

1933

The Origin of the Place Names of Nebraska

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Link, J.T., "The Origin of the Place Names of Nebraska" (1933). *Conservation and Survey Division*. 616.
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NEBRASKA GEOLOGICAL SURVEY
UNIVERSITY OF NEBRASKA

Bulletin 7
Second Series

THE ORIGIN OF THE PLACE
NAMES OF NEBRASKA

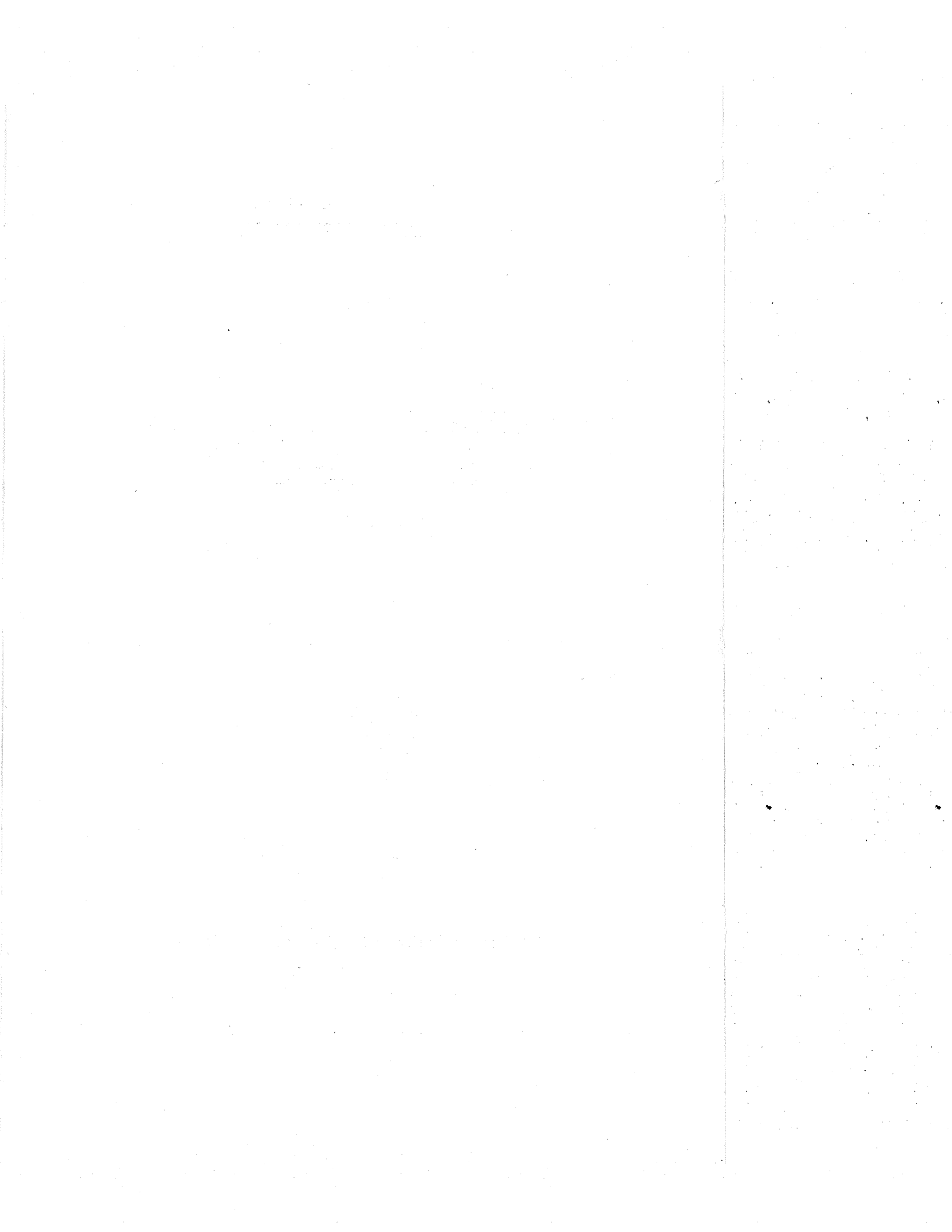
(The Toponymy of Nebraska)

By J. T. LINK



1933

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CONTENTS

Preface	7
Chapter I. Toponymy: Meaning of the Term; Meaning of the Term Place Name; Sources and Collection of Material; Method of Investigation and Classification.....	9
Chapter II. History of Toponymy; the Period of Unmethodical Attempts; the Period of Methodical Works; the Period from 1855 to the Present Time.....	14
Chapter III. The Name "Nebraska".....	35
Chapter IV. Names of Counties.....	39
Chapter V. Names of Precincts and Townships.....	45
Chapter VI. Names of Cities, Villages, Stations, Sidings and Post Offices	53
Chapter VII. Names of other Cultural Features; Trails, Ranch and Overland Stations, Camping Places, Military Posts and Reservations, Indian Reservations and Agencies, National Forest Reserves, Nurseries, Bird Reserves, Monuments, State Parks and Recreation Grounds.....	67
Chapter VIII. Names of Streams.....	72
Chapter IX. Names of Lakes, Marshes and Swamps.....	98
Chapter X. Names of Other Drainage Features; Springs, Falls....	105
Chapter XI. Names of Natural Regions.....	107
Chapter XII. Names of Positive and Negative Relief Features.....	109
Chapter XIII. Aboriginal Names	119
Chapter XIV. The Spelling of Place Names.....	139
Chapter XV. The Significance of Place Names.....	143
Chapter XVI. The Toponomic Principles Involved in the Place Nomenclature of Nebraska.....	155
Bibliography	161
Index	171

PREFACE

*"Honor to pioneers who broke the sod that men
to come might live."*

These words are inscribed above the main entrance to the Capitol at Lincoln as a tribute to the founders of the state. This and other inscriptions together with the allegorical figures and paintings in various parts of the magnificent building are mementos or memorials reminding us of our aboriginal people, early explorers, trappers, hunters, settlers and others who have made contributions towards the development of our state.

There are other memorials in the state not carved in stone nor represented by allegorical figures, reminding us of the men and women who have rendered service to their localities, to the state, and nation. These are found in our place names and are fully as durable as those chiseled in stone or painted by the artist.

Our place names embody much of the history of the state and nation, history that would otherwise be lost if their origin were not preserved. The cultural and industrial development of the state from its occupation by the Indian, through the periods of discovery, exploration, settlement and the development to the present time may be traced in our place names.

Interest in these is manifested by the numerous inquiries sent to the Conservation and Survey Division of the University of Nebraska concerning them. The writer was directed by Dean Condra to make an investigation of the origin of our place names as a thesis in partial fulfillment for the requirements for the degree of Doctor of Philosophy. The thesis was presented to and accepted by the Faculty of the Graduate College of the University of Nebraska in May, 1932.

The investigation includes approximately 10,000 place names in the state, that is the names of the counties, townships and precincts, cities, villages, post offices, forts, reservations, state parks, recreation grounds, trails, streams, lakes, springs, hills, buttes, bluffs, valleys, flats, etc.; names that have gone out of use and those that are still used; names given by the Indian and those applied by the white man.

Nebraska is the only state that has its place names worked out in such detail. It is impossible at present to publish a complete explanation of all our place names, hence only about one fourth of them are included and briefly explained in this

bulletin, which is offered to the citizens of Nebraska and especially to the schools of the state as an educational contribution. However, *any citizen of Nebraska wishing information on any place name in the state may obtain such information by addressing the Geological Survey Department of the Conservation and Survey Division of the University of Nebraska.*

Although some parts of the bulletin are necessarily technical, it is believed that it will be read with interest by most readers.

J. T. L.

CHAPTER I

THE TOPONOMY OF NEBRASKA

The word toponomy is of Greek derivation; "topos" means 'place' and "onyma", 'name'. Thus we have the word 'toponym' which in anatomy is used to denote the name of a region, as distinguished from an organ, and toponomy in an anatomical regions. In a geographical sense toponomy means "the place names, as of a district or country; a register of such names".¹ The word contains the suffix "nomy" which is a combining form, derived from "nomos", 'law' and denotes "the science of". Toponomy then is the science of place names. It has come to mean more than a mere register of such names; it is a systematic classification of them according to meaning and origin and involves the principles that maintain in applying such names. German toponomists use the term "Ortsnamenkunde", 'the science of place names'; but state that the final aim is "Namenlehre",² 'the study of the laws that maintain in geographical nomenclature'. The French use the term "toponymie". A recent publication by Albert Dauzat calls attention to the laws which govern the naming of places.³

Toponomy, as used in the thesis, is the science of place names. It is, as Egli says,² a phase of onomatology, the science of names—"geographische Onomatologie"—geographical onomatology.

The term 'place names' includes the whole nomenclature of all geographical proper names in the state, not only those that are still used, but also the names that were at some time applied but have since been discontinued, names given by the white man and those used by the aboriginal people that once inhabited Nebraska. Under this term are included the name

¹ Standard Dictionary.

² Egli, J. J., *Geschichte der geographischen Namenkunde*, p. 1: "Die Eigennamen, welche den Gegenstand der geogr. Onomatologie ausmachen, sind die namen aller erdkundlichen Objecte, der Ortschaften und Laender, der Berge und Thaeler, Fluesse und Seen, Inseln und Meere, etc.

"Gewöhnlich bezeichnet man diese Namen kurzweg als Ortsnamen (=ON.), also mit einem Ausdrücke, der auch eine engere Auffassung, lediglich auf Wohnorte bezogen, zulaesst. Unsere Darstellung nimmt denselben immer in dem oben angedeuteten weitern Sinne.

"Dem Ausdrücke 'Ortsnamen' entspricht woertlich Toponomastik, eine andere Bezeichnung der geogr. Namenkunde. Wir betrachten die Toponomastik als die wissenschaftliche Bearbeitung der Ortsnamenwelt, als ihr Ziel die Namenlehre, d.h. die Ergruendung der in der Nomenclatur waltenden Gesetze, und als ihr naechstes Mittel die Namenerklaerung."

Opermann, Edmund, *Geographisches Namenbuch*, p. iii: "Toponomastik oder geographische Namenkunde."

Nagl, J., *Geographische Namenkunde*, p. 91: "... die Namenkunde, welche ... die Ergruendung aller in der Namengebung waltenden Gesetze erstrebt."

Ibid., p. 2: "... die Grundsactae der Namengebung."

³ Dauzat, Albert, *Les noms de lieux, origine et evolution*, p. vii: "On trouvera ici première fois (dans notre première partie) un exposé rationnel des phénomènes généraux et des principes qui dominant la toponymie."

of the state and the names of its physical and cultural features, such as the names of counties, precincts and civil townships, cities, villages, post offices, streams, lakes, marshes, valleys, bluffs, buttes, etc. The term is used in this sense by toponomists of England, Germany, France and other countries.^{2 3 4}

SOURCES AND COLLECTION OF MATERIAL

As was stated above, this thesis does not purport to be a tabulation of the origin of place names, although such a register or record would be very interesting. However, such a tabulation necessarily forms the basis from which the principles of place nomenclature must be evolved. Therefore, a careful tabulation of approximately 10,000 place names in Nebraska has been made. These have been arranged alphabetically according to counties. Three copies of each name tabulated have been made.

All available literature bearing upon the subject has been carefully perused, such as the various histories of our state, sectional histories, county and city histories, old newspapers, magazines, official documents and other publications of the state and nation, Indian dictionaries, and other references of various kinds. Much of the material was found in the libraries of the Nebraska State Historical Society and the University of Nebraska, in the John Crerar Library of Chicago, and in the public libraries of the cities of Lincoln, Chicago and Omaha and in the Congressional Library. The various government maps, such as soil survey maps, land classification maps, topographic maps, and postal maps in the library of the Conservation and Survey Division of the University of Nebraska have given much information. But the bulk of the data has come from early settlers of Nebraska, their descendants and others interested in local history, through interviews which required considerable travel over the state and through an extensive correspondence. These people have responded magnanimously, and their contributions are herewith gratefully acknowledged. Our files contain thousands of letters from all parts of the state. In tracing the origin of imported names letters were received from many states in the Union, from Alaska, Canada, Mexico, Germany, England, Italy and Sweden. The monumental work of Egli, *Nomina Geographica*, the works of Nagl, Oppermann, Taylor, Dauzat and others have been freely consulted. A series of thirty

⁴ Mawyer, Allen and Stenton, F. M., *Introduction to the Survey of English Place-Names*; Alexander, Henry, *The Place-Names of Oxfordshire*; *Zeitschrift fuer Ortsnamen-kunde*, pub. in Muenchen; Sturmfels, Wilhelm, *Etymologisches Lexikon deutscher und fremdlaendischer Ortsnamen*; Beauchamp, William M., *Aboriginal Place Names of New York*; Espenshade, A. Howry, *Pennsylvania Place Names*; Boyd, S. G., *Indian Local Names*; Read, William A., *Louisiana Place-Names of Indian Origin*.

talks over the radio brought forth inquiries and led to further discoveries.

It is impossible to list the names of all who have made contributions. This is especially the case with the early settlers. Railroad officials have cheerfully given assistance concerning the place names along their lines, especially Mr. S. K. Kier of the Burlington, Mr. H. L. Whitney of the Northwestern, Mr. W. W. Turner of the Lincoln Land Company and President C. R. Gray of the Union Pacific. Mr. James H. H. Hewett, Register of the United States Land Office at Alliance, the Assistant Postmaster General, the Adjutant General of the United States Army, the officials of the Bureau of American Ethnology, and other officials of the government have furnished authentic information concerning place names in their respective jurisdictions. Especial acknowledgment is due Dr. M. R. Gilmore, a recognized authority on the aboriginal geography of Nebraska, who has furnished and translated many Omaha, Dakota and Pawnee place names. Father Eugene Buechel of the Rosebud Mission has also furnished a number of translations from the Dakota. Dr. Alexander Lesser and Captain Luke North, the latter formerly in charge of Pawnee scouts, have explained some of the Pawnee place names. Major A. L. Green, former agent at the Oto and Missouri Reservations, kindly assisted in matters pertaining to Oto place names. The courtesy shown by Miss Martha Turner and Mrs. C. S. Paine of the library staff of the State Historical Society is gratefully appreciated. The author feels deeply indebted to Dean G. E. Condra under whose direction this investigation has been conducted. It was he who suggested the thesis, and his help, advice and encouragement have been a constant inspiration in this, at least to the author, very interesting work. Acknowledgment is also due M. I. Evinger who has given valuable suggestions in the arrangement of the thesis.

ARRANGEMENT OF MATERIAL

The tabulation of each name includes (1) an explanation of the name wherever the name does not readily explain itself; (2) the cause or "Motiv" that prompted the name; and (3) whether or not the name conforms with the conditions described or embodied in the name. This is in conformance with the practice of toponomists. Without such data no principles can be developed.

Taylor says:⁵

"If the name be topographic or descriptive, we must ascertain if it conforms to the physical features of the spot; if, on the other

⁵ Taylor, Isaac, *Words and Places*, p. 52.

hand, the name be historic in its character, we must satisfy ourselves as to the historical possibility of its bestowal."

Registrar N. M. Peterson, whom Egli calls "der Altmeister daenischer Namensforschung", states:⁶

" . . . ikke mindre vigtig er historisk og lokal kundskab, helst begge i forening . . . den lokale vil bestemme, hvorvidt der virkelig imellem den antagne betydning af navnet og selve stedet findes overensstemmelse."

After the names were tabulated as above described, they were arranged into groups according to the features they designate, and then divided into subgroups according to origin. Statistics necessarily become important in a study of this kind, for they show to what extent certain factors were dominant, they indicate the strength of certain tendencies in place naming.

METHOD OF INVESTIGATION AND CLASSIFICATION

In the *Introduction to Place-Name Study* we read:⁷

"The foundations of scientific place-name study in this country (England) were laid by the late Prof. W. W. Skeat, who declared that the methods of investigation were identical with those of the etymologists. A very large proportion of the place-names in modern Europe are totally or in part without meaning in themselves, and this is especially the case in England. . . . Some forty or fifty years ago it occurred to scholars that a careful examination of the early forms of place-names would yield valuable information as to their original meaning at the time they were conferred on the places."

