considerable Indian village at the site of Crookston. If the Sioux had such a village, it must have been of the Sisseton band (Sissetonwans, or People of the Marsh), because the Sissetons were later located not very far to the west or south; we know their early history fairly well, and we have no account of such a village in that part of the country. Possibily the mound may have been the burial place for a village of Cheyenne Indians, for we well know that they were in this quarter for several years before they were driven out by the Sioux and went into various parts of South Dakota and the southeastern part of North Dakota, and mainly upon the river which still bears their name as it is commonly pronounced.

Both the Cheyennes and the Sioux built mounds over their dead; both tribes made and used pottery. But their mounds were simple sepulchres and their pottery was solely for domestic purposes. In 1680 Father Hennepin found the Sioux of Mille Lacs boiling their food in fire-proof earthen pots, which they had made. But neither tribe built large, high mounds, for temples of worship, for observation or watchtowers, and for the burial places of their chiefs or kings, as the Mound Builders always did. Neither tribe made flint and stone implements, either arrow and lance heads or axes, spades, etc., and the Mound Builders constantly made these things. The Sioux, Cheyennes, and other Red Indians picked up the flint arrow points and lance-heads and used them (though many of them had come from quarries as far off as West Virginia), but they could not make them—and none of them ever knew who did!

It is probable that the Crookston mound was made to cover the remains of their warriors slain in some pre-historic battle, in which the Sioux were the victors and had the opportunity of decently interring their dead. The Sioux often, and indeed almost commonly, raised a slight mound of earth over the skeletons of their dead. If not slain in battle, their dead were suspended in trees or placed upon high scaffolds until the flesh was gone, and then the bones were taken down and buried. Sometimes the remains were buried in receptacles made in the banks of streams and coulees, and even in the big mounds made by their predecessors in the country, the Mound Builders. The idea probably was to honor the venerated remains and to preserve them from destruction or desecration. Many a modern Indian's bones have been found in a Mound Builder's sacrificial mound, and thus fairly justifying the belief that the mound itself was the work of modern Indians.

There is a possibility that the great battle between the Sioux and the Chippewas described by Warren as having occurred on Sand Hill River, and mentioned on another page, was really fought on the Red Lake River and that the Crookston mound is the grave of the Sioux warriors killed therein—as suggested on another page. But there is no positive evidence in support of this suggestion, and Warren is clear in his statement that the battle was on the Sand Hill River. There is no mound on the Sand Hill near the supposed site of the battle, although the Sioux held the field and had the opportunity to bury their dead properly according to their custom, with a heap of dirt raised over them.

Prof. Winchell's "Aborigines of Minnesota" mentions (p. 361) the Crookston mound and gives its dimensions, when he surveyed it, in 1880, as "7 feet high and 120 feet in diameter." The location is, however, erroneously given as "about two miles southwest from Crookston."

The "Aborigines" notes (p. 362) another mound in what is now Polk County, and which is described as having a diameter of 58 feet and a height of four and a half feet. Its location is given as in township 148, range 45, not far from Melvin Station.

The Sand Hill River mounds are also noted on page 362 of "Aborigines." These are three small mounds, averaging about four feet high and 55 feet across, which are located in township 147, range 45, west of Fertile. It is difficult to tell without examination by digging into them whether these are natural or artificial. There are numerous erroneous statements in "Aborigines"—typographical errors often—regard-