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An Organization of the Scientific Investigation of the Indian Place-nomenclature of the Maritime Provinces of Canada.

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An Organization of the Scientific Investigation of the Indian Place-nomenclature of the Maritime Provinces of Canada.

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The aboriginal place-nomenclature of any country, rendered distinctive, as it usually is, by both music and mystery, will always possess a great charm for a large number of people. It thus offers an exceptional opportunity, of which local historians have only rarely taken full advantage, to tie history to geography and thereby give a more vivid interest to local archæology and annals. Its thorough study, however, is beset with many difficulties, for which reason the imagination has great scope, and tends to warp, as in history generally, the facts to fit the fancy. Therefore, much error is current which, however agreeable, it is the duty of the historian to replace by truth, however unpleasing. The subject is one which, from all points of view, is worthy of scientific investigation; and this I propose to attempt to give it, so far as concerns the Maritime Provinces of Canada, in this article and some others to follow. The effort seems the more worth while for the reason that a beginning and organization once made may form a basis upon which others may build in the remaining parts of the Dominion.

There are three stages in the progress of knowledge of this subject.

I. THE CONVENTIONAL STAGE.—In this the forms and interpretations of Indian place-names given by authorities popularly considered the best are accepted without question, and if authorities differ, then there is general acceptance of the forms which are most pleasing to the imagination. But in fact even the explanations given by the best authorities commonly have much the same origin, viz., a selection of the most pleasing from among many possibilities. This is the stage of common local belief, popular guide books, tourist literature, newspaper lists of local place-names, and even of the general historical works.

II. THE INTERROGATIONAL STAGE.—In this the attempt is made to collect all of the available forms and interpretations of the words, and such other information as bears upon the subject; then any agreement exhibited by the data is accepted without further analysis as expressing the truth, or the probable truth. This is the stage of the most of the works devoted especially to Place-nomenclature, and is represented in Canada by Rouillard's *Noms Géographiques de la Province de Québec et*

des Provinces Maritimes empruntés aux Langues Sauvages (Quebec, 1906),* and by P. G. Roy's *Les Noms Géographiques de la Province de Québec* (Lévis, 1906). At its best this stage involves the collection of the earliest forms of the names, not only from printed works, as in the case of the above-mentioned books, but also from MS. records in land offices, etc., and it involves also the use of data obtained by interviewing the living Indians. My own earlier work upon the Place-nomenclature of New Brunswick, (published in these *Transactions*, II, 1896, ii, 175-289) belongs in this class.

III. THE INVESTIGATIONAL STAGE.—In this the strictly scientific method of induction is followed. All preferences, preconceptions, and prejudices are eliminated so far as can be done. All possible sources of information are searched and their relative values are carefully weighed. Particular importance is attached to data from original and disinterested sources, especially the earliest recorded forms of names, which are sought in such matter-of-fact places as ancient deeds, grants, etc. The psychological and etymological principles involved in name-giving and word-changing are taken into account. All available sources of information about the native language are made use of, especially all existent dictionaries, vocabularies, and grammars,—for the construction of the native language as well as its vocabulary is important. The testimony of the living Indians is sought, but with the understanding that this is subject to many errors, and that the trained white philologist, with his knowledge of the psychological and philological, as well as the etymological and geographical data, can reach conclusions far more likely to be correct than those of even the most intelligent Indian. The investigator also makes himself acquainted, personally and thoroughly, with the places in question, since the connection between Indian place-nomenclature and the natural characteristics of a place is usually very close. All of these data taken together constitute the evidence, which the investigator marshals and weighs, precisely as in any other scientific investigation or in any court of law (for the methods and aims of the two are substantially identical), deducing therefrom a verdict, which may be “proven,” “probable,” “possible,” or “uncertain.” This is the final stage in the study of the subject. It has not yet been applied in any part of Canada.

* Partly in the interest of historical accuracy, and partly for my own satisfaction, I wish to point out that a large proportion of the interpretations of New Brunswick place-names in Rouillard's work, although credited to Father Bourgeois (of St. Joseph's College, Memramcook) are identical with those in my earlier work (in these *Transactions*) on New Brunswick Place-nomenclature, and were evidently taken from that work, though without the customary acknowledgment, by Father Bourgeois.

I have spoken of the errors to which Indian testimony upon Indian place-nomenclature is subject. In the first place, the living Indians have in many cases lost the aboriginal forms of their own place names, especially in long settled districts, through adoption of the corrupted and familiarized forms used by the whites: and when questioned as to the meaning of these words, they explain them from the Indian roots that happen most to resemble the modern form of the name, with a result which is utterly wrong. This very same thing is often done by white philologists, including some of the missionaries; and the literature of the subject is full of absurd derivations based upon the effort to interpret corrupted place-names from genuine Indian roots. It is because the Indian names have been so much corrupted by the whites that the search for the very earliest recorded forms becomes so important. In the second place, the ordinary unsupported statements of living Indians made to the usual white inquirer are apt to be mendacious. The Indian does not lie purposely to the white man on these matters,—but he does lie incidentally, for the same reason that we tell “white” lies among ourselves, viz., not in order to deceive but in order to be polite. It is especially fatal to the acquisition of the real truth if the inquirer gives any hint of the answer he expects, for the Indian knows full well the art of polite flattery through agreement with one’s opinion. Moreover an Indian, like a white man, when consulted as a specialist, does not like to confess ignorance in his specialty, and if he does not know the correct answer, is apt to manufacture something, especially as the matter seems to him not at all important. All Indian information, therefore, should be taken with reservation, and not accepted as truth until confirmed from other sources. On the other hand, it is entirely possible to enlist the sympathetic understanding and intelligent aid of some of the older Indians, who, when once they have grasped the inquirer’s motives, and know that their replies can be tested, become of the greatest aid to the investigator.

