cured things as beaver and other skins, buffalo robes, and various other kinds of furs and pelts. Many of them came up the Red River in their little boats, made villages in the groves along the river and its tributaries, and remained in the country a long time engaged in trapping and hunting. The products of their efforts were sent down the river to the Hudson's Bay fort on Lake Winnipeg, which post was for a long time called Fort Garry. The Hudson's Bay Fur Company was chartered by King Charles II of England, "the Merry Monarch," May 2, 1670; but it was not until in 1799 that its agents took possession of the Red River proper and established trading posts in the region.

Prior to the advent of the Hudson's Bay Company into their region, the Crees were practically savages of a very wild and unenlightened sort. Their slight contact with the French did not improve them. In the Jesuit "Relations" of 1670-71 Father Dablon writes: "Finally the Kelistinos [a name for the Crees] are dispersed through the whole region to the north of this Lake Superior—possessing neither corn, nor fields, nor any fixed abode, but forever wandering through those vast forests and seeking a livelihood there by hunting." Their condition remained practically unchanged until after the traders came. Then their women married many of the traders and their employees; the families thus created lived after civilized fashion, and in time the missionaries and school teachers came.

The Crees were attacked by smallpox from time to time, and the tribe was greatly reduced by the ravages of this disease. They left Minnesota, as a whole, before 1820 and went up into Manitou and other Canadian provinces. About 10,000 of them are now in Manitoba and about 5,000 elsewhere in northwestern Canada. They have always been a peaceful tribe, were never at war with their Algonquian neighbors, and left northern Minnesota rather than fight the Chippewas. In 1885, however, the mixed bloods of the tribes rose in rebellion against the Canadian authorities, because it was sought to remove them from their lands on the Saskatchewan to a more inhospitable region to the northward; but in a little time their rebellion was subdued and their leader, Louis Riel, was executed by hanging, November 16, 1885.

It is reasonably certain that, during the period they were in Minnesota, the Crees visited the country now called Polk County, and dwelt there from time to time. To be sure no particulars of their connection with the early history of the county can now be given. We can only assert that, as they were generally through northern Minnesota, and especially along the Red River, they must have been at intervals in Polk County.

The Cheyenne Indians have a tradition that at one time they were settled upon Otter Tail Lake and Lake Traverse and were driven out by the Crees into the upper Minnesota River country, below Big Stone Lake. From the Minnesota Valley, fearing trouble with the Sioux, they removed into what is now South Dakota and North Dakota, many locating on the river bearing their name.

THE CHIPPEWAS FOLLOWED THE CREES.

Although the Chippewas and the Crees were kindred people, and of the same blood and lineage, they had separate tribal organizations and are always spoken of and referred to as two different nations or tribes. The word Chippewas is a corruption of Ojibways, by which name these Indians formerly called themselves, and which means "roast till puckered up," referring to their manner of cooking meat or of torturing their prisoners. They once lived about the Sault Ste. Marie. The early French often called them "Saulteurs," which is the equivalent, in old French, of Saulteurs in "Francaise moderne," meaning leapers or jumpers. Sault, which is pronounced soo or soo, is an old French word meaning leap, and is not found in modern French vocabularies. Sault Ste. Marie, therefore, is literally in English, the Leap of Saint Mary. The Sioux called the Chippewas "Hkahkah Tonwan," or Waterfalls People, meaning the