

losses in their implacable warfare, included not their ancient village sites, and the resting places of their ancestors.

No sooner, therefore, than the guns of the Dakotas announced their vicinity, than the war chiefs of the Ojibway camp would collect their warriors, and well armed, and prepared for battle if necessary, but taking with them the sacred peace pipe, they would proceed at once to find the enemies' camp. Arrived in sight, they would place the bearer of the peace pipe, and the banner carriers in front, and march fearlessly into the camp of the Dakotas, prepared to act according to the manner of their reception. The Dakotas, surrounded by their women and children, whose safety was dear to them, though probably their hearts were filled with gall and thoughts of vengeance, never refused on these occasions to run out of their lodges and salute the Ojibways with the firing of guns, and in great ceremony to smoke from the stem of their proffered peace pipe. During these first and sudden salutations, it is told that bullets often whizzed close by the ears of the Ojibways, as if their new friends were shooting to try how near they could come to the mark without actually hitting. When the peace party has been few in numbers, and the camp of the enemy large, it has been only through the most strenuous efforts of the wiser warriors, that blood has not been shed. The first excitement once over, and the peace pipe smoked, the Dakotas, smoothing down their angry looks, would invite the Ojibways into their lodges, and feast them with the best they possessed.

In this manner were the returns of temporary peace effected between these two warlike people. And when once the "good road" had been broken in this manner, interchanges of friendly visits would become common, and it often happened that during the winter's intercourse of the two camps, a Dakota chief or warrior taking a fancy to an Ojibway, would exchange presents with him, and