

## *Encounter with the Indians*

### **Father Paul Le Jeune**

*In the sixteenth and seventeenth centuries, France's Society of Jesus of the Roman Catholic Church, more commonly known as the Jesuits, energetically proselytized in virtually every Portuguese, Spanish, and French colony. The first Jesuit missionaries arrived in French Canada in 1632 determined to bring Christianity to the Indians by living with them, learning their languages, educating their children, and demonstrating (sometimes at the cost of their lives) that they were as brave as the Native American warriors. The French, though haughty and arrogant at times, were less authoritarian than the Spanish in dealing with natives—and often more successful. The Jesuits played a major role in cementing French alliances with many Native American nations across Canada and into the Ohio Valley. This gave France a strategic position in the New World, hemming the colonies of British North America against the eastern seaboard until French power was destroyed in the mid-eighteenth century. The Jesuits in Canada reported regularly on their ministry. These reports form an important account of American Indian life and greatly influenced the European perception of the New World. (It is regrettable that no Indian accounts of the French Jesuits survived.)*

*Father Paul Le Jeune, born in France in 1591, became a Jesuit in 1613. He had been a professor of rhetoric as well as Superior of the Jesuit House at Dieppe before he radically changed his activities by going to French North America in 1632. Le Jeune found much to admire in the Native Americans, as well as much that he could neither understand nor accept. The report included here was written from Quebec in August 1634. Le Jeune worked among the Indians until 1649. He died in Paris in 1664.*

#### **QUESTIONS TO CONSIDER**

1. What were Father Le Jeune's impressions and assessment of Native American religion?
2. What did he consider the Indians' virtues?
3. What did he consider their main vices?

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Reuben Gold Thwaites, ed., *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France* (Cleveland: Burrows Brothers, 1987).

#### CHAPTER IV. ON THE BELIEF, SUPERSTITIONS, AND ERRORS OF THE MONTAGNAIS SAVAGES

I have already reported that the Savages believe that a certain one named Atahocam had created the world, and that one named Messou had restored it. I have questioned upon this subject the famous Sorcerer and the old man with whom I passed the Winter; they answered that they did not know who was the first Author of the world, — that it was perhaps Atahocam, but that was not certain; that they only spoke of Atahocam as one speaks of a thing so far distant that nothing sure can be known about it. . . .

As to the Messou, they hold that he restored the world, which was destroyed in the flood; whence it appears that they have some tradition of that great universal deluge which happened in the time of Noë. . . .

They also say that all animals, of every species, have an elder brother, who is, as it were, the source and origin of all individuals, and this elder brother is wonderfully great and powerful. . . . Now these elders of all the animals are the juniors of the Messou. Behold him well related, this worthy restorer of the Universe, he is elder brother to all beasts. If any one, when asleep, sees the elder or progenitor of some animals, he will have a fortunate chase; if he sees the elder of the Beavers, he will take Beavers; if he sees the elder of the Elks, he will take Elks, possessing the juniors through the favor of their senior whom he has seen in the dream. . . .

Their Religion, or rather their superstition, consists of little besides praying; but O, my God, what prayers they make! In the morning, when the little children come out from their Cabins, they shout, *Cacouakbi, Pakbais Amiscouakbi, Pakbais Mousouakbi, Pakbais*, “Come, Porcupines; come, Beavers; come, Elk;” and this is all of their prayers.

When the Savages sneeze, and sometimes even at other times, during the Winter, they cry out in a loud voice, *Etouctaian miraounam an Mirouscamikbi*, “I shall be very glad to see the Spring.”

At other times, I have heard them pray for the Spring, or for deliverance from evils and other similar things; and they express all these things in the form of desires, crying out as loudly as they can, “I would be very glad if this day would continue, if the wind would change,” etc. I could not say to whom these wishes are addressed, for they themselves do not know, at least those whom I have asked have not been able to enlighten me. . . .

#### CHAPTER V. ON THE GOOD THINGS WHICH ARE FOUND AMONG THE SAVAGES

If we begin with physical advantages, I will say that they possess these in abundance. They are tall, erect, strong, well proportioned, agile; and there is nothing effeminate in their appearance. Those little Fops that are seen elsewhere are only caricatures of men, compared with our Savages. I almost believed, heretofore, that the Pictures of the Roman Emperors represented the ideal of the painters rather than men who had ever existed, so strong and powerful are their heads; but I see here upon the shoulders of these people the heads of Julius

Caesar, of Pompey, of Augustus, of Otho, and of others, that I have seen in France, drawn upon paper, or in relief on medallions.

