

Book Reviews

Antwort an Hans Kuhn: Abwehr seines Angriffs auf meine Deutsche Namenkunde. Von Adolph Bach. Bonn, 1956. Pp. 53.

Bach's *Deutsche Namenkunde* (vol. 1-4, Heidelberg, 1952-54), one of the masterpieces in the field of onomastic research, has deservedly met with abundant praise and approval in reviews by all competent scholars except one, Professor Hans Kuhn at the University of Kiel, who in his lengthy review registers various more or less fundamental reservations (*Anzeiger f. dt. Altert.* 68. 145 ff.). Some of Kuhn's critical comments have already been convincingly refuted by Bach (*Zs. f. dt. Altert.* 87. 142), but in this booklet the latter subjects nearly all the negative remarks of his intrepid critic to searching discussion, the tenor of which can be read out of most of the exclamational chapter headlines, e.g., "Profil eines Rezensenten" (I), "Mit den Fingerspitzen, nicht den Fäusten!" (III), "Üb immer Treu und Redlichkeit!" (VI). After what amounts to a wholesale exposure of Kuhn's presumed scholarly deficiencies, a number of selected friendly statements about Bach's *Dt. Namenkunde* and (illogically) *Dt. Mundartforschung* are appended (pp. 52-53), evidently in order to lend a certain measure of respectability to the vitriolic attack.

To review the review of a review and thus help keep the deplorable chain reaction going, as it were, does not seem appropriate in this case. I have carefully read Kuhn's critique, and not without sporadic approval, although I am forced to admit that in a considerable number of paragraphs some needlessly adverse statements do occur. Still, it is a serious reviewer's task as well as his privilege to state his own opinion about a given work, and Bach's private, excessively polemical refutation must be regarded as an unfortunate, not altogether successful, attempt at discrediting a scholar whose hypotheses and theories do not harmonize with one's own. Kuhn's overstatements have surely been noted by readers of his review, and the brow-raising and head-shaking which it has no doubt occasioned in learned circles would seem to be "punishment" enough. The rather personal insults hurled by a great scholar against his antagonist are of course of no scientific interest whatsoever, and

since most of the substantial (though not always conclusive) evidence adduced by Bach in support of his own theories has been adequately stated elsewhere, the present book can safely be left unread by students of onomastics. In my opinion, the scientific study of names can only profit by such critical restatement and reevaluation of important problems as Kuhn's, unpleasant though this type of ruthless scrutiny may be to the scholar on whose cherished ideas it bears.

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Indian Place Names in Vermont. By John C. Huden. (Privately Printed [Lane Press] Burlington, Vt. 1957. 32 Pages. Paper).

This work opens with two and a-half interesting pages on the origin and general characteristics of early Vermont's Indian place names. It closes with seven pages of commentary on a French map of Vermont (1713), an account of "Indian Groups in Vermont," and a description of Indian and French trails through Vermont from 1500 to 1760. Half a page is given to an Abnaki legend on the origin of *Head's Island*. The twenty-two pages in between deal with 162 Algonquian place names, and 54 Iroquoian place names. The names are arranged in an alphabetical list of Vermont townships.

Thus, within twenty-two pages, Mr. Huden discusses 216 Indian place names, an average of almost ten names to a page. In most cases the author has omitted pronunciations, map spellings, previous opinions, dictionary references and grammatical analyses. For the "Algonkian"¹ names, he has depended upon Stephen Laurent, an Abnaki chief, and for the Iroquoian names, upon Charles A. Cooke, of Ontario. The foregoing omissions, however, make it difficult to regard Mr. Huden's etymologies as decisive. His own role appears to be largely that of a compiler.

Abbreviations: *Beauchamp*, *Aboriginal Place Names of New York* (1907); *Bloomfield*, "Algonquian" in *Linguistic Structures of Native America* (N.Y., 1946); *Cuoq*, *Lexique de la Langue Iroquoise* (1882); *Douglas-Lithgow* (*D-L*), *Dictionary of American Indian Place . . . Names in New England* (1909); *Jos. Laurent*, *New Familiar Abenakis and English Dialogues* (1884); *PA*, *Proto-Algonquian*; *Rasles*, *Dictionary of the Abnaki Language, in North America* (1833); *Sealock*, *Bibliography of Place Name Literature . . .* (Chicago, 1948); *Tooker*, *Indian Place Names on Long Island* (N.Y., 1911); *Roy*, *Noms Geographiques de la Province de Quebec* (Levis, 1906).

