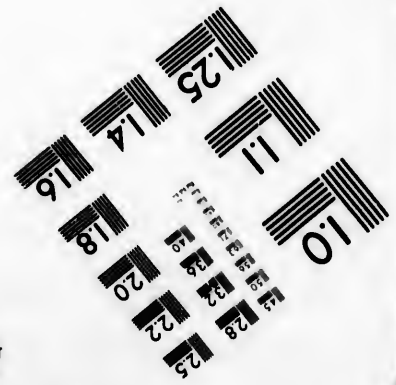
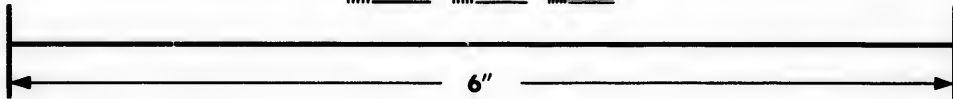
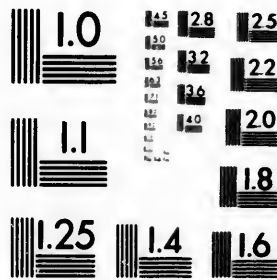


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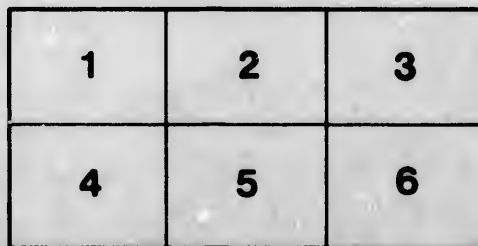
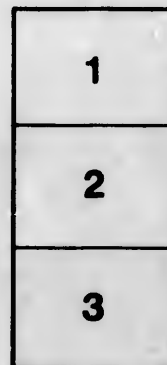
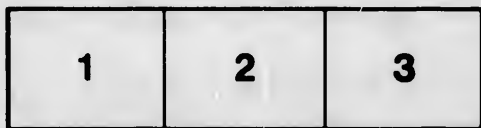
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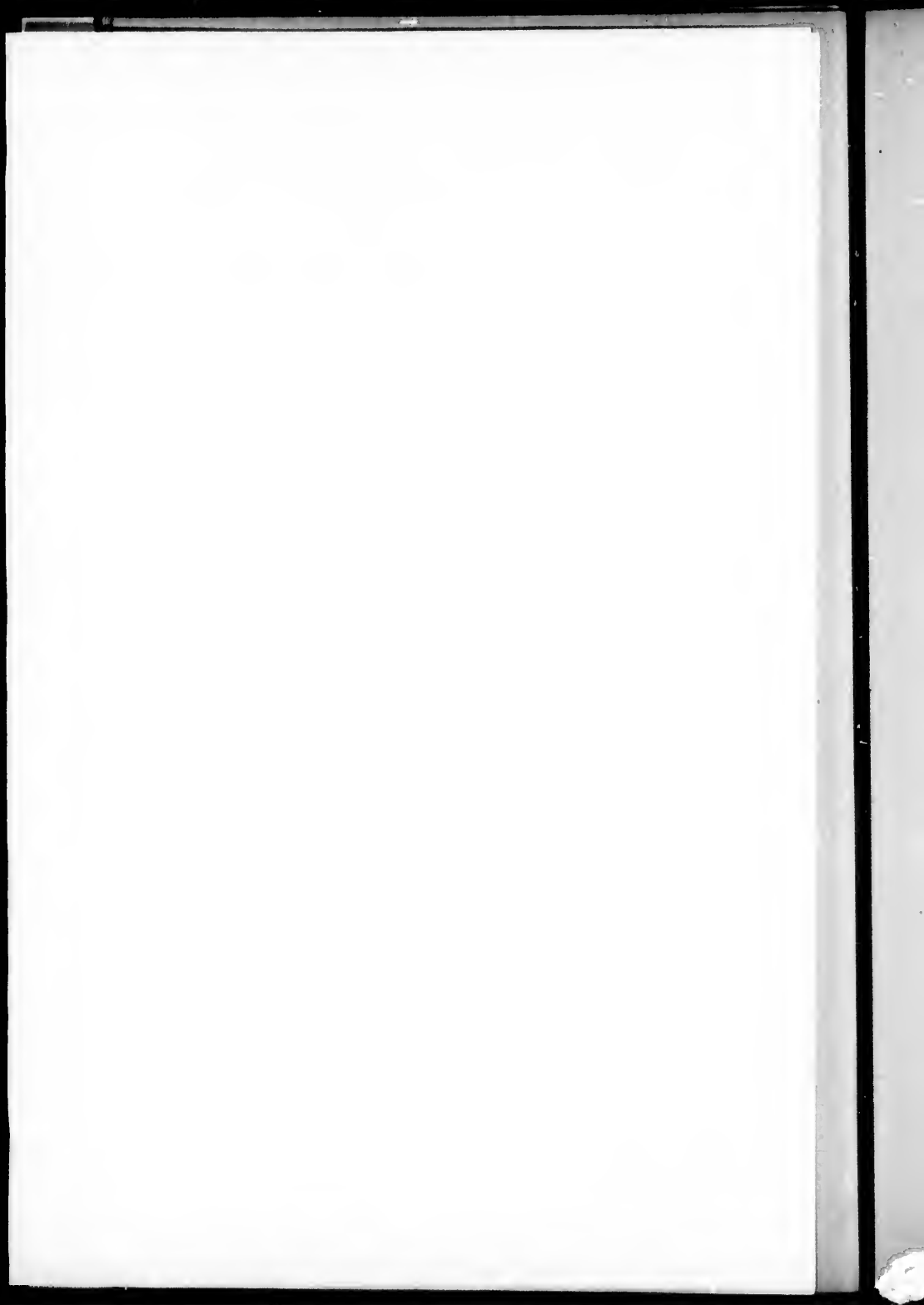
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No. II.
INDIAN BULLETIN
FOR 1868.

CONTAINING A BRIEF

ACCOUNT OF CHINESE VOYAGES TO THE NORTH-WEST
COAST OF AMERICA.

