

## Indian Trails and Place Names

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More than once archaeologists have complained that altho they've won a few heats in the race against civilization, they always seem to be one excavation behind the land developer. But looking out the window, the returning Indian could not fail to notice that by luck, coincidence, or clairvoyance, his thousands of years of trail making produced a master plan for the network of highways and roads that converge on the city today. If the Indian trails have made sense to us, they certainly made sense to him.<sup>1</sup>

When Juliette Kinzie and her husband John H. Kinzie and their party were travelling by horseback from Fort Winnebago, Wisconsin, to the village of Chicago, they spent the night of March 13, 1831, with John Dixon. Dixon kept a ferry on Rock River, on the site of the present city of Dixon, in Lee County, Illinois, which is named for him. Inquiring of Mr. Dixon about the remainder of their route, the Kinzies were told:

There is no difficulty if you keep a little to the north and strike the great *Sauk trail*. If you get too far to the south, you will come upon the Winnebago Swamp, and once in that, there is no telling when you will ever get out again. . . . The only thing is to be sure and get on the great track that the Sauks have made, in going every year from the Mississippi to Canada, to receive their presents from the British agent.<sup>2</sup>

The great Sauk Trail is today roughly followed by U.S. highway 6 between Rock Island and Joliet, Illinois, though it arches northward after reaching the Illinois River valley. From Joliet eastward to Frankfort in Will County its route is followed by the old Lincoln highway, U.S. 30. From there to the Indiana state line at Dyer the route is followed by a road which is still called Sauk Trail between those points. From the Indiana line it proceeds ultimately to Detroit, along lines roughly matched by U.S. 12.

By 1830 a stage road was being built along Sauk Trail between Detroit and Chicago. Following the route in that year, Catherine Stewart observed:

Riding through this section of country, one is led to admire the power of intuition, or rather the close observation of the Indian, when viewing the trail alongside of the road, which served as a guide to the commissioners when laying it off, a distance of 300 miles from Detroit to Chicago. These trails were made by the Sauk and Fox Indians. . . .<sup>3</sup>

Not only does the name of Sauk Trail remain on the map, but Illinois has a state park named for it in Henry County, six miles south of Annawan, while in Cook County Sauk Trail Lake and Forest Preserve, and Sauk Village, are named because of their location on the old trail.

According to Seymour Dunbar, "Practically the whole present-day system of travel and transportation in America east of the Mississippi River, including many turnpikes, is based upon, or follows, the system of forest paths established by the Indians hundreds of years ago." The story of Indian trails which the pioneers followed, and which later became the routes of highways and railroads, has been written by others. An extensive bibliography can be, and has been compiled, of works which describe the Indian trail network. Here we propose to show the influence of these trails on place names.<sup>4</sup>

Several well known Indian trails, besides Sauk Trail, are known by the names of the tribes that made or used them. One is the Occaneechi Trail followed by John Lawson, and today followed across North Carolina by the main line of the Southern railroad. Another was the Natchez Trace, from Natchez, Mississippi, to Nashville, Tennessee, now followed by the Natchez Trace Parkway. In Tennessee, a state park and forest are named for it.

Highway 2 from North Adams, Massachusetts, to Greenfield, Massachusetts, is still called the Mohawk Trail because Mohawks followed that route in their expeditions against the Algonquians. The main route across New York's Mohawk Valley became known as the Iroquois Trail, as it tied together all of the Six Nations. Today its route is followed by the New York Thruway from Albany to Buffalo. In Ohio was the Mingo Trail, named for a detached fragment of the Iroquois. The Ontario and Genesee Trails were also Iroquois trails, and have Iroquois names. The Susquehanna Trail has the Algonquian name of the river it followed, from which a small Iroquoian tribe was also named.<sup>5</sup>

The Connecticut Path was an Indian trail that led from Boston to the Connecticut River at Hartford. By 1633 it was being used by emigrants from Boston. A contemporary hiking trail in Middlesex and New Haven Counties, Connecticut, is called Mattabesett, said to be Mohican for "resting place." Other eastern trails which lost their Indian names, if indeed they ever had any, are Daniel Boone's Wilderness Road ("The Warrior's Path") through Cumberland Gap, the National Road, today followed by U.S. 40, and the Augusta Road, followed by the Cherokees from Augusta to Savannah, Georgia, for trading purposes.<sup>6</sup>

The Appalachian hiking trail, more than two thousand miles long, is a modern development, but has the aboriginal name of the range it follows

from Maine to Georgia. It was not the Indian custom to follow high ridges, but to skirt the bases of mountains, or follow low divides.

