

A Semi-Historical Account of the War of the Winnebago and the Foxes¹

By Paul Radin

The following account refers unquestionably to the Fox and Winnebago war of 1730. An excellent and detailed historical account of the same events is given in the *Wisconsin Historical Collections*.² A careful comparison of Marin's letter with the Winnebago text given here will show how clearly the Winnebago have, on the whole, remembered the incidents of this war. The account will, at the same time, serve as an excellent example of how, in the course of decades, historical narratives are subjected to strong literary remodeling.³

TEXT OF LEGEND

TOLD BY JASPER BLOWENAKE, JUNE, 1908

Hotcu'ngera teeg ũaŋkeik'iŋa'negi, ũaŋkei'gra wap'a'konok
ũaŋkeik'i'neje. Hanā'teiŋxdji haŋa'ginato hira'naga waxopi'ni
peres hirege'. Hotcu'ngera ũ'cana xete'je, ẽsge hotcuŋk higa'reje.

Ũaŋkei'g wak'i'jura naŋk'a'wares'a'je gji Wace'reke a'nagere

¹ Table of sounds: All vowels have their continental value. A macron indicates length of vowels, and the Greek characters indicate short open vowels. The circumflex indicates long open vowels; ˙ indicates nasalization; and ˘ that the vowel is excessively short; ʔ indicates a glottal catch and ' aspiration.

The consonants have their English values with the following exceptions: ŋ is a linguo-apical n; tɕ equals ch in church; c equals sh in shin; j equals French j; dʒ equals j in judge; x equals ch in German Tsch and g is its sonant.

² XVII, 98-100.

³ The author has under preparation a study of the literary aspects of the narrative, entitled "Literary Aspects of North American Mythology."

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hagäre'jana edja k'irije' Hotcu'ngedja, jedja h'rek'djone'ga,
 "Hik'inubra hanik'a'rahas hak'iri'na e'je giji."

Hotcu'ngengere te agä'k'inok teije teig'iji, Hotcu'ngenk'a
 Wace'rekera hijan'k'ira k'i'neje rohi'riyak'ira hirek'dje a'reje.
 Tani'hura hungenk'a hik'ruk'djake wani'neje tanihuna'k'a.
 Wajisge'xdjina hijä 'u-inegi tani'hura hungra' hik'ira'k'djot,se
 wani'nega, jësgë hires'e'je. Rok'ira hijan'k'ira k'i'nege, pohä'-
 xdjij hotcu'ngera Wacerek'e'reджа hinu'k konogire'je, hioge
 Wacerek'e'ra Hotcu'ngiwi konogirä'naga wik'iruponai'neje.

Hagäre'jana äan'kwä'woce xetë'xdjij, Hotcu'ngera hani'nera
 Wace'reke wa'u'neje mayyö'jugi mayyen'k'a higikcakai'reje
 giji. Teap'ö'sgaga hitö'wina wëje, "Djagü'u han'k'a warora'-
 giyini'je?" Teap'ö'sgaga hidjowarä'naga Wace'rek'e'nak'a wä-
 warogiyi'je wëje, "Hotcintci'ujgwira witcäsa'kanak'a hanä'te
 niš'ciniwi'na. Rotcu'ngiji raitcä'wigi, c'un'k'djä'wina," wige'gi.
 "Ho," a'reje.

In the early days of their existence, the Winnebago were a
 successful people. They all fasted and were blessed by the
 spirits. It is for that reason that they were powerful and were
 called Hotcu'ngera.¹

At one time a Fox Indian, whose nation was about to be
 destroyed (by its enemies), came to these much feared Winne-
 bago and said, "Brothers, I have come to you for aid."

The Winnebago lived on one side of the lake² and the Fox
 on the other and (because of the appeal) the former made friends
 with the latter, it is said, and the chiefs presented the pipe to one
 another. When chiefs exchange pipes with one another a very
 sacred bond is established. Thus many Winnebago and Foxes
 became friends, and Winnebago men married Fox women, and
 Fox men married Winnebago women.

There was once a very famous warrior among the Winnebago,
 whose crops were molested by the Foxes. Teap'ö'sgaga's³
 wife thereupon said to him, "Why don't you take them (the
 marauders) to task?" Then Teap'ö'sgaga went to the Foxes

¹ There are two possible interpretations of this name, one being "Great
 Fish-people", and the other "Great Voice-people". The former is in all
 probability the correct meaning.

² Probably at the junction of Fox River with Lake Winnebago.

³ This name means "White Breast".

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and said, "Boys all the water-melons are yours when they are ripe, if you desire to eat them." "All right," they answered.

Hāhe' nubo'hagadjā haini'e'gi Tcap'ō'sgaga hitca'wina haini'-xdjini'k' hik'i-ā'nāga man'ya' giedjā'higadjā. Tē jigē 'u-ipeje bak'djak'irā'nāga. "Wajapoko'na! Tcap'ō'sgaga man'ya'gera xete'nigera waikca'keapire'nā. Warugi'yi'pi nanigā'djā." Tcap'ō'sgaga hidjowairā'nāga warog'i'yi'e.

