

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 away any into the water (you would be detected)."

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 a while 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 downstream, although I haven't even hunted for them upstream."

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 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 the chase and returned home.

We will not follow the course of Winnebago history through all its vicissitudes from their defeat by the Foxes to the British and American occupancy, but only indicate important facts. An important local event was the coming of the Frenchman Decora among them and his marriage to the daughter of the chief of the tribe. An account of this has been preserved by the Decora family, although it is clearly mixed up with what we believe is an account of the first contact of the Winnebago with the French.

HOW THE WINNEBAGO FIRST CAME INTO CONTACT WITH THE FRENCH AND THE ORIGIN OF THE DECORA FAMILY

The Winnebago originated at a place called Red Banks (Green Bay, Wis.) (pl. 1). They had no tools to work with at that time. All they had were bows and arrows and a fire-starter. They had no iron, and if they saw a stone that was naturally sharpened in any way it was considered sacred and they offered tobacco for it. They had tobacco from the beginning. It was their most valued possession.

They fasted and became holy. The greatest honor was to be a brave man, and for that reason they did nothing but go to war. They were prepared for war at all times. They tried to obtain war honors. They wished to go to war all the time and kill many enemies. If a person fasted and went without food for a long time, gave offerings of tobacco often, and was then blessed by the spirits, then it would be very hard to kill such a person in battle. The people knew that such powers could be obtained, and that is why they did these things all the time.

They gave many feasts. When a person gives a feast, then he offers the spirits tobacco and asks in return that their weapons be sharper than those of their enemies (i. e., that he kill an enemy and escape unharmed). That is why they used to give so many feasts, that they might be victorious in war. They make offerings to the war spirits, and if these then bless them they will become great warriors. They desired greatly to obtain these blessings.

Tobacco is the greatest possession they have. After Earthmaker created all things he created man. Man was the last of the created objects. Those created before were spirits, and he put them all in charge of something. Even the smallest insects are able to foresee things four days ahead. The human beings were the least of all Earthmaker's creations. They were put in charge of nothing, and they could not even foresee one day ahead. They were the last created and they were the poorest. Then Earthmaker created a weed with a pleasant odor and all the spirits wanted it. Some were almost certain that it would be given to them. They would each think to themselves, "I am going to be put in charge of that, for I am one of the greatest spirits in the world." Then the Creator said, "To all of you (spirits) I have given something valuable. Now you all like this weed and I myself like it. Now this is the way it is going to be used." Then he took one of the leaves and mashed it up. Then making a pipe he smoked it and the odor was pleasant to smell. All of the spirits longed for it. Then he gave each one of them a puff. "Now, whatever (the human beings) ask from me and for which they offer tobacco, I will not be able to refuse it. I myself will not be in control of this weed. If they give me a pipeful of this and make a request I will not be able to refuse it. This weed will be called tobacco. The human beings are the only ones of my creation who are poor. I did not give them anything, so therefore this will be their foremost possession and from them we will have to obtain it. If a human being gives a pipeful and makes a request we will always grant it." Thus spoke Earthmaker.

For that reason the human beings are in control of tobacco; it is their natural possession. This is the story that was handed down to us. The Winnebago made war and made many offerings of tobacco. It is said that the Winnebago were the bravest of all the Indians.

They say that the tobacco was given to them directly and that Earthmaker loves the Winnebago more than any other race. For that reason they were very clever. Now this is what the old men have said and handed down to us.

Once something appeared in the middle of the lake (Green Bay). They were the French; they were the first to come to the Winnebago. The ship came nearer and the Winnebago went to the edge of the lake with offerings of tobacco and white deerskins. There they stood. When the French were about to come ashore they fired their guns off in the air as a salute to the Indians. The Indians said, "They are thunderbirds." They had never heard the report of a gun before that time and that is why they thought they were thunderbirds.

Then the French landed their boats and came ashore and extended their hands to the Winnebago, and the Indians put tobacco in their hands. The French, of course, wanted to shake hands with the Indians. They did not know what tobacco was, and therefore did not know what to do with it. Some of the Winnebago poured tobacco on their heads, asking them for victory in war. The French tried to speak to them, but they could not, of course, make themselves understood. After a while they discovered that they were without tools, so they taught the Indians how to use an ax and chop a tree down. The Indians, however, were afraid of it, because they thought that the ax was holy. Then the French taught the Indians how to use guns, but they held aloof for a long time through fear, thinking that all these things were holy.

