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(3) First Voyage of Cartier, 1534. Newfoundland and Gulf of St. Lawrence. Paspebica Point, Gaspe Peninsula, Monday, July 6, 1534. And when we were half a league from this point, we caught sight of two fleets of Indian canoes that were crossing from one side (of Chaleur bay) to the other, which numbered in all some forty or fifty canoes. Upon one of the fleets reaching this point, there sprang out and landed a large number of Indians, who set up a great clamour and made frequent signs to us to come on shore, holding up to us some furs on sticks. But as we were only one boat we did not care to go, so we rowed towards the other fleet which was on the water. And they (on shore), seeing we were rowing away, made ready two of their largest canoes in order to follow us. These were joined by five more of those that were coming in from the sea, and all came after our long-boat, dancing and showing many signs of joy, and of their desire to be friends, saying to us in their language: Napou tou daman asurtat, and other words, we did not understand. But for the reason already stated, that we had only one of our long-boats, we did not care to trust to their signs and waved to them to go back, which they would not do but paddled so hard that they soon surrounded our long-boat with their seven canoes. And seeing that no matter how much we signed to them, they would not go back, we shot off over their heads two small cannon. On this they began to return towards the point, and set up a marvellously loud shout, after which they proceeded to come on again as before. And when they had come alongside our long-boat, we shot off two fire-lances which scattered among them and frightened them so much that they began to paddle off in very great haste, and did not follow us any more.

(52) The next day (Tuesday, July 7) some of these Indians came in nine canoes to the point at the mouth of the cove, where we lay anchored with our ships (west point at the mouth of Port Daniel). And being informed of their arrival we went with our long-boats to the point where they were, at the mouth of the cove. As soon as they saw us they began to run away, making signs to us that they had come to barter with us; and held up some furs of small value, with which they clothe themselves. We likewise made signs to them that we wished them no harm, and sent two men on shore, to offer them some knives and other iron goods, and a red cap to give their chief. Seeing this, they sent on shore part of their people with some of their furs; and the two parties traded together. The savages showed a marvellously great pleasure in possessing and obtaining these iron wares and other commodities, dancing and going through many ceremonies, and throwing salt water over their heads with their hands. They bartered all they had to such an extent that all went back naked without anything on them; and they made signs to us that they would return on the morrow with more furs.

(55) Chaleur Bay, Thursday, July 9, 1534. The savages came over in one of their canoes and brought us some strips of cooked seal, which they placed on bits of wood and then withdrew, making signs to us that they were making us a present of them. We sent two men on shore with hatchets, knives, beads and other wares, at which the Indians showed great pleasure.

(56) Some of their women, who did not come over, danced and sang, standing in the water up to their knees. The other women, who had come over to the side where we were, advanced freely towards us and rubbed our arms with their hands. Then they joined their hands together and raised them
(56) to heaven, exhibiting many signs of joy.
(57) --- They call a hatchet in their language, cochy, and a knife, bacan.

(61) Gaspe Bay, July 22, 1534. At this they (the Indians) showed great joy, and the men all began to sing and to dance in two or three groups, exhibiting signs of great pleasure at our coming.

(63) pleasure at our coming. But they had made all the young women retire into the woods, except two or three who remained, to whom we gave each a comb and a little tin bell, at which they showed great pleasure, thanking the captain by rubbing his arms and his breast with their hands. --- Here likewise grows Indian corn like peas, the same as in Brazil, which they eat in place of bread, and of this they had a large quantity with them. They call it in their language, Kagaige. Furthermore they have plums which they dry for the winter as we do, and these they call, honnesta; also figs, nuts, pears, apples and other fruits, and beans which they call, sahe. They call nuts, cahey, figs, honnesta, apples ... If one shows them something they have not got and they know not what it is, they shake their heads and say, nouda, which means, they have none of it and know not what it is. Of the things they have, they showed us by signs the way they grow and how they prepare them.

(65) Gaspe Harbor, July 24, 1534. We erected this cross on the point in their (the Indian's) presence and they watched it being put together and set up. And when it had been raised in the air, we all knelt down with our hands joined, worshipping it before them; and made signs to them, looking up and pointing towards heaven, that by means of this we had our redemption, at which they showed many marks of admiration, at the same time turning and looking at the cross. When we had returned to our ships, the chief, dressed in an old black bear-skin, arrived in a canoe with three of his sons and his brother; but they did not come so close to the ships as they had usually done. And pointing to the cross he (the chief) made us a long harangue, making the sign of the cross with two of his fingers; and then he pointed to the land all around about, as if he wished to say that all this region belonged to him, and that we ought not to have set up this cross without his permission. And when he had finished his harangue, we held up an axe to him, pretending we would barter it for his fur-skin. To this he nodded assent and little by little drew near the side of our vessel, thinking he would have the axe. But one of our men, who was in our dinghy, caught hold of his canoe, and at once two or three more stepped down into it and made the Indians come aboard our vessel, at which they were greatly astonished.

When they had come on board, they were assured by the captain that no harm would befall them, while at the same time every sign of affection was shown to them, and they were made to eat and to drink and to be of good cheer. And then we explained to them by signs that the cross had been set up to serve as a land-mark and guide-post on coming into the harbour, and that we would soon come back and would bring them iron wares and other goods; and that we wished to take two of his (the chief's) sons away with us and afterwards would bring them back again to that harbour. And we dressed up his two sons in shirts and ribbons and in red caps, and put a little brass chain around the neck of each, at which they were greatly pleased; and they proceeded to hand over their old rags to those who were going back on shore. To each of these three, whom we sent back, we also gave a hatchet and two knives at which they showed great pleasure. When they had returned on shore,
(67) they told the others what had happened. About noon of that day six canoes came off to the ships, in each of which were five or six Indians, who had come to say good-bye to the two we had detained, and to bring them some fish. These made signs to us that they would not pull down the cross, delivering at the same time several harangues which we did not understand.

(76) Natashakwon Point, mouth of St. Lawrence River, August 1, 1534. On this (Natashkwon) point we saw smoke rising from fires that the inhabitants of the country were making at that spot. But because the wind blew towards the shore, we did not approach it; and seeing we kept away, some twelve Indians set off in two canoes, and came as freely on board our vessels as if they had been Frenchmen. They gave us to understand that they had come from the Grand bay (strait of Belle Isle), and that they were Chief Thiennot's people, who himself was on the cape (Natashkwon), making signs to us that they were returning to their own country in the direction whence we were coming; and that the ships had all set sail from the (Grand) bay laden with fish.

(80-81) Vocabulary: Language of the newly discovered land called New France.

(85) Second Voyage of Cartier, 1535-1536, up river St. Lawrence.

(102) West point on Anticosti Island, mouth of St. Lawrence river, August 13, 1535. And it was told us by the two Indians whom we had captured on our first voyage, that this cape formed part of the land on the south which was an island; and that to the south of it lay the route from Honguedo (Gaspe), where we had seized them when on our first voyage, to Canada; and that two days' journey from this cape and island, began the kingdom of Saguenay, on the north shore as one made one's way towards this Canada.

(106) Mouth of St. Lawrence river, August 15, 1535. Our Indians told us that this was the beginning of the Saguenay and of the inhabited region; and that thence came the copper they call caignetdaze. The distance from the south to the north shore is about thirty leagues; and there is a depth of more than 200 fathoms. The two Indians assured us that this was the way to the mouth of the great river of Hochelaga (St. Lawrence) and the route towards Canada, and that the river grew narrower as one approach-

(107) ed Canada; and also that farther up, the water became fresh, and that one could make one's way so far up the river that they had never heard of anyone reaching the head of it. Furthermore that one could only proceed along it in small boats. In view of these statements and of their assertion that no other passage existed, the Captain (cartier) was unwilling to proceed further until he had explored the remainder of the north shore to see if there was a strait there; for on account of our passing over to the south shore, the coast from St. Lawrence's bay (Pillage bay) onward had not been visited.

(110) Moisie river, August 20, 1535. Up this river were several fish in appearance like horses which go on land at night but in the day-time remain in the water, as our two Indians informed us. We saw a great number of these fish (walruses) up this river.

(114) On the river St. Lawrence, at mouth of the Saguenay river, September 1, 1535. At the mouth of this river we found four canoes from Canada that had come there to fish for seals and other

(115) fish. And when we anchored in that river, two of the canoes came
(115) towards our ships but in such great fear and trembling that one of them finally went back but the other approached near enough to hear one of our Indians who gave his name and told who he was and made them come alongside in all confidence.

