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***Smiling Trees***

***Little Priest's Game***

***Rare and Elusive Australian Bird, Once Thought Extinct for 100 Years, Discovered by Indigenous Rangers and Scientists***



**In 2011 landowner David Hampton planted Larch trees in an Oregon forest full of Douglas Firs. Each fall, the Larch trees display a smiley face.**

## Little Priest's Game

## A Story Heard by W. C. McKern's Informant

*Original manuscript pages:* | [92](#) | [93](#) | [94](#) | [95](#) | [96](#) | [97](#) | [98](#) | [99](#) | [100](#) | [101](#) | [102](#) | [103](#) |

(92) There was a war one time out west. One hundred Winnebago went west to fight the [Sioux](#) with U. S. troops. They took their warbundles along. Later the Sioux said that they were overcome by something, that they fell on their knees and were helpless. They were [sick](#) from this for about two years. Little Priest of the [Wolf Band](#) was the Winnebago warleader. He lost his horse one day, and went looking for it. He was (93) attacked by [forty](#) of the enemy. He was shot five times in his body. They captured him. He had lost so much blood that he had become unconscious, so they captured him. Two men were on each arm, thrashing him with [coup sticks](#). When he came again to his right mind, he saw his gun lying by his side. He seized it and rose to his feet. Then all the men left him, and could not meet this one [holy](#) man. They all cried to be delivered from the spiritual forces which they met. They were overcome, and the leader escaped. The [Warbundle Spirit](#) had been fighting for him. He shot them as they fled. [Some spirit had promised this man](#) to their leader. They then said, "Is this the man who was given to you, our leader?" He said, "I will get this man. He was given to me by a spirit." "Don't do it," said his assistant leader, "he has killed too many of us already. He is a holy man." But the leader insisted. He came up charging on his horse. The Winnebago leader shot him and he fell. The Winnebago then [cut off his head](#) and showed it to the enemy. The U. S. troops were seen coming, so all the Sioux fled, but were nearly all killed or captured.

(94) There were [Pawnee](#), [Omaha](#), Winnebago, and whites in this army. One man had a very fast horse. This Winnebago was Jackson Breeze. He came first to where the wounded Indian was. The wounded man fainted when he saw his friends coming. He said, right there among the boys, "One of you boys has some of my friend (whisky). If I get some of that, I'll be all right." They refused to give it to him. Still he called by name the one who had it, and begged for it. It was finally given to him. The whites were angry that so many should pick on one, and mutilated the corpse of the Sioux leader. (This was just before 1870). They took him home, carried and cared for by white soldiers. He asked them the next morning to put up a Grizzly Bear Dance, so that he could doctor himself. The men sang [Grizzly Bear Songs](#) for him. They put up sticks to represent a lodge. They put up a small mound where the warbundle is usually placed. Then they built a fire. They would dance counter-clockwise around the hut, like the [Buffalo Dance](#). They started from the east end, and sang four slow songs, then a second set of songs, fast songs for dancing. At first it took two men to hold him up, later he could dance by himself, starting from the mound. He growled like a bear four times, (95) and then he danced all right. He got back where he started, and was entirely well by that time. Every time he came to the mound, he growled four times. This was because he dreamt of a grizzly bear when he fasted as a young man. Every time he came back he was feeling better. The third time he started around, he got to the west end of the tent and then began to dance hard. When again he came to the mound, he took some of its earth and rubbed the place where he was shot. All the other soldiers were watching him. All the bullets came out except the one in his abdomen which was from the Sioux leader. That one didn't heal.

The next morning, an officer went to see the wounded man and his wife. He asked what he could do. "You have done well and earned a good name. What can the Great Father in Washington do

for you? Your time is not up yet, but I am going to let you go, since you have done so well. From today on, you get a pension of \$1.25 per day. Later, you will get more." He gave him a paper so that people at the soldiers' station would treat him right. "So we are all one under Uncle Sam. So whenever you meet an officer, he will treat you right, the same as I did." Then he went back home to his people.

