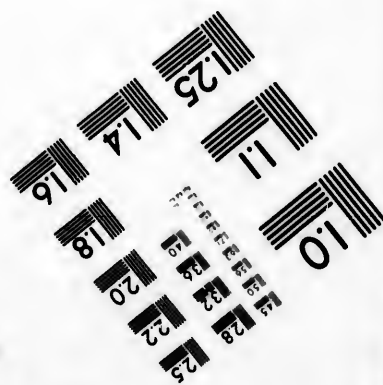
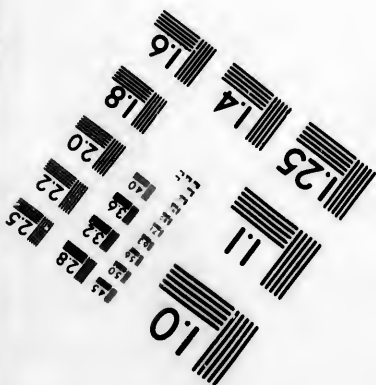
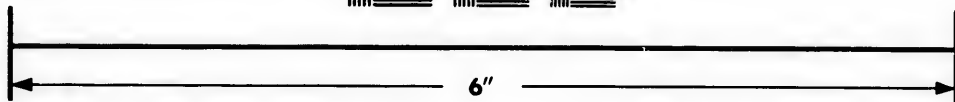
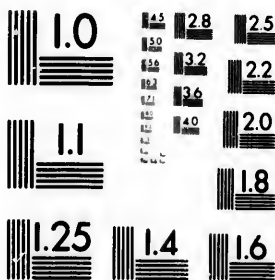


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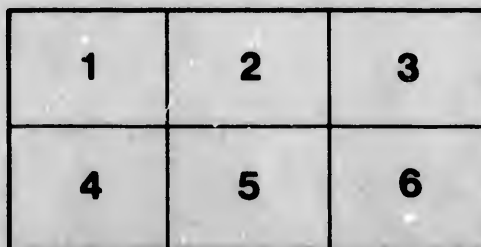
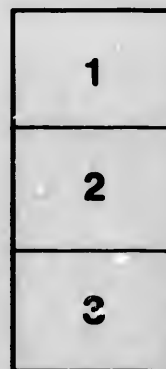
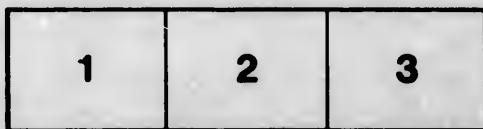
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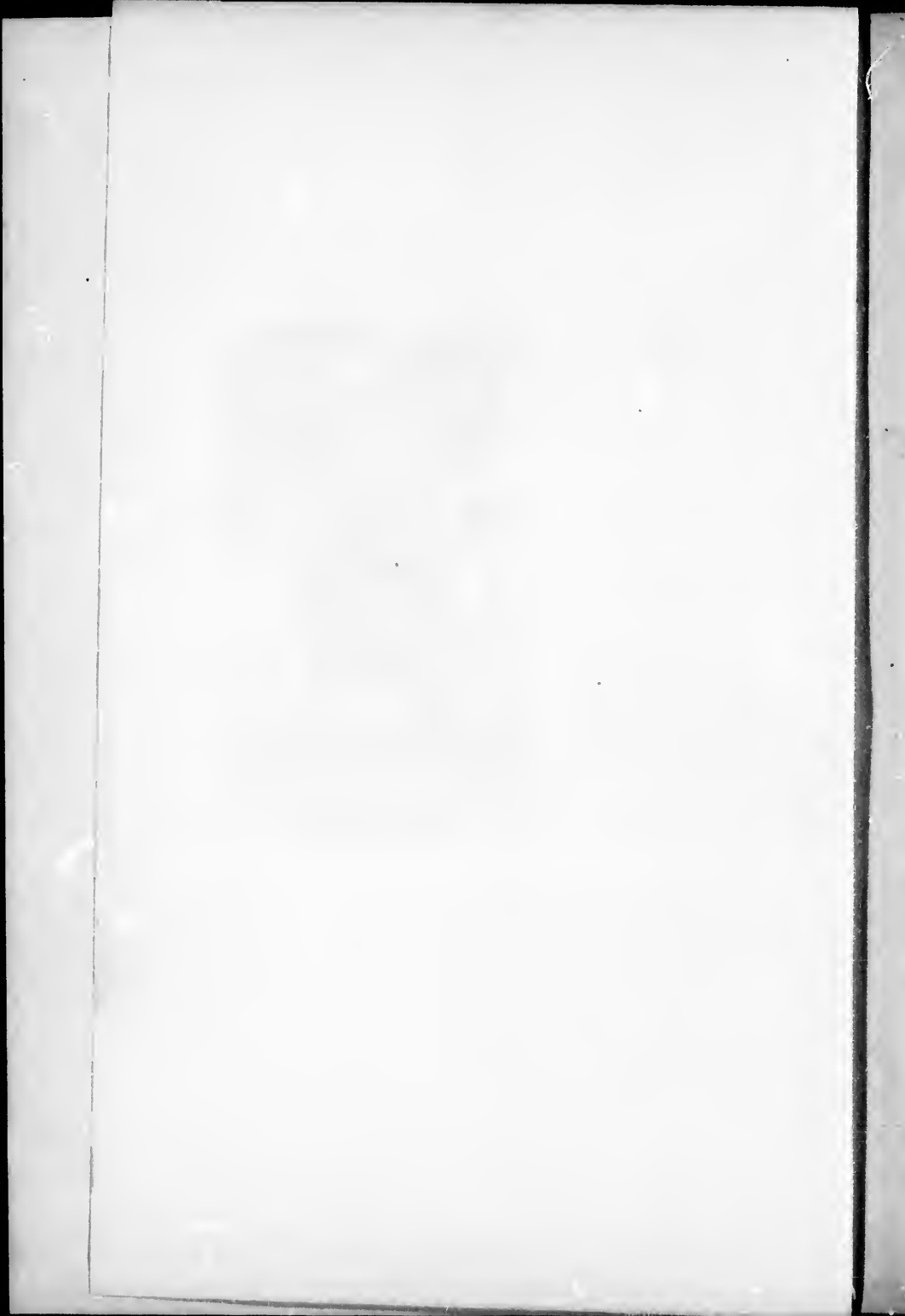
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No. I.

