A million years ago and more, a vast, shallow sea covered the central part of what we know as Wisconsin, including Outagamie County and the whole Fox River Valley region. This long vanished ocean lapped at the foot of a mountainous, shield shaped mass of land which heaved up in a great earth movement during what geologists call the Lawrentian revolution at a time when most of North America was submerged in water.

Completely without vegetation, erosion started in this high area, crumbling great areas of rock into waste that unhindered stream and wind carried down into the surrounding sea. Slowly this rock waste spread out on the bottom of the shallow waters, building layer upon layer of sediment until the original mountain looked more like a plain.

Records of the rocks show that this earth process and erosion occurred many times with the upthrust of earth, its weathering and the slow, slow development of land masses around it.

When finally the land rose above the water, the seas receded and marine life ceased. The valley, now known as the Fox, began to form as a result of its geologic rock formation. The less resistant shale lies under the deep lying limestone in the valley with a cliff of Niagerian limestone forming the steep eastern side and shale forming the lower or western side of the valley.

In a later age huge ice masses spread out from the far north and great glaciers pushed their way downward, covering most of Wisconsin. As the glacier moved southward on the bed of what is now Lake Michigan it sent branches out, one of which covered the present Green Bay region, pushing slowly across the present county. The glaciers changed the land surface of the country, leaving many small lakes as the ice melted and gouged out the channels of the Fox and Wolf rivers.

It is supposed that the upper Fox River once drained into the Wisconsin River. Slowly the level of the land changed, elevating one end and lowering the north-eastern part. This caused a large lake to be formed, which overflowed and found the course of the lower Fox River by following the path of least resistance. This theory explains the opposite stream flow of the Fox and Wisconsin rivers which are separated only by a low divide at
Portage. It also indicates why the upper Fox and its tributary, the Wolf, double back in their courses.

The two valleys of these opposite flowing streams form a natural water route that connects the Mississippi River and the St. Lawrence basins. This became an important water highway for the Indians and later for the French fur traders, the missionaries and early explorers. During the territorial days and early statehood days this route promised to be a boon to shipping commerce by means of several canals. These canals were constructed at specific places in order to connect the two rivers at Portage, to improve the Wisconsin River and to by-pass the treacherous stretch of rapids on the lower Fox. Although the canals were finally built they never fulfilled their promise for two reasons. The growth of train routes overland affected the slower river traffic and the shifting river bed of the Wisconsin made canal maintenance impractical.

INDIANS

Some 300 years ago, what is now Outagamie County, was the hunting ground of the Winnebago and the Menominee. What is now Kaukauna, Little Chute and Appleton were famous Indian resorts owing to the excellent fishing in the numerous rapids. The Winnebago, whose villages were mostly to the southwest of the present county, were an eastern branch of the Siouan Indian language group most of which lived between the Mississippi River and the Rocky Mountains. The Menominee belonged to an altogether different language group of Indian, the Algonquian, which held most of the area eastward to the Atlantic Ocean, except for the Iroquois who lived in or near the present New York State.

The Foxes, or Outagamie, that extremely independent nation of Indians which gave its names to the county and the river, started drifting into Wisconsin about 1607 and eventually to this valley sometime after 1650. Fear of the Iroquois, who had just wiped out two great tribes in the Huron district, drove them out of their homes in lower Michigan. No one knows exactly when and how they came, but 31 years after the discovery of Wisconsin by Nicolet, the Fox were living by the Wolf River near Leeman. In about 1680 they moved to a more strategic point on the Fox River near Little Lake Butte des Morts where they held up trade on the river for years, which led to several wars with the French between 1710 and 1735. A description of this activity is in the Wisconsin Historical Collection.

"The Outagamie, or Foxes, were at this time located at Little Butte des Morts on the western bank of the Fox River. Here they made it a point, whenever a trader’s boat approached, to place a torch upon the bank, as a signal for the traders to come ashore, and pay customary tribute which they exacted from all. To refuse this tribute, was to incur the displeasure of the Foxes, and robbery..."

