

*κακοπα:heson hos kalos stratiotis Iefon Chrifton*, had not been ill translated *dura*, that is, *Suffer affliction as a good foldier of Iefus Chrift*, inftead of *labora*, *harden thyfelf with patience*, as it is in *Virgil*,

*Durate, & rebus vofmet fervate fecundis.*

And in another place he calleth the *Sel-pios duros belli*, to lignify brave and excellent captains: which hardnefs and malice of war, *Tertullian* doth expound *imbonitas* in the book that he hath written to the martyrs, for to exhort them to fuffer afflictions manfully for the name of *Iefus Chrift*. A foldier, faith 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 ftretched out, and tied to ftalks and forks, *Ubi omnis duritia & imbonitas & infuavitas, where no pleasure is.*

Now although the war which is made coming forth out of tents and pavillions is hard, yet notwithstanding the life of our favages is yet harder, and may be called a true militia, that is to fay, malice, which I take for hardnefs. And after this manner do they travel over great countries through the woods for to fuprize their enemy, and to affail him on the fudden. This is that which keepeth them in perpetual fear; for at the leaft noife in the world, as of an *ellan* which paffeth among branches and leaves, they take an alarm. They that have towns, after the manner that I have defcribed heretofore, are fomewhat more affured. For having well barred the coming in, they may aik *quiva li*, who goeth there? and prepare themfelves to the combat. By fuch furprifes the *Iroquois* being in number eight thoufand men, have heretofore exterminated the *Algonmequins*, them of *Hochelaga*, and others bordering upon the great river. Nevertheless, when our favages under the conduct of *Memberton* went to the war againft the *Armouchiquois*, they embarked themfelves in fhallops and canoes; but indeed they did not enter within the country, but killed them on their frontiers in the port of *Chouiakoet*. And for as much as this war, the caufe thereof, the counfel, the execution, and the end of it hath been defcribed by me in French verfes, which I have annexed unto my poem intituled the *Mufes of New France*, I refer the reader to have recourfe to it, becaufe I will not write one thing twice. I will only fay, that being at the river *St. John*, the *Sagamos Chkodun*, a Chriftian and Frenchman in will and courage, made a young man of *Retel*, called *Lefevre*, and myfelf, to fee how they go to the wars; and after their feaft

they came forth fome fourfcore out of his town, having laid down their mantles of furr, that is to fay ftark naked, bearing every one a fhield which covered all their body over, after the fafhion of the ancient *Gaullois*, who paffed into *Greece* under the Capt. *Brennus*, of whom they that could not wade the rivers, did lay themfelves on their bucklers, which ferved them for boats, as *Paufanius* faith. Besides thefe fhields, 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 fo orderly as the ancient *Lacedemonians*, who from the age of five years were accuftomed to a certain manner of dancing, which they ufed going to fight, that is to fay with a mild and grave meafure, to the found of flutes, to the end to come to blows with a cool and fettled fenfe, and not to trouble their minds; to be able alfo to difcern them that were couragious from them that were fearful, as *Plutarch* faith. But rather they go furiously, with great clamours and fearful howlings, to the end to aftonifh the enemy, and to give to themfelves mutual affurance; which is done amongft all the westerly *Indians*.

In this muftering, our favages went to make a turn about a hill, and as their return was fomewhat flow, we took our way towards our bark, where our men were in fear, left fome wrong had been done unto us.

In the victory they kill all that make the refiftance, but they pardon the women favages and children. The *Brasilians* contrariwife do take prifoners as many as they can, and referve them for to be fatned, to kill and to eat them in the firft afsembly they fhall make. Which is a kind of facrifice among thofe people that have fome form of religion, from whom thofe men have taken this inhuman cuftom. For anciently they that were overcome, were facrificed to the gods who were thought to be authors of the victory, whereof it came that they were called *Viftimes*, becaufe that they were overcome; *Viftima à Viftis*: They were alfo called *Hofes*, *ab Hofte*, becaufe they were enemies. They that did fet forth the name of *Supplicie* did it almoft upon the fame occafion, caufing *fupplications* to be made to the gods of the goods of them whom they condemned to death. Such hath been the cuftom among many nations to facrifice the enemies to the falfe gods, and it was alfo praftifed in *Peru* in the time that the *Spaniards* came thither firft.

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

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

How the favages behave with the victory.

Subject of the favages fear.