In the same publication we find the following chapter headings: "The Celtic Element", "The English Element", "The Scandinavian Element", "The French Element", "The Feudal Element", which indicate the method of investigation.

Etymology would not assume the importance in the study of Nebraska place names as it does in those of England or other European countries. It would be of importance in those of aboriginal origin and in the transferred or imported names. The most of our place names are of comparatively recent origin. Time has wrought no appreciable changes in their structure. Those of Europe, like old coins, have been "through long usage rubbed and filed almost beyond recognition". The elements in most of our place names are understood by all.

Egli in his "Abhandlung"⁸ outlined an extensive system of classification, "Namenssystematik", in which he divides place names into two principal classes, "Hauptklassen", viz., "Naturnamen", names derived from some natural feature, and

⁶ Egli, J. J., *Geschichte der geographischen Namenkunde*, p. 3.

⁷ Mawer, Allen and Stenton, F. M., *Introduction to the Survey of English Place-Names*, pp. 1-2.

⁸ Egli, J., *Nomina Geographica*, Ed. 1873.

"Culturnamen", names expressing culture. These are again subdivided until the classification embraces 213 categories.

In order to determine the various motives that prompted Nebraska place names a classification was made from the material arranged under the various county groups referred to before. From these a classification was made under various headings, as county names, township and precinct names, stream names, lake names, etc., covering the various geographical appellation names. Each of these groups was again subdivided by placing names into motive groups, that is, groups having a common origin, and from these all the motives involved in Nebraska place names were determined.

The classification, in general, resulted similar to Egli's, although the number of categories is less, due to the smaller amount of names involved and the restricted territory to which the study was limited.

CHAPTER II HISTORICAL ¹

In his *Geschichte der geographischen Namenkunde* Egli traces the development of the study of place nomenclature from its beginning up to the year 1885. He divides the time into two major periods: (1) the period of unmethodical attempts ("Zeitalter der unmethodischen Versuche"), prior to 1840 and (2) the period of methodical works ("Zeitalter der methodischen Arbeit"), from 1841 to 1885.

THE PERIOD OF UNMETHODICAL ATTEMPTS

Ever since history has been recorded in script and print, the explanation of place names has attracted some attention. In the Bible numerous references are made to the origin and meaning of place names: Gen. IV, 17, the origin of the name of the city of Enoch is given, and throughout the Old and the New Testaments such references occur. The Greek and Roman poets, historians and philosophers also gave this matter attention.

Many of the attempts ("Versuche") during the first period are of an incidental nature and are recorded in connection with historical, topographical, geographical and philological reports. Some are treatises on single names, others discuss names of special structure, and there are those that explain names within certain, rather small areal limits. The importance of the study of place names is recognized, systems of classification are suggested, and some fundamental principles are proposed.

One of the outstanding figures who early recognized the value of place name study was Gottf. Wilh. Leibnitz (1768). It was he who first expressed the fundamental principles that *place names have a meaning*, and that *the meaning must be established from the old forms of such names*.

"Mit dem Scharfblick des Genies erkannte er die Wichtigkeit der Namenforschung, und er zuerst, der verschiedenes ueber den Ursprung der Voelker, insbesondere viel Etymologisches schrieb, sprach den fundamentalen Satz aus, dass die ON. einen Sinn haben und zugleich den ändern, dass dieser Sinn aus den alten Namensformen herzustellen sei." (Egli, p. 31.)

The most valuable contribution from the Scandinavian countries comes from the pen of Niel Matth. Petersen whose work on Danish and Norwegian place names is pronounced the "principal Danish work in this field".

¹This part of the thesis is based on *Geschichte der geographischen Namenkunde*, J. J. Egli (1886). Quotations from the various authors are taken from the same source and are indicated by: "Egli, p. —".

"Sie ist ein werthvoller Wegweiser und wird mit Recht als 'die daenische Hauptarbeit' auf unserm Gebiet bezeichnet." (Egli, p. 49.)

Petersen recognized that place names have a meaning:

"Die Gamle have dog fra foerst af stedse taenkt sig noget ved Navnet." (Egli, p. 49.)

He also wrote a treatise on the origin of place names in the Normandy, which was translated into the French by the French consul in Denmark under the title *Recherches sur l'origine, l'étymologie et la signification primitive de quelques nom de lieux en Normandie*. (Egli, p. 57.)

The French historians Adrien de Valois and Jean Lebeuf are recognized as the leaders in French toponomy of this period.

"Was die beiden Historiker auf dem Felde der Namenkunde geleistet, ueberragt nahezu alles, was Frankreich in den Zeiten der 'unmethodischen Versuche' aufzuweisen hat. . . . Um ihre Stellung zu wuerdigen, braucht man blos die pietaeetvolle Sorgfalt zu beachten, mit welcher A. Houzé, einer der tuechtigsten der neueren Keltisten Frankreichs, die beiden Vorgaenger . . . consultirt und vergleicht: 'Hadrien de Valois, le père de notre géographie due moyen âge' und 'le savant abbé Lebeuf'." (Egli, p. 53.)

The contributions on place names in the United States is represented during this period by the efforts of John Heckewelder and Henry R. Schoolcraft who wrote on aboriginal place names, the former presented his *Names Which the Lenni Lenape or Delaware Indians . . . had Given to Rivers, Places, etc.* (1822) and the latter, *Narrative of the Expedition Through the Upper Mississippi to Itasca Lake, the Actual Source of the River* (1834).

Eus. Salverte published (1824) his *Essai historique et philosophique sur les noms d'hommes, de peuples et de lieux, considérés principalement dans leurs rapports avec la civilisation*. This was translated into English and appeared in 1862 under the title: *History of Names of Men, Nations and Places, in Their Connection with the Progress of Civilization*. In this he states:

"Tous les noms propres ont été originairement significatifs," (Egli, p. 66) a statement that has become the most important principle in the study of names, as Egli says:

" . . . scharf und bestimmt einen Satz ausspricht, der seither zum obersten Princip aller Namenforschung sich erhoben hat." (Egli, p. 66.)

Salverte recognized the value of toponomy in the study of history, geography and languages:

“La vérité, sur les origines des noms de lieux, a de l'importance pour les recherches géographiques et historiques et pour la connaissance des langues. . . .” (Egli, p. 66.)

The didactic value of place name study is recognized by the Scotchmen, T. A. and G. M. Gibson. The title of their book suggests its content: *Etymological Geography; being a classified list of terms and epithets of most frequent occurrence, entering, as postfixes or prefixes, into the composition of geographical names, intended for the use of teachers and advanced students of geography, and as a reference-book in geographical etymologies* (1835). In the introduction the statement is made that:

“All geographical names, however obscure, ambiguous, and in many cases unattainable, the knowledge of their component parts may now be, conveyed originally a meaning, arising from some peculiarity of appearance, situation, or other circumstance . . . that fundamental position was, that every proper noun has a meaning.” (Egli, p. 68.)

THE PERIOD OF METHODOICAL WORKS

The second period, beginning with 1841, is called the period of methodical works (“Zeitalter der methodischen Arbeiten”). It marks a sudden increase of interest in the study of place names, brought about by the emphasis given the study of Sanskrit and the revival of attention to the Romanic, Germanic and Slavonic languages. The study of Sanskrit naturally turned minds to comparative philology. The interest aroused gave an impetus to the study of place names which is, especially in European countries, linguistic in character.

“Ein solcher Aufschwung des Sprachstudiums musste fuer eine Disciplin von wesentlich linguistischem Charakter, wie es die Namenforschung ist, ein neues Zeitalter begruenden.” (Egli, p. 86.)

During this period the work assumed a methodical nature based on intense etymological research with the historical and physical background in view. Names were traced through the various changes they had undergone back to their original forms and then grouped according to certain common elements in their structure. Single names, groups of related names, names within smaller and larger units, and collections of names from all continents appeared in the various contributions of the period. Increased emphasis was placed on the value of place name study by pointing out its historical, ethnological, etymological, physiographical, geographical and didactic importance. Various systems of place name classification were proposed, and principles expressed during the former period were strengthened and new ones developed.

Among the books of this period, Foerstemann's *Altdeutsches Namenbuch* deserves special mention. Volume II is devoted to "Ortsnamen", place names. Egli calls the author the "Altmeister deutscher Namensforschung", and his work a "Meisterwerk". Taylor in speaking of the "Namenbuch" in his *Words and Places* says:

" . . . a work which only a German could have conceived or executed and which, even in Germany, must be considered a marvelous monument of erudite labour." (Egli, p. 89.)

In England, Flav. Edmunds published in 1869 his *Traces of History in the Names of Places*, which contains not only an explanation of names but also a "vocabulary of the roots out of which names of places in England and Wales were formed". He demands that the explanation of names must meet the conditions embodied in the name, conditions as they now are or were when the name was applied. He also classifies the names according to origin into thirteen separate groups. Concerning the importance of place name study he says:

"A knowledge of place names seems to me to be essential to a right understanding of the history, topography, and antiquities of a country.

" . . . the statements of historians receive valuable corroboration.

"In the names of places we read the elementary facts of the history of the country.

"The thoughtful man will not be surprised to find the facts of British history thus fossilized in British names; for he knows that place-naming is the earliest form of history." (Egli, pp. 148-149.)

The traveler, J. G. Kohl, finds human sentiments and aspirations, individual character of the explorers, their religious and political views, and customs expressed in American place names.

"Wie sich in den nach America verpflanzten ON. sowohl allegemein menschliche Gefuehle und Bestrebungen, als auch der individuelle Charakter der Entdecker, ihre religioesen und politischen Ansichten und Gewohnheiten abspiegeln." (Egli, p. 170.)

Henry R. Schoolcraft in *Proceedings of the New York Historical Society* (1844) and J. Hammond Trumbull (1867) explained a number of the aboriginal names in the United States. (Egli, pp. 170-171.)

J. R. Buckingham, the English traveller (1842), says of the aboriginal names of North America:

" . . . are as beautiful . . . as they are appropriate . . . in general highly characteristic." (Egli, p. 172.)

The latter part of this period, 1871-1885, Egli calls the "Weiterbau". In the time prior to this a firm foundation for place name investigation was laid; its value was established;

methods of study were developed; the importance of structure and content of names was recognized; and certain principles, "Capitalsaetze"—"Grundsaeetze" were acknowledged.

"Die Arbeiten der drei letztverflossenen Jahrzehnte haben fuer den Weiterbau der geographischen Namenforschung einen festen Grund gelegt. Als eine ihrer wesentlichen Fruechte ist der Durchbruch gewisser Grundanschauungen zu betrachten, welche sich auf Gehalt und Gestalt der Namen, sowie auf die Methode ihrer Erforschung beziehen. . . . Zu allgemeiner Geltung sind einige Capitalsaetze gekommen—Grundsaeetze, welche auf jedem Neubuch unserer Colonisation immer wieder zu befolgen sind und immer wieder neu sich bewaehren." (Egli, p. 203.)

Among the principles developed Egli enumerates the following:

1. *There is no place name without a meaning.*

"Es giebt keinen ON., der ohne Sinn waere." (Egli, p. 203). This principle was acknowledged and expressed by Leibnitz, Salverte, the Gibsons, and others.² Egli calls this the "first of the golden rules":

"Heute gilt das alte 'nomen est omen' dem Namenforscher als die erste seiner 'goldenen Regeln.'" (Egli, p. 203.)

This rule is further substantiated during this period.

2. *Place names seldom contain myths, poetry or humor.*

"Die ON. enthalten selten Mythe, Poesie oder Scherz." (Egli, p. 204.) This is especially true of names given by colonists. In establishing a new home all energies are necessarily centered upon obtaining the material needs; there is little time for reflection and thought outside of this sphere. Surrounded by the stern realities of nature as he sees and meets them, the colonist bestows names that are the outgrowth of the conditions and of the experiences in his environment.

"Der Colonist, welcher den Urwald rodet und schwendet, nimmt seine Localbezeichnungen aus der eng begrenzten rauhen Lebensphaere, in die er sich gestellt sieht. Die ueberwiegende Mehrzahl der ON. ist dem naechstliegenden alltaeglichen Erfahrungs—und Beduerfnisskreise entsprossen." (Egli, p. 204.)

A life close to nature produces names derived from nature:

"Das Naturleben erzeugt Naturnamen." (Egli, p. 63.)

The principle, as Egli states, intended in the first place for the investigation of European place names, will hold elsewhere. Exceptions will occur, especially in the place names of the United States applied by the early colonists. These are the expressions of the "Volksgeist", the spirit of the people and of the "Zeitgeist", the spirit of the time. "They are the outflow of a highly cultured people coming from a politically and religiously agitated old world."

² "Tous les noms propres ont été originairement significatifs." (Egli, p. 66.)

3. *The ordinary place names, at least among the Aryans, usually consist of an appellative as a general designation and a modifying element.*

"Die volksthuemlichen ON. pflegen, wenigstens bei den Ariern, aus einem Appellativ als allgemeiner Bezeichnung und einem die letztere naeher bestimmenden Element zu bestehen." (Egli, p. 205.)

This principle refers to the structure or composition of place names. Various terms are used to designate the component parts of a name. Morris distinguishes the "general element" and the "descriptive element"; the Gibsons use the terms "prefixes", "postfixes" and "stem"; Trumbull favors the terms "subjectival element" and "adjectival element". The modifying or descriptive element is usually a personal name or a word descriptive or commemorative of the general element. Frequently, the latter is omitted by ellipsis, as in the Rhine, the Elbe, or as we sometimes say, the Platte, the Missouri, meaning the Platte River, the Missouri River, etc.

4. *For a true explanation the oldest authentic forms must be examined, together with the dialect, phonetics and the historical documents of the region.*

"Fuer eine gesicherte Erklaerung sind die aeltesten urkundlichen Formen zu hoeren und dabei Mundart, Lautlehre und die historischen Documente der Gegend wohl zu beachten." Egli, p. 205.)

Leignitz was convinced of this when he stated that it is self-evident that all proper names were originally appellative (descriptive), otherwise they would have no meaning. Hence, whenever we do not understand the name of a river, mountain, forest, country, town or village, we must know that we have forgotten the meaning of the aboriginal language.

"Illud enim pro axiomate habeo, omnia nomina quae vocamus propria aliquando appellativa fuisse, alioqui, ratione nullâ constarent. Itaque, quoties vocabulum fluminis, montis, sylvae, gentis, pagi, villae, non intellegimus, intelligere debemus ab antiquâ no lingua secessisse." (Egli, p. 31.)

Vadian, Tschudi and others voiced similar convictions.

5. *If documentary evidences are wanting, the analagous name forms of the region occupied by the respective race should be considered.*

"Wo urkundliche Zeugnisse fehlen, haelt man sich an die analogen Namenformen derselben Gegend, desselben Volksstamms." (Egli, p. 206.)

The "Weiterbau", 1871-1885, marks a period of increased activity in place name study. Foerstemann's *Altdeutsches Namenbuch* appeared in a revised edition, 1871-72.

Among the many investigators who voiced important sentiments concerning the value of toponomy, a few are here quoted:

Karl Kugler (1873) states that place names express the views, manner of thought, the character and cultural status of a people.

"Aus ihnen-den ON.—laesst sich ueber die Anschauungs—und Denkweise, den Charakter und den Bildungsstand eines Volkes nicht minder Belehrung schoepfen, als auch seinen Lebenseinrichtungen. Sie liefern zugleich einen schaeztbaren Beitrag fuer die Kenntniss der aeltesten Sprache, und selbst fuer die Geschichte kann sich aus ihnen hie und da eine Spende oder ein Wink ergeben." (Egli, p. 219.)

Chr. Mehlis (1874) recognizes the value in the study of ethnology and cultural history.

"Wir erkennen aus diesen wenigen Betrachtungen . . . die Wichtigkeit der Orts—und Flurnamen fuer vergleichende Ethnographie und Culturgeschichte." (Egli, p. 220.)

