indian corn,¹ and they are at war with another tribe called Asinagacronon, meaning Fire people;² for in the Huron tongue *asinis* means fire and *acronon* means tribe. These are about 200 leagues, and more, distant from them. They go in bands into many regions and countries as far off as 400³ leagues or more (so they told me), and there they trade with their goods and exchange them for furs, pigments, wampum, and other rubbish.

The women live very comfortably with their husbands, and they have this custom, like all other women of wandering peoples, that when they have their monthly sickness they leave their husbands, and the girl leaves her parents and other relatives, and they go to certain isolated huts away from their village; there they live and remain all the time of their sickness without any men in their company. The men bring them food and what they need until their return, if they have not themselves taken provisions enough as they usually do. Among the Hurons and other settled tribes the women and girls do not leave their houses or village for such occasions, but they cook their food separately in little pots during that period and do not allow anyone to eat their meats and soups;⁴ so that they seem to copy the Jewish women who considered themselves unclean during these periods. I have not been able to find out whence they derive this custom of separating themselves in such a manner, although I think it a very proper one.

¹The Hurons supplies this: "They are corn-eaters, but some of them build villages in the midst of the woods because it is convenient to build and defend them there."

²*Near de Riv. du Portage, lying between Lake Huron and Lake Michigan.*

³The Hurons say "500".