As to the mind of the Savage, it is of good quality. I believe that souls are all made from the same stock, and that they do not materially differ; hence, these barbarians having well formed bodies, and organs well regulated and well arranged, their minds ought to work with ease. Education and instruction alone are lacking. Their soul is a soil which is naturally good, but loaded down with all the evils that a land abandoned since the birth of the world can produce. I naturally compare our Savages with certain villagers, because both are usually without education, though our Peasants are superior in this regard; and yet I have not seen any one thus far, of those who have come to this country, who does not confess and frankly admit that the Savages are more intelligent than our ordinary peasants.

Moreover, if it is a great blessing to be free from a great evil, our Savages are happy; for the two tyrants who provide hell and torture for many of our Europeans, do not reign in their great forests,—I mean ambition and avarice. As they have neither political organization, nor offices, nor dignities, nor any authority, for they only obey their Chief through good will toward him, therefore they never kill each other to acquire these honors. Also, as they are contented with a mere living, not one of them gives himself to the Devil to acquire wealth.

They make a pretence of never getting angry, not because of the beauty of this virtue, for which they have not even a name, but for their own contentment and happiness, I mean, to avoid the bitterness caused by anger. The Sorcerer said to me one day, speaking of one of our Frenchmen, "He has no sense, he gets angry; as for me, nothing can disturb me; let hunger oppress me, let my nearest relation pass to the other life, let the Hiroquois, our enemies, massacre our people, I never get angry." What he says is not an article of faith; for, as he is more haughty than any other Savage, so I have seen him oftener out of humor than any of them; it is true also that he often restrains and governs himself by force, especially when I expose his foolishness. I have only heard one Savage pronounce this word, *Ninichcatibin*, "I am angry," and he only said it once. But I noticed that they kept their eyes on him, for when these Barbarians are angry, they are dangerous and unrestrained.

Whoever professes not to get angry, ought also to make a profession of patience; the Savages surpass us to such an extent, in this respect, that we ought to be ashamed. I saw them, in their hardships and in their labors, suffer with cheerfulness. My host, wondering at the great number of people who I told him were in France, asked me if the men were good, if they did not become angry, if they were patient. I have never seen such patience as is shown by a sick Savage. You may yell, storm, jump, dance, and he will scarcely ever complain. I found myself, with them, threatened with great suffering; they said to me, "We shall be sometimes two days, sometimes three, without eating, for lack of food; take courage, *Chibiné*, let thy soul be strong to endure suffering and hardship; keep thyself from being sad, otherwise thou wilt be sick; see how we do not cease to laugh, although we have little to eat." One thing alone casts them down,—

it is when they see death, for they fear this beyond measure; take away this apprehension from the Savages, and they will endure all kinds of degradation and discomfort, and all kinds of trials and suffering very patiently. . . .

They are very much attached to each other, and agree admirably. You do not see any disputes, quarrels, enmities, or reproaches among them. Men leave the arrangement of the household to the women, without interfering with them; they cut, and decide, and give away as they please, without making the husband angry. . . .

## CHAPTER VI. ON THEIR VICES AND THEIR IMPERFECTIONS

The Savages, being filled with errors, are also haughty and proud. Humility is born of truth, vanity of error and falsehood. They are void of the knowledge of truth, and are in consequence, mainly occupied with thought of themselves. They imagine that they ought by right of birth, to enjoy the liberty of Wild ass colts, rendering no homage to any one whomsoever, except when they like. They have reproached me a hundred times because we fear our Captains, while they laugh at and make sport of theirs. All the authority of their chief is in his tongue's end; for he is powerful in so far as he is eloquent; and, even if he kills himself talking and haranguing, he will not be obeyed unless he pleases the Savages. . . .

I have shown in my former letters how vindictive the Savages are toward their enemies, with what fury and cruelty they treat them, eating them after they have made them suffer all that an incarnate fiend could invent. This fury is common to the women as well as to the men, and they even surpass the latter in this respect. I have said that they eat the lice they find upon themselves, not that they like the taste of them, but because they want to bite those that bite them.

These people are very little moved by compassion. When any one is sick in their Cabins, they ordinarily do not cease to cry and storm, and make as much noise as if everybody were in good health. They do not know what it is to take care of a poor invalid, and to give him the food which is good for him; if he asks for something to drink, it is given to him, if he asks for something to eat, it is given to him, but otherwise he is neglected; to coax him with love and gentleness, is a language which they do not understand. As long as a patient can eat, they will carry or drag him with them; if he stops eating, they believe that it is all over with him and kill him, as much to free him from the sufferings that he is enduring, as to relieve themselves of the trouble of taking him with them when they go to some other place. I have both admired and pitied the patience of the invalids whom I have seen among them.

