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ARTICLE XI.

Names which the Lenni Lenape or Delaware Indians, who once inhabited this country, had given to Rivers, Streams, Places, &c. &c. within the now States of Pennsylvania, New Jersey, Maryland and Virginia: and also Names of Chieftains and distinguished Men of that Nation; with the Significations of those Names, and Biographical Sketches of some of those Men. By the late Rev. John Heckewelder, of Bethlehem, Pennsylvania. Communicated to the American Philosophical Society April 5, 1822, and now published by their order; revised and prepared for the press by Peter S. Du Ponceau.

Philadelphia, September 16, 1833.

DEAR SIR,

I have the pleasure of sending to you the late Mr Heckewelder's communication respecting Indian names, prepared for the press. When he handed it to me to be presented in his name to the Philosophical Society, he requested, that in case it should be ordered to be printed, I would revise it in the same manner as I had done his account of Indian nations published in the first volume of our Historical Transactions. Such revisal was particularly necessary, as, the writer being more familiar with the German than with the English language, his Germanized style required correction, and at times he was not as clear as he wished to be. I have therefore, availed myself of the liberty thus given to me, but only in a moderate degree; being desirous to preserve the plain honest language of the venerable author, as far as I could make it consistent with the English idiom. I have preserved

his method throughout, and only expunged some repetitions, and struck out some Indian names, of which he gave no explanation*, and which only served to fill up space to no purpose. I have also left out an abstract of the successive treaties made with the Indians, which, besides that it has no immediate relation to his object, is to be found nearly in the same words in the second volume of Smith's *Laws of Pennsylvania*. I have taken care to preserve the original manuscript, which still remains in the Society's library, and will show in what manner I have complied with the author's request.

In executing this task I have been particularly struck with the etymology which Heckewelder ascribes to the name of the river Ohio. I had imbibed, with many others, the idea that it was derived from the Iroquois idioms, and in that persuasion, I had at first paid little attention to the author's arguments. On perusing them again, they appeared to me to have considerable force, and I determined to consider the subject with more attention. In consequence I recurred to the copious dictionary of the Onondago language, by Mr Zeisberger, which is in our library. It has been said that the Iroquois called the Ohio sometimes the fine or beautiful, sometimes the bloody river. I therefore looked for the words *fluss* (river), *blut* (blood), and *schœn* (fine, handsome, beautiful); I found *geihate*, *geihutatatie* for *river*, and the word *blood* rendered by *otquechsa*. To neither of these can the name of the river Ohio be traced. For *beautiful* (*schœn*), I found two words, *wazænaji* and *ojaneri* (the *j* in the latter to be pronounced like our *y*, so as to read *oyaneri*). The two first syllables of this word bear indeed some resemblance to *ohio*, but in examining the numerous examples given by Zeisberger of the use of these two words, I found that the first, *wazænaji*, is alone employed to express *external beauty*, as when you say, a fine or handsome person, a fine leg, a fine field, and the like; while the latter, *ojaneri*, is only used to describe the manner in which something is executed, and answers, in

* Among those is *Tinicum*, the name of an island in the Delaware, which was once the seat of the Swedish government. The Swedes called it *Tennakong*, which we have changed into *Tinicum*. It appears to me that *ong* in the Swedish name of that island is the locative termination *unk*, and I presume the remainder of the word may be *Tskennak*, which means a black bird, so that it should be *Tskennakunk*, or *Black Bird's Island*.

fact, to our word *well*. Thus you say *ojaneri zanijawenote*, to read well; *ojaneri zanuwachiato*, to write well; *ojaneri zanihorichwacqua*, he sings well, &c. It is not, therefore, from *ojaneri*, that the proper name *Ohio* is to be derived; it seems much more properly to be traced to the Delaware, and to mean the *white*, or the *white foaming river*, and to have been abridged by the English traders from some of the numerous words implying that signification, cited by Mr Heckewelder. The French name *Belle Rivière* is clearly not a translation from the Indian.

I have remarked, not without astonishment, from a passage in this little work, that the Delaware Indians were acquainted with *silk* and *silk worms*. There is a place, it seems, in Old Northampton county, in Pennsylvania, which the Indians called *Nolamattink*, and which, according to Mr Heckewelder, means "the place where the silk worms *spring up*," that is to say, mount, in order to spin their cocoons. He adds that the mulberry trees grew in that place spontaneously.

Referring to Zeisberger's Delaware Vocabulary, p. 59, I find that *nolemutees* means a *silk worm*, whence *Nolamattink* is evidently derived. But what kind of silk worm is it that is a native of this country, and feeds on the leaves of the mulberry? Mr Moses Bartram, in the first volume of the American Philosophical Transactions, p. 224, has given an account of a native silk worm, which he calls the wild silk worm, and which he found on the banks of Schuylkill. But that insect, as he describes it, differs very much from the Chinese silk worm, and besides, Mr Bartram tells us that it fed on the leaves of the alder and of the apple tree, and on those of the *viburnum* or black haw bushes and of the wild crab tree; while it seems, that the worm mentioned by Mr Heckewelder, like that of China, fed on the leaves of the mulberry. Without wishing to enter into any further disquisition upon this subject, I have thought it well at least to point out this Indian name for further investigation. I am, respectfully, dear sir,

Your most obedient humble servant,

PETER S. DU PONCEAU.

FRANKLIN BACHE, M.D.

Chairman of the Publishing Committee.

VOL. IV.—4 O

INTRODUCTORY REMARKS.

1. Most of the Indian names and words herein contained, are copied from maps, books and records, while others have been received directly by me from the Indians. In the former case, I use the common orthography, and the names as tradition has given them to us, which I have called *popular names*; but I place next to them the same names as given by the aborigines, and in every case I add the signification in English whenever it is in my power to do it.

2. The Delaware Indians want the letters *f*, *r* and *v*. It seems that in the time of the Swedes, the tribes who lived on the banks of the Delaware used the letter *r* instead of *l*. Those tribes were extinct when I came to this country, and I have never known a Delaware Indian that used the letter *r*. These facts have not always been attended to in the English spelling of those names. Most of the faults which exist in the common spelling of Indian names are owing to the want of an Indian ear.

3. I have in the spelling of Indian names (where I do not copy them from books, maps or records) adopted the German orthography, conceiving that the powers of the German alphabet are better calculated than those of the English to convey the true sounds of a foreign idiom.

4. The terminations *ink*, *enk* and *unk* are indicative of place; *Shakameksink* or *Shakameksung* means at *Shakamek*.

JOHN HECKEWELDER.

INDIAN NAMES OF RIVERS, STREAMS, AND OTHER NOTED PLACES
IN THE STATE OF PENNSYLVANIA.

PHILADELPHIA, DELAWARE, CHESTER, MONTGOMERY, AND BUCKS COUNTIES.

Popular Names.	Proper Names, with Remarks.
Coaquannock.	Cuwequenáku. The word signifieth <i>the grove of long pine trees</i> . The city of Philadelphia goes under this name by all the Delaware Indians. See Proud's Hist. of Pennsylvania, page 150.
Delaware River.	Lenapewihítuk, <i>Indian river</i> ; and Kithanne, <i>the largest river in the part of the country</i> .
Schuylkill.	Ganshowéhanne, or (short) Ganshowéhan (<i>der rauschende Ströhm</i> in German), <i>the noisy stream</i> , occasioned by falls and ripples. It is also called Meneiunk.
Manayunk.	Menéiunk, <i>our place of drinking (liquor), our place of assembling to drink</i> . It is another name for the river Schuylkill.
Playwicky.	Plauwikit, <i>the habitation (village) of those who are of the Turkey tribe</i> .
Towassimok.	Dawásimók, <i>the feeding place for cattle, the pasture grounds</i> .
Neshamanies.	Neshámhanne, <i>two streams making one</i> (by flowing together).
Neshammonys.	The word is compounded of the words nischa <i>two</i> , and
Neshaminy.	amhanne <i>river</i> .
Makerisk Kitton.	These words, so differently written in the deeds, appear to be
Maskeusk Kitton.	designed to name a particular place on or in the river Dela-
Makerisk Hitton.	ware. It is to me clear, that it is intended for the Trenton
Makeerick Kitton.	Falls; and I presume the words here given are meant to
	answer to these falls. Máskane is <i>strong, rapid</i> ; maskhanne,
	<i>a rapid stream</i> ; kithanne main, <i>largest stream</i> .

Popular Names.	Proper Names, with Remarks.
Shakamaxôn.	Schachaméksink, <i>place of eels</i> . Schachamek is the name of that fish; <i>s</i> is added for euphony.
Pemmapeeka. Pemapack. Pemapect. Pennepack.	Pemapéek, <i>pond, lake or bay; water having no continual current; a narrow long pond</i> .
Poquesing. Poquessan.	Poquesink, <i>the place abounding with mice; the place of mice</i> . Poques, <i>a mouse</i> .
Chickhansink.	Tschikhansink, <i>where it was taken from us; the place where we were robbed</i> .
Macopanackhan.	Mæchoppenackhan, <i>the large potato stream; the stream, or creek, on which the large potatoes are (or grow)</i> .
Pakihoma. Pakioma. Perkioming.	Pakihm-omenk, or pakiomink, <i>the cranberry place; the place where the cranberries grow</i> . Pakihm is the name of that fruit.
Wissahickon. Wisahiccon.	Wisamékhan, <i>catfish creek</i> . Wisawikhan, also Wisauchsican, denote <i>a stream of yellowish colour</i> .
Wingohócking.	Wingehácking. The word implies, <i>choice land for planting or cultivating, a favourite spot, fine land, &c.</i>
Wisinaming.	Wischanemunk, <i>where we were frightened, put to flight</i> .
Manatawny.	Menhattanink, <i>where we drank (liquor)</i> . Menatewink, <i>on the island</i> .
Skippack.	Schkipeek, <i>standing, stinking pool of water</i> .
Serechen.	Silehend, Sinuéhend, <i>the dairy, the place where milk cows are kept</i> .
Quing-Quingus	Quiquíngus, the species of duck which we call the <i>grey duck</i> , the male of which has a green coloured head. Kikitschimais is that species of the duck which we call the <i>wood duck</i> , because they build their nest in hollow trees. The word implies, <i>the calling duck; it calling loudly to its mate</i> .
Tohickon.	Tohíckhan or Tohickhanne, <i>the stream over which we pass by means of a bridge of drift wood</i> .

Popular Names.	Proper Names, with Remarks.
Nockomixon. Nockanixon.	Nachanixink, <i>at the three houses, or where the three houses are;</i> nacha, <i>three</i> ; wikwam, <i>a house</i> ; ink, <i>local termination.</i>
Lackamissa.	Legauimsa, legauiksa, <i>the sandy ground, the sandy spot of land.</i>
Cohocksink.	Cuweuhackink, <i>pine lands, where the timber is principally pine.</i>

NORTHAMPTON AND LEHIGH COUNTIES.

