

INDIAN PLACE NAMES OF KANSAS.

by

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"Ye say that all have passed away,  
The noble race and brave-  
That their light canoes have vanished  
From off the crested wave;  
That, 'mid the forests where they roamed,  
There rings no hunters shout;  
But their name is on your waters,  
Ye may not wash it out.

"Ye say their cone like cabins  
That clustered o'er the vale,  
Have disappeared as withered leaves  
Before the autumn gale;  
But their memory liveth on your hills,  
Their baptism on your shore;  
Your ever rolling rivers speak  
Their dialect of yore."

By an American poetess.

(McKinney, "Indian Tribes of North America V I p. 10.)

## PREFACE

In the last few years much interest has been shown in the study of place names in the United States. A number of the states have contributions in articles and books, especially on Indian place names. Wm Beauchamp has made an intensive study of the aboriginal place names of New York; S. G. Boyd has a book on local Indian names of Pennsylvania; there are several pamphlets on the Indian place names along the Great Lakes; and a number of articles on Indian place names are to be found in the state historical collections of several states.

But as yet Kansas has done little with the study of place names. Except for some scattered newspaper items, a few short articles in the Kansas State Historical Collections and the Kansas Academy of Science, the field is yet untouched. So if this little contribution concerning the Indian place names of Kansas should prove of some value or interest to Kansans, or to students of ethnology elsewhere, I shall feel fully repaid for the many hours which I have spent upon it.

Much of my material has been collected from the

books of American Ethnology of the Smithsonian Institute of Washington, D.C.. For transplanted Eastern names I owe much to Mr. Beauchamp and Mr. Boyd. To Kansas historians, writers of both state and county histories, I owe the most. Especially do I wish to mention Wm. E. Connelley, secretary of the Kansas State Historical Society, and his invaluable "Kansas and Kansans"; and Dr. Frank W. Blackmar, professor of sociology in the University of Kansas, and his "Kansas, a Cyclopedia of State History".

What little material I have myself been able to collect, I owe to old settlers, postmasters, and librarians. Especially do I wish to thank the librarians in the State Historical Library at Topeka. Among citizens and old settlers who have so kindly aided me I wish to mention P. H. Thornton, of Coldwater, C. J. Phillips, of Sapulpa, Oklahoma, A. E. Case, of Marion, E. W. Melville, of Eudora, F. J. Dessery, of Tonganoxie, Mrs. Alice Gray Williams, of Oneida, Miss Helen Baker, of Winfield, Mrs. Mae C. Patrick, of Satanta, Mrs. Etta Corle, formerly of Paxico, George Hill, of Independence, and A. R. Strowig, of Paxico. Above all, I wish to acknowledge my deep indebtedness to Dr. Josephine Burnham, professor of

English in the University of Kansas, who has been my inspiration and help at all times.

Although I realize that my work is far from perfect or complete, my task has been a most pleasant one. My only wish is that my little contribution be as interesting to the reader as it has been to the writer to prepare.

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## INTRODUCTION

In writing this little book my aim has been to make an intensive study of the Indian place names of the state of Kansas. I have collected all relevant names of counties, streams, (including as many creeks as I could find), towns (many of them now extinct), townships, noted hills, valleys, rocks, fords, and even street names. I have included not only Indian names native to Kansas, but all such names transplanted from other parts of America. My plan has been to give the location of the place, tell how and when the name was applied, set forth the etymology of the word as completely as I could obtain it, and to add some interesting bit of history or legend in connection with the place.

My task has been quite a difficult one for a number of reasons. When one realizes that we have about 58 Indian linguistic families with more than eight hundred different dialects in North America, he begins to realize the difficulty of tracing Indian place names. I had to find out to what dialect a word belonged in order to know where to turn for help. Indeed I have found that the rising generation of

Indians care nothing about remembering their language. From the Indian schools I have been able to get no help. Another reason for the difficulty of such a study is that practically all the persons who were pioneer settlers of the state are now dead. Most of the towns of Kansas were started between 1854 and 1865. And in sixty or seventy years varying opinions have grown up. But perhaps what has caused the most trouble is the fact that the aboriginal word has usually undergone so many changes that an Indian himself cannot recognize it. I sent a number of names, which I know to be of Potawatomi origin, to an educated member of that tribe, who speaks their language fluently, and got back the response that she did not recognize any of the words. The early settlers and explorers of North America, especially the French, Spanish and English, took over the Indian words and each gave them a twist in his own language. For example the French changed the Algonquian word Moingwena into Des Moines, and Illiniwek (of the same language) into Illinois. The word Wazhazhe the French turned into Ouchage and the English further abbreviated to Osage. Harahey has come to us through the Spanish forms Arahei, Awahi, Ayjaos; and Quivira is the Spanish modification



of the Siouan word Kidikwius. The English shortened the Caddoan word A-hors-Widtsa-tow to Wichita; the Iroquoian word Kwěnio'gwě<sup>n</sup>c to Cayuga; and the Caddoan word Shawacaskah to Chicaskia. A few words, especially the names of chiefs, we have retained in nearly the original form; as Appanoose, Chingawassa, Ogallah, Chetopa, Kansas and others.

The Indian names of Kansas readily fall into the two general divisions: Native and Transplanted. By native names I mean those indigenous to the State of Kansas, whether given by the Indian or the white man. By transplanted names I mean those brought into Kansas from some other part of North America, and not having had any direct Indian influence in the state. Native names, the ones with which we are most vitally concerned, are not easily classified. The same word may often fall into more than one group. I merely list the following six types to bring out some interesting facts about the Indian place names. In the first three groups we find names plainly Indian in character.

1. Aboriginal names; that is, pure Indian words applied to the spot before the advent of the white man. To this class belong many names of streams, hills, springs or Indian villages, as Wakarusa, En-gru-scah-

op-pa, Neshutsa, O-keet-sha, Nepaholla. Many of these have now been replaced by English names.

2. Indian names peculiar to Kansas; that is words (not primarily place-names) modified by the whites to fit a certain condition or given to commemorate some Indian chief or some Indian incident, connected with a locality. To this class belong our most interesting names, as these will be found nowhere except in the state of Kansas; such as, Topeka, Olathe, Tonganoxie, Chetopa, Osawatomie, Chingawassa and many others.

3. Names by the whites given to commemorate an Indian tribe or chief, that migrated into Kansas; hence these names may be found elsewhere. This group includes such names as Missouri, Oto, Shawnee, Osage, Wichita, Comanche, Cherokee etc.

The second three groups show a marked non-Indian influence.

4. Indian names translated into English. We find in this class many interesting names: Fall Leaf, Black Kettle, Bluejacket, Big Woman, Big Blue, Big Timbers and many others.

5. Indian names borrowed from the English. This contains the smallest number of all the divisions. We

find Chishohn, Burnett, Delaware, Claymore and a few others.

6. Hybrids: names made up by combining an Indian word with that of some other language, as Kanorado, formed from Kansas and Colorado; or by adding a suffix of a different language to an Indian root word, as Kanola, Kansapolis, Minneola etc.

Transplanted names I have not attempted to classify. A large number of our names belong to this class, many of them given with no thought that they were Indian. In this group we find mainly names of counties, townships, and towns, given by the promoter in honor of his home locality in the East, as Oswego, Oskaloosa, Osawkie, Oneida, Chautauqua, Geneseo, Erie, etc.

A study of the place names of Kansas leads to many interesting observations. It proves to be at some points a study of the struggle between the "free-state" and "pro-slavery" elements of territorial days. Most of the "free-state" towns survive today, while most of the "pro-slavery" towns are listed with the lost towns of the state or have fallen into insignificance. The "pro-slavery" men seemed to have been more romantic than their rivals and more frequently gave to their towns Indian names of a musical sound.

as Wakarusa, Kickapoo, Tecumseh, Juniata. The "free-state" men were stern grim determined people, who came to Kansas to establish homes and make a state free from slavery. And with all the hardships of droughts, grasshoppers, Indian atrocities, and border warfare, is it any wonder the romantic side of their nature was worn threadbare, and that the musical sounding Indian names did not appeal to their imagination?

Other interesting observations are suggested by a study of the native names of Kansas. Only the earliest establishments were given Indian names - given while the Indian was in the locality. As soon as the Indian left he was forgotten. Hence most of the Indian names are in the eastern part of the state, a number of the western counties having not a single Indian name. Many of the original Indian names have been replaced by English names. For example Otoe (county) has been changed to Butler; Sequoyah, (county) to Finney; Wakarusa, (town) to Lawrence; Chinango, (street in Leavenworth) to Rose.

Making an estimate on an atlas of Kansas we find about 2477 place names. It is a deplorable fact that out of all this number only about 250 are of Indian origin. Our Indian names are far more musical, more

original, more meaningful than such English words as Scottsville, Pittsburg, Leavenworth, Stockton, Greensburg and Gridley.

What more appropriate name could be found than Kansas, 'people of the west wind'; Topeka, 'a good place to dig potatoes'; Olathe, 'the beautiful'; Menoken, 'muddy place'; Muscotah, 'beautiful prairie'; Moneka, 'morning star'; Neodesha, 'meeting of waters'.

"He has left his name behind him,  
 Adding rich barbaric grace  
 To the mountains, to the rivers,  
 To the fertile meadow place;  
 Relics of the ancient hunter,  
 Of a past and vanished race."

(K S H Col. IX p. 266.)

To give the reader some little understanding of the Indian languages, I add an outline of the Indian families and tribes concerned in Kansas place names (largely based on the publications of the Bureau of American Ethnology), and some suggestions as to the pronunciation of a few of the dialects.

Indian Linguistic Families Concerned in  
Kansas Place Names

I Algonquian Linguistic Family.

1. Western Division.
  - a. Blackfoot Confederacy-  
Sikeika, Kainah, Piegan
  - b. Arapaho
  - c. Cheyenne
  
2. Northern Division
  - a. Chippewa or Ojibwa Group-  
Cree, Ottawa, Chippewa, Missisauga.
  - b. Algonkin Group-  
Nipissing, Temiscaming, Abittibi,  
Algonkin.
  
3. Northeastern Division.
  - a. Montagnais Group-  
Nascapee, Montagnais, Mistassin,  
Bersiamite, Papinachois.
  - b. Abnaki Group-  
Micmac, Malicite, Penobscot, etc.
  
4. Central Division.
  - a. Nenominee
  - b. Sauk Group-  
Sauk, Fox, Kickapoo
  - c. Mascouten
  - d. Potawatomi, Chippewa or Ojibwa and Ottawa  
(Originally one)
  - e. Illinois branch of Miami Group-  
Peoria, Kaskaskia, Cahokia, Tamarva,  
Michigamea.
  - f. Miami Branch-  
Miami, Piankashaw, Wea.
  
5. Eastern Division.
  - a. Pennacook
  - b. Massachuset
  - c. Wampanoag
  - d. Narraganset
  - e. Nipmuc
  - f. Montauk

- g. Mohegan
- h. Mahican
- i. Wappingen
- j. Delawares
- k. Nanticoke
- l. Conoy
- m. Powhatan
- n. Pamlico
- o. Shawanee or Shawano-  
Piqua, Mequachake, Kiscopocoke,  
Chillicothe.

## II Caddoan Linguistic Family.

- 1. Northern Group
  - a. Arikara
- 2. Middle Group
  - a. Pawnee-  
Chaui or Grand, Kitkehahki or  
Republican, Pitahauerat or Tapage,  
Skidi or Wolf.
- 3. Southern Group
  - a. Caddo-  
Tonwaka
  - b. Kichai
  - c. Wichita-  
Tawakoni, Waco

## III Kiowan Linguistic Family.

- 1. Kiowa
- 2. Kiowa Apache

## IV Siouan Linguistic Family.

- 1. Dakota or Assiniboin Group
  - a. Mdeqakanton
  - b. Santee
  - c. Sisseton
  - d. Wahpeton
  - e. Yankton
  - f. Yantonai
  - g. Assiniboin
  - h. Teton-  
Sichauger or Brules, Itazipaho or Sans  
Arc, Sihasapa or Blackfoot, Miniconjou,  
Oohenonpa or Two Kettles, Oglala, Hunkpapa.



2. Dhegiha Group
  - a. Omaha
  - b. Ponca
  - c. Quapaw
  - d. Osage-  
Pahatsi or Great Osage, Utsahta or  
Little Osage, Santsukhdhi or Arkansas.
  - e. Kansa
3. Chiwere Group
  - a. Iowa
  - b. Oto
  - c. Missouri
4. Winnebago Group
5. Mandan Group
6. Hidatsa Group-  
Hidatsa, Crows
7. Biloxi Group-  
Biloxi, Ofo
8. Eastern Division
  - a. Monacan Group-  
Monacan Confederacy, Tutelo (Saponi  
Tribe), Manahoac, Catawba, Cheraw etc.

V. Iroquoian Linguistic Family.

1. Hurons or Wendat
2. Iroquois (The Five Nations)
  - a. Caquga
  - b. Mohawk
  - c. Oneida
  - d. Onondago
  - e. Seneca
  - f. Tuscarora (after 1726)
3. Tionontati or Tobacco People
4. Attiwendaronk or Neutrals
5. Conkhandeenrhonon
6. Conestoga or Susquehanna

7. Erie or Cat Nation
8. Tuscarora
9. Nottaway
10. Meherrin
11. Cherokee-  
Elati, Middle Cherokee, Atali.

#### VI Athapascan Linguistic Family.

1. Northern Division  
Tinneh or Dene (Name applied by themselves)
2. Pacific Division
3. Southern Division
4. Kiowa Apache

#### VII Shoshonean Linguistic Family.

1. Hopi
2. Plateau Shoshoneans
  - a. Ute
  - b. Shoshoni-  
Comanche (Padoucas?) Gosiute, Shoshoni.
  - c. Mono-Paviotso
3. Kern River Shoshoneans
4. Southern California Shoshoneans

#### VIII Muskogean Linguistic Family.

1. Muskogee
  - a. Almost half of Creek Confederacy and its offshoot, the Seminoles.
  - b. Hitchiti
    - a. Some of lower Creeks
    - b. Mikasuki band of Seminoles
    - c. Ancient Apalachee
  - c. Koasati-  
Alibamu, Wetumpka, Koasati towns of Creek Confederacy.
  - d. Choctow-  
Choctow, Chickasaw, Acolapissa, Huma, etc.

## IX Tanoan Linguistic Family.

1. Tewa

2. Tano

3. Tigua

4. Jemez

5. Piro groups of Pueblo Tribes.

## X Yuman Linguistic Family.

Yuma (most important)

## IROQUOIAN PRONUNCIATION

(A R B E 21 p. 139.)

a - făr

ā - same prolonged

ă - whaṭ

ä - hat

ā̄ - same prolonged

â - law

ai - aisle

au - out

c - shall

ç - th in health

d - pronounced with the tip of the tongue touching  
the upper teeth as enunciating the English th;  
this is the only sound of d in this language.

e - they

ě - then

f - waif

g - gig

h - has

î - pique

ī - same prolonged

i - pick

k - kick

n - nun

ñ - sing

o - note

q - as ch in German ich

r - slightly trilled; but in Mohawk it closely approximates an l sound.

s - see

t - same as d

u - rule

ũ - rut

w - wit

y - yes

dj - j in judge

hw - wh in what

tc - ch in church

<sup>n</sup> - marks nasalized vowels, thus e<sup>n</sup>, o<sup>n</sup>, ai<sup>n</sup>, etc.

˘ - indicates an aspiration or soft emission of breath, which is initial of final, thus 'h, ɛ<sup>n</sup>˘, o˘.

' - marks a sudden closure of the glottis, preceding or following a sound, thus, 'a, o', 'á', a<sup>n</sup>'.

/ - marks the accented syllable of every word.

th - in this combination t and h are always pronounced separately.

A sentence from the Onondga tribe of Iroquoian language.

Nā'ie' ne'hě'n' ge' /      djik      ho'n' /  
 That    the early    in the morning    hence  
 (it is)

děñdion' gwās  
 they depart repeatedly

ně'n' hodi' sgě'n' 'äge' / dā' /  
 the    they (are) warriors (not bearers)

hoñdowā' thā' /      gě'n' / s  
 they go to hunt habitually    custom

Early in the morning the warriors are in the habit of going to hunt.

## DAKOTA LANGUAGE OF SIOUAN FAMILY

## THE ALPHABET

(U S G &amp; G Survey IX p. 3.)

ǎ - as in what or ǒ as in nǒt

c - sh, given as <sup>l</sup>s by the author and Matthews

ɹ - a medial sound, between s and zh z

ç - th in thin, the surd of ç

ɖç - d sound followed by a dh which is scarcely audible

ç - dh, or th in the, the sonant of ç

e - ɛ in yɛt

ɣɣ - a sound heard at the end of certain syllables, but slightly audible, nearer h than kh. Given by Matthews as ' after the modified vowel.

i - ɨt

j - zh or as z as in azure. Often written ǰ

ɣ - a medial k, between g and k, heard in Teton, Cegiha etc.

k' - an exploded k- ɣ by author.

n - a vanishing n, scarcely audible as French in bon, vin, occurring after certain vowels;

ɳ by author.

ŋ - ng in sing but not ng as in finger; ɳ by author.

q - kh or as ch in German ach; h by author

ɹ - medial sound between d and t

ũ - oo in foot

û - but

tç - ch in church; é by a

tc - t sound followed by a ç (th) in thin, but  
scarcely audible.

ʤ - a medial sound between dj (j in judge)

ʤs - medial sound between dz and ts

A sentence from "Chee-Zhon, The Thief" - a  
myth of the Dakota.

Iy yuʔ	kaken	wiwazi'ca	waʔ	'ciʔhiʔ tku	kici
Lo!	thus	widow	one	son-hero	with

ti	keyapi
dwelt	they say

There was once a widow who had a son.



A Kansa\* Lullaby from the Kansa  
Language of the Siouan Family.

(K S H Col. X, p. 377.)

"She - do            shin-ga            pe - she            wal - ly,  
The boy            little            is    very            bad

High - e-ye-ye, high - e -ye-ye, hi - hi.

Hog - e - ihe            wal - ly  
He cries                    a great deal

High - e-ye-ye, high - e -ye-ye, hi - hi.

Shi - me            shin-ga            yol - la - o,  
The girl            little            is good

High - e-ye-ye, high - e -ye-ye, hi - hi.

Hog - e -i            hun - kush - a  
She cries            no or not

High - e-ye-ye, high - e -ye-ye, hi - hi.

Shin - gah or shin - ga is small child without reference to sex.

Hi - e - ye - ye, has no meaning, it is just used to fill in the meter.

The Kansa Language has never been reduced to writing.

\* See under the word Kansas p. 112

Specimens to Illustrate certain Indian  
Dialects

A verse from Isaac Watts in Shawnee

(K S H Col. IX p. 184)

"Na-peache mi ce ta ha  
Che na mo si ti we  
Ma ci ke na mis wa la ti  
Mi ti na ta pi ni."

"Alas! and did my Savior bleed,  
And did my Sovereign die,  
Would He devote that sacred head  
For such a worm as I."

This was a favorite hymn of the famous chief, Bluejacket.  
(See Bluejacket's Ford).

Abbreviations Commonly Used.

Andreas, "History of the State of Kansas".

A R B E, Annual Report of the Bureau of Ethnology.

Beauchamp, P. N. of N. Y., "Aboriginal Place Names of New York".

Blackmar, "Cyclopedia of State History".

B B E, Bulletin of the Bureau of Ethnology.

Connelley K & K, "A Standard History of Kansas and Kansans".

K S H Col., "Kansas State Historical Collection."

R R Place Names, "History of Origin of Place Names  
connected with The Chicago and North-  
Western, The Chicago, and St. Paul,  
Minneapolis, and Omaha Railroads."

Other abbreviations used in connection with an author, will be explained in the Bibliography.

ALPHABETICAL LIST OF INDIAN  
PLACE NAMES IN KANSAS

Alabama Street in Lawrence was named for the state of Alabama. The state derives its name from Alibamu a Muskogean word. Alibamu is thought to be from the Choctaw alba ayamule, meaning 'I open or clear the thicket'.

(B B E, 30.)

Lawrence gives the name of the state as derived from Alabamas or Alibamons, the name of an Indian tribe, so called from the river on which they resided. He gives the probable meaning as, 'Here we rest'.

(Nat. Geog. Mag." Aug. 1920, p. 105)

The Alibamu are a tribe of the Creek confederacy belonging to the Muskogean linguistic family, formerly dwelling in the southern part of what is now Alabama - on the Alibamu River. In the Creek legend they are mentioned as the Atilamas. The chroniclers of the De Soto expedition speak of the province or town of Alibamo. A part of the Alabamas are today living with the Creek nation in Oklahoma.

(B B E, 30.)

Alabama is also the name of a street in White Cloud.

Alleghany, the name of a street in Burlington, evidently came from the Alleghany Mountains.

A number of derivations for the word Alleghany are given. One authority says it is a Delaware word, Al-li-ge-wi Si-pu meaning, 'the River of the Al-li-ge-wi'. Many have thought the Al-li-ge-wi were the mound-builders. Another student of Indian languages states that it comes from the Delaware word Alli-gewi-

nengh, meaning 'a land into which they came from distant parts'. The following statement is given as coming from some Canadian Delawares: "The Alleghany Mountains were called by us Al-lick-ewa-ny, 'he is leaving us and may never return'. Reference is made I suppose to departing hunters or warriors, who were about to enter the passes of those rugged mountains."

(Beauchamp, P N of N Y, p. 24.)

The word is found with several different spellings. In New York it is usually spelled Alleghany, while in Pennsylvania it is commonly Allegheny. The mountains are often referred to as the Alleghany range.

(Beauchamp above)

American Chief's Creek (now called Mission Creek), in Shawnee County, received its name from the Kansa chief, so designated by the whites. In 1830 Frederick Choteau, the pioneer fur trader, induced American Chief to settle on this creek, so he could establish a fur trade with the Kansa. Hence the trader named the creek in honor of American Chief.

(Connelley, K & K, p. 213.)

Apache, the name of a street in Leavenworth, probably comes from Apachu, meaning 'enemy', the Zuni name for the Navaho Indians, who were designated

'Apaches de Nabaju' by the early Spaniards in New Mexico. The Apache call themselves N'de, Dine, Tinde or Inde, meaning, 'people'.

The Apache are a number of tribes forming the most southerly group of the Atapascan linguistic family, formerly living in New Mexico, Arizona, and northern Mexico.

(B B E, 30.)

In Leavenworth proper, the streets running east and west are named for Indian tribes, such as: Kiowa, Kickapoo, Dakotah, Cheyenne, etc.

Apache is also the name of a street in Satanta.

Appanoose Creek, a north tributary of the Marais des Cygnes in Franklin County, was named for the Sauk chief Appanoose, who lived on the Sauk and Fox Reservation in Keokuk's time. (Keokuk died in 1848.)

(Green, "In Keokuk's Time" p. 7.)

According to McKenney, Appanoose means, 'a chief when a child'. The name descended to the head of the chief of the tribe. McKenney pronounces the word Ap-pa-noo-se. The name is spelled Ap-pi-nuis in a Sauk and Fox treaty of 1836. In another treaty of the same year it is spelled Ap-a-noose.

(K S H Col. XVI, p. 759)

McKenney says this of Appanoose: "He was one of a delegation sent to Washington in 1837, and when at Boston, was said to have made the most animated speech, both in manner and matter, that was delivered by the chiefs".

(McKenney, "Indian Tribes of North America" V I, p. 42.)

Appanoose, a small town in Douglas County, eight miles east of Overbrook, started as a post-office in 1859, was named for the Creek on which the chief Appanoose lived. He lies buried somewhere in the vicinity of the city.

(Green, "In Keokuk's Time" p. 7)

Appanoose is also the name of a township in Franklin County.

Appomattox, the name of a town in Grant County, formed by the consolidation of Cincinnati and Surprise, comes from the Algonquian word Appomattoc, the meaning of which has been lost. Appomattox was abandoned in 1893.

(K S H Col. XII, p. 472)

Appomattoc is the name of a tribe of the Powhatan Confederacy, which belongs to the eastern division of the Algonquian linguistic family. The Powhatan formerly lived on the lower Appamaton River, Virginia. This is the tribe of which the famous Pocahontas was a member. The tribe was extinct by 1722.

(B B E, 30.)

The word has passed through several forms of spelling - Apamatica, Apamaticks, Apamatuck, Apamatock, etc.

(B B E, 30.)

It is not likely the little town of Kansas was named directly for the Indian tribe, but rather for Appomattox Court House, the village in Virginia, where General Lee surrendered to General Grant at the close of the Civil War.



Arapahoe County was named for the Arapaho Indians, who roamed the plains of what is now western Kansas in the early part of the nineteenth century.

The word is of uncertain derivation, but may come from the Pawnee tirapihee or larapihee, meaning, 'trader'. They call themselves Inunains, which perhaps means, 'our people'. By the Sioux and Cheyenne they were known as 'Blue Sky Men' or 'Cloud Men', the reason unknown. The spelling of Arapaho has gone through few changes. Arapaho is given as the Cheyenne form; A'nipahu, the Kaw; and Arāpakāta, the Crow. Lewis and Clark spell it Ar-rah-pa-hoo. Long spells it Arrapahoe.

The earlier spelling as a county name was Arrapahoe. This spelling is shown for the county on a Kansas map in the Jones and Hamilton Atlas of 1876.

(B B E, 30.)

The Arapaho belong to the western division of the Algonquian linguistic family, closely associated with the Cheyenne.

(B B E, 30.)

The first Arapahoe County was created by the territorial legislature of 1885. When the boundaries of the territory of Kansas were defined, Arapahoe County was in the state of Colorado.

(See Map K S H Col. VIII, p. 450.)

The second Arapahoe County was created in 1873. In 1883 this territory was taken into what are now Finney and Haskell counties.

(K S H Col. VIII, p. 457.)

Arapahoe, a town in Dickinson County, is listed with the lost towns of Kansas.

Arapahoe is preserved in street names in Comanche, Satanta, Pawnee and Caldwell. Caldwell has retained the old spelling, Arrapahoe.

Arickaree River, which cuts across the extreme northwest corner of Kansas, Cheyenne County, was named for the Arikari Indians.

The word Arikari comes from Arika, a Skidi word meaning 'horn', referring to the former Skidi custom of wearing the hair with two pieces of bone standing up like horns on each side of the crest. (Ra is the plural ending.)

The Arikari is the northern branch of the Caddoan linguistic family, which in early days lived in North Dakota. Later when the tribe separated from the Skidi, a branch of the Pawnee (of the middle Caddoan), they settled on the Loup River, Nebraska. Later their territory included what is now the north west part of Kansas.

(B B E, 30.)

Arickaree Island, in the Arickaree River, was the scene of the famous Battle of Arickaree in 1868.

Colonel George A. Forsythe with a small scouting party of about fifty-nine men was surprised by a great number of Cheyenne, Arapahoe, and Sioux Indians near the little Island of Arickaree.

Winfield Freeman of Kansas City, one of the few survivors, describes the battle in a very interesting manner. (See K S H Col. VI, p. 346.) It is estimated that the Indian loss was between 700 and 800. Most of their chiefs fell, among them the famous Roman Nose and Dull Knife.

(K S H Col. VI, p. 346.)

The battle of Arickaree terminated the Indian wars on the plains of Kansas.

(Blackmar)

Arizona Street in Oswego was no doubt named for the state of Arizona.

The state received its name from a small Papago tribe, Arizonac or Arizonaca, so named for the locality in which the tribe dwelt. The word is given with the meanings, 'Place of the small springs', 'few springs'. Arizona is also traced to an Aztec word Arizuna, meaning 'silver bearing'.

(Lawrence, Nat. Geog. Mag." May Aug. 1920, p. 105.)

Arkansas River, which waters the southern half of Kansas, was named for the Arkansa Indians.

(Blackmar)

The Arkansa was a band of the Osage tribe,

belonging to the Dhegiha group of the Siouan linguistic family, closely allied to the Kansa. As the Arkansa were early exterminated, little is known about them; even the meaning of the word is thought to be lost according to some authorities. The Siouan Indian term for the band was, Santsukhdhi, which means 'campers in the highland grove'.

(B B E, 30.)

J. R. Meade of Wichita thinks the word Arkansas is derived from Kansas with the French prefix arc, 'a bow'.

(K S H Col. VIII, p. 173.)

But this is perhaps not correct. Mr. Hempstead in his "Story of Arkansas" makes this statement: "And with relation to 'arc' being a French prefix, signifying 'Bow', it is to be observed that when Marquette visited them (the Indians along the Arkansas River) in 1673, the first Frenchman to encounter them, he found the prefix already there in the word A-kan-sa (Ah-kahn-sah), and therefore it could not have been thereafter added. In the Choctaw language, also, neighbors of theirs, living just across the Mississippi, the name is found pronounced Oc-con-sah. The word is an Indian word and its significance is unknown."

Mr. Hempstead also states J.F.D. Smythe, an Englishman, who made a journey down the Mississippi River in a flat-boat in 1769, in a published account in 1784 gives the name as Sotonia or Arkansaw River; and in another place he speaks of it as the 'Smahana' (Smah-hah-nah) or Arkansaw River.

(Hempstead, "Hist. of Ark." p. 19.)

The word Arkansas is found with many different spellings. Marquette in his "Discoveries and Explorations of the Mississippi Valley" (1673) speaks (p. 49.) of the Indian tribe as the Akansea. ('We got no answer, except that we would learn all as we desired at another great village called Akansea.")

Charlevoix speaks of "The river Akansas which is said to have its rise at a great distance."

(J. of Voyage to N. A.  
Vol. II, p. 231.)

On Seutter's map, from notes of Father Hennepin's Explorations in 1587, the river is marked Riviere des Arkansas.

The Dumont map of 1746 writes it Riviere des Arcancas.

On Jeffery's map of 1778 we find it marked Alkan-sas or Imahans River.

(See Jeffery's Atlas.)

Some of the many other spellings are:

Dakanssea, Akancas, Acansa, AhKanZan, etc.

(K S H Col. IX, p. 524.)

The Arkansas River has had various names during its history. The earliest mention of the river is to be found in an account of Coronado's expedition (1540-1541) where it is given the name of St. Peter's and St. Paul's River.

(Blackmar)

Jaramillo, one of Coronado's party, in writing about the voyage says: "We pursued our way, the direction all the time after this being north for more than thirty days march - So that on St. Peter's day we reached a river which we found to be there below Quivira." So Coronado named the river St. Peter's and St. Paul's. There is no doubt in the minds of historians that this was the Arkansas River.

(K S H Col. VI p. 478.)

Pedro Viol, who was sent by the Spaniards of Mexico to the region of St. Louis to see about developing an overland trade route, in an account of his journey speaks of the "Nepeste River, which we call in French the Arkansas River."

(Connelley, K & K, p. 86.)

The Mexicans named it Rio Napete but early French voyagers named it Akansa, on account of the

Dakota or Osage Indians who lived near its mouth.

(Blackmar)

Mr. Connelley states that it was called Quivira in Coronado's report. He also thinks the Escaujaques were the Arkanse Indians, who came up the Arkansas River, not the Kansa Indians, as some historians try to prove. He thinks the orthography of the two names goes to prove this.

(K & K p. 12.)

(See Quivira and Harahey.)

From the earliest times the Osage Indians called the Arkansas River, Ne-Shutsa or Ne-Shuga, meaning, 'red water'. (In the Osage ne is 'water' and shutsa, 'red'). A tributary of the Ne-Shutsa, the Little Arkansas, they called Ne-Shutsa-Skina or Ne-Shuga-Shingah, 'Little Red River'. (Skinka is 'child'; hence 'a child of the Red River' or Little Red River.)

(K S H Col. X p. 81.)

In the old Raudin map, some time before 1673, the Arkansas River is called River Bazire. A footnote adds that "This is the only map in which the name Bazire is given. Bazire was a merchant of Canada who in 1673 supported Frontenac with which Raudin had also

a great deal to do."

(Winsor, "Hist. of Amer. VI  
p. 235.)

According to Mr. Grinnell the Pawnee word for the Arkansas River was Kits-kah or Kits-ke-uts, 'Long River' (kits-u is 'water', and ti-ke-uts, 'it is long').

(Some Indian Stream Names", p. 330.)

Arkansas City, the largest city in Cowley County, was established in 1870 under the name of Adelphi. Later it was called Walnut City, then Creswell, and finally the name of Arkansas City was adopted, for the river upon whose banks it is located.

(Blackmar)

The Little Arkansas River, was called by the Osages Ne-Shutsa-Skinka or Ne-Shuga-Shingah.

(See Arkansas River.)

"Along the Little Arkansas in the early sixties dwelt the Wichitas, a prosperous, happy, people."

(K S H Col. VIII p. 171.)

Arkansas is the name of a street in Lawrence.

Big Blue River, a tributary of the Kansas River from the north, was called by the Oto and Iowa Indians Man-e-ca-to, meaning 'blue earth', usually spelled Mankato. (See Mankato)

(B B E, 30.)



The Big Blue was named for the Blue Earth River of Minnesota on which the Siouan tribes, Otoes and Iowas, formerly dwelt.

(K S H Col. of Neb. V I.)

The Big Blue flows through what was Oto lands in northern Kansas.

On some of the old maps of Kansas, the name is written Blue Earth. It is so marked in Carey and Leas' Atlas of 1826; and in Morse's Atlas of 1832, on one map it is written Blue Earth and on another Earth River.

Big John, the name of a creek in Morris County, southeast of Council Grove was named for the Indian guide, John Walker. Big John was also the name of one of the three Kansa villages near Council Grove during the years 1847 to 1873 when the Kansa were removed to Oklahoma. The village received its name from the stream.

(Brigham, "Story of Council Grove" p. 107.)

Andreas gives us this statement concerning the origin of Big John Creek: "When Gen. J. C. Fremont in 1846, was exploring the 'Great American Desert' to find a way to the West, he had in the company under his charge a man who was known by his comrades as 'Big John'. At a point where the old Santa Fe trail crossed the creek, there is a bluff of considerable size from which flows a large spring of beautiful clear water. While Fremont was in this region, Big John, on one of his foraging expeditions, discovered the spring, which is located near the head of the creek, and hence the name of Big John Creek, by which it has since been known. The rocks about the spring have inscribed upon them the date of its discovery, and by

whom discovered."

(Andreas, p. 796.)

Big John Spring, still flowing, is now one of the attractions in Fremont Park.

(Connelley K & K, p. 111.)

"Big Timbers", was the translation of the Indian name for the place on the Arkansas River about 27 miles from Bent's fort, where a treaty was made in 1850 with the Sioux, Kowas, and Apaches by the Indian agent, Thomas Fitzpatrick.

(Blackmar.)

Big Woman Creek in Leavenworth County, emptying into Stranger Creek, was named for a Delaware chief who lived on its banks in the early days of Kansas.

("Leavenworth Times", Sept. 14, 1911.)

Black Hawk, an extinct town in Osborne County, was no doubt named in honor of the famous Indian chief.

Black Hawk, in the Sauk Indian Language, Ma<sup>4</sup> katawimesheka<sup>3</sup> ka<sup>3</sup> is derived from ma<sup>4</sup> katáwi, 'it is black', michi, 'big'; kā<sup>4</sup> kã<sup>4</sup>, 'chert', the name referring to the description of a bird or sparrow hawk.

Black Hawk was a subordinate chief of the Sauk and Fox Indians and leader in the Black Hawk war of 1832. He was a brave, crafty warrior, and a bitter

enemy of the whites. After years of fighting he settled on the Des Moines River near Iowaville where he died Oct. 3, 1838.

(B B E, 30.)

Black Hawk, a street in Lyndon, was doubtless named for the Indian chief.

Black Kettle Creek, a branch of the Little Arkansas in Harvey County, was evidently named for the famous Cheyenne chief Black Kettle. In the Cheyenne the word Black Kettle is Mo-ke-ta-ve-to.

Chief Black Kettle and his band figured in many of the western raids during the middle of the last century. He was with the Cheyennes who were removed to the Indian Territory in 1867. But this did not put a stop to the atrocities visited on the western white settlements. Custer was sent down to the Cheyenne settlement on the Washita River with a command of U. S. Cavalry to put a stop to these depredations. In November 1868 the U. S. troops annihilated Black Kettle's camp. Every warrior, including Black Kettle himself, fought until he was killed.

(K S H Col. X p. 11, & VIII p. 110.)

Black Kettle is the name of a street in Mound Ridge.

Bluejacket's Ford, just above the junction of the Little Wakarusa with the Wakarusa, was named for a Shawnee chief who lived there until the Shawnees were sent to Oklahoma.

'Bluejacket' is a translation of the Shawnee word Weh-yah-pih-ehr-sehn-wah.

(K S H Col. X, p. 397.)

Mr. Howe has the spelling, Wey-a-pi-er-sen-wah.

(Hist. Col. Ohio, p. 300.)

The word, Bluejacket, has an interesting history. It was Charles Bluejacket for whom the ford was named. His father Jim Bluejacket, was a friend of Tecumseh and was killed in the Battle of the Thames in 1813. Jim's father, the first Chief Bluejacket, was not an Indian, but a Virginian, Marmaduke Van Swerangen. When he was about seventeen years of age, Marmaduke <sup>r</sup>o~~f~~ (Duke as he was commonly called) and a younger brother were captured by the Shawnee Indians. Duke agreed to go with his captors and become naturalized into their tribe, if they would allow the younger brother to return home in safety. This proposal was carried out in good faith by both parties. When captured Duke was dressed in a blue linsey blouse or hunting shirt, from which he got his Indian name of Weh-yah-pih-ehr-sehn-wah, or 'Bluejacket'. This was during the Revolutionary War. Duke was taken by his captors to their home near what is now Chillicothe, Illinois. This account of him is given: "After arriving at his adopted home, Duke, or Bluejacket, entered with such alacrity and cheerfulness into all the habits, sports and labors of his associates that he soon became very popular among them. So much was

this the case that before he was twenty-five years of age he was chosen chief of his tribe. He took a wife of the Shawnee and reared several children, but only one son, Jim Bluejacket. (From a letter written to the State Historical Society by Mrs. Sally Gore, daughter of the late Rev. Charles Bluejacket, of Bluejacket, Oklahoma. (K S H Col. X p. 397.)

The Shawnees with their chief Bluejacket were removed to Kansas about 1825 and settled on their reservation south of the Kaw River.

Not far from Bluejacket's Ford on the farm of E. W. Melville are some large rocks on the summit of a hill. Every spring after the departure of the Shawnees to Oklahoma, one of them used to return and try to buy this hill section of forty acres. This was supposed to be a meeting place of the Indians, no doubt a burying ground. When he was refused the land the Indian would sit on his horse and gaze to the south and west as silent and motionless as a statue for hours, and then ride off without a word. (From a letter by E. W. Melville written July 24, 1925, who knew Bluejacket.)

"Mrs. Hester Kelly Watson, of Belvue, Pottawatomie County, Kansas, has given the Kansas Historical Society a piece of blue linsey-woolsey goods, said to have been of the same material as the jacket worn by Marmaduke Swerangen when stolen by the Indians. It came to Mrs. Watson through her mother, Maria Louisa Marsh (Mrs. John Kelly) a granddaughter of Sarah Swerangen, the sister of Marmaduke."

(A footnote K S H Col. X p. 397.)

Bonner Springs, Wyandotte County, has had two Indian names during its history: "Four Houses" and Tiblaw.

(See q.v.)

Burnett's Mound, three miles south west of Topeka, was named for the old Pottawatomi chief, Abram B. Burnett, long before Topeka was settled by the whites. To his tribe he was Kah-he-ga-wa-ti-an-gah, the son of Kaw-kee-me.

(K S H Col. XIII p. 371.)

When the city of Topeka was established in 1854, the town company (not knowing the original name) rechristened the mound, Webster's Peak, but the farmers had already become accustomed to calling it Burnett's Mound and in a few years the name of Webster's Peak was dropped.

Burnett and his tribe settled near the base of the mound in the early forties. The old chief died in 1870, and lies buried on the mound that bears his name. His burial place is now marked with a monument.

("Topeka Capital", July 2, 1922.)

The cabin was situated on the north side of Shunganunga Creek, on what is now the land of W. C. Little. After the chief's death his wife and family moved to Oklahoma, where his many descendants are now living.

(K S H Col. XIII p. 371.)

Burnett built the first cabin in Topeka. He kept a little store and the trading point was known to the Pottawatomies as Union Town.

Old Abram Burnett was an interesting character. It is said, "he was a very large man, weighing almost five hundred pounds, and a man of some education. The only way he could mount into his wagon was by means of a pair of steps, which he carried for the purpose.

(K S H Col. XIII p. 371.)

Among his many virtues the old chief had one fault. He went to Topeka two or three times a week and always took "a couple of gallon jugs to be filled with the drink that cheers." This is told of him: "Imbibing too freely, Burnett could never climb back into his wagon. It took seven men to lift him. Finally some one made a chute and thereafter they rolled the old soak into the wagon, turning the ponies loose to take him home."

("K C Star" Aug. 14, 1927.)

Mr. Snyder, former Superintendent of the Pottawatomie Reserve near Mayetta gives us this conflicting information concerning Burnett: "Abram Burnett was not a chief but was a warrior and acted as interpreter. He was a powerful man physically and had great fighting skill. Burnett met seven warriors single handed and killed all of them. After killing the last, he piled them on a heap and then, sitting on those he slew, defied a large number of enemy braves. After this battle, Burnett was given a warrior's name, Nan-wish-mah, meaning 'the foe I laid low'."

(From a pamphlet in State Hist. Lib. Topeka published 1924.)

Caddo Street in Satanta received its name from the Caddo tribe. (All the streets in Satanta have Indian names.)

(Mrs. Mae C. Patrick - Letter Aug. 1926.)

The word Caddo is a contraction of Ka'dohāda'cho, meaning 'Caddo proper' or 'real Caddo'. Their own name is Hasinai, 'our own folk'.

(B B E, 30.)

The Caddo belong to the southern group of the Caddoan linguistic family, closely related to the Wichita. When first known they were living in what is now Louisiana. They were gradually pushed westward until they were placed on a reservation in Oklahoma.

During the Civil War most of the tribe took refuge in southern and western Kansas.

(B B E, 30.)

Cahola Creek, Morris County, near Council Grove, takes its name from the Kansa Indian village along its banks, during the years 1847-1873. It was one of the three Kansa villages governed first by Kah-he-ga-wah-che-ha (Hard Chief) then by Al-le-ga-wa-ho (Head Chief).

(K S H Col.X p. 353.)

Cahola is a Kansa word meaning 'Living water' or 'By the water'.

(Lalla M. Brigham, Letter, July 4, 1929.)

Cahola, or Cahalu, as it is spelled by Morgan in his "History of Wyandotte County", was the last Indian village to leave Kansas, when the Kansa were transferred to Oklahoma in 1873.

Cahola, a town shown on the map of Morris County in Andreas "History of Kansas" (1888), but not on the present day maps, must be numbered with the lost towns of Kansas.

Canada, the name of a small town in Marion County, no doubt was named for the province of Canada. The word according to one authority comes from the Huron, Kanada, meaning, 'village' or 'settlement'. In early



history Canada was used to designate all the Indians of the province of Canada, and by some writers in a more restricted sense. The early French writers used the term Canadians to designate the Algonquian Tribes on or near the St. Lawrence.

(B B É, 30.)

Rev. G. Bryce in his "History of the Canadian People" gives us this interesting history of the word Canada. It is first found in Cartier's account of his voyage given by Ramusio, 1556. It was used for a century and a half before any meaning could be found, which no doubt accounts for the difference of opinion concerning the word. In the writings of Father Hennepin in 1698, we are told "that the Spaniards were the first who discovered Canada; but at this first arriving, having found nothing considerable in it, they abandoned the country and called it, Il Capo di Nada, that is 'a cape of nothing'; hence by corruption, sprang the word Canada, which we use on all the maps."

The above writer gives another suggested derivation of the word as this: "Father Charlevoix, in 1744, states that the bay of Chaleur was formerly called the 'Bay of Spaniards' and that according to

an ancient tradition the Castillians had entered there before Cartier, and when they found no gold mines they exclaimed, 'Aca nada!' meaning 'nothing here'. And thus the savages took up the word Canada, and gave it to the French as the name of the country.

But the most probable origin of the word is the one given by Father Charlevoix in a footnote. "Some derive this name from the Iroquois word Kannata which is pronounced Cannada, and signifies a 'collection of dwellings'."

Schoolcraft gives almost the same meaning. He says the Mohawk word for town is Ka-na-ta, the Cayuga, Ka-ne-tae, and the Oneida, Ku-na-diah. These are three tribes of the Iroquois confederacy, belonging to the same linguistic family as the Hurons. Bryce says: "The use of the word, Kannata, for village, in Brant's translation of the Gospel of Mark into Mohawk, in the later years of the last century confirms this derivation."

(Bryce, "Hist. Canadian People" p. 3.)

Canada is the name of a township in Labette County.

Canada is the name of a street in Highland.

Cayuga, one of the lost towns of Atchison County, was laid out by a New York colony, 1856, and named for

Cayuga, New York.

(Sheffield Ingalls "Hist. of Atchison Co."  
p. 118.)

Cayuga is the Anglicized form of Kwěnio' gwě<sup>n</sup>  
meaning, 'the place where locusts were taken out'.

(B B E, 30.)

Beauchamp gives the meaning from one authority  
as, 'where they hand boats out'; and from another,  
as from the word, Kio-ok-wen, 'from the water to the  
shore'. The Moravians usually wrote the name,  
Gajuka. The earliest English forms were Caiaugo  
and Cajugu.

(Beauchamp P N of N Y p. 34.)

The Cayuga was a tribe of the Iroquoian linguistic  
family, one of the famous five nations of history,  
formerly occupying the shores of Lake Cayuga, N.Y.

(B B E, 30.)

(Cayuga is a popular place name in the United States;  
it is used as many as ten times; Lake, county, creek  
and village in New York; village in Illinois,  
Mississippi, North Dakota, etc.)

Chapman's Creek, in Dickinson County, a tributary  
of the Smoky Hill, once had the Indian name, Nish-co-  
ba, 'deep water'.

(See Nish-co-ba.)

Chatauqua County, was named for Chautauqua  
County, New York, the former home of Honorable Edward  
Jacquins, who was a member of the Kansas legislature,

1875, from Howard County, and introduced a bill dividing Howard County into Chautauqua and Elk.

The word Chautauqua is found with several derivations and meanings. One authority gives it as from the Seneca word T'kěñ chiata' kwě'n meaning, 'One has taken out fish there', referring to Lake Chautauqua.

(B B E, 30.)

Mr. Beauchamp in his "Aboriginal Place <sup>N</sup>names of New York", explains the word quite fully. He says that according to one Seneca chief the word means, 'the place where one was lost'. It is also interpreted, 'where a body ascended or was taken up'. The Seneca tradition is that a hunting party of Indians was once encamped on the shore of the lake. A young squaw of the party dug up and ate a root that created thirst, to slake which she went to the lake and disappeared forever. Thence it was inferred that a root grew there which produced an easy death; a vanishing from the afflictions of life.

The above writer also states that another chief of the same tribe gives this interpretation: "A party of Senecas were returning from the Ohio to Lake Erie. While paddling through Lake Chautauqua, one of them caught a strange fish and threw it into

his canoe. After passing the portage into Lake Erie they found the fish still alive and threw it into Lake Erie; hence the original name T'kantchata'kwan, 'one who has taken out fish there', from ga-jah, meaning 'fish', and gadah-gwah, meaning 'taken out'. By dropping the prefixes according to Seneca custom the compound name jah-dah-gwah was formed. The word is written in numerous ways in early accounts. The French documents of 1753 spell the word Chatacouit. In the Seneca language it is written Cha-da'gweh; in the Onondago and Cayuga, Cha-da-quā; in the Tuscarora, Cha-ta-quā; and in the Mohawk, Ja-da'qua.

Chautauqua, sometimes called Chautauqua Springs, a small village in the southern part of Chautauqua County, seven miles south of Sedan, was established in 1881. No doubt it was named for the county.

Chautauqua Springs, are situated in a little valley south of the village of Chautauqua. The waters are noted for their medicinal value.

Andreas gives this interesting bit of Indian history concerning these springs: "While excavating the earth in opening up the spring the workmen struck upon rock standing upright and arranged in a sort of basin shape, presenting evidence that it had been the handwork of man. The theory is that this spring was known to the Indians who no doubt knew of their medicinal properties long before white men trod this region."

(Andreas, p. 1221.)

Cherokee County was organized by the first territorial legislature in 1885 and named McGee County in honor of Mabilion W. McGee. McGee was a pro-slavery man; so the free-state legislature changed the name to Cherokee County being formed from the Cherokee neutral lands.

(Blackmar)

Cherokee, the name by which this Iroquoian tribe is commonly known, has no meaning in their own language, and seems to be of foreign origin. As used among themselves the form is Tsa'-lǎǵi or T-sa'-rǎǵi. It first appeared as Chalague in the Portuguese narrative of DeSoto's expedition, published originally in 1557, while we find Cheraqui in a French document of 1699, and Cherokee as an English form as early as 1708. The name has thus an authentic history of 360 years. There is evidence that it is derived from the Choctaw word choluk or chiluk, signifying a 'pit' or 'cave', and comes to us through the so-called Mobilian trade language, a corrupted Choctaw jargon formerly used as the medium of communication among all the tribes of the Gulf states, as far north as the mouth of the Ohio River. This same idea is expressed in their Mohawk

name, Oyata'ge'ronoñ, signifying, 'inhabitants of the cave country'. In the numerous caves of the Alleghanies are to be found many traces of Indian occupancy. Their Catawba name is Mañterañ, signifying, 'coming out of the ground'.

(A R B E 19th Part I, p. 11.)

The proper name by which the Cherokee call themselves is Yũñ'wiyă, or Ani'-Yũñ wiyă' in the third person, signifying 'real people' or 'principal people', a word closely related to Oñwe-hoñwe, the name by which the cognate Iroquois know themselves. The word properly denotes 'Indians' as distinguished from people of other races, but in usage it is restricted to mean, members of the Cherokee tribe, those of other tribes being designated as Creek, Catawba etc. On ceremonial occasions they frequently speak of themselves as Ani'-kitu'hwagi, or people of Kitu'kwa, an ancient settlement on Tuckasegee River and apparently the original nucleus of the tribe. Under the various forms Cuttawa, Gattochwa, Kittuwa etc., as spelled by different authors, it was also used by several northern Algonquian tribes as a synonym for Cherokee. The word Cherokee is found in fully fifty different spellings, some of the most common being, Charokees, Cheelake, Cheerakee, Chel-a-ke, Cheloculgee, Cherokees, Cherakis, Cherikee etc.

(A R B E as above.)

The history of the Cherokee as told by James Mooney for the Bureau of the American Ethnology is very interesting. With the invention of an alphabet by Sequoya in 1821, the Cherokee made rapid advancement in civilization. When they were moved west of the Mississippi in 1835 they had newspapers, the Bible, and numerous books had been translated into their language.

(See Sequoya.)

(A R B E above.)

Cherokee, an important town of Crawford County, close to the border line of Cherokee, was named for Cherokee County because at the time of settlement it was thought to be in Cherokee County. The first building in Cherokee was early in the year 1870, when the Kansas City, Fort Scott and Gulf Railroad was being built. Cherokee was started as a supply camp.

Cherokee Neutral Lands. When the treaty was made with the Cherokees of the Allehanies in 1832 to move west of the Mississippi, they complained that the Cherokee Strip in Oklahoma was not sufficient for their number. So in 1835 they were given an added tract in Kansas, known as the Cherokee Neutral Lands. This was land from the Osage reservation in the southeastern part of the state, including about what is now Crawford and Cherokee counties. This land was ceded back to the United States by a treaty of 1866.

(Blackmar)



Cherokee Townships are found in the following counties: Cherokee, Barton and Brown.

Cherokee, Wise County, was incorporated in 1857, but is now listed with the lost towns of the state.

Cherokee City, Cherokee County, was made a postoffice in 1868, but was soon discontinued.

Cherokee as a street name is very popular in Kansas towns. As many as ten of the cities examined have made use of Cherokee: Topeka, Leavenworth, Comanche, Sedan, Girard, Eldorado, Elk Falls, Muscotah, Oskaloosa, Satanta.

Chetolah or Chetola, Geary County, the name of one of the prospective cities of the state is perhaps a Pawnee word.