(130) Orleans Island on river St. Lawrence, September 7, 1535. After we had cast anchor between this large island and the north shore, we went on land and took with us the two Indians we had seized on our former voyage. We came upon several of the people of the country who began to run away and would not come near, until our two Indians had spoken to them and told them that they were Taignoagny and Dom (Father) Agaya. And when they knew who it was, they began to welcome them, dancing and going through many ceremonies. And some of the headmen came to our long-boats, bringing us many eels and other fish.

(121) with two or three measures of Indian corn, which is their bread in that country, and many large melons. And during that day many canoes filled with the people of the country, both men as well as women, came to our ships to see and welcome our two Indians. The Captain received them all well and treated them to what he had to offer. And to ingratiate himself with them, he gave them some small presents of little value, at which they were much pleased. On the morrow (September 8, 1535), the lord of Canada, named Donnacona (but as chief they call him Agouhanna), came to our ships accompanied by many Indians in twelve canoes. He then sent back ten of these and came alongside our ships with only two canoes. And when he was opposite to the smallest of our three ships (Emerillon), this Agouhanna began to make a speech and to harangue us, moving his body and his limbs in a marvellous manner, as is their (122) custom when showing joy and contentment. And when he came opposite to the Captain's vessel (La Grande Hermine), on board of which were Taignoagny and Dom Agaya, the chief spoke to them and they to him, telling him what they had seen in France, and the good treatment meted out to them there. At this the chief was much pleased and begged the Captain to stretch out his arms to him that he might hug and kiss them, which is the way they welcome one in that country. After this the Captain stepped down into this Agouhanna's canoe, and ordered bread and wine to be brought that the chief and his Indians might partake thereof. When this had been done they were much pleased; but no other present was then (123) made to the chief, pending a more suitable time and place. After these things had been this carried out, they took leave of each other and separated, the said Agouhanna returning to his canoes to make his way home again.

(124) Mouth of St. Charles river, on St. Lawrence river, September 8, 1535. After visiting this river (St. Charles) and finding it suitable, the Captain and the others returned to the long-boats in order to go (125) back to the ships. And as soon as we came out of the river, we saw one of the headmen of the Stadacona Indians coming to meet us, accompanied by several men, women and children; and he began to make an harangue, expressing joy and contentment after the manner of the country, while the squaws danced and sang uninterruptedly, being in the water up to their knees. The Captain, seeing their great affection and good-will, ordered the long-boat in which he was seated to go towards them, and gave them some knives and glass-beads, at which they showed wonderful pleasure. And when we were a league or so away, we still heard them singing, dancing and rejoicing over our visit.
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(137) Mouth of St. Charles river, on St. Lawrence river, September 14, 1535.

On the following day, we set sail with our ships to bring them to the spot called Ste. Croix, where we arrived safely the next day (Tuesday) the fourteenth of the month. And Donnacona, Taignoagny and Dom Agaya came to meet us with twenty-five canoes filled with Indians who were coming from the direction whence we had set out and were making towards Stadacona, which is their home. And all came over towards our ships, showing many signs of joy, except the two Indians we had brought with us, to wit, Taignoagny and Dom Agaya, who were altogether changed in their attitude and goodwill, and refused to come on board our ships, although many times begged to do so. At this we began somewhat to distrust them. The Captain asked them if they were willing to go with him to Hochelaga (Huron village near Lachine rapids on St. Lawrence river), as they had promised, and they replied that they were and that it was their intention to go there. Upon this each retired. And on the following day (Wednesday), the fifteenth of the month, the Captain went ashore with a number of his men to set out bouys and landmarks that the ships might be laid up with more care. We found a large number of the people of the village coming to meet us, and among the rest, Donnacona, or two Indians, and their friends, who kept apart on a point of land on the bank of the river (St. Lawrence), without one of them coming towards us, as did the others, who were not of their party. And the Captain, being informed of their presence, ordered some of his men to accompany him, and went towards the point of land where they were, and found Donnacona, Taignoagny, Dom Agaya and several others of their party. After they had mutually saluted each other, Taignoagny began to make a speech and to say to the Captain, that Chief Donnacona was vexed that the Captain and his people carried so many weapons when they on their side carried none. To this the Captain replied that for all Donnacona's grief, he would not cease to carry them since such was the custom in France as Taignoagny well knew. But for all this the Captain and Donnacona were most friendly towards each other. Then we understood that what Taignoagny had been saying came solely from himself and his companion; for before we went away, the Captain and the chief made a compact together in the most strange manner; for the whole of Donnacona's people cried out all together, and gave three shouts in such a loud manner that it was awful to hear. After that they took leave of each other; and we returned on board our ships for that day.

(131) The ships Grande Ermine and Petite Ermine in St. Charles river, September 16, 1535. And as soon as the two vessels had been brought into the harbour and had grounded, Donnacona, Taignoagny and Dom Agaya came about them with more than 500 people, both men, women and children; and the chief came on board with ten or twelve of the headmen of the village, who were feasted and feted by the Captain and others, according to their rank; and some small presents were given to them. And Taignoagny told the Captain that chief Donnacona was annoyed because he (Cartier) intended to go to Hochelaga, and was most unwilling that Taignoagny should accompany him, as he had promised to do; for the river was not worth exploring. To this the Captain made reply, that notwithstanding this he would use his efforts to reach there; for he had orders from the king his master to push on as far as possible; and that if Taignoagny were willing to come
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(131) along, as he had promised, a present would be made to him which would please him, and he would be well enter-
(132) tained; and that they would merely go and see Hochelaga and return.
Taignoagny answered that under no circumstances would he go. Upon this the Indians retired to their wigwams. And the next day (Friday), the seven-
teenth of the same month, Donnacona and the others came back and brought a quantity of eels and other fish, which are caught in great numbers in this river (St. Lawrence), and shall be set forth farther on. And on arriving in front of our two ships, they all began to dance and to sing as usual. After this Donnacona had all his people place themselves on one side, and having made a ring in the sand, caused the Captain and his men to stand inside it. He then began a long harangue, holding by the hand a girl of about ten or twelve years of age, whom at length he presented to the Captain. Thereupon the whole of the Chief’s people raised three shouts and cries in sign of joy and alliance. He next made him a present of two small boys of tenderer age, one after the other, on which the people gave vent to the same shouts and cries as before. After
(133) the Captain had thanked the Chief for the presents thus made to him, Taignoagny told the Captain that the girl was the own daughter of Chief Donnacona’s sister, and that one of the boys was his, the speaker’s, brother; and that these children had been given to him to the intent he should not go to Hochelaga. To this our Captain replied that in case they had been given to him with that intent, they must be taken back; for that nothing would induce him to forgo the attempt to make his way to Hochelaga, since such were his orders. On hearing this Dom Agaya, Taignoagny’s companion, told the Captain that the Chief had given him these children out of pure affection and in sign of alliance; and that he (Dom Agaya) was willing to accompany the Captain to Hochelaga. At this Taignoagny and Dom Agaya had high words together, whereby we were convinced, as well from this as by other bad turns we had seen him do, that Taignoagny
(134) was a worthless fellow, who was intent on nothing but treason and malice. The Captain then ordered the children to be placed on board the ships, and had brought to him two swords, a large, plain, brass wash-basin and one that was worked, and of these he made a present to Donnacona, who was extremely pleased and thanked the Captain.

(140) St. Charles river, September 18, 1535. But by collusion Taignoagny and Dom Agaya told the Captain that Chief Donnacona was unwilling that either of them should accompany him to Hochelaga unless he (Cartier) should leave a hostage behind on shore with Donnacona. To this the Captain replied that if they were not ready to go willingly, they could stay at home, and that on their account he would by no means give up his attempt to reach that place.

(141) How the Captain and all the Gentlemen set forth from the Province of Canada with the bark, the two long-boats and fifty sailors to make their way to Hochelaga. --- The following day, (Sunday) September 19, we made sail and got under way with the bark (Emerillon) and the two long-boats, as already stated, in order with the tide to push up the river.

(142) Near foot of Richelieu rapids, September, 1535. These people (Indians) came towards our boats in as friendly and familiar a manner as if we had been natives of the country, bringing us great store of fish and of whatever else the possessed, in order to obtain our wares,
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(148) stretching forth their hands toward heaven and making many
gestures and signs of joy. And when we had come to anchor some twenty-
five leagues from Canada, at a place called Achelacy, which is a narrow
passage in the river where the current is swift and the navigation
dangerous, both on account of the rocks as for other causes, there came
several canoes to our ships; and among the rest came a great
(149) chief of this region, who made a long harangue as he came on board,
pointing out to us clearly by signs and in other ways that the river was
extremely dangerous a little higher up, and warning us to be on our
guard. And this chief presented the Captain with two of his children; but
the latter would only accept a girl of some eight or nine years of age
and refused a little boy of two or three as being too young
(147) lake St. Peter, below Hochelaga, September 28, 1535. We asked
them (the Indians) by signs if this was the way to Hochelaga? They made
it clear to us that it was, and that we had still a three days' journey
thither.

