old-time battle on the Upper Red Lake. And yet there may have been such a battle, and certain of the mounds found on Red Lake may be the sepulchres of some of the Sioux warriors slain in the conflict.

THE CHIPPEWAS FINALLY HOLD THE COUNTRY.

In the end the Chippewas remained in control of the country, although in many instances this control was disputed and disturbed. War parties of Sioux came up into the Chippewa country on forays and warlike excursions, at intervals, until 1863. The Chippewas raided the Sioux during the same period. Detachments from the eastern band at Pokegama and the St. Croix raided Little Crow’s band near St. Paul in the spring of 1842, and in April, 1853, attacked and killed fugitive members of the same band fairly in the streets of the Capital City. In May, 1858, Chippewas from the Mille Lacs and Gull Lake bands went down and attacked the Sioux village of Chief Shakopee, on the lower Minnesota, and at the town bearing his name, but were defeated with a loss of 20 killed, and wounded.

THE TWO TRIBES FIGHT UNTIL THE SIOUX OUTBREAK.

August 15, 1862, only a very few days before the great Sioux Outbreak, some Red Lake Chippewas slipped down to near Red Iron’s village, on the Minnesota, not far from the Yellow Medicine Agency, and killed a Sioux man and his son and got away with their scalps. The 20th of July a detachment of the same band, presumably, had shot and killed two Sioux within 18 miles of Yellow Medicine; while in May a hunting party of Red Iron’s band was attacked on the upper Pomme de Terre by a band of Chippewas (presumably Red Lakers) and chased out of the country, losing two men killed.

The bodies of the Sioux man and his son that were killed in August were taken to their village and exposed in the street and thus lay in state, as it were, for two days. At last a war party of 25 was made up to go northward to the Chippewa country and avenge the killing. All but three of the party (who were Yanktonnais) were of the Wahpeton band of Sioux and the leader was Eta-zha-zha, or Gleaming Face, who, under the Christian name of Lot, died at Sisseton, South Dakota, only a few years since. In 1901, before a commission that was investigating the conduct of the Sisseton Sioux during the great Outbreak, Lot testified to the foregoing facts, and further stated that the Sioux were absent from their villages about two weeks, during which time they were mainly in the Otter Tail Lake region. When they had returned to their own country, they found, to their amazement and distress, that during their absence a great and bloody outbreak had been made against the whites. (Minn. in Three Cents., Vol. 3, p. 288.)

Certain careless or reckless writers on Minnesota history have asserted that the great Sioux Outbreak of 1862 was the effect of a long meditated and carefully planned movement of the Sioux and Chippewas in combination; that Little Crow and other chiefs for the Sioux, and Hole-in-the-Day and other leaders for the Chippewas, had been in constant communication and engaged in preparing for the uprising long before it occurred, etc. These assertions are wholly false. The two tribes hated each other too viciously and implacably ever to found a friendly alliance for any purpose. The tragic incidents mentioned, and others that might be given, show that these long-time foes continued to fight one another up to the very date of the Outbreak and prove the utter falsity of the claim that they ever were engaged as allies in plotting against the whites.