In any genuine investigation, it is just as important to expose old error as to expound new truth. It is by no means sufficient to prove the truth and ignore the error, trusting that the right will triumph, for, on the one hand, errors, especially if started under the auspices of some great name and pleasanter than the truth to believe, have a wonderful vitality, and on the other, if ignored, they are sure sooner or later to be dug out and triumphantly displayed by some superficial student as the real truth overlooked by the investigator! The only logical way for the investigator is to recognize error as a worthy enemy, and then proceed to demolish it by the same scientific methods which he uses for the demonstration of the truth.

In my treatment of the Indian place-nomenclature of the Maritime Provinces, I shall first discuss certain names of which the origin is certain in order to make use of the roots and forms thus determined for an attack upon those which are obscure. If I seem over-long in the discussion, I would remind the reader that there is in scientific literature a better quality than brevity, and that is accuracy. In expressing the sounds of words, and their roots, I have chosen, though only after much consideration, to use the ordinary and familiar sounds of the letters as pronounced in English, instead of the special alphabet now commonly used by philologists. The reason is this, that I wish my papers to be understood by all readers, and the special alphabet is intelligible only to those already versed in its use. It is this alphabet, by the way, which is used by M. Chamberlain, in his *Maliseet Vocabulary* so often cited in the following pages, and also by A. S. Gatschet, while Rand, in his *Dictionaries and Reader*, uses the signs commonly employed to express pronunciation in our dictionaries, and E. Jack uses, as I do, the ordinary English pronunciation.

The Indian tribes involved in this study are the Micmacs, who live along the coast of the Gulf of St. Lawrence, and in the Peninsula of Nova Scotia: the Maliseets, who live along the Saint John River: the Passamaquoddies, who are merely a geographical division of the Maliseets living at Passamaquoddy Bay: and the Penobscots who live on the Penobscot River and in the vicinity. All are Algonquins speaking related dialects, which differ, however, in many details; but while the Maliseets and Penobscots differ but slightly from one another, both differ considerably from the Micmacs.

Oromocto.

LOCATION AND APPLICATION.—The name of a river in the south-central part of New Brunswick, flowing into the Saint John River below Fredericton from the southwest: also two lakes at its sources: a village at its mouth: an island near by in the Saint John: and some shoals below the island. The river is fully described and mapped, with comments on its local nomenclature, in the *Bulletin of the Natural History Society of New Brunswick*, No. XXII, 1903, 192.

The word is pronounced by residents as if spelled UR-A-MUCK'-TOE (the UR as in URN), though the country people say rather AIR-A-MUCK'-TAH.

HISTORY OF THE WORD.—It makes its earliest known appearance in a French seigniorial grant of 1684, where it occurs as LA RIVIÈRE DU KAMOUCTOU, a very obvious misprint for RAMOUCTOU (*These Transactions*, V, 1899, ii, 312). The authoritative Franquelin-de Meulles map of 1686 has the form LE RAMOUCTOU, copying no doubt the same original as the preceding document (*Op. cit.*, III, 1897, ii, 364). On an original and excellent map by Father de Rozier, of 1699, however, this river bears the name MEDUCTU (*Op. cit.*, XII, 1906, ii, 60) not, as might be supposed a bad misprint for RAMOUCTOU, but because of a cartographi-

cal confusion with a different river, as I have been able to explain fully (*Op. cit.*, II, 1896, ii, 250, and III, 1897, ii, 372). This error persists through most of the maps of the French period, excluding the name RAMOUCTOU, which is only restored in maps of 1755 and 1757 by Bellin and then in the corrupted form RAMATOU. The earliest use of the word in English records that I can find is upon the great map of the Saint John River, made in 1762 by Captain Joseph Peach, where it appears as ARAMOGATOK (*MS. Copy in the Canadian Archives*). A report on the Saint John River made in the same year by Captain R. G. Bruce has RAMUCTA (*MS. in Public Record Office*), while a plan of the Saint John made in 1764 by the engineer John Marr has RAMUCTOU (*MS. Copy in the Canadian Archives*). In 1765 Charles Morris, Surveyor General of Nova Scotia, in his official map and report on the Saint John River, used the form OROMOCTO (*MS. in Public Record Office*). In 1786 George Sproule, Surveyor General of New Brunswick, on his fine large official map of the Southwestern part of New Brunswick, used OROMOCTO (*These Transactions*, VII, 1901, ii, 412); and the great authority of that map, which must have been much copied though itself in manuscript, fixed this form as a standard which has been followed down to this day. Other early uses of the word, of course, occur, though obviously derived from those here given; and there are likewise sundry variants and misprints *e. g.*, OROMOCKTO, ERRAMOUCTAU, OROMUCKLE, as I have elsewhere noticed (*These Transactions*, III, 1897, ii, 395; VII, 1901, ii, 264).

ANALYSIS OF THE WORD.—The Indians now living on the Saint John, members of the Maliseet tribe, recognize the word as of Indian origin, and still use it among themselves. Newell Paul, one of the best informed, accurate, and interested of the older generation of Indians, pronounced it for me as WEL-A-MOOG'-TOOK (the OO in both cases sounded as in COOK), and that is the usual form, while others have given it to me as WEL-A-MOOG'-A-TOOK, the second A being sounded but slightly, as indeed is the initial W. The G, as in so many other Indian words, is really sounded between G and K, and can be written quite as well one way as the other. It has been given as WE-LA-MOK'-TUK by M. Chamberlain, our best authority on the Maliseet language (in his *Maliseet Vocabulary* page 60) and as WÉ-LA-MOOC-TOOK by the late Edward Jack who knew these Indians well (*Journal of American Folk-Lore*, VIII, 1895, 204). If now, we compare these versions of the word with the earlier forms recorded above from both French and English sources, and remember the fact, illustrated throughout our Indian place-nomenclature, that the Indian L was almost invariably adopted by the French as R, and that the W is faintly sounded, it is evident that they are all forms of the same word, which can best be written WEL-A-MOOK'-TOOK. Peach's form was obviously taken directly from the Indians, but those of Bruce, Marr, and Morris are so closely like the spelling in the French documents as to make it clear that they were obtained from French sources—no doubt from Acadians then living on the Saint John. Our form OROMOCTO has therefore come through the French from the Indian WEL-A-MOOK'-TOOK.