The famous Nemaquin Trail in western Pennsylvania was laid out by a Delaware Indian of that name. This was the path followed by Washington and Braddock in their march toward Fort Duquesne which led to defeat on July 9, 1755. The maker of the trail is commemorated by the name of the village of Nemaquin, in Greene County, Pennsylvania. A trail from Fort Pitt to Sandusky had the Delaware name Mahoning ("at the salt lick") because it followed Mahoning River for part of its length.<sup>7</sup> Other Indian trails in the region of western Pennsylvania, Ohio, and West Virginia, were the Venango, connecting the site of Pittsburgh with Lake Erie, the Monongahela, leading to the mouth of the Kanawha, the Scioto and the Muskingum trails, each named for Ohio rivers they partly followed. The pioneers were glad to find these trails. "We cut our road as we went," wrote D. Griffiths in 1835, "unless we happened to fall in with an Indian trail."<sup>8</sup>

Honea Path, a town in Anderson County, South Carolina, is named for an Indian "path," but the word may come from one of the extinct tribes of the region. One source claims it means "path," but it does not mean that in Cherokee or Creek. Honea has become the name of a reservoir in Montgomery and Walker Counties, Texas. In Georgetown County, South Carolina, are a creek and village called Yauhannah, which is conceivably a variant of Honea. Mr. Pickens speculates that it may be a Siouan word for path. Of ten Siouan tribes in South Carolina which are listed by Swanton, all but one became extinct before their languages could be recorded to any extent. The survivors are the Catawbas, who no longer speak their language.<sup>9</sup>

The Cherokees had a trail across the southern Appalachians which they called *Suwali-nunna*, "Suwali trail," or trail leading to the Suwali, or Cheraw Indians. It became corrupted into Swannanoa, the name of a river which joins the French Broad at Asheville, North Carolina. It is also the name of a town and township in Buncombe County, North Carolina, besides a mountain range, creek, two gaps, and a railway tunnel, all in the same county. Swannanoa is a borrowed name on a village and lake in Morris County, New Jersey.<sup>10</sup>

An Indian village called Standing Peachtree was once located at the junction of Peachtree Creek with the Chattahoochee River, within the present limits of the city of Atlanta, Georgia. A state historical marker on Peachtree Trail at Kennesaw calls it a Creek town, and one writer even gives it a Creek name, *Pakanhuila*. Swanton, however, in his authoritative *Indian Tribes*, lists Standing Peachtree as a Cherokee village. What-

ever the truth, a trail led from this place into the heart of the Cherokee nation. It was used as a military road during the Creek rebellion of 1813–14, and again by the Union and Confederate armies during the Civil War. Eventually it became the Dixie Highway, U.S. 41. “The Indian planned well,” says the historical society marker; ‘his trail, straightened and widened, is now . . . a key national highway.’” For the old Indian village and road, no less than fifteen Atlanta streets were named. Peachtree Street in downtown Atlanta is the Fifth Avenue of that city. A town in Fayette County, northwest of Atlanta, was incorporated in 1959 as Peachtree City. Peachtrees, by the way, were introduced into this country by Europeans, but many tribes quickly adopted them.’’<sup>11</sup>

During the Civil War, Cherokees of the Qualla reservation in Confederate service constructed the first wagon road across the Great Smokies, following an old Indian trail, at Indian Gap. Parts of it are still visible, and portions of its general route are followed today by U.S. 441, still the only highway which crosses the mountains in Great Smoky Mountains National Park.<sup>12</sup>