Paul Marin, or Morand, Canadian trader whose main interest was to bring his fur expeditions safely past the enterprising Outagamie, led several punitive forces up the Fox River to rid the valley of these Indians who threatened the fur trade. One of his parties traveled the frozen river area on snow-shoes, surprising the Foxes and killing hundreds of them. During the summer he tricked the Indians in their Butte des Morts fort by hiding hundreds of riflemen in boats, and making the little fleet look like a trading expedition laden with goods. One of the boats was equipped with a swivel gun. When they approached the Indian fort, the Outagamie came out from the shore to 'collect' their toll. The French trading party threw off the coverings of their disguise and slaughtered supposedly more than 1,000 Indians with their surprise gunfire. After this terrific loss, many of the Fox nation left Wisconsin to settle near Detroit at the invitation of Cadillac. However, after quarreling with other tribes, the French, again turned their guns
against the Fox and nearly annihilated them. The few who escaped death returned to their old home in Wisconsin with a desperate hatred of the French which led to the killing of any they encountered.

As a consequence the death of any Frenchman was blamed on the Outagamie, and in 1716 Louis de Louvigny led an armed force of 200 soldiers and 1,000 Indians against the belligerent Outagamie. After a three day siege of the stockade, a peace was established that ended the first of the Fox wars and lasted for several years. The conditions of peace included the payment of furs by the Outagamie, which agreement they simply ignored.

During this interval of outward peace between the French and the Indians, Kiala, Outagamie chief, began strengthening his tribe's alliances with several Wisconsin and western Indians to form an Indian confederacy with the purpose of driving the white man out of the land he felt belonged to the Indian. Thus started the second Fox war. Constant de Lignery with 400 soldiers and 1,100 Indians came up the Fox River in 1728 to quell the rebellious tribes but he found they had fled westward, so he ordered all the deserted villages and corn fields burned. A few years later, the Indian confederacy facing disintegration, the Outagamie attempted to join the Iroquois allies of the British but were surrounded and almost annihilated on the Illinois prairies. Chief Kiala,
hoped for mercy for his people, surrendered to the French. He was taken to Montreal by Villiers, commandant at the French fort at La Baye (Green Bay), where instead of receiving consideration, he was sold into slavery in the French West Indies.

The remaining Fox and Sauk, after a skirmish near La Baye in which Villiers and his son lost their lives, fled up the river to their fort where they made their stand at what is now called the "Hill of the Dead" or Buttes des Mort. Eventually the remnants of the Fox tribe left this part of the state, merging with the Sauk.

The Menominee are described as a more peaceful people and in physical appearance tall, vigorous and agile. They were gentle and friendly and, with rare exception, at peace with the whites. Many white settlers owed their lives to helpful Menominee who often warned them of contemplated attacks on them.

Augustin Grignon, who knew personally during his lifetime most of the Indian chiefs in this region, tells about them in his Recollections in the Wisconsin Historical Collection. He recalls that his grandfather, Charles de Langlade, regarded the Menominee as the "most peaceful, brave and faithful tribes that ever served under him. They have proved as a nation friendly to the whites, and in the general Indian plot of Pontiac in 1763, the Menominee kept aloof and rendered signal services to Lieutenant Gorrell and party at Green Bay." According to Grignon the earliest locality of the Menominee found by white men was at Bay de Nogne and the Menominee River region. The Old King's village was opposite Green Bay on the west branch of the Fox River, and after the "old one's" death he was succeeded by his eldest son, Glode in 1780.

Tomah, or Thomas, Glode's younger brother, was the finest looking Indian chief Augustin Grignon ever knew and he was sincerely liked by whites and Indians alike. His two grandsons, Show-ne-on, or the Silver, and Ke-she-nah were prominent chiefs at the time Grignon wrote his Recollections.

He knew I-o-m-e-tah, Tomah's brother, whom he describes as a very good hunter in his day and "one of the very few Menominee who contracts debts and pays them as promised." Kaush-Kau-No-Naive, or Grizzly Bear, long exerted influence among his tribe and after Tomah's death in 1817 he and Josette Carron were chosen orators of the nation. Osh-kosh and his brother Osh-ka-he-nah-niew, or the "Young Man," were grandsons of the Old King whose place as grand chief of the nation Osh-kosh took by inheritance in 1827. Osh-kosh was a man of "medium size, possessing good sense and ability but a great slave to strong drink and two of his three sons surpass their father in this beastly vice."

Grignon also tells where several Winnebago chiefs had their villages in his Recollections. He-o-kaw-tah, or the Four Legs, lived on the island at the mouth of Winnebago Lake; Pe-sheu, the Wild Cat, had a village on Garlic Island in Lake Winnebago; Black Wolf, ruled in a village on the western bank of the lake, a few miles above Oshkosh and Sarro-chau, "one of the best of Indians," had a village which bore his name where Taycheedah now stands.

