

French chief. It is for him to decide on peace or war. Our chiefs are all absent. When they return this spring the French chief, Monsieur du tisé, will assemble us from all His villages. We shall Listen to his word, and we shall do what he commands us. We thank thee for thy visit. We thank thy French chief for having spoken of us. Thou sayest that the renard does not wish for peace. He says that his Slaves have not been given back to him. Where are they? Is there a single one in our villages? Does the renard speak the truth? Is it we who have broken the peace? Is it not he who in 1716, shortly after peace was concluded, was The first to attack Lesueur and malbouroug and to carry off his wife and his Children and an Illinois nephew? Is it not he who was first The traitor in The affair of la Gruë? Is it not he who has Continued to destroy our villages? Do we go to their country? We have always remained on our lands to defend ourselves. Why do they persist in attacking us and in attacking the French? We beg thee, chat blanc, thou who art our ally, not to give any help to the renard. But we decide nothing; we weep and grieve for our chiefs, mamenthoüinsa and Aoutgamona, who are thy kindred. They are among the miamis. Remain some days Longer with us, and thou shalt Hear news. If they return not in a few days, they are dead, and thou shalt bear the news of it. If they return alive, They will speak, and will perhaps Accompany thee, if the French chief so orders. Such is our opinion, and to that end here is a feathered Calumet that I give thee."

Here follows the answer of the Metchicamia, given by the chief named Jouachin and the other chiefs, in our presence and in that of Reverend father Kerebin and of our officers, to le chapt blanc; which is similar to that of Anakipita. Massauga also gave Them a Calumet, which they accepted, to remain seven nights to await the return of Mamentouensa, who delays; and afterward to return Home to induce the nations whom they should find with hearts well disposed—especially the Renards, quicapous, mascoutins, syoux and others—to smoke with these Calumets. Below are The representations made by the said chiefs concerning the bad treatment that they have received from the renards. Here are the names of those whom we recol-