(150) Hochelaga (near Montreal), October 2, 1535. And on reaching
Hochelaga, there came to meet us more than a thousand persons, both men,
women and children, who gave us as good a welcome as ever father gave
to his son, making great signs of joy; for the men danced in one ring,
the women in another and the children also apart by themselves. ---
(151) And the women brought their babies in their arms to have the
captain and his companions touch them, while all held a merry-making
which lasted more than half an hour.

(152) near Hochelaga, October 3, 1535. And after marching about a league
and a half, we met on the trail one of the head-
(153) men of the village of Hochelaga, accompanied by several Indians,
who made signs to us that we should rest at that spot near a fire they
had lighted on the path; which we did. Thereupon this headman began to
make a speech and harangue us, which, as before mentioned, is their way
of showing joy and friendliness, welcoming in this way the Captain and
his company. The Captain presented him with a couple of hatchets and a
couple of knives, as well as with a cross and a crucifix, which he made
him kiss and then hung it about his neck. For these the headman thanked
the Captain. When this was done we marched on, and about half a league
thence, found that the land began to be cultivated.

(155) Mount Royal discovered and named, Sunday, October 3, 1535.
(162) At village of Hochelaga, October 3, 1535. And we were led by our
guides and those who were conducting us into the middle of the village,
where there was an open square between the houses, about a stone's throw
or thereabouts in width each way. They signed to us that we should come
to a halt here, which we did. And at once all the girls and women of the
village, some of whom had children in their arms, crowded about us,
rubbing our faces, arms and other parts of the upper portions of our
bodies which they
(163) could touch, weeping for joy at the sight of us and giving us the
best welcome they could. They made signs to us also to be good enough to
put our hands upon their babies. --- When this had been done, the ruler
and chief of this tribe, whom in their language they call Agouhanna, was
carried in, seated on a large deer-skin, by nine or ten Indians,
(164) who came and set him down upon the masts near the Captain, making
signs to us that this was their ruler and chief. --- This chief was
completely paralyzed and deprived of the use of his limbs. When he had
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(164) saluted the Captain and his men, by making signs which clearly meant that they were very welcome, he showed his arms and legs to the Captain motioning to him to be good enough to touch them, as if he thereby expected to be cured and healed.

(166) Leaving Hochelaga, October 3, 1535. We then took leave of them and proceeded (167) to set out upon our return. Seeing this the squaws ("les femmes") placed themselves in our way to prevent us, and brought us some of their provisions, which they had made ready for us, to wit: fish, soups, beans, bread and other dishes, in the hope of inducing us to partake of some refreshment and eat with them. But as these provisions were not to our taste and had no savour of salt, we thanked them, making signs that we were in no need of refreshment.

(168) On issuing forth from the village we were conducted by several of the men and women of the place up the above-mentioned mountain, lying a quarter of a league away, which was named by us "Mount Royal." (Montreal.)

(169) (View from Mount Royal of St. Lawrence) And as far as the eye can reach, one sees that river, large, wide and broad, which came from the south-west and flowed near three fine conical mountains, which we estimated to be some fifteen leagues away. And it was told us and made clear by signs by our three local Indian guides, that there were three more such rapids in that river, like the one where lay our long-boats; but through lack of an interpreter we could not make out what the distance was from one to the other. They then explained to us by signs that after passing these rapids, one could navigate along that river (170) for more than two moons. And they showed us furthermore that along the mountains to the north, there is a large river, which comes from the west like the said river (St. Lawrence). We thought this river (Ottawa) must be one that flows past the kingdom and province of the Saguenay; and without our asking any questions or making any sign, they seized the chain of the Captain's whistle, which was made of silver, and a dagger-handle of yellow copper-gilt like gold, that hung at (171) the side of one of the sailors, and gave us to understand that these came from up that river (Ottawa), where lived Agojouda, which means bad people, who were armed to the teeth, showing us the style of their armour, which is made with cords and wood, laced and plaited together. They also seemed to say that these Agojouda waged war continually, one tribe against the other, but through not understanding their language, we could not make out what the distance was to that country. The Captain showed them some copper, which they call caignetdas, and pointing towards the said region, asked by signs if it came thence? They shook their heads to say no, showing us that it came from the Saguenay, which lies in the opposite direction.

(175) At mouth of St. Charles river, October 13, 1535. As soon as the chief of that region (Donnacona) was informed of our arrival, he came on the following day, (Tuesday) the twelfth of the month, accompanied by Tainnoagny, Dom Agaya and several others to see the Captain (Cartier), to whom they gave a hearty welcome, feigning to be much pleased at his return. The latter likewise received them fairly well, notwithstanding that they had not deserved it. Chief Donnacona invited the Captain to visit him on the following day at Canada, and the Captain promised to do so.

(180) Mouth of St. Charles river, October? 1535. And one day the Chief
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(180) (Donnacona), Taignoagny and Dom Agaya came with all the people of their village to receive baptism; but since we did not know their real intention and state of mind, and had no one to explain to them our faith, an excuse was made (181) to them; and Taignoagny and Dom Agaya were requested to tell them that we should return another voyage and would bring priests and some chrism, giving them to understand as an excuse, that no one could be baptized without this chrism. This they believed; for they, (Taignoagny and Dom Agaya), had seen several children baptized in Brittany. And at the captain’s promise to return, they were much pleased and thanked him. (183) Immorality of Indians towards girls described. (183-184) Smoking of tobacco in pipes is described. (187-193) Taignoagny and Dom Agaya make trouble for Cartier. (204-215) December-March, 1536, scurvy attacks Indians and whites. (227) St. Charles river, May 3, 1536. At this the Captain issued his orders for the seizure of Chief Donnacona, Taignoagny, Dom Agaya and tow other headmen, whom he pointed out, and he commanded that the others should be driven away. Soon after the chief (Donnacona) entered the fort in company with the Captain, whereupon Taignoagny immediately rushed in to make him go out again. Seeing there was no other chance, our captain proceeded to call his men to seize them. At this they rushed forth and laid hands upon the chief and the others whose capture had been decided upon. The canadiens, beholding this, began to flee and to scamper off like sheep before wolves, some across the river, others into the wood, each seeking his own safety. When the above-mentioned had been captured and the rest had all disappeared, the chief and his companions were placed in safe custody.

Note: (231) Cartier determined to carry Donnacona to France that he "might relate and tell to the king (Francis I) all he had seen of the wonders of the world; for he assured us he had been to the land of the Sagueney where there are immense quantities of gold, rubies and other rich things, and that the men there are white as in France and go clothed in woolens." (234) In order to lull Donnacona’s suspicions Cartier told him that Francis I had forbidden him "to carry off to France any man or woman but only two or three boys to learn the language; but that he would willingly take him to Newfoundland and set him upon an island."

(231) St. Charles river, May 5, 1536. The Captain received these squaws (word squaw does not appear in original text) well on board the ships. And Donnacona begged the Captain to say to them that he would return within twelve moons to Canada. We spoke thus to set their minds at rest. The Captain did as requested, whereupon the squaws pretended to be much pleased, and gave him to understand by signs and words, that should he ever return and bring back (232) Donnacona and the rest, the whole tribe would give him many presents. (232) Saturday, May 6, 1536. Set sail from St. Charles on return voyage to France. (240) Sunday, July 16, 1536, arrive at St. Malo, France. (241-246) Vocabulary of Language of Hochelaga and Canada, called New France. (249) Cartier’s Third Voyage to Newfoundland and river St. Lawrence. 1541. Donnacona and the other Indians, ten in number, after residing a long time in France and Brittany, are baptized, at their own request, and all died in France, except one girl, ten years of age.
PANTOMIME, INTERPRETERS, CARTIER, ST. LAWRENCE-NEWFOUNDLAND. 1534-1541.

