

falls on this river in their canoes, he lost two of his "coureurs du bois," who were upset in the rapids and drawn into a whirlpool. His post, during this winter, was located in such a dangerous neighborhood to the Dakotas, that he built a wall of logs around his shanty, while his hunters did the same around their camp.

During the winter the Dakotas gradually approached them in a large camp, and Cadotte, to prevent his hunters from leaving him, determined to try if a temporary peace could not be effected between them. He collected about one hundred men, and, supplying them with plenty of ammunition, he proceeded at their head to the Dakota camp, which lay about half a day's march down the river. The Dakotas materially outnumbered them, and they showed every disposition for a fight, as the Ojibways made their appearance with a white flag and pipe of peace. It happened that they, too, had their trader with them, an old pioneer, named La Roque, the father of the respected old gentleman of this name who still¹ resides at the foot of Lake Pepin, and who is well known to all the old settlers on the Upper Mississippi.

The efforts of this man, in conjunction with Mons. Cadotte, effected on this occasion a temporary peace between the two hostile parties, and they passed the remainder of the winter in feasting and hunting with one another. From this time may be dated the terms of temporary peace, which almost each winter these two camps, being nearly equal in numbers, made with one another, in order that they might pursue their hunts in security. Like other bands of their tribes, however, notwithstanding the winter's peace, they appeared to consider it an unavoidable duty to pass the summer in destroying one another.

The warfare which this division of the Ojibways waged with the Dakotas of the Wabasha and Red Wing villages,

¹ A. D. 1852.