Gus Hey (1875) classifies place names on the basis of origin, "Bennungsmotiv". He recognizes the higher aims of toponomy and the fact that place names convey information about the location, fauna, flora and people of a country.

"In hohem Grade ist die Deutung der Namen geeignet, uns ueber Lage, Thier—und Pflanzenleben, Bewohner . . . aufzuklaeren. Die Namen sind nichts weniger als todte Dinge, todte Buchstaben, sondern gewissermassen lebendige, treue und zuverlaessige Berichterstatter ueber irgend welche Thatsachen; ja sie sind in vielen Faellen noch die einzigen ueberlebenden Zeugen fuer Umstaende und Zustaende laengst vergangener Tage." (Egli, p. 232.)

G. Kurth (1883) shows that primitive people use names derived from natural features, and that as they advance, cultural names appear. He suggests the name "Toponymie" for the science of place naming.

"Ainsi, aux circonstances naturelles auxquelles on empruntait d'abord les noms de lieux, venaient s'ajouter les circonstances historiques, et le lexique de l'onomastique locale se composa de deux parties à peu près également importantes: l'une comprenant les noms qui designaient exclusivement la nature physique de l'endroit, l'autre, deux qui indiquaient le genre de ses rapports avec l'homme." (Egli, p. 261.)

He discerns that place names throw light on the history of ancient people, their language, their view of life and other historical matter.

"Témoins involontaires mais d'autant plus dignes de foi, ils nous font connaitre le peuple qui le premier a baptisé un endroit, la langue que parlait ce peuple, l'aspect qu'avait le lieu, parfois encore quelque autre circonstance historique de nature à projeter une vive lumière sur une époque ou sur un site dont l'histoire n'a pas parlé." (Egli, p. 261.)

P. W. Joyce in *The Origin of Irish Names of Places* (1875-83) classifies names under the groups: (1) Names historical in origin; (2) Names derived from buildings; (3) Descriptive names. He also is conscious of the importance of toponomy:

"Not only are historical events and the names of innumerable persons recorded, but the whole social life of our ancestors, their customs, their superstitions, their amusements, their religious fervour, and their crimes, are depicted in vivid and everlasting colours." (Egli, p. 267.)

F. Davis (1878) expresses with conviction his views on the value of toponomy thus:

"The local nomenclature of a county is the language in which its autobiography is written; and in no other record is its nascent history stamped in characters so indelible or authentic.

"To the question: 'What's in a name?' we might truly answer: the geography and topography and physical conditions of the district, the historical events, the national and tribal immigrations and settlements, the ethnological and patronymical policy, the constitution of society, the manners and customs of the namegivers, their traditions, their mode or worship, and much latent information of a kindred nature, for which we might in vain seek elsewhere.

"Rivers and lakes, impenetrable forest and impassable marsh have disappeared, the very ocean has receded and left beaches and bays miles inland, and nothing remains to determine the period of such mutations but the local names, philological fossils as stable as the rocks, and as enduring." (Egli, p. 269.)

Henry Bradley (1877) encourages the study of place names from early documentary sources:

"It is a valuable piece of advice to all who are really interested in the early history of our country. Charters, title-deeds, court-rolls, enclosure awards, and surveys contain great numbers of names of fields, hills, and streams, which have now passed from the memory of the people. These should all be catalogued and printed under the parish or township to which they belong." (Egli, p. 269.)

In the preface to the first volume of the English Place-Name Society, we read:

"Dr. Bradley's interest in place-name study was life-long. . . . His name is associated with no large constructive work on this subject. For the most part, the illuminating suggestions which scholars owe to him have to be sought in reviews and in scattered communications to periodical literature. Bradley is not the only scholar who has chosen to allow work of the highest permanent value to appear in an ephemeral form. . . .

"We dedicate this book to his memory in grateful appreciation, and in the hope that his scholarship will be an ideal and an inspiration for all who take part in the survey of English place-names."³

³ Mawer, Allen and Stenton, F. M., *Introduction to the Survey of English Place-Names*, pp. v-viii.

On the front page we find the words:

"To the Memory of Henry Bradley, Greatest of English Place-Name Scholars."

In France, Aug. Longnon gave courses in toponomy in "l'Ecole pratique des Hautes Etudes" from 1880 until his death in 1912.⁴

Alb. de Rochas d'Aiglun in various publications expressed the "golden rule" that every place name has a meaning:

"On peut même poser comme axiome qu'il n'y a pas un nom de lieu qui n'ait eu dans l'origine un sens précis.

"Tout nom a eu dans l'origine un sens." (Egli, pp. 278-279.)

Native Spaniards and Portuguese have made no prominent contributions in the toponomy of their countries. Achille Luchaire of Bordeaux in *Les origines linguistiques de l'Aquitaine* demands that the students of geographical nomenclature must be acquainted with the laws governing it and with the vocabulary and the phonetics of the language in which the name was given:

"... les lois de formation de la nomenclature géographique aujourd'hui subsistante; d'autre part, les lois phonétiques et le vocabulaire de la langue basque." (Egli, p. 286.)

Place names in the United States are discussed by the following:

Hamilton B. Staples (1882): *Origin of the Names of the States of the Union*. (Egli, p. 309.)

J. Hammond Trumbull (1881): *Indian Names on the Borders of Connecticut*. (Egli, p. 309.)

Stephen G. Boyd (1884): *Indian Local Names and Their Interpretation*. (Egli, p. 310.)

A. W. Williamson (1884): *Minnesota Names Derived from the Dakota Language*. (Egli, p. 310.)

Eduard Haeuser (1874-1884) discussed: *Die Staedtenamen in den Vereinigten Staaten* (The Names of Cities in the United States). He noticed that in Spanish and French colonial possessions the names are often distinctly monarchical in character, still often they are Catholic-Christian. Among the New England States he found that "we are among Bible-reading Protestants". He also discovers that in the United States the contributions made by the various nations find expression in place names.

"So lesen wir in den nordamericanischen Staedtenamen den Anteil der verschiedenen Nationen an der grossen Arbeit der Civilisirung des neuen Continents." (Egli, p. 312.)

In the numerous duplications of the names Washington, Jefferson, Madison, etc., he saw an expression of patriotism. These names were used as patronymics for cities to honor the

⁴ Dauzat, Albert, *Les noms de lieux*, p. 13.

men who took a distinguishing part in the great struggle for American independence.

"Schon seit den Freiheitskriegen hat sich der Patriotismus verpflichtet gefuehlt, der grossen Maenner, welche sich in demselben ausgezeichnet haben, zu gedenken und ihre Namen mit den neu entstandenen Staedten in Verbindung zu bringen." (Egli, p. 312.)

He classified place names as "objectiv" or "locativ" and "subjectiv" or "historisch" (historical).

William H. Whitmore (1873): *On the Origin of Names of Towns in Massachusetts Prior to 1775*. (Egli, p. 312.)

David Dudley Field (1885):⁵ *On the Nomenclature of Cities and Towns in the United States*. He finds an "admixture of Greek, Roman, English, French, Italian, Slavonic and Gothic—a confused jumble of old and new" in our place names. He recommends a reform by substituting aboriginal names in place of those that are inappropriate. Of the native names, he says:

"How musical are most of these names: Alabama, Dakota, Iowa, Santee. . . ."

Another expression of his is quite remarkable:

"Our happiness depends a great deal upon the places in which we live, and the pleasure or pain they give is affected by the names we know them by."

Toponymy may point out how loyalty towards the mother country is expressed in place names, as A. Trollope (1873) states:

"It is impossible in Australia to forget the name of any past governor, or any secretary of state for the colonies—almost impossible to forget that of any undersecretary of state—so prone have been the colonists to name their districts, rivers, counties, towns, and streets from the men who governed them." (Egli, p. 317.)

Place names in the polar regions are frequently named by explorers for their predecessors, noted men of science, for the nature of the land, and for men who sponsored expeditions. (Egli, p. 317.)⁶

⁵ *Journal of the American Geographical Society*, Vol. XVII, pp. 3 ff.

⁶ It is interesting to note how Rear Admiral Byrd followed the same custom. In the *National Geographic Magazine*, Vol. LVII, No. 2, August, 1930, he says: "We named it the Gilbert Grosvenor Trail for the President of the National Geographic Society (p. 184)" . . . "and we named our meteorological station for Dr. John Olive La Gorce, Vice President of the Society, which helped us so materially with financial support, scientific advice, and unswerving faith in our project." (p. 184.) "We named this base for Josephine Ford, Edsel Ford's little daughter, for whom we had named the North Pole Plain." (p. 195.) "To the west we saw a cloud formation similar to the one I observed while crossing the Atlantic. We thought of the man who had led the way, so we named the inlet Lindbergh." (p. 154.) "I thought of the troubles Clarence Chamberlain had with his compasses at the beginning of his transatlantic flight. I named the harbor for him." (p. 154.) "The new land . . . I named for the person, who, in the words of Admiral Peary, 'bears the brunt of all my undertakings', I called it Marie Byrd Land." (p. 168.) "I named it Hal Flood Bay for my mother's brother." (p. 157.) "These mountains I named for John D. Rockefeller, Jr." (p. 158.) ". . . which we named Ver-sur-mer, after the sea coast town at which I landed when I flew to France." (p. 145.)

The outstanding figure in the study of place names is J. J. Egli, the "Altmeister geographischer Namenkunde."⁷ As Bradley has been pronounced "The greatest scholar of English place-names", so Egli may be said to be the greatest scholar of place-names in general, names selected from all countries. In 1872 he published his *Nomina Geographica, Versuch einer allgemeinen geographischen Onomatologie*. This contained a lexicon of 17,000 place names. The second edition, published in 1893, contains over 42,000 place names, arranged in alphabetical order. Each name registered gives an explanation of the name, the location of the "Objekt" to which it is applied, citations from source material, and the "Motiv" that prompted the name. The names are general in character both as to the geographical objects named and the countries represented. The first edition contains an "Abhandlung", a treatise, in which he classifies the 17,000 place names on the basis of "Benennungsmotiv", the origin or motive that called forth the name. He uses the terms "Naturnamen", natural names, that is, names derived from some natural feature or characteristic; the other term is "Culturnamen", that is, names reflecting culture. These terms he selects because they not only indicate the "Benennungsmotiv", but also because they show a causal relationship between "Naturnamen" and "Naturvolk", primitive people, a relation between "Benennungsmotiv" and the cultural status of the name giver, a relation between "Benennungsobject" and "Benennungssubject".

The two main groups are again subdivided as follows:

- (a) Naturnamen
 - (1) Inhaerenz
 - (2) Adhaerenz
 - (3) Relation
- (b) Culturnamen
 - (1) Physische
 - (2) Oekonomische } materielle Cultur
 - (3) Intellectuelle
 - (4) Moralische } spirituelle Cultur
 - (5) Religioese
 - (6) Politische
- (a) Natural names
 - (1) Inherent
 - (2) Adherent
 - (3) Relational

⁷ Oppermann, Edmund, *Geographisches Namenbuch*, p. iii.

- (b) Cultural names
 - (1) Physical
 - (2) Economic
 - (3) Intellectual
 - (4) Moral
 - (5) Religious
 - (6) Political
- } material culture
- } spiritual (intellectual) culture

These are again subdivided into smaller divisions until he has 213 categories. This classification is rather extensive, intricate and complicated. A large number of the divisions are represented by very few names. This necessarily weakens the tendency represented by these divisions. Combined with others into larger tendency groups they would add strength to them. Egli recognizes this; he says concerning his classification:

“Jeder dieser 9 Klassen erforderte eine weiter gehende Auseinandersetzung. Mit dieser bin ich wohl zu weit, auf 213 Kategorien, gegangen. Diese Zersplitterung hat den Eindruck des ganzen doppelt beeinträchtigt; Einmal entstanden so eine Anzahl schwach vertretener Rubriken, die der Discussion verloren gingen, und der Wegfall musste auch die uebrigen Kategorien schwaechen, als dass auch diese oft weniger entschieden ausfielen, als sonst geschehen waere. . . . In der That, waere der Stoff auf bloss 100 Rubriken vertheilt worden, so haetten diese noch weit bestimmter gesprochen, als es die 213 vermoegen. Dies findet auch der Recensent der Rev. Crit. p. 73: ‘une classification à laquelle nous reprocherons seulement une très-grande complication et nombre de distinctions.’ (Egli, pp. 404, 411.)

In the final chapter Egli discusses the science of place naming, “Namenlehre”, as he calls it. He shows that Kohl, Kugler, Kurth, Davis, Luschaire, Haeuser, Trollope, Blackie and other students of place nomenclature expressed the opinion that among the various races and nations certain tendencies were dominant in place naming, and that at certain times certain tendencies among the various races manifested themselves in this respect. From the observations made they saw that the “Volksgeist” and “Zeitgeist” found expression in place nomenclature.

He warns against drawing general conclusions from single or from few observations, but states that after we have found that certain tendencies are general, we may express them as principles:

“Sowie der Blick des etymologischen Forschers sich vom Einzelnen in das Gebiet des Allgemeinen erhebt, ist er vollkommen befugt, auch hier gewisse Gesetze zu erkennen und mit Sicherheit als solche zu bezeichnen, welche bei der Namengebung thaetig gewesen sind.” (Bittmann.) (Egli, p. 398.)

In order to establish such principles it is necessary that we have:

1. A register, as complete and reliable as possible, of place names from all parts of the world. This does not mean that we must have a compilation containing every place-name before we may draw general conclusions or before we can have a science of place naming. To be reliable each name in the register must be explained, and the explanation must meet the conditions embodied in the name. The motive must be stated.

2. To discover the principles a suitable classification, "Systematik", of place name material is necessary.

3. From this classification the laws or principles that maintain in place naming are derived, and thus we have toponomy, the science of place naming.

In conclusion Egli proposes a thesis, which, he says, is to be considered in the form of a question left for the future to answer. It is:

"Die Toponomastik, als ein Ausfluss der geistigen Eigenart je eines Volkes oder einer Zeit, spiegelt sowohl die Culturstufe als auch die Culturrichtung der verschiedenen Herde." (Egli, p. 408.)

"Toponomy, as an outflow of the intellectual characteristic of a people, expresses the cultural stage as well as the cultural tendency of a people and its various divisions."

C. Blackie's *Etymological Geography*, printed in Great Britain (1873), is similar to Egli's *Nomina Geographica* but of smaller content and less scientific in nature. It was intended primarily for use in the elementary schools. Concerning the importance of the explanation of place names in the teaching of geography he says:

"About ten years ago I found that the best teachers in this city did ask questions on this subject." (Egli, p. 327.)

He furthermore raises the question whether it would not be advisable to teach so much of the native language (Celtic) in the high schools:

"... as would enable the intelligent student to know the meaning of the local names, to whose parrot-like repetition he must otherwise be condemned." (Egli, p. 327.)

Blackie also brings out the contrast between "Naturnamen" and "Culturnamen". The former, as the older stratum ("Schicht"), describe some natural characteristic and satisfy the requirements of the son of nature ("Natursohn"); the latter belong to the younger class and evolve with the progress of civilization:

"But as into a landscape an artist will inoculate his sentiment and symbolize his fancy, so on the face of the earth men are fond to stamp the trace of their habitation and their history. Under this influence the nomenclature of topography became at once changed from a picture of natural scenery to a record of human fortunes." (Egli, p. 327.)

Egli considers Blackie's *Etymological Geography* a worthy companion of his *Namenlexicon* and bids it a "friendly welcome".

In 1882 Isaac Taylor published the second edition of *Words and Places*, which "deserves a place of honor in the history of geographical nomenclature". (Egli, p. 328.)

THE PERIOD FROM 1885 TO THE PRESENT TIME

The interest in the study of place names since 1885 has continued. Germany, Great Britain, France, and the Scandinavian countries have made valuable contributions. In various parts of the United States interest was also manifested.

Geographische Namenkunde, by J. W. Nagl (1903), as its full title⁸ indicates, is intended to serve as an aid in teaching geography. Although special emphasis is not placed upon toponomy, a few important conclusions are made.