We turn now to the meaning of the word. Newell Paul told me, without hesitation, that it meant LOOKS HANDSOME; VERY WELL INDEED, (in the words of my notes), while another of the older Indians has told me that it means HANDSOME RIVER. But more than one of these Indians has told me that the word is not Maliseet but Micmac, as Edward Jack has also affirmed to me. Moreover, there is ample confirmation of its Micmac origin from another source—namely, the Micmac Indians apply exactly the same name, WEL-A-MOOK'-TOOK to Cains River, a large Branch of the Miramichi River lying wholly within Micmac territory—a river, by the way, which is fully described, with comments upon its local nomenclature, in the *Bulletin of the Natural History Society of New Brunswick*, No. XXVIII, 1910,

201. The Indian name of the river appears as OUELAMOUKT upon the same Franquelin-de Meulles map of 1686, above mentioned, which gives the Oromocto as LE RAMOUCTOU. The Maliseets call Cains River MIK-MA-WE-WEL-A-MOOK'-TOOK, that is MICMAC'S OROMOCTO, the syllable A-WE signifying always the possessive (literally, MICMAC-HIS-OROMOCTO). This name is also given by M. Chamberlain as MIK-MA'-WE-WI-LA-MUK'-TUK (*Op. cit.*, 58), while Edward Jack gives it as MICH-MA-WE-WÉ-LA-MOOC-TOOK (*Op. cit.*, 204). It seems quite clear, therefore, that WEL-A-MOOK'-TOOK is a Micmac name, and to be interpreted in that tongue. It may seem at first sight wholly improbable that a Micmac place-name would occur in Maliseet territory, but, as I shall show in the later articles of this series, this is only one of a number of Micmac place-names existing upon the lower Saint John, and along the coast of the Bay of Fundy to Passamaquoddy and into Maine.

For the origin of the Micmac word we turn naturally to that invaluable storehouse of information upon the Micmac tongue, the works of the great Micmac scholar, Dr. Silas Rand. In his *Micmac-English Dictionary*, page 169, occurs the word WELA-MOOK to which is given the meaning BEAUTIFUL, KIND, and the same word occurs in connection with words meaning BEAUTIFUL, PRETTY, in his *English-Micmac Dictionary*. It would be possible, were it necessary, to analyze this word into its components, but it is enough to point out that the root WEL is an inseparable prefix having the meaning GOOD and occurring in several place-names of the Maritime Provinces, as will be shown in future numbers in this series. Thus much for the WELAMOOK; as to the TOOK that is perfectly clear. It is an inseparable suffix, sometimes having the distantive form TA-GOOK, meaning RIVER, and occurring in many place-names in this region in both Micmac and Maliseet territory, as will later appear. WEL-A-MOOK'-TOOK, then, means HANDSOME RIVER. I feel sure, however, that the word HANDSOME does not refer so much to the scenery, as to the general character of the river from the Indian point of view, which includes easy travelling for canoes as an indispensable element. It is especially true, that "handsome is what handsome does" in the mind of an Indian. Newell Paul told me that the word includes the idea of easy navigability for canoes as well as the scenery, and this would harmonize well with Rand's meaning KIND. Moreover, it is a fact that both of the rivers known by this name WEL-A-MOOK'-TOOK are distinguished above all others in their respective regions by the ease of canoe navigation along their principal parts. This I know from personal observation of them both, from their sources to their mouths. The Oromocto for the twelve miles from the St. John to the Forks, and for a little farther up the North Branch and two miles farther up the South Branch, is a winding deadwater stream of the easiest and most pleasing character, while Cains River for the lower half of its course is of very gentle current, largely a series of long still-water reaches broken only by occasional rapids of the most insignificant sort. I think there can be no question that this distinctive feature has originated the name in both cases. The word HANDSOME, therefore, does not exactly express the real meaning of the word. It could be rendered into French, I presume, as LA BELLE RIVIÈRE, but the nearest equivalent in English to the idea contained in the word is our somewhat colloquial expression, A FINE RIVER, which, I think, almost exactly expresses the idea the Indians had in mind, and which accordingly may be adopted as the best meaning.

It should be noted before leaving this part of our subject that a second form of the name is given by M. Chamberlain, who writes WE-LA-MO'-KÉT (*Op. cit.*, 60) and by Edward Jack, who gives me in a letter the form WI-LA-MO-GIT. But these variants are perfectly clear; they are simply the roots WEL-A-MOOK with the

suffix **TOOK**, or **A-TOOK**, meaning **RIVER**. shortened to **T**, signifying **PLACE**. It is as if we were to say in English not **OROMOCTO RIVER**, but **THE OROMOCTO**. The locative suffix **K** by the way, was very commonly omitted by the French in adopting Indian place-names.

In the light of the history of the word it is evident that a better spelling than **OROMOCTO**, and one at the same time more consonant with its best local pronunciation, would be **ORAMUCTO**, which would have also the advantage of giving a more euphoniously-composed word—a variety of vowels being more pleasing than a monotony. But the spelling **OROMOCTO** has been fixed by over a century of the best usage and should therefore be retained as the standard form. Moreover, it has the highest official sanction, since it has been adopted by the Geographic Board of Canada.

