

own—and not just in Europe but especially in the Illinois Country, right alongside “Téakiki” and *la rivière des Illinois*. See Pierre François-Xavier de Charlevoix and Nicolas Bellin, 1745, ‘Partie Occidentale de la Nouvelle France’, Louis C. Karpinski, comp. *Historical Atlas of the Great Lakes and Michigan*, (Lansing: Michigan Historical Commission, 1931), 44. Bellin was a French naval engineer; Robert de Vaugondy, 1750, ‘Amérique Septentrionale, dressée par les Relations les plus modernes des Voyageurs & Navigateurs et divisée suivant les différentes possessions des Européens...’ (Paris). Manuscript map at the American Geographical Society, Milwaukee (AGS Rare A.T. 050 A-1757). A published version of this chart is in Karpinski, *Historical Atlas*, 97. See also “Teakiki” on the anonymous French government map titled ‘Forts Français et anglais sur l’Ohio en 1755’ in Marcel Trudel, *Collection de Cartes Anciennes et modernes pour servir à l’étude de l’histoire de l’Amérique et du Canada* (Québec: Tremblay and Dion, 1948), pl. 67; and an official French map bearing the same spelling for the river’s name: n.a., 1757, ‘Carte de la Floride, de la Louisiane et Pays Voisins Par M.B., Ing. de la Marine’, at the American Geographic Society, Milwaukee (AGS 800-A-1757).

33. See “teïahan8i...en plain air, qui n’a aucun abri, cabane au milieu d’une prairie” [outdoors, in the open, that which has no shelter, a house in the middle of the prairie]; “teïatapat8i, teïa8ate8i exposé a la veüe de tous” [exposed to the everyone’s view]; “teïateheta qui decouvre son coeur” [one who reveals his heart]; “teïa8e a decouvert(,) en public” [out in the open, in public], in Masthay, ed., *Kaskaskia Illinois-to-French Dictionary*, 319. I would like to thank David Pentland for our discussion concerning the vowel length of the first syllable of *teeyaa*. The combination of *-abki* ‘land, country’ plus *-k*, the dependent peripheral suffix and *-i*, the conjunct ending that we see in “Téakiki,” is discussed in the Illinois-French dictionary from the early 1700s: “-aki8i est une terminaison qui marque la situation, ou la difference des terres, -akiki pour le subjonctif” [-akiwi is an ending that marks the situation of or the difference between lands, -akiki for the subjunctive]. [Illinois-French dictionary], [early 18<sup>th</sup> century] (Manuscript at the Watkinson Library, Trinity College, Hartford). For reasons of general accessibility, I will cite the recently published edition of this dictionary: Carl J. Masthay, ed., *Kaskaskia Illinois-to-French Dictionary* (St. Louis: the editor, 2002), 55. What is curious about the final product “Kankakee” is that the *-akee* was taken by previous scholars to be *-abki* ‘land, country’ in Miami-Illinois. But, in truth, the *-akee* of “Kankakee” actually represents the *-iki* of *teeyaabkiki*. It is in fact the *-nka-* of “Kankakee” that is a warped rendition of Miami-Illinois *-abki*.

34. Faulkner, *The Late Prehistoric Occupation of Northwest Indiana*, 26.

35. Margry, *Découvertes*, 2:247, 1:582.

36. Alan H. Hartley, “Preliminary Observations in Ojibwa Place-Names,” in William Cowan, ed., *Papers of the Twelfth Algonquian Conference* (1981), 31.

## On the Origins of the Name “Illinois”

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In the wake of the recent retiring of “Chief Illiniwek,” the mascot and official symbol of the University of Illinois at Urbana-Champaign on February 21, 2007, it is worth examining the origins of the names “Illiniwek” and “Illinois.” In fact, a remarkable amount of urban-legend-level “scholarship” exists on this subject. In a February 22, 2007 Washington Post article (<http://www.washingtonpost.com/wp-dyn/content/article/2007/02/21/AR2007022101584.html>) denouncing the retiring of the Chief Illiniwek mascot, Robert Novak claimed that “Illinois is Algonquin for ‘tribe of superior men.’”<sup>1</sup> This “superior men” etymology for “Illinois” and “Illiniwek” can in fact be found all over the internet, perhaps most notably in the official website for the State of Illinois (<http://www.illinois.gov/facts/symbols.cfm>), which states that Illinois is “Algonquin Indian for ‘tribe of superior men.’” This same etymology is given in the official website of the Illinois Bureau of Tourism (<http://www.enjoyillinois.com/illinoismediacenter/fastfacts.aspx>), and indeed, a Google search for the phrase “tribe of superior men” brings well over 2000 hits, all of them relating to the words “Illinois,” “Illiniwek,” or “Illini.”