The Savages are slanderous beyond all belief; I say, also among themselves, for they do not even spare their nearest relations, and with it all they are deceitful. For, if one speaks ill of another, they all jeer with loud laughter; if the other appears upon the scene, the first one will show him as much affection and treat him with as much love, as if he had elevated him to the third heaven by his praise. The reason of this is, it seems to me, that their slanders and derision do not come from malicious hearts or from infected mouths, but from a mind

which says what it thinks in order to give itself free scope, and which seeks gratification from everything, even from slander and mockery. Hence they are not troubled even if they are told that others are making sport of them, or have injured their reputation. All they usually answer to such talk is, *mama irinisiou*, "He has no sense, he does not know what he is talking about"; and at the first opportunity they will pay their slanderer in the same coin, returning him the like.

Lying is as natural to Savages as talking, not among themselves, but to strangers. Hence it can be said that fear and hope, in one word, interest, is the measure of their fidelity. I would not be willing to trust them, except as they would fear to be punished if they had failed in their duty, or hoped to be rewarded if they were faithful to it. They do not know what it is to keep a secret, to keep their word, and to love with constancy, — especially those who are not of their nation, for they are harmonious among themselves, and their slanders and raillery do not disturb their peace and friendly intercourse. . . .

## CHAPTER XII. WHAT ONE MUST SUFFER IN WINTERING WITH THE SAVAGES

In order to have some conception of the beauty of this edifice, its construction must be described. I shall speak from knowledge, for I have often helped to build it. Now, when we arrived at the place where we were to camp, the women, armed with axes, went here and there in the great forests, cutting the framework of the hostelry where we were to lodge; meantime the men, having drawn the plan thereof, cleared away the snow with their snowshoes, or with shovels which they make and carry expressly for this purpose. Imagine now a great ring or square in the snow, two, three or four feet deep, according to the weather or the place where they encamp. This depth of snow makes a white wall for us, which surrounds us on all sides, except the end where it is broken through to form the door. The framework having been brought, which consists of twenty or thirty poles, more or less, according to the size of the cabin, it is planted, not upon the ground but upon the snow; then they throw upon these poles, which converge a little at the top, two or three rolls of bark sewed together, beginning at the bottom, and behold, the house is made. The ground inside, as well as the wall of snow which extends all around the cabin, is covered with little branches of fir; and, as a finishing touch, a wretched skin is fastened to two poles to serve as a door, the doorposts being the snow itself. . . .

You cannot stand upright in this house, as much on account of its low roof as the suffocating smoke; and consequently you must always lie down, or sit flat upon the ground, the usual posture of the Savages. When you go out, the cold, the snow, and the danger of getting lost in these great woods drive you in again more quickly than the wind, and keep you a prisoner in a dungeon which has neither lock nor key.

This prison, in addition to the uncomfortable position that one must occupy upon a bed of earth, has four other great discomforts, — cold, heat, smoke, and dogs. As to the cold, you have the snow at your head with only a pine branch between, often nothing but your hat, and the winds are free to enter in a

thousand places. . . . When I lay down at night I could study through this opening both the Stars and the Moon as easily as if I had been in the open fields.

Nevertheless, the cold did not annoy me as much as the heat from the fire. A little place like their cabins is easily heated by a good fire, which sometimes roasted and broiled me on all sides, for the cabin was so narrow that I could not protect myself against the heat. You cannot move to right or left, for the Savages, your neighbors, are at your elbows; you cannot withdraw to the rear, for you encounter the wall of snow, or the bark of the cabin which shuts you in. I did not know what position to take. Had I stretched myself out, the place was so narrow that my legs would have been halfway in the fire; to roll myself up in a ball, and crouch down in their way, was a position I could not retain as long as they could; my clothes were all scorched and burned. You will ask me perhaps if the snow at our backs did not melt under so much heat. I answer, "no"; that if sometimes the heat softened it in the least, the cold immediately turned it into ice. I will say, however, that both the cold and the heat are endurable, and that some remedy may be found for these two evils.

But, as to the smoke, I confess to you that it is martyrdom. It almost killed me, and made me weep continually, although I had neither grief nor sadness in my heart. It sometimes grounded all of us who were in the cabin; that is, it caused us to place our mouths against the earth in order to breathe. For, although the Savages were accustomed to this torment, yet occasionally it became so dense that they, as well as I, were compelled to prostrate themselves, and as it were to eat the earth, so as not to drink the smoke. I have sometimes remained several hours in this position, especially during the most severe cold and when it snowed; for it was then the smoke assailed us with the greatest fury, seizing us by the throat, nose, and eyes. . . .

As to the dogs, which I have mentioned as one of the discomforts of the Savages' houses, I do not know that I ought to blame them, for they have sometimes rendered me good service. . . . These poor beasts, not being able to live outdoors, came and lay down sometimes upon my shoulders, sometimes upon my feet, and as I only had one blanket to serve both as covering and mattress, I was not sorry for this protection, willingly restoring to them a part of the heat which I drew from them. It is true that, as they were large and numerous, they occasionally crowded and annoyed me so much, that in giving me a little heat they robbed me of my sleep, so that I very often drove them away. . . .