

CITÉ DE MONTRÉAL



CANADA

CITY OF MONTRÉAL

SERVICE DU SECRÉTARIAT
DIVISION DES BIBLIOTHÈQUES
1210, RUE SHERBROOKE EST
MONTRÉAL 24

CITY CLERK'S DEPARTMENT
LIBRAIRIES DIVISION
1210 SHERBROOKE STREET EAST
MONTREAL 24

MONTRÉAL, Le 23 juillet 1965.

Révérend Père Henri Béchard, s.j.,
Postulatur-général de la Cause de
Kateri,
Centre Kateri,
Rue Rachel est,
Montréal.

Révérend Père,

Ci-joint, des notes sur l'indien du nom de La Plaque, extraites
de l'ouvrage intitulé: "Documents relative to the Colonial History
of the State of New York", by J. R. Broadhead.

A cause de la grève des postes, je déposerai ces notes personnellement
au Secrétariat du Centre Kateri.

Quel beau mois à contempler avec sa verdure, son ciel bleu et son
chant! L'été doit être merveilleux dans votre royaume.

Mon meilleur souvenir.

Marie Baboyant.
Marie Baboyant.

MB
Annexe.

Narrative of occurrences in Canada 1694

Memoirs of the negotiations in Canada with the Iroquois By M. de Lamother Cadillac -1694.

(Tareha, at the close of the month of June 1693, an Oneida chief repaired to Mtl and was conducted to Quebec... Pretext: wishes to have his nephew, a prisoner at the Sault, released. But also sues for peace in the name of the Oneidas. The Count answers by one Belt ... Tareha dismissed and promised to return in Sept. ¹⁶⁹⁴ Negotiation nearly broken off when Tareha came back in Sept. without the other chiefs. He had come with Suzan.)

In January 1694, proposals of peace made in Oct. by Atharea were continued by the Indians who arrived in Montreal to learn what M. de Frontenac's intention was regarding the negotiations entered into by their Atharea. ^{Two Indians} They came to ascertain whether they would be well received and if there would be safety for their chiefs who were at a distance of five days' journey of Mtl, awaiting their return and the answer the Count should give them.

De Callières sent these two Indians back to their chiefs with the assurances they could come in all safety, that they would be conveyed to Quebec with a good escort and without the smallest risk, that the Count would then listen to them. Nothing more was heard of them.

Later three other Iroquois of the Mohawk valley came with belts for the Indians of the Sault of the Mountains. De Callières sent them to Quebec. They flung their belts down before the Count in the Council chamber. Asked that the Hatchet be tied up for 45 days, on both sides. The Count kicked away the 3 belts in contempt. "I consider it a very bold and rash proceeding on your part to come here for the purpose of seducing and debauching my children of the Sault and of the Mountain. Where they are present in the council They will tell you their thought at home. Think you that you are able to corrupt or shake them? They are submissive and obedient to me as to their father." Our Indians hereupon uttered a cry

Documents relative to the
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State of New-York;

procured in

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by
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under and by virtue of an act of the legislature entitled

"An Act to appoint an agent to procure and transcribe
documents in Europe relative to the Colonial History
of the State," passed May 2, 1839.

Edited by E.B. O'Callaghan, M.D.

Vol. IX.

Albany,
Weed, Parsons and Company, Printers,
1855.

Tareha, dans

"Documents relative to the Colonial History of the State of New York; procured in Holland, England and France, by John Romeyn Brodhead, Esq., Agent. Edited by E. B. O'Callaghan, M.D. Albany, Weed, Parsons, 1855."

Volume IX - Paris Documents: V

page 550

Narrative of the Military Operations in Canada, 1692, 1693.

An account of the Military operations in Canada against the English and the Iroquois, since the Month of November 1692. by M. de Champigny.

The Iroquois not liking to wage war except secretly, ordinarily select the season when the trees are full of leaves, to approach the French settlements on the frontier of the Colony. When they see the leaves fall and the ground covered with snow, they retire home and do not appear any more, or at least very rarely, during winter.

Count de Frontenac being desirous to take advantage of the season of their retreat in order to strike a heavy blow on them, dispatched from Montreal in the month of January a force of six hundred and twenty-five men, consisting of one hundred soldiers, two hundred Indians, and the remainder the most active young men of the country, under the command of Sieurs de Mantet, Courtemanche and de Lanoue, Canadian officers, accompanied by Sieur de L'In villiers and twenty other officers, with orders to proceed against and destroy the Mohawks, and afterwards to commit as great ravages as possible around Orange. This party provided with every thing necessary for so long and fatiguing a march on snow shoes through woods and over frozen rivers, dragging their provisions after them, were guided so correctly by our Indians that they arrived near the three Mohawk villages, within fifteen leagues of Orange without being discovered. At nightfall, on arriving, our Indians in company with some Frenchmen went to reconnoitre two of the Villages, situate a quarter of a league the one from the other. On approaching these, they heard the enemy sing which obliged them to wait until the Indians should retire in order to surprise them whilst sleeping. The main body, in the meantime, advanced in two divisions, so as to be able to make a simultaneous attack on both Villages. Our scouts did not delay reporting that the enemy made no more noise. The Villages, which were surrounded by strong pallisades and closed with gates, were approached; our Indians scaled the inclosure in order to open the gates. A crowd entered and became masters of all the cabins without resistance. The small Village, after having been burnt with all its contents, was abandoned at day break, and the Indians and their families brought prisoners to the large Village where the commanders left a portion of their force to guard them. Early next morning our party set off for the third Village, distant seven or eight leagues, where they arrived in the evening, and surprised it on the following night in the same manner as they had the others; set it on fire and brought the prisoners to the principal Village.

abandoned the fort an hour after the last action, and continued their march the remainder of the day, conveying the wounded on litters. The enemy pursued and encamped within half a league. Some Iroquois came again to assure our Indians that the English Commander was approaching to make peace, and pressed them to wait for him; but our officers aware that this was merely to amuse them, made answer that they had been waiting too long for them, and if they wished to come, let them repair to the centre of Lake Champlain, where they would again wait for them, either to receive their propositions or to fight them. Our party marched the whole of next day, followed by the enemy, and reached the lake on the day following; the ice on it was found all rotten, and the men sunk in some places up to the waist. The greater number of our Indians separated from our Frenchmen with intention of striking across the woods, and the prisoners being too much embarrassed by their baggage (equipages) and the women by their children, were almost all forced to remain on the lake-shore. Only fifty of them followed, and the other prisoners promised to come in the spring. Our Frenchmen having arrived at a place where they had secreted, when on their way up to the Mohawk country, a portion of their provisions to serve them on their return, discovered these entirely spoiled by the rain; so that they found themselves entirely destitute at a distance of nearly fifty leagues from our nearest settlements, having to carry the wounded also, under these unfavorable circumstances. They dispatched four Indians and one Frenchman to advise us of the circumstances, that assistance may be promptly sent them; and those messengers reached Montreal in five days. M. de Callières immediately dispatched one hundred and fifty men to them with provisions on their backs. Never was there such distress. They were four or five days without food. About one hundred and twenty, overpowered by fatigue, remained behind until they should be somewhat restored by the supplies that we forwarded to them. Two or three died of hunger; many threw down their arms, and almost all arrived without blankets (couvertes) and half naked, scarcely able to drag their heels after them. What was surprising under such untoward circumstances was, that the enemy did not pursue them; they did not dare to follow over the lakes, as the ice melted under their feet. Certain it is, had it not been for this special interposition of Providence, not a solitary Frenchman would have returned.