(96) After the war was over, the Sioux and Winnebago would visit one another. When [Little Chief](#) got home, he was still sick. One wound remained troublesome. Little Priest had an Omaha Indian friend who had a Sioux wife. She received word from the Sioux reservation that a great chief council was to be held there. The Omaha man, on the way to this meeting, stopped to see his Winnebago friend. Little Priest had a lodge to which his friend came. When Little Priest was at the war, [he had his wife with him](#). She offered the guest a blanket on which to sit. Little Priest asked, "Did you come here just to visit, or had you some mission?" The Omaha man said, "My wife is a Sioux and we are going to a big Sioux gathering. We just stopped to let you know where we were going." According to the custom, the woman placed food before her guest. Little Priest said, "Tell our friends the Sioux to send word by you. We Winnebago, all but us, are east of here in Wisconsin. One of our favorite games is the game of war. We always like that game. There was a time when we were a numerous people. Before our brother the white man came, we used to like that game. I used to like to play that game with those of other tribes, but I never found any men to play with. All the other Indians of the other tribes used to call me *hiníhara*, 'elder brother', because I was, among all, the greatest warrior. (97) Since our friends the white men came, I have refrained from fighting. Things are changed now. We can no longer play that game. I have heard that the western people still play the war game, but I have been under the white man. I have never had a chance to fight with them. Ever since the war, the U. S. government kept pushing towards the west, farther and farther, till at last they have reached the *Níŕxoc* (Missouri) River. They have pushed us across the Missouri River, and with these soldiers I went, just to look over the country. I saw those people when you were going, the Sioux. I was just looking over the country, without intent to fight. I was not in a position to fight. I made no preparations for battle, according to the customs of my people. I met these people by accident, as it were. I had no war equipment. I was encouraged to fight, but I was under the power of the white soldiers and I could not pursue. Now I am going to prepare to fight these people. I am going to prepare for four years, so that I can fight as was the way of my people, like I used to do at the fourth year. I shall be able to start from here, when the grass for the horses is growing good. About that time, expect me. I am sick now, as soon as I feel better, I shall (98) go down south where the [Sauk](#), [Fox](#), [Kickapoo](#), [Iowa](#) and other Indians (in Kansas) are, to unite them to join my war party. After I came back from below, I shall return east to the land of my people (Wisconsin). There are our warbundles. My people I shall unite to join my war party against the Sioux. About that time we will have a real Winnebago band of warriors. We can fight it out to the last stand to a final decision. That's how we Winnebago are accustomed to fight. So you must tell my brothers and friends what I have said, so that they will be ready for me when I come."

The Omaha went to the Sioux conference. When he came to the Sioux, they were all camped out in teepees. On one side all tents, on the other, all horses. After he got there, they invited him to eat with the chiefs at their council gathering. The Sioux chiefs invited him to sit in their circle and eat. After the food was eaten, one man rose and said to the Omaha, "You are invited to attend this meeting so that we may ask you a question. All these present came from all over the entire



west. They are all chiefs. I was born and raised in this (Sioux) country. I have been through many battles with all the different tribes, but I have not yet found any *man* to appear. But we met a certain (99) man some time ago. We have never known such a man as that one. Most of us were shot by that man, but that was not the worst; for two years afterwards we were all sick from this Winnebago, and many of us died from that sickness. And all these chiefs present from all over the west, want to find out about this brave. We thought you might know something about him; he came from that direction from whence you came. The question you must answer truthfully. If you do not speak truly, you will not be able to start for home. If you speak truthfully we will give you ponies and an escort of one-hundred men for half of your journey. We have some bad boys here, from whom these will protect you. We ask you, do you know this man?"

"Yes, I will tell what I know. I will answer the question you ask, and I will tell you the truth. I am not afraid to tell the truth. Even though I am here alone, away from my people, I do not fear to tell the truth. I know whom you met; I really know him well. The man you speak of is my friend. He lives on the path I took to come here and I stopped to visit him and tell him that I was coming up here. He is the man you have shot in five (100) places in the body. He is a chief. He has told me to tell you this news. Thus he spoke, '*The Winnebago*, people call me. I come from the east (Wisconsin). We all originated in that country before the whites came. Also there are other tribes in that part of the country. The man's game, that's the only game I like. No other game do I enjoy like that game.' He told me that same story repeated by you awhile ago. In search for a brave man, he visited your country, and sought brave men. 'I used to be a warrior but since the white man came, I have been unable to get away to the battles with other tribes. Ever since the white man came, they have pressed us farther and farther west, to the Missouri River, as far as South Dakota and Nebraska. I used to hear that you western people still battled amongst yourselves. I am always anxious to visit you and play (battle) with you, but I was always under white control and could not be free to act. As soon as I crossed the Missouri River, I was invited by the white soldiers to bring a few boys and go with them to battle. About that time we left for your country. We were not equipped to fight. We started out bare-handed. There I saw some people who wounded me. I was very angry at them, but I did not have a chance to harm them, since I was under (101) orders of the army. That is why I did not follow and catch up to them and finish the battle which was started. I am still angry. I shall make four years preparations for a long battle. I shall equip myself to fight to the finish this time. In the fourth year, when the grass is high enough to feed ponies, I am willing to give people a chance to fight me.' So he told me to tell you people. And he is not yet in good shape to be able to go around. He goes south to invite tribes living there to join his war party (various Kansas tribes — [Delaware](#), Kick[apoo]s, Sacks, [Oto](#), [Pot\[awatomie\]s](#), Iowa). Then he goes east to invite his brother Winnebagoes to join his party. There they have war bundles, and they will prepare for war. He will invite the young men, who are always anxious for that kind of a game. They will fight like old time Winnebagoes, to the last ditch. This is what he asked me to tell you people when I got here. I have answered your question truthfully. Now I will tell you something out of my own opinion. You know and I know, too, one thing. We both know this man. I want to tell you why he is going after war implements. One thing I know is this. Their people have that which is handed down from generation to generation. These bundles are of very old origin. If one (102) dresses up in those old things, the enemy is overcome with the [smell](#), even against the wind, and are helpless. When they prepared for battle with these war bundles, as you know, one man can fight against forty without being killed. If he goes to prepare for war with these bundles, you will be helpless against them. I am telling the