Until the publicity surrounding the Chief Illinwek mascot was brought to my attention, I confess that I had no idea that the “tribe of superior men” etymology existed. The main folk etymology for “Illinois” of which I was previously aware was that found, among other places, at an Illinois history website (<http://www.tolatsga.org/ill.html>) maintained by Lee Sultzman, which more soberly claims that “Illinois is the French version of their own name ‘Illiniwek’ meaning ‘men’ or ‘people’ which is sometimes shortened to Illini.” In fact, “Illinois” (or “Illiniwek”) was not the Illinois’ own name for themselves; from the three surviving dictionaries of the Illinois language, it is clear that the Illinois called themselves “Inoka” (see Costa 2000: 46)<sup>2</sup>, a name of unknown etymology. So whatever “Illinois” means, it was not “their own name.”

Etymologies of prominent place names as given in the popular literature are notoriously unreliable and prone to continued embellishment over the years. Thus, in trying to discover the true etymology of the word “Illinois,” it is necessary to ignore most of what has been written on the subject for the last few centuries, and to consult the oldest records available from when the name first appeared: namely, the Jesuits’ Illinois language records of the late-seventeenth and early eighteenth centuries, and statements by French missionaries and explorers from this same time period.<sup>3</sup>

The first known reference to the Illinois comes in the Jesuit Relations in 1640, when the French Jesuit missionary Paul LeJeune wrote: "In the neighborhood of [the Winnebago] are the Naduesiu, the Assinipour, the Eriniouai, the Rasaouakoueton, and the Pououtouatami" (JR 18:230). Next, in 1656, Jean de Quen, S.J., reporting on the voyage of Radisson and Groseilliers (who had returned to Québec the month before), names the "Liniouek" as neighbors of the Winnebago (JR 42:220).

The following year (1657-8) the missionary Gabriel Druillettes mentioned the "Aliniouek" in a list of tribes at a Potawatomi village he called St. Michel (JR 44:246), apparently on Rock Island at the mouth of Green Bay, Wisconsin.<sup>4</sup> This represents a form *aliniwe-k*, which is not from the Illinois language itself but some Ojibwe dialect, probably Ottawa.<sup>5</sup> This is indicated by the typically Ojibwe plural ending *-we-k*,<sup>6</sup> and by its *l* for what would have been Illinois *r* at the time. That this form is from Ottawa is shown by the initial *a-* for what would have been *i-* in the Algonquin dialect of Ojibwe, or, for that matter, Illinois. Thus, it is most likely that Druillettes heard this name from Ottawa speakers in the Lake Michigan area.

One of the next French attestations of the name "Illinois" is again in the Jesuit Relations (50: 288) in 1666-7. Father Claude Allouez, a missionary then based at Sault Ste. Marie, described meeting some "Ilinioüek" who had come to the Ottawa village at Chequamegon Bay on Lake Superior.<sup>7</sup> A few years later, in 1670, Allouez referred to the "Lac des Ilinioües, qu'on appelle Machihiganing" (JR 54:220) and to "les Ilinioüetz" (JR 54:236). These forms, presumably Ottawa<sup>8</sup>, indicate a singular *iliniwe* and a plural *iliniwe-k*.

However, shortly after this, the spelling of this name as found in the French records shifts slightly: by 1672 Allouez starts spelling it "ilinoués" and "Ilinoue" (JR 58:22, 40), pointing not to *iliniwe*, but to a slightly different form *ilinwe*, with the third-syllable *i* dropped. The shape of the singular *ilinwe* further confirms that these forms are not from the Illinois language, due to the deletion of the final *-wa* in the singular: Illinois would have a form more like *\*irenwe-wa*, with the final *-wa* retained.<sup>9</sup>

Thus, it seems certain that the name "Illinois" was borrowed from Ottawa into French. Crucially supporting this theory is that fact that in the seventeenth century, the French name "Illinois" would have been pronounced exactly as [ilinwe] (Callender 1978: 680), closely matching Algonquin *ilinwe*. The English word "Illinois" was in turn borrowed from Mississippi Valley French, first as four-syllable English [il'noi], and later modified to trisyllabic [il'noy].<sup>10</sup>

The anglicized "Illiniwek" apparently first appears in Shea (1855: 348),<sup>11</sup> and is presumably just Shea's respelling of French forms such as Allouez's "Ilinioüek." This explains its later appearance in English phrases such as "Illiniwek Confederacy," and even "Chief Illiniwek" of the University of Illinois. (The latter name is especially silly given that "Chief Illiniwek" would literally mean "Chief Illinois Indians.")