Whilst this party was out, letters from Acadia and from Sieur d'Iberville commander of le Poly, were received at Quebec, stating that two Frenchmen who had deserted from that place last summer with some English prisoners, had repaired to Boston whence they had been sent to Acadia by Governor Phips to carry off or assassinate Sieur St Castin, a gentleman esteemed among our Indians - and that these two Frenchmen having been arrested, had confessed every thing, and reported that warlike preparations were in progress on a large scale at Boston preliminary to coming next spring to attack Quebec by sea with ten thousand, and Montreal by land with two thousand, men. This led Messrs de Frontenac and de Champigny to make the necessary preparations for the extensive fortification of these two posts, and to put them in a complete state of defence.

At the opening of spring, M. de Callieres sent out a detachment of nine Indians in the direction of the English to procure some prisoners, in order to ascertain the designs of the enemy. They went within two leagues of Orange where they discovered five or six men at work in the bush. They killed all except one whom they brought off a prisoner. He was a Frenchman who had been taken at Placentia four years ago; he assured us that the English had issued a proclamation calling on the people to prepare to attack Quebec; that orders had been sent

throughout the entire country to muster the settlers; that the rendez-vous was fixed at Boston; that they were to leave on the 10th of May and that there were to be ten thousand men exclusive of the crews. This news confirming what had been brought by the French who attempted the murder or seizure of Sieur Saint Castin at Acadia, obliged Messrs de Frontenac and the Champigny to urge on the fortifications of Montreal and Quebec, so as not to be surprised, and to notify the Acadian Indians to hold themselves in readiness to march to the assistance of Quebec at the first notice they should receive of the sailing of the fleet.

And in order to have some reliable news of the enemy's departure and movements, M. de Callières dispatched from Montreal different parties of Christian Indians in the direction of Boston and of the Iroquois Villages. Those who proceeded towards Boston took some English prisoners whose heads they were obliged to break, being unwilling to accompany them; the others did not find an opportunity to strike a blow, so that nothing could be ascertained through them.

In the month of May, M. de Frontenac dispatched four canoes with twenty-three men, escorted by twenty-seven others, to convey his orders to Missilimakinac and to adopt measures for bringing down the peltries. They went through in safety, but the escort, in returning, was attacked above the Island of Montréal by a party of the enemy in ambush, on the margin of the River, who fired a volley on the canoes, killed men and took prisoners; Among the number of those was Sieur de la Valterie, a Canadian officer, who commanded the party.¹

Three of four parties of Abenakis and Canibas arrived at Quebec from Acadia in the course of the same month and in June, bringing some English children whom they had captured, and the scalps of several men whom they had killed in the neighborhood of Boston. Those who arrived last have informed us that the English had sailed from Boston and that an English lady, whom they had taken and left in Acadia, had assured them that several of her relatives were gone on board the fleet.

This intelligence caused the works at Quebec to be hastened. The settlers within twenty-five leagues were commanded to repair thither, and in less than a month the town was inclosed by palisades raised after the new fashion, and having a sodded parapet from fifteen to eighteen feet in thickness; the platforms were placed within the bastions, on terre-plains of eighty feet from the parapet; two extensive pieces of Masonry were constructed, one on Cape Diamond, which commands the entire town, for sixteen pieces of cannon, and the other on a height which defends the Cape. M. de Frontenac visited the settlements below Quebec in order to dispose the people to retire into the woods with their movables, cattle and provisions, on the first news of the enemy, so that the latter may not find any thing - not even a blade of grass or any refreshment.

In the latter end of June, an Iroquois Indian belonging to a Village called Oneida, arrived at Quebec with a Frenchman who was a prisoner there.² This Indian said that he came on behalf of his family and a portion of his Village, to ascertain whether there were not some means to negotiate a peace, and that he was disposed to mediate with the other Iroquois to

1 "tuèrent.....hommes et en prirent , du nombre desquels etait le Sieur de la Valterie." It is not clear from these words, whether Mr. de la Valterie was killed or taken prisoner. La Potherie and Charlevoix say he was killed. The latter adds -- with three Frenchmen; one Iroquois of the Mountain was taken prisoner. Histoire de la Nouv. France, II, 129,

2 The Indian was Tareha, an Oneida Chief; the Frenchman's name was B'Amour.

induce them to agree thereto in case the Governor should consent on his part to lend a hand to it. M. de Frontenac told him that, before listening to any proposals, the Chiefs of the Tribes must come and wait on him to assure him of their good dispositions, and that their persons would be entirely safe.

Seven or eight days after this Indian had taken his departure, there arrived at Quebec a Frenchman named Saint Michel who had been two years a prisoner among the Iroquois. Having been condemned by them to the stake, he preferred to expose himself to perish in the woods. He slipped out at one of the Village gates, which he fortunately found open some hours before the time fixed for his being burnt and, nearly naked, without food, arms or any thing else, he traveled more than two hundred leagues through the forest in twenty-five days living on grass and roots. He informed us that eight hundred Iroquois were preparing to come and attack us, and that the Indian who had come to speak to M. de Frontenac was acting in good faith, but his adherents were not considerable. He reported also, that the Outawas and other Nations at a distance from the French, had been harrassing the Iroquois around their Villages, and had killed some of them; that a Frenchman, a prisoner among the Iroquois, being out hunting with seven men and two women, had with an axe killed the seven men whilst sleeping, and conveyed the two women to the Outawas.

