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

By Paul Radin

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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 BLOWNSNAKE, JUNE, 1908

Hotcu'ngera teeg ũaŋkeik'ĩpa'negi, ũaŋkei'gra wap'a'kōnōk ũaŋkeik'ĩ'neje. Hanā'teiŋxdjī haṭā'gināte hirā'nāga waxopi'ni perēz hiregē'. Hotcu'ngera ō'eana xete'je, ēsgē hotcuŋk higaĩ'reje. ũaŋkei'g wak'ĩ'jura naŋk'a'wares'a'je gījī Wace'reke ā'nagere

¹Table 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; ı indicates nasalization; and ˘ that the vowel is excessively short; ' indicates a glottal catch and ' aspiration.

The consonants have their English values with the following exceptions: ñ is a linguo-apical n; tc equals ch in church; e equals sh in shin; j equals French j; dj equals j in judge; x equals ch in German Tuch and g is its sonant.

²XVII, 88-100.

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

Fox and Winnebago War

hagâre'jâna ödja k'irijê' Hoteu'ngedja, jâdjâ hi'rek'djone'gê,
"Hik'ir'nuhra hanik'â'rahas hak'ir'na e'jê giji."

Hoteu'ngenô'gere te agâ'k'inôk teijê teig'iji, Hoteu'ngenôk'a
Wace'rekera hijan'k'ira k'ij'neje rohi'riyak'ira hirek'djê ai'reje.
Tani'hura hu'ngenôk'a hik'ir'ruk'djâke wani'neje tanihunak'a.
Wajisge'xdjina hijâ 'u-inëgi tani'hura hu'ngra' hik'ira'k'djâ, xê
wani'nega, jêsgê hires'â'jê. Rohi'ra hijan'k'ira k'ij'nege, uohâ-
ηxdji hoteu'ngera Wacerek'e'redja hinuk' kônôgire'jê, hiege
Wacerek'e'ra Hoteu'ngiwi kônôgirâ'nâga wik'ir'ruponai'neje.

Hagârejâ'na ûηkwâ'woce xetê'xdji, Hoteu'ngera hani'nera
Wace'reke wa'u'neje man'ô'jugi man'genôk'a higikeakeai'reje
giji. Teap'ô'sgaga hiteâ'winâ wêjê, "Djagû'u han'ke' warora'-
giyini'jê?" Teap'ô'sgaga hidjowarâ'nâga Wace'rek'e'nak'a wâ-
warogiyi'jê wêjê, "Hotecintei'ni'gwira witeâ'sa'kenôk'a hanâ'te
niâ'ciniwî'nâ. Rotcu'ngiji raiteâ'wigi, e'uηk'djâ'winâ," wigê'gi.
"Ho," ai'rejê.

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 Hoteu'ngera.⁴

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 lake⁵ 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'ô'sgaga's⁶
wife thereupon said to him, "Why don't you take them (the
marauders) to task?" Then Teap'ô'sgaga went to the Foxes

⁴ 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.

⁵ Probably at the junction of Fox River with Lake Winnebago.

⁶ 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' nubā'bağadja haini'e'gi Teap'ō'sgaga hitea'wina haini'-xdjini'k' hik'i-ā'nāga maŋŋera' giedjā'higadja. Tε jige' 'u-iņeje hak'djak'irā'nāga. "Wajəukō'nā! Teap'ō'sgara maŋŋeni'gera xete'nigera waikca'keapire'nā. Warugi'γi'pī ŋanigā'dja." Teap'ō'sgaga hidjowairā'nāga warogī'γije.

Hahe tani'həŋa jige' maŋŋenə'k'a hitoké'nik'djega haini'xdjini'k' giedjā'hije gadja. Gā'djunga teowe anā'nte wai-e'-ek hirā'nāje. "Teap'ō'sgara maŋŋi'nigera mai'sinte hī'naŋke. Roγi' nicī'ra, Djagū'ū nigī'-aŋke roraγinirā'djegε, wa'ū maŋŋinigera mahudjā'-xdji hirē'nā." Teap'ō'sgaga naji-ā'nāga wēje, "Hahi warua'-giγik'djē'nā." Hidjō'warā'nāga wageje' Wace'reke ēdja 'u'-naŋk'i, "Djagū maŋŋi'ja jėgənaŋk'ī'wire hihe'ra. É'tea mahudjā'-xdji, rawi. Hāhā', hāhe'gi teako' jige 'uwi-ā'dje, ūaŋgā'nige waja'nija yā'rega ha'ucənū'nā. Teako' jige 'uwi-ā'dje," wige'je, giji.

