

Last 1666 Peace Treaty: December 13, 1666, The Eastern Door, Our History, Eric Pouliot-Thisdale, November 4, 2016



ERIC P-THISDALE · WEDNESDAY, NOVEMBER 9, 2016 · READING TIME: 13 MINUTES

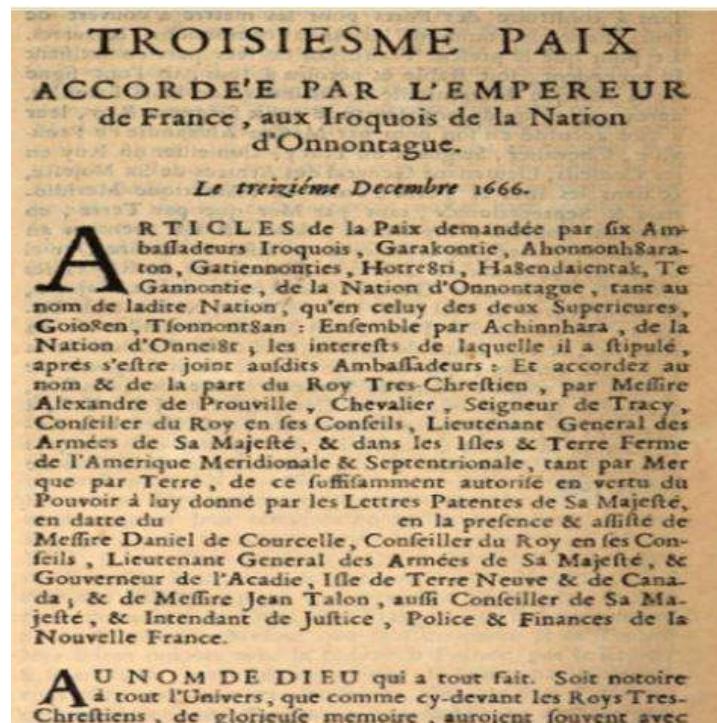
In order to stay in context with the two previous articles on the 1666 Treaties, simply “Google” “Eric Pouliot-Thisdale, *The Eastern Door*” and at the end of each article the link will be exposed to access all previous ones.

Context: In January 1666, the French invaded the Iroquois in present-day New York. The first invasion led by Daniel de Remy de Courcelle was abortive since they were outnumbered by the Iroquois and forced to withdraw.

On September 30, 1666, the second invasion was led by Alexandre de Prouville, the Marquis de Tracy, Lieutenant General of the Carignan-Salieres Regiment who initiated a campaign against the Mohawks. His 1300 men moved in the fall of 1666 and noticing that the Mohawk village was deserted, they destroyed it. De Tracy seized the Mohawk lands in the name of the king of France, and forced them towards the Catholic faith and the French language taught by the Jesuits. With their immediate European support cut off, the Iroquois sued for peace, to which France agreed: which was the last Peace Treaty of 1666.

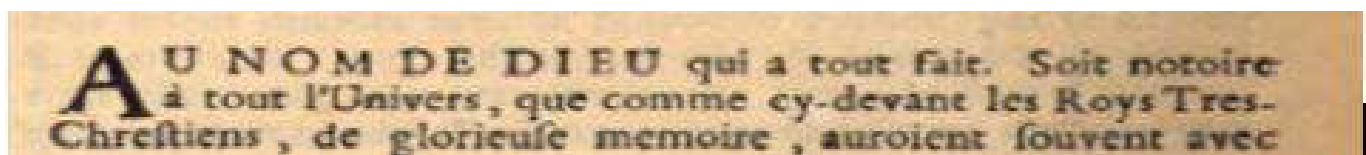
Take note that the names of the Six Nations according to the French elite were then: Onondagas or Onontaguère aka Onontague, Senecas or Tsonnontouans, Cayugas or Goyogouins aka Goïogoiian, Oneidas or Onneiouts-Onneyouts, Kanien'kehá:ka, Mohawks in French: Agniers aka Agneronons aka Gagneigronnons and the Tuscaroras or Tascarorins.

Third Peace, Granted by the Emperor of France, to the Iroquois of the Onontague Nation, The thirteenth of December 1666



