

1658.

Dupuys'  
plans.

withdraw, and make escape impossible. Yet they had to resolve upon a course without delay, and the following was adopted by the commandant. He began by sending an express to Mr. d'Ailleboût, to inform him of the conspiracy. He then gave his orders to build in haste small light boats; and to prevent the Iroquois getting the least idea of their project, he caused the work to be done in the garret of the house of the Jesuits, which was a little more isolated than the rest, and larger.<sup>1</sup>

This done, he notified his people to hold themselves in readiness to start on the day which he fixed, and make severally their preparations for the voyage, carefully avoiding what would give the Iroquois any suspicion. There now remained only to take steps to embark so secretly that the Indians should have no knowledge of the retreat of the French, till they had had sufficient start to be no longer in fear of pursuit; and they succeeded by a somewhat curious stratagem.<sup>2</sup>

Indian  
adoption.

A young Frenchman had been adopted by one of the greatest men at Onondaga. This kind of adoption, which became, at a later date, quite common, has all the advantages of the adoption practised by the Romans, except the right of inheriting, which amounts to nothing among Indians: moreover, they have not the burdens, and are unaffected even by the wars which may break out. Hence it has come to pass, that we have no less frequently than successfully employed Frenchmen adopted by the Iroquois to negotiate treaties of peace with them.<sup>3</sup>

Retreat of  
the French.

The young man just mentioned went to his adoptive father and told him that he had just dreamed of one of those feasts where all served up must be eaten.<sup>4</sup> He begged him to give one of that kind to the whole village; and he

<sup>1</sup> There was apparently only one house: Relation, 1660, p. 25.

<sup>2</sup> M. Marie de l'Incarnation, Lettres, p. 536; Relation, 1658, p. 7. D'Argenson censured their course: Can. Doc., II., i., 324.

<sup>3</sup> The Le Moynes and Joncaires thus acquired their influence.

<sup>4</sup> Lafitau, Mœurs des Sauvages, I., 575; Perrot, Mœurs et Coustumes, p. 14. They are supposed to have been originally a sort of holocaust.