AND THE

INTERPRETATION OF 200 INDIAN NAMES.

BY

REV. N. W. JONES.

NEW YORK:
PRINTED BY C. A. ALVORD

1869.

The author takes this occasion to express his sincere thanks to the numerous patrons of this work, and to the following gentlemen for valuable documents and information.

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CHINESE VOYAGES TO THE NORTH- WEST COAST OF AMERICA.

IN the early part of the first century of our era the Seres (Chinese) traded to the island of Ceylon. A. D. 41, a vessel belonging to Ploclamus, the Roman farmer of customs in the Red Sea, was blown off the coast of Arabia, and carried by violent winds to the island of Ceylon. This accident led to the sending of ambassadors from the king of the country to the court of Rome. These ambassadors informed the emperor that the Seres formerly traded to their country, and exchanged their goods without the aid of speech.—See Macpherson's "Annals of Commerce," vol. 1, p. 149.

Again, vol. 1, p. 225, we are informed that they traded at the same island, A. D. 522. These facts demonstrate sufficient nautical skill and daring among the Chinese at that period to make a coasting voyage of nearly 5,000 miles in length.

In the year of our Lord 851, Chinese ships traded to Siras in the Persian Gulf.—Macpherson, vol. 1, p. 225.

Whether the bold and enterprising navigators of Eastern Asia extended their voyages to the shores of America about the fifth century of our era is a subject worthy of investigation, and research. They certainly sailed far to the south and west—did they direct the prows of their vessels toward the east; it is the object of this essay to collect some of the scattered rays of light bearing on this subject and present them for the consideration of the candid reader.

COREAN AND CHINESE VOYAGES.

“Besides, the traditions of the Mexicans, or rather their records in painting, confirm the Chinese manuscripts, which Santini has translated into the Italian language. According to him the Kitans in the second year of the dynasty of Tsin, emperor of China, declared war against the Coreans. The Kitans were a powerful nation who inhabited Eastern Tartary, and dwelt in the north and north-east of the province of Pechele, in China. The Coreans were subdued by the Kitans, who afterward exercised such tyranny over the vanquished, that the Coreans undertook a voyage by sea in order to establish a colony in a distant land.

“The course which they pursued was toward the north-east. During a voyage of nine weeks they passed several islands, and arrived at a country whose bounds they could not discover.” This country some have supposed was America. A voyage of nine weeks in a northeasterly direction from Corea ought to have carried them to some part of the northwest coast of America.—See Macintosh’s “History of the North American Indians.”

The following is an account of a country called Fousang, more than 40,000 Li to the east of China (a Li is now one-third of a mile), as recorded in the Grand Annals of China, translated from the Chinese into French by J. Klaproth, “Annales des Voyages,” vol. 51. M. de Guignes was the first to discover and translate the documents, but Klaproth’s translation is considered the best.

“In the first of the years *young yuan*, during the reign of Fiti, of the dynasty of Tshi (A. D. 499), a chamman (a Buddhist priest), named Hoe-chin, came from the country of Fousang to Kingtcheou. He related the following: Fousang is 20,000 Li to the east of Tahan, and also to the east of China. In that country grows much of a tree called Fousang, the leaves of which resemble those of the Thong (*Bignonia Tomentosa*). The first shoots those

of the bamboo. The people of the country eat them. The fruit is red, and of the form of a pear. They make hemp of the bark of this tree. They also make from it cloth and garments. They manufacture also stuffs from the flowers. Boards made of its wood are used in the construction of their houses.

“For in that country there are neither cities nor walled habitations. The inhabitants have a knowledge of writing, and make paper from the bark of the Fousang. They have neither armies nor troops, and they do not make war. For the execution of the laws of the realm they have a southern and northern prison. Those who have committed small offenses are sent to the southern prison, but great criminals are consigned to the northern. Those who are to receive pardon are sent to the southern, those to whom pardon can not be granted are detained in the prison of the north. The men and women who find themselves in this prison are permitted to marry among themselves. The male infants who are born of these unions are sold into slavery at eight years of age. The females at the age of nine years. The criminals who are shut up here are never permitted to depart living. When a man of superior rank commits a crime, the people assemble in great numbers, and seat themselves in front of the criminal, placed in a ditch. They regale themselves at a banquet, and then take leave of him as of one dying. Afterward they surround him with ashes. For small offenses the criminal only is punished. For a great crime the criminal, his children, and grandchildren are punished. For the greatest crimes his descendants unto the seventh generation are enveloped in his chastisement.

“The name of the king of the country is called Y-khi, or Yit-khi. The nobles of the first class are called Toui-lou; those of the second class, little Toui-lou; those of the third class, Na-tu-cha. When the king goes abroad he is accompanied by drums and horns. He changes the colors of his dress at different epochs. In the years of

the cycle *kia* and *y* they are blue ; in the years *ping* and *ting*, red ; in the years *ou* and *ki*, yellow ; in the years *keng* and *sin*, white ; in those which have the characters *jin* and *kouei*, black. The cattle of that country have long horns, upon which they carry burdens weighing 120 Chinese pounds. In that country they use, cattle, horses, and deer attached to carriages. They raise deer as they do cattle in China, and they make cheese from the milk of the female. They find a kind of pear there red, which keeps all the year. There are many vines. Iron is wanting, but copper is found. Gold and silver are not esteemed. Commerce is free, and they do not drive hard bargains. .

“Here they practice marriage. He who desires to marry a woman establishes his cabin before her door. He sprinkles and sweeps the earth every morning and evening in front of her cabin. He practices this formality during a year. If the woman does not give her consent he leaves, but if she is in accord with him he marries her. The ceremonies of marriage are nearly the same as those of China. At the death of a father or mother they abstain from eating seven days ; at that of a grandfather or grandmother, five days ; and only during three days at the death of brothers, sisters, uncles, aunts, and other relatives. The images of spirits are placed upon a species of pedestal, and they address to them their prayers morning and evening. They do not wear garments of mourning. The king is not occupied with the affairs of government during the three years which follow his ascension to the throne. Formerly the religion of Buddha did not exist in that country.

