

they are never mentioned apart. (Rel. 1666-67, p. 80.) See *Ottawas*.

Ouagoussac are mentioned in the manuscript Relation of 1672-73, as a tribe near the Foxes. It may be, however, a form of Ousaki, with a prefix.

Oneidas.—This tribe has emigrated to Wisconsin in the present century. As coming from the East, they are called by the Algie tribes *Abnakis*, the name applied to the most eastern of their own clans.

Pottawottamies.—This tribe, whose traditions, as first recorded by Father De Smet,\* gave Longfellow the matter of his Hiawatha, are mentioned in French writers from 1639, by their present name, Poutouatamis, or Pouteouatamis,—sometimes called, for brevity's sake, Poux. This contraction led La Hontan, or his wretched editor, to confound them with the Puants, or the Winnebagos. In 1641, they were at Sault St. Mary's fleeing before the face of the Sioux. (N. Y. Colonial Documents, ix, 153, 161, 887.)

In 1668, they were all on the Pottawottami islands, in Green Bay, (Charlevoix, i, 172; N. Y. Colonial Documents, ix, 161.) In 1721, a part were there; and there were two other bands, one on the St. Joseph's river, the other near Detroit. Those on the St. Joseph's, remained till 1830.

Sacs.—Ousakis, Sakys, Sacs. Their original country, according to the Jesuit Relations, 1676-77, p. 49, and 1673-79, was apparently the district in the east, between Lake Huron and Lake Erie. O'Callaghan (N. Y. Colonial Documents, ix, pp. 161, 293, 378,) places them on the other side of Detroit river, and explains Saginaw to mean Sac country. La Hontan, no very good authority indeed, also gives Michigan. The Sacs were always closely united with the Foxes, and had probably a common origin, as they have a common history. Schoolcraft represents the Foxes as originally from

---

\* Oregon Missions, p. 343.