INDIAN BULLETIN

FOR 1867.

CONTAINING A BRIEF

ACCOUNT OF THE NORTH AMERICAN INDIANS,

AND THE

INTERPRETATION OF MANY INDIAN NAMES.

BY

REV. N. W. JONES.

NEW YORK:
PRINTED BY C. A. ALVORD,
1867.

no
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v. 1

This pamphlet is issued to subscribers, for the purpose of defraying in part the expense of an effort to establish a National Professorship of Indian Languages and Archæology.

The correct interpretation of a single Indian name often requires months of labor.

There are a few interpretations in this pamphlet which may be incorrect. These will be amended in the Bulletin for 1868.

The Indian Bulletin for 1868 will continue the interpretation of Indian names and give an account of the ancient Chinese voyages to this continent.

Entered according to act of Congress, in the year 1867,

By N. W. JONES,

In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

INDIAN BULLETIN.

"WELCOME, welcome, Englishman," was the salutation with which the pilgrims were greeted on their arrival upon the shores of the New World, by the noble and generous native.

Further south, the beautiful Pocahontas saved the life of Captain John Smith, and her countrymen furnished provisions to sustain the infant colony of Virginia. In New York, in Rhode Island, and wherever the first settlers of this continent came, Indian storehouses were opened to supply the wants of famishing adventurers. They furnished food, shelter, land, trade, and wealth to hundreds and thousands. Who was this Indian who nursed the infancy of this great nation? He was a man made in the image of God, and once sole proprietor of this vast continent. He was a true friend, a brave warrior, generous in disposition, and a devout worshiper of the Great Spirit. He had a language more copious than any in the known world. He was an eloquent orator, a skillful mechanic, a successful physician, a practical farmer; and the native Mexicans were more accurate astronomers than either the ancient Greeks or Romans.

