

INDIAN NAMES

— IN —

NEW - YORK,

WITH A SELECTION FROM

OTHER STATES,

— AND SOME —

Onondaga Names of Plants, Etc.,

— BY —

W. M. BEAUCHAMP, S. T. D.

BALDWINSVILLE, N. Y.

*Follow of the American Association for the Advancement of
Science, etc.*

PRINTED BY H. C. BURGESS,
RECORDER OFFICE,
WASHINGTON, N. Y.
1895

place has other names and one of those is Dya-yu-ling-go, which Morgan interprets *Where the river comes out of the hills, from the river leaving its rocky banks and entering the broad and beautiful valley of the Genesee.* Another writer interprets it differently but with the same idea, *Where the water widens.*

Hach-ni-ge, a Seneca town of 1750. A Cusick defined this as *A man's old brother.*

Oba-qi, *Overseeing the water.* A Tuscarora village which may have been the same as the Tuscarora and Onondaga lived, much together, but it was on the west side of the river.

Dya-hah-gah, *The stream descends it; i. e., the bank.* Oseika village on the east side of the Genesee river in 1779.

De-o-westa, a neck of land below Portageville.

Gah-oh-gah-oh, *The gentle stream flows.* A recent village near East Avon.

Young-naugh, open woods eleven miles west of Horseys in 1779.

Besides the above, Powell gives Coon-rack-sha, which may be Genesee, Kan-wagen, and Kan-nons-ke-gon. The last has been interpreted for me as *Empty house.*

MADISON COUNTY.

Can-ka-nang, *Where the sun shines out,* according to Morgan. Chittawaung creek. Others, however, have defined it as *Where the waters divide and run north,* which is really without any true meaning. On a map of 1825 it is called Christy-ung and in another treaty Chid-shingo creek. A Cusick thinks this means *Northly flows,* the stream passing for many miles through low lands before it reaches the lake. After the Tuscarora came into Madison county it was sometimes called Tuscarora creek, from them. In 1767 Sir William Johnson said, "I met the Indians at the Tuscarora creek in Oneida lake." The Indians now know it as O-wa-ka-ge-ah, or *Porch creek.*

Seneca-ka-ka, *Long lake.* A small lake in the eastern part of the county near Oneida creek and mentioned in an early treaty. This seems the Sheoyates lake mentioned by D. Cusick, where the enormous bear and water hog fought.

Sen-a-to-ka, a Tuscarora town of 1750, may have been on this lake. A frequent name with the same meaning.

O-wi-ka creek, the outlet of this lake which had two branches. O-wi-ka-ka, *Place of fruit.* An early village mentioned by D. Cusick, west of Onondaga creek. The earliest Oneida village seems to have been in that direction.

Can-se-ka-ka, *Several strings of beads, white and being dyed across.* Canse-ka. This given by Morgan and Senter, and recently approved, but it has been interpreted *Big stream.*

Kan-ge-ka-ka-ka was the Tuscarora castle of 1750. On old maps the creek appears as Can-sa-da-da-ka.

Al-wa-ge, *Porch lake.* Can-sa-da-da-ka. Also rendered Ho-wa-ge-ah, *Where the yellow perch swim.*

Kan-a-ka, *Pine tree standing alone.* Can-sa-ka. The Onondaga, however, know the place as Kan-ka-ka, the *Promise of a house,* from their admiration of the first one built there. A swamp north of the village was called *still water* by the Indians and another definition of Can-sa-ka has been made from this as though it were *Ka-si-ka, A group of pines and spruce, standing still.*

The following statement occurs in the History of Madison county by Mrs. L. M. Hammond, "Captain Perkins repaired one of the block houses, which stood on an eminence near where Dr. Jarvis now lives, built on its addition, and moved in 1767. Not far from Capt. Perkins' house stood the cluster of pines from which it is said Can-sa-ka derived its name."

Co-wa-ka-ka creek, *Beaver hanging over the water.*

Oseika creek has been translated a *Coyote*, but doubtfully.