An old Creek trail in Georgia and Alabama was called Oakfuskee, or Okfuskee Path. The meaning of its name is supposed to be “down in a point,” “a promontory,” or “point between streams.” The name was once on two Creek Indian towns in Tallapoosa County, Alabama, and a white settlement in Cleburne County, Alabama. It is preserved in the name of Oakfuskee Creek, a tributary of Flint River in Pike County, Georgia, and another Oakfuskee Creek which joins the Tallapoosa in Alabama. It is also the name of a county in Oklahoma, spelled Okfuskee, within the bounds of the old Creek nation.<sup>13</sup>

The storied Chisholm trail over which cattle were driven from Texas, across Oklahoma, to the railhead at Abilene, Kansas, bore the name of the mixed blood Cherokee who developed the route, following Indian travel paths. Jesse Chisholm (ca. 1805–1868) was born in Tennessee of a Scottish father and a Cherokee mother. His name is on Chisholm Trail Lake in Stephens County, Oklahoma. Another of the cattle trails of the last century, terminating at Kansas City, was called Shawnee Trail because it crossed Shawnee Indian land in Kansas.<sup>14</sup>

Nearly every historic trail in the west was originally plotted and followed by Indians, who chose the easiest and safest way to get from one place to another, skirting mountain ranges where possible, crossing them by the lowest passes when necessary, following stream courses at times, but often avoiding them for security reasons, preferring low ridges or watersheds, skirting marshes and impassable places. Tracks already worn down by the buffalo were frequently followed. Springs and watering

places were included in routes through arid country. "A knowledge of the watering places and of the trails and passes," wrote J. W. Powell, "is considered of great importance and is necessary to give standing to a chief."<sup>15</sup> In forests, trails were marked at times, as Mackenzie tells us (1793), "by breaking the branches of trees as they passed." Some of these deformed trees can be seen today and are called "trail marker trees." However, the custom of "blazing" trails by scarring trunks with an axe was a white practice.<sup>16</sup>

To recite the names of historic western trails is to call the roll of Indian trails, whatever their present names: The Oregon Trail, which the Shoshonis called "Great Medicine Road," the California Trail, down the Humboldt, across the forty mile desert and through the Sierras, the route of modern highways and railroads; the Santa Fe Trail, from the junction of the Kaw with the Missouri (now Kansas City), to the Spanish capital of New Mexico, now the route of the Santa Fe railroad; the Taos Trail from Taos, New Mexico, to Chihuahua, Mexico, the Gila Trail across southern Arizona, followed today by the Southern Pacific railroad; El Camino Real, the royal road, connecting the California missions, now U.S. highway 101; and the Okanogan Trail, following that river, named for its resident tribe, in Washington and British Columbia.

There are others. Arizona highway 64 in the four corners area is called the Navajo Trail. Another road, state highway 88 from Apache Junction to Globe, Arizona, is called Apache Trail. Ute Trail and Pass crosses the Rocky Mountains west of Colorado Springs. It was followed by the now vanished Colorado Midland railway, and is now followed by U.S. highway 24.<sup>17</sup> There were other Ute trails. The name of the village of Utahpo in Rio Arriba County, New Mexico, is Tewa for "Ute trail." It refers to a Ute trail "leading from the Rio Grande, across Canal Mesa N into the Ute country." Arapaho Pass and Trail, across the divide from Grand Lake to Boulder, Colorado, has the name of the tribe which traversed it, as does a mountain peak which it skirts.<sup>18</sup>

Skalkaho Pass and Trail, now state highway 38 in Granite and Ravalli Counties, Montana, is said to have an Indian name meaning "many trails." The language is not given, but this is Flathead country. The name is also on a creek and waterfall.<sup>19</sup>

The Meeteetse Trail ran from Billings, Montana, to Meeteetse, in Park County, Wyoming, where Meeteetse is also the name of a creek. It is claimed that the name is Shoshoni for "place of meeting," but this is unverified. It more nearly approximates *mea tatsi*, "shining moon," or *metsa*, "lamb of the mountain sheep."<sup>20</sup>

Indian trails were used for trade, hunting, and war expeditions, and

some of their names reflect their uses. Before white settlement an Indian trail followed the Piedmont for five hundred miles from James River in Virginia to Augusta, Georgia, on the Savannah, with branches crossing the mountains to the Cherokees. Parts of it at times were called the Virginia Path, the Occaneechi Path, and the Catawba Path, but it was generally known as the Trading Path, because it was first a route of inter-tribal trade, and later a trade route to the English settlements.<sup>21</sup>

The trail from Cumberland Gap at the western tip of Virginia, to the mouth of the Scioto on the Ohio, was known as the Warriors Path, because of its use by Cherokees and Shawnees on war expedition. Part of it became Boone's Wilderness Road. It is commemorated by the name of Warriors Path State Park near Kingsport, Tennessee. Other such paths are recalled by the name Wartrace on villages in Bedford County, Tennessee, and Johnson County, Illinois.