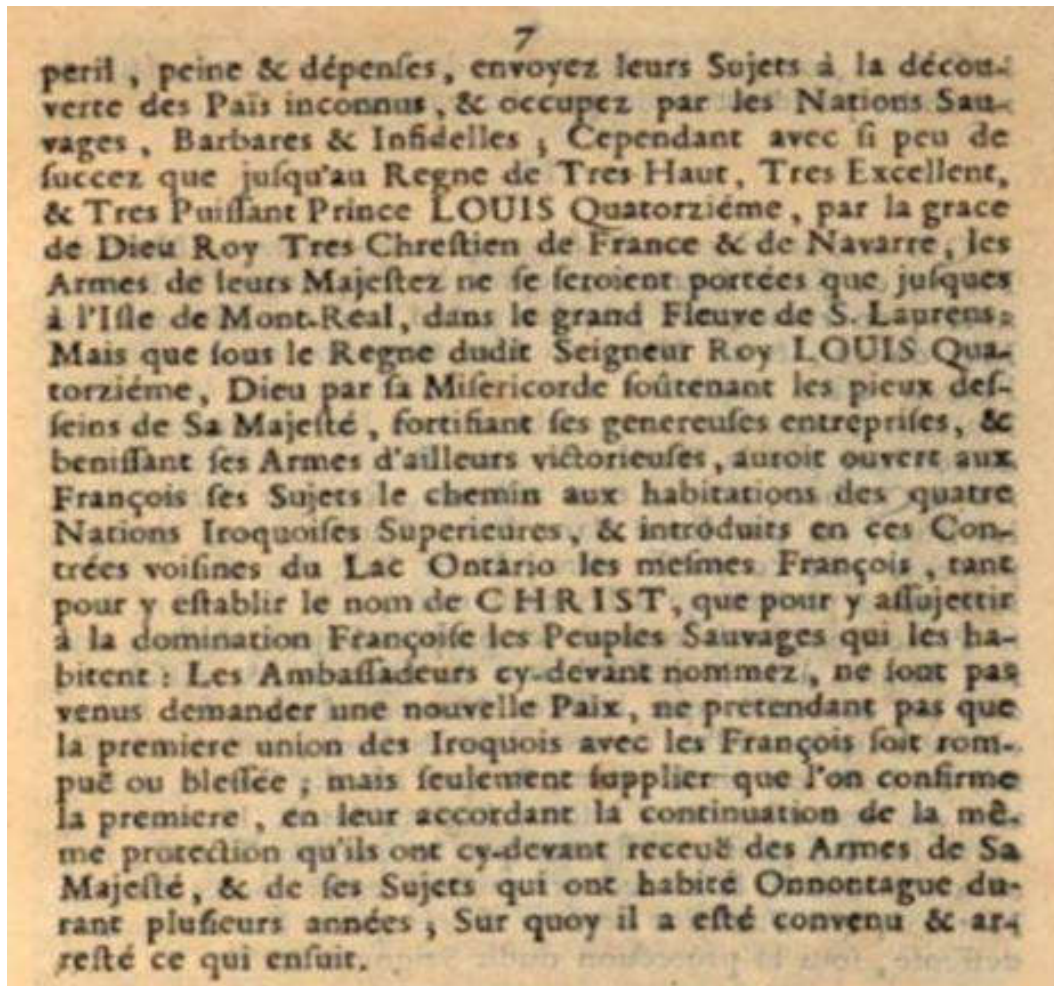
*“Articles of Peace asked by six Iroquois Ambassadors, Garakontie, Ahonnonh8araton, Gariennonties, Hotre8ti, Ha8endaientak, Te Gannontie, of the Onnondague Nation: on behalf of the two Superiors, Goio8en, Tionnont8an: Together by Achinnhara, of the Onnei8t Nation, the interests in which he stipulated, after joining himself to the so-called Ambassadors: And granted in the name and on behalf of the Very-Christian King, by Sir Alexandre de **Prouville**, Knight, Lord of Tracy, the King’s Councillors in its Councils, Lieutenant General of the Armies of its Majesty & in the Islands and Mainland of Meridional and Septentrional America, through the Sea and through the Land, of which sufficiently authorized in vertu of the Power to give him through the Patent Letters of His Majesty in date of (blank) in presence and assisted by Sir of **Courcelle**, King’s Councillor and its Councils, Lieutenant General of the Armies of its Majesty, & Governor of Acadia, Newfoundland Island and of Canada, & of Sir Jean **Talon**, also Councillor of its Majesty & Intendent of Justice, Police & Finance of New France.”*

We can notice that the literal style was very fanciful, to a certain extent often repeating several names and contexts and glorifying the King and the clerical class.



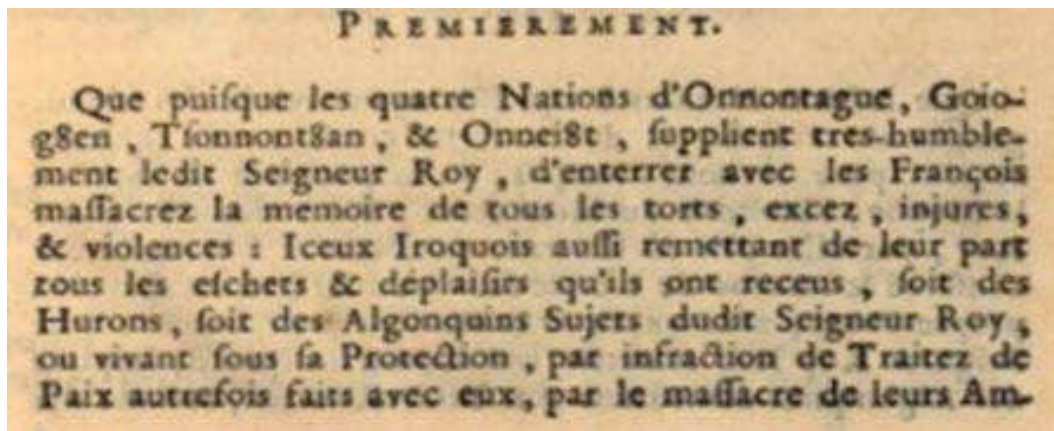
“IN THE NAME OF GOD, who made everything, made it known to the whole Universe, that as in front, the Very-Christian Kings, the glorious memories, would have often with

hazards, sorrows and expenses, send their Subjects to the discovery of unknown Country, & occupied by Nations of Savages, Barbarians and unfaithful, ...