Hāhe tani'hpā jigē man'ya'k'a hitoke'nik'djega haini'xdjini'k' giedjā'hije gadjā. Gā'djunga toowe anā'nte wai-e'-ek hirā'nāje. "Tcap'ō'sgaga man'yi'nigera mai'sinte hi'na'ke. Ro'yi' nie'ra, Djagū'u nigē'-a'ke rorayinirā'djega, wā'u man'yi'nigera mahudjā'-xdji hirā'nā." Tcap'ō'sgaga nāji-ā'nāga wēje, "Habi warua'-giyik'djē'nā." Hidjō'warā'nāga wageje' Wace'reke ēdja 'u'-na'k'i, "Djagū man'yi'jā jēgunan'k'i'wirē bihe'ra. E'tca mahudjā'-xdji, rawi. Hāhā', hāhe'gi teako' jigē 'uwi-ā'dje, āngā'nige waja'nija'yā'rega ha'uconū'nā. Teako' jigē 'uwi-ā'dje," wigē'je, giji.

On the morning after the second night Tcap'ō'sgaga's wife woke up very early and went out to inspect the crops. Again they had been disturbed, so she immediately went back exclaiming, "How terrible! The largest and best of Tcap'ō'sgaga's crops have been damaged. Indeed, you (Tcap'ō'sgaga) should have forbidden them." Then Tcap'ō'sgaga went over and forbade them.

Early in the morning after the third night the old woman again woke up and went to inspect the crops. Again they had damaged almost everything. "The nicest of Tcap'ō'sgaga's crops they have destroyed. He should have forbidden it. Why indeed did you not forbid it? They have utterly destroyed your crops." Then Tcap'ō'sgaga got up and said, "I will go and forbid them." So he went over to the Foxes and said, "Leave my crops alone, I told you. Instead of that you have destroyed them. If again tonight you dare do this, as I'm a man who thinks (of revenge) beware. Dare do it again (and take the consequences)," he said.

Wace'rek'en'k'a Wacerek's'wowun'k' wā'u'na'k'i'ji wai'reje. "K'arā, higu'icānā ān'kci'k' irana'q'k'ik'i' hanā'nte ān'kci'gia' tādja'wigadjā," ai'reje.

One of the wicked ones among the Foxes who were doing this

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said, "O pshaw! He acts as though he were the only man (i. e. great warrior) in creation."

Hainig'ji Tcap'os'gaga ʒ'xdji hain'xdjinik k'ik'a'wa'ūs'naga mawyerā' gicdja'higadja, je'djunga maisitci hireje. Djā'naga hidji'rutak'i māhudjā'xdji hirā'naga hurā'oge birasā' wirucāra'-'reje. Tcap'os'gaga wogi'tekce wēje, "Wagixō'nōna warutco'nā, hahī' waigigol're." Wagigwahl'regi hadjirā'naga. "Dja'gwa 'uŋk'djonā'wije?" Tcap'os'gaga wē'je, "Wōhaidjakerewīre." Wōhā'nā hidjā' wake'reregi. Tū'djiregi k'igol'rowe harat'ranaga k'igā'ra, roko'naxdjidji'je. Ēgi k'igō'ra ruodjai'pegi, ēgi wēje, "Yak'ip'ara tek'dje'ra. S'ahū'djaip'ā'regi wasge'ra bere'agi-gire'nā higūā't'ābadjite'k'djere. Ēgi wiguwā'hink'djē'nā hitco'-k'ihahī'wira wona'yire ruko'nōnā. Ūŋkcoik kereponai'ja nahjigig'renā. Hungera kereponai'ja wagi'q'tek'djē'nā."

The next morning Tcap'os'gaga himself got up early and went to inspect his crops, and indeed they had been utterly destroyed. What had been left (from previous depredations) had now been utterly ruined and even the vines had been torn up. Tcap'os'gaga felt grieved and said, "Have my attendants go and call my war bundle bearer.⁷ They went and called him and when he (and others) had arrived (they asked) "What are we to do?" Tcap'os'gaga said, "Put on the food." Then they prepared the food.⁸ When the food had been cooked they went to invite as the feasters the most important (of the people). When the feasters finished then he said, "I am going on the warpath. At the end of the path, I see my enemy. I am going to have the pleasure of killing the ten men that my grandfathers (the spirits) who are in control of war obtained for me. For ten chiefs I am going."

Higūā'nā teiro'bera hik'iyā'teirobera herek'a'ragiji. Waruyā-pra teiro'bera harutci-o't'qbā'naga hak'arat'qbā'naga. Ēgi waruyā'bera k'arak'i gig'reje wadjera hadji' teak's'rawije wagixonarā'canā watco'-ikeu. Hodjica'nā wadjera wat'rehire-gā'dja. "Jijiji'ji," airegā'dja. Wadjakonagire'je, watsertci'ja hungera hoixdjio'minagire'naga hik'ārohoxdjijūā'naga hidjā'ra

⁷ The youths who carry the war bundle on the warpath. They are generally the nephews of the war leaders.

⁸ That is, begin the war bundle or winter feast which is always given before a war party starts.

