De la Barre, in June, 1684, sent five or six picked soldiers, and as many mechanics to Fort Frontenac, to repair that post, and on the 9th of July left Quebec, in three divisions, at the head of 300 militia, which was increased to 550 at Montreal. The regulars and Indian allies made the entire army about 2000 men, a very powerful army for the time. From the difficulty of procuring boats and provisions, the obstruction of the rapids, and the prevalence of south-west winds, the army was delayed till past the middle of August in arriving at Frontenac. Meanwhile, through the influence of Lainberville, a Jesuit at Onondaga, that village had become anxious that the difficulties might be settled by mediation, a course to which De la Barre was the more inclined from the shortness of provisions with which he was threatened. He had crossed with his army to La Famine, a point favorable for hunting and fishing, 24 leagues from Onondaga, to await the result of negotiation. Here, exposed to the sultry heats of August, and scantily supplied with provisions, most of his men were attacked with intermittent fevers, which assumed a malignant type, and destroyed numbers, while it incapacitated the remainder from hostile operations. Being thus situated, he hastily despatched a Christian savage to La Moine, at Onondaga, to have him hasten the departure of those whom the Iroquois had agreed to send to treat with the French governor. This was done with promptness, and on the third of September, nine deputies from Onondaga, three from Oneida and two from Cayuga, arrived from La Moine, and were courteously received by the governor, who deferred the business of the embassy till the morrow. The Senecas, against whom especially the vengeance of the French was to have been directed, did not condescend to send representatives to the treaty, and returned an insolent answer to the invitation. They had been privately assured of assistance from Dongan, the English governor, in case they were attacked. The inclination for peace which the Onondagas, Oneidas and Cayugas evinced, may be ascribed to the ascendancy which the Jesuits residing among them had acquired. Colden, the historian of the Five Nations, gives the following version of the speeches that were delivered on the occasion. De

*The precise locality of La Famine admits of a little doubt. Colden says (Fift Nation*, I, p. 64), "La Famine, by the Indians called Kaihoage, falls into the south side of the Caderackui Lake, about 30 miles from Onondaga. Hungry Bay, which may be a translation of the word, is on some old maps represented as Chaumont Bay, on others Henderson Bay, and on others, all within Point Peninsula and Stony Island. De Meneles, the commissary of the expedition, in a letter to the minister (Parti Doc., II), says that the camp at La Famine was made "in places never inhabited, entirely surrounded by swamps." These render it probable that the locality was in Henderson or Ellisburg, more probably in the latter town, which has extensive marshes near the lake, on both branches of Big Sandy Creek.