Saucon Creek. Saconna.	Sácunk. This word properly denotes the <i>outlet of a smaller stream into a larger one.</i> It is common, and is used in the same sense among many tribes of Indians connected with the Delawares. The Chippeways say <i>Sagginow.</i>
Macungy.	Machkúnschi, <i>the harbouring or feeding place of bears.</i>
.	Lechauhanne, <i>the forks occasioned by the conflux of two rivers, as where the river Lehigh falls into the Delaware at Easton.</i>
Lehikton Leheigton. Lehicton.	Lawithanne. The proper name for the Bush Kill by Easton. The word signifies <i>a stream between others.</i>
Easton Town.	Lechawitank, <i>the town within the forks.</i>
Lehigh. Lecha.	Neither of these words is the proper name of this river, which is only known to the Indians by the great crossing place on it. The Indians have three general words whereby they distinguish that which resembles a fork, and are very particular therein. Lěcháuwák is the standard word for every thing that is forked, except with rivers and roads, where a termination is added to that word to distinguish it. Thus, lechau-hanne is the <i>forks of streams</i> ; lechau-wichen, <i>the forks at parting of roads, or where these meet together.</i> They say lechauweki, or lechauwékink, when they speak of the country which <i>we</i> call the forks, which word alludes to their great crossing place at the Lehigh (which by purchase of the Bethlehem tract fell within it at its lower end). At this great crossing place various large paths centred on each side of the river; and so, on each side, these took off to the different sections in their country, and to their scattered villages within the same. <i>See Lechawaxen.</i>

Popular Names.	Proper Names, with Remarks.
Monakessi. Monoockisy.	Menágassi, or menákessi, signifies <i>a stream containing several large bends.</i>
Hockendocque Creek.	Hækcundôchwe, <i>they are searching for land.</i> Probably at an earlier period some surveyors were discovered looking at or surveying land on this creek.
Traxler's Spring Drechsler's Spring. Toamensing.	Thuppekhanne, <i>a stream flowing from large springs, a stream from springs issuing from the earth.</i>
Achquanschicola. . . . Achquanschicolo.	Achquoanschicola, <i>the brush-net fishing creek, or the creek where we catch fish by means of a net made of brush.</i>
Sankinak	Sankhanne, <i>flintstone creek, or the stream on which flint stones are found.</i>
Mahoning.	Mahóni, <i>a deer lick; mahonink, at the lick.</i>
Pokono.	Poekhanne, pokohanne, <i>a stream issuing from a mountain, or running between two mountains; hence the Broad mountain has received the name of Pocono mountain.</i>
Nesquihoning.	Næskahóni, <i>black lick, or the lick of which the water is of a blackish colour; næskahónink, at the black lick.</i>
Quakake.	Cuwéukeek, or Kuwékêêk, <i>pinny lands.</i> The creek which runs through these lands bears the name of Kuweuhanne.
Mauch Chunk.	Machtschúnk, <i>the bear's mountain.</i>
Pauponaming.	Pápennámenk, <i>the place where we were gazing (looking at a strange object something new occurred to our sight).</i>
Pohopoka. Puchcabuchka.	Pockhápócka, <i>two mountains butting with their ends against each other, with a stream between them (as is here the case at the Lehigh water gap).</i>
Catosoque.	Gattosâqui, gattosachgi, <i>the earth is thirsty (wants rain); probably it had been the case at that time and place.</i>
Tunkhanne. Tunkhannock.	Tankhánne, <i>the small, or smallest stream of the several streams which flow in one and the same direction either to fall into a river or to form a river when they become united.</i>
Tobyhanne.	Topihanne, <i>alder stream, or a creek on the banks of which that shrub grows spontaneously.</i>

Popular Names.	Proper Names, with Remarks.
Wechquétank.	Wechquétank, or wiquítank, the name of a shrub; from which an Indian town built near where it grew was so named: this town was eight miles beyond the Blue mountain, in a north-westerly direction from Bethlehem.
Muddy Creek.	Masgeekhánne, <i>a creek which flows through swampy ground (on the Broad mountain).</i>
.	Meniolagamíka, the name of an ancient Indian town lying on Achquanschicola creek, north side, and close under the Blue mountain, north west course from Nazareth. The word or name implies, <i>rich, or good spot of land within that which is bad or barren.</i>
.	Welagamika, the name of an ancient Indian town which once existed on the Nazareth tract, and was forsaken about the year 1748. The word implies, <i>fine rich soil</i> , and when the Indians speak of the place Nazareth, they say Welagamikink.
.	Nolamáttink. By this name the Indians call the tract of land on which the settlements of Gnadenthal and Christian's Spring are. The word implies, <i>the place where silk worms spring up, or mount, silk worms' place.</i> The black mulberry tree grew at that time here and on the Nazareth tract spontaneously.
Menesink.	Minissink. The word implies <i>the habitation of the Minsi tribe of Delawares.</i>

WAYNE AND PIKE COUNTIES.

Walenspapeek Creek.	Wahlinkpapeek. The word implies <i>deep and dead water.</i> Probably there is such a place or places in the creek or river.
Shahola.	Schauwihilla, <i>weak, faint, depressed.</i>
Lackauwaxen. Lechawaxen.	Lechawéksink, <i>the forks of the road, or the parting of the roads; where the roads take off in various directions.</i> There is on the Lehigh, in Northampton county, a place bearing the same name, for the same reason.
Equinunk.	Equinunk, <i>the place where we were provided with articles of clothing, where wearing apparel was distributed to us.</i>

Popular Names.	Proper Names, with Remarks.
Mashope.	Maschápe, or mashapi, <i>beads of glass</i> . Probably this article was given them at that place or sold there.
Shohokin.	Schohacan, <i>glue</i> . Probably this article had been manufactured there either by the Indians or white men. The Indians make an excellent glue out of the deer's horn to glue on the feathers to their arrows.

BERKS AND SCHUYLKILL COUNTIES.

Tulpehoccon.	Túlpewihacki, <i>the land abounding with turtles, the turtle country</i> .
Cocoosing.	Gökhósing, <i>the place of owls, resort of the owls</i> .
Manakasy.	Menagassi, <i>creeks with some large bends</i> .
Menatawny.	Menetónink, <i>where we drank (were drunk)</i> .
Maxatawny.	Machksithanne, <i>bear's path creek, or the stream on which the bears have a path</i> .
Sacony.	Sacunk, <i>the outlet of a stream or creek</i> .
Moselem Creek.	Maschilamèkhanne, <i>trout creek</i> .
Oley.	Olink, wólink, olo, or wahlo, signifies <i>a cavern cell, sink hole; a dug hole to bury any thing in, as also a tract of land encompassed by high hills</i> (which is here the case).
Wapwallopen. Whopehawly.	Waphallackpink, <i>the place of white hemp, or the place where that kind of (wild) hemp grows in abundance which when dressed becomes white</i> .
Catawissa.	Gattawísi, <i>becoming fat</i> . Probably a deer had been shot there at the season when they begin to fatten.
Tombicon.	Tombícanall, <i>crab apple, place of crab apples; tombíkhanne crab apple creek</i> .
Mahantango.	Mohantángo, <i>where we ate plentiful of meat</i> .
Mahonoy. Mohony.	Mahoni, <i>a lick (deer, buffalo or elk lick)</i> .

Popular Names.	Proper Names, with Remarks.
'Tamaquon.	Tamaqueháne or (short) Tamákhane, the Indian name, as it stands on record, of Little Schuylkill. The word signifies <i>beaver stream</i> , a stream on which the beavers were numerous, where they built dams and mud houses to dwell in.

LUZERNE AND SUSQUEHANNA COUNTIES.

Wyoming.	M'cheuómi, or m'cheuwámi, which signifieth <i>extensive level flats</i> . In consequence of the large falls on this river it is called "M'chweuwami Sipu" by the Delawares and by the Six Nations; it is for the same reason called "Quahonta," which two words or names signify <i>a river having large flats on it</i> .
Hoppeny Creek.	Hobbenisink, <i>potato creek, the creek on which the wild potato grows in abundance</i> .
Tankhannok.	Tankhane, <i>the smaller stream</i> .
Whopehawly.	Woophallachpink, <i>the place of wild hemp</i> .
Lackawannok.	Lechawahhanek, <i>forks of the river</i> ; also, Lechauhanne, <i>forks of a river</i> .
.	Quilútámende is the name given to a certain spot or place a short distance above the mouth of Lechawahhanne; which place lies between a steep mountain and the Susquehanna river, in a narrow bottom, and where, as they say, in their wars with the Five Nations, they fell by surprise upon their enemies. The word or name of this place, quilútámen, is, therefore, <i>where we came unawares upon them, &c.</i>
Nescopeck.	Næskchöppeek, means <i>blackish, deep, and still water</i> ; and is so called from a place of that description on the Susquehanna.
Meshoppen Creek.	Mashapi Creek is so called from a distribution of glass beads being here made among them. Mashapi signifies <i>glass beads</i> .
Appolaccon Creek.	Apelogácan, or apalochgácan (Minsi), <i>the place whence the messenger returned</i> .
Choconat Creek.	Tschúhnot (a Nanticoke word).

Popular Names.	Proper Names, with Remarks.
Coshecton.	Gichiécton, <i>finished, completed.</i>
Conewanta.	Guneúnga, <i>they staid long away.</i>

ONTARIO, TIOGA, AND LYCOMING COUNTIES.

- Wyalusing Creek. . . . M'chwhillusínk (properly) is, *at the dwelling place of the hoary veteran.* An ancient warrior having resided on that creek about one mile above the town, was the cause of this place being so named, in remembrance of him.
- Wappasuning Creek. . . Wapasinnink means, *at the place where the white shining stone (or metal) is.* They call *silver wapachsinn.*
- Wisaukin Creek. . . . Wisachgim, *grapes; wisachgími, the place where grapes grow in plenty.*
- Towanda, Tawandee. . . Tawundeunk, *the burial place, or where we inter the dead.*
Awandee. The Nanticokes buried the bones of their dead at this place.
- Shummonk. Shúmmonk, *the place of the large horn.*
- Cowanesque. Gawunschisque, *briary, thorny, full of prickles.*
- Tioga. Tióga. This name was given by the Five Nations to that particular spot or neck of land where the east and west branches of the Susquehanna form a junction. The word signifieth *gate, entrance, place to enter in at*—the Iroquois country, the north side of both these branches of Susquehanna, being then considered as belonging to them, while all the country south of these rivers belonged to the Delawares. David Zeisberger, who, as early as the year 1750, had travelled to Onondago by the way of this place, Tioga, said that some of the Five Nations were stationed there for the purpose of ascertaining what persons were coming into their country; and that by them it was considered an offence to enter into it at any other point or place than either through this gate (pass) or by way of the Mohawk river; and that any person met with in their country not having entered in at either of those passes was considered a suspicious character, a spy, or enemy.