This race is fast passing away; but they have left a literature, written by the early missionaries, far more copious than the Hebrew, and almost every stream, valley, and mountain commemorates their existence.

TRIBAL DIVISIONS.

The Indians of North America, east of the Mississippi, and north of the Gulf of Mexico, have been divided into five great divisions. **139840**

1. The Eskimaux.
2. The Athapascas.
3. Algonkin Lenape.
4. Iroquois, or Six Nations.
5. Southern Indians, Creeks, Cherokees, Choctas, Chicasas, and kindred tribes.

The most numerous family of nations, the Algonkins, has been thus classified :

NORTHERN ALGONKINS,

Knistinaux, Chippewas, Ottawas, Potowotamies, Mississagues.

NORTHEASTERN,

including the Algonkins of Labrador, the Miamaes, the Etehemins, and the Abenakis.

EASTERN, OR ATLANTIC ALGONKINS,

occupying the country between the Saco River, in Maine, and Cape Hatteras, in North Carolina.

These were, first, the New England Indians, embracing the Pequods, of Connecticut; the Narragansetts, of Rhode Island; the Pawkunnawkuts, or Wampanoags, mostly within the bounds of the Plymouth colony. The Massachusetts.

The Pawtuckets, north and northeast of Massachusetts, the chief tribe of which were called Penacooks.

Delawares and Minsi, between the Hudson and Delaware Rivers.

The Susquehanoeks, on the Susquehanna River.

Powhatans of Virginia, consisting of thirty-four tribes, speaking the same language, and numbering ten thousand souls.

Pamlicos, of North Carolina, extending as far south as Cape Hatteras.

WESTERN LENAPE,

embracing the Miamis, Illinois, Shawnees, Saukis, Menomenies.

IROQUOIS TRIBES.

Northern and Southern Iroquois.

The Northern were—First, the Five Nations, consisting of the Mohawks, Oneidas, Onondagas, the Cayugas, and the Senecas. Second, the Western Iroquois tribes, consisting of the Wyandots, or Hurons; Attionandarons, or the neutral nation; the Erigas and the Andastes, or Gnaadastognes, south of Lake Erie.

The Southern Iroquois tribes occupied the River Chowan and its tributary streams, and also the Rivers Neuse and Tar. On the two latter lived the Tuscaroras, the most powerful tribe in North Carolina, who were afterward incorporated among the Five Nations.

SOUTHERN INDIANS.

The Southern Indians, east of the Mississippi, and south of the country occupied by the Lenape and Iroquois, were the Catawbias, Cherokees, Creeks, Seminoles, Choctaws, Chickasas, together with the Natchez, and some smaller tribes not much known.

The Southern Indians were somewhat more civilized than the Northern, and depended more upon agriculture for a subsistence, and the men assisted in the labors of the field. One cause of their being more agricultural, doubtless, was the fact that corn was more easily raised, and game less plentiful than in the North.

Among the southern tribes, the Natchez were distinguished by temples dedicated to the sun, and a regularly organized priesthood. There was a tradition among the Natchez that their nation once extended for twelve days' journey, from east to west, and fifteen from north to south, having within these bounds five hundred chiefs, called Suns.

The principal Indian tribes between the Mississippi and the Rocky Mountains are the Sioux, Pawnees, and Black Feet. The Sioux call themselves Daheotas.

LOCAL TRIBES.

From Albany westward to Lake Erie were the Five Nations.

De Laet thus enumerates the tribes along the Hudson River: The Manhattans and Packamins, along the eastern bank, below the Highlands; the Waroanekins, on the eastern, and the Waranancongyns, on the western bank, both in the vicinity of Kingston. Above them he places the Manikans, on the eastern bank, and opposite them the Maekwes (Mohawks), their hereditary enemies.

LONG ISLAND.