truth as you asked me to. Just because he is my friend, I will say nothing more. Only the truth I have told."

When he finished and was seated, all the western people had a big talk about this. Then a Sioux chief arose. He thanked him for telling the truth about this man. He said they would send word to Little Priest by the Omaha. "Tell our brother, you know that the white people keep pushing us westwards at all times. Often we try to stop them in some way for the sake of our children of future generations. It is not a very good piece of ground, but we are fighting for our homes and families. We shall fight as long as we can. We have the same skin. It's no use for us to fight each other. This is a poor land, but if you care to come here with your family, the land, such as it is, is free for you. Go where you choose and live when you will. You see all our ponies. If you choose to come, you may have half of these. Let's make each other [\(103\)](#) brothers, of one heart, for the sake of our women and children. Inform our brother of these words, and we shall wait for him to come to us. Let him state a time for a conference with us, so that all the other western people may know and attend." They thanked the Omaha, made him a present and sent him home.

Little Priest went south before the return of the Omaha. There he invited the tribes there to join him. Returning from the south, within a short time he died. It is claimed that he died in two ways. Some say he died from the wound he got in the battle with [the western people](#). Others say that he was poisoned by the peoples of the south. It is hard to say which account is true.

The place of his burial is not definitely known. The Winnebago wished to move him to their own cemeteries, but the exact place of his burial could not be determined. A monument was erected to him in Winnebago Cemetery, Winnebago, Nebraska. This stands southeast of Winnebago.<sup>1</sup>

**Commentary.** ["sick"](#) — when warriors return with an enemy scalp (or head) the spirit chases after them, or may run ahead. The departed ghost has a tendency to weaken the victors. In order to counteract this, they hold a dance in which they "catch up" to the enemy's ghost, the *Hokixére Waši*, or "Catching Up Dance."

After the war is over, and they came home, this dance is to catch up with spirits of men they killed in battle. Previous to this, warriors might be weak and fall down; but after holding this dance, warriors would be free from weakening influences having their source in the ghosts of slain enemies. Hence the name, "Catching Up Dance." That is the reason why the Winnebago held the Catching Up Dance, to get away from the sickness which the Sioux had had for two years after fighting Little Priest. The Sioux didn't know how to avoid this sickness, but the Winnebago do, according to the dictates of the bundle spirits. Still today (1927) they have faith in war bundle feasts. The faith endures.<sup>2</sup>

Apparently the Sioux had fallen ill from the effects of the ghosts of the Hogačara whom they had killed in the fighting. Sometimes a ghost could cause someone to faint on the way back from the warpath. This kind of fainting was called *kixěwě*. The Hogačara had an antidote for this as well, a kind of weed called "buffalo medicine" (*ce-máka*), whose blossoms were pink and resembled buffalo tails. This was held by someone who had received a blessing from a Buffalo Spirit. He would prepare some for the fallen warrior, and as he consumed the medicine, he was whipped with a buffalo tail.<sup>3</sup> Buffalo medicine was also used for other things: long distance runners; in war, to give endurance; and for huts used in buffalo hunting. In these cases, the medicine was

chewed and spat on the body of the man or animal, or spat on the hand and rubbed on the animal or person treated.<sup>4</sup>

["Wolf Band"](#) — this is the Wolf Clan, McKern often using "band" in preference to "clan." The Wolf Clan was described as being "minor soldiers," in contradistinction to their friendship clan, the Bear Clan, who were *mánápe*, "soldiers" (police).

["forty"](#) — here "forty" functions to mean "a great number." [The same had been said](#) of Maçosepka during Sully's expedition against the Dakota in 1864. The number is conceivably Biblical, but it could also be derived from the base number (10) multiplied by the number of completion (4).

["coup sticks"](#) — the coup stick was designed to facilitate an act of bravery. Among the Sioux and many other western tribes, to touch an armed and dangerous enemy with the hand or a harmless stick (as an extension of the hand), to "count coup," was to win high recognition for bravery. Here they are portrayed as misusing their coup sticks to beat a helpless man who is already unconscious, the very opposite of counting coup.

