

The Algonquins called the Winnebagoes a *Dahkota* tribe, probably because they were at peace with the Dahkotas, the reason for which will appear hereafter. But as there is no analogy between their languages, there is no probability of such relationship. The Winnebagoes called themselves *Otcha-gras*; but were nick-named by the French voyagers *Puants*, fetid, probably translating the Algie into French, and no less than *ten* different names are given them by different writers.

One writer mentions them as early as 1635, another has them all killed off or taken prisoners in 1639 except one man, who was made a chief (over whom?), from whom sprang the present tribe or nation. Nicolet found them at Green Bay in the same year in which they were said to have been destroyed, in a prosperous condition, by one date: and by another date it was thirty years after. They could hardly have grown from one man to a powerful tribe in thirty years.

Carver's account of them seems to be the most reasonable. He says, in his *Travels*, as the result of his inquiries, that the Winnebagoes most probably came from Mexico, on the approach of the Spanish, and they had an "unalienable attachment to the Naudawises (Sioux) who, they said, gave them the earliest succor during their emigration;" which attachment has continued to this day, there never having been a war between them.

The eastern portion of what is now Wisconsin being the common battle ground between the Dahkota and Algie races, it is probable that the former, as an act of kindness to a wandering, homeless people, and as a matter of policy on their part, gave the Winnebagoes the country between them and their enemies.

Carver fixes the date of their coming to the country at about one hundred years before his visit to them, which was in 1766. If this be true, then the dates of traders and Missionaries who speak of them as being on Green Bay at