ROBEaval.
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(351) Cartier sets sail on his Third Voyage, which is his last, from St. Malo, May 23, 1541, and arrives at St. Charles river, on the St. Lawrence river (present site of Quebec), August 23, 1541.
(352) Cartier tells chief Agona that Dannacona is dead, and the rest have made good marriages in France and will not return. Agona is pleased.
(353) Cartier to Hochelaga, September, 1541. Stop at Portneuf. And as they went up the river, the Captain went to see the Lord of Hochelay, which dwelleth between
(357) Canada and Hochelaga; which in the former voyage had given unto the said captain a little girl, and had oftentimes informed him of the treasons of Taightonagny and Domagaya (whom the Captain in his former voyage had carried into France) would have wrought against him. In regard of which his courtesy the said Captain would not pass by without visiting of him, and to let him understand that the Captain thought himself beholden unto him, he gave him two young boys, and left them with him to learn their language, and bestowed upon him a cloak of Paris red, which cloak was set with yellow and white buttons of tin, and small bells.
(358) Near Lachine rapids, September, 1541. And on the said way and soon after we found a habitation of people which made us great cheer, and entertained us very friendly. And after that he (Cartier) had signified unto them, that we were going toward the Saults, and that we desired to go to Saguenay, four young men went along with us to show us the way, and they brought us so far that we came to another village or habitation of good people, which dwell over against the second Sault (Lachine rapids), which came and brought us of their victuals, as pottage and fish, and offered us of the same. After that the Captain had inquired of them as well by signs as words, how many more Saults we had to pass to go to Saguenay, and what distance and way it was thither, this people showed us and gave us to understand, that we were at the second Sault, and that there was but one more to pass, that the river was not navigable to go to Saguenay, and that the said Sault was but a third part farther than we had travelled, showing us the same with certain little sticks, which they laid upon the ground in a certain distance, and afterwards laid other small branches between both, representing the Saults. And by the said mark, if their saying be true, it can be but six leagues by land to pass to the said Saults.

(Hereafter the Narrative ends)

(363-270) Roberval's voyage. Nothing of importance relating to pantomime.
(22) 1539. "Friday,"(May)" the 30th, the army landed in Florida, two leagues from the town of an Indian chief named Ucita."

(24) "While we were in this town of Ucita, the Indians which Juan de Anasco had taken on that coast, and were with the Governor as guides and interpreters, through the carelessness of two men who had charge of them, got away one night. For this the Governor felt very sorry, as did every one else; for some excursions had already been made, and no Indians could be taken, the country being of very high and thick woods, and in many places was marshy."

(25) "From the town of Ucita the Governor sent the Chief Castellan, Baltasar de Gallegos, into the country, with forty horsemen and eighty footmen, to procure an Indian if possible. In another direction he also sent, for the same purpose, Captain Juan Rodriguez Lobillo, with fifty infantry: the greater part were of sword and buckler; the remainder were cross-bow and gun men. The command of Lobillo marched over a swampy land, where horses could not travel; and, half a league from camp, came upon some huts near a river. The people in them plunged into the water; nevertheless, four women were secured; and twenty warriors, who attacked our people, so pressed us that we were forced to retire into camp."

(26) "When Baltasar de Gallegos came into the open field, he discovered ten or eleven Indians, among whom was a Christian, naked and sun-burnt; his arms tattooed after their manner, and he in no respect differing from them. As soon as the horsemen came in sight, they ran upon the Indians, who fled, hiding themselves in a thicket, though not before two or three of them were overtaken and wounded. The Christian, seeing a horseman coming upon him with a lance, began to cry out: 'Do not kill me, cavalier; I am a Christian! Do not slay these people; they have given me my life!' Directly he called to the Indians, putting them out of fear, when they left the wood and came to him. The horsemen took up the Christian and Indians behind them on their beasts, and, greatly rejoicing, got back to the Governor at nightfall. When he and the rest who had remained in camp heard the news, they were no less pleased than the others. The name of the Christian was Juan Ortiz, a native of sevilla, and of noble parentage. He had been twelve years among the Indians, having gone into the country with Panphilo de Narvaez, and returned in the ships to the Island of Cuba, where the wife of the Governor remained; whence, by her command, he went back to Florida, with some twenty or thirty others, in a pinnace; and coming to the port in sight of the town, they saw a cane

(28) sticking upright in the ground, with a split in the top, holding a letter, which they supposed the Governor had left there, to give information of himself before marching into the interior. They asked it, to be given to them, of four or five Indians walking along the beach, who, by signs, bade them come to land for it, which Ortiz and another did, though contrary to the wishes of the others. No sooner had they got on shore, when many natives came out of the houses, and,
(28) drawing near, held them in such a way that they could not escape. One, who would have defended himself, they slew on the spot; the other they seized by the hands, and took him to Ucita, their Chief. The people in the pinnace, unwilling to land, kept along the coast and returned to Cuba. By command of Ucita, Juan Ortiz was bound hand and foot to four stakes, and laid upon scaffolding, beneath which a fire was kindled, that he might be burned; but a daughter of the Chief entreated that he might be spared. Though one Christian, she said, might do no good, certainly he could do no harm, and it would be an honour to have one for a captive; to which the father acceded, directing the injuries to be healed.

(29) "Three years having gone by since he had fallen into the hands of this Chief, there came another, named Monococo, living two days' journey distant from that port, and burnt the town, when Ucita fled to one he had in another seaport, whereby Ortiz lost his occupation, and with it the favor of his master. The Indians are worshippers of the Devil, and it is their custom to make sacrifices of the blood and bodies of their people, or of those of any other they can come by; and they affirm, too, that when he would have them make an offering, he speaks, telling them that he is athirst, and that they must sacrifice to him. The girl who had delivered Ortiz from the fire, told him how her father had the mind to sacrifice him the next day, and that he must flee to Monococo, who she knew would receive him with regard, as she had heard that he had asked for him, and said he would like to see him; and as he knew not the way, she went half a league out of town with him at dark, to put him on the road, returning early so as not to be missed. Ortiz travelled all night, and in the morning came to a river, the boundary of the territory of Monococo, where he discovered two men fishing. As this people were at war with those of Ucita, and their languages different, he did not know how he should be able to tell them who he was, and why he came, or make other explanation, that they might not kill him as one of the enemy. It was not, however, until when he had come up to where their arms were placed that he was discovered, when they fled towards the town; and though he called out to them to wait, that he would do them no injury, they only ran the faster for not understanding him. As they arrived, shouting, many Indians came out of the town,

(31) and began surrounding, in order to shoot him with their arrows, when he, finding himself pressed, took shelter behind trees, crying aloud that he was a Christian fled from Ucita, come to visit and serve Monococo. At the moment, it pleased God that an Indian should come up, who, speaking the language, understood him and quieted the others, telling them what was said. Three or four ran to carry the news, when the Cacique, much gratified, came a quarter of a league to receive him. He caused the Christian immediately to swear to him, according to the custom of his country, that he would not leave him for any other master; and, in return, he promised to show him much honour, and if at any time Christians should come to that land, he would let him go freely, and give him his permission to return to them, pledging his oath to this after the Indian usage."

(32) "Great was the joy of Ortiz at this news," (of the arrival of
(32) Spaniards in the vicinity "though still doubtful of its truth; however, he thanked Mocogo, and went his way. A dozen principal Indians were sent to accompany him; and on their way to the port, they met Baltasar de Callejones, in the manner that has been related." (38) "Some natives were seen in a lake, to whom having spoken by an interpreter, they came out and gave him a guide."
(41) "Having learned from Juan Ortiz, to whom a native had made it known, that the Indians had determined to assemble and fall upon the Christians, for the recovery of their Chief," (held by the Spaniards.) (43) "While captives, these men determined to rebel, and gave the lead to an interpreter, one reputed to be brave."
(46) "The women and youths, when removed a hundred leagues from their country, no longer cared, and were taken along loose, doing the work, and in a very little time learning the Spanish language."
(50) "Of the Indianstaken in Napetuca, the treasurer, Juan Caytan, brought a youth with him, who stated that he did not belong to that country, but to one afar in the direction of the sun's rising, from which he had been a long time absent visiting other lands; that its name was Yupaha, and was governed by a woman, the town she lived in being of astonishing size, and many neighboring lords her tributaries, some of whom gave her clothing, others gold in quantity. He showed how the metal was taken from the earth, melted, and refined, exactly as though he had seen it all done, or else the Devil had taught him how it was; so that they who knew aught of such matters declared it impossible that he could give that account without having been an eye-witness; and they who beheld the signs he made credited all that was understood as certain."
(54) "Nevertheless, some men and women were taken, among whom was found one who understood the youth, the guide to Yupaha, which rather confirmed what he stated, as they had come through regions speaking different languages, some of which he did not understand."
(55) "The Cacique stated that farther on was a great lord, whose territory was called Ocute. He gave him a guide, who understood the lan-
(56) guage, to conduct him thither; and the Governor commanded his subjects to be released."
(60) "The Governor menaced the youth, motioning that he would throw him to the dogs for having lied to him in saying that it was four days' journey, whereas they had travelled nine, each day of seven or eight leagues; and that the men and horses had become very thin, because of the sharp economy practiced with the maïs. The youth declared that he knew not where he was. Fortunately for him, at the time, there was not another whom Juan Ortiz understood, or he would have been cast to the dogs."
(109) "In sight of the Christians they made a fire, and, taking an Indian by the head and feet, pretended to give him many blows on the head and cast him into the flames, signifying in this way what they would do with the Christians."
(115) Spaniards cross the Mississippi to its west bank.
PANTOMIME AND INTERPRETERS. DE SOTO. 1539-1543. TRIBES OF FLORIDA AND GULF OF MEXICO.

