sent them to fight against the Americans. Some of these red mercenaries served with the British Army as far to the eastward as in northern Ohio. But Chief Flat Mouth remained firm in his friendship toward the Americans, although he knew but little about them; he persistently refused to fight them in aid of the British, and was true to the promises he made Lieutenant Pike in the council of Leech Lake, February 16, 1806. Dickson sent the French Canadian, St. Germain, from Fort William to Leech Lake, and made rich presents to Flat Mouth to induce him to lead the Pillager band into the British camps, but Flat Mouth sent back the wampum belts, etc., with this message: "When I go to war against my enemies, I do not call upon the whites to join my warriors. The white people are quarreling among themselves, and I do not wish to meddle in their quarrels. I do not intend to ever strike a white man or even break a window in his house." (Warren, p. 369.)

THE SIOUX SWEAR VENGEANCE AGAINST THE CHIPPEWAS.

The Yanktonais received the news of the killing of their chief with horror and indignation, and swore vengeance against every living Chippewa thing. The Beaver (or Chahpah) was succeeded by his son Wah-nah-tah (or the Charger), previously mentioned, and who became one of the most influential and celebrated warriors and chieftains of the great Sioux nation. He was so celebrated and well known among the whites that his name was given to one of the original counties of Minnesota Territory, in 1849. Wah-nah-tah was about three-fourths of a mile from north to south, and extended from the mouths of the Crow Wing and the Clearwater westward to the Missouri. During his military career the great chief amply revenged the death of his father by repeatedly striking bloody blows upon the Chippewas of the Red River.

After the killing of the Beaver, active warfare was renewed between the Sioux and the Red River Valley Chippewas. Less than a month after the tragedy, Wah-nah-tah started from Lake Traverse, with a large party of Sioux warriors, to go into the Chippewa country at and about Red Lake. At the same time, a body of Chippewas, headed by Chief Wash-ta-do-gawub, started southward to attack the Sioux at Lakes Traverse and Big Stone. They were largely Red Lakers, although Flat Mouth and a detachment of his band were with the party.

Nearly opposite the mouth of Goose River, originally called by the French, "la Riviere Outarde," or the River of the Canada Goose, in what is now the southwest corner of Polk County, a little north of Neilsville, the two armies met. Two of the Chippewa scouts, in advance of the main force, were suddenly fired upon by the Sioux and one of them was killed. The Sioux then rushed forward and a bloody fight ensued. The Chippewas were taken somewhat unawares and the Sioux pushed them back to Sand River,* after a series of stubbornly contested encounters. The Chippewas "dug themselves in" at the little river by letting themselves down behind its south bank and by digging rifle-pits and improvised breastworks. The battle lasted till dark, when the Chippewas, believing that they had the worse of the fight, crossed the Sand River to the north and hastened toward their wigwams. They carried their badly wounded along and threw the bodies of their dead into the river, to prevent them from being scalped and otherwise mutilated. One Chippewa warrior, named Black Duck, particularly distinguished himself by

*It is possible that the stream here mentioned as the Sand River should really be called the Red Lake River, and that the battle took place at the present site of the City of Crookston. It may be that the mound on the south bank of the Red Lake, about three-fourths of a mile from the center of the city, marks the site of the burial place of the Sioux that were killed in the action. The bones found by Prof. Moore and his scholars in this mound about 25 years ago may have been those of Wah-nah-tah's slain warriors; they could not have been those of Mound Builders. After the Chippewas retreated the Sioux may have gathered up their dead in a group and heaped the earth over them, as was frequently their custom in finally disposing of their dead.

The data which warrants the assertion that the battle was at Sand River is reasonably clear, but yet there have been no tangible evidences of a deadly contest there. And if the bones disinterred by Prof. Moore at Crookston were not relics of a battlefield, what were they? True, we have no account, and not even a legend, of an Indian battle at the Crookston mound, but many a battle between aboriginal tribes has been unre corded and its victims gone "unhonored and unsung."—Compiler.