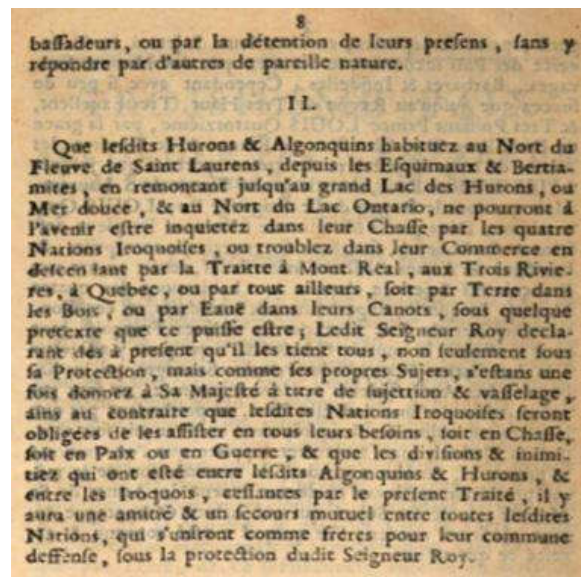


...Though, with so less success until the Realm of the Highest, Most Excellent, & Very Powerful Prince LOUIS the Fourteenth, through the Grace of the Very-Christian King God of France & Navarre, the Weapons of its Majesty will be carried until The Island of Mont-Real, in the great St. Laurens River: But may all the Realms of the said Lord King LOUIS the Fourteenth, God through his Forgiveness supporting the pious plans of its Majesty, fortifying its generous enterprises, & blessing its Weapons, which are victorious, would have opened to the Frenchmen its subjects, the route of the habitations of the four Superior Iroquois Nations, & introduced in these neighboring areas of the Ontario Lake the same Frenchmen, as much to establish the name of the CHRIST, than to subjugate the Nations of Savages living in them to the French domination: The Ambassadors mentioned above, did not come to ask for another Peace, not pretending that the first union of the Iroquois with the French is ruptured or injured; but only implore that we confirm the first one by according them the continuation of the same protection that they have before us, received Weapons of its Majesty and its Subjects who lived in Onnontague during several years, On which the following was agreed and understood:"

The conditions of the Treaty were then exposed in points:



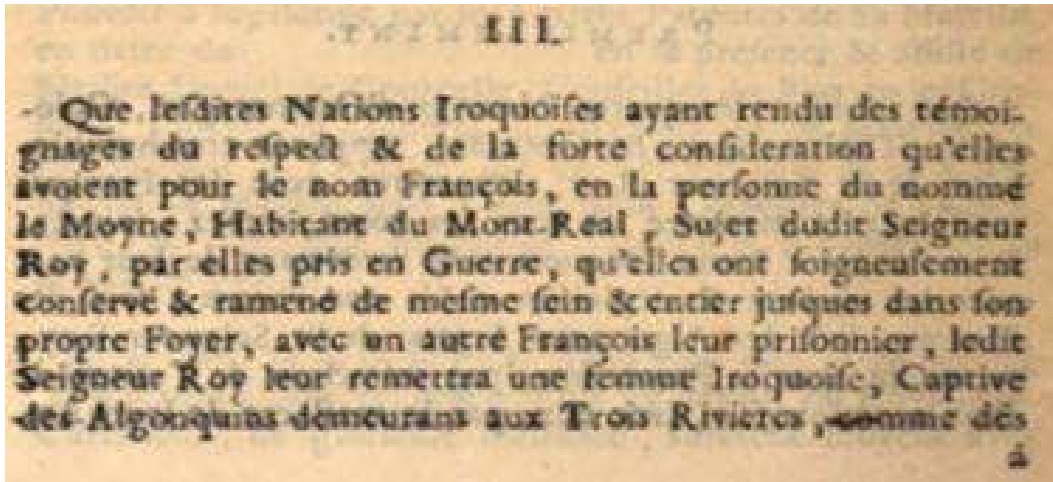
“FIRST That since the four Nations of Onnontague, Goiog8en, Tsonnont8an, & Onnei8ts, very humbly implored the said Lord King, to bury, with the massacred Frenchmen, the memory of all its arms, excesses, injuries & violence: And also those of the Iroquois delivering all their defeats and displeasures that they received, whether from the Hurons, whether from the Algonquins Subjects of the said King Lord or living under the Protection, by infraction of Peace Treaty previously made with them, through the massacre of their ambassadors, or by the detention of their presents, without responding by similar natures.”



