

they married. But I do know that they never had what might be called a regular trading post there. They carried on farming as well as trafficking, in a small way, at the Grove, and afterwards claimed their place under the preëmption law. When the Pottawattomies were removed, in 1837, Jacques and Louis sold out their claim and emigrated with the Indians to Council Bluffs, and then to Kansas, where they both died.

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I ought to tell you the tradition that exists among the French Creoles of Green Bay, as to the naming of Ashwau-benon creek and town. A prominent young Ottawa Indian arrived from Mackinaw, in early days. He was the son of a chief at L'Arbor Croche, near Mackinaw, and came here with Jacob Franks, in 1795. He was apparently much attached to the whites and their habits, was peaceable, intelligent, brave and handsome. Upon the arrival of the young Ottawa at Green Bay, he courted the acquaintance of Ah-keeneebéway (Standing Earth),<sup>1</sup> who was an old Menomonee chief on the west side of the river, in what is now Fort Howard; the latter took the new comer into his family and made much of him, for he had pleasing ways and was indeed a fine fellow, as Indians go.

The Chippewas lived on Lake Shawano, in those days. Occasionally they would come to Green Bay on a spree, for the Menomonees and Chippewas were always friendly. One day in the month of June, a year or two after Mr. Franks came, a number of young Menomonee squaws went out blueberrying. They had quite a frolic among themselves, but finally one of them was missing. The girls made a diligent search for their comrade, but finally gave up in despair and were obliged to return to their village and report the loss to her parents. For several days, the search was repeated, until at last a trail was discovered, going westward.

Then the old warriors declared that the girl had been kid-

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<sup>1</sup> Standing Earth was the father of Mrs. Joseph le Roy, hence the grandfather of the narrator. See *ante*, p. 220, note 3.—Ed.