On the morning after the second night Teap'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 Teap'ō'sgaga's crops have been damaged. Indeed, you (Teap'ō'sgaga) should have forbidden them." Then Teap'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 Teap'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 Teap'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'enə'k'a Wacerek'ε'wowuŋk wa'u'naŋk'ī'ji waī'reje. "K'ārā, higu'jeana ūaŋkei'k irana'ŋk'ik'ī hanā'nte ūaŋkei'gia'ūadja'wigadja," ai'reje.

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

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

Hainigí'ji Teap'ō'sgaga ē'xdjji haini'xdjinik k'ik'ā'wa'ñā'nāga maŋγerā' giedja'higadjā, je'djuŋga maisi'tei hireje. Djā'nāga hidji'rutak'i māhudjā'xdjji hirā'nāga hurā'egε hirasā' wirucārāi'reje. Teap'ō'sgaga wogi'tekeε wēje, "Wagixō'nōnā waruteō'nā, nahí' waigigoí'ré." Wagigwahi'regi hadjirā'nāga. "Dja'gwa uŋk'djonā'wije?" Teap'ō'sgaga wē'je, "Wōhai'djakerēwí'ré." Wōhō'nā hidjā' wake'reregi. Tū'djiregi k'igoí'rowε harā'ranāga k'igá'ra, rokō'naxdjidji'je. Ē'gi k'igó'ra ruedjai'negi, ēgi wēje, 'Yak'í'p'ara tek'dje'ra. S'ahū'djaip'ā'regi wasge'ra here'ŋgi-gire'nā higūā't'ābadjite'k'djere. Ēgi winuwa'hiŋk'djē'nā hitco'-k'ihahi'wira wona'γire rukō'nōnā. Ūŋkeik kerεpōnai'jā nahí gígí'renā. Huŋgera kerεpōnai'jā wagi'q'tek'djē'nā."

The next morning Teap'ō'sgaga 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. Teap'ō'sgaga 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?" Teap'ō'sgaga 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 tciro'bera hik'iyā'tcirobera herek'ā'ragiji. Waruγā-pira tciro'bera harutci-o't'qbā'nāga hak'arat'qbā'nāga. Egi waruγā'bera k'arak'í gígí'reje wadjera hadji' teak'ā'rawije wagixōnarā'eanā wateo'-ikeu. Hodjica'nā wadjera wati'rehire-gā'djā. "Jijiji'ji," airegā'djā. Wadjakōnōgirē'je, watseretei'jā huŋgera hoixdjio'minōgirā'nāga hik'ārohōxdjijñā'nāga 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'nāga, jū'ra nāp'i'nānaga. Tegi ahū'ireje djihū' wagigī'ranāga k'idjā'nigidji'bi'regi, aigi wagū'djireje wadjera bos'u'ijēje. Higūā'na maĩtadje'hira rokō'nōxdji hak'irijē gji teinō'genōgere hanā'teiηxdji waegahi'ra nuwa'ηgireje.

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 teinōge'dja waireje, "K'ārē'sgēxdji, huŋera wahu-djā' wahiranā'guni. Wona'γire hāpea'nā. Teap'ō'sgaga wogitek hireje ā'nōgra. Wogī'tek'i hisge'xdji waji'ne 'u-ijerē'nā. Huŋera māhū'dja wahi'ranōguni'egē." Egi wace'reke wō'wōngra waireje, "Waja'nik hiŋuhō'-ira niŋgi-ā'hi wirudjnankegū'nije."

"Tegi rodji-agū'irek'dje'je wace'reke ūnŋenū'nigra." Stok-iŋā'nāga ha-ewahi'nankē huŋgra k'ik'ū'rusgite harai'rega, haŋke ni-a'p hiranihaniŋgū'ni aī'ranāga.