News was brought at the same time to Quebec by a canoe from Hudson's bay, that the posts there in the occupation of the French, were guarded by only four men, and that the rest had left for want of provisions; that one Guillory, the Company's armorer, had assassinated the Surgeon and Father Dalmas, the Jesuit; the first by a shot of a gun outside the fort in consequence of a slight difference that had arisen between them whilst the garrison was engaged hunting; and the Father with a blow of an axe, being apprehensive, on confiding the crime to him after serving his mass, they two only being in the fort, that the Father would denounce him to the Commandant. This post will be victualled by some canoes that the Proprietors sent thither in the Spring, and by the Company's ship which sailed from Quebec in the beginning of June, with a full supply of necessaries.

At the close of July, two of our Indians having escaped from the enemy by whom they had taken them prisoners, notified M. de Callières that eight hundred Iroquois were coming down to cut off the harvest; this intelligence caused him to determine on mustering all the forces in his government, so as to form an expedition eight hundred strong, at the head of which he placed himself, to go and meet them.

M. de Frontenac, on learning this movement sent him three hundred Regulars, under the command of Sieur de Vaudreuil, who started from Quebec eight days after his arrival from France, and took up, at Three Rivers in passing, forty-five settlers and 63 Indians. On arriving at Montreal they found M. de Callières returned with his party, without having encountered the enemy. He had taken the precaution to station French Scouts at the passes so as to prevent surprisals, and sent two detachments of Indians to Lakes Champlain and Saint Francis, on the route to Orange and the Iroquois, in order that no party might pass unnoticed, and that the harvest may be gathered in security. He sent at the same time, under the command of Sieur Hertel, who was ennobled by the King in 1691, a detachment of seventy Indians and some Frenchmen to the Grand River of the Outawas to facilitate the passage of the Indians of that name, and of the French who were bringing down the Peltries.

In the beginning of August a party of the enemy made its appearance at the place called Saint Francis, ten leagues above Three Rivers; surprised a gentleman named Crevier, the

Narrative of the most remarkable Occurrences in Canada. 1692, 1693.

An Account of what occurred in Canada from the month of September one thousand six hundred and ninety-two to the departure of the ships in 1693.¹

.....
.....

At the close of the same month of June, Tareha, an Oneida Chief, repaired to Montreal and was conducted to Quebec with Saint Amour, an inhabitant of Point aux Trembles, who had been taken prisoner in a fight which occurred at that place four years ago, and whom he was bringing back in good faith.

The pretext for this Indian's visit appeared, at first, to be nothing more than the wish to recover one of his nephews who was a prisoner at the Sault. But he presented to the Count some belts relating to affairs worthy of attention. He said that the most influential of the Oneida cabins were extremely desirous of peace, and that if they had not previously demanded it, they were prevented merely by the fear of appearing in the presence of a justly irritated father; that he alone was disposed to encounter the blow, and whatever treacheries the Iroquois might have committed against us, he hoped, that, coming as he did in good faith to give expression to his thoughts, he should experience no ill-treatment; he added, that the entire Village would willingly follow the example of the cabins, for which he spoke, and that he had caused notice to be given to all the Nations that he was coming to Canada, to see his father, and to endeavor to accommodate what their bad faith had spoiled.

He, likewise, brought letters from Father Millet, the Jesuit, who has been more than five years a prisoner among them, confirming all Tahera expressed by his belts, and certifying the favorable disposition of the Oneidas, without however presuming to answer for that of the other Nations.

The Count spoke to him by one Belt only, which speech we now report word for word:-

The Belt that Onontio gives Tareha is to say, that the just resentment he feels at the horrible perfidy the Onondagas perpetrated on the French, whom he permitted to accompany the Iroquois he had brought from France and whom Oreaoué had sent back to them, combined with the unheard of cruelties they, as well as all the other Nations, have since committed on those of his Children who have fallen into their hands, would have obliged him to have recourse to reprisals against Tareha, and to reject the Belts he had presented him on behalf of the three principal families of Oneida, without listening to any of those things he had submitted to him, did not the yet remaining tenderness for Children whom he has always loved, and whom he never treated otherwise than well, induce him to endeavor once more to leave them some means to enable them, by recovering their senses and returning to their duty, to eject the poison they have swallowed, and to shake off the drunkenness in which they have been so long lying.

This is the sole motive which induces him to declare by this Belt, that if the Onondagas, Senecas and Cayugas wish to participate in the dispositions the Oneidas seem to entertain, they have to send him immediately two of the principal and most influential chiefs of each Nation -- of whom he wishes

¹ Embodied in Letter V. of the 3d volume of La Potherie.-Ed.

page 555

Seigneur of that quarter, and fifteen or sixteen men who were cutting their grain. They carried off Sieur Crevier and a soldier, and killed a farmer; the others fled into the fort from which they were distant only about a musked shot.

Done at Quebec the 17th of August 1693.

CHAMPIGNY.

page 566 (suite)

Teganissorens to be one because he is his oldest acquaintance -- to express the hearty sorrow and sincere regret they feel for all their past faults, and he will listen to what they will desire to say on the subject; giving them full assurance that they shall be at liberty to come and return in all safety, whatever may happen; they must entertain the less doubt on this subject inasmuch as they are aware that Onontio has never broken, and is incapable of violating, his word.

It is for them to consider the resolution they are to adopt, because if they refuse to enter promptly at the door the Oneidas have begun to open for them, Onontio is determined to close his ears, to listen no longer to any proposition of arrangement, and to pursue them until they be wholly exterminated.

Tahera was dismissed with this answer, and promised to return in September. they refuse to enter

page 572

The negotiation we had commenced with Tareha the Oneida, has been almost entirely broken off by his return in the beginning of October.

The Iroquois held a number of consultations respecting answers the Count gave him at his first trip. The English took a very active part therein, and all, together, caused a belt to be presented by this Tareha to Onontio, to tell him that the Chiefs of each Tribe were prevented visiting him here by the dread they entertain of the detachments we and our allies have continually in the field; that if he will send two Frenchmen, capable of regulating affairs, they will conduct them safely to Albany -- that is to say, to Orange, -- where they are to treat for the future, the Tree of Peace and War having been transported from Onnontagk to that place, and that terms can be concluded there by all the nations; that is to say, the Iroquois, the Dutch and us.

This Belt was at once rejected by the Count who contented himself with answering, that since the Iroquois were not willing to accept what had been generously proposed to them, he possessed assured means to constrain them to obey his will.

Tareha presented another Belt from the Oneida Cabins, in whose behalf he had spoken at first. They thanked Onontio for the kind reception he had extended to the said Tareha; and for having restored them the Indian, his nephew and their relative, and assured him that they should not meddle in the bad affairs into which the Iroquois might fall.

