

*κατα:βησιν βοσ καλοσ στρατιοτισ λεσν Χριστον*, had not been ill translated *dura*, that is, *Suffer affliction as a good soldier of Jesus Christ*, instead of *labors, barden thyself with patience*, as it is in *Virgil*,

*Durate, & rebus vosmet servate secundis.*

And in another place he calleth the *Sel-pios duros belli*, to signify brave and excellent captains: which hardness and malice of war, *Tertullian* doth expound *imbonitas* in the book that he hath written of the martyrs, for to exhort them to suffer afflictions manfully for the name of *Jesus Christ*. A soldier, saith he, cannot come to the wars with pleasures, and he goeth not to the fight coming forth from his chamber, but out of tents and pavillions stretched out, and tied to stalks and forks, *Ubi omnis duritia & imbonitas & infuavitas, where no pleasure is.*

Subject of the savages fear.

Now although the war which is made coming forth out of tents and pavillions is hard, yet notwithstanding the life of our savages is yet harder, and may be called a true militia, that is to say, malice, which I take for hardness. And after this manner do they travel over great countries through the woods for to surprize their enemy, and to assail him on the sudden. This is that which keepeth them in perpetual fear; for at the least noise in the world, as of an *ellan* which passeth among branches and leaves, they take an alarm. They that have towns, after the manner that I have described heretofore, are somewhat more assured. For having well barred the coming in, they may aik *quiva li*, who goeth there? and prepare themselves to the combat. By such surprizes the *Iroquois* being in number eight thousand men, have heretofore exterminated the *Algonmequins*, them of *Hochelaga*, and others bordering upon the great river. Nevertheless, when our savages under the conduct of *Memberton* went to the war against the *Armouchiquois*, they imbarcked themselves in shallops and canoes; but indeed they did not enter within the country, but killed them on their frontiers in the port of *Chouïakoet*. And for as much as this war, the cause thereof, the counsel, the execution, and the end of it hath been described by me in *French* verses, which I have annexed unto my poem intituled the *Muses of New France*, I refer the reader to have recourse to it, because I will not write one thing twice. I will only say, that being at the river *St. John*, the *Sagamos Chkoudun*, a Christian and Frenchman in will and courage, made a young man of *Retel*, called *Lefevre*, and myself, to see how they go to the wars; and after their feast

they came forth some fourscore out of his town, having laid down their mantles of furr, that is to say stark naked, bearing every one a shield which covered all their body over, after the fashion of the ancient *Gaullois*, who passed into *Greece* under the Capt. *Brennus*, of whom they that could not wade the rivers, did lay themselves on their bucklers, which served them for boats, as *Pausanius* saith. Besides these shields, they had every one his wooden mace, their quivers on their backs, and their bow in hand; marching as it were in dancing wife. I do not think for all that, that when they come near to the enemy for to fight, that they be so orderly as the ancient *Lacedemonians*, who from the age of five years were accustomed to a certain manner of dancing, which they used going to fight, that is to say with a mild and grave measure, to the sound of flutes, to the end to come to blows with a cool and settled sense, and not to trouble their minds; to be able also to discern them that were courageous from them that were fearful, as *Plutarch* saith. But rather they go furiously, with great clamours and fearful howlings, to the end to astonish the enemy, and to give to themselves mutual assurance; which is done amongst all the westerly *Indians*.

Their manner of marching to the wars. A martial dance.

In this mustering, our savages went to make a turn about a hill, and as their return was somewhat slow, we took our way towards our bark, where our men were in fear, lest some wrong had been done unto us.

In the victory they kill all that make the resistance, but they pardon the women savages and children. The *Brazilians* contrariwise do take prisoners as many as they can, and reserve them for to be fatted, to kill and to eat them in the first assembly they shall make. Which is a kind of sacrifice among those people that have some form of religion, from whom those men have taken this inhuman custom. For anciently they that were overcome, were sacrificed to the gods who were thought to be authors of the victory, whereof it came that they were called *Victimes*, because that they were overcome; *Victima à Victis*: They were also called *Hofes*, *ab Hofte*, because they were enemies. They that did set forth the name of *Supplicie* did it almost upon the same occasion, causing *supplications* to be made to the gods of the goods of them whom they condemned to death. Such hath been the custom among many nations to sacrifice the enemies to the false gods, and it was also practised in *Peru* in the time that the *Spaniards* came thither first.

We read in the holy scripture, that the prophet *Samuel* cut in pieces *Agag* king of the *Amale-*