

from one to the other, but clearly declare their presents.

At the 10th, "This," said he who explained them, "is to make the Hurons speak, and to draw their sentiments from the depth of their hearts."

The eleventh present said that the Iroquois chiefs did nothing but smoke in their country, and that their calumets were always in their mouths. They wished to say that they awaited the word of the Algonquins [110] and of the Hurons.

At the 12th, they said that the souls of their relatives who had been killed in war had withdrawn so far into the center of the earth that they could never think of them again,—that is to say, that they had wiped out vengeance from their hearts.

At the 13th, they obeyed the voice of Monsieur the Governor, who had ordered that hostilities be suspended, and that the hatchets be hidden. For that reason, they had passed the summer in dancing and feasting, without thinking of war.

At the 14th, they wished to know as soon as possible if they should continue their dances; and, consequently, they desired that the Algonquins and the Hurons should hasten to speak,—that is to say, to carry presents to their country,—if they wished for peace.

The 15th was to lessen the fatigues of the French who had been in their country, who had used much diligence and had taken much trouble to bring news from the Iroquois to Onontio.

The 16th begged Onontio to have a woman of the Iroquois country sent back to it, who had been taken in war by the Algonquins and given to the [111] French. This woman was taken to France some