The first attempted etymology of the word "Illinois" appears, again, in the Jesuit Relations (59:124) in 1674, where in the journal of Marquette's first voyage, it is stated "When one speaks the word 'Illinois,' it is as if one said in their language, 'the men,' — As if the other Indians were looked upon by them merely as animals."<sup>12</sup> Although ostensibly written by Marquette, Michael McCafferty (personal communication, 2007) has suggested that based on speech style, this passage was "actually written by Claude Dablon, the compiler of the Jesuit Relations, who unlike Marquette did not study Miami-Illinois."

Later in the seventeenth century, the Franciscan Recollect priest Louis Hennepin embellished on this same etymology, writing: "The Lake of the Illinois signifies in the language of these Barbarians, the Lake of the Men. The word Illinois signifies a grown man, who is in the prime of his age and vigor" (Hennepin 1697: 53). Hennepin further added, "The etymology of this word 'Illinois' derives, according to what we have said, from the term Illini, which in the language of this Nation signifies a man who is grown or mature"<sup>13</sup> (Hennepin 1697: 196). Thus, the etymology of "Illinois" as meaning "men" dates back at least 325 years, while the etymology "tribe of superior men" originated as an exaggeration of Hennepin's elaborated translation of "Illini." Hennepin's comments also mark the first appearance of the term "Illini" in connection with the Illinois, a name commonly used at the University of Illinois in phrases such as "the Fighting Illini" or "the Daily Illini," and which has even crept into anthropological and historical usage.

However, the claim that the word "Illinois" means "man" is made considerably less plausible by looking at the actual known words for "man" and "men" in the languages in question. The modern Ojibwe word (Nichols & Nyholm 1995: 68) for "man" is *inini*, with a plural *ininiwag* "men." In the second half of the seventeenth century, this appears in Algonquin as *irini*, plural *iriniwak*, and in Ottawa as *ilini* or *alini*, with a plural *iliniwak* or *aliniwak*. By the mid-eighteenth century, only *l*-forms are found: *ilini* and *alini*, and plurals *iliniwak* and *aliniwak*.<sup>14</sup> Thus, Hennepin's term "Illini" is nothing more than the old Ottawa word for "man," despite its use as a quasi-plural in phrases such as "the Fighting Illini."

Likewise, in the early-eighteenth century Illinois language, the word for "man" is *ireniwa*, with a plural *ireniwaki*.<sup>15</sup> Setting aside the variation between *l* and *r*, neither Algonquin *irini* or *ilini* nor Illinois *ireniwa* "man" matches singular *iliniwe* or *ilinwe*. "Illinois," nor are Algonquin *iriniwak* and *iliniwak* or Illinois *ireniwaki* "men" close enough matches for either *iliniwe-k* or *ilinwe-k*. Crucially, none of the attested words for "man" share the long *e* consistently found in the words for "Illinois." Thus, the etymology of "Illinois" meaning "man" is not linguistically supportable, and is no more than a folk etymology.

Since the French did not offer viable etymologies for "Illinois," to discover what "Illinois" *does* mean, it is necessary to trace back its real meaning in the Illinois language. Although the name itself is not Illinois, obviously

related verb forms are found in two of the known Illinois dictionaries from the early eighteenth century. In the massive Illinois-French dictionary popularly attributed to Father Jacques Gravier, the following forms are found:

iren8e8a 'il parle Illinois'  
niteren8e 'je parle Illinois, je parle ma langue'

In the French-Illinois dictionary by LeBoullenger, a match for this second form is also found:

ninterin8e 'je parle Illin[ois]'

These verbs, presumably *irenwe-wa* and *ni(n)terinwe-*, contain Illinois *eren-*, an initial meaning "ordinary, regular"<sup>16</sup>, and *-we-*, a morpheme present in animate intransitive verbs meaning "speak."<sup>17</sup> Thus, Illinois *irenwe-wa* literally means "he speaks in the regular way, the ordinary way," and *ni(n)terinwe-* means "I speak in the regular way, the ordinary way." This verb stem, underlying *erenwe-*, therefore does not specifically refer to speaking Illinois, as is confirmed by the alternate translation of *ni(n)terinwe-* as "I speak my language."