The author finds a tendency among the Chinese to use terms expressing direction in their place names, such as Pe-king, Nan-king, Ton-king and Si-king; "king" denotes 'city' or 'residence', hence Pe-king is North Residence; Nan-king is South Residence; Ton-king is East Residence and Si-king is West Residence. The religious sentiment, he believes, is expressed universally in place names among cultural people. The various races and the sections they inhabited he discovers through structural analysis of the names. Colonists very frequently name places in a new country after places in the homeland; explorers also transfer names in this manner and frequently name places after saints in the calendar or after some supposed similarity to known places.

He refers to Egli's classification and also uses his terms for the main groups, "Naturnamen" and "Kulturnamen", also the terms "Inhaerenz", "Adhaerenz" and "Relation". On account of the limited material he does not reach the 213 categories.

Geographisches Namenbuch, by Edmund Oppermann (1908), is intended for use in schools as arrangement and selection of names indicate. To save time in looking up the explanation of names in connection with the teaching of geography the names are not arranged alphabetically but according to political sections. To meet conditions of schools the names were selected from the text books in use.

The author is in full accord with Egli's thesis which he quotes in the introduction, and he says that the place names give us information about the cultural status and cultural tendencies of the namegivers; they tell us what the people were:

⁸ *Geographische Namenkunde, methodische Anwendung der namenkundlichen Grundsätze auf das allgemeine zugängliche Namenmaterials.*

" . . . wes Geistes Kind dieselben gewesen sind." (pp. iii, iv.)

Etymologisches Lexikon deutscher und fremdlaendischer Ortsnamen, by J. Sturmfels (1925), is another book intended for use in schools, and is, as its title states, general in scope, intended to make the teaching of geography attractive and enjoyable:

" . . . den Unterricht der Erdkunde recht anziehend und genussreich zu gestalten." (p. ii.)

The material is arranged alphabetically, and each name is explained, the motive for naming is stated, and the location of the object is given.

The *Zeitschrift fuer Ortsnamen-Forschung*, Munich, Germany, is a very valuable periodical devoted exclusively to the study of place names. It appears three times a year, and its contributors are among the foremost place name scholars from different countries.

A notable work has been undertaken by the English Place-Name Society which intends to make a survey of English place names. Its aim is expressed on the wrapper of the *Introduction to the Study of English Place-Names*, Vol. 1, Part 1:

"The English Place-Name Survey, undertaken with the approval of the British Academy, proposes to interpret county by county the place-names of England and to draw from them all those conclusions historical, cultural and linguistic which are implicit in them. Its volumes will be planned and written to appeal to the educated public at large and not to the specialist alone. Throughout its work its aims will be to secure the cooperation of all those scholarly interests—historical, topographical, archaeological, linguistic—that are concerned with the study of place-names in its widely varied aspects."

In the first volume issued by the Society it is stated that:

"The general purpose of the present book—the first of the 'Introduction to the Survey of English Place-Names'—cannot be better scholars expert in the various fields of place-name study. The first part of this volume will consist of a series of chapters by scholars expert in the various fields of place-name study. The purpose of these chapters will be to state the present state of our knowledge and indicate the lines along which the possibilities of future progress lie." (p. vii.)

"The foundations of scientific place-name study in this country (England) were laid by the late Professor W. W. Skeat, who declared that the methods of investigation were identical with those of the etymologist. A very large proportion of the place-names in modern Europe are totally without meaning in themselves, and this is especially the case in England. . . . Some forty or fifty years ago it occurred to scholars that a careful examination of the early forms of place-names would yield valuable information as to their original meaning at the time they were conferred on the places." (pp. 1, 2.)

The etymological phase of investigation is indicated by the method of attack and classification, the former being well illustrated by the chapter headings: "The Celtic Element", "The English Element", "The Scandinavian Element", "The French Element", "The Feudal Element", and the latter is thus expressed:

"In most countries, probably in all, the place-names are of two kinds. They are either (1) Descriptive, consisting of one or more words in the ordinary speech of the people and recognizable as such by their users. To this class belong such words as Broadfield, Beechwood, . . . etc. (2) Proper names, not used in common speech and with no present meaning or connotation in themselves. To this class belong such words as Carlisle, Trent, . . . which today have no meaning except as labels of the place they respectively denote. . . . In addition to the above two classes we may distinguish an intermediate class, including place-names evidently composed of two or more elements of which one, usually the suffix, is a word still in common use, while the other is meaningless. This class is represented by such names as Brentwood, Limburg, . . ." (p. 1.)

It is necessary for the interpreter of place names to go back to the original form of a name:

" . . . the place-name investigator deals with words which are in common use centuries after they become meaningless for their users. . . . the meaning that chiefly concerns the place-name student is the *original* meaning, that which was in the minds of the people who first gave and used the name. To arrive at this meaning it is necessary to establish the original form of the name." (p. 5.)

The explanation of a name must meet the conditions involved in the name:

" . . . no phonological explanation of a place-name can be admitted which does not fit the known topographical or historical facts." (p. 6.)

Rule 2 concerning the compounding of names among the Aryans finds further corroboration for we read:

"For one thing, most place-names are compounded of two or even three words, whereas the proportion of such early compounds still used in ordinary speech is very small." (p. 7.)

Names have undergone changes in form and pronunciation, changes of spelling as a result of loss of vowels and consonants, lengthening and shortening of vowels and shifting of "stress accent".

Concerning place names with Old English elements the author states:

"It may at once be admitted that the greater number of English place-names tell nothing of importance for social history. . . . They are simple descriptive phrases, and the information which can be extracted from them relates rather to the nature of the ground than to the life of the people settled upon it.

"If many place-names of this kind are intrinsically trivial, they sometimes suggest interesting conclusions when they are studied in groups, when, in particular, it can be shown that certain types of names are characteristic of a particular region. . . . In south-east of Berkshire, for example, . . . there occur the names Bradfield, Englefield, Burghfield, . . . The names when taken together undoubtedly suggest that the Saxon settlement of this region was only made possible by the clearing of woodland, and that therefore compact villages surrounded by arable fields of the type usual in more open country are likely to be rare in this quarter. (pp. 37, 38.)

"If in the sixth century the names generally current were group-names, it becomes impossible to maintain that the settlement was the work of individual settlers. . . . In many cases, these earliest English place-names were created by men who as yet thought less this indication of men's habits of thought deserves to be considered of the land itself than of the groups of people settled on it. And in any attempt to understand the social conditions of the centuries which followed the migration.

" . . . the oldest English names are group-names." (p. 54.)

In the Celtic elements it is found that:

"The view often held that the British population was exterminated or swept away, seems to have lost ground in late years. The numerous British place-names in England tell strongly against it." (p. 17.)

"The frequent occurrence of such suffixes as "-by" and "-thorpe" show the Scandinavian influence. Scandinavian elements are found in so-called nature names." (pp. 57-59.)

English place name study is thus mainly a study of structure.

Part 2 of the *Introduction to the Survey of English Place-Names* (1924) gives "an alphabetical list of the chief elements in English place-names, with interpretation and comment, and is intended to serve as a companion volume to each of the later county volumes. It also contains the following "Bibliography of the Chief Books Dealing with the History of English Place-Names", which shows to what extent the effort of the Society has developed:

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 Baddeley, W. St. C., *Place-names of Gloucestershire*, Gloucester, 1913.
 ———— *Place-names of Herefordshire*, Bristol, 1913.
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- Walker, B., *Place-names of Derbyshire*, Derby, 1914-15.
- Wyld, H. C., and Hirst, T. O., *Place-names of Lancashire*, London, 1911.
- Zachrisson, R. E., *Anglo-Norman Influence on English Place-names*, Lund, 1909.

Les noms de lieux, origine et évolution (1926) by Albert Dauzat is one of the recent contributions. The author, evidently referring to toponomy as applied to France, states that his is the first attempt to explain the principles of toponomy:

“On trouvera ici pour la première fois (dans notre première partie) un exposé rationnel des phénomènes généraux et des principes qui dominent la toponymie.” (p. vii.)

The bibliography contains a long list of scholars who have done work in French place nomenclature; a few will be listed here:

- Belloc, E., *Observations sur les noms de lieux de la France méridionale*, Paris, 1907.
- Berthoud et Matruchot, *Etudes historiques et étymologiques des noms de lieux habités de la Côte d'Or*, Semur, 1901-1915.
- Besnard, L., *Etude sur l'origine des noms de lieux habités du Maine*, Paris, 1910.
- Félice, Raoul de, *Les noms de nos rivières*, Paris, 1907.
- Gallois, L., *Régions naturelles et noms de pays*, Paris, 1908.
- Groehler, H., *Ueber Ursprung und Bedeutung der französischen Ortsnamen*, Heidelberg, t. I, 1913.

Among recent European place-name scholars may be mentioned R. E. Zachrisson, Uppsala, Sweden, editor of *Studia*

Neophilologica, a Journal of Germanic and Romanic Philology. Professor Zachrisson is also a regular contributor to *Zeitschrift fuer Ortsnamen-Forschung*. Other Scandinavian place-name scholars are Magnus Olsen, Goren Sahlgren, Elof Hallquist and Natan Hellquist.

Aboriginal Place Names of New York, by William M. Beauchamp (1907), contains a list of aboriginal names of New York, arranged alphabetically by and within counties. The languages represented are the Iroquois and the Algonquin. In the place names derived from these he says:

" . . . there is little appearance of poetic fancy. Names were a convenience, and little more." (p. 8.)

Of the occurrence of aboriginal names in the United States, he states:

"In a list of 1,885 lakes and ponds in the United States, 285 have Indian names still, and more than a thousand rivers and streams have names from the same source. Half the names of our states and territories are in the same class and most of our great lakes and rivers." (p. 6.)

Pennsylvania Place Names, by A. Howry Espenshade (1925), is one of the contributions of recent times. The scope of the book is thus explained in the preface:

"*Pennsylvania Place Names* is an historical commentary on the names of all the Pennsylvania counties, county seats, and towns with a population of five thousand or more, and on the most noteworthy village and township names." (p. 5.)

Although the author states that "the book is a modest effort in a comparatively new field of research", it is a valuable contribution to the study of place nomenclature. It enters, as he says, "a comparatively new field of research". This is especially true in America. We have nothing of the scope of such works as Egli's and Foerstermann's, and the study of our local nomenclature has not received much attention.

He recognizes the higher aims of the study of place names, for:

" . . . the subject is one of unusual geographical, historical, ethnological, and linguistic interest." (p. 11.)

and it is interesting to note that he is aware of certain tendencies in place naming, for his classification is based on the motives involved.

The Story Key to Geographic Names, by O. D. von Engeln and Jane M. Urquhart (1924), is intended as an aid in teaching geography in the elementary grades. In arrangement it is similar to the books published in Europe for this purpose and is general in scope. It explains the origin of the place names found in the geography texts used in school, and

" . . . makes no pretense of being an etymological or philological treatise, but the authors believe . . . association of ideas is found to be the greatest aid to memory, and there is no good reason why association should not be employed also to lighten the task of the child in memorizing geographic names." (pp. vi, vii.)

The following Nebraska place names are explained: Nebraska, Platte River, Niobrara River, Lincoln, Omaha and Logan. The startling statement is made that

"In Nebraska, as elsewhere, we have two personal names for the prominent cities. Lincoln was named for President Lincoln, and Logan for Logan Fontanelle, a friendly Indian chief who had taken a French name."

There is no "city" in Nebraska by the name of Logan, much less a "prominent" one. Furthermore, Logan Fontenelle was the son of a Frenchman and an Omaha woman; he did not "take" but inherited his father's name, Fontenelle. Logan Fontenelle was not an Indian chief in the ordinary sense, although he represented the Omaha people in their negotiations with the United States Government.

A work containing names selected from various sections of our country is "The Origin of Certain Place Names in the United States, *United States Geological Survey, Bulletin 258*, by Henry Gannett. Other rather recent contributions, specific and general, are:

- Upham, Louis P., "Minnesota Geographical Names," *Collections of the Minnesota Historical Society*, Vol. XVII.
 Lawrence, F. W., "The Origin of American State Names, *National Geographic Magazine*, Vol. XXXVIII.
 Kellogg, Louis P., *Boundaries and Names of Wisconsin Counties*.
 Whitbeck, R. H., "Regional Peculiarities in Place Names," *Bulletin of the American Geological Society*, Vol. XLIII.
 Ker, E. T., *River and Lake Names in the United States*.
 Long, Charles M., *Virginia County Names*.
 Bayer, Henry C., *French Names in the Geography of the United States*.
 Read, William A., *Louisiana Place Names of Indian Origin*.
 ———, *Research in American Place Names, 1920-26*.
 McArthurs, L. A., *Oregon Geographic Names*.
 Fullmore, Z. T., *The History and Geography of Texas as Told in County Names*.
 Eaton, D. W., *How Missouri Counties, Towns and Rivers Were Named*.

The study of place names in Nebraska has received some attention. The reports of early travelers and explorers contain references to these names. The various state histories, sectional histories, county histories, and particularly the publications of the Nebraska State Historical Society explain a large number of our place names. The newspapers of the state have also given attention to this matter.

Aboriginal place names have been intensively studied by Dr. M. R. Gilmore to whose valuable contributions reference has been made. The *Twenty-Seventh Annual Report of the Bureau of American Ethnology* explains the origin of our stream names as used by the Omaha. George Bird Grinnell in the *American Anthropologist* has given the significance of a number of our stream names as used by the different tribes that once lived in the state.

The origin of a number of Nebraska county, town, village and station names are contained in *A History of the Origin of the Place Names Connected with the Chicago and Northwestern and the Chicago, St. Paul, Minneapolis and Omaha Railways*, published by W. H. Stennett, Auditor of Expenditures of these two railroads.

Place Names of Nebraska, Their Origin and Significance, by William G. Steele, in manuscript form, explains a number of town and city names in the state.

Miss Lillian L. Fitzpatrick in *Nebraska Place Names*, explains the county and a large number of town names. It contains no reference to the origin of the names of other geographical features, and no serious attempt is made to present a detailed classification of the various names nor the principles involved in place naming.

CHAPTER III THE NAME NEBRASKA *

The region at present included in the state of Nebraska was once a part of larger political units claimed by different European countries. On old Spanish maps it appears as a part of Florida, named by Ponce de Leon in 1513 for the day of discovery, Easter Sunday, which is the Spanish Pascua Florida. He may have named it so on account of the abundance of flowers he saw on the coast, though this origin of the name is less probable than the former; it was more according to Spanish custom to name places discovered from the day of the calendar. Nebraska was also included in the English claims. The charters given Massachusetts and Connecticut specified grants of land reaching "from sea to sea". In 1682 it was a part of the vast territory claimed by LaSalle for France which he named Louisiana in honor of Louis XIV. France ceded this region to Spain in 1762, and Spain receded it secretly to France in 1800. The purchase of Louisiana from the French in 1803 made Nebraska a part of the United States. Congress in 1804 divided the Louisiana Purchase, and Nebraska became a part of the region known as the District of Louisiana which was attached to the Territory of Indiana for judicial purposes. The capital of this territory was Vincennes with William Henry Harrison as governor. In 1805 the name was changed to the Territory of Louisiana with the capital at St. Louis. In 1812 Nebraska became a part of the Territory of Missouri. When Missouri became a state in 1821, Nebraska belonged to a region without any special name until 1834 when, due to trouble between Indians and traders, it was included in the territory called "Indian Country". This meant that no white man was allowed to hunt, trap or settle within its limits without a special permit from the government. During the decade from 1840 to 1850 the region from the watershed of the Platte and the Arkansas rivers to the

* References: Sheldon, A. E., *Semi-Centennial History of Nebraska*, 59. Sheldon, A. E., *History and Stories of Nebraska*, 48, 83, 218-223, 231-237. Sheldon, A. E., "Tree of Progress," *Omaha Tribune*, Aug. 15, 1923, 2, 3. *Publications of the Nebraska State Historical Society*: Vol. 1, 76, 173; Vol. 1, No. 3, 2nd Ser., 153; Vol. 2, 2nd Ser., 11; Vol. 3, 2nd Ser., 19-23; Vol. 5, 2nd Ser., 209; Vol. 8, 2nd Ser., 19-23; Vol. 16, 27, 135-139, 228; Vol. 17, 48, 53-87, 317; Vol. 19, 134. Gilmore, M. R., *Preliminary Report on the Aboriginal Geography of Nebraska*. Gilmore, M. R., Letters, Jan. 1, 1922; Nov. 1, 1926. Watkins, Albert, *Proceedings of the Mississippi Valley Historical Association*, Vol. 3, 106. Beattie, James, *A School History of Nebraska*, 100, 101, 104, 109, 163-166. Troup, A. C., *Once Upon a Time in Nebraska*, 67. Barrett, J. A., *History and Government of Nebraska*, 5, 6, 31, 39. Johnson, Harrison, *History of Nebraska*, 5-6, 31, 39. Green, A. L., Letter, July 12, 1924. *Nebraska Blue Book*, 1920, 4. Bond, Frank, *Historical Sketch of Louisiana and the Louisiana Purchase*, 3-12. Douglas, Edward W., "Boundaries, Areas, Geographic Centers and Altitudes of the United States and the Several States," *United States Geological Survey, Bulletin* 817, 211-214. Gannett, Henry, "Boundaries of the United States and of the Several States and Territories," *U. S. Geol. Sur., Bulletin* 226. Connelly, Wm., *Kansas and Kansans*, Vol. 1, 51-53.

forty-third parallel was referred to as the "Nebraska Country" from its principal stream, the Platte or Nebraska River. In 1854 the Territory of Nebraska was created with the following boundaries:

"Beginning at a point in the Missouri River where the fortieth parallel of north latitude crosses the same; thence west on said parallel to the east boundary of the Territory of Utah, on the summit of the Rocky Mountains; thence on said summit northward to the forty-ninth parallel of north latitude; thence east on said parallel to the western boundary of the Territory of Minnesota; thence southward on said boundary to the Missouri River; thence down the main channel of said river to the place of beginning, be, and the same is hereby created into a temporary government by the name of the Territory of Nebraska."