The Count promised Tareha, by a belt in reply to the last that he would not confound him or his in the expeditions he premeditated against the Iroquois Nations, the execution of which a prompt repentance alone could prevent. He was dismissed with pretty considerable presents both for himself and brother, and some were given to an old woman called Suzan, who it was known had taken great care of the French prisoners at Oneida, and who had come to see the Count with Tareha.

Since the departure of this Indian the greater part of the Companies who are to winter in this government have arrived here.

Narrative of Occurrences in Canada. 1694.

Memoir of the Negotiations in Canada with the Iroquois. By M. de la Mothe Cadillac. 1694.

In order to inform you what has occurred this year, I shall first state to you that the proposals for peace, made in October 1693 by Atharea the Iroquois, were continued by two Indians who arrived at Montreal in the month of January, with the assurance that the Chiefs of the Five Nations were coming for the purpose of learning what M. de Frontenac's intention was in regard to the negotiation entered into by their Atharea;

.....

page 579 (suite)

23d May, 1694. The following is the Tenor of the
1st BELT

Father Onontio! Atarhéa, whom we sent unto you last year in order to ascertain whether it were safe to come and see you, assured us, on his return, that if I came with two of the most considerable of each Nation, you would again condescend to listen to the proposals we should submit, and that even should affairs not be arranged, we could return in all security. On this message we set out and here we are on your mat, (that is, chair) to speak to you of peace in the names of the Five Iroquois Nations, and even of our Brethren, the Great Arrow and Peter Schuyler, mayor and commandant of Orange.

page 596 (suite)

.....

Thioratarion, an Indian of the Sault, and Ononsista, an Indian of the Mountain whom the Count had permitted to go to Onontaghé with Tarhéa to hear what the Iroquois would say in their Councils, returned to Montreal on the 24th of March with a Mohawk who had joined them in order to come and see his sister at the Sault. They had been conducted by Tarhéa as far as a riverl which falls (into the Saint Lawrence) at the foot of the Long Sault, three days' journey from Montreal, where they met Tatak8iséré hunting, who had not been home as had been supposed. They sojourned one day at Montreal, before going to Quebec to give an account to Mr de Frontenac of their negotiation. Mr de Callière was, thus, afforded leisure to learn from Thiorhatharion what was passing among the English, and after several inquiries he answered as follows:-

page 597 (suite)

.....

On arriving at Onontaghé with my brother, I spoke thus by a Belt to the Iroquois and the English:-

We are here by permission of our Father, on the invitation Tarhéa submitted to him, for the purpose of saying to you that we are surprised to see you come one by one, to speak of peace, instead of coming all together to bring the prisoners belonging to our Father Onontio, according to his expressed wishes, for he is your Father as well as ours.

1. Grass river, St. Lawrence County, N.Y.

By a second Belt which those of the Sault and of the Mountain had given me, I told them - I had heard what you said to our Father Onontio, that you had leveled the roads from this place to Quebec; I also make them smooth so that you may come thither, but all together.

I left two Belts at Montreal (continued Thioratarion speaking to the Count) which the Iroquois gave me and which they address to the Indians of the Sault and Mountain expressive of the joy they felt at seeing me and my brother in their Country, where we went of our own motion and with Onontio's consent, and requesting them to join us in procuring a restoration of their people who are among those of the Sault, the Mountain, and Lorette.

I also left two Belts of thanks for the one we carried to Onontaghé, and the following is what I bring to our august father, Onontio.

First Belt:

We request Sieur de Maricourt to unite with us, as his father formerly did, to obtain peace from the Governor; the mat is prepared for him at Onontaghé.

.....

page 611 (suite)

To the Pike¹ and the other Outa8ois Nations:-

Though you have been witnesses of what I told the Iroquois in your presence last year, and of the declaration I made them that I should never conclude a peace with them which did not include you and all the other nations, my allies, and until they restored me all your prisoners with those of the French, I clearly perceive that they have made use of their usual artifices to excite fresh suspicions in your mind, and to induce you to think that I entered with them into secret negotiations of which you had not had any knowledge.

What Sieur Delamotte told you from me on that subject, when explaining what had been done, ought to have removed that suspicion from your minds. But open wide your ears; hear once from my mouth how the thing occurred and you will thereby understand the artifice and malice of the Iroquois who are seeking only means to induce you to take umbrage against a Father who never deceived you, in order to prevent you hearkening to his voice, and to turn you aside from the war² which they know he has ordered you to continue.

I am going to tell you, then, once again how the thing occurred. Whereupon the Count recapitulated every thing; related the arrival of Tareha with Father Milet and how he had refused his Belts; the departure of Tiorhatarion and Ononsista to the Ononthagues without being charged with any message, but merely to hear what they should say in their Councils; the Belts they had presented on their return and his refusal of them, not forgetting the declaration to the Mohawk who had come down with them; he spoke of the different parties continually sent out whilst Tiorhatarion was among the Iroquois; the attack with the enemy made on the fort of the Miamis and recently on us at the Lake of the Two Mountains near the head of the Island, and on five of our People who were killed at the River des Prairies. Care was taken not to omit the attack the enemy had made on themselves when coming down from their Country, notwithstanding they spoke and the Iroquois knew them very well; they were made to appreciate the degradation by Onontio in their presence of Tiorhatarion the Chief of the Indians at the Saut, for having surpassed the orders the Count had given him when he consented to his going to the Village of the Onontas, and the election of another in his place. Finally, the Count reminded them of the large force

1 See supra, p. 610.

2 "et de te donner la guerre," are the words in the Text. De la Potheri has it - "et te détourner de la guerre," which is adopted.- Ed.

1694
Chief of the
Saut

page 612 (suite)

he had just dispatched to reestablish Fort Frontenac, and to carry on such operations as circumstances will permit.

page 94 shews the malice of these Calumnies, and of many others. I add that the Councill of Oneyd have resolved to send me wth the Ambassadors which are designed for Montreal or Ouebec, and therefore I may be the Messenger my self of your letter w^{ch} I received from your Gannisoren and of what else you will add. I recomênd this Journey to your prayers, and am with all my heart

S^r your most humble & obliged serv^t in

our Lord PETER MILLETT of y^e Society of Jesus.

Documents relative to the
Colonial History of the
State of New-York;

procured in

Holland, England and France,
by
John Romeyn Brodhead, Esq.,
agent,

under and by Virtue of an Act of the Legislature entitled

"An Act to appoint an agent to procure
and transcribe documents in Europe relative
to the Colonial History of the State,"
passed May 2, 1839.

Edited by E.B. O'Callaghan, M.D.

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Vol. X Paris Documents XII

page 499

Conferences between M. de Vaudreuil and the Indians.