(Connelley.)

The town site was surveyed and the town incorporated in 1855, but no building was ever done.

(K S H Col. VIII p. 232.)

The Kansas State Historical Society held share number 58 in the Chetolah Town Company

(K S H Col. VII p. 363.)

Chetopa, Labette County, was named for the Osage war chief, Chetopa. Two meanings are given for the word, one being 'four houses' (che, 'houses', and topa, 'four'), the town having been built on the site of the four houses occupied by the four wives of

Chetopa.

(K S H Col. VII p. 476.)

Andreas in his history of Kansas gives the meaning of Chetopa as 'black dog'.

(Andreas, p. 1564.)

Andreas spells it Chetopah on his map on page 900.

(The true Osage word, however, for black dog is Sho-te-ca-be. So it is likely that Chetopa is an English corruption of this word, as nearly all Indian names refer to some animal.)

The site of the town Chetopa was located by Dr. Lisle, then living in Kansas, for a colony formed at Powhatan, Ohio, in 1857, and given the name Chetopa for the old war chief, who was living in the vicinity of the present Chetopa at that time, and who was a close friend of Dr. Lisle.

(Blackmar)

Chetopa Creek, Neosho County, tributary of the Neosho River. It was formerly spelled Chitopa.

Chetopa Township, Labette County.

Chetopa Township, Wilson County.

Chetopa Creek, Wilson County, tributary of the Verdigris River.

Chetopa, as a place name, is found only in Kansas.

Cheyenne County, the northwest county of Kansas, was organized in 1873. It was named for the Cheyenne Indians who with their kinsmen the Arapaho roamed the western part of Kansas until their removal to the Indian Territory 1867.

The name Cheyenne is derived from the Sioux word Sha hi'hena, Shai-ena, or the Teton Shai-ela, meaning, 'people of alien speech', from sha'ia, 'to speak a strange language'. They called themselves Dzī' tsi' istás, nearly equivalent to 'people alike', that is 'our people', from İtsıstau, 'aLike' or 'like this' (animate); ehıstă, 'he is from or of the same kind'. By a slight change of accent it might also mean, 'gashed ones', from éhıstăı, 'he is gashed' or possibly 'tall people'. "In the sign language they are indicated by a gesture which has often been interpreted to mean 'cut arms' or 'cut fingers' - being made by drawing the right index finger several times rapidly across the left - but which appears really to indicate 'striped arrows', by which name they are known to the Hidatsa, Shoshoni, Comanche, Caddo, and probably other tribes in allusion to their old time preference for turkey feathers for winging arrows."

(B B E, 30.)

The word Cheyenne is found with many spellings.

Cayani (pronounced Shayni) is the form found in a Kansa manuscript of 1882; Chaoenne is used by Clark in his journal of 1809; Chayenne, Clark uses it in 1804; Chien by Lewis and Clark in their Travels of 1806; Chyannes in Lewis and Clark Journal of 1840. Many other forms may be found.

(B B E, 30.)

The Cheyenne are classed with the northern division of the Algonquian linguistic family, closely related to the Arapaho. In about 1700 they were living along the upper Mississippi River. The French first mention them under the name of Chaa. Later they moved to the Cheyenne River in Dakota where the northern branch remained while the southern branch came south into western Kansas, Nebraska and Colorado.

(B B E, 30.)

The Cheyenne will long be remembered for the terrible Cheyenne raid of 1878. Under the leadership of chief Dull Knife, a band of about 300 warriors left their reservation in Oklahoma to join their kindred, the Sioux in the Dakotas. They passed thru western Kansas, committing all kinds of depredations on their way. This was the last Indian raid through Kansas.

(K S H Col. IX, p. 577.)

Cheyenne Township in Barton County.

Cheyenne is a discontinued postoffice in the northeast corner of Osborne County.

(K S H Col. IX, p. 426.)

Cheyenne Bottoms is some bottom land in Barton County, about eight miles north of what was old Fort Zarah and about five miles from Great Bend.

(K S H Col. X, p. 109)

Pike on his expedition of 1806 crossed the Cheyenne Bottoms. This is his description of them, "As you approach the Arkansas within fifteen or twenty miles the country appears low and swampy."

(K S H Col. X, p. 109.)

Cheyenne is used as a street name in many Kansas towns: Leavenworth, Comanche, Caldwell, Kansas City, Kansas, Satanta and no doubt many others.

Chicago. Several attempts have been made to establish a Chicago in Kansas, named no doubt for the city of Chicago, Illinois.

The word Chicago is given with varying origins and meanings. One authority gives the meaning in Sauk, Fox and Kickapoo languages as 'the place of the skunk', from shĕkagua, 'skunk', and shĕkakohĕgi, 'place of the skunk'. This was the ancient name of the south part of Lake Michigan, "due, it is said, to a large skunk that once lived along the south shores and was killed in the lake by a party of fox hunters."

(B B E, 30.)

Mr. Boyd gives the derivation Chicagowunzh meaning, 'the wild onion or leek', because of the great number of wild onions which grew on the site of the city. The argument is put forth that it can not be skunk, as Kang in Algonquian signifies, 'porcupine' and she-kang is 'polecat'.

(Boyd, Ind. Local Names.)

Chicago is given as the name of a Miami village on the present site of Chicago, 1670-1700. According to another authority it was a Wea village. Father Allouez in his discoveries of the Mississippi region, a few years later than Father Marquette, speaks of it as an Ojibwa or Chippewa village.

(B B E, 30.)

The word Chicago has passed through various spelling to reach the simplified form of today. In the journal of Father Allouez, who made a journey to the Illinois even earlier than Father Marquette, 1657, we find this sentence: "His first mission was at the Dutchibouec (Ojibwa and Chippeway) village of Chegoimegon!" (Footnote in "Discovery and Exploration of Miss. p. 71.) One several of the old maps we find various spellings. On Franquelin's map of 1688 we find Fort Checagon, and on Minet's map 1685, the river is called Le Choucagoua.

(Winsor V. IV Part I p. 229.)

In Charlevoix' Journal we find the phrase, "as he was going from Chicagou, which is at the bottom of Lake Michigan etc." (p. 89.) A footnote is added on page 169 explaining that "Chicagou was a well-known Indian site before the coming of the white man". Another note on page 170 explains that although Joliet and

Marquette (1674-75) both visited the village and river of Chicago they did not use the term Chicago. The Chicago River they called the 'River of the Portage'. In the American Atlas by Jefferys, 1778, on one map, the fort or village is spelled Chicagou, while on another the river is spelled Chicagoo. Chicago is not found with its present spelling until the first of the nineteenth century. It is so written on the Morse Map of 1822.

The many attempts to implant the name Chicago in Kansas have all ended in failure.

Chicago, Sheridan County, is listed with the lost towns of the state.

Chicago Heights in Shawnee County, just north of Topeka is among the lost towns of the state.

New Chicago, in Neosho County, has an interesting history. New Chicago, Tioga, Alliance and New Chicago Junction were four rival towns which sprang up almost simultaneously, on and near the present site of Chanute. New Chicago was laid out in May and the plot was filed June 11, 1870. The M.K.&T. Railroad was built through the same year and induced to build a station at New Chicago. About the same time that New Chicago was plotted, Alliance was laid off, adjoining New Chicago on the west, by John Cooper, and Chicago Junction, adjoining New Chicago on the north, was established by K. P. Stone. These two towns made little progress. But New Chicago found her rival in Tioga, which was established about the same time on an eighty acre plot, cornering with New Chicago on the northwest, north of Alliance and west of Chicago Junction. The L.L.&G. railroad was built between the two towns. The M.K.&T. (now the Missouri Pacific) favored New Chicago and the L.L.&G. assisted Tioga. A bitter fight between the two towns lasted about two years, each town throwing all the obstacles possible in the way of the other. The fight was ended

by the building of a new school. New Chicago got most of the committee, who located the building on the extreme south side of New Chicago, as far as possible from Tioga. Finally by means of a petition signed by 146 citizens, the four towns consolidated in 1872. The name Chanute was given to the new town in honor of O. Chanute, Civil Engineer for the L.L.&G. Railroad. Through this bit of strategy the depot was moved to Chanute.

(K S H Col. XII p. 426.)

New Chicago Junction, (See New Chicago.)

Chickamauga, the name of a street in Colby, is a transplanted Indian word. Chickamauga is derived from Tsíkámáǵi, of Shawnee, Creek or Chickasaw origin.

(B B E, 30.)

Chickamauga was the name given to a band of the Cherokee who espoused the English cause in the Revolutionary War. They moved westward along the Tennessee River and established homes on Chickamauga Creek near where is now Chattanooga.

Chickasaw, Coffey County, is one of the many "paper towns" of the state. It was conceived by a party in Louisville, Kentucky, 1857, as a rival to Hampden, to be located one mile east of Hampden. No improvements were ever made.

(Andreas, p. 663.)

It is likely that the prospective town was named for the Chickasaw Indians.

The Chickasaw is an important tribe of the Muskogean linguistic family, closely related to the



Choctaw in language and customs, although formerly the two tribes were bitter enemies. The meanings of both Chickasaw and Choctaw are lost.

(B B E, 30.)

The word Chickasaw has passed through many forms before reaching its present spelling. DeSoto mentions the tribe as the Chicza and locates them at Chickasaw Bluffs, now Memphis, Tennessee.

(B B E, 30.)

Father Marquette spelled it Chicachas.

(Marquette Dis. of Miss. p. 47.)

DuPratz on his map of 1757 shows Country of the Chicasawa.

(Hist. of La. V. I.)

LaHarpe's map, 1718, has Chicas, and one of the villages marked Chisca.

In Father Hennepin's "New Discovery", we find this sentence: "one answered three times, Chikacha, Sikacha which was likely the name of his nation." (p. 190.) On his map he shows the Chiquacha villages. (p. 22.)

Charlevoix spells it Chicachas. On Dumon's map it is marked Pays des Chicachas. Many other spellings are given.

(B B E, 30.)

Chickasaw is a street name in Topeka and Pawnee.

Chicopee, a town in Crawford County, has an eastern Indian name. Beauchamp classifies Chicopee as an Algonquian word, meaning 'a large spring'. He says it is also defined as 'cedar tree' and 'the place of birch bark'.

(P N of N Y p. 195.)

The little town of Kansas undoubtedly received its name from one of the eastern names; the Chicopee River in Massachusetts, a city in Massachusetts or Maine, Chicopee Falls, Connecticut.

Chikaskia or Chicaskia River, is a branch of the Arkansas River flowing through Barber, Harper and Sumner counties. The word Chikaskia is thought to be derived from the Caddoan word, Shawacospah or Shawacaskah, (perhaps of the Wichita language).

C. J. Phillips of Sapulpa, Oklahoma, states that Chi-kas-kia may be a mispronunciation of an Osage word, meaning 'Clear Fork' to distinguish it from the Salt Fork, which is more red.

(From a letter, June 1926.)

In the diary of Luther A. Thrasher (1868) we find this sentence: "Made a rapid march of twenty-five miles and camped on Shawacaskah." (Luther A. Thrasher was Quartermaster of the 19th Kansas Cavalry.)

(K S H Col. X p. 662.)

On a United States map in the Jones and Hamilton Atlas of 1876, the river is marked the Shawacospah.

On Colton's maps of 1856, in one place the name is spelled Shawacoskah and in another, Sha wa cas kah.

Not until Everet's map of 1887 do we find the modern spelling, Chikaskia.

Chikaskia is given as the name of a town in Sumner County, on the Chikaskia River, on some of the older maps. It is now numbered with the lost towns of the state.

Chikaskia as a township name is used in the three counties: Harper, Kingman, and Sumner.

Chinango, the former name of a street in Leavenworth, (now Rose) perhaps comes from Chenango, a Seneca word derived from Ochenango meaning, 'large bull thistles'. Chenango was a former Indian village on the Chenango River, New York.

(B B E, 30.)

Chingawassa Springs, located in a beautiful natural park in the northeastern part of Marion County, has a Kansa or Osage Indian name, meaning, 'handsome bird'.

(X S H Col. XVI p. 355.)

Mrs. Brigham, in her "History of Council Grove", gives Shin-ga-wassa (Handsome Bird), as a chief of the Great Osages, one of the signers of the treaty drawn up under the famous Council Oak in Council Grove. (See Council Grove.)

Another authority states that Chingawassa was a Kaw Indian, not a chief. He makes this statement about him: "Ching-gah-was-see was a good Indian and a noted brave, and had the honor of having a spring named for him."

(K S H Col. XVI, p. 355.)

Shin-gawassa, 'Handsome Bird', is also given as one of the signers of a treaty between the United States and the Great and Little Osages, made at Council Grove, Aug. 10, 1825.

(K S H Col. XVI, p. 751.)

Mr. Alex E. Case, a resident of Marion County since 1866, who suggested the name Chingawassa for the springs, gives this statement: "Chingawassa was a noted Kaw chief, and the springs were close by the Kaw Indian Trail from near Council Grove west through Marion. The vicinity of Marion was a great resort for the Indians -- The Sioux and Fox Indian Trail also passed through Marion. During the summer and fall months,

Indians were here most of the time, and on their way west in search of game and furs." Chingawassa Springs was first known as Carter's Springs.

Mr. Case gives this description of the Springs. Three or them are mineral and have valuable medicinal properties, according to an analysis made by the State University of Kansas. The bottom of these mineral springs has never been reached. There are twenty-five or thirty other springs not mineral, coming from a bluff about twenty-five feet high. (From a letter received from Alex E. Case written June 20, 1925.)

Marion and Chingawassa was the name given to the railroad which was built through Marion from Council Grove in the early eighties.

(From letter above.)

Chisholm Creek, flowing through the city of Wichita, was named for an Indian, Jesse Chisholm.

Jesse Chisholm was a Cherokee half-breed who had been adopted into the Wichita tribe. He came with a band of Wichitas to the present site of Wichita and built a home on the creek which bears his name. He had done much for his tribe and had bought captive Mexican children from the Comanches and raised them as his own.

(K S H Col. VIII, p. 176.)

Chisholm Trail was the trail made by Jesse Chisholm from his ranch to the present site of the Wichita

agency on the Wichita River, Indian Territory, a distance of 220 miles. It was much used by the Indians and traders, and later by the government in transporting supplies to Fort Sill. It is still known as the Chisholm Trail.

(Blackmar.)

Chisholm is the name of a street in Caldwell.

Choctoaw, the name of a street in Leavenworth, is possibly a corruption of the Spanish chato 'flat' or 'flattened', alluding to a custom of these Indians of flattening the head.

The word is found in many forms: Chacktaws, Chactah, Chaktaws, Chatkaws, Chocktows, etc. Tca-ta' was the Kansa name for them and Ta' -qta, the Kwapa.

(B B E, 30.)

The Choctaw are an important tribe of the Muskogean linguistic family, formerly occupying Georgia and portions of the southern states.

Choctah is the spelling used for the name of a street in Satanta.

Chuck-kan-no, meaning, 'they stopped there', was the Delaware Indian name for the upper part of the Delaware River in northeastern Kansas. The Indians gave it this name from the fact that during the

grasshopper raid of 1830, the grasshoppers seemingly were stopped by the Delaware River.

(Connelley, "Atchison Daily Globe"  
November 29, 1907.)

Cimarron River, a southern branch of the Arkansas, has had several Indian names during its history. The first mention of the Cimarron to be found on record was made in 1807, by Pike, who called it the Grand Saline or Newsewtonga.

Tanner in 1823 referred to it as the Nesuhetonga or Grand Saline. (See Negracka.)

(Blackmar)

In 1846 the same writer, Tanner, called it the Semarone, Negracka or Red River, (See Negracka.)

On the Carey and Lea map of 1827 it is marked Negracka or Red River.

Major Long on his map of the Kansas region 1819 marks it the Nesuketonga.

(K S H Col.Iand II p. 281.)

Cimarron is a Spanish word, meaning 'wild' or 'unruly'.

(Blackmar)

It is not known definitely when nor how the river was given its Spanish name, but it was somewhere between 1845 and 1855, with spellings Semarone, Cimmaron,

and finally the present form Cimarron.

The Walker map of 1874 gives the present spelling, also the Jones and Hamilton map of 1876.

Claymore or Clymore, now Coffeyville, in Montgomery County, was named for an Osage chief who lived near. It was established in 1867 as Claymore or Tally Springs. In the spring of the same year the town of Westralia, a mile or so south of Claymore, was started. During the fall of the same year Colonel Coffey and N. B. Blanton united the two towns into Coffeyville, About a mile and ~~a~~ half south of Westralia, on the east side of the Verdigris, stood the town of Parker, named for one of the founders, D. T. Parker. This town was designed to be the southern terminus of the Leavenworth, Lawrence and Galveston railroad, but when the railroad chose the west side of the river, the neglected Parker was doomed. The rush of population went back to Coffeyville, and another Coffeyville, a little north of the first site, was started in 1871. Most of the houses of Parker were hauled to Coffeyville.

(Andreas, p. 1574 & K S H Col. XII p. 475.)

The first or 'old town', now known as South Coffeyville, was the scene of the Dalton raid and many other famous desperado acts.

(Same above.)



Claymore, the name of a creek in Montgomery County, left hand branch of the Verdigris River, received its name from the same source.

(George Hill, of Independence.)

Cofachiqui, located a short distance south of what is now Iola, was one of the early settlements of the state. The town was named for an Indian Princess, Cofahiqui, who was famous in the days of DeSoto. Cofitachiqui was the name of the capital or seat of her government on the lower Savannah River, Georgia. When DeSoto visited the village, the princess presented him with a costly string of pearls, which she hung around his neck.

( A R B E 19 Part I p. 23.)

Mr. Goodrich in his "Lives of Celebrated American Indians", describes the incident thus: "While this conversation was going on Cofachiqui was occupied in disengaging from her neck a string of pearls, as they are called by the narrator who attended the expedition. These pearls were as large as hazel nuts, and the string passed three times around her neck and hung down to her girdle. This she put into the hands of Juan Ortiz, to deliver to the general, her feminine scruples not allowing her to present them directly."

Cofachiqui was the first county seat of Allen County, and a town of some importance for two years. Rev. Cyrus R. Rice, in his "Experiences of a Pioneer Missionary", gives this description of the little town: "Cofachiqui, named for an Indian Princess, was the

largest and most important city in the great Neosho Valley. It consisted of the hotel, two hewed-log store rooms with rooms overhead, one log dwelling, a small cabin saloon, and a number of beautiful vacant lots."

(K S H Co. XIII, p. 306.)

Cofachiqui had been established by a company of pro-slavery men from Fort Scott. In 1858 the Free State legislature moved the county seat to Humboldt. When Iola was started in 1859 all the houses of Cofachiqui were moved to Iola, and the little town with its romantic Indian name was erased from the map of Kansas.

(Blackmar)

Coffeyville, in Montgomery County, was first called Claymore or Clymore, for an Osage chief who lived near. (See Claymore.)

Colbert, a discontinued village of Lincoln County, may have received its name from this early designation of the Mississippi River. Marquette so named the Mississippi in honor of William Colbert, A Chickasaw chief, who aided the Americans during the Revolutionary War and during the war of 1812. (See Mississippi.)

Coloma or Koloma, the name of a former hamlet of Woodson County, may be Indian.

Colomawas the name of a division of the Nishinam Indians between the American River and the southe fork of the Yuba in Eldorado County, California.

(B B E, 30.)

(However, Coloma may be a Spanish name which was given to this little band of Indians by the whites.)

No doubt Coloma was a transplanted name for the prospective city of Woodson County, as there are no less than seven Colomas in the United States, one found in each of the following states: Alabama, Colorado, Indiana, Michigan, Missouri, Montana, and Wisconsin.

Comanche County was created by an act of the state legislature in 1867 and was named for the Comanche tribe of Indians.

(Blackmar)

The Comanche or Padouca tribe belongs to the Shoshoni branch of the Shoshonian linguistic family. The Comanche of western Kansas were an off-shoot of the Shoshoni of Wyoming, at one time perhaps one tribe. The Shoshoni were driven into the mountains by the Sioux, and the Comanche or Penateka division was

driven southward. The first mention we have of the tribe is under the name Padouca. Just when they became known by the name Comanche is not definitely known, nor is the origin or meaning clear. Pike on his expedition of 1811 may have been the first to use the name Comanche. Long, on his expedition to the Rocky Mountains in 1823, spelled it Cumancias.

Neme' nē or Nimēnim, meaning 'people of people' is their own tribal name. In the Original Journal of Lewis and Clark, 1805, the name of the tribe is given as Nemousin. The Arapaho name for the Comanche was Ca'-tha, 'having many horses'. The Shoshoni name for their brother tribe was Cowmainsh (from which perhaps came the name Comanche). The Comanche pronunciation is Comantz. The Kiowas called them Gyai'-ko, 'enemies'.

(B B E, 30.)

Comanche is the name of a township in Barton County.

Comanche City in Comanche County was vacated in 1905. It was platted some time before 1887, as the town plat is given in the Everts Atlas of that year.

Comanche as a street name is found in Elk Falls and in the vacated town of Comanche.

Connecticut is found as a street name in several

Kansas towns.

There is some difference of opinion as to the exact derivation of the word. One authority gives it as a Mahican word, quinni-tukq-ut, 'at the long tidal river'.

(B B E, 30.)

Another authority gives it as from the word kinnetikwat, 'at the long rive', akin to the Ojibwa, genwatigweyag or genwatigong; from gino-, 'long'; and tigweya, 'the water runs'. The verbal tigweya is derived from tigow, 'a wave'; and tigshtigwan, 'head', the common idea being that of 'top' or 'elevation'.

(Kelton Ind. N.G.L. p. 23.)

Another authority states that Connetquoit is not the name of the stream to which it is applied, but to the land on both sides of it. It is an equivalent of Quinnituckquet, 'long river land'. Quinnituk, 'long river', with the locative, et or it, 'land or place on the long river'.

(N Y S H Ass. V VI p. 80.)

Mr. Lawrence gives the origin as Quonoktacut, 'river whose water is driven in waves by tides or winds'.

('Nat. Geog. Mag." Aug. 1920, p. 105.)

Connecticut is found with various spellings, Conittekooks, Connectacuts, Connegticusts, Quinticook

etc.

(B B E,30.)

(Mahican and Ojibwa are kindred tribes, Mahican belonging to the eastern division of the Algonquian Linguistic Family, the Ojibwa, to the central division.)

Council Grove, county seat of Morris County, while it does not have an Indian name, it commemorates an incident in the Indian history of Kansas.

Mrs. Lalla Brigham in her "Story of Council Grove", gives us the following interesting historical facts.

August 10, 1825, a council of three United States Commissioners and chiefs of the Great and Little Osages took place in a dense grove where now stands the city of Council Grove. This treaty was drawn up and signed by Pa-hu-skah (or White Hair), head chief of the Great Osages, and Wa-ton-ga, head chief of the Little Osages, besides five other chiefs and nine warriors. This conference took place under the 'Council Oak', which is still standing in the yard of C. W. Crimm in East Council Grove. It is in a splendid state of preservation, and is one of the cherished landmarks of the city.

From the incident of the treaty the place was named Council Grove. One of the three United States commissioners of that event, in describing the affair years afterward said that 'Big John' Walker, an Indian

guide for Fremont, who was an expert in lettering with his tomahawk, carved the name of Council Grove on a large tree near their tent.

Until 1847 all the land surrounding Council Grove was owned by the Osages. In this year, by a treaty with the government, a tract of land twenty miles square, with Council Grove in the center, was acquired for the Kansa or Kaw tribe of Indians. This was known as the Kaw Reservation, where this noted tribe remained till their removal to the Indian Territory, May, 1873.

(In 1906 the Daughters of the American Revolution began to mark the old Santa Fe Trail across the state of Kansas. This led to a number of celebrations at different points. One of the most noted of these 'Trail Celebrations' was held at Council Grove, August 10, 1907, when a monument was placed and dedicated in the parking just opposite this 'Council Oak'.)

Another noted landmark of Council Grove is the Padilla Monument, or Indian guide, which stands on the hill south of town. The Padilla Monument, once much larger than now, is a rough pile of stone, and tradition tells us it marks the resting place of the Spanish priest, Juan de Padilla, America's first Christian martyr, who accompanied Coronado on his famous expedition into the heart of Quivira 1541.

(Brigham, "Story of Council Grove on the Santa Fe Trail".) & (Morehouse, "Lawrence Journal World".)

(Senator Charles Curtis attended the Kaw Indian school three miles below Council Grove, on the Indian Reservation when he was eight years old. Hearing that the Cheyennes were going to raid the Kaws he ran away and walked the whole distance to Topeka." His parents were then living at Topeka.) (p. 39.)

Cross Creek, Shawnee County, derived its name from the Indian word, metsepa, 'the cross', because at its junction with the Kansas River, the angles

formed by the streams bear a resemblance to a cross.

("Topeka Capital", July 2, 1922.)

Dead Man's Creek or Rock Creek in Morris County was named by the Indians, Ne-co-ah-ba, meaning, 'Dead Man's Creek', on account of the terrible slaughter that once took place upon its banks between two tribes of hostile Indians.

The name Rock Creek was later given it by west bound travelers, because of the rocky bluffs that line its banks.

(Andreas, under Morris County.)

Dakota, a street in Leavenworth, was doubtless named for the Indian tribe, rather than for the state, because all the streets in Leavenworth proper running east and west, are named for Indian tribes. On the older maps of Kansas we find the old tribal spellings, Dacotah and Decohtah.

(See Evert's map, 1887.)

Dakota is given by Mr. Lawrence as a Sioux or Dakota word, written Lakota, Lakkota, or Nakota, 'allies'.

("Nat. Geog. Mag. Aug. 1920, p. 105.)

Another interpretation of the word is that it is a French Canadian abbreviation of the Chippewa name for the tribe, Nadowe-is-iw, a diminutive of Nadowe,



'an adder', hence, 'an enemy'. Nadoweisiw-eg is the plural. The diminutive form was applied to the Dakota to distinguish them from the whole Siouan family. Dakota, Nakota, Lakota are the names used by themselves in the Santee, Yankton and Teton dialects. Nat-e ne--hin-a, 'cutthroats', was the Arapaho name for the tribe; Na' -to-wo-na, the Cheyenne; Na' tuesse, 'small snake', the Potawatomi name; Naudowesseeg, the Ottawa.

(B B E, 30.)

The Dakota is the largest division of the Siouan linguistic family, formerly living in the middle west, Minnesota, North and South Dakota. They are conceded to be the highest type, physically, mentally, and morally of all the western tribes.

(B B E, 30.)

Delaware River, a tributary of the Kansas from the north, was no doubt named for the Delaware Indians, as the river passed directly through the Delaware Reservation in Kansas. The Delawares were moved to Kansas in 1835.

The word Delaware is not Indian, but English, coming from Lord Delaware, for whom the Delaware River region in the east was named. From the river, the Indian tribe living in that region was designated the Delawares.

(Connelley, K & K p. 244.)

They called themselves Lenape (Lě nă' pě) or Leni-Lenape, meaning, 'real men' or 'native, genuine, men'. The French called them Loups, or 'wolves'. They considered themselves the original or principal tribe of America, hence their name.

The Delawares or Lenape belong to the eastern division of the Algonquian linguistic family, hence their older name Wapanachki, 'easterners' or 'eastern land people'.

(B B E, 30.)

The Delawares are perhaps the highest type of all the Indian tribes. In 1820 there was found an ancient hieroglyphic bark record, giving traditions of the Delaware. This was translated and published in 1885, under the title "Walum Olum".

(Blackmar, under Indians.)

The Delaware River of Kansas was originally called the Grasshopper, but the visitation of grasshoppers in 1874 rendered the name so unpopular, that the legislature passed an act, which was approved by Governor Osborne on February 27, 1875, changing the name to Delaware.

(Blackmar)

The river has had several Indian names in its history. Mr. Connelley states that according to the Delaware Indians, when Kansas was visited by grasshoppers in 1830, they came no further than the Delaware River, so they named it, Chuck-kan-no, which means, 'they stopped there'. They called the lower part,

Hing-gwi-men-o-ken, signifying, 'big muddy'.

(Connelley in "Atchison Daily Globe  
November 29, 1907.)

According to the Rev. Isaac McCoy, the early Missionary and government surveyor, the Indians called it, Nesh-cosh-cosh-she-ta, 'Swallow River', on account of the great number of swallows which lived along its banks. Nach-uch-u-te-be is the spelling given on McCoy's map, showing of the Delaware Indian Reservation. It is also called Martin's River, for the Martin swallows on its banks.

(Connelley, as above.)

Delaware, a town in Wyandotte County, was established in 1849. Its name was changed to Decondine, 1856, and in 1859 it was abolished.

(K S H Col. X p. 172.)

Delaware City in Leavenworth County, four miles south of Leavenworth, was incorporated in 1855, and was for a short time the county seat of the county. It is still a postoffice.

(K S H Col. X p. 172.)

Delaware City, Shawnee County, was first renamed Whitfield, then Kansopolis, and then Rochester, and finally was abandoned.

(K S H Col. XII p. 426.)

Delaware Creek, in Atchison County, empties into the Delaware River at Muscotah.

Delaware Crossing, or Delaware Agency, at the crossing of the Kansas River by the Leavenworth and Westport roads, was a famous point during the days of slavery agitation. (At an election at Delaware Agency in 1857, the returns showed a forgery of 336 names.)

(K S H Col. X p. 172.)

Delaware townships are three in number in Kansas: in Leavenworth, Wyandotte, and Jefferson counties.

Delaware Trust Lands. In the spring of 1854, treaties were made by the United States Indian Commissioners whereby, excepting small reserves, nearly the entire Delaware Reservation was bought and opened to white settlement. A small strip along the Kansas River called the Delaware Reserves was retained. This Trust Land was opened for sale by President Pierce 1856.

(Blackmar)

Delaware, as a street name is perhaps, next to Kansas, the most popular name with the cities of the state. In a few cases the name was given for the state, rather than the Indian tribe, but in most cases

the Indian tribe was commemorated. Delaware Street is found in the following towns: Kansas City, Lawrence, Hiawatha, Leavenworth, Columbus, Longton, Oskaloosa, Osawkie, DeSoto, Satanta, and no doubt many more.

(Delaware is a very popular place name in the United States. Lippincott's Gazetteer gives twenty-seven places so named.)

(It is interesting to note that Tammany of New York City, the strongest political society in the United States, takes its name from Tamenend, a great chief of the Delawares.)

(Blackmar.)

Des Moines, a street in Burlington, was no doubt named for Des Moines, Iowa.

Kelton in speaking of the Des Moines River states that the French called it La Rivère des Moines, 'River of the Moingwena'. Mowingwe, means 'dirty face'; mo, 'dirt'; ingwe, 'he has such a face'. The ending na is peculiar to the Illinois dialect.

(Ind. N & Hist. Sault Ste. Marie Canal.)

Gannett gives an entirely different etymology for the word. He says it is derived from the Indian word, mikonang, 'road'. This name was applied by the Indians in the form moingona, which the French shortened into moin, calling the river, 'Rivière des Moines'. Finally, the name became associated with the Trappist monks, and the river by a spurious etymology was called 'La Rivière des Moines', 'the river of the monks'.

(Place Names in U. S.)

Kelton's interpretation is the more probable.

The Moingwena was a small tribe of the Illinois confederacy closely affiliated with the Peoria. The name was applied also to the village in which they resided.

(B B E, 30.)

Doniphan, Atchison County, "first capital of Kansas", was the seat of government of the Kansa Indians, long before the French visited this region. It was named by the French, 'Grande Village des Canzes' or 'Grand Village des Quans'. This village was first located by Lewis and Clark, and the site is corroborated by Mr. Remsburg of Oak Mills. It was also known as the 'Village of the Twenty-four', according to Major Long, who made note of its ruins in 1819.

(K S H Col. X p. 34.)

However there is much controversy as to the exact location of Grande Village des Canzes. (See Grande Village des Canzes under Kansas.)

En-gru-scah-op-pa was the former Indian name for La Bette River, La Bette County.

The word refers to some kind of an animal. The French changed it to La Bette from la bête, 'the beast'.

(From a newspaper clipping in Memorial Library, Topeka.)

Erie, a small lake in Neosho County, was doubtless named for Lake Erie of the Great Lakes.

Erie comes from the Huron word, Yěñresh, 'it is long tailed', referring to the eastern puma or panther. In Tuscarora (a kindred language of the Iroquoian linguistic family) the word is kě<sup>n</sup>ráka, 'lion'. Later it was Gallicised into Eri, and Ri, whence the locatives Eri<sup>l</sup>e, Ri<sup>g</sup>ué, and Ri<sup>q</sup>ué, 'at the place of the panther'. In the Jesuit Relations we find the forms Eriehronon, Eriechronon, and Riquéronon, 'people of the panther'. (Ronon means 'nation' in the Huron and Iroquoian languages.) (See Huron.) The Erie or Cat Nation was a tribe belonging to the Iroquoian linguistic family.

A portion of the so-called Seneca now living in Oklahoma are probably descendants of the Erie refugees.

( B B E, 30.)

Beauchamp gives the word E-rie, meaning 'a cat', as formerly being E-ri-eh.

(Beau. P N of N Y p. 63.)

In Marquette we find mention of the Eriehonons or Cats.

(Marquette, "Dis. of Miss." p. 45.)

Erie, the county seat of Neosho County, was named for the little lake one and a half miles west of the city. (See lake.)

"Old Erie was started two miles northwest of the present town site and two miles southeast was another town named Crawfordsville. The proprietors of the two towns made a compromise and selected the present town site of Erie for the new location."

(Andreas, p. 828.)

Erie is used as a township name in Sedgwick and Neosho counties.

Erie is the name of the principal street in Erie.

Eudora, a small town in Douglas County, seven miles east of Lawrence, was named for a Shawnee maiden, Eudora, daughter of Pascal Fish.

In the summer of 1856 a company of about 600 German organized in Chicago, Illinois, for the purpose of making a settlement in the west. In March, 1857, a locating party came west to decide on the place for the projected town. They finally decided on the spot where now stands Eudora. A tract of 800 acres was bought from the Shawnee Indians through their chief, Pascal Fish, who was to receive every alternate lot. The town was organized under the name of Neuer Ansiedlungs Verein. The name was later changed to Eudora in honor of the chief's daughter. A number of years previous to this Pascal Fish had built a cabin on the present site of Eudora, which was



used as a stopping place for travelers during early days. It was known as the "Fish House".

(Blackmar, & Andreas, under Douglas County.)

Eujatah, a town on the Arkansas River, at the end of the government road, was established in 1855, taking the name of an Indian village, previously occupying the same site. It was later abandoned.

(K S H Col. XII p. 477.)

(Eujatah is perhaps an Osage word as it was located on the Osage lands.)

Fall Leaf, in Leavenworth County, was named for a Delaware chief, who formerly lived in that vicinity. His Indian name was Po-na-kak-ko-wha, meaning, 'fall leaf'. In company with another Delaware, named Po-se-tus, or 'Flat Foot', he crossed the plains from Colorado, where they had gone as guides and hunters for John C. Fremont, to the Delaware reservation in northeastern Kansas. They had many narrow escapes from the Sioux, Comanches, and other tribes. Fall Leaf brought back a number of scalps with him. The last war dance held by the Delawares in Kansas, about 1832, was on the flat top of a hill near Edwardsville, in honor of the return of Fall Leaf.

(From "Leavenworth Times", Sept. 14, 1911.)

This report is corroborated by Mr. Boynton in his "Journey Through Kansas", page 156.

The little town of Fall Leaf is now listed as Fall with a population of thirty-three.

Four Houses in Wyandotte County was one of the oldest white settlements in the state. Francis and Cyprian Choteau, French Canadian traders established a trading post here as early as 1812. They built four houses on the four sides of an open square as a protection against the Indians. 'Four Houses' it was then called by the Indians.

(See Tiblow.)

Four Mile Creek derived its name from a Delaware chief, who was so named because he ran a distance of four miles and back without stopping. The old chief Four Mile had a cabin fifteen miles east of Lawrence when Mr. Boynton passed through Kansas in the early fifties.

(Boynton, "Journey through Kansas", p. 156.)

Blackmar substantiates the above fact in his "Cyclopedia of Kansas History".

There are no less than six Four Mile Creeks in Kansas: one a tributary to Walnut River in Butler and Sedgwick County, one a tributary to the Neosho in Morris County, one a tributary to Bluff Creek and Big Blue in

Potawatomie County, and one a tributary to the Republican in Riley County.

Geneseo, the name of a small town in Rice County, was given its popular Indian name by Major E. C. Modderwell, ex-president of the town company, for Geneseo, Illinois, his home town.

(K S H Col. VII p. 478.)

Geneseo comes from the Seneca word Tyo'nesi'yo, 'there it has fine banks'. Geneseo was an important Seneca settlement formerly situated about the site of Geneseo, New York. It was destroyed by Sullivan, 1779.

(B B E, 30.)

Beauchamp gives the meaning of Geneseo or (Genesee, as it is more often spelled) as 'beautiful valley'. He quotes from Spafford: "Genesee, in the language of the Indigenes of this region is formed from their name for Pleasant Valley". He also gives this statement from Morgan: "It is worthy of remark that the root of the word Genesee was the name of the valley and not the river, the latter deriving its name from the former. Gen-nis-he-yo signifies 'the beautiful valley'." Beauchamp cites other authorities as giving the following root words: 'Gen-nus-hee-o, 'beautiful valley' and Jo-nis-hi-yuh, from

De-gah-chi-nos-hi-yooh, 'beautiful valley' (Degah is the locative prefix, 'at the'). In the journals of Sullivan's campaign the village in New York is called Jenessee, Canisee, Chenisee, Chenusio, or 'beautiful valley', and other slightly varying names. After the destruction of the Seneca village, Genesee became a very popular name in New York. We find it used as the name of a county, creek, two cities (Genesee and Geneseo) falls, a lake, a river, and many street names.

(Beauchamp, P N of N Y p. 106)

Geneseo, is the name of a street in Highland.

Geuda Springs in Sumner County gets its name from the Indian word, Ge-u-da, 'healing springs'. This was a well known stopping place for the Indians in early days.

(Blackmar)

It may be an Iroquoian word derived from Oewauga, a former Cayuga village on Cayuga Lake, New York, which comes from Odji' wăgě<sup>n</sup>, 'it is bitter, salty'.

(B B E, 30.)

This is the probable derivation, as there is a salt water lake near these springs. (U and W, and D and G sounds in many of the Indian dialects are identical.)

(Error in pagination. There is no page numbered 86.)

Geuda Springs are described as consisting of seven mineral springs with wonderful medicinal properties. They have a flow of from 100 to 450 gallons an hour. Andreas states that they have "separate and distinct characters, the diseases which yield to one being unaffected by the others."

(Andreas, p. 1509.)

Geuda Lake, near Gueda Springs, consists of about fifty acres of salt water, said to be the largest body of salt water in Kansas.

(Blackmar)

Gueda, a town near the springs, was named for the springs, (A sanitarium was built here in 1881.)

(Andreas, p. 1509.)

East Geuda Springs is the name of a small town in Cowley County.

Grasshopper River was the former name of the Delaware River. (See Delaware.)

Half Day Creek, Shawnee County, was named in memory of a Pottawatomie Indian chief, whose translated name was 'Half Day'.

("Topeka Capital", July 2, 1922.)

Andreas confirms this report.

(Andreas, p. 531.)

Harahey is the name of amuch disputed Indian province of the sixteenth century. Many conflicting opinions are to be found as to the origin of the word.

Blackmar explains the word Harahey thus: "This province is called Arche in Castaneda's relation of the Coronado expedition, and the Relacion del Suceso spells the name Harale. It is also given as Arahei by some writers. The Wichita Indian name for the Pawnees was Awahi, a word which in sound resembles Harahey.

(Blackmar)

The Rev. Michael A. Shine of Nebraska, who has made an extensive study of the subject, has nearly the same translation. He says the Harahey may be a Spanish corruption of Arahe and Tareque, that is, Ariki-ra, (the Spanish pronunciation) meaning 'Horn People', the Caddoan name for the Pawnees. (See Pawnee.)

(Connelley, 219 K & K p. 15.)

Another authority also gives the word as a Spanish corruption of one of the many forms in different accounts of this "lost race"; Alahi, Arahee, Araho, Awahi, Ayjaos, Aixaos, Arche, Arae, Aix, Harale, Haya, Tareque, Haxa, Arache, etc.

(B B E, 30.)

As to the exact location of Harahey and the tribe inhabiting this land, there has been much controversy.

We know that Coronado on his famous expedition from Mexico (1540-41) in search of gold, was told of the two countries of Harahey and Quivira by an Indian guide, known as The Turk. Coronado got as far as the kingdom of Quivira and was told by the Turk that the kingdom of Harahey lay beyond. The kingdom of Qui vira has been located by most historians in southern Kansas, and Harahey in the northern part extending into Nebraska. From the description of the country and the people, Harahey was probably the kingdom of the Pawnees. Coronado sent for their chief, Tatarrax, who came with two hundred warriors to visit Coronado.

(B B E, 30.)

James N. Baskett in his "A Study of the Route of Coronado", attempts to prove that the Haraheys were the Kaws. He quotes Mr. Hodge as making this statement: "The Kaws are called by the Caddos (who are of the same general stock, to which the Wichitas, Pawnees etc., belong) Alahe or Arahee. The Pawnee name (for the Kaws) is 'Araho', which comes about as near to the Spanish from as possible." From this Mr. Bassett concludes that the "Haraheys were the Kaws, who lived east of the Quivira region, where they were found later."

(K S H Col. XII p. 246.)

It may be that Mr. Connelley is right when he says, in writing about Quivira and Harahey, "No one will ever know. The data to determine these matters do not exist. So far as is now known, this evidence has not been in existence for the past three hundred years."

(Connelley K & K p. 25.)

At any rate Kansas historians, and especially those of the Quivira Historical Society, have proved, at least to their own satisfaction, that Manhattan was somewhere near the geographical center of the ancient kingdom of Harahey. So on October 27, 1904, a monument was unveiled in the city park of Manhattan to Ta-tar-rax, the great ruler or chief of the ancient nation of Harahey.

(Blackmar)

There is also a monument at Alma, Wabaunsee County, in honor of the Harahey Indians, erected October 28, 1904.

(K S H Col. X p. 86.)

Hiawatha, county seat of Brown County, one of the oldest towns in the state, was founded in 1857. The town was named by Dr. E. H. Grant for the hero of Longfellow's poem, Hiawatha, 'a very wise man'.

(K S H Col. VII p. 479.)

Mrs. Alice Gray Williams, who was born in Hiawatha sixty-five years ago, confirms the above report, but gives the meaning of the word as, 'Roaring Water'.

(From a letter from Mrs. Williams, dated May 25, 1925. Mrs. Williams was a teacher among the Navajo Indians in Arizona a great many years. They called her Soniskee, 'good mother with the red hair'.)

In the Bureau of American Ethnology we find that



the original word was written Haio<sup>n</sup> hwa<sup>t</sup> tha, meaning, 'he makes rivers'. "It was the name and chieftainship hereditary in the Tortoise clan of the Mohawk tribe (one of the Five Nations), belonging to the Iroquoian linguistic family. The first chief of this title; and doubtless the one Longfellow eulogized in his poem, probably lived about 1570. He was a noted reformer, statesman, legislator, and magician, justly celebrated as one of the founders of the League of the Iroquois."

(B B E, 30.)

Brown County during the territorial days comprised a part of the Iowa, Sac and Fox, and Kickapoo reservations. According to Mrs. Williams, the pioneers of Hiawatha "saw thousands of Red Men and Women passing through each year. In order to perpetuate the memory of these Prairie People, the streets of Hiawatha were given Indian names, as follows: Kickapoo, Iowa, Pottawatomie, Miama, Shawnee, Delaware, and Utah." Mrs. Williams also gives this interesting bit of Indian history about Hiawatha: "Many Indians camped here and at Sycamore Springs. They said Sycamore Springs was God's Springs, and would heal those that bathed therein. About a mile north of Hiawatha is a beautiful spring which the Indians thought renewed their youth, and maidens who bathed their faces therein were made more beautiful. This spring is near a grove, where the Indians said a good man once lived, and that he gave them council and blessed them. For years after his death his grave was a mecca for the Indian tribes, who also washed in the spring. This man's name was Pilot, and so this grove is called Pilot Grove by the pioneer people of Brown County."

(Letter above.)

Hing-gwi-men-o-ken, signifying 'big muddy',

was the Delaware Indian name for the lower Delaware River in northeastern Kansas.

(Connelley, "Atchison Daily Globe"  
November 29, 1907.)

Huron, is the name of a small village in Atchison County.

(Morgan, "Hist. of Wyandotte County".)

The word is supposed to come from an old French word hure, 'bristly', or 'bristled', from hure, 'rough hair'. On, was a suffix, expressive of depreciation. "The name Huron, frequently with an added epithet like villain, 'base', was in use in France as early as 1358, as a name expressive of contumely, contempt, and insult, signifying approximately an unkempt person, knave, ruffian, lout, wretch." It is said that the French soldiers about 1600 applied the name Huron to the Indians along the St. Lawrence River, because they wore their hair cropped and roached, or because of their unkempt appearance or a 'bristly savage'.

(B B E, 30.)

Beauchamp doubts the French origin of the word, thinking that more likely it is of aboriginal origin from the contraction of the Huron-Iroquois word, ronon, 'a nation'.

(Beauchamp, "P N of N Y" p. 242.)

In Marquette's "Discovery and Explorations of the Mississippi Valley", we find this mention of the Indian nation: "The Hurons, called Tionnontateronnons or Petun nation".

(Introd. chapter p. LXI.)

At any rate all French significance has been lost and today we think of Huron as a pure Indian word. It has furnished us with many place names, thirteen being given in Lippincott's Gazetteer.

The little town of Atchison County was named by Dr. Amaziah Moore, for Huron County, Ohio, his birth place. This was in 1856, when he established a postoffice on his preempted quarter section of land. When the overland stage route was started it went to the north and east of Huron about seven miles. Huron then moved to the stage line and became known as New Huron and the first town as Old Huron. The prefix, new has long since been dropped, and the old town all wiped from the map.

("Atchison Globe", June 17, 1909. Written by one who lived with Dr. Moore before the war.)

Huron, a town in Jewel County was changed to Omio, 1879.

(K S H Col. XII p. 480.)

In the heart of Kansas City, Kansas, still stands the old Huron burying grounds, where many of their great chiefs are buried. A few years ago the city tried to confiscate these grounds, but after much

controversy the descendants of the old race (now intermingled with the white blood until they can no longer be classed as Indians), won the fight and the old burying ground still stands, as one of the few remaining landmarks of the aboriginal race.

(Morgan, "Hist. of Wyandotte County".)

Illinois Creek, in Montgomery County, a tributary of the Little Caney, was perhaps named for the state of Illinois, which was named for the Illini tribe of Indians, the French adding the termination, ois.

(Lawrence, "Nat. Geog. Mag." Aug. 1920, p. 105.)

The word Illinois, to be more exact, is derived from Lliniwek (illini, meaning 'men', and iw, 'is'; the plural termination ek, being changed by the French to ois).

(B B E, 30.)

The word has gone through few changes since the earliest form. Father Marquette in 1673 writes, "To say Illinois is, in their language, to say, 'the Men', as if other Indians compared to them were mere beasts. And it must be admitted that they have an air of humanity that we had not remarked in other nations that we had seen on the way."

(Marquette, "Dis. of Miss." p. 27.)

As early as 1687, the Hennepin map shows the spelling with two l's. Lake Michigan on all the early maps was called Lake of the Illinois. The

Illinois River is also marked Illinois River.

(Hennepin, "A New Discovery" p. 22.)

On Franquelin's map of 1688, the lake is marked Lac des Elinois ou Michigamay, while on the Raffeix map of the same year it is spelled with two l's. The La Salle map about 1669, marks the river Illinouek, while the Joliet map, 1673, spells it Ilinois.

(Winson, "Hist. of Amer." p. 206, 218, 231, 233.)

The Illinois branch of the Miami group belongs to the central division of the Algonquin linguistic family, closely allied with the Peoria, Kaskaskia, and Cahokia, which occupied parts of Wisconsin, Illinois, Iowa and Missouri.

(B B E, 30.)

Illinois is the name of townships in Sumner, Rush and Sedgwick counties.

Illinois is a very popular street name in Kansas towns. As many as fourteen have made use of it: Kansas City, Lawrence, Oswego, Winfield, Holton, Howard, Columbus, Highland, Caldwell, Oxford, Ogallah, Greensburg, Montezuma, Hatfield.

Independence, county seat of Montgomery County, was called Pashe-to-wah, 'haytown' by the Osages in the early days of the city. (See Pashe-to-wah.)

Indian. The map of Kansas is dotted with the

name Indian, which commemorates the aboriginal race of the country.

It seems almost pitiful that the native race of America does not have an aboriginal name. As every school boy knows, the word Indian is derived from the fact that Columbus thought he had touched upon the shores of India when he discovered the new world, and so called the natives Indians.

India comes from the word indus, the name of a river in Asia; Latin Indus; Old Persian, Hindu; Sanskrit, sindhu (a river) etc.

(Century Dict.)

Indian, as a creek name in Kansas is found in the following counties: Allen, Anderson, Coffey, Comanche, Elk, Grove, Jefferson, Johnson, Lyon, McPherson, Mitchell, Osborne, Pottawatomie, Shawnee, Waubaunsee, and no doubt many others.

Indian Creek Township is in Anderson County.

Indian Spring, about a mile north of Hiawatha, was a great Indian resort in the early days of Kansas, and has many Indian legends connected with it. The Indians thought it renewed their youth to drink of this spring, and maidens who bathed their faces there were supposedly made more beautiful.

(See Hiawatha.)

Indian Spring, near Bonner Springs, it is told, was the place where Coronado and his cavaliers made their winter quarters 1541-42. Coronado speaks of the beautiful springs at the place where they wintered. From the earliest times the Indians thought these springs had marvelous healing powers, and brought their patients there when ordinary medicine failed.

(Morgan, "Hist. of Wyandotte" p. 318.)

Indian Spring, on the Reidy road west of Kansas City, Kansas was walled in by the Wyandotte Indians while Kansas was still a territory.

(Clipping from "K C Star".)

Indian Springs, on the Lake farm, two miles north of Oswego no doubt got its name from the fact that the Chief White Hair and his band of Grand Osages frequented the spot. Many evidences of Indian occupancy, such as arrow heads and spear points, have been found around here. (See White Hair's Village.)

("The Democrat", Oswego, March 1, 1888.)

Indianola, the name of a rival city of Topeka

in pioneer days, was no doubt coined from the word Indian and the suffix ola. Ola (L-olus-ola-olum, a diminutive suffix - Webster's Dictionary); hence, Indianola literally means 'little Indian' or 'little Indian town'.

Old Indianola, as it is sometimes called, was located on Soldier Creek, a few miles north of Topeka. H. C. McMeekin bought the land for the town site from a Pottawatomie halfbreed, Louis Vieux, and the town was laid out in November, 1854. Indianola was a "pro-slavery town", while Topeka was a "free-state" center; so during the fifties Indianola flourished. But in 1865, when the Kansas Pacific rail-road went through Topeka and missed Indianola by three miles, the little town was doomed. "The people simply took up their town and moved to Topeka. The hotel was too large to move, and so it still stands - a crumbling monument to the town that was."

(K S H C01. XII p. 427.)

Indianola is a small village in Butler County on Indianola Creek.

Indianola Creek is a tributary of Walnut Creek in Butler County.

Indianapolis, in what was then Lykins County, now



Miami, was established as a postoffice in 1859. The name was later changed to Lykins. It is now listed with the lost towns of Kansas.

(K S H Col. XII p. 480.)

The word Indianapolis was coined from Indiana and the Greek polis, 'city'; hence, 'city of Indiana'. Indiana is defined as the 'land of Indians'.

(Century Dictionary.)

The prospective Kansas town was doubtless named for Indianapolis, Indiana or Indianapolis, Iowa.

Indiana Township in Lincoln County was perhaps named for the state of Indiana.

Indiana is used for a street name in many Kansas towns: Baldwin, Columbus, Holton, Kansas City, Lawrence, Ogallah, Oswego, Saratoga, Topeka, and no doubt others.

Iowa Point, Doniphan County was named in honor of the Iowa Indians on whose reservation the town was started. There seems to be some doubt as to the exact origin of the word Iowa.