Thus its boundaries followed the present southern boundary of the state westward to the crest of the Rocky Mountains; thence northward along the summit of these mountains to the present boundary line between the Dominion of Canada and the United States; thence eastward along this boundary to the White Earth River in the present state of North Dakota; thence southward to the mouth of this river to the Missouri; thence down the Missouri River to the fortieth parallel.

Subsequently parts were taken from this vast area to form other territories.

The Act of 1861 creating the Territory of Dakota added to the west end of the Territory of Nebraska the area included within the following boundaries:

". . . that portion of the Territories of Utah and Washington between the forty-first and forty-third degrees of north latitude, and east of the thirty-third meridian of longitude west from Washington, shall be, and is hereby incorporated into and made a part of the Territory of Nebraska."

Nebraska was admitted into the Union in 1867 with the following boundaries:

"That the said State of Nebraska shall consist of all the territory included within the following boundaries, to-wit: Commencing at a point formed by the intersection of the western boundary of the State of Missouri with the fortieth degree of north latitude; extending thence due west along said fortieth degree of north latitude to a point formed by its intersection with the twenty-fifth degree of longitude west from Washington; thence north along said twenty-fifth degree of longitude to a point formed by its intersection with the forty-first degree of north latitude; thence west along said forty-first degree of north latitude to a point formed by its intersection with the twenty-seventh degree of longitude west from Washington; thence north along said twenty-seventh degree of west longitude to a point formed by its intersection with the forty-third degree of north latitude; thence east along said forty-third degree of north latitude to the Keyapaha River; thence down the middle of the channel of said river, with its meanderings, to its junction with the Niobrara River; thence

down the middle of the channel of said Niobrara River, and following the meanderings thereof, to its junction with the Missouri River; thence down the middle of the channel of said Missouri River, and following the meanderings thereof, to the place of beginning."

A sudden change in the course of the Missouri River left an area of about five square miles which had previously been a part of the Territory of Dakota on the Nebraska side of the river. To avoid future complications this tract was added to Nebraska by an act of Congress approved April 28, 1870, which stated:

"That so soon as the State of Nebraska, through her legislature, has given her consent thereto, the centre of the main channel of the Missouri River shall be the boundary line between the State of Nebraska and the Territory of Dakota, between the following points, to-wit: Commencing at a point in the centre of said main channel, north of the west line of section twenty-four in township twenty-nine north, of range eight east of the sixth principal meridian, and running along the same to a point west of the most northerly portion of fractional section seventeen, of said township twenty-nine north, of range nine east of said meridian, in the State of Nebraska."

Due to difficulty in determining jurisdiction resulting from changes in the course of the Niobrara River another strip of land from the Territory of Dakota was added to Nebraska including:

" . . . all that portion of the Territory of Dakota lying south of the forty-third parallel of north latitude and east of the main channel of the Missouri River."

March 1, 1905, Congress approved the compact between South Dakota and Nebraska, fixing the boundary south of Union County, South Dakota, in the middle of the main channel of the Missouri River as it then existed.

The name Nebraska was first officially proposed by William Wilkins, Secretary of War, who in his report of 1844 suggests that "the Platte or Nebraska, being the central stream leading into and from the Great South Pass would very properly furnish a name for the territory". Wilkins probably received the name from Fremont who mentions the Nebraska River in his reports.

The aboriginal name of the state's principal stream furnished the name for our state. The word "Nebraska" is an aboriginal word, or rather a white man's approximation of it. Whether the name of the state is derived from the Omaha or Oto language is an open question. Both the Omaha and the Oto were of the Siouan linguistic stock; their names for the Platte were similar, the Omaha being *Ni bthaska ke* and the Oto, *Nibrathka*; both having the same literal meaning, "Flat

water". Allowing for the white man's difficulty in rendering these names into his own language, either one of the aboriginal names approaches the name Nebraska as near as does the other. Both Oto and Omaha at one time lived in the lower region of the stream's course. There is no authentic source to indicate from which of the two languages the name Nebraska, as applied to the stream, was derived.

There is no implication of shallowness in the aboriginal *bthaska* or *brathka*; *ni* means 'water' in the Oto and in the Omaha languages. The French correctly translated the name when they placed "La Rivière Plate", 'Flat River', on their maps. The position of the stream in its broad, level valley gave the appearance of flatness. Thus the valley is associated in the aboriginal mind with the name of the stream. The Omaha particle *ke* always denotes a horizontal position, and in connection with the name of a stream it carries the idea of the stream flowing through level land, a plain. The Omaha name *Ni bthaska ke* means 'water flowing through a plain'.

We should establish a cultural interpretation of the name of our state. The plain embodied in the aboriginal name is the Platte Valley, which is wide, and from our experience we know that it is fertile, a characteristic which the Indian could not appreciate. The name from a cultural view should symbolize the state. Nebraska's fields are wide; they are fertile, and the fertility extends down deep into the soil, which by careful management is practically inexhaustible. Nebraska's prosperity and development are deeply rooted in its soil, which with the climatic conditions, make possible a prosperous and highly cultural commonwealth. This idea should be embodied in the cultural interpretation of the name, which then would mean "Nebraska, broad, deep and fertile".

A bill introduced by State Senator Charles H. Sloan of Geneva and approved April 4, 1895, designated Nebraska as the "Treeplanter's State", a name that it justly deserves; it has always encouraged tree planting; it is tree conscious; it was the home of the great tree planter, J. Sterling Morton, who gave Arbor Day to the world.

Nebraska is also popularly known as the Cornhusker State, a name originally given to the football team of the University of Nebraska by Cy Sherman. This name was later applied to the state and suggests its principal crop.

The state received the sobriquet Antelope State on account of the prevalence of the animal which this name suggests.

CHAPTER IV NAMES OF COUNTIES

Nebraska has 93 counties; 68 of these bear personal names. Presidents of the United States have been honored in twelve names, thus: Adams, Arthur, Fillmore, Garfield, Grant, Hayes, Jefferson, Lincoln Madison,¹ Pierce, Polk and Washington. One county, Colfax, was named for a vice president.

The services of military officers were remembered in thirteen names. Knox and Wayne counties bear the names of heroes of the Revolutionary War. Johnson County was named for General Richard M. Johnson who distinguished himself in the War of 1812 and later was elected Vice President of the United States. The names of Civil War officers were commemorated in the county names: Hooker, Howard, Logan, McPherson, Sheridan, Sherman, Thomas and Wheeler. Generals of the Civil War have thus been signally honored in a relatively large number of our county names. The names of these men were still vivid in public consciousness at the time the counties were named, as was the spirit aroused by the war, and some of these men later distinguished themselves along political lines. Many of the veterans of the war, availing themselves of the homestead laws, took up land in Nebraska where counties had not yet been organized, and their influence in commemorating the names of the officers under whom they served finds expression in the names of the counties of the state. The services of General Custer are recognized in the name of Custer County. Cherry County was named as a tribute to a young lieutenant, well-known in the northwestern part of the state, who lost his life in the performance of duty while trying to capture a criminal.

Men prominent in their political party and others of national reputation became the patronymics of the following counties: Blaine, Cass, Clay, Dodge, Douglas, Hamilton, Stanton, Holt, Webster, Butler, Franklin, Richardson and Seward. Seven of the eight original counties of the Territory of Nebraska were named for men of prominence in the Democratic party, the party in power at the time. J. Sterling Morton says:²

¹The statement has appeared in print* that early settlers from Madison County, Wisconsin, named it after their former home county in that state. There never was a Madison County in Wisconsin. Furthermore, the Nebraska county was named January 26, 1856, ten years before the settlers from Wisconsin came to Nebraska, in fact, before there were any settlers in the county. The same act of January 26, 1856, which named the county for President Madison also named the following counties for presidents: Fillmore, Monroe, Pierce, Polk and Jefferson.

* Johnson, Harrison, *History of Nebraska*; Fitzpatrick, Lillian L., *Nebraska Place Names*.

²*The Daily Nebraska News*, July 5, 1876.

"Governor Cuming gave boundary and names to counties. He was a thorough partisan, and the nomenclature which he begot and baptized indicate that he was a politician who understood how strong men may be cajoled by flattery, and one who believed that personal vanity, a disease common to all mortals against which no vaccinating system has ever been successfully brought to bear. Thus to perpetuate John W. Forney, then a member of President Pierce's cabinet,³ he named what is now Nemaha, Forney; the one next south affected the immediate friend and confidant of Senator Douglas, Richardson; one for A. C. Dodge, the senator from Iowa; one for General Cass from Michigan; one for Douglas of Illinois, and this (Otoe) Pierce after President Pierce."

The two remaining counties of the original eight, Burt and Washington, were named for the first territorial governor of Nebraska and for the first president of the United States, respectively.

Concerning the naming of the eight original counties, Mr. N. C. Abbott says:⁴

"The counties were named by him (Cuming) as follows: Burt for the first governor who had just died; Washington for the first president; Dodge for Augustus Caesar Dodge, the senior United States Senator from Iowa who had just steered the Kansas-Nebraska Bill through the United States Senate; Douglas for Stephen A. Douglas, the little giant from Illinois, powerful senator and national leader; Cass for Lewis Cass, then Secretary of State, former governor and senator from Michigan; Pierce for the President; Forney for John W. Forney, brilliant editor and clerk of the House of Representatives, and Richardson for William A. Richardson, representative from Illinois who had charge of the Kansas-Nebraska Bill there, just as Dodge took it through the senate.

"In the naming of these counties, if one knows about the honorees one can read considerable of contemporary history. The first two to be honored were dead, Washington, the father of his country, could hardly be ignored, since criticism would be levelled against the choosing if he did not give the first president some such preferment. Burt had just died and had made a fine impression upon those who had met him during the ten or twelve days while a sick man he had tried to take up his duties there at the mission house, at Bellevue. The other six honorees were living politicians. Douglas was the most powerful, and though his name came fourth, it was assigned to the county which Cuming hoped would be the richest and most powerful, just opposite Council Bluffs, which also he hoped would become the one containing the capitol. In Cass and Dodge, Cuming chose his personal supporters. Cuming was a Michigander by birth and Democratic editor of Keokuk, Iowa, when appointed a secretary of the territory. Forney won his place by a charming personality and his service to the party at Washington. If Dodge was chosen (and it was to Cuming's interest that he be chosen), then it would only be proper to balance the naming by the choice of the congressman, who steered the bill through the lower house. Besides, Richardson was the particular friend and confidant of Douglas. . . . Least able and

³ Forney was not a member of Pierce's cabinet. He was an editor and Clerk of the House of Representatives.

⁴ *Nebraska City Daily News-Press*, Nov. 14, 1929.

least conspicuous of the six living men, least conspicuous though President of the United States, and accidental President, one is inclined to say, was Franklin Pierce, and it was his name our county drew. It would have been a direct insult had Cuming not chosen the name for one of the six. And at the time Cuming was a candidate for permanent appointment as governor of the territory and could not afford to insult the one who had authority to make the appointment. So the county south of Cass along the Missouri became Pierce.

"It was to square accounts with Thomas B. Cuming, the acting governor, for his unfair appointment of members to serve in the legislature that the people rose up in their might and demanded a change in the name of their county and took for their own the name of a tribe of Indians, exactly as the people in the county south of us discarded Forney and adopted the Indian name Nemaha."

Among the men of national renown some had been at some time cabinet members. Blaine, Webster, Seward, Cass and Clay had been secretaries of state; Holt, Hamilton and Stanton were secretaries of war, the latter while the county was named for him. William O. Butler, for whom Butler County was named, had served in the War of 1812 and in the Mexican War. He had been a congressman from Kentucky and at one time a candidate for Vice President on the ticket with Cass. To him Pierce offered the governorship of Nebraska Territory, but the offer was declined. It has been stated⁵ that Butler County was named for Governor David Butler, but this is erroneous, for the county was named eleven years before David Butler became governor of Nebraska and two years before he came to the state. There was no occasion for the naming of the county for him at the time, for he was unknown in the territory, and was not nationally prominent to warrant having a county named for him; furthermore, he was not of the political faith of the party in power at the time the county received its name.

One county, Greeley, was named for the celebrated journalist, Horace Greeley, and one, Boone, for the frontiersman, Daniel Boone.

The first and last of our territorial governors, Burt and Saunders, respectively, were honored in our county names, while Cuming County bears the name of an acting territorial governor. Boyd, Dawes, Furnas and Nance were named for governors of the state at the time of the creation of the counties.

Three counties, Hitchcock, Thurston and Thayer, were named for men who represented the state in the United States Senate.

⁵ Gannett, Henry, "Origin of Certain Place Names in the United States," *U. S. G. S. Bulletin* 258; Stennett, W. H., *Origin of Place Names on the Northwestern Railroad*; Fitzpatrick, Lillian L., *Nebraska Place Names*.

Justices of the Territorial and State Supreme Court were honored in the county names Dundy and probably in Hall.

Gage County was named for the chaplain of the first territorial legislature.

Gosper County took the name of a secretary of state of Nebraska.

When the bill to set aside Brown County for organization was introduced into the State Legislature, there were five members of that body having the surname Brown, four in the Senate and one in the House, and it was therefore decided to name the county Brown. Merrick County was so named as a compliment to the Speaker of the House in the State Legislature at the time by giving the county the maiden surname of his wife.

Chase, Keith, Morrill, Nuckolls and Sarpy counties bear the names of men who at one time were prominent in the state or territory. Chase County was named for Champion Chase of Omaha; Keith County for a former well known ranchman; Morrill County was named as a memorial to Charles H. Morrill, prominent in the development of Nebraska and at one time regent of the University of Nebraska; Nuckolls County carries the name of a prominent merchant of Nebraska City; Sarpy County honors the name of the well known trader on the Missouri, Peter A. Sarpy.

Harlan County was named for Thomas Harlan who brought a colony from Cheyenne, Territory of Wyoming, to the Republican River and contributed towards the development of the county. The name of Phelps County was suggested by an early settler in honor of his father-in-law.

Deuel, Kimball and Perkins counties were named for railroad officials, the first two were connected with the Union Pacific and the latter with the Burlington Railroad.

Lancaster and York counties took their names, it is believed, from counties in Pennsylvania, the names being suggested to the Territorial Legislature by members coming from that state.

