And they said, "O good Iago,
Tell us now a tale of wonder,
Tell us of some strange adventure.
That the feast may be more joyous,
That the time may pass more gayly,
And our guests be more contented!"

—The Song of Hiawatha.
An extremely interesting but tragic Indian romance in which the daughter of Chief Wau-me-ge-sa-ko or Wampum of Sheboygan is the heroine, has been told by Peter J. Vieau, the son of Jacques Vieau, the fur trader and first settler of Milwaukee. Jacques Vieau and Solomon Juneau the pioneer settler of Milwaukee were eyewitnesses of the final act of the tragedy which took place in the vicinity of Fort Dearborn (Chicago). Five or six thousand Wisconsin Indians had been called there by the United States government in the late summer of 1833 to make a treaty regarding Wisconsin lands. A large number of traders also attended this meeting among whom were Vieau and Juneau. "A curious episode now occurred," to quote the words of the hardy backwoodsman. "There were at this gathering two young men who were the best of friends, as well as being two of the finest-looking Indians I ever saw. One was the son of Sanguanaumebee; the other the son of another chief, Seebwasen (Corn-stalk). Both were courting the same young squaw, the daughter of Wampum, a Chippewa chief living at Sheboygan. They had proposed a duel to decide who should have the girl. She had agreed to marry one of them at this meeting but could not choose between them. This was the question being discussed at the council which was being held in front of my father's shanty. The two fathers had submitted the question to the council and it was decided that the young fellows should fight to the death, the survivor to take the girl. The boys were brought before the wise men and informed of the conclusion reached."

"Then their ponies were brought, the one a black, the other a grey. The duelists and their saddles were decked with beads, silver brooches, ribbons and other ornaments such as the traders bartered with the Indians; the ponies' manes and tails were tricked out with ribbons, and altogether it was like one of those ancient tournaments in France, that I have read of in the old histories. First, the ponies were driven side by side one or two times in a circle around the council place in front of the store. Then together the duelists and their friends started out for the place of encounter, swimming their horses across the river, and drew up on an open spot on the north side. Crude flags were hung on poles, which were stuck up in the sand round about, an Indian sign that a fight to the death was in progress. Indian guards were placed to clear a ring of two or three hundred yards; heading these guards and acting as seconds were Ceboi and Seebwasen. A little outside of the ring, all alone, stood the girl being fought for, apparently indifferent, her arms akimbo. The time was an hour before sundown and there were present four or five hundred Whites and Indians. My father and Juneau described everything to us."

"One of the duelists wheeled to the right, the other to the left. Then they brought their horses sideways close together, head to tail, tail to head. Either Ceboi or Seebwasen cried in the Pottawatomie tongue, 'Time is up! Ready!' At this each fighter instantly drew his green handled bowie, full twenty inches long. As they rushed
together there was a frightful hubbub among the spectators. The Indian women rent the air with their cries. Such thrusts as those fellows gave each other in the back! The blood spurted at each blow. Finally Sanguanauneebee's boy fell over backwards, his arm raised for a blow, but with the knife of the other in his spine. A moment later Seebwasen's son sild out in his death agony and also fell backwards. Both died almost simultaneously. The girl now with no lover left wrung her hands in frenzy."

Many different explanations have been made regarding the origin and meaning of the name "Sheboygan." Tradition says that an Indian chief resided at Sheboygan in the early part of the nineteenth century who was the father of a large number of daughters. Fortune, however, had not yet graced his household with a son. One day after returning from the hunt his wife ran forth from the wigwam to greet him and present him with a newly born babe. The stalwart chief looked at it sharply and (so the story goes) replied in a disgusted manner — "She-boy-(a)ga(i)n! Although this tradition is very interesting, still it has no historic basis and must be discarded as the true explanation of origin of the name.

Most authorities agree that Sheboygan is a Chippewa word but differ as to its exact meaning. Rev. E. P. Wheeler in an article on the "Origin and Meaning of Wisconsin Place Names," declares that "Sheboygan" is derived from Zhee-bo-i-gun, that which perforates or pierces; hence Zha-bun-i-gun, a needle. Joshua Hathaway, an authority of some note, says "Sheboygan or Cheboigan of the early maps is from the Indian name Shawb-wa-way-kum, half accent on the third and full accent on the first syllable. The word or sentence, most likely Chippewa expresses a tradition that a great noise, coming under ground from the region of Lake Superior, was heard at this river. Father Chrysostom Verwyst a Franciscan missionary among the Chippewas of Wisconsin and Minnesota, aided by Vincent Roy, a Chippewa merchant, and Antoine Gaudin and M. Gurnoe, two very intelligent Chippewa scholars, agree that Sheboygan is derived from jibaigan meaning any perforated object as a pipe stem. Louis M. Moran a Chippewa interpreter asserts that the term means a hollow bone, or perforated object. This is the generally accepted meaning.