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tes waihirā'naga, jū'ra nāp'i'nanaga. Tegi ahū'ireje djihū' wsgig'ranaga k'idja'nigidji'bi'regi, aigi wagū'djireje wadjera bos'u'-ineje. Higtā'na maĩtadje'bira roko'naxdji hak't'rije giji teinq'gəgəre hana'teinxdji wacgahi'ra nuwa'gigireje.

Near the door he indicated what would be the first stopping place. Then he placed the war bundle across the entrance and jumped over it.⁹ Then he put the war bundle on his back and walked towards his boat, his attendants accompanying him. They had hardly pushed off when they were greeted by a "Here! here! here!" Then they saw a very long boat, filled with chiefs, all of whom were dressed in their best finery; their faces painted blue and medals around their necks.¹⁰ They (the Winnebago) permitted the boat to pass and then when it was exactly alongside of them, they shot the occupants and tipped the boat over. Soon after a strong wind arose and all the people in the village started out to give chase (to the enemy).¹¹

Wace'reke teinq'g'dja wai'reje, "K'ārē'sgəxdji, huŋgera wahu-dja' wahiran'guni. Wona'yire hāpca'nā. Tcap'ō'sgaga wogitek hireje ā'nəgra. Wog't'ek'i hisg'xdji waji'ne 'u'-ijerō'nā. Huŋgera māhū'dja wahi'ranəgun'oge." Egi wace'reke wō'wəgra wai'reje, "Waja'njk hiqubō'ira ningsi-ā'hi wirudjnasəkgū'nije."

"Tegi rodji-əgū'irek'dje'je wace'reke ūəgənū'nigra." Stok-ina'naga ha-ewahi'nəkke huŋgra k'ik'd'rusgite hara'rega, həkke ni-ə'p biranihani'gū'ni a'ranaga.

Egi Hotou'k teinq'g'dja Tcap'ō'sgaga 'u'nginige teinq'goxənu'nā tcawē'k'djeje. Wace'rek'era nūbi'hi minə'girəgi, hiја teinq'goxənu'nā biga'regi, te'nak'a ningsiowiwi'sk'i, ədja teinq'goxənu'nā hereje'. E'je' tcaware'k'əroho'nā ā'nəkke.

The Foxes in their village said, "Say, I believe the chiefs have been killed. This is a time of war. Tcap'ō'sgaga has been angered. When Tcap'ō'sgaga gets very angry he generally does what he threatens. Verily the chiefs must have been killed." Then the bad Foxes said, "Perhaps they are eating the objects we donated."¹²

⁹ It was always customary for the leader to do this.

¹⁰ The boat contained the Fox chiefs who had come to make reparation for the damage inflicted upon Tcap'ō'sgaga's crops.

¹¹ That is, started on a tribal warpath.

¹² That is, the chiefs who went to make peace.

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"The Foxes will not be coming back for some time," (the Winnebago said). (The Foxes) at the same time had gathered together and discussed the fate of the chiefs who had gone to give themselves up (to the Winnebago) and had never returned. "Very likely they are not alive any more," they said.

Teap'ō'sgaga returned to the Winnebago village after he killed (the chiefs) and then started for the smaller of the two villages in which the Foxes lived. It was at the smaller village that the lake was narrowest. Towards this one he was going he said.

Jige pihī' totēp'maratce. Teinō'genk'a dja'naga wat'e'-k'ip't'na hanā'tēixdji hik'ik'ā'roxoi'reje. Teinogoxonū'na tea-wai'reje. Hoxdjanā'nigi harai'nēgi teinō'goxonū'nok'aēdja bajē'-rete hak'ikonp'giregi. Hāpdjigā'dja hanā'nte hak'ikonp'gireje, teinō'genk'a haikē'hireje. Hāpsgā'xdjigi djoh'hi wai'neje. Egi teinō'goxonū'na hanimigirē'je giji moi'sintēi haek't'jā rugā'jerehirani'je. Egi teira' wirowa'yidj hireje' hak'ararai'reje.

Hag'i'egi wojā'wa roko'nēxdji. Wak'dje'wacirā'naga, bahe'-ga hok'ixe're wacines'ā'je k'ik'iricirā'naga. Djaage wojā'wanagi, jē'sge yaru'zireje, Hotcu'k teinō'gera.

He had again planned a war party all these within the village who were likely to show any skill in killing men, prepared themselves for (attacking) the smaller village. They started at dawn, and they reached the smaller village at night and ferried themselves across. By dawn all had crossed and the village was surrounded. As soon as it was broad daylight they gave the war whoop in four different places. Then they rushed on to the small village and destroyed it completely. Then they burnt up the houses and went home.

When they got home everyone was happy. They danced the Victory dance and at night began the Hok'ixe're dance. So happy were the Winnebago.