Jonathan Carver wrote (1766) that in Wisconsin, "The track between the two branches of this [Chippewa] river is termed the Road of War between the Chipeway and Naudowessi Indians." The place was so marked on his map, and along what is now the northern boundary of Minnesota, his map notes: "This is the Road of War between the Naudowessie and Assiniboils NB. all Country's not posses'd by any one Nation where War Parties are often passing is call'd by them the Road of War." The river at that place is still called Warroad River, and from it were named the town and township of Warroad, in Roseau County, Minnesota.<sup>22</sup>

The Warpath River which empties into the west side of Lake Winnipeg in Manitoba is so named from the warpath used by the Ojibwas (Chippewas) and Swampy Crees when they marched against the Dakotas. In January 1793, Alexander Mackenzie told of a "war-road" used by Crees northwest of Lesser Slave Lake, in present Alberta. "Formerly," he wrote, "when they used to come to make war in the country, they came in their canoes to that lake, and left them there; from thence there is a beaten path all the way to the Fork, or East branch of this river, which was their war-road." As a result of a peace negotiated between the Crees and Beaver Indians at Peace Point, the river took the name Peace River, which it still retains.<sup>23</sup>

The Ojibwa word for any road or trail was *mikana*. From it comes the name of Mikana, a village in Barron County, Wisconsin. The Cree name for a trail or road is *māskunow*. From it the town of Meskanaw in Saskatchewan was named in honor of Mr. Traill, a Hudson Bay Company officer who settled there in 1897.<sup>24</sup>

In Canada, wrote Alexander Henry (1764), "The whole country was a

thick forest, through which our only road was a foot-path, or such as, in America, is exclusively termed an *Indian path*.” The village of Indian Path in Lunenburg County, Nova Scotia, is believed to be named for an ancient Indian trail across a peninsula at Lunenburg Bay. Also in Nova Scotia, Indian Road in Hants County, is named for an old Indian path which it followed.<sup>25</sup>

Indian Road in Cook County, Illinois, is so named because it marks the south boundary of the former reservation of Potawatomi chief Billy Caldwell (Sauganash). Indian Road Woods, an adjacent forest preserve, was part of his 1200 acre grant under the treaty of Prairie du Chien in 1829.

Trail Creek, which empties into Lake Michigan at Michigan City, Indiana, was called *Rivière du Chemin* by the French, and *Meehway-sebeway*, “Trail River,” by the Potawatomi, according to J. P. Dunn. An Indian trail from Niles, Michigan, to Chicago, followed the stream. The town of Trail Creek in La Porte County is named for its location on the stream.<sup>26</sup>

The small village of Trail, on the Soo Line railway in Polk County, Minnesota, was named for its location at the point where the railroad crossed a former trail connecting Red River valley with Red Lake Indian agency. In Traverse County, Minnesota, in 1881, Swedish settlers named Redpath township for a Dakota Indian trail which ran through it.<sup>27</sup>

Trail of Tears State Park in Cape Girardeau County, Missouri, marks the point where the Cherokees crossed the Mississippi during their forced migration to Oklahoma in 1838. Indian Trail State Forest in Dent County appears to commemorate another trail.