Egi Hotēuŋk teinōge'dja Teap'ō'sgaga 'u'ŋginigē teinō'goxōnū'-nā teawē'k'djeje. Wace'rek'era nūbī'hi minō'giregi, hijā teinō'-gōxōnū'na higairegi, te'nāk'a niŋgiowiwī'sk'i, ēdja teinō'goxōnū'na hereje'. E'je'ē teaware'k'ārohō'nā ā'nākeē.

The Foxes in their village said, "Say, I believe the chiefs have been killed. This is a time of war. Teap'ō'sgaga has been angered. When Teap'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 Teap'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' toteq'maratε. Teinq'genqk'a djā'naga wat'e'-k'ip'i'na hanā'teiηxdji hik'ik'á'roxoi'reje. Teinq'goxōnū'na tea-wai'reje. Hoxdjanā'nigi harai'negi teinq'goxōnū'nqk'a ödja haise'-rete hak'ikōnq'giregi. Hāpdjiηgā'dja hanq'nte hak'ikōnq'gireje, teinq'genqk'a haikεq'hireje. Hāpsgā'xdjiηgi djob'i'hi wai'neje. Egi teinq'goxōnū'na hanimiηgirö'je gīji moi'sintεi haηk'i'jā rugā'jerehirani'je. Egi teira' wirowa'γidj hireje' hak'araraireje.

Hagi'regi wojā'wa roko'nqxdjije. Wak'dje'wacirā'naga, hahe'-ga hok'ixe're wacines'ā'je k'ik'iriegirā'naga. Djasε wojā'wanagi, jě'sge yaru'zireje, Hotcuηk teinq'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 teinq'goxōnu t'ehi birerā', hijā haηkε' t'ehirā'nigi hak'ikōnq'genqk'a. Niji'nik minq'k'iji hihā'ginige'dja teök'dji'-teegijā'k'iji, ihā'benawā'ūhaηkεε, jε'ε haηkε' t'ehirā'nigi. Wacereke' teinak hoxε'tera, Hotcuηk teinq'gera te agā'k'inak naηk'i'ji. E'dja hinu'genik' teök'dji teök haηkε' t'ehirā'naga, e'dja kereje' wacereke' teinak'εdja wōrak gije', "Mai'sintε wī'nawina Hotcuηk wa'u'-ingū'ni yarē'na. Hotā wia'geni-

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sgē'nā. Gicđjā'rawire Hoteu'ηk wa'u'-inēgi tcīra wiro-ā'γinte hirecō'nunā Hotcu'ηgera totcaī'ηega."

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."

Wācereke ūanēnu'nigera waī'reje hak'iri'regadja waicđjā'ra waireje, "Hotcu'ηk wa'ū'-inēnā tcīra wiro-ā'γintēnā. Hisge'-xdji huηk k'ik'ū'rusgite haraī'ranihēra t'ai'rera." Wik'ā'raperez djina'girenā Wacereke'ra. "Ēgi Hotcu'ηgenōk'a woroha'ηxdji wa'ūanā'nāga hanke' k'izā' p'īnē." Ge ē'sge Wace'rekera wanāke'weje. Wacereke'djega woc'ige nū'nigē Hotcu'ηk'djega hāηk'ī'jā t'ehi ruxū'rugenije.

Wace'reke teinō'gera hanā'tēinxdji wa'īnke'reje.

