

canoes sadly in need of repairs, and no other course possible but to advance. The officers, however, and about fifty of the men, were trustworthy.

When about quarter of a league from the village the expedition was discovered, and salutes fired. After considerable negotiations the chiefs agreed to come next day to C eloron's camp across the river<sup>80</sup> to listen to his message. After the Indians had returned to their own village, guards were set, and the rounds carefully made during the entire night at the camp. At the native village, besides the Chaouanons and Iroquois of which it was composed, there were several Indians of the Sault St. Louis mission, some from that of the Lake of Two Mountains, as well as Miami, Loups, and some from nearly all the tribes of the Upper Country, all entirely devoted to the English.

A council was held the following day, during which a Chaouanon came in, saying that all the tribes of Detroit were advancing against their village, and would destroy it while the chiefs were being amused in council. With considerable difficulty C eloron assured them of the contrary, calmed their minds, and continued negotiations. Joncaire reported that the alarm arose from the approach of a party of Outaouas, who were coming as messengers from Monsieur de Sabrevois at Detroit.

The 24th the chiefs came to a council, where they made a vague and unsatisfactory reply to Onontio's messages. C eloron called the English traders and summoned them to retire, writing to the governor of Carolina, according to instructions, that traders from his territory would be in danger if they came hither again.

Although C eloron had orders to pillage the goods of the English traders, he was not strong enough for that, as they

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<sup>80</sup> C eloron's camp was apparently on the east side of the Scioto, where Portsmouth now stands, while the village lay on the west bank; some of the cabins were probably on the south side of the Ohio.—ED.