E'gi teinō'goxonu t'ehi hirerā', bi'ja ha'ke' t'ehirē'nigi hak'ikonp'genk'a. Nijj'nik min'k'iji hihā'ginigē'dja to'ok'dji'-tcegi'jā'k'iji, iha'banawā'ānke, jē'e ha'ke' t'ehirā'nigi. Wa-cereke' teinā'k hoxē'tera, Hotcu'k teinō'gera te agā'k'inā'k nā'k't'ji. E'dja hinu'genik' to'ok'dji to'ak ha'ke' t'ehirā'naga, ē'dja kereje' wacereke' teinā'kedja wōrak gijē', "Ma'sintē wi'nawina Hotcu'k wa'u'-inēgū'ni yarē'nā. Hotā wi'ageni-

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agē'nā. Gicdja'rawire Hotcu'ḡk wa'u'-inegi tcira wiro-ā'yinto hireco'nuna Hotcu'ḡgera totcaj'nega."

Although they thought they had killed all in the smaller village, one young girl who was lying on top of a small cliff, near where they had crossed, fasting, had not been killed. Now the Foxes were living also in a large village right across the lake from the Winnebago. To this place the young woman who had not been killed went, and when she got to the big Fox village, she told them the news, namely, "The Winnebago have completely destroyed us, I believe. Some of them (the enemy) I partially recognized. Go and see however whether they were Winnebago, for (if it was they) the lodges will be found burnt to the ground, that being their custom when they go on a warpath."

Wacereke ūangenu'nigera wa'reje hak'iri'regadja waicdja'ra wa'reje, "Hotcu'ḡk wa'u'-ipenā tcira wiro-ā'yintoire'nā. Hisge'-xdji huḡk k'ik'd'rusgito hara'ranibera t'a'tera." Wik'ā'raperez djiḡg'irena Wacereke'ra. "Ēgi Hotcu'ḡmḡk'a woroha'ḡxdji wa'ūangā'naga haḡke' k'izā' p'ine." Ge ā'sge Wacere'kera wana'ke'weje. Wacereke'djega woo'ige nū'nige Hotcu'ḡk'djega haḡk'ijā t'ehi ruxū'rugenije.

Wacereke tcinō'gera hanā'tcinxdji wa'ike'reje.

Hotcu'ḡmḡk'a hotcintei'n p'ini kerepona'ja kere'yitok'j aires'ā'gi, jē'sge hianihā'reje keni k'ici'cigerani wa'ūana'reje. Hi'ja' watō'ju-ak'i agū'-iregi wa'reje, "Tcinō'ge xē'tera hogiwek'djā'winā, ā'djagi hinu'g binj'ī'cere'kdjā'winā," a'iregi gā'dja. Tcinak hoxa'nuna hogiwa'regicā'nā ni-ā'birek'dje'nā, ēje watō'ju-ak'a. "Tcinō'goxe'tera hogi-ā'wigi hanā'ndjit'e'-k'djōnāwije hitō'kehab'wira higgairē'nā. Jē'gu tcinā'goxōnū'nā hogiwek'djā'winā. Totcu'ḡmḡk'a waga'reje tē'e'ji tcinō'goxe'tera wagiwek'djā'winā," higa'regi. Totcōwu'ḡmḡk'a haḡke 'u'nije, hiege' jēgu tcinak hoxē'tera hogi'weje. T'airek'djōnē'ra hipe'rezdi, nū'nige Wacereke tcinō'goxe'tera tcinō'gip'a'dja. "Hagi'regi, ēgi puk'ī'kewek'djā'winā." Ēdja rok'ikewē'reje.

Then the older Foxes went and when they returned spies announced, "Yes, they were Winnebago, for the lodges have been burnt down. It is true that the chiefs who had gone to make peace have been killed." Then the Foxes went into mourning for them. "There are many of the Winnebago and we will not be able to fight them," (said the Foxes). Indeed

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the Foxes were afraid. Although a Fox disliked a Winnebago, not one could he kill.

All the Foxes now went into mourning.

Ten Winnebago youths proud of their tatoos had been out (in the woods) before these troubles began. As they were returning they said to the one who was their leader, "Let us go around the large village and court women." "Only if you go past the small village will you escape unharmed," said the leader. "We will go by way of the large village even if all of us are killed by the spirits," they said. "Well, let us go by way of the small village," they said to the war leader. "If you are afraid, as you say, you may go alone by way of the smaller village, we, however, will go by the way of the large village. The leader, however, refused and also went by way of the large village. That they would die, he knew very well, but nevertheless he accompanied them to the edge of the big village. When they got there (they said), "Let us paint ourselves,"

Rok'ik'awā'nqk'u tedjai'xdji 'iāngēnū'nigin'ja wa'ike'rexdji-ā'naga ha'yephū'je wawage'je, "Hik'iwā'rera jedjunga rak'i-riwije? wige'jejēgu. Ēgi 'ūnāggwi're, wona'yire ūa'kciakra wogi'gāra k'arak'una'qkēana. Nigwadji'rek'djawi waiyagek-djē'nā.

Hidjō'wagike'regadja hi'ja dji'je hotcintci'nā nigō'-irawf'nā. Gōā'nā howinā'ne. "Totcu'ngēnqk'a wēje," "Wagixōā'wina, hacdjā'winā hanā'ndj wa'ike'renqgra horu-ā'gera wajjōigek-djōnā'winā. Hi'ngigōk'djōnā'wire, māhi'na wō'niginādje'rā'wigi ha'ke' ouwini-ā'dje. Māhi'na agi'xdji wak'ā'rani minqgi-ā'dji," wige'je. "Hodjā," a'reje.

