

disposition. Full of courage and untiring enterprise, he is mentioned to this day as having not only placed the weapons into the hands of the Ojibways which enabled them to conquer their enemies, but led them each winter westward and further westward into the rich hunting grounds of the Dakotas, until they learned to consider the country as their own, and caused their enemies to fall back after many a bloody fight west of the "Great River."

He is mentioned as the first trader who wintered amongst the bands who had taken possession of the sources of the Chippeway River. As early as the year 1784, he wintered on the Num-a-ka-gun River, a branch of the St. Croix. The remains of his old post are pointed out a short distance below the portage, which leads towards Lac Coutereille. From this position he secured the trade of both the St. Croix and Chippeway River divisions. From a small outfit of goods which he had procured from the British traders at Michilimackinac, he collected forty packs of beaver skins, with which he returned in the spring by way of La Pointe. A few years after, he wintered on Chippeway River, at a spot known to the Ojibways as Puk-a-wah-on-aun, a short distance above the mouth of Man-e-to-wish River. This region of country was then claimed by the Dakotas, and the enterprise of locating thereon was attended with great danger. Beaver, elk, deer, and bear, were, however, so plenty, that the Indians were induced, though in "fear and trembling," to follow their fearless trader. The Lac Coutereille band in a body floated down the Chippeway River, and pitched their camp by the side of his trading house, and word having been sent to the Lac du Flambeau band, they also, in a body, floated down the Man-e-to-wish, and the two camps joining together, rendered them too strong to fear an attack from their enemies.