1736

" 503

'Tis true, Father, that since the death of Tharca, one
of our chiefs, who was wisely directing us, we have found
ourselves in darkness, whereby we went astray, but we assure
you that henceforth we shall do nothing capable of displeasing
you, and we beg you to be so assured..

" 508

I forget all that has occurred since the death of Tharia.
I hope that whosoever will replace him will do as well as he.

Vol. X Paris Documents XIII

" 555

An Account of the Embassy of the Five Nations, annexed
to M. de Montcalm's letter of 24th April, 1757.
[Département de la Guerre, Paris.]

" 560

The Oneida orator then spoke of the ancient attachment of
his Nation for the French. He recalled the memory of a famous
Oneida Chief named Tharea, who, in the time of the elder
Marquis de Vaudreuil, came twice to Montreal to treat of good
affairs, which, indeed, they had since ceased to speak about, but
their dispositions towards the French were always the same, and
such as might be desired. He gave a Belt as a guarantee of his
word.

TAREHA, dans

"Documents relative to the Colonial History of the State of New York;
procured in Holland, England and France, by John Romeyn Brodhead.
Albany, Weed, Parsons, 1853."

volume 3

page 782 Examinations of two Mohawk Indians.
 [New York Papers, III. D. 18]

.....

page 782 Examination of Tahonsiwago a Maquase come from Canida
 yesterday. Albany 21th day of June 1691.

.....

page 783 This what he now hath related here, he was forbid by them
 of Canida to tell, and says further that the French has taken 2
 Indian boys belonging to the family [of] Tariha, who is master
 of the Jesuite Milette prisoner at Oneyde, and the French desire
 that the said Tariha may acquaint them how and what way they shall lay
 their designe and that they will exchange the said two boys for
 the Jesuite Milette, and desire an answer of this matter by this
 Tariha, or that he would come himselfe to Canida to them.

A true Copy examined p^r
Ro. Livingston

A true Copy
(signed) M. Clarkson Sécry.

The Count's orders were not to give any quarter to the men who would be found under arms, and to bring away the Women and Children for the purpose of augmenting our Indian villages. But this order was not strictly executed, because they surrendered at discretion and expressed themselves pleased at having this opportunity to come and live with our Indians, to whom they were closely related; so that, of about eighty fighting men found in those three villages, only eighteen or twenty were killed, and the others, with the women and children, were made prisoners to the number of two hundred and eighty persons.

This expedition having succeeded as much as could possibly be desired, and our Frenchmen having perceived that a young Englishman,¹ a prisoner of our Indians whom they brought with them on this march, had made his escape during the night on which the two Villages were taken, and that he would undoubtedly notify the English of their design, judged it unsafe to remain any longer in the enemy's country, as the smallest delay might prevent their retreat, having to travel over the lakes and rivers on which the ice was beginning to rot. Therefore, after they had sojourned only one day at the principal Village, they burnt it, and set out with all the prisoners. On the first and second days of their homeward march, several Mohawks, who, whilst hunting in the neighborhood, had learned the destruction of their Villages, came to join them, expressing their desire to follow their wives and children. They reported that the English and Iroquois had received intelligence, the former by the young Englishman who had escaped, and the latter by four Iroquois who on their way to Orange discovered the trail of our party and then returned to their village to notify the warriors, who were then assembled there to the number of seven hundred, deliberating on the expeditions they were to organize in the spring, and who they believed were on their march to attack our party. On the third day the avant-couriers of the Iroquois did, in fact, overtake our Indians, and submit several propositions to them from their people and the English, to induce our people to wait for them on pretext of having a talk about peace which they represented, on the part of the English, was already concluded in Europe. The Commanders correctly judging it a feint to enable the English and Iroquois to overtake ~~them~~ for the purpose of attacking them, resolved not to wait; but our Indians having received new assurances of good faith from the enemy who asserted that the Iroquois were in great consternation at the destruction of the three Mohawk Villages; that they were almost certain of their being inclined for peace in order to avoid similar treatment with which our Indians were threatening them; and that, moreover, our party being come to wage war, it must oppose the enemy in case they should dare attack it, so that the resolution was adopted to wait for them and to construct a fort of stockades, for the purpose of security and the confinement of the prisoners.

Two days afterwards, the Iroquois to the number of three or four hundred men arrived, in company with some Englishmen, within musket shot of the fort, where they at once entrenched themselves behind a large abatis of trees. Our Frenchmen and Indians judging correctly thereby, that their design was not to talk of peace resolved on immediately attacking them. They sallied from the fort and advanced towards the enemy and some shots were exchanged on both sides and the foe repulsed within their retrenchments which it was not deemed expedient to force, for fear of falling into some ambush. We lost on this occasion [eight men²] and the enemy as many according to their report.

Our Frenchmen having learned from some Mohawks who came over to them, that the English were coming with a large body to reinforce the Iroquois and attack our people,

1) John Baptist Van Eps, IV., 616.

2) De La Potherie, III, 173.

General Index to the Documents relative to the
Colonial History of the State of New York.

Prepared by E. B. O'Callaghan, M.D., LL.D.

Albany, Weed, Parsons and Company, 1861.

Tareha (Atarhea, Atharea, Tariha, Tarrigha, Tarsha, Tharea, Tharia), master of father Milet, III., 783;
an Oneida chief, brings a message from Canada, IV.,
49, 76; mentioned, 61, 75, 78, 88, 93, 94;
ordered to be sent to Albany, 77; at Oneyda, 82;
the governor of Canada's speech to, 85, 86;
arrives at Quebec, IX., 553, 565; fails in his
negotiations with the Iroquois, 572; makes
proposals for peace, 577; carries a message from
Canada to the Iroquois, 579; sent to Onondaga, 596;
accompanies father Milet to Montreal, 611;
death of, X, 503, 508, 560.

page 49 The Oneydes causes me to add that the young Indian boy be not brought them which they would have given them at Albany but that some body may be brought to them who understands the Scriptures well.

page 50 Juriaen the Maquas being come here with some River Indians to informe himselfe of the present affaires he has understood by Tarriha that the Indians of Canida have brought nine scalps from towards Boston and that Sajatese and Onontaquirott are named to be the heads of that party who have done this fact soe that he beleives that the Maquaes & River Indians who are put in prison at Pekamptekook are wrongfully accused and he and the other Indians complain that they are scandalized by false suspicions and that they are alsoe calumnized as we see now that the letters were which were sent to Onondage 3 or 4 years agoe of which was said quite contrary things than the letter did import. Wherefore they desire me to add that nothing may be altered in the last letter which they cause me to write. I have read the same before the French that are here and keep a copy of it and all shall be examined in the meeting that is to be held at Onondage. I would add more things to this but time will not permitt. I am a servant of the English and am ready to sacrifice my selfe for them if they would only let me know wherein I can serve them. . . .