Then they painted themselves and as they were painting themselves an old man in deep mourning appeared and said, "Are you returning from your travels? Stay with us, for our men are giving a feast. I will tell them to come after you."

Then he went away and soon a young man came (and said), "You are invited. Come right away." "Men, you have seen that all are in mourning. Once more, let me tell you something. The feast in which we are now to take part, do not lend your knife to anyone. Hold your knife ready," he told them. "All right," said they.

Tetra habi-ok'awai'regi tei'roi'xdjixdjije ēdja wagiruk'oira'naga

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ēdja minak' hiregi'. Ēgi wagigo'nagere t'āp djirā'naga wēje watcojū'nak'a wasge'ja howahiregi'djegi ē'dja harate'. Ēgi jigē' ēdja jigja'natee, wasge nobe'dja ēp'a hiro-ik'ī'rap haminq'k wagig'reje. Anaga ē'gi Wacereke'ra cago'-ica'nā wak'ī'ju 'u-ineje' Hotcu'nganq'k'a ewirā'ruhq'k' jeje'nuga'canā wasge'nqk wawa'u'-ineje.

Wagigō'nok'a ēgi wē'je, "najiŋk'djonā're hajuju'k djirehā'naga, nāwā djirehā'gi giji. Djirehagi'ji winuwa'hik'djē'nā," ēje. Ēgi t'āpdjirā'naga juk'djirehi-ā'naga nāwā'djirehi'gi Hotca'-nganqk wanimi'ngireje. Totcu'wunganq'k'a s'ī'xdji haruko'sera ruc's'gireje hidjane'nqk's'ji māhi'na honā'tc wawagi'gireje, hīgā'nā je'e'ji waruko'zirehi'renā. Totcu'wunganq'k'a rōhā t'ehi-ā'naga ē'gi māhi'na k'avak'ū'nuke ē'sge haruko'zireje. Ē'gi warusgi'djineje ēgi ūangwoi'cgadjera. Kereponā' ja boza'-reje. Totcu'wunganq'ka wēje, "Tajē'sge honing'tagwira k'ibal'-nagiwi-ā'naga. E'gi hint'ek'djonā'winā."

E'gi hotcintei'na wagwadjirā'naga ūangwoiegā'djedja wakere'-reje. E'dja pēdjiegā'tc wagig'reje taxū'xu. Djasgā'wexdjijā'nagi, jē'sge wagig'reje. E'gi totcuwunq'djē'sga wēje, "Hotcintei'na hinuk hiŋk'ī'cere hiwa'ūadje'nā," wige'je.

Ē'gi ēdja taxū' t'ewahi'reje; tatoc'p wahi'reje tē'e'ji jēgā'naga.

Then they entered the lodge and when all were in they (the Foxes) made room for them and they sat down. Then the host rose and spoke and pointed to a place that was nearest him, for the leader. Then toward another place he pointed for the second and thus each one (Winnebago) received a seat. With each Winnebago were placed seven Foxes, making eight in all.

Then the host spoke, "As I rise, I will blow upon my flute and have a song started. I am anxious to have them start a song," he said. Then he rose and blew his flute and as soon as the song was started, the Winnebago were seized. It was a long time before they could seize the war leader, but the others had lent their knives and were consequently seized easily. The war leader killed many but finally his knife broke and he was seized. Then they bound him and prepared the torture. Ten posts they stuck in the ground. Then the war leader said, "I told you of this, but you doubted me. Here we are going to die."

Then the youths came after them and began torturing them.

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They applied firebrands to them. They burnt them in those places where they would suffer most. Then the war leader said, "Well, my boys, we are now courting women."

Thus they burnt them to death and destroyed them utterly.

Wacereke'nək'a tefnə'gidja hok'irā'djera hanatci'xəxdji taniwā'-wogijū'-ireje tanihū'-ijə rok'awairā'naga. Hotcu'ngera jədjo'-ək'dje a'recū'nije. Hanā'nte gip'i'neje, hoc'i'ginəke mānā-djirā'naga. Hanā'nts hasto'reje, nūnige' gwerə'egera haŋke' wanai'nanije Hotcu'ngera wawanā'xdijje. Wigiruxū'rute nā-iyā'naga hiboja'p' wanai'neje. Hotcu'ngera nyowahā'zireje giji. Widje'dja hak'ikonə'gireje hinu'gera, ūaŋkci'gera, niŋk-'djo'nganigra. Widje'dja wowahā'ziānaga. Teira e'woteirajjā'naga māyera' ewaru'te nājijā'naga. Widje'dja haici'ri tokse'-retci wirap'e'reje jədja hire'k'djegə.

Hagāre'jona jē'-ija ūā'nəkce hūdja'ja haxdja'hi-onaji-ā'naga, "Wā'nəkce təjē'sge nīgiginə'gwira nənəxu'wige. Huwī' nūnige wasagere'rocana hadjiwī'nā. Hāge'dja wayere'ra hiŋe'rujap hahuhā'renā ūaŋkci'gird'agite rujā'p, hahuhā'renā. Hotā'-rsniniŋ haranica'wīngi rusgi'te hanini-aŋkerək'djā'wigi."