North Indian Trail Creek in Perkins County, South Dakota, is named for an Indian trail which followed it. The point where the trail crossed Moreau River is called Indian Crossing.<sup>28</sup> It is supposed that Indian Trail Wash in Clark County, Nevada, is so named because an Indian trail followed it.<sup>29</sup> Trail Ridge High Point (el. 12,183') is a mountain pass on U.S. 34, highest continuous highway in the United States, which crosses the continental divide in Rocky Mountain National Park, Colorado. It is so named because the route traverses part of an old Indian trail.<sup>30</sup>

Some native names apply specifically to mountain passes. North Cochetopa Pass (el. 10,149'), which crosses the continental divide in Saguache County, Colorado, has a Ute name said to mean “pass of the buffalo.” (In the Ute language, *kucu* means buffalo, and *pay* or *pa* is the verbal form of “pass”.) The original pass, to the south, was once an Indian and buffalo trail between San Luis Valley and the Gunnison area. Muav Canyon in the Grand Canyon is said to have the Paiute name for a

divide or pass, due to the presence of a pass in the canyon named Muav Saddle.<sup>31</sup>

When the white man's trails of iron, or railroads, reached the Indian country, the natives devised names for them. To the Choctaws, a railroad was *Talihina*, "iron road." It is the name of a town in LeFlore County, Oklahoma, part of the old Choctaw nation. To the Dakotas, a railroad was *mazachanku*, "metal trail." A locomotive was *mazomani*, "iron walker." This name was borne by a Dakota chief (d. 1862) and by a Winnebago Indian in Wisconsin, sometimes called Manzemoneka. The adoption of the latter's name in 1855 for the village of Mazomanie, in Dane County, Wisconsin, in the view of Professor Cassidy, was in anticipation of the coming of the railroad, which took place the following year.<sup>32</sup>

When trails had to cross streams, the passage was made by fording, by crude bridges, or by makeshift boats or rafts, so-called "ferries." Indian names for each of them have been left on the map. Owasco, the name of a lake and town in Cayuga County, New York, is from the Oneida words for "floating bridge." Owasco is a transfer name in Carroll County, Indiana. Osco is the Onondaga form of this name, which they gave to the site of Auburn, New York. Today it is the name of a village and township in Henry County, Illinois, brought there by settlers from New York.<sup>33</sup>

The name of Nehasane Lake, in the Adirondack Mountains of Hamilton County, New York, means "crossing on a stick of timber." According to Beauchamp, it was introduced from Lewis County, where Morgan called it the Oneida name of Beaver River. The name Tyaskin on a creek and village in Wicomico County, Maryland, has been interpreted as "bridge." Judging by the location, the name is from the Nanticokes.<sup>34</sup>

In Georgia, the Creeks had a settlement called *Finhalui*, "high foot log," referring to a passage over a stream. The name was turned into Phinholloway or Penholloway, in the name of a river and swamp in Wayne County, Georgia. Another variation of this name is Fenholloway, on a river which joins the Gulf of Mexico in Taylor County, Florida, and a village situated there. In Florida are two rivers called Econfina. One is a tributary of the gulf in Taylor County, while the other, for which a village is named, joins the gulf in Bay County. The name has been interpreted as Creek for "natural (earth) bridge." The name of the river in Taylor County stems from the presence of a natural bridge or obstruction fifteen miles upstream from the river's mouth.<sup>35</sup>

Chulafina Creek in Cleburne County, Alabama, has a name from the Creek words *chuli* and *fin*, "pine footlog." Finikochika Creek in Coosa County, Alabama, has a Creek Indian name meaning "broken foot-log



creek.” On the north rim of the Grand Canyon in Arizona is Boysag Point, a Paiute name meaning “bridge,” given because it can be reached only by a small natural bridge.<sup>36</sup>

Indian Ford on Contentnea Creek, Wilson County, North Carolina, and Indian Landing on Pungo River, Beaufort County, are memorials to Indian passages over those streams. “Ferry or crossing” is the meaning, from Creek-Seminole words, which Professor Read assigned to the name of Palatka, in Putnam County, Florida. The town has a suburb, East Palatka. Jacksonville, Florida, was once called *Waca pilatka*, “cow’s crossing.”<sup>37</sup>

“The crossing place” is the meaning of the name of Wepawaug River, which enters the sea at New Milford, Connecticut. In a variant form, Wopowog, it is the name of a hunting area in East Hampton, Middlesex County. “Fording place” is the interpretation of the Wampanoag name Touisset, on a village in Bristol County, Massachusetts.<sup>38</sup>