["holy"](#) — this translates the Hocąk word *wakačák*. They do not mean to suggest that he is "saintly," but that he possesses a great reservoir of spiritual power. This power may be used for good or ill.

["Warbundle Spirit"](#) — the warbundle contains many *wakačák* things, such as whistles, birds, miniature clubs, etc. Here we are to understand that the warbundle as a whole has its own spirit who may give its power to someone who has a close association with it.

["some spirit had promised this man"](#) — when a man fasts for blessings, one of the things with which the spirits may bestow upon him as a blessing is the life of an enemy warrior. They make it their intention to use their powers to insure that he overcomes this man whom they promised to the faster. However, the matter quickly becomes complicated, since the man that the spirits promised may also have been blessed, and the spirits working on his behalf may be more powerful, in which case the promise cannot be kept. The Warbundle Spirit seems to have tipped the balance in favor of Little Priest.

["cut off his head"](#) — this was the old style of taking a prize. It was not a "trophy," since it had special attributes and a religious function. It contained the brain, which was viewed as the mostly highly concentrated *wahúrugop*, the "marrow" in which the life soul was attached. The soul of the slain warrior typically followed after his detached head. The possession of this head insured the servitude of the slain warrior, who could then be used as an Otherworld guide for the departed soul of the victor's own tribe.

["Grizzly Bear Songs"](#) — see the Black Grizzly Song in McKern's notes, page [312](#); and see the [Commentary](#) at the other version of this story for an example of such a song.

["Little Chief"](#) — elsewhere, his name is given in Hocąk as *Hųk Xúnuga* (or *Hųgexunuga*), where *hųk* means primarily "chief" and secondarily "priest"; and *xunu* means, "small, young." The translation of *hųk* as "priest" in this case, probably arises from his reputation as a holy man. As a

*huk* or chief, as this story states, he is a war chief (*tocq-wqk*), and opposite in temperament and inclination to the Thunderbird peace chiefs (*cp. McKern 185*), who functioned as chiefs of villages and of the whole tribe in former times when that was possible.



In the photograph above, the man seated at the far left is Little Priest (called "Little Prophet").

["he had his wife with him"](#) — a song was composed about Little Priest having his wife with him on the expedition, and was still known and sung in 1927.

|                                       |                                |
|---------------------------------------|--------------------------------|
| <i>Haniwokí' uněnaq.</i>              | They are playing it.           |
| <i>Hai-e-e-e-e!</i>                   | Hai-e-e-e-e!                   |
| <i>Haniwokí' uně,</i>                 | They are playing it,           |
| <i>Korá, hiniukira, maq hakíwakě.</i> | Hey, woman, an arrow for each. |
| <i>Haniwokí' uněnaq.</i>              | They are playing it.           |
| <i>Haniwokí' uněnaq.</i>              | They are playing it.           |
| <i>Hai-e-e-e-e-o!</i>                 | Hai-e-e-e-e-o!                 |

*haniwokí' uněnaq* — McKern has *haniwokí' uněna*. Below it, he has the translation, "representing them." *Hokí'u* can mean, "to imitate, mock, rehearse, play," so the meaning is rather wide. In this context, since Little Priest refers to war as a "game," it probably is intended to carry the meaning of "to play." It ought to mean something like, "they are playing it."

*korá* — this is an exclamation used by men only. It is used in contexts where English speakers would employ a swear word, except *korá* has no secondary foul meaning.

*maq hakíwakě* — McKern has *mahakíwakě*, below which he has a word erased and followed by "one." *Maq* is the standard word for arrow, and *hakíwakě* means, "at each."

See McKern's notes at page [316](#). On page [317](#), he explains the origin of this song — "Little

Priest had his wife with him. This song was composed by his followers and has something to do with the fact that both he and his wife were present at the fight."

["smell"](#) — this may be an attempt to connect the miasma of the "bad air" that was thought to cause disease, to the like power of the Warbundle.

["the western people"](#) — in this account, they are said to have fought the Sioux. In [the other story of Little Priest](#) set at this time, he is said to have fought the [Arapaho](#). Here there is some concession to the existence of the alliance between the Sioux, Arapaho, and [Cheyenne](#) (the "Triple Entente of the Prairie").

**Comparative Material.** This story pertains to the same incidents recorded in ["The Story of How Little Priest went out as a Soldier."](#) However, its content is sufficiently different to warrant its own page.

**Links:** [Supernatural & Spiritual Power](#), [Blue Bear](#), [Bear Spirits](#), [Were-Grizzlies and Other Man-Bears](#).