“It was in the fourth of the years *Taming*, in the reign Hi-ao-wou-ti, of the dynasty of Song (A. D. 458), that five Pikiou, or monks of the country of Kipin (Cophene) went to Fousang and diffused the law of Buddha. They carried with them books, and the holy images. They established the ritual and the monastic habits. This

caused a change in their manners and customs." The Chinese historian from whom Ma-tuon-lin has copied this relation, adds that this was the first knowledge that the Chinese had of Fousang. A little more than one hundred years later Ly-yen speaks of Fousang in a manner that implies that voyages were made to it by sea.

NOTICE OF FOUSANG GIVEN BY LY-YEN.

Ly-yen, Chinese historian, who lived at the commencement of the seventh century, speaking of a country distant from China more than forty thousand Li toward the east, says: "To reach this country they sailed from the coast of the province of Leaotong, situated to the northeast of Peking. Whence after they had made 12,000 Li, they reached Japan. From Japan, after a voyage of 7,000 Li toward the north, they reached the country of Ven Chin. Five thousand Li from this last place, toward the east, they found the country of Tahan. From thence they sailed to Fousang, which was distant from Tahan 20,000 Li."—Translated from the Chinese into French by M. de Guignes, "Mémoires de l'Académie des Inscriptions et Belles Lettres," vol. 28, p. 504.

TESTIMONY OF CHINESE MAPS.

Ancient Chinese maps made before the arrival of missionaries at Peking, show, to the east and northeast of China, beyond Japan—marked under the name of Gi-pen (source of the sun), a confused mass of countries designated as small islands; among these is the celebrated country of Fousang.—"Annales de Philosophie Chrétienne," vol. 28, p. 102.

The learned Jesuit missionary to China, P. Gaubil, in a letter dated Peking, Nov., 1755, says:—

"In the ancient Chinese charts made before the coming

of missionaries to China and Japan, one sees the country of Fousang represented as an island or islands, to the east of the islands of Lieou Khieou (Loo Choo), to the south of Japan, or to the east of Jeddo."—"Nouveau Journal Asiatique," vol. 10, p. 398.

FABULOUS ACCOUNTS OF FOUSANG.

Chinese encyclopedias simply speak of Fousang as the country of the extreme east; but the literature of China is full of fabulous accounts of Fousang, similar to those which prevailed in Europe respecting America soon after its discovery. Some of these are worthy of attention as having some foundation in facts. It is stated that in Fousang grow trees several thousand feet high. The enormous pines of California could easily be the foundation of such a fable.

Another fable is that in Fousang are found silkworms that produce cocoons of prodigious size.

It has been announced within a few years, in the public journals, that there has been discovered on the Pacific coast of South America, trees bearing large quantities of silk. This affords a foundation for the silk fable.

Again, it is said that in Fousang were men who could fly in the air. It is well known that the American Indians were remarkably fleet, and fond of adorning themselves with the feathers of birds. A light-footed Indian runner decked with the plumage of the feathered tribes, might originate the flying fable.

CONCLUDING REMARKS.

Tahan was the extreme northern part of Asia, of an undefined extent together with some islands adjacent, since P. Gaubil informs us that he found on Chinese charts an insular Tahan. Kamtschatka was doubtless a part of the great country of Tahan.

Fousang must have been a country of great extent from north to south, since the Buddhist priest says it

was east of Tahan and also east of China. Paravey says it is marked on Chinese maps as northeast of Japan and China; P. Gaubil as south of Japan. Some have thought that Fousang was Japan. The eastern coast of Japan might sometimes be called Fousang or country of the extreme east. But it was not the Fousang of history and fable, as all the Chinese writers, all the Chinese maps, together with the route to it by sea clearly defined make it entirely distinct. In answer to the question, did the Chinese turn the prows of their vessels toward the east? we give the testimony of Ly-yen, viz. :—That they sailed more than 40,000 Li to the east of China.—See *Mémoires de l'Académie des Inscriptions et Belles Lettres*, vol. 28, p. 504.

It should be borne in mind that the testimony of Ly-yen is one hundred years later, and entirely independent of the Buddhist priest Hoe-chin. The length of the Li has varied very much at different epochs in China. But the same author (Ly-yen) says that it was 7000 Li from the coasts Leaotong to the island of Toui-ma-tao (Tsoosima), situated near the entrance to the sea of Japan. Five thousand Li of the same length will lead up the sea of Japan, to about the central part of the island of Nippon. Thence 7,000 Li toward the north will end on the island of Saghalien. Thence 5,000 Li toward the east will touch upon an island a little south of Kamtschatka. Thence 20,000 Li toward the east will extend past the peninsula of Alaska to the island of Kodiack on the coast of Russian America. This is a very favorable route, as it takes advantage of the Japanese current. And the distances as given by Ly-yen quite accurate. By this route they would be in sight of land during the whole voyage. As it is stated that Fousang was not only east of Tahan, but also east of China, we justly infer that they followed the coast as far south as Lower California, opposite China central. They sailed from the Gulf of Pechele or Chelee, and from the immediate vicinity of the province Chelee,

and it is not improbable that they sailed much farther south and gave name to the province of Chili in South America. There was, also, in many particulars a striking similarity between the Peruvians and Chinese.

The account given by the Buddhist priest seems at first view to have an air of fable, as the penal code to which he alludes is mostly Chinese. He also mentions horses as existing in Fousang ; but we should remember that this condition of Fousang was the result of forty years of missionary labor. For he says they caused a change in their manners and customs. Eminent Chinese scholars state that the Chinese word translated horse, will apply to the lama of Peru.

He says that iron is wanting, but copper is found.

It has never been proved that any iron tool existed in America before its discovery by Europeans, but copper was exceedingly abundant in many parts.

He states that gold and silver were not esteemed.

These metals were so abundant in Mexico and Peru that they were seldom used as money. They were mostly used as ornaments.

When Captain Drake touched on the coast of California the natives had little regard for the precious metals.