These forms match the early French forms "ilinoués" and "Ilinoue," indicating an Ottawa form *ilinwe-* (plural *ilinwe-k*), which one would expect based on Illinois *irenwe-wa*. Thus, it seems that the French word "Illinois" was borrowed from an Ottawa form which itself came from an Illinois word meaning "he speaks the regular way." It does not derive from the word for "man," which is *ireniwa* in Illinois, *irini* in old Algonquin, and *ilini* in old Ottawa.

However, one problem with this etymology for "Illinois," mentioned above, is that the earliest attestations of the name do not reflect expected Ottawa *ilinwe-*, but rather *iliniwe-*, as in Druillettes' "Aliniouek," and Allouez's "Ilinioüek" and "Ilinioües." While the French sources shift to expected *ilinwe-* by 1672, it is worth asking if the variant *iliniwe-* is actually valid; as it happens, the *iliniwe-* variant has a match in some Old Illinois records. For example, LeBoullenger's French-Illinois dictionary gives the following forms:

ireni8e8o 'il parle Illinois'  
ereni8ei8ni 'L'illinois langage'

These forms show that in Illinois, alongside expected *erenwe-* "speak in the regular way," there was an alternate *ereniwe-*, showing a variant of the "speak" final *-iwe-*. Evidently both of these alternates were borrowed into Ojibwean dialects at the time, though the *iliniwe-* alternate is attested in the earliest records, and *ilinwe-* in the later records. The French form 'Illinois' is taken from the later form, *ilinwe-*.<sup>18</sup>

At this point it is worth asking why Ojibwean-speaking people should refer to the Illinois as "people who speak in the regular way," since obviously from an Ojibwe perspective, speaking Illinois is not "speaking in a regular way." One theory that has been offered to explain this (Michael McCafferty, personal communication, 2007) is that the Miamis referred to the Illinois with this term, and that

the Ojibwes borrowed this name from the Miamis. Since the Miamis and the Illinois spoke very closely related dialects of the same language, it would be entirely appropriate for the Miamis to describe the Illinois as "speaking the regular way." Moreover, a Miami-Illinois form *iren(i)we-wa* could be both a verb ("he speaks the regular way") and an agentive noun ("one who speaks the regular way"). Most likely, *iren(i)we-wa* was borrowed from Miami into Ottawa as an agentive noun, which was then interpreted as an Ottawa noun *ilin(i)we-*.

To conclude, the name "Illinois" has its origin as a verb meaning "speak the regular way," which was borrowed into Ottawa and Algonquin, probably specifically from the Miami dialect. This name can be shown not to mean "men," much less "tribe of superior men," though both of these folk etymologies are quite old. "Ilinioüek" is the form this noun took in Ottawa, a plural noun. "Illiniwek" is simply an anglicized rendering of this same word. "Illini" is nothing more than the old Ottawa word for "man," was never anyone's name for the Illinois, and presumably arose as the result of Hennepin's incorrect etymology of "Illinois." None of these terms were the Illinois's name for themselves, which was "Inoka." Moreover, neither "Ilinioüek," "Illiniwek," nor, least of all, "Illini" are legitimate names for the Illinois in modern English usage, and should not be used as names for anything unrelated to sports activities at the University of Illinois. Based on long-established massive precedent, "Illinois" would seem to be the only one of the older names legitimately usable as a name for the tribe. As a name for the Illinois, the native ethnonym "Inoka" has been completely absent from the literature until quite recently, presumably overlooked due to its absence from the Jesuit Relations and the various French historical records. However, the name has started to see some scholarly use in recent years, spelled "Inoca," in websites such as [http://virtual.parkland.edu/istelle1/len/center\\_for\\_social\\_research/inoca\\_ethnohistory\\_project/inoca\\_ethnohistory.htm](http://virtual.parkland.edu/istelle1/len/center_for_social_research/inoca_ethnohistory_project/inoca_ethnohistory.htm).

And finally, we can see how virtually all analyses of the name "Illinois" offered over the past 300 years are in fact wrong, and that the correct etymology can only be discerned with reference to the primary linguistic sources on the languages in question. Whether such knowledge can dispel the urban legends and pseudo-scholarship that have so long surrounded the name is uncertain, though there is no excuse for the scholarly literature not to try and set a good example.