Suddenly a Frenchman saw an old man smoking and poured water on him. They knew nothing about smoking or tobacco. After a while they got more accustomed to one another. The Indians learned how to shoot the guns and began trading objects for axes. They would give furs and things of that nature for the guns, knives, and axes of the whites. They still considered them holy, however. Finally they learned how to handle guns quite well and they liked them very much. They would even build fires at night so that they might try their guns, for they could not wait for the day, they were so impatient. When they were out of ammunition they would go to the traders and tell their people that they would soon return. By this time they had learned to make themselves understood by various signs.

The second time they went to visit the French they took with them all the various articles that they possessed. There the French taught them how to sew, how to use an ax, and how to use a knife. Then the leader of the whites took a liking to a Winnebago girl, the daughter of the chief, and he asked her parents for permission to marry her. They told him that her two brothers had the right to give her away in marriage. So he asked them and they consented.

Then he married her. He lived there and worked for the Indians and stayed with them for many years and he taught them the use of many tools. He went home every once in a while and his wife went with him, but he always came back again. After a while a son was born to him and then another. When the boys were somewhat grown up he decided to take his oldest son with him to his country and bring him up in such a way that he would not be in danger, as was the case here in the woods. The Indians consented to it and they agreed that the mother was to bring up the youngest child.

So he took his oldest boy home with him and when he got home he went to live with his parents, as he had not been married in his own country. He was a leader of men. The boy was with him all the time and everyone took a great liking to him. People would come to see him and bring him presents. They gave him many toys. However, in spite of all, he got homesick and he would cry every night until he fell asleep. He cried all the time and would not eat. After a while the people thought it best to bring him back to his home, as they were afraid that he would get sick and die. Before long they brought him back. The father said: "My sons are men and they can remain here and grow up among you. You are to bring them up in your own way and they are to live just as you do."

The Indians made them fast. One morning the oldest one got up very early and did not go out fasting. His older uncle, seeing him try to eat some corn, took it away from him and, taking a piece of charcoal, mashed it, rubbed it over his face, and threw him out of doors. He went out into the wilderness and hid himself in a secret place. Afterwards the people searched for him everywhere, but they could not find him. Then the people told the uncle that he had done wrong in throwing the boy out. The latter was sorry, but there was nothing to be done any more. In reality the uncle was afraid of the boy's father. They looked everywhere but could not find him.

After a full month the boy came home and brought with him a circle of wood (i. e., a drum). He told the people that this is what he had received in a dream, and that it was not to be used in war; that it was something with which to obtain life. He said that if a feast was made to it, this feast would be one to Earthmaker, as Earthmaker had blessed him and told him to put his life in the service of the Winnebago.

From this man they received many benefits. He was called to take the foremost part in everything. They called him the Frenchman, his younger brother being called *Tcap'o'sagaga*, White-throat. And as they said, so it has always been. A person with French blood has always been the chief. Only they could accomplish anything among the whites. At the present time there is no clan as numerous

as the descendants of that family and the object that he said was sacred (the drum) is indeed sacred. It is powerful to the present day. His descendants are the most intelligent of all the people and they are becoming more intelligent all the time. What they did was the best that could be done. The ways of the white man are the best. This is the way they were brought up.

This is the end of the history of the Decoras.

One of the interesting developments resulting from the Indian contact with the whites has been the appearance of prophets. In almost all cases these prophets were concerned with attempts to so adapt the life of their fellow-Indians to the new conditions that they would be better able to cope with the invaders who were sweeping all before them. Whether prophets sprang up only in response to the peculiar conditions resulting from the presence of the whites it is impossible to say, but there seems no reason to believe that such had always been the case. It is quite possible that conditions similar to those developing from the occupancy of America by Europeans had occurred in pre-Columbian times when one tribe was hard pressed by another.

The Winnebago seem to have had their share of prophets, and seem likewise to have been influenced by some of the great prophets of other tribes, like the Shawnee prophet. An interesting account of what he told the Winnebago has been preserved and we will give it at length.

One of the suggestive things about the following account is the way in which the informant, who is evidently a devout Peyote follower, connects the teachings of the Shawnee prophet with the modern Peyote movement, thus evincing a remarkable feeling for historical continuity.

WHAT THE SHAWNEE PROPHET TOLD THE WINNEBAGO

Now this is what the Winnebago heard from the Shawnee prophet; this is what he said, it is said, by those who heard him:

"Let the people give up the customs they are now observing and I will give them new ones." This is what he said.

Some of the Winnebago did this and threw away their war bundles. But he had meant their bad customs. Some also threw away their good medicines. At last they decided to go over to where he was. A man named Smoke-Walker led a number of young men over. "We will walk as the thunderbirds do," said the leader. Then a great and holy man called Dog-Head said that he also was going along. He was then an old man. The leader said, "You had better not come along for we are going to walk as the thunderbirds do, and for that reason I wish only young men." But Dog-Head said, "I am going