Wisconsin was transferred from French to British rule in 1763; it was made a part of the United States at the close of the War of American Independence. A generation later (1825 and 1827), agents of the federal government made treaties with the various Indian tribes, assigning definite areas to each. All of Outagamie County fell to the Menominee. Then, during the next quarter century, the Menominee sold their lands to the United States. So much of the present county as lies southeast of the Fox River was bought from them in 1831. They also agreed to part with 500,000 acres to be given to Indians from New York State, chiefly Oneida. The area assigned to these eastern Indians lay in the three modern counties of Brown, Shawano and Outagamie, and
covered about half of the present Outagamie County. In 1838 the New York Indians ceded most of this domain back to the United States, but a reservation of about 65,000 acres was saved to them. This reservation included what is today the town of Oneida in this county and the town of Hobart in Brown. In 1912 the land of the reservation was divided in severalty and the Oneida became ordinary American citizens. In 1940 the Indians in the county, chiefly Oneida, numbered about 950.

About 1822 the Stockbridge and Brotherton Indians, remnants of several tribes originally living in New England and New York, moved from New York State to Wisconsin. They started a community and began farming around Statesburg (South Kaukauna). In 1834 and 1835, however, they were removed to the eastern shore of Lake Winnebago in Calumet County.

The Menominee made their second sale at Cedar Point on the Fox River below Appleton (Treaty of the Cedars, September 3, 1836) and gave up the rest of their holdings east of the Wolf River. They still owned some land west of the Wolf and not included in the cession for the Oneida. This last remnant was a part of the third and final sale of Menominee lands made in 1848. In 1843 most of the Menominee living near Kaukauna and Little Chute were moved to the vicinity of Lake Poygan northwest of Oshkosh. Later still, in the fifties, the Menominee from many present counties were gathered together on the reservation in Shawano County.

THOSE WHO PASSED THIS WAY

Outagamie County boasts a historic procession of famous travelers in its earliest days, simply because the Fox River was an important link in the water highway to the west.

Nicolet, the first white man in Wisconsin, may have traveled the river in his disappointing search for the Orient. Through the French and British periods, for nearly two centuries, the wooded shores of the Fox rang with the lusty song of the voyageurs, courageous woodsmen in search of the coveted pelts of the beaver and other fur-bearing animals. The story of the coureur de bois, the unlawful trader, as well as the French licensed trader is a romantic, adventurous tale in itself. Map makers, French discoverers and the Catholic missionaries, called Black Robes by the Indians, came this way. The Northwest Passage was sought on this route under the sponsorship of Major Robert Rogers. Uniformed soldiers under three flags, French, British and American, traveled up and down the Fox and Wisconsin rivers.

Jean Nicolet came to New France in 1618 and 16 years later he made his famous voyage to the land of the Puants or “People of the Sea” as the Winnebago Indians were known to the French. At the behest of Samuel de Champlain, founder and Governor of New France, he spent 14 years living among the Indians in the Ottawa River and Lake Huron regions where he learned the language, habits and customs of the Indian natives. In 1634 Champlain sent Nicolet on the mission which made him the discoverer of Lake Michigan, the Straits of Mackinac and Green Bay. Nicolet came to this country for two reasons, first in the vain hope of finding the Winnebago to be the long sought Orientals or at least a people who knew the way to the western sea and second, to further the French fur trade in the hinterland by settling differences between the Huron and Winnebago Indians.

Accompanied by a Jesuit priest as far as the Huron mission, Nicolet followed the usual westward route by way of the Ottawa River to the Georgian Bay. From there on he traveled into unknown territory with seven Hurons to guide him. His canoe skirted the northern shore of Lake Huron, through the Straits of Mackinac and into the great “sea” on the distant shore of which lived the “People of the Sea.”

When 36 year old Nicolet, resplendent
in embroidered Chinese robes and firing his pistols, stepped ashore to meet the Winnebago, he already knew that he had not reached the western sea. He had tasted the water of the lake he had discovered, Lake Michigan, and found it to be fresh instead of salt. Huron messengers preceded him to announce his coming, which was quite an event according to the account written in the Jesuit Relations, a collection of journals and reports published in France between 1611 and 1768. The material on this French period of history is in an English translation by Reuben Gold Thwaites, who called his collection, Jesuit Relations and Allied Documents.