The Foxes now offered tobacco¹⁸ to many different tribes, giving them beautifully decorated pipes. They desired to annihilate the Winnebago. All the (different peoples) liked this because they hated the Winnebago. They made their plans carefully but even then they could not defeat (the Winnebago) in battle. They (the Winnebago) always kept on moving back as the others tried to overcome them. The Winnebago were driven into the water. They crossed to an island, taking with them the women and children. Here they lived in lodges and ate the crops as they stayed there. All summer they were besieged on this island, as (the enemy) hoped to destroy them.

One night a man wearing a bear skin robe inside out, said, "This they are going to do to you, we heard. So far only the fleetest have come. Soon the slower ones will come, peeling basswood bark as they go along with which to bind the people. If some are still alive we can then take them home bound."

Təap'o'sgaga wogite'kce t'ek'djē'nā, wā'nək'a ā'naga. Gu-

¹⁸ That is, established friendship with them in order to have them unite against the Winnebago.

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djireh'i'je boci'pdjireh'i'je. Nawuge'dja minaga'naga wa'naakee a'naga.

E'gi hagare'jona wa'reje, "K'a'ira dja'naga hidja watoh'o'tci-ak'i, woik'u'wine. K'a'ynipona ru-aguwi'nA. Wawoi'nak'u-igi nimgitu'cdjajk'dja'wina." K'a'ira' nup'i'wi naakeikwa'coee xetera' Hotcuuge'dja watoh'o'tcinak'i'ji eje'e wata'wana'kca'nA. K'a'ynak'a hok'ikit'al'regi, bja teoni hit'e't'egi weje, "Teinagi-dja'dja watoh'o'tcira wote'e'xi'e, dja'djiga hing'e'nA. Waja'nija tcaiwaw'regi edja'naga nia'birek'dje'gi 'ua'djena hing'e'nA. Te'e'ji jegu'nA, woigal'rek'djena." "Hitcak'aro', niege' jesge are'nA. Hicge' djadjiga' jesginge'nA neningite'e'xik'djera'cana here' yar'a'nak waire'nA."

Tcap'o'sgaga felt sad (and said); "He will die, the one who said that." Then he shot at him and tumbled him down. The one who had said this, was sitting on top of a tree.

One day (the Foxes) said, "Turn over to us those Menominee who have married into your tribe. We are longing for some Menominee soup. If you give these (men) to us, we will let up on you." The two Menominee among the Winnebago were great warriors and it was for them that (the Foxes) were asking. These Menominee talked to one another and the one who spoke first said, "It is a hard thing to be a son-in-law in a tribe not your own, my father used to say to me. Whenever the members of the tribe are in difficulties, and they wish to save themselves they turn (their attention to the strangers among them)." "Thus it is," (said the other) "but they may sacrifice me." "My friend, I feel the same way about it, just as my father told me. I spoke to you because I thought that you might dread it."

Wawozal'reje hanke wagirucdjaiga'nije.

E'gi hagare'ja K'a'ira wagigu'te dji'e wa'reje, "Keni teoni oniki't'ek'djawi'nA," higa'reje. K'a'y-a'k'a hidja' wana'gixgu'ngi woga'reje, "Hotcu'uk'djane hanke' nadjodjopi' ja heren'nA. K'a'ira nup'i'wi Hotcuuge'dja watchoti-adja'wigi woik'u'-inaw'nA. Esge hagare'ja K'a'ynipona tatogo'nA. Je ioning'take wah'e'nA. Djasge' nak'aracik'dje'cge, e'u'uk'djegi waningita'heanA."

K'a'ira Hotcu'gera' k'araci'k djigu'djirera hisgidja' watoh'o'tcinak'i wawoga'regi, jegu'uke k'aracigira'ni, k'aral'renA.

Then they (the Winnebago) gave the Menominee away, but the Foxes did not let up on them.

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After a while the Menominee came to the aid of the Winnebago but the Foxes said, "Wait a little, let us speak to you first." The Menominee listened and the Foxes told them, "The Winnebago are not to be pitied. There were two Menominee who had married among them and they handed them over to us. In this way we again drank Menominee soup. For this reason am I speaking to you. You may help them now, if you wish to, now that I have told you."

The Menominee had come to help the Winnebago but now that the two Menominee had been handed over to the Foxes they turned back home.

Ē'gi Tcap'ō'sgaga taniō'gijurē'nā. "Ho," wige'nā, "Ya'u-teak'djē'nā." Ē'gi hahai'regi bihinobā'naga ninohi'pee. Agerē'gi hok'ik'djē' watō'birera widjō' k'i-anaga. Nigā'djiregi widjā'-ipek'tjā yavā'kee. Agedjā'nōk'a 'ūahohi'reje. Tcap'ō'sgaga hidjā'nakee ai'reje. "Hā-o," wigai'reje. Ē'gi hahi' a'u'nijs hore'beninge'dja minogā'naga hira'nākee. Higi'djowai'regi wagai'reje, "Ni-osini'nak'ica'nāje," higa'i'reje. "Hāhā'a," wige'je.