Popular Names.	Proper Names, with Remarks.
LYCOMING AND NORTHUMBERLAND.	
Lycoming Creek. . . .	Legauhane, <i>sandy creek</i> (which is also the true Indian name for this creek).
Monsey Creek. . . .	Minsink, <i>the habitation of the Monseys.</i>
Pine Creek.	Cuweuhanne, <i>stream flowing through pine lands.</i>
Loyalsock Creek. . .	Lawi-sáquik, <i>middle creek, the stream which discharges itself between others.</i>
Nipanose.	Nipenowis signifies, <i>like unto the summer, warm situation.</i>
Mahoniety.	Mahontitti, <i>a very small lick</i> (<i>tit</i> is a diminutive).
Mahony Creek. . . .	Mahónhánne, <i>a stream flowing from a lick.</i>
Fishing Creek. . . .	Namæshánne, <i>fish creek.</i>
Chilisquaue Creek. .	Chililisuági, <i>the resort of snow birds, or, the favourite place of the snow birds.</i>
White Deer Creek. . .	Woaptuchánne, <i>white deer creek, or the creek on which the white deer have been taken.</i>
Elk Creek.	Môshanne, or mooshanne, <i>elk creek.</i>
Shamokin.	Shahamóki and Shahamókink is the manner in which the Indians pronounce this word. Some Indians have supposed the name of this place to be Schachaméki, which is <i>the place of eels</i> ; and so would give the creek the name of Sháchamekhanne, <i>eel's creek.</i>
.	Quenischáchachki. This word is much in use with the Indians who lived on the Susquehanna, it being the name for the "Long Reach," in the west branch, below the Big island.
Big Island.	Mêcheek, Menáthey, is their name for this island.

Popular Names.	Proper Names, with Remarks.
CENTRE, CLEARFIELD, POTTER AND M'KEAN.	
Bald Eagle's Nest. . . .	Wapallannewachschiéchéy, <i>bald eagle's nest.</i>
Bald Eagle Creek. . . .	Wapallannewachschiechhanne, <i>the stream on which the bald eagle's nest is.</i> This is the true Indian name for that stream.
Beach Creek. . . .	Schauweminschhanne, <i>beach creek.</i>
Little Mashanon. . . .	Tankimóshanne, <i>little elk creek.</i>
Osweya Creek. . . .	Utscheia, <i>place of flies</i> ; utschewak, <i>flies.</i>
Sinemahoning. . . .	Achsinnimahoni, <i>stony lick.</i>
Elk Creek. . . .	Moshanne, <i>elk creek.</i>
Elk Lick. . . .	Môsa-mahoni, <i>elk lick.</i>
Kenzua Creek. . . . Kenjua Creek.	Kentschuak, <i>they gobble</i> (namely, the wild turkeys); the gobbling reply which the turkey cock makes to the call of the hen. The place which bears the above name must have been a favourite place of the turkeys, and the creek called Kentschuwahanne, <i>turkey's gobbling creek.</i>
Cononoda. . . .	Gunninada, <i>he makes a long stay there; or, it is a long time since he went thither.</i> Probably at this place they were impatiently waiting the return of one of their company; and so the place would remind them of the circumstance.
Chinkiclamoose. . . . Chingle Clamoose.	Achtschingi clammo signifies, <i>it barely sticks together.</i> This place, west branch of the Susquehanna, derives its name from a certain short bend where the river turns short, back again, leaving a narrow strip of land between its courses which barely can prevent itself from tumbling down. Hence this name. See Hist. Trans. p. 191, for an interesting story relating to this spot.
. . . .	Pongus uteney, <i>the habitation of the sand fly or gnat,</i> the place being remarkable on account of these insects being there in such abundance or numbers that the traveller can have no rest for them. See Loskiel's History of the United Brethren, part 3, page 79.

Popular Names.	Proper Names, with Remarks.
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WARREN, ERIE, AND CRAWFORD COUNTIES.

- Conewango Creek. . . . Guneúnga, *they stay long, it is a long time since they have gone away (from us).*
- Cunneyaut Creek. . . . Gunniáte, *it is a good while since we went.*
Cunneaut.

MERCER, VENANGO, AND JEFFERSON COUNTIES.

- Mahoning. . . . Mahóni, *a lick; mahónink, at the lick.*
- Pymatuning. . . . Pihmtónink, *the dwelling place of the man with the crooked mouth, or the crooked man's dwelling place.* (I knew this man perfectly well. J. H.)
- Cool Spring. . . . Thuppeek, *a cold spring.*
- Neshanok Creek. . . . Nischhannók, *two adjoining streams.*
- Slippery Rock. . . . Weschâchapuchka, *slippery rock is the English of the word as it stands, and the name the place goes by with the Indians.*
- Wolf Creek. . . . Tumméink, *the wolf creek.*
- Lackawanak. . . . Lechauhannek, *the forks of two streams.*
- Paint Creek. . . . Wallámânink, *the place where paint is.*
- Toby's Creek. . . . Gawunschhanne, *briar creek.*
- Sandy Lick. . . . Légauwi-Mahoni, *sandy lick.*
- Little Briar Creek. . . . Tankawunshhanne, *little briar creek.*

Popular Names.	Proper Names, with Remarks.
ARMSTRONG, BUTLER, AND BEAVER COUNTIES.	
Kiskemanitas.	Gieschgumaníto, <i>make day light, or cause day light to be.</i> Thus said a warrior in the night to his comrades, he being impatient to be off from the spot they were at; whence the place has this name.
Cawanshanock.	Gawunschhánne, <i>briar creek, green briar; gawunschige, briary,</i>
Kittaning.	Kithánne, <i>the superior, main stream; gichthanne, the same, in the Monsey idiom.</i>
Kígischgotum.	Kikischeótam, <i>the insect we call caty did.</i>
Buffalo Creek.	Sisiliehánne, <i>buffalo creek, resort of the buffalo.</i>
Mohulbuctiton.	Mochólpakiton, <i>where we abandon our canoes, or, in our language, at the head or end of navigation, where the stream will no more admit of navigating it.</i>
Connequeness Connequenssi.	Ganachquenésink, <i>a long straight course.</i> This is the name of that stream.
Big Beaver River.	Amóchkwi Sipu, <i>beaver river; but the Indians generally call it "Kaskaksipu," from the town of "Kuskuschki." (Having been on it, I never once heard them call it "Beaver creek," though I lived on it two years. J. H.)</i>
Little Beaver Creek.	Tankamóchque and Tankamockhánne. Both these names are proper, and signify <i>the small beaver stream or creek.</i>
Brushy Creek.	Achewek, <i>brushy, difficult to cross.</i>
Sakunk.	<i>The outlet of the Big Beaver into the Ohio. This place for various reasons had in former times been well known by all the Indian tribes for a great distance, but in particular to their warriors. It was during the French war the general rendezvous of warriors, and whence, when equipped, they set off for war in different directions; it was the thoroughfare of all travellers, traders, &c., therefore also the watching, and in many instances a murdering place.</i>
Racoon Creek.	Nahenumhánne, <i>racoon creek.</i>

Popular Names.	Proper Names, with Remarks.
ALLEGANY COUNTY.	
Pittsburg.	Ménachkink. This name, by which all the Indians call the place, was given to it ever since the French built a fort there, and has been retained to the present time. The word ménachk implies <i>an enclosed spot of ground, a confined spot or place secured from being entered into, a fortification</i> ; literally, <i>at the fort</i> .
Allegany.	Alligéwi. The name of a race of Indians said to have once inhabited that country.
.	Alligewinink. This word comprises all the country west of the Allegany mountains, together with all the large rivers therein and their tributary streams.
Ohio River.	<p>Although I have no objection to the name by which we call this river, yet for some reasons I cannot satisfy myself, that this word, consisting of no more than four letters, can be its <i>whole</i> and <i>proper</i> Indian name. I am therefore disposed to examine into the matter in my own way, and leave the reader to judge for himself. In doing this I ground my objections on the following facts :</p> <p>First. That all the streams to which the Indians have given a name, such name is descriptive either of the stream itself, or something in or about it, which attracts their attention at the time, or which will at all times exist—as rocks, cataracts, ripples, remarkable islands, &c.</p> <p>Secondly. That I do not ever recollect hearing the Indians among themselves call this river by that name.</p> <p>Thirdly. Because I have so often witnessed how the white people, both French and English, drop a part of an Indian name in order to make it more convenient to them and easier of pronunciation.</p> <p>Having heard it asserted by white people that the word “Ohio” signified “<i>the beautiful river,</i>” while the Six Nations have at times called it the “<i>bloody river,</i>” I became the more anxious to learn the truth, both by questioning intelligent Indians on the subject, and also by paying attention to their conversations when they had occasion to name this river.</p> <p>That a word of only four letters should comprehend in itself “<i>the beautiful river</i>” or “<i>the bloody stream,</i>” or the single word “<i>river,</i>” I could not believe, neither did my inquiries</p>

Popular Names.

Proper Names, with Remarks.

Ohio River.

serve to inform me to what Indian language the word *Ohio* belonged. When I listened to discourses of the Indians with the white people of that country, they on both sides would say "high O," and not Ohio, as we pronounce it, which evinced that something must be wrong or wanting in this word, to give it a meaning. And I followed their example in calling the river (Ohio) by the same name they did, which is Kithánne, or, as the Minseys call it, Gichthánne—either of these words signifying *the main, superior stream* in that part or country. We, indeed, have the word "Kittaning" on our maps for a particular spot on the Allegany river, whereas the true meaning of this word, which by the by should be written Kithannink, denotes *the river* itself. Kit from kitschi, *greatest, superior*; and hánne, which denotes *flowing water, or a stream of flowing water*. If then the river we call Allegany is by the Indians called Kithánne, *the main river* in that part of the country, and until it joins with another equally large river (the Monongahela) at Pittsburg, why, as the Indians, do we not continue the name downwards, where it is vastly larger?

But to give a well grounded opinion as to the cause of that river being called Ohio, and thus to show clearly the word or words from which it has derived this name, I will, in the first place, put down some Indian words which are to serve as guides in ascertaining the fact I am in search of, and am anxious to ascertain, though not with an intention to effect a change in the name we have adopted for that river, but to strengthen the position I have taken or the reasons I have given above: why *I* cannot admit that the word Ohio by itself is sufficient to designate such a remarkable river as this is, when by the by we have in the foregoing pages seen, how they (the Indians) notice even small and almost insignificant animals, by incorporating their names in the body of their compound words.

WORDS IN THE UNAMI.

