

The classical nations of high antiquity all claimed a fabulous origin from their venerated Gods, and the moths of their early history are but traditions of gods and goddesses and their corrupt associations with men and women. Even as late as 1676 Audigier published at Paris the history of the French, in which he claimed that Gallus, the founder of Gaul was Noah the good captain of the Ark at the time of the flood, and that the gods Jupiter, Pluto and Neptune were originally only kings of Gaul. With these high examples of antiquity the reader will not be surprised at the traditions of the O-chunk-o-raw, as given by their chief Sho-go-nick-kaw, or Little Hill, about 1850, of the origin of that nation. He remarked that: "The Great Spirit at first waked up as from a dream, and found himself

sitting on a chair. On finding himself alone, he took a piece of his body, near his heart, and a piece of earth, and from them made a man. He then proceeded to make three other men. After talking awhile with the men he had created, The Great Spirit made a woman, who was this earth, which is the grand mother of the Indians. The four men which were first created are the four winds - east, west, north, and south. The earth, after it was created, rocked about; and The Great Spirit made four beasts and four snakes, and put them under the earth, to steady and support it.

But when the winds blew, the beasts and snakes could not keep the earth steady, and The Great Spirit made a great buffalo, and put him under the earth; this buffalo is the land which keeps the earth steady. After the earth became steady, the Great Spirit took a piece of his heart, and made a man, and then took a piece of his flesh, and made a woman. The man knew a great deal, but the woman knew but little.

The Great Spirit then took some tobacco and tobacco-seed, and gave them to the man; and gave to the woman one seed of every kind of grain, and showed her every herb and root that was

good for food,"

The roots and herbs were made when the earth was made. When the Great Spirit gave tobacco to the man, he told him that when he wanted to speak to the winds or the beasts, to put tobacco in the fire, and they would hear him; and that the Great Spirit would answer him. After the Great Spirit gave these things to the man and woman, he told them to look down; and they looked down, and saw a child standing between them. The Great Spirit told them that they must take care of the children.

The Great Spirit then created one man and one woman of every tribe and tongue on the ^{Ma-kah-kaw} earth; and told them, in O-chung-~~or~~-raw, that they would live on the centre of the earth. The Great Spirit then made the beasts and birds for the use of man. He then looked down upon his children, and saw that they were happy. The Great Spirit made the fire and tobacco for the O-chung-~~or~~-raw, and all the other Indians got their fire and tobacco from them; and this is the reason why all the other tribes call the O-chung-~~or~~-raw their dear brother.

After the Great Spirit had made all these things, he did not look down on the earth again for 118 years. He then looked down and saw the old men and women coming out of their wigwams, gray-headed and stooping, and that they fell to pieces. The Great Spirit then thought that he had made the Indians to live too long, and that they increased too fast. He then changed his plan, and sent four Thunders down to tell the Indians that they must fight; and they did fight and kill each other. After that the Indians did not increase so fast. The Good Spirit took the good Indians who were killed in battle to himself; but the bad Indians who were killed went to the west.

After a while, a bad spirit waked up, and saw what the Good Spirit had done, and thought he could do as much; so he set to work and tried to make an Indian, and made a negro. He then tried to make a bear, and made a grizzly bear.

He then made some snakes, but they were all venomous. The bad spirit made all the worthless trees, the thistles, and useless weeds that grow on the

Y
Earth. He also made a fire but it was not so good as the fire that the Good Spirit made and gave to the Indians".

"The bad Spirit tempted the Indians to steal, murder and lie; and when the Indians who committed these crimes died, they went to the bad spirit. The Good Spirit commanded the Indians to be good, and they were so until the bad spirit tempted them to do wrong".

This tradition may have been modified from the original, since the introduction of Christianity by the whites. ~~And~~ Taw-nee-nuk-kaw, one of the oldest chiefs of the tribe, gives a similar tradition, but has the first man created in Heaven and sent down to the earth and landed on the Meoke-kaw-shoots-raw, or Red Banks, near the head of Green Bay. He also says that, after the O-chung-a-raw, had lived a long time, the Great Spirit looking down upon them, and saw that they worked very hard with their stone axes and other tools made of stone; and he created the white man to make tools for the poor Indians.

The O-chung-a-raw have no very

definite traditions of their condition before the whites came among them except that they were much more prosperous, and that they had wars and built a fort constructed of logs or pickets set in the ground. This fort is supposed to have been built at the Red Banks.

These "Red Banks", which figure so conspicuously in O-chumff-A-rar tradition, have always been called by the French "Le Cap des Puants"; and are situated on a table of land on the east side of Green Bay about twelve miles north of the town of that name. ~~Green Bay~~ ^{is of red clay and rises abruptly, nearly perpendicular, about} 50 ~~100~~ feet from the water of the Bay, and it exhibits signs of having once a passage ^{or steps} way, cut in the clay to descend to the water. ~~The~~ The south and east, for several hundred acres, ^{is} now covered with forests. The country is nearly level and has every appearance of having once been cultivated. Upon this bank are earth works on the N. S. and east with a mound in front indicating that the promontory was once an earth fort of its ancient occupants.