

extent of the war party, that before the rear had arrived, the battle at this point had already ended by the almost total extermination of its inhabitants; a small remnant only, retired in their canoes to the greater village located at the entry. This, the Ojibways attacked with all their forces; after a brave defence with their bows and barbed arrows, the Dakotas took refuge in their earthen lodges from the more deadly weapons of their enemy.

The only manner by which the Ojibways could harass and dislodge them from these otherwise secure retreats, was to throw small bundles or bags of powder into the aperture made in the top of each, both for the purpose of giving light within, and emitting the smoke of the wigwam fire. The bundles ignited by the fire, spread death and dismay amongst the miserable beings who crowded within. Not having as yet, like the more fortunate Ojibways, been blessed with the presence of white traders, the Dakotas were still ignorant of the nature of gunpowder, and the idea possessing their minds that their enemies were aided by spirits, they gave up the fight in despair and were easily dispatched. But a remnant retired during the darkness of night to their last remaining village on the smaller lake. Here they made their last stand, and the Ojibways following them up, the havoc among their ranks was continued during the whole course of another day.

The next morning the Ojibways wishing to renew the conflict, found the village evacuated by the few who had survived their victorious arms. They had fled during the night down the river in their canoes, and it became a common saying that the former dwellers of Mille Lacs became, by this three days' struggle, swept away for ever from their favorite village sites. The remains of their earthen wigwams are still plainly visible in great numbers on the spots where these events are said to have occurred; they are now mostly covered by forests of maple trees. The Ojib-