

1666. by asking peace, and liberty for all the prisoners taken by us from the three Cantons, since the last exchange.¹

War against
the Mo-
hawks and
Oneidas
determined
on.

De Tracy heard him affably, and manifested to him, both in public and private, great friendship: he granted all his requests on very reasonable conditions, and dismissed him, as well as his fellow-deputies, loaded with presents.² The silence of the Mohawks and Oneidas, and still more their past conduct, left no doubt as to their ill-will; and it was resolved to march as soon as possible, to teach them that the French were in a position to punish their insults and perfidy. Two corps of troops were sent to give them

¹ There seems a confusion as to the date of this embassy. Charlevoix here says late in December. The *Relation de la N. F.*, 1666, p. 5, says October; but Father Le Mercier, in his *Journal*, under date of Dec. 4, announces the arrival of Mr. Le Moynes, with seven Onondagas and one Oneida, Garakonthié and Grande Gueule being subsequently mentioned. He also mentions receiving intelligence of the death of Father Simon le Moynes at Cap de la Magdelaine, Nov. 24, 1665, at 5 A. M., aged 61. He then speaks of their making the presents and being feasted. The *N. Y. Col. Doc.*, ix., p. 37, give the explanation of the eleven presents of the ambassadors under date Dec. 1, 1665. The treaty December 13, 1665, *N. Y. Col. Doc.*, iii., pp. 121-5, is the first formal treaty between the French and Indians. Simon le Moynes entered the Society of Jesus in 1623, came to Canada in 1638, and was, as we have seen, the first who succeeded in establishing a mission among the Iroquois, among whom he went repeatedly: Carayon, *Documents Inédits*, xiv., pp. 113, 132, and notes of Rev. F. Martin. Garakonthié's apostrophe to him was as follows:

"Ondessonk, dost thou hear me from the land of souls, to which thou hast passed so quickly? It was thou who didst so often lay thy head on the scaffolds of the Mohawks; thou who hast gone so bravely into their very fires to rescue so many of the French; thou who didst bear peace and tranquillity wherever thou didst pass, and hast made believers wherever thou didst dwell. We have seen thee on our council-mats decide peace and war; our cabins became too small when thou didst enter, and our very villages were too contracted when thou wast there, so great was the crowd drawn by thy words. But I disturb thy rest by my importunate words. Thou hast so often taught us that this life of misery is followed by one of eternal bliss, now that thou enjoyest it what reason have we for grief? But we deplore thee, because in losing thee we have lost our father and our protector. Nevertheless we will be consoled because thou continuest to be so in heaven, and because thou hast found in that abode of bliss the infinite joy of which you have so often spoken to us:" *Relation de la Nouvelle France*, 1665, p. 5.

² *Relation de la N. F.*, 1666, p. 6.