

the Thunder, to be his hunter, and furnish a constant supply of meat. Thunder had his wife with him, and made his wigwam not very far from the trading-house; and becoming jealous of Chavodrueil, shot and killed him. I do not remember any further particulars of this occurrence.

Two negro traders from Mackinaw, about the year 1791 or '92, established a trading-house at the mouth of the Menomonee river, where Marinette now is, Te-pak-e-ne-nee's old village, where St. Germain was many years previously killed. Here the negroes, by some slight-of-hand performances, impressed the Indians with the belief that they were medicine-men, and held communications with the spirit world. Some of the Indian children dying at this time, the Indians charged the cause upon the negro necromancers; and one Menomonee and several Chippewas attacked the negroes in their house, killed one, and shot the other as he was endeavoring to escape from the window. Three of the murderers were sent to Mackinaw, and thence to Montreal, and kept in confinement three years, and then returned to their people.

I never understood that the Folles Avoines or Menomonees came from the Niagara Falls region, as did the Foxes and, I presume, the Sauks also, as they seem long to have been intimately associated together, possessing an affinity of language. The earliest locality of the Menomonees, at the first visits of the whites, was at Bay de Noque and Menomonee river; and those at Bay de Noque were called by the early French, *Des Noques* or *Des Noquia*. It has already been elsewhere stated, that the Menomonees were less warlike than the Sauks and Foxes; they, at least, did not get embroiled in wars with other Indian nations as much as the other tribes. I have, however, previously mentioned that Old Carron, or Vieux Carron, as the French called him, once took the war-path against the Pawnees or Osages, but became smitten by some fair Sauk woman by the way, which circumstance probably diverted him from his warlike pur-