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them. The sioux accompanied the French who were obliged to return, as far as Sault St. Antoine, and nothing more favorable could be expected from all the nations of the upper country; but it seems to me that in order to maintain them in these good dispositions it Will be necessary also to Send some French next Spring with the Nations who are preparing to wage war against the Renards. The Example of the French will animate them, and will Prevent them from having contempt for the French upon whom they have not looked favorably since the last affair.

Three days ago there arrived three chiefs of the Villages of the Chawanons,<sup>2</sup> whom we have been endeavoring for several years to draw closer to Canada. I have not yet been able to give them an audience because I am having a search made for interpreters who know their language.

I shall have the honor of writing more at length to you on this subject by the King's ship.

I have the honor to be with very profound respect, Monseigneur, Your very humble and very obedient servant

BEAUHARNOIS

MONTREAL, July 21st, 1729.

Since my Letter was written Ten Nontagués<sup>3</sup> have just come who have informed me that the chiefs of the other Iroquois villages will arrive Shortly.

I must not forget to Inform You, Monseigneur, of the reconciliation that I have effected Between the hurons of Detroit and the Miamis. The latter were greatly Irritated Against the

<sup>&</sup>lt;sup>1</sup> This was a portion of the party at Fort Beauharnois, who evidently went back by the Lake Superior route, the Fox-Wisconsin route being unsafe on account of the return of the Foxes.—ED.

<sup>&</sup>lt;sup>2</sup>The Shawnee (Fr. Chaouanon), "people of the South," when first known were living in Western Kentucky; they made frequent migrations, and in the latter part of the xvii and early xviii centuries were in western Pennsylvania and Ohio. They intrigued with both the English and French.—ED.

<sup>3</sup>The Onondaga (Nontaés, Nontagués) were one of the five nations of the Iroquois.—Ed.