

quarters of the Kiskakons at the village of Michilimakinak, and invariably treated him very well for some days previous to the arrival at the said village of *Sieur de Tonty*, on his return from Fort Frontenac, after his interview with *Sieur de la Salle*, and who was on his way to the *Miamis*, among whom the said *Sieur de la Salle* proposed to winter. Meantime some *Tionontatés* having met a little Illinois girl, the Seneca's slave, who had gone astray four days before her capture, brought her likewise to the said place of Michilimakinak, into a cabin near the Kiskakons' village, whence some Illinois on their departure had carried her off, and brought her into the cabin where *Sieur de Tonty* was then regaling some Indians, in return for some good offices he had received from them in his necessity. He had given his knife to an Illinois to cut up the tobacco he had presented to them at the time. The *Tionontatés* came into the said cabin and brought thither the Iroquois Seneca prisoner, who on seeing the Illinois girl recognized her as his slave. The *Tionontatés* would fain induce the Illinois to give her up to him, and passed some jokes on them, which so irritated them that one of the Illinois arose quite angry and said the Illinois slave could be removed and he would master the Iroquois; and on the renewal of some rude jokes, he snatched from his comrade's hands the knife *Sieur de Tonty* had lent him, and with it struck the Iroquois, and even those who would prevent him repeating the blow, and finished by killing him, notwithstanding all the efforts that were made to prevent him.

Immediately the *Tionontatés* thought only of sending off to the Iroquois to advise them that one of their chiefs had been killed by the Illinois in the cabin of the Kiskakons with the Frenchmen's knife. At the same time all the Outawa nations, on hearing of this murder, took to flight, dreading the anger of the Iroquois; and, doubting not but they would ere long have war in their Country, sent word to the Governor of the French, who spoke on the subject to the Intendant, and they concluded that nothing was to be done for the moment but to send to the Iroquois, to lay before them a true statement of the occurrence; to invite them to come next spring to Fort Frontenac, whither the Governor would repair; to notify them, meanwhile, not to get up any expedition; and, in order to dispel the alarm of the Outawas, to advise these, also, of the measures about to be adopted with the Iroquois.

The Intendant is persuaded, and dares to answer for it, that we shall reëstablish peace and quietness throughout the country, and secure our trade, if attention be paid to the Iroquois; if some presents, which cost nothing, be made them; if those they make be well employed, and reserved to be returned to them when occasion requires, as was the practice with Mess^{rs} de Tracy and de Courcelles; if the impression be removed from their minds that we wish to furnish arms and ammunition to the Illinois, and, if they be assured, on the contrary, that we wish nothing else than to preserve peace among all those nations, whose Fathers we are, and to chastise those who infringe it. For this purpose the Jesuit fathers will be of great use, as well those who are among them, as those of the Mission of La Prairie de la Madelaine, which is filled, in our midst, with the most considerable of that nation; also, the gentlemen of Saint Sulpice, who have charge of the Mission at the Mountain of Montreal, where there are some Iroquois who are much esteemed. Not but that we always have the English, as well towards Manatte and Orange as towards Hudson's Bay, as impediments.

From all that has just been stated, respecting the tribes from whom we derive beaver, we can form an opinion of their present condition, and may conclude that nothing disturbs their repose but the Iroquois. For, although they are infinitely more numerous, the Iroquois is so