

away a part of the roof of a house at the fort. Father de Nouë, returning that day from celebrating holy Mass, said that he and the young man accompanying him were compelled to hold on to each other, for fear that the wind would carry them away.

About this time, in going into the woods where there were a number of Savages encamped, I found a dead body which the Savages had enshrouded; it was raised high upon wooden scaffolds, and near it were its clothes and other belongings, covered with bark (that is their mourning cloth). I asked when they would bury it. They answered me: "When it stops snowing." The snow was then falling very fast.

[51] At the time of this occurrence some one told me that, when a Savage dies, the others strike on his cabin, crying: "oué, oué, oué," etc. And when I asked a Savage the reason for this, he told me that it was to make the spirit come out of the cabin.

The body of the dead man is not taken out of the common door of the cabin. They raise the bark from the spot where he died, and take it out through that. I asked why; the Savage answered me that the common door was the door of the living, and not of the dead, and consequently the dead ought not to pass there. Now, as he believed that he had perfectly satisfied me, and as he was laughing at me, I asked him if, when he had killed a Beaver, he made it enter and go out by the common door. "Yes," said he. "It is then," said I, "the door for the dead as well as for the living." He replied that a Beaver is [52] an animal. Then I answered him, laughing, "Your door then is a door for animals, and you call it a door for the living." He cried out, "Certainly, that is true," and began to laugh.