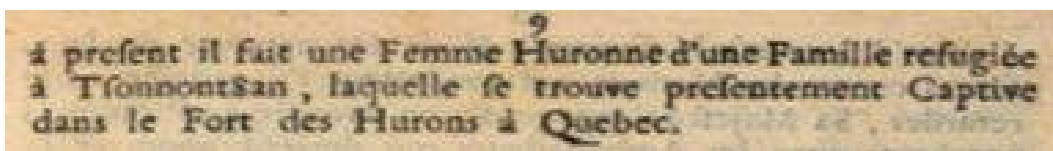
“II (Second) That the said Hurons & Algonquins living North of St. Laurens River, since the Esquimaux & Bertiamites while coming up until the great Lake of the Hurons, or Soft Sea, (Mer Douce as he qualified) and North of Ontario Lake, won't be from now on, worried in the hunting by the four Iroquois Nations, or troubled in their Trading while coming through the Treaty point in Montreal, at Three Rivers, at Quebec, or through anywhere else, either on the Land through the Woods, or through Waters in their Canoes, under any pretext that it might be, the said King Lord declaring from now on that he holds them all as his own subjects, having for once given themselves to His Majesty, as subjects & for servitude, but (ains: old French meaning, but) on the contrary, that the said Iroquois

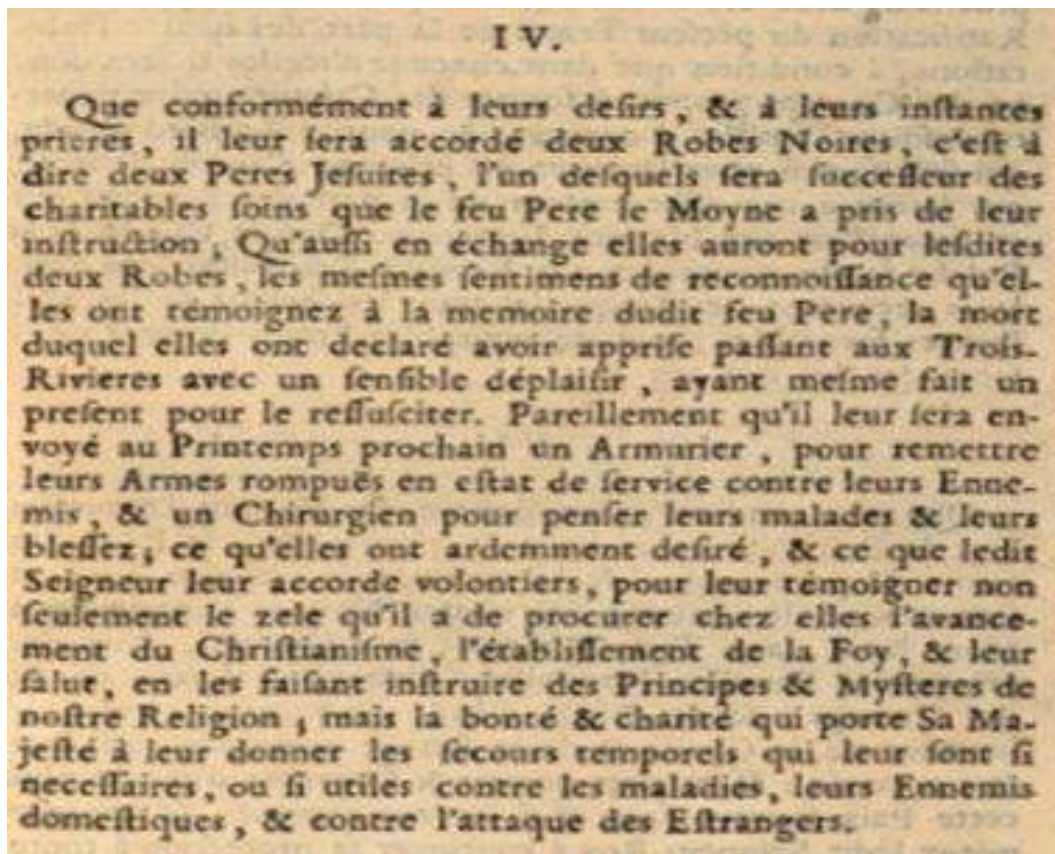
Nations will be obliged to assist them in all their needs, either for Hunting, either in Peace or in War, and that the divisions and enmity (Enmity: the state or feeling of being actively opposed or hostile to someone or something) that were between the said Algonquins & Hurons, & between the Iroquois, ending by the present Treaty, there will be a friendship & a mutual assistance between all the said nations, that will unite as brothers for their common defense, under the protection of the said King Lord."