**Stories:** mentioning **Little Priest:** [How Little Priest went out as a Soldier](#); about famous **Hocąk warriors and warleaders:** [How Little Priest went out as a Soldier](#), [The Masaxe War](#) (Hogimasąga), [Wazuąka](#), [Great Walker's Warpath](#) (Great Walker), [Great Walker's Medicine](#) (Great Walker, Smoke Walker, Dog Head, Small Snake), [Šugepaga](#) (Dog Head), [The Warbundle Maker](#) (Dog Head), [Black Otter's Sacrifice to a Thunder](#), [Black Otter's Warpath](#) (Dog Head, Black Otter), [The Shawnee Prophet — What He Told the Hocągara](#) (Smoke Walker, Dog Head, Small Snake), [Big Thunder Teaches Cap'ósgaga the Warpath](#) (Big Thunder, Cap'ósgaga), [The Osage Massacre](#) (Big Thunder, Cap'ósgaga), [The Fox-Hocąk War](#) (Cap'ósgaga), [The Origin of Big Canoe's Name](#), [White Thunder's Warpath](#), [Four Legs](#), [The Man who Fought against Forty](#) (Maąosepka), [Yellow Thunder and the Lore of Lost Canyon](#), [The Hills of La Crosse](#) (Yellow Thunder), [The Blessings of the Buffalo Spirits](#), [Fighting Retreat](#), [Mitchell Red Cloud, jr. Wins the Medal of Honor](#) (Mitchell Red Cloud, jr.), [The War of Indian Tribes against White Soldiers](#) (Šugepaga, Black Otter), [How Jarrot Got His Name](#), [Jarrot's Temperance Pledge — A Poem](#), [Jarrot's Aborted Raid](#), [Jarrot and His Friends Saved from Starvation](#), [They Owe a Bullet](#) (Pawnee Shooter); about the (post-Columbian) **history of the Hocągara:** [The Cosmic Ages of the Hocągara](#), [The Hocągara Migrate South](#), [The Annihilation of the Hocągara I](#), [Annihilation of the Hocągara II](#), [First Contact](#), [Origin of the Decorah Family](#), [The Glory of the Morning](#), [The First Fox and Sauk War](#), [The Fox-Hocąk War](#), [The Masaxe War](#), [The Shawnee Prophet and His Ascension](#), [The Shawnee Prophet — What He Told the Hocągara](#), [Black Otter's Warpath](#), [Great Walker's Medicine](#), [Great Walker's Warpath](#), [The Chief Who Shot His Own Daughter](#), [How Little Priest went out as a Soldier](#), [The Spanish Fight](#), [The War of Indian Tribes against White Soldiers](#), [The Man who Fought against Forty](#), [The Origin of Big Canoe's Name](#), [Jarrot's Aborted Raid](#), [They Owe a Bullet](#), [Origin of the Name "Milwaukee."](#) [A Waterspirit Blesses Mańixete'úga](#), [Origin of the Hocąk Name for "Chicago"](#); mentioning (spirit) **bears** (other than were-bears): [White Bear](#), [Blue Bear](#), [Black Bear](#), [Red Bear](#), [Bear Clan Origin Myth](#), [The Shaggy Man](#), [Bear Offers Himself as Food](#), [Hare Visits His Grandfather Bear](#), [Grandmother Packs the Bear Meat](#), [The Spotted Grizzly Man](#), [Hare Establishes Bear Hunting](#), [The Woman Who Fought the Bear](#), [Brass and Red Bear Boy](#), [Redhorn's Sons](#), [The Meteor Spirit and the Origin of Wampum](#), [The Wolf Clan Origin Myth](#), [Hocąk Clans Origin Myth](#), [The Messengers of Hare](#), [Bird Clan Origin](#)