O'hui-Ohi, *very* (when prefixed).
 O'pëu, Opsit, *white*.
 Opiéchen, *it looks white*.
 Opelechen, *white, bright, shining*.
 Opeek, *white with froth (water)*.
 Ohioπέchen or ohiopiechen, *it is of a white colour*.

WORDS IN THE MINSI DIALECT.

Achwé, *very* (when prefixed).
 Wápcu, Wápsit, *white*.
 Wapiechen, *it looks white*.
 Woápelechen, *white, bright, shining colour*.
 Wapeek, *white by froth (water)*.
 Wahewapiechen, *it is of a white colour*.

Popular Names.

Proper Names, with Remarks.

Ohio River.

WORDS IN THE UNAMI.

Ohiopeek, *very white (caused by froth, or white caps).*

Ohiophanne, *very white stream.*

Ohiopekhanne, *very deep and white stream, viz. by its being covered all over with white caps.*

Ohiopehhele, the name of a place in the Monongahela, which in our maps is written *Ohioptyle*, signifies *white frothy water*, occasioned either by the water being disturbed by winds, or rushing over rocks or falls in the stream, &c.

WORDS IN THE MINSI DIALECT.

Achwiwapeek, *very white (by froth, or white caps).*

Achwiwôâphanne, *very white stream.*

Achwiwôâpèkhanne, *very deep and white stream, viz. by its being covered all over with white caps.*

Wahhellapehheue, same as *Ohiopehhele* in the *Unami*. (See the explanation on the other side.)

By the foregoing, it will be seen that my supposition with regard to the name given to that river has some foundation, and that the word, as it now stands, cannot be its *true* name, its *derivation* being here clearly set forth. I will now show by example what confirms the opinion I had with regard to the name given to this river, drawn from facts, while travelling with Indians both by land along its banks, and by navigating the same.

The Ohio river being in many places wide and deep, and so gentle that for many miles in some places no current is perceivable, the least wind blowing up the river covers the surface with what the people of that country call *white caps*; and I have myself witnessed that for days together this has been the case, caused by southwardly and south westerly winds (which by the by are the prevailing winds in that country), so that we navigating the canoes durst not venture to proceed, as these white caps would have filled and sunk our canoe in an instant.

Now in all such cases, when the river could not be navigated with canoes, nor even crossed with this kind of craft—when the whole surface of the water presented white foaming swells, the Indians would, as the case was at the time, apply one or other of the above quoted words to the state of the river; they would say “juh ohiopechen,”—“ohiopeek ohiopeekpanne;” and when they supposed the water very deep they would say “kitschi ohiopeekhanne,” which means “*verily this is a deep white river.*”

I now come to the other point, how it might have happened that the word in question came to be so abridged as to leave

Popular Names.	Proper Names, with Remarks.
Ohio River.	<p>nothing whereby to judge of its signification. This may be accounted for from the following causes. The traders who penetrated into the Indian country for the purpose of trading with them, and the frontier settlers, are generally an ignorant set of people, who are careless with regard to matters that do not interest them; with them any word will do for a name, so that it bears something <i>similar</i> to the <i>true</i> one. Neither have they the "Indian ear" to hear properly, nor are they capable of pronouncing the gutturals so numerous in Indian languages, nor even inclined, perhaps, to keep in memory such long and strange words as the Indians have. I have frequently witnessed their dealings with the Indians, where the latter were kept in continual laughter at the odd and improper words these made use of. Now on the return of these traders into the settlements they became instructors to others; so that one catches a wrong word from the other; which is at once adopted, as being correct.</p> <p>Another cause is, that the people who settle new countries have a custom of shortening names of places merely for convenience sake; I have found this the case even among the French Canadians, both at Detroit and at Post Vincennes, and Mr Volney found it so, likewise, when he travelled through that country. Thus, for instance, instead of saying I will go to Pittsburg, they say "I will go to Pitt." Youghiagany they call "Yough;" Detroit, "'Troit;" Hackhacking, "Hácken;" Post Vincennes, "the Post;" Kaskaskias, "Kas;" Ohio, "Hio," &c. Our word Lehigh or Lecha has no signification, though, like Ohio, it has been shortened from the original word Léchauhanne.</p> <p>Now might it not have been the case at some early day with the river Ohio, that instead of saying Ohiopekhanne they only took the first syllable of the word to name it by, which was giving it an easy name, both to pronounce and keep in memory?</p> <p>I now leave the Ohio and go on with other names in Allegany county not yet explained, beginning with Monongahela.</p>
Monongahela River. . . .	Menaugihilla, this word implies <i>high banks breaking off in some places and tumbling down.</i>
Turtle Creek.	Túlpéwi Sípu, <i>turtle creek</i> (so called by them).
Pine Creek.	Cuweühánne, <i>pine creek.</i>
Puckita.	Pachgita, <i>throw it away, abandon it.</i>

Popular Names.	Proper Names, with Remarks.
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WASHINGTON COUNTY.

- Wheeling Creek. . . . Wihlink, *the place of the head*. The Indians report, that a prisoner taken by them in one of their wars had there been put to death and his head stuck up on a sharpened pole.
- Cross Creeks. . . . Wewúntshi Saquík. The words imply *two streams emptying themselves into a river directly opposite to each other*; as is here the case, where they empty into the Ohio; and both bear the same name.
- Catfish Camp. . . . Wisamekink, *the place where the Indians named Wisamek (catfish) resided*. This place was on or near where the town of Washington is built.

WESTMORELAND, FAYETTE, AND GREEN COUNTIES.

- Kiskemanitas. . . . Gieschgumanító, *make day light, cause it to become day light*.
Kiskaminetas. (The circumstance which gave rise to this matter is already taken notice of under the head of Armstrong county.)
- Loyalhannon Creek. . . Lawêlhanne, *the middle branch (stream)*.
- Beaver Dam Creek. . . Amochkpasink, *where the beavers have shut up the stream by making a dam across the creek*.
- Yoxiogani. . . . Juhwiákhanné, *a stream running a contrary or indirect course*.
Youghiogeny.
- Ohiopyle. . . . Ohiopehelle. See page 369.
- Red Stone Creek. . . Machkachsinnanne, *red stone creek*; or machkachsinnink, *at the place of the red stones*.
- Manaltin. . . . Menáltink, *the place where we drank*.
- Salt Lick Creek. . . . Síkhewi Mahoni; Síkhewhánne, *a stream flowing from a salt lick*.

Popular Names.	Proper Names, with Remarks.
INDIANA, SOMERSET, AND CAMBRIA COUNTIES.	
Two Licks Creek. . . .	Nishahoni Sipu, <i>the stream at two licks.</i>
Crooked Creek. . . .	Woakhanne, <i>crooked stream (has great bends).</i>
Plumb Creek. . . .	Sipuashanne Sipuasink, <i>the place of plumbs.</i>
Queen Mahon. . . .	Cuwei mahóni, <i>pine trees' lick, a lick within a grove of pine trees.</i>
Stony Creek. . . .	Sinnehanne or Achsinnehanne, <i>stony creek.</i>
Paint Creek. . . .	Wallámink, <i>the place where the paint is.</i>
Black Lick Creek. . . .	Næskahoni, <i>black lick.</i>
Little Canemaugh. . . .	Tangamóchki, <i>little otter creek.</i>

HUNTINGTON AND BEDFORD COUNTIES.

Juniata River. . . .	This is an Iroquois word. The Delawares pronounce it Juch or Chuchniada. The Iroquois had a path leading directly to a settlement, or body of Shawanese, hunting and remaining here for some time: I believe their residence has been where Bedford now stands. The Indians say that Juniata river hath the best hunting ground for deer, elk, also for beaver, &c.
Big Tooth Creek. . . .	Mangipitínk, <i>the place of the large tooth.</i>
Standing Stone. . . .	Achsinink. This is the proper Indian name for this place. The word denotes a large rock which stands separate from others, or where there is none other nigh. I know four places within five hundred miles which bear this name for the same reason, two of those rocks are very large and high, and stand in the river. For similar reasons, but where such rock is of an inferior size, they say achsinissink, <i>the standing small rock.</i>

Popular Names.	Proper Names, with Remarks.
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FRANKLIN, CUMBERLAND AND MIFFLIN COUNTIES.

- Conococheague. . . . Guneukìtschik, *long indeed, very long indeed.* This word appears to refer to some cause which gave rise to the Indians becoming impatient.
- Conodoguinitis. . . . Gunipduckhannid, *for a long way continual bends.*
Conedogwinet.
- Yellow Breeches Creek. . Callapatschink, *where it turns back again* (alluding to a particular place in the creek).
- Buffalo Creek. . . . Sisiliehanne, *buffalo creek.*
- Kíschìcoquílís. . . . Gíschachgokwalís, *the snakes have all got into their dens.*
Made from the words "gíschì," *already*; "achgook," *snake*; "walícu," *in holes, dens.*
- Mehantango. . . . Meschantange, *where we killed deer.*
- Achwick Creek. . . . Achweek or acheweek, *brushy, difficult to pass.*

DAUPHIN, ADAMS, AND YORK COUNTIES.

- Wikinisky Creek. . . . Wikenkniskeu, *wet and dirty house, camp, lodging place.*
Canewago.
- Quitapahilla. . . . Cuitpehelle or cuwitpéhella, *a spring or stream issuing out of the earth, where pine trees are standing.*
- Manahan. . . . Menéhend, *where liquor was drunk.*
- Manady. . . . Menátthey, *an island.*
- Manaltin. . . . Menâltink, *where we met, assembled.*
- Pextang. . . . Peékstunk, *the standing or dead water; a deep or stagnant spot of water in a stream, a pool, &c.*
Paxton (now).

Popular Names.	Proper Names, with Remarks.
LANCASTER COUNTY.	
Conestogo.	This is an Iroquois word, or of the Six Nations.
Cocallico Creek.	Achgôôkwalico, or shortly, Chgokalico, is a place <i>where the snakes gather together in holes or dens, or snakes' winter quarters.</i> I have frequently heard the Indians who inhabit this country speak of the place.
Pequea Creek.	Picueu, the name of one of the four Shawanese tribes, who were (or some families of them) settled here for a time when they enjoyed the protection of the Delawares.
Chikisalungo Creek.	Chikiswalungo, <i>the place where the crabs or crawfish burrow or make for themselves holes in the ground; or the place where the ground is full of holes, made by crawfish or crabs.</i>
Tucquan.	Pducquan, <i>round; pduckachtin, a round hill.</i>
.	Pduchane, <i>a winding stream.</i>
Cunoy.	Gunéu, <i>long, it is long.</i>
Conewago.	Guneuagi, <i>a long stripe of land.</i>
Octorara.	This is probably an Iroquois word.

Pennsylvania they call Quækelinínk, which signifies *the country of quakers, or the quaker country.*

INDIAN NAMES OF RIVERS, CREEKS, &c. IN NEW JERSEY, FROM MAPS.

