

among the Savages to excuse herself, and, as I do not know their language well, I should not have been able to justify ourselves! This would have caused the Savages to refuse their children to us when the time comes [243 i.e., 143] to ask them. Oh, what a great misfortune it is not to be able to give one's reasons, to speak only stammeringly and by signs.

On the 23rd of the same month, sieur du Plessis sent word to us that twelve or fourteen canoes of the tribe of sorcerers had gone down as far as Sainte Croix, fifteen leagues or thereabouts above Kebec.<sup>51</sup> A few days before, we had seen a dozen belonging to another tribe called Iroquet, from the name of their Captain,<sup>52</sup> also going down. God be blessed, since the fear of the Hiroquois did not prevent their coming. These sorcerers,—it is thus that the French call that tribe, because they make a special profession of consulting their Manitou, or talking to the devil,<sup>43</sup>—these sorcerers, I say, came as far as Kebec. One of them was looking very attentively [244 i.e., 144] at a little French boy who was beating a drum; and, going near to him so as to see him better, the little boy struck him a blow with one of his drumsticks, and made his head bleed badly. Immediately all the people of his tribe who were looking at the drummer, seeing this blow given, took offense at it. They went and found the French interpreter, and said to him: "Behold, one of thy people has wounded one of ours; thou knowest our custom well; give us presents for this wound." As there is no government among the Savages, if one among them kills or wounds another, he is, providing he can escape, released from all punishment by making a few presents to the friends of the deceased or the wound-