It is not definitely determined why Dixon and Dawson counties were so named.

A number of the county names are intended to be descriptive. When Banner County was to be organized, crops were exceptionally good, and it was therefore thought that Banner was a suitable name for the new county. Saline County was so named because at the time it was thought that the county contained deposits of salt; Valley County bears a name that is descriptive of its topography; Frontier County, as its name indicates, describes its location at the time the county was created by the Legislature; the name Garden County was in-

tended to describe the soil and climatic conditions of the county.

Streams have given their names to the counties Keya Paha, Nemaha, Platte, Red Willow, Loup and Rock.

Scottsbluff and Box Butte counties were named for prominent landmarks within their confines.

Native animals have stamped their names upon two counties; Buffalo County was named for the "monarch of the prairie". Antelope County owes its name to an incident that happened in the early days. Mr. Leander Gerrard and a party of other settlers were pursuing a number of Indians that had driven off some stock belonging to the pioneers. The provisions ran low, but the party succeeded in killing an antelope and thus replenished its food supply. Later Mr. Gerrard became a member of the Legislature. A petition for the organization of the county was presented, but no name for the new county was contained in the petition, and in casting about for a name, the incident referred to came to the mind of Mr. Gerrard, and he inserted the name Antelope.

Cedar County was named for cedar trees growing there.

The following counties were named for Indian tribes: Cheyenne, Dakota, Otoe, Pawnee and Sioux. Dakota and Sioux denote one and the same tribe.

A number of county names were changed. The original Pierce County became Otoe County, Forney was changed to Nemaha, Iazard to Stanton, Calhoun to Saunders, Greene to Seward, L'eau Qui Court to Knox, West to Holt and Shorter to Lincoln. The original Jefferson County embraced the territory now known as Thayer County, and what is now Jefferson County was Jones County. Later Jones County was attached to Jefferson; after this the sixteen western townships of the enlarged Jefferson County were organized under the name of Thayer, and the eastern sixteen townships retained the name Jefferson.

County names were changed for various reasons. Forney and Pierce received different names, not on account of any grudge against the men for whom they were named, but as an expression of resentment against the acting governor who named them, on account of what was considered unfair proportionment of the district south of the Platte River. As a result of intense sentiment aroused as a result of the Civil War, counties bearing the names of Southern men or men whose names were obnoxious to the people, were given different names. Counties thus affected were Iazard, Calhoun and Greene. L'eau Qui Court County was changed to Knox for convenience in spelling and pronunciation. The names of

the counties Shorter and West were changed to honor more prominent men.

Some of the original county names were dropped as their territory was absorbed by other counties, as Jones (mentioned above), Monroe, Loup, Clay, Jackson and McNeale. Three of the names dropped or changed were later revived in new counties created: Clay, Pierce and Loup. A number of counties named by the Territorial Legislature never functioned under the names given, such as Izard, Loup, Jackson, McNeale, Blackbird, West, Morton, Taylor, Lyons and Shorter.

The eight original counties were named by the acting governor, the others were mostly named by the Legislature; some were named by the petitioners for county organization.

CHAPTER V

NAMES OF PRECINCTS AND TOWNSHIPS

The counties of Nebraska are divided into townships and precincts. The state has 930 precincts and 507 townships. The terms precinct and township represent two different types of county organization. They vary in size according to density of population, though most of them are six miles square. The term township, as here used, is a geographical or civil township as distinguished from a congressional township which embraces an area six miles wide and extending east and west in a government survey unit.

PERSONAL NAMES

The tendency to honor individuals was very strong in naming precincts and townships, personal names having been a very fruitful source of precinct and township nomenclature. Of these 372 are surnames; two, Jamestown and Kinneyville, are compounds of surnames and a suffix; one, Weir-Lisco, is a compound of two surnames; eleven are forenames.

The largest number of this group of personal names are those of early settlers or members of their families. Over two hundred settlers have thus been honored. Surnames were used in most cases, such as Hull, Miller, Townsend, Weitzel and many others. The following forenames of early settlers were used: Fremont (Wheeler County), Franklin (Richardson County), Grace, Max, Nora, Olive, Roselma, Royal, etc. One, Marvin, represents a middle name, and one, Hooker (Dixon County), is a nickname.

A very large proportion of the personal names were intended to honor men who were prominent in the public mind at the time the names were applied. The names of officers who had distinguished themselves in the Civil War and noted statesmen of that period form a large contingent of the nomenclature. Some of these officers later achieved prominence as statesmen, and this, added to their military glory, placed them prominently in the public mind. Many of the early settlers of the state were veterans of the Union Army who at the close of the war took advantage of the homestead law. These men, intending to honor the commanders under whom they served, suggested their names when the precincts and townships were organized. As there was no inconvenience or confusion caused by different counties having precincts and townships of the same name, duplication was not discouraged. This partly accounts for certain names occurring a number of times in the different counties. The name Logan appears twenty-four times; it was given to eighteen precincts and

townships in honor of General John A. Logan, and indicates his great popularity at the time. General Grant's name was used fourteen times; Garfield's, thirteen; Benjamin Harrison's, nine; Sherman's, eight; Sheridan's, six times; Hayes', twice; and Hancock's, once. President Lincoln became the patronymic of fifteen precincts and townships, a testimony of the esteem in which he was held; Secretary Stanton's name appears three times in this group.

Among the names of presidents of the Pre-Civil War period Washington's was used most frequently, it occurs seven times; Monroe's, two times; Jefferson's, three times; and Madison's, once. Other statesmen of this period thus honored were Franklin, Clay, Webster, Douglas and Everett.

The names of presidents and other statesmen as well as those of military heroes and other men of the more recent period, as a rule, do not appear very frequently, partly because they had not attained the degree of prominence, and partly because most of the precincts and townships had been organized when they appeared upon the scene. Cleveland was honored in four precinct and township names and Roosevelt in two. The prominence of James G. Blaine in public affairs for a long time offers an exception, for his name appears nine times in this group. Custer is honored in two names given when the Battle of the Little Big Horn was prominent in public consciousness. Two precincts received the name of Dewey as a compliment to the celebrated admiral of the Spanish-American War period, and one honors the name of General Funston who also rose to distinction at this time. One precinct was named for General LaFayette of Revolutionary War fame, one for the noted Sir Isaac Newton, and one township for General Ord who was prominent in military affairs in the state at the time. Flournoy Precinct was named for a man connected with the railroad, and Weaver was named for the Populist candidate for President.

Some of the names of prominent men appear more frequently than stated above; in such cases the townships and precincts were named for counties bearing these names, and in a few instances settlers had the same surnames.

The tendency to honor men of national prominence was strong in some counties. Thus seven of the sixteen townships in Cuming County bear the names of men of national renown, soldiers and statesmen. Seven precincts in Frontier County honor men of Civil War fame; Antelope County has five townships thus named.

Nebraska has not overlooked her own distinguished sons in bestowing names upon her precincts and townships. Her governors, congressmen, senators and other officials have left

their names upon precincts as the following list will show: Burt, Boyd, Dawes, Bryan, Dorsey, Kinkaid, Kem, Laird and Laws—Paddock, Thayer, Tipton—Morton, Gaslin and Pershing. The names thus applied are often associated with important questions and events of the time. Thus the name Kem points back to the Populist movement, that of Pershing was given as a compliment during the late war to honor the commander of the American forces overseas. Kinkaid, a name that appears four times, was given as a token of gratitude to Moses P. Kinkaid, Representative in Congress, and author of the homestead law that bears his name.

In a few cases the names are contributions of certain nationalities given to honor prominent men of their own nationality in this country or in the homeland. Thus Irish influence is seen in the names Grattan and Shields, the German in the name Bismarck.

The name Cosmo was suggested by an admirer of the noted Italian family, patrons of art, while the name Field Precinct was given in honor of John E. Field, reclamation engineer in connection with irrigation projects in Scotts Bluff County. Alexis Township was named for Duke Alexis of Russia, who at the time was in the state on a buffalo hunt.

NAMES DERIVED FROM PHYSICAL FEATURES

The largest number of precinct and township names were derived from various physical features within their boundaries. Among these the streams have given names to over two hundred precincts and townships. Settlement in Nebraska began along the streams. These were desired places for homes for they offered water, fuel, and to some extent, shelter. Settlements were frequently referred to in terms denoting location along streams, which were often the most prominent natural features within their boundaries. It is, therefore, quite natural that the names of streams were transferred to the precincts and townships when names for these were sought.

Over eighty precincts and townships take the entire name of streams, that is, the generic and the given name: Davis Creek, Maple Creek, Hat Creek, Shell Creek, Oak Creek and Wood River. Others, for brevity, take only the given name. Frequently the generic name was also omitted by elision, because the stream was generally referred to by the descriptive part of the name, just as we often speak of the Missouri, the Ohio and the Platte, meaning the Missouri River, the Ohio River, etc. Thus, we have precincts and townships with such names as Calamus, Logan, Loup, Nemaha, Sapa, Willow, Verdigris and South Branch.

There is considerable duplication of the names derived from this source. The name Beaver occurs eight times; Spring Creek, six times; Clear Creek and a few others, five times. In some cases it was the same stream that has given its name to townships and precincts in different counties; thus Logan Creek, the Elkhorn, Platte and the Loup have bestowed their names upon townships and precincts in various counties. In other counties duplication is due to different streams of the same name. Such examples are: Beaver, Plum Creek and Clear Creek. The Niobrara has given its present name to two precincts; three have taken one of its former names, Running-water, which is a translation of its French or Pawnee designation; one has appropriated the Dakota name of the stream, Minnetonka (*Mini tanka*).

There is some relation between the extent of duplication and the source of stream names as applied to precincts and townships. A large number of our streams received their names from native animals, native vegetation, or from some natural characteristic of the streams themselves. The wide distribution of such names offered greater occasion for their use in other place nomenclature, as the duplication of the names Beaver Creek, Turkey Creek, Plum Creek, Oak Creek, Spring Creek, Shell Creek and Clear Creek show. Where one stream has given its name to several townships or precincts, we find that duplication is greatest in the use of names of the longer streams. The Platte, the Niobrara with its various names, the Loups, the Elkhorn and Logan Creek which flow through a number of counties or form boundaries between them offered inducement in the use of their names. However, the tendency to do so was not persistent; thus the Republican, one of our major streams, has not contributed directly to the name of a single precinct or township. The confluence of streams within a township prompted the name Union Township.

A grove of trees that grew along Spring Creek accounts for the name Spring Grove Township. In this case native vegetation and part of a stream name were combined to form a name for the township.

Falls within streams suggested the name Rockfalls for two townships, while a ford with a rock bottom supplied the name for one, Rockford.

The presence of lakes offered names for townships and precincts. The name Lake was used for three townships and one precinct. In others such as Whitewater, Cottonwood, Alkali, King, and Swan the given names of the respective lakes were appropriated, while in the names Dewey Lake, Storm Lake,

Cody Lake, and a few others the entire name of the lake was applied to the townships and precincts.

Springs were also conscripted to furnish names for precincts. Cottonwood Precinct takes part of the name of Cottonwood Springs, while Long Springs Precinct appropriated the entire name of the springs within its confines. Clear water issuing from a spring induced the name of Clearwater Precinct.

Relief features also appealed to the people in naming precincts and townships. Hills, buttes, bluffs, ridges and divides have furnished such names as Box Butte, Castle Rock, Guide Rock, Court House, North Bluff, Pohocco, Sugar Loaf, Table Rock, Divide, Mission Ridge and Highland. The latter name occurs thirteen times among the precinct and township names.

Among relief features the valleys have been a source of place names of this group. The fact that one or more of them were in a precinct prompted the name Valley in eleven instances. The entire geographical name of valleys appears in the names Clover Valley, Gage Valley, Green Valley, Lone Valley and Platte Valley. Union Precinct (Cheyenne County) was so named from the confluence of two valleys within its confines. A valley with springs in it explains the name of Springdale Precinct.

Canyons contributed the names Boxelder, Government, Well and the more poetic name of Pine Glen.

The well-known Roubideaux Pass has given its name to Roubideaux Precinct.

Basin Precinct owes its name to a basin it contains.

One precinct, Park, was named for a natural park within its limits.

Islands also form a source of precinct names. One precinct took the name Island because it is an island in the Platte River. Prairie Island Township and Willow Island Precinct derive their names from islands they contain. The name Island Grove is intended to be descriptive of a feature in its boundaries resembling a wooded island.

Other names that point out or are intended to be descriptive of physical features within precincts and townships are Bonanza, Fairdale, Grand Prairie, Gritty Ridge, Richland and Sunshine.

The presence of native vegetation was in the minds of the early settlers when names were applied to some of the precincts and townships. The following trees have suggested names: The cedar, cottonwood, elm, evergreen, hackberry, osage and pine. A few tree names help form compounds. Thus where a grove of certain trees occurred, such names as Ash Grove, Oak Grove, Plum Grove and Willow Grove are

explained. The name Ashland Precinct (Boone County) conveys the idea of land covered with ash trees. The name Lone Tree was applied on account of a mammoth cottonwood visible for many miles that stood in a township in Clay County. Lone Pine suggests the name of the tree and its isolated position. Willowdale and Oakdale also take the names of trees and designate their location in a dale or valley. Woodville points to a wooded area with the suffix "ville" added for euphony. The name Haymow was given on account of the amount of hay cut there. Rosedale was suggested by the presence of wild roses growing there.

NAMES DESCRIPTIVE OF LOCATION

Some precinct and township names were given to indicate location within the county. The name Center seems to have been a favorite one in this respect, for it occurs eight times in this group. Other names indicative of location are Central, Centerville, Midland, Corner, Eastern, Western and Westside. The name North Franklin Township embodies the name of its location in the county for which it was named.

The sixteen townships in Seward County are named according to the letters of the alphabet beginning with A in the northeastern part of the county and ending with P in the southeastern part. The order of succession is the same as that used in the numbering of sections in government surveys. The location of the townships is thus indicated by their names. Cedar County follows a similar plan by using the numbers 1 to 21 for precinct names.

Location relative to some physical features is expressed in such names as South Platte, Hillside, Riverside, South Divide and Table.

One township was named 3-36 on account of its location in township three, range thirty-six.

Line Precinct was so named because its southern boundary coincides with the Kansas-Nebraska boundary line.

NAMES DERIVED FROM CULTURAL FEATURES

The largest number of the precinct and township names were taken from the names of cities, towns, villages, post offices and early ranch stations within their limits. Over four hundred names can be traced to such origin. The polls were frequently located at these places, and their names thus contributed to the nomenclature of precincts and townships. This accounts for such names as Eli, Douglas Grove, Fairbury and Spring Ranch.

A few precincts and townships have borrowed names from counties in which they are located. The following counties have furnished such names: Boone, Chase, Colfax, Cuming,

Custer, Douglas, Hamilton, Jefferson, Lincoln, Otoe and Pierce.

School houses were used as polling places in some counties, and their names were used for precinct and township designation as the names Bunker Hill, Pioneer and Hardscrabble indicate.

One precinct, Union (Dundy County), was named for a church.

The names Mill, Mills and Sharps Ranch point out industries within the precincts bearing these names.

Loup Ferry Township, as its name indicates, was named for a ferry used in crossing the river indicated in the name.

Mitchell Precinct took its name from old Fort Mitchell.

Among the names derived from cultural features are those that were imported, that is, they were adopted from places in other states or in other counties. The majority of these were brought in from the eastern states showing from where the main influx of settlers came. Such names are Chicago, Joliet, Oneida, Schoolcraft, Bristol, Iowa, Michigan, Ohio, Madison Square and Keuka. Foreign names as Berlin, Canada, Leicester, Potsdam and others were given by early settlers coming from countries or cities bearing these names. Some of the important names are of aboriginal origin.

NAMES DERIVED FROM OTHER SOURCES

Some of the precinct and township names are commemorative in origin. The following are memorials to Indian tribes of the state: Omaha, Santee and Winnebago. Leshara and Blackbird precincts were named for Indian chiefs who once lived in Nebraska.