Mr. Huden could have looked beyond Stephen Laurent and Charles A. Cooke for the meanings he gives. There is Cuoq's Iroquoian *Lexique*; and *Rasles* would have enabled him to verify his Abnaki stems. *Beauchamp* has about five Indian place names that are found in Vermont. *D-L* lists 96 Vermont Indian place names, and gives cursory meanings for twenty-three of them. McAleer, Rouillard and Roy could have been cited on *Missisquoi* (see *Sealock*). But there is too little space.

Though the arrangement of the entries under townships makes it difficult to find the Indian names alphabetically, this gives Mr. Huden headings under which to list, besides Algonquian and Iroquoian place names, certain English names which — by folk etymology or even translation — may have come from the Indian. It is not always clear just how these English names are related to their Indian equivalents. How, for instance, is *Owl's Head Harbor*, Addison Township, related to "*Wal-oi-as muh-dup*, literally 'owl's head'"? Did the settlers know enough Abnaki to translate the Indian phrase? Is *waloias mdup* (*Jos. Laurent* "owl head") plausible Abnaki in view of the highly inflected, polysynthetic nature of most Algonquian place names? The Indians, of course, could have interpreted the name for the settlers; it could be a translation from the French (which does not solve the problem); or the place itself could have suggested *Owl's Head* to both Indians and whites.

Mr. Huden states (p. 2) that "Aboriginal place names are generally simple descriptives" (e. g., *Big Island*). This remark is not in keeping with the inflected, polysynthetic nature of the Algonquian languages. Indeed, Mr. Huden's own translations ("At the place of . . .," "Where such-and-such is, or happens, or is the case," "It is a . . .," etc.) frequently gainsay his statement. Where it looks as though *Big Island* is a correct translation of an Algonquian name, it is likely that the Algonquian name is a mistreated fragment of an earlier, fully inflected form whose endings have been lost. Mr. Huden's Iroquoian forms seem more complete grammatically than the Algonquian. Since there is no reason to believe that Algonquian place names were not as fully inflected as Iroquoian, one wonders how some of these Iroquoian forms arose. Is Iroquoian *Tyon-tka-en-yon-tha* (*The Lookout Place*) from a map or record? Is *The Lookout Place* a translation? What settlers knew Iroquoian so well? These are questions one wishes Mr. Huden had answered.

The author's phonetic explanations are sometimes insufficient. How (except by misprint or misreading) does *Kulhegan* (cf. *Jos. Laurent* klahigan "a wooden trap") become *Nulhegan*? How can *Waloomsac* be gotten from the contraction of *Wallas-teg-ak*? In several cases, Mr. Huden suggests phonetic differences that do not seem to exist: for *Hoosik* he gives "Round kettle," "At the kettle rim"; but for *Hoosac* he gives "Stone-place." Surely these are one and the same word.

This brings us to a certain dualism, perhaps caused by the author's passive role of compiler. Thus he indicates that *Monadnock* has two derivations, one from *Menan-aden-ock* "Island-mountain-place," and the other from *Monnaie* (French) *-aden-ock* "Silver-mountain-place." For *Ascutney*, another example, Mr. Huden has a derivation from *Cas-cump-ek* ("bold," "steep"), a derivation from *K'ask-aden-auk* ("At the mountain with steep sides"), and a derivation from *Ascu-teg-nik* ("At the end of the river fork"). There appears, however, to be only one *Ascutney*; it is likely that it can have but one meaning. The same is true of *Bomoseen*: Mr. Huden, however, gives the two different meanings "Big pond with grassy banks" and "Keepers of the ceremonial fire."

Mere assertion is especially insufficient for names whose meanings have been disputed. Mr. Huden gives "Onion land" for *Winooski*; *D-L* gives "Beautiful river." Mr. Huden gives "Great pond place" for *Memphremagog* (*Jos. Laurent* "Long & large sheet of water"); *D-L* gives "Beautiful water," "Lake of abundance." For *Missisquoi*, *D-L* gives "Big woman," whereas Mr. Huden has the two different meanings "Much good marsh grass here" and "Where there is much flint." *Jos. Laurent* gives only the last. These contradictory etymologies call for discussion and choice.