Hotcu'ηgenōk'a hotcintē'n p'īni kerēpōnā'jā kerē'γitok'ī aires'ā'gi, jē'sge hianihā'reje keni k'ici'eigerani wa'ūanā'reje. Hija' wateō'ju-ak'ī agū'-iregi waī'reje, "Teinōge xē'tera hogiwek'djā'winā, ē'djagi hinū'g hinj'cerek'djā'winā," aī'regi gā'dja. Teināk hoxō'nunā hogiwaī'regicā'nā ni-ā'birek'dje'nā, ēje wateō'ju-ak'a. "Teinōgōxē'tera hogi-ā'wigi hanā'ndjit'e'-k'djōnāwije hitcō'kehahī'wira hiηgairē'nā. Jē'gū teinā'goxōnū'nā hogiwek'djā'winā. Totcu'ηgenōk'a wagaī'reje tē'e'ji teinōgōxē'tera wagiwek'djā'winā," higaī'regi. Totcōwu'ηgōk'a hanke'ū'nigē, hiege' jēgū teināk hoxē'tera hogi'weje. T'airek'djōnē'ra hipe'rezdi, nū'nigē Wace'reke teinōgōxē'tera teinōgip'ai'dja. "Hagi'regi, ēgi ηuk'ī'kewek'djā'winā." Ēdja rok'ikewe'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'nək'u tɛdjai'ɲdxji 'iəŋgenū'niginī'ja wa'ɲkɛ'rexdji-ā'nəga haɣephū'ije wawagɛ'je, "Hik'iwā'rera jedjunga rak'i-riwije? wigɛ'jejɛgu. Ēgi 'ūanəgwī're, wona'ɣire ūəŋkeikra wogī'gāra k'arak'una'ŋkɛanə. Nigwadji'rek'djawi waiyagek-djɛ'nə.

Hidjō'wagike'regadja hijə djī'je hotcintɛ'nə nigō'-irawī'nə. Gūā'nə howinā'ŋɛ. "Toteu'ŋgenək'a wɛje," "Wagixənā'winə, haɛdjā'winə hanā'ndj wa'ike'renəgra horu-ā'gera wajjɲgek-djənā'winə. Hiŋgigōk'djənā'wīre, māhī'nə wō'niginədjɛ'rā'wigi haŋkɛ' ɔuwini-ə'dje. Māhī'nə agī'xdji wak'ā'rani minəgi-ā'dji," wigɛ'je. "Hodjīā," aī'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.

Teira hahi-ok'awai'regi teiroi'xdjixdjijɛ ɛdja wagiruk'oirā'nəga

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ēdja mīnək' hiregī'. Ēgi wagigo'nAgere t'āp djirā'nAga wēje wateojū'nAk'a wasge'ja howahiregī'djegi ē'dja harateē'. Ēgi jigē' ēdja jigija'natē, wasge nobē'dja ēp'a hiro-ik'ī'rap haminə'k wagigī'reje. Anaga ē'gi Wacereke'ra cago'-ica'nA wak'ī'ju 'u-ineje' Hoteu'ngənək'a ewirā'rubək' jejē'nugā'canA wasge'nək wawa'u'-ineje.

Wagigō'nək'a ēgi wē'je, "nājīk'djōnā're hajuju'k djirehā'nAga, nāwā djirehā'gi giiji. Djirehagī'ji winuwā'hik'djē'nA," ēje. Ēgi t'āpdjirā'nAga juk'djirehi-ā'nAga nāwā'djirehī'gi Hotca'-ngənək wanimi'ngireje. Toteu'wuḡgenək'a s'ī'xdji harukō'zera ruc'ā'gireje hidjane'nək'ā'ji māhī'nA honā'te wawagī'gireje, hīgā'nA je'e'ji warukō'zirehī'renA. Toteu'wuḡgenək'a rōhā t'ehi-ā'nAga ē'gi māhī'nA k'awak'ū'nuke ē'sge harukō'zireje. Ē'gi warusgī'djineje ēgi ūḡwoi'egadjera. Kerəpōnā'ja bozaī'reje. Toteu'wuḡgenəka wēje, "Tejē'sge honiḡgī'tagwira k'ibaī'nagiwi-ā'nAga. Ē'gi hint'ek'djōnā'winA."

Ē'gi hotēintē'nA wagwadjirā'nAga ūḡwoicgā'djedja wakere'reje. Ē'dja pēdjicgā'te wagigī'reje taxū'xu. Djasgeā'wexdjīnā'nəgi, jē'sge wagigī'reje. Ē'gi toteu'wuḡk'djē'ga wēje, "Hotēintē'nA hīnək hīk'ī'cere hiwa'ūādjē'nA," wigē'je.