We find in Mexico the monastic habits and ritual to which he alludes. See a full account in Acosta, and Prescott's "Conquest of Mexico."

The calendar, the astronomy, and the religious rites and ceremonies of the ancient Aztecs bear many indications of contact with Central Asia.

If Fousang was America, the account given by this priest solves several important problems.

The tree Fousang appears to be the Mexican Maguey, of which Acosta thus speaks :

"Maguey is a tree of wonders, whereof the Notaries or Chapetons (as the Indians call them) are wont to write miracles, in that it yieldeth water, wine, oil, vinegar, honey, sirup, thread, needles, and a thousand other things."

Francisco Vasquez de Coronado relates that vessels were found at Quiver whose sterns were gilded.

Father Melendes, in Acosta, speaks of the wreck of a Chinese vessel found on these coasts.—See Mémoires de l'Académie des Inscriptions et Belles Lettres, vol. 28 ; article Fousang.

After a review of the main facts in the case and a cursory glance at a vast mass of collateral evidence which can not be given in this essay, we think there is sufficient evidence to warrant the belief that Chinese merchant-vessels passed over to America for the purpose of traffic, and that Buddhist missionaries came in these ships, and introduced the culture and religion of Central Asia.

The Otomie language spoken over a large territory in Mexico has a singular affinity with the Chinese.—Prescott's "Conquest of Mexico," vol. 3, p. 396.

It is generally admitted that the Toltecs were the authors of Mexican civilization. Clavigero, after a laborious investigation, fixes the date of the arrival of the Toltecs in Anahuac, A. D. 648.—Prescott, vol. 1, p. 17, note.

Civilization appears upon the plains of Mexico about one hundred and forty years after the Chinese became acquainted with Fousang.

*

INTERPRETATION OF INDIAN NAMES.

INDIAN NAMES IN NEW YORK.

AR-MONK—Fishing place. *Aumarog*, they are fishing.—R. Williams' Key, p. 103. *Aumarui*, he is gone to fish.—R. Williams' Key, p. 103. *Aman*, a fishing line.—Zeisberger. *Ann*, I take fish with a line.—Rasle, D., p. 510. Literally, place of taking fish with a line. The termination *k*, is local and signifies place.

ASH-PE-TONG—At the hill. From *ashpotag*, height.—El. Bible.

A-SHÓ-KAN—Falls or rapids.

CHA-PE-QUA—There is a big rock or large rock abounds. From *cha*, large; *puck* or *pik*, rock, and *a*, a verbal sign, or *ka*, a sign of abundance.

CHA-TE-MUK—Great rocks. *Cha*, great; *amukqut*, rock, or *tompsqut*, rock.—E. B.

CÍs-QUA—Muddy. *Siscu*, muddy.

CO-NÓN-DE-CONK—At the very steep, or long hill.

CO-HÓNK-SON—Very crooked.

COX-SÁCK-IE—High hills. From *kogsuhkoagish*, high hills.—El. B., Gen. 7 : 19.

E-SO-PUS—A bend of a peculiar kind in a river. From *asoeposue*, backsliding.—Eliot's Bible, Jer. 3 : 6. Also from Chip. *aje*, going backward, and *sepus*, a river.

HÁS-E-CO—It is miry. Name of meadows on Armonk River, in the town of Rye.

HO-MO-WACK—To flow out.

HO-PAT-COKE—Cold spring.

HUNK—Above, or at the top of a hill or falls. *unk woe*, above.—Gen. 1 : 7, El. B.

KI-CHA-WÁN—Rapid stream. From *kijidjiwan*, it runs fast; a rapid.—Baraga.

KIT-TA-TÉN-NY—High mountain. *Kit*, great; and *ahtonsh*, a pile.

KIS-CO—A steep place.

MA-HÁCK-A-MACK—Large house; chief's house.

MAN-HÁT-TAN—Indian name of Hell-Gate. Whirling rapid. *Wan-át-an*, a whirlpool.—Baraga. *Men'-it-an*, to be carried away; rapids.—Rasle.

MA-MÁR-O-NECK—A large creek, or river.

MOS-HO-LÓO—Much fishing; a store of fish is taken. (*Ne*)-*mesáirsha*, I have taken much fish.—Rasle, page 509. *L*, *n*, and *r* are interchangeable in Indian. *Mesáirsha* may be written *Mesilouha*. (*s* has the sound of *ou*.)

MUM-LOCK-US—Meadow stream.

MO-HUNK—High hill.

NÁP-AN-OCK—Place of falls or rapids.

NÉ-PE-RAN—Swift water, from *nepe*, water, and *na'-arine*, to flow.—Rasle, p. 457.

NES-CO-TACK—Bad swamp.

NY-ACK—A point, corner, or angle.

PA-GUNK—Governor's Island. Nut place. *Pagan*, a nut.

PAUGH-KÁN-AUGH-SIG—Different or otherwise runneth it. A stream that runs in a different direction from the main stream.

PA-PA-RÍN-E-MIN—*Papa*, roundabout; *arrine*, floweth; *min*, us. We are encircled by a river. Indian name of an island in Harlem River, on the Westchester side of King's Bridge.

PE-TAUGH-KUNK—A plunge, a fall in a stream.

POUGH-KEEP-SIE—Small cove or harbor.

PUNK-HÓCK-IE—Steep banks.

QUAS-SÁ-ICK—Rocky stream.

SÚCK-AN-NÍSS-ING—Black-stone place.

SCHÚN-E-MUNK, or SKUN-E-MUNK—At the great moun-

tain, or heap. From *sko*, intensive, and *nomung*, a heap.

SHA-WÁN-GUNK—*Sha*, or *cha*, great; *wan*, deep; *gon*, an abyss or falling-place; *k*, local. Great, deep falling-place, or precipice. Indian name of the lofty precipice on the southern front of Shawangunk Mountains.

SHO-ROCK-A-POCK—A passage through; Spuyt-den-duyvel. *Shorock*, through a hole. From *esanraghíswi*.—Rasle, p. 553. *Kabik*, passing.—B.

