

None of us wish to receive them back,' laying them at Mr. Schoolcraft's feet, 'until you have wiped off the blood.'

"Here a shout of approbation was raised by all his warriors present, and the old man, growing more eloquent, forgot that he was holding his blanket around his naked body with one hand, and it dropped from about him, and he proceeded:—

"The words of the Long Knives have passed through our forests as a rushing wind, but they have been words merely. They have only shaken the trees, but have not stopped to break them down, nor even to make the rough places smooth.

"It is not that we wish to be at war with the Sioux, but when they enter our country and kill our people, we are obliged to revenge their death. Nor will I conceal from you the fact that I have already sent tobacco and pipe-stems to different bands to invite them to come to our relief. We have been successful in the late war, but we do not feel that we have taken sufficient revenge.'

"Here a bundle of sticks two inches long was presented, indicating the number of Ojibways killed by the Sioux since the treaty of 1825, amounting to forty-three. Just as we were ready to embark, the old man came out in his regimentals, a military coat faced with red, ruffled shirt, hat, pantaloons, gloves, and shoes. So entirely changed was his appearance that I did not recognize him until he spoke.

"This band is the largest and perhaps the most warlike in the whole Ojibway nation. It numbers 706, exclusive of a small band, probably 100 on Bear Island, one of the numerous islands in the lake."

Schoolcraft in his Narrative mentions that Ma-je-ga-bo-wi, who tomahawked Governor Semple, of Selkirk settlement, after he fell from his horse, was present at the council with Flat Mouth.