One authority gives Ah-hee-oo-ba, 'Sleepy Ones' or 'Drowsy Ones'.

(Nat. Geog. Mag." Aug. 1920.)

The Iowa tribe belongs to the Chiwere group of the Siouan linguistic family, closely allied with the Oto and Missouri. The Iowa, Oto, Missouri, Omaha and Ponca once formed a part of the Winnebago nation.

As they came westward, the Iowas separated from the main group at the Mississippi River and came southward, and settled along the Platte River. Later they are found in Missouri. In 1824 they ceded all their lands in Missouri and in 1836 were assigned a reservation in northeast Kansas, from which a part of them was removed to a tract in central Oklahoma (Indian territory) in 1854.

(B B E, 30.)

They have had various names during their history. When the Iowas separated from the parent stem, they were given the name of Pahoja, or 'Gray Snow', but the whites called them Ioways or Aiaouez.

(B B E, 30.)

They are also found with the following names: Pa-ho-cha, 'dusty men'; Pa-ho-dje, 'dusty noses'; Pa-qo-tee, the Kansa name; Pa-qu-tě, the Kwapa; Pa-qu-ṛse, the Osage. In another place they are spoken of as the Aiouez.

(Charlevoix V, II p. 208.)

On the Marquette map (1673) the tribe is marked as the Pahoutet; the Hennepin map (1682) spells it Aiounouea; the Senter map (1727), Aiaquez; the DuPratz map (1757), Aiaouez; while the Jeffery map (1778) marks them as the Ajaouez or Paoutez on the Ajoauez River.

Iowa Point, Doniphan County, is one of the oldest settlements of the state. In 1854 when the Iowas and

Sac and Fox Indians sold their lands in Doniphan County, they retained 480 acres to give to Father Irwin and J. B. Roy, United States interpreter, for their work among the Iowas. A quarter section was purchased of Father Irwin, for a town site, and Iowa Point started with a rush. In 1858 it was the second town in Kansas in size, Leavenworth only being larger. But other towns were now started in the county, and after the great fire of 1862, which destroyed much of the little town, Iowa Point was doomed. It is now little more than a land mark, with a population of about seventy.

("Doniphan County - Illustrated".)

Iowa Trust Lands was the name applied to the lands in Doniphan County, which were bought from the Iowas in 1854 and opened to be sold.

(Blackmar)

Iowa City in Crawford County was started in 1866 on land owned by Isaac Hobson. It is now numbered with the lost towns of the state.

(Andreas, under Crawford County.)

Iowa Creek is a branch of Mill Creek in Washington County.

Iowa Township, Doniphan County, was named directly for the Iowa Indians who had lands in the northern

part of the county.

(Gray, "Doniphan Co. Hist." p. 29.)

Iowa Townships are found in Rooks and Sherman Counties.

Iowaville is listed as a lost village of Sedgwick County.

Itasca, the name of a township in Sherman County, has been supposed to be an Indian name. Gannett gives it as an alleged Indian form, coined by Schoolcraft, based upon the Ojibwa, totosh, 'woman's breast'.

("Place Names in U.S".)

Another authority confirms the above statement by saying that Itasca, Wisconsin was named for a street in the old city of Superior. It is an Indian word coined by Schoolcraft from to-to-sha, 'woman's breast'.

("Place Names in R. R. ".)

Mr. Upham, archeologist for the Minnesota Historical Society, gives the following solution of the word, which is doubtless the correct one: Mr. Schoolcraft and Mr. Bantwell were voyaging together in the region of the source of the Mississippi River in 1832, when Mr. Schoolcraft asked Mr. Bantwell the Greek or Latin word for headwaters or true source of a river. Mr. Bantwell could recall only the Latin words, Veritas and

Caput, - 'Truth', 'head'. From these two words, Mr. Schoolcraft struck out the first and last letters and said the Lake should be called Itasca, and so it has stood.

The Chippewa word for the lake was Omuskhis, which means 'elk'.

(Minn. State Hist. Col. XVII p. 252.)

Journey Cake, now Linwood, was named for Isaac Journey Cake, an Indian interpreter at the Delaware Agency from 1863-1865. Later he was made chief of his tribe. The name of the town was changed to Linwood at the suggestion of Senator Harris, who lived there.

("Leavenworth Times", Sept. 14, 1911, and Boynton, "Journey Through Kansas" p. 156.)

The Delaware name for Journey Cake is, Ne-sha-pa-na-cumin.

(K S H Col. XVI p. 763.)

The following incident is told explaining the name. "While quite young, Journey Cake was captured by traders and carried a long distance from his tribe. Finally he managed to escape and made the long journey home, fraught with many hardships, on one small cake of cornbread. When he told the story to his tribe, he was rechristened, 'Journey Cake'."

The name was corrupted by the whites to Johnnycake.

(Boynton, "Journey Through Kansas" p. 156.)

This happened long before the Delawares came to Kansas. Morgan gives us this information concerning the Journey Cake family in Kansas. "Isaac Johnnycake (sometimes written Journey Cake) was a brother of Chief Charles Johnnycake [there seems to be some difference of opinion as to which one was chief]. Isaac lived ten miles west of Wyandotte until the Delawares went to the Indian Territory, 1867. He, with twelve others, was employed in the forties by Gen. John C. Fremont, the 'Pathfinder', to pilot a party of explorers over the Rocky Mountains. Later when the war broke out, he organized a company under Gen. Fremont's command. When Fremont was removed Johnnycake refused to fight under his successor and disbanded his company and went home." Chief Charles Johnnycake lived about fifteen miles west of Wyandotte. His place was a station on the stage line between Wyandotte and Leavenworth in 1857.

(Morgan, "Hist. of Wyandotte Co." p. 44.)

The name is found with various spellings.

Solomon Joneycake is a signer of a treaty at Little Sandusky, Ohio, relative to removal of the Delawares west of the Mississippi, 1829. Charles Journeycake is given as a signer for the Delawares in a treaty at Washington, D. C., relative to cession of lands.

(K S H Col. XVI, p. )

Juniata, the name of a rival town of Manhattan in pioneer days, comes from a Seneca word, Tyu<sup>h</sup>na<sup>h</sup>yate, signifying, 'projecting rock', a name said to refer to a standing stone to which the Indians paid reverence. Juniata was the name of an unidentified

tribe who lived at and about the mouth of the Juniata River, Pennsylvania, about 1648.

(B B E, 30.)

The little Kansas town may have received its name from the eastern river, or it may have come from the Senecas who were at that time living in northeastern Kansas.

In 1855 Juniata was founded on the Big Blue River, five miles north of the present location of Manhattan. It was sometimes known by the name of Dyers' Town, so called for Samuel D. Dyers, who ran a ferry across the river in 1853, and until the government built a bridge a few years later. In 1856 the name of the postoffice was changed to Tauromee. The destruction of the government bridge by fire about 1858, together with the rivalry of Manhattan, effectually wiped out the little pioneer town.

(K S H Col. XII p. 426.)

Beauchamp gives Tschochniade as the Iroquois name for the Juniata River, Pennsylvania (in 1752).

(P N of N Y p. 262.)

Juniatta, is the name of a street in Burlington, spelled with the two t's.

Kack-Kack Park, Jackson County, three miles west of Mayetta, was named in honor of the Potawatomie

chief Kack-Kack. The word was originally Ka-Kahk, meaning, 'night hawk'.

(Connelley.)

Chief Kack-Kack came to Kansas with the Prairie Band Potawatomes, in 1846. He was a great warrior and could count many Pawnee scalps among his war relics. He died on the Potawatomi Reservation 1907, and was buried with real Potawatomie pomp in a sitting position.

(Pamphlet on Indian Fair at Kack-Kack Park.)

Every year during the latter part of August an Indian agricultural fair is held at Kack-Kack Park, which is located on the Potawatomi reservation. The Kickapoo, Sac and Fox, and Iowa reservations are now under the Potawatomi agency and all take part in this interesting fair.

Kanwaka, Douglas County, a station on the bus line from Lawrence to Kansas City, was so named by John A. Wakefield, who coined the word from the first part of the two words Kansas and Wakarusa. Mr. Wakefield was an intense "free state" man who came to Kansas from South Carolina, in 1854. In 1855 he founded the town of Kanwaka on his homestead, but it was never more than a station.

(Connelley, In an interview,  
July 17, 1928.)



Prof. Carruth gives the word Kanwaka as the name of a Kickapoo chief.

(Lawrence "Evening Tribune" Oct. 18, 1888.)

Kanwaka Township, Douglas County, no doubt received its name from the little town.

Kechi is a small town in Sedgwick County, eight miles northeast of Wichita.

The word Kechi comes from Kichai, the name of a tribe of the southern branch of the Caddoan linguistic family. Kichai is a corruption of their own name Kitsash, the meaning of which seems to be lost. The word has passed through many forms. Ki tsu is the Pawnee and Wichita name for the tribe; Kitsaḡi, the Osage; Ki-tchesh the Caddo; Ki tchas, the Tonkawa form. The word is also found in many forms spelled with an e, as Kechi, Keechi, Kechies, Keeshers, Kekies, Keetsas and many others.

(B B E, 30.)

The Kichai were first found by the French on the upper waters of the Red River of Louisiana. They gradually moved northward to the Canadian River in Oklahoma. They are closely related to the Pawnee and Wichita. Although the Kichai, as a tribe, never lived in Kansas, some of them were often allied with the Wichita against the Comanche, who were always making raids through the southern and western parts of the state. In an account of a battle in Ford County in 1859, the Keechis and Wichita were allied with the United States troops against the Comanche.

(K S H Col. XII p. 303.)

(& B B E, 30.)

Kechi Township in Sedgwick County was settled as soon as the fall of 1868.

Kentuck Creek, a branch of the Smoky Hill River, in McPherson and Saline counties, probably came from the word Kentucky. (See Kentucky.)

Kentucky, a township in Jefferson County, was doubtless named for the state of Kentucky. In discussing the name of the state various derivations have been given for the word. F. W. Lawrence gives the word as coming from the word Kentake, 'meadow land' or from Kentuke, 'river of blood'.

(Lawrence, "Nat. Geog. Mag." Aug. 1920 p. 105.)

Boyd gives the following analysis: kentakokowa, 'the prairies', from one authority. Another authority claims that it is a Shawnee word meaning, 'at the head of a river'.

(Boyd, "Ind. Loc. Names" (of Pa.) p. 17.)

Mr. Connelley in his "History of Kentucky", (Vol I p. 1.) no doubt gives us the correct analysis of the word, for he has given years of study to the Wyandotte language. He states that all meanings heretofore given are groundless, 'Bloody River' was given to the Ohio River on account of the bloody conflict when the Iroquois expelled and exterminated all other tribes living in the Ohio Valley. Kentucky

Mr. Connelley thinks, is from the Wyandotte dialect of the Iroquoian tongue, Kah-ten-tah-tek, and means in the abstract, 'a day'. "It may mean" he says, "a period of time, and can be used for past or future time. When shortened to Ken-tah-teh it means 'tomorrow' or 'the coming day'. This Wyandotte word, like other Indian proper names, was corrupted by the whites. Ken-tah-teh easily became Cantocky, Cantuckee or Kaintuckee, and finally, through various changes, assumed its present form - Kentucky, 'The Land of To-morrow.'

He further states that the word originated in the historical fact of the Iroquois expelling all other tribes from the Ohio valley. They desired to retain this conquered land for future residence when they should be pushed by the white men westward as other tribes had been. So they sent their cousins, the Wyandots, to guard this land for them. Hence to these lands the Wyandots gave their name, 'The Land of To-morrow' or 'The Land Where We Will Live To-morrow'.

(Connelley, "Hist. of Ky." V I p. 1.)

Kentucky is used as a street name in Lawrence, Greensburg and Hatfield.

Kanola, the name of a former town in Elk County, was perhaps formed from Kansas and the diminutive suffix,

ola: hence, 'little town of Kansas'.

(A.I.)

The two neighboring towns of Kanola and Greenfield were bitter rivals. Finally the two towns were induced to join forces and a new town was formed under the name of Grenola.

(K S H Col. VII p. 479.)

Kanona, a small town in Decatur County, ten miles east of Oberlin, may have received its name from a village or creek in New York.

Beauchamp gives several possible origins of the word. One is, 'on my skin', from the Onondago word Konihwa, 'skin'; another is the Mohawk word, gannona, 'bottom of the water'; or it may be corrupted from the Mohawk, gannhoha or kanhoha, 'a door'. Ga-no-no is given as the Iroquois name for New York, the exact origin of which is not known. Kanono was the Onondaga's name for New York. Kanoono is defined as 'fresh-water basin', in an allusion to New York harbor.

(Beauchamp, P N of N Y p. 207, 128.)

Kanopolis, Ellsworth County, got its name from a blending of the two words, Kansas and Centropolis. The town is situated near the center of Ellsworth County, which is the central county of Kansas.

(K S H Col. VII p. 480.)

opolis is the Greek word for 'city' hence Kanopolis means 'a city of Kansas'.

Kanopolis is on the site of old Fort Harker, a military fort against the Indians, which was abandoned in 1873.

(Andreas, p. 1275.)

Kanorado, the name of a town in Sherman County near the west boundary of the state, is a blending of the two words Kansas and Colorado. No one seems to know who coined the word. About thirty-eight years ago the Rock Island Railroad was built, and the depot at the present site of Kanorado was so named. When a postoffice was established the government refused to recognize the name Kanorado, presumably because of the similarity to Coronado. The post office then changed the name to Lamborn, the name of a man who ran the store. But the railroad still used the name Kanorado and in a few years it was accepted as the name of the town.

(From a letter of Sylvia Burd, a resident of the town.)

Kansapolis or Kansopolis, just north of Topeka, the name of one of the oldest settlements of the state, was perhaps coined from the words Kansas and the Greek opolis, 'city', hence 'a city of Kansas'.

Kansapolis was a much named town. It was established in 1854 as Delaware City on a site selected by Butler Chapman. When it became known that there was already a Delaware City in Kansas, the name was changed to Whitfield City. Later the name was changed to Kansapolis, and finally to Rochester.

(K S H Col. XII p. 354, 480.)

In 1856, as Kansapolis, it was a thriving little town with aspirations to be the capital of the state. Today not a stone remains to show where the little town once stood.

(Andreas p. 534.)

Kansas, the state, was named for the Kanza Indians, who dwelt along the Kansas River since the earliest record of the whites.

(Lawrence, "Nat. Geog. Mag." May, Aug. 1920.)

The meaning of the word, Kansas, whether, 'Wind People', 'People of the South Wind', 'Smoky' or 'A Troublesome People', has been the field of much discussion.

Some authorities think the exact meaning of the word has been lost. W. J. McGee in an article for the Bureau of Ethnology, states that, "Kansa or Ka<sup>n</sup> ze refers to winds, though the precise significance

is unknown; frequently called Kaw."

(AB B E 15 p. 162.)

Andreas in his "History of Kansas" (1883) gives this explanation of the word: "Kansas is said to signify, in the language of the Kansas tribe, 'smoky', and the south fork of the Kansas is still known as Smoky Hill River."

(Andreas p. 3.)

Richardson in his "Beyond the Mississippi" (1857) refers to Kansas as signifying, 'Smoky'.

(Ibid. p. 28.)

But it perhaps to Kansans of a later date, who have made an intensive study of the word, that we may look for the best explanations.

Mr. George Morehouse of Topeka, who has spent many years in the study of the Kansa Indians, and who has been made an honorary member of the tribe, thinks the word Kansas is not an Indian term at all, but Spanish, given to them when the Spaniards first explored this region on their expedition to find the fabled Quivira. He says, "the Kansa word for smoke and smoky is shu-jeh, and I know of no Indian word regarding smoke that resembles in the slightest the word Kansa."

In an address before the Kansas Historical Society (1906) Mr. Morehouse said: "Cansa or Kansa means, 'a troublesome people', those who continually disturb or harass others. It comes from the Spanish, cansar, which means to 'molest', to stir up, to harass', and from the Spanish noun, cansado, 'a troublesome fellow, a disturber'. So when the Spanish explorer Onate, on his trip in 1601, met this tribe and learned that they annually pillaged and made war upon the Quivirans, and were always ready for a fight, he called them Escansaques, 'the disturbers, the troublesome'. From this it is easy to see how the name 'wind people' might have been used in referring to the tribe, and suggested, as it has to some, that the meaning of the word was, 'those who come like the winds sweeping across the prairies's, the wind being a disturbing element of old plains days. In the body of the name Escansaques we have the exact form used by many early writers. The sound of the letter C being hard like K, it is easy to see how early historians used either as the first letter of the name."

(Mr. Morehouse thinks Kansans have absorbed some of this spirit from the aboriginies - the spirit of stirring things up. He concludes his address with this sentence: "Let Kansans ever remember the source and significance of that name, a name which has not



only been used as a slogan of unrest and agitation for three hundred years, but also has been and now is, the stirring war cry of advancement along many lines which make our state both interesting and great.")

(K S H Col. X p. 327.)

Mr. Connelley, Secretary of the State Historical Society, Topeka, who has also made a close study of the Kansa Indians, gives us, I think the most plausible explanation of the word. This is Mr. Connelley's conclusion: "The theory that the name Kansas is derived from any term found in an European language must be rejected as untenable. The word is a genuine Indian term. It is imbedded in the Siouan tongue far back of historic times. In the Omaha tribe there was a Kansa gens. Its designation was 'Wind People'. The Omaha was, as has been shown, the mother group, or the u-stream people.--It is certain and well settled that the gens or clan organizations of the Siouan, and other linguistic families, was perfected long before contact with Europeans. There are Kansa gentes in other Siouan tribes than the Omaha. Kansa, the Siouan form of the word, is so old, that its full signification was lost even to the tribes of the Siouan family when they first met white men. It has some reference to wind. Exactly what this reference means there is little hope of ever finding out. In

every mention of the word in the Siouan tongue generally, and in all tribal tongues of the family; it bears some reference and application to wind. The fourth gens in the Kansas tribe is the Kansa (usually spelled Kanze). Dorsey calls this the Lodge-in-the-rear, or Last-lodge gens. It is separated into two sub-gens, Wind people, or South Wind people, or Camp-behind-all; Small Wind, or Makes-a-breeze-near-the-ground." From the beginning of time the Siouan have looked upon the winds as a mystic or supernatural power. They worshipped the four winds. In 1882 the Kansa still sacrificed and made offerings to all ancient wakandas - including the four winds. (All the great forces of nature were wakandas - anything exerting a force which the Kansa did not understand.)

Mr. Connelley concludes his discussion of the subject with these remarks: "The idea or conception that wind was a wakanda or was supernatural seems to lie at the very base of Siouan development. It may have been the first wakanda, being associated with the breath of life.-----It would appear to be against reason that a word which runs through all the mysticism of an Indian linguistic family should have any alien origin whatever-----Kansa is an old

Siouan word. Its application and use go back to the social organization of the Siouan group. It lies at the foundation of the political systems of various tribes of the Siouan linguistic family. To these uses it had been assigned perhaps many centuries prior to the discovery of America. While the full meaning of the word Kansa may never be known, it is established beyond question that it does mean, 'Wind People' or 'People of the South Wind'. To the Siouans of ancient times it probably meant much more. So Kansas is the land of the Wind People, or the land of the People of the South Wind, if we look to the aboriginal tongue for its signification."

(K & K, p. 193-96.)

The Kansa tribe belongs to the Dhegiha group of the Siouan Linguistic family, closely allied with the Omaha, Ponca, Quapaw, and Osage. In fact according to tradition the four tribes at one time dwelt as one people, somewhere in the Mississippi valley. In their migration westward, the Quapaw were the first to separate from the group, at the mouth of the Ohio River. They went down the stream, hence the name, Quapaw, or 'down stream people'. DeSoto met this tribe as the 'Akansa' in 1541.----- (See Arkansas). The Omaha and Ponca moved up the stream, hence the name, 'up stream people'. The Osage moved up the Osage River, while the Kansa crossed the Missouri, into what is now the state of Kansas, along the river which bears their name. Their villages ranged along the Kansas River, from its mouth to the Big Blue. Traces of about twenty villages have been found, which existed before the Kansa were moved by the government to their reservation around Council Grove 1846, where they remained till their removal to the Indian Territory 1873.

(B B E, 30.)

Mr. Morehouse locates the 'Grand village des Cansez or Quans', the ancient seat of government of the Kansa, at the present site of Doniphan, in Atchison County. He says, "Many localities in this state will contend for the honor of being the first capital of Kansas, but all will have to yield to the claim of this ancient Indian city."

(K S H Col. X p. 327.)

Mr. Morehouse gives us this history of the Kansa tribe. "The first recorded mention of the Kansa nation is found in the account of the explorations of Juan de Onate, who met them on our plains in 1601, in his attempt to reach, as Coronado did in 1541, the land of Quivira. Onate calls them the Escansaques, and describes them as, "a wild and powerful tribe"----bent upon destroying the more peaceful Quivirans."

( K S H Col. X p. 327.)

The word Kansas has come down to us more nearly in its original form than most Indian words. The Siouan pronounced it Ka-sa, perhaps more exact Ka<sup>n</sup>-sa. The French, Spanish and English explorers and traders twisted the word to their own national sounds, until Kansas can be found with about 150 different spellings.

The present form was settled by an act of Congress in 1861, when the state was admitted to the Union. Kansa is the official name for the tribe as adopted by the Bureau of Ethnology at Washington, D. C.

(K S H Col. IX p. 521.)

Bourgmont, who visited the tribe in 1724, called them Canzes. The first stage of his expedition ended at the Grande Canzes village on the west side of the Missouri, where the town of Doniphan is now located. Here "the Canzes feasted their distinguished visitors and made them presents, accepting rich gifts in return."

(K & K p. 39.)

Charlevoix in his journal of 1761 uses the spelling Cansez. "A little higher (up the Missouri River) we find the Cansez."

(Charlevoix V, II p. 208.)

Various spellings are to be found in Lewis and Clark's Journal of 1804 and 1806; Karsea (given as their own name), Kar -sa, Kanza's, Kanzes, Kausus, Cancezs and a number of Kaw forms. (See Kaw.)

Kaw-sa was the form used by Hubbaker (1873), who was long a missionary among the Kansa while they were living on their reservation at Council Grove.

Konzas was used by Long in 1823; Kauzus by

McCoy, 1840.

(K & K V I p. 204, and K S H Col. X p. 335.)

Edward Everett Hale in his history, 1854, spells it Kanzas. He says: "There is no doubt that z best expresses the sound, that has been almost universally used till lately, and that is still used by those most familiar to the tribe and the river which has from time immemorial born this name."

(Andreas p. 3.)

The Parkman map of 1672 shows the Kanissi south of the Missouri River. The Thevenot map of Louisiana (1681) locates the Kemissi south of the Missouri.

(Windsor, "Hist. of Amer." IV Part I p. 221.)

A few of the other peculiar spellings are: Kawaa, Canceys, Kaksaw, Canzes, Konzo, Kan-zau, Kanzou, Kensier, Chanzas and many more.

(K S H Col. X p. 335 and N Y Hist. Col. 1855.)

(See Addenda.)

The Iowas called the Kansa, Kantha, which means, 'swift'.

(K S H Col. X p. 333.)

Ka<sup>u</sup>se, was the Osage and Quapaw name.

Mo<sup>o</sup> taw<sup>^</sup>as, or Mohtaw<sup>^</sup>as, meaning 'without a lock of hair on the forehead', was the Comanche name. (The Kansa shaved the head all except a scalp lock on top.)

Alah<sup>o</sup>, meaning something about 'south', was the Kiowa; KaAnjou, 'first men' the Chickasaw; Kathaga, the Shawnee; Ukasa, the Fox.

(B B E, 30.)

The name Kansas was not applied to the present territory of the state, until almost the time of the Kansas-Nebraska Bill, 1854. From 1803, when the territory comprising Kansas was a part of the Louisiana Purchase, until 1854, the territory has been marked with various names.

The LaHarpe map of 1718 includes it in La Lousiane. (Hempstead, "Hist. of Ark." p. 16.) Jeffery's map, 1778 calls it "Great Meadows".

On the Morse map of 1822 it is shown as part of the Territory of Missouri, comprising Missouri and a vast stretch of land on the great plains. After the admission of Missouri as a state, 1821, the territory to the west was unnamed for a number of years. The Carey and Lea map of 1827 shows it unmarked.

On the thirtieth of June, 1834, Congress erected all the territory west of Missouri, Arkansas and Louisiana into the 'Indian Country', attached to Missouri

for judicial purposes.

(K & K P.333.)

The boundary lines of the state were not fixed until its admission into the Union, 1860, and then not the present boundary lines. All the territory south of the south line of Wallace and Logan and between Marion and Arapahoe counties, was named Peketon by the legislature of 1860. (See Peketon.)

(K & K p. 333.)

Kansas River, a tributary of the Missouri, has an interesting history. Since the earliest days it has been named for the Indian tribe which dwelt upon its banks.

In an article, "The Real Quivira" written for the Kansas State Historical Collection, W. E. Richey states that the Kansas River was called the Quivira River in the reports of Coronado expedition, 1541. He quotes from 'The Relation del Sucesco', speaking of Coronado's northward journey: -- "it pleased God that after thirty day's march we found the river Quivira, which is thirty leagues below the settlement." Mr. Richey attempts to prove by description and number of days' marching that this must be the Kansas River. However there is much disagreement on this subject.

(K S H Col. VI p. 478.)



Father Hamilton, long a missionary among the western Indians, states that the Iowas called the Kansa Indians, Kantha, meaning 'swift' and the river upon which they dwelt was called To-pe-o-kae, 'a good place to dig potatoes'. The name is preserved in the city of Topeka. (See Topeka.)

(Neb. State Hist. Soc. Vol I.)

A map of the British and French settlements in North America published in 1758 names the stream the Padoucas River.

(Blackmar.)

It is also called Paducas River on Jeffery's map of North America in his Atlas of 1778, while the south branch or Smoky Hill River is marked Kansez.

D'Anville's map of Louisiana 1732 shows the Rivière des Padoucas et Kansez and Petite Rivière des Kansez.

(K & K V Ip. 205.)

The Sentter map, made from Father Hennepin's notes of his explorations in 1687, calls it Grande Rivière des Cansez and gives a Petite Rivière des Cansez, what is now the Independence River, a tributary of the Missouri. Also the south branch or what is now the Smoky Hill is marked Les Cansez.

Carte de la Louisiane of LaHarpe's Journeys of

1718-1722 designates it Grande Riviere des Kansez.

(Hempstead, "Hist. of Ark." p. 16.)

The DuPratz map 1757 writes it River of the Cansez.

("Hist. of La." V I p. 1.)

The Morse Atlas of 1822 gives it its present spelling, Kansas.

The Carey and Lea Atlas 1827, marks it the river Konzas.

Kansas River is found with many different Kaw spellings. (See Kaw.)

Kansas City, the county seat of Wyandotte County, was no doubt named for the Kansas River or the state rather than the Kansa Indians.

Kansas City does not have the romantic history of Wyandotte or old Quindaro, but on account of her location she soon outgrew and absorbed all her close neighbors until she is now the metropolis of Kansas.

The history of the present municipality is the history of four settlements: Armstrong, 1843, Wyandotte, Kansas City, 1857, Armourdale, 1880 (by Armours - great Chicago packers). Old Kansas City, Kansas, was built on a Wyandot 'Float' belonging to Silas Armstrong, a Wyandot Indian. (See Wyandot Float.)

The first house was built by David E. James in 1857, on land close to the river, which has since been washed away. In fact many acres of this original 'Float' have been washed into the Missouri River. The old log house occupied by Mr. McDowell in 1857, on the south side of Sixth Street, just this side or west of the state line, was still standing only a few years ago.

(Andreas, p. 1240.)

In the spring of 1857, the town was laid out and a city company was formed of seven original stockholders, three of whom were Indians. (Silas Armstrong was one of them, from whom the land was purchased.) This is what was known as old Kansas City. The present municipality was not created until 1886, when Kansas City was consolidated with Wyandotte, Armourdale and Armstrong. The first settlement on the site of Kansas City was really made when J. W. Armstrong, Wyandotte Indian interpreter, who built a log cabin in the fall of 1843, on the town site which bears his name.

(Blackmar.)

The history of Kansas City is inseparable from the history of Wyandotte. (See Wyandotte.)

(Morgan, "Hist. of Wyandotte County.")

Kansas City, Anderson County, was established in 1856 with the name of Iantha or Ianthé. The name was soon changed to Kansas City, but the town project was abandoned in 1858. (See Iantha.)

Kansas Center, near Golden City in Rice County, was incorporated in 1858, but is now listed with the lost towns of Kansas.

Kansas County, now Morton County, the southwest corner county of Kansas, was created in 1873. In 1883 the name was changed to Morton, renamed in honor of Oliver P. Morton, United States senator from Indiana.

(K S H Col. VII p. 473.)

Kansas Falls, Geary County, (then Riley) was incorporated 1858, but was soon abandoned.

Kansas, as a street name is found in most of the cities of Kansas. Of the larger cities the following have a Kansas street or avenue: Topeka, (its main street), Leavenworth, Kansas City, Burlington, Wellington, Olathe, Oswego, McPherson, Hutchinson, Holton, Eldorado, Columbus, Garden City, Caldwell, Scranton, Greensburg, (34 in all that were examined).

The name Kansas is used in many combinations of place names in the state, as: Kanola, Kanopolis,

Kanorado, Kansapolis and Kansada. (q.v.)

Kapioma or Capioma, a small town in Nemaha County, was named for a Kickapoo chief, Kap-i-o-ma, 'the fox carrier'.

Kapioma was a signer of a treaty, 1854, whereby the Kickapoos ceded a part of their reservation along the Grasshopper River to the United States.

(Blackmar, and K S H Col. XVI p. 764.)

The "Atchison Globe" of June 13, 1916 spells the word Kah-pi-oma.

Father Duerinck of Belgium, first Jesuit priest in Atchison County, gave the pronunciation as Kap' -pi-oma.

(Hist. of Atchison Co. p. 120.)

The Kickapoo pronunciation is also given as Kah-pi-omâ.

(Horton Headlight-Commercial", May 15, 1925.)

Kapioma Township was named for the town of Kapioma.

(Morgan, "Hist. of Atchison Co." p. 120.)

The present day maps spell the name of the town with a c, and that of the township with a k.

Kaskaskia is the name of a street in Paola and Somerset.

Kaskaskia is an Algonquian word, perhaps akin to

Kaskaskahamwa, meaning, 'he scrapes it off by means of a tool'. The Kaskaskia and Peoria were closely allied, belonging to the Illinois branch of the Miami group of the great Algonquian linguistic family. The Foxes belong to the Sauk group, closely allied with the Kickapoo. The Kaskaskia may have been given this name by the Foxes who always held their kindred tribe in low esteem.

(B B E, 30.)

It is likely Kaskaskia street in both towns was named directly for the Indian tribe, as the reservations of the five confederated tribes, included the territory of Miami County during the early days of Kansas.

(All streets in Paola running east and west are named for these Indian tribes. Thus are commemorated the five confederated tribes (Kaskaskia, Plankishaw, Peoria, Wea and Miami) and also the Shawnee, Chippewa, Ottawa, and Osage, whose reservations were north and west of Miami County.)

Kaw, was the nick-name given by the early French traders to the Kansas Indians. The word is found in various forms - Kaw, K<sup>h</sup>ah, Kah, Kau, Kan, Caw, Can, Con, Kon, Caugh and others.

(K S H Col. X p. 335.)

There is some doubt as to the origin of the word Kaw. It is stated on the authority of an old Osage

Indian that Kaw was a term of derision given to the Kansa by the Osage, meaning, 'coward', because the Kansa would not go to war with the Osage against the Cherokee.

(Blackmar--under Indians.)

Mr. Morehouse, however, says that this is perhaps not authentic, because the time of this Indian trouble would make the word Kaw date back several hundred years. He has found by all the records that in the word Kansas, the beginnings Kah, Kaw, Kan, all date within the last hundred years. He explains the word thus: "In pronouncing Kan-sa, the hasty French would fail to nasalize the n, which would disappear, and the first syllable of the word with a broad a, would become Kah or Kaw, and thus Kan-sa would become Kah-sa or Kaw-sa. Afterward, by abbreviations, these names became Kaw, the nick-name of the French trader."

(K S H Col. X p. 334.)

The earliest record of the word Kaw is found in the accounts of Lewis and Clark. Kah is found in the Original Journal 1804, given as the French trader's name; Caugh in the Journal of 1805; Kah, in the Lewis and Clark Discovery of 1806. Kans was used by Pike in 1810, but this may have been intended for an

abbreviation instead of a nick-name. Kaw is found in Gregg's Commerce of the Prairies, 1850; Caw in Maximilian's Travels 1843.

(B B E, 30.)

Richardson in "Beyond the Mississippi", 1857, mentions the Kansas or Kaw River. (page 29.)

J. N. Holloway in his history of 1868 makes this statement: "The Kansas Indians are sometimes called Kaws -- a nick-name given them by the French."

(K S H Col. IX p. 524.)

During the last half century, the word Kaw has been used interchangeably with Kansas as applied to the river or the Indian tribe, although Kansas is the authorized form for the river and Kansa for the tribe. (See Kansas.)

The word Kaw is perpetuated in a number of place names in the state.

Kaw Agency, located on the site of Williamstown, on the Kansas River in Jefferson County, was no doubt the oldest white settlement in the state. Fred Choteau, the half-breed trader, settled here in 1827. In the same year the government agency was established, and quite a settlement sprang up. Daniel Morgan Boone, who was government farmer to the Kaws, lived on a



tract of land, just across the Kansas River. The first mission among the Kaws was established at this point in 1830, by the Rev. John Thompson Peery.

Near the Agency lived the famous old Indian Chief, Wom-pa-wa-ra, 'he who scares all men'. By the French he was known as Plume Blanche, and by the English as White Plume.

(K S H Col. IX p. 193, and X p. 345.)

Kaw Creek or Little Kaw Creek is in Leavenworth County, a tributary of the Kansas River.

Kaw Townships are found in Jefferson and Wabaunsee counties.

Kaw Trail. While the Kansa Indians were living on their reservations around Council Grove, they sent annual hunting parties out to the buffalo country, which wore a beaten path known as the old Kaw Trail. This trail commenced at Big John Creek, where were the lodges of one of the three bands of Kansa, and wound west and south about one hundred miles. It passed through the counties of Morris, Marion, McPherson and Rice, ending on Cow Creek, Crawford County, just west of Pittsburg. (Cow Creek was named by the Indians for Buffalo (cow), as along this creek they congregated in great herds.) This was a good place for the Indians

to pitch their tepees, dry their meat and cure their furs and robes. Some of them often remained throughout the winter, sending home the dried meats and furs. Many traces of the old trail are still to be seen.

(K SHCol. X p. 361.)

(An interesting article entitled "Along the Kaw Trail" by George P. Morehouse is found in K S H Col. VIII p. 206.)

Kaw City, in Jefferson County, is numbered among the lost towns of Kansas.

Kaw Valley in Wyandotte County, nine miles south of old Wyandotte, is now discontinued.

Kaw is the name of a street in Council Grove.

Keokuk, Linn County, one of the lost towns of the state, was no doubt named for Keokuk, the noted Sauk chief. The Sauk and Foxes were moved to their reservation in eastern Kansas in 1837, where they remained until they were sent to the Indian Territory, 1859. The tribal name for Keokuk is Kiyokag, meaning, 'one who moves about alert'.

(B B E, 30.)

Green in his history "In Keokuk's Time", gives the meaning as 'the watchful fox'. (page 7.)

Keokuk was not a chief by birth, but was considered a usurper by many of the Sauk and Foxes. It is said he played a two-faced part in the Black Hawk war, which

gained him the enmity of Black Hawk and his followers; although through his oratorical powers he gained much for the Sauk tribe. Keokuk, Iowa, was named for the chief, and in 1883 his remains (he died in Kansas in 1848) were taken to Keokuk, Iowa, "where they were reinterred in the city park, and a monument erected over his grave, by the citizens of the town. A bronze bust of Keokuk stands in the capital at Washington." On the death of the elder Keokuk, in 1848, his son Moses Keokuk, became the chief of the Sauk. His tribal name was Wun-agisa, meaning, 'he leaps up quickly from his lair'. He was considered even his father's superior in intellect and oratorical powers. He was acknowledged the purest speaker of the Sauk dialect. He died at the Sauk and Fox agency in Oklahoma 1903.

(B B E, 30.)

Keokuk is the name of a street in Lyndon.

Kee-i-tone or Kleitone was the Osage Indian name for Little Town or Little Osage Town, Labette County, when the Osages lived there. It is now a part of Oswego.

(K S H Col. XII p. 482.)

Kennebec. Two attempts have been made in Kansas to perpetuate the old eastern name of Kennebec, once in Atchison County and once in Russell County, both times a failure.

(K S H Col. XII p. 481.)

Kennebec has been defined, 'at the long water'. It was the name of a former village, probably of the Norridgewock division of the Abnaki group of the Algonquian linguistic family. To this same group

belong the Micmac and Penobscot, well known in the early history of New England. The Kennebec village was located on the Kennebec River between Augusta and Winslow, Maine. John Smith made mention of this village as early as 1616. Other spellings are given for the word as, Kenebecka (by Capt. John Smith in his "History of Virginia", 1629), Kenebeke and Kinibeki.

(B B E, 30.)

Mr. Boyd similarly derives the word from quinni-nippi-ohke, or quinni-pi-ohki, 'the long water place'.

(Boyd, "Ind. Loc. Names (Pa.).)

Kennebec is the name of a street in Burlington.

Kennekuk, a small town in Grasshopper township, in the northwestern part of Atchison County, is one of the oldest towns of the state. A Kickapoo mission had been established near the present site of Kennekuk in 1856.

(Blackmar.)

Richardson spells the name Kinnekekuk, and says it is a corruption of Ke-an-ne-kuck, meaning 'the foremost men'.

(Richardson, p. 97.)

Rev. Mr. Goode, who visited the Kickapoo

reservation in the early days, spells the word Ken-i-kuk. He says this about the chief, "Among them the prophet Ken-i-kuk appears to run his race. His vagaries were a serious drawback to the work; though it is believed that he afterwards became a true penitent."

The Rev. Isaac McCoy, an early missionary among the Indians, records the word thus, "Kelukuk, alias the Kickapoo prophet, one of the Kickapoo chiefs."

(K S H Col. IX, p. 208.)

(Kennekuk is described as a "tall bony Indian with keen black eyes, and a face beaming with intelligence." He claimed to have received knowledge for his teachings from the 'Great Spirit', and was opposed to the teachings of the white man. He died in 1856 or 57 from small pox. After his death thirty or forty of his followers watched over his body, waiting to see the fulfillment of his teaching, that he would rise in three days. Instead they all contracted the small pox and died.)

(Blackmar, p. 67.)

The town of Kennekuk was platted by William Wheeler in 1858 and for a number of years was quite a flourishing town, being on one of the wagon highways to the west. Many noted travelers stopped at the Indian Agency during these years, among them Mark Twain. But when the Rock Island and Union Pacific railroads missed Kennekuk, it soon sank into insignificance. It hasn't even a postoffice today.

(Blackmar, p. 67 & "Hist. of Atchison Co." p. 119.)

Ketcham or Ketchum, a street in Bird City, Cheyenne County, probably got its name from the Ketch m or Ketchum Indian family name.

The Delaware word for Ketchum is Tah-lee-a-ockwe, 'to grab them or to catch them'.

(Andreas, p. 1226.)

This incident is told as to the origin of the name. A young Indian brave was captured by the white soldiers and carried away captive. Long afterwards he escaped by tearing away a board from the floor of the guard house. When he had gained the open he was discovered. The guard fired upon him and cried out 'Catch'im'. When he reached his tribe and told the story he was rechristened, Ketch'm or Ketchum.

(Boynton, "Journey through Kansas" p. 156, & Blackmar, under Indians.)

The Ketchum family was very prominent in the early history of the Methodist Delaware Mission, about eight miles west of the present Kansas City. They were a converted family, consisting of five brothers: James, John, Charles, Lewis and Jacob. Rev. James Ketchum, chief of his tribe, and interpreter at the mission, was considered one of the most eloquent orators of the Delawares.

(K S H Col. Ix p. 206.)

Captain John Ketchum, the father, was known by the Indian name of Qui-sha-to-wha.

(Andreas, p. 1226.)

Captain Ketchum was one of the most noted and best beloved chiefs of the Delawares. He died in Wyandotte County, August 1857. The funeral was held in White Church. (See White Church.)

(Morgan, "Hist. of Wyandotte Co." p. 44.)

Kickapoo, a little town on the Missouri River, seven miles north of Leavenworth, was named for the Kickapoo Indians, whose reservation at that time included a part of Leavenworth County.

The tribal name for Kickapoo is Kwigapaw<sup>a</sup>, meaning 'he stands about' or, more exactly, 'he moves about, standing now here, now there'. The Kickapoo belong to the central division of the Algonquian linguistic family, closely allied to the Sauk and Foxes. The spelling of the word has passed through various forms. "Le Sueur (1699) mentions in his voyage up the Mississippi River, the river of the Quincapous (Kickapoo), above the mouth of the Wisconsin River, which he says was so called for the name of a nation which formerly dwelt on its banks." This no doubt refers to the Kickapoo River, Wisconsin.

(B B E, 30.)

Father Hennepin in "A New Discovery" (1698) tells about the murder of Father Rebourde, a missionary, by the "Savages, Kikapoux". He writes, "the Nation of Kikapoux-----inhabit to the westward

of the Bay of Puans" (a bay in the west coast of Lake Michigan.). (page 346.)

The word is to be found in many other forms: Kackapoes, Kekabous, Kickapoes, Kickipoo, Kikabeux (Father Marquette) Kikapus, Kikpoux, Quinoquois, Ricapous.

(B B E, 30.)

By the time the tribe was moved to Kansas (1832), the form Kickapoo, was well established. Kennekuk was their prophet at this time. (See Kennekuk.)

Kickapoo is one of the oldest towns in the state of Kansas. It was laid out, 1854, by citizens of Weston and Platte counties Missouri, as a rival to Leavenworth.

(Blackmar.)

However the first settlement at the present site of Kickapoo, was made by the tribe in 1832.

(Hist. of Leavenworth Co. p. 137.)

From 1832 to 1854 it was the seat of several missions and trading posts. After it was laid out as a townsite (1854) for several years it was one of the promising towns of Kansas territory. At one time it was the county seat of Leavenworth County and a candidate for the territorial capital.

(Horton, "Headlight-Commercial", May 15, 1925.)



But the fight, as in most of the early rival towns of Kansas, ended in victory for the "Free State" town, in this case Leavenworth. Kickapoo was established by "Pro-Slavery" men.

(Blackmar.)

By an act of the legislature of Feb. 26, 1864, the name of Kickapoo was changed to Steubens, but for some reason the act did not become effective and the old Indian name of Kickapoo still stands on our maps, although the town of today is little more than a name.

(Horton, "Headlight-Commercial", May 15, 1925.)

The history of the little town of Kickapoo is closely interwoven with the "border warfare" of territorial Kansas. One of the interesting incidents of this history is the story about "Old Kickapoo" cannon, a trophy of the Mexican War, which was in possession of the Kickapoo Rangers, stolen by them from Weston, Missouri in 1856. In 1858 the "free-state" men of Leavenworth seized it and kept it in concealment for some time. It is now in the collection of the Kansas State Historical Society, at Topeka.

(Blackmar & Horton, "Headlight-Commercial, May 25, 1925.)

Kickapoo Bottom, is the name by which a large tract of bottom land on the Missouri River, near the present

site of Wathena, was formerly, and still is sometimes called. It was also referred to as the "Great Kickapoo Bottom", where the Kickapoo Indians formerly lived.

(Horton, "Headlight-Commercial", May 15, 1925.)

Kickapoo Corral is a place on the Walnut River, just outside the city of Winfield.

("Corral is a Spanish word used for an inclosure made with wagons by emigrants in the vicinity of hostile Indians for horses, cattle, etc.")

(Webster's Dict.)

The following is the legendary romance connected with the naming of the Kickapoo Corral, as related by Mr. O'Connor, the postmaster of Winfield, and given to me by Helen Baker, a teacher: "The Kickapoo Indians didn't live around here, but there was evidently a stray tribe, or 'Prairie' tribe, as it was called, that came down into this section to hunt buffalo. All this territory was occupied by the Osages Indians, who gave the Kickapoos permission to hunt on their territory, if, in turn, they would join with the Osages in any of their troubles. All went well for a while, and the two tribes were friendly. But one day the Osages heard that the Tonkawa tribe from Oklahoma was coming up. These Tonkawas were also supposed to be cannibals, and when the Kickapoos heard that they were supposed to help, they were very much afraid. The Osages planned to go down to meet the Tonkawas, and of course expected the Kickapoos to go along. But when they were ready to go, the Kickapoos could not be found anyplace, so the Osages went on alone, and almost wiped out all the Tonkawas. When they had finished this massacre, they returned home and began to look for the Kickapoos, whom they now considered as traitors. They looked for quite a while, and when they had almost given up, found them in this bend of the river, surrounded by high hills (which is now called Kickapoo Corral). They besieged

them, but this was such a sheltered place that it was days before the Osages could get access to it. When they finally did get in, they massacred all the Kickapoos, with the exception of two lovers, who escaped and went away to live with some other tribe. I think according to the tradition, they made their escape by swimming away. After this the Osages called the place of the massacre Kickapoo Corral. Mr. O'Conner said that this is the story as it was handed down by the Indians, and there may be some Indian tradition woven in. But it is considered to be very nearly true. And he said that very often, in the first days of Winfield, old arrow-heads, pieces of tomahawks, and various implements of Indian warfare, were found in Kickapoo Corral by white settlers."

(A letter, July 30, 1926.)

Kickapoo Creek is on the old Kickapoo reservation in Brown County.

(Horton, "Headlight-Commercial", May 15, 1925.)

Kickapoo Indian Mission, near Kennekuk, Atchison County, was founded in 1856 with a school for the Kickapoos. The Kickapoos objected strongly to their children going to school; so in time the mission was abandoned. (See Kennekuk.)

Kickapoo Island, just north of Fort Leavenworth in the Missouri River, was a famous Indian resort. It should have been named for the Kansa, as they were the first to inhabit it. Lewis and Clark mention the island in describing one of the Kansa villages. The account reads, "We camped after dark on the s. s. (starboard side) above the island [Kickapoo], and

opposite the first old village of the Kanzas."

(K S H Col. X, p. 339.)

The island was not given the name of Kickapoo till after 1832, when the Kickapoo Indians were removed from Illinois to their reservation in northeastern Kansas. Mr. Connelley in his "Kansas and Kansans", states that this island may have been the seat of religion of the Kansa Indians. It is still regarded as one of the sacred villages of the dead. According to Lewis and Clark, the Kansa called it Wau-car-da-war-cud-da or Wau-car-ba-war-caud-da, meaning, 'the Bear Medicine Island'. Dr. Elliot Cones explains that War-card-da probably referred to Wacanda, the ruling spirit of the Siouan tribes. (See Wacanda.)

(Connelley, K & K p. 199.)

Kickapoo Township, Leavenworth County, was named for the city of Kickapoo. The act of the legislature of 1864 also ordered the township's name to be changed to Steuben, but it still stands as Kickapoo township.

(Blackmar.)

Kickapoo is found as a street name in most of the towns located in the old Kickapoo reservation-----  
Hiawatha, Leavenworth, DeSoto, Muscotah and Osawkie.

Kiowa County was created by an act of legislature of 1867 and named for the Kiowa tribe of Indians. In 1875 Kiowa County was divided between Edwards and Comanche, but in 1886 it was restored with its present boundaries.

(Blackmar.)

The word Kiowa comes from their own tribal name, Gá'-i-gwü, or Ká'-i-gwü, meaning, 'principal people'. The Kiowa Apache name for their brother tribe is Bé shiltchá. In a Spanish document of 1735 the name is written Clagua. In another Spanish document of 1748 it is spelled Cayguas. In the original of Lewis and Clark, 1805, it is given Cay-au-wa. The Wichita name for the Kiowa is Gahé wa; the Omaha and Ponca name, Gai' wa, and the Comanche, Kái-wa. (G and K sounds in most Indian languages are very similar.) Kayowa is the Kansa and Tonkawa names. All these have about the same meaning 'principal people'. Mooney gives Kwü'da, 'going out', as the old name for themselves.

(B B E, 30.)

The meaning 'great medicine' is also given for Kiowa.

(K S H Col. VII p. 480.)

(This meaning is not however confirmed by any of the ethnological students.)

The Kiowa is one of the two branches of the Kiowa linguistic family, which formerly lived about the upper Yellowstone and Missouri Rivers. They were driven southward to the Black Hills by the Cheyenne and Arapaho, and from there by the Sioux, driven southward to the Arkansas River in Kansas, where we find them in the early part of the nineteenth century. After a bloody war with the Comanche here, the two tribes formed a confederation which has lasted to the present day. In 1868, the two tribes with the Kiowa Apache, were moved to their reservation in the Indian Territory.

(B B E, 30.)

Kiowa county was the scene of many Indian depredations in the sixties and seventies. We find this statement concerning the Kiowa: "Among all the prairie tribes they were noted as the most predatory and bloodthirsty, and have killed more white men in proportion to their numbers than any of the others."

(B B E, 30.)

Kiowa, the second largest city in Barber County, on Medicine Lodge River, was named for the Kiowa Indians. The first white settlement in the vicinity of Kiowa was made in the spring of 1872 by three men, Mosley, Lockwood and Leonard. Mosley was killed by the Indians in the same year. No frontier town saw more of the depredations of the Kiowa, Comanche and

Kiowa Apache. They would dash across the state line, from their reservation in Indian Territory, kill, burn and carry off stock, before an alarm could be given.

(Blackmar.)

Kiowa, as a township name, is to be found in Kiowa and Barber counties.

Kiowa is the name of a creek in Ford County, tributary of the Arkansas River on the south.

Kiowa is the name of a street in Leavenworth, Pawnee, Satanta and the discontinued town of Comanche.

Kokomo, the name of a small village in Garfield County, has the meaning 'young grandmother', according to some authorities. Kokomo was the name of a former Miami village, that stood on the present site of Kokomo, Indiana, named for a Miami chief.

(B B E, 30.)

(& Beauchamp, P N of N Y.)

Mr. Dunn in an article in the "Indiana Quarterly Magazine of History", gives a contradictory interpretation of the word: "Neither the translation, 'young grandmother', nor those of 'black walnut' and 'bear chief', which have also been given to the word, have any foundation, in fact. It is a Miami word and the

Miami for 'young grandmother', is Kwe-sa-ko-ke-men. There is no Miami word approximating Kokomo, as we pronounce it, but if you put the accent on the middle syllable, making the first o long, as in cold, and the second and third o's short, as in hot, you have the original; for the Indians say it was named for a Thorntown Miami Indian whose name was 'Ko-kah-mah'. His name appears in the treaty at the Forks of the Wabash, in 1834, as 'Co-come-wah.' The name may be translated, 'the diver' i.e. 'something animate that goes under the water'.

(V. 7 and 8 p. 110.)

The little Kansas town may have received its name from the Indiana town, or from Kokomo, New York. Or the name may have come directly from the Miami Indians living in Kansas at the time the town was projected.

La Bette River, in La Bette County, emptying into the Neosho River, was formerly called by the Indians, En-gru-scah-op-pa, which means some kind of an animal.

The French changed it to La Bette, from the French la bete, 'the beast'.

(Newspaper clipping in the Memorial Library, Topeka.)



Lenape, a small town in Leavenworth County on the Kansas River, bears a Delaware name, Lenape or Leni-lenape, meaning 'real men' or 'native genuine men'.

The word was formerly Renape, a contraction of Erenapen, 'true or native men'. The change of r to l took place in historic times. The word is from eren, 'true', 'genuine', 'properly so called', and napeu, 'man', 'male'.

(B B E, 30.)

The French called this tribe les Loups, 'wolves' and the English gave them the name Delawares, from the name of their principal river, which had been named for Lord Delaware. (See Delaware River.)

(B B E, 30.)

Leoti, county seat of Wichita County, has quite a romantic history. It received its name from a character in a story, a white girl, who was captured by the Indians, adopted and given the name Leoti, meaning, 'prairie flower'.

(K S H Col. VII p. 480.)