Volume 1. The Narrative of the Gentleman of Elvas, translated by Buckingham Smith.

(128) "The Indians stated that thence towards the north, the country, being very cold, was very thinly populated; that cattle were in such plenty, no maize-field could be protected from them, and the inhabitants lived upon the meat."

(133) "Three days from that time came many Indians, by his order, with offerings of shawls, deer-skins, and two cowhides: they stated that at the distance of five or six leagues towards the north were many cattle, where the country, being cold, was thinly inhabited; and that, to the best of their knowledge, the province that was better provisioned than any other, and more populous, was one to the south, called Cayas."

(137) "The Indian stated, that the largest population about there was that of a province lying to the southward, thence a day and a half's travel, called Tulla; that he could give him a guide, but no interpreter; that the tongue of that country was different from his, and that he and his ancestors had ever been at war with its chiefs, so that they neither conversed together nor understood each other."

(139) "Soto raised him up, and the man made a speech, but there was none to understand him. The Governor, by signs, told him to return and say to the Cacique, that he must send him someone who could speak with the people of Cayas. Three Indians came the next day with loads of cow-skins, and three days afterward came twenty others. Among them was one who understood those of Cayas."

(140) "He brought a present of many cow-skins, which were found very useful; the country being cold, they were taken for bed covers, as they were very soft and the wool like that of sheep. Near by, to the northward, are many cattle. The Christians did not see them, nor go where they were, because it was a country thinly populated, having little maize."

(141) "The Governor informed himself of the country in every direction. He ascertained that toward the west there was a thin population, and to the southeast were great towns, principally in a province, abundant of maize, called Autiamque, at the distance of about eighty leagues, ten days' journey from Tulla."

(148) "On Monday, the sixth day of March, of the year 1543 of the Christian era, the Governor set out from Autiamque to seek Nilco, which the Indians said was nigh the River Grande, (Mississippi) "with the purpose, by going to the sea, to recruit his forces."

(148) "Juan Ortiz died in Autiamque, a loss the Governor greatly regretted; for, without an interpreter, not knowing whither he was travelling, Soto feared to enter the country, lest he might get lost. Thenceforth a lad, taken in Cutifachiqui, who had learned somewhat of the language of the Christians, served as the interpreter. The death was so great a hindrance to our going, whether on discovery or out of the country, that to learn of the Indians what would have been rendered in four words, it became necessary now to have the whole day: and oftener than otherwise the very opposite was understood of what was asked; so that many times it happened the road that we travelled one day, or sometimes two or three days, would have to be returned over, wandering up and down, lost in thickets."
May 31, 1543, de Soto dies and is buried in Mississippi.
Lyra Moscoso de Alvarado becomes Captain-General.

"They burned much provision, and captured many Indians. The Cacique, seeing the damage his territories were receiving, sent five principal men to Moscoso, with three guides, who understood the language farther on, whither he would go."

"Taking two natives, they went back to the river, where the Governor waited; and on coming to question the captives, to ascertain what towns there might be to the west, no Indian was found in the camp who knew their language."

"They could not travel by land, for want of an interpreter." 1543.

"Now, in Guasco, they had already found some turcoises, and shawls of cotton, which the Indians gave them to understand, by signs, were brought from the direction of the sunset;"

July 2, 1543, Spaniards set sail from Aminoya, headed for the mouth of the Mississippi and the Gulf of Mexico.

Spaniards abandon five hundred male and female captives, "among whom were many boys and girls who understood and spoke Spanish."

Volume 2. Narrative of Biedma.

Add nothing on the above matters to gentleman of Elvas.

De Soto Expedition based on Diary of Ranjel, by Oviedo y Valdes.

Add nothing on above matters not contained in Elvas Narrative.

No references to Sign Language in the De Soto Narratives. All references appear to indicate lack of use of sign language by tribes de Soto expedition encountered.
SIGN LANGUAGE - BUFFALO. CASTENADA-CORONADO. 1541. COMANCHE.


Narrative of Castenada.

(490)---some Indians came to Cibola from a village which was 70 leagues east of this province, called Ciuye. --- They brought a present of tanned hides and shields and head-pieces, which were very gladly received, --- They described some cows which, from a picture that one of them had painted on his skin, seemed to be cows, although from the hides this did not seem possible, because the hair was woolly and snarled so that we could not tell what sort of skins they had. ---

(527) These people are called Quechechos and Teyas. --- They travel like the Arabs, with their tents and troops of dogs loaded with poles, and having Moorish pack saddles with girths. When the load gets disarranged, the dogs howl, calling some one to fix them right. These people eat raw flesh and drink blood. They do not eat human flesh. They are a kind people and not cruel. They are faithful friends. They are able to make themselves very well understood by means of signs. They dry the flesh in the sun, cutting it thin like a leaf, and when dry they grind it like meal to keep it and make a sort of sea soup of it to eat. A handful thrown into a pot swells up so as to increase very much. They season it with fat, which they always try to secure when they kill a cow. They empty a large gut and fill it with blood, and carry this around the neck to drink when they are thirsty. When they open the belly of a cow, they squeeze out the chewed grass and drink the juice that remains behind, because they say that this contains the essence of the stomach. They cut the hide open at the back and pull it off at the joints, using a flint as large as a finger, tied in a little stick, with as much ease as if working with a good iron tool. They give it an edge with their own teeth. The quickness with which they do this is something worth seeing and noting.

(504) After ten days more they came to some settlements of people who lived like Arabs and who are called Quechechos in that region. They had seen the cows for two days. These folks live in tents made of the tanned skins of the cows. They travel around near the cows, killing them for food. --- The general talked with them, but as they had already talked with the Turk, who was with the advance guard, they agreed with what he had said. That they were very intelligent is evident from the fact that although they conversed by means of signs they made themselves understood so well that there was no need of an interpreter.

MILLER MANUSCRIPT. 1837-1838. Platte, Wind River, Jackson’s Hole.

(71) "Pawnee Indians Migrating. -- Everything is brought in requisition, even the dogs, and it is amusing to see how well these creatures known what is in store for them. They slink away, and try to hide themselves, are secured and brought back, and are harnessed to two light poles with a transverse piece at the other end, on which is packed peltries, etc." 

(93) "With the aid of two or three of the hunters the buffalo is raised from his fallen position and placed in a sitting posture, in order to take that kost superlative morceau, the hump rib. A cut is made longitudinally with a knife, the skin on each side flapped on the shoulder and a trapper to the right in the sketch is receiving a tomahawk in order to separate the spinal process."

(292) Voyage of Cabrillo. South Sea, 1542. Relation, or Diary of the Voyage which Juan Rodriguez Cabrillo made with two ships, for the Discovery of the Passage of the South Sea at the North, from the 27th of June, 1542, when he departed from the Port of Navidad, until the 14th of April of the following year, when he returned to it, having reached the Latitude of 44 Degrees; with the description of the coast, ports, creeks, and islands which he examined, and their distances, on the extent of all that coast. (Bartolome Ferrel, Pilot.)

(302) Port St. Quentín. Thursday August 24, 1542. And Thursday they saw certain smokes and went there with the boat and found about thirty Indian fishermen, who were peaceable, and they brought to the ship a boy and two Indian women, to whom they gave clothing and presents and let them go; from whom they could understand nothing by signs. ——— Friday, September 1, 1542. The following Friday, going to take in water, they found at the watering-place certain Indians, who were peaceable, and these showed them a pond of water and a salt pit which contained much, and they said by signs that they had not their habitation there, but in the interior, and that there were many people. This same day, in the evening, five Indians came to the shore, whom they brought to the ships, and they appeared intelligent Indians; and entering in the ship they took note of the Spaniards who were there and counted them, and made signs that they had seen other men like them, who had beards, and who brought dogs and cross-bows and swords. (303) ——— and they made signs that five days journey hence were the Spaniards. And they made signs that there were many Indians, and that they had much maize and many parrots.