“They (the men of the Winnebago village) dispatched several young men to meet the Manitourian—that is to say ‘the wonderful man.’ They meet him; they escort him, and carry all his baggage. He wore a grand robe of China damask, all strewn with flowers and birds of many colors. No sooner did they meet him than the women and children fled at the sight of a man who carried thunder in both hands—for thus they called the two pistols that he held.”

He was welcomed with long speeches and various chiefs were hosts at huge feasts, particularly of roast beaver. Exactly where Nicolet made his dramatic landing is not clear in the Jesuit annals and some historians believe that he ascended the Fox River and met the Indians at the Winnebago village at the present Menasha. There are monuments marking the site at both Menasha and Red Banks, near Green Bay. The shortness of his trip shows that he could not have gone far into Wisconsin, for, after concluding the peace among the Indians, he returned to Three Rivers where he spent the last eight years of his life as an Indian agent and fur trader.

Twenty years later, two other white men visited Wisconsin and the Fox River area, this time the two daring fur traders, Pierre-Esprit Radisson and Medart Chouart des Groseilliers. In 1856, or thereabouts, these two explored the Fox River, traveling four months according to the account of the voyage as written by Radisson. Two years later, this time without the sanction of the French government, they made a second journey into the wilderness country in another part of the state. This trip is important because it started a new method in fur trading. They built a rude log hut on Chequamegon Bay, near Ashland, and ventured into the lands of the Indians to procure furs instead of waiting for the Indians to come to them with their pelts. The success of this trip was evidenced after two years of wintering among the various tribes when they returned to Montreal in 1660 with a 60-canoe trading party. The flotilla of canoes was laden with rich furs, all of which were confiscated by the government because the traders had not obtained a license for the trip. By 1670 French traders in great numbers, both legal and illegal, began to visit the tribes of the Green Bay and Fox River regions.

Nicholas Perrot, one of the greatest Frenchmen of the West during the French period, traveled the Fox River and Indian trails of the county many times. This forest diplomat did more than any other Frenchman to control the Indians of this region and to secure the French fur trade. Canadian born of humble origin, he became a successful fur trader before he was 21. His flair for the dramatic and his understanding of the Indian gave him great influence over them and they trusted and revered him. He was the first European to visit the Fox Indians on the Wolf River and the French writer, Baqueville de La Potherie, in Thwaites’ translations has him coming among the Indians as early as 1665 and 1666.

For many years he traveled among the Indians, trading, settling disputes, opening new fields of fur trade and building good will for the French. Like Duluth, he led many of the tribes to the eastern country under the summons of the Governor of Quebec. These Indians who followed him willingly included the Menom-
inee, Winnebago, Sauk and the Outagamie. In 1698, after 35 years among the Indians, the French ordered him back to the St. Lawrence region following a decision to abandon all posts west of Mackinac.

Father Claude Jean Allouez was the pioneer missionary of the Fox River Valley and the second missionary in Wisconsin. He followed the elderly Jesuit priest, Rene Menard, who established the St. Esprit Mission at Chequamegon Bay in 1661. Allouez came four years later and served in the western missions among the Indians until his death in 1689.

In the Fox River area the priest founded four missions, of which the most important was the St. Xavier Mission at De Pere (1669). It is interesting to note that when Allouez arrived in the Green Bay region he found eight Frenchmen there, engaged in trading with the Indians. The site of the Mission of St. Mark, which he established among the Outagamie about 1670, may be in this county near Leeman.

Of particular interest to Outagamie County history is part of his description in the Jesuit Relations of one of his trips up the Fox River.

"On the eighteenth we passed the portage called by the natives Kekaling (Kaukauna), our sailors dragging the canoe among rapids; while I walked on the River-bank, where I found apple-trees and vine stocks in great numbers.

"On the 19th, our sailors ascended the Rapids for two leagues by the use of poles, and I went by land as far as the other portage, which they call Ouokothiting—that is to say, 'causeway.' We observed on this same day the Eclipse of the Sun predicted by the Astrologers, which lasted from noon until two o'clock."

On a return journey of a later trip the canoe of Allouez was wrecked in the rapids at Grand Chute (now Appleton). He and his boatmen were obliged to stay eight days on one of the river islands until his men obtained another canoe. The records show that he visited the Indian tribes on both the upper and lower Fox River. The Indians listened to him, and after a first haughty insolence, grew to respect him, but they were easily diverted from his teachings between his visits. From 1676 to 1678 Father Antoine Silvy aided Allouez in his work.

