

[water-shed], beginning at the Source of the orange [Hudson] river, which belongs to the English.

Monsieur de Longueuil has reported also that Massias and grand terre,<sup>1</sup> nontaés chiefs, who up to the present time have always espoused our Interests, have been gained over by the English.

However, this trip to the Iroquois country has led Mr. hunter to believe—as he writes to Sieur de Ramezay in his letter of July 5th last, which he will have the honor of sending to you—that Sieur de Longueuil had gone there with propositions from the King to those five Nations to build a fort in their country, and to Invite them to join him in making war, which he regards as an infraction of the last treaty of peace. To this Sieur de Ramezay has replied that he had no orders from His Majesty for building a fort among the Nontagués, nor any intention of Inviting the Iroquois to go to war, but that Monsieur de Longueuil had visited them because, being of their Cabins,<sup>2</sup> they had Invited him last year to come and see them as he was accustomed to do.

Father de Ville, the Jesuit missionary, and Sieur de Vincenne write also to Sieur de Ramezay that the English of Carolina are trying in every possible way to draw toward themselves the Savage Nations of the South, by means of the Iroquois; and Sieur Begon has the honor of reporting to you, Monseigneur, what Father Mermet, a Jesuit missionary of the Islinois, writes about the enterprises of the English on the ouabeche [Wabash] River and on the mississipy, where they are building three forts.

This had led Sieur de Ramezay to give orders to Sieur de Maunoir, his son, to instigate the savages to refuse to listen to the propositions of the English; and, so far as possible, induce them to consent that the French may pillage the English who are found in territories which belong to us since the Establishment of the Colony.

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<sup>1</sup> A French epithet (meaning "Broad Land") bestowed upon an Onondaga chief named Ouhensiwan.—Ed.

<sup>2</sup> A reference to the Indian custom of adoption into the tribe, which was extended to white men whom its members wished to honor.—Ed.