OTHER EXPLANATIONS OF THE NAME.—The first attempt to explain the word that I have been able to find, occurs in a list of place names of Indian origin published by the geologist Gesner in the *New Brunswick Courier* for Nov. 18, 1837, where its meaning is given, without analysis, as **DEEP RIVER**. This explanation was adopted in local literature, where it occurs commonly; and it is given the endorsement of Edward Jack, who knew the Indians well, in an article of his upon place-names (*Journal of American Folk-Lore*, VIII, 1895, 204). The facts above given suffice, I think, to show that the word **DEEP** is here descriptive of canoe navigation, and is really in harmony, though incompletely, with the meaning **FINE RIVER**. I have myself given the meaning **GOOD RIVER** "in the sense of having plenty of water for canoe navigation" (*These Transactions*, II, 1896, ii, 259). The only other explanation I have found was given me by the late A. S. Gatschet, of Washington, a distinguished authority upon Indian matters, who suggested in a letter a possible connection with **WELAM**, meaning **SEA SALMON**; but his thought was based merely upon coincidence of the words and not upon any direct evidence.

SUMMARY.—The word **OROMOCTO** is certainly of Micmac Indian origin, a corruption of **WEL-A-MOOK'-TOOK**, and means **FINE RIVER**, in description of the attractive character of its lower course from the point of view of Indian interests.

Magaguadavic.

LOCATION AND APPLICATION.—The name of a river in southwestern New Brunswick, flowing into Passamaquoddy Bay from the north: also two lakes at its source: a railroad station near the lakes: and applied formerly, and still sometimes by old people, to the settlement which is now the town of St. George. A detailed description, with large-scale maps, of river and lakes is contained in a fully-annotated reprint of the journals of the first surveyors, published in the *Collections of the New Brunswick Historical Society*, III, 1909, 167, a work which gives also the Indian names of the principal branches, with comments thereon.

The word is invariably pronounced by residents of the region as if it were spelled **MAC-A-DAY'-VEE**, although it is spelled always in print, upon maps, in newspapers, etc., as **MAGAGUADAVIC**, or else in a form closely approximating thereto. The only exception to this spelling that I have noticed is a local abbreviation of **M'DAVY** for the Station by railroad men, though even the railroad company uses the full form in its time tables. The preservation of the cumbersome spelling in face of the simple pronunciation is a remarkable nomenclatorial phenomenon, which probably arose in an historical circumstance mentioned below.

HISTORY OF THE WORD.—It makes its earliest known appearance in an official document of the French period, a grant of land made in 1691 at the mouth of the river, in the form MARICADÉOÛY, which I think is without doubt a misprint for MACICADÉOÛY (*These Transactions*, V, 1899, ii, 307). I do not find it again in French records of any kind. Its earliest English use occurs in the journal of an early settler, John Boyd, in 1763, where it is spelled MAGEGADEWEE, though the form may have suffered editorial alteration (Kilby, *Eastport and Passamaquoddy*, 107). In the journal of another early settler, William Owen, of 1770, it appears as MAGEGADEWY (*Collections of the New Brunswick Historical Society*, I, 204). The form MACADAVICK which apparently is used in 1779 in the journal of Col. John Allen, who knew this region well, is probably a later editorial alteration (Kidder, *Revolutionary Operations in Eastern Maine*, 273), for in his map of 1786 he has MÉQUICADEWICK (*These Transactions*, VII, 1901, ii, 264). A report made undoubtedly by Charles Morris Surveyor General of Nova Scotia prior to 1780, has MAGEGADAVICK (*Massachusetts Historical Collections*, III, 1794, 94), and another official report of 1784, by Colonel Morse, has MAJIGGADEWY, surely a misprint for MAGIGGADEWY (*Report on Canadian Archives*, 1884, xxxiv, lii). Upon the fine map of Southwestern New Brunswick made by George Sproule, Surveyor General of New Brunswick in 1786, it appears as MAGUAGUADAVICK, adopted, without doubt, from a survey made of the river the year before, (*These Transactions*, VII, 1901, ii, 412). The journals of Campbell and Peters, who in 1796-97 surveyed the river with great care for the Commissioners on the International boundary, and who worked for months in the company of Indian guides, use the forms, MAGAGAWDAVIC and MAGAGAUDAVIC respectively, while George Sproule, no doubt partially under the influence of his own earlier spelling, adopted the form MAGAGUADAVICK on the official map compiled from their surveys in 1798 for the Boundary Commission (*Collections of the New Brunswick Historical Society*, III, 1907, 174; *These Transactions*, VII, 1901, ii, 254). This map by Sproule, though itself unpublished until lately, became the original for this part of the province on all subsequent published maps, which have followed its spelling except for the final K, making it the standard to our own day, though incorporating an error, as will later be noted. It was without doubt the impetus given this form by the prominence of its official use in the boundary disputes (for the United States claimed this river, though unsuccessfully, as the St. Croix of the International boundary), which has kept to the present the cumbersome spelling in face of the much simpler pronunciation. Probably the pronunciation originally matched the longer form, but clarified itself gradually to the present simplicity.

ANALYSIS OF THE WORD.—The Indians now living at Passamaquoddy and on the Saint John River all recognize the word as Indian, and still use it among themselves in its aboriginal form. Newell Paul, one of the most trustworthy of my Indian friends, gave me the word as MAG-IG-A-DA'-VIC (I quote my note-book), while a well-informed Indian at Passamaquoddy gave me MAG-EE-GA-DA'-VIK; and others have given similar forms. Edward Jack wrote it MA-GA-GUA-DAVIC (*Journal of American Folk-Lore*, VIII, 1895, 205); M. Chamberlain gives ME-KI'-KA-TE'-WÉK (*Maliseet Vocabulary*, 59), and A. S. Gatschet, a high authority on the Algonquian languages, gave it as MEGIGADÉWIK (*National Geographic Magazine*, VIII, 1897, 24). These forms, all taken independently from the Indians, are obviously in substantial agreement with those cited above from the various old records, thus showing very clearly that we possess without question the aboriginal form of the name, which may best be written MAG-E-GAD-A'-VIC, the G being hard, and the accented A long as in ATE.