There are some questionable definitions. One wonders why Mr. Huden derives *Pisgah* from an Abnaki word (*Pis gaah* "dark" [*Jos. Laurent*?]) when another near by mountain seems to have the Biblical name *Hor* (mod. Heb. *har*). One wonders, further, how *Seneca Mt.* can be "probably Iroquoian." *Ohio River* means "Beautiful river" rather than "Big river" (*Cuoq*, 159-60). *Jamaica* (p. 14) is not discussed as a Vermont Indian name, but *Tooker* shows that it can sometimes be derived from Algonquian "beaver." Mr. Huden gives but one translation of *Manhattan* ("The Island Place"); *Beauchamp*, however, lists at least five different meanings - Took-

er's, for example, is "The hill island." The author derives *Wicopy* from Delaware "long hill" or Natick "at the good water." But is this not *wicopy* "basswood" (Webster), an Algonquian word whose PA prototype was established by Bloomfield as **wiikopyi*, with reflexes in Fox (*wiikopi*), Menominee (*weekop*) and Ojibwa (*wiikop*)? Mr. Huden describes Manchester's *Mt. Equinox* as (p. 15) "Perhaps a fake Indian name. . ." *Equinox* is a folk etymology from, e. g., *Ekwanok*. And *Ekwanok* or *Akwanok*, referred to by maps and atlases since 1840 as *Equinox Mountain*, is a real Indian name which Father James A. Geary² maintains to have come from local Algonquian stems and to mean "It is all the way to the top," "It is quite the top." The stems (on the pattern of Fox and Ojibwa) appear to be *ahkw-* "as far as," "up to," "at the end" PLUS *anahk-* "top," "end" PLUS *-at-* "it is." This final *-at-* is probably the *-ut* of Connecticut-*ut* "It is a long tidal river."

The most interesting side of Mr. Huden's study is the list of folk etymologies it suggests. *Chimney* in *Chimney Point* may be from Algonquian *Chemaun Nayaug*; *Madagascar* appears to have developed from a compound containing *Ma-to-gu-as*; *Tommy Squatter* arose, apparently, from *Tee-min-iskwattam* (cf. *Temiskaming*, Canada). *Mad River* seems to have come from *Madi Tegu* — but it is not clear whether Mr. Huden thinks that *Tegu* (*Jos. Laurent (t)tegw* "river") was translated, though it is evident that the settlers did not know the English meaning of *Madi* (cf. *Jos. Laurent maji* "bad," "mean"). Other intriguing folk creations are *Ticklenaked Pond* from *Taugamochek*; *No-Damn-Goodick* (Mr. Huden's recollection; cf. Abnaki *No-dam-agon-gan*); and *Sobigwil-low* from *So-bag-wil-ha*. Mr. Huden suggests (p. 26) that the French, when they spelled *Winooski River* "R. Ouisnouski," saw in their word "yes, we, river." Is it not more likely that this is simply a French phonetic spelling?

One must commend Mr. Huden for seeking the help of Indian-speaking translators, such as Stephen Laurent, and for studying

¹ Throughout his study, Mr. Huden makes indiscriminate use of the term "Algonkian." It is therefore difficult, in some cases, to know whether he means general Algonquian or that separate and special Algonquian language known as *Algonkin*. How, for instance, is one to interpret his words (p. 15) "Abnaki *tuk* 'river' or Algonkian *tig* 'tree'?"

² See his analysis in a tourist leaflet entitled *Equinox Skyline Drive Manchester Vermont*.

the Iroquoian and Algonquian place names together. His monograph acquaints the reader with a number of names heretofore unnoticed, and his three clearly-printed maps give to those names "a local habitation." The study is an additional step towards the broader investigation of all American Indian place names. The folk etymologies are especially curious. Indeed, though he allows himself little space, Mr. Huden has amassed much valuable lore about the Vermont Indians who charged "the water and the land" with names.

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Editor's Page

The editor wishes to take this opportunity to express his gratitude to the following persons, who have been sending him clippings and other currently published material of interest to onomatologists. All this material is on file in the editorial offices, and some of it will be commented on from time to time in this department.

Mamie J. Meredith, Lincoln, Nebraska

Louise Magaw Ackerman, Lincoln, Nebraska

Kenneth E. Crouch, Badford, Virginia.

With the last issue Professor David W. Reed of the Department of English, University of California, Berkeley takes over the duties of Managing Editor. The editor wishes to express to Mrs. Elizabeth K. Gudde, the retiring Managing Editor, his sincere appreciation for the expert advice and assistance she has given him during the past year.

Wide publicity for the work the American Name Society is doing was given in the article, "The Names We Go By," by J. C. Furnas, which appeared in the Saturday Evening Post for December 28, 1957, pp. 36 ff.