

Ojibway tribe; and a golden¹ medal was placed on his breast, as a badge of his rank. He resided at La Pointe, and at his death left two sons, A-ke-gui-ow (Neck of Earth), and She-da-wish (Bad Pelican), the eldest of whom succeeded him in his rank, and continued to reside at La Pointe, while the youngest became the first pioneer towards the headwaters of the Wisconsin River.

A-ke-gui-ow, after his death, was succeeded by his son, Waub-uj-e-jauk (White Crane), who could rightfully claim the first chieftainship in his tribe; but who, being of an unambitious and retiring disposition, neglecting his civil duties, and attending only to those of the chase, he became at last superseded by a noted character of his time, named Au-daig-we-os (Crow's Flesh), the head or chief of the Loon family, who is justly celebrated in the traditions of his people, for wisdom, honesty, and an unvarying friendship to the whites. During his lifetime, his influence extended over the whole tribe, and his descendants to this day have upheld in some respects the position which their illustrious ancestor attained. The Cranes did not fully regain their former rank in the tribe, till the convocation of the northwestern tribes, held at Prairie du Chien by the United States government in 1825, at which Hon. Lewis Cass acted as commissioner. This treaty was held for the purpose of promoting peace between the different belligerent tribes, and that a just partition might be made between them, of the country which they occupied. The Ojibway tribe was fully represented; chiefs and warriors being present from the Upper Mississippi, Lake Superior, St. Croix, Chippeway and Wisconsin Rivers. Shin-ga-ba-ossin (Spirit Stone), was acknowledged to be the representative of the Crane family, and his name was signed to the treaty,

¹ There is no official record of a golden medal having been given at that time.—E. D. N.