

# HISTORY

OF THE

## OTTAWA AND CHIPPEWA INDIANS

OF MICHIGAN;

A GRAMMAR OF THEIR LANGUAGE,

AND PERSONAL AND FAMILY HISTORY OF THE AUTHOR,

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BY ANDREW J. BLACKBIRD,

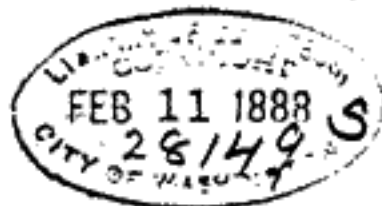
LATE U. S. INTERPRETER, HARBOR SPRINGS, EMMET CO., MICH.

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YPSILANTI, MICH.:

THE YPSILANTIAN JOB PRINTING HOUSE.

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From this time hence my father lost all confidence in white men, whatever the position or profession of the white man might be, whether a priest, preacher, lawyer, doctor, merchant, or common white man. He told us to beware of them, as they all were after one great object, namely, to grasp the world's wealth. And in order to obtain this, they would lie, steal, rob, or murder, if it need be; therefore he instructed us to beware how the white man would approach us with very smooth tongue, while his heart is full of deceit and far from intending to do us any good.

He left Manitoba country about 1800, or about the time when the Shawanee prophet, "Waw-wo-yaw-ge-she-maw," who was one of Tecumseh's own brothers, sent his emissaries to preach to the Ottawas and Chippewas in the Lower and Upper Peninsulas of Michigan, who advised the Ottawas and Chippewas to confess their sins and avow their wrongs and go west, and there to worship the Great Spirit according to the old style as their forefathers did,\* and to abandon everything else which the white man had introduced into the tribes of Indians, to abandon even the mode of making fire, which was by flint and steel, and to start their fires by friction between the two pieces of dry wood as their forefathers made their fires before the white people came to this country, and to eat no flesh of domestic animals, but to eat nothing but wild game, and use their skins for their wearing apparel and robes as the Great Spirit designed them to be when He created them. He taught them that the Great Spirit was angry with them because they conformed to the habits of the white man, and that if they did not believe and practice the old habits, the Great Spirit would shake the earth as an evidence that he tells them the truth. A great many Ottawas believed and went far west accordingly. And it happened about this time the earth did

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\* The worship of the Great Spirit consisted mostly in songs and dancing accompanied with an Indian drum, which has a very deep and solemn sound, al- not very large, about a foot in diameter. I used to think that the sound of it must reach to the heaven where the Great Spirit is.

quake in Michigan; I think, if I am not mistaken, the earth shook twice within a year, which is recorded in the annals of this country. At the earthquake many Indians were frightened, and consequently many more believed and went west; but nearly all of them died out there because the climate did not agree with them. Saw-gaw-kee—Growing-plant—was the head chief of the Ottawa nation of Indians at that time, and was one of the believers who went with the parties out west, and he also died there.\* This is the second time that the Ottawas were terribly reduced in numbers in the country of Arbor Croche.

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\*This Chief Saw-gaw-kee was Ne-saw-wa-quat's father, the last head chief of Little Traverse. Ne-saw-wa-quat was the only child remaining alive of the whole family of Saw-gaw-kee. Therefore the child was brought back to this country and was the last head chief of Little Traverse, now Harbor Springs.