As to its meaning, the Indians agree. Thus Newell Paul told me that it means BIG EEL RIVER, and added that the Indians "used to catch the biggest eels ever caught, in that river and lake." Edward Jack gives RIVER OF BIG EELS (*Op. cit.*, 205); Gatschet (*Op. cit.*, 24) gives RIVER OF MANY EELS, though in a later letter to me he stated that it should be RIVER OF BIG EELS, and the same explanation has been given me by Mrs Wallace Brown of Calais, Me., who knows the Passamaquoddies well. In view of the facts the roots of the word become perfectly clear. The syllable MAG is a prefix meaning BIG, not, however, in Maliseet and Passamaquoddy, but in Micmac (Rand, *English-Micmac Dictionary*, 36, where several examples of its use are given). It is found in a good many place-names as will appear later in this series. The second syllable, A or E, is simply separative between the preceding and following roots, as Rand's examples illustrate. The next root is GAT or GAD, or KAT or KAD (the letters g and k, also d and t being almost indistinguishable in Indian), which is the Micmac word for EEL, though the Passamaquoddy word is also similar. The next root is the dissyllable A-WEE, which is the Micmac possessive, meaning ITS, the W being sounded, as is commonly the case, more or less like V. The final syllable, omitted, it will be noticed, from most of the earlier known uses of the name, is K, which is a locative termination, signifying place, possibly standing here for a reduction from TOOK, meaning river. Thus the full form of the word would be MAG-E-GAD-A-WEE-K, meaning exactly BIG-EEL-HIS-PLACE, or, as we would say, BIG EEL PLACE. There is, I believe, not the least doubt as to the correctness of this meaning.

It will be noticed that the spelling GUA of the third syllable of our standard form does not correctly represent the Indian root, nor is it found in any of the recorded forms excepting only those given by Sproule, with whom it originated evidently in some error, doubtless a clerical substitution of GUA for GAU, which latter does fairly represent the sound. Its use by Edward Jack, above noted, is no exception, since he was obviously influenced by its modern spelling.

It may seem at first sight an objection to this interpretation that the place is in Passamaquoddy and not Micmac territory. But, as I show elsewhere (in Oro-mocto following) and shall prove later in detail, many, if not most, of the place-names along the Fundy coast far into Maine are of Micmac, not Passamaquoddy or Penobscot origin.

This interpretation moreover, receives interesting confirmation from another and appropriate source, for Rand gives as the Micmac name of Liscomb Harbor, Nova Scotia, MĒGADĀWĪK, obviously the same word as MAGAGUADAVIC with the separative, or second, syllable omitted, and assigns to it the meaning WHERE THE BIG EELS ARE TAKEN (*First Reading Book in the Micmac Language*, 91). In his *Micmac-English Dictionary*, 182, Rand gives two other place-names into which the root GAT or KAD, EEL enters, and Gatschet (*Op. cit.* 21) gives another on Grand Manan.

The question now arises as to the appropriateness of this name to the locality. My own knowledge of this point being inadequate, I applied to two persons who know the river particularly well. Mr. James Vroom of St. Stephen, N.B., writes me that eels are very abundant and very large all along the main river [Magaguadavic] for two miles above the fall [at St. George]; that the river, through this distance, is a deadwater such as eels particularly like, and that a place where they are especially abundant is the Eel Pond, so called, just where the branch (or Canal) to Lake Utopia leaves the main river. Captain Charles Johnson of St. George confirms this information and extends it, saying that eels are abundant everywhere in the river and lakes, and that they occur plentifully also in the salt water basin below the

falls at the town of St. George "where the Indians used to spear them." And he gives many additional particulars in illustration of their large size and unusual abundance. The eel, as is well-known, was a favorite fish, and a main reliance of the Indians. The name BIG EEL PLACE therefore expresses a very striking and important characteristic of this river from the Indian point of view. As to the appropriateness of the name at Liscomb Harbor, Mr. James R. Laing, Postmaster of that place, writes me that Liscomb is a good locality for eels though no better so far as he knows than some neighboring places.

In the light of the history of the word as cited above it is plain that MAGAGUADAVIC, sanctioned by high official use and recognition for more than a century, should remain the standard form of the word, although it involves a minor error of spelling, and its Indian form could be rendered better by MAGEGADAVIC or MAGAGADAVIC. It is however wholly improbable that the word can retain indefinitely its cumbersome spelling; and the best form for expressing its actual pronunciation, while retaining as much of its origin and history as possible, would be MACADAVIE.

OTHER EXPLANATIONS OF THE NAME.—The earliest explanation of any kind that I have found is contained in a memorandum of an interview in 1796 between the British Agents of the Boundary Commission and some Passamaquoddy Indians, which reads "MAGAGUADAVIC was so called on account of the high hills upon it" (Kilby, *Eastport and Passamaquoddy*, 115). The same meaning is given by Robert Cooney in 1832 (*History of Northern New Brunswick*, 24), by Abraham Gesner in one of the earliest known lists of New Brunswick Place-names (in the *New Brunswick Courier* for Nov. 18, 1837). This explanation has been much repeated in various local publications, and is that commonly accepted locally. But the name contains no root that bears any resemblance to any word for HILL, while the evidence for EEL seems perfectly conclusive. I think there is no doubt that this interpretation arose in a misunderstanding of the pronunciation of the Indians by the British agents afore-mentioned, who mistook the word EELS for HILLS, a very natural error; and this explanation once given has been copied and repeated by one writer after another without investigation down to this day.

