

tured from them, and adopted in their families. These they placed on horses, and loaded with presents, they were sent to the great Ke-nis-te-no town on Dead River (Ne-bo-se-be), with the peace pipe of the seceding Dakotas, requesting to be received 'in their lodges' and protected from the 'fire that raged in their rear, on the western prairies.'

"The manly and compassionate Ke-nis-te-no sent forty of their warriors to receive them into their country, and escort them into their village. A grand council was held, where the Assineboins told their grievances, asked for protection, and promised to fight by the side of the Ke-nis-te-no against the Yanktons forever.

"Their words were listened to with deep attention and pity, and they were accepted as allies and brothers. The peace pipe was smoked, 'their council fire was made one,' and they 'ate out of the same dish' and reposed thereafter under the 'shade of the same forests and swamps' till their united prowess eventually drove the Dakotas from the northern plains, and the Ke-nis-te-no and Assineboins could then go out occasionally to 'bask in the sun on the prairies, and taste the meat of the buffalo.' Shortly after this first alliance, the Ojibway made his appearance among them, and he too became a party to the mutual compact which has been kept unbroken to this day."

We will now return to the regular course of our narrative, from which we have digressed in relating the above tradition.

Soon after the location of the trading post at Grand Portage, the same company of traders built a "fort" on the island of La Pointe, at the mouth of a small creek or pond midway between the present location of the "American Fur Company's" establishment, and the mission house of the "American Board of Foreign Missions." Strong palisades of cedar are said to have been planted around this post, and a cannon mounted for its defence. The