Leoti was platted as a government town site in July, 1885. The postoffice department at Washington refused to permit the name Leoti, as there was already

a Leota in the state. The prospective town name was changed by Milton Brown to Bonasa, for a bird, a species of grouse. But the early settlers objected to this, and the original name Leoti was restored in 1887, after Leota of Morton County was discontinued.

(Blackmar.)

The little town of Leoti had quite a struggle with Coronado, a rival town for the county seat. The two towns were incorporated the same year, only three miles apart, each bent upon securing the county seat, because it meant death to the loser. For two years a bloody war was waged with the loss of many lives and with a cost of \$668.08, to the county. In Nov. 1887, Coronado lost through a governmental canvas of the county. And when the next spring Leoti offered free lots to the citizens of Coronado, the entire city picked up their houses and moved to their rival city, and the bitter hatred was soon forgotten.

(K S H Col. XII, p. 447.)

Leoti is the name of a township in Washington County.

Little Bear's Mound, about a mile north of Neodesha, was named for Little Bear, a chief of the Osages, who resided there in early days. It is said that he died of acute indigestion from over-eating at his birthday dinner. He lies buried on the mound.

(A teacher who lives in Neodesha.)

Mahaska, the name of a village in Washington County, is an Iowa Indian word, Mo-has-ka or Ma-has-kah, meaning 'white cloud'. The little town was named for

the famous Iowa Chief Mahaska, who came to the Iowa Reservation in Kansas about 1837.

(K S H Col. X, p. 323.)

The word is found with various spellings, Mo-has-ka, Ma-has-kah, Mo-hos-ca, Ma-hush-kah, etc.

(K S H Col. VII, X & XVI.)

The first chief when the Iowas came to Kansas was known by his Indian name Mahaska, but the next chief, his son, went by the name of James White Cloud. (See White Cloud.) George Catlin took Mahaska and a band of Iowa to London in 1844, where they caused quite a sensation. Mahaska was killed in the Nemaha region, 1854, and lies buried under an oak tree near the town of Iowa Point.

(K S H Col. X, p. 311.) &

(Mark E. Zimmerman, Kans. State Archeologist, in a letter July 5, 1928.)

Mahaska County, Iowa, was named in honor of Mahaska, while he and his band were living in Iowa. The county seat is Oskaloosa, named for his wife.

(R R Place Names, p.22.)

(This chief was perhaps the father of the Mahaska who came to Kansas.)

Manhattan, the county seat of Riley County, was named for Manhattan, New York, the former name of the city of New York.

(Andreas, p. 1306.)

Several derivations of the word are to be found.

One authority gives the meaning, 'an island formed by the tide'. It was the name of a tribe of the Wappinger

confederacy, belonging to the Abnaki group of the great Algonquian linguistic family, formerly occupying Manhattan Island, the shore of Long Island Sound and the east bank of the Hudson, closely related to the Mahican on the north and the Delawares in the south.

(B B E, 30.)

Beauchamp gives us several conflicting translations of the word. Man-hat-tan, 'the island' is equivalent to the Delaware word, Manatey, also written Minatey and Menatey. Trumbull he quotes as giving Munnahhanit and Menohhannet, 'on the island', in Natick dialect. He also quotes that Tooker "derives the name from manah, 'island', and atin, 'hill', thus making it 'hilly island'. Mr. Beauchamp obtained the following information from some of the Delaware Indians: "Our traditions affirm that at the period of the discovery of America, our nation resided on the island of New York. We called that island, Manahatouh, 'the place where timber is procured for bows and arrows'. The word is compounded of N'Manhum, 'I gather' and tanning, 'at the place'. At the lower end of the island was a grove of hickory trees of peculiar strength and toughness. Our fathers held this timber in high esteem as material for constructing bows, war clubs etc." The name given by Juet on returning from the voyage up the river, that

of Mannahata, is the earliest on record.

(Beauchamp, P N o f N Y p. 129.)

Washington Irving gives this humorous definition of Manhattan in his "History of New York": "The name most current at the present day and which is likewise countenanced by the great historian Van der Donck, is Manhattan; which is said to have originated in a custom among the squaws, in the early settlement, of wearing men's hats, as is still done among many tribes. 'Hence', as we are told by an old governor, who was somewhat of a wag, and flourished almost a century since, and had paid a visit to the wits of Philadelphia, 'hence arose the appellation of man-hat-on, first given to the Indians and later to the island' - a stupid joke! - but well enough for a governor.-----There is another founded on still more ancient and indisputable authority, which I particularly delight in, seeing it is at once poetical, melodious, and significant, and this is recorded in the before mentioned voyage of the great Hudson, written by Master Juet; who clearly and correctly calls it Manna-hatta, that is to say, 'the island of manna', or in other words, 'a land flowing with milk and honey'." Mr. Beauchamp adds that "The name given by Juet on returning from his voyage up the river, that of Manna-hata, is the earliest on record, furnishing a hint for Irving's fancy. The other pun came from an familiar custom of Indian women, still existing."

(Beauchamp, A P N of N Y p. 129.)

The history of the founding of Manhattan, Kansas, is quite interesting. Colonel George S. Parks of Parkville, Missouri, in the autumn of 1854 located a town site on the Kansas River, at the southwest part of the present site of Manhattan, and called it Poleska. Later in the same season five men from the eastern states met at the mouth of the Big Blue and located a town site, calling it Canton. In March 1855, a committee of a New England company reached

this same place and decided to consolidate the two town companies with their own. On April 4th, the consolidation, which also included Juniata, five miles north on the Big Blue, was effected, and the new town was called Boston.

In the meantime a colony had left Cincinnati, Ohio, on a steamboat, bound for central Kansas to start a town. The name of Manhattan had been chosen, in the hopes that this new town might some day be compared to the great Manhattan of the east. The steamer grounded in the Kansas River about a half mile past the mouth of the Big Blue, and the company drove on to what is now Junction City, where they planned to lay out their new town. The Boston Town Company, after an interview with a member of the Manhattan Company, voted to give them half of their town site. The offer was accepted and Boston became Manhattan, June 1855.

(Andreas, p. 1306.)

Manhattan Township, wherein the city of Manhattan is located.

Manhattan is the name of a street in Manhattan.

Mankato, the county seat of Jewel County, was named for Mankato, Minnesota.

The word Mankato is a corruption of Ma-ka-to,

'blue earth'. The name was applied to the Mdewakanton tribe of the Dakota division of the Siouan linguistic family, who formerly dwelt at or near the site of the present Mankato, at the mouth of Blue Earth River, Faribault County, Minnesota, named for a chief known as old Mankato. In an Indian treaty a later chief of the same name spelled it Makawto.

(B B E, 30.)

The little Kansas town was established in 1872 with the name of Jewel Center, but the mail became confused with that of Jewel City in the same county. The name was then changed to Alta, but there was already one Alta in Kansas (Harvey County). So the name Mankato was finally decided upon (1880), after Mankato, Minnesota. This was given by H. R. Hill, who had attended school at Mankato, Blue Earth County, Minnesota.

(Blackmar, & Andreas p. 968.)

Mariposa, a lost town of Saline County, was no doubt named for the Mariposa lily, a flower common in Colorado, and the mountain states of the west.

Maraposa, is the name of an Indian family, belonging to the linguistic stock of Yokuts, formerly living in San Joaquin Valley California. Maraposa, however is a Spanish word, meaning 'butterfly' which

was given to this tribe by the Spanish. It is also the name of a county in California.

(B B E, 30.)

The little town of Mariposa was established in 1856, the first town in Saline County. For some reason the town did not thrive, and now we find it numbered with the lost towns of Kansas.

Mashenah or Mashunah, a projected town in Atchison County was named for a noted Kickapoo chief. The town was planned as a rival of Kennekuk by Royal Baldwin, who must have fallen out with the town company of Kennekuk. A plot of the town was filed September 21, 1857, but the plans were never carried out.

(Ingalls, "Hist. of Atchison Co." p. 120.)

Massachusetts, a street name of many Kansas towns, of course comes from the state of that name.

The state in turn was named for the Massachusetts Indians, the meaning of whose name is 'at the great hills', i.e. the Blue Hills of Milton.

(Cent. Dict.)

F. W. Lawrence asserts that the state was named for the bay, and gives the same meaning as above.

(Lawrence, "Nat. Geog. Mag." Aug. 1920, p. 105.)

The Bureau of Ethnology explains the meaning as follows: Massa-adchu-es-et, 'at or about the great



hills', from massa, 'great', wadchu, 'hill or mountain', es, 'small' and et the locative. In composition wadchu becomes adchu and adds ash for the plural. Cotton in 1708 translated the word, 'a hill in the form of an arrow-head'.

(B B E, 30.)

Boyd confirms what has already been given, and adds that, "Roger Williams obtained from the Indians the phrase, 'the blue hills', as a definition to this word, which was suggested by the appearance of an island off the coast."

(Boyd, "Ind. Loc. Names" p. 23.)

The Massachusetts were an important eastern tribe of the Algonquian linguistic family, occupying the territory around Massachusetts Bay. Capt. John Smith (1614) writes of them as being a very powerful tribe with about twenty villages along the coast. When the Pilgrims came this tribe had been greatly reduced in number. It is interesting to note that the Massachusetts owned and occupied the site of Boston and its suburbs.

(B B E, 30.)

Massasoit, Shawnee County, on Mission Creek near Dover, is now numbered with the extinct towns of Kansas.

('K S H Col. XII p. 428.)

The prospective town no doubt was named for the famous chief Massasoit, whose name means, 'great chief'. His proper name was Woosamequin (also spelled Wasamegin, Osamekin) meaning, 'yellow feather'. Massoit was chief of the Wampanoag, a tribe of the Eastern division of the Algonquian linguistic family, when the Puritans landed. It is said of him: "He was a chief, renowned more in peace than war, and was as long as he lived, a friend to the English." His son Metacomet, became famous in history as King Philip.

(B B E, 30.)

Medicine Lodge River, flowing south and east through Barber County, is said to be Indian origin; so named because the Indians were in the habit of stopping along this river to make medicine.

(Blackmar.)

Another authority gives this version. "The first explorers found on that stream a great house built of posts, poles and brush, where from time out of mind, the Cheyenne Indians annually assembled to worship the Great Spirit and initiate their young men in their several rites and ceremonies, thus preserving ancient traditions and customs. The white men called this 'making medicine', hence the name

Medicine Lodge."

(Kans. Acad. of Science V 18 p. 216.)

Medicine Lodge, the county seat of Barber County, was named for the river. The present city was incorporated in 1873, but the town was really started in 1868. It is recorded in historical collections that Indians made a raid on the earlier settlement and murdered practically all the women and children.

(Blackmar.)

Medicine Lodge townships are to be found in Barber and Rooks County.

Mendota, Trego County, was named for Mendota, Illinois, the home town of the first postmaster.

("Western Kansas World" Trego Co. paper, March 11, 1893.)

Mendota is a Dakota Indian word meaning, 'the mouth' or 'the mouth of a river'. The Illinois town was perhaps named for Mendota, Minnesota, which was so named because of its location at the junction of the Minnesota River with the Mississippi. (Mendota is the oldest town in Minnesota, having been started in 1830.) The meaning, 'the junction of two trails' is also given. (But the former is perhaps correct.)

(R R Place Names p. 183.)

Mendota, Labette County, was started 1869 when W. K. Hayes opened a store and postoffice at the meeting of two branches of Labette Creek. So the prospective town was named Mendota on the theory that the word meant, 'the place of meeting'. In the meantime Parsons was located just a short distance north of Mendota, and the store and postoffice were moved there in November 1870.

(K S H Col. XII p. 428.)

Mendota, Decatur County, and one in Neosho County are listed with the lost towns of Kansas.

(K S H Col. XII p. 428.)

Menoken, the name of a village in Shawnee County, is a Delaware Indian word meaning, 'muddy place'. The town was named by Sharp and Shaw, contractors from Kansas City, Kansas (then Wyandotte) who were building the Kansas Pacific Railroad across Kansas. Working for them were many Delaware Indians, across the Delaware Reserve, and the contractors got the word directly from them (This information I got from Mr. Connelley, Secretary of State Historical Society, who was told the above by Mr. Shaw, a good friend of his.)

Andreas gives the meaning, 'a fine growth', (but this doubtless is wrong.)

(Andreas, p. 531.)

Just north of the present site of Menoken was the ancient village of the Kansa Indians. A few years ago could still be seen the lodge circle marks of the Kansa village of the old Kah-he-gah-wa-ti-an-gah, known as Fool Chief. This was the largest of the Kansa villages about 1830-46.

(K S H Col. X p. 348.)

Menoken Township, Shawnee County, in which the town of Menoken is located.

Merrimac, Marshall County, was established, 1858, and vacated 1864. It is likely the little town was named for the New England River, Merrimac.

Mr. Gannett gives Merrimac or Merrimack as an Indian word, meaning 'sturgeon' or 'swift water'.

("Origin of Certain Place Names".)

Perhaps the earliest mention of the Merrimac River is to be found in an old document now in the British Museum, which probably dates back to the year 1639. Here is a sentence regarding the Merrimac River: "Next into this is a great Broad River or bay upon ye west syde where of, there was one Squamiock that was ye chief Sagamore, the River's name is Merimack, as I take it."

(Bushnell, "New Eng. Names "in" Amer. Anthropologist" V 13 p. 235.)

It is evident that the name was given to the river by the Indians, no doubt one of the tribes of the northeastern division of the Algonquian linguistic family, probably the Merric or Micmac. (The name of

Merric survives in the town of Merrick, on Long Island, which was the site of their principal village.)

(B B E, 30.)

Merrimac is a street name in Burlington, Kansas.

Mescalero Street in Satanta received its name from an Apache tribe of Indians of that name, now living on a reservation in New Mexico. (All the streets in Satanta, thirty-two, have Indian names.) (See Satanta.)

Mescalero is a Spanish coining from the word mescal, meaning, 'mescal people', from the custom of this tribe of eating mescal. Mescal is an Aztec word from mexcalli, 'metl [Maguey] liquor'.

(B B E, 30.)

Mescal is an important food of the Apache and southwest tribes made from the fleshy leaf bases and trunk of various species of agave. It was roasted in pit ovens and became a sweet and nutritious food. There is a distilled drink known in Mexico by the same name, made from the peyste cactus.

(B B E, 30.)

Miami County was organized in 1855 and named Lykins, in honor of Dr. David Lykins, who was one of the earliest missionaries among the Indians. He established a Baptist mission for the Weas about 1840, a mile east of the present city of Paola. In 1844, he established a mission for the confederated tribes. The territory of Miami County was within the

reservation owned by the Miami, Potawatomi, Shawnee and Confederated Tribes. By an act of the legislature of 1861 the name of the county was changed to Miami in honor of the Miami Indians.

(Blackmar.)

The word Miami is probably from the Chippewa word Omaumeg, meaning 'people who live on the peninsula'. Many of the early English writers called them Twightwees, from Twa<sup>n</sup> h twa<sup>n</sup> h, 'the cry of a crane'. The Miami belong to the central division of the great Algonquian linguistic family.

(B B E, 30.)

The Miami when first found were living about the mouth of Green Bay, Wisconsin, closely allied with the Mascoutens and Kickapoos. Father Marquette found them in this region in 1673. He describes them in this way, "This town (Mas koutens) is made up of three nations gathered here, Miamis, Maskoutens and Kikabous. The first are more civil, liberal and better made.-----The Maskoutens and Kikabous are ruder and more like peasants, compared to the others."

("Dis. of Miss. Valley" p. 15.)

In a footnote, in the above mentioned books, an extract from a letter of Father Marest, 1712, speaks of the "language of the Oumiamis, which approaches very nearly to that of the Illinois." (page 32.)

(Same as above.)

The present spelling seems to be one of the earliest used.

It is so found in most of the old records. In one old document of New York history about 1684, it

is found as Ouimeami; in another of about 1686, Omanicks; and on an old map of 1735, we find the spelling Oumani<sup>es</sup>; and in a Minnesota document, the spelling is Oumamens. In all the later records we find some form of the present word, Maiama, Maumee, Mawmee, Miamee, Miamiha etc..

(B B E, 30.)

DuPratz on his map of 1757 spells the name Miami, and places the tribe along the Miami River, a north tributary of the Ohio.

In the American Atlas by Jefferys 1778 he marks them Twigtwees or Miyamis. On another map he marks the River Myamis. (page 7.)

Miami with the plural, Miamik, was the Potawatomi form; the Pawnee name was Pk-iwi-léni, plural, Pk-iwi-lénigi, meaning, 'dust or ashes people'; the Hurons called them Sa<sup>n</sup>shkia<sup>i</sup>-a-rúnû, 'people dressing finely, fantastically, i.e. dandy people'. They are also designated by many forms of the word Twigtwees.

(B B E, 30.)

Miami is one of the lost towns of Lyon County.

Miami Junction in Linn County is also listed with the lost towns.

Miami Village, in Miami County was discontinued some time before 1883. It was established as a postoffice



in 1859.

Miami is the name of one of the townships in Miami County.

Miami as a township is also found in Reno County.

Miami is used as a street name in Burlington, Kansas City, (old Armourdale section), Leavenworth, Somerset and no doubt in other towns.

Michigan or Michigan Valley, in the eastern part of Osage County, was perhaps named for Lake Michigan or the state.

The state of Michigan was named for the lake. The word has several interpretations. According to Mr. Lawrence it comes from the Algonquian, Mishigamaw, 'big lake' or 'great water'.

(Lawrence, "Nat. Geog. Mag.".)

A more exact interpretation of the word is perhaps that given by the Bureau of American Ethnology.

Michigamea is an Algonquian word, 'great water' from mishi, 'great' or 'much', and guma, 'water'. One authority gives Michigan as coming from the word Mishigamaw, 'the big lake', and another gives the Chippewa name as Mishawiguma, 'big, wide, or expansive waste', on account of the few or no islands. The Michigamea were a tribe of the Illinois confederacy of the central division of the great Algonquian linguistic family. They were early exterminated as

a tribe, and the remnant probably joined the Kaskaskia, some time during the seventeenth century.

(B B E, 30.)

Another authority thinks that the word comes from "Mishiigan (pronounced, me-she-e-gan), 'a clearing; mishi, 'firewood'; mishiige, 'he gathers firewood'; Mishiigan, 'a place where wood has been cut' or 'a clearing'. The name is first mentioned in the 'Relations of 1670'. (page 97.) The form Machihiganing, as given there, is in the Ottawa dialect and in the locative case. There were at the time of earliest French visitors large clearings on the east and west shores of the northern part of the Lake Michigan. The French were the first to transfer the name of the shores to the lake itself. The original Indian name was ininowe-Kitchigami, 'Great Water of the Illinois'; the Indians still call Lake Superior, Otchipwe-Kitchigami, 'Great Water of the Chippewas'; and Lake Huron, Otawa-Kitchigami, 'Great Waters of the Ottawas'; from the principal tribes on their shores. The explanation that Michigan comes from Mishigami, 'Big Lake' is erroneous."

(Kelton, "Fort Mackinac" p. 149.)

From the narrative of Father Marquette in a footnote from the Jesuit Relations, we find: "The

Mitchigameas were a warlike tribe and lived on a lake of that name." (page 48.) Lake Michigan is called Lac des Illinois on Marquette's map. (page 268.) In this same narrative, we find this statement: "The name Michigan may come from them, [the Mitchigamea] tribe) though I am informed by Rev. Mr. Pierz, an Ottawa missionary, that Mitchikan, meaning, 'a fence', was the Indian of Mackinaw, and the form Machihiganing, was used some years prior by Allouez." (page 48.)

Michigan is the name of a township in Scott County.

Michigan as a street name is used in many Kansas towns: Cherokee, Holton, Howard, Lawrence, Marion, Oswego, Oxford, Winfield, and many others.

Milwaukee. Several attempts have been made to establish a town in Kansas by the name of Milwaukee, each time a failure.

We find several interpretations of the word. One authority gives Milwaukee as an Algonquian word, meaning, 'fine land', from milo or mino, 'good' and ski, 'land'. Milwaukee was the name of a former village of Mascoutens, Foxes and Potawatomi, situated on Milwaukee River at or near the present site of Milwaukee, Minnesota, 1699. The word has passed through

various spellings: Meliwarik, Melleki, Melleoki,  
and others.

(B B E, 30.)

Boyd gives the meaning 'good land' from the  
word me-no-ah-ke.

("Ind. Loc. Names" (Pa.) p. 25.)

Another authority states that the word is  
probably derived from the Indian form, Milicke,  
'good earth' or 'good land'.

(Gennett, "Certain Place Names in U.S." p. 102.)

Kelton gives quite a different interpretation  
of the word. He gives the Indian name as Minewag  
(pronounced min-na-wag), "which might be translated,  
'there is a good point', or 'there is a point where  
the huckleberries grow'," He further adds: "Some  
Indians derive the name from menwe, 'cumin', or some  
similar herb of strong and aromatic scent, which is  
said to grow wild in that vicinity. The full name  
of the river is Mine-wagi-Sibi, hence the forms  
Melleoki, and Milwaukee."

(Kelton, "Fort Mackinac" p. 150.)

Another authority thinks the word is probably of  
Potawatomi origin and was originally Mahnah-wauk-seepe,  
'a gathering place or council ground near the river'.  
He also suggests other derivations. A Chippewa

interpretation is me-ne-qu-kee, 'rich or beautiful land'. The first mention of the word is by Father Hennepin who refers to the river as Milicke. Father Membra (1679) in his journal recorded the Millicki. Father Cosmo spells the river Melwarik (1699). Capt. James Gorrell spells it Milwacky (1761) while Capt. Samuel Robertson mentions Milwackey (1779). This same author further states that the Algonquian tribes of this region had no l sound in their language; so the word was doubtless Min-wau-kee and Min-noau-kee, 'good earth', 'good place', or 'good country'.

(R R Place Names p. 103.)

Milwaukee, Barton County, was changed to Stafford.

(K S H Col. XII p. .)

New Milwaukee, Butler County was founded 1870 and abandoned ten years later.

(Mooney, "Hist. of Butler Co." p. 222.)

These towns were no doubt named for the city of Milwaukee with no thought that it was an Indian word.

Mina, the name of a small village in Marshall County, may have come from the Osage word, Mina, 'elder sister'. Or it may be from the Dakota word mini, 'water'. (A.I.) Mina is the name of extinct Salt Clans of the Sia and San Felipe Pueblos, of New Mexico.

(B B E, 30.)

Mingo, a village in Thomas County, was named for Mingo, Illinois, by a former resident of the Illinois town.

(From a letter of the postmaster, D. J. Heinze of Mingo, Kansas, July 18, 1928.)

The word Mingo is given with the two derivations. It is the Choctaw and Chickasaw equivalent of the Muskogee, Miko, 'chief'. "Both words (Mingo and Miko) were in frequent use by historians and travelers in the Gulf states during the Colonial period." Or it may come from the Algonquian Mingwe, 'stealthy', 'treacherous'. "The name was applied in various forms by the Delawares and affiliated tribes to the Iroquois and cognate tribes, and more particularly used during the late colonial period by the Americans to designate a detached band of Iroquois."

(B B E, 30.)

Gannett gives the meaning of Mingo as 'spring people'.

("P N in U S" p. 209.)

Minneola, the name of a former town in Franklin County, now known as Old Minneola, is doubtless of Indian origin, coined from the Dakota word, mini, 'water' and the Latin diminutive suffix, ola, hence the meaning, 'little water', or 'city on the little

water or stream'.

(A. I.)

(Minneola is also written with one n. There are towns by the name of Mineola in Georgia, Iowa, Missouri, New York and Texas; also a Minneola in Texas and one in Florida.)

(Lippincott's Gazetteer.)

Old Minneola is one of the most interesting historic towns of the state. It was located one mile east of what is now Centropolis. It was started by the 'free state' men in 1857, with the purpose of making it the capital of Kansas. At the suggestion of E. N. Morrill the prospective town was called Minneola. On February 10, 1858, the legislature, sitting at Lawrence, passed a bill, making Minneola the territorial capital of Kansas. This bill was vetoed by Acting Governor Denver, and the veto upheld by the attorney general of the United States. Within six weeks after the platting of the town, a hotel costing eight thousand dollars had been completed, and a large hall to be used for legislative purposes. A governor's mansion was also built, a large house consisting of fourteen rooms. It still stands on the Pennock farm, a quarter section of the old town site of Old Minneola. Many buildings went up and the town had several hundred population. When the legislature met in Minneola in March 1858, in the big new hall,

with James H. Lane, chairman, the motion was made to adjourn to Leavenworth. After a debate, lasting all day and all night, the motion carried. "This sealed the fate of Minneola, and today the former town site is the place of half a dozen farms, and there is nothing to show its former glory." This episode was known as the "Minneola Swindle".

(K S H Col. XII, p. 433, and III, p. 8.)

Minneola is the name of a town in the northwest corner of Clark County.

Minneapolis, the judicial seat of Ottawa County, was first called Markley Mills, when it was established in 1866. Later it was renamed for Minneapolis, Minnesota, 'city of waters'. Mini is the Dakota word for 'water', and polis, the Greek for 'city'.

(B B E, 30. & Blackmar.)

Minneapolis was laid out in 1866 by Israel Markley and several other men, when it was called Markley Mills. It is situated on the Solomon River, with Pipe Creek on the northwest and Salt Creek a short distance to the south; so the little town was re-christened with a more appropriate name, Minneapolis, 'city of waters'.

(Andreas, p. 1426.)

Minneha, a village in Sedgwick County, perhaps deived its name from Minnehaha, the heroine of



Longfellow's, "Song of Hiawatha."

The name Minnehaha was perhaps suggested to Longfellow by a book called "Life and Legends of the Sioux" by Mrs. Mary Eastman (New York, 1849). In the introduction of her book she makes the statement that between Fort Snelling and the Falls of St. Anthony, "are the little Falls, forty feet in height on a stream that empties into the Mississippi. The Indians call them Minnehaha, or 'Laughing Water'." In the Dakota language, Teton dialect, mini means 'water', iha, 'to laugh', ihaha, 'to laugh at'; and haha, is the noun, 'laughter'. Hence Minnehaha is literally 'water laughter'.

(B B E, 30.)

(Mini is used commonly in many combinations as, minito, 'blue water', minisapa, 'black water', etc.)

Minneha is the name of the township in which Minneha is located. (The little town with its township of the same name stands as the only Minneha in the world.)

Minnesota, a street name in many Kansas towns, is a Sioux Indian word, meaning, 'cloudy water' or 'sky tinted water'. (Minni, 'water' and sota, 'cloudy or 'sky tinted'.)

(B B E, 30.)

Perhaps in all cases the street was named for the state of Minnesota, with no thought that it was an Indian word. Minnesota Street is found in the following cities: Columbus, Greensburg, Kansas City, Ottumwa, White Cloud, Wichita, Winfield, and no doubt others.

Mississippi the name of a street in Lawrence, is a pure Indian word. DeSoto in his account of his discoveries of 1542 states that the Indians called the river Missisipi. He explains the word as Algonquian, from Missi, signifying, 'great' and Sepe, 'a river'.

(Marquette, p. 7.)

Father Allouez, who made discoveries along the Mississippi in 1673, refers to it as 'the great river, called Messipi,' in one place, and in another, 'the great river named Messi-sipi.'

(Marquette, p. XXV.)

Daniel Cox, an Englishman, who owned the first ship to enter the mouth of the Mississippi, calls it the Meschacebe.

(K S H C<sub>o</sub>l. IX p. 262.)

Father Hennepin in his voyages in the Mississippi valley refers to the Mes cha } ipi.

("New Discoveries" p. 210.)

Another explanation of the word is that it is a Sauk word, not meaning as is often given, 'Father of Waters', but 'large waters', coming from ma-sha, 'great', and se-po, 'stream'. The Iowas called it Ne-hon-ya, meaning the same. The Omaha word is Ne-tang-ga, 'great water'.

(Neb. Hist. Col. V I.)

Mr. Connelley may be correct in his analysis. He thinks the word is of Algonquian origin - of the Delaware dialect. The Delawares called it Namaesi-sipu, that is 'Fish River'. Sipu is river in the Delaware tongue. Through the years the name became corrupted and modified to the present form, but to the Delawares it is still Maesisipu of 'Fish River'.

(Connelley, "Hist. of Kentucky" p. 3.)

Mr. Winsor in his "History of America" gives this evolution of the word: "The original spelling of Mississippi, the nearest approach to the Algonquian word, is Meche Sebe, a form still used by the Louisiana Creoles. Tonty suggested Miche Sepe; Father Lavat, Michisepe, which by Father Labatt was softened into Misisipi. Father Marquette added the first s, Missisipi, and some other explorer, the second, Mississippi, as it is spelled in France today. No one knows who added the second p, for it was generally spelled with the one p when the United States bought Louisiana."

(Winsor V Part I p. 79.)

Missouri River, which cuts off the northeast corner of Kansas, was named for the Missouri Indians, who inhabited its banks, since the earliest known history of the Mississippi Valley.

("Mo. Hist. Review" V X p. 199.)

The word Missouri has been the cause of much controversy. One authority gives the meaning, 'great muddy' referring to the river, and thinks that the tribe was given the name of the river, rather than the river named for the tribe, as is generally the case. The tribal name of the Missouri is Niutachi or Nyu-t a-tci. The exact meaning is uncertain, but one authority suggests that it may refer to drowning of people in a stream, possibly a corruption of Ni-shu-dje, meaning 'smoky water'.

(A R B E 15 p. 162.)

Another authority states that Missouri is a Sioux word from mene, 'water', and suchae in the Iowa language or zheda, in the Omaha, 'smoky or roily'; hence the meaning, 'smoky water' or 'muddy water'.

(Neb. S. Hist. Soc. I in Art. "Ind. P N in Neb.")

Mr. Eaton thinks the precise meaning is not certain, but it would seem to be a word of Siouan linguistic origin. He quotes Long as saying, "The Indians known to us as Missouris, dwelling at the mouth of this river (Missouri) were called Ne-o-eta-cha or Ne-o-ge-he, signifying 'those who built a town at the entrance of

a river'; and from one of these Siouan words the name may have been finally formed." Mr. Eaton gives the definition as 'muddy water', also 'the great muddy river'. He also quotes another authority who gives it as a Dakota word, Minnay Shoshoh Chhray, which is literally, 'Water Muddy Hill', and explains that Missouri might come from these in this manner; "By dropping the last four letters of the first word and eliding according to the French, the word becomes Mi-sho-ray.

(Eaton, "Mo. Hist. Rev." X  
p. 199.)

Mr. Connelley thinks the origin and the meaning of the word are both lost. He says the word probably is of Algonquian origin, and when some of the Siouan tribes separated on the Fox River there was another band calling themselves Miutachi. They too wandered across the Mississippi along the Missouri River and it may be their Algonquian neighbors called them and the river Missouris. He concluded that the name cannot mean 'muddy water' as is so often given, because in the Siouan languages the word for water is me-ne, as found in Me-ne-sota and Me-ne-haha.

("Hist. of Kentucky" p. 14.)

Mr. Grinnell gives the Pawnee name for the Missouri River, as K̄its w̄ar' ūks t̄i, 'Mysterious Water'.

(kits ū, 'water' and tī wār ūks tī, 'it is wonderful').

The Pawnee greatly revered the Missouri River and used its waters as 'medicine water'.

("Ind. Stream Names" p. 330 and Grinnell, "Story of the Ind." p. 186.)

The first record of the Missouri River on any map is that of Marquette, 1673, the earliest map of this region, which marks the river the Pekittan<sup>8</sup>i, and the Indian tribe 8emess 8rit (8is oo or ou sound.). The Seuter map, drawn from notes of Father Hennepin's explorations, 1687, spells it, le Missouri Rivière de Pekitanoui. Pekitanouï, which means, 'muddy water', prevailed till Marest's time (1712). A branch of Rock River is still called Pekotonica.

(B B E, 30.)

Following is Marquette's description of the river: "Pekitanoui is a considerable river which coming from very far in the northwest empties into the Mississippi. Many Indian towns are ranged along this river, and I hope by its means, to make the discovery of the Red or California Sea."

(Marquette p. 41.)

The word Missouri has gone through many forms of spelling before reaching its present form. Henri de Tonty, who accompanied La Salle on his famous expedition, in his writings in 1684 spells the river Emissourita, and speaks of the Indians as the Messounta.

He says, "It is called Emissourita, and is well peopled. There are even villages of Indians which use hourses to go to war and to carry the carcasses of the cattle which they kill." LeClercq, a priest in the La Salle party, spells it Massourites. A Quebec priest who left Canada in 1698 and descended the Mississippi River to Natchez, describes the river thus: "We found the river of the Missourites, which comes from the west and which is so muddy that it spoils the water of the Mississippi, which down to this, is clear."

(K S H Col. IX p. 241.)

The Dumont Map (1740) marks it Riviere des Missouris. Jeffery's map of 1778 marks it Missoury in its main course and calls one of the southern tributaries, Pekitanoui. The Joliet map spells it Mess-8-ri. Joulet seems to be the first writer to use Missouri in its present form.

(B B E, 30.)

The Missouri belong to the Chiwere Group of the Siouan linguistic family, closely allied to the Iowa and Oto. According to tradition, the three tribes separated from the Winnebago at Green Bay and came west as far as the Iowa River where the Iowa stopped. (The Iowa River was named for the tribe.) Here the Oto and Missouri separated, the Oto going farther west, perhaps along the Platte in western Nebraska, the Missouri stopping on the river which bears their name. The Missouri were almost exterminated by war and smallpox. In 1822 when they went to the Indian Territory with the Oto, only forty individuals were left.

(B B E, 30.)

Missouri City, Johnson County, was incorporated 1857, but it is now listed with the lost towns of Kansas.

(K S H Col. XII p. 426.)

Missouri Creek in Wabaunsee and Shawnee counties, a tributary of the Kansas, was no doubt named for the state of Missouri.

Missouri Farm was the name of a former town in Doniphan County.

Missouri as a street name is not very popular. We find it used in Lawrence, Highland, White Cloud, Alma and Lichfield.

Modoc, a village in Scott County, was perhaps named for the Modoc Indians of California.

The word Modoc comes from Moatokni, meaning 'southerners'. The Modoc is a Lutuamian tribe, forming the southern division of that stock in southwest Oregon. The Modoc language is practically the same as the Klamath.

(B B E, 30.)

The Modoc tribe when first known by the whites were living on the shores of Lake Klamath, California. Mr. S. H. Fairchild describes them as "a savage, blood-thirsty tribe, who were constantly on the war-path massacring white settlers. They were finally subdued (1850) and the remnant of the band retired to a reservation in the Indian Territory."

("Alma Enterprise" Dec. 20, 1912.)

Modoc Hotel, in McFarland, Kansas, was built by the Rock Island Railroad Company, and named for the noted



Modoc Club of singers, known from Maine to California. The singers were no doubt named for the Modoc Indians. In 1860, a few rods from the present site of the hotel, stood the wigwam of Che-kaw-za or Che-Ka-Za, a Potawatomi Indian. This wigwam was the stopping place of the whites in early days.

("Alma Enterprise" Dec. 20, 1912.)

Modoc is also the name of a street and hotel in Satanta, Kansas.

Mohawk, the name of a street in Burlington, is an eastern Indian word, cognate with the Narraganset Mohowauck, meaning, 'they eat things', hence 'man-eaters'. They called themselves Kaniengehaga, 'people of the place of the flint.'

(B B E, 30.)

The Mohawk belong to the Iroquois branch of the Iroquoian linguistic family, one of the famous 'Five Nations' of history - Cayuga, Mohawk, Oneida, Onondaga, and Seneca. They inhabited the Mohawk Valley, New York, till the time of the Revolutionary War. They fought with the British during the Revolution and at the close of the war were given a grant of land in Canada where they still dwell.

(B B E, 30.)

Moneka, Linn County, one of the lost towns of the state, is said to have been named for an Indian maiden, Moneka, that is 'morning star'.

(K S H Col. XII, p. 429.)

The town was established 1857, and the next year the Moneka Academy was built. The academy was established by a band of vegetarians. The women wore bloomer costumes. The enrollment reached two hundred. In 1859 the academy was moved to Linnville. Two years later it was moved to Pleasanton. The little town was only one mile north and a half mile west of Mound City, and when the academy was moved away it soon died.

(Goodlander, "Early Days of Ft. Scott".)

Montezuma, a village in Gray County, was perhaps named for the famous Mexican Emperor of that name.

"Montezuma or Monteczuma, called Montezuma I, and surnamed Ilhuicamina, properly Motecuhzoma, 'he who shoots arrows to the sky.' In the Nahuatl dialect it means, 'angry chief'. (The Nahuatl or Nahua was the language of the Aztecs. The Nahuatl is still spoken by several hundred thousand Mexican Indians.) Montezuma I, was a war chief and emperor of ancient Mexico, born about 1390, died 1464.

(Cen. Dict. V XI.)

The word has various spellings: Montecuma, Motezuma, Moctezuma, Motechuzoma.

(B B E, 30.)

(It was Montezuma II, who was taken prisoner by Cortez in his conquest of Mexico. It is said Cortez under pretext of a friendly visit seized the emperor and bore him away a prisoner. "He died 1520 of a broken heart from the perfidy of Cortez and his treatment as a prisoner." Mr. Goodrich gives this description of Montezuma as Cortez approached him on his first visit: "Montezuma's dress surpassed all that the Spaniards had yet seen of barbaric pomp and

splendor. He wore on his shoulders a mantle ornamented with the richest jewels of gold and precious stones. Buskins of gold covered his feet.")

(Goodrich, "Lives of Cel. Amer. Ind.")

The little Kansas town may have been named for Montezuma Castle, a prehistoric cliff dwelling on the right bank of Beaver Creek, a tributary of Rio Verde, three miles from old Camp Verde, central Arizona. It is so called for the old emperor. Or it may have been named for Carlos Montezuma, an educated full-blood Apache known among his people in childhood as Wasajah, 'beckoning'. He was taken prisoner by the Pima, during his childhood and sold to an Italian, Mr. C. Gentile, who took him to Chicago and educated him. The name of Carlos Montezuma was given him by Mr. Gentile - Carlos from his own name and Montezuma from the Casa Montezuma. He is now a doctor, living in Chicago.

The town may have been named for Montezuma, New York, the name of a town and Marshes there, which was named for the Mexican emperor.

(Beauchamp.)

This Kansas town has an interesting history. It was one of three towns in Gray County which put up an heroic fight for location of the county seat. The three towns were Cimarron, Ingalls and Montezuma. A railroad from Dodge City to Montezuma, called the

Dodge City, Montezuma and Trinidad Railroad, was built in 1887; a depot was built and two large hotels and a number of business houses erected, but when Cimarron won after a bitter fight, Montezuma collapsed. In 1895 the town site was vacated, after the railroad had been torn up. But in 1912 a new Montezuma was resurrected, a mile and a half from the old town site, when the Santa Fe on its Colmer cut-off was laid out.

(K S H Col. XII p. 463.)

The present town is now listed with a population of 162.

Montezuma, Gray County, is the name of the township in which Montezuma is located.

Muncie Creek, east and west branch, in Wyandotte County, a tributary of the Kansas, was named for the M<sub>o</sub>ravian Munsees who settled on the Delaware reservation about 1837.

(Andreas, p. 1254.)

The tribal name for Munsee is Min-asin-ink, meaning, 'at the place where stones are gathered together.'

(B B E, 30.)

The Munsees are classed with the eastern division of the Algonquian linguistic family, one of the three divisions of the Delawares. While the Munsees were still living along the Delaware River in New York,

New Jersey and Pennsylvania, Moravian missionaries began their work with them. This was during the early part of the eighteenth century. A band of the converts withdrew from the rest of the tribe and became known as the Moravian Munsees. This name followed them when they came to Kansas.

(Moravians are an offshoot of the Hussites in Bohemia and Moravia, which formed a separate church in Bohemia and Moravia about the middle of the fifteenth century. They became known in America as the *Unitas Fratrum* or United Brethren.)

(Webster Dict.)

Rev. Joseph Romig of Independence, Kansas, who was an early missionary among the Delawares and Munsees, tells this of their coming. In October of 1837 a band of Munsees from Fairfield, Canada, with their missionary, Volger, arrived at Westport Landing. By invitation of the Delawares they located on the Delaware lands at what is now Muncie, Wyandotte County. Mr. Romig knew the Munsees personally. He also states that the town of Muncie in church records was always called Westfield. The old Muncie graveyard is still standing.

(K S H Col. XI p. 317.)

Muncie is the name of a small town in Wyandotte County, six miles west of the old town of Wyandotte. This was the site of the old Muncie Indian village on the Delaware Reserve established about 1837.

Muncie in Leavenworth County was a town where now stands the Military Home and Mt. Muncie Cemetery. This

was in what was known as the Delaware Purchase,  
the last Indian reservation laid out in Kansas 1854.

("Leavenworth Times" Sept. 14, 1911.)

Mt. Muncie Cemetery or 'the City of the Dead'  
is near the Military Home in Leavenworth County.  
Many of the Munsee Indians are buried there.

("Leavenworth Times" Sept. 14, 1911.)

Muscotah, the name of a small town in Atchison  
County, is a Kickapoo word meaning, 'Beautiful Prairie'  
or 'Prairie on Fire'. The name was first written in  
its Indian style Mus-co-tah.

(Andreas, p. 410.)

The name was suggested by Paschal Pensoneau,  
the old Kickapoo trader and interpreter, to Major  
C. B. Keith and William P. and John C. Badger,  
promoters of the town. Mrs. Keith, in a letter to  
the Atchison Globe June 28, 1906, corroborates  
Mr. Andreas in his statement that the word means  
'Beautiful Prairie' or 'Prairie on Fire'. She  
also states that the word should be accented on  
the last syllable.

("Athison Globe", June 28, 1906.)

There is a town in the old Kickapoo country in  
Illinois named Mascoutah. The writer for the Atchison  
Globe consulted Milo Custer of Heyworth, Illinois, a

well known authority on the Kickapoo language, and was informed that the two words were synonymous with the old Algonquian word Mas-ko-teh, 'prairies'. And that the word no doubt is derived from Ma-shi-O-shkoo-teh, 'big fire', and referred to great prairie fires that swept over that country in early days. When the Kickapoos lived in Illinois there was a band called Mas-cou-tins, or 'Indians of the prairies'. The writer concludes, "Hence the word is at least derived from 'prairie', whether 'beautiful prairie' or 'prairie on fire'.

("Atchison Globe", June 28, 1906 & "Hist. of Atchison County", p. 106.)

Beauchamp gives Mus-coo-ta, meaning 'meadow' or 'grass land', as the name of a meadow in New York. He also says that in 1638 the name Muscota was applied to a flat near Harlem, New York. The term was usually applied to wet land.

(Beauchamp, P N of N Y, p. 130.)

Muscota on Manhattan Island was the name of a plain or meadow, also a hill, and takes its name from Moskehtu, meaning, 'a meadow'.

(State Hist. Col. of N Y V VI.)

The Potawatomi, Mascoutens, and Kickapoo all belong to the same branch, the central division of the Algonquian linguistic family. (See Pottawatomie.)

Father Marquette in his "Discoveries of the Mississippi River", gives a description of the Maskoutens, who at this time dwelt somewhere in the region south of the Great Lakes. He writes: "Here we are then at Mastoutens. This word in Algonquian may mean Fire Nation and that is the name given to them.-----The town is made up of three nations gathered here, Miamis, Maskoutens, and Kikabous. The first are more civil, liberal and better made-----. The Maskoutens and Kikabous are ruder and more like peasants, compared to the others."

(Marquette, "Dis. of Miss." p. 14.)

DuPratz on his map of 1757 locates the Macoutin of Nation of Fire just west of Lake Michigan or Lake of the Illinois.

Old Muscotah, Kansas, was located two and one half miles northeast of the present town. It was surveyed in 1867, and the first store opened by Major C. B. Keith, the same year. In 1867 the Union Pacific Railroad purchased the land including the present town site from Pe-at-o-quork, the old Kickapoo chief. Old Mus-co-tah was then moved to the railroad on its present location, and for many years was known as New Muscotah.

(Andreas, p. 410.)



(It has now dropped the New and is found on all the maps as Muscotah.)

(The place name Muscotah is peculiar to Kansas. Lippincott's Gazetteer gives no other Muscotah of any spelling.)

Narka, a village in Republic County, was named for the daughter of an official of the C.R.I.&P. railroad. The word is said to be of Indian origin.

(K S H Col. VII p. 482.)

Navajo Avenue in Satanta, got its name from the Navaho Indians in the southwestern part of the United States. (See Satanta.)

Navajo is the Spanish form of the word Na-va-ho, which comes from the Tewa from Navahu, a name referring to a large area of cultivated lands. One of the earliest forms given is Nauajo, 'great seed-sowings' or 'great fields'. The Navaho themselves do not use this term, their own name being Diné, which means simply 'people'.

(B B E, 30.)

The Navaho is an important tribe of the great Aihapaskan linguistic family, living on a reservation of over nine million acres in parts of Arizona, New Mexico and Utah. During the seventeenth century the Spaniards applied the name of Apaches de Navajo to this tribe to distinguish them from other Apache bands. The Apache is a kindred tribe of the same linguistic family. The Tewa are a group of Pueblo Tribes, belonging to the Tanoan linguistic family, who dwell in the Rio Grande valley in New Mexico.

(B B E, 30.)

Nebraska, a street name in many Kansas towns, no doubt was given in commemoration of the state, with no thought that it was an Indian word. The state of Nebraska was named for the Platte River, whose Indian name was Ne-brath-kae or Ne-prath-kae in the Iowa language, or Ne-brath-kae in the Omaha which signifies 'flat water' or 'broad water'. La Platte is the French translation of the Indian word, 'flat' or 'broad.'

(Neb. S H Soc. I p. .)

Mr. Gilmore perhaps analyses it more exactly as from Ni-bthaska the Omaha word for their largest river (Platte). Ni or Ne signifies 'water' in many of the Siouan dialects. Bthaska is 'flat'.

(Neb. S H Soc. XIX p. 134.)

Mr. Gannett gives the meaning as 'shallow water' or 'broad water'.

(Place Names in U.S.)

Mr. Lawrence gives it as an Otoe word, meaning 'Shallow Water' or 'Broad Water'.

("Nat. Geog. Mag." Aug. 1920.)

Nebraska street is found in the following towns: Alma, Greensburg, Highland, Holton, Kansas City, Montezuma, Ottumwa, White Cloud, and no doubt others.

Ne-co-its-ah-ba, was the Indian name for Rock

Creek in Morris County. Ne-co-its-ah-ba means 'Dead Man's Creek'. This name was given to the creek by the Indians, on account of the terrible slaughter that once took place upon its banks between two tribes of hostile Indians. (See Dead Man's Creek.)

(Andreas, under Morris Co.)

Ne-co-its-ah-ba is perhaps a Kansa word as the Kansa territory included what is now Morris County, during the early days of Kansas. Also ne is a Siouan word meaning 'water'.

Neconhecon Creek, in Wyandotte County, a tributary of Wolf Creek, was named for a Delaware chief. Ne-con-he-con was ruler of the Skidi or Wolf Band of Delawares in Wyandotte County in 1867.

(Andreas, p. 1226.)

(Wolf Creek or River was named for this Wolf Band of Delawares. See Wolf River.)

Ne-con-he-con is given as the name of a signer of a treaty at Sarcoxie, 1860, relative to the selling of lands to the Leavenworth, Pawnee and West Railroad Company.

(K S H Col. XVI, p. 765.)

Negracka was the Indian name of a southern tributary of the Arkansas River. It is thought to be Siouan, most likely an Osage word meaning, 'red water'. (ne, 'water' and gracka, 'red'), so named for the reddish

soil along its banks, which gives it its color.

(Blackmar and Kans. Acad. of Science  
XVIII p. 216.)

The Negracka River was thought by some to be the same as the Cimarron. (See Cimarron.)

But Major Long's map of 1819 shows the Negracka north of the Nesuketonga, which would now correspond to the Ninnescah.

(K S H Col. I & II p. 281.)

Just when the name Negracka was lost is not known. We find it Negracka on the Morse map 1822; Negracka or Red Fork on the Carey and Lea map of 1827. On the Walker map of 1874, it seems to have disappeared. On the Jones and Hamilton map of 1876 and the Everts map of 1887, it is marked Cimarron.

Nemaha River is a tributary of the Missouri River, flowing through Nemaha County north into Nebraska. The word Nemaha has several interpretations. One of the most common is, 'no papoose', indicating the malarial character of the climate at that time.

(Blackmar.)

This same meaning was given by the librarian of Seneca. (In a letter, April 22, 1925.)

Mr. Connelley gives the meaning thus: Ne, 'water', Mahas, early name for the Omaha; hence, 'river of the Mahas or Omahas'.

(In a newspaper cutting, State Hist. Library, Topeka.)

(Mr. Connelley confirmed this translation in a conversation with me a year ago. He has been for years a student of the Siouan languages.)

Another authority gives Ne-ma-ha, signifying 'muddy water'.

(Neb. S Hist. Soc. V I.)

Andreas in his "History of Kansas" spells it Ne-ma-haw.

(Under Nemaha County.)

Marquette on his autograph map (1673) locates the Mahas in territory which is now Nebraska. They are also called the Maha on Seutter's map 1687. On Carey and Lea's map of the United States, 1827, the river is written Grand Nemawhaw.

The Maha or Omaha was one of five tribes of the Dhegiha group of Siouan family. The other four being the Kansa, Quapaw, Osage and Ponca. (See Omaha.)

Nemaha County was named for Nemaha River. The county was one of the original thirty-three counties granted by the first territorial legislature in 1855. The earliest settlement was made in 1854, nine miles north of Seneca. Coronado in his search for Quivara is supposed to have reached Nemaha County. Coronado wrote of this part of the country, supposedly Nemaha County, "The earth is the best for all of the productions of Spain;-----I found prunes (wild plums) like those of Spain, some of which were black, also

some excellent grapes and mulberries. -----All that way the plains are as full of crooked-back oxen as the Mountain Serena in Spain is of sheep."

(Letter of librarian of Seneca, April, 22, 1925 & K S H Col. VII p. 472.)

Nemaha Township is located in the northern part of Nemaha County.

Nemaha is used as the name of a street in three of the towns of Nemaha County; Seneca, Baileyville, and Centralia.

Neodesha, Wilson County, was the outgrowth of a trading post established in 1867 by A. McCartney and A. K. Phelon among the Osage Indians.

Neodesha is an Osage word meaning, 'meeting of the waters', and was the name applied by the Indians because it is located at the junction of the Verdigris and Fall Rivers.

(Blackmar, & K S H Col. VII p. 482.)

Neodesha is the name of the township in Wilson County in which Neodesha is located.

(This is the only Neodesha listed in Lippincott's Gazetteer.)

Neosho River, flowing through Neosho County, is the largest river in southeastern Kansas. Various meanings are given to the Indian word Neosho.

Mr. Connelley no doubt gives the correct transla-

tion of the word. He says it is an Osage name composed of the two words, ne, 'water' and osho, 'bowl' or 'basin', so named from the fact that the river has innumerable deep places--bowls or basins of water. It means a 'river having many deep places'.

(Connelley K & K, p. 225.)

From the "Emporia Daily News", we get this version of the word: Ne-osho, properly Ne-wos-she, meant, 'the river of the Osages' as Ne-Maha, meant 'the river of the Omahas'.

(Monday, July 23, 1883.)

Mrs. Brigham in her "Story of Council Grove" spells the word Neo Zho, and gives the meaning as 'wet bottoms'. (Page 8.)

Andreas gives this interesting interpretation of the word: "The river, Neosho, was named by the Kaw Indians long before Kansas was thought of as a land of settlement by the white man. The tradition, as it came from the Indians, is that about three fourths of a century ago, [Andreas' History was written 1883] a party of Indians traveling westward from the Missouri River had been long suffering for water, and had come to stream after stream, only to find them all dried up. At length they came upon a stream containing water, and at their delight in finding it cried out, 'Ne-o-sho' which being literally translated means,

'stream with water in it', (ne is 'water' and osho 'stream in').

(Andreas, p. 796.)

Another interpretation is that it is an Osage word with the meaning, 'clear water', ne, being 'water' and osho 'clear'.

(Kans. Acad. of Science XVIII p. 216.)