Columbia Precinct was so named because at the time of its organization the World's Columbian Exposition was held at Chicago, and the name was selected to commemorate this event.

Pioneer Precinct (Garden County) received this name to indicate that here the first settlement in that section of the state was made, while Zero names the last township organized and named in Adams County.

The nationality of the early settlers is brought out in the names Bohemian, German, Germanville, Frenchtown and in Shamrock, the national flower of Ireland. A precinct settled by people from the eastern states was named Yankee Precinct on this account.

The occupation of the people is suggested in the name Farmers Township.

Patriotism is expressed in the name Union which was given eight times, and in the name Liberty which occurs six times.

Religious sentiment is indicated in the names Bethel Precinct and Elim Township, names taken from the Bible. Other sentiments find expression in the names Enterprise, Eureka, Harmony and Hopewell.

Organizations within a precinct account for the names Alliance, given for the Farmers Alliance, and Valley Grange, the name of a local chapter.

A trivial circumstance gave rise to the name Canby. In discussing the naming of the precinct, a remark was made that "it can be the best precinct". From this remark the name Canby was "coined".

Mt. Pleasant, North Star and Belmont were names given because their euphony appealed to those who suggested these names.

The uniting of two precincts gave rise to the name Union Precinct.

North and East Valley, North and South Palmyra, East and West Ogallala and a few other precincts derive these names from the division of former precincts, by retaining the original names and adding a word to denote the part of the original precinct now embraced in the new.

A few precinct and township names were changed to agree with the new names given to towns for which they had been named; Plum Creek was changed to Lexington and Lewisburg became Eldorado. As a result of public sentiment during the late war the names German and Kerl were changed to Pershing.

The names of some precincts as Sharps Ranch, Corner and Carrico disappeared because their territory was transferred to other precincts as a result of the reorganization of boundary lines.

The precincts were usually named by the county commissioners, often at the suggestion of the petitioners for their organization.

CHAPTER VI

NAMES OF CITIES, VILLAGES, STATIONS, SIDINGS AND POST OFFICES

Over 2,600 names are included in this group which represents the largest number of place names in Nebraska. The terms "city" and "village" represent incorporated communities and in almost all cases have the same name as the post office or railroad station in their midst. The names of post offices and stations not located in such communities, and the names of such that have been discontinued are also included in this list.

PERSONAL NAMES

Many of the towns along railroads were named for stockholders, officials and employees in various capacities. It was a custom with railroad companies to name stations after faithful employees. Stations were also named for patrons, relatives of officials and friends. When the railroads were built into the state, stations were placed at economic distances. Towns grew up rapidly, and names must be had for these. As surnames were not apt to cause confusion as readily as others, and inasmuch as they served as tributes, many of these were adopted. Sometimes an individual became the patronymic of two stations by using the surname for one and a given name for the other, as in Elwood and Calvert and in Champion and Chase.

Such names as Holdrege, Blair, Steele City, Ames, Potter, Firth, Eustis, Phillips and about 150 others embody a considerable history of transportation and town building in this state.

Men who were prominent in public consciousness as a result of various contributions they made were honored in these place names.

Our presidents were thus distinguished in the following names and in others: Lincoln, Grant, Jackson, McKinley, Grover, Ulysses and Woodrow. Schuyler bears the given name of a vice-president. Those who aspired to the presidency were also signally honored in Fremont, Lockwood and Hancock.

Members of the cabinet are designated by such names as Carlisle, Gresham, Manning, Lamar and Creswell.

Appreciation for the services of Nebraskans who distinguished themselves in the halls of the national legislature is expressed in the names Dorsey, Burkett, Valentine, Van Wyck, Norris, Taffe and Paddock.

Some places were named to honor our territorial or state governors: Cuming, Saunders, Crounse, Holcomb and Lor-

enzo. A lieutenant governor's name was given to a post office named Agee. The names Morton and Morrill indicate contributions made towards the development of the state.

The names Sheridan, Logan, Cameron, Ord, Funston and Pershing remind us of military services rendered.

Indian chiefs who once lived in the state were immortalized in the names Red Cloud, White Cloud, Yutan and Leshara. Osceola and Tecumseh were named for Indian chiefs prominent at the time the towns were established.

Names as Homer, Dickens, Ruskin, Emerson, Gladstone, Stowe, Nasby, Whittier, Arago, Huxley, Stanley and others show familiarity with literature, science and exploration.

Immigrants from foreign lands and settlers from other states honored the sons of their former homes in the names Bismarck, Emmett, Fredericksburg, Wausa, Jessup and Kirkwood.

Mementos of the Revolutionary period are Carroll and Warren.

The name Gordon takes us back to the invasion of the Black Hills before it was opened for settlement.

The popularity of a recent national hero in aviation is called to mind in the name Lindy.

A very large part of the names of this group were derived from the names of early settlers, founders of towns, postmasters or members of their families, relatives or friends. Such names are Georgetown, Cook, Hickman, Leigh, Friend and the numerous given names applied to early post offices.

Personal names have furnished the largest contingent of this group, showing the strong tendency to use the names of persons in place nomenclature. Many of the names consist of but one element, the descriptive; the appellative or substantive is often absent by elision.

The surnames furnish the majority of the personal names; over 1,200 family names are thus used; over two hundred are first names; about twenty are middle names; seven are nicknames. In some cases the full name was appropriated; a few are combinations of surnames or of given names.

Various suffixes have been combined with personal names to form place names. Such suffixes are "ville", "ton" or "town", "mills", "burg", "siding", "city", "ranch", "grove", "station", "land", "boro", "field", "hill", "park", "basin", "point", "spur", "bend", "place", "port", "wood" and "bank". The suffix "ville" occurs most frequently, a few of the others occur a few times, and the majority but once. These suffixes are in combined form with surnames, first names, middle names and with nicknames; they are not always used in their original meaning. "Ville", "city", "burg", "boro" and "ton"

were used quite liberally in the early days, although many of the "villes" and "cities" contained nothing but "surveyors' stakes" or "a hitching post and a clothes line". These terms expressed hope rather than reality; they were frequently advertising terms.

Some of the suffixes form the generic name of some natural or cultural feature, such as "land", "hill", "park", "basin", "point", "ranch", "mills", etc.

A prefix element being the appellation and designating a natural or cultural feature may precede the personal name.

The surname alone appears in the following: Friend, Crawford, Haigler, Lincoln, O'Neill and in about 900 others. Modified forms of the surname also appear by depletion or the adding or reversal of certain letters. This was done to prevent confusion, conflict, or to obtain euphony, brevity, or easier spelling, as in Burr (Burrell), David City (Davids City), Howells (Howell), Conley (Connelly), Rulo (Rouleau), Snyder (Schneider), Allston (Rallston), etc. The name Enola was derived from Malone by depleting the first letter and reversing the others.

The surname may have an element prefixed or suffixed. In the name Mt. Clare and Camp Clarke a natural and a cultural term were prefixed to denote a physical and a cultural feature respectively, although the "mount" was merely a small elevation. In St. Paul, St. Deroin and in a few others the prefix "saint" was added for euphony in the former, and in the latter it was in agreement with a custom among early settlers in that section. Some of the surnames with a suffix are Holmesville, Barneston, Johnstown, Larimer Mills, Martinsburg, Stevensons Siding, David City, Cooks Ranch, Salings Grove, Stumps Station, Oakland, Millerboro, Moorefield, Park Hill, Gregorys Basin, Shoemakers Point, Cudahy Spur, Burtons Bend, De Bolt Place and Bellwood.

Parts of surnames and a suffix occur in Westerville (Westervhoff), Brockburg (Brockman) and Redville (Redpath).

Parts of two surnames were compounded into Dunwell (Dunbar and Wells).

Among the given names, the first occurs alone in about 200 times in our place names of this group. Some of these are Beatrice, Florence, Ulysses, Gracie, Henry and Lena.

The first of a personal name may also take a suffix or a prefix as we find in the following: Johnstown, Marysville, Daniels Ranch, Dandale, etc. "Saint" was prefixed to give names for the same reason that it was added to family names; such examples are St. Peter, St. Joe and St. James.

Two given names or parts of such were united in forming the names Mellroy (Mell, Roy), Kenomi (Kenny, Naomi)

and Calora (Carl, Oura). Omarel was formed from a first name and from the initial of the middle name (Omar L-).

The middle name appears alone about 20 times in this group, in such names as Elwood, Malvern, Bertrand, etc. With a suffix element it appears in Orville City.

The given name, a part of it, or the initial, with the family name formed such compounds as Walthill (Walt Hill), Edbell (Ed. Bell), Edholm (Ed. Holm), Cadams (C. Adams), Annear (Ann Carroll) and Lewanna (Anna Lewellen).

In one case, Asp, the initials of a personal name, A. S. Powell, were used to name a post office. In another case, the letters from several family names were combined to form the name Vacoma.

Nicknames, alone or with some suffix, gave rise to the following names: Curley, Lindy, Dukeville, Martland; in Cashswan the nickname Cash was combined with the family name Swan.

We may also classify tribal names as personal names in the sense of involving a group of persons as distinguished from things. Tribes that once were in Nebraska are commemorated in the names Arapahoe, Kiowa, Ogallala, Omaha, Pawnee City, Ponca, Santee, etc.

NAMES DERIVED FROM PHYSICAL FEATURES

The names of physical features located near settlements have been a fruitful source of community names. Their presence offered a strong appeal in naming villages and post offices.

Among physical features the names of streams were most frequently applied to names of this group. Over one hundred names are thus derived. Settlement in our state originated along stream courses, and people were frequently located by stating that they lived along a certain stream. As settlements grew, the applications for the establishment of post offices were made, and names were selected indicating that the offices were to serve people living along a certain stream. The name "creek" was thus often associated with post office names. When a settlement grew to some proportions, the term "creek" was frequently dropped or another name was substituted. The term still survives in a few names, as Battle Creek, Silver Creek, Cedar Creek and a few others.

The descriptive part of the stream name was used in most cases. This accounts for such names as Wahoo, Niobrara, Clearwater, Chadron and others; but the generic part may also be used as in Rivers. Either part of the stream name may take a suffix to denote a cultural or physical feature associated with the stream, as in Riverton, Republican City,

Beaver Crossing, Rushville, Silver Ridge, Silver Glen, Spring Valley, Blue Hill and Cedar Rapids. The entire name of a stream was used in many instances, as the names Battle Creek, Cedar Creek and Silver Creek, referred to above, and others show. The confluence of streams brought forth such names as Forks and Triaqua. In a few names the origin is due to some physical feature connected with the stream, as in South Bend, North Bend, Broadwater and Cascade. The name of the feature and some other word is used in the names Grand Rapids and Falls City.

Not many villages and post offices have taken their names from lakes. This is due to the fact that the lakes of the state are mostly in the sandhill region, a sparsely populated section, where there are comparatively few villages and post offices. There is thus less necessity for names for such places.

Ponylake and Enderslake post offices take the entire names of lakes. Their spelling is slightly modified to meet postal regulations which discourage the use of compound names. Lake takes the generic name and Perch the descriptive.

A few post offices and villages have been named for nearby springs. The entire name of the spring was chosen in the names Big Springs and Mud Springs. In such names as Springfield, Springbank, Spring Ranch and Springview the presence of a spring and some other idea indicated by the suffix are brought to mind. The name Waterbury was suggested by the fact that a number of springs were in the vicinity.

Relief features as hills and other prominent elevations on the landscape have given birth to a number of towns and post offices. The complete name was used in some instances and the generic in others; examples of such being Yankee Hill, Table Rock, Box Butte, Chimney Rock, Table and Butte. The names Clifton and Bluffton are derived from the generic name and the suffix "ton".

Places located on the summit of some hill, on some part of it or nearby evoked such names as Hill, Berg, Zion, Peak, Apex, Pilot, Ridge, Hillside and Southside. The presence of a neighboring hill without any special name but of a peculiar shape drew forth the names Dome and Humpback.

Other relief features as valleys, canyons, flats and parks prompted such names as Verdigris Valley, Bow Valley, Midway, Buffalo and Lees Park. The descriptive part of the name was used in Survey and Capa; the appellative in Pass and Flats.

The fact that a post office was located in a valley suggested the names Glen, Valley View and Inavale (In-a-vale).

The names of islands have been transferred to towns and post offices in very few cases. The islands of the state are mostly in the Platte River where conditions would not warrant the establishment of towns and post offices. Only in instances where some outstanding characteristic as size, historic incident or growth of vegetation are brought in association have names of islands been used, as in Grand Island, Brady Island and Willow Island.

Minerals and rocks have prompted such names as Agate, Orafino and Roca. The term "rock" or some word denoting the name of some special rock enters into the composition of such descriptive names as Rockfalls, Rockville, Rockton, Sandburg and Marlbank.

Meteorological conditions, temporary, prevalent or desired, gave birth to the names Cyclone, Mirage, Sunshine and Rain.

Some names represent the general impression made upon the minds of namers by the locality and may thus be called descriptive names. These may consist of a single word describing local conditions as Level and Superior, or they may be compounds of descriptive and appellative elements, as Bellevue, Belle Prairie, Fairview, Richland, Goodstreak, Grand View, Grand Prairie, Lawn, Ridge—names that are self-explanatory. Metaphors were used in some instances to describe localities. Thus the name Venus was given a post office to convey the idea of beauty in general, while Emerald is more specific, suggesting beauty as expressed in color. Names from other places were conscripted to bring out the idea of similarity; the arid appearance of a locality was expressed in the names Arabia and Arizona, while Valparaiso, the vale of Paradise, is descriptive of better conditions.

NAMES DERIVED FROM LOCATION

Location relative to political divisions, as country, state or territory, county, precinct or township, towns and other cultural features has given rise to a number of place names. The location indicated by the name may be definite; it may indicate direction or distance; or it may be expressed indefinitely by taking the name of the larger unit in which it is located.

An early day post office was named Centoria to indicate its approximate geographical center in the United States. Nebraska Center, another pioneer post office, took its name from its location in what was then called the Territory of Nebraska. Nebraska City also takes its name from the territory but the name does not refer to any definite location. Aksarben and Sarben are place names derived from the names of the state; they have been "coined" from the name "Nebraska" by the reversal and partial depletion of letters, respectively.

Platte Center, Clay Center and Phelps Center indicate definite location within counties. Central position is also expressed in the names Centropolis and Center but without reference to the county in which they are located. The metaphor Orient expresses location in the eastern part of a county. Quite a number of places take the names of the counties in which they are located, but their names do not indicate any definite location; such names are Seward, York, Stanton and Madison.

Atlanta, Everett, Sherman, Marshall and Bee derive their names from their respective precincts or townships.

Suburbs take the names of the nearby larger towns in some instances and add a word to the name to denote direction, as South Omaha, West Lincoln and South Norfolk.

The names Midville, Midway and Middleburg were given to post offices to denote their position between other post offices.

Forts have transferred their names or parts of them to nearby towns, as Fort Crook, Kearney, McPherson and Collins.

Macy takes its name from its location at the Omaha Agency. It was originally called Omaha Agency, but due to considerable confusion caused by its similarity with Omaha it was changed to Macy, a name "coined" from "ma" in Omaha and "cy" in Agency.

Reserve was so named on account of its location on a government Indian reservation.

Location relative to transportation lines finds expression in the names Portal and Junctionville. Former ranch stations along the early trails have given the names Kiowa, Oak and Lone Tree to nearby towns and post offices.

The name Central City is intended to denote location in a farming region.

The name Cottage Hill describes the home in which a post office was kept and its location.

The poetical name Hesperia (Land of the West) was given to an early day post office and denotes location.

The names Sextorp and Eight Mile Grove were given to post offices to denote distance from some cultural point.

IMPORTED OR BORROWED NAMES

Many of our village and post office names were transplanted into the state from other states and from foreign lands. The tendency to use imported names was very strong, for over 300 names of this group owe their origin to this source. This practice has been referred to as using the "cast-off clothes of the old world". However, it is significant; it expresses or

indicates a strong human trait, love for the homeland; it shows interest in history and literature; it expresses religious and patriotic sentiments.