Popular Names.	Proper Names, with Remarks.
Wantage.	Wundachquí, or undachquí, <i>that way.</i>
.	Cuweuagí, or cuweuachgí, <i>pine timbered land.</i>
Walpack.	Walpeek, <i>a turn hole, a deep and still place in a stream.</i>
Tappan.	Thuphâne, <i>cold stream issuing from springs.</i>
Hoboken.	Hopokan, <i>a tobacco pipe.</i> The Delawares have frequently spoken of this place as being not far from the city of New York.
Hackensack.	Hackinksáquik, <i>the stream which discharges itself into another, on low level ground; that which unites itself with other water almost imperceptibly.</i>
Pasaic River.	Pasaic or Pasáíék, <i>a valley.</i> It does not seem that the Indians noted the falls in this river; but merely the ground through which the stream passeth.
Pegunock River.	Pekhánne is <i>dark river.</i> Either this river must have derived its name from the thickness of the trees which stood on its banks, or they (the natives) arrived at the river to encamp after dark.
Whippany Creek.	Wiphanne, <i>arrow creek, where the wood or willow grows of which arrows are made.</i>
Makiapier Pond.	Machkiabi, <i>water of a reddish colour.</i>
Bomopack (perhaps).	Wulumopeck, <i>round pond or lake;</i> or lomowopek, <i>white on the inside.</i>
Pompton.	Pihmtom, <i>crooked mouthed.</i>
Totawa Falls.	Totauwéi, <i>to sink, dive, going under water by pressure, or forced under by weight of the water.</i>

Popular Names.	Proper Names, with Remarks.
Achquakenuna. . . . Acquakenunk.	Tachquahacannéna, <i>where blocks</i> (for pounding corn) <i>are made by us, or the place from which we get the wood we make our pounding blocks of,</i> namely, <i>the gum tree,</i> which they call tachquahcaniminschi.
Muscomecon. . . .	Maskhannecunk, <i>rapid running stream.</i> It is a Monsey word.
Piscataway. . . .	Pisgattauwí, <i>it is getting dark.</i> Same name in Pennsylvania, New Hampshire, &c.
Wisconk River. . . .	Wisquonk, <i>the elbow.</i>
	Wisquon, <i>a twist of tobacco, yarn or any thing that may be twisted.</i>
Suspecough. . . .	Sispeekch or Sispeek, <i>muddy, dirty water; muddy pool or pond; muddy stream.</i>
Amboy. . . .	Emboli. So called by the Indians who dwelt there. When they speak of this place they say "Embolink." This Indian name implies <i>hollow in the inside.</i> They say "embolhallól," <i>hollow it out.</i> Embolhican is the name of a roundish adze, to work out bowls, canoes, wooden shovels, &c. I was formerly, for upwards of twenty years together, acquainted with a venerable and trusty Indian, who had been born at that place, and who, when he died in 1780, was believed to be upwards of one hundred years old. He told me that the place, resembling something like a bowl, lying low and surrounded with higher grounds, was therefore called Emboli.
Chyoes Island. . . .	The Indians call the place where the town of Burlington stands, Tschichohaeki, which means <i>ancient cultivated land, or the oldest planted ground;</i> they say that here was built their first town on the river. There did, however, in later years live an Indian on the spot named Schígo, which means <i>widower;</i> and Proud is also correct in saying that this place (and the country down the Delaware) was inhabited by a tribe of the Delawares called "Mandas;" but, according to some Indians who were of this tribe, they had a hundred years ago incorporated themselves with the other branches, the Unamis and Unalachtígo. See Proud's History of Pennsylvania, vol. i. p. 144.

INDIAN NAMES OF RIVERS, CREEKS, &c. IN MARYLAND.

Popular Names.	Proper Names, with Remarks.
Shenandoah River. . .	Schindhandówi. This is the proper name for that river. I was told so by White, the Nanticoke chief, who was born in Maryland. The word is true Delaware; yet, more properly written, it should be Schindhandowik. The word signifies, <i>the spruce stream, a stream passing by spruce pines</i> , which probably are or were at some place or other on the banks of this river. I should write the word Shinshandóweek, to adapt it to the English pronunciation.
Mesongo Creek. . . .	Meschänge, <i>where we killed the deer, a good place for killing deer.</i>
Aquia Creek.	Equii or Equíwi, <i>in, between (something).</i>
Quentico.	Gentica or Kéntika, <i>a dancing, frolicking place.</i>
Corapechen.	Colapéchen, <i>fine running stream.</i>
Opicon River.	Opíquon and Achpíquon, <i>a flute, or any other musical instrument; Opèkhan, stream of a whitish colour.</i>
.	Hopíquon, <i>a rib; also the fore shoulder of a four footed animal.</i>
Pokomoka River.	Pocqueumóke, <i>place of shell fish, clams, &c.</i>
Potowmak River.	Pedhám mòk, <i>they are coming (by water): so the Indians have told me.</i>
Monocassy Creek.	Menágassi, <i>a stream having several large bends.</i> (See the same word in Northampton county, Pennsylvania.)
Occoquan River.	Okhúquan, Woàkhúquoan, (short) Húquan. All these words signify <i>a hook</i> , whether it be a pot hook or a piece of iron or other metal, bent in that form.

Popular Names.	Proper Names, with Remarks.
Conecocheague. . . .	This is already explained under the head of Cumberland county, Pennsylvania.
Petapsco River. . . .	Petâpsqui, <i>bank or tide water, causing a froth</i> , the word tqúí meaning <i>waves or swells, caused by winds or other force</i> .
Sassafras River. . . .	Winâkhâne, <i>sassafras stream</i> .
Piccowaxen. . . .	Picowaxen or pikuwâxen, <i>torn shoes, shoes with holes; pixu, it is torn</i> .
Senegar Creek. . . .	Sinníke, <i>stony</i> ; shinnikhâne, <i>stony creek</i> .
Senegar Falls. . . .	Sinnipehella, <i>water rushing over rocks or stones</i> .
Piscataway. . . .	Pisgattawi, <i>it is getting dark</i> . (See the same name in Pennsylvania and New Jersey.) There is also a river of this name in New Hampshire.
Aquakik. . . .	Achewekik, <i>very brushy, a thicket, difficult to pass</i> . (See the same name in Pennsylvania.)
Pamunky Creek. . . .	Pihmunga, <i>where we took a sweat; namely, where we were sweating ourselves (in the sweat oven)</i> .
Wicomico. . . .	Wikhamíku, <i>where the houses are building</i> . (See the same name in Pennsylvania.)
Queponco Creek. . . .	Cuweupúngo, <i>pine wood ashes</i> . Probably they had no other ashes for baking their bread than that of the pine wood.
Manokin River. . . .	Menachkink, <i>an enclosed place, a field, fort, &c.</i> Probably a fort had been built on this river at an early day, or an enclosure made. (See Pittsburg.)
Aquasquit Creek. . . .	Achqwásquit, éhowasquit, <i>grassy, overgrown with grass</i> (as generally old towns are).
Magotty River. . . .	Megúky, <i>a small plain or prairie</i> (probably on a river).
Chiknicomika. . . .	Tschikenumíke, <i>the place of turkeys, where the turkeys are plenty</i> .
Tuckahoe Creek. . . .	Tucháhowe, <i>deer are shy, difficult to come at</i> ; also, tuchauch-sóak, <i>the place where the deer are very shy</i> .

Popular Names.	Proper Names, with Remarks.
Nantikoke River. . . .	Neehtícòk, Neehtcókink, <i>the place of the Nanticokes</i> (where they had their settlements).
Wilipquin Creek. . . .	Wihlipquin, <i>the place of interment of skulls (and bones)</i> . These people had the custom of collecting the skulls and bones of their dead, and burying them in caverns or holes dug in the ground, all together.
Chesapeake Bay. . . .	Tschischwapéke, or more fully written, Ktschischwapéeki, from kitschi schwapeek, <i>a superior or greater saltish bay</i> ; the syllable <i>peek</i> signifying <i>a bay, lake, basin, or deep water without any visible current</i> . But to shorten the word, they say k'tschischwapeke, the first letter, k, scarcely to be heard. The guttural <i>chw</i> is in our English word omitted.

INDIAN NAMES* OF RIVERS, PERSONS, &c. IN VIRGINIA.

Powhatan.	It appears that this Indian chief bore the same name as the river now called James river; if so, the river must have been called Powhathanne, which would signify <i>the river of pregnancy, fruitfulness, the fruitful river</i> .
Nansemond.	Neunschimend (German pronunciation), <i>the place where we fled, had to fly for it, were driven off from</i> .
Kiquotan.	Kiguatank or Kigeüétank, <i>a person that heals, or where the sick are cured</i> . This place seems to have been a small settlement, where probably a physician resided.
Arrahattuk.	Allahátték, <i>empty, all gone, there is no more of it</i> . Probably meaning some article that was sold off, or the rum bottle or keg empty.
Pocohantas.	Pocohántes or Pockohántès means <i>a run between two hills</i> .
Pocohontas.	Pockowáhne is <i>a creek between two hills</i> ; Pochohánne is the

* These names, taken from an early written history of Virginia, will show that the people we call Delaware were at the time the English arrived there in full possession of that country, as they themselves say was the case.—J. H.

Popular Names.	Proper Names, with Remarks.
Pocohantas.	same in the Unami idiom. The termination <i>tes</i> denotes a <i>run</i> only, not a <i>creek</i> or <i>large stream</i> ; so that hántes is a diminutive of "hanne," a <i>river, creek</i> or <i>stream</i> .
Chickahominy.	Chickamahóny (English pronunciation). The word signifies <i>turkey lick</i> . Tschikenumahóni (German), a <i>place resorted to by turkeys</i> . I know several places bearing this name on account of turkeys coming to the lick to drink.
Uttamaccomak.	Uchtamaganât means a <i>path maker, a leader, a warrior</i> ; w'tamaganat, a <i>chieftain, a leader of a band</i> .
Oppechaneanough.	Opeekhánneu, a <i>stream of water of a whitish colour</i> ; or hóppechkhanne, <i>rain worm stream</i> ; huppeechk means a particular insect which the Indians call a <i>rain worm</i> .
Tomahawk.	Tamahican is the Delaware word for a <i>hatchet</i> or an <i>axe</i> .
Nemattanow.	Nemattínna. This word means <i>our brother Nimattinna</i> (an Indian war chief).
Oaksuskie River.	Woákassisku. This word implies, <i>winding, marshy grounds, boggy swamps</i> (full of broad sunken ground and marshes).
Accomack Bay.	Achgamêk means <i>broad still water, broad bay</i> .
Poccosen River (probably).	Pduckassin, <i>the place of balls, bullets, lead</i> .
Pamunky River.	Pihmunga, <i>the place of sweating</i> .
Mattapony River.	Mattachpona, <i>no bread at all; matschachpona, bad bread</i> .
Wicocomico River.	Wikhachkoméko, <i>where they are building houses, or yonder where they are building</i> .
Pocomoke River.	Poekhammókik, <i>knobby, broken with knobs, hills</i> .
Chissenessick River.	Chuessenesik (English), Tschuïssenschik (German), <i>the place of blue birds, the harbouring place of the blue bird</i> .
Pungoteque River.	This word perhaps means, <i>where powder is to be had</i> ; yet as the single word <i>pung</i> signifies <i>dust, ashes, powder, even sand</i> , it may be applied to any thing dusty, and so mean a <i>sandy place, or where ashes are collected</i> . The <i>great sand fly</i> is called Púngus.

