

gula, an Onondaga sachem, at La Famine River; and in a speech preserved word for word by Lahontan, who was present, he told the sachem that he had come to have a friendly talk with his people, but threatened them with destruction if they continued to interfere with the Indian trade of the French. The sachem's reply as reported by Lahontan is a wonder of derisive and sarcastic eloquence: "Listen, Onnontio" (the Iroquois name for the governors of Canada) "I do not sleep, my eyes are open, and the sun which shin's upon me shows me a great chief at the head of a host of warriors, who speaks as if dreaming. He says that he only came hither to smoke the great calumet with the Onondagas, but Garangula sees that it was to knock them on the head, if so many French arms had not grown weak."

"Listen, Onnontio; the Mohawks, the Oneidas, the Cayugas, the Onondagas, and the Senecas, tell thee that when they buried the hatchet at Catarauqui in presence of thy predecessor, in the centre of the fort, they planted in the same place the Tree of Peace, to be carefully nurtured there; that instead of being a retreat for warriors that post should be a resort of traders; that instead of arms and ammunition, nought should enter there but merchandize and beaver skins. Listen, Onnontio. Take care that so many warriors as appear there, being shut up in such a little fort, do not choke that tree. It would be a pity if, having taken root so easily, they hindered it from growing, and covering one day with its branches thy country and ours. I tell thee, in the name of the Five Nations, that our warriors will dance beneath its shade the dance of the calumet; that they will sit quietly on their mats; and that they will only dig up the hatchet to cut down the Tree of Peace, when their brothers Onnontio and Corlear (the Governor of New York) shall together, or separately attack this country, which the Great Spirit gave to our ancestors." Garangula then feasted the French officers and gave them presents of beaver, and this "chargeable expedition returned to Montreal, having ended in a scold between the French General and an old Indian."

Peace lasted until 1687, when it was treacherously broken by an expedition led by the Marquis de Denonville. The advance, under M. de Champigny, fell upon two villages of Iroquois who had settled at Catarauqui on the invitation of the French. "Arriving towards evening, they had nothing to do but throw themselves on the inhabitants; and these poor savages, who suspected nothing, saw themselves surrounded, seized, and bound. In this sad state they were taken to Frontenac. The Intendant gave them a disagreeable reception. He ordered them to be fastened in a row to posts, by the neck, hands and feet." "On our arrival we heard of M. de Champigny's glorious expedition. Unable to believe such a great injustice, I hastened to the fort. I found, indeed, these rows of Iroquois fastened as I have said. This spectacle aroused my indignation. What surprised me most was to find these prisoners all singing. The burden of their song seemed to me very true, and I would defy M. notre Intendant to answer it satisfactorily. Judge for yourself. These are the words these unfortunates repeated most frequently. . . . (I must remark that the victors had murdered the old men of the villages.) 'What ingratitude! What villainy! What cruelty! Since the peace we have never ceased to provide for the subsistence of this fort by our fishing and hunting. We have enriched the French by our beavers, and for reward they come treacherously to our villages, they murder our fathers and old men, they make us slaves. . . . Is this the nation whose uprightness and good faith the Jesuits preached so loudly?'" (Lahontan, letter 13, 2nd August, 1687).

Lahontan proceeds to tell how, seeing some of the French Indians burning the prisoners with lighted pipes, his anger was kindled, and he fell upon his allies with his cane and thrashed them soundly. For this he was put under arrest and severely reprimanded, the Indians demanding his life. He was only saved by his commanding officer pretending he was drunk, and was a "person to whom all intoxicating drinks were forbidden." Proceeding towards a Seneca village of some importance, seven leagues from Fort Frontenac, the French were surprised by five hundred Senecas, and thrown into confusion. They were only saved from defeat by their Indians, who, accustomed to forest warfare, rallied and repulsed the enemy. As it was, they lost so severely that the Indians could not persuade de Denonville to pursue. They marched on to the Seneca village, where their exploits are thus described by the lively cavalier above quoted: "We found nothing there to kill but horses, cattle, poultry, and a vast quantity of pigs; but no men. The wise Iroquois had set fire to their cabins and decamped. Those among us who were most enraged expended their fury on the Indian corn. This was cut down by mighty blows of the sword. We spent five or six days in this valiant occupation. Encouraging each other in our martial fury, we advanced for three leagues, always beating our enemy—the Indian corn."

An attempt on the part of the French to make peace with the Iroquois was frustrated by a deep and wicked device of Adario, a famous Huron chief with whom the French had entered into an alliance, promising only to end the war upon the extermination of their enemies. De Denonville had hardly made this alliance with Adario, when he entertained proposals of peace from the Five Nations. For this double dealing Adario took terrible revenge. He waylaid the Iroquois deputation, slew some and took others prisoners, and, upon being told of the proposed peace, feigned ignorance of it, and told his prisoners that he had been sent by the French to destroy them. He then released them and told them to go home and tell the Five Nations of this treachery of the French.

The result of all this real and supposed French treachery was that in 1688, twelve hundred men of the Five Nations landed at Lachine, on the island of Montreal.

"They burnt and sacked all the plantations, and made a terrible massacre of men, women and children. There were about a thousand of the French killed at this time, and twenty six were carried away prisoners, the greater part of which were burnt alive. In October following they destroyed all the lower part of the island, and carried away many prisoners." (Colden.)

In consequence of these incursions the French burnt their ships on Lake Ontario, and abandoned Catarauqui Fort; and their Indian allies learning the successes of the Iroquois, they had great difficulty in preserving their influence. Small parties of the Iroquois continued to harry the country, killing great numbers of the people who "could neither plant nor sow, nor go from one village to another for relief, but with imminent danger of having