

That religious informed him that the Senecas had remained at home all winter without going out to hunt, for fear that the French might make a dash at their canton in case they learned that it was stripped of its braves; they complained that the Mascoutins and Miamis, proud of the avowed protection of Ononthio, had made war on them, taking and killing several of their people; that the Mascoutins had even burned their prisoners, and boasted that they had done so at the instigation of the governor-general; that the five cantons had recently renewed their alliance, to strengthen themselves, they said, against the French, in case of rupture; that the Mohegans had promised them a body of twelve hundred men, and the English a still larger force, with arms and supplies of all kinds; that there were several Iroquois parties actually in the field against the Miamis; that the Senecas refused to deliver the thousand beaver-skins agreed upon with them as the first instalment of payment for what was due the French plundered on their way to the Illinois, and that they excused themselves for this delay by reason of several losses which they pretended to have recently sustained, while it was known that they were carrying more than 10,000 beaver-skins to Orange.

As for the promise they had made to meet the governor-general to concert measures with him suitable to the position of affairs, Father Lamberville stated that they deemed themselves entirely released, 1st, because the roads were bad; 2d, because one of their young men, returning from Quebec the last summer, having fancied that they wished his life, had fled across the woods, where he starved to death, and the French, who, according to them, were the cause of his death, had neither bewailed nor covered him.¹ Finally, that the Onondagas had left nothing undone to induce them to keep their word; but that their sole reply

1684.

Various information received in regard to the Iroquois.

¹ That is to say, had not made any compliments or presents to his family. *Charlevoix*. As to this custom, see Lafitau, *Mœurs des Sauvages*, ii., p. 414; *Relation de la N. F.*, 1646, p. 6.