

A fourth present was made, to give them to understand that Onontio desired to see the little Frenchman who alone had remained a prisoner in their country.

And a fifth, for causing the return of his daughter, named Therese, so that she might prepare Indian corn in their fashion, to feast them when they should wish to visit us.

Mention has often been made, in the Relations, of this girl: she is a Huron, who, having been instructed at the Seminary of the Ursulines, was captured by the Iroquois, with her relatives, when the latter were taking her back to her own country. The Ursuline Mothers—not being able to endure that this poor little creature should remain in that captivity, remote from all the helps which could open for her the gates of salvation—have spared no pains, and have moved Heaven and earth to procure her liberty.

[23] Monsieur our Governor, approving this great zeal and this great charity, has lost no opportunity for releasing her from that slavery, and of coöperating in the matter with all his power.

Tesouëhat,—called by the Hurons and the Iroquois, Ondesson; and by the French, le Borgne of the Isle,—seeing that our Interpreter spoke no more, chanted a rather lugubrious song; then, lifting his eyes to Heaven, prayed the Sun to be a spectator and to serve as witness of all that occurred in this action, and with his light to make evident the sincerity of his heart and of his intentions. Again he chanted another song; and then, raising his voice, he harangued in the name of all the Algonquins, whose words he conveyed. The first was a protestation