The famous expedition of Louis Jolliet and Jacques Marquette followed the Fox River and Mesquaming (Wisconsin) River route in their journey which resulted in the discovery of the Mississippi. Canadian born Jolliet was an experienced traveler and map maker. Marquette, born in France, was a Jesuit missionary proficient in his knowledge of Indian dialects. With five men, some Indian corn and dried meat, the exploring party set out in two bark canoes from Michilimackinac on May 17, 1763. The group soon reached the 'Bay of the Fetid' as Marquette called Green Bay in his writings. They traversed the lower Fox with its "currents and sharp rocks which cut the canoes and the feet of those who are obliged to drag them." Miami Indian guides saw the party over the portage into the Wisconsin River and on June 17, 1763, the expedition came into the great Mississippi River "with a joy," Marquette wrote, "that I cannot express."

According to the Narrative of Father Hennepin (1682), Duluth, Hennepin, DuGay and four French soldiers came down the Wisconsin River in two canoes on a journey marked out for them by a chief of one of the Mississippi River tribes. The group slept at the Portage and journeyed over Lake Winnebago and the Fox River the following day. The narrative describes the portage at a rapid "called Kakalin" and states that they arrived safely in the "Bay of the Fetid" where Hennepin celebrated Mass for the many French traders he found there. Hennepin was a member of the LaSalle expedition in 1679; he became lost from the party in the Minnesota country and was later rescued from Indians by Duluth.

Duluth was an important French ex-
ploiner who came to New France about 1676. For 10 years he engaged in fur trading and exploring, mostly in the region beyond Lake Superior. He describes the lower Fox as "difficult to descend, owing to the swiftness of the water, the quantity of rocks against which it strikes, and three falls where canoes and their cargoes have to be portaged."

The explorer of the lower Mississippi River, La Salle, gives this comment on the early fur trade at Green Bay: "At the mouth of this river (Fox), where it falls into the bay of the Puans, is a house belonging to the Jesuits,—who really hold the key to the country of Castoria (Beaverland),—where a lay brother that they have, who is a blacksmith, with two companions converts more iron into beaver skins than the Fathers convert Savages into Christians."

Since many of the fur traders operated "outside the law" as coureur de bois (rangers of the woods) there are few records of their activities through the years. One historian estimates that approximately 15,000 French speaking men traveled through the Indian regions as traders or voyageurs between 1670 and 1760. Not all traveled the Fox River, to be sure, but this important waterway into "Beaverland" had its share of expeditions. Enough came this way to prompt the Fox Indians in their fort at Lake Butte des Morts to make profitable use of their strategic position on the water route to harry the traders for years and demand "toll" tribute from them.

A book Travels in the Interior Parts of North America, which became a "best seller" in the eighteenth century, was written by New Englander Jonathan Carver. This book, based on a trip Carver took through Wisconsin in 1766 and 1767, gives a vivid and lively picture of Wisconsin at that time. Parts of the book are inaccurate and some of it is boldly "borrowed" from earlier French authors, but is interesting nevertheless and is the first published book on this region to be written in English.

Carver was employed as a record keeper and map maker for the trip by Major Robert Rogers, famous leader of the Rogers' Rangers. Rogers hoped to find the Northwest Passage and sent expeditions out when he was unable to make the trips himself. This book describes one of these journeys to the Mississippi by way of the Fox and Wisconsin rivers. The explorers then turned northward as far as the Pigeon River, near Lake Superior. Here the attempt to push farther to find the Northwest Passage ended when supplies were no longer available and the expedition turned back to Michillimackinac.

Another interesting written work is the journal of fur trader Peter Pond. It is as amusing for its quaint spelling of English as it is interesting for its information on frontier life in Wisconsin during the British period. Peter Pond was one of the founders of the British Northwest (Fur) Company in 1778. H. Russell Austin, author of The Wisconsin Story published in 1948, gives several excerpts from Pond's journal. One example concerns a trip on the Fox River.

"Went a Short Distans up the river whare is a small French vilage . . . this Land is Exalent. The Inhabitants Rase fine Corn and Sum Artickels for fammely youse in thare gardens . . . I ort to have menshand that the french at ye Villeg whare we Incampt Rase fine black Cattel & Horses with Sum swine."

The Lost City of Ouestatinong

By Walter A. Olen

The Fox Indians had three names. To themselves they were Muskwaki (also Musquakie) or red-earth people; the French called them Renards, translated to Fox by the English; their Indian neighbors in Wisconsin named them Outagamie or "people living on the other side." Naming a county after this group of Indians probably is giving them more consideration than they deserve, since they lived in the
Fox River Valley less than a century, with some historians allowing them a sojourn of only 40 years.