Note that *Montreal* is written *Mont-Real*, but historically it remains an absolute speculation since Jacques Cartier's diary refers it as *Mont Royal* in 1535:

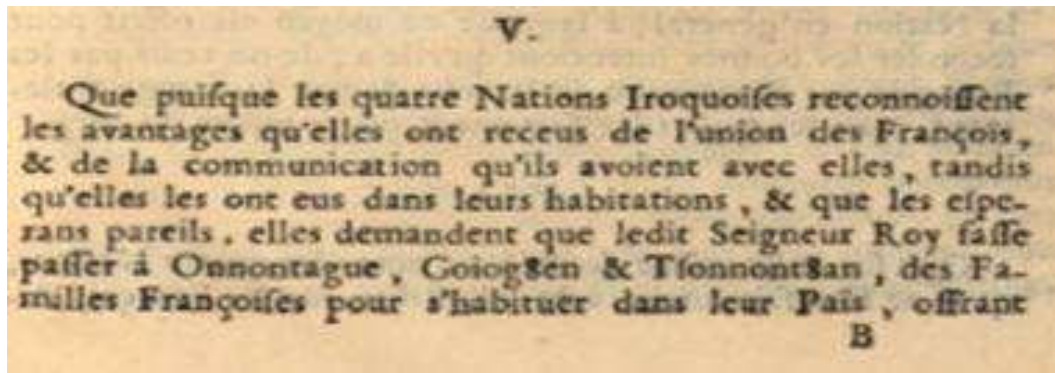


*"III That the said Iroquois Nations having testified of the respect & of the strong consideration that it had towards the Frenchman, for the person named le **Moyne**; inhabitant of Mont-Real, Subject of the said King Lord, by it brought at War, that it cautiously conserved and brought them back healthy and whole in their own Home, with another Frenchman, their prisoner, the said King Lord will give them an Iroquois woman, Captive of the Algonquins living at Three Rivers, just as so far as is done, a Huron Woman of a refugee Family at Tsonnont8an, which is currently Captive at Fort Huron in Quebec."*