WA-WÁ-SING—At the bend (of the river).

WE-CA-BUCK—Great, steep rock. *Wa*, intensive, and *ka-bik* or *buk*, a steep rock.

WA-WA-YÁN-DA—It is heard distinctly. *Wa-wa*, intensive; *yonda*, a dialectic form from *onondan*, he hears it.—B. Name of a cascade in Orange County, New York. There is also a mountain in that region from which the residents affirm comes a roaring sound, probably occasioned by a waterfall.

INDIAN NAMES ON LONG ISLAND.

AM-A-GAN-SET—Fish drying, or when fish is dried. *Anmirkan*.—Rasle, p. 527.

CON-ET-QUT—It is beautiful, fair. *Koonet*.—El. B., Song, 4 : 7. *Gwanatch*.—B.

CON-NÉC-TI-COTT—Long cultivated fields. From *kon*, long; and *kitigade*, it is planted.—B. This word is often contracted more or less in composition. One contracted form is *nitte*. See R. Williams' Key, page 89. *Aquegun-nitte-ash*, fields worn out. *Aquegun*, barren; *nitte*, field; *ash*, plural.

GO-AN-AS—Shallow, intensely muddy—*Go* or *ko*, intensive; and *winis*, mire.

JA-MAI-CA-GEMICO-JAMICO—This word refers to beaver. *Sha*, abundance; *amik*, beaver; *o*, verbal sign, meaning, there is.

MAN-HAS-SET—An island sheltered by other islands.

MO-RI-CHES—Oyster digging, or shell-fish digging. *Monash*, to dig or weed; and *ess*, a shell of oyster. 2/

NA-PAGUE—Shallow water. *Nipe*, water; and *bagwa*, shallow or flat, from *na-baga*, it is flat.—B. Beach on Long Island.

NAY-ACK—A point.

RON-CON-KO-MA—From *raga*, a dialectic form of *na-gau*, sand; and *wakami*, clear water. Sandy shore of the crystal water.

SHAG-WAM—A long shallow place where the waves break. *Jagawamika*, there is a long shallow place in the lake where the waves break.—B.

INDIAN NAMES IN PENNSYLVANIA.

A-QUON-CHI-CÓ-LA—Bush-net stream, or thick under-brush stream. *Akawanjika*, there is thick under-brush of the fir kind.—B. *Agwindjin*, to float.

AL-LE-GÁ-NY—Good stream for canoes. *Wullit*, good; *anne*, stream; *wul-ach-ne-u*, a creek or river without falls.—Zeis.

CO-QUÓN-OCK (Philadelphia)—Pine forest place. *Cu-we*, pine; *kwam*, forest; *ock*, place, or long pine place. *Cu-we*, pine; *quon*, long; *ock*, place.

CO-CÓSS-ING—Place of owls. *Gok-hos*, an owl.—Z. *Ko-ko-ko*.—B.

CO-DÓ-RUS—Stream by which they go inland in a canoe. *Go-pa-am*, or at the ascent of a river; *ak-8-dai-8-i*, at the ascent of a river.—Rasle, p. 548.

CHIK-I-SA-LÚN-GO. *Tchekisse*, to run aground, paddling.—B. Meaning of *lungo* uncertain, but probably refers to stream.

KITH-AN-NE—Large stream.

LECH-AU-HÁN-NE—The forks occasioned by the confluence of two rivers.

LY-CÓM-ING—Sandy stream.

MACH-HÁN-NE—Large stream.

MAU-CHUNK—At the large mountain.

MAN-I-ÚNK—Steep or deep place.

MOY-A-MÉN-SING—Gathering place of pigeons. From *mawinni*, assembled (Zeis., Gram., p. 237), and *ameme*, a pigeon, and *sing*, place.

MO-NON-GA-HIL-A—Said to mean trembling banks.

NISH-AM-HAN-NE—Two streams making one by flowing together.

PEM-A-PACK—A pond without a current.

PO-HO-PÓCK-A—Two mountains butting with their ends against each other.

SHO-HO-KAN—Glue.—Zeis.

SUS-QUE-HÁN-NA—Smooth river. From *sooskwa*, it is smooth, and *anna*, a stream.

SANK-I-NACK—Flint stone.

SAU-CON—The outlet of a stream.

TANK-HÁN-NA—Small stream.

TAM-MA-QUA^u—Beaver stream.

TO-BY-HÁN-NA—Alder stream.

W/ WX-Ó-MING—Wide place or wide flats. *Wawame*, broad.—Cotton.

WY-A-LÚ-SING—Forcible rushing. From *wia*, intensive, and *nishe* or *lishe*, to come down sliding, or *usis-aus*, to run.—E. B., 1 Sam. 17 : 17.

INDIAN NAMES IN NEW JERSEY.

AB-SÉ-CUM—Low ground. From *Tabissakamiga*, There is low ground.—B.

AS-SÚN-PINK—Rocky falls. From *assin*, a stone, and *pangissin*, it falls.

AC-QUÁCK-AN-OCK—Barren land. *Aquacken*, barren, and *ake*, land.

AT-SÍ-ON, or AT-SI-ONK—At the narrows.

CHUN-GA-RÓRA—Oyster stream or oyster place. *Chun-koo*, an oyster.—Cotton.

COM-MU-NI-PAUGH—Rain water.

HÁOK-EN-SÁOK—Place of small or short bends. From *huck-quon*, a hook or bend; *sis*, diminutive, and *uk*, place; or *hack-in-skak*, abundance of bends.

HÓ-PAT-KONG—A stream issuing from springs.

KÚSH-E-TUNK—At the high hill.

LO-PAT-KÓNG—A rapid stream. *Luppehette*, flowing water.—Heck. Manuscripts.

MAN-AS-QÚAN—End of a peninsula.

MA-TOÚCH-IN—Much rise up, much hill. From *mach*, much, and *tahshinumuk*, lifted up.—E. B., Zech. 9:16. Or *mut*, from *amut*, a hill, and *ish* or *oush*, intensive, having the sense of high. High hill. It is said to be the highest spot between New York and Trenton.

