

ning as are no others upon the coast; that is all that he brought back from France (for he has been in France); he told me he had been baptized in Bayonne, relating his story to me as one tells about going to a ball out of friendship. Whereupon, seeing how wicked he was, and [26] wishing to try and arouse his conscience, I asked him how many wives he had. He answered that he had eight; and in fact he counted off seven to me who were there present, pointing them out with as much pride, instead of an equal degree of shame, as if I had asked him the number of his legitimate children.

Another, who was looking out for a number of wives, made the following answer to my objections on the ground that he was a christian: *Reroure quiro Nortmandia*: which means, "That is all well enough for you Normans." So there is scarcely any change in them after their baptism. The same savagery and the same manners, or but little different, the same customs, ceremonies, usages, fashions, and vices remain, at least as far as can be learned; no attention being paid to any distinction of time, days, offices, exercises, prayers, duties, virtues, or spiritual remedies.

Membertou, as the one who has most associated with Monsieur de Potrincourt for a long time, is also the most zealous and shows the greatest faith, but even he complains of not understanding us well enough; he would like to become a preacher, he says, if he were properly taught. He gave me a witty answer the other day, as I was teaching him his *Pater*, according to the translation made of it by M. de Biancourt, when [27] I had him say: *Nui en caraco nae iquem esmoi ciscou*; that is, "Give us this day our daily bread." "But," said he, "if I did not ask him for