(305) San Pedro Bay. September 30, 1542. And the following day, in the morning, there came to the ship three large Indians, and by signs they said that there were traveling in the interior men like us, with beards, and clothed and armed like those of the ships, and they made signs that they carried cross-bows and swords, and made gestures with the right arm as if they were throwing lances, and went running in a posture as if riding on horseback, and made signs that they killed many of the native Indians, and that for this they were afraid.

Landa gives a full description of the manners and customs, the religion, history and culture of the Maya Indians of Yucatan. He makes no mention of a Sign Language existing among these Indians.

This account takes up the religion and the religious rites of the Aztecs, the information having been gathered from their priests by Sahagun. There is no mention made of any sign language among these Indians. The bulk of the work was prepared from the years 1558 to 1566 and finished about 1569.

NOTE: Bandelier's translation in the Fiske University Edition only takes in Volume I of Sahagun. The other volumes have not yet been translated into English. A fine Spanish edition, translated from the original Aztec edition, in which language Sahagun wrote his work, has recently, 1939, been published in Mexico City, in 4 volumes. A copy of these volumes is in the Library of the Bureau of American Ethnology, Smithsonian Institution, Washington, D.C.
1561-1570. CHESAPEAKE BAY, INTERPRETERS, INDIANS, SPANISH.
NO SIGN LANGUAGE, NO PANTOMIME.
NOTE: de Leon discovers Florida, 1513. Velasquez off Chesapeake, 1561.
French trading into Chesapeake, prior to 1565. Jesuits on Chesapeake,
1570. Raleigh Colony, Roanoke, 1584. Virginia Colony, 1606. Maryland
Colony, 1634.

The Romance of the Floridas, Michael Kenny, New York, 1934.

(87) Governor Villafranca, with four ships and 300 men reaches Port
Royal Sound, South Carolina, May 27, 1561.
(88) Villafranca lands June 3, 1561, and loses ship near Pedee river.
Doubles Cape Hatteras. Captain Velasquez reconnoiters north to the
Chesapeake Bay (Bay of Santa Maria) and picks up there Ajacan, an
Indian, and rejoins Villafranca. Villafranca returns to Hispaniola, July
9, 1561. Ajacan baptised as Don Luis Velasco, with Viceroy as god-
father.
(146) Menendez Aviles in Spain when Dominican Friars bring there Ajacan
or Don Luis Velasco, in 1561. Expedition to Chesapeake does not get there
(149) but turns back on account of bad weather, 1565.
(245) Expedition to Chesapeake, 1570. "Don Pedro sailed with the fleet,
and took with him another passenger, whom circumstances enabled to
exercise a determining influence on the future of the Jesuit missions
in the Floridas, and with fatal effect. This was the Indian of Ajacan,
who had been taken from the Chesapeake region in the Villafranca expedi-
tion (1561), and christened in Mexico under the name of his sponsor and
patron, the Governor, Don Luis Velasco. Sent back by Menendez with the
Dominican Fathers, in 1565, on their mission to his native Ajacan, near
St. Mary's Bay on the Chesapeake, he returned with them to Spain when
they failed to make their objective, and as Don
(246) Luis Velasco he was treated with much regard and given the
standing and maintenance of a noble by King Phillip II. About fifty
years of age and of dignified bearing, he manifested much zeal for the
evangelization of his native tribes; and his own Christian conduct
and practice appear to have been exemplary."
(274) July, 1570, somewhere on Chesapeake Bay, Jesuit Mission.
"The Indian Luis (Ajacan) professed like hopes, and offered, at first,
every possible assistance; but he spent only two nights with the
Fathers and five days in the village that was their headquarters. Then
he departed to visit his brother, who lived a day-and-a-half journey
distant; and he never returned till the tragic ending. --- Carrera
accounts of his treachery: 'This bad Indian, Don Luis, seeing that the
Fathers and the little community and all they had were at his mercy
and he had nothing to fear, for he was among his brothers, kindred, and
friends and separated from the sea by many
(275) leagues, while they had no protectors on land nor ready help by
water, did not betray his wicked purpose at first. The Fathers put up
their poor house, or cabin, and chapel and all the rest, and then
began to make arrangements to preach the Gospel, which was what had
brought them there. The this bad Indian and second Judas began to give
himself up publicly to vicious indulgence, without fear of God or
respect for people, and to withdraw from any dealings with the Fathers."
(276) February 4, 1571, Jesuit Mission on Chesapeake wiped out by Indians

Captain Christopher Neuart’s Discovery by Gabriel Archer, 1607, Virginia.

(xlii) James River, May 24, 1607. In conference by signs with them (the Indians) one seemed to understand our intention, and offered with his foot to describe the river to us. So I gave him a pen and paper (showing first the use) and he layed out the whole river from the Chesian by the end of it so far as passage was for boats.

(xlv) May 23, 1607. James River. Powhatan and Arahatec. (we told the Indians) we had wars with them (the Chesapeake) also showing hurts scares whole received by them, for which we vowed revenge, after their manner, pointing to the sun. --- Hereupon he (Powhatan) (very well understanding by the words and signs we made) the signification of our meaning moved of his own accord a league of friendship with us, which our Captain kindly embraced, and for concluding thereof, gave him his gown and put it on his back himself, and laying his hand on his breast saying Tingapoli Chemuse (the most kind words of salutation that may be) he sat down. Now the day drawing on we made signs to begin.

(xlv) May 24, 1607. One (Indian) also having stolen a knife, brought it again, upon his (the chief’s) command, before we supposed it lost, or had made any sign for it.

(xlvi) May 24, 1607, at Falls on James River. According to his promise he (Powhatan) met us, where the fellow whom I have called our kind consort, (an Indian) he that followed us from Turkey Isle, at the coming of Powhatan made sign to us we must make a shout, which we did.

(xlvii) Also (which I have omitted) our Captain before Powhatan departed showed him that he would give the Wiroans of Monanacah into his hands, and make him king of that country, making signs to bring to his aid 500 men, which pleased the king much, and upon this (I noted) he told us the time of the year when his enemies assailed him.

(xlviii) May 26, 1607, below falls of James River. One gave me a root wherein they poison their arrows. They would show us anything they demanded, and labored very much by signs to make us understand their language.

(lii) May 26, 1607. There was an old man with king Pamaunche (which I omitted in place to specify) who we understood to be 110 year old; for Naurians with being with us in our boat had learned me (Archer) so much of the language, and was so excellently ingenuous in signing our his meaning that I could make him understand me, and perceive him also well-nigh in anything. But this knowledge our captain got by taking a boough and singling of the leaves, saying caiischo which is 10, so first Naurians took 11 beans and told them to us, pointing to this old fellow, then 110 benas by

(lili) which he answered to our demand for 10 years a bean, and also every year by itself.

(lvi) June 15, 1607. Fort on James River. Thus making signs to be with us shortly again they departed. (the Indians departed).

Observations, etc., by Reverend Samuel Purchas. Virginia, 1606-1607.

(lxi) 1607. On the six and twentieth day of April about four o’clock in the morning, we descried the land of Virginia. The same day we entered the Bay of Chesupioc directly, without any let or hindrance.

(lxiii) April 28, 1607. We rowed over to a point of land, where we found a channel, and sounded six, eight, ten or twelve fathom, which put us in good comfort. Therefore we named that point of land Cape Comfort. The nine and twentieth day, we set up a cross at Chesupioc Bay, and named that place Cape Henry.
April 30, 1607, we came with our ships to Cape Comfort; where we saw five savages running on the shore. Presently the Captain caused the shallow to be manned, so rowing to the shore the Captain called to them in sign of friendship, but they were at first very timorous, until they saw the Captain lay his hand on his heart. Upon that they layed down their bows and arrows, and came very boldly to us, making signs to come ashore to their town, which is called by the savages Escoughton.

May 7, 1607, Rappahannock. After he (the chief) had rested for a while, he rose and made signs to us to come to his town.

May 8, 1607, Apamatica, we made signs of peace, which they being perceived in the end, and let us land in quietness.

May 18, 1607, at fort eight miles from Point Comfort, Paspiahe (a chief) made signs to us to lay our arms away, but we would not trust him so far, he seeing he could not have time to work his will, at length made signs that he would give us as much land as we would desire to take.