## Endnotes

1. In his column, Novak also falsely claims that the University of Illinois could not seek tribal approval for the Chief Illiniwek mascot "because the original Illini were wiped out in inter-tribal wars in the 1760s." In fact, the modern Peoria Tribe of Indians of Oklahoma, of whose existence Novak seems unaware, is for the most part directly descended from the various Illinois-speaking tribes of that state (the Wea and Piankashaw, originally from Indiana, were also incorporated into the Peoria Tribe in the nineteenth century). Moreover, in an official tribal resolution dated April 4th, 2000, the Peoria Tribe "request[ed] the leadership of the University of Illinois to recognize the demeaning nature of the characterization of Chief Illiniwek, and cease use of this mascots. [sic]", (<http://aistm.org/2000peoria.htm>), another fact not mentioned by Novak.

2. The correct phonemic form of *\*inoka* is unknown. Original attestations of this name are ⟨in8ca⟩ from the Illinois dictionary; ⟨inokə⟩ from Pinet's dictionary; and ⟨inoca⟩ from LeBoullenger's dictionary. Related forms are LeBoullenger's ⟨inokinghi⟩ "le país des illinois," Pinet's ⟨nitin8kata8e⟩ "je parle in8ka" and LeBoullenger's ⟨nintinoki8i⟩ "je suis Illinois." After removal, the name "Inoka" seems to pass out of use, except for the stray form ⟨e no kx⟩ from Kerr (1835: 36), given as "Indian." Although the meaning of "Inoka" is unknown, in one place in his field notes from the 1890s, linguist Albert Gatschet made the statement that "Intuka, pl. Intukáwe is the Ugáxpá name for the Peoria Indians" (Ugáxpá = Quapaw), so it is conceivable that the name "Inoka" has a Siouan etymology. Impressionistically, "Inoka" looks more like a Siouan word than an Algonquian word.

3. The conclusions and analysis put forth in this paper can be taken to supersede the discussion of the name "Illinois" in Costa (2000: 46-7).

4. I thank Ives Goddard for kindly sending me all the relevant references to the Illinois from the Jesuit Relations and other early sources, and for many helpful discussions about this paper. I also thank Goddard and George Aubin for looking up words for me in the French missionary Algonquin and Ottawa dictionaries, and Michael McCafferty for helpful suggestions as well as very useful discussions about the history of the missionaries and explorers of New France. Although this paper would be greatly diminished without their help, this is not to say that they necessarily agree with all of my conclusions.

5. In this paper, I use the name "Ojibwe" as a cover term to include all the dialects of that language, including Algonquin and Ottawa.

6. This would correspond to Illinois *-we-waki*. See below.

7. The spelling "Ilimoüec" (JR 51:46) is a copying error for "Ilinioüec" (Callender 1978: 680).

8. Allouez's form is shown to be Ottawa by the fact that in the seventeenth century, *l* is found only in Ottawa and never in Algonquin (Ives Goddard, personal communication). The fact that Druillettes recorded an *a*-initial form for this name just nine years before shows that not all Ottawa dialects shifted initial *i* to *a* at the same time. Indeed, some Ottawa dialects still retained initial *i* into the mid-eighteenth century (see note 13).

9. Ojibwe regularly deletes final *-wa* from names borrowed from neighboring Algonquian languages, such as in Ojibwe *oma-mi* "Miami," from Illinois *mya-mi-wa*, and modern Ottawa *be-wa-ne* "Peoria," from Illinois *pe-wa-re-wa*.

10. See Read (2000: 85); the pronunciation with final [z] is a recent spelling pronunciation.

11. See Callender (1978: 679).

12. In the original French, "Qui dit Illinois, c'est comme qui diroit en leur langue, les hommes, Comme si les autres Sauvages, aupres d'eux ne passaient que pour des bestes."

13. "Le Lac des Illinois signifie dans la langue de ces Barbares, le Lac des Hommes. Ce mot Illinois signifie un homme fait, qui est dans la perfection de son âge & sa vigueur;" and "L'Etymologie de ce mot Illinois vient, selon que nous l'avons dit, du terme Illini, qui dans la langue de cette Nation signifie un homme fait ou achevé."