Popular Names.	Proper Names, with Remarks.
Powcoranie.	<i>Altar stone.</i>
Monacan Town.	<i>Mônhacan, a spade; also any instrument made use of to dig up the ground.</i>
Wasebur, <i>an herb.</i>	<i>Weschábúck, physic that works downwards, cathartic.</i>
Chapacour, <i>a root.</i>	<i>Tscháppichk, medicine prepared from plants, &c.; tshuppik, a root.</i>
Tangomockonomingo.	<i>Tangamochkomenunga. The author interprets this: they came from little beaver creek. He probably mistook the meaning, which must have been, that a bark for medicine had been brought from Tangamochke, little beaver creek. Menunga means bark.</i>
Macock.	<i>Metz-hack means, eatable hard shelled fruit. The syllable metzin (eating) and hack for a hard rind or shell. Hackhack is their name for the ground. Every different kind of pumpkin squashes has a particular or distinguishing name. The general name is gescandhakall for any eatable pumpkins or squashes, which means, those kinds of fruits of this description whose rind or shell becomes soft by boiling. It is the Indian name for all kinds of melopepones, and the lesser kind of pompions or cashaw. The Indians in Canada make boxes of the tough strong bark of the birch and elm trees to pack their maple sugar in, which they call "mocoeks."</i>
Moccasin.	<i>Maxen or macksen is the name for Indian shoes.</i>
Huscanawpen.	<i>This word, which I well understood, is hus-ca-lên-naw-pa-i. I have heard the Indians sing it at their festival dances; and understood it as expressing the words, husca n'lenapewia, indeed I am an Indian, in the sense that he or they were pure and not degraded from their origin. They have also other long words, which they sang off, but which I never could perfectly understand.</i>
Wigwang.	<i>Wîquôâm (English pronunciation, weekwam), a house.</i>
Matchacomoco.	<i>Matachgenimoak, they are counselling about war, holding a council of war.</i>
Werauwance.	<i>Iláwi, a war chief; wajauwi (Monsey dialect), a military officer, a chief.</i>

Popular Names.	Proper Names, with Remarks.
Wisoccan. Wighsacan. Woughsacan.	Thus the author says that the Indians call their physic or medicine generally; but in this he is greatly mistaken. The word "wisoccan," or more properly wisachcan, signifies <i>bitter, sharp to the palate; any thing that has a sharp, bitter taste:</i> and it has numerous derivatives; thus, wisachgim is the name for <i>sour grapes</i> ; wisachgank, for <i>rum, brandy</i> . (Bitter enough, to be sure!)
Winank.	Wínák, or winaak, <i>the sassafras tree.</i>
Matomkin.	Mattemikín, <i>to enter into a house.</i>
Gingoteque.	Schinghatteke, <i>he does not want it, despises it.</i>
Kiequotank.	Kiwíquotank, <i>a visitor, one who pays visits.</i>
Matchopungo.	Machtschipungo, <i>bad powder, or bad ashes.</i>
Occohanock.	Okehanne, Wôákehanne, <i>crooked, winding stream.</i>
Oanancock.	Auwannáku, <i>foggy.</i>
Chiconesse.	Tschiconesink, <i>where it was forcibly taken away.</i>
Wyanoke.	Wigunaka, <i>the point of an island.</i>
Gangascoe.	Shingascui, <i>level and boggy, level, wet and grassy (ground).</i>
Menheering.	Mênhattink, Menachtink, (Monsey) <i>on the island.</i>
Rappahamok.	Lappihánne, <i>the current has returned, or flows again, a place where it ebbs and flows; lappahanink, at the place where the tide water comes, where water comes and runs off again.</i>

NAMES OF DELAWARE CHIEFS AND OTHER NOTED CHARACTERS
OF THIS NATION, SINCE THE ARRIVAL OF WILLIAM PENN, TO-
GETHER WITH THE SIGNIFICATION OF SOME OF THE NAMES
HERE PRESENTED, AND SHORT BIOGRAPHICAL SKETCHES.

Popular Names.	Proper Names, with Remarks.
Idquahon. I-anottowi. Idquoquekon.	These are called in ancient deeds "sachamakers," which word appears to be intended for <i>chiefs</i> , whom the Delawares call "sakima," but Europeans generally call them "sachems."
Temanen.	Probably Temenend, <i>the affable</i> .
Metamequon.	Mattemikgûn, <i>he that has entered (a house)</i> .
Maykeerick-Kisksho. . .	Machéli-gischguall, <i>many days</i> (Swedish Delaware).
Okanickon.	Okanican and Wôâkenican, <i>an iron hook, pot hook</i> . This chief died at Burlington about the year 1681. (Smith's History.)
Sheoppy.	Schîwachpí, <i>tired of staying (in a place)</i> , or Schéyachbi, <i>along the water's edge or sea shore</i> .
Jakkursoe.	Achcólsoêt, <i>one who takes care of a thing, a preserver</i> . This chief is well known to me by hearing of the Indians; he had for some years been intrusted with the wampum speeches and papers from government respecting national affairs.
Tattamy, generally called King Tattamy.	Tadámy (English pronunciation), Tadémy (German). This man was for many years the principal chief in the Forks of Delaware, and resided on the Nazareth tract, at the town called Welakamika, when the brethren, through count Zinzendorf, purchased the manor. He was friendly to all white people, and therefore in their esteem, particularly so with the brethren, who invited him to remain as long as he chose to stay on the land, and be their neighbour; but such was the wickedness of some people that came and settled in the parts, that a young Irishman with a gun meeting him on the road, shot him dead.

Popular Names.	Proper Names, with Remarks.
Agushuwa.	Echgúshuwe, a great chief of the Monsey tribe.
Weekwely, or Wekahelah (<i>Proud's History of Pennsylvania</i>). Week- quehela (<i>Smith's History of New Jersey</i>).	Wequéhella (English pronunciation), Wiquihilla (German pronunciation). This word means, <i>to be fatigued</i> . The chief so named, in consequence of his having shot and killed a white man, named Leonard, was hanged in the year 1728, near Shrewsbury. The nation deplored the loss of this chief, believing him to have been too good a man to commit the act wilfully.

SUSQUEHANNA CHIEFS AND COUNSELLORS.

Olumapies.	Olumapîsid, <i>we tied, well bundled up</i> .
Lingehanoak.	Linquechinoak, <i>they look stedfastly (at some object), from "linquechin," to look, to behold</i> .
Kelly-macquon.	Chelík-mekgun, <i>you received much, you were well rewarded</i> .
Quitieyquont.	Quitiéquond, <i>one who commands silence; also, one who reproves, reprimands</i> .
Pishqueton. Pisquetumen.	Pisguwitamend, <i>he who keeps on, though it is getting dark</i> . On account of this man's perseverance when sent with a message by his chief, or the council.
Nenachyhaut.	Nenatschihât, <i>a guard, watchman</i> .

FORKS OF DELAWARE CHIEFS, &c.

Popular Names.	Proper Names, with Remarks.
Toweghkappy, called by the white people Cornelius Spring.	Tawikachpi, <i>he is not in the house.</i>
Sassoonan.	Schêssuna (English pronunciation, shassuna), <i>our uncle.</i> The Indians sometimes give such names as <i>uncle, brother in law,</i> to aged people, as a mark of respect.
Lawyequohwon.	Lawiequáham, <i>in the middle of the house.</i>
Nutimus.	Nütamæs, <i>a striker of fish with a spear.</i> This man was called Isaac by the whites.
Pokehais.	Pockeháis, <i>a knob of a hill.</i>
Metaschechay.	Mêtachschíéchey, <i>he who is now building nests;</i> alluding to the time when the birds generally begin to build their nests. The Indian here so named was a great character among his people, and was at the treaty held in September 1718 at Conestogo.
Ayyamaikan.	Ajamaikend, <i>he who claims something, or takes something away as his own property.</i>
Ghettypenceman.	Gettyplensemaan, <i>he who speaks some French, or he who is becoming a Frenchman;</i> alluding to his understanding the language in part. They not having the letters <i>f</i> and <i>r</i> in their language, say "Plensemaan," for <i>Frenchman.</i>
Opekaset.	Opêkhásit, <i>it or he is made white, whitened.</i>
Pepawmaman.	Pepommáhemén, <i>to go by water in a craft, canoe.</i>
Aweaykomon.	Achwiáchgeman, <i>hard at planting (corn, &c.).</i>

Popular Names.	Proper Names, with Remarks.
Tussoigheenan.	Taschawikhénan, <i>he will not build a house so soon, is not in a hurry about building himself a house.</i>
Neeshaloppih.	Nischálachpi, <i>there are two together (within).</i>
Monokykickan.	Monachkhícan, <i>an instrument for digging the ground—pick-axe, grubbing hoe, spade, &c.</i>
Lappawinzoe.	Lapawinsoe, <i>he is gone again, gathering nuts, corn, or any thing eatable.</i>
Nutimus, called Pontius by the white people, was brother to the chief of the same name.	Nútamæs, <i>a striker of fish with the spear; generally called Pontius Nutamæs—an excellent man, who never drank liquor, was born on Delaware where Philadelphia now stands; removed to the Ohio between the year 1742 and 1750; died on Muskingum in 1780, at the age of near one hundred years.</i>
Taughhaughsey.	Táchquatschi, <i>to feel cold, shiver with cold.</i>
Teedyusking. Tedeuskung.	Tadeúskund, a noted Delaware chief in the Forks, was burnt up in his house at Wyoming in the spring of the year 1763. For a sketch of his life, see Heckewelder's Account of Indian Nations, chapter 40, page 300.
Loquis. William Loquis.	Loquis (afterwards named Joseph Pepee) spoke very good English—had been a member of Mr Brainard's congregation—was sent, during the war of 1756, by the governor of Pennsylvania, with a message to the enemy; after the peace he joined the Christian Indians—lived with them at Shesh-equon, on Susquehanna, and afterwards on Muskingum; died on the Miami about the year 1782, being upwards of ninety years old.
Shicalamy. Shickcalamy. (<i>Colden's History of the Five Nations.</i>)	Shikéllimus (Loskiel). This noted man was properly a Cayuga (Six Nations) chief—resided for many years at Shamokin, during which time much of the business between the Six Nations and the government of Pennsylvania was transacted with him; he was the father of the noted Indian chief, Logan, who sent the remarkable speech to Lord Dunmore, as stated in Jefferson's Notes of Virginia; he rendered many services to the United Brethren when on their missionary journeys to the Indians. (See Loskiel's History of the Mission for a sketch of his character, &c., part 2, pages 31, 109, 120.) He died in 1749. It was said that Logan's mother was a Shawanese.