An arrow pierces a shield that could not be pierced by bullet fired from a pistol.

The king of Rappahanah demanded a canoe, which was restored. He lifted up his hand to the sun (which they worship as their God), besides he laid his hand on his heart that he would be our special friend.

William White (having lived with the natives) reported to us of their customs.

Captain E. M. Wingfield, A Discourse of Virginia, 1607-1608.

1607. The 7th of July Tapahanah, a Wyroance, dweller on Salisbury side, hailed us with the word of peace. The President, with a shallow well manned went to him. We found him sitting on the ground cross legged, as is their custom, with one attending on him, which did often say: This is the Wyroance Tapahanah, which he did likewise confirm by stroking his breast.

December 10, 1607. Master Smith went up the river Chechahomyis to trade for corn.

Then he went on shore with his guide, and left Robinson and Emmory, two of our men, in the canoe, which were presently slain by the Indians, Pamaonkes men, and he himself taken prisoner, and, by means of his guide, his life was saved; and Pamaonke, having him prisoner, carried him to his neighbor wyroances to see if any of them knew him, for one of those which had been some two or three years before us, in a river amongst them, northward, and taken away some Indians from them by force. At last he brought him to the great Powaton (of whom we had no knowledge), who sent him home to our town the 8th of January, 1608.

Letter of August 31, 1609 of Captain Gabriel Archer from Jamestown, announcing the arrival of the Third Supply. (10iv)

Henry Spelman, Relation of Virginia, 1609.

When yet I desired to see our English and therefore made signs unto him (Little Powhatan) to give me leave to go to our ship to fetch such things as I left behind me, which he agreed unto, and setting himself down, he clapped his hand on the ground in token he would stay there until I returned.

Archer lives a year or more with Potomac, 1609-1610, at Pastapanzie, until Captain Argyll arrived at Nacottawtanke, called by English Camocacock (cvi) Deer surround or drive is described.

John Smith. True Relation, etc., Virginia. 1607.

May, 1607. In the midway staying to refresh ourselves in a little isle, four or five savages came unto us, which described unto us the course of the River.
1607-1623. VIRGINIA INDIANS. SMITH. PANTOMIME AND INTERPRETERS.


(7) June, 1607. Returning to Arsetecke, and stayed there the next day to observe the height (latitude) thereof, and so with many signs of love we departed.

(11) Captain Smith on November 9, 1607, with 2 boats and 15 men starts up the Chickahominy River.

(15) 1607. I had discharged my pistol ere the king of Pamaunck called Apezcaukenough with 300 men environed me, each drawing their bow, which done they layed themselves upon the ground, yet without shooting. (15) I presented him (the Indian chief) with a compass dial, describing by my best means the use thereof, whereas he so amazedly admired, as he suffered me to proceed in a description of the roundness of the earth, the course of the sun, moon, stars and planets.

(18) Indians describe to Smith assault on them by white men on Paminke River in year 1606.

(19) January 5, 1608. Smith brought to Werowocomac and meets Powhatan. We by signs demanded fresh water, they described us up the river was all fresh water.

(20) He (Powhatan) described also upon the same sea, a mighty Nation called Pocahontas, a fierce Nation that did eat men, and warred upon the people of Moynenaux and Patacoono., Nations upon the top of the head of the Bay, under his territories: where the year before they had slain a hundred. He signified their crowns were shaven, long hair in the neck, tied on a knot, swords like pole axes. Beyond them he described people with short coats, and sleeves to the elbows, that passed that way in ships like ours. --- He described a country called Aone, where they have abundance of brass, and houses walled as ours. I requited his discourse --- in describing to him the territories of Europe, which was subject to our king, whose subject I was; the innumerable multitude of ships; I gave him to understand the noise of trumpets and terrible manner of fighting (that) were under Captain Newport my father, whom I entitled the Neworames, which they call the king of all the waters. At his greatness he admired and not a little feared.

(34) June, 1608. Two in rank we marched to the Emperor's house. Before his house stood forty or fifty great platters of fine bread. Being entered the house, with loud tones they all made signs of great joy.

(35) Conversation of Smith with the Indian chief. No note of interpreter, or use of pantomime, sign language, or use by Smith of native language.

(36) This proffered kindness for many reasons we condemned not, but with the best languages and signs of thanks I could express, I took my leave. --- The next day the king conducting me to the river, showed me his canoes, and described unto me how he sent them over the bay, for tribute beads; and also what countries paid him beads, copper, or skins.

(37) With a trumpet before him (Newport) we marched to the king (Wicomico); who after his old manner kindly received him, especially a boy of thirteen years old, called Thomas Savage, whom we gave him as his son.

(39) Speech of chief given. Not stated whether obtained through interpreter, pantomime, sign language, or through Smith's knowledge of language.

(51) With what words or signs of love he (the Indian chief) could express, we departed. (At Kiskiack) --- The people (there) so scornfully entertained us, as with what signs of scorn and discontent we could we departed. --- He (the Indian) signified to me to come ashore.

(38-39) First references to Pocomonac.

(39) Two days after, a Pasapayshan came to show us a glistening mineral stone, and with signs demonstrating it to be in great abundance like unto rocks.

A Map of Virginia with a Description of the Country by Captain Smith, 1612.

(44-46) (1607-1609) Vocabulary of Indian words and phrases, 76 in number.


(96) Smith's journey among the Indians for provisions, 1607-1608.

The want of the language, knowledge to manage his boat without sailors, the want of a sufficient power (forces) (knowing the multitude of the savages), (of) apparel for his men, and (of) other necessaries; (these) were infinite impediments, yet no discouragement.

January 8, 1608, arrival of first supply to Virginia under Newport.

(100-101) According to Studley and Todkill Smith when a prisoner of the Indians had "enchanted those poor souls" with a lecture on geography and astronomy, and account of Europe. No mention of Pocahontas in 1612, as rescuing Smith from death at hands of Indians.

(103) June, 1608, Powhatan's village with Newport. Captain Smith being our interpreter, regarding Newport as his father, knowing best the disposition of Powhatan, told us his intent was but to cheat us. (Studley and Todkill)


Leaving the Phoenix at Cape Henry, we crossed the bay to the Eastern Shore, and fell with the Isles called Smith's Isles. The first people we saw were 2 grim and stout savages upon Cape Charles, with long poles like javelins, headed with bone. They boldly demanded what we were, and what we would; but after many circumstances, they in time seemed very kind, and directed us to Acaumacke, the habitation of the Werowans, where we were kindly intreated. ---

(110) They spake the language of Powhatan wherein they made such descriptions of the bay, Isles, and rivers that often did us exceeding pleasure.


But the good news of our discovery, and the good hope we had (by the savages relation) our Bay had stretched to the South Sea, appeased their fury; but conditionally that Radcliff should be deposed, and that Captain Smith would take upon him the government.


We understood them nothing at all but by signs, whereby they signified unto us they had been at wars with the Tackwahgs, the which they confirmed by showing their green wounds. But the night parting us we imagined they appointed the next morning to meet; but after that we never saw them. --- Entering the river of Tackwagh, the savages all armed in a fleet of boats round environed us. It chanced one of them could speak the language of Powhatan, who persuaded the rest to a friendly parley.

(118) Tackwahgs Indians. The Sasquesahaks inhabit upon the chief spring of these 4 (rivers); two days journey higher than our barge could pass for rocks. Yet we prevailed upon the interpreter to take with him another interpreter to persuade the Sasquesahaks to come to visit us, for their languages are different.

Arrival of Second Supply, and Smith made President, 1608. Todkill.

(121-123) Gifts by Newport for Powhatan and his coronation.

(124) Powhatan refuses to come to Jamestown, replying to Smith, and whereupon he began to draw plots upon the ground, according to his discourse, of all those regions.

(125) Coronation of Powhatan is described by Whiffen, Phettilpse and Todkill.
(132) December 29, 1608. Smith's journey to Pamunkey. Whiffin, Phettplace and Todkill. Then we departed thence, the President (Smith) assuring the king (the Indian chief) of his perpetual love, and left with him Samuel Collier, his page, to learn the language.

(173) 1610-1611. Third supply to Virginia. By W. Simonds. Argyll. He (Argyll) returned to Jamestown, from whence the Lord delaware sent him to trade in the river of Potomac, where finding an English boy (Henry Spelman) those people had preserved from the fury of Powhatan, by his acquaintance he had such good usage of those kind savages, that he freighted his ship with corn, wherewith he returned to Jamestown, and so for England with the Lord Governor.

