

and who never ceased, as long as he lived, reproaching them for becoming the slaves of the French, of whom he affected to speak with the utmost contempt. The only complaint that fell from his lips, was when some one from compassion, or rage perhaps, gave him two or three stabs with a knife to dispatch him. "You should not," he said, "shorten my life; you would have had more time to learn how to die like a man. As for me, I die happy, for I have nothing vile to reproach myself with."¹

1696.

On the 9th Mr. de Vaudreuil after burning the fort and villages of the Oneida canton,² returned to the camp with thirty-five men, chiefly French prisoners, whose fetters he had broken; they were accompanied by the principal chiefs of the canton, who came to put themselves at Count de Frontenac's discretion.³ That general gave them a very favorable reception, in the hope of drawing the others, but in this he was disappointed. In this party was a young Mohawk, who had come to Oneida to see what was going on. Having been recognized as a deserter from the village at the Mountain the winter before, he was burned. He had informed the Chevalier de Vaudreuil that the Mohawks and English had assembled at Orange (Albany) to the number of three hundred, to march to the relief of Oneida, which they saw would be evidently attacked; but that they had at once retraced their steps, and that the consternation was intense in all directions.⁴

De
dreuil
erations at
Oneida.

¹ Relation &c., 1695-6 N. Y. Col. Doc., ix., p. 654, De la Potherie, iii., p. 279. The worst feature of this affair, is that this old man Thomas was a Christian of many years standing, and that he was tortured by the French against the wish of the Christian Iroquois. Frontenac would have saved his life when it was too late: Relation des Affaires du Canada, p. 11. The Relation in the N. Y. Col. Doc. says he was tortured by the Indians.

² Fletcher, Aug. 22, says he surprised and burned one Oneida Castle, N. Y. Doc., Hist. i., p. 216.

³ Thirty came. Relation des Affaires du Canada, p. 10.

⁴ Relation, &c., 1695-6, N. Y. Col. Doc., ix., p. 655. Gov. Fletcher expected an attack on Albany and prepared to defend it. Speech to Assembly, N. Y. Doc. History I., 226. Hamilton to Fletcher, N. Y. Col. Doc., iv., p. 200. Most of the Oneidas and Mohawks took refuge in Albany; N. Y. Doc. Hist. I., 217. Fletcher is styled Cayenquiragoe, evidently a translation of his originally French name (Flequier, arrowmaker), although he made it out to be Great Swift Arrow, in allusion to his prompt movements. N. Y. Col. Doc., iv., p. 222.