

warriors; I do not take away the War-club or the Bow that I gave you on Onontio's behalf; but I recommend to you to employ them against the Iroquois, and not against other nations. If you transgress his orders, you may be sure that the Spirit who made all, who is master of life and of death, is for him; and that he knows well how to punish your disobedience if you do not agree to my demands." He lighted his Calumet, and, throwing to them the twelve brasses of tobacco, continued: "Let us smoke together; if you wish to be children of Onontio, here is his Calumet. I shall not fail to inform him of those who choose to set him at naught."

He presented it to them, but there was one war-Chief who refused it; the result, however, was more propitious than Perrot expected. The Puans, seeing that the only question now at issue was to appease this man, offered to him the Calumet, and made him a present of six kettles, with two Porcelain Collars. The next day, they made a solemn Feast for the Outaouaks, and sang the Calumet to them. At the time when these three hundred warriors set out to return to Michilimakinak, a young warrior, with several of his comrades, left the troop, in order to continue their march against the Nadouaissioux. The Outaouaks, who had fully decided to forget all their resentment, were so offended at this proceeding that they threw all the baggage of these men into the river, and dragged their canoe more than a hundred paces up on the land.—La Potherie's *Amér. Septentrionale*, ii, pp. 244-276.

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1695: NORTHWESTERN INDIANS AT QUEBEC; HURON  
INTRIGUES.

This fortunate return of the convoy from Fort Frontenac was not the sole pleasure of so fine a day. It had been preceded, some hours, by the arrival of Sieur Nicolas Perrot from the Outawais and Farthest Nations, with ten or twelve Canoes of Poutewatamis, Sacs, Folles Avoines [Menomonees], Outagamis,