

good-will and fellowship, so soon after suffering such a severe blow as the Ojibways had inflicted on them at Long Prairie. He suspected from his knowledge of their character, that some deep design of treachery was concealed beneath this guise of peace, and he hesitated to place the stem of the sacred peace pipe to his lips.

Flat Mouth, pursuing his hunts, proceeded to Otter Tail Lake, and was one evening encamped at the outlet of Otter Tail Creek, dressing a bear skin, when a feeling of fear suddenly came on him, and in the darkness of night he ordered his family to raise camp, for he "felt that the Dakotas were in the vicinity." They embarked in their canoe, and passing the night on the lake, the next morning he landed to reconnoitre. On the prairie which skirted the lake shore, he discovered a wide, fresh, Dakota war trail! Having left some hunters in his rear towards Leaf Lake, and fearing that they might be attacked (as from the late reports of peace they hunted in apparent security), he followed the trail to satisfy himself as to the direction the war party would take. They had passed close to his last evening's encampment, where, had he remained, they would doubtless have discovered and attacked him. He saw their encampment of the past night, and from the marks left, he judged the party to be fully four hundred strong, marching under the direction of four different leaders, who left their respective marks on the trees. One of these was a beaver, which satisfied Flat Mouth that the false Yankton chief, Shappa, was now working out his treachery, after having lulled the habitual caution of the Ojibways by his false songs of peace.

When satisfied that the enemy had gone in the direction of Battle Lake, where he knew there were no Ojibways, he returned to his family, and again embarking, he proceeded down towards Leaf Lake, to warn his people of the threatened danger. He was, however, wind-bound one day