Ē'gi ēdja taxū' t'ewahī'reje; tatce'p wahī'reje te'e'ji jēgiā'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 teinə'gidja hok'irā'djera hanətc'i'ηxdji taniwā'-wogijū'-ireje tanihū'-ija rok'awairā'naga. Hotcu'ηgera jədjo'-ηk'dje aī'recgū'nije. Hanā'nte gip'i'neje, hoc'i'ginəkε māpa-djirā'naga. Hanā'nts hastoi'reje, nūnige' gwerē'egera haηkε' wanaī'nanije Hotcu'ηgera wawanā'xdjije. Wigiruxū'rute nā-iyā'naga hibojā'p' wanaī'neje. Hotcu'ηgera nyowahā'zireje giji. Widje'dja hak'ikənə'gireje hinu'gera, ūaηkci'gera, niηk-'djo'ηgenjgra. Widje'dja wowahā'ziānaga. Teira e'woteirajinā'-naga maηyera' ewaru'te nājinā'naga. Widje'dja haicī'ri tokse'-retej wirap'e'reje jē'dja hire'k'djege.

Hagāre'jəna jē'-ija 'ūā'nakεε hūdjaī'ja haxdja'hi-onajj-ā'naga, "Wā'nakεε tejō'sge niηgiginə'gwira naηxgu'wige. Huwī' nūnige wasagere'rocana hadjiwī'nā. Hāge'dja waγere'ra hjege'rujap hahuhai'renā ūaηkegirū'sgite rujā'p, hahuhai'renā. Hotā'-raninik haranicā'wiηgi rusgī'te hanini-aηkerεk'djā'wigi."

The Foxes now offered tobacco¹³ 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."

Tcap'ō'sgaga wogite'kεε t'ek'djē'nā, wā'nak'a ā'naga. Gu-

¹³ That is, established friendship with them in order to have them unite against the Winnebago.

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djirehī'jε boci'pdjirehī'jε. Nəwugε'dja mīnəgā'nəga wā'nəŋkeε ā'nəga.

Ē'gi hagāre'jəna wai'reje, "K'āγira djā'nəga hidjā watohō'tci-āk'i, woik'ū'wiŋε. K'āγī'nipəŋə ru-āguwī'nə. Wawoi'nək'ū-igi niŋgitū'edjaŋk'djā'winə." K'āγirā' nup'ī'wi ūəŋkeikwā'coce xεtera' Hotcuŋε'dja watohō'tcinək'ī'ji ejε'ε watā'wanəŋkeā'nə. K'āγī'nək'a hok'ikit'ai'regi, hījə tconi hīt'e't'egi wējε, "Tcinəgi-djaī'dja watohō'teira wotε'xijε, djā'djiga hiŋgē'nə. Waja'nijə tcexiawai'regi cdjā'nəga niəbirek'dje'gi 'ūə'djenə hiŋgē'nə. Tε'e'ji jėgū'nə, woigai'rek'djenə." "Hitcak'āro', niegε' jėsgε are'nə. Hiegε' djadjiga' jėsgingε'nə neniŋgite'xik'djerā'cənə herε' yarā'nək wairē'nə."

Teap'ō'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."

Wawozai'reje haŋke wagiruedjainā'nije.

Ē'gi hagāre'jə K'āγī'ra wagigū'tc djījε wai'reje, "Keni tconi oniki't'ek'djawi'nə," higaī'reje. K'āγ'-ā'k'a hidjā' wana'gixgu'ŋgi wogaī'reje, "Hotcu'ŋk'djanε haŋke' nādjodjəpī 'jə herenī'nə. K'āγī'ra nup'ī'wi Hotcuŋε'dja watchotci-adja'wigī woik'ū'-jnawī'nə. Ēsgε hagāre'jə K'āγī'nipəŋə tategə'nə. Jε ioniŋgī'take wahē'nə. Djasgε' ŋək'aracik'djē'egε, c'ū'ŋk'djegi waniŋgitā'-heānə."

K'āγī'ra Hotcuŋgerā' k'araci'k djigū'djirera hisgidjā' watohō'tcinək'ī wawogaī'regi, jėgu'ŋke k'āracigirā'ni, k'arai'renə.