MUS-CON-ÉT-CONG—Rushing or angry stream.

NÉV-I-SINK—At a point of land projecting into a sea, lake, or bay. *Neiashi*, point of land projecting into a lake (B.), and *ink*, place at, or on.

PAS-SÁ-IC—In the valley. *Pachseyink*—Heckewelder.

PO-HAT-CÓNG—Rapids in a river.

RÁH-WAY—In the middle, or between the rivers. *Rah-way*, *nah-way*, and *lah-way* signify in the middle, in the midst.

RAR-I-TAN—Forked river.

SE-CÁU-CUS—Snake hiding-place. From *skouk*, snake, (Rasle, p. 528), and *kas*, to be hidden (B.). Here is a hill abounding with snakes.

SHÁB-E-CONG—Clay stream, or at the place where there is clay.

TÓ-TO-WA—A gap or breach.

TUCK-A-HÓ—Name of a plant from which the Indians made bread.

WAT-CHOG—Crooked pond; probably a softened form of *wagi*, crooked.

WAT-SÉS-ING—Doubled up, folded. Folding.—E. B., 1 Kings, 6: 34, *Wadchishinneash*.

INDIAN NAMES IN DELAWARE.

SÚS-PE-CO—It is habitually muddy. *Sus*, mud; *pe*, water; *ko*, custom or habit.

WA-WÁS-SET—It is a noble bend. Literally, he is circular. When an inanimate object is named by an animate verb, as thus personified, it is a sign of some real or supposed excellence. *Set*, so far as I have been able to discover, is always the termination of an animate verb. It is in the animate subjunctive passive, or what Hekewelder, Edwards, and Zeisberger call a participle.

INDIAN NAMES IN MARYLAND.

AL-LE-GÁ-NY—Good stream for canoes.

AN-NE-MÉSS-EX—Creek abounding with logs. From *anamaiti*, underneath, and *ssag*, wood.

AN-TI-É-TAM—Swift water.

A-QUA-KEEK—Full of thick bushes.

CHAP-TIC-O—It is a deep stream.

CHES-A-PÉAKE—Salt bay. *Jiwissi*, it is sour or salt, and *beka*, slowly, gently, quietly.

CHOP-TANK—Deep or large river.

CHIN-CO-TEÁGUE—Place of oysters. From *chunkoo*, an oyster.—Cotton.

MAT-A-WÓM-AN—Place of sand, or sandy-bottom stream.

MA-CHO-DIC—Much paddling or steering. *Mach*, much, *odake*, a steering-paddle.

NE-ÁP-SCO—Much foaming water.

PAT-ÁPS-CO—Abundance of white foam. From *bite* or *peah-teau*, foam; *ap*, white; *sco*, abundance.

PO-TÓ-MAC—Narrow broad river. *Potoemoouk*, swelling out.—E. B., Psa. 30: 13. Narrow or pointed at one end, and broad at the other. *Pat*, from *patchiska*, it is pointed (B.), and *wawame*, broad.

INDIAN NAMES IN MAINE.

AB-OL-I-JA-KÓM-I-OUS—The water turns round at the

foot of a high fall. *Abamodjwan*, the water turns round at the foot of a rapid; and *akos*, of a certain height.

AC-QUE-HA-DÓN-GON-OCK—At the weir, causing to stop, instrument, place.

AM-I-TI-GON-PÓN-TI-COOK (Lewiston)—A boiling cataract. From *amidegamide*, it overflows boiling (B.), and *pontook*, falls.

A-MON-CÓN-GON—Fish drying.

AN-DROS-CÓG-GIN—Orthography of this word unsettled. It probably should be *Angwassagin*, river of flood-wood, or place where there is flood-wood. If *dros* is a radical part of the word, it refers to the sound of rushing water.—R., p. 446.

CHAM-QUSS-A-BAM-KOOK—One paddling can touch bottom. (*Nin*) *tcheme*, I paddle; and *gosabimagad*, it goes to the bottom; participle or subjunctive, *guesabimagak*.—B.

CHES-SUN-COOK—Large pines. *Cha*, large, and *jingwak*, a pine-tree; *cu-we*, or the *kse* of Rasle, is white pine.

COB-E-SE-KÓN-TE—Sturgeon spearing. *Kau-posh*, a sturgeon; and *gond*, pushing, thrusting.

CÚSH-NOCK (Augusta)—Rapids.

KEN-NE-BÉCK—Long, still water. *Kenne*, long; and *beka*, quiet, or slowly, gently.

MA-QUÓIT—A point of land jutting into the water. From (*nin*) *moki*, I come forth, I make my appearance; participle, *mwakiz*.—B. It may perhaps be applied to a cove of water extending into the land.

MAD-A-WAS-KA—Noisy stream. *Mudweska*, it makes a cracking noise.

MER-I-CON-NÉAG—Shoulder, carrying place.

PE-JÉP-SCOT—Ragged rocks. *Passipskodtud*, ragged rocks.—El. B., Isa. 2 : 21.

PE-NOB-SCOT—It is rocky, or rock abounds.

PRE-SÚMP-SCOT—Cliffs of rocks. *Passompskodehuhtu*—E. B., Isa. 57 : 5.

PIS-CÁT-A-QUIS—A heap of rocks. *Piskquttu*, rock; and *okwiss*, from *okwoissinon*, they are together in a heap.

SA-CO—Outlet of a river. *Sagiwan*, B.; *Sa-ku-wit*, Zeis.; *Sannngsk*, Rasle.

SCHOO-DAC—Large lake, lit., abundance of steering. *Scho*, abundance; and *odake*, to steer a canoe, also a steering paddle.

SA-GA-DA-HOCK—Around the mouth of a river; the place in the lake round the mouth of a river. *Sagida*, B.

SHE-BEAG, or CHE-BÉAG—An island, noted place of resort in Portland harbor; there is no brushwood, no underwood. *Jibia*, there is no underbrush; participle, *Jabeiag*.—B.

INDIAN NAMES IN NEW HAMPSHIRE.

AM-MON-OOS-UC—Wild roaring stream.

