

Flambeau and Lac Coutereille, the hunting camps would invariably return each spring to La Pointe (Shaug-a-waum-ik-ong), to join their people in the periodical performance of the sacred rites of the Grand Medawe, and to make their summer visits to the nearest French trading posts to barter away their peltries.

Three generations ago, or about the year 1745, the first Ojibway pioneer hunters, braving the attacks of their enemies, first permanently planted their wigwams on the shores of Lake Coutereille, and formed a focus around which families of their tribe have gathered and generated till, at this day, those who claim this as their central village, number full one thousand souls.

The founders of this village consisted of three brothers belonging to the daring and fearless Bear Clan. On the shores of Lac Coutereille (Ottaway Lake), during the course of a winter hunt, they lost one of their children, and as they returned dust to dust, in the silent grave, they buried the seed which caused them, as it were, to grow emplanting on the soil, like a tree, to shade it from the rude gaze of strangers, and watch it against the ravenous visits of wild beasts.

There was a charm about that silent little grave, which caused the mourning parents to brave all dangers, and isolated from their fellows, they passed the spring and summer in its vicinity, and eventually made the spot where it stood the site of a permanent village. Their numbers increased every year, till at last, being followed by their traders, who made Lac Coutereille their inland depot, parties of hunters branched off, and pressing back the Dakotas, they took possession and finally formed new villages at Lac Shatac, Red Cedar and Long Lakes, and at Puk-wa-wanuh on the Chippeway River.

About the time the Odugamees were eventually driven from the Wisconsin River and forced westward to the Mis-