The name of the city and county of Coshocton in Ohio comes from an old Delaware Indian settlement on the Muskingum, called *Koshachkink*, *Goschachkung*, etc. The meaning has been given as “river crossing.” The name of the city of Oshawa, Ontario, is correctly interpreted, in a book on Canadian place names, as signifying “crossing of a stream or carrying place,” but linked with the wrong language, Seneca. It is Ojibwa and is found in other places. As given in Baraga’s dictionary, it is *ajawi*, “crossing or traversing.” Oshawa Township in Murray County, Minnesota, was named in 1858 for the Canadian city. The village of Oshawa in Cass County, Minnesota, may be of local origin. A third Oshawa, in Nicollet County, Minnesota, is undoubtedly linked with the name of nearby Traverse, and the old crossing known as Traverse des Sioux, now the name of a state park. Indians travelling up or down the Minnesota River crossed a triangle of land here, in order to save many miles of travel around the big bend in the river at Mankato. In this instance, a land crossing is involved, not a water crossing, but the French term *traverse* and native term *oshawa* were applied to both.<sup>39</sup>

Enetai, a village just outside Bremerton in Kitsap County, Washington, has its names from a Chinook jargon word, *Inati*, or *Inatai* in Chinook proper, meaning “across.” *Klatawa inati* means “to cross over.” The reference could be to the passage across Port Orchard inlet to Bainbridge Island. *Enetai* is appropriately the name of the bi-weekly newspaper of the Washington State ferry system. The name of Akiak, an Eskimo village on Kuskokwin River near Bethel, Alaska, means “crossing over,” and was given because the people moved overland to the Yukon each winter.<sup>40</sup>

There is no better way to sum up the story of Indian trails than to quote the remarks of a white man and an Indian. In 1643 Roger Williams declared, "It is admirable to see what paths their naked hardened feet have made in the wilderness in most stony and rockie places." More than two centuries later, Cayuga chief Peter Wilson told the New York Historical Society: "Your roads still traverse those same lines of communication which bound one part of the Long House [Iroquois League] to the other."<sup>41</sup>

## Notes

<sup>1</sup>Clarence Peterson, "Indian Trails of Chicagoland," *Chicago Tribune Mag.*, May 27, 1962.

<sup>2</sup>Juliette Kinzie, *Wau-Bun, or the 'Early Day' in the Northwest* (Chicago: Rand McNally Co., 1901), p. 127; original emphasis; the route described by Dixon appears to run far to the north of what is commonly understood to be the Sauk Trail route; it appears to be the Indian trail followed by Gen. Scott from Chicago to Dixon in 1832, part of which is now a paved highway called Army Trail. A manuscript history of Sauk Trail by A. M. Hubbard (1820–1916) is in his undated letter to Julia Mills Dunn in the J. F. Steward papers at Chicago Historical Society; see also John F. Steward, "The Sac and Fox Trail," *Journal of Illinois State Historical Society*, 4:2 (July, 1911), 157 ff.

<sup>3</sup>Catherine Stewart, *New Homes in the West* (Ann Arbor: University Microfilms, 1966), p. 71.

<sup>4</sup>Seymour Dunbar, *History of Travel in America* (New York: Tudor Publishing Co., 1937), p. 20; the most ambitious work, among many, dealing with Indian trails is Archer B. Hulbert, *Historic Highways of America*, 16 vols. (Cleveland: Arthur H. Clark, 1902–1903); for brief treatment, see "Trails and Trade Routes" in Frederick Webb Hodge, ed., *Handbook of American Indians North of Mexico*, Bulletin 30, Bureau of American Ethnology, 2 vols. (Washington: Government Printing Office, 1907–10), II, 799–801; for a bibliography see Virgil J. Vogel, *This Country Was Ours* (New York: Harper & Row, 1973), pp. 450–51.

<sup>5</sup>Lewis H. Morgan, *League of the Ho-de-no Sau-nee or Iroquois*, 2 vols. (New Haven: Human Relations Area Files, 1954), II, 80–105.

<sup>6</sup>John C. Huden, *Indian Place Names of New England* (New York: Museum of the American Indian, Heye Foundation, 1962), p. 105; *Mattabesett* is related to Natick *mattapu*, "he sits down." James H. Trumbull, *Natick Dictionary*, Bulletin 25, Bureau of American Ethnology (Washington: Government Printing Office, 1903), p. 52.

