

1701.

repeated to the Abénaquis¹ in their language what he had just said; Nicholas Perrot did the same to the Miamis, Illinois and other Western Indians; Father Garnier to the Hurons, Father Bruyas to the Iroquois and Father Anjelran to the Ottawas and Algonquins. All applauded with great acclamations, making the air echo far and wide; belts were then distributed to all the chiefs, who rose in succession, and, with a grave step, attired in their long fur robes, went up and presented their slaves to the Governor-General, with belts of which they explained the tenor.

All spoke with much intelligence, and some even with greater politeness than was expected from Indian orators; but they took great care to explain above all that they were sacrificing their private interests to a desire for peace, and that this desire was induced only by their extreme anxiety to gratify their Father; that they should therefore be regarded with the greater consideration, as they stood in no dread of the Iroquois, and relied less on any sincere return from them. There was not one to whom the Governor-General did not make some graceful remarks, and as they presented the captives to him, he placed them in the hands of the Iroquois.

Strange attire of some of the deputies, and their speeches.

But this ceremony, serious as it was to the Indians, was a kind of comedy to the French, who were greatly entertained. Most of the deputies, especially those of the more remote tribes, were dressed and adorned in a manner quite grotesque, contrasting curiously with the grave and serious demeanor they affected.

The Algonquin chief² was dressed as a Canadian voyageur, and had his hair put up as a cock's head, with a red feather forming the crest and hanging down behind. He was a tall young man, perfect in form, the same who, at the head of thirty warriors of his tribe, of his own age or younger, had defeated the Iroquois party near Catarocouy, when Black Kettle, the great Onondaga war-chief, was

¹ And to the Algonquins, says de la Potherie, p. 241.

² Ounanguicé. *Ib.*, p. 249. *Ante*, pp. 69, 144.