

OSAWGENONG—A SAC TRADITION.

BY GEORGE JOHNSTON.¹

Osawgenong: The land of the Sacs, and from whence the river derives its name, signifying the sortie of the Foxes or Sacs.

That region of country was inhabited in early times by the Sacs, from whence they made incursions along the coasts of Lakes Huron and Michigan, committing warfare on the Chippewas and carrying away captives. They were finally driven from Saginaw Bay by their enemies, and they formed a village at L'Arbre Croche on the borders of Lake Michigan, previous to the period when the Ottawas migrated from the Manctolin island of Lake Huron to Old Mackinac. The Sacs committing depredations upon the Ottawas, were repulsed by them from their village at *Wahganahkezie* on L'Arbre Croche, from which country they crossed Lake Michigan and established themselves near the mouth of Fox River upon the lake shore near Green Bay settlement. At this point they grew numerous, and powerful, and more merciless; burning their enemies when they took them prisoners in war, upon scaffolds elevated from the ground and erected for that purpose. When a subject was obtained to be burnt, it was customary on these occasions to require the prisoner to name the principal chiefs and head men of their tribe in order that they might be burnt in effigy and

¹ Mr. Johnston, a half-breed educated Chippewa, and brother of the first wife of Henry R. Schoolcraft, communicated this tradition from Grand Haven Bay, Lake Michigan, early in 1845, to the New York Historical Society. It was derived from a well-known Chippewa Chief, Esquagonaba, or Honored Feather, and noted down as he related it.— L. C. DRAPER.