<sup>7</sup>C. A. Weslager, *The Delaware Indians, a History* (New Brunswick, N.J.: Rutgers University Press, 1972), p. 222.

<sup>8</sup>D. Griffiths, Jr., *Two Years in the New Settlements of Ohio* (Ann Arbor: University Microfilms, 1966; reprint from 1835), p. 51.

<sup>9</sup>Federal Writers Program, *Palmetto Place Names* (Columbia, S.C.: South Carolina Education Association, 1941), p. 58; A. L. Pickens, "Indian Place-Names in South Carolina," *Names in South Carolina*, 9 (Winter, 1962), 113.

<sup>10</sup>James Mooney, "Myths of the Cherokee," in *Nineteenth Annual Report*, Bureau of American Ethnology, Part 1 (Washington: Government Printing Office, 1900), p. 409; William S. Powell, *North Carolina Gazetteer* (Chapel Hill: University of North Carolina Press, 1968), p. 485.

<sup>11</sup>Kenneth Krakow, *Georgia Place-Names* (Macon, Ga.: Winship Press, 1975), p. 174; John H. Goff, *Placenames of Georgia*, ed. by F. L. Utley and M. R. Hemperley (Athens: University of Georgia Press, 1975), p. 392; John R. Swanton, *The Indian Tribes of North America*, Bulletin 145, Bureau of American Ethnology (Washington: Government Printing Office, 1953), p. 220, based on Mooney.

<sup>12</sup>Paul M. Fink, *That's Why They Call It: The Names and Lore of the Great Smokies* (Jonesboro, Tn.: the author, 1956), p. 11; the summit of this road passes through Newfound Gap today; Krakow, *Georgia Place-Names*, p. 164.

<sup>13</sup>William A. Read, *Indian Place-Names in Alabama* (Baton Rouge: Louisiana State University Press, 1937), p. 47.

<sup>14</sup>Wayne Gard, *The Chisholm Trail* (Norman: University of Oklahoma Press, 1954), pp. 72–77.

<sup>15</sup>John Wesley Powell, *Exploration of the Colorado River and its Canyons* (New York: Dover Publications, 1961), p. 320.

<sup>16</sup>Alexander Mackenzie, *Alexander Mackenzie's Voyage to the Pacific Ocean in 1793*, ed. by M. M. Quaife (Chicago: Lakeside Press, 1931), pp. 269–70.

<sup>17</sup>Ralph Moody, *The Old Trails West* (New York: Thomas Y. Crowell, 1963), *passim*.

<sup>18</sup>T. M. Pearce, *New Mexico Place Names* (Albuquerque: University of New Mexico Press, 1965), p. 174.

<sup>19</sup>Federal Writers Program, *Montana, a State Guide Book* (New York: Hastings House, 1939), pp. 302–303.

<sup>20</sup>Roberta C. Cheney, *Names on the Face of Montana* (Missoula: University of Montana, 1971), p. 152; Mae C. Urbanek, *Wyoming Place Names* (Boulder, Co.: Johnson Publishing Co., 1974), p. 140; Wick R. Miller, *Newe Natekwinnappéh: Shoshoni Stories and Dictionary* (Salt Lake City: University of Utah Press, 1972), pp. 118, 137.

<sup>21</sup>Douglas L. Rights, "The Trading Path to the Indians," *North Carolina Historical Review*, 8:4 (October, 1931), 403–26; W. S. Powell, *North Carolina Gazetteer*, p. 498.

<sup>22</sup>Jonathan Carver, *Travels Through the Interior Parts of North America* (Minneapolis: Ross & Haines, 1956; reprint from 1781), p. 103; Warren Upham, *Minnesota Geographic Names* (St. Paul: Minnesota Historical Society, 1969), p. 475.

<sup>23</sup>Geographic Board of Canada, *Place-Names of Manitoba* (Ottawa: Department of Interior, 1933), p. 90; Mackenzie, *Voyage to the Pacific*, pp. 5, 29.