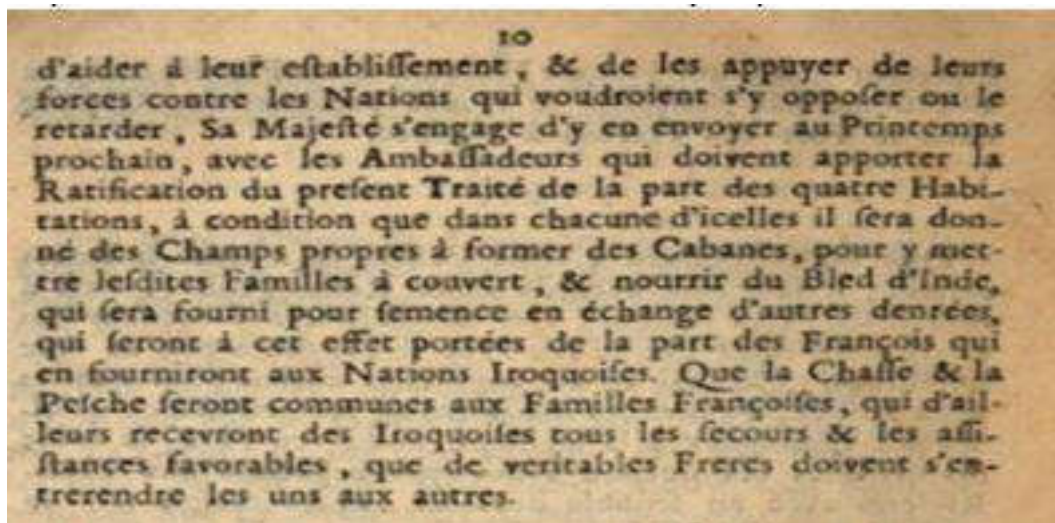


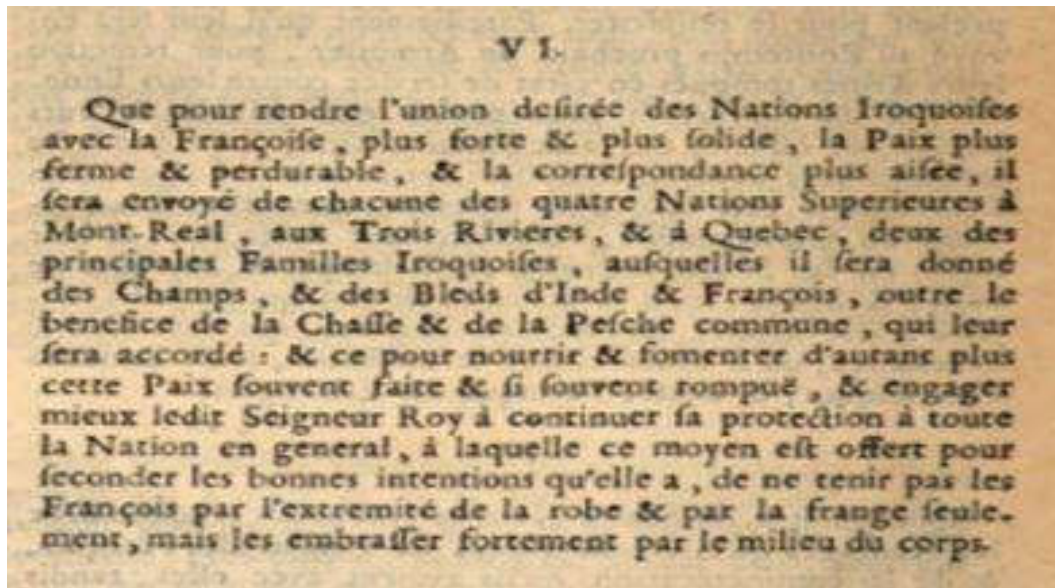


“IV That in accordance to their desires, and to their unceasing prayers, two Black Robes will be granted to them, meaning two Jesuit Priests, will be the successor of the charitable cares that the late Father le Moyne took from their instruction, and that Also in exchange they will have for the said two Robes, the same feelings of recognition that they testified in memory of the late Father, the death of which they declared having learned while passing at Three-Rivers with a sensitive displeasure, having even given a present to resurrect him. Likewise, he will make them send at the next Spring a Gunsmith, to put their broken weapons in service against their Enemies, & a Surgeon to heal the ill & their wounded, which they ardently desired, & what the said Lord grant them willingly, to show them not only the zeal that he as to bring to them the advancement of Christianity, the establishment of Faith & their salvation, by instructing them with the Principles & Mysteries of our Religion, but the goodness and the charity bringing His Majesty to give them the temporary reliefs which are for them necessary, or so useful against sicknesses, their domestic Enemies, & against attacks of Strangers.”

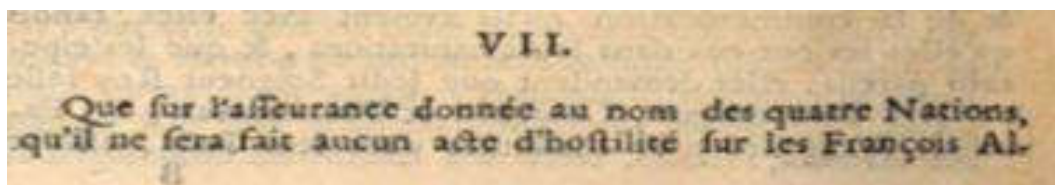


“V That since the four Iroquois Nations recognise the advantages which they received from the union of Frenchmen, & from the communication which they had with them, while they had them in their houses, & that hoping the same, they are asking the Lord King to pass through Onnontague, Goiog8en & Tsonnont8an, some French families, to get used to their Country, offering to help their establishment, & to support them with their powers against the Nations who would want to oppose it or to retard it, His Majesty is engaging to send some on the next Spring with the Ambassadors who must bring the Ratification of the present Treaty on behalf of the four Inhabitations on the condition that in each of them will be given their own Fields to build Cabins, to put the said Families under roof, & feed with Corn, which will be provided in seeds in exchange or other commodities which will be in this regard, brought by Frenchmen who will bring some to the Iroquois Nations, That Hunting & the Fishing will be common to French Families, who incidentally will receive from the Iroquois all the rescues & the favorable assistances, that real Brothers must share through one another.”

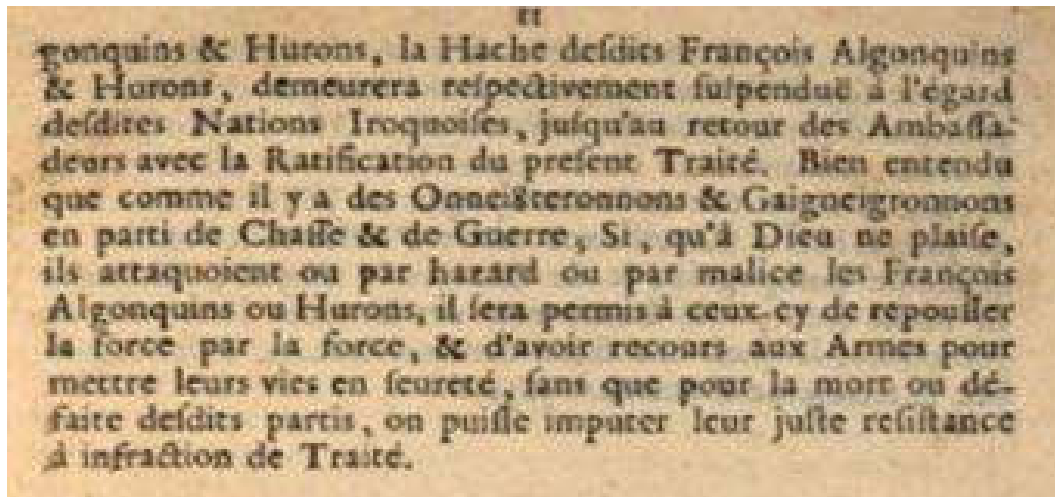




“VI In order to make the desired union of the Iroquois Nations with the Frenchmen, stronger and more solid, the most lasting and solid Peace, & the correspondence easier, it will be sent from each of the four Superior Nations in Mont-Real, at Three Rivers, & at Quebec, two of The principal Iroquois Families, to which fields will be given to them, of Corn and Wheat, besides the common hunting benefits, which will be granted to them: & this, to feed and to promote especially since this Peace often made is so often broken, & engage better the said Lord King to continue his protection to the whole nation in general, to which this method was offered to fertilize the good intentions it has, not to hold the Frenchmen by the extremity of the robe & by the fringe Only, but to embrace them firmly by the waist.”