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 Teap'ō'sgaga taniō'gijurē'nā. "Ho," wige'nā, "Ya'u-teak'djē'nā." Ē'gi hahai'regi hihinābā'nāga niṇohi'pēē. Agerē'gi hok'ik'djē' wateā'birera widjō' k'i-anāga. Niṇā'djiregi wīdjā'-'iṇek'i'jā γαγā'keē. Agedjā'nāk'a ūāhohi'rejē. Teap'ō'sgaga hidjā'nākeē aī'rejē. "Ha-o," wigai'rejē. Ē'gi hahi' a'u'nijē hoγē'bēniṅgē'dja minōgā'nāga hirā'nākeē. Hisgi'djowai'regi wagai'rejē, "Ni-osini'nak'ica'nājē," hīgai'rejē. "Hāhā'a," wige'jē.

Egi hik'ik'ā'roho-ā'nāga waxopi'nixdjiniṅē'dja worā'gerejē hidjā'higi horā'keē, "Hi-ā'djēniṇā, teināgijā hok'irā'djera djanū-gā'ra hanā'teiṅxdjī hīstorā'nāga jēdjā' 'u-ik'ārohoi'renā," hige'jē. "Niṅk'djainigā'xdjī, hai'xiḡi habik'djē'nā jēḡuk'ā'rare."

Teap'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, "Teap'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'jē Teap'ō'sgaga hāhe'regi k'irigi' teinō'gidjanō'k'a ē'dja higu'indja 'u'ūā'nāga. Aī'gi wīdjerā' howake'rejē. Gīgi' Hoteuḡerā' wawok'ā'rak'irā'keē. "Hai'nigi hīq'djehiwī'ra dji-

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k'djē'nā." Hanā'te hiatchirē'ra k'arak'djā'p djina'k hirē'nā. Ē'gi waxopi'nixdji'nigra p'ētewā'te ni-ēdjerē'ja hadjiā'γēpēē gā'dja. Teinogidjā'nōk'a ē'dja wadju'k'ā' gigō'-ireje giji. Etcawē'je Hotcu'ngēnōk'a wādjera hadjā'nāke. Teinogidjā'nāk'a edjateq' teawē'giji wādjera nanγirā'reje Hotcu'ngera. Ē'djateq' wak'araci'-ik'djege wa'u'ngū'ni hiraī'rege.

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'nāk'a waxopi'nixdjinigenō'k'a hokit'ai'rēgi, "Hi-ā'ndjenina Hotcu'ngēnōgre wowō'-gēra hirap'e'reztingā'dja. Hija' hinimi'ngwigā' hagai'ra, eu'kxu'nuxdjinigrā' eu'kxetē'xdjina eu'kxunū'nik'djege hanimi'ngirā'nāga rasā'k'dji neconū'nā, jē'sge Hotcu'ḡk'djane hi'ngigi-ā'djena. Hagai'xdjina raxodjerā'canā djek'djē'gēdjini jēgū'ūgigī'wire." Nonēngihā'nā waxopi'nixdjinigenōk'a ēgi wē'nā, "Hisge' wacawī'nā ni'ngi'djitēk'djā'winā. Djasgerawi-ā'nāga raxo'djēanā djerā'winōnā, jēsge hini'ngigik'djā'winā. Tē'ē'ji c'ūq'canāgwī're jēgūnā'carawī'giji. Hotcu'ḡk'djane ha'ḡke warū'djeniga ē'tēq' wap'akō'nōk harā'djena, hira-perēzwi'nā. Djasge'jōnera ni'ngituzi-ā'nāga hanigā'nyak'arawi-ā'nāga cinigī'gik'djā'winā. Aigi djagū'hare nēge hi'ngi'ū'winē. Higūā'na hatei'ndjēanā horawā'radji'wigi, higūā'na ēdja hak'djowak'ā'rawinō'ḡe Ha'ḡke' c'ūwī'ni-gi djadjai'ḡxdji p'ā horawacā'rawigī'ji hi'ḡk'agā' wī'ū'nā hi'sge' winigītū'winik'djōnā'winā. Hotcu'ngēnōgre ha'ḡke' ragicū'ruedjāwinigi wī'ū wak'ūā'nāga hotēintē'nwānina harā'te wāgigik'djē'nā," wigē'je. "Ho," airā'nāga.

