

lage on the main land near the site of Bayfield, and for security, as the old French traders had done, pitched his tent upon the island now called La Pointe and Madeline, and opened trade with the Ojibways. Michael Cadotte came in the country about the same time, if not as one of his voyageurs, and settled on the island.

THE CHIEF WAUB-O-JEEG.

In 1793, Waub-o-jeeg (White Fisher), the great Ojibway chief, died at an advanced age. McKenney writes concerning him:¹ "We made our voyage of Lake Superior in 1826. So late as that, the name of Waub-o-jeeg was never spoken but in connection with some tradition exemplifying his great powers as chief and warrior. He was, like Pontiac and Tecumthe, exceedingly jealous of the white man. This jealousy was manifested when the hand of his daughter, O-shaw-ous-go-day-way-gua, was solicited by Mr. Johnston, the accomplished Irish gentleman who resided so many years at the Sault de St. Marie, and who was not better known for his intelligence and polished manners than for his hospitality. He lived long enough to merit and receive the appellation of Patriarch of the Sault. In the course of his travels he arrived at Montreal, when he determined to ascend the great chain of lakes to the headwaters of Lake Superior. On arriving at Michael's Island,² he heard of Waub-o-jeeg, whose village lay across the strait which divides the island from the main land. He made him a visit. Being well received, he remained some time, formed an attachment to his daughter, and solicited permission to marry her. Waub-o-jeeg replied: 'White Man, I have noticed your behavior; it has been correct;

¹ *History of Indian Tribes*, Philadelphia, 1854, vol. i. pp. 154, 155.

² On Franquelin's Map, 1688, the island commonly called La Pointe, and on some modern maps Madeline, was marked as St. Michael, and this name was retained until the present century.