Popular Names.	Proper Names, with Remarks.
Paksinous. Paxnous.	Paxnous, a chief of the Shawnese, on the Susquehanna, a great friend of the Brethren; rendered them services. See Loskiel's History, part 2, page 164.

WAR CHIEFS AND COUNSELLORS.

Tasucamin.	Tasúckamend, <i>he who never blackens himself.</i>
Cushawmekwy.	Gischaméke, <i>ready to go (meaning, ready to go to war), packed, bundled up, &c.</i>
Kehkehnopaltin. Keyheynapolin.	Gichkenópalât, <i>a great warrior, one who is expert in war.</i> The word is Minsi.
Macomal.	Micómil, <i>remind me, put me in mind.</i>
Wachaocautaut.	Wachwalgetóchtant, <i>the lover of eggs, the longer for eggs.</i> This was his true name.
Captain Peter.	Indian name unknown to me.
John Hickman.	Indian name unknown to me. He was an interpreter.
Kekeuskung. Captain Ball.	Kigeúskund, <i>the healer, one who cures wounds, bruises, &c.</i> He was accounted a great warrior, and has ever been known to join parties of the Six Nations against the Cherokees. I saw him in November 1762, on the Allegany mountains, on his return from war against that nation; he was of the Monsey tribe.
.	Newalike and Nihmha had been chiefs of the Monsey tribe at Minisink, afterwards on the Susquehanna, and finally at Sandusky.
.	Alleméwi and Gendaskund were Monsey chiefs on the Allegany river.
.	Nihmha, a Monsey chief, born at Minisink, on Delaware; afterwards a chief on the Susquehanna and on Ohio.

Popular Names.	Proper Names, with Remarks.
. . . .	Weschnass, a Monsey war chief from Susquehanna.
Nedowaway. . . .	<p>Netawátwees. This chief had been a signer to the treaty held with the Indians at Conestogo in the year 1718. He was then a young man, between twenty and thirty years of age. Being, however, by lineal descent a candidate for the chieftom of the first tribe in the nation (the Turtle), and of course one day to be placed at the head of the whole, he was instructed accordingly, and had the care of all verbal speeches with wampum, bead vouchers and such as were given in writing from William Penn's time down to the time he and many others left the Atlantic states, in consequence of their land being taken away from them, and as they thought unjustly, especially by the <i>long walk</i>, by which they were so abominably cheated of their lands. Having arrived in the Ohio country, he found numbers of his nation who had fled thither from the Atlantic settlements, and on account of the white people encroaching on them so fast, and dispossessing them of their choice situations, and foreseeing, that, ere long, cruel wars would be carried on between the combined Indian nations and the English, and that the former would be joined by the French, he chose to settle with his people by himself in a remote part of that country, where he could consult with the most powerful body of the enemy, the northern Indians and the French, and occasionally, when required, give advice to his (hostile) nation. His first step was to enter into a covenant with the Wyandots, and see that the country which the Delawares had <i>partially</i> evacuated some centuries before, should be restored to them; all which was complied with, to his wishes. By advice of the Wyandot chiefs, he for the present settled on the Cayahaga river, where he still resided in the year 1782, when I was in that country, leaving the rivers Muskingum and Big Beaver open for any of his nation that were there already, and should afterwards come to settle there; wherefore the Turkey tribe, under their chief, Tamaque, alias King Beaver, settled and built a town at the mouth of Nemoschili Creek, since called Tuscarawas.</p> <p>When, in the year 1763, the two English armies, the one commanded by colonel Bouquet, and the other, by way of lake Erie, commanded by colonel Bradstreet, were coming into the Indian country to compel the Indian nations by force of arms to a peace, this chief was much alarmed; being, where he was situated, within the reach of the latter, and flying across the ridge which divides the waters of the lake from those of the Ohio, in order to run down the Muskingum in a canoe, and so escape both armies, he was discovered by some of</p>

Popular Names.	Proper Names, with Remarks.
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Nedowaway.

colonel Bouquet's Indian spies and forcibly brought into the camp, where the colonel, in consequence of his not attending to the message he had sent him, to come into his camp to a council for peace, publicly deposed him, placing another chief in his stead.

The peace being concluded between the English and the Indians, and colonel Bouquet again out of their country, the first act of the Delaware nation was formally to reinstate this their deposed chief to his former station, vesting him with all the necessary powers; in which station he remained until his death, in the autumn of the year 1776, being then near ninety years of age. It was with this chief that I saw at different times the speeches of William Penn and his successors; which speeches, whenever brought to view, caused animation to all present. Of William Penn, whom he personally had known, he spoke respectfully. It was the falling off or *decrease* of his nation, since the white people had come into the country, that caused him pain, and made him fear the future. Yet in the latter years of his life he felt somewhat comforted, finding they were fast approaching towards Christianity; hoping that by this they might prosper, he did his utmost to encourage his people to receive the gospel and join the Christian Indians then in their country.

Nutumus. (Isaac) . . . (Properly) Nútamæs (see page 386, for the signification of the word), had also in early years been a counsellor and signer of treaties, while he resided on the rivers Delaware and Susquehanna, and for the same cause as their chief removed with his brother Pontius to the Ohio. Both of these brothers were amiable men, and beloved by all white people who knew them, and who had therefore given them the names they went by. Isaac having a mechanical turn, soon learned the use of tools, and became a tolerably good blacksmith, which profession he followed until his death; first at Shamokin, and then on the Muskingum, delighted with the handsome corn hoes, hatchets and other articles made by his own hands. He generally built himself a house at some distance from the village where he resided; he would put his planting grounds under good fence and plant fruit trees near the house, preferring manual labour to that of legislating. He and his brother died about the year 1780.

Lawelochwend. . . . This name means *one who walks between two others, or the middle person of three that walk abreast*. He who bore it was born on or near the spot on which the town of Philadelphia stands; he was, at the time when the first house was

Popular Names.	Proper Names, with Remarks.
Lawèlochwelend.	<p>built there, a lad of about twelve or thirteen years. He caught fish and rabbits, and shot ducks, pheasants, &c. for the workmen, which he brought to a woman that cooked for them, and kept a huckster's shop, or had trifling articles for sale, who in exchange gave him such things as needles, thread, scissors, knives, awl blades, &c. for his mother. After he was grown up, he, with many others, went to the Ohio country for the sake of hunting and trapping for beavers, otters, &c., visiting the place of his nativity several times, until at length he was made a chief in that country, and settled his abode at the Mahony Town, on the path that leads to Cayahaga.</p>
Welapachtsciéchen. . . Captain Jones.	<p>About 1773, while on his journey to the White river (an arm of the Wabash), for the purpose of trapping beaver (being considered a master in that art), he, on passing through the Christian Indian village at Schœnbrunn, on the Muskingum, took the resolution of resigning his station of chief and joining that society, which having done, he became a worthy member, and died at Lichtenau, in 1779, much regretted on account of his Christian-like conduct, which had served as an example to others. His age must have been about ninety years.</p> <p>This word implies, <i>standing in an erect posture, or set up straight against any thing that can support and prevent from falling.</i> This chieftain was of the Turkey tribe, and resided on Hockhocking, at Achsinnink (the standing rock). He was a tall and well looking man, and on account of his gentleness and affability, beloved by all who knew him. Indeed his benevolence and hospitality extended to all who came in his way, of whatever colour they might be. He had married a prisoner woman, brought in during the French war, by whom he had three children, one son and two daughters, whom he brought with him when he joined the Christian Indian congregation in the year 1776. He ever had been adverse to wars and bloodshed, and walked a godly life unto the end. He was one of those who were murdered by Williamson's party on the Muskingum in the year 1782. His children are now respectable members of the society at Fairfield, Upper Canada. On his baptism he was named Israel. See Loskiel's History, part 3, pp. 112, 130, &c.</p>
Wewundôchwalend. . .	<p>This name signifies, <i>a person going on important messages or errands.</i> He was a great war chief during the French war, and in peace a councillor. He had the figure of a water lizard tatoed on his under lip and chin, for which reason he was called Tweegachschasu. See Heckewelder's Account of Indian Nations, in Hist. Trans., page 193.</p>

Popular Names.	Proper Names, with Remarks.
Buckengilla, so called by the white people.	Pachgantschíhillas means <i>a fulfiller, one who succeeds in all that he undertakes</i> . He was a son of the above named chief, and head warrior of all those Delawares who lived on the Miami and White rivers. He was resolute and brave, yet not cruel; he reasoned as a man of sense, and decided promptly: in all cases endeavouring to do justice where the case would admit of it. See Heckewelder's Narrative of the Mission, page 215, &c.
Tatabukska, so called by the white people, alias the Glaze King.	Tetepáchksí was for a number of years a councillor of the great council of the Turtle tribe at Goshachking (forks of the Muskingum); afterwards he became a chief of the Delawares who resided on the White river. He was rather timorous, and easily prompted to become jealous or mistrustful, though he meant no harm to any body, and rather than make a mistake, would leave others to act in his stead. Yet, harmless and innocent as he was, he was by the prophet Tecumseh declared a <i>witch</i> , and condemned to die; in consequence of which sentence, his executioners took him to the distance of eight or ten miles from their village, and there tomahawked him, and then burnt his body on the pile. See Heckewelder's Narrative of the Mission, page 410.
Captain White Eyes, so called by the white people. In Post's Journal of 1758 he is called Cochquacaukéhlton; in other places his name is written Kuckquetacton.	Coquethagéchtton was his proper name. This man, though small of stature, was one of the <i>bravest</i> and <i>best</i> men the Delaware Indian nation ever had. As a war chief, though valiant when engaged with his enemy, he had never been charged with cruelty. As a councillor, he acted with prudence, and was not presumptuous. He was sensible, generous and hospitable to all who needed it, sincere in friendship, resolute and bold in counteracting the artifices of intriguers, and in putting down usurpers. Having been for a long time first counsellor to the great chief Netawatwees, who died in the year 1776, he now became chief in his stead, or at least accepted the appointment for a limited time, and until the young chief by lineal descent should be of proper age to superintend the councils. Having had previously, for a number of years, an opportunity of witnessing the progress the Christian Indians were making towards civilization, he considered his nation in a fair way of becoming a civilized people, and calculated on the return of peace as the proper time for making a beginning towards it, in which project he was encouraged by the then Indian agent colonel George Morgan of Princeton, New Jersey; but he did not live to see that time, for while accompanying general Mackintosh with