French traders and priests, whose reports and writings are recorded in the Jesuit Relations and other works, sketch a vivid picture of the living habits and customs of the Outagamie.

CUSTOMS AND BELIEFS

When located on the Wolf River at the so-called "Lost City of Ouestatinong," the Outagamie were a large tribe of about 10,000 people, including a thousand warriors. Although they had no canoes and did not travel by water, they always lived on rivers and lakes and followed them in traveling.

The entire tribe lived in one village. About 600 bark dwellings with from four to eight families, and even up to 10, in each house comprised the community. Men possessed from four to eight wives. How many children belonged to each family is hard to determine but there were probably 30 to 50 in each bark house. The group erected a fort with a stockade of trees which surrounded an area of three-fourths acres. The trees, buried in the ground, were eight to 10 feet in height.

These Indians used stone hatchets and cooked their meals in long vessels made of bark which served as kettles. They had no iron tools and all their implements were of bone, wood or stone.

Due to language difficulties and a meager vocabulary of only 300 words, the Indian grasped very slowly the meanings of religious rites.

Outagamie women wore dresses and a blouse. They parted their hair in the middle and tied it with an eel skin which was hard to distinguish from a real ribbon because it was dyed red. The men, short and stocky, wore kilts or leggings in addition to the usual items of clothing. They also wore helmets like the Romans but the Indian helmets were made of horsehair. Each warrior of the tribe had a hand tattooed on his right shoulder.

The Outagamie planted corn, squash, pumpkin and tobacco. Their produce was stored in caches near the river bed. Corn was saved from one season to another. They were successful hunters of beaver, bear, deer and other wild animals. When on an expedition, they carried mats of reed which could be set up in little, oval hunting shelters. No other tribe used this temporary housing scheme. At their feasts they ate sturgeon cooked with corn. Stakes, driven into the water clear across the stream, captured the fish as they came up or down. On occasions the fish were guided into a slough and caught when the water went down.

The government of these people was democratic in form. From among those who did the fighting were chosen the Chief and division heads. They held their offices by a system of merit.

Social mores demanded a certain courage and ruggedness of character. For example, when an Outagamie woman gave birth to a child, she was required to leave the village and go alone into the woods. There the child was born with the mother making no sound, for to make an outcry disqualified her so that she not only lost her husband but lost all chances of getting another one. Moreover, the mother had to find water in order to give her newly-born child its initial bath before returning to the village.

Since survival of the fittest was their creed there were no feeble, insane or cripples among them. When a man became too old to travel and the Sorcerer had announced that he was ready to die, he was given a feast, dressed in his best clothes and left singing a chant of death. The tribe then moved on with neither sorrow nor regret.

While on the hunt the men went for days without food for they ran down their prey by sheer physical endurance. When the deer or elk was captured and prepared for eating the hunter ate only after the others were fed.

According to one writer the Outagamie painted their faces not to look hideous
but to conceal fear from their enemies. In battle they were terrible and their torture and capacity for suffering was unbelievable. When an enemy was captured he was given to parents who had lost a son in battle. These "parents" adopted the enemy and treated him with all the kindness they would have given their own son, but at the end of their desire to entertain him they planned tedious and cruel torture that lasted usually 10 days if the enemy's life survived that long.

PERROTT AND ALLOUEZ

Nicholas Perrot and Father Allouez made extensive visits with the Outagamie. In 1665 Perrot came to the village by the way of Shawano Lake from the trading post at the mouth of the Oconto River. At that time the Indians appeared to be in extreme poverty. "Want," Perrot is reported to have said, "rendered them so hideous that they aroused compassion. The whole village owned not more than five or six dull hatchets and hardly a single knife or bodkin. Stone knives were used to carve meat, mussel shells to scale their fish. They were great beggars and had few beaver skins to exchange for French goods." In other words they seemed new settlers who had come in as refugees and they were in a starving condition.

In spite of their dire circumstances when word came to them that the white man was coming to visit the village they replied that if he dared come they would make soup of his white meat. Perrot came. Climbing the high banks of the Wolf, he opened his shirt, bared his breast and shouted, "Here I am; I am the white man. See my white meat. If you want to make soup of me, I am here but I think you will find that soup of my meat will taste like stinking waters of the Bay. I have come to trade with you, to buy your beavers, to sell you many good things the white man has to show you." This display of indomitable courage and fearlessness won admiration and confidence from the destitute Indians. Perrot had fish hooks, axes and traps, which he gave them.