[Myth](#), [The Hocąk Migration Myth](#), [Red Man](#), [Hare Recruits Game Animals for Humans](#), [Lifting Up the Bear Heads](#), [Hare Secures the Creation Lodge](#), [The Two Boys](#), [Creation of the World \(v. 5\)](#), [Spear Shaft and Lacrosse](#), [The Brown Squirrel](#), [Snowshoe Strings](#), [Medicine Rite Foundation Myth](#), [East Enters the Medicine Lodge](#), [Lake Winnebago Origin Myth](#), [The Spider's Eyes](#), [Little Priest](#), [How He went out as a Soldier](#), [Morning Star and His Friend \(v. 2\)](#), [How the Thunders Met the Nights](#), [The Race for the Chief's Daughter](#), [Trickster's Tail](#), [Old Man and Wears White Feather](#), [The Warbundle Maker](#), cf. [Fourth Universe](#); mentioning **grizzly bears**: [Blue Bear](#), [Brass and Red Bear Boy](#), [The Reincarnated Grizzly Bear](#), [The Were-Grizzly](#), [The Spotted Grizzly Man](#), [The Meteor Spirit and the Origin of Wampum](#), [The Roaster](#), [Wazuḱa](#), [The Story of How Little Priest went out as a Soldier](#), [Mijistéga's Powwow Magic and How He Won the Trader's Store](#), [Migistega's Magic](#), [The Woman who Loved her Half-Brother](#), [The Two Boys](#) (giant black grizzly), [Partridge's Older Brother](#), [The Chief of the Heroka](#), [The Boy who was Captured by the Bad Thunderbirds](#), [The Dipper](#) (white grizzly), [Pete Dupeé and the Ghosts](#), [The Creation of Man \(v. 9\)](#), [The Creation of Evil](#), *cp.* [The Woman Who Fought the Bear](#); mentioning the **Wolf Clan**: [Wolf Clan Origin Myth](#), [Bear Clan Origin Myth](#), [The Gray Wolf Origin Myth](#), [Hocąk Clans Origin Myth](#), [The Journey to Spiritland \(v. 3\)](#), [The Medicine Rite Foundation Myth](#); mentioning a small, sacred, earthen **mound** in the center of a lodge: [Buffalo Dance Origin Myth](#), [How Little Priest went out as a Soldier](#), [Tobacco Origin Myth \(v. 5\)](#); mentioning sacred (artificial) **mounds**: [The Waterspirit Guardian of the Intaglio Mound](#), [The Green Lake Band](#), [Baraboo in the 1840s](#), [The Medicine Rite Foundation Myth \(v. 1\)](#), [The First Fox and Sauk War](#), [Buffalo Dance](#), [Buffalo Clan Origin Myth](#), [Buffalo Dance Origin Myth](#), [Brass and Red Bear Boy](#), [Mijistéga and the Sauks](#), [Bear Clan Origin Myth \(v. 12\)](#), [Traveler and the Thunderbird War \(v. 5\)](#), [The Story of How Little Priest went out as a Soldier](#), [The Resurrection of the Chief's Daughter](#), [Bird Clan Origin Myth](#), [Lost Lake](#), [Tobacco Origin Myth, v. 5](#), [The First Fox and Sauk War](#), [Featherstonhaugh's Canoe Voyage](#); *see also*, [The Archaeology of the Wazija](#), [Indian History of Winneshiek County](#), [Habitat of the Winnebago, 1632-1832](#), [The Winnebago Tribe](#), [The Hocąk Notebook of W. C. McKern from the Milwaukee Public Museum](#), [The McKern Papers on Hocąk Ethnography](#), [The Wisconsin Winnebagoes](#), [Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States](#), [The Smoky Mountain Massacre](#), [The Thunderbird Warclub](#); in which **dancing** plays a role: [Ghost Dance Origin Myth I](#), [Ghost Dance Origin Myth II](#), [Buffalo Dance Origin Myth](#), [Mijistéga and the Sauks](#), [Mijistéga's Powwow Magic and How He Won the Trader's Store](#), [How Little Priest went out as a Soldier](#), [Migistéga's Magic](#), [The Four Slumbers Origin Myth](#), [Icorušika and His Brothers](#), [Trickster and the Dancers](#), [Wolves and Humans](#), [The Shell Anklets Origin Myth](#), [Bluehorn Rescues His Sister](#), [The Blessing of Kerexusaka](#), [Pete Dupeé and the Ghosts](#), [Black Otter's Warpath](#); mentioning the **Sioux** (*Šaḱa*): [The Sioux Warparty and the Waterspirit of Green Lake](#), [Origin of the Name "Milwaukee."](#) [Berdache Origin Myth](#), [Great Walker's Warpath](#), [Potato Magic](#), [The Masaxe War](#), [White Flower](#), [The Man who Fought against Forty](#), [First Contact \(vv. 2-3\)](#), [The Omahas who turned into Snakes](#), [The Unlucky Horse](#), [The Love Blessing](#), [Run for Your Life](#), [The Scalping Knife of Wakašucka](#), [Introduction](#); mentioning the **Omaha**: [Quapah Origins](#), [The Omahas who turned into Snakes](#), [Ioway & Missouriia Origins](#), [The Unlucky Horse](#), [Introduction](#); mentioning the **Oto**: [Ioway & Missouriia Origins](#), [A Peyote Story](#), [Introduction](#); mentioning the **Ioway**: [Ioway & Missouriia Origins](#), [Pete Dupeé and the Ghosts](#), [Keramaniš'aka's Blessing](#), [The Woman's Scalp Medicine Bundle](#), [Migistéga's Magic](#), [A Peyote Story](#), [Introduction](#); mentioning the **Pawnee**: [First Contact \(v. 2\)](#), [They Owe a Bullet](#), [The Unlucky Horse](#), [A Peyote Story](#), [Gatschet's Hocąk hit'e](#); mentioning the **Fox** (Mesquaki): [The First Fox and Sauk War](#), [The Fox-Hocąk War](#), [The Masaxe](#)

