

why, the rendezvous, and time of the assembly. Being arrived he maketh long orations unto them upon the occasion which is offered, and for to encourage them. At every proposition he demandeth their advice, and if they give consent they all make an exclamation, saying *Hau*, if not, some *Sagamos*, will begin to speak, and say what he thinketh good of it, being both the one and the other well heard. Their wars are made but by surprizes, in the dark of the night, or by moon-shine, by ambushments, or subtilty; which is general throughout all those *Indies*. For we have seen, in the first book in what fashion the *Floridians* do make war, and the *Brazilians* do no otherwise. And the surprizes being done, they come to handy blows, and do fight very often by day.

Surprizes of the savages.

The manner to fortel or presage the event of the war.

But before they go from home, ours, I mean the *Souriquois*, have this custom to make a fort, within which all the young men of the army do put themselves, where being, the women come to compass them about, and to keep them as besieged. Seeing themselves so environed they make sallies, for to shun and deliver themselves out of prison. The women that keep watch do repulse them, do arrest them, do their best endeavour to take them; and if they be taken they lay loads on them, do beat them, strip them, and by such a success they take a good presage of the war they go to make; if they escape it is an evil sign.

They have also another custom concerning some one particular man, who bringing an enemies head, they make great feasts, dances and songs for many days; and whilst these things be doing, they strip the conqueror, and give him but some bad rag to cover himself withal; but at the end of eight days or thereabout, after the feast, every one doth present him with something to honour him for his valour.

Succession of captains

The captains amongst them take their degree by succession, as the regality in these our parts, which is to be understood if the son of *Sagamos* imitateth the virtues of his father, for otherwise they do as in the old time, when that first the people did chuse kings; whereof *John de Meung* author of the *Roman de la Rose*, speaking, he saith, that, *They chose the tallest, that had the biggest body, and biggest bones amongst them, and made him their prince and lord.* But this *Sagamos* hath not an absolute authority among them, but such as *Tacitus* reporteth of the ancient *German* kings; "The power of their kings, saith he, is not free, nor infinite, but they conduct the people rather by example, than by commandment." In *Virginia* and in

*Florida* they are more honoured than among the *Souriquois*: but in *Brazil* he that hath taken and killed most prisoners, they will take him for captain, and yet his children may not inherit that dignity.

Their arms, are the first which were in use after the creation of the world, clubs, bows, and arrows; for as for slings and cross-bows they have none, nor any weapons of iron or steel, much less those that human wit hath invented since two hundred years, to counterfeit the thunder; nor rams, or other ancient engines of battery.

They are very skilful in shooting an arrow, and let that be for an example, which is recited heretofore of one that was killed by the *Armoucbiquois*, having a little dog pierced, together with him, with an arrow shot afar off. Yet I would not give them the praises due to many nations of this hither world, which have been famous for that exercise, as the *Scythians*, *Getes*, *Sarmates*, *Goths*, *Scots*, *Parthians*, and all the people of the *East*, of whom a great number were so skilful, that they had hit a hair; which the holy scripture witnesseth of many of God's people, namely of the *Benjamites*, who going to war against *Israel*: *Of all this people, saith the scripture, there were seven hundred chosen men, being left banded; all these could sling a stone at an hair's breadth, and not fail.* In *Crete*, there was an *Aleon*, so skilfull an archer, that a dragon carrying away his son, he pursued after him, and killed him without hurting his child. One may read of the emperor *Domitian*, that he could direct his arrow far off; between his two fingers, being spread abroad. The writings of the ancients make mention of many who shot birds through, flying in the air, and of other wonders which our savages would admire at. But notwithstanding they are gallant men and good warriors, who will go through every place, being backed by some number of *Frenchmen*; and which is the second thing next unto courage, they can endure hardness in the war, lye in the snow, and on the ice suffer hunger, and by intermission feed themselves with smoke, as we have said in the former chapter. For war is called *militia*, not out of the word *mollitia*, as the lawyer and others would have it, by an antiphrastical manner of speaking; but of *militia*, which is as much as to say *militia duritia*, *kakia*, or of *afflictio*, which the Greeks do call *kakosis*. And so it is taken in *St. Matthew*, where it is said, *that the day hath enough of his own grief, kakia*, that is to say, *his affliction, his pain, his labour, his hardnes*, as *St. Hierome* doth expound it very well. And the word in *St. Paul*, *kako*.

The savages arms.

Excellent archers.

From whence cometh the word malice or