The tribes upon Long Island consisted of the Canarsee, Rockaway, Merric (or, Meroke), Massapequa (or, Marsapeague), Matinecock, Nesaquake (or, Nissaquogue), Seatalcot (or, Setauket), Corchaug, Manhasset, Secatogue, Patchogue, Shinecock, Montank.

The sachem of the Montauks was acknowledged to be the Grand Sachem of Long Island. Long Island was a favorite residence of the Indians; its bays and coves affording a most abundant supply of fish and clams, and its woods were well stocked with deer. The eastern portion of Pennsylvania was inhabited by the Delawares, or Leni Lenape. It was among these that William Penn founded his colony, and, by treating the natives with justice, formed a chain of friendship between the Quaker and the Indian, which remains still unbroken.

New Jersey was wholly occupied by tribes of the Delaware confederacy. Among these were the Raritans, Haekensacks, Pomptons, and Minisinks. The colony of New Jersey treated the Indians with uniform justice, and fairly purchased their lands of the native proprietors.

ARTS OF THE INDIANS.

They were skilled in agriculture—cultivating corn, beans, squashes, and tobacco, on fertile lands, and leaving the barren as pasturage for deer, and other wild animals.

They were ingenious artisans, as their bows, arrows, axes, pottery, and other household utensils, bear witness. Their canoes of various kinds, mats, head-dresses, and garments, adorned with feathers and beads, testify to both their skill and their taste.

They were excellent physicians, having a knowledge of many plants, roots, and species of bark, which were very useful as remedies. Roger Williams and Heekewelder both assert that the Indians excelled in the healing art, in regard to those diseases which were common among them.

Du Pratz, the French historian of Louisiana, says that he was cured of a painful disease of the eye in ten days, by Indian physicians. He also mentions several cases of sickness cured by the Indians in a few days, which baffled the skill of the best French physicians in Louisiana.

They displayed great ingenuity in trapping wild animals. Sometimes a herd of fifty or sixty deer were driven into a small inclosure, a portion of them killed, and those most suitable for perpetuating the race spared. They were careful not to exterminate any species of game.

They had a mode of preparing condensed food, by parching and pounding their corn, then sifting and mixing it with maple sugar. A single spoonful of this parched meal was, according to the testimony of Roger Williams, sufficient for a man's meal. It would, no doubt, be very serviceable to soldiers on long marches, in a modern campaign.

In war they exhibited unexampled bravery. Very few Indians have been known to be cowards. Friendly

and Christian Indians probably saved the New England colonies from extermination in the time of King Phillip's war. In our late contest, an Indian served with distinguished honor on General Grant's Staff.

In their domestic relations they were quite as happy as their European conquerors. Whatever the husband procured by hunting belonged to the wife; and whatever the wife raised in the field belonged to the husband. The boys were early trained to hunt and fish, and the girls, to raise corn and weave mats. Children were taught to respect the aged. New corn-fields were usually broken up by a mirthful gathering of all residing in the vicinity.

GOVERNMENT.

Their Government was of the patriarchal kind, consisting of chiefs and counselors, and was admirably adapted to men in the hunter state. They had a system of law analogous to the common law of England, founded upon immemorial custom. Murderers were punished by the nearest relative of the deceased. The declaration of war and treaties of peace were accompanied with appropriate ceremonies. No Indian was allowed to marry in his own tribe. The succession to the chieftainship was governed by special laws. Among many tribes, a son could not succeed his father as chief, because his mother was a foreigner.

ORIGIN OF THE INDIANS.

They probably came to America in very early times, but by what route, it is difficult to ascertain. The first people of this continent undoubtedly consisted of those driven upon the coast by accident, by shipwreck, by drifting canoes, and by floating icebergs.

It is probable that in Mexico, Central America, and along the Pacific coast, a great variety of tribes were landed upon the shores of America either by accident or design.

To Mexico or California came Chinese ships in the year 458 of our era, and the country is called Fau Sang in Chinese geographies. The eastern coast of Central America and Mexico are supposed to have been visited by Phœnician or Carthaginian ships in very early times.