The Neosho River was first known to the white man as Grand River, and to the Indian as 'Six Bulls'. The origin of this is unknown. Pike mentions the stream as the Grand in his description of his trip to the Pawnee Village in 1806. Long, who visited this section in 1819-20, speaks of it as Neosho or Grand. Maps of 1825 and later spell the name NeoZho. Survey of the Santa Fe Trail (1825-27) gives the name Neozho, while later maps spell it Neosho.

(Blackmar.)

(It was perhaps called Grand for the Great or Grand Osages who occupied its banks for many years. It was called Neosho or Grand on Carey and Lea's map of 1826.)

Neosho County, named for the Neosho River, which flows through it, was occupied by the Osage Indians until the treaty of 1865. This land was known as the 'Osage Ceded Lands'. The county was formed from the northern part of Dorn County, which was changed to



Neosho, by the first state territorial legislature in 1861. The actual organization of the county was in 1864. In 1866 the boundaries were fixed to include the territory of what is now Neosho and Labette counties. In 1867 it was diminished and in 1870, it was further cut to its present size.

(Blackmar & K S H Col. VII p. 473.)

Neosho Falls, Woodson County, was named for the falls of the Neosho River, at that point.

(K S H Col. VII p. 482.)

Neosho Falls is the oldest town of the county, and was for many years the judicial seat. The first settlement in the vicinity was in 1857, and the incorporation of Neosho Falls as a city of the third class took place in 1870. In early days at these Falls were located flour mills, saw mills, and sorghum mills.

(Blackmar.)

Neosho Falls Township, in Woodson County.

Neosho Rapids, is located in Lyon County on the Neosho River just below its junction with the Cottonwood River. In 1855 a town by the name of Italia was laid out on the site of Neosho Rapids, which name was afterwards changed to Florence. No improvements were made until 1857, when the same promoters founded

Neosho Rapids.

(K S H Col XII, p. 484.)

Neosho, in Neosho County is listed with the lost towns of the state.

(K S H Col. XII, p. 484.)

Neosho City, in Coffey County at the junction of Big Creek and Neosho River, was started in 1856 and abandoned in 1860.

(K S H Col. XII p. 484.)

Neosho as a township name is found in three of the counties through which the Neosho River flows: Labette, Cherokee, and Coffey.

Neosho as a street name is found in Baxter Springs and Burlington.

Ne-pa-holla or Ne-pah-holla was the Indian name for the Solomon River, meaning, 'water on top of a hill or mound'. The river was renamed for a man by the name of Solomon.

("Emporia Daily News", July 23, 1883.)

The Rev. Isaac McCoy, for years a missionary among the Indians, gives this interpretation of the word:

"The Solomon River is called by the Kanzans,

Ne-pa-holla, meaning, 'water on the hill', and derives its name from this spring." That is Waconda or

Ne-Wah-kon-daga spring, located in a mound about fifty-

five feet in diameter. (See Waconda.)

(Blackmar.)

Nescatonga or Nescatunga River, draining a part of Comanche and Barber Counties, a tributary of the Arkansas River in Oklahoma, is now known as the Salt Fork of the Arkansas.

According to the Director of Research of the Oklahoma Historical Society, "The Osage Indians called the river Ne-Skua-Tonga, literally, 'river salt big'. The early French traders gave it the same name in their own tongue, namely Grand Saline. The Osage name was corrupted into Nescatunga. In Colton's Atlas published in 1870, this stream appears on the map as the Nescatunga or Grand Saline. The name Salt Fork originated with the bullwhackers who were driving cattle or freighting on the Chisholm Trail within the past sixty years."

(From a letter June 23, 1926.)

In 1807 Pike called what is now the Cimarron the Grand Saline or Newsewtonga. Tanner in 1823 referred to the same river as the Nesuhetonga.

(Blackmar.)

On the Carey and Lea map of 1827 the name is written Nesuketonga; on the Jones and Hamilton map, 1876, it is marked Salt or Nescutunga; on the Everts' map of 1887 we find it Nestugunta,

Mr. P. H. Thornton of Coldwater Kansas, who lived among the Osages in early days, suggests that Nestugunta may be an error.

(In a letter, June 17, 1926.)

Nescatonga seems to be a recent spelling of the word. On the Rand-McNally map of today the name is applied only to a creek in Comanche County, which flows into the Salt Fork.

(In many of the Siouan languages, t, g, and c, sounds are used interchangeably.)

Nescatonga Creek, in Comanche County, a tributary of the Salt Fork.

Nescatunga was the name of a town in Nescatunga township in Comanche County, on a branch of the Nestagunta River, as it is written on the Everts' map 1887. The town was vacated in 1897.

(K S H Col. XII p. 488.)

Nescatunga Township is in the north central part of Comanche County.

Ne-scubah, was the Siouan name for the Saline River. Nescubah, means, 'salt water', ne meaning 'water' and scubah, 'salt'.

(George P. Morehouse of Topeka in "Beloit Call", a clipping in State Hist. Library.)

Saline, 'salt', is a French translation of the Indian word. (See Saline River.)

Nesh-cosh-cosh-she-ta, meaning "Swallow River", was an early Delaware Indian name for the Delaware River in northeastern Kansas. It was so called on account of the great number of swallows which lived along its banks. Nash-uch-u-te-he is the spelling given on an old map of the Delaware Reservation. (See Delaware.)

(Connelley, "Atichison Daily Globe" Nov. 29, 1907.)

Ne-Shutsa or Ne-shuga was the Osage Indian name for the Arkansas River, from earliest times. In the Osage dialect ne is 'water' and shutsa, 'red'; hence 'red water' or Red River. (See Arkansas.)

(K S H Col. X p. 8.)

Ne-Shutsa-Shinka, or Ne-shuga-shingah was the Osage Indian name for the Little Arkansas River. Ne is 'water', shutsa, 'red', skinka, 'child'; hence 'a child of the red water' or Little Red River.

(K S H Col. X p. 8.)

Ne-so-ja Creek, near Emporia preserves the Kaw Indian name for what is now Soldier Creek. Ne, in the Kansa language is 'water' or 'river' and soja the Indian pronunciation for soldier. According to J. C. McCoy, who came to Kansas with his father in 1830, and was afterward a government surveyor of Indian lands, the name of the creek was spelled Ne-so-ja

on the early maps.

("Emporia Daily News", July  
23, 1883.)

Netawaka, the name of a village in Jackson County, twenty miles from Horton, is an Indian word meaning 'fair view', or 'fine view'. It was laid out in 1866.

(Blackmar.)

(The word is very likely Potawatomi, as the town is located on the old Potawatomi reservation. The Potawatomi still have a small reservation near Mayetta, where they hold a fair each fall. (See Kack Kack Park.)

Netawaka is the name of a township in which the town of Netawaka is located.

New Chillicothe, a lost village of Dickinson County; was perhaps named for Chillicothe, Ohio.

According to Kelton the word Chillicothe comes from the Shawnee word, Kichinikathe, 'big wild goose'. He explains that "the th which is found in some Indian words, as written by persons of English speech, has generally an intermediate sound between s and soft th or zh." The word is akin to the Ojibwa, nika, 'a wild goose'.

("Ind. N & Hist. of S Ste. Marie C."  
p. 20.)

(The Ojibwa belong to the central division of the Algonquian linguistic family, while the Shawnee are classed with the eastern division of the same family.)

Another authority gives the word as coming from Chi-la-ká-tha, (meaning lost), the name of one of the four tribal divisions of the Shawnee. Before they were pushed west the Chillicothe occupied the region of Ohio, where they had several villages of that name, one of which was located near the present city of Chillicothe, Ross County, Ohio. The word is found with a number of spellings: Chellicothée, Chilacoffe, Chi-lah-cah-tha, Chillicothe, Chilikoffi, Chilocathe, Shillicoffy, and TsalsXgasagi, (used by Gatschet in Shawnee M S.)

(B B E, 30.)

Nez Percé Street in Satanta was so named from western tribes of Indians. (See Satanta.)

Nez Percés is a French term meaning 'pierced <sup>NOSAS</sup>~~arrow~~', so applied because these tribes practiced the custom of piercing the nose for the insertion of a piece of dentalium.

(B B E, 30.)

The name is now applied only to the main tribe of the Shahaptian family, who when discovered by Lewis and Clark in 1805 occupied a large area of what is now Idaho, Oregon, and Washington. They will be remembered in history for the Nez Percé war of 1877. The Nez Percé refused to be removed to the reservation assigned them

in Idaho. Several severe defeats were inflicted on the United States troops before they were subjugated.

(B B E, 30.)

Niagara, a village in Stevens County, was perhaps named for Niagara Falls.

Boyd gives the name as an Iroquoian word, o-ne-aw-ga-ra, meaning 'the neck'. Ther term was first used in reference to the human body and was applied to the Niagara River, which connects Lake Erie with Lake Ontario, as the human neck connects the head and body. Niagara was probably not applied to the falls by the Indians. The Senecas called the falls, Date-car-sko-sasa, 'The Highest Falls'.

(Ind. Loc. Names, p. 30.)

In Morgan's map of 1851 the Niagara River is given as Ne-ah-ga. An explanatory note gives the word as a Seneca term, meaning 'a neck'. Ne-ah-ga is also given as the name of a Seneca village of the eighteenth century.

(Beauchamp, "Hist. of Iroquois, N Y S Mus. B."  
78 p. 410.)

Another authority gives quite a different analysis of the word. He gives Niagara as of Iroquoian origin, one of the earliest forms being found in Jesuit records of 1641 as Onguiaahra, evidently a misprint for Ongniaahra, name of a river and town of today.



On a Jesuit record of 1660, the falls of Niagara are called Ongiara Catarractes. The name has never been analyzed. Later it is found as Ongniarahronon, 'people of Ongniarah'. The most probable derivation is from the Iroquoian sentence-word which in Onondago and Seneca becomes O'hniā'ga' and in Tuscarora, U'hniā'kā'r, 'bisected bottom-land.'

(B B E, 30.)

Beauchamp gives much the same analysis. He says: "Niagara was an early French form of the name for the river, but for a long time the accent was placed on the penult as in Goldsmith's "Traveller":

'When old Oswego spreads her swamps around,  
And Niagara stuns with thund'ring sound.'

He explains that it means simply, 'the neck', connecting the two lakes. He further states that "the initial letter was often dropped by early writers, and the word became Yagerah or Jagara, with the same sound." The word had a similar pronunciation in the dialects of the five nations (Iroquoian language.) The Mohawk term was Nyah-ga-rah, while the Senecas called it Nyah-gaah.

(Beauchamp, P N of N.Y p. 134.)

Niagara is a township in Stevens County.

Ninnescah River, north and south fork, rises

in Kingman County and empties into the Arkansas River, near Oxford, Sumner County. Ninnescah comes from the Osage word Ne-ne-scah, meaning 'white water' or 'White Springs', according to Mr. C. J. Phillips of Sapulpa, Oklahoma, who was a trader with the Osages in Kansas in the early days and knows their language thoroughly.

(From a letter June 25, 1926.)

Another authority gives almost the same meaning: 'Nee-ne-shaw, 'good spring water', so called from the great number of springs coming out of the Tertiary gravels of its upper source.'

("Kans. Acad. of Science", XVIII p. 216 & K S H Col.Xp. 664.)

"The beautiful Ninnescah" is the title of a poem in the Kansas Author's Bulletin, Sumner number 1927, written by Mrs. Fannie Winona Barry, Sterling, Kansas. In a footnote she gives the meaning of Ninnescah in the Siouan Indian language as 'running white water'.

The present spelling of Ninnescah has been settled only within the last few years. On Colton's map of 1856 it is spelled Ne ne scah; Johnson's map of 1860 spells it the same, with the hyphens, Ne-ne-scah. In the Jones and Hamilton Atlas of 1876, we find Nenoscah on one map, and Ne-ne-Squaw on another. Everts' map of 1887 marks it Ne-ne-Scah. Even as late

as Cram's modern Atlas, 1922, we find it Ne-ne-Scah.

Ninnescah is listed with the lost towns in Cowley and Kingman Counties. The latter was vacated in 1901.

(K S H Col. XII p. 472.)

Ninnescah Valley is in Sedgwick County twenty-six miles west of Wichita. It was in this valley and surrounding territory that the Osages lived. (See Osage.)

Ninnescah townships are to be found in two counties, Cowley and Sedgwick.

Niota, the former name of Niotaze, a small town in Chautauqua County, is said to be of Indian origin. The little village has had several names during its history. It was started about 1871 with the name of Jayhawk. But some of the conservative citizens considered this as a joke and changed the name to Newport. When the postoffice was established, the government refused to accept this name as there was already one Newport in the state; so the name was changed to Mantanzas. When the Missouri Pacific Railroad was built through the little town in 1885, the railroad authorities changed the name to Niota, for what reason no one seems to know. After a few years the government requested another change, as the mail became confused between Niota and Neola. (People forget to dot their i's and cross their t's.) Samuel Huffman, then the post-

master, suggested adding ze to Niota, making the present name Niotaze.

When the name of the town was still Niota, the traveling men nicknamed it No-eat-a, on account of the lack of decent eating places.

(The foregoing information I gathered through a visit to the little town of Niotaze in July, 1928. The most authentic history I received from the three following citizens: Mr. George Dye, a store keeper, Mr. Enos Wilson and Mr. Hampton.)

Niotaze, the name of a small village in Chautauqua County was coined by adding ze to the supposedly Indian name Niota. (See Niota.)

Nippawalla, the name of a township in Barber County, is no doubt a corruption of No-pa-wal-la, the name of a prominent chief of the Little Osages. In 1850 and 60, Barber County along the Medicine Lodge River, was the favorite hunting ground of the Osages. The name was also spelled No-po-wah-la.

(K S H Col. X p. 9 & Letter of Research  
Director of Oklahoma Historical  
Society, June 22, 1926.)

Andreas gives the word Na-pa-wal-la, meaning, 'Strike Axe'. Chief Napawalla with his band settled in what is now Montgomery County, on the north side of Elk River, a few miles northwest of Independence.

(Andreas, p. 1564.)

Mr. Phillips, who spent many years among the Osages in early days, gives the word as Num-pah-walla, meaning, 'he gives twice'. The chief's English name

name was 'Two Giver'.

(From a letter June 25, 1926.)

Numpawalla was the name of a Campfire Girls' Camp, a few miles northwest of Independence, named for the old chief. This camp site is located on the land occupied by Numpawalla and his band in the early sixties. Many remains of Indian occupancy are still seen around this location, the hollows in the stones, where they ground their corn, arrow heads, and other remains.

Nish-co-ba Creek, now Chapman's, is in Dickinson County, a tributary of the Smoky Hill. According to J. C. McCoy, who came to Kansas with his father in 1830, Nish-co-ba, meaning, 'deep water' was the Indian name for Chapman's Creek. It must have been changed to Chapman's Creek before 1887, as the county maps of that year show it as Chapman's.

("Emporia Daily News", July 23, 1883.)

Ocmulgee, a street in Thayer, no doubt received its name from Ocmulgee, Georgia or Ocmulgee, Oklahoma.

Ocmulgee is a Creek word derived from the Hitchiti: óki, 'water' and múlgi, 'it is boiling'; hence 'boiling water'. Ocmulgee was the name of a former Lower Creek town on the Ocmulgee River, Georgia.

(B B E, 30.)

The Creek is a tribe of the Hitchiti branch of the Muskogean linguistic family.

(B B E, 30.)

Ocoee, in Reno County, was established 1879, but it is now listed with extinct towns of Kansas.

(K S H Col. XII p. 484.)

Ocoee is derived from the Cherokee Uwaga<sup>h</sup>hi<sup>y</sup>, meaning, 'apricot-vine place'. It was the name of a former important Cherokee settlement on Ocoee River, near its junction with the Hiwassee, about the present Benton, Polk County, Tennessee. Also spelled Ocohee.

(B B E, 30.)

Ogallah, a town in Trego County, was named directly for the Oglala Sioux.

("Western Kans. World", Mar. 11, 1893.)

Oglala, the name of the principal division of the Teton Sioux, means 'To scatter one's own', or 'scattering or throwing at'. It is said they received this name from their enemies after a row in which they threw ashes in one another's faces.

(B B E, 30.)

According to W. J. McGee, the original word was O-gla-la, 'she poured out her own'.

(A R B E XV p. 161.)

Ogallalas was the name of one of the twenty bands of the Oglala division, the word from which the name

of the town was derived.

The Oglala, at the time of the Lewis and Clark expedition (1806), occupied the territory embracing the Black Hills of North and South Dakota, western Nebraska, and northwestern Kansas. Two of their best known chiefs were Sitting Bull and Crazy Horse.

(B B E, 30.)

The word is found with many spellings: O-gla-la, Oglallahs, Ogellallah, Ogellalas, Oggelala, Ogallah, O'Gallala, O'Galla, Augallalla and many others.

(B B E, 30.)

Ogallala is the spelling of the county seat of Keith County Nebraska, the only other place of this name except in Kansas.

Ogallah Creek is a tributary of Big Creek, Trego County.

Ogallah is the name of the township in Trego County, in which Ogallah is located.

Ogee Creek, a tributary of the Neosho River in Neosho County, was no doubt named for a Pottawatomí Indian family. Joseph Ogee was a ferryman on the Neosho River and L. H. Ogee a miller on the Pottawatomí Reserve in the early sixties. Julia Ogee was assistant matron at the Haskell Indian School at Lawrence, 1893-95. The former spelling of the word was Ojai. Joseph Ojai, Peoria, was interpreter in the South Agency 1831.

The creek is sometimes called Ogeese or Augustus Creek.

(K S H Col. XVI p. 731, 735, 744.)

Ohio is a small town in Smith County, seventeen miles northwest of Smith Center.

There has been much controversy over the word Ohio. William Connelley in the "Heckewelder Narrative" explains the word as originally an Iroquois term. In the different dialects it is variously written. "In Wyandot it is Ō-hē-zhū; in Mohawk and Cayuga, it is Ō-hē-yō; in Onondaga and Tuscarora it is Ō-hē-yē; in Oneida it is Ō-hē." He states that the common translation of the word, 'fair' or 'beautiful' is not true. The French called it La Belle Riviere, hence the 'fair' or 'beautiful'. Mr. Connelley, who is quite a student of the Wyandot language attempts to prove that the real meaning of Ohio is 'great'. He explains it thus: "The Wyandots call it Ō-hē-zhū Yān-dā-wā-yě, 'Great River'. And in the various dialects of the Iroquois, it is so called without exception. They gave the stream that name from its source to the Gulf of Mexico." In talking with a Wyandot Indian, Mr. Connelley got this answer, "We call him Ohio--all along-not call him Mississippi any place."

("Heckewelder", p. 163.)

Mr. Beauchamp explains the word as O-hi'-o or



O-hee'-yo, meaning 'beautiful river'. He also states that in Mary Jemison's life it is erroneously defined as 'bloody', associating the name with the bloody scenes enacted there. He further explains that it is derived from the same word as Allegany in the Delaware language. Ohio is a Seneca word according to Charles Frederick Post, a Moravian missionary, and both words mean 'fine or fair river'. Mr. Beauchamp also quotes La Metaire, the notary of La Salle's expedition, who "calls the Ohio, the Olighuisipou, or Aleghiu, evidently an Algonkin name," but Mr. Beauchamp thinks the word cannot be Algonkin. He also states, "The word implies more than mere beauty and when used as an adjective, may often be rendered 'great', or 'very fine'. (page 93)

Another authority explains that so short a word as O-hi-o could not possibly mean 'the beautiful river'; but that it must be an abbreviation. He adduced this derivation from listening to the Indians. Often in windy weather the Ohio is covered with whitecaps. On such occasions the Indians would exclaim, "juh Ohiopechen!", 'Lo! it is of a whitish color', or "Ohiopeek!", 'the stream is very white'; and at points where they supposed the river to be very deep, they would exclaim "Kitschi Ohiopeekhanne!" meaning, 'verily this is a deep and white stream'.

Ohio has been a very popular name in Kansas.

We find it listed as the name of six lost towns:

Ohio, Smith County.

Ohio Center, Sedgwick County.

Ohio City, Edwards County, vacated in 1897.

Ohio City, Franklin County, now Princeton, was established by some Lawrence men as a postoffice in 1855, with the name of Bowling Green. Later the name was changed to Ohio City. It had a large Indian trade and became quite a thriving town during the "carpet-bag" emigration. In 1857, it was in the race for county seat with Peoria, Mt. Vernon and Minneola. Peoria was successful. Later the name was changed to Princeton.

(Andreas, p. 621 & K S H Col. XII p. 473.)

Ohio City, Marshall County, was established 1855, but was soon abolished.

Ohio Grove, Ottawa County, is also listed with the lost towns of the state.

Ohio Township is found in five counties: Franklin, Morris, Ness, Sedgwick and Stafford.

Ohio as a street name is found in no less than fifteen cities of Kansas: Alma, Augusta, Columbus, Hatfield, Highland, Holton, Howard, Kansas City, Lawrence, Montezuma, Oswego, Oxford, Topeka, Scottsville, Wichita.

Okaw, the name of a former village in Kingman County, may be an Indian word.

The name of the little town may have come directly from the Indians, as the Cree, Chippewa and Ottawa are kindred tribes of the Algonquian family and had reservations in Kansas in the early days.

Occow, Okow was the name commonly applied to the yellow pike perch of the northern great lakes during the early part of the nineteenth century. Okow is from the Cree Okaw cognate with the Chippewa oka. Oka is the Algonkin name for goldfish pickerel. Oka is the name of a modern village of Iroquois and Algonkin near Montreal, Quebec.

(B B E, 30.)

Oketo, Marshall County, was a trading post with the Indians in the early sixties.

(Blackmar.)

The town was named for Arkaketah, a head chief of the Otoe Indians. The name was shortened to its present form by the early settlers.

(K S H Col. VII, p. 482.)

Mr. Gannett gives the same in his "Origin of Certain Place Names in the United States."

(U.S. Geog. Survey, 1905.)

The Otoes had lands in Marshall County during the

pioneer days.

Oketo Township, Marshall County, was no doubt named for the town.

O-keet-sha was the Kaw Indian name for Stranger Creek in Leavenworth County, a tributary of the Kansas River.

O-keet-sha, means, 'stranger'. This name was in use some time prior to 1830.

("Leavenworth Times", Sept. 14, 1911.)

Olathe, county seat of Johnson County, has an original Indian name.

In the spring of 1857, Dr. Barton with a party of men came to lay out a town. With them was a Shawnee Indian, and when the location of the town was pointed out to him he exclaimed, "O-la-the!", which means 'beautiful'. The word was immediately chosen for the name of the future city.

(Blackmar.)

This same interpretation is confirmed by Andreas in his "History of Kansas". (page 629.)

Olathe Township, Johnson County, was named for the city of Olathe.

Omaha Street in Satanta received its name directly from the Omaha tribe of Indians. (See Satanta.)

O-ma-ha is a Siouan word meaning, 'those going against the wind or current'. The Omaha were given

this name when the five Siouan tribes of the Dhegiha group separated somewhere on the Ohio and Wabash River into Nebraska. The other four tribes of this group are the Kansa, the Osage, and Quapaw.

(B B E, 30.)

The word Omaha is found in various forms. On the Marquette autograph map of 1673 we find les Maha. The Seuter map of Father Hennepin's explorations, 1687 has the same form. Mahagi is given as the Shawnee name for the Omaha; O-ni-ha-a, the Cheyenne; Owaha, the Pawnee; Ū-mă-hă, the Kansa; U-ma<sup>z</sup>-ha<sup>n</sup>, the Osage and many others.

(B B E, 30.)

Onaga, a town in Pottawatomie County was platted in 1877. The town has a Pottawatomie Indian name, Onago, selected from the head-rights book of the tribe by R. W. Jenkins, with the final o changed to a by Paul E. Havens, secretary of the Kansas Central Railroad.

(K S H Col. VII p. 482.)

Oneida, Nemaha County, was named for Oneida, Illinois, which was probably named for Lake Oneida, New York.

(Letter from Librarian at Seneca, April 22, 1925.)

The word Oneida "is the Anglicized compressed form of the common Iroquois term, tiionēn' iote<sup>n</sup>, meaning, 'there it it-rock has-set-up' (continuative), that is,

a rock that something set up and is still standing, referring to a large sienite boulder near the site of one of their ancient villages."

(B B E, 30.)

Gannett interprets the word as 'granite people' or 'people of the stone'.

("Place Names of the U.S.", p. 231.)

But for people, ronons, should be added, as Onei ouronons as found in some of the old documents. In Jesuit Relations of 1646 it is spelled Oneioutchronnons. Oneida was also the name of one of the chief and first known villages of the Oneida people. It is mentioned in old documents as early as 1634, spelled Onneyatte and Enneyuttehage.

(B B E, 30.)

Beauchamp P N Of N Y, gives this interpretation of the word. Oneida, variously spelled means 'standing stone'. Oneirjata is one form. The French wrote it Onneiout, the Moravians Anajot. "The Jesuits mention the tribe in 1635 as the Oniochrhonons and ten years later spoke of their town as Ononjoté which would refer to the hills rather than a stone. In 1654 they dropped the first syllable of this, [Onjote]--- On their map of 1665 it is Onneiont.

The Oneida is one of the "Five Nations" of history, belonging to the Iroquian linguistic family, formerly

occupying the country around Lake Oneida, New York. The other families were the Cayuga, the Mohawk, Onondaga and Seneca.

(B B E, 30.)

(Oneida is a very popular name in the United States. It is given at least twenty-one times in Lippincott's Gazetteer.)

Oneonta, the name of a small town in Cloud County, may have come from a city in New York, of the same name.

According to Mr. Beauchamp the word means, 'stony place'. He gives this quotation from an old journal of 1769, which gives the origin of the word: "We passed the Adiquetinge, on the left and the Onoyarenton on the right." The latter is supposed to be the original of Oneonta.

( P N of N Y p 173.)

Onondaga, Linn County, was perhaps named for Lake Onondaga, New York.

The word comes from an Iroquoian word, Onōntā'ge, signifying, 'on, or on top of the hill or mountain'.

(B B E, 30.)

Beauchamp adds that the Indians pronounced it On-on-dah'-ka. To express 'people', ronon is added. Hence Onontaeronons, as it is spelled in a manuscript of 1658, would be, 'people of the Mountain'.

(Onontas, 'mountain'.)

(Beauchamp, P N of N Y.)

Boyd gives the meaning however as 'a swamp at the foot of a hill'.

("Ind. Loc. Names" p. 33.)

The Onondaga is an important Iroquoian tribe, one of the "Five Nations" of history, formerly living on the mountain, lake, and creek bearing their name in Onondaga County, New York. Onondaga was also the name of the chief town of the Onondagas, which shifted from place to place with the tribe, through central New York. Onondaghara ('it-mountain top') was another town of Onondagas on Onondaga River, New York.

(B B E, 30.)

(The United Brethren founded a mission at Onondaga, New York; the Indian town, as early as 1750.)

(Heckewelder, p. 14.)

Ontario, a village in Jackson County, was no doubt named for Lake Ontario or the province of Canada by the same name.

Boyd says Onta'rio may be a Wyandot word, meaning 'how beautiful is the hill or rock standing in the water'. "It is thought to have been first applied to some spot near Kingston, where the Wyandots resided many years. The Mohawks and their confederates generally called this Lake Cad-ar-acqui. The term Ontario, however, being more euphonious, was finally applied by Europeans to the entire Lake." Boyd also gives this interpretation. It may be derived from a Mohawk word, ska-no-da-rio, 'beautiful lake'. He is inclined to the latter opinion.

("Ind. Loc. Names" p. 33.)



Mr. Gannett gives the following meaning:

'beautiful lake' or 'beautiful prospect of rocks, hills and water', or 'village on the mountain'.

("Place Names in U.S." p. 233.)

Mr. Eno in giving the meaning of Ontario County, New York, states that it is derived from an Iroquois word, Oniatara-O, 'great or beautiful lake'.

("N.Y. Hist. Soc." XV p. 248.)

Or it may be that the word comes from Ontarahronon, 'Lake people', literally ronon, 'people', hence 'people of Ontarah. Ontarahronon was an unidentified sedentary tribe probably living south of St. Lawrence in 1640.

(B B E, 30.)

Osage River, which flows through the eastern part of Kansas, was named for the Osage Indians, who occupied its banks from the earliest knowledge of this region.

("Kans. Acad. of Science" XVIII.)

The word Osage is a French traders' corruption of Waz hazhe, their own tribal name, the meaning of which is lost, according to some authorities.

(B B E, 30.)

One authority, however, gives the meaning as 'strong'.

(K S H Col. VII p. 482.)

The meaning may be something like 'strong' or 'preeminent men', as the Osages considered their tribe the first or chief division of the Siouan family, according to their cosmology.

The word Osage has gone through various forms, before reaching its simplified spelling of today. Marquette gives it a French form, Ouchage. It is so marked on his map of 1673. J. R. Meade of Wichita in an article about the Little Arkansas River, 1907, spells it Wa Sashes. Isaac McCoy in a government report of Indian affairs, 1835, writes it Wos-sosh'-e.

(K S H Col. X p. 9.)

Many other forms are found. O-saw-ses was used by Long in the report of his expedition to the Rocky Mountains in 1823. Lewis and Clark in 1804 spelled it, Osarge; and in 1814, Wasbasha. Osasi'gi is the Shawnee name for the tribe; Wajáje, the Ponca, Omaha, Kansa, and Quapaw; Waraye, the Iowa, Oto, and Missouri; Wā'sassa, was used by the Foxes and many other tribes.

The Osage belong to the Dhegiha group of the Siouan Linguistic Family, closely allied to the Omaha, Ponca, Quapaw and Kansa. From the earliest times the Osages were divided into three groups: Pahatsi or Great Osages, along the Osage River, Utsahta, or Little Osages, along the Little Osage River, and Sautsukhdhi, the Arkansas, along the Arkansas River.

(B B E, 30.)

(The cosmology of the Osage is quite interesting as told by J. O. Dorsey. "The Osage originated in the lowest of the four upper worlds, from which they ascended to the highest, where they obtained souls. Then they descended, until they came to a red oak, on which the lowest world rests, and by its branches reached our earth.")

(B B E, 30.)

Little Osage River rises in Anderson County, flows across the corner of Allen through Bourbon and empties into the Osage in Missouri. Along this stream lived the Utsahte or Little Osages. (See Osage River.)

Osage County, was named for the river. It was first called Weller, in honor of John B. Weller of California, but was changed to Osage in 1859.

(Blackmar.)

Osage Centre, now Ly<sup>n</sup>don, was founded 1870, on the land of Madison M. Snow, and became a rival of Burlingame for the county seat. It was named Dogtown by its rival. Osage Centre was the loser in the contest. Later the name was changed to Lydon, on account of the confusion arising from the similarity of Osage City and Osage Centre.

(Osage Co. Clippings V I at State Hist. Lib. Topeka.)

Osage City, the largest city in Osage county, was established in 1869 and named directly for the Indian tribe, The first white settlement was made one and a half miles west of the city by E. Kibbe and family in March 1865.

(K S H Col. VII p. 475 & Osage Co. Clippings V I.)

Osage Mission, now St. Paul, was established in 1827. The next year the Rev. Charles Van Quickerborn, the founder, died, and the mission was not re-established until 1847, when the Osage Manual Labor School was built. In 1895, the name of the town, which grew up around the mission, was changed to St. Paul by an act of the legislature.

(Blackmar.)

Osage Trail "was a much traveled thoroughfare used by the Osage Indians when they occupied lands near the Southern boundary of Kansas." It ran from their settlement, in what is now Wilson County, in a northwesterly direction through the counties of Wilson, Elk and Butler, to its destination in Sedgwick County.

(Blackmar.)

Osage Township, is to be found in most of the counties through which the Osage River flows: namely, Labette, Miami, Bourbon, and Crawford.

Osage, next to Kansas, is the most popular street name in the state. It is found in at least sixteen towns of the state, among which are: Augusta, Burlingame, Girard, Leavenworth, Kansas City, Manhattan, Paola, Wichita.

Osawatomie, in Miami County, on the Marais des Cygnes River, has one of the unique Indian names of the

state. The name is a blending of the two Indian words Osage and Pottawatomie.

(K S H Col. XII p. 338.)

Mrs. Sara Robinson, who had visited a number of the early towns, in her "Kansas Interior and Exterior Life", written 1856, states this: "Osawatomie, at the junction of the Potawattomie and Meradizine, which at that point takes the name of Osage, is most pleasantly located. It derives its name from a fanciful clipping and mingling together of the words, Potawattomie and Osage." )page 188)

The story of the founding and nameing of the town is very interesting, as told by Ely Moore Jr., whose father was special United States agen of the five confederated tribes. The town was founded by Orval C. Brown, and a company of men from Brooklyn, New York. Mr. Brown reached Kansas in September 1854, with his family and belongings in two wagons each drawn by two yoke of oxen, a buggy and a man on horse back. They stopped at the old Miami Mission and there made arrangements for procuring land for a town site. The land in this vicinity was owned by Baptiste Peoria, interpreter of the Five Tribes, and through him Mr. Brown obtained the right to lay out a town in the presant location of Osawatomie. The naming of the proposed town was not such an easy matter. A meeting

was called at which were present many traders of that vicinity and a large crowd of Indians. "Mr. Brown advocated either the name of Brooklyn or Brownville. To these names Baptiste<sup>Peoria</sup> was unalterably opposed, and in turn presented the names of Peoria and City of Kansas. To these Mr. Brown objected. A deadlock was on, and in this dilemma my father was called upon for his selection of a name. He advocated blending together the names of the two streams, so close at hand, Osage and Pottawatomie- 'Osawatomie'. There being no objection, Osawatomie, it was and Osawatomie it still remains." A few years later an attempt was made to change the name but this failed.

(K S H Col. XII p. 338.)

The town site was surveyed in February 1855 and a town soon sprang into existence - the home of John Brown, the scene of many battles between the "freestate" men and "antislaveryites". No town of territorial Kansas has a more exciting history, yet through it all the little town remained true to its founders.

Osawatomie Township, in Miami County, in which Osawatomie is located, takes its name from the town.

Osawkie or Ozawkie, Jefferson County is one of the oldest towns of the state. Richardson gives the

meaning of Osawkee or Osawki as 'the yellow leaf.'

("Beyond the Miss." p. 97.)

Another authority gives Ozaukee County, Wisconsin as being named for the Sauk Indian word meaning, 'yellow clay'. And adds that "Ozaukee is the proper name of the main Sauk tribe."

("R R Place Names" p. 28.)

The tribal name of the Sauk is Osa'kiwug, 'people of the outlet' or possibly, 'people of the yellow earth', as the Fox name was Muskwakiwuk, 'red earth people'. Father Allouez, the first to write about the Sauk (1667), mentions them as the Ousaki.

(B B E, 30.)

Ousakie is the spelling on the La Salle map.

(Winsor Hist. IV P I p. 206.)

Osawkie is the oldest town in Jefferson County. It was established by pro-slavery men 1855. The first settlement was made in 1854 by W. F. and G. M. Dyer, who erected a store. It was first the county seat, but when Oskaloosa was established by free state men the county seat was moved there, and Ozawkie collapsed.

(Andreas, p. 523.)

Today the official spelling is Ozawkie. It is listed with a population of two hundred.

Osawkie Township in Jefferson County was named for the town.

Oskaloosa is the county seat of Jefferson County and one of the oldest pioneer towns of the state. It was settled in 1855 and named for Oskaloosa, Iowa, by Jesse Newell, and Joseph Fittsimons, who platted the town (1856), after their Iowa home.

(Andreas, p. 511.)

Richardson in his "Beyond the Mississippi", states that the word has been coined from Oska, the name of an old chief and Loosa, his squaw. But this cannot be true.

(Richardson, p. 97.)

Mr. Gannett gives Oskaloosa, Iowa in Mahaska County, as named for the wife of Mahaska, the chief of the Iowas. After Mahaaska came to Kansas with his tribe he was known as White Cloud.

("Place Names In U.S." p. 233.)

Oskaloosa is the name of a township in Jefferson County.

Oskaloosa is used as a street name in Eldorado.

Oswego, county seat of Labette County, was the outgrowth of a trading post with the Osage Indians, established in the early forties, by John Matthews. The place was then called, White Hair's Village, for the Osage chief who resided there.

In 1865 a number of settlers located there and



changed the name of the town to Little Town, as named for the Little Osages or Utsahta. Two years later the Oswego town company was organized and so named for Oswego, New York, from which many of the settlers had come.

(Blackmar.)

The site of Oswego was long a favored resort of the Osages. White Hair's three wives lie buried near the town, according to Osage custom, on top of the ground under a pile of stone.

(Andreas.)

In discussing Lake Oswego, New York, Beauchamp gives O-swe-go, Osh-wa-kee and Swa-geh, as forms of a well known Iroquois word meaning, 'flowing out', or more exactly 'small water flowing into that which is large'. The English first mentioned the city as Oswego in 1727 and spoke of the lake as Oswee-go, in 1741. Before that time Lake Erie, was known by the name of Oswego. Choue-guen, 'flowing into the lake; the name of a river is equivalent to Oswego.

(" P N of N Y.")

Gannett gives the word as derived from the Indian, on ti ahan toque, 'where the valley widens' or 'flowing out'.

(N Y S Mus. B 78.)

On Morgan's map (1851) the town (N.Y.) is given as Oswego. A note explains that the word comes from Ah-wa' -ga, meaning 'where the valley widens'; and the river, Oswego from Swa-geh, 'flowing out'.

Mr. Eno gives almost the same interpretation as Mr. Beauchamp - Oswageh, an Iroquois word, 'flowing out'.

("N Y S Hist. Ass." XV p. 250.)

Oswego Township, Labette County, was named for the town of Oswego.

Otego, Jewel County, was probably named for Otego, New York, name of a town and creek, there.

Mr. Beauchamp gives the word as Iroquois, O-te-ge, probably the same as A-te-ge and Wauteghe. An journal of 1779 mentions it as Otago. An Indian village once stood on the present site of Otego, New York. Mr. Beauchamp cites that Bruyas, defines ategen as 'to have fire there'. The Mohawk word for fire is, yotekha, so this may be the correct definition.

(Beauchamp, "P N of N Y" p. 173.)

Wauteghe was the name of a village (Iroquois) on the upper Susquehanna, 1750.

(B B E, 30.)

Otoe County, now extinct, was created by an act of the legislature of 1860 and named for the Oto Indians.

(Blackmar.)

The word Oto is derived from Wat<sup>c</sup>ota, 'lechers', a shortened form of Wagh-toch-tatta, the tribal name given them when they separated from their kindred tribes,

the Iowa and Missouri.

(B B E, 30.)

The official name for the tribe is Oto. The county name perhaps got its e from Otoetata, the form used by Long in an account of his expedition, 1824, or from Ottoes, the form used in Lewis and Clark's Discoveries of 1806. (A.I.)

The Oto tribe of Indians is classed with the Chiwere group of the Siouan linguistic family, with the Iowa and Missouri. The languages of the three tribes differ but slightly. According to tradition, the three tribes were one with the Winnebago, living around the Great Lakes. They were then known as the Hotonga, 'fish eaters'. At Green Bay Wisconsin, they separated, the Winnebago stopping there. The rest of the band came westward to the mouth of the Iowa River, where the Iowa band stopped. The remainder of the band again divided, the Missouri, stopping at the Missouri River; and the other half went on up into what is now, Nebraska, and became known as Wagh-tooh-tatta. They remained in the territory of the Platte River until 1854, when they were placed on a reservation along the Big Blue River in Nebraska, a small portion of the reservation extending into Kansas. Here they remained until 1882, when they were sent with the Missouri to Indian territory.

(B B E, 30.)

The word has passed through many forms before reaching its present simplified spelling. Marquette on his map of 1673 places the Otontata, in the locality of the Platte River. Father Hennepin on his map of 1687 names the river Otenta, for the tribe which inhabited its banks.

(Hennepin's, "New Dis." p. 22.)

DuPratz on his map made during his explorations 1757 places the Panis Country on the north bank of the Missouri River, just east of the Othouez.

("Hist. of La." p. 1.)

The map of La Harpe's Journeys of 1718-1722 shows the Octotata, villages just north of the Iowas.

("Hist. of Ark." p. 16.)

In the "Massacre of the Villazur Expedition" in 1720, the Otoes are referred to as Houatocata.

(K S H Col. XI p. 421.)

In the Lewis and Clark discoveries of 1806 they refer to the tribe as LaZóta; Long referred to them as Otoetata; Wacútada was the Omaha and Ponca name for the Oto; Wadótata, the Kansa name; and Wajutata, the Osage.

(B B E, 30.)

In 1864 the boundaries of Butler County was enlarged to include most of Otoe County; the remainder of the territory being included in Harvey and Sedgwick Counties.

(Blackmar.)

The Oto having little historical connection with the state have left little imprint on the place names of Kansas.

Otoe is the name of a street in Satanta.

Ottawa County, was organized in 1866 and given the name Ottawa for the Indian tribe of that name.  
(Just why is not apparent, as Ottawa County was not

near the Ottawa reservation. It is Franklin County that should have been named Ottawa.)

(K S H Col. VII p. 472.)

The word Ottawa comes from the verb form adawe, 'to trade', 'to buy' and 'to sell', a "term common to the Cree, Algonkin, Nipissing, Montagnais, Ottawa and Chippewa, and applied to the Ottawa because in early traditional times and also during the historic period they were noted among their neighbors as intertribal traders and barterers, dealing chiefly in cornmeal, sunflower oil, furs and skins, rugs or mats, tobacco, and medicinal roots and herbs."

(B B E, 30.)

When Champlain met the Ottawa on the French River in 1615, he called them Les Cheueux Releuez, 'Standing Hair'. In a number of old French documents they are referred to by this name. In the Jesuit Relations of 1640 is this sentence: "south of the Amikwa (Beaver Nation) there is an island (Manitoulin) in that fresh water sea (Lake Huron), about thirty leagues in length, inhabited by the Outaouan (Ottwa), who are a people come from the Nation of the Standing Hair (Cheueux Releuez)."

(B B E, 30.)

In the "Voyage and Discoveries" of Father Marquette, in a note by Shea, Lake Superior is referred to as

Lac Superieur aux Outaouacs. He gives their original name in the form Andatahouats. The earlier Jesuit "Relations" call them Ondatawawak; and in another place, Ondawawat.

(Marquette, p. 3 & 5.)

Jefferys on a map in his Atlas of 1779 locates the Outaowas just south of Lake Superior.

Ondalawawat was the Huron name for the Ottawa; Ota'wa, the Ojibwa; O-ta'-wa, the Onondaga; Towako, the old Delaware name; and Wagauha was the Iroquois name, meaning, 'stammerers'. Pike refers to the tribe as Otoways and Long spells it Ottawak.

(B B E, 30.)

The Ottawa tribe belongs to the great Algonquian linguistic family. According to tradition the Ottawa, Chippewa, and Potawatomi were one people dwelling somewhere north of the Great Lakes, perhaps in the region of Ottawa Ontario. The three tribes separated and gradually moved westward. A part of the tribe moved back into Canada (they were now in the region of Detroit). According to the Chicago Treaty, 1833, the remainder were removed to their reservation in Kansas. They are now in Oklahoma. (Pontiac was a member of this Ottawa tribe, and Pontiac's war of 1763 is a prominent event in their history.)

(B B E, 30.)

Ottawa, the county seat of Franklin County, was named for the Ottawa Indians whose reservation included most of Franklin County at the time of the establishment of the town. (K S H Col. VII p. 475.) Ottawa is one of the oldest towns of the state. A mission farm was

opened five miles northeast of the present site by Jotham Meeker and his wife, 1837, among the Ottawa Indians. The present site of the town was purchased, 1864, from the Ottawa Indians, through their chief, James Wind. The old capitol building at Minneola was torn down, moved to Ottawa, and erected into the first dry goods store in the town, on the corner of Second and Main, and opened by G. S. Holt..

(Blackmar.)

Ottawa Township is in Franklin County, in which the city of Ottawa is located.

Ottawa as a street name is found in the following towns: Leavenworth, DeSoto, Elk Falls, Lyndon, Paola, and Satanta.

Ottumwa, Coffey County, has an Indian name meaning, 'place of the lone chief' or 'rapids' or 'tumbling', according to Mr. Gannett, in his discussion of Ottumwa, Iowa.

("Place Names in U.S." p. 234.)

It is likely that Ottumwa is an Iowa Indian word, as the Iowas inhabited most of Iowa before coming to Kansas. And it is likely the little Kansas town was named for the Iowa town, as the Iowa Indians were only in the northeast part of Kansas. (A.I.)

Ozark, a township in Anderson County, no doubt got its name from the Ozark Mountains of Missouri and Arkansas.

The term Ozark at one time applied to a local

band of Arkansa or Quapaw, from their residence in the Ozark Mountains of Arkansas and Missouri. The word Ozark is explained by one authority as an American rendering of the French, Aux Arcs, which designated the early French post among the Arkansa.

(B B E, 30.)

During the eighteenth century the Arkansas River was called Riviere des Arks or d'Oarks; that is, the river of the Arkansa band of Indians, as the Arkansa and Quapaw lived along this river in Missouri and Arkansas.

(Hempstead, "Hist. of Ark." p. 25.)

(It is likely the Ozark Mountains were named from this French term for the river.)

Ozark is the name of a lost town of Anderson County.

Ozark is a street name in Girard.

Pana, a postoffice in Stanton County may have received its name from Pana or Pani, a former term for the Pawnee.

There is no doubt that the two words Pani and Pawnee are derived from the same source. (See Pawnee.)

Pana was the form used by Marquette on his map of 1673.

(Charlevioux, p. 229.)

Pana was used by Marquette may have referred to



the Ponca.

(B B E, 30.)

Padouca River was the name given to the Kansas River, so named for the Padouca Indians, who lived along its banks long before this region was known to the whites.

Padouca, 'honey eaters' is perhaps a contraction of the Siouan word, Penateka. Penateka was the name formerly applied to an important division of the Comanche.

The Kansas River is marked Padouca on many of the old maps. It is so named on the map of Charlevoix, 1761. In Jefferys' Atlas, 1778, it is marked the Paducas River. As late as 1827, in the Carey and Lea Atlas, we find the south fork of the Platte River, called Padunca River.

For many years the Padouca caused ethnology students much contention. Even in the time of Andreas' History of Kansas, 1888, the controversy was not yet settled. He says that the Paducas were thought to be the hostile Indians DeSoto encountered in his expedition through Texas, 1541. "Whether the Indians thus referred to were really the Paducas who dwelt at the head of the Kansas River, one hundred and fifty years later, is a matter of doubt." They belong he thought

to none of the great families. The roving bands of Kiowas and Kaskaias are supposed to be the last remnants of the Padoucas.

(Andreas, p. 64.)

But within the last few years it has been proved to the satisfaction of all students of ethnology that the Padouca and Comanche were one and the same, and that they ranged along the Kansas River and northward to the Platte River into Nebraska.

(B B E, 30. & Connelley, K & K.)

Padouca was the Siouan name for the tribe and is found in some form of the word in all the Siouan dialects. ɟadañka, is the Omaha and Ponca word; Paduka, the Kansa; Pa-tu-kǎ, the Quapaw; Paɽuka, the Osage; Paɽũnka, the Iowa, Oto and Missouri and the Creek (not a Siouan), Pa-tũh-kû.

(B B E, 30.)

The word is found with many other spellings. One of the first of the French explorers to mention the Padoucas was du Tisne in 1719. In a letter dated Kaskaskia, (the old Indian village about fifty miles south of the present city of St. Louis) Nov. 22, 1719 he says: "I proposed to them (Osages) to let me pass through to the Padoucas." (present spelling).

(K S H Col. IX p. 252.)

Bourgmont visited the Padoucas in his travels

during the summer of 1724 and writes the name  
Padoucahs.

(Connelley K & K.)

Lewis and Clark in the Original Journal, 1804,  
spelled it Padoucies. Pike in his travels, 1811  
writes it Padducas.

Paola, the county seat of Miami County, was  
named in honor of Baptiste Peoria, a Peoria chief  
who was an interpreter of the Federated Tribes  
during the early days of Kansas. Paola is the  
English pronunciation of Peoria, the Anglicised  
form of the French Peouarea, for the tribal name,  
Piware<sup>o</sup>, 'he comes carrying a pack on his back'.

(Blackmar. & B B E, 30.)

Peoria is one of the Illinois branch of the  
Miami Group of the Central Division of the Algonquian  
family. They were one of the five federated tribes  
on a reservation in eastern Kansas, during the  
fifties and sixties. (These federated tribes were:  
Peoria, Miami, Kaskaskia, Piankishaw, and Weas.)

(B B E, 30.)

The town was planned in 1855 by a town company  
of which Baptiste Peoria was a member. Two years later  
he was elected president of the company, which office  
he held for ten years. The town was first named

Peoria Village, but the next year, it was changed to Paola. Baptiste Peoria came to Kansas with the Five Federated tribes in 1832. Andreas gives this description of him: "He did not receive a school education, but by the natural force of his intellect acquired a number of Indian languages, the Shawnee, Delaware and Potawatomi, besides those of the several Confederated Tribes, and also English and French. He acted for many years in the capacity of interpreter, and for some time as chief, but generally preferred to be on the 'outside', as there he could be of much more use to his tribe, which during almost the whole of his long life, continued to look up to him as their best adviser. When the tribes removed to the Indian Territory, Baptiste went with them and died there in the year 1874."

(Andreas, p. 876 and K S H Col. VII p. 443 and XII p. 339.)

Paola Township Miami County, was named for the city of Paola.

Pashe-to-wah, 'haytown', was the Osage name for Independence, Montgomery County, in its early days.

(Andreas, under Mont. Co.)

In 1869 George A. Brown bought a large tract of land, including the present site of Independence and many acres of surrounding country, from Chetopa, the

Osage chief, for the sum of fifty dollars. Brown started a town by the name of Colfax, about a mile northwest of the present city. In the fall of the same year, R. W. Wright came from Oswego with a company to start a town in the same locality. Finally the two men compromised on the present site. The Oswego company had already decided on the name Independence, before they came.

During the winter of '69 about forty families of the proposed town lived in straw huts along the Verdigris River. The Osages called the place Pashe-to-wah, 'haytown'. This point had long been a trading post with the Indians.

(Andreas, under Mont. Co. & Duncan, "Hist. of Mont. Co.")

Montgomery County was a part of the Osage Indian reserve of 8,000,000 acres, which had been allotted to them in 1837, when they were pushed over from their lands along the Osage River in Missouri. Pahaska or Pawhuska, 'White Hair', head chief, and his band made an encampment near the north line of the county. Napawalla or Numpawalla, 'Strike Axe', settled on the north side of Elk River, a few miles northwest of Independence. (See Nippawalla) Chetopa, 'Black Dog', built his village near the west end of Table Mound, six miles northwest of the present city of Independence. Big Hill of Gov. Joe's village was located southeast of Independence, on the west bank of the Verdigris River, and Claymore was south towards the site of Coffeyville. (See Claymore.)

(Andreas, p. 1564.)

Table Mound, six miles northwest of Independence, abounds in Indian legends. One of the most interesting is that about the 'Wailing Cleft' on top of the Mound. The Mound no doubt had an Indian name but it seems to

be lost.

(George Hill, an old settler of Independence.)

The government agency was located near the mouth of Drum Creek. It was here the treaty was signed, Sept. 10, 1870, for the Osage Diminished Reserve, which opened the land around Independence. The Postoffice of Independence was established July 1, 1870. It was but a few years after this that the Osage was pushed off his reserve in Montgomery County, and sent to the Indian Territory.

(A curious observation of today is that many of the descendants of these same Osages, now wealthy from the oil fields of Oklahoma and intermarried with the best white families of this locality, have moved back to Independence. One of the most beautiful residential districts of the city, just across from the park, is called Tepee Hill, from the fact that so many of these Osages have built homes there.)

Pawnee River, also called Pawnee Fork of the Arkansas River, was named for the Pawnee Indians, who inhabited the central and northeastern parts of Kansas according to the earliest records.

("Kans. Acad. of Science " XVIII.)

"The word Pawnee is probably derived from the Caddoan Pariki, 'a horn', a term used to designate the peculiar manner of dressing the scalp lock, by which the hair was stiffened with paint and fat, and made to stand erect and curved like a horn."

(B B E, 30.)

Pani and Pawnee are undoubtedly derived from the same word. During the seventeenth and eighteenth centuries the name Pani was applied to Indian captives

of war, taken by an enemy tribe and sold to the whites as slaves. It is thought the name Pani was applied to these slaves, because many of them came from the Pani or Pawnee tribe.