Religion is a leavening influence in society. Father Allouez came upon the Outagamies at their city of Ouestatinong in 1670. He established there the Mission of St. Marc and converted and baptized over 500 Indians. They called him the "Manitou" and worshipped him because of his compassion.

We have a record of the priest's journey to the village in the spring of 1670, written by him in the Jesuit Relations. The record of two days of his trip was given in an earlier part of this chapter.

"On the 16th of April, I embarked to go and begin the Mission to the Outagamies, a people of considerable note in all these Regions. We slept at the head of the bay, at the mouth of the River des Puans, which we have named for Saint Francis. On our way we saw clouds of Swans, Bustards, and Ducks. The Savages set snares for them at the head of the bay, where they catch as many as fifty in one night, this game seeking in Autumn the wild oats that the wind has shaken in the month of September.

"On the 17th, we ascended the River saint Francois, which is two, and sometimes three, arpents, wide. After proceeding four leagues, we found the Village of the Savages called Saky (Sacs), whose people were beginning a work that well deserves to have its place here. From one bank of the River to the other they make a barricade by driving down large stakes in two brasses of water, so that there is a kind of bridge over the stream for fishermen who, with the help of a small weir, easily catch the sturgeon and every other kind of fish—which this dam stops, although the water does not cease to flow between the stakes. They call this contrivance Mitibikan, and it serves them during the Spring and a part of the Summer.

"We arrived in the evening (April, 19) at the entrance to Lake des Puans (Lake Winnebago), which we have named
Lake Saint Francois; it is about twelve leagues long and four wide, extends from the North-Northeast to the South-Southwest, and abounds in fish, but is uninhabited, on account of the Nadouecis (Sioux), who are there held in fear.

"On the twentieth, which was Sunday, I said Mass, after voyaging five or six leagues on the Lake, after which we came to a River, flowing from a Lake bordered with wild oats; this stream we followed, and found at the end of it the River that leads to the Outagamis, in one direction, and that which leads to the Machkoutench (Mascouten), in the other. We entered this first stream, which flows from a Lake; there we saw two Turkeys perched on a tree, male and female, resembling perfectly those of France—the same size, the same color, and the same cry. Bustards, Ducks, Swans and geese are in great number on all these Lakes and Rivers—the wild oats, on which they live, attracting them thither. There are large and small Stags, Bears, and Beavers in great abundance.

"On the twenty-fourth, after turning and doubling several times in various lakes and Rivers, we arrived at the Village of the Outagamis.

"This people came in crowds to meet us, in order to see, as they said, the Manitou, who was coming to their country. They accompanied us with respect as far as the door of the cabin, which we were made to enter.

"This nation is renowned for being populous, the men who bear arms numbering more than four hundred; while the number of women and children there is greater on account of the polygamy which prevails among them—each man having commonly four wives, some having six, and others as many as ten."

LOCATION OF VILLAGE

The historical issue regarding this tribe of red men is the location of their village. The dispute has simmered for three-quarters of a century. The answer to the question hinges partly on the distance and the amount of time Allouez took to reach the village.

Verwyst located Ouestatinong in the Town of Mukwa, Waupaca County. His reasoning depended upon computing a day's travel by boat as made by Allouez. It took the priest four days to get to the village from Lake Poygan. From the lake to Mukwa by river is 30 miles. Verwyst, therefore, figured Allouez made about eight miles each day. LaBoule, thinking Allouez travelled from 12 to 18 miles in a day, located the village at New London. Another historian, Lawson, declared Iola up on the Little Wolf River to be the site. Later he changed the location to Manawa, basing the change upon a probable day's travel of 20 miles. He computed the distance from the junction of the Wolf River and the Fox at 91 miles. Lawson was looking for a location that would identify a Little St. Francis Lake said by Allouez in one of his reports to be two leagues from the village.

All of the extant maps show the "Lost City" to be on the main Wolf River about half way between Lake Poygan and Shawano Lake. The distance from Lake Poygan to Shawano Lake by river is about 180 miles. From Poygan to New London 36 miles intervene; to Leeman 45 more, or a total of 85. By river it is 85 to 90 miles from Leeman to Shawano Lake; therefore, Leeman is the half-way point.