O-wi-ka, *People of the stone,* from the Oneida Stone and their representative sign. Some render it the *Standing stone.* The

On-e-gy-wa, Standing stone. Oneida. It was often spoken One-on-t at an early day. With *any* added, it properly means *People of the stone*. The council name of the nation was sometimes applied to the principal village, and in this way it appeared as *Ni-sho-run-a-gu-a* in 1743. In general, Oneida is best called as simply a stone, referring to the one around which the nation first grouped itself, the idea of standing being added when a smaller stone became its emblem.

Sa-an-na-ke-wa creek, Great headlock, after the old Oneida chief Skennadoh, the friend of Kitchaid. He patriotically said in allusion to his grey hairs, that he was an old headlock, dead at the top. It is retained as a common family name.

Skun-na-de-wa, Great headlock. Vernon Centre.

Skau-nu-suk, First of the fox. Vernon.

Tey-wau-sa-ko, Black tree standing. Nine mile creek.

Or-icea, an early name for Orlinemy, has been interpreted *Where there was a large field*. On the other hand, Morgan calls it *O-lah-shik, Mistles*. A Casick told me it meant something growing large in the field and thus might be applied to this weed. The Mohawk word for nettle is *Oh-wen*. It is *O-icea* *wee-y* creek on the map of 1790.

Sau-quoth, or Sa-da-guoth creek, Smooth pebbles in a stream. It is *Sa-da-gu-qua-da* on the map just mentioned.

Skau-ge-wi's, Long swamp. Sangarfield.

Kan-go-dick, or Kan-e-go-dick, is Wood creek.

Dat-we-sun-sha-ga, Great falls. Tyson Falls. These have also been called *Kuy-a-hoon*, confused as *Standing stream*.

Ko-sta-yun-dwa, Carden.

Nus-da-da-eha, or Unus-da-da-ga, Around the hill. Utiaca. It was so called because of the peculiar way in which the great fire wound around the hill east of the city.

One-se-da-dah-que, for the house. Trenton.

Tun-dah-ah-lo-dah-que, Remains of a fort, given so Utiaca from

the ruins of Fort Solway, of revolutionary days.

Tho-a-o-guin, White head. Mentioned in French documents of 1708, and it may have been *Xonne*, but possibly a little farther west. This was King Hercher's name.

Oj-e-wa-rid-eh, On the other side of the fire, was mentioned as the proposed site of a French fort, in 1700, on a branch of our (English) river. This would be either the Kanawha or Hudson, but it was probably Tichandunga, as the English governors' ideas of American geography were not always clear.

Ches-ge-qua-ke, Kithera. White-stone creek and New Hart Fort.

Ga-nun-dag-ah, Hills around together. Park Hill.

Ka-da-we-dag, or Ka-de-we-s-day, White field. Clinton.

Te-o-na-dah, Pine forest. Verona.

Da-y-a-hoo-wa-qua, Carrying place. Rouse. A Casick, however, distinguishes between this and *De-o-wa-ies-er*, which is translated in the same way and applied to the same place. The former is *Lifting the boat;* the latter, *Swimming the boat down*. In early days boats were carried from the Kanawha to Wood creek.

Ca-aw-wa-rog-hare, Head on a pole. Oneida Castle, and sometimes applied to the lake. Many forms of this will be found, and it was given to many villages, though the clearest is not clear. *Kan-o-wa-da-ho-ah,*

De-oe-wa-ga-sat, Where the canoe goes first. Oneida, after the opening of the railroad. This is not far from the modern Oneida castle, the nation originally being much farther south.

Kur-yo-ya-ha-ta, Rigged place, with suggestions of a rainbow, as given to me. White creek.

Eg-lu-wa-gu-ni, a branch of the Unadilla, in this county, in 1791. *Ca-ee-da* creek. A Casick rendered this *Kan-a-ta, Land forever water*. It is capable of another interpretation in this form.

Lean-egh-tic-ri-gu-a-er-a, Dean's creek.

Kay-*wa-sso-tee*, given me as *Rainbow in a misty place*. A branch of Oriskany creek, and perhaps identical with a name previously mentioned.

