

obtain fire-arms and ammunition of the old French traders, a firm peace existed between them and the Dakotas, who then resided on the head waters of the Mississippi and the midland country which lay between this river and the Great Lake.

Good-will existed between the two tribes, and the roads to their villages were clear and unobstructed. Peace-parties of the Dakotas visited the wigwams of the Ojibways, and the Ojibways, in like manner, visited the Tepees and earthen lodges of the Dakotas. The good feeling existing between them was such, that intermarriages even took place between them.

It appears, however, impossible, that these two powerful tribes should ever remain long in peace with each other. On this occasion the war-club had lain buried but a few winters, when it was again violently dug up, and the ancient feud raged more fiercely than ever.

Ill-will was first created in the breasts of the two tribes against one another, through a quarrel which happened between an Ojibway and a Dakota gallant, respecting a woman whom they both courted. The woman was a Dakota, and the affair took place at a village of her people. Of her two suitors she preferred the Ojibway, and the rejected gallant, in revenge, took the life of his successful rival. This act, however, did not result in immediate hostilities; it only reminded the warriors of the two tribes that they *had once been enemies*; it required a more aggravating cause than this to break the ties which several years of good understanding and social intercourse had created between them, and this cause was not long in forthcoming.

There was an old man residing at Fond du Lac of Lake Superior, which place had at this time, already become an important village of the Ojibways. This old man was looked upon by his people with much respect and consideration: though not a chief, he was a great hunter, and