[War](#), [The Mesquaki Magician](#), [The Annihilation of the Hocągara I \(v. 2\)](#), [Annihilation of the Hocągara II](#), [The Chief Who Shot His Own Daughter](#), [Gatschet's Hocank hit'e \(Extracts ...\)](#), [Introduction](#); mentioning the **Sauk** (Sac, Sagi): [The First Fox and Sauk War](#), [Mijistéga and the Sauks](#), [Black Otter's Warpath](#), [The Annihilation of the Hocągara I \(v. 2\)](#), [Annihilation of the Hocągara II](#), [The Blessing of Kerexusaka](#), [Big Eagle Cave Mystery](#), [The Chief Who Shot His Own Daughter](#), [Gatschet's Hocank hit'e \(St. Peet ...\)](#), [A Peyote Story](#), [Introduction](#); mentioning the **Potawatomi**: [Fourth Universe](#), [Trickster, the Wolf, the Turtle, and the Meadow Lark](#), [Mijistéga's Powwow Magic and How He Won the Trader's Store](#), [The Masaxe War](#), [The Annihilation of the Hocągara I \(v. 2\)](#), [The Annihilation of the Hocągara II](#), [First Contact \(v. 2\)](#), [Xununjka](#), [Introduction](#); mentioning the **Big Knives** (white Americans): [The Shawnee Prophet and His Ascension](#), [The Shawnee Prophet — What He Told the Hocągara](#), [Brawl in Omro](#), [The Scalping Knife of Wakašucka](#), [How Little Priest went out as a Soldier](#), [A Prophecy](#), [The Chief Who Shot His Own Daughter](#), [The First Fox and Sauk War](#), [The War of Indian Tribes against White Soldiers](#), [The Cosmic Ages of the Hocągara](#), [Turtle and the Merchant](#), [The Hocągara Migrate South](#), [Neenah](#), [Run for Your Life](#), [The Glory of the Morning](#), [First Contact](#), [Mijistéga's Powwow Magic and How He Won the Trader's Store](#), [Mijistéga's Magic](#), [Yellow Thunder and the Lore of Lost Canyon](#), [Mighty Thunder](#), [The Beginning of the Winnebago](#), [Soldiers Catch Two Boys, a Black One and a White One](#).

**Themes:** descriptions of human warfare: [Black Otter's Warpath](#), [Annihilation of the Hocągara II](#), [The Warbundle Maker](#), [The First Fox and Sauk War](#), [Great Walker's Medicine](#), [The Annihilation of the Hocągara I](#), [How Little Priest went out as a Soldier](#), [Wazuḱa](#), [The Blessings of the Buffalo Spirits](#), [The Shawnee Prophet and His Ascension](#), [The Four Slumbers Origin Myth](#), [Big Thunder Teaches Cap'ósgaga the Warpath](#), [The Fox-Hocąk War](#), [Great Walker's Warpath](#), [White Fisher](#), [The Lame Friend](#), [White Thunder's Warpath](#), [The Osage Massacre](#), [A Man's Revenge](#), [The Boy who was Blessed by a Mountain Lion](#), [They Owe a Bullet](#), [The Spanish Fight](#), [Origin of the Name "Milwaukee,"](#) [The Man Whose Wife was Captured \(v. 2\)](#), [Tobacco Man and Married Man](#), [The Scalping Knife of Wakašucka](#), [The War of Indian Tribes against White Soldiers](#), [The Unlucky Horse](#); a Hocąk warrior single handedly fights an overwhelming enemy force (taking at least one enemy head or scalp): [The Warbundle Maker](#), [How Little Priest went out as a Soldier](#) (Arapaho), [The Man who Fought against Forty](#) (Dakota), [Big Thunder Teaches Cap'ósgaga the Warpath](#) (Osage), [The Osage Massacre](#) (Osage), [Fighting Retreat](#), [The Scalping Knife of Wakašucka](#); head hunting: [White Fisher](#), [Big Thunder Teaches Cap'ósgaga the Warpath](#), [A Man's Revenge](#), [How Little Priest went out as a Soldier](#), [Bluehorn's Nephews](#), [The Twins Retrieve Red Star's Head](#), [The Boy who was Blessed by a Mountain Lion](#), [Young Man Gambles Often](#), [Morning Star and His Friend \(v. 2\)](#), [The Dipper](#), [The Four Slumbers Origin Myth](#), [Porcupine and His Brothers](#), [Turtle's Warparty](#), [Ocean Duck](#), [The Markings on the Moon](#), [Wears White Feather on His Head](#), [The Red Man](#), [The Chief of the Heroka](#), [Thunderbird and White Horse](#), [The Man with Two Heads](#), [Brave Man](#), [The Sons of Redhorn Find Their Father](#), [Redhorn's Sons](#), [Fighting Retreat](#), [The Children of the Sun](#), [Henąga and Star Girl](#), [Mijistéga's Powwow Magic and How He Won the Trader's Store](#), [The Were-Grizzly](#), [Winneconnee Origin Myth](#); blessings from a Grizzly Spirit: [The Meteor Spirit and the Origin of Wampum](#), [Brass and Red Bear Boy](#), [Pete Dupeé and the Ghosts](#); set on the **Missouri River** (*Nĩšóc*): [Bluehorn's Nephews](#), [Black Otter's Warpath](#), [Buffalo Dance Origins](#), [The Captive Boys](#), [Trickster Concludes His Mission](#), [The Message the Fireballs Brought](#), [Mijistéga and the Sauks](#).