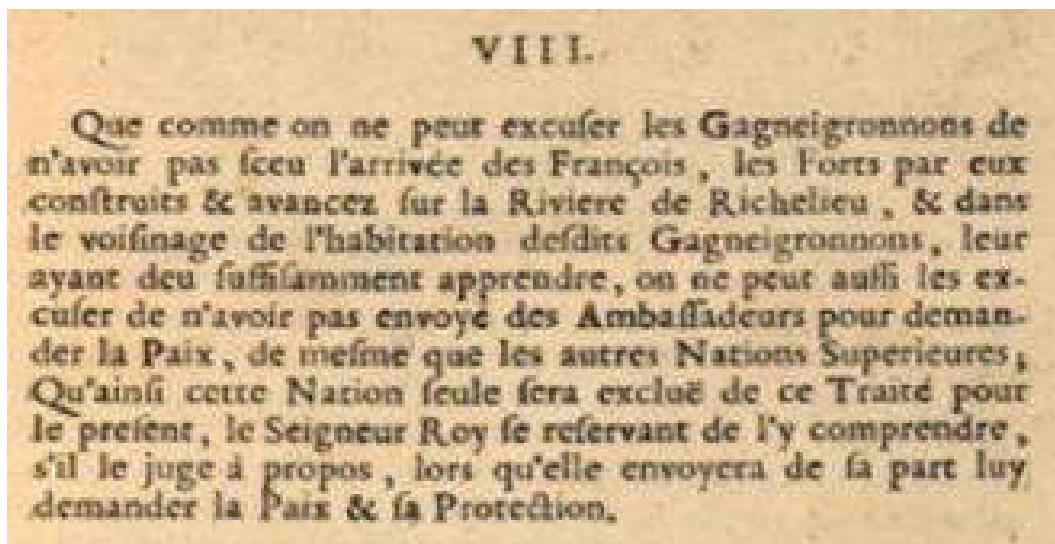


“VII That on the assurance given in the name of the Four Nations, That no hostility act will be made upon the Frenchmen, Al-



gonquins & Hurons, the Axe of the said Frenchmen Algonquins & Hurons will remain respectively on hold towards the said Iroquois Nations, until the return of the Ambassadors with the Ratification of the present Treaty. Of Course that since there are Onnei8teronnons & Gagneigronnons in War and Hunting party, If, only God forbids, they attack, the French Algonquins or Hurons by hazard or mischievously, they will be permitted to use the force against the force, & to use the Weapons to put their lives in safety, and making sure that without either death or defeat of the said parties, we must attribute their resistance to the infraction of the Treaty."

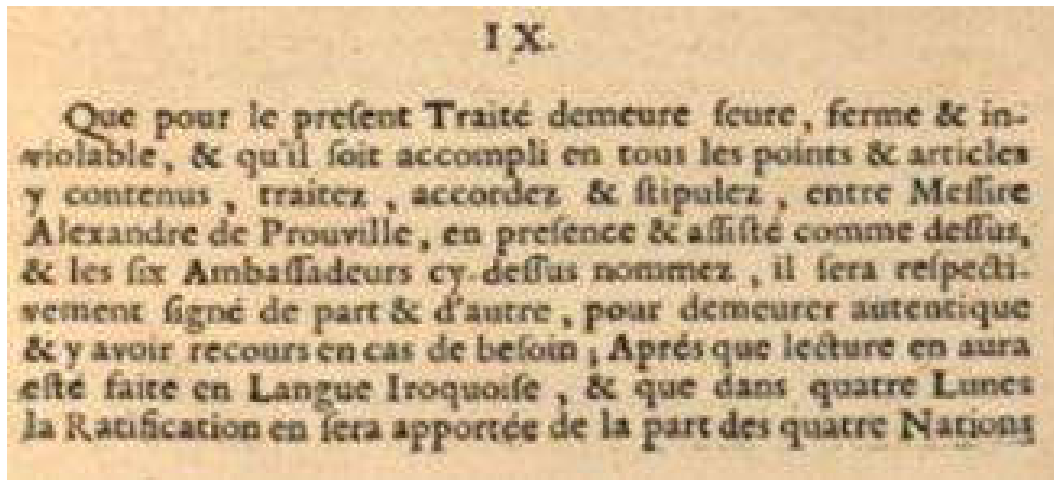
The Agneronnons mentioned in the 2nd Treaty are now called the Gagneigronnons:



