

## CHAPTER XXVII.

## OJIBWAYS OF THE WISCONSIN AND CHIPPEWAY RIVERS.

System of governmental polity among the Chippeway and Wisconsin River villages—Descendants of Ke-che-ne-zy-auh—The ascendancy of the Crane Totem family—Keesh-ke-mun chief of the Lac du Flambeau—Sub-chiefs, and war-chiefs—Death of the war-chiefs Yellow Head, and Wolf's Father in battle with the Dakotas—Shawano prophet, brother of Tecumseh—He raises an excitement among the Ojibways—His creed—One hundred and fifty canoes of Ojibways start from Shaug-a-waum-ik-ong to visit him at Detroit—They are turned back at the Pictured Rocks by Michel Cadotte—Anecdote respecting the deceptions of the prophet—Ojibways pillage Michel Cadotte's trading post at Lac Coutereille—Causes and consequence of this act—Cadotte curtails his trade—In 1823 he sells out his trading interest, and retires to private life—Brief review of his pioneer life.

AMONG the different bands of the Ojibways, occupying the country drained by the currents of the Wisconsin and Chippeway Rivers, something like a regular system of governmental polity existed at this time. The dangers of their position (being continually subject to the attacks of the powerful Dakotas) linked them together, in a bond of brotherhood, which remained unbroken in its natural simplicity, till the fur traders entered their country in opposition to one another, and to forward their own views and interests, sowed dissensions among them, and eventually almost broke the beautiful system which had held them bound to one another like brothers. This remark is applicable to the whole tribe, but at this stage of our history, we refrain from entering into a discussion of this important question.

At the great convocation of tribes, held by the French nation at Sault Ste. Marie, in 1671, the traditions of the Crane family assert that Ke-che-ne-zuh-yauh, the head of their family, was recognized as principal chief over the