ONONDAGA COUNTY.

On-on-daga, *People of the mountains* in its complete form. The principal village always had this name, called by the French On-on-*da-ga*, or On-on-*ti-goo*. Among themselves the Onondagas use the word *a* in the third and fourth syllables, but not in talking with whites. It was first used in the south-west part of the county about A. D. 1600, remaining near the Limestone creek for over seventy years, and then being transferred to a village on Buttercutt creek. Early in the 18th century it crossed over to the west side of Onondaga creek, and about 1730 it was established on the west side. The nation has occupied that valley less than two hundred years, and their present home about a century. The Oneidas and Oswego rivers were once called by this name. A Custer gave me the name as On-on-*ah-ha*, *Up on a hill*. In 1743, its council name of the nation, Sa-gog-sa-an-a-goch-*they-ky*, was applied to the village.

On-on-*ut-ah*, *Mountain for council fire*, according to Morgan; but A. Custer interprets the early form of this, Ge-on-*ut-ah*, as *Mountain the village on a hill*. On-on-*ut-ah* is the present Indian name of this, and Ka-re-*ut-ah* the early English form for a village on the inlet. As applied to the principal village, it may be remarked that Onondaga was descriptive only of the earliest towns.

So-*ot-ah-ah-tee*, *Lake surrounded by soft springs*, according to Clark. More exactly it is Sa-*ah-ha-ah-tee*.

Tey-a-*ik-ka-ka*, *Place of milk*, applied to Salina, is the same. Ka-*ah-dah-ik*, *Broken pine with drooping top*, Syracuse. It was given me as Ta-*ah-ah-ah-ah-ah*, *Drinking place*. Some have made it On-on-*ut-ah-ah-ah*, *Among the pines*, and used it for the vicinity of Syracuse and the mouth of the creek.

Kah-*ya-hoo-rah*, *Where the black fall of water goes through*; more correctly Ka-*ra-ah-ah-ah*, *A creek or river that has been made*, Syracuse. The Indians pronounce the name of the city Sk-*ya-tee*.

Sk-*ra-ah-ah-ah*, *Long lake*; in the Onondaga form Sk-*ra-ah-ah-ah*; not an uncommon name, but also given to much smaller lakes. In this case it comes from its roundlike appearance as seen from some points. It has been erroneously asserted that it means *beautiful spring*, and this may be persisted in, as it has long been in the past. A curious memorial of this conflict of opinion may be added, in the form of a statement procured by Mr. J. V. H. Clark, intended to settle the question, but which had little effect. It was made and subscribed by two Onondaga chiefs, and is as follows:—

"Our attention has been lately called to two or three articles in the Standarder Democrat of Kanawh 18th, 1861, which articles ever that the name of Sk-*ra-ah-ah-ah* means 'Beautiful Spring.' The authors made the statement and preserve in it, from information purporting to be derived from Indians many years ago. We would here distinctly state that we have never known, among ourselves, the interpretation of Sk-*ra-ah-ah-ah* to be 'Beautiful Spring,' nor do we know of any tradition among the Onondagas connected with Sk-*ra-ah-ah-ah*; that has any allusion to a 'Beautiful Spring,' or 'Tall Spring,' or any 'Fountain of grace.' In fact, the Onondagas know the lake by the name Sk-*ra-ah-ah-ah*, which, literally translated, is 'Long Water.' Nothing more or less. We have inquired of several of our chief men and women, who say that it is the first time they have ever heard that Sk-*ra-ah-ah-ah* meant 'Beautiful Spring.' They as well as ourselves, believe such interpretation to be a fiction.

Totow-*ah-gah-ah*, (Henry Webster)

Practical Chief, Onondaga Nation.

Hono-*ah-ah-ah*, (Capt. George)

Practical Chief, Onondaga Nation.

On-on-*ut-ah-ah-ah*, *Water 18th, 1861.*

Ka-*ra-ah-ah-ah*, *Drinking place* where they stop to smoke. Green

lake near Knoxville, from its being a resting place between Onon-