SUMMARY.—The word MAGAGUADAVIC is certainly of Micmac Indian origin, a corruption of MAG-E-GAD-A'-VIC, and means BIG EEL PLACE, in description of a characteristic feature of the river highly important from the Indian point of view.

Upsalquitch.

LOCATION AND APPLICATION.—The name of a river in Northern New Brunswick flowing into the lower part of the Restigouche from the south: also a lake at its source.

The river is fully described, with a brief explanation of its name, in the *Bulletin of the Natural History Society of New Brunswick*, No. XXII, 1903, 179.

Two different types of pronunciation of the word are in use. The literary, and educational, pronunciation, also used by some residents, is UP-SAL-QUITCH' following the spelling very exactly. The local pronunciation, used by most residents and by all country people and lumbermen, varies considerably, being AP-SAGOOCH', AP-SE-QUISH', AP-SET-KETCH', or AP-STI-GOOSH'. Rev. W. H. Herdman, in his history of Restigouche, which region he knew well, says of it "generally pronounced AB-SA-QUISH, and vacillating from that to AB-STA-GOUCHE." (*St. John Sun*, Feb. 8, 1883.)

HISTORY OF THE WORD.—It appears for the first time, so far as known, upon a detailed map of the Restigouche River made in 1786 by W. Von Velden, a surveyor from Quebec, with the spelling UPSATQUITCH, (*MS. in the Crown Land Office at Fredericton*). I cannot find it again until 1814, when it occurs upon the fine published map of Eastern Canada, entitled *Cabotia*, by Purdy, in the form UPSALQUITCH, with the first T of Von Velden's form replaced by L, but otherwise the same. It next appears upon Bonnor's large map of New Brunswick, of 1820, as UPSALQUITCH, evidently copied from Purdy. Upon a MS. plan of 1831 in the Crown Land Office, apparently the earliest of the New Brunswick plans to show the name, I find ABSETQUATCH, but the published maps followed Bonner, and thereafter one another, in using UPSALQUITCH. This latter spelling, accordingly, has come down to our day as the standard map form, which of course has determined the literary and other polite usage.

ANALYSIS OF THE WORD.—The Micmac Indians now living at Restigouche, and in various parts of New Brunswick, all use the name and recognize it as Indian. Joe Martin, the very well informed Chief at Mission Point, pronounced it for me as AB-SET-QUETCHK' (I quote my notes), and I have obtained it from other Indians in similar form. The great Micmac scholar, Rand, gives it as APSETKWĒCHK (*First Reading Book in the Micmac Language*, 102). The late Edward Jack gave it to me as UP-SET-QUITCH-QUE, "the que pronounced as in French," and Mr. Michael Flinne, late teacher of the Micmac school at Eelground, near Newcastle, obtained it for me as AP-SET-KWETCHK. The close agreement of these forms, obtained authoritatively from independent sources, and their correspondence with the forms of Van Velden and of the plan of 1831, makes it certain that we possess the aboriginal form of the name, which can best be written AP-SET-KWECHK'.

As to its meaning, substantially all good opinion agrees. Joe Martin, above-mentioned, told me the name signifies SMALLER RIVER, which is substantially the same as the LESSER RIVER given by Cooney as long ago as 1832, (*History of Northern New Brunswick and Gaspé*, 223); while the same explanation is given as an alternative by Herdman in his work earlier mentioned. Rand gives A SMALL RIVER (*Op. cit.*, 102); Edward Jack gave me LITTLE BRANCH. This general meaning, moreover, is confirmed from other sources also.

The aboriginal form in conjunction with the meaning leave no question as to the roots of the word. The root APSĀK, which occurs as APSAT in some combinations, means SMALL (Rand, *Micmac-English Dictionary*, 25); while the root QUETCH is obviously the word KWEK (or QUEC or GWEK) meaning A MINOR RIVER, or, as we say in English, STREAM (the termination for a larger river being TOOK or TAGOOK). This termination KWEK or GWEK is common in Micmac place-names especially in its full form of BOO-GWEK as will later appear. (Compare KOUCHIBOUGUAC in the next paper of this series). With the root KWEK is combined the suffix TCH or CH, which is always the diminutive, signifying LITTLE, and here obviously used to give consistency to the idea of smallness: the final K is, of course, simply the common locative suffix signifying that the word refers to a place. We obtain somewhat the same locative effect in English by prefixing "The" to a place-name, as when we say "The Saint John," instead of "Saint John River." The full form of the word would then be APSET-KWEK-TCH-K meaning literally SMALL-STREAM-PLACE. The Upsalquitch, however, is by no means a small stream, absolutely, though it is small in relation to another, of which it is a great branch and with which it therefore comes into comparison, viz., the Restigouche. The word SMALL therefore here involves the idea, I believe, of comparison with the greater stream, and therefore is more exactly rendered by SMALLER (or LESSER),

precisely as we use in English the word Little River not so much in an absolute sense as in comparison with a Main River. This is confirmed by the use of SMALLER or LESSER in some of the meanings earlier given. We may therefore accept for ABSETKWECHK the meaning THE SMALLER STREAM, expressing contrast with the Restigouche. All of the reliable data we possess, are, I believe, in full harmony with this interpretation.

The same word occurs elsewhere in the Maritime Provinces. Thus Rand gives APSETKWETCK or APSETKWĒTC, (the TC being sounded like TCH) as the name for the smaller or eastern branch of the Avon River, N.S., and this is obviously the same word as our APSETKWECHK (*Micmac-English Dictionary*, 25, 180, although he locates our river erroneously on the Miramichi). Again Rand gives, APSĪBOOGWĒCHK, meaning LITTLE RIVER for Port Le Bear, Nova Scotia, (*Reader*, 97); here the roots are also plain, APSĪ is SMALL, and BOOGWĒCHK is simply the full form (also common in Micmac place-names as noted above) of which GWECHK or KWECHK is an abbreviation, and having the same meaning.

