

at La Pointe, Wis., about the time of the discovery of America, and Verwyst (Missionary Labors, 1886) says that about 1612 they suddenly abandoned this locality, many of them going back to the Sault, while others settled at the w. end of L. Superior, where Father Allouez found them in 1665-67. There is nothing found to sustain the statement of Warren and Verwyst in regard to the early residence of the tribe at La Pointe. They were first noticed in the Jesuit Relation of 1640 under the name Baouichtigouin (probably Bāwa'tigōwininiwūg, 'people of the Sault'), as residing at the Sault, and it is possible that Niccollet met them in 1634 or 1639. In 1642 they were visited by Raymbaut and Jogues, who found them at the Sault and at war with a people to the w., doubtless the Sioux. A remnant or offshoot of the tribe resided n. of L. Superior after the main body moved s. to Sault Ste Marie, or when it had reached the vicinity of the Sault. The Marameg, a tribe closely related to if not an actual division of the Chippewa, who dwelt along the n. shore of the lake, were apparently incorporated with the latter while they were at the Sault, or at any rate prior to 1670 (Jesuit Rel., 1670). On the n. the Chippewa are so closely connected with the Cree and Maskegon that the three can be distinguished only by those intimately acquainted with their dialects and customs, while on the s. the Chippewa, Ottawa, and Potawatomi have always formed a sort of loose confederacy, frequently designated in the last century the Three Fires. It seems to be well established that some of the Chippewa have resided n. of L. Superior from time immemorial. These and the Marameg claimed the n. side of the lake as their country. According to Perrot some of the Chippewa living s. of L. Superior in 1670-99, although relying chiefly on the chase, cultivated some maize, and were then at peace with the neighboring Sioux. It is singular that this author omits to mention wild rice (*Zizania aquatica*) among their food supplies, since the possession of wild-rice fields was one of the chief causes of their wars with the Dakota, Foxes, and other nations, and according to Jenks (19th Rep. B. A. E., 1900) 10,000 Chippewa in the United States use it at the present time. About this period they first came into possession of firearms, and were pushing their way westward, alternately at peace and at war with the Sioux and in almost constant conflict with the Foxes. The French, in 1692, reestablished a trading post at Shaugawaumikong, now La Pointe, Ashland co., Wis., which became an important Chippewa settlement. In the

beginning of the 18th century the Chippewa succeeded in driving the Foxes, already reduced by a war with the French, from n. Wisconsin, compelling them to take refuge with the Sauk. They then turned against the Sioux, driving them across the Mississippi and s. to Minnesota r., and continued their westward march across Minnesota and North Dakota until they occupied the headwaters of Red r., and established their westernmost band in the Turtle mts. It was not until after 1736 that they obtained a foothold w. of L. Superior. While the main divisions of the tribe were thus extending their possessions in the w., others overran the peninsula between L. Huron and L. Erie, which had long been claimed by the Iroquois through conquest. The Iroquois were forced to withdraw, and the whole region was occupied by the Chippewa bands, most of whom are now known as Missisauga, although they still call themselves Ojibwa. The Chippewa took part with the other tribes of the N. W. in all the wars against the frontier settlements to the close of the war of 1812. Those living within the United States made a treaty with the Government in 1815, and have since remained peaceful, all residing on reservations or allotted lands within their original territory in Michigan, Wisconsin, Minnesota, and North Dakota, with the exception of the small band of Swan Creek and Black River Chippewa, who sold their lands in s. Michigan in 1836 and are now with the Munsee in Franklin co., Kans.

Schoolcraft, who was personally acquainted with the Chippewa and married a woman of the tribe, describes the Chippewa warriors as equaling in physical appearance the best formed of the N. W. Indians, with the possible exception of the Foxes. Their long and successful contest with the Sioux and Foxes exhibited their bravery and determination, yet they were uniformly friendly in their relations with the French. The Chippewa are a timber people. Although they have long been in friendly relations with the whites, Christianity has had but little effect on them, owing largely to the conservatism of the native medicine-men. It is affirmed by Warren, who is not disposed to accept any statement that tends to disparage the character of his people, that, according to tradition, the division of the tribe residing at La Pointe practised cannibalism, while Father Belcourt affirms that, although the Chippewa of Canada treated the vanquished with most horrible barbarity and at these times ate human flesh, they looked upon cannibalism, except under such conditions, with horror. According to Dr William Jones (inf'n, 1905), the Pillagers of Bear id.