(B B E, 30.)

The first mention of the Pawnee is made by Marquette, who calls them Pana, and places them on his map of 1673 along the Missouri River, north of the Platte River. Charlevoix mentions them as the Black Panis or Panis Ricaras, and locates them on the upper Arkansas River. (Charlevoix p. 229.)

On Morse's map of 1822 and on Carey and Lea's atlas of 1827, we find the Pawnee Villages located just north of the Platte River in the territory of Nebraska. Seutter places Les Panis, south of the Platte River, on his map of 1727.

Many other spellings are found for the word Pawnee. A letter written by Du Tisne, the commandant at New Orleans in 1719, in one place refers to the Pawnees as Panioussas, in another as Panis, and in another as Panimahas.

(K S H Col. IX p. 252.)

These names probably referred to the different tribes of the Panis. In Father Hennepin's exploration of 1687 he names the various Panis tribes as Panimaha, Paneassa, Pana, and Panaloga. (Page 443.)

(Later in history the four bands of the Pawnee were known as the following:

1. Xan-i, or Grand Pawnees.
2. Kit-ke-hak-i, or Republican Pawnees.
3. Pit-a-han-e-rat, or Tapage Pawnees.
4. Ski-di, or Loup (Wolf) Pawnees.

The Tapage Pawnees were known as the Noisy Pawnees or Smoky Hill Pawnees.) From this word Tapage Mr. Connelley thinks the word Topeka was derived. (See Topeka.)

(Connelley K & K p. 230.)

The Pawnee belong to the Middle Group of the Caddoan Linguistic Family. The Arikara are classed in the Northern Group and the Caddo and Wichita, in the Southern.

(B B E, 30.)

It is thought that the fabled Harahey was the country of the Pawnees which began just north of Quivira, or the Wichita domain. Mr. Connelley seems to favor this belief, although there is much controversy on this point. At any rate we know the Pawnee were living in Kansas during the eighteenth and early nineteenth century, and left many marks upon the map of Kansas. In 1832 there were remains of their towns on the Cimarron. In 1719 there was a Pawnee town at the mouth of the Republican River. (See Republican River.) In 1836 were found many remains of the villages along the Smoky Hill River.

(Connelley K & K p. 230.)

The Pawnee River was the scene of many Indian depredations in early days. In 1854 soon after Kansas had been organized as a territory, about 1,500 Cheyenne, Arapahoe, and Osage Indians gathered along the river to make war on the whites, but about one hundred miles west they were met by a hunting party of Sauk and Foxes, who drove them back with heavy loss.

(Blackmar.)

Pawnee County was created in 1867 and named for



the Pawnee Indians, a few of whom still resided in this territory at that time. Most of the Pawnee lands had been taken by the government through treaties with the Kansa and Osage in the early thirties.

(Blackmar.)

Pawnee Republic, was the name given to the old Pawnee village on the Republican River, in Republic County. This village was visited by Lieut. Pike, Sept. 29, 1806, and here the stars and stripes were first raised in what is now Kansas. The site of the village was discovered in 1875 by Mrs. Elizabeth A. Johnson, of White Rock, Republic County. This land was given to the state of Kansas by Mr. and Mrs. Johnson, and placed under the charge of the State Historical Society. A monument was erected here by the state in 1901.

(Andreas gives this description of the village remains: "The streets are regular, the wigwams were in rows and a large number of them. The ground floor is exactly like a circus ring with earth thrown up around the circle. By measurement they are all thirty feet in diameter. It is plainly visible as it was fifty or one hundred years ago.")

(Andreas, p. 1042.)

Pawnee was the name of a town located in the beautiful valley just east of Ft. Riley Military Reservation. It was founded in 1854 with the intention of making it the capital of Kansas. The first territorial

legislature under Gov Reeder convened here in 1855. But upon complaint of the pro-slavery men, because the seat of government would be too far from the border, Jefferson Davis, then Sec. of War, caused another survey to be taken which placed Pawnee within the Military Reserve. He then issued orders for the removal of the inhabitants from that part of the reserve. By the fall of 1855, when the order was issued, a number of stores and dwellings had been erected. Some of the people left peaceably, but others refused to vacate and their houses were torn down by United States troops, ordered sent here from Texas.

(Blackmar.)

Pawnee Rock, in Barton County, less than a mile from the town of Pawnee Rock, about one hundred yards from the old Santa Fe trail, is one of the interesting historical landmarks of the state. "During the period of the Santa Fe trade this rock was a favorite stopping place for travelers, the rock affording an ideal protection against hostile Indians." Many Indian legends have been woven around the naming of the rock. One is that the name Pawnee was given to the rock on account of a fight which took place here between the whites and the Pawnee Indians, in which Kit Carson took part. It is also stated that the

name was given by the Pawnees, from the fact that their various tribes met on top of the rock in general council.

(Blackmar.)

Another version is that a desperate fight took place here between the Pawnees and their bitter enemies, the Cheyennes, Arapahoes, Kiowas, and Comanches. The Pawnees were out-numbered ten to one, but they fought for several days, till not a Pawnee was left. So the rock was named Pawnee, as a memorial to Pawnee bravery.

("Dodge City the Cow Boy Capital" p. 24.)

The rock is described as a curious freak of nature. It is a great rock about 100 feet high with a flat top rising abruptly out of a fertile stretch of bottom land. Inscribed on this rock are the names of hundreds of travelers, among them many of the forty-niners going to California, along the Santa Fe trail. Besides these names there are many Indian paintings or pictographs and hieroglyphises, very crudely done. It is said these paintings portray important tribal history, and represent brave or heroic deeds.

("Dodge City the Cow Boy Capital" p. 24.)

A tract of five acres of land containing Pawnee Rock was deeded the State in 1908. In 1909 the legislature made an appropriation for the upkeep of this historic rock.

(Blackmar.)

Pawnee Bend, was the name of the bend in the Republican River where eight wagon loads of Arkansas

travelers en route to Oregon, in 1857, were attacked by Indians, and a number of the emigrants killed and wounded, and much property stolen.

(K S H Col. XII p. 2.)

Pawnee Creek, in Smith County, is a tributary of the North Fork of the Solomon.

Pawnee Flat is the name of a small village in Geary County.

Pawnee Rock, a village located near the historic Pawnee Rock, on the Santa Fe trail, was founded in 1874 by the Arkansas Valley Town Company.

Pawnee Station, in Bourbon County, twelve miles southwest of Ft. Scott, was changed to Anna in 1903. All the streets in Pawnee Station were named for Indians - Chippewa, Kiowa, Osage, Arapahoe, Choctaw, Chickasaw, Seminole, and Wyandotte.

Pawnee Trail was the old Indian trail made by the Pawnees from their lands along the Platte River to the big bend of the Arkansas. This trail entered the state near the northeast corner of Jewel County, and passed through Mitchell, Lincoln and Ellsworth counties.

(Blackmar.)

Pawnee Townships, are to be found in Pawnee, Smith and Bourbon counties.

Pawnee Rock Township is located in Barton County.

Pawnee as a street name is not very popular,

Leavenworth and Kansas City being the only two cities which use it.

Paw Paw, the name of a township and creek in Elk County, and a creek in Neosho County, is thought by many to be an Indian word, but it is derived from the West Indian Spanish word, papaw, meaning 'fruit'.

(Skeat's Dict.)

Pawpaw or Paw-Paw is a lost town of Howard County.

(K S H Col. XII p. 485.)

Paxico, Wabaunsee County was named for the Potawatomi Indian chief Frank Pach-quah, whose name means 'Medicine Man'. He is still living in Oklahoma.

(A. R. Strowig, Letter, June 20, 1929.)

Paxico was founded in 1885 when the Rock Island railroad was built across the state. The town was built on the land of Ed Copp, when Indian tepees were all around. Copp named the town in honor of the 'Medicine Man' Pachquah who was then living almost on the town site. The name was soon anglicized into Paxico.

(Mrs. Etta Corle, a former resident of Paxico.)

Peketon, the name of a former county of Kansas was, according to one authority, a word coined from the Sauk language, meaning, 'flat or low land'.

(K S H Col. XII p. 463.)

The following is given as to the origin of the word. S. N. Wood in writing to Ed Downer, Jan. 15, 1878, said that Peketon County was "so named at the request of A. Beach and his son Dr. A. J. Beach, surgeon of the 9th Kansas. The Beaches lived at Beach Valley, on Cow Creek, now in Rice County, and A. Beach was one of the first commissioners of Peketon, serving in 1860. Both he and his son wrote Governor Medary, suggesting the name. Mr. Wood was under the impression that the name might be that of some Indian chief. John Maloy, in the Council Grove Cosmos of June 4, 1886, stated that Peketon was a name coined by Judge A. I. Baker from the Sauk language, and that it meant 'flat or low land'. Another supposition is that the word was derived from Pekitanoui, the name given by Marquette to the Missouri River, or Pekatonica, a branch of the Rock River." (See Missouri.)

Peketon was the name given to the southwestern territory of Kansas by the legislature of 1860. It comprised the territory south of the south line of Wallace and Logan counties and between Marion and Araphoe. (See map, K S H Col. VIII p. 452.) The region known as Peketon was not disturbed until 1867, when McPherson, Sedgwick and Greeley counties were organized. One after another of the counties to the

west line were organized until 1889, when Greely, the last county was formed, and the name Peketon became but a memory to the old settlers.

(K S H Col. XI p. 62.)

Petite Rivière des Kansez or Little Kansas, now Independence Creek, flows into the Missouri in Atchison County. On all the old maps this river is shown as the Little Kansas. It was the seat of one of the old Kansa villages. On a map of the United States in the Jefferys' Atlas (1778) it is shown as Petite Rivière des Kansez with the Kansez village marked. (See Kans. R.)

This river was known as the Little Kansas until the time of Lewis and Clark. Sergeant Charles Floyd, who accompanied Lewis and Clark, writes the following in his journal of 1804: "July 4th. After fifteen miles sail we came to, on the north, a little above a creek on the south side, about thirty yards wide, which we called Independence, in honor of the day, which we could celebrate only by an evening gun, and an additional gill of whiskey to the men." (This was the first celebration of the Fourth of July on Kansas soil.) "July 5th-----On this bank formerly stood the second village of the Kansas; from the remains it must have been once a large town."

(K S H Col. X p. 338, & XII p. 416.)

All the maps of the nineteenth century show the stream as Independence Creek.

Penobscot, the name of a street in Burlington, is an eastern Indian name. It may come from the Algonquian word Pannawanbsket, 'it forks on the white rocks', or Penaubskit, 'it flows on rocks', being applied to the falls at Old Town, Maine. Another authority gives the meaning, 'rock land' from penops (penopsc) 'rock' and cot (ot) locatives, applied to the bluff at the mouth of the river near Castine, Maine. Gerard gives aboriginal form as Penobskat, literally 'plenty of stones'.

(B B E, 30.)

The Penobscot was a tribe belonging to the Abnaki confederacy of the Northeastern division of the Algonquian linguistic family, living in the Penobscot Valley, Maine.

(B B E, 30.)

Penokee is a postoffice in Graham County. The town was organized under the name of Reford, but why it was changed to Penokee, the citizens are unable to say.

(Blackmar.)

The word may come from Penateka, 'honey eaters' name of a division of the Comanche, from which Padouca, the Siouan name for Comanche, is derived. (See Padouca.)

(A.I.)



Penalosa or Pensacola, a village in Kingman County, was perhaps named from Pensacola, Florida, the Choctaw word, meaning, 'hair people', from pa sha, 'hair' and okla, 'people'. "The Pensacola is a tribe once inhabiting tracts around the present city and harbor of Pensacola, West Florida." They had been almost destroyed by tribal wars before the Spaniards became established, 1696. Spellings: Pancacola, Pansacola, Panzacola, Pensicola etc.

(B B E, 30.)

Pentheka, Rawling County, was the name under which Oak Ranch was established. It was changed to Oak Ranch in 1903.

(K S H Col. XII p. 485.)

The word may be from Penāteka, 'honey eaters's, name of a division of the Comanche. (See Pawnee) The word is found in such forms as Pene-teth-ca, Penne-taha etc.

(B B E, 30.)

Peoria, Franklin County, one of the pioneer towns of the state, was named for the Peoria Indians. Paola is the tribal pronunciation of the word. (See Paola.)

The word Peoria is the Anglicised form of the French word Peouarea, from the tribal word Piware, meaning, 'he comes carrying a pack on his back'.

Marquette so names them in his "Discoveries of the Mississippi Valley", 1673. In writing about the Illinois he says, "They are divided into several villages, some of which are quite different from that of which I speak, and which is called Peouarea. This produces a diversity in their language which in general has a great affinity to the Algonquian so that we easily understand one another." (At this time only the eastern division, Delawares, Massachusetts, Mohegans etc. were classed as Algonquian.)

(Marquette, p. 31.)

The French spelling in various forms was used till the first part of the nineteenth century. LaSalle in 1681, used the form, Peoucaria, and in 1682, the form Peouria. Some of the other forms to be found are Peaourias, Pecuarrias, Peouarias, and Peouarius. During the first half of the nineteenth century we find the word nearing its present form. Hunter uses the form Peoiras, 1823; Long, the same year, uses Peola; in 1812 Peores was used by Schoolcraft.

(B B E, 30.)

The Peoria is a tribe of the Illinois branch of the Algonquian linguistic family, who were dwelling west of the upper Mississippi River at the first knowledge of the whites. In the time of Marquette they were living on the Illinois River and as far south as the present city of Des Moines. Peoria, Illinois, was one of their old villages. Here they remained until 1832,

when they were assigned a reservation in Kansas on the Osage River with the Confederated tribes under the name of Peorias and Kaskaskias.

(B B E, 30.)

Peoria, in Franklin County, was established in 1857, on the land which had been owned by the Confederated Tribes, which included a large part of Franklin County. In April of this year the land of Peoria township had been thrown upon the market. Shortly after the opening, Albert Johnson settled on a tract of land on the present site of Peoria. The name of the town was suggested by Mr. Ely Moore, special agent of the Five Confederated Tribes of Indian, located at the Miami Mission. (These five tribes were the Miamis, Weas, Peorias, Kaskaskias, and Pinakeshaws.) It became quite a flourishing town in the next two years, and in 1859 put up a fight for the county seat of Franklin County. Minneola held the County seat at this time, but at the fall election, Peoria, Mt. Vernon, and Ohio City all contended for the honor. Peoria was successful, but Minneola forbade the removal, and in a lawsuit, Minneola won. Shortly after this Minneola lost to Ottawa. Today Peoria is little more than a postoffice.

(Andreas, p. 621.)

Peoria Township was created out of land purchased

1857, from the Federated tribes, a part of their reservations in eastern Kansas.

Peoria Village, was the first name of Paola in Miami County. The name was changed to Paola in 1856. (See Paola.)

Peoria was the name proposed for Osawatomie.

Peoria is a street name in Paola and Baxter Springs.

Piqua, a small town in Woodson County, was established in 1882.

Piqua is a Shawnee word, contraction of Bi-co-we tha, of indefinite meaning, but referring to 'ashes'. Pequea was the name of the first village of one of the five principal divisions of the Shawnee in Pennsylvania. Later as they moved west their village in Ohio was Piqua, located about five miles west of the present site of Springfield. It was here that the famous Tecumseh was born. In 1875 the Piqua were driven westward again and built another Piqua on the Miami River. This is the present Piqua, of Ohio.

(B B E, 30.)

Heckewelder gives this rendition of the word: "Pequea, corrupted from Picueu, a Shawnee word, written in early records Pequehaw and Peckquea. It was a settlement of the Shawnee on the Susquehanna River before 1707. When Governor Evans in June 1707,

visited the Indians on the Susquehanna, he was conducted to Pequea by Opessah, the Shawano chief."

(Heckewelder p. 551.)

(The form Pequea is preserved in a creek, a city and a township of Pennsylvania.)

Pocahontas, a street in Ozawkie, was no doubt named for the famous Indian maiden, of Capt. John Smith's time.

According to one authority the word Pocahontas comes from "Pocahantes, for Pokahantesu, a verbal adjective meaning, 'he (or she) is playful', 'sportive', apparently a cognate of Chippewa pagaandisi, contracted to pagandisi, and the vowel preceding the one dropped as always happens in such cases. The aspirate h is not a radical element and is not employed in Chippewa. The Chippewa adjective suffix, si becomes su, in the eastern Algonquian dialects. The Chippewa word is used of a person, male or female who dislikes to work or prefers to spend his or her time in frivolous amusement."

(Gerard in B B E, 30.)

Kelton gives an entirely different interpretation of the word. He thinks it comes from Pagwanedass, 'hole-in-the legging', or 'Perforated legging'; from Pagawane, 'hollow' and dass (as an independent word,

midass) 'legging' or 'stocking'.

(Kelton, "Ind. Names and Hist. of Saulte Ste. Marie Canal.")

Heckewelder gives still another meaning:

Pocahontas, corrupted from Pockohantes; pochko, 'a rock or rocky hill', hanne 'a stream'; tes, a diminutive suffix; hence, a 'streamlet between two hills'.

(Heckewelder, p. 565.)

Boyd gives almost the same meaning as Heckewelder:

"Po`cohantas or Po`cahon`tas, from pockohantes, 'streamlet between two hills', compounded of pocko, 'a rocky hill' and hanne, 'steam'; the latter root rendering a diminutive by the suffix tes. The Princess Pocahontas doubtless derived her name from this stream; at present the name of a town in southwest Virginia."

("Ind. Loc. N." (Pa.) p. 38.)

Pocahontas, as is well known, was the daughter of Powhatan, a powerful chief of the Powhatan confederacy of the eastern division of the Algonquian linguistic family, living in Virginia at the time of its first settlement. "Her real name was Mataoka (Matowaka), a word found also in the misspelled form of Matoka and Matoaks. The sole Algonquian root from which the name can be derived is metaw, 'to play',

'to amuse one's self', whence Metawake, 'she uses (something) to play with' or 'she amuses herself playing with (something)'." Capt. John Smith states that she was called Pocahontas, "because the savages did think that, did we know her real name we should have the power of casting an evil eye upon her."

(B B E, 30.)

Pocahontas has given material for many romantic tales of history and literature. The story of how she saved the life of Capt. John Smith, how she married John Rolfe, and went to England where she was received as a princess, Lady Rebecca, is familiar to every school child. Many of the best families of Virginia boast descent from Pocahontas, among them John Randolph.

A theater in Satanta is named Pocahontas. All the public buildings of Satanta have Indian names. (See Satanta.)

Ponca Street in Satanta was named for the Ponca Indians, a Siouan tribe. (See Satanta.)

The meaning of the word Ponca seems to have been lost. The Ponca are one of the five tribes forming the Dhegiha group of the Siouan linguistic family, the other four being the Kansa, Omaha, Osage and Quapaw. The language of the Omaha, Ponca and Quapaw are similar. The Pana shown by Marquette on his map of 1673 may have been the Ponca. The word Ponca has passed through few changes: Pañka, was their own name; Pañka, the Osage; Pañka, the Iowa, Oto, and Missouri; Pañka, the Kwapa.

(B B E, 30.)

Pontiac, Butler County, was no doubt named for the famous Ottawa chief.

Mr. Kelton gives thi analysis of the word:

"Ottawa Bwanediyag, or Bonitiyak, meaning, 'anchor', from bon, 'stopping', anit, 'a spear'; ak, 'a stick'; anityak, a 'spear handle'; hence bonitiyak, 'a stick planted in the ground to anchor (stop) a canoe'. He adds, "the term is not in common use; they say instead bonakajigan, from bonakaige, 'he stops something (bou-) by means of a stick (-ak). The name just suits the famous Pontac, who was the last anchor of the Indian cause."

("Ind. N. near Great Lakes".)

Pontiac was born about 1720, probably in Ohio on the Maumee River. His father was an Ottawa chief, his mother a Chippewa. The great Pontiac Conspiracy against the British is well known in history. He was killed at a drinking carousal, 1767, at Cahokia, Illinois, by a Kawkaskia Indian. "Pontiac, if not fully the equal of Tecumseh, stands closely second to him in strength of mind and breadth of comprehension."

(B B E, 30.)

The name of Pontiac is commemorated in names of many cities in the United States: in Illinois, Michigan, New York, Rhode Island, and Washington.

Potomac, the name of a street in Burlington, was perhaps named for the Potomac River.

The word Potomac formerly applied to an Indian town, but the early explorers thinking it applied to the river wrote it Patowomek. "The word Pätomëk is a verbal



noun meaning, 'something brought', and as the designation for a place, may be short for say Enda Pätomék, 'where something is brought'. (The verbal noun or gerundive is found only in eastern Algonquian dialects.) Patomac was applied also to an important tribe of the Powhatan confederacy of the eastern division of the Algonquian linguistic family, living on the south bank of the Patomac River, at the time of the Jamestown settlement. It is found with various spellings: Patomack, Patawomeck, Patowomacks etc.

(B B E, 30.)

Pottawatomie River, which joins the Marais des Cygnes in Miami County, to form the Osage, was named for the Potawatomi Indians, through whose reservation the river flowed.

("Kans. Acad. of Science" XVIII.)

We have preserved the word Potawatomi almost in its original form. According to J. B. Bottineau, who speaks Chippewa and Cree fluently, the Indian word is Potawatamiñk or Polawaganiñk, meaning 'people of the place of fire'. It is perhaps confused with the Huron name Asistaqueroüon for Otistä'ge'ronnoñ, which means the same thing. (The Hurons were enemies of the Potawatomi and dwelt on the west shores of Lake Huron.) The correct meaning of Potawatomi is

perhaps, 'people of the small prairie', by which the Mascoutens, a closely related tribe to the Potawatomi, later became known. (See Muscotah.)

(B B E, 30.)

Mr. Snyder, Superintendent of the present Potawatomi Reservation near Mayetta gives this legend as to the origin of the word, Potawatomi. "The legend describes bitter feeling and bloody battles between certain clans of the Chippewas and Ottawa over territory that is now the state of Ohio. One night following a battle, a warrior chief went to sleep under a very large oak tree; later in the evening an enemy chief decided to sleep under the same tree; a third chief also went to sleep under this tree. The chiefs discovered the next morning that one had slept on the south, one on the north, and one on the east. Two of them were old but the third was very young. They came together around the body of the oak. They agreed peace should be restored and the young man was commanded to start a fire from which the peace pipe should be lighted. They called the young chief, Potawatomi, and the name was always after applied by the different tribes of the central plains, to the official pipe lighter."

(Pamphlet in St. Hist. Lib. about Fair at Hack Hack Park, pub. 1924.)

The Potawatomi belong to the central division of the Algonquian linguistic family. According to tradition the Potawatomi, Chippewa, and Ottawa were, at one time, one people, dwelling about the upper end of Lake Huron.

(B B E, 30.)

Charlevoix in his "Journal of Voyage to North America", 1761, spells the word Poutewatamie. At this time they lived on the islands at the head of Green Bay. He says of them, in comparing them with the Iroquois, "There are no Christians at all among these

last, and few if any, among the Poutewatemies." (p. 7.)

In the Morse Atlas of 1822, the name is spelled, Potawatomie, locating the tribe just south of Lake Michigan. The official spelling now for the tribe is Potawatomi and for the place names Pottawatomie.

The Potawatomi were removed to Kansas in 1837, and assigned to a reservation which was situated between the Shawnee reservation and that of the New York Indians, just west of the Miami reserve. The city of Garnet stands near the center of the original Potawatomi reservation. In 1867 the tribe was assigned a tract of land in the Indian Territory, where they now are, except those which remained on the Potawatomi Reservation in Jackson County. (See Potawatomi Reserve.)

No river in Kansas could tell more of the terrible struggle of Territorial Kansas than the Pottawatomie. In 1855 the five sons of John Brown lived on the north side of the river; between Pottawatomie and Mosquito creek was a pro-slavery settlement; just north, between the Mosquito and Marais des Cygnes was a free-state settlement; while south of the Pottawatomie was a mixed settlement. The famous Potawatomi massacre occurred on the night of May 24, 1856, near Dutch Henry's crossing on the Potawatomi in Franklin County.

(Blackmar.)

Pottawatomie County, was created by the territorial legislature of 1857, from land formerly a part of Riley County, and a part of the first Potawatomi Reservation, and named Pottawatomie for the Indian tribe. The first white people to settle within the borders of the county were Catholic Missionaries, who established a school for the Potawatomi at St. Mary's in 1848.

(Blackmar.)

Potawatomi Reserve, in Jackson County, is the only Indian reservation of any size left in Kansas. In 1861 was made a treaty by which 576,000 acres of the formerly larger reservation were to be held in common, and 77,357 acres were set apart for the Mascoutens or 'Prairie Band'. This is now known as the Diminished Potawatomi Reserve. In August of each year, a fair is held here at Kack Kack Park, for the Potawatomi, Kickapoo, Sauk, Sac and Fox tribes. (See Kack Kack Park.)

Potawatomi Mission, six miles west of Topeka, on the present site of Menoken, was opened 1848 under the direction of Rev. Isaac McCoy of the Baptist church. Traces of the mission buildings still remain on the site.

Pottawatomie is the name of a small village in Coffey County fifteen miles northeast of Burlington on Pottawatomie Creek. (The Pottawatomie River rises in Coffey County. Along its head waters it is called creek, instead of river. In fact some maps mark the Pottawatomie in its entire course as a creek.) (A.I.)

Pottawatomie Township, in Coffey County, is named for the creek which has its source in about the center of the township.

Pottawatomie City, now Greeley, in Anderson County, on Pottawatomie Creek was located in 1857. Later the name was changed to Mt. Gilead, then to Greeley.

(K S H Col. XII p. 426.)

Pottawatomie is used as a street name in several Kansas towns: Leavenworth, Manhattan, Hiawatha, Osawatomie, Satanta and no doubt many others.

Powhattan, Brown County, was named in honor of the famous Virginian chiefton.

(K S H Col. VII, p. 483.)

Powhatan in the southern Renape language is Pawa<sup>h</sup>tan, 'falls in a current' of water.

(Gerard in B B E, 30.)

Heckewelder gives quite a different rendition of the word: "Powhatan, corrupted from Pawathanne, i.e., 'the stream of wealth or fullness'. (Pa-wall-si, 'to be rich'.) This was the name of the James River, as well as of the historic sachem of the allied Powhatans."

(Heckewelder, p. 566.)

The Powhatan was a confederacy of the eastern division of the Algonquian linguistic family, occupying the territory of Virginia and parts of neighboring states, at the time of the settlement of Jamestown, 1607. They were very closely related to the Delawares in the matter of linguistics. Powhatan was also the

name of the ruling chief and founder of the Powhatan confederacy. At the close of the Virginia settlement his proper name was Wahunsonacock, but he was commonly known as Powhatan, from one of his favorite residences at the falls of the James River (now Richmond). He is best known in history and fiction as the father of Pocahontas.

(B B E, 30.)

(On all maps in Lippincott's Gazetteer, the Kansas town and townships are spelled with two t's, and other similar place names in the United States, have but one: county in Virginia, city in Arkansas, Maryland, West Virginia, and Powhatan Point, Ohio.) (A.I.)

Powhattan Township, in Brown County, in which the town of Powhattan is located.

Quenemo of Osage County was named for a Sauk Indian chief who lived among the Sauk and Foxes in the neighborhood of Melvern.

(K S H Col. VII p. 483.)

Several meanings have been given for the word Quenemo: 'Oh, my God!', 'Something hoped for', 'I am lonely', and 'a longing for a place of rest'.

The following legend is given, as to the origin of the name, by Mrs. Ida M. Ferris of Osage City, who got it directly from George W. Logan, a Sauk Indian: "Before time was, we made a treaty with our enemies, that we were not to kill our women prisoners. We had a battle with the northern Indians. They captured seven of our women and carried them north. When winter came and the campaign was abandoned, they turned our women loose to find their way homeward as best they could. They were snowed under in the pine forests of the north. One by one they died - until six had died. The seventh woman gave birth to a male child, and in her lost condition, her terrible extremity,--in her anguish and trial she exclaimed, 'Que-ne-mo! Que-ne-mo!' or 'Oh, my God! Oh, my God!' She survived the winter with her child, and in the

spring made her way home to the tribe. Upon her return the warriors held a great council of seven days, a day for each one of the dead, and one for the living and her child, and made him chieftan of his band, covenanting with his mother that as long as time should last the title should remain in her family, and that the oldest son of each generation should be called Que-ne-mo." So there has never been more than one Que-ne-mo at a time. At the time of this article (1910) there had been six Quenemos. The author concludes with this sentence: "But at all events the pretty little village that nestles at the foot of Agency hill, is the only town in the world, bearing the name, and will forever perpetuate the legend of Quenemo."

In an article in the Osage City "Free Press" of December 13, 1883, it is stated that Quenemo was a Sauk or Fox chief and that the name means 'a longing for a place to rest'. It is also stated that John Goodell's wife of Osage County was a daughter of Quenemo. (This however has been doubted by some authorities.)

Que-we-mo, is the spelling of the chief's name in a signature to a treaty October 8, 1864.

(K S H Col. XVI, p. 767.)

The town of Quenemo is on the old site of the Sauk and Fox Indian agency. The town was started 1869 as soon as the reservation was open to Whites.

(Andreas, p. 1551.)

This incident is told as to the way the town received its name. Some of the early settlers were gathered in the Indian Council House in 1869 trying to

agree on a name for the new town, when the door opened and instepped the Indian chief Quenemo. Immediately Warner Craig, one of the organizers, spoke up, "I name this town, Quenemo, after my old Indian friend here." Quenemo, the one for whom the town was named, was born in Milan Ohio (birthplace of Thos. A. Edison) and died some time prior to 1880. He lies buried about one and a half miles from the old agency (now Quenemo).

(Green, "In Keokuk's Time" in addenda.)

Quindaro, in Wyandotte County, on the Missouri River three miles above the mouth of the Kansas River, is one of the old historic towns of the state. The town company was formed 1856 by Free State men. The land was purchased from the Wyandotte Indians through Mrs. Guthrie, who was a Wyandot, daughter of a chief. Mr. Abelard Guthrie, her husband, (who was white) was president of the town company.

The town was named in honor of Mrs. Guthrie, whose first name was Quindaro. There are several meanings given for the word. In the "History of Wyandotte County", we find the statement that Mrs. Guthrie belonged to the Big Turtle Clan of the Wyandots. Her real Indian name was, Seh Quindaro, which has been translated to mean 'daughter of the sun'.

(Page 74.)

Another interpretation given by the same author



is 'in union there is strength'. (Page 103.)

According to the postmaster of Quindaro the meaning of the word is 'bundle of sticks'.

(From a letter of the Postmaster, E. S. M. Dinsmore, July 8, 1925.)

At one time Quindaro was one of the most promising towns of the river front. Three months after the town site was laid out a big four-story hotel, the largest in the country was opened. A newspaper was started, the Chin-do-wan, Wyandot for 'leader', and the town 'boomed' for several years. At the beginning of the Civil War the town began to decline, due perhaps to several reasons: the location, not at the junction of the two rivers, the frequent raids of guerrillas and border ruffians, the cessation of steamboat traffic (Quindaro was the landing place of all steamboat traffic and the railroads passing through Kansas City as the most desirable location. Mr. Morgan gives this tribute to the city of early days': Almost hidden beneath a mass of creeping thick-leaved vines, inhabited by owls and bats, and infested with snakes, and insects, their gray stone walls crumbling and falling down from ages of decay, are the ruins of old Quindaro, three miles above the mouth of the Kansas. Like some flitting mirage of a stormy, almost forgotten period, metropolis that for the brief period of its life, was the most promising town on the Missouri River above St. Louis." (Page 102.)

(Morgan, "Hist. of Wyandotte Co.".)

Quindaro is one of the four townships that comprise Wyandotte County.

Quindaro is preserved in a street name in Kansas City, Kansas.

Quivira, the name of the much disputed Indian province, has caused almost as much discussion as the location of the fabled land.

The Rev. Michael A. Shine of Plattsburgh, Nebraska, who has made an extensive study of the kingdoms of Quivira and Harahay thinks that the word Quivira is a Spanish corruption of Skidi-ra of the Pawnee Loups, meaning, 'wolf people'; hence the Quivirans were the same as the Pawnees.

(Connelley K & K p. 14.)

Another translation of the word is that it is "possibly a Spanish corruption of Kidikwius, or Kirikurus, the Wichita name for themselves; or of Kirikuruks the Pawnee name for the Wichita."

(B B E, 30.)

Shea suggests that the word might not be an Indian name after all, but an Arabic word, Quebira, from quebir, 'great'.

(Connelley, K & K p. 26.)

Volumes have been written about the fabled land of Quivira - locating it here and there, trying to prove it was this tribe of Indians and then that. Every state in the Missouri Valley has claimed it, and one historian has tried to prove that the Quivirans were the Wichita, another that they were the Pawnees, and another the Kansa, and still another that it was a lost tribe. But now the location of Quivira is no longer a matter of conjecture. Most historians agree

that the kingdom of Quivira lay somewhere within the boundaries of Kansas; whether northeast or southeast, or central, matters not so much.

(Connelley, K & K p. 13.)

We know that as early as 1530 the Spanish authorities in Mexico heard reports of the "Seven Cities of Cibola". And we know that Coronado, on his famous expedition from Mexico, (1540-41) spent about twenty-five days among the villages of Quivira. According to all the carefully studied accounts left by parties of the Coronado expedition, descriptions of the country and length of time it took to go from place to place, by Jaramillo Castaneda and others, Quivira must have been in the central or eastern part of Kansas.

(A R B E 14 p. 400.)

Even the exact route of Coronado and his army has been traced out by several historians. Mr. J. V. Brower, president of the Quivira Historical Society, shows the route entering Kansas from the south through Clark County, and going northeast along the Arkansas River, on north and east through Barton, Rice, McPherson, Saline and Dickinson counties, and ending in Geary County, just south of the Kansas River at what is now Junction City.

(K S H Col. IX p. 576.)

The Quivira Historical Society has erected several monuments in the state locating some of the historical sites of this route. The monument is in the form of an obelisk some seventeen feet in height, bearing the inscription: "Quivira and Harahey, discovered by Coronado, 1541, Jaramillo, Padilla, Tatarax, Rediscovered by J. V. Brower, 1896 etc." The first to be unveiled was at Logan Grove, near Junction City, Aug. 12, 1902.

(Blackmar.)

Bandelier in his "Gilded Man" locates Quivira in central Kansas in the region of Great Bend and Newton. He also suggests that the name applied to a roving Indian tribe; hence the difficulty in locating

them.

(Blackmar.)

(The fabled 'diamond fields of Quivira' are thought to be the crystallized gypsum fields located on Gypsum Creek in McPherson County.)

(Connelley K & K p.14.)

Bonner Springs, Wyandotte County, at the old Indian Spring, claims the honor of being the stopping place of Coronado and his cavaliers. (See Tiblow.)

According to descriptions left by Coronado and his historian, Castanedo, Hodge asserts that the inhabitants of Quivira were the Wichita. In describing the houses of the people, visited by Coronado, Castanedo says: "The houses are round, without a wall, and they have one story like a loft, under the roof, where they sleep and keep their belongings. The roofs are of straw." The Wichita was the only tribe who built houses like this.

(Blackmar.)

Other historians have tried to prove that the Kansa and Quivirans were the same; and still others say that Quivira was applied to the country of Kansas with all its tribes, then living here. Shea suggests this as the reason for his rendition of the word.

At any rate we can say with Mr. Connelley, "Kansas is Quivira and Quivira is Kansas-----Vague Old Quivira plants the feet of lusty young Kansas in the dim and misty fastnesses of the past to give dignity and beget pride in the history of a state----Intangible as the luminous haze of a plains-horizon, Quivira will become the swelling fountain of romance for all who shall seek to connect their times with that mystic life which is to remain the strongest support of civilization, as long as the world shall stand."

(Connelley K & K p. 26.)

(After all this controversy, conjecturing and romancing, not a place in Kansas by the name of Quivira, which shows that the pioneer Kansans were not in the least romantic in choosing their place names.)

Eugene Ware, the Kansas poet, expresses the spirit of the Coronado expedition most beautifully in his poem entitled,

"Quivira---Kansas".

"In that half-forgotten era,  
With the avarice of old.  
Seeking cities he was told  
Had been paved with yellow gold,  
In the kingdom of Quivira,

Came the restless Coronado  
To the open Kansas plain,  
With his knights from sunny Spain;  
In an effort that, though vain,  
Thrilled with boldness and bravado.

League by league, in aimless marching,  
Knowing scarcely where or why,  
Crossed they uplands drear and dry,  
Than an unprotected sky  
Had for centuries been parching.

But their expectations eager  
Found instead of fruitful lands,  
Shallow streams and shifting sands,  
Where the buffalo in bands  
Roamed o'er deserts dry and meager.

Back to scenes more trite, yet tragic  
Marched the knights with armor'd steeds;  
Not for them the quiet deeds;  
Not for them to sow the seeds  
From which empires grow like magic.

Never land so hunger stricken  
Could a Latin race re-mold,  
They could conquer heat or cold-  
Die for glory or for gold-  
But not make a desert quicken.

Thus Quivira was forsaken;  
 And the world forgot the place  
 Through the lapse of time and space.  
 Then the blue-eyed Saxon race  
 Came and bade the desert waken."

(Prentis, "Hist. of Kans.")

Republican and Smoky Hill rivers join in Geary County to form the Kansas River. The Republican River takes its name from the Republican Pawnees, who lived on its banks until about 1815.

McCoy, a surveyor of the Indian lands in 1830, states that the Kansa Indians called the Republican River, Pa-ne-ne-tah, or Pawnee River.

(K S H Col. IV p. 305.)

The "Emporia Daily News" states that the Kaw name for the river, was Ne-ho-che, meaning, 'powder river'. Later when the Pawnees settled there the French called the stream, Pahne Republique.

("Emporia Daily News" July 23, 1883.)

Mr. Grinnell gives the Pawnee name for the Republican River as "Kí'ra rû tah, 'manure river', kits ū, 'river', and út' at ū, 'dung'; or perhaps rā rû tāh, 'it is filthy'; so called because of the enormous numbers of buffalo which resorted to it, polluting the waters."

(Grinnell, "Some Ind. Stream Names" p. 330.)

Lewis and Clark, the explorers, mention the name Republican in 1804 and it is likely the name was given to the river at an early date.

(Blackmar.)

The term Republican was perhaps first applied to the nation or commonwealth of the Pawnees. Later the Pahne was dropped and the river became the Republican.

The Republican Pawnees were one of the four bands of Pawnees, known by the tribal name Kit'-ke-hak-i, or Kitkaha'ki, meaning 'on a hill'. (See Pawnee.)

(B B E, 30.)

Just when this branch of the Pawnee moved down along the Republican River and was given the name Republican, is not definitely known. Marquette places the Panaalong the Platte River. The Seutter map of 1727 names the Kansas River with the Republican, Grande Riviere des Cansez, and the Smoky Hill, he calls Les Cansez.

On the DuPratz map of 1757 the Kansas still has the one name in its entire course.

Republic County, was created by the legislature of 1860, and given its name from the Republican River, which was named for the Pawnee Republic. Many a tale of Indian raids and massacres could be told by the

early settlers, when the Arapahoes and Cheyennes still inhabited the Republican Valley. The county was not organized until 1868, by proclamation of Governor Harvey.

Republic City on the Republican River in Republican County, was established 1878. Three miles west of the city is the deserted village of the old Pawnee Republic. (See Pawnee.)

(Blackmar.)

Republican City, Clay County, was at one time a rival of Clay Center for the county seat. Clay Center was just north of the Republican River, while Republican City, named for the river, was just south. This was in 1868 when A. C. Stickney of Junction City erected a business building and started a general store on the old site of Republican City. It soon had a postoffice and a number of stores. It is said that the little town was very patriotic, and "daily kept the stars and stripes floating to the breezes upon a tall flagstaff, the flag at all times plainly visible at Clay Center, seemingly bidding defiance to any schemes of that town to retain the honor of being the county seat." But on March 12, 1873, when the Junction City and Fort Kearney railroad passed through Clay Center, and left out the



little town south of the river, the fate of Republican City was sealed. So today Republican City "is a mere memory of the men who fondly wished and hoped to make it the leading city of Clay County."

(K S H Col. XII p. 440.)

Republican Township is located in the southeast corner of Clay County, so named because the river crosses the township.

Sac Creek, a tributary of North Pottawatomie Creek in Anderson County, was undoubtedly named for the Sauk Indians, as a part of Anderson County was in the Sauk and Fox Reservation in 1837.

Sac, most commonly spelled Sauk, is derived from Osa'kiwug, meaning 'people of the outlet' or 'people of the yellow earth'. It is often confused, perhaps on account of the close relations of the two tribes, with the Fox word, Muskwakiwuk, which means, 'Red Earth People'.

(B B E, 30.)

The Sauk tribe belong to the central division of the Algonquian linguistic family, closely allied to the Fox and Kickapoo tribes. They occupied the lower peninsula of Michigan until 1837, when with the Foxes they came to Kansas. In 1859 they separated from the Foxes and went back to Iowa, where they remained until their removal to the Indian Territory, 1867.

(Blackmar.)

Sac and Fox Agency, in Franklin County had a postoffice established in 1855. It is now numbered among the lost towns of Kansas.

(K S H Col. XII p. 487.)

Saline River, the principal tributary of the Smoky Hill River in northwestern Kansas, was called by the Indians (the Siouan tribe), Ne-scubah, which means, 'salt water'. The French translates the Indian word into Saline, 'salty'.

(Geo. P. Morehouse, "Beloit Call", clipping in State Hist. Library.)

Beauchamp remarks, in discussing the word Salina, that the Indian word could not have meant 'salty', but rather 'sour' or 'disagreeable', as the Indians used no salt in the early days.

Blackmar states that the river was given the name of Saline because of the salt marshes in this section.

While not Indian in origin, the word Salinan is the name of an Indian linguistic family in California, which lived along the Salinas River.

On Carey and Lea's map of 1827 the name of the river is written Grand Saline. Saline must have been a favorite name with the early geographers, as this same map shows four Saline Rivers in the region of Kansas and Nebraska--a tributary of the Platte, Grand Saline and Great Saline, both tributaries of the Arkansas, and

the Grand Saline just mentioned.

Saline County, which is drained by the Saline River, was named for the river. It was organized as a county in 1859, with less than one hundred inhabitants.

Saline City, Saline County, first called Hebron, is listed among the lost towns of Kansas.

Salina, the county seat of Saline County, was named for the Saline River, upon which stream it is located. The first settlement on the site of Salina was made by Colonel W. A. Phillips in 1857, who suggested the town name.

(Blackmar.)

Santee Street in Satanta was named for the Santee Indians. (See Satanta.) Santee is a Siouan word derived from Isanyati, from isan 'knife', contraction of isanta-mde 'knife lake', Dakota name for Mille Lacs, and ati, 'to pitch tents at'.

(B B E, 30.)

Santee seems to be the name applied to two Siouan tribes: a division of the Dakota, formerly living on the upper Mississippi and lower Minnesota Rivers; and a tribe residing on the Santee River, South Carolina in 1700.

(B B E, 30.)

Sappa Creek with its north, south and middle forks, waters the northwest counties of Kansas and empties into the Republican River in Nebraska. The

source of the word Sappa is very doubtful. It may be derived from Saponi, the name of one of the eastern Siouan tribes, formerly living in North Carolina, but this tribe did not come west. It is more likely that it comes from the Sapa Chitto (Osapa Chitto) meaning, 'big corn field', the name of a former Choctaw settlement in Neosho County, Mississippi. It was sometimes spelled Sappona.

(B B E, 30.)

It was on the middle fork of Sappa Creek that occurred the Cheyenne Indian massacre of April 23, 1875, when Company H. of the Sixth Cavalry annihilated the entire band of about seventy Cheyennes, including women and children, who were on their way from Oklahoma to join their relatives in the Dakotas. Three years later the Cheyennes retaliated. Another band, under the leadership of Chief Dull Knife, when going to join the Cheyennes of the Black Hills, attacked the white settlements along Sappa and Beaver Creeks in Decatur and Rawlins counties, and murdered about forty unsuspecting whites and destroyed a vast amount of property.

(K S H Col. X p. 372.)

Sappa City, Decatur County, on the Sappa Creek was established in 1874. The name was soon changed to Oberlin.

(K S H Col. XII p. 426.)

Sappa, in Rawlins County, we find listed with the lost towns of Kansas.

Saratoga, a township in Pratt County, was doubtless named for Saratoga Springs in New York.

Several conflicting opinions are given as to the origin of the word. Hewitt gives Saratoga, as an Iroquois word meaning 'the place where ashes or alkaline substances float'. It was the name of a Mohawk band formerly occupying the west bank of the Hudson about Saratoga and Still Water, in Saratoga County, New York.

(B B E, 30.)

Beauchamp gives several meanings: S'har-la-to-ga, from O-sah-rah-ka, 'the side hills'; or from Sar-a-ta-ke, 'where the prints of heels may be seen', from impressions in the rocks at the springs.

("P N of N Y".)

Gannett gives the meaning, 'the place of a miraculous water in a rock'.

("Place Names in U S " p. 275.)

Mr. Ruttenber traces the word as a "Mohawk name, Ochseratongue or Ochsechrage, which became, in the course of its transmission, Osarague and Saratoga, and in the latter form---was translated by the late Henry R. Schoolcraft as from Assarat, 'sparkling water', the reference being to the mineral springs---traditionally known to the Indians."

("Foot Prints of the Red Men" p. 180.)

Saratoga was the name of a lost town in Saratoga

township, in Pratt County.

Sarcoxie, is the name of a small town in Jefferson County. We find conflicting opinions as to the origin of the word. Andreas says the town was named for a Delaware Indian chief, whose real name was Kock-a-to-wha.

(Andreas, p. 1226.)

Mr. Connelley gives Sarcoxie as a Delaware word, meaning, 'Turkeytown'.

(In an interview with him July 17, 1928.)

Sarcoxie, Missouri is given as named for a friendly Indian chief of the Shawnees, his name meaning, 'Rising Sun'.

("Hist. Rev." XI, p. 178.)

It must be a mistake that he was a Shawnee, as all other references to the Sarcoxie family, give them as Delawares.

(A.I.)

George Sarcoxie, Delaware Indian chief, lived about five miles from Lawrence, at the time of the Quantrill Raid, 1858.

(K S H Col. VII, p. 219.)

An appeal to the government by the Delaware Nation 1856, asking protection from raids upon their stock by whites, is signed by Capt. Sarcoxie of the Delaware Nation.

(K S H Col. IV, p. 484.)

In a treaty between the government and the Delawares, May 30, 1860, one of the signers is Sarcoxie, chief of Turtle band.

(K S H Col. XVI, p. 765.)

In another treaty, May 6, 1854, the word is spelled Sarcoxy.

(K S H Col. XVI, p. 763.)

Satanta, a village in Haskell County on the Santa Fe Railroad, was named for Satanta, the noted Kiowa chief. The Kiowa word for Satanta is Set-t' aninte, meaning 'white bear'. Satanta was born about 1830, and was chief of the Kiowa when his band lived in Kansas, around Medicine Lodge. He was one of the signers of the Medicine Lodge treaty with the Kiowa, Comanche, and Apache in 1867.

(A R BE 1895-96 P I p. 187.)

Satantais described as "the orator of the plains, a tall finely formed man, princely in carriage, on whom even the prison garb seemed elegant." He committed suicide while in a Texas prison in 1878.

(Blackmar, & B B E, 30.)

Satanta, the Kansas town, was laid out by the Santa Fe Railroad company in 1913, when they were building from Dodge City southwest. It is supposed it was so named on account of some Indian battles fought on the Cimarron River, a few miles below the city.

At any rate it is the "most Indian" town in Kansas. All the streets have Indian names, and many of the business places have carried out the same idea. There is the Modoc Hotel, Big Chief Garage, Wigwam meat market, Pochontas theatre, the "Satanta Chief" newspaper; the two women's clubs are named Santee and Owaisa, and the men's commercial club is the Sequoyah.

Mrs. Mae C. Patrick of Satanta, from whom I received the above information, states that there is a story current "that Satanta was a very good friend of the whites that were going through this territory, until one young man stole his wife or rather his last, youngest and best loved wife; then he vowed vengeance and determined to see how many scalps he could secure. It is told that he followed the young man and scalped him, leaving him alive beside the runaway wife to see his agony."

(Letter, August 2, 1926.)

Santanta or Satanta Creek, tributary of Kiowa Creek in Comanche County, was named for the chief.

(P. H. Thornton of Coldwater, in a letter, June 17, 1926.)

Savannah, the name of a lost town in Pottawatomie County, was perhaps named for Savannah, Georgia.

Gannett gives Savannah as a Creek corruption of the name for the Shawnee Indians, who formerly lived



upon the Savannah River.

("Place Names in US" p. 276.)

Sawanogi is the Creek form for Shawano or Shawnee. (See Shawnee.)

(B B E, 30.)

Mr. Connelley confirms the above statement; that Savannah is a corruption of Shawano.

(K & K p. 239.)

Saw-Qaw, the name of a lost town of Jefferson County, may have been named for Saw-moke-quaw, a Potawatomi Indian, signer of a treaty at Logansport, Indiana, 1834, ceding lands to the government and agreeing to move his band west of the Mississippi River.

(K S H Col. XVI, p. 756.)

Or it may come from Saw-waw-quett, a Potawatomi Indian, signer of a similar treaty, 1836.

(Same as above.)

Seapo was the name of a village in Republic County. The word means, 'the great salt basin'.

(Newspaper clipping K S Hist. Lib.)

The town was located in 1862 with the name of Salt Marsh. Later it was changed to Seapo. It was abandoned in 1885, when the salt business of this section proved a failure.

(K S H Col. X, p. 487.)

Seapo was in the midst of the salt region of the county and was quite a thriving town during the salt boom of the early eighties.

(K S H Col. XI, p. 177.)

Secondine, in Leavenworth County, first called Delaware, was one of the oldest towns of the state. Delaware was established as a postoffice Feb. 10, 1850, with James Findlay as postmaster. The name was changed to Secondine Feb. 1, 1856. It was abolished April 14, 1859.

Secondine, spelled also Sacondine and Secundine, was the name of a Delaware chief in the early days of Kansas on the Delaware Reserve. His Delaware name was Qua-con-now-ha, or James Segondyne.

(K S H Col. XVI, p. 763.)

Secondine, Wyandotte County, six miles west of Kansas City, Kansas, was named for the old Delaware chief. It was formerly an Indian town. The Delaware Indians once had a grist mill there. The name was later changed to Muncie. (See Muncie.)

(Morgan, "Hist. of Wyandotte Co." p. 323.)

Seminole Street in Satanta was named for the Seminole Indians. (See Satanta.)

Seminole is from a Creek word Sim-a-nó-le or Istisimanóle, meaning 'separatist' or 'runaway'.

(B B E, 30.)

The Seminole was a "Muskogean tribe of Florida originally made up of immigrants from the lower Creek towns on Chattahoochee River, whomoved down into Florida following the destruction of the Apalachee and other native tribes. They were at first classed with the Lower Creeks, but began to be known under their present name about 1775. Those still residing in Florida call themselves Ikaniuksalgi, 'peninsula people'." Most of the Seminole are now living in Oklahoma, organized into the Seminole Nation. The Seminole will be remembered in his tory for the terrible Seminole wars.

(B B E, 30.)

Seneca is the "Anglicized form of the Dutch enunciation of the Mohegan rendering of the Iroquoian ethnic appellative, Oneida, or strictly speaking Oněniute 'ā' kã', and with a different ethnic suffix Oněniute 'roñ' no", meaning, 'people of the standing or projecting rock or stone'." The shortened form, Seneca, means, 'place of the stone'. In the early seventeenth century the Dutch and French commonly divided the five Iroquois tribes into two groups. To the first the Dutch gave the name Maquas (Mohawk) and to the latter Sinnekens (Seneca), the final ens being the Dutch genitive plural.