KON-TOO-KOOK—Noisy stream, or the song of rushing water.

KE-AR-SARGE—Very high hill.

MO-NAD-NOCK—Steep mountain.

NASH-U-A—Between, in the middle; between the rivers.

NICH-E-WAN-E—Loud sounding rapids.

OS-SE-PE—Large water, or large river. *Osa*, much; *sepe*, river.

PEM-I-JI-WAS-SET—Noble stream; chief current. *Bimidjiwan*, it is running water; *set*, he is. A sign of excellence. An inanimate object personified.

PIS-CAT-A-QUA—Rocky stream, or abundance of rocks. From *pisqutta*, rock; and *qua*, which probably signifies abundance. The termination meaning abundance varies in different sections. It is one of the most common forms of Indian speech.

PIS-CAT-A-QUOG—Large rock. *Pisqutta*, rock; and *ekwag*, large. *Piscataqua* is indicative; *piscataquack*, subjunctive. The genius of the Indian language makes

almost every part of speech a verb. It delights also in the subjunctive mood. The names of places are many of them verbs with two forms: one in the indicative, the other the subjunctive mood.

UN-CO-NÓO-NUC—A heap upon a heap.

WIN-NI-PIS-E-ÓG-EE—The curved line of grace and beauty. Poetically called the smile of the Great Spirit; literally, it is circular, full of curves. *Winibassigi-gissis*, the sun has a circle.—B. It leans or inclines on one side, and then on the other, bending, or curving. *Eianibessag*, it leans on one side, and then on the other. *Anibesse*, it is leaning.—B.

INDIAN NAMES IN MASSACHUSETTS.

AG-A-WAM—Place of curing fish. *Poisson boucane*—*AgSann*.—Rasle.

A-CUSH-NET—A cluster of hills. $\begin{matrix} \kappa \\ \wedge \end{matrix}$ *O^κwishinog*, they are together in a heap.

AP-PON-E-GÁN-~~UL~~E—Still, or quiet water. *Aip-pone-tean*, to make calm.—El. B., Psalm 107: 29.

AS-SA-BET—It is miry.

CO-CHIT-U-ATE—Very deep water, or deep water abounds. *Kò*, intensive, and *chitqueu*, deep water (Zeis., Gram., p. 238); *at*, verbal sign, there is much deep water.

CO-HAS-IT—It is rough, or crooked.

CO-NO-HAS-IT—It is long.

HOO-SACK—A pinnacle, a sharp-pointed height.

JAI-MÁI-CA—Abundance of beaver. *Cha*, much; *amik*, beaver; *a*, verbal sign.

MAS-SA-CHÚ-SETTS—Hill in the shape of an arrow-head. Cotton. Blue mountains.—R. Williams. Much mountain. J. H. Trumbull. The true meaning in the opinion of the writer is, A noble clearing in the forest, or large open fields. *Moschivi*, clear (Zeis.); *maji* (B.), *mosse* (smooth, El.), a clearing. *Majiigan*, I make a clearing. *Majiige*, I cut brushwood and big trees down. (*Nin*) *majiie*, openly, plainly. *Mijisha*, I expose to the sight of the people some

animate object. (*Nin*) *mijishassa*, participle or subjunctive of this verb is *mej-i-shas-sad* (B.), almost exactly Massachusetts. It is open, uncovered, exposed to the sight, *mijishawissin*. This seems clearly the root of the word. Let us see if the meaning is applicable. Josselyn, in speaking of Mount Wolleston, says: "It is called Massachusetts fields. That here Chicatabut, the greatest Sagamore of the country, lived before the plague." "Three miles to the north of Wichaguscusset is Mount Wolleston, a very fertile soil, and a place very convenient for farmers' houses, there being great store of plain ground without trees. Near this place is Massachusetts fields, where the greatest Sagamore lived before the plague, who caused it to be cleared for himself."—Wood's "New England's Prospect." Drake's "History of Boston," p. 44. Such a clearing on the rock-bound coast of New England, made before the settlement of the country by Europeans would be noted far and near among the Indians. We have not the least doubt but that this is the true meaning.

MISH-AW-UN or MISHAWUM—Charlestown; far out on the sea or lake.

NA-HÁNT—A point in the sea.

NA-HÚM-KEAG—Salem; place abounding in fish, or place abounding in striped bass. From *namos*, a fish, and *kikage*, to make marks; either marked or noted for fish, or marked fish, *i. e.*, striped bass.

NA-PÓN-SET—As he is a rapid. *Set* is the third person singular of the animate subjunctive passive. It is a good fall. That is, easily passed over by canoes. Being personified, it had to the Indian some kind of excellence.

ON-KO-TE (Milton)—Place of hills.

QUN-NE-BO-QUIN—Charles River; it is circular or crooked.

QUIN-SÍG-A-MOND—Long lake; long, thin water. *Quin-long* and *Jogamamagau*, it is liquid; literally, long liquid (*j* in this word has the sound of *s*). *Quin*, long; *sig*, thin or shallow; *gam*, water. Long, shallow lake.

SQUAN-TUM—Abundance of large rocks.

SA-GUS—Wet or overflowed grass land. *Sagaska*, the grass begins to grow; *shagaskil*, grass wet with the dew.—Zeis. *Sigisse*, it is overflowed; *sagissig*, overflowed.—B.

SHAW-MUT—Boston. *Sha*, intensive, and *amut*, a hill, a cluster of hills. *Amut* in composition signifies hill.

SHAW-SHEEN—It is smooth, glossy. *Wsha-chan*, smooth, glossy.—Zeis., Gram., p. 227.

SKAR-GO—It is a steep or high hill.

TIT-I-CUT—Crooked.

WA-CHÚ-SET—He who is a mountain; *i. e.*, a noble mountain.

WAT-TUP-PA—Side by side lakes.

WIN-NIS-I-MET—Swamp hill. *Winis*, mire; *amut*, hill. Hill in a marsh.

INDIAN NAMES ON NANTUCKET.