**Songs.** [Bladder, Song about the Older Brother \(v. 2\)](#), [Bladder, Song about the Older Brother \(v. 3\)](#), [Buffalo Dance Songs](#), [Clan Songs, Bear Clan](#), [Clan Songs, Bear Clan, Song for Returning](#), [Clan Songs, Bear Clan, Song for Starting Out](#), [Clan Song, Bear Clan, Song of the Youngest](#), [Clan Songs, Buffalo Clan](#), [Clan Songs, Buffalo Clan, The Four Songs of Hojanoka](#), [Clan Songs—Deer Clan](#), [Clan Songs—Wolf Clan](#), [Clan Songs—Wonáǵire Wąkšik Clan](#), [The Crawfish's Song](#), [Duck Song](#), [Farewell Songs](#), [The Four Services Songs](#), [Grandfather Sparrow's Rain Songs](#), [Grizzly Bear Songs](#), [Hare's Song to Grasshopper](#), [Hare's Song to the Wągepanǵera](#), [Hare's Song to Wildcat](#), [Hawk's Song](#), [Heroka Songs](#), [Holy Song](#), [Holy Song II](#), [Little Fox's Death Song](#), [Little Fox's Death Song \(for the Warpath\)](#), [Little Fox's Tail Song](#), [Love Song I \(female\)](#), [Love Song II \(female\)](#), [Love Song III \(female\)](#), [The Mouse Song](#), [Nightspirit Songs](#), [The Quail's Song](#), [Redman's Song](#), [Slow Song of the Heroka](#), [Soldier Dance Songs](#), [Song for Calling the Buffalo](#), [Song from the Water](#), [Song from the Water \(King Bird\)](#), [The Song of Bluehorn's Sister](#), [Hocąk Text — The Song of Sun Caught in a Net](#), [The Song of the Boy Transformed into a Robin](#), [Song of the Frog to Hare](#), [Song of the Thunder Nestlings](#), [The Song of Trickster's Baby](#), [Song to Earthmaker](#), [The Song to the Elephant](#), [The Sun's Song to Hare](#), [Three Warrior Songs](#), [Turtle's Call for a Warparty \(v. 1\)](#), [Turtle's Call for a Warparty \(v. 2\)](#), [Turtle's Four Death Dance Songs](#), [Twins, Ghost's Song \(v. 1\)](#), [Twins, Ghost's Song \(v. 2\)](#), [Twins, Ghost's Song \(The Two Brothers\)](#), [Twins, the Songs of Ghost and Flesh](#), [Twins, Song of the Father-in-Law](#), [Victory Song](#), [Wailing Song](#), [Warrior Song about Mačosepka](#), [What a Turtle Sang in His Sleep](#), [Wolf-Teasing Song of the Deer Spirits](#). **Songs in the McKern collection:** [Waking Songs \(27, 55, 56, 57, 58\)](#) [War Song: The Black Grizzly \(312\)](#), [War Song: Dream Song \(312\)](#), [War Song: White Cloud \(313\)](#), [James' Horse \(313\)](#), [Little Priest Songs \(309\)](#), [Little Priest's Song \(316\)](#), [Chipmunk Game Song \(73\)](#), [Patriotic Songs from World War I \(105, 106, 175\)](#), [Grave Site Song: "Coming Down the Path" \(45\)](#), [Songs of the Stick Ceremony \(53\)](#).

## Notes

<sup>1</sup> W. C. McKern, [Winnebago Notebook](#) (Milwaukee: Milwaukee Public Museum, 1927) 92-103.

<sup>2</sup> W. C. McKern, [Winnebago Notebook](#) (Milwaukee: Milwaukee Public Museum, 1927) [92](#), [104](#).

<sup>3</sup> W. C. McKern, [Winnebago Notebook](#) (Milwaukee: Milwaukee Public Museum, 1927) [114](#).

<sup>4</sup> W. C. McKern, [Winnebago Notebook](#) (Milwaukee: Milwaukee Public Museum, 1927) [147](#).

## Rare and Elusive Australian Bird, Once Thought Extinct for 100 Years, Discovered by Indigenous Rangers and Scientists

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