

1684. } naud, I cannot believe that Corlar's mind is so ill made as you say. Ononthio does me great honor by being willing to labor for peace in my cabin: would you have the son dishonor the father? Corlar, hear my voice! Ononthio has adopted me as his son: at Montreal he treated and attired me as such. We there planted the tree of peace, and have also planted it at Onondaga, whither my father ordinarily sends his ambassadors, because the Seneca has no sense. His predecessors pursued the same conduct, and all profited by it. I have two arms: I stretch one over Montreal to uphold the tree of peace; the other is on the head of Corlar, who has long been my brother. Ononthio has for ten years been my father. Corlar has long been my brother, and this because I so chose. Neither is my master. He who made the world gave me the land that I occupy: I am free. I respect both; but no one has a right to command me, and no one must find it amiss that I resort to everything to prevent the land from being troubled. Nor can I longer delay proceeding to my father, since he has taken the pains to come to my very door, and has reasonable propositions to make me."¹

From this discourse it seems that the *Sieur le Moynes* had reached that canton before the envoy of the governor of New York. It is certain at least that he was very well received there, both because he was personally loved and because he brought back a Seneca who had long been a prisoner at Quebec, and whom *Mr. de la Barre* placed in the hands of the *Onondagas* to show them what unbounded confidence he placed in them. On the 27th of August some of the sons of the *Sieur le Moynes*, who had accompanied their father to *Onondaga*, reached *La Galette*, from which point they proceeded to the governor-general, and informed him what had occurred between *Arnaud* and

¹ *De la Barre* (N. Y. Col. Doc., ix., Colden gives a report of it, Hist. p. 242) gives this in substance, but I Five Nations (1728), p. 79. do not find the address as here given.