

**THE JESUIT RELATIONS AND  
ALLIED DOCUMENTS: TRAVELS  
AND EXPLORATIONS OF THE  
JESUIT MISSIONARIES IN NEW  
FRANCE, 1610-1791. VOL. XLIX**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649617876

The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791. Vol. XLIX by Reuben Gold Thwaites

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VOL. XLIX

The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XLIX

LOWER CANADA, IROQUOIS: 1663-1665



CLEVELAND: The Burrows Brothers  
Company, PUBLISHERS, MDCCLXIX

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## PREFACE TO VOL. XLIX

Following is a synopsis of the documents contained in this volume:

CXV. In the preceding volume, Chaps. i.-ii. of the *Relation* of 1663-64 were presented; the remainder of the document is herewith given. A letter by Nouvel continues his account of his experiences among the wandering Algonkins. At Easter, they show great piety and zeal, several voluntarily scourging themselves; and they obey the Father in all his commands regarding their customs. He rewards them with a feast of "sagamité, seasoned with fat and with smoked Moose-flesh. A little piece of tobacco was their dessert." He then proceeds to the north shore of the St. Lawrence, with a band of Papi-nachois Indians; his diary of this voyage, and of a visit to another and neighboring tribe, is given in the *Relation*. They coast along the Labrador shore, and ascend the Black River to Lake Manikouagan; Nouvel claims that no European had ever before been seen in this region. He names the lake for St. Barnabas. A considerable number of savages are at this rendezvous; they build a chapel for Nouvel, and he celebrates the rites of the church and instructs these neophytes. The entire company seek and receive baptism. These people are gentle, kind, honest, and virtuous; and "they know not what drunkenness is." Nouvel meets an intelligent

savage from the far interior, who tells him of new lands and tribes to be conquered for the faith.

The remnant of the Hurons at Quebec are constantly advancing in faith and piety, of which various instances are recounted. One of these disciples "intends to make, at her death, the blessed Virgin heiress to all her possessions." A letter from one of the Ursulines describes the remarkably devout behavior of an old Algonkin woman, received by the nuns in charity.

Even in the land of the Iroquois, there is a Christian church — which, although in captivity, is full of devout resignation and fervent piety. Not only the enslaved Hurons and some French prisoners are included therein, but some of the Iroquois themselves are zealous Christians. Notable among these last is Garakontié, a leading Onondaga chief. He has kept up the chapel erected in his village by the Jesuits, and built "a French house for the missionaries whom he expects." He has ransomed many French prisoners, and has risked his life in this work of charity. Among the Frenchmen still detained at Onondaga is one, the oldest of all, who is a sort of pastor for all the Christians there. The Indian women bring their infants to him for baptism; and he rebukes any dereliction from duty on the part of the Frenchmen. The Huron captives hold secret meetings, and recite all the prayers they know. A letter of Allouez details the conversion and pious death of a Seneca Indian at Montreal.

A chapter is devoted to the captivity and adventures of two French soldiers, made prisoners by the Mohawks. They are about to be burned to death, when an Onondaga envoy asks their lives, that they