Many Carthaginian ships, we are told in history, passed beyond the River Lixus (Senegal), and never returned. Some of these may have got into the trade-winds, which blow from the Canary Islands to the Caribbean Sea, and been wafted to the shores of America. There can be but little doubt that some of the sea-rovers of ancient days reached the shores of America, and, returning, communicated information which laid the foundation of the story of Atlantis.

In some way a knowledge of a great country, beyond the pillars of Hercules, larger than Europe or Asia, had reached the priests of Egypt five hundred years B. C. About that time the fact was made known to Solon by an Egyptian priest, and a brief account is given of the country by Plato and other authors.

In the days of Solomon, king of Judea, his ships made voyages of three years' duration.

The Argonautic expedition implies much knowledge of the sea at an early date. The Phœnicians are known to have planted colonies in Spain, and to have visited the coasts of England and the Baltic.

The Carthaginians visited the Canaries, Madeira, and the Azores. No less than three attempts were made by the Phœnicians to circumnavigate the continent of Africa, two of which are said to have been successful. The first successful attempt was made by Pharaoh Necho, king of Egypt, six hundred years B. C. The second attempt was made by Sataspes, a Persian nobleman, who was condemned to death by Xerxes, and had his sentence commuted to the task of sailing around the continent of Africa. This was unsuccessful.

The third attempt was made by Eudoxus, in the time

of Ptolemy Euergetes, who, after several ineffectual attempts, is reported finally to have accomplished his object. Five hundred and seventy years B. C., Hanno, a Carthaginian admiral, with a fleet of sixty ships, of fifty oars each, having on board thirty thousand men and women, sailed from Carthage for the purpose of founding cities on the western coast of Africa. They founded several cities, and penetrated as far south, it is believed, as Sierra Leone. It is thus positively proved that large ships were built and voyages made, thousands of miles in length, six hundred years B. C. ; and it is possible that the Phœnicians had derived from the Chinese a knowledge of the magnetic needle. The trade-winds from the vicinity of the Canary Islands would have carried them into the Caribbean Sea with scarcely a change of sail. It is almost certain that some of them passed over to America, either by accident or design. It is equally certain that some few returned and imparted a knowledge of these countries, otherwise it would have been impossible for the Egyptian priests in the days of Solon to have described the country. It is the opinion of many learned men that in the earliest times regular voyages were made by the Phœnicians to America. This, though difficult to prove, is at least highly probable.

The Chinese made voyages to the coast of California in the year four hundred and fifty-eight (458), and it is the opinion of eminent Chinese scholars that they were acquainted with the western coast of America nearly to Cape Horn. It is supposed that Buddhist priests came in these ships and introduced their science and religious ceremonies into Mexico. The missionaries who accompanied Cortes in his expedition against Montezuma, found among the inhabitants the symbol of the cross, something analogous to the Lord's Supper, and other rites similar to those in the Roman church. These, it is supposed, were introduced by Buddhist missionaries.

The Northmen repeatedly visited the coast of North

America, between the tenth and thirteenth centuries. Their explorations extended as far south as Rhode Island, perhaps further.

MOUNDS AND MOUND BUILDERS.

In various parts of our country, particularly in the West, are found large mounds and fortifications, which have excited the wonder of the curious. Some of them are, perhaps, five hundred years old, as they have trees growing upon them three hundred years old, and the remains of a previous growth decaying upon the ground. They are generally found in the vicinity of very fertile lands, easy of cultivation, where a large population could be sustained with little labor. Those which are of a warlike nature were probably thrown up as a defense against enemies. A multitude of hands would soon pile up an enormous quantity of earth. These mounds probably required but little more labor than some of the palisaded forts of the Atlantic States. The largest known mound within the United States could easily have been thrown up by five hundred men in eleven months, according to careful estimates made by those who have examined them.

