

showing to us the status and condition of the Mohawks whose fortunes and changes we have followed in this paper from Hochelaga to this time.

“The Indian Book, for Jelles Fonda, at Cachnewaga, 1763,” is by far the most interesting and important.

The French wars had closed; the Battle of Lake George had been fought, the village of the Palatines at the German Flats had been destroyed, Niagara had surrendered to Johnson, Quebec had fallen and the reign of New France had ceased.

In all these events the Mohawks had taken part, following in Johnson's lead with more or less discipline, but still wreaking vengeance in their own savage way upon their ancient enemies. And now in the great Conspiracy of Pontiac they held aloof and refused to fight against their friends the English, or to help in establishing a universal Confederacy of the Indian Tribes.

So we see them in this year 1763 while the whole western country was convulsed by Pontiac's war, at home in their Castles, restless under the restraints of an ever advancing civilization, indignant at the aggressions of the settlers, constantly complaining and protesting to Sir Wm. Johnson that their lands were being taken from them unlawfully. Finally, to give them something to do Johnson sent some two hundred of them to fight against the Delawares on the Ohio.

What kind of savages were these Mohawks, who were the neighbors of the whites and who traded with Major Jelles Fonda at Cachnewaga? In the first place we can see the names of some of them in the old account book; they are childish, foolish and contemptuous, and show how low the Indian had fallen, and how he was despised by his white neighbor. A few retained their Indian names, but by far the greater part in this book are named as one would name dogs and horses: Old Brant, Brant in Thomas, Wide Mouth Jacob, Brant's Nicholas, Young Aaron of the Hill, Jan from the Hill, Young Moses, Snufflers David, The Squinty Cayuga, are few of them. A page from the book will serve as an example.

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