

The Count answered them, that if he had been rejoiced to see them in other years, he was more so this, finding them obedient, and disposed, in the midst of all the different rumors which are current, to follow his advice by endeavoring to arrange affairs which are in confusion.

That he lauds their having concluded a new alliance with the Miamis, in order to strengthen themselves against their enemies; that they may be assured, the one and the other, that he will always protect them whilst remaining united and in the good sentiments which children ought to entertain towards their father.

That, however, notwithstanding the tokens of respect and submission in which the Hurons wish to induce him to confide, he has cause to complain of their conduct, understanding that they have gone and carried belts into suspected places, without giving him notice thereof, or stating what their intention was, nor what had been said to them; and that it was not well to have concealed these sorts of things from him.

Souaia replied, that it was true that Sataretsi had been to Seneca; but he thought there was no harm in that, as the Kiskakons were aware of it, and that he went there only to arrange their unfortunate affairs, of which the Seneca accused them with Sataretsi.

M. de Saint Paul having interpreted this to the Kiskakons, they murmured against the Hurons, by whom, they said, they had not been well treated. Many reproaches were interchanged, the Kiskakons saying that the Hurons conceal from them what they do, betray them, and have an understanding with the Iroquois, to whom—they complain—the Hurons had given, solely in their own names, the belts they carried, without having made any mention of them, nor offered those presents on the behalf of both nations, though they had equally contributed thereto. The Hurons, having defended themselves, complained that the Kiskakons only did mischief by their rashness and violent conduct, from which they (the Hurons) have daily much to suffer, especially when absent from home, at which time their old men, women and children are insulted by the Kiskakons, who ill treat them on all occasions without reason or cause.

The Count remonstrated with them that neighbors, as they are, ought to be more united and agree better together, and that they ought never be so irritated or incensed as they appear to be, the one against the other; and, addressing the Hurons, that they ought avoid all occasions of exciting distrust by their conduct; and, speaking to the Kiskakons, they ought not to take umbrage without cause, but have respect for their neighbors, nor go to their cabins to insult and ill-treat people there; that, being brethren and his children, he was sorry to see them quarreling and living unfriendly together; that he desired they should forget the past, and be again so united that their enemies, who were seeking to divide them in order to oppress them more easily, might not profit by their misunderstanding; that they ought to find out means of satisfying the Senecas for the murder of Annehac, which occurred last fall in the village of the Kiskakons, in order that the Iroquois may have less cause to evince his resentment against them.

And having afterwards asked the Kiskakons if they had considered and reflected on the matter, they spread a small mat in the middle of the room, and placed thereon a little boy between 8 and 9 years of age, with a belt of Wampum before him and a robe of beaver on his body; and (addressing Onontio) said that, being innocent of Annehac's death, inasmuch as he

was killed by an Illinois, they did not pretend to owe other satisfaction to the Senecas than the belts they placed in the hands of the Hurons to be given them, to mark thereby the displeasure they felt at the occurrence of that accident in their cabin. However, they presented Onontio, moreover, with this Slave,¹ to do with him as he saw fit.

The Count, rejecting this present, replied: It was not to him they ought to make satisfaction, but to the Senecas, who would justly reject, as he had done, this little Slave were he offered to them as an equivalent for the loss of so great a Captain as Annehac, and that they would not fail to throw him into the war-kettle, the better to season it; that they had come very late, and with very little, and that they ought to have gone early in the spring to the Seneca to settle this matter; that they must bethink themselves now of greater satisfaction, and deliberate on it among themselves, and that he would send for them in the course of two or three days to learn their resolution; that, nevertheless, he would permit them to trade after dinner, to-morrow, for arms and clothing they were in need of, after they had, as was the custom, paid in the forenoon their debts.

The 15th August, 1682.

The Count having caused notice to be given to the Chiefs of the Kiskakons, Hurons and the two Miamis to attend on Tuesday morning, the 15th August, in Sieur Patron's room, he inquired, through M. de Saint Paul, of the Kiskakons whether, according to what had been told them the last time, they had conferred together and agreed as to what they had to offer to the Senecas for the death of Annehac.

After remaining some time without speaking, and looking at each other, the Kiskakons answered No; and the Hurons, being interrogated wherefore they had not done so, replied that they expected the Kiskakons would have spoken first to them about it; the matter regarding these more than it did them. The Kiskakons having afterwards avowed that they had done wrong, added, that they had nothing more to offer than the belts which the Hurons had carried to the Senecas, to whom they ought to have been given in behalf of both nations.

The Count, surprised at this answer, represented that they had not well reflected thereon, and that he should be sorry were affairs to become embroiled and in a worse condition through want of forethought, and exhorted and pressed them to confer forthwith the one with the other. And some time after Noncheke had conferred in private with those of his nation, he resumed speaking, and said that the position in which they found themselves was worse than war; inasmuch as, believing themselves to be at peace, and entertaining no suspicion, they were daily exposed to the hostilities of the Iroquois, who was raising the hatchet over them, without their daring to repel the blows, out of respect to their father Onontio, who had forbidden them to do anything to him because he was his child. But being a disobedient and an evil disposed child, they could not believe that Onontio, their father, had given him the power to kill his brothers, the Outaouaes, who are equally his children; that they requested him not to hold their arm any longer, and to permit them to repel force by force.

The Count having replied that they must first begin by consulting about healing and staunching the wound of Annehac, killed in their own cabin; he should then look to restraining the hatchet of the Iroquois.