Description of New England by Captain John Smith. 1614.

(188) French trade with Indians to eastern coast of New England mentioned.

(303) Smith, New England, 1614. But to return a little more to the particulars of this country, which I intermingle thus with my projects and reasons, not being so sufficiently yet acquainted in those parts, to write fully the estate of the sea, the air, the land, the fruits, the rocks, the people, the government, religion, territories and limitations, friends and foes; but (simply) as I gathered from the niggardly relations in a broken language, to my understanding during the time I ranged those countries, etc.

(318) The main assistance, next God, I had to this small number, was my acquaintance among the savages, especially Doannahida, one of the greatest lords, who had lived long in England.

(333) 1622. God made Pocahontas, the king's daughter, the means to deliver me. Smith.

The English Voyages to Old Virginia, 1584-1605, by John Smith, Amadas.

(303) July, 1584. Isle of Wokokon. 'Till the third day we saw not any of the people, then in a little boat three of them appeared (Indians), one of them went on shore, to whom we rowed, and he attended us without any sign of fear; after he had spoke much, though we understood not a word, of his own accord he came boldly aboard us, we gave him a shirt, a hat, wine and meat, which he liked well, and after he had well viewed the bark and us, he went away in his own boat, and within a quarter of a mile of us in half an hour, had laden his boat with fish, with which he came again to the point of land, and there divided it in two parts, pointing one part to the ship, the other to the pinnace, and so departed. ——

Though we came to him well armed (the Indian), he made signs to us to sit down without any show of fear, stroking his head and breast, and also ours, to express his love.


On Friday the 11 of May (1602) we made land. —— Coming to anchor, 8 Indians in a Basque shallop, with mast and sail, came boldly aboard us.

It seemed by their signs and such things as they had, some Biskiners (Basques) had fished there, being about the Latitude of 43.

(334) 1602. Gosnoll. But the second day after our coming from the main, 11 canoes with near 50 savages came toward us. Being unwilling they should see our building, we went to (them), and exchanged with them knives, hatchets, beads, bells, and such trifles, for some beavers, lizards, martins, foxes, wild cat skins, and such like. We saw them have much red copper, whereof they made chains, collars, and drinking cups, which they so little esteemed they would give us for small toys, and signified unto us they had it out of the earth in the main.

(335) Three days they stayed with us, but every night retired two or three miles from us; after with many signs of love and friendship they departed.
Captain John Smith in Virginia, 1607-1609.

(351) Amongst those people are thus many several nations of sundry languages, that environ Powhatans territories. The Chawanockes, the Mangeooces, the Monacans, the Mannahokes, the Masawomkes, the Powhatans, the Sasquesahaneocks, the Atquanachukes, the Tockwoghes, and the Kuscarawoakes. All those not any one understandeth another but by interpreters.

Proceedings, etc. of the English Colony in Virginia. Simons. Smith. 1607.

(396) Smith a captive of Pamunkes and Powhatans. His pantomime. He demanding for their captain, they showed him Opechankanough, king of Pamunke, to whom he gave a round ivory double compass dial. Much they marveled at the playing of the fly and needle, which they could see so plainly, and yet not touch it, because of the glass that covered them. But when he demonstrated by that globe-like jewel, the roundness of the earth, and skyes, the sphere of the sun, moon, and stars, and how the sun did chase the night round about the world continually; the greatness of the land and sea, the diversity of nations, vaity of complexions, and how were were to them atiipodes, and many other such like matters, they all stood amazed with admiration.

(398) Smith's captivity, 1607-1608. The difficulty and danger, he told the savages, of the mines, great guns, and other engines exceedingly affrighted them, yet according to his request they went to Jamestown, in as bitter weather as could be of frost and snow, and within three days returned with an answer.

(406) Captain Newport's visit to Powhatan, 1608. Captain Smith being our interpreter, regarding Newport as his father, knowing best the disposition of Powhatan, told us his intent was but only to cheat us.

(414) Eastern shore and Chesapeake, 1608. Long they (the Indians) shot, we still riding at anchor with out their reach, making all the signs of friendship we could.

(417) Potomac river, June 16, 1608. Hostages exchanged and James Watson is sent to Indian chief. English well treated at Anacostia. (Nacotchtant).

(433) 1608. Second voyage discovering the Bay. We understood the (the Indians) nothing at all, but by signs whereby they signified unto us they had been at wars with the Tockwoghes, the which they confirmed by showing us their green (fresh) wounds. But the night parting us, we imagined they appointed the next morning to meet, but after that we never saw them.

Entering the river of Tockwogh, the savages all armed, in a fleet of boats after their barbarous manner, round environed us; so it chanced one of them could speak the language of Powhatan, who persuaded the rest to a friendly parley. But when they saw us furnished with Massawomkes weapons, and we faining the invention of récoughtan, to have taken them perforce, they conducted us to their palisaded town. --- The Sasquesahanocks inhabit upon the chief spring of these four branches of the Bay's head, two days journey higher than our barge could pass for rocks, yet we prevailed with the interpreter to take with him another interpreter, to persuade the Sasquesahanocks to come visit us, for their languages are different.

(433) 1608. The Sasqueshanocks come down the Chesapeake to meet English. All these, and many other toys they (the Indians) layed at his (the English Captain's) feet, stroking their ceremonious hands about his neck for his creation to be their Governor and Protector," etc. --- Many descriptions and discourses they made us, of Atquanachuck, Massawomek, and other people, signifying they inhabit upon a great water beyond the mountains, which we understood to be some great lake, or the river of Canada, and from the French to have their hatchets and commodities by trade.
(484) 1608. Smith, here we encountered our old friend Mosco, a lusty savage of Wighocoocomo upon the river Patowomek. We supposed him some Frenchman's son, because he had a thick black bushy beard, and the savages seldom have any at all; of which he was not a little proud, to see so many of his countrymen.

(483) In the interim we began to cut in pieces their canoes, and they presently to lay down their bows, making signs of peace.

(517) 1614. R. Harmer's visit to Powhatan. Being provided I had Thomas Savage with me, for my interpreter.

(518) I told him (Powhatan) by my interpreter, etc.

(533) 1616. Powell, Boothe, Cantrill, Gurganey. Here, as at many other times (with Powhatan and Opechkanough) we were beholden to Captain Henry Spilman our interpreter, a gentleman (that) had lived long time in this country, and sometimes a prisoner among the savages, and done much good service, though but badly rewarded.

(539) 1616-1617. During this time, the Lady Rebecca, alias Pocahontas, daughter of Powhatan, by the diligent care of Master John Rolfe her husband and his friends, was taught to speak such English as might well be understood, well instructed in Christianity, and was become very formal and civil after our English manner.

(564) Rev. J. Stockam, May 28, 1631. We have sent boys among them (the Indians) to learn their language, but they return worse than they went.

(565) "Nupor(t)s-newes" settled by Master Gookin with fifty men from Ireland, November 32, 1631.

(567) 1631. Not long after Namencacus the king of Pawtuxunt came to us to seek for Thomas Savage our interpreter.

(569) 1631. But a multitude of savages sallied out of the woods, with all the ill words and signs of hostility they could. --- This Thomas Savage, it is sixteen years (1608-1624) since he went to Virginia, being a boy he was left with Powhatan for Namontacke, to learn the language; and as this author (J. Pory) affirmeth, with much honesty and good success hath served the public without any public recompense, yet had an arrow shot through his body in their service.

(570) Indians of Eastern Shore do not use "that devilish custom in making black boys", according to J. Pory, 1631-1632.

(573) Massacre of March 23, 1623 in Virginia. J. Smith. At the loss of this savage Opechkanough much grieved and repined, with great threats of revenge; but the English returned him such terrible answers, that he cunningly dissembled his intent, with the greatest signs he could of love and peace. --- They guided our men with much kindness through the woods, and one Browne that lived among them to learn the language they sent home to his Master.

(586) 1623. And for trading, every one hath not ships, shallops, interpreters, men and provisions to perform it.

(586) 1633. Nor did they (the Indians) much like Poole the interpreter. -- But to our interpreter Poole he (the expelled Indian chief) protested great love.

(599) 1633. Quartering about Kecoughtan, after the watch was set, Samuel Collyer one of the most ancientest planters, and very well acquainted with their (the Indian's) language and habitation, humors and conditions, --- by a sentinel that discharged his piece, was slain.

(606) 1633. Captain Henry Spilman, a gentleman, that hath lived in this country thirteen or fourteen years (1609-1623) one of the best interpreters in the land --- was sent to truck in the river Potomac.