A true Copy
(signed) M: CLARKSON SECRY

Endorsed N^y York 1693.

The Copy of the translation of a letter from Milette Jesuite prisoner at Oneyde one of the free Nations of Indians & Anoy^r from the Superior of Canida M^r Godfrey Dellius Minister of Albany &^c

Rec^d 26 Sept: 1693
from Coll^l: Fletcher.

B: F:

P: 9:

page 59 Journal of Major Dirck Wessel's Embassy to Onondaga.

(New-York Papers, IV. g. 43.)

THE JOURNALL of Maj^r Dirk Wessell's being sent by his Exc^{ll} Benjamin Fletcher Cap^t Gen^{ll} & Govern^r of New Yorke &^c to the Indians of the five nations with a letter to prevent their meeting at Onondage to consult of an answer to a belt of peace from Count Frontinac Governor of Canida & to urge them to cause the Sachims of Oneyde deliver up the Jesuite Milette in exchange for an Indian Boy according to promise.

TAREHA, dans

"Documents relative to the Colonial History of the State of New-York; procured in Holland, England and France, by John Romeyn Brodhead. Edited by E. B. O'Callaghan, M. D. Albany, Weed, Parsons, 1854."

volume iv - Paris Documents: V

page 49

Reverend Father Milet to the Reverend Mr. Dellius.

(New-York Papers, IV. F. 9.)

Oneyde 31th July 1693.

Sr the peace of Jesus Christ

I ad these few lines to the letter which our Reverend Father the Superiour hath write to you which is to advise you that Tarriha my brother and hospes (who was gone to Canida as the Oneydes did signify by a belf of wampum which was sent to Albany) is returned he brings with him a collarr of wampum accompanied with a letter by which the Count of Frontiniac Governr of Canida doth declare to us that it is none of his fault that the whole world and above all the Iroquis Indians (being the five Nations doe not come to a peace altho' he is in a condition more than ever to resist his Enemyes and annoy them when he shall see cause.

He hath put a stop to all the fighting partyes who joyned together and were ready to depart upon their severall designs and he himselfe as was said to be upon the way and above Mount Reall has promised to Tarreha not to proceed till the term of two months be expired that he lett him. Moreover he invites all the Iroquois Indian Nations to send each two Deputyes to treat with him of means to procure a peace w^{ch} the Christians of Oneyde have desired of him.

He promises an intire assureance to the said Deputyes in comeing and goeing lett the issue be what it will.

You shall if you please let all your Gent know the whole premeses that they may not on their parts hinder or obstruct the great good of a peace which is wished by all people of good inclinations aswell as by the Christians of Oneijde who doe pray all the world to make it their interest to assist and favour them in soe pious a designe I am with my heart and respect

S^r

Yo^r most humble & most

Obedient Servant in Our Lord

PIETER MILETT of the
Company of Jesus

page 60 13th August. We arrived at Onondage where the Sachims made us welcome with 14 hands of wampum.

page 61 16th August. The Sachims were all assembled and Konassadero the Sachim of Oneyde spoak saying as for the Mohaques they have refusd this meeting to you Brethren of the Onondage, Caijouge & Seneke.

page 75 Major Peter Schuyler to Governor Fletcher.

(New-York Papers IV. g. 45.)

May it please yo^r Excèll:

This is to accompany the inclosed papers relating to the Indians as soon as I heard of Tarriha the Messenger's arrival I sent for him and the letters & desired that two of the principall Sachems might come along with the letters to hear the contents of them but they say there are no letters come, neverthelssse the messenger Joseph tells me that he beleives the Sachims will come I desire yo^r Excèll will be pleased to signify what your Excèll. thinks fitt to say to them or if they do not come what answer shall be sent them for I finde that the Indians in Generall are inclined for a peace with the French of Canida I have dispatched the messenger back to Onondage & sent the Sachims 7 hands of wampum back desireing them to come downe heither according to their promise acquainting them that I have sent a post down to yo^r Excell. to New Yorke putting them in minde of their engagement and that they were to come and treat here and no where else and not suffer themselves to be deluded by the French we have an answer of the belt yo^r Excèll. sent to the Onnondages three of the Indians being returned with 4 bevers sent by 4 of the cheifest Sachims of Onnagongue, who thank yo^r Excèll. for yo^r good inclinations towards them and will come heither in the Spring with presents to treat with yo^r Excèll they say they have peace with the English of New England but some of their Castles are still in warr four of those Sachims are gone to the English to treat of peace that the Jesuite who was amongst them is gone home to Canida for as soon as the Indians gott rum at Pemaquid they were abusive to him and he was forced to retreate the French labour hard for a peace with our Indians I wish they may not gain their point to our prejudice I leave the matter wholly to yo^r Excèll. and shall not be wanting to obey what orders yo^r Excèll. shall be pleased to send in this or any other thing & so shall &^c

page 76

Yo^r Excèll. most obedient servant
PETER SCHUIJLER.

Albany 4th Decem^r 1693.

A true Copy M. CLARKSON SECRY

Endorsed - Rec^d 13 June 94.

B. : G :

P : 45:

(New-York Papers, IV. g. 13.)

Onondage the 22th of November 1693.

I Johannes Luijkasse who went thither with the Smith being sent
for by the Sachims of Onondage who sayd as followeth:

We acquaint the Governor and Major Schuijler that the Indian messenger is returned from Canida and do now send for you in all haste as we do for all the Indians the Caijoges, Senekes, &c^a to come and keep Council here in Onondage and to hear all the news doe not fail to come for we are one flesh and blood and this is matter of great moment we doe not passe you by - true it is that it was concluded by us when the messenger went to Canida that he should bring the news to Albany and that we all should come there - but since he is come here the Council or Assembly shall be kept here now we shall hear all what the French have said to the Oneyde and I am charged to acquaint the Maquas with this Message.

Signed JOHANNES LUIJKASSE

The said Johannes Luijkasse says that he was charged secretly by the Sachems of Onondage to tell Major Schuijler when he came up towards Onondage not to hinder the Maquas nor Oneijdes as last time from coming to the Assembly but rather further their journey that so by a generall consultation of the six once a firme conclusion may be made and desire that the partyes may make all possible haste to come up mentioning of tenn days ti (m) e. The Messenger Tarriha who is now come from Canida and has brought a belt of wampum from the Governor of Canada to the 5 Nations - who says- will have nothing to do with Caijenquiragoe the great swift arrow meaning his Excellency Benjamin Fletcher but will only treat with the five Nations that which concerns them must come from over sea.

