people of the Waterfalls of St. Mary. Hka-hkah meaning waterfalls and Tonwan meaning people.

The Chippewas occupied the Red River country as the result of a war of conquest. About the beginning of the XVIII Century—probably between 1710 and 1736—they drove the Foxes from northern Wisconsin down to Iowa and Illinois and compelled them to confederate with the Sauks (or Saacs). Then, some time after 1736, they turned on the Sioux and drove them (first from Lake Superior and then from Northern Minnesota generally) southward and westward down to the Minnesota and across the Mississippi and the Missouri. The Smithsonian Institution’s "Handbook of American Indians" (Vol. 1, p. 278) indicates that after driving away their enemies from northern Minnesota, the Chippewas continued their westward march into North Dakota until they occupied the head waters of the Red River and had a large band as far west as the Turtle Mountains, in the extreme northern section of North Dakota.

It is alleged by the "Handbook" referred to (ibid) that one cause of the dispossession of the Sioux by the Chippewas was to obtain possession of the wild rice tracts about the numerous lakes and streams of northern Minnesota. For a long period the Sioux controlled the wild rice output of Minnesota and would not allow the Chippewas to gather it without a sort of tribute payment, and to this tribute the Chippewas vigorously objected. Warren (History of the Ojibways) and other authorities cite that the French traders of the posts on Lake Superior furnished the Chippewas with fire-arms and then instigated them to attack and drive away the Sioux, because they sold their furs to the English traders of the Hudson's Bay Company, instead of to the French of the Lakes. It is probable that the real reason of the Chippewa attack was a double one—the instigation of the French and the desire to possess the wild rice beds.

The Chippewas were largely dependent upon the wild rice for food. They called it mahnomen, and revered as a goddess the spirit that controlled it. When the Sioux occupied the Mille Lacs country, in Minnesota, the Chippewas had to travel many miles from their Lake Superior homes, and often to risk their lives, for the wild grain, which was virtually a staff of life for them. They still use large quantities of it. According to the report of the Bureau of American Ethnology for 1900 there were 10,000 Chippewas in the United States using wild rice for food. The Sioux, too, use it when they can get it. The decisive battle between the Sioux and the Chippewas for the ownership of the wild rice beds of Minnesota is believed by many to have occurred on the eastern shores of Mille Lacs, at the supposed Sioux town of Kathio, in about 1750. (See Brower's "Kathio," p. 92.) According to the estimate of Warren, himself a half-blood Chippewa, the battle occurred in 1657 (Minn. Hist. Socy. Collections, Vol. V, p. 157, et seq.), a difference in dates of the two eminent authorities of 100 years. Warren further says, however (p. 162), that, after being defeated at Kathio, the Sioux went down near the mouth of Rum River and did not finally leave the Mille Lacs region until 1770.

**SIoux Driven from Thief River.**

Practically ever after their advent into the country, the Chippewas continued to hold northwestern Minnesota, including Polk County, against the Sioux. Warren's History of the Chippewas (p. 356) relates that, for a number of years after the Chippewa occupation, a camp of ten tepees of Sioux had their camp on the upper Thief River and succeeded in evading and escaping the guns and tomahawks of their hereditary enemies. The surrounding hunting grounds were so rich, and wild rice was so plentiful, that life was easily lived, and they were loth to leave the locality. They built a high embankment of earth around their camp and took every means in their power to conceal themselves from their merciless foes. In hunting they would not discharge their guns, because of the loud noise, but used their bows and arrows in killing game.

At last they were discovered by their relentless enemies. The Crees and Assiniboines of the Pembina and