Ēgi hik'ik'ā'roho-ā'naga waxopi'nixdjijige'dja worā'gereje hidjā'higi horā'kee, "Hi-ā'djenina, teinagija hok'ira'djera djanugā'ra hanā'tei'xdji historā'naga jēdja' 'u-ik'āroho'ienā," hige'je. "Ni'k'djainigā'xdji, hai'xigi habik'djē'nā jēguk'ā'rare."

Tcap'ō'sgaga had been offered tobacco. "Well," he said, "I will try it." At night he started out and jumped into the water. Across there were the enemies, so he turned himself into a goose. In the middle of the lake, a lone goose suddenly squawked. Those across shouted, "Tcap'ō'sgaga is over there." "Yes," was the answer. Then he went around to the shallow water and crossed over, and as he sat there bathing some one went by. They said to him, "Are you cooling yourself off with water?" "Yes," he answered.

Then he got himself ready and went to the French and when he arrived among them he said, "Father, different tribes banded together are trying to destroy us." "My child, go home for I will come tomorrow."

Gū'je Tcap'ō'sgaga bāhe'regi k'irig' teinā'gidjanō'k'a ē'dja bigu'indja 'u'qā'naga. Ai'gi widjerā' howake'reje. Gig' Hotcungerā' wawok'ā'rak'ira'kee. "Hai'nigi hiā'djehiwi'ra dji-

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k'djē'nā." Hanā'tc hiatchirē'ra k'arak'djā'p djina'k hirē'nā. Ē'gi waxopī'nixdjī'nigra p'ētewā'tc ni-edjerē'ja hadjā'repe gā'dja. Teinogidjā'nak'a ē'dja wadjuyk'ā' gigō'-ireje giji. Ētcawē'je Hotcu'ngenok'a wadjera hadjā'nake. Teinogidjā'nak'a ēdjateq' teawē'giji wadjera nanyirā'reje Hotcu'ngera. Ē'djateq wak'araci'-ik'djege wa'ungū'ni hira'rage.

When Teap'ō'sgaga returned, he went around the other tribes. He went across the island. When he was home he said to the Winnebago, "Our father is going to come." All therefore expected that their father would come. Soon after the French ship came in sight. The other tribes went toward the boat as it came in sight. The Winnebago saw them go toward it. The Winnebago were frightened as they saw the other people go toward the boat, thinking that the French might take part against them.

Teinogidjā'nak'a waxopī'nixdjīnigenok'a hokit'ā'regi, "Hi-ā'ndjenina Hotcu'ngengre wowō'-gera hira'p'e'rextingā'dja. Hija' hinimigwigā' hagai'ra, cuxku'nuxdjīnigra' cuxkxetē'xdjīna cuxkxunū'nik'djega hanimigirā'naga raa'k'dji neconū'nā, jē'sge Hotcu'ṭk'djane hingigi-ā'djena. Hagai'xdjīna raxodjerā'cana djek'djē'gedjini jēgu 'ugigi'wire." Nonengihā'nā waxopī'nixdjī-genok'a ēgi wē'nā, "Hisge' wacawī'nā nīgi'djitēk'djā'winā. Djasgerawi-ā'naga raxō'djēana djerā'winōnā, jē'sge hinigigik-'djā'winā. Tē'ē'ji c'ūq'canagwī're jēgu'carawī'giji. Hotcu'ṭk-'djane haṭke warū'djeniga ē'teq wap'ako'nok harā'djena, hira-perezwī'nā. Djasge'jōnera nigītusi-ā'naga hanigā'nyak'arawi-ā'naga cinigī'gik'djā'winā. Aigi djagū'hare niege hingi'q'wīne. Higūā'na haterī'ndjēana horawā'radji'wigi, higūā'na ēdja hak'-djowak'ā'rawinō'ne Haṭke' c'qwi'nī-gi djadja'ṭxdjī p'ā borawa-cā'rawigī'ji hiq'k'agā' wī'ū'nā hisge' winigītū'wīnik'djōnā'winā. Hotcu'ngengre haṭke' ragiē'ruedjāwinigi wī'q wak'ūā'naga hoteinter'wānina harā'tc wāgigik'djē'nā," wige'je. "Ho," aīrā'naga.

Then the other tribes spoke to the French. "Father, you know very well that the Winnebago are bad people. Just as a big dog jumps on to a small dog and would like to kill it, so the Winnebago used to do to us. Let us therefore reduce them to ashes." The Frenchman agreed with them and said, "You have spoken the truth and I will help you. I will let you go

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on (if you wish) but the result would be simply that you will reduce everything to ashes. This is what will happen if you continue. You know that the Winnebago get very resourceful when they starve. That is his nature and therefore I will take him home with me and fatten him up for you. But you must do what I now tell you. From whatever different places you have come, go back to them. If you don't do it, as long as you live, never will I sell any ammunition to you. If you do not let up on the Winnebago, I will give them ammunition and lend them my men. "All right," said they.