14. The seventeenth-century Algonquin word for "man" is given as ⟨irini⟩ with a plural ⟨irini8ak⟩ "men" in the anonymous ca. 1662 French-Algonquin dictionary (Hanzeli manuscript #12; see Hanzeli 1969: 126). Additionally, the circa-1669 "Racines de la langue 8ta8aise et algonquine" manuscript (Hanzeli ms. #13) gives ⟨lini⟩ for "man." In the mid-eighteenth century, Du Jaunay's 1748 French-Ottawa Dictionary ("Dictionarium Gallico-8ta8aku[m];" Hanzeli ms. #18) gives both ⟨lini⟩ and ⟨alini⟩, with a plural ⟨jilin⟩ i8ek~⟨alin⟩i8ek. The ⟨e⟩ sometimes seen in the plural suffix ⟨8ek⟩ represents short *a* (phonetic [ə] in Ojibwe), as often happens in inflectional suffixes in the missionary Ojibwean manuscripts (Ives Goddard, personal communication). The symbol ⟨8⟩ is used in French missionary manuscripts of the seventeenth and eighteenth centuries to write the equivalent of French 'ou'; thus, this symbol represents either *u*, *o*, or *o*, depending on context.

15. In all three known dictionaries of Old Illinois, those of Pinet, LeBoullenger and the anonymous Illinois-French dictionary, the word for "man" is given as ⟨reni8a⟩. Moreover, LeBoullenger also gives this word as ⟨reni8a⟩, ⟨reni8o⟩ and ⟨reni8e⟩. LeBoullenger's dictionary gives a plural of this word ⟨reni8oki⟩. By the nineteenth century the word for "man" appears as *alenia* in modern Miami-Illinois. All the Ojibwean and Illinois forms derive from Proto-Algonquian *\*erenyiwa* 'man' and *\*erenyiwaki* "men."

16. The alternations between *e* and *i* seen with this verb are regular.

17. This morpheme is seen in other Illinois words such as *nipo-nwe* "I quit speaking" (*po-n* = "quit, cease to") and *nikya-rwe* "I speak with jealousy, envy" (*kya-r* = "jealous").

18. From a historical point of view, only Illinois *\*erenwe-* would be expected, since the "by speech" final is not otherwise attested as *\*iwe-*. It is possible that *ereniwe-* variant arose on the analogy of similar verbs with the suffix *-iwe-*, which makes intransitive stems out of transitive animate stems (see Costa 2003: 314-7). This suffix appears as both *-iwe-* and *-we-* with the verb "say so" in Illinois: compare *irwe-wa* and *išiw-wa*, both "he says so" (LeBoullenger ⟨ir8e8o⟩, ⟨echi8e8o⟩) and also *niterwe-* and *nitešiw-*, both "I say so" (Gravier ⟨niter8e⟩, ⟨nitechi8e⟩). Probably the variant *erenwe-* "speak the regular way" is older, and the variant *ereniwe-* was created due to the similarity of the different forms for "say so" which take the varying suffixes *-we-* versus *-iwe-*.

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## Message from the President

After six years as president of the Center for French Colonial Studies, I have decided to step down from the presidency at the end of the Lafayette conference to resume the role of a regular member attending conferences and participating in the various other activities of the Center. These have been richly rewarding years—ones in which I have thoroughly enjoyed working alongside 14 dynamic, dedicated Board members. Our annual meetings, moreover, have taken us to cities from Cajun Louisiana to Quebec City in the heart of French Canada.

Our Board members can claim major accomplishments. In 2005 the Carl Ekberg Research Grant was established, and each year since then we have awarded a \$1,000 grant to a college or university student to pursue research in some aspect of French colonial history. In 2007 there were two grant recipients.

In 2006 new by-laws were adopted in order to meet the demands of a growing organization in a newer, different environment. That same year a strategic plan was developed and approved by the Board. Some of the strategic objectives outlined in that plan have already been achieved, but it remains now for your next president to implement those objectives that we have set for ourselves.

Two new CFCS publications have been added to a growing list that are available for sale to the public, and this year the long-awaited volume about Julien Dubuque and lead mining will go to press and be available at the Lafayette meeting. Titles for future publications have been selected for each year through 2013. Our membership brochure has been revised and includes a membership application reflecting the new dues structure. Under the editorship of Michael Nassaney, *Le Journal*, our quarterly publication, continues to maintain the high standards previously established by Pierre Lebeau.

Two new positions have been created. One is the Book Review Editor, and the other is that of Correspondent. There are four Correspondents—one for Canada, one for France and two for the United States. They are listed on the masthead of *Le Journal*, and their responsibility is to answer inquiries from CFCS members and to inform them about events, publications, and other items of related interest.

It is obvious that the Board has been busy the past six years, and I am truly indebted to a hard-working Board for all they have accomplished for our organization. I will cover more in the President's report at the annual meeting in Lafayette. I feel privileged to have been able to serve as your president these past six years. I thank you for that opportunity and look forward to seeing you in Lafayette.

All the best,  
Ruth Bryant  
President, CFCS