In Central America and Mexico we find a civilization of a higher type. The empire of Montezuma had existed but a comparatively short period at the time of the Spanish Conquest, having been founded, as is supposed, in 1325. It was preceded by the mighty Toltec empire. According to Mexican historians, the Toltecs arrived in the Valley of Mexico A. D. 648. They continued to spread their conquests far and wide during a period of four hundred years. They built the great pyramid of Cholula, and other large structures. About A. D. 1051, the Toltecs, having been greatly reduced by war, pestilence, and famine, silently and mysteriously disappeared. The Toltecs extended their conquests into Central America, and have left their language in some of its provinces. It was in this region, abundantly favored by nature,

where European, Asiatic and African adventurers met and brought the seeds of knowledge from three continents, that we find a peculiar form of civilization, in part indigenous and in part foreign.

MISSIONARIES AMONG THE INDIANS.

The Roman Catholics had many stations among them in former periods, and converted many to their faith. Elliott and Mayhew, in Massachusetts, were very successful as missionaries, also the Moravians, in Pennsylvania. Upon the breaking out of King Philip's war, the Indians of Martha's Vineyard, Nantucket, and Cape Cod were mostly professed Christians. Besides these there were no less than seven villages of praying Indians, who had long been instructed by the venerable Elliott, within the bounds of the colony of Massachusetts. These were faithful to the English during the war. Had they joined Philip, the New England colonies would, in all human probability, have been exterminated. When we carefully survey the efforts that have been made to Christianize the Indians, we shall find as much success among them as among the inhabitants of the East Indies.

We have in America ancient races and hoary ruins quite as interesting as any presented by Assyria, Greece, or Rome. It should be the pride of American citizens to solve the problems connected with the origin of the first population of America, and the civilization of Mexico and Peru. The subject not only has the charm of novelty and romance, but deserves the serious attention of the most profound intellect. It is hoped that this promising field of archæological research will not be left entirely to the learned societies of Europe, but that we shall do our part in rescuing from oblivion the language, arts, and monuments of America.

INTERPRETATION OF INDIAN NAMES.

INDIAN NAMES IN NEW YORK.

MANHATTAN—Rapids—*Men'itan*, Rasle.

CHATEMUC—Great rocks—*Cha*, great; *Amukgut*,
Rock, Elliott, B.

MUSCOUTA—Low plains.

KITCHAWAN—Large flowing stream.

NYACK—Corner, point, or angle—*Naiag*, El.

ESOPUS—Steep coast, or high walled banks. (The
Indians living around the abrupt hills at Farmington,
Connecticut, were called Sopus Indians.)

POUGHKEEPSIE—Small cove, or harbor.

SHAWANGUNK—Great wall—*Cha*, great; *Wankonos*, a
wall.

QUASSAICK—Rocky stream.

PUNKHOCKIE—A steep bank.

COHONKSON—Place of wild geese—*Cohonk*, gray
goose.

PETAUCUNK—A plunge, a fall in a stream.

MOHUNK—Great hill.

HUNK—A fall in a stream.

SUCKANISSING—Black stone place.

HOMOWACK—Water flows out.

MAMAKATING—Great standing heap.

MAHACKAMACK—Chief's house, or king's palace.

NESCOTACK—Bad swamp.

COXSACKIE—High hills.

ASHOKAN—Rapids.

WAWARSING—Holy place, place of sacred feasts and
war dances.

MATTEAWAN—Place of dressed skins.

NAPANOCK—Name of an Indian chief.

LONG ISLAND.

GOWANUS—To flow down, shallows.

SEWANHACKIE—Wampum land.

MASPETH—A swamp.

- MANHASSET—An island sheltered by other islands.
 SHAGWAM—High bluff.
 MONTAUK—Standard, pillar, or ensign.
 NAYACK—A point.

INDIAN NAMES IN PENNSYLVANIA.