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.

Higūā'nā mok'ī'-eje ēgi hinuḡrā' nīk'djə'ŋgeniḡra wātedjejad' warutj' kereje'. Uankei'gera wasagerē'ra mowai'reje. Waniḡḡ'gi teiwusu'nteinīk teiwagigi-ā'nāga, wā'rutewogā'nāga. Mācdjai'-negi, ē'gi gi-ā's wagigī'je, hījuk pi'ḡxdjī wogā'nāga warū'djera djā'nāga waiteū'iranāgiḡjēnūgā'canā wogā'je. Nītaedjā'gera, tanī'jura, waisgā'bera, wārudjerā'naḡe wogā'nāga, wawage'je, "Nīk'djə'geniḡāxdjīwī'nā, rāgiwaistenā'wire. Jigā'ganīxdjī wocā' ho-irō'ni hic'ūwi-e'ge. Hō'rija kī'cip rawigī'ji, hage'dja t'e'giji honinī'nawigi hoija' t'anāk'ī'ji homxu'dj hīregā'dja. 'Wapə'γere kī'cip t'e wa'unai'ḡk'djanē'nā rak'iri-ō'gigiwai'renā,' aīrek'djē'nā. P'ēdjorat'ū'wigi, p'ēdjerā hoiciipdjī hawonā'wi-ādjē. Jigā'geni-xdjī nā'ū'stera hīja ni-ō'rat'ūcarawi-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).'"

Aīgi niḡḡiō'wak'arai'renā wādjō'we. Te'nāk'a yowak'arai'renā howī'wis nāji'regi niwō'gizik, hiragi'regi ēdja h'ixdje'gi hoirā'tegera, howak'arai'renā. E'gi t'e'ji jēḡiā'nāga.

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Tein_Δ'gidjā hirā'nihera waxopi'nixdjiginək'a, ē'dja k'arai'cdja hadji'reje, womō'ngirategi herege' wagaireje, "Djasge'raranitce'je," higairegi. Wawage'je, "Niηk'djō'ngeniḡā'xdjīwīn_Δ, Hotē'ηk'djā_η djasge'jā_ηera hirape'rezhigā'djā. Wirak'ā'raxdjī-_ηnagi nūnige' hatei'ndja horunai'negiege, haηke' yape'rezeni'n_Δ. Hāhe'regi hainigā'djā haηk'ā'wajeni'ne. Rek'ū'ji hiregū'ni yarē'n_Δ, hiromō'hā_ηegi honiwāgigī'ra haηke' ēdja wajani'n_Δ."

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."

Nū'nige teinō'gidjā k'ok'irā'djək'a honi'neje hisge'xdji jēdju'-_ηk'dje hirowai'reje. Roγī'xdji nihe'ra hō'-ijā ē'djak'i horuxu'-_ηdjiregā'djā wocā'-iyakōnō'gire wa'ia'ηk'i. "Yak'iriō'giwai'ren_Δ." Jige' ni-ok'ixā'djega ē'dja hahi'regādja hatek'a howarai'regi haηk'ipe'rezirā'ni, nūnige' ēdja na'qstē'jā ni-ē'dja (k'u?) hadjai'regi. "E-ak'iriogiwai'ren_Δ." Nī'djega isā'wara, ē'djahi haηke' wadjō'wepi'nigi. Ē'dja Wacereke' k'isagera djanāgā'k'i ēdja wāt'unaireje. Teip'ā'rokera wadjai'regi. "Ēgi ak'irin_Δ'kcan_Δ," ai'rege. Pihī' wawesī'wīnegā'djā Wace'reke wa'ū'n_Δke wawi-wa'ηyireje. Hagas'iredjaηxdji yak'iri-ogiwai'ren_Δ.

Naηgū'ra teat'ia'k'iji waruxai'reje. Hagārē'jā teani' sinihi'xdji harū'ziregi, ē'dja hīg'iηgī'reje hanā'te wakeai'reje.

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. ,





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