

*Kanonuara* (Cf. [Mohawk] *kanû·wara?* 'skull'), through 1751, when Christopher Gist knew it as *Wealin or Scalp Creek*, to the present day.

In his discussion of the variant Iroquoian forms (*Kanonuara*, *Kanonouaora*, *Ranonouara*), Mr. Norona cites Mr. M. H. Deardorff, of Warren, Pa. It is shown that the variant *Ranonouara*, though one would expect a locative suffix, may mean 'his skull.' The Iroquoian name and the Algonquian name both have approximately the same meaning ('Skull,' 'At the skull'); it is likely that each represents the same colonial incident (the beheading at this place of a white intruder). It should be commented that the Iroquoian variant *Ranonouara* may have arisen owing to the misreading of a *K* for an *R*. It should be stated, besides, that there is no need to explain the *wh* of *Wheeling*, since it is likely that many English speakers of the eighteenth century pronounced *w* and *wh* alike [w].

This is a sincere study, and it deserves praise for its detail and completeness.

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## Notes and Comments

### *Addendum to Discussion of LEHIGH*

In a more recent communication than that referred to in "More Information on Michigan Prairie Names" (*Names*, March, 1960, pp. 53–56) Mr. Virgil J. Vogel has the following to say on the question of *Lehigh*: "I would not place too much reliance on Espenshade's explanation of *Lehigh*. A. F. Chamberlain, in Hodge (I, 763), says that *Lehigh* does come from a Delaware word for 'forks of a river' . . . [but] Heckewelder says, 'where there are forks' — without identifying it with either rivers or trails."