Higā'na mok't'-ejε āgi hinugrā' nīk'djo'ngemigra wātedjejad' waruti' kereje'. Uankei'gara wasagerē'ra mowai'reje. Waniŋgi'gi tciwusu'ntcinik tciwagigi-ā'naga, wā'rutewoga'naga. Māedjai'-negi, ā'gi gi-ā's wagig'i'je, hijuk pi'axdji woga'naga ward'djera dja'naga waitē'iranagijēnugā'cānā woga'je. Nītacdjā'gera, tanī'jura, waiagā'bera, wārudjerā'nate woga'naga, wawage'je, "Nīk'djo'genigāxdjiw'nā, rāgiwaištenā'wire. Jigā'ganixdji wocā' ho-irō'ni hic'qwi-e'ge. Hō'rījā ki'eip rawig'i'ji, hage'dja t'e'giji honiat'nawigi hoijā' t'anāk't'ji homxu'dj hīregā'dja. 'Wapo'yere k'leip t'e wa'unai'k'djanā'nā rak'iri-ō'gigiwaf'renā, ā'rek'dje'nā. P'ēdjourat'q'wigi, p'ēdjerā hoiciipdji hawonā'wi-ādjε. Jigā'genixdji nā'q'stera hijā ni-ō'rat'q'carawi-e'gi."

Then they scattered and the women and children were taken into the boat. The men who could walk fast, walked. As soon as he had brought them back near the fort, he gave them food with which to sustain themselves. When they were strong enough, he bade them flee and gave them good guns and as much food as they could carry in their boats. Coffee, sugar, bread and all kinds of food he provided for them and he said, "Children as you're about to flee (remember this). Never hunt fish with a spear. You might thus let a fish escape and if it dies later on and (the enemy) hook a dead fish and inspect it, they will say, 'This fish was speared and got away and died and therefore they (the Winnebago) have passed here. Likewise, if you build a fire, always cover up the embers, for if you should throw any into the water (you would be detected).'"

Algī nīngiō'wak'arai'renā wādjō'wa. Tē'nqk'a yowak'arai'renā howi'wis nāji'rēgi niwō'gisik, hīragi'rēgi ādja hīxdje'gi hoirā'te-gera, howak'arai'renā. Ē'gi tē'e'ji jēgiā'naga.

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Taina'gidja hira'nihera waxopi'nixdjiginok'a, e'dja k'ara'edja hadji'reje, womo'ngirategi herege' wagar'reje, "Djasge'rarantice'je," higa'regi. Wawage'je, "Nink'djo'ngeni'ga'xdjiwina, Hotcu'k'djane djasge'jagera hirape'rezhiga'dja. Wirak'a'raxdjigagi nūnige' hatei'ndja boruna'pegige, hanke' yape'rezeni'na. Hāhe'regi hainiga'dja ha'k'a'wajani'ne. Rek'ū'ji hiregū'ni yarē'na, hirom'ha'negi honiwāgigi'ra ha'ke' e'dja wajani'na."

Then they went away in boats and returned to the lake. When they came to the narrow place, where the main body of water lies, there they went ahead along the left branch. Now this is all of this.

After awhile the tribes came to see the Frenchman, for it was about the time fixed and they said, "How have you been getting along?" Then he said, "Children, you know what kind of people the Winnebago are. We watched them very closely but they got away, in what direction I do not even know. In the morning they were gone. I believe they went down stream, although I haven't even hunted for them up stream."

Nūnige' teina'gidja k'ok'ira'djak'a hont'neje hisge'xdji jēdju'k'dje hirowa'reje. Roy'xdji nihe'ra hō'ija e'djak'i horuxu'djirega'dja wocā'iyakono'gire wa'ia'k'i. "Yak'iriō'giwa'rena." Jige' ni-ok'ira'djega e'dja hah'regādja hatca'k'a howara'regi ha'k'ipe'resira'ni, nūnige' e'dja na'ustē'ja ni-e'dja (k'u?) hadja'regi. "E-ak'iriogiwa'rena." Nī'djega isa'wara, e'djahi ha'ke' wadjō'wepi'nigi. E'dja Wacereke' k'isagera djanaga'k'i e'dja wāt'una'reje. Toip'a'rokera wadja'regi. "Egi ak'irina'kcau," a'rege. Pih' wawes'i'winega'dja Wace'reke wa'ū'na'kce wawiwa'ryireje. Hagas'i'redja'xdji yak'i'ri-ogiwa'rena.

Nangū'ra teat'ia'k'iji waruxa'reje. Hagāre'ja teant' siniht'xdji harū'ziragi, e'dja hlg'ing'reje hanā'te wakca'neje.

Well, all these different tribes looked for the Winnebago, for they wished to trail them and kill them. Now, although the Frenchman had expressly forbidden them, sure enough (the Foxes) found a fish that had been speared. "They've come past here," they said. However when they came to the fork of the stream they didn't know which way (the Winnebago) had gone, but they noticed embers in the water. "They've gone by here." As it was impossible to go to the end of the stream in boats, all the half-breed Foxes got out (and walked). Soon they

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saw the oval lodges. "There they are," they said. For that reason the Foxes carefully looked them over and watched them. They inquired about them and found out that they had passed by.

The road (trail) was visible, so they chased them. Soon a cold autumn spell overtook them and they (the enemy) gave up and returned home.