From these facts it is evident that the L of UPSALQUITCH, our literary form of the name, does not occur at all in the Indian word. But it is easy to see whence it came. It originated, I have no doubt, in the making of Purdy's map, from a simple error of transcriber or engraver, who mistook the T of Von Velden's UPSAT-QUITCH for an L. This error, once made, naturally persisted upon maps, and gradually crept into printed works, which influenced the pronunciation of those who make use of books and maps and follow these in the desire to be correct. But, as so often happens in such cases, the local users of the name, who are so little influenced by printed records, have continued to speak the original and more correct form. The form UPSALQUITCH should, however, remain the standard despite its illegitimate origin, for it is not only firmly fixed in literary usage, but is a far more pleasing and easily pronounced word than the original form.

The same name, furthermore, is applied, I believe, to yet another river. The Maliseet name for the Gaspereau River, the principal branch of Salmon River in Queen's County, New Brunswick, is OP-SKETCHK', as given me by a well-informed Maliseet Indian, who gave its meaning, though with some hesitancy, as NARROW STREAM. In view of the facts that (1) the word has a marked resemblance to APSETKWECHK, (2) Gaspereau bears to Salmon River a relation physiographically identical with that of UPSALQUITCH to Restigouche, and (3) the Indian names of most of the waters of the lower Saint John are Micmac, I think there can be little doubt that OPSKETCHK is identical in origin and meaning with APSETKWECHK, the word being somewhat softened and shortened by the Maliseets who adopted it from the Micmacs. I have seen the word written, in a book on sport in New Brunswick, as OBSCACHE, which forms a good familiarization of the name for future literary use.

OTHER EXPLANATIONS.—A meaning that is only partially correct is given by H. Y. Hind who writes AB-SAT-QUITCH, "the river that runs out small," (*Report on the Geology of New Brunswick*, 1865, 258). Very different is an interpretation given me by Mr. D. Ferguson, formerly a resident of Restigouche, who knows the Micmacs and their language well. He tells me he has understood it to be derived from APTSH, meaning MORE or AGAIN, AL-COOTCH or AT-COOTCH, BLANKET or COVERING, thus signifying MORE-BLANKET-RIVER, alluding to the coldness of travel upon it in winter (*These Transactions*, XII, 1906, ii, 52). This explanation is, however, much older, for Charles Lanman, in his *Adventures in the Wilds of the United States and British Provinces*, 1856, II, 47, gives the meaning BLANKET RIVER, and Herdman in the series of articles on the history of Restigouche already

mentioned, states that it is "said to mean BLANKETING-PLACE, the fertile flat at its mouth being the spot which the Indians used to reach in the course of their first days poling from their settlement at Big Point," though Herdman also gives LESSER RIVER as an alternative. These explanations have all an artificial appearance and moreover are not at all in harmony with the usual mode of construction of Indian place-names. But aside from that, an examination of the roots by no means sustains such a derivation. Thus, while APCH does mean AGAIN, I cannot find in any of Rand's extensive dictionaries any word for blanket or cover that is nearer than ANKOONOSOODE, A BLANKET, except ALGOW, A GARMENT, which, however, involves the L that does not belong to the aboriginal form. The explanation has probably arisen in somebody's effort to find roots to match the printed form of the name.

SUMMARY.—The name UPSALQUITCH is certainly of Micmac Indian origin, a corruption of AP-SET-KWECHK', and means SMALLER STREAM, in distinction from the main river, the Restigouche, of which it is a branch.

Manan.

LOCATION AND APPLICATION.—Two places bear this name. GRAND MANAN is a large island forming the southwestern extension of New Brunswick, and constituting a parish of the same name. PETIT MANAN is a small island off the coast of Maine a few miles east of Mount Desert.

Both are pronounced always exactly as spelled,—MAN-AN'. The PETIT however is pronounced as if an English word, with the stress strongly on the last syllable.

HISTORY OF THE WORD.—The name for the large island makes its first known appearance upon a map of 1607-8 by Champlain, where it is spelled MENANE (*MS. in possession of the late H. Harrisse*) and this is the form used by Lescarbot in his *Histoire de la Nouvelle France*, of 1609. Champlain also uses the same form in his *Voyages* of 1613, though his first spelling is MANTHANE; the latter however, is evidently an error, for he uses MENANE later, and corrects the first spelling in the new edition of his works of 1632. It was caused very likely by some echo of the name MENTHANE, a place in the Gulf of St. Lawrence which he mentions in connection with his voyage in the year 1610 (*Voyages, Laverdière edition*, 354). Father Biard in 1616 has first MENAUO, no doubt a misprint for MENANO, which he uses later. This in turn may possibly be a misprint for MENANE, though it may be an attempt to represent the Indian pronunciation given below (*Jesuit Relations, Thwaites' edition*, III, 262, IV, 24). The earliest appearance of the prefix GRAND that I have been able to find is upon the authoritative map of 1686 by Franquelin—de Meulles (*These Transactions*, III, 1897, ii, 364, though I find from a photograph of the original that the accents there given are an error of the copyist), where it appears as LE GRAND MENANE and the same form occurs in a seigniorial grant of 1693 (*These Transactions*, V, 1899, ii, 308). The earliest use of the word in English records that I have discovered is on a map of 1713 by Blackmore where it is written GREAT MANAN, the first known use of the present spelling (*These Transactions*, III, 1897, ii, 366). Later maps, by Southack and others have GREAT MANNANA ISLAND, (*Op. cit.*, 367). The GRAND first appears in English records on Popple's map of 1733 in the form GRAND MONAN (*Op. cit.*, 370). Mitchell's map of 1755 has GRAND MENAN (*Op. cit.*, 378). It appears in various forms down to 1772, when it is given as GRAND MANAN upon Wright's great survey

map of this region, which became the original for all this coast in Des Barres' remarkable series of charts issued as *The Atlantic Neptune*. The great authority of these charts fixed the form GRAND MANAN as the standard which has persisted to our own day, though the form MENAN still occurs as an occasional variant.

