

Ottawa chiefs dated at Washington, October 5th, 1811. One of these was Barstard, or *Kimi-ne-tega-gan*, the other "Black-Bird" or *Siginoc*, chiefs of the Ottawa Delegation.

Mr. F. Lamorandiere, of Cape Croker, writes, "I personally knew J. B. Assikinack, who was an old man when I was a boy of 10 years. He was one of the greatest orators of his time, born a leader of men, quick in action and quick to learn. He was a chief both by birth and the choice of his people. Was born in Michigan; Grande Traverse, L'arbre Croche, Sagewong and St. Joseph, all claim his birth."

The Black-Bird's name appears in the relation of many border skirmishes, and in some important events during the war, but whether *Makadebenessi* or his cousin be referred to in each case it is now impossible to determine as they were both active British partisans.

The war over, Assikinack continued his allegiance to Britain, became Indian interpreter on the Manitoulin Islands, where he lived until his death on November 2nd, 1866, at the age of ninety-eight years. He was present as party or witness to several of the important treaties made with Algonquins by the British or Canadian Governments. He had in his youth been addicted to intemperance, but after settling down to peaceful pursuits entirely overcame this vice. He also renounced heathenism for Christianity, and used his great eloquence to persuade his people to follow the ways of virtue. On his baptism into the Roman Catholic faith he assumed the Christian names, *Jean Baptiste*. His good influence and example were widely felt and most valuable throughout the regions of the Georgian Bay and North Shore.(s)

(s) The author is indebted to the Reverend Daniel DuRanquet, the venerable missionary teacher of *Wikwemikong*, and to Mr. A. M. Ironside, of the Manitowaning Indian office, and to Mr. Frederic Lamorandiere, for inquiries made as to the Ottawa Black-Birds. Mr. Ironside suggests the name given to distinguish the hero of Fort Dearborn as he does not appear to have had a Christian name. It appears, however, that both of these warriors were sometimes called *Assignak* in Indian and *Black-Bird* in English story. Louis Odgik, a grand-nephew of the Chief, named in our narrative for distinction *Makadebenessi*, was the main informant of Mr. DuRanquet, whose interesting letter of May 27th, 1899, concludes as follows:

"The Chief of Chicago was called *Assignak*, after the starling, the bird which gives much trouble to farmers. *Black-Bird* is the translation of the Indian name, and I think the full name of that Chief. The place of his birth, Chicago, so says Louis Odgik. The time of his birth is not certain; his nephew father of Louis Odgik, was fifteen years at the beginning of the war (1812), his uncle might have been then from thirty-five to forty.

"The time of his death, eight or ten years, before the birth of Louis Odgik, who is now sixty-four years old. His father, *Bemunukinang*, died in October, 1878, his sons say that the Chicago Chief *Assignak*, was yet strong and not over-aged at the time of his death, so they learned from their father.

"Before the war Chief *Assignak* had come on a visit to friends living about *Makinač*. He happened to be there when a British officer sent by the Government arrived and proposed to the Indians to join them in the war. They held a council and many answered their call, *Assignak*, thinking that his nephew, *Bemunukinang*, was too young (he was fifteen), wanted him to go home, but the boy felt greatly offended, 'No,' said he to his uncle, 'I will not leave you, wherever you go I will follow you.' So *Michel Bemunukinang*, Odgik's father, accompanied the Chief in all the campaigns of that war. They were at Niagara, about Detroit, and south of Detroit and at the river *Aux Raisins*. This is all I have been able to learn about your *Assignak* of Chicago. I remain, sir, yours truly, D. DuRanquet."