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They arrived at Montreal on the ninth of March of this year with Gagniogoton, the same ambassador that had gone with them. They remained silent for some days; finally, at the urgent solicitations of M. de Callières, governor of Montreal, who pressed them to speak, they presented him six belts of wampum. This is the guarantee of their words, and it seems, that they could not open their mouths, however eloquent they are, did this belt not make its appearance before they spoke, and did not each of those they offer suggest to them what to say on the different affairs they have to treat of.

The first belt explained the reason of their delay which was caused by the arrival of some Outawas at the Senecas. It said, that some Iroquois prisoners had been restored there in the \* of Missilmakink. name of the Nine different Tribes, the Hurons\* having no share in this negotiation. The Iroquois were invited to repair in the month of June, to the place indicated, for the purpose of completing the good work of peace, the message of which they had just brought, and of receiving twenty-six additional Iroquois prisoners whom they had to surrender to them. Gagniogoton added, that this was the way things ought to be done when there was a disposition to promote peace, and that people themselves ought to confer about business without referring it to others not of their nation.

The second Belt expressed the great joy felt by the Dutch and the Five Iroquois Nations learning the return of Orehaoué, whom they call the General in chief of the entire Iroquois nation.

The third Belt contained the words of Onnontaée in the name of the five Nations. He again demanded the prompt return of Orehaoué whom they still call the Chief of their country, and that he be accompanied by the messenger, by some Indians who had remained among us, and by all those who had returned from France; that they come on the ice in order to consult altogether respecting the measures they should adopt. It added, that all the French prisoners who were in various villages had been brought to Onnontaé, and that no disposition would be made of them until they should hear what Orehaoué would say on his return home.

The fourth Belt spoke thus and was addressed to the Count:— Onnontio, my father (it is thus they name the Governor general) you say you desire to again set up the tree of peace which you planted in your fort (that is, fort Frontenac). This is well. But it is the fifth Belt that is about to speak, and I report it word for word:—

Know you not that the Fire of Peace no longer burns in that Fort; that it is extinguished by the Blood which has been spilt there; the place where the Council was held is all red; it has been desecrated by the treachery perpetrated there; the soil of Ganneyouit—a village ten leagues above the Fort—has been polluted by the treacherous seizure of prisoners there; the Seneca country has been defiled by the ravages the French committed there. Repair all this, you will then be at liberty to build up the Fire of peace and friendship in some other place than that in which you have located it, for it has been cast out thence. Fix it, if you like, at Ousaguentera—a place beyond the Fort—or if that be too far, you can select La Gallette where Teganissorens—a great chief who was much attached to the Count before he left the country—will come to meet you. You will be at liberty to bring with you as many people as you please, and I likewise. In fine, Father Onontio, you have whipped your children most severely; your rods were too cutting and too long; after having used me thus, you can readily judge that I have some sense now; I again repeat to you that I, Onnontaé, am master