PETIT MANAN I have not been able to trace so fully. I find it first on the *Franquelin-de Meulles* map of 1686 as LE PETIT MENANE, and this form was evidently early adopted by the English in the present form of PETIT MANAN. An early MS. plan I possess, undated but belonging before 1700, has MANANOUZE.

The spelling Manan has not only become fixed by the best usage, but has been officially approved and adopted by the Geographic Boards of both the United States and Canada.

ANALYSIS OF THE WORD.—The Indians now living at Passamaquoddy and on the Saint John all recognize the word MANAN as belonging to their language. Different Indians have pronounced it for me as MUN-A-NOOK'. Rand gives the word as MUNANOOK (*First Reading Book in the Micmac Language*, 88), and A. S. Gatschet, a high authority, gives MENANÚK (*National Geographic Magazine* VIII, 1897, 22). As to its meaning, they also agree; they say it means THE ISLAND. Its roots therefore, are perfectly clear. It is the word MUN-AN, or MUN-A-AN (the middle A but slightly sounded) which is the Passamaquoddy word for ISLAND (as I know for myself; compare also Kellogg's vocabulary in *Massachusetts Historical Collections*, III, 1833, 181.) The OOK is, of course, simply the locative suffix meaning PLACE. The word was therefore originally MUN-AN-OOK', meaning ISLAND-PLACE, or THE ISLAND, used by the Indians in precisely the way that the white residents of Passamaquoddy refer habitually today to Grand Manan simply as The Island. The French, in adopting the word, dropped the locative ending, as they did commonly with our Indian place-names, and we have taken the word from the French.

The word MUN-AN (or MENAHAN), means also ISLAND in Penobscot, which explains its application to PETIT MANAN (Willis, *Collections of the Maine Historical Society* IV, 1856, 101; also Ballard, *Report of the United States Coast Survey for 1868*, 53). It is interesting to note that the form MENANOUZE, mentioned above as found on an old plan, seems to be a form of the diminutive (the syllable OUZE resembling some of the several forms of SIS meaning little), in which case it is the Indian equivalent for Petit (Little) Manan.

The root MANAN occurs also, I believe, in MONHEGAN on the coast of Maine and the neighboring MANANAS, which I take to be a corruption of MANAN-SIS, LITTLE ISLAND, SIS being a suffix signifying LITTLE; in MANAWAGONISH near St. John; probably in AMMENHENNIC, a group of islands near the head of the Long Reach on the Saint John; in MENASCOOK, the Indian name for Gannet Rock (near Grand Manan) and for Grassy Island on the Saint John; and in several localities in Maine (*Hubbard, Woods and Lakes of Maine*, 200, 201; *Moses Greenleaf, Maine's First Map-maker*, 123).

The word MANAN is Passamaquoddy Maliseet and Penobscot, but not Micmac, for the Micmac word for island is MÜNEGÓO (Rand, *English-Micmac Dictionary*, 148). The Micmacs indeed use MÜNEGÓO (or MINEGÓO), for Prince Edward Island in precisely the same way that the Passamaquoddies use MUNANOOK for Grand Manan (Rand, *Micmac-English Dictionary*, 185). When, therefore, Rand gives MUNANOOK as the Indian name for Grand Manan, (*Reader*, 88), he means the Passamaquoddy name, or else the Micmacs call it by the Passamaquoddy name, as is wholly probable. It is perhaps the inclusion of the name among words mostly

Miamac which has led Gatschet into one of his rare errors in saying that the word is Miamac (*Op. cit.*, 22).

OTHER EXPLANATIONS.—One of my correspondents at Passamaquoddy has informed me, on the authority of certain Indians, that the name is MENOUANOOK, containing the root of WOUAN (pronounced as one word) which means EGG, and he interprets the name as meaning PLACE WHERE THEY GO TO GET GULL'S EGGS. But this explanation requires a forced pronunciation, and leaves the first part of the word unexplained.

A very different origin has been given for Grand Manan. Thus, Thomas Baillie, in his excellent *Account of the Province of New Brunswick*, 1832, 118, makes it signify GREAT ST. MARY'S ISLAND. Baillie was Surveyor General of New Brunswick, and took this explanation, I have no doubt, from a very important Report on Grand Manan made by the Surveyor Donald McDonald in 1806, a document which is still in the Crown Land Office at Fredericton. In this Report the name is given as GREAT MARY ISLAND. Now MacDonald, in preparing his report, had visited Campbello Island where David Owen was then Proprietor. Among David Owen's papers preserved until recently at Campbello is a list of explanations of place-names prepared by him (*These Transactions*, XII, 1906, ii, 55), which list is dominated by the obsession that our principal Indian place-names were derived by the Indians from the French, as various examples later to be given in these papers will illustrate. On this basis he makes MANAN an Indian rendering of MARY, referring to the Virgin, and hence GRAND MANAN, an Indian rendering of a French GREAT MARY. Absurd though this explanation may be, it is really no worse than a good many others which are current.

SUMMARY.—The name MANAN, of Grand and Petit Manan, is certainly of Maliseet-Passamaquoddy-Penobscot Indian origin, a corruption of MUN-AN-OOK' and means ISLAND PLACE, or simply THE ISLAND (used as a proper noun), the prefixes having been added by the French to distinguish the two.