In 1915 George R. Fox, Curator of the Three Oaks Museum at Three Oaks, Michigan, spent the summer studying the various locations, the historical record and landmarks and distances. He was the first to locate the village on Diemel's farm at Leeman, Wisconsin. Here he found the black soil described by Allouez, the corn beds with pine stumps over seven to nine feet in diameter which had grown over the corn beds thus verifying great age for the corn beds. He found caches where things had been preserved. There was the foundation outline of the fort with about three-quarters acres. The
site on both sides of the river afforded natural drainage. With the help of Moses Ladd, then 90 years old, he located the principal trails—one up the river to Shawano Lake, another by way of Shiocton, Stephensville and across to Little Lake Butte des Morts and a third by way of Seymour. Another ran straight south to Big Lake Butte des Morts. Under the title, *Outagamie County Antiquities*, his findings were published by the Wisconsin Archeology Society, March, 1916.

In all respects Leeman fits the record and historical facts about the village, except for two particulars. One concerns the title ‘Little St. Francis Lake’ which is described as two leagues from Leeman. However, Allouez probably does not refer to two leagues from Ouestatinong but from some other place because his exact language is—‘In the month of January I was going toward little Lake St. Francis two leagues from here. There I found a Christian savage dying and prepared him for death. I had intended going to a place in which I afterwards learned that a young Frenchman was at the point of death. But the news that was
brought me that the Outagamie had returned from their hunting and that many of them were sick, made me retrace my steps.” Furthermore, this event was in January whereas he was at Outaouan in the autumn and left the Indians before their hunting season was over and now that he learned in January that they were back he was going to them again. This fact would eliminate Little St. Francis Lake as an identification mark of the Fox Village.

Another controversy on the location of the Indian village is over the length of the “league” mentioned in the early writings. French authorities on this question declare that in 1600 there were five different measurements of leagues. Thus, if the writer used the ancient French league measurement the league distance equals one mile and 27 yards, while the ordinary French league of the year 1600 is a greater distance, slightly more than 2.4 miles.

Perrot, who traveled from the mouth of the Oconto River to the village by way of Lake Shawano gave the distance as 30 leagues away. Allouez never took this route. His first trip was by water and his second trip was made overland from Kaukauna. An interesting sidelight on the various trips made by Allouez is that one time it took him four days, while another took but two days, depending largely on the season. Allouez made his first visit to the Outagamie in April when the water in the rivers was high and afforded many short cuts.

Rivermen of the modern period who worked at Bay Boom at the mouth of the Wolf River have stated it was common practice for men working at Bay Boom to paddle by canoe 40 miles to New London from sun-up to sunset.

LEEMAN, ‘‘LOST CITY’’

Since Fox’s discovery of Leeman as the site, Hjalman R. Holand has selected the Ox Bow of the Wolf as the place and a rather complete discussion on the subject is contained in an article in the Wisconsin Archaeologist for April, 1934. Charles Brown of the Wisconsin Historical Society, in his handbook, Scenic Wisconsin, lists St. Marc or St. Mark at Leeman. Louise Phelps Kellogg and Joseph Schafer, historians of note in Wisconsin, both indicate the same location.

This position gave the Outagamie a very large hunting area. Allouez states that he travelled over 40 leagues with them on one of their hunting expeditions. There was at least 90 miles of Wolf River, over 100 miles of the Embarrass. The Pigeon, the Clover Leaf Lakes region and the Shiocton marshes, no doubt, at that time were partly lake. Some of the finest stone axes, copper spears and other Indian implements were found at Leeman and can be seen at the Milwaukee Museum and at the Wisconsin Historical Museum. There are still many piles of flint chips showing the manufacture of stone arrows, chisels, and mallets.

Then, too, nature does not change very much. The sturgeon was one of the Outagamie’s principal foods. These fish still go up as far as Shawano Lake. While the Little Wolf River had rapids as far as Royalton with a fall of 43 feet, sturgeon very seldom ever come up this river; and the same is true of the Embarrass waterway.

Herman Diemel, who now owns the site of Ouestatinong, relates that his father acquired it in 1860 and that the 15 to 20 acres has never been plowed. No lumber shacks were ever erected upon it. Near the fort outline, earth, piled up in an area 10 by 14 feet, might have been the house and chapel of Allouez. Diemel also insists that near the high earthworks there was a high pile of stone which had been carried there as there are no stones in the immediate vicinity. This pile may have supported the cross of religious faith. The remains of this Indian village, the ‘‘Lost City’’ are meager in a material way. In an almost spiritual fashion, however, the Outagamie live on.