"The derivation of Sinnekens from Mohegan appears to be as follows: a 'sinni' 'a stone or rock', - ika or iga, denotive of 'place of' or 'abundance of', and the final - ens supplied by the Dutch genitive plural ending, the whole Mohegan synthesis meaning 'place of the standing stone'; and with a suitable pronominal

affix like o - or wa, which was not recorded by the Dutch writers, the translation signifies, 'they are of the place of the standing stone'." To the Senecas the French gave the general name of "les Iroquois Superieurs", les Hiroquois d'en haut", i.e. the Upper Iroquois, "les Hiroquois des pays plus hauts, nommes Sontouaheronnons" (literally 'the Iroquois of the upper country, called Sontouaheronnons'), the latter being only another form of "les Tsonnontouans" (the Seneca). The Delaware name of the Seneca was Maechachtinni, which signifies, 'great mountain'. The Delaware rendering of the Iroquois' own name for the Seneca is, Djiionoñdowānēñ 'akā' or Djiionoñdowānēñ 'roñ'no' 'people of the great mountain'.

(B B E, 30.)

The Seneca was one of the 'Five Nations' of the Iroquois, which figured in the early history of the United States. (The other four were the Cayuga, Mohawk, Oneida and Onondago.) In 1726 a sixth tribe joined them, the Tuscarora.

(B B E, 30.)

Seneca, the county seat of Nemaha County, is one of the early towns of the state. It was a station on the pony express from St. Louis to San Francisco during the territorial days.

(Letter from Librarian at Seneca, April 22, 1925.)

The town site of Seneca was regarded as a favorable point for a town by J. B. Ingersol, who staked off a claim there in 1859, to which he gave the name of Rock Castle. A town company was soon

organized and the town platted. The name was changed to Seneca, for Seneca County, Ohio, where some of the town founders had formerly lived.

(Andreas, p. 944 & K S H Col. VII, p. 484.)

Seneca County, Ohio was named for the Seneca Indians, who had a reservation within its limits in 1820.

(Howe, "Hist. Col. of Ohio" II, p. 572.)

Seneca as a street name is found in Leavenworth and Baxter Springs.

Sequoyah County, now a part of Finney County, was established in 1873 and named for the famous Cherokee chief, Sequoyah. The county was discontinued when Finney was established in 1883.

(Blackmar.)

Sequoya, whose Indian name is Sikwayi, is one of the outstanding characters of all Indian history. He was a half-blood Cherokee, living with his tribe in Tennessee, about 1760-1843. His American name was George Gist, sometimes spelled Guest or Guesse. It has been claimed that he was the son of Nathaniel Gist of Revolutionary note, but the life of Sequoya is shadowy.

(B B E, 30.)

The great achievement for which Sequoya stands out, is his invention of an alphabet for the Cherokee language. The story of it is told quite interestingly by

Richardson in his "Beyond the Mississippi". "Sequoya did not know a word of any language, but his own. He had neither pens nor paper, but wrote upon bark with nails or sharp wire. He had no help from the accumulated experience of other races and other men of genius. But, alone in the wilderness, this untutored half-breed discovered the great principle which it had taken accomplished nations many centuries to ascertain, and which other accomplished nations never ascertained, that arbitrary signs must stand not for ideas, but for sounds." For three years he had laboriously collected the words of the Cherokee language, and designated symbols to represent them, from birds, beasts and trees. At last the hopelessness of his task and a glimpse of the only practical mode dawned upon him. "He found the vowel sounds of the Cherokee language to be nine. These he multiplied by the consonant sounds. At first the resulting combinations or syllables numbered nearly 200, but he pruned them down to 85. By this time an old English spelling book had fallen into his hands. He adopted at random, many of its letters, and invented new characters to fill out his list; and thus found a complete syllabic alphabet." With Sequoya's alphabet any child can learn to read in a few days.

(Richardson, p. 591.)

(This alphabet is given in A R B E 19 Part I p. 112.)

Sequoya's invention did much for the advancement of the Cherokee nation. It was only necessary to learn the characters to be able to read at once. Without teachers, and without school houses the whole tribe in a few months were able to read and write. In 1827 a newspaper was started, Tsa' lăgi Tsu-lehisanunhí, 'the Cherokee Phoenix' printed in both English and Cherokee. Parts of the Bible were also translated into the Cherokee language; also hymn books and other religious words.

(A R B E 19 P I p. 111.)

Sequoyah is the name of a street in Satanta.

Sequoyah is the name of a Harvey House Hotel in Syracuse.

(K S H Col. XIII p. 467.)

(Sequoia, the big red-wood tree of California, was named for Sequoia.)

Sewanoe, (now Lane) the name of a small town in Franklin County perhaps came from Shawnee or Shawano Or it may have come directly from "Siwinowe Kesibwi" (Shawnee Sun) the first newspaper printed in Kansas. (See Shawnee Mission.)

(Beauchamp, Discussion of Shenandoah, p. 57 & 195.)

Sawano is the Shawnee and Tonkawa form for Shawnee.

(B B E, 30.)

Shawnee County received its name from the Shawnee tribe of Indians, whose original reservation in Kansas embraced a portion of the county created by the first territorial legislature, 1855. (Tecumseh, named for the famous Shawnee chief, was the first county seat.)

(Blackmar.)

The word Shawnee or Shawano comes from Shawun, 'south' or Shawunog, 'southerners', according to one authority.

(B B E, 30.)

Another investigator has suggested that the word may have come from 'salt' from the Algonquian word, suitagan, or sewetagan, from sewan, 'sweet' or 'pungent', because the Shawnees were great salt users. (But

this is doubtful.)

(K S H Col. X, p. 388.)

The word has passed through many spellings before it reached the simplified form of Shawnee. It was written by the early French, Chaouanons.

(K S H Col X, p. 384.)

It is so spelled on DuPratz's map of the Mississippi Valley, 1757, River of the Chaouanons, a southern tributary of the Wabash. Marquette on his map of 1673 spells it Chaouanon, placing them in about the same locality as DuPratz. The map of LaHarpe's Journeys, 1718-1722 spells it Chauanona, locating them just south of the Cumberland river.

The early history of the Shawnee is rather obscure. They are classed with the eastern division of the Algonquian linguistic family, but in dialect they are more closely allied to the Sauk and Fox of the central division. They were formerly a leading tribe of South Carolina, Tennessee, Pennsylvania and Ohio. After several moves westward a part of them were settled in Kansas, 1825. A part of the Kansas Shawnee left for Indian Territory in 1845, where they are now known as the Absentee Shawnee. A small part of them were removed to the Indian Territory with the Senecas 1867, and the rest were incorporated with the Cherokee Nation, in Indian Territory, 1869, where they are now living.

(B B E, 30.)

Shawnee, in Johnson County, seven miles from Kansas City, was one of the pioneer towns of the state. It is located on the site of the old Shawnee Mission.



The town was started in 1857, when several families located near the mission. It was first called Gum Springs, but the name was changed to Shawnee for the Indian tribe.

(Blackmar, & Andreas, p. 636.)

Shawnee Missions. A Methodist Mission was started at the present site of Shawnee, 1830, by the Rev. Thomas Johnson. It was in one of the buildings of this mission that the famous 'bogus legislature' met in 1855. In connection with this mission was a large manual-school with a farm of many acres where the Indians were taught to read and to work.

(Blackmar, & KS H Col. XII, p. 67.)

A Baptist mission was started about two miles west of the Methodist mission in 1831, by the Rev. Mr. Lykins. It was here that the first book was printed in Kansas; an Indian printer of twenty-four pages, printed by Rev. Jotham Meeker in 1834. The first newspaper of Kansas, an Indian paper called, 'Siwinowe Kesibwi' or Shawnee Sun, was printed here in 1841.

(A copy of the paper is in possession of E. F. Heisler, editor of the "Weekly Sun" of Kansas City, Kansas. It was given him by Chief Blue Jacket, who found it between the leaves of a Bible in the hut of an Indian who died in 1879 in Oklahoma. The title page reads as follows:

Siwinowe Kesibiwi

Palako Wahostata Nakote Kesibo- Wiselibi-1841

J. Lykins, editor, November, 1841.

Baptist Mission Press

On one side of this old paper is the autograph of Charles Blue Jacket, in pencil.)

(K S H Col. XII, p. 67.)

Shawnee as the name of a township is found in Cherokee, Johnson and Wyandotte counties.

Shawnee Creek is a branch of Spring Creek in Cherokee County.

Shawnee streets are quite numerous in Kansas towns: in Hiawatha, Leavenworth, Kansas City, Satanta, Muscetah, Tonganoxie, and no doubt many others.

Shenandoah, Madison County, now numbered with the lost towns of the state, was incorporated in 1855.

(K S H Col. XII, p. 480.)

It was probably named for the Shenandoah Valley in Virginia.

Tuttenber gives the origin of the word as, Shannandhoi, or Shenondahawah (as a section of New York in Mohawk Valley), an Iroquois word, signifying 'great plain'. It is also written, Schahandoanah and Skehandowans, Scanandanani, Schenondehowe, Skenandoah, and Shanandoah, in old documents in New York.

(N Y S H Ass. VI p. 205.)

Beauchamp also gives it as an Iroquoian word, meaning, 'great plains'. He gives two other possible derivations; Schind-han-dowi, 'stream passing through spruce pines'; or from ononda, 'hill' and goa, 'great',

making it 'stream flowing by a great mountain'.

("P N of N Y", p. 57, 195.)

Heckewelder gives it as a Delaware word, corrupted from: Schindhandowi or Schindhandowik, 'the spruce stream' i.e. 'a stream flowing past spruce pines'. (Page 563.)

Shnetonga Sepo was the early Indian name for Wolf River in Doniphan County. (Shnetonga Sepo, is perhaps a Delaware name as sipu or sepu is the Delaware word for river. The Delaware reserve took in a part of Doniphan County.) (See Wolf River.)

Shunganunga, the name of a creek, flowing into the Kansas River near Topeka, is without doubt an Indian word, but as to the exact meaning there is some difference of opinion. Andreas gives the meaning as 'the race course'.

(Andreas, p. 531.)

Colonel Holliday in the "Topeka Mail and Breeze" stated that the noted Kansa chief, White Plume (Wom-pa-wa-ra) gave him the meaning of Shunganunga as being, 'a stream upon the banks of which running horses go'; hence the meaning deducted by Mr. Andreas. ("Topeka Mail and Breeze" Illustrated Edition, May 22, 1886.)

In J. B. Chapman's "History of Kansas" (1854) we find the name divided, as Shunga Nunga. He gives it

as a Kaw word with the same meaning as Col. Holliday. Another investigator gives the meaning as 'the race-horse'. In a book published by Thomas Webb, Secretary of the New England Emigrant Aid Society, entitled, "Information of Kansas", he refers to Shungagunga or 'Red Horse Creek'.

(Cone, "Historical Sketch of Shawnee County".)

Mr. Connelley, Secretary of the Kansas State Historical Society at Topeka, doubts the authenticity of all the above definitions. He thinks the real meaning has been lost. He also gives the spelling Shonganonga, as the original form.

(In an interview with Mr. Connelley.)

Shonganunga is the spelling on some of the present daymaps.

Sioux, a street in Leavenworth, was named directly for the Indian tribe. Sioux was the name applied to the Dakota, the largest division of the Siouan linguistic family.

The Chippewas called the Dakota, Madowe-is-iw, 'snake' or 'adder', hence 'enemy'. The French used the spelling, Nadowessieux, and in time the word was shortened to Sioux.

The Siouan were formerly the most numerous linguistic family, north of Mexico (excepting the Algonquian) extending along the west bank of the

Mississippi River, north of the Arkansas, westward to the Rocky Mountains.

(B B E, 30.)

Sioux is also the name of a street in Satanta.

Sitka, Clark County, was perhaps named for Sitka, Alaska.

The probable meaning of the word is 'on Shi', Shi being the Indian name of Baranof Island. The Shi is a Tlingit tribe, belonging to the Koluschan linguistic family.

(B B E, 30.)

Sitka is the name of the township in which Sitka is located.

Smoky Hill River, is the south branch which with the Republican River forms the Kansas River. The name is perhaps of Indian origin. Andreas states that the word, Kansas, in the language of the Kansa tribe means, 'smoky' and that this was applied to the south fork of the Kansas River. (See Kansas.)

(Andreas, P. 3.)

Mr. Connelley states that the Tapage Pawnee, who occupied the valley of the Kansas and Smoky Hill River, called the river Smoky Hill its entire length. Mr. Connelley suggests that Ta-pa-ge may mean 'Smoky Hill'; but he adds that its real meaning has not been fully established. The Tapage Pawnee were known to

other divisions of the Pawnee as the 'Noisy Pawnee', so Tapage may mean 'noisy'. Mr. Connelley adds "perhaps by 1800 the Smoky Hill became the Topeka River." He thinks the word Topeka is derived from Tapage. (See Topeka.)

("Topeka Capital", May 9, 1926.)

Smoky Hill River is marked Topeka on an old map in Schoolcraft's "North American Indian".

Another belief is that it took its name from the Smoky Hills near Lindsborg.

(Blackmar.)

J. R. Meade in an article read before the Kansas Academy of Science at Iola, 1901, gives the meaning, 'Smoky Hill', from the prominent isolated buttes within the great bend, landmarks widely known to be seen from a great distance through the atmosphere which is frequently hazy and smoky.

("Kans. Academy of Science" XVIII  
p. 215.)

The Seutter map of 1727 shows the north branch as Grande Rivière des Cansez, and the south branch or Smoky Hill, as Les Kansez.

The DuPratz map of 1757 still names the river in its entire course the River of the Kansez.

Jefferys' American Atlas of 1778 calls the main

branch of the Kansas River the Paducas River, and the southern branch or Smoky Hill, the Kansez.

The explorer, Pike, while on his way to the Pawnee village, as late as 1806, spoke of it as the south branch of the Kansas River.

Somewhere between the Pike expedition, 1804 and 1822, it received its present name. On the United States map, in the Morse Atlas of 1822 we find the Smoky Hill Fork; also the same in the Carey and Lea's Atlas of 1827.

(Juan de Onate in his search for the Quiviras, 1601, crossed the Smoky Hill River.)

(K S H Col. X, p. 328.)

Smoky Hills, along the Smoky Hill River, near Lindsborg in McPherson County, may have taken their name from the river, or they may have been so called because at a distance they have a hazy, smoky, appearance. Castanedo, one of Coronado's soldiers, in writing of their famous search for gold in the fabled land of the Quiviras, 1540, describes the Smoky Hill and valley thus: "Quivira is to the west of these ravines, in the midst of the country, somewhat nearer the mountains toward the sea, for the country is level, and there they began to see some mountain chains."

(K S H Col. XII, p. 240.)

These hills would look at a distance like mountains rising from the level plains.

Smoky Hill Trail, was the name of the famous trail along the Smoky Hill Valley, to the imaginary gold fields of Kansas in the early fifties.

Smoky Hill Valley, near Junction City, lays claim to the honor of being the place where Coronado erected his cross, during his famous expedition through the region of Kansas, 1540.

(K S H Col. X, p. 475.)

Smoky Hill in Ellis County on the Smoky Hill River is among the lost towns of Kansas.

Smoky Hill in Dickinson County was changed to Detroit.

Smoky Hill McPherson County, a few miles west of Lindsborg, has also been discontinued.

Smoky Hill Spring, Logan County, is also listed with the lost towns of the state.

Smoky Hill Township, in which Lindsborg is located, is in the north central part of McPherson County.

Snokomo, the name of a creek in Wabaunsee County near Alma, commemorates the old Potawatomi chief and "medicine man" Sno-ka-mo. While he was living his tepee stood on its banks, and he lies buried on top of a little mound in the timber on the creek. He was a



brother of Pach-quah. (See Paxico.)

(A. R. Stowig, Letter, June 20, 1929.)

Snokomo, is the name of a discontinued village, which was started on Snakomo creek, ten miles east of Alma.

(K S H Col. XII, p. 488.)

Soldier Creek, near Emporia was called Ne-so-ja creek by the Kaw Indians in early days. (See Ne-so-ja.)

Solomon River, a tributary of the Smoky Hill, on the north, first had the Kansa Indian name, Ne-pah-holla, 'water on top of a hill or mound'. (See Ne-pa-holla.) The river was renamed for a man by the name of Solomon.

("Emporia Daily News" July 23, 1883.)

Solomon is also given as a corruption of Salmon.

(K S H Col. VII p. 484.)

The river is marked Solomon Fork as early as 1827 on the Carey and Lea map.

Squaw Creek, in Brown County, is a tributary of Wolf River. Squaw is one of the few Indian words, which we have taken into our language without Anglicising. In the Algonquian of Massachusetts, it is spelled squa, or eshqua; in the Narragansett it is squaws; Cree uses, iskwew; and the Delaware uses ochquen and khquen.

(Skeat, Ety. Dict.)

Stranger Creek in Leavenworth County, a tributary of the Kansas River, was originally called O-keet-sha, 'stranger' by the Kaw Indians, some time prior to 1830.

("Leavenworth Times" Sept, 14, 1911.)

Sunta-nesh-mang-a, Doniphan County, was the Iowa name for the Wolf River when the whites came to settle Kansas. Shunta-nest-mang-a, means 'Wolf River'. (See Wolf River.)

Taloga is the name of a township in Morton County. According to the postmaster of Taloga, Oklahoma, the word Taloga is derived from the Cheyenne word Tollogo, meaning 'cradle of the Hills', or 'Beautiful Valley'.

(Letter, Oct. 28, 1927.)

Taloga may be a native Kansas name, coming directly from the Cheyenne Indians, since they roamed over all the western part of Kansas as late as the eighties. But it is more probable that the Kansas name came from Oklahoma, as the name of Taloga, Oklahoma came directly from the Cheyenne Indians.

(Letter above.)

Taloga is the name of a lost town of Morton County, Taloga township.

Tampa, Marion County, was no doubt named for Tampa, Florida.

Mr. Gannett gives Tampa, from the Indian word, itimpi, meaning, 'close to it' or 'near it'.

(P-N in U. S.)

Tampa was a Calusa village on southwest coast of Florida, about 1570. Little is known about the Calusa tribe; even the name cannot be interpreted, according to the Bureau of Ethnology.

(B B E, 30.)

Tauromee or Tarrome, Riley County, is listed with the extinct towns of Kansas. It was established with the name Juniata, 1855. The name was changed to Tauromee in 1856, and in 1858 when Manhattan received votes for the county seat, the little town died.

(K S H Col. XII, p. 361.)

Tau-ro-mee, was the name of a Wyandotte chief. In one place we find his name spelled Tauroomee.

(K S H Col. IX, 87.)

Later Tau-ro-mee took the English name of "John Hat"; so signed to a transfer of lands in Wyandotte County.

(K S H Col. XV, p. 137.)

Tau-ro-mee was chief of the Wyandotte when they were removed to Kansas, 1843. In 1855 a treaty was signed making the Wyandots citizens of the United States. Tauromee was bitterly opposed to this, knowing that most of his people were not capable of the responsibility of citizenship. He was right, for in a few years many of the Wyandots had squandered all their lands and were even in want of the necessities

of life. So in 1868 Tauromee procured another treaty giving the Wyandots back their tribal rights. Those who were mixed with white blood, the founders of Wyandotte County, and town, remained citizens. (See Wyandotte.)

Tau-ro-mee is the name of a street in Kansas City, so spelled on Everett's map of '87.

(This Tauromee as a place name is found only in Kansas.)

Tecumseh, a village in Shawnee County, five miles east of Topeka, was named for the famous Shawnee chief, Tecumseh.

The word Tecumseh comes from the Shawnee, Tikamthi or Tecumtha, meaning, 'one who passes across intervening space from one point to another', i.e. 'springs'. The name indicates that the owner belongs to the gens of the Great Medicine Panther, or Meteor; hence, the interpretations, 'Crouching Panther', and 'Shooting Star'.

(B B E, 30.)

Mr. Goodrich asserts that Tecumseh, in the Shawnee language signifies, 'a cougar crouching for his prey'.

("Lives of Celebrated Am. Ind.")

The word was pronounced by the Shawnee Te-cumtha.

(K S H Col. X, p. 387.

Tecumseh never lived in the vicinity of Kansas. He was born in the Shawnee village of Piqua, near the present site of Springfield, Ohio, 1768. He was always loyal to the British. During the war of 1812, he was made brigadier-general in the British army and

had under his command 2,000 warriors of the allied tribes. He was killed in the battle of the Thames, 1813. Trumbull says: "he was the most extraordinary Indian character in United States History."

Tecumseh is one of the oldest settlements of Kansas. The first white settler in the vicinity of Tecumseh was Colonel T. N. Stinson, who had come to Kansas in 1843. In 1850 he married Miss Julia Bushman, an educated Shawnee woman. She received a grant of government land near the present site of Tecumseh, and covering a part of the city plat. In August, 1854, pro-slavery men located the site for the city as a rival of Topeka, which was an anti-slavery town.

(Andreas, p. 533.)

The place had been known as Stinson's, but Mrs. Stinson, whose grandmother was a cousin of Tecumseh, christened the little town Tecumseh, in honor of her kinsman.

(K S H Col. IX, p. 212.)

The town flourished for several years. The territorial legislature of 1855 made Tecumseh the county seat of Shawnee County, but it was never so recognized by the people of the county.

(Blackmar.)

"It was said that Gov. Reeder, struck by the locality and its eligibility as a site for the capital

of the future state, suggested to Mr. Stinson, the scheme of making it such." The suggestion was made at the meeting of the legislature at the Shawnee Manual Labor School, but Le Compton won out.

(Cone, "Historical Sketch of Shawnee County".)

Tecumseh is the name of the township in Shawnee County in which Tecumseh is located.

Tecumseh Island, is a small island in the Kansas River near Tecumseh. In steamboat days on the Missouri and Kansas Rivers, every curve, and every sand bar had a name.

Albert R. Greene in writing about one of the early hazards in navigation on the Kansas River, says: "The Financier No. 2 was a side-wheeler of 125 tons burden and accommodations for fifty first-class passengers. She arrived at Lawrence, May 21, 1855, and received a cordial welcome. Proceeding up the river she ran aground at Grasshopper Bar, opposite Lecompton, and again at Tecumseh Island, and was three days in making the run from Lawrence to Topeka, a distance, by the river, of forty miles."

(K S H Col. IX, p. 333.)

Tecumseh is the name of a street in Satanta.

Tennessee, a street name in many Kansas towns, is a Cherokee word, derived from Tanase or Tanassee, the name of the chief town of the Cherokee nation during the eighteenth century. Before the year 1773 the name Tanase or Cherokee was probably applied to the river. The meanings, 'curved spoon', and 'river with the great bend' have been given to the word Tennessee. But

according to Mr. Connelley neither of these are correct. He says the meaning cannot be 'curved spoon', "unless the Cherokees had among them seers or prophets, who were able to look forward some hundreds of years, perhaps, and see spoons in the possession of the Europeans who were to visit them after the discovery by Columbus." He also states, "The theory that the word might mean, 'a bend in the river', or 'the river with the great bend' might be plausible if we knew that the name always attached to the whole river." He concludes with, "The significance of the word Tanase is probably lost of all time. Its origin is also lost."

(Connelley, "Hist. of Ken." p. 4.)

Tennessee is found as a street name in Columbus, Greensburg, Lawrence, and no doubt many other cities.

Tiblow, Wyandotte County, now Bonner Springs, has a very interesting history. The inhabitants of Bonner Springs assert that the famous city of Quivira, where Coronado and his cavaliers passed the winter of 1541 and 1542, was located at these springs. They were formerly called Indian Springs. (See Indian Springs.)

The first white settlement made on the present site of Bonner was made by the half-breed traders Francis and Cyprian Chouteau, perhaps as early as 1812.

Here they built four houses on the four sides of an open square as a protection against the Indians.

'Four Houses' it was then called by the Indians.

(See Four Houses.)

When a town grew up around the place about 1855, it was named Tiblow in honor of Henry T. Tiblow, a Delaware Indian, who ran a ferry across the Kaw at this point.

(K S H Col. VII, p. 476.)

Tiblow was also an official interpreter for the United States government. The log cabin in which he lived is still standing on the west side of the city and is prized by the citizens for its historic interest.

After the town became known as a resort for its springs, and for the beautiful Saratoga Park, adjoining the town, the name was changed to Bonner Springs, in honor of Robert Bonner, the New York editor and publisher. The name was evidently changed some time between 1883 and 1887. On a map of Wyandotte County in Adreas' "History of Kansas", 1883, it is marked Tiblow, and on Evert's map, 1887 it is Bonner Springs.

(Morgan, "Hist. of Wyandotte County", p. 320.)

Tioga was one of the four towns which consolidated to form Chanute. (See Chicago.) No doubt some member or members of the town company were from Pennsylvania or New York. There are a number of places named



Tioga in New York - Tioga Creek, Tioga County etc.  
 It may be possible that the name was brought to  
 Kansas by the Seneca or more probably by the Moravian  
 Munsees who settled along Munsee Creek in Wyandotte  
 County.

Tioga is an Iroquois word meaning 'where it  
 forks'. It is the name of a former Iroquois village  
 situated on the present site of Athens, Bradford  
 County, Pennsylvania, on the right bank of the  
 Susquehanna, near its junction with the Chemung.

(B B E, 30.)

In Mr. Boyd's "Indian Local Names of Pennsylvania"  
 we find this explanation. The word is given by one  
 authority as the name of a river (Teoga) meaning  
 'swift current' and 'exciting admiration'. Another  
 authority says that it is derived from teyaogen,  
 'an interval'; hence, tei-ohoho-gen, 'the forks of  
 a stream' or 'the place where two rivers meet'.

Beauchamp also explains it as 'at the forks',  
 "not 'gate' as sometimes improperly translated."  
 (Page 230.)

Mr. Heckewelder, who was a missionary among the  
 Delaware and Mohegan Indians 1740-1808, explains the  
 word as Tioga (one of the tributaries of the Susquehanna,  
 draining Tioga County, Pa..) corrupted from Tiago, an  
 Iroquois word, signifying, 'a gate', 'a place of entrance'.

"This name was given by the Six Nations to the wedge of land lying within the forks of the Tioga and north branch of Susquehanna, - in passing which stream, the traveler 'entered' through territory 'as through a gate'. The country south of the forks, was Delaware country. David Zeisberger, who traveled that way to Onondaga in 1750, told me that at Tioga, or the Gate, Six Nation Indians were stationed for the purpose of ascertaining the character of all persons, who crossed over into this country, and that whoever entered their territory by another way than through 'the gate', or by way of the Mohawk was suspected by them of evil purpose, and treated as a spy or enemy."

(Heckewelder, p. 555.)

Some of the other forms in which the word is found are: Diahoga, Taaogo, To-yo-ga, Teaogon, Tiego, Tiyaoga, Tohiccon and Trizaoga. (t and d sounds in some Indian languages are hardly distinguishable.)

(B B E, 30.)

Mr. Beauchamp gives the forms Te-a-ho'-ge and Te-uge-ga. The Moravian missionaries wrote it Diaoga.

("P N of N Y p. 94.)

Tioga, Republic County, is listed with the lost towns of the state.

Tioga is the name of a township in Kiowa County.

Tomahawk, is the name of a creek in Johnson County. The word is found in all Indian languages in some form. The Algonquian has the word tomehagen; the Mohegan, tumnahegan; the Delaware tamoihecan; the Micmac, tumigun; the Cree otamahuk means 'knock him down' and otamahwaw, 'he is knocked down'.

(Skeat, Ety. Dict.)

Tonganoxie, one of the largest cities in Leavenworth, County, was named in honor of the old Delaware chief, Tonganoxie.

(K S H Col. VII, p. 475.)

Tonqua Noxie means 'little man' in the Delaware tongue, according to one authority, not 'wise man', as has been claimed; perhaps from the fact that he was one of the lesser chiefs of his tribe.

("Kansas City Kansan" Sept. 27, 1923.)

Mr. Dessery of Tonganoxie, who moved there in 1867, gives the meaning as 'Big Warrior Among the Tribes'.

(From a letter June 4, 1928.)

This chief was the first settler near the site of Tonganoxie. He settled on the Delaware reservation in 1832. A few years later (1840) the government built him a two story frame house, in accordance with an agreement whereby he gave up his Missouri land. Tonqua Noxie was the soul of hospitality, and his home became the stopping place for early pioneers of Kansas. Gradually he grew into the role of tavern keeper. It is told by some of the old settlers that President Lincoln once stopped for the night at the old Tonqua Noxie House. The Tonqua Noxie House grew famous and the Indian

chief so attached to his white friends that when the Delawares were moved to Oklahoma, Tonqua Noxie stayed in his old home, where he died, 1865. His grave, with that of his first wife, is near the site of the old Tonqua Noxie House, about two and a half miles northeast of the city. The old house, built of logs and weather boarded, stood until 1900, when it was torn down to make room for a newer structure.

("Kansas City Kansan" Sept. 28, 1923 and letter of F. J. Dessery, June 4, 1928.)

When the Delaware lands were opened to white settlers and they built near the old Tonqua Noxie House, they naturally retained the name for the town. Finally the spelling was changed to the present form. (The first cabin, built by the whites, was put up in 1862. The village was laid out in the same year.)

("Kansas City Kansan" Sept. 27, 1923 and K S H Col.)

Tonganoxie Creek flows past the town of Tonganoxie and empties into Stranger Creek.

Tonganoxie is the name of the township in Leavenworth County, in which the town of Tonganoxie is located.

Tonkawa Street in Satanta was named for the Tonkawa tribe. (See Satanta.)

Tonkawa is derived from the Waco word Tonkawéya, meaning 'They all stay together'. Their own name is Títskan wátitch. In an account of La Harpe's expedition of 1719 they are called Tancaoye. Some of the other

spellings found in historical records are:

Tañ-ka-wā, Tanquaay, Taukaway, Tchankáya, Toncahiras,  
Tonkahuas etc.

(B B E, 30.)

The Tonkawa was the most important tribe of the Tonkawan linguistic family, occupying the central Texas during the seventeenth and eighteenth centuries. Most of the tribe have been exterminated by enemy tribes. In 1908 only about 48 were left when they were placed on an agency near Ponca, Oklahoma.

(B B E, 30.)

Topeka, the capital of the state of Kansas, most fittingly bears an original Indian name. Whether the exact meaning is, 'a good place to dig potatoes', 'a river upon the banks of which, wild potatoes grow', 'mountain potato', 'small potatoes', 'wild potato', 'noisy', 'Smoky hill', or 'sitting still', will never be decided to the satisfaction of all critics.

Father Hamilton, long a missionary among the western Indians makes the statement that the Iowa Indians called the Kansas River, To-pe-o-k. To means, 'potato'; pe, 'good'; and o-k, 'to dig'; hence, 'a good place to dig potatoes'. He thinks it is the name of the river which is preserved in the Kansas capital.

("Neb. State Hist. Soc." I p. .)

In an article published in the "Topeka Mail and Breeze", 1886, we find the statement confirmed that the

river was called To-pe-o-k ; also that shortly after the adoption of the name, Colonel Holliday had an interview with White Plume, chief of the Kansa Indians, who informed him that the meaning of the word was, 'the river upon the banks of which wild potatoes grow'. "In those days the Indians gathered wild potatoes (artichokes) by the bushels in the Kansas valley east of the city."

(Topeka "Mail and Breeze", clipping, State Hist. Lib. Topeka.)

Some years ago, Prof. John B. Dunbar, professor of language at Washburn College maintained that the Kaw Indian name for the stream was Kansa, ('swift'), although the Iowa and Omaha tribes may have referred to the stream, as Topeka River. Prof. Dunbar's analysis of the word Topeka is almost the same as that of Father Hamilton; perhaps a more exact one: "Topeka is made up of three words, common, with a slight dialectic variation to the languages of the Iowa, Omaha, and Kansas or Kaw Indians. These words are to, a word meaning, 'potato' (th wild kind), pe, and adjective (shortened from pekae) meaning, 'good', and okae, a word meaning 'to dig'. In the process of composition the e of pe is dropped (or rather hardened to consonant y) making the form, the three words to-pyo-kae, which means literally, 'a good place to dig

potatoes'." He concludes with this statement: "The historical origin of the application of the term was the fact that not infrequently in the spring, when the supply of food fell short, the various tribes of Indians resorted to this region and for some weeks secured scanty sustenance by digging and eating the wild artichoke, that abounds in certain parts of the area named. The name of the city, therefore, very appropriately perpetuates the most important aboriginal association connected with its immediate vicinity."

(King, "Hist. of Shawnee Co." p. 130.)

Andreas states that Topeka is a Kaw Indian word, meaning, 'wild potato'.

(Andreas, p. 531 and 539.)

Prof. W. H. Carruth, then of the University of Kansas, in a paper read at the annual meeting of the Kansas State Historical Society, Jan. 17, 1888, gives the meaning of Topeka, 'small potatoes'.

(K S H Col. VI, p. 257.)

But perhaps it is to Mr. Connelly that we may go for the correct analysis. He points out that Topeka is not a Kansa word after all, but Pawnee, coming from the word Tapage Pawnee, the name of the southern branch or division of the Pawnee. The Tapage Pawnee were known to the other divisions of the tribe as the "Noisy" Pawnee. Mr. Connelley adds, "It may be that 'Ta-pa-ge'

means 'noisy' but sufficient evidence of that fact has not yet been found. And again 'Ta-pa-ge' may mean 'Smoky Hill'. Its real meaning has not been established. "But whatever the meaning, Ta-pa-ge is the word from which the name Topeka is derived. It went through all the corruptions and misapprehension to which white men subjected Indian names. Perhaps by the year 1800 the Smoky Hill River became the Topeka River. It is so marked on the old maps, one of which is reproduced in Schoolcraft's able works on the North American Indians." Mr. Connelley thinks Colonel Holliday obtained the name for Topeka from one of these old maps in his possession. Colonel Holliday who was no student of Indian names mistook it for a Kansa term. He further suggests that Colonel Holliday chose far more wisely than he knew for - "he selected what is historically the most appropriate name he could by any possibility have fallen upon for the city which he intended should be the capital of Kansas." He concludes with: "'Topeka', then is an old Caddoan Indian word, coming down to us from a very ancient branch of that family of nations and directly to us from the Ta-pa-ge Pawnee, who lived here many hundreds of years ago." ---Mr. Connelley thinks that it is a most appropriate name whether it means 'noisy' or 'Smoky Hill'. What



could be more apt than 'Smoky Hill' when the city is viewed through the blue haze of Indian summer. And as for 'noisy' he says, "In its application it may be more apt----for to our city do they not come up from all quarters to orate, legislate, celebrate, expostulate - and to regulate not only Kansas but one common country as well?"

("Topeka Capital" May 9, 1926.)

Mr. Snyder, former Superintendent of the Potawatomi Reservation near Mayetta, thinks the word Topeka is Potawatomi, a corruption of To-peu-e-bee, the name of the great Wabash chief and uncle of Abram Burnett. Mr. Snyder explains that To-peu-e-bee belonged to what was known as the Fish Klan, which was very secret, so it is hard to get the correct interpretation of the word. But he thinks it has been correctly deciphered as 'sitting quiet' or 'still', "In my opinion, Topeka does not mean either 'Big Potatoes' or 'Little Potatoes', but a place, 'sitting quiet'.

(A pamphlet about the Indian Fair at Kack Kack Park, 1924, K S H C Lib.)

There is also some contention as to who suggested the name of the capital city. Topeka was founded in 1854 by representatives of the New England Emigrant Aid Society, some of the same company which had located Lawrence. On December fifth, they located the

site. On the same day, was held a town meeting of the nine founders of the city, at which C. K. Holliday was chosen president of the town association. On New Year's day 1855, after the site had been surveyed into lots, the association met in the old Chase cabin, to give the prospective town a name. A number of suggestions were made. Colonel Holliday wanted to adopt the name Webster, for the great statesman, Daniel Webster. This did not meet the approval of all concerned. Papan's Ferry was suggested and voted "too provincial". Mid-Continent was vetoed as "too cumbersome". Finally, after a discussion which lasted that night and the following night, Mr. Webb from Indiana suggested as a more appropriate name, the Indian word Topekaokie. After much discussion the Anglicised form of the word, Topeka, was decided upon. As the Rev. S. Y. Lum suggested, it "was a new word not found in any dictionary, atlas or postoffice directory." So all agreed that it was "novel, euphonious, and appropriate; that its Indian flavor could not be questioned, and its equal division of vowels and consonants gave it a tripping and cadent sound."

(King, "Hist. of Shawnee Co." p. 133, & Blackmar.)

Even when Topeka was being platted, the pioneers had in mind to make "the city to be", the capital of the state. But the little town had a long, hard struggle,

before it finally became the permanent capital of Kansas. In fact it was the sixth capital. Topeka was founded by Free-State men, and the Pro-Slaveryites fought for a capital nearer the border. Fort Leavenworth was the first honored city, where Territorial Congress met, May 30, 1854. The first governor, Andrew H. Reeder, had arrived in the territory, Oct. 4, 1854, and had established his executive office at the fort. Fort Leavenworth, however, had this honor only about fifty days, when Governor Reeder moved his executive office to the Old Shawnee Mission, about seven miles from Kansas City, to find better accommodations. (See Shawnee Mission.) On June 27, 1855 Governor Reeder moved his seat of office to the town of Pawnee, near Ft. Riley. Pawnee had been projected by Pennsylvania friends of the governor, and he had invested money in the town. (See Pawnee.) Governor Reeder vetoed the bill for the transfer of the territorial capital from Pawnee to Shawnee Mission, but the bill was passed by the legislature over the veto. July 12, the executive office went back to the Shawnee Mission, where it remained officially until the spring of 1856. In the meantime Governor Reeder had been removed from office. On August 8, 1855, the Shawnee Mission Legislature had voted Lecompton the permanent capital. The candidates for the seat of government location were: Leavenworth, Lawrence, St. Bernard, Tecumseh, White Head, Kickapoo, Lecompton, Douglas, and One Hundred and Ten. After much quarreling between the Free State and Pro-Slavery men, during which the Lecompton State Constitution was framed, several more governors had been appointed and removed from office, and one session of the legislature had met in Lawrence, the legislature voted to move the capital to Minneola. This bill was vetoed by the governor, James W. Denver, but it was passed over his veto and on the 23rd of March 1858, a convention met at Minneola to draw up a new constitution. (See Minneola.) After much more wrangling, during which the territorial legislature met in Leavenworth, Lecompton, Lawrence back and forth from one to the other, and several constitutions had been drawn up, finally the provision of the Wyandotte constitution, which provided that Topeka should be the capital, prevailed, and Governor Robinson and the first state legislature under the Wyandotte constitution met in Topeka, March 26, 1861.

(Franklin G. Adams, K S H Col. VIII, 331.)

Topeka is the name of a township in Shawnee County.

Topeka City also in Shawnee County, is the name of the township in which Topeka is located.

Topeka as a street name is used in only two towns in the state--Topeka, and the little town of Alma.

(Topeka did not carry out the idea of Indian names in her streets. All the principal streets are named for the presidents and great statesmen. Side streets have the following Indian names: Cherokee, Chickasaw, Indiana, Topeka, Iowa, Michigan, Ohio, Kansas, Shawnee and Wabash.)

Toronto, in Woodson County, was perhaps named for Toronto Canada.

The word Toronto is given with various spellings and meanings: Tho-ron-to-hen, 'timber on the water'; De-on-do, 'log floating upon the water'. Another authority thinks it refers to a bay, and is derived from, kaniatare, 'lake' and onto 'to open'.

(Beauchamp, "P N of N Y" p. 167.)

Toronto, the Kansas town, was platted by a town company in 1869. For a number of years it had a rival in Greenwood City, just across the county line in Greenwood County. The population of Greenwood City at one time reached nine hundred. In 1882 when the St. Louis, Ft. Scott, and Wichita Railroad was being built, both cities put up a desperate fight for the road. Toronto won and Greenwood City is now numbered with the lost cities of Kansas.

(Blackmar, & K S H Col. XII, p. 453.)

About twelve miles north of Toronto is a prehistoric cave of great interest. Andreas describes it thus: "Its mouth is about fifty feet wide, ten feet high, and the cave extends back about twenty feet." In the mouth of the cave lies a rock about nine by six feet with a horizontal surface. The rock has evidently fallen from the roof of the cavern. "On the surface of this rock are cut numerous figures of various sizes and shapes, some of which are indescribable. No system of regularity was observed by the inscribers,

but the different figures and groups of incisions are scattered promiscuously, often over-lapping and inter-lacing each other-----Some of the figures represent the human body, others, parts of the body, as the head topped with a small hat. One may have been designed to represent a little idol, another a bird's foot, another looks like a capital A. etc. These tracings, or figures or hieroglyphics, as some call them, were discovered about May 15, 1858 by Esquire Robert Day, while out on a private hunting expedition." The inference is that these hieroglyphics are the records of Indian history.

(Andreas, p. 1190.)

Toronto is the name of the township in Woodson County in which the town Toronto is located.

Towanda, the name of a town in Butler County, is an old Delaware Indian word.

According to Mr. Heckewelder, a missionary among the Delawares and Mohegans 1740-1808, it is the Delaware name of a river emptying into the Susquehanna, in Bradford County, Pennsylvania, a corruption of Tawundeunk, signifying, 'where we bury the dead'. Here the Nanticokes buried the bones of their dead.

(Heckewelder, p. 556.)

(The name still stands in Pennsylvania, as the name of a creek, the county seat of Bradford County, and the name of a township.)

According to Beauchamp, the word comes from Tona-wanda or Ta'-na-wan-da, 'swift water', referring to a river emptying into the Susquehanna.

("P N of N Y" p. 83.)

The little town of Towanda in Butler County was established in 1870, by Rev. Isaac Mooney, on the land of a ranch belonging to J. R. Meade, who was one of the

earliest settlers of the central part of the state. As early as 1864, Mr. Meade had a trading post on the site of Towanda. In 1859 he had built a log cabin on the ranch.

(Andreas, p. 1446 & K S H Col. X, p. 625.)

Towanda is the name of a township in Phillips and Butler Counties.

Towanda is the name of a street in Eldorado.

Tuquas or Tequas Creek, Osage County, a branch of the Marais des Cygnes, just south of Quenemo, commemorates the noted Sauk chief of that name. His name appended to a Sauk and Fox treaty of 1842 is spelled Tuk-quos.

(K S H Col. XI, p. 386.)

Tugua Creek is the spelling given on Everts' map of 1887. Tauqua is the form given by Andreas. (Page 1529.)

Green spells the creek Tequas. There are two or three Indian cemeteries on Tequas Creek. Mo-Ko-Ho-Ko, the noted orator chief of the Sauk lies buried here. When the Sauk and Fox were removed to the Indian Territory he refused to go with them. This is part of his speech of refusal: "When my life is out, - wrap me in my blanket, - gently consign my soul to the Great Spirit of all, - in that quiet nook on Tequas, - circle round my grave and let my friends and brothers say the last words for Mo-Ko-Ho-Ko."

(Green, "Early Days in Kans." V V p. 81.)

Tuqua is the name of a street in Lyndon.

Ununda, the name of a discontinued town, in Brown County is an eastern Indian word.

The word comes from U-nun-da-ges, or Nun-da-da'-sis, which means 'around the hill'. Another form is given as Twa-dah-ah-lo-dah-que, 'ruins of a fort', from the ruins of old Fort Schuyler.

(Beauchamp, "P N of N Y" p. .)

Utah, the name of a street in Hiawatha, was perhaps given directly for the Ute Indians, as all the original street names of Hiawatha were from Indian tribes. (See Hiawatha.)

(Mrs. Alice Gray Williams in a letter May 18, 1925.)

The Ute belong to the Shoshonean linguistic family, formerly inhabiting the territory of Utah and Colorado. The origin and meaning of the word is lost. (The state of Utah perpetuates the memory of the Ute Indians.)

(B B E, 30.)

Venango, Ellsworth County, was probably named for V<sup>e</sup>anango, Pennsylvania.

Venango was a former Seneca settlement at the present site of Franklin County, Pennsylvania. It was called by the Indians Ganagrah'hare, according to one authority.

(B B E, 30.)

Boyd defines the word Venango, as 'interesting mark on a tree'.

("Ind. Local Names" p. 51.)

Gannett states it is from an Indian word, innungah, in reference to a figure found on a tree carved by the Eries.

("Place Names in U S".)

Eno, gives it as an Indian word of the Seneca tongue, In-nan-ga-eh, 'writing on trees'.

("Mag. of Hist. N Y" XXIV-XXV, p. 234.)

The word is found with various spellings: Oningo, Veneango, Veningo, Viningo, Wenango, Weningo etc.

(B B E, 30.)

Wabaunsee, a small town in the northern part of Wabaunsee County, was named for the Potawatomi chief of that name.

Richardson gives the Indian word as Wau-bon-seh, meaning, 'dawn of day'.

("Beyond the Miss." p. 97.)

Blackmar gives Wabonsa, derived from Wah-bon-seh, 'Dawn of Day'. As to the origin of the name he relates this legend: "His name Wabonsa was gained by a daring feat in his youth, when he went alone into the Osage camp to avenge the death of a friend. He crept into the camp and succeeded in tomahawking a



dozen warriors before the alarm was given, making his escape just at the break of day. 'Wah-bon-seh!' he exclaimed, which literally means, 'day a little', and took that for his name."

(Blackmar.)

Kelton gives the word Wabansa, the name of a noted Potawatomi chief, with an entirely different rendition: Wabana-nissi, contracted into Wabanissi, 'White Eagle', Wab, 'white' and anani, ananissi, 'eagle'. The latter term is obsolete in Ojibwa, but appears in the compound migisananissi (originally migasananissi), 'eagle fighter'; in the Cree, asponasiw, is 'eagle'; and in the Delaware, woaplanne (wabalane), is a 'bald eagle'; etymologically, 'white eagle'. (The sculptured face on the so-called 'Wabansa Stone', in the yard at 104 Pine Street, Chicago, is said to be the portrait of this chief.

(Kelton, "Ind. Names and Hist. of Sault Ste. Marie Canal".)

The word has been preserved more nearly in its original form than most Indian words. A few of the spellings besides those already given are: Wau-bun-see, Wau-bon-sa, Wau-bon-shey, Waghphon-sy, Wa-bon-chey, Wabousa.

("Annals of Iowa"  
p. .)

The last named is used by Mrs. Sara Robinson in her, "Kansas Interior and Exterior Life" (1856). She says: "Wabousa is forty miles above Topeka on the Kansas River." (Page 189.)

Wabaunsee was a Potawatomi chief who lived with his tribe in Iowa. In 1848 he came with his tribe to Kansas, and located on that part of the Potawatomi Reserve which lay in Wabaunsee County. He was an old man when he came and died on the reservation a few years later.

(Blackmar.)

Wabaunsee is one of the old historic landmarks of Kansas. The first settlement was made in the fall of 1854 by a company from the Massachusetts Emigrant Aid Company. They came to the present site of Wabaunsee and found that a French Canadian named Peter Shaira had already chosen the town site but had not chosen a name. The name for the town was suggested by Dr. Johnston Lykins, who had been superintendent of the Baptist Mission school for the Potawatomi Indians for the past six years. He said, "Call it Wabaunsee, which means, 'Dawn of Day'."

(J. M. Bisbey in K S H Col. XI, p. 594.)

The little town of Wabaunsee was for many years the only settlement west of Topeka. It was the county seat until after the war, when it lost to Alma, after a bitter struggle of three years. It was also in the race with many other towns for the position of capital of Kansas. The 'Abolition Nest' was the nick name given Wabaunsee by pro-slavery men of early days.

(Blackmar, & K S H Col. VIII, p. 345.)

(The following description of Wabaunsee in steamboat days is to be found in a "log" of the new Kansas River packet, "Colonel Gus Linn", from Kansas City to Fort Riley. "May 16, (1859) ten o'clock A.M. reached Wabaunsee. This place contains a store and fifteen houses. It is a county seat and the prospective terminus of an important railroad. It claims the finest townsite in the territory.")

(K S H Col. IX, p. 347.)

Wabaunsee County was one of the thirty-three counties created by the first territorial legislature in 1855. It was first named Richardson, but in 1859 the legislature changed the name to Wabaunsee, in memory of the old Potawatomi chief, Wabonsa.

(Blackmar.)

Wabaunsee Township, in which Wabaunsee is located, is in the northern part of Wabaunsee County.

Waco, Sedgwick County, was perhaps named for Waco, Texas, which was named for the Waco Indians, whose village stood on the present site of Waco, Texas, until 1830.

(B B E, 30.)

The word Waco is quite obscure. It does not seem to appear in its present form until after 1820. It is found in many forms: Wacco, Wacha, Wacoah, Wacoe, Wà kò, Wecco, Wé ko, Wé ku, Whacoe, Wi -ko, etc.

(B B E, 30.)

The Waco is a division of the Tawakoni, the southern division of the Caddoan linguistic family, a sister tribe of the Wichita.

Waconda or 'Great Spirit Spring', two and a half miles southwest of the town of Cawker City at Waconda Station, Mitchell County, is one of the interesting Indian land-marks of the state.

Wa-kon-da or Wakanda is the great mysterious, all powerful spirit of the universe, of the Siouan family. Wa-koŋ-da or Wa-kaŋ-da is given by Riggs, as a verb, signifying, 'to reckon as holy or sacred', 'to worship'; the noun is Wa-kaŋ, 'a spirit', something consecrated'. All tribes believed in this magic power. The Algonquian term for this spirit is Manito; the Iroquian, Orenda; the Salish, Sulia; and the Chinook, Tamanoas.

(B B E, 30.)

It is said of the Osage (a Siouan tribe) that they appealed daily to Wa-ko"-da for a long and healthful life. "Therefore at dawn, when they saw the reddened sky signaling the approach of the sun, men, women, and children, stood in the doors of their houses, and uttered their cry for divine help."

(A R B E 36 p. 48.)

Probably the earliest record we have of Waconda Spring, Kansas, is to be found in "History of the

Indian Baptist Missions" by the Rev. Isaac McCoy, in 1840. He gives this description of it: "About one hundred yards from the bank of the (Solomon) River, in an extensive level prairie, is a mound of stone, formed by a deep ravine which surrounds it; it is one hundred and seventy yards in circumference at its base, and it rises from the bottom of the ravine thirty feet....The salt water forms a stagnant pool in the center of the mound, fifty-five feet in diameter. ....Solomon River is, by the Kanzans, called, Nepaholla, meaning 'water on the hill', and derives its name from this fountain, but the fountain itself is by them called, Ne-Woh'kon'daga, meaning, 'spirit water'. The Kanzans, Pawnees, and other tribes, in passing by this spring, usually throw into it, as a kind of conjuring charm, some small article of value."

(Blackmar.)

Many beautiful Indian legends are told about the Waconda spring. One is that Waconda, the daughter of a chief, fell in love with the son of a chief of a hostile tribe. The two tribes met at the spring in conflict, and Waconda's lover, wounded or weak from loss of blood, fell or was thrown into the spring and his faithful lover plunged in after him, and both were drowned. Ever after the Indians have called it the Waconda or 'Great Spirit' spring. The Potawatomi never passed the spring without stopping for a 'pow-wow', and dipping their arrows in the water. (See Wamego.)

(Blackmar.)

The Great Spirit of the Pawnee is called Ti-ra'wa. Mr. Grinnell in speaking of some of the sacred places of the Pawnee says: "One is on the Solomon River--- it is called Pa'howa, sometimes. At certain times the people gather there, and throw into this hole their offerings to Ti-ra'wa, one of the Pawnee Spirits of worship.----And sometimes when they are gathered there, the water rises to the tip of the hole and flows out, running down the side of the mound into the river. Then the mothers take their little children and sprinkle the water over them, and pray to Ti-ra'wa to bless them."

("Some Indian Stream Names" p. 330.)

(Margaret Hill McCarter in her "Peace of the Solomon Valley" gives us a beautiful description of Waconda Springs. "What we went out to see was a wonderful welling up of salt water just like the clear green waves of Long Island. A huge mound of earth thirty feet high and a hundred across forms the cup, which the water fills to the brim. The depth of this pool is only guessed at. So here it lies, by long secret underground ways reaching out to the sea or some salt spot, a thousand miles away, maybe. Aeons and aeons ago the sea wavesswept over Kansas, I am told by my geology. And then came its upheavals and down-settlings, its stand-patting and boss-busting and machine-ruling, and all the whole grand mix-up. In which mix the sea went off and forgot this little bit of it. Forgot the combination on the cutoff. Or maybe the plumbing of this old earth was as defective then as a New York flat is today. Anyhow, this precious, clear, green pool of salty water was forgotten; and year on year, century after century, rising and falling like the tides of the ocean, it dimpled under the summer winds and smiled back at the skies above it. Like the pioneers of this Solomon Valley it defied the drouth to burn it out, or the winter blizzard to lock it up with ice. And the Indians came and called it Waconda--Spirit Water--and worshipped ever what they could not understand."