The Onondage Sachims say further in answer to what was sent to them concerning some Indians to come down from each Nation for scouts and to guard Albany that at the Generall meeting that matter shall be treated of

A true copy examined by Rob^t Livingston Johannes Luijkasse says further that Tarriha and two of the cheifest Sachims of Oneyde told him that the Governor of Canida had now sent for tenn of the principall Indians of each nation two. to treat with him at Canida and being asked what the belt of wampum meant, the said Tarriha said that should be told at the Generall Meeting at Onondage and not before.

A true Copy
(signed) M. CLARKSON Sécry

Endorsed.

Copy.

Message from Onondage one of the 5 Nations of Indians sent by Johannes Juijkasse arrived at Albany the first of Decem^r 1693.

N°3.

Report brought from Oneyda by Joseph, a Mohawk Indian.

(New-York Papers, IV. g. 44.)

PRESENT -

Maj^r Schuijler

Maj^r Wessells Interp^rtesse Helle.

Joseph a Christian Mohaque Indian who was sent with a belt of wampum to Oneijde to demand Tarriha the Messenger come from Canida with letters from the Governor being returned this 2^d of December 1693 - Saith as follows.

That he delivered his message with the belt of wampum to the Sachims of Oneijde and told them they were to meet here at Albany according to what was concluded this summer and therefore Tarriha with the French letters were to be sent to Albany upon which the Sachims of Oneijde replied there were no letters come from the Governour of Canida that they knew off only a belf of wampum which was sent to Onnondage where all the Sachims of the five Nations were designed to meet and consult about that matter and before that meeting was over could give no farther answer whether they should come hither or not.

The said Joseph says he discoursed with Tarriha the messenger come from Canida who said as soon as he came neer Mount Reall he was met by a great many Officers and Cheife men of the place who asked him where the 800 men were of the five Nations that were to come & fall upon them since a Mohaq Indian (called Caghnarageyade) brought the news that Tarriha was only sent to betray the French for no sooner would he be come but a great party would follow and destroy the French. The said Tarriha was no sooner come but put into a cannoe and sent unto Quebeq where he delivered the belt of wampum sent by the five nations to the Governor of Canida and told him it was concluded by them not to hearken to any peace but if the Governour of Canida was minded to discourse of that matter he must send to Albany and do it there where upon the Govern^r was very wroth and turnd his back upon the belt and would not receive it, but after he had consulted with the Jesuites that had been formerly among the five Nations was advised to take up the belt of wampum and signify his pleasure by another belt to the 5 Nations which the messenger has now brought whereby he demands as he did before; that two of each nation do come to Quebeq acknowledge their Errour and begg peace and then he will receive them again as children unto his covenant and said further to the five nations children you are strangely deluded by the Governour of New Yorke who has styled himselfe Caijenquiragoe a strange name not used by any of the former Governours of that place will you wage war with the French who have supplyes daily from France if you are killed where have you any recruites to supply your places you are made beleive that we have a warr with you but we have not begun yet now I will hang over the Great Kettle of warr and show that I am an Enemy to the English for they of Boston have been here to visite me and promised to come again but I see none of them and therefore I must goe and visite them this winter.

page 82 Excell: y^e Gen^{ll} of y^e arrivall of the Messenger to Oneyde and receive his Excell^s commands about it but in stead off y^e Sachims and Messengers comeing doune according to engagement y^e 4 Nations send us a resolution which they have taken & caused y^e Jesuit putt itt upon paper and sent it to Albany and would have our (a)dvice upon it.

page 85

Propositions of the Five Nations at Albany.

(Board of Trade Papers, New-York, III.)

Propositions made by the Sachims of the Five Nations the Maquas, Oneydes, Onnondages, Cayouges and Sinnekes in the Citty Hall of Albany the 2nd day of Febr^y 169³₄.

PRESENT - The Mayor and Aldermen.

Deganistore, Sachim of Onnondage Speaker.

Brother Cayenquiragoe and Quider.

(Cayenquiragoe in their language signifies Great Swift Arrow, the name which they gave to His Excell: Benj: Fletcher, for his expeditious coming to their assistance, when the French and their Indians came to destroy their Castles in Febr^y 169²₃ which they repeat at every article, tho' his Excellcy is not present in person; afterwards they add Quider, which is a name they give Major Schuyler, whom they desire to communicate their speech to his Excellcy.)

Wee the Representatives of the Five Nations are come hither to acquaint you that our children the Oneydes one of the Five Nations have of their own accord sent a Messenger to Canida who returning brought us a belt of peace from the Gov^r of Canida but we answered him that we being dependants of this Govern^t could not resolve to any thing without Cayenquiragoe.

As soon as Tarriha the Messenger from Oneyde came to Canida with our message and Belt, the French asked him where the six hundred Men were to come to attack them, for Cannockhere a Maquass deserter told them that it was concluded by the Five Nations to betray them, but Tarriha told them, there was no such thing.

Tarriha being come to Quebec to the Gov^r delivered the Belt, and told the Count Frontiniac, that if he would have peace he must goe to Albany and get it, for the Five Nations would do nothing without Cayenquiragoe. Upon which the Gov^r of Canida was angry and said, he had nothing to doe with the Gov^r of New Yorke, he would only treat with the Five Nations, for the peace that related to the Christians must come from over sea, and said further, he was sorry to see the Five Nations so much degenerate as to receive the English at their fires in Onnondage and submitt to them, wherein formerly they were only Five Nations, and now they had taken in the sixth Nation to rule over them.

The said Tarriha says there are great preparations making for a design this winter and the French say it is upon New England but say likewise they are Enemyes and must not be trusted and that the people of Albany may be upon their guard.

A true Copy M. CLARKSON, Sécry.

Endorsed

Copy.

Joseph the Kfan Mohaq's Report from Oneyde Decem^r 2^d 1693.

Rec^d 13 June 1694.

B: G:

P: 44

Major Peter Schuyler's Journal, &c.