NAN-TUCK-ET—It is heard, or it makes itself heard. *Nondagwet*, it is heard.—Baraga. It sounds, *nondagwee*.—Chipeway Spelling Book, vol. 1, p. 50. It makes itself heard, *n8danngat*.—Rasle, p. 446. Named from the sound caused by the shoals on the coast.

QUON-SU—It is long.

INDIAN NAMES IN RHODE ISLAND.

A-QUID-NIC—An island.

A-PON-AUG—Place of oysters.

AQUA-BA-PAUG—Scoop-net pond. A euphonic, or dialectic form of *quabagon*, a scoop-net and pog-pond. *Aqua-ba-or-pa* signifies to draw with the arm. Where fish are taken with a small draw-net.

AS-SA-PUM-SIK—Rock cave, hiding-place. *Assa*, to put or place him somewhere; *pumipsquash*, rock.

CHIS-A-WAN-NOCK, or CHE-SA-WAN-E—Hog or Perry

Island. Muddy at the bottom. Part of the island is a marsh.

CAN-ON-I-COT or QUON-ON-A-QUOT—Very long.

MAN-ÍS-SES—Small island.

MASH-A-PAUG—Large pond.

MISH-O-WÓM-ET, or SHA-OM-ET—Far out in the sea or lake.

NAR-RA-GÁN-SET—Noble or excellent ferry. *Narra*, to carry or fetch by water; *gan*, a ninstrument or place used in the manner expressed by the root, and *set*, verbal termination signifying he is, or he who is. Fetch by water—used place—he is. *Set* being animate, is a sign of excellence. Hence, good ferrying-place. (*Ne*)*nann-daganse*, from the water where I am I go to the shore.—Rasle, word, *terre*, page 534. The Delaware *naten*, and the Chippewa *nada*, are used in this sense. But *nana*, without a *d* or *t*, also signifies to fetch.—B. Carrying-places by land generally begin with the syllable *marra* or *merre*, which alludes to the shoulder. Roger Williams once asked an Indian the meaning of *narraganset*; he pointed to an island about a rod from the shore, and said that was *narraganset* (good ferry; short ferry).

NY-ATT—A point.

PA-PAS-SQUASH—Peninsula near Bristol. Rushes. *Pupishashquash*, a rush.—E. B., Isa. 9: 14. At its entrance are marshes covered with rushes.

POT-O-WÓM-UT, or POOT-O-WÓM-ET—Narrow at one end and broad at the other. *Pat* from *patchiska*, it is pointed, and *wáwame*, broad.

PAW-TÚCK-ET—A fall.

PAW-TÚX-ET—A good fall; excellent fall. Probably one easily passed over by canoes at high tide.

WEY-BÓS-SET—Narrow place. The narrows. *Wibona* (*nind*), I make it narrow, and *besho*, near.—B.

WOON-SÓCK-ET—Falls. Loud-sounding falls. *Woo-moong*, long soundeth; *sokanuma*, to pour out; *won*, to howl.

WON-SÓCK-ET—Hill. Pond on a hill. *Wana*, a reservoir of water, and *saki*, which in composition signifies a mountain or hill.

INDIAN NAMES IN CONNECTICUT.

ASH-PE-TUCK—Mountain river. *Ashpohtag*, height (E. B., Ex. 37 : 1), and *tuck*, river.

CON-NEC-TI-CUT—Long cultivated fields. *K8éntek*, R. p. 407.

HOU-SA-TÓN-IC (Oshedina)—There is a long narrow ridge of a mountain (B.); river of the long mountain ridge.

MASH-A-PAUG—Large pond.

MYS-TIC—Large or wide river.

NÁ-GA-TUCK—Hindered river, obstructed with rapids. (*Nin*) *naga*, I hinder, stop; and *tuck*, river.

NAT-CHAUG—Rapid stream.

PÁW-CA-TUCK—Pure or fresh river. *Pahke*, pure; and *tuck*, river.

QUIN-NE-BAUG—Long water.

QUIN-E-PI-ACK, or QUIN-NIP-I-AC—Crooked river, or one that runs in circuits; crooked.—E. B., Judges, 5 : 6. *Quinnuppekomwe*, compasseth, Gen. 2 : 13; *Quanupishunk* in circuit, 1 Sam., 7 : 16; *Ukquinnupuhkomun*.

SHE-TUCK-ET—Violent river, or large river. *She*, is generally intensive, and may signify large, or violent, as the context requires; *tuck*, river. Some make *she* a contracted form of *nassawaii*; between, and interpret; between the rivers. Rasle has *tsa8teg8é*, in the middle of the river.

SCAN-TIC—Rushing river.

WIL-LI-MAN-TIC—Strongly running river, rapids. *Wannina*, much, strongly (Barraga); *mant*, from *mant-serra*, he runs (Rasle); and *tuck*, river.

YAN-TIC—Is probably a dialectic form of the Chippewa *wendeg*, boiling, raging; or *onde*, it boils; and *tic*, river. Or better, *an* or *on*, sound; *y*, intensive; and *tick*, river; loud sounding rapids. The Indian language

is capable of expressing the same general idea in a great variety of ways; yet every change of sound, letter, or accent gives a shade of meaning difficult to transfer into English.

WESTERN INDIAN NAMES.

CHI-CA-GO—At the harbor or place of shelter for canoes. From *tchig*, near, close by, at; and *ago*, the root of *agomowin*, a harbor. This root has the sense to cover, to shelter.

IL-LI-NÓIS—River of men.

KAS-KAS-KIA—Abundance of grass.

MI-~~S~~-SIP-PI—Large river. *Mishe*, large; *sippi*, river.

MIS-SOU-RI—Said to mean big muddy. If this is the correct meaning, the roots are *miss*, great; and *winnis*, dirty; or *winta*, to make it dirty. *N* and *r* are interchangeable; *Miss-wiria*. *Wi* changed to *ou* by euphony, makes *Missouria*, much dirty makes it.

MISH-E-GÂN—Large inland lake.

OHIO—Beautiful river, or river of good fruit.

WA-BASH—Marsh river. *Wabashkiki*, a swamp, marsh.

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