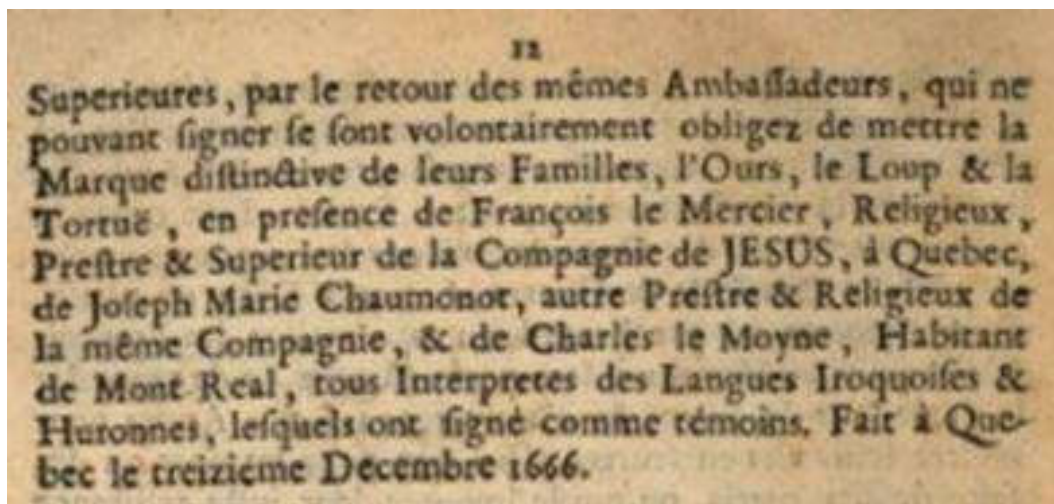
"VIII That since we cannot execute the Gagneigronnons for not having known the arrival of the Frenchmen, the Forts built by them & along the Richelieu River, & in the area of the housings of the said Gagneigronnons, having sufficiently thought them, we cannot also excuse them for not having sent any Ambassadors to ask for Peace, as well as the other Superior Nations; Thus, this Nation alone will be excluded of this Treaty for the present, the

Lord King reserves the right to acknowledge it, If he judges convenient, when it will come on its behalf ask for the Peace & its Protection."

This last 1666 Treaty was concluded with this last paragraph:




"IX For the present Treaty to remain sure, firm & inviolable , & for it to be accomplished on all its features and articles and its content, treated, granted & stipulated, between Sir Alexandre de Prouville, in presence and assisted as over, & the ten Ambassadors named above, it will be respectively signed on both sides, to remain authentic & to access in case of need; After the lectures will be done in Iroquois Language, & that in four Moons the Ratification will be brought on behalf of four Superior Nations,



by the return of the same Ambassadors, who couldn't sign, they voluntarily obliged themselves to put the distinctive Marks of their families, the Bear, the Wolf, & the Turtle, in presence of Francois le Mercier, Religious, Priest & Superior of the Company of JESUS, in Quebec, of Joseph Marie Chaumonot, other Priest & Religious of the same Company, & of

Charles Lemoyne, Inhabitant Of Mont Real, all Interprets in Iroquois & Huron, Which signed as witnesses. Made in Quebec the thirteenth of December 1666.”

ALSO: the 16th November 2016 in Akwesasne :



Akwesasne Kahwatsi:re
Genealogy & Historical Society
 is pleased to present historian & author
Eric Pouliot-Thisdale
 Wednesday, November 16, 2016
 6pm – 8:30pm
 Tri District Elders Centre
 Topic: The Seven Nations of Canada &
 Demography of Historic Akwesasne

Eric Pouliot-Thisdale, graduate in social sciences and member of the Faculty of Human Science from University of Quebec in Montreal, acknowledged researcher with 15 years in the field of public archives of various sources, including historical and demographic archives. He conducted several researches for Band Councils political land claims, as well as for particulars. Presently researcher for the Band Council of his community, Kanasatake, and a contributing writer and historical columnist for the weekly paper from Kahnawake, The Eastern Door. <http://epouliotrecherchiste.webs.com/welcome.htm>

For more information, contact Kahwatsi:re
 email: kahwatsire1@gmail.com or phone: 613-933-6794

NOTE THAT ALL PREVIOUS ARTICLES of “**OUR HISTORY**” chronicle from **The EASTERN DOOR** are available under each pictures in the following album:

[https://www.facebook.com/eric.pouliot.52/media_set?](https://www.facebook.com/eric.pouliot.52/media_set?set=a.10206684379810052.1290243606&type=3)

[set=a.10206684379810052.1290243606&type=3](https://www.facebook.com/eric.pouliot.52/media_set?set=a.10206684379810052.1290243606&type=3). **Enjoy, Thanks, Niawen !**

Your **comments** are also **welcome** at **The Eastern Door**: <http://easterndoor.com/>

All publications at **Library and Archives Canada (LAC)** from the author are **available** at : <https://www.facebook.com/notes/eric-p-thisdale/history-books-online-by-eric-pouliot-thisdale-2014-2016/10154127107994266>

Eric Pouliot-Thisdale, researcher: <http://epouliotrecherchiste.webs.com/>

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