

Territory. He is recognized by our government as chief of the Pembina section of the Ojibway tribe.

These facts are stated to show the importance of this family, and its wide extended influence over the tribe. It can be said of them that wherever they have planted their wigwam on the widespread territory of their people, they have been recognized as chieftains.

They also boast the names of Keesh-ke-mun, chief of the Lac du Flambeau section; Che-suh-yauh and Waub-ij-e-jauk (White Crane), of La Pointe, Shaug-a-waum-ik-ong, all noted chiefs during their first intercourse with the white race.

The small clans who use the eagle as their Totem or badge, are a branch of the Bus-in-aus-e.

The Ah-ah-wauk, or loon totem, also form an important body in the Ojibway tribe; in fact, they also claim to be the chief or royal family, and one of their arguments to prove this position is that nature has placed a color [collar?] around the neck of the loon, which resembles the royal megis, or wampum, about the neck of a chief, which forms the badge of his honor. This dignity, however, is denied by the Cranes and other totems, who aver that the principal chiefs of the Ah-ah-wauk are descended from individuals who were on a certain occasion made chiefs by the French at Quebec, as will be related in the course of the following history. This family do not lack in chiefs who have acted a prominent part in the affairs of the tribe, and whose names are linked with its history.

Ke-che-waish-keenh (Great Buffalo), the respected and venerable chief of the La Pointe band, and principal chief of all the Lake Superior and Wisconsin bands, is the acknowledged head of this clan, and his importance as an individual in the tribe, strengthens the position of the Ah-ah-wauk. The chief of Sandy Lake on the upper Mississippi is also of this family. The Goose and Cormorant