(New-York Papers, IV. G. 46)

Journall off Maj: Peter Schuyler's intended Journey to y^e five nations
begunn y^e 4th of January 169³₄

The 6th d°. We went from y^e first Castle of the Mohoges to the last where we founde all the Sachims and young Indiance conveyd who receivd us kindly makeing a long speech of what had passed in former times with many repetitions were glad to see us there not doubting but it would tend to the well being of all the Nations for we said they¹ lye amazed & discomfited upon our knees and know not what we shall doe wee understand y^t it was concluded in the last meeting at Onondage when Maj^r Wessels was there in the Sommer y^t y^e Gover^r of Canida should not be heard speake by any messages but directly at Albany by his Excéll. but we understand y^t Tarriha is again come to Oneyde & y^t the French Gov^r doth still insist for Commissioners to be sent to him from the 5 Nations to speak of Peace and therefore doubt not but y^w are sent for by y^e 4 Nations for that purpose altho we are much troubled when we consider y^e difficulty of y^e way by the extream deep snow which will hinder your journey.

Maj Peter Schuylers answer to the Mohogs

Brethren

You say y^w lye all discomfited why so? y^w have brisk men, still I doe rear yow up again & put yow upon your feet & yow shall goe along with me to the Gén^{ll} meeting at Oneyde where I have called all the 4 Nations together True it is y^t Tarrigha the Messenger is arrived from Canida, to Oneyde and that the 4 Nations sent word to his Excéll: that he was come requesting his Excéll: to send some Commissioners to be present at a meeting at Onondage but before the Messenger came to Albany had sent an expresse to the Sachims acquainting y^m that I expected them & y^e Messenger to come douwne to Albany according to y^e last conclusion made at Onondage & that in the meantime I would inform his

¹ Sic. Most probably, "for they said we lye", &c. — Ed.

page 85

The Gov^r of Canida said further, if you had told me to come and treat in any of your Castles, I would have come, but you tell me I must go to Albany, which is a place I can not goe to, to treat of that subject; you have done very ill to let the people of Albany so triumph over you that you can doe nothing without their consent, therefore I must tell you again, that two of each Nation come to me, whereof Dekanitsore must be one, I having orders from the King my Master that if you come in your proper persons and desire peace to grant it to you.

page 86

Children of the Five Nations! - said the Governor of Canida, I have compassion upon you little children, therefore come speedily and speake of peace, else I will stop my ears for the future and by all means let Dekanitsore come, for it the Maquasse come alone, I will not hear them, lett some of all the Five Nations come. Now Tarriha goe home and tell the Five Nations this, and that I will stay for their comeing till the tress budd or the Bark runn in the spring. I go home for France and leave a Gentleman here to command, and if you come not in that time, he has my orders to raise souldiers, and see then what will become of you. I am really much concerned and grieved to see that the Five Nations are so much debauched by Cayenquiragoe the Gov^r of New Yorke, who is come in a ship lately to that Country and by Quider; for formerly the Cheife of the Five Nations used to come and converse with me but now the Gov^r of New Yorke has soe much deluded them, that they will not hearken, but let them see what will follow if they proceed. Here ends the Gov^r of Canida's discourse with Tarriha the Oneyde Messenger who arrived with the Message in Oneyde in November last.

The Five Nations by their Speaker Deganitsore, make their apology, that they did not take the letters from Tarriha and send them to Albany according to their promise, laying the blame upon the Oneydes whom they had enjoy(n)ed to do it, but they have deceived them.

They also make their apology for their not coming hither to Albany as soon as Tarriha came, to consult about the Second Belt sent by the Gov^r of Canida; the reason was, because Aquenderonde the Cheife Sachem of the Onnondage had a sore leg and could not travaill,¹ whereupon he (Dekanitsore the Speaker) took upon him to call the meeting at Onnondage and invited Quider to it.

When the four Nations were convened at Onnondage (the Maquas were not there) the Sinnekes, Cayouges, & Oneydes said: why do we not go to Albany as it was concluded in the last general meeting, and there consult on this weighty affair; but the Onnondages replied, no, let us send for Ouider heither with the Maquaes, since Kagueendaronda is not fit to travail, and so sent a Messenger accordingly; when they had been convened some days the Sinnekes, Cayouges & Oneydes asked the Onnondages if they were fully resolved to keep the meeting at Onnondage and not go to Albany, and if they would conclude any thing upon the Gov^r of Canida's second Belt; the Onnondage replied, Yea, we are fully resolved to send an answer to Count Frontiniac, then the three Nations threw each a Belt of Wampum down for the Onnondages and said, let us then answer the Gov^r of Canida of Peace.

¹ This, in the Indian Idiom, signifies a trifling excuse of an unwilling person. Colden's Hist. Five Nations, 8vo., 158. - Ed.

page 86

The Onnondages took up the three Belts and said, they thanked them, but withall said, they would send no Message to the Gov^r of Canida, with the advice and consent of the Brethren of the East, that is this Gov^{nt}, and the Mohawques and thereupon resolved to send an account to Albany of all their proceedings for they had in said meeting proposed to send three Belts of Wampum to Canida with the following propositions; but not without the consent and knowledge of Quider Major Schuyler.

page 88

Albany the 3rd of Febr^y 169³/₄

Major Peter Schuyler's answer to the Five Nations.

Brethren. As soon as I had notice of Tarriha's returne with the second Belt of Peace from Count Frontiniac Gov^r of Canida, I sent to his Excellency Cayenquiragoe our Gov^r General the news but never did imagine that you would be so treacherous to your own interest and promise as to offer, to have called any meeting to consult of that matter, when it was so positively agreed upon at the last meeting at Onnondage that Albany was the place of meeting, and that all power was given to Cayenquiragoe over the Five Nations as the Gov^r of Canida has over his Indians, and further, that none of the Brethren were to hearken in the least to that perfidious Enemy, but immediately to have sent their Messenger and his letters and belt heither. You may be sure his Excell^{cy} will not be satisfyed with your apology and excuse in a matter of so great import, after your engagement to Act nothing without his knowledge and consent, if you had imployed your time to perswade your Children of Oneyde ~~as you~~ call them to deliver up the Preist Millet according to their promise who is a pest in your Countrey and puts you upon all these irregularytyes, you would have done better.

page 93

Reverend F^ather Millet to the Reverend Mr. Dellius

(New-York Papers, IV. G. 48.)

Onnei8t y^e 31 of Jan^y 1694.

S^r

The peace of Jesus Christ

It is with some averseness I write because I have not received an answer to that which I writt to you by Oannonroxas d'Annie, which was of consequence.

My Brothers Bannasitoron and Tarsha makes me take the pen in my hand again, to know what has bin the occasion of severall false reports & ill discourses which dishonours the Agoiandres Iroquois.

page 94

I am informed they discourse att Albany my letters must not be carryed to Cannada, and they desire to know who is the Author of these reports? and if he would have the Ambassadors ill received or that they should not returne? 'Tis well known that without my letters Tarsha had not returned as he did his returne