- COAQUANNOCK—Philadelphia—Grove of long pine trees.
 KITIHANNE, or LENAPEHITTUK—Delaware River—Large river, or river of the Lenape.
 NESHAMONIE—Two streams making one by flowing together.
 PEMAPACK—A pond without a current.
 SAUCON—The outlet of a stream.
 LECHAUHANNE—The forks occasioned by the confluence of two rivers.
 THUPPEKHANNE—Cold spring stream.
 SANKENAK—Flint stone.
 COCOSSING—Place of owls.
 POHOPOKA—Two mountains butting with their ends against each other, with a stream of water between.
 TANKHANNA—Small stream.
 TOBYHANNA—Alder stream.
 MAECHHANNE—Large stream.
 MASGECKHANNE—Swamp stream.
 SHOHOKAN—Glue.
 TOMBICAN—Place of crab apples.
 TAMAQUAN—Beaver stream.
 LYCOMING—Sandy creek.
 TAPPAN—Cold stream.

INDIAN NAMES IN NEW JERSEY.

- PASSAICK—Large river.
 HACKENSACK—Fields at the mouth of a river.
 MUSCONETCONG—Rushing stream.
 WATCHOG—Overflowing pond.
 RARITAN—Forked river.

RAWAY—A forked rapid stream.

BARNEGAT—Transparent water.

NEVERSINK—Between place, or (Naiwisink) place of corners.

MANASQUAN—End of peninsula.

COMMUNIPAW—Good fishing.

PISCATAWAY—Water gap. A breach in high rocks through which a stream runs.

TUCKAHOE—Troubled water.

ASSUNPINK—Standing stone ; a large rock standing alone in a stream.

TOTOWA—Passaic Falls ; gaps, or breaches.

INDIAN NAMES IN MASSACHUSETTS.

AGAWAM—A fishing station.

ASSABET—Miry stream.

HOOSAC—A pinnacle.

SQUAM—Last ; highest.

MERRIMACK—Rushing water.

NAHANT—A point.

MISHAWUN—Large peninsula.

SHAWMUT—A close, or compacted place. A name often applied to necks of land. It may, in this case, possibly mean a cluster of sharp pointed hills. From *Sham*, close ; and *Muttaag*, a standard, pillar, or ensign. Cluster, El. Bible, Num. xiii. 23, cheauash. Compacted, Eph. iv. 16, Shamwelteunk.

WACHUSET—A mountain.

NANTASKET—Place of low ebb tide.

INDIAN NAMES IN CONNECTICUT.

CONNECTICUT—Long river.

MYSTIC—Large river.

QUINEBAUG—Long water.

PAWCATUCK—Pure river. *Pahke*, pure ; *tuck*, river.

SHETUCKET—Violent river.

YANTIC—Four rivers.

139840

MASHAPAUG—Large pond.

NAUGATUCK—River of the mountain's fore-front.*

HOUSATONIC—River of the lofty mountains.

QUASSAPOG—Stony pond.

INDIAN NAMES IN RHODE ISLAND.

AQUIDNIC—An island.

AQUIDNESUK—Small island.

MANISSES—Small island.

MASHAPAUG—Large pond.

MINNABAUG—Still or deep water.

NAYATT—A point.

PETTAQUOMSCOT—Rock at the entrance.

PAWCATUCK—Pure river (or fresh river) ; from *pahke*, pure, and *tuck*, river.

SHAWOMUT—A neck or close place. Warwick neck.

SUCKATUNKANUCK—Flint hill.

INDIAN NAMES IN NEW HAMPSHIRE.

KEARSARGE—High hill.

KOTOCOOK—Swelling stream.

MONADNOCK—Steep mountain.

PISCATAQUA—Rocky stream, or a gap or breach in high rocks, through which a stream flows. From *pisk* or *pisqutta*, rock ; † and *tauwag* or *tauwi*, a gap.

INDIAN NAMES IN MAINE.

PENOBSCOT—A rock.

KENEBECK—Long water.

PRESUMPCOT—Cliffs of rocks.

DAMARISCOTTA—Where we dry fish, or place for drying fish.

ANDROSCOGGIN—To fish both with a spear and a line. This name is spelled in several ways, and each appears to denote a certain mode of fishing.

* Where the mountain comes close to the river.

† There are more than sixteen different words used in Elliott's Indian Bible to signify rock.

nt.*

pahke,

neck.

breach
From
ap.

ee for

a line.
ars to

an Bible