Popular Names.	Proper Names, with Remarks.
Captain White Eyes.	<p>his army to the Muskingum, in the year 1778 or 1779, he took the small pox and died. The nation felt the loss of this chief severely, and notified it to all the surrounding nations and tribes, who, of course, in due time, either by speeches and strings of wampum, or in person, condoled with the nation on the occasion, as they had done on learning the death of his predecessor, Netawatwees, some years before. White Eyes had been the prop of the nation generally. Through his death a division took place at the instigation of political enemies. See Heckewelder's Account of the Indians, in Hist. Trans., pp. 139, 275.</p>
Killbuck, jun., so called by the white people, who had formerly given his father this name.	<p>Gelelémend was his proper name. The word means, <i>he who takes the lead, or the leader</i>. Although this Indian was not in a direct line entitled to the chieftom, yet on account of his having for many years been a councillor of the Turtle tribe, and also in consequence of the legal heir to the dignity of chief being yet too young to fill this station, he was installed as temporary chief of the nation after the decease of captain White Eyes, and, as his predecessors had done, he endeavoured to keep the nation at peace, promising himself happy times when civilization should have taken place; to effect which, he was told, time after time, by the Indian agents and commanding officers at Pittsburg, that on a general peace taking place, the American government would aid and assist them. Notwithstanding all the measures this chief took to preserve peace, the adverse party, headed by captain Pipe, finally succeeded in defeating his purposes: nay, it even became unsafe for the council to meet at the seat of government (Goschachking); wherefore they, by the advice of their agent and the commandant at Pittsburg, were invited to remove to that town or its vicinity for protection, where they could transact business with the faithful part of their nation in safety. This good advice and excellent plan on the part of the American government was, however, also defeated; for while the friendly chiefs, together with a number of their people, were peaceably living together on an island just below the town of Pittsburg, they were suddenly surprised and attacked by the murdering party, which had returned from killing near a hundred of the Christian Indians, and partly killed and partly put to flight; from whence this chief (Killbuck) saved his life only by taking to the river and swimming across to the point or town, leaving all his property behind, among which was the bag containing all the wampum speeches and written documents of William Penn</p>

Popular Names.	Proper Names, with Remarks.
Killbuck, jun.	and his successors for a great number of years, which had for so long a time been carefully preserved by them, but now had fallen into the hands of a murdering band of white savages, who killed at the same time the promising young Delaware chief above mentioned. The many services he rendered to this country, but more immediately Pennsylvania, were at that time known and duly appreciated; which services, however, being obnoxious to the enemy, drew their hatred upon him, so much so, that they declared him an outlaw—to be shot dead whenever met with. He had therefore to remain with his family at Pittsburg, and even after peace had been concluded between the United States and the Indian nations, he had concealed himself, when the drunken Indians were about the way. Finally, he joined the Christian Indians, and lived in a manner under their protection, yet never durst venture far from home, from a fear that some of the strolling Monseys, who threatened revenge, might come across and kill him. He received at baptism the name of William Henry, a name long since given him by an honourable member of congress of that name; after which he lived a good Christian, and died in January 1811, aged near eighty years.
Big Cat, so called by the white people, on account of his Indian name having that signification.	Machingue Puschüs (the large cat) was an able councillor for for many years, and afterwards a chief of the Turtle tribe, who assisted William Henry Killbuck faithfully in maintaining the nation at peace, he being also a firm friend of the American people, until they fell upon the Christian Indians on Muskingum, and murdered so many of them, and next attacked their camp at Pittsburg, killing the young chief and others; from whose murderous hands Big Cat narrowly escaped; and from that time, not trusting any more to their pretended friendship, he retired to the Miami, where he died.
Captain Pipe. . . .	Hopocan, <i>tobacco pipe</i> , was this chief's name for many years together, until in or about the year 1763 it was dropped, and he was called Kogieschquanohel, which means, <i>cause day light</i> (as already noted). While a war captain he also attended the councils of his chief, who was of the Turkey tribe. He was sensible, ambitious and bold, all which led him to strive for popularity. He had also signalized himself by his courage in his wars against the English nation, where he acted in conjunction with the French against them. He was known also as a schemer of plots and stratagems, in order to deceive the enemy. Thus at one time I (believe it was in or about the year 1763) he laid a plan for taking Fort Pitt by stratagem, in which scheme he however failed, and

Popular Names.	Proper Names, with Remarks.
Captain Pipe.	<p>had the misfortune to be discovered and taken prisoner. This scheme in this instance was somewhat similar to the one which Pontiac had concerted for the taking of Detroit, and if I am not mistaken, it was to have been executed at about the same time. At both these fortifications the garrisons were then short of provisions. Pipe's scheme was, that under pretence that the nations were desirous of peace, he hoped to succeed in drawing the officers, with part of the troops, out of the fort to the place where councils with the Indians were generally held (which was on the green sod, just outside of the walls of the fort on the Allegany side); having drawn the officers and part of the garrison out, the attack was to be made at one and the same time on those within and without by the great body of Indian warriors, who were to descend the Allegany river on rafts made for that purpose, and so constructed that their arms and other weapons were concealed. Pipe not returning again to the warriors' encampment up the river at the appointed time, caused them to suspect that something must have happened, and that he had been either killed or taken prisoner, as, indeed, was the case; they then dispersed, and the scheme was entirely defeated. After a general peace had been concluded, he settled himself, with others of his tribe (the Wolf), on the Wahlhánding river (otherwise called White Woman's creek, and also the West Fork of Muskingum); whence he occasionally attended the great councils of the Turtle tribe at Goshochking, in the forks of the two rivers; until at length the revolutionary war afforded him an opportunity of withdrawing himself from this council, under pretence that he could not act in concert with those who were working their own destruction. He therefore sided with the British, and became a tool in the hands of their agents or subalterns in the Indian country. He was very eloquent. See Heckewelder's Account of the Indian Nations, and his Narrative of his Mission, &c. for further particulars respecting this chief. See particularly his Speech in Hist. Trans. page 121.</p>
Chikenumnayundank.	<p>This name signifies, <i>the carrier of turkeys</i>, to wit, <i>on his back</i>, as a load (alluding to his skill in killing these fowls). This man was a great war chief and a councillor of note, attached to Pachgantschíhillas's party on the Miami; an orator scarcely to be excelled in point of <i>sweet, correct</i> language, and easy delivery. He was sensible and quick of comprehension; ingenious in conveying his sentiments figuratively; and when delivering himself publicly, as orator to the chiefs, he was listened to with the greatest attention.</p>

Popular Names.	Proper Names, with Remarks.
Hokkenbomska, so pronounced by the white people.	Hackinkpomskan, which name means <i>to walk on the ground</i> , succeeded captain Pipe as chief, and was a sensible, spirited man, more liberal than his predecessor, and universally beloved. He boldly bid defiance to the prophet Tecumseh, when he charged him with witchcraft.
Wingenum, so called by the whites.	Wingénund, <i>he who is fond of</i> , or <i>values some quality of the mind</i> . See Heckewelder's Account of Indian Nations, chapter 38, page 279, under the head "Friendship."
Pegelen.	Pegílend, <i>he who throws away (any thing)</i> , was an inferior chief, who occasionally carried messages, but being both a good hunter and trapper, delighted more in this occupation.
Woakahólend.	This means <i>loved and beloved</i> , or <i>loves and is loved</i> ; was a councillor highly respected by all who knew him.
Pamaholen.	Pemaholend, <i>loved without intermission</i> , <i>he who is constantly loved</i> . He was a respected and venerable man, who was never known to quarrel, or to go to war. In the year 1799, after joining the Christian Indians, he accompanied missionaries to White river, in the Wabash country, where, after some years, he died, much regretted.
Wangómend.	This means, <i>he who is saluted</i> , <i>is met with friendship</i> . He was both a preacher and a prophet of the Monsey tribe. See Heckewelder's Account of Indian Nations, chapter 39, headed "Preachers and Prophets," and, for further particulars of this man, see Loskiel's History of the Mission, part 3, pages 22, 29, 33, 43, 44, 59, 62, 105.
Echpallawehund.	<i>He who missed the object at which he shot</i> , or <i>that which he aimed at</i> . He was an amiable chief for a number of years together, but finally resigned, and joined the Christian Indians at Gnadenhütten; was baptised by the name of Peter, led a godly life, and died a Christian.
Pakánke.	This man was for many years the chief of Cuschcushke, on the Big Beaver, in Pennsylvania.
Killbuck, sen.	This Killbuck was a portly looking man; had been a great war chief during the French and Indian wars, spoke good English, and came in early times to Philadelphia on business with the governor. He was a sensible and amiable man, became quite blind a few years before his death, which happened about the year 1776.

Popular Names.	Proper Names, with Remarks.
King Beaver.	<p>Tamáque, which signifies <i>a beaver</i>, was his proper Indian name. He was for many years a head chief of the Delawares in the western country, and had his residence while I was out in 1762, at Tuscorawas, on the Muskingum. At the request of the governor of Pennsylvania, he went in that year with Christian Frederick Post to the treaty at Lancaster. He was admired and befriended by all who knew him. I considered him as my particular friend, and indeed he acted that part; for when he found that the Indian nations had resolved on a war with the British, he immediately apprised me of it, requesting me in a fatherly manner to go out of the country to a place of safety. He died about the year 1770, on the spot where, two years afterwards, the Christian Indians from the Wyalusing, on Susquehanna, built the town called Gnadenhütten.</p>
Shingas.	<p>Properly Shingask, which signifies <i>level, boggy ground, or bog meadow</i>, was brother to King Beaver. He was, during the time of the French war, considered as the greatest Indian warrior of the day, and became a terror to the frontier settlements of Pennsylvania; wherefore the governor offered a reward of two hundred dollars, or pounds, I forget which, for his head or scalp. Though in war an enemy, yet those who knew him best, declared that he treated all those he had taken prisoners with affection. Passing one day with him, in the summer of 1762, near by where his two prisoner boys (about twelve years of age) were amusing themselves with his own boys, and he observing me looking that way, inquired what I was looking at. On my replying that I was looking at his prisoners, he said, "when I first took them they <i>were</i> such; but <i>they</i> are now <i>my</i> children, eat their victuals out of one and the <i>same</i> bowl!" which was saying as much as, that they, in all respects, were on an equal footing with <i>his own</i> children—alike dear to him.</p>
	<p>Shingask was of small stature, but his actions proved that he had a great mind. He, as well as his brother, professed great friendship towards me, and his grown up sons rendered me, at different times, essential services. For other particulars of this great war chief, see the account of his wife's funeral, in Heckewelder's Account of the Indian Nations, chapter 37; Hist. Trans., page 264.</p>