<sup>24</sup>R. R. Frederick Baraga, *A Dictionary of the Ojibwe Language*, two vols. in one (Minneapolis: Ross & Haines, 1966; reprint) I, 214; E. A. Watkins, *A Dictionary of the Cree Language*, ed. by Ven E. Faries (Toronto: Anglican Book Centre, 1981), p. 206; E. T. Russell, ed., *What's in a Name?* (Saskatoon: Western Producer Prairie Books, 1975), pp. 210–211.

<sup>25</sup>Alexander Henry, *Travels and Adventures in Canada* (Ann Arbor: University Microfilms, 1966), p. 180, original emphasis; C. Bruce Fergusson, compiler, *Place-Names and Places of Nova Scotia* (Belleville, Ont.: Mika Publishing Co., 1976), pp. 303–305.

<sup>26</sup>Jacob Piatt Dunn, *True Indian Stories* (Indianapolis: Sentinel Printing Co., 1909), p. 308; Milo M. Quaife, *Chicago's Highways Old and New* (Chicago: D. F. Keller Co., 1923), p. 256.

<sup>27</sup>Upham, *Minnesota Geographic Names*, pp. 427, 552.

<sup>28</sup>Federal Writers' Program, E. C. Ehrensperger, ed., *South Dakota Place Names* (Vermillion, S.D.: WPA, 1941), p. 234.

<sup>29</sup>Helen S. Carlson, *Nevada Place Names* (Reno: University of Nevada Press, 1974), p. 142.

<sup>30</sup>George R. Eichler, *Colorado Place Names* (Boulder: Johnson Publishing Co., 1979), p. 104.

<sup>31</sup>T. Givon, *Ute Dictionary* (Ignacio, Co.: Ute Press, Southern Ute Tribe, 1979), pp. 222, 262; Eichler, *Colorado Place Names*, pp. 103–104; Byrd H. Granger, *Will C. Barnes' Arizona Place Names*, 4th printing (Tucson: University of Arizona Press, 1973), p. 151.

<sup>32</sup>Cyrus Byington, *Dictionary of the Choctaw Language*, Bulletin 46, Bureau of American Ethnology (Washington: Government Printing Office, 1915), pp. 344, 541; George H. Shirk, *Oklahoma Place Names*, 2d ed. (Norman: University of Oklahoma Press, 1974), p. 202; Frederic G. Cassidy, *Dane County Place Names* (Madison: University of Wisconsin Press, 1968), pp. 103–104.

<sup>33</sup>Morgan, *League of the Iroquois*, II, 133–34; Virgil J. Vogel, *Indian Place Names in Illinois* (Springfield: Illinois State Historical Society, 1963), p. 99.

<sup>34</sup>William M. Beauchamp, *Aboriginal Place Names of New York* (Detroit: Grand River Books, 1971, reprint from 1907), p. 89; Morgan, *League of the Iroquois*, II, 136; Hamill Kenny, *The Origin and Meaning of the Indian Place Names of Maryland* (Baltimore: Waverly Press, 1961), p. 139.

<sup>35</sup>William A. Read, "Indian Stream Names in Georgia," Part 1, *International Journal of American Linguistics*, 15:2 (1949). p. 131; Krakow, *Georgia Place-Names*, pp. 176–77; William

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<sup>36</sup>W. A. Read, *Indian Place-Names in Alabama*, pp. 20, 32; Granger, *Arizona Place Names*, p. 138.

<sup>37</sup>W. S. Powell, *North Carolina Gazetteer*, p. 244; W. A. Read, *Florida Place-Names*, p. 28.

<sup>38</sup>James H. Trumbull, *Indian Names in Connecticut* (Hamden, Ct.: Archon Books, 1974), pp. 83, 91; Huden, *Indian Place Names of New England*, pp. 255, 294.

<sup>39</sup>A. C. Mahr, "Indian River and Place Names in Ohio," *Ohio Historical Quarterly*, 66:2 (April, 1957), 137–59; Baraga, *Otchipwe Language*, I, 63, II, 19–20; Upham, *Minnesota Geographic Names*, pp. 373–74.

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<sup>41</sup>Roger Williams, *Key into the Language of America* (Ann Arbor: Gryphon Books, 1971; facsimile reprint from 1643), p. 68; Morgan, *League of the Iroquois*, II, 104–105.