("Peace of Solomon Valley".)

(The following is an Arapahoe melody to Waconda:

"Waconda, hear us, hear us!  
 Waconda, Oh, behold us!  
 Like the embers dying, O Waconda!  
 Like the pale mist flying, O Waconda!  
 Wood and prairie fade before us,  
 Hills and streams our Fathers gave us,  
 Home, and friends of home, O Waconda!  
 And they children roam, O Waconda!  
 Like the weary winds, homeless crying.")

(From "Peace of Solomon Valley" p. 51.)

Waconda or Waconda Springs is a small village near the famous spring from which it takes its name. In 1871 it was quite an important village, but most of the buildings were later moved to Cawker City.

Wauconda, it is spelled by Andreas. (Page 1425.)

Waconda Springs is the name of the township in which the spring is located.

Waconda is the name of the principal street in the town of Waconda Springs.

Wah-Wah-Suk, Shawnee County, sixteen miles west of Topeka, was the name of a village in the pioneer days of Kansas.

The projected town was probably named for a Pottawatomie Indian, John Wah-was-suck. John and George Wah-was-suck were police in the Potawatomi and Great Nemaha Agency, 1897-99.

(K S H Col. XVI, p. 741.)

George Wah-was-suck and his family are still living on the Indian agency near Mayetta, Kansas.

(A pamphlet on Indian Fair at Kack-Kack Park.)

Wakarusa Creek or River, flowing through Shawnee and Douglas counties and emptying into the Kansas River about a mile east of Eudora, is one of the historic streams of the state.

There is some difference of opinion as to the meaning of the word. 'Hip deep', 'You never speak to me', 'River of big weeds', and 'Stream upon the banks of which the milk weed grows', are some of the meanings given.

One authority says Wakarusa is perhaps a Shawnee word, from wako, 'woman', and rusa, 'hip deep'.

(Clippings of Douglas Co. in State Hist. Lib., Topeka,)

Mr. Connelley confirms the above meaning and gives the early spelling as Warreruza.

(K & K I p. 1, & in an interview.)

According to several of the histories of Kansas, the name comes from an Indian legend. Richardson gives this: "Many moons ago, before white man ever saw these prairies, there was a great freshet. While the waters were rising, an Indian girl on horseback came to the stream and began fording it. Her steed went in deeper and deeper, until as she sat upon him she was half immersed. Surprised and affrighted she ejaculated, "Wau-ka-ru-sa! (hip deep). She finally crossed in safety, but after the invariable custom



of the savages, they commemorated her adventure by renaming both her and the stream, Wau-karusa."

("Beyond the Miss." p. 37.)

This same legend is told by Holloway in his history of Kansas, and confirmed by Blackmar in his Encyclopedia of Kansas History.

Prof. Carruth in an article written for the "Lawrence Tribune" stated that "on the authority of Robert Deer, a chief of the Absentee Shawnees, the name of the stream was Wata-ke-la-oose and means, 'You never speak to me', being a reproachful exclamation of an Indian maiden on one side to her neglectful lover on the other."

(Douglas County clippings, State Hist. Lib., Topeka.)

According to Andreas, Wakarusa means, 'river of big weeds'; "so called from a wild plant, partly covered with a fine hairy fibre, that once grew along its banks."

(Andreas, p. 531 & 1529.)

Green gives the same meaning as Andreas. He says it is a Shawnee word, meaning, 'the river of big weeds', because weeds grew so dense along its banks.

("Early Days in Kansas" III p. 6.)

The Topeka "Mail and Breeze" in 1886, published an article in which it was stated that Colonel Holliday

from an interview with White Plume, chief of the Kansa's, obtained the meaning of Wakarusa as, 'a stream upon the bank of which the milk weed grows'.

(From Clippings in State Hist. Lib., Topeka.)

Wakarusa Valley will ever be remembered in history for the Wakarusa War in 1855 and 1856 waged by the pro-slavery men against the anti-slavery agitators.

(Blackmar.)

Wakarusa, now Lawrence, was one of the first towns of Kansas.

Early in July 1854, Mr. Charles H. Branscomb of Holyoke, Massachusetts, and Mr. Charles Robinson came to Kansas, as agents of the New England Emigrant Society, to select a suitable location for a settlement. They selected the present site of Lawrence. "The first party arrived August 1, and ate their first meal on the ridge or 'back bone' of the high hill, upon which now stands the State University. Here they pitched their tents. Mr. Fuller had inscribed on his tent the name, Mount Oread, 'in memory of Mount Oread Seminary at Worcester, Massachusetts. They chose as the town site, what is now Massachusetts street, near the river. As to the name of the town Richardson gives this: "Five miles south ran the little Waukarusa. Their first 'Herald of Freedom' a newspaper .... bears the date, 'Waukarusa,

Kansas Territory, October 21, 1854'."

("Beyond the Miss." p. 36.)

But the name Wakarusa soon fell into disrepute, on account of a drunken Indian brawl in the vicinity of that town. The names New Boston and Yankee Town were tried, but finally the name of Lawrence City, was decided upon, "first in honor of Amos A. Lawrence of Boston, both as an individual and officer of the company, and second because the name sounded well, and had no bad odor attached to it in any part of the Union."

(Andreas, p. 313.)

Wakarusa, a small town in Shawnee County, on the Wakarusa River, twelve miles south of Topeka, was named for the River. It was established in 1858 by some men from Topeka, with the name of Kingston, for Zenas King, one of the party. But a postoffice had been previously established with the name of Wakarusa, and as "the citizens were desirous that the village should take the name of the historical stream, it was accordingly changed."

(Andreas, p. 596.)

Wakarusa is the name of the township in Douglas County in which Lawrence is located.

Wakarusa Point, also called the Narrows and

Willow Springs, was a narrow ridge of land which separated the Osage and Kansas waters just west of Baldwin, where the affluents of Wakarusa and Ottawa Creeks approach.

(Thwaites, "Early Western Travels" V, I p. 195.)

Wamego, Pottawatomie County, was named for a Potawatomi chief. The meaning of Wamego is given as 'running water' or 'many towns'.

(K S H Col. VII, p. 485.)

The following is the legend current in the town of Wamego. "The white man had pushed the Indian back and back, until, when they came to establish Wamego in 1866, the old chief of the Potawatomi, asked, 'Wha me go?' So they named the town, Wa-me-go."

(Carrie Owen, a former teacher of Wamego.)

This can hardly be correct, because the Indian name Wamego has figured all through the Indian history of the state. Wam-me-go, was a policeman on the Potawatomi reservation, 1893-1895; another Wam-me-go was a policeman on the Potawatomi Great Nemaha Agency, 1899-1901.

(K S H Col. XVI, p. 740.)

There is still a family of Wamego living near Mayetta. The son was a student in Haskell a few years ago.

Wimego was the name of a Potawatomi village, named from a chief, situated in 1832 on Indian Creek, Cass County, Indiana.

(B B E, 30.)

Wa-me-go is the hero of one of the legends connected with Wa-con-da Springs. "It is told that the chief Spread-wing, of the Cheyennes, had a beautiful daughter named Turtle-dove, who was beloved by two promising young braves of her tribe. Face-Maker was a great warrior, and brought home many trophies of fight, while Wa-me-go was a teacher and tried to help his tribe to rise to a better life. Turtle-dove became an ardent disciple of Wa-me-go, and loved him dearly. A council of the braves finally decided that the two braves should race on their ponies from Antelope Knob ten miles on the west to Waconda Springs. The winner should have the hand of the fair maiden. On the day of the race as Wa-me-go passed Turtle-dove, he whispered to her to carry on his work, knowing that he had no chance in the race against the sturdy warrior, Face-maker. As he came in loser in the race, he sprang to the ground, at the brink of the pool and with one last sorrowing look at Turtle-dove, he plunged head first into the pool. With true Indian stoicism, Turtle-dove quietly went with the victor, after tenderly depositing Wa-me-go's bow and tomahawk, with some strings of wampum, in his watery grave."

(Hill, "Waconda Great Spirit Springs" Pamphlet.)

Wamego, Pottawatomie County, is the name of a township in which Wamego is situated.

Wanneta, or Wauneta, the name of a small town in Chautauqua County, is said to be of Indian origin.

Mr. Gannett gives it as an Indian word meaning, 'winter camp'. (In speaking of Wanneta, Nebraska.)

("Place Names in U S".)

The word may come from Waneta, meaning 'the

charger', the name of a Sioux chief of the Cuthead band, son of Shappa or Red Thunder. His name is variously spelled as, Wahnaatoa, Wanotan and Wawnahton.

(B B E, 30.)

Wa-e-ne-ta is given with the meaning 'the rushing man'. Wa-e-ne-ta was a Sioux signer of a treaty (July 5, 1825) between the United States and the Sioux and Ogallahs, to secure the safety of travelers on the Santa Fe Trail to and from New Mexico.

(K S H Col. XVI, p. 750.)

The name of the Kansas town is found with the various spellings: Wanneta, Waneta, Wauneta on one modern road map, and Wanneta, on another.

According to a Mr. W. J. Kirby, who has been a store-keeper in Wanneta for twenty-eight years, the town was established about fifty-five years ago, with the name of Fuldy. About ten years later at the request of the Missouri Pacific Railroad, the name was changed to Wanneta. The name, Wanneta, was suggested by Dr. Hibbard, for the daughter of a friend of the doctor. Mr. Kirby thought the name might be Indian, but he could not say certainly.

(An interview, 1927.)

Wano, Cheyenne County, was one of the early towns of the county. It was vacated in 1893.

(K S H Col. XII, p. 489.)

It is given on Everts' map of Kansas 1887, and still listed in Gannett's Gazetteer of Kansas, 1898.

The word Wano may come from the Osage word, name of one of their gens, Wa-no , meaning, 'elder'.

(A R B E 36 p. 92.)

Wano is the name of a township in Cheyenne County.

Wanshara or Waushara is one of the lost towns of Lyon County. The name may have come from Waushara County Wisconsin. The name Wauchara was coined by joining two Indian words, vis: wau from waugh, Toma from Tomah, the combination meaning 'good earth' or 'good life'. Tomah was the name of an Indian chief.

(R R Place Names & K S H Col. XII, p. 489.)

Wanzoppea, a lost town of Miami County, has undoubtedly an Indian name, perhaps Algonquian. It may come from the same word as Won-zap-peach, which means 'Tar Springs'. (See q.v.)

The town was incorporated in 1857 by W. H. Heiskill, J. T. Bradford and David Lydins.

Wasea, Waseca, Wasceca, is the name of a discontinued town in Johnson County.

The name may have come from Waseca, Minnesota, the name of a town and county. One authority gives Waseca as a Sioux word, from Washecha, meaning 'land of

plenty' or 'good huntingground'.

("R R Place Names".)

Boyd gives the same derivation with the meaning, 'red earth' or 'red paint'.

(Boyd, "Ind. Local Names".)

Wathena, one of the principal towns in Doniphan County, was named for Wathena, a Kickapoo chief, who settled there in 1852.

(K S H Col. VII, p. 485.)

Wa-the-na, means, 'Bald Eagle', according to Ezra E. Shields, postmaster of Wathena.

(From a letter, May 31, 1928.)

"Wa-the-na, later known as John Whistler, son of Joseph Whistler, the Kickapoo chief, was educated, learned the printer's trade, married and went to Massachusetts, where he was town treasurer of Lanesboro, 1900."

(Mrs. Ida M. Ferris in K S H Col. XI, p. 390.)

In 1844, Peter Cardue called 'Squaw Pete' Cardue, and Indian trader and interpreter, settled on the present site of Wathena. The place was then called, Indian City. In 1852, Wah-ce-na or Wathena, chief of the Kickapoo settled there, and the town was re-named for him. A postoffice was established in 1856.

("Doniphan County Illustrated" p. 234.)



Wea Creek, in Miami County, a tributary of Bull Creek, was no doubt named for the Wea Indians, whose reservation comprised a part of Miami County, from 1832 to 1854.

The name Wea is probably a contraction of their own name, Wawiaqtenang, 'place of the round or curved channel'. Or it may come from Wayahntonuki, 'eddy people', from wayaqtonwi, 'eddy', both renderings coming from the same root.

(B B E, 30.)

The Wea belong to the Miami branch of the central division of the Algonquian linguistic family, closely related to the Miami, and Piankashaw. They formerly lived in Wisconsin, as separate tribes, later in Indiana, and in 1832 the three tribes united and came to the reservation in eastern Kansas. When the Wea were removed to Oklahoma in 1868, only 259 remained of the seven tribes.

(B B E, 30.)

Wea Township, in the northeast corner of Miami County, was also named for the Wea Indians.

Wea is the name of a township in Norton County.

Wea is a small village in the northeast corner of Wea Township.

Wea has been used as a street name in several of the towns in the Old Wea reservation---Paola and Somerset in Miami County, and DeSoto in Johnson County.

Wewoka, the name of a lost town of Douglas or Leavenworth County. It was incorporated as a town

in 1857 by a band of pro-slavery men.

(K S H Col. XII, p. 490.)

Wewoka is a Creek word derived, according to one authority, from ú-iwa or ú-i, 'water' and wók̄k̄is, 'it is roaring'; hence 'roaring water'. Boyd gives about the same derivation: uewa, 'water' and wohkoto, 'to bark'; i.e., 'barking water'. Wewoka was the name of a former upper Creek town on Wewoka Creek, Elmore County, Alabama. It was also the name of the former capital of the Seminole nation in Oklahoma.

(B B E, 30 & Boyd, "Local Ind. Names".)

Wewoka is still the name of a stream and village in Oklahoma.

The projected Kansas town was perhaps given the name of Wewoka by Andrew J. Isaacks, first attorney-general of Kansas Territory, and one of the promoters of several early towns, whose former home was in Louisiana. With him in the Wewoka project were A. W. Jones, G. W. Clarke, Alexander Major, and Wm Doak.

(K S H Col. XII, p. 490.)

"White Church", in the center of Wyandotte County, "was so named from the Indian name of the old Methodist Mission, which was opened there in 1832. The Indians so called it because the church was painted white.

(Morgan, "Hist. of Wyandotte County" p. 55.)

White Cloud, one of the important towns of Doniphan County, was named for White Cloud, an Iowa chief. His Indian name was Ma-has-ka or Mo-hos-ka, which signifies, 'white cloud'. (His wife's name was Raut-che-wai-me, 'female flying pigeon'.) Mahaska with his band of Iowas came to Kansas in 1837. He was killed in the Nemaha region, 1854. (See Mahaska.)

(Blackmar, & K S H Col. X, p. 323.)

The son of old Mahaska was known by the name of James White Cloud. There was a big family of White Clouds, prosperous members of society, who figured in the early history of Kansas. The present James White Cloud, a very old man, a grandson of old Mahaska, is still living near the town of White Cloud. With him dwell three generations of White Clouds - Louis, Daniel, and James the Third.

(Mrs. Alice Gray Williams, of Oneida, a letter May 15, 1926.)

White Cloud, Dickinson County, is listed with the extinct towns of Kansas.

(K S H Col. XII, p. 471.)

White Hairs Village, Labette County, was the name of a town which grew up on the site of the Osage chief's settlement. In 1865 the name of the town was changed to Little Town. When Oswego was

started five miles north, Little Town was gradually moved there.

(K S H Col. XII, p. 490.)

White Hair was chief of the Grand Osages who settled with his band in what is now Labette County sometime between 1812 and 1825. Many remains of Indian occupancy have been found around Oswego. A Catlimite pipe or pipe of peace at one time was plowed up, and sand stone mortars, arrow heads, lance heads, and many other relics have been picked up. White Hair died at his camp on the Verdigris in 1869.

("Democrat," Oswego, March 1, 1888.)

Wichita, the county seat of Sedgwick County, was named for the Wichita Indians, who had a camp in the vicinity of the present city long before the city was contemplated.

(K S H Col. XII, p. 475.)

Several conflicting analyses of the word Wichita are given.

Wi'chita' is thought by some to be of uncertain origin. The tribal name is Kitikiti'sh (Kirikirish), a word of uncertain meaning, but probably, like so many tribal names, implying, 'preeminent men'.

(B B E, 30.)

Another authority gives the word Wichita the meaning, 'scattered lodges'.

(Blackmar.)

"The Wichita Eagle" perhaps gives the correct analysis of the word. The writer was a man who had

lived among the Wichitas many years. He procured his information from an old Wichita chief, Towoconia Jim, and Edgar Hendricks, a well educated Indian. Towoconia Jim told him that a long time ago in the travels of the Wichita, they had met some French and Spanish, who desired to know the meaning of their Indian name. They had told them 'A-hors Widtsa-taw', and the whites shortened it to Wichita. A-hors, means, 'people'; Widts, 'two'; a-taw, 'north'; hence 'two people from the north'. The Wichita is a combination of two ancient Indian families of the North, one of them being Tawoconias.

("Wichita Eagle" Nov. 10, 1908.)

The "two families" probably referred to the White Panis, who dwelt along the Platte River, and farther west, and the Black Panis or Wichita, in the south. "Tawoconias", no doubt referred to the Tawokoni, a sub-tribe of the Wichita. The Wichita belong to the southern branch of the Caddoan linguistic family. "They were known to the early French traders as, Pani Fique, 'Tattooed Pawnee'. The Kiowa name was similar, Tu quet, 'those who tattoo'.

(B B E, 30.)

(The Black River, tributary of the Rio Grande, received its name from the Black Panis, who lived along its banks.)

Just when the name Wichita was given to the tribe, is not definitely known. In all the older records the Wichita are known as the Pani, or some form of this word.

Marquette on his map of 1673, locates the Pana (Pawnee of north branch) in the territory of what is now Nebraska, and the Paniassa (Wichita or southern branch of the Pawnee) just west of the Kansa, in what is now Kansas. (See Pawnee.)

Charlevoix in his Journal of 1761 in describing the Arkansas River makes this statement, "This river, it is said, has its rise in the country of a nation of Indians called Black Panis, who I believe, are better known under the name of Panis Ricaras." Shea explains in a foot note that the Black Panis refers to the Wichita, and probably Charlevoix had them confused with the Arikara (Ricaras) or northern branch of the same linguistic family.

(Charlevoix, Part II, p. 229.)

LaHarpe's map of his Journeys of 1718-1722 locates Les Paniassa villages on the Rivière des Arkansas ou Tonti, just south of Pays des Osages.

(Hempstead, "Hist. of Arkansas" p. 16.)

On the map of North America in the Jeffery Atlas (1778) the Black River is called the Wachiatas or Black. (This is perhaps the earliest record using the name Wichita.) In some historical sketches of 1806, the tribe is spoken of as the Washita, which form is preserved in the Washita River in Oklahoma. In

some documents of 1856 we find the present spelling, Wichita. In the Kwapa dialect it is spelled Wi-si-ta; and in the Osage Witsita'.

(B B E, 30.)

(The Wichita Indians have given us many place names---(in United States) Wichita Mountains, Washita River, Waco City, Kickai Hills, Kechi (town) Wichita (city) and many others.

After years of controversy, it has been proved by most historians that the Wichita country was the fabled Quivira of the Coronado Expedition, 1541. (See Quivira.)

The history of the city of Wichita really begins with the establishment of a trading post at that point in 1863 by J. R. Meade. The Wichita Indians were then occupying the land, and he named the place, Wichita Indian Camp. "As early as 1860, William Mathewson, the original Buffalo Bill, freighted through the Wichita Indian Camp, and in 1869 settled on a claim near the town site." A postoffice was established in 1868.

(Blackmar.)

Wichita County was organized in 1873 and named for the Wichita Indians by the late Colonel M. M. Murdock, who was a member of the state senate at the time.

At this time the country was nothing but rolling prairie, inhabited only by a few cattle men. Prior to 1885 there were only seven dwellings in the county, all belonging to stock men.

(Blackmar.)

Wichita Township is located in Sedgwick County, the township in which the city of Wichita is situated.

Wichita Heights was the name of a town in Sedgwick County, now listed with the lost towns of Kansas.

(K S H Col. XII, p. 490.)

Wichita Indian Camp was the first name for Wichita. (See Wichita.)

Wichita is the name of a street in Wichita.

Winnebago Street in Satanta was named from the Winnebago tribe of Indians. (See Satanta.)

Winnebago is derived from either the Chippewa word winipig, 'filthy water'; or the Sauk and Fox winipyāgohag, 'people of the filthy water'.

(B B E, 30.)

The Winnebago is a Siouan tribe belonging to the Chiwere Group, whose dialect is intimately related to the Iowa, Oto, and Missouri, and distantly related to the Dakota and Ponco. They formerly dwelt around



Lake Winnebago, Canada.

(B B E, 30.)

Winona, the name of a town in Logan County, is a well known Indian name.

In Santee dialect, the meaning is, 'first born child', (if a girl). (The name originated in an old Sioux legend in which a Siouan maiden committed suicide because her relatives sought to make her marry against her will.)

Winona was the name of the chief village of the Kiyuksa band of Mdewakanton of the Dakota Sioux, on the site of the present Winona, Winona County, Minnesota.

Gannett cites Wenona, a city in Illinois, and Wenonah, a city in New Jersey, as coming from the same origin.

("Place Names in US".)

Wenona, in Santee Sioux, is the name applied to a snake, found in southern California and the south west.

(B B E, 30.)

Winona is the name of a township in Logan County, in which Winona is located.

Winona is the name of a lost town in Doniphan County.

Winona is a street name in Kansas City, and Lawrence.

(By a vote taken a few years ago through some magazine, Winona was voted the most beautiful word in the English language.)

Wisconsin is a street name in many of our Kansas towns.

Mr. Lawrence gives the meaning of Ouisconsin, written by the French for the name of the river, as coming from the Sauk Indian word, meaning 'wild rushing channel'; but he adds that this has not been confirmed.

("Nat. Geog. Mag." Aug. 1920.)

Another authority quotes Haines in his "North American Indians", as explaining the word thus: "The name was first given to the stream or river. The word was given by Marquette as Mesh-bou-sing and Mish-kou-sing. The letter m afterwards was changed to w, and the letter u changed to n, making it 'Wish-kin-sing'. The word given by Marquette is supposed to mean, 'strong current', a feature that especially marks this stream in high water." The name of the stream was given to the territory and later to the state.

("R R Place Names" p. 9.)

Father Hennepin in his "Narrative of the Voyage to the Upper Mississippi", refers to the river as "at the mouth of the Miskousing or Meskousing." (Page 18) In another place he states in speaking of the river "called by the Indians, Onisconsin or Misconsin." (Page 135.) And in several places we find the spelling Ouisconsin.

(Shea, "Dis. and Exp. of the Miss. Valley.")

Kelton gives still another interpretation:

"The Indian name for the country is, Wishkons; in the locative case Wishkonsing; for the river, Wishkonsiwi-Sibi. The on has the nasal sound as in French. The meaning of Wishkons was probably, 'a prairie' or simply 'grass'. "From the fact that some early writers spelled it Mesconsing, also Misconsin, it might be inferred that the name of the river was originally Maskossiwi-Sibi, 'grass river'."

(Kelton, "Annals of F. Mackinac" p. 158.)

Another authority gives Wisconsin as the name of a group of tribes living on the banks of the Wisconsin River, including the Sauk, Foxes, and others. They give these spellings, Ouesconsins, by Le Sueur (1695); Ouisconsins by Smith (1766); Wiskonche, French document (1689).

(B B E, 30.)

Wisconsin as a street name is used in the following cities: Cawker City, Greensburg, Lawrence, Kansas City, Ogallah, White Cloud and perhaps others.

Wolf River, Doniphan County, emptying into the Missouri River, was called Sunta-nesh-mang-a, by the Iowa Indians. When the whites settled Doniphan County, they gave the river the translated form, 'Wolf River'. Tradition has it that a great battle was fought on Wolf River about 1844, between the Sauk and Foxes and Pawnees, where Severance now stands. (The Wolf River is said to be the crookedest river in all Kansas. This information was given to Mr. Remsburg by Father Hamilton, an early missionary among the western Indians.)

(Remsburg, "Topeka Daily Capital" Sept. 23, 1908.)

(George R. Remsburg has made an intensive study of the Indian, and of Indian remains in northeastern Kansas.)

Gray gives the name, Shnetonga Sepo, as the early Indian name for the Wolf River. (Perhaps the Delaware name, as sipu or sepu is the Delaware name for river.)

(Gray, "Doniphan County History" p. 43.)

Wolf River Township was named for the Wolf River.

(Gray, "Doniphan County History" p. 43.)

Won-zap-peach, 'Tar Springs, the name of some

springs in Miami County is perhaps an Algonquian word.

(Connelley, K & K p. 14.)

Wyandotte, in Wyandotte County, is one of the most interesting historic places of the state. It was named directly for the Wyandot Indians, the town being located on a Wyandot, 'Float'. (See Wyandot Float.)

(Morgan, "Hist. of Wyandotte County".)

'The Islanders' or 'Dwellers on a Peninsula', is the meaning usually given for the word Wyandot.

(B B E, 30.)

The Wyandot belong to the Huron branch of the Iroquoian linguistic family, who dwelt along the St. Lawrence River in what is now Ontario, when the whites discovered North America. The French gave them the name Huron (q.v.). The name Wyandot comes from Wentohronon, the name of an Iroquoian tribe who sought an asylum with the Huron confederation in 1639. The Hurons shortened the name to gendat or Wendot, [Bis something like the sound of oi or ow, diphthong]. The significance of the word is doubtful, but the most obvious meaning according to one authority is, 'The Islanders' or 'Dwellers on a Peninsula', because the Wendot had been living on St. Joseph

Island, or a peninsula in Georgian Bay.

(B B E, 30.)

Another student of ethnology gives the origin of the word Wenrohronon as "Awēñro' rōñ' no<sup>n</sup>", probably from a combination of the noun, awēñ' rā,' the Huron form of the common Iroquoian vocable denoting, 'scum', 'moss', 'lather' with the verb stem o, 'to float', 'to be in solution' etc. ----with the tribal appellative suffix, rōñno<sup>n</sup> 'people'. Awēñ' rō', (ouenro in the Jesuit Relations)----signifies 'where scum floats on the water'; hence Awenrohronon means, 'the people or tribe of the place of floating scum'." The suggested meaning is that the Wenrohronon lived in the vicinity of the famous oil spring of Alleghany County, New York.

(B B E, 30.)

(Or the word Yendot may have come from Yah-weh-noh, the name of the daughter of heaven, as found in the Wyandot cosmology.)

The English corrupted Wendot to Yendot, Guyandotte, and finally to Wyandot. Wyandot is still the official name of the tribe. The English added another t, and the French added the e. Wyandot town was incorporated with the spelling Wyandott. Later the French form was adopted for both city and county.

(B B E, 30 & Morgan, "Hist. of Wyandotte County".)

(The Wyandot version of creation as told by Mr. Connelley, as it was given to him by an old Wyandot, is very interesting. "In the beginning the people were all Wyandots. They lived in Heaven. Hoo-wah-yooh-wah-neh, the Great Spirit or Mighty Chief, led them. His daughter, Yah-weh-noh, was a beautiful virgin. She became very ill and could not be cured. At last the chief medicine men held a council. They said, 'Dig up the big apple tree that stands by the lodge of Hoo-wah-yooh-wah-neh. Have the beautiful virgin laid on a bed of boughs near it, so that she can watch the work. She will then be cured.' The strongest warriors of the tribe dug all around the roots of the tree, when lo! it fell through. The spreading branches caught Yah-weh-noh, and carried her with the tree down through the hole it left. Below all was water. Two swans saw the beautiful maiden falling. One of them said, 'I will catch her'. The two swans then called a council of all the swimmers and water tribes to decide what to do with the beautiful young woman. The turtle finally agreed that if some of the others would bring up from the bottom some earth, and put it on his back he could carry the young woman. The earth was brought up and put on the turtle's back. Immediately a large island formed and became what is known as North America, which was to the Wyandots, all the earth. The great turtle carried all the island on his back. Occasionally he became tired and tried to shift his great load, which caused the island to shake and vibrate. Yah-weh-noh, in wandering about the island, found an old woman in a hut. She stopped with her and twins were born to Yah-weh-noh. They were boys. One was good and the other was all that was bad. The good one was called Made-of-Fire. The bad one was known as, Made-of-Flint. When the boys grew to manhood they enlarged the island and agreed to people it with the things of the earth. They separated each to do his half, according to his ideas of the fitness of things. Made-of-Fire made everything just as the Indian desired, for his heart was full of love. All the animals were kind and gentle, and did not fear the Indians. Made-of-Flint, however, made the rough mountains, and monster animals, and everything he made was abhorrent to the Indian's mind. When they had done, each, by agreement, inspected the other's work to modify it. Neither could completely destroy the other's creations. Each was dissatisfied with the other's work. Made-of-Fire, because of his brother's was all bad, and Made-of-Flint,

because the other's was all good. Each changed the other's work as much as possible, which made all things have drawbacks as well as advantages.-----

(Connelley, "Wyandot Folk Lore" p. 67.)

The Wyandot was one of the highest type of aborigine, one of the first to adopt the civilization and religion of the white; in fact their story of the creation suggests many of the incidents of the Book of Genesis.

(B B E, 30.)

The history of the Wyandot is one of persecution. Always small in numbers, they were driven from place to place by their enemies. In 1748 we find them along the Ohio River, greatly reduced in number, claiming most of the territory of the Ohio. Here they prospered and took on ways of civilization of the whites, until, when they came to Kansas in 1843, they brought with them a constitution and a stock of ideals of self-government founded on ideas of justice and equity. They bought land of the Delaware in Wyandotte County, and began building homes and improving their lands.

(Morgan, "Hist. of Wyandotte Co." p. 59-70.)

Through the terms of the treaty of 1855, the Wyandot were declared citizens of the United States. But by the treaty of 1867, when they were given a reservation in Oklahoma their tribal rights were restored. (See Tauromee.)

(B B E, 30.)

Most of those of mixed blood, however, remained in the city they helped to found. Many of the best families of Kansas City boast of Wyandot blood. The outcome of the trouble about the old Huron burying grounds a few years ago, shows the prestige of the Wyandot descendants in the city. (See Huron.) Many of the old Wyandot families have most interesting histories, especially the Walker and Armstrong. Most of them were mixed with white blood; many of them descended from a white child stolen by the Indians and adopted into the tribe--as the father of the Walker family. From the Walker home came William Walker, who was provisional governor of Kansas, during her stormy days. Both the Walker and Armstrong families were educated and cultured. William Walker not only



spoke the Wyandot language, but could converse in English and French fluently.

(Morgan, "Hist. of Wyandotte County" p. 59-70.)

Wyandotte, the oldest town of the state, was founded by the Wyandot Indians. John McIntyre Armstrong built the first house on the present site of the city. This house was completed July 1, 1844, and he began teaching school less than a year after their arrival from Ohio. This was the first free school in Kansas. The same year, they built a church, out of which grew the Washington Boulevard Methodist Church of today. The town company was organized 1857 and in 1858 Wyandotte became an incorporated city under the name of 'The Inhabitants of the Town of Wyandotte'. The first streets were Minnesota, Nebraska, Kansas, Washington, and Tau-roo-mee. Tau-roo-mee was the name of one of the Wyandot chiefs at this time. (The first wedding in Kansas was in Wyandotte - that of Abelard Guthrie and Quindaro Nancy Brown.) (See Quindaro.) In 1886 the city of Wyandotte was incorporated with Kansas City, Armourdale and Armstrong, into the present Kansas City, and Wyandotte, the name that rightfully should have been perpetuated in the metropolis of Kansas was erased from the map.

(Morgan, "Hist. Of Wyandotte County" & Blackmar.)

Wyandotte County, named for the Wyandot Indians, can rightfully claim the earliest white settlement in Kansas. The first white man to visit the county was perhaps Charles Le Sueur in 1705, on his return from a mining expedition to the head waters of the Mississippi River. He passed up the Mission River as far as the mouth of the Kansas. And in 1804 Lewis and Clark passed along the eastern boundary of the county on their famous exploring expedition to the west. They discovered a number of old Kansa villages, among them an ancient village site a little east of what is now White Church. In 1812, the Choteau brothers, Canadian Indian traders, established a trading post just below the present site of Kansas City, later washed away in a flood. The Methodist Mission among the Delawares was established in 1831, and the Baptist Mission the next year. Wyandotte, the smallest county in the state, was formed from the southeastern part of Leavenworth County by an act of the legislature of Jan. 29, 1859.

(Morgan, "Hist. of Wyandotte County".)

Wyandot 'Floats'. When the Wyandots came to Kansas in 1843, they were able to purchase but a small tract from the Delaware reserve, only thirty-nine sections in extent. By the treaty made with the Wyandots, when they ceded their lands in Ohio and Michigan to

the United States, they were promised a tract in the Mississippi Valley to contain 148,000 acres. So besides the purchase in Wyandotte County, certain members of the tribe were given the right to choose 640 acres a piece of public land. These pre-emptions were called 'Floats'. They were very convenient for town sites, because they could be acquired without the trouble and expense of complying with the ordinary pre-emption laws. Old Kansas City and Wyandotte were on the Armstrong 'Float'. Lawrence was located on the Robert Robertaille 'Float', and North Lawrence was on the Joel Walker 'Float'. Topeka, Manhattan and Emporia were also built upon Wyandot 'Floats'.

(K S H Col. VIII, p. 85.)

Wyandotte Township is the township in Wyandotte County, in which Kansas City is located.

Wyandotte as a street name is quite popular. Of the towns examined the following have a Wyandotte Street: Baxter Springs, DeSoto, Elk Falls, Kansas City, Longton, Manhattan, Pawnee and Satanta.

Wyoming, a postoffice in Marshall County, was perhaps named for the state of Wyoming.

Wyoming comes from the Delaware word, M'cheuwomink, 'upon the great plain'. The native name was corrupted into Chiwaumuc, Wiawamic, Wayomic, Waiomink etc., until

it finally reached the more euphonious form of Wyoming, a word which was long supposed to signify, 'field of blood'.

(B B E, 30.)

Boyd gives almost the same interpretation:

M'cheumoni or M'cheuwami, meaning, 'extensive flats'.

The North Branch of the Susquehanna was called by the Delawares, M'chuweami-sipu, 'the river of extensive flats'. The Iroquois called this river Gahonta, a word of similar meaning. Sipu in the Delaware language is 'river'.

(Boyd, "Indian Local Names" (Pa.).)

Heckewelder said of the Susquehanna River:

"The south branch they call M'chewami-sipu, or to shorten it, M'chwewormink, from which we have called it Wyoming. The word implies, 'The river on which are extensive, clear flats'." The Moravians usually wrote it Wojomik, 'great plains or bottom lands'.

(Beauchamp, "P N of N Y".)

"The word Wyoming was made widely known by the poet Campbell in his 'Gertrude of Wyoming', 1809, an imaginary tale, the scenes and incidents of which are connected with the massacre of the settlers of July 3, 1778, by British soldiers, Tories and Indians in the above named picturesque valley." The designation Wyoming applied before 1744, to a settlement of Shawnee and Mahicans. From 1744 until 1756 this was made up of Shawnee, Mahican, Iroquois, Munsee and Naticoke. After the latter date it was the village of the leading chief of the Delawares and Munsees, at the present site of Wilkes-Barre, Pennsylvania. The name was also applied to the valley.

(B B E, 30.).

Yuma, Cloud County, was perhaps named for the Yuma Indian tribe.

The word Yuma is derived from Yahmáyo, 'son of the captain'. It was the title of the son of the hereditary chief of the Yuma tribe of the Yuman linguistic family. The name was through an error applied to the tribe by the early Spanish missionaries. They called themselves, Kwich-an.<sup>a</sup>

(B B E, 30.)

Gannett gives the meaning, 'sons of the river', as the name for the Yuma tribe.

(Gannett, "Place Names in U S".)

ADDENDA

Chentean, the name of a street in Lyndon, is likely an Indian word, as many of the streets in Lyndon do have Indian names, such as Black Hawk, Keokuk, Tugua etc.

Chico or Checo, the name of a spring, one mile west of the present site of Galena, may be of Indian origin. It may have received its name from the Osage Chief Pah-che-ka, who presided over the Little Osages in southeast Kansas during pioneer days.

Or Checo may come from the same source as Checo-mingo, the name of a hill in Columbia County, New York. Checo-mingo is an Algonquian word, meaning 'place of eels', being one form of She-ko-me-ko.

(Beauchamp, "P N of N Y" p. 46.)

Or Chico may be a Spanish word from one of the following place names: the name of a city in California, Montana, Texas or Washington, or the Chico River in Argentine Republic.

Chico, a town in Cherokee County, near the site of Chico Spring was established in the days of the lead and zinc boom in southeast Kansas about 1867. The town was afterwards abandoned.

(K S H Col. VII, p. 246.)

Chico, a village in Saline County was located December 1885, and abandoned in 1888.

(K S H Col. XII, p. 475.)

Choteau Creek, Montgomery County, about eight miles northeast of Independence was named after a Choteau Indian trader who had established a trading post on its banks in the early days of Kansas. I was told that this Choteau was a half-breed Osage Indian.

(Hill, of Independence.)

This may be a mistake. The original Choteau family of fur traders, who figured largely in the pioneer life of Kansas, was of French descent. Some of the later generation married into the Osage tribe and are still living with them in Oklahoma today.

(K S H Col. IX, p. 268.)

Auguste Choteau of New Orleans, father of the Kansas Choteaus, was one of the founders of the city of St. Louis.

(Blackmar.)

There was a large family of Choteaus connected with the Kansas and Missouri fur trade - Pierre, Frederick, Frances, Cyprian, Louis, Pierre Jr., James, Charles, Edward etc. They are closely connected with Indian history of the early days. In 1804 Pierre Sr. was appointed by President Jefferson as agent of the Indians west of the Mississippi. Many of the Choteaus acted as interpreters at the Indian agencies.

(Thwaites, "Early Western Travels" V XVI p. 275.)

The name Choteau dotted the early maps of Kansas: As early as 1813 Francis and Cyprian Choteau had built a trading post at what was called "Four Houses". (See

Tiblow.) In 1825 the same brothers established another post on the Kaw River about a mile from the old Methodist Mission.

(K S H Col. IX, p. 574.)

Choteau Trading Post, established by Francis G. on an island in the Missouri River about three miles below Kansas City, was washed away in the flood of 1826.

(Blackmar.)

Choteau's Landing and Trading Station constituted the whole of Kansas City, Kansas in 1833.

(K S H Col. IX, p. 281.)

In 1842 another Choteau trading post was founded on Mill Creek in Johnson County.

(Blackmar.)

Choteau Trading Post, Linn County, was established 1834 by Choteau and Girard. For a number of years the furs collected here amounted to three hundred thousand dollars annually - all paid for with whiskey, tobacco and trinkets.

(K S H Col. IX, p. 570.)

This Choteau was the scene of the bloody massacre (1854) of the "Free-State" men by Captain Hamilton and his men from Missouri.

(KS H Col. p. 430.)

Choteau Island in the Arkansas River was one of the landmarks of the old Santa Fe Trail. It was named for "the great Indian trader of St. Louis, the father of all the Choteaus. Here he made one of his largest



camps and took in rich furs, not only of the plains, but of the mountains also."

(K S H Col. VII, p. 51.)

Choteau Island was perhaps located in the upper ford of the Arkansas River just above the present town of Hartland, Kearney County. It was so named because of the disastrous expedition of 1815-17, when Choteau retreated to this island to withstand a Comanche attack.

(K S H Col. IX, p. 569.)

Colusa, the name of a township in Cherokee County, may be derived from the Indian word Kolusah.

The Koluschan is a linguistic family embracing the Tlingit. The name however is said to be derived from the Russian kalushka meaning, 'a little trough' or from the Aleut word, kaluga, signifying 'a dish', the allusion being to the concave dish-shaped labrets worn by the Tlingit women. Colouse, Colusa, Colusi, Ko-ru-si are some of the spellings given.

(B B E, 30.)

Colusa is a small town in Gray County.

Cow Creek, Rice County was so named by the Kansa Indians from buffalo (cow), as along its banks the buffalo congregated in great herds. Cow Creek was the end of the old Kaw Trail. (See Kaw Trail.)

Iantha, the name of a creek in Anderson County, may come from the word Kantha, 'swift', the Iowa name

for the Kansa tribe.

Iantha or Ianthe, was also the name of a former village in Anderson County. The town was laid out in 1856, the first town in the county. Later the name was changed to Kansas City, and in 1858 the project was abandoned.

(K S H Col. XII, p. 480.)

Iuka, Labette County, was established in 1866. It was later abandoned.

(K S H Col. XII, p. 480.)

Iuka was at one time the county seat of Pratt County. The first settlement was made in 1877 by a band of Iowa people.

Iuka is the township in Pratt County in which the village of Iuka is located.

Iwacura, is listed with the lost towns of Clay County.

(K S H Col. XII, p. 480.)

Kansada, the name of a village in Ness County, is perhaps a coined word from Kansas and Ada.

Kenoma Creek, a branch of Pottawatomie Creek, Franklin and Anderson counties, may have an Indian name.

Kenamo or Kenemo, the name of a lost town in Shawnee County may be derived from the word Kenoma Creek. The town was laid out by Joseph Allen in 1856.

(Andreas, p. 534.)

Koloko, the name of a lost town of Washington County, may be of Indian origin.

Lost Springs is one of the historic points of Marion County. The Springs was a famous stopping place on the old Santa Fe Trail. A trading post was established here as early as 1859.

(Blackmar.)

The following story is told as to the origin of the name. When the whites first began crossing the plains of Kansas the Indians zealously covered up these springs to save them. Many years later when the springs were accidentally found, they were given the name of Lost Springs.

(Helen Baker, a former teacher of Lost Springs.)

Medina, a discontinued postoffice on the Union Pacific in Jefferson County was at one time a prosperous little town with a weekly newspaper and a dozen business establishments.

(Blackmar.)

Medina was established in 1865 and named for Medina, Ohio, at the suggestion of John Speer of Lawrence, whose former home had been in the Ohio town.

(Andreas, p. 521.)

Medina, Ohio was named for Medina, Wisconsin, which was named for Medina, Arabia.

(R R Place Names.)

Medina, Arabia, is a holy city, the goal of Mohammed's Hegira, and the place of his tomb.

(F & W Dict.)

Mingona is one of the lost towns of Barber County, having been vacated in 1901.

(K S H Col. XII, p. 483.)

The word Mingona may be derived from the name Mingo. (q.v.)

Neptawah, the former name for Oxford in Sumner County may be a Kaw word.

(K S H Col. XII, p. 484, & Connelley.)

Papan or Pappan, the name of a ferry across the Kansas River near the present site of Topeka in pioneer days, is generally spoken of as an Indian name. The landing place on both sides of the river was called Papans Landing. The Papan family, however, were French Canadians, who had emigrated from Montreal to St. Louis in the latter part of the eighteenth century. In the early thirties of the next century four Papan brothers came to Kansas as fur traders. Three of the brothers married half-breed girls and settled in Shawnee County on lands allotted to their wives. These brothers started the first ferry across the Kansas River in 1842.

(Andreas, p. 532.)

It is interesting to note that Vice-President Curtis is a descendant of Louis Pappan, one of the above mentioned three brothers. Charles Curtis is the son of Captain Orren A. Curtis and his wife Ellen Pappan; Ellen Pappan was the daughter of Louis Pappan and his wife Julie Gonville; Julie Gonville was the daughter of Louis Gonville; and his wife, who was a daughter of the Kansa Chief, White Plume or Wom-pa-wa-ra, 'he who

scares all men'. This makes Curtis one eighth Kansa.

(K S H Col. p. 358.)

Pardee, the name of a small village in Atchison County, is often mistaken for an Indian word. But the little village was named in honor of Pardee Butler, a minister and enthusiastic "Free-State" man who came to Kansas in pioneer days.

(Andreas, Atchison County.)

Tatonka, Ellsworth County, now listed with lost towns of the state, may have a Kaw name.

(K S H Col. XII, p. 488 & Connelley.)

(Tatonka is not listed in the gazetteer hence it is an original Kansas name.)

Tehama, the name of a village in Cherokee County, might well be mistaken for an Indian word. However Tehama or Tihama is the name of a plain on the west coast of Arabia. The meaning of the word is 'low land'.

Utica, the name of a village in Ness County, might be mistaken for an Indian word. But the name Utica goes back to an ancient Phenician city of Africa on the Mediterranean Sea, twenty-five miles northwest of Carthage, the successor of Carthage (is the leading city of Africa.

(F & W Dict.)

(There are twenty-one Uticas in the gazetteer.)

Wakeeney, formerly spelled Wa-Keeney, county seat

of Trego County might be classed as a pseudo-Indian name. The town was founded by James F. Keeney and Albert E. Warren of Chicago, who purchased two entire townships of land from the Kansas Pacific Railroad Company. The town site was surveyed and platted in March 1878, and was given a name coined from the names of the two founders, Wa-Keeney.

Wakeeney is the township in Trego County in which Wakeeney is located.

Wallula, the name of a station and postoffice in Wyandotte County, may be of Indian origin.

Except for place names the Indian dialects have added little to the English language. We find less than 30 common nouns which have been incorporated into our language. The following may not be a complete list but it includes all the Indian words in common usage.

Caucus, perhaps an Algonkin word meaning 'to speak, counsel, incite'; whence kaw-kaw-asu, a counsellor. In Capt. John Smith's works we find "Their elders, called cawcawwas soughes".

(Skeat)

Hickory, an American tree of the genus carya. A North American Indian term, short for pohickery, recorded in 1653; Virginian powchicora. (Trumbull)

(Skeat)

Hominy, maize prepared for food. (West Indian.) Milke Homini, used by Capt. John Smith. From Indian anhuminea, 'parched corn'. (Webster). Trumbell gives appuminneonash, with the same sense. (Skeat)

Kinnikinick, kinnikinic (also killikinick, kilikinic; Algonkin, lit. 'a mixture', 'that which is mixed'.) 1. The leaves or bark of several plants (willow, sumac, etc.), smoked either with or without tobacco by the American Indians. 2. The trailing ericaceous plant Arctostaphylos Uvaursi, or bearberry common northward in America, as well as in the Old World.

(Cent.)

Manito, 'a spirit, a fetish'. (Algonkin). 'Gitche Manito, the mighty'; Longfellow's 'Hiawatha'. From the Algonkin manitu, manito, 'a spirit', 'a demon'.

(Skeat)

Moccasin, moccassin, mocassin, 'a shoe of deer-skin etc.' Spelt mocassin in Cooper's 'The Pioneers,' ch. 1. From the Powhatan mockasin; Algonkin makisin; Micmac mkasun. Capt. John Smith cites Indian 'mockasins, shoes'.

(Skeat)

Moose, 'the American elk'. Capt. John Smith has 'moos, a beast bigger than a stagge'. The native Virginian name; Abnaki mus; Penobscot muns; Algonquin mons.

(Skeat)

Musquash, 'a rodent quadruped.' Capt. John Smith has the plural musquassus. (Skeat). Algonkin muskquash; Chippewa miskwasi, 'it is red.' Same as muskrat.

(Cent.)

Opossum, an American quadruped. Orig. opassom in the language of the Indians of Virginia. (Skeat) Other forms given, opossom, opassum, oposon, oppossum, opossoun, opassom. (New Eng.)

Pemmican, 'a preparation of dried meat'. A cree form pimikkan, pimican, 'a bag filled with a mixture of fat and meat'; for pimiy, 'grease'. Cf. Algonkin pimite,



'grease'. The e is an error for i.

(Skeat)

Persimmon, 'a date-plum, the fruit of a tree of the genus *Dios pyros*'. Virginia Indian word: putchamins is the form used by Capt. John Smith. Spelt pessimmins in 1612. Algonkin pasimine, 'to cause fruits to dry;' from pas 'to be dry'.

(Skeat)

Powwow, pow-wow, pawaw, powah, powwau, powawe, pow-waa etc. Algonkin (Narragansett) word, pow waw or powah. A priest, sorcerer, or medicine man of the North American Indians.

(New Eng.)

Raccoon, racoön, 'a carnivorous animal of North America. From Virginian dialect of Algonkin. Arathkone is the form used by Wm. Strackey (1610); rackoon, by Bailey (1735). "A beast they call aroughcun, much like a badger" is a sentence from Capt. John Smith's works.

(Skeat)

Sachem, 'a West Indian Chief': "The Massachusetts call their kings sachemes, a sentence from Capt. John Smith. (See Sagamore).

(Skeat)

Sagamore, 'a West Indian Chief'. Sagama is the form used by Captain John Smith. Micmac sakamow, 'a

chief'. (See Sachem).

(Skeat)

Skunk, 'a North American quadruped'. An Algonquin word, contracted from the Abenaki seganku; perhaps an incorrect form of segongw. (See Chicago).

(Skeat)

Squash, Massachusetts Indian askutasquash, in which asq, pl asquash, means 'raw, green, immature, applied to fruit and vegetables used green or uncooked.'

(Webster).

Squaw, 'a female' (North American Indian.) Massachusetts Indian squa, eshqua; Narragansett squaws; Cree iskwew; Delaware ochqueu, khqueu. Found in compounds: squaw-berry, squaw-huckleberry, squaw-man, 'a white man who has married a squaw', squaw-mint, squawroot, squaw-vine, squaw-weed.

(Cent.)

Tepee, 'An American Indian wigwam or tent'. Dakota, tipi from ti, 'to dwell', plus pi, 'used for'. (Webster) Given also teepee in the Century Dictionary.

Toboggan, 'a kind of snow sledge'. A Canadian rendition of the Algonkin word odabagan, 'a sledge'; Micmac tobaakun, tobakun; cf. Ojibwa odaban. Other forms toboggin, taboggan, tarboggin.

(Skeat & Cent.)

Tomahawk, 'a light war-hatchet of the North American Indians'. Capt. John Smith has tomahacks, 'axes'. Found in most Indian dialects: from the Algonkin tomehagen,

Mohegan tumnahegan, Delaware tamoihecan; Micmac tumigun from the Cree dialect otamahuk, 'knock him down'; otamahwow, 'he is knocked down'. (Skeat)

Totem, 'a natural object, usually an animal, used as a badge or token of a clan, among North American Indians. In Longfellow's Hiawatha, 'Each his own ancestral totem'. Said to be from the Algonquin otem, with a prefixed possessive pronoun; giving nt'otem 'my totem'. (Skeat) Ojibwa kitotem, 'thy family mark', nindotem, 'my family mark', from kikin-, 'thy', ni-, nin-, 'my', plus t- or d- from the stem, plus otem, possessive stem of ota, 'a family mark, a totem'; of ododam. "The name came into English use in the 19th century from the Indians of the Great Lake region". Used in forms: totemic, totemism, totemist, totemistic, totemy. (Cent.)

Wahoo (American Indian); also written washoo, whahoo. 'A North American shrub, the burning bush'. Wokas, 'the name given by the Klansath Indians of Oregon to the yellow pond lily of that region.' From the Klamath wokash, 'seed of the pond lily'. Spelled also wokus, wocus, wocas.

Wampum, 'small beads used as money'. Wampom, wampame, wompam, probably from the Narragansett wompi, 'white' and -ompeag, a suffix to denote a string of money; whence the compound wampumpeag, or briefly, wampum. Of Algonkin wah, 'white'; Massachusetts wompi; Delaware wapi.

(Cent. & Skeat)

Wankapin, also yoncopin (North American Indian),  
'the water-chinkapin'.

Wapiti, the American elk. Also wappiti, wapite,  
wappite; from the Cree wapitew, 'dirty white, grayish'.  
(Cent.) Skeat has Cree wapitik, 'white deer'; cf.  
Delaware wapi, 'white.' (Skeat)

Wigwam, 'an Indian hut or cabin'. Also weekwam;  
from an Algonkin word; in Abnaki wigwom, Micmac wigwom,  
Senape wikwam, Ojibwa wikiwam, Etchemin wikwam, weekwakm;  
Natick (Mass.) wekuomut, 'in his (their) house', Cree  
wikiwak, 'in their house'. (Cent.)

Wikiup, 'a kind of hut used by nomadic Indian  
tribes'. Dakota wakeya, wokeya.

"So the day of their glory is over,  
And out on the desolate waste,  
The far-scattered remnants yet hover,  
Like shades of the long-vanished past."

(Connelley, "Wyandot Folk-Lore").

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