In many cases these names indicate whence the early influx of population came. However, quite a number of our imported names do not indicate former residences of the early settlers. Thus the names of Mexican, Iberian, southern European and Asiatic origin are not indicative of the nationality of early settlers. There are other factors that are responsible for such names in our place nomenclature.

Settlement in Nebraska after the Civil War progressed at a rapid rate due to favorable natural conditions, the homestead law, cheap railroad lands and the rapid development of railroads. Many new towns and stations were established along the new lines of transportation and were named by the officials of the railroads or by officers of the townsite companies which were subsidiaries of the railroads. These men came from the eastern states, and in casting about for names for the new towns and stations, those of former association came to their minds; this accounts for the large number of eastern place names found along the railroads of Nebraska. Some of these men had leanings along historical and classical lines, and this accounts for some of the classical and historical place names in the state.

It was necessary in selecting names to avoid a name that was already in use, for it is an inviolable rule with the Post Office Department that no two offices in the same state shall have the same name. Close similarity between names must also be avoided, for this causes almost as much confusion as absolute identity. It was, therefore, no easy task to find names for stations and post offices. When the Department rejected a proposed name, it sometimes suggested one that would not cause any conflict with another name.

Euphony and other motives also caused the adoption of place names from other states or from foreign countries.

The overwhelming majority of transplanted names bear witness of the former homes of our early settlers. Most of these come from the states of the Union, but there is a great difference in the number of names imported from the various states. Few of our place names have been contributed by the states to the north, west and south of Nebraska; they, like Nebraska, were new territory and sparsely populated, and hence have furnished but a small part of our early settlers and of our place names.

The names used were those of some state or its nickname, the name of the county, town or homestead where the settlers formerly lived.

The largest number of names comes from Illinois, Iowa, New York, Ohio, Michigan, Massachusetts and Pennsylvania. Besides these twenty other states are represented in our place nomenclature. These names are a fair index as to the contribution of the various states towards the early settlement of Nebraska.

Illinois has contributed the largest number of names; some of these are Ashton, Crete, Geneva, Elgin and Sterling. Among those furnished by Iowa are Clinton, Glenwood, West Union and Pella. New York settlers brought us the names Humphrey, Palmyra, Unadilla, Saratoga and others. Some of the names pointing towards settlement from Wisconsin are Badger (the nickname of the state), Kenosha, Oshkosh, Lodi and Sparta. Ohio has also given us her nickname, Buckeye, and among others Columbus, Cincinnati and Bainbridge. Among the Michigan place names that were transferred to Nebraska are Ceresco, Colon, Albion and Kalamazoo. New England names are quite numerous but many of them were given by railroad officials and do not represent actual settlement from that source; some as Bennington and Lexington, were given on account of their historical significance. Others were given by actual settlers from those states, as Plymouth, Sutton, Bay State (Massachusetts), Belgrade and Mainland (Maine), Danby, Pawlet (Vermont) and Danbury (Connecticut). Among the Pennsylvania place names we find Keystone, Clarion and Harrisburg, named by settlers from the Keystone State. Anoka, Mankato and Plainview are names brought in by settlers from Minnesota. Immigration from Indiana is responsible for the names Hoosier and La Porte. Texans have brought in the names Lone Star and Waco. Arlington was named for the National Cemetery and Ashland by an admirer of Henry Clay for the latter's home in Kentucky. Ohiowa was so named because the settlers at that place came principally from Ohio and Iowa. Where several names from various states were proposed the choice was decided by lot, and in one instance, in the naming of Albion, it was decided through a game of cards, the winner having the choice of the name. The name Nemo was constructed from the abbreviation of Missouri and the first two letters in the name Nebraska. A number of the patrons of this post office came from Missouri. The names Verdurette and Winnetoon were taken from farmsteads in Illinois and Wisconsin respectively.

The names in every case do not indicate that all settlers in a given community or that a majority of them came from a certain state or certain place in a state. Sometimes it was an individual who suggested a name for his former home. Making due allowance, there is nevertheless a correlation between

the number of names from a given state and the settlement made by people from that state. The place names are a fair indication as to the former homes of our early settlers.

Over 100 names were imported from foreign countries, the greatest number coming from Germany, England, Sweden, Bohemia, Scotland, Denmark, Canada, Poland and Ireland. The names indicate settlements made by nationalities from the countries named.

People from foreign countries frequently settled in colonies in this state. Railroad companies through their colonization agents and through advertising circulars drew people from various lands to Nebraska. The state through its colonization department called attention of the people of various countries to the advantages found here. Land companies were also active. Religious organizations induced people of their faith to settle in groups in order to administer better to their spiritual welfare. The nucleus of a settlement was sometimes formed by one or a few pioneers who later induced others of their nationality or faith to come and settle near them.

German place names are most numerous among those coming from foreign names; among such are Minden, Holstein and Dresden. English names are represented among others by Somerset, Thedford and Staplehurst. Swedish settlers have bestowed along with others the names Gothenburg, Malmo and Motala. Among the names that Denmark has given us are Copenhagen, Nysted and Denmark. Scotch names are found in Kelso, Paisley and the poetical Scotia. Some of the Irish place names transplanted to Nebraska towns and post offices are Belfast, Dublin and Erina. A few of the names given by people from Bohemia are, with modifications in spelling, Bruno, Prague and Plasi. Warsaw and Tarnov are names transferred from Poland. Canadian place names that indicate settlements from that country are Hemingford, Imperial, Lindsay, etc.

Place names of Mexican origin do not reflect settlement from that country, but were chosen on account of historical significance. Such names as Saltillo, Jalapa and Buena Vista are reminiscent of the Mexican War in which some of the early settlers fought and which was still in public consciousness at the time. Panama and Aspinwall are names connected with the early attempts at building the canal and the railroad across the isthmus. The post offices Cuba and Havana were named at the time of the war with Spain. Some foreign names, as Simla, Ravenna, Etna, Delphi and Athens, were given without any special importance attached to them other than they were conferred by people interested in the classics and history, or that they were considered suitable, because they did not conflict with any other name in the state.

Among the names taken from the Bible are Hebron, Gilead, Jericho and Shiloh. Some of the Biblical names were given by religious colonies, others indicate the religious sentiment of the settlers. Gilead was named by connotation; it is near Hebron, as its namesake in the Holy Land is.

OTHER SOURCES OF NAMES

Winter Quarters commemorates the place where the Mormons had a temporary settlement prior to their westward journey to Utah. The name of the post office Doughboy was given in honor of the American soldier of the late World War. Mayflower appeared twice as the name of a post office, being revived in one part of the state after it was discontinued in another. In one locality it was named directly for the historic ship of this name and in the other by way of comparison, being, as the settlers expressed it, their Mayflower which brought them in touch with their former home.

Dannebrog and Dannevirke are names given by Danish settlers, the former to honor their national flag and the latter to commemorate a prominent landmark in the history of the country. The names Germantown, Germanville and Frenchtown indicate the nationality of early settlers at the respective places.

When the Burlington Railroad was built west from Lincoln, it named the stations after Crete in alphabetical order thus: Dorchester, Exeter, Fairmont, Grafton, Harvard, Inland, Juniata, Kenesaw and Lowell. These names are largely place names found in the eastern part of the United States. That is from where many of the early Burlington officials came. In arranging the alphabetical order these names suggested themselves most readily. Towns between these stations were of later designation and do not follow this order of naming. A similar arrangement is also found along the St. Joe and Grand Island Railroad beginning with Alexandria, then come Belvidere, Carleton, Davenport, Edgar, Fairfield, Glenvil and Hastings; in these alphabetical arrangement was the main factor in selecting the names.

The names of various educational institutions have been used in Nebraska place names. The presence of an institution prompted such names as University Place, Normal and College View. Men who attended certain institutions bestowed the name of their alma mater upon post offices or towns as Yale and Amherst. Cambridge and Oxford were named in honor of English universities. Even the names of country schools were transferred to post offices in the names Harmony and Silverthorn.

The names of churches or religious societies were also given to post offices, towns and communities; examples are St. Anne, Antioch, Assumption, Beulah, Mt. Hope, Saronville and Epworth.

Patron saints were honored in the names St. Charles, St. Columbans, St. Mary and Aloys; they indicate the religious convictions of the namers.

Industrial plants also furnished a number of names. Those connected with the milling industry are the most numerous, for mills were an essential element in pioneer life. The name in these may indicate that a mill existed at the place, or part of the name may be used alone or with a suffix, or the complete name may be transferred to the town or post office, thus: Mills, Paragon, Red Lion, Millville and Bazile Mills. Factoryville and Brickton point out other industries existing at the places named. Minersville received its name in the expectation that coal in abundance would be found and the mining industry developed.

The names Patron and Valley Grange are reminiscent of a political tendency of the time.

Various sentiments, aspirations and virtues are reflected in our place names. A settler during the days of conflict between ranchmen and settlers finally won out and gave expression to his joy by naming a post office Triumph. Having had considerable difficulty in finding a name suitable to the postal authorities, a settler sent in the name Trouble which was accepted as it presented no conflict. Another settler having similar difficulty sent in the name Okay, hoping it would be O. K., and it was. A lady from the East who came to the ranch country considered conditions there as unfavorable as they could be, and to give expression to her feelings, she named the post office Climax. Other names coming within this group are Hope, Justice, Equality, Integrity, Eureka, Joy, Enterprise, Opportunity, Harmony, Amity, Delight, Success, Surprise, Podunk, Tonic, Magnet and Liberty.

Some names were chosen on account of their brevity, ease of spelling, ease of writing, pronunciation or for the sake of euphony. Such names are Mars, Kam, Vim, Star, Gem, Ingle-side, Jacinto, etc.

Some occurrence at the time or some remark made drew forth a name in a number of cases. The finding of a broken Indian bow suggested the name Broken Bow, after a number of names had been refused by the Postal Department. At one place parties were considering a name for a post office. Several had been rejected. A man noticed a box with the advertisement "Uneda Biscuit" and made the remark that they send in the name Biscuit. This was done, and the post

office was thus named. The remark made by a lady, "We need more", referring to the necessity of having more buildings and settlers, prompted the name Needmore. A lady in writing to her home in one of the eastern states complained that a name acceptable at Washington could not be found. In a letter she received, her father stated that from the description of the country in which she was, the place must be at the end of the world, and that therefore Omega would be a suitable name for the post office. The name was sent to Washington with the petition and was accepted. An early day newspaper publisher in a vein of humor named a post office Nonpareil, stating that inasmuch as nonpareil was the smallest legal type allowed, and that the town was as small as it could be to have legal existence, Nonpareil would be a suitable name. Remarks made by some early settlers are responsible for such names as Balsora, New Castle, May and others.

Books or plays, and even a song in which some one was interested or with which he was familiar could give occasion for a name. Waverly and Ivanhoe were taken from Scott's novels, the former with a slight change in spelling, and the latter may have been named by connotation, suggested by the former, for both were in the same county, however, familiarity with the novel is shown by the selection of the name.

The name Ranch was derived from the place in which the post office was located. Other names taken from the names with relation to ranches or ranching are Headquarters, Keystone, Spade and Empire. Even cattle brands furnished names for post offices in the following: Triangle, Crescent, Crossbar and Horsefoot.

The farmer was remembered in the names Farmer and Farmers Valley.

Names derived from the language of the aboriginals of Nebraska are Kola, Keatskatoos, Pohoco, Koshkopa, Boheet and others. Many of these have been corrupted. Quite a number of our aboriginal names have been brought in from other states and hence are classified above as imported names.

In order to select a name which would not cause a conflict with any other name, a former post office was called Zyba which was "coined" by reversing the last two letters of the alphabet and adding the first two in reverse order.

CHANGES IN NAMES

Changes in place names of this group are attributable to various causes. Confusion in mail and freight shipments caused by similarity of names was the most frequent motive. Howard City was changed to Boelus, because it was confused with Harvard; Belle Creek was changed to Arlington on ac-

count of its similarity to Battle Creek; Arcade conflicted with Arcadia and was changed to Shelby; Reno, Nebraska, was changed to Antioch because mail shipments often went to Reno, Nevada. In this case when the abbreviation of the states of Nebraska and Nevada are not carefully written, mistakes may readily occur. Huntington was changed to Bromfield on account of similarity with Hartington; then it was changed from Bromfield to Giltner, because the name caused confusion on account of similarity with Bloomfield. Hunkins conflicted with Hoskins and was changed to Cordova. Numerous changes of this order were made.

Sometimes it was believed that the name gave a wrong impression of a locality, and a change in name then took place. Thus Alkali was changed to Paxton and Lone Tree was changed to Central City.

Zurich, a former post office, was changed to Berwick, because the original name seemed too difficult to pronounce and too difficult to spell.

As a result of sentiment aroused during the late war some names of German origin or having some connection with German settlement were changed; Germantown was changed to Garland, and Berlin became Otoe.

Sometimes the name called forth unfavorable comment, and a change was made; Smartville became St. Mary for this reason, while the station still retains the original name.

For the sake of brevity suffixes were at times dropped; Friendville became Friend.

When railroads were built, nearby post offices were sometimes moved to the towns established along the railroads and took the names of the new towns. Towns built before the advent of the railroads and too far distant from them could not compete with the railroad towns and passed out of existence. Meridian, a promising town, ceased to exist when it was "missed" during railroad construction.

The decline of river navigation spelled the doom for a number of early day towns along the Missouri River.

The introduction of free rural mail delivery, the improvement of highways and the automobile caused many post offices to be discontinued.

Many towns started during a boom faded away for want of support.

The names of post offices and towns were given by early settlers, postmasters, railroad and townsite officials, founders of towns and in a few cases by the Post Office Department, which sometimes suggested a name after a number had been refused. In such cases the name has no other significance than that it met the requirements of the Department.

CHAPTER VII

NAMES OF OTHER CULTURAL FEATURES

Besides the names of counties, precincts and townships, villages, cities and post offices there are other cultural features whose names should receive attention. The origin of these names indicates similar tendencies in our nomenclature as do those of other features.

NAMES OF TRAILS, RANCH AND OVERLAND STATIONS AND CAMPING PLACES

Nebraska lay in the path of westward travel and migration; trails or roads thus led through the state. The names given these highways do not always denote separate lines of travel but often designate parts of larger trails, or they denote branches leading to them. The various trails were known by different names.

The objective point is expressed in the names of the following trails or roads: Oregon, Denver, Pikes Peak, California, Black Hills and Ft. Kearny. The initial or starting point is expressed in the names Nebraska City Cut-Off and McPherson Trail. Both terminal and initial points are indicated in the name Nebraska City-Fort Kearny Road. The Oregon Trail was also referred to as the Overland Trail, because, as the name indicates, it led overland to the Pacific Coast.

Names that show purpose or by whom utilized we find in the names Mormon, Old Emigrant, Old Government, Gordons, Lanes and Military.

The Steam Wagon Road was a name applied to the Nebraska City Cut-Off, because an attempt was made to haul freight westward over it by means of a steam wagon.

There were well known stopping places or "ranches" along the various trails and stations for the Pony Express and Overland Trail. The "ranches" might be called frontier hotels or wayside inns where travelers could get lodging, food for themselves, feed for their animals and other necessities needed on the way. These places were known by various names.

Quite a number derived their names from associated physical features. Streams furnished such names as Big Sandy, Plum Creek, Whisky Run and Rock Creek. Alkali Station was named for a nearby lake; the camping places Diamond Springs, Mud Springs and Fremont Springs name associated springs. The following names point out tree growth: Oak Grove, Elm Grove and Cottonwood Tree, the latter named for a tree that was conspicuous for miles up and down the Platte Valley. Last Timber names a camping place beyond which timber was absent or very scarce. The name

Coldwater Ranch points out a thermal condition of the water at the ranch. The famous Ash Hollow camping place takes its name from trees and a condition of topography. The name Willow Island was derived from an island in the vicinity.

Location relative to other points is expressed in the names Midway Station, Seventeen Mile Ranch, Thirty-two Mile Ranch and Halfway House.

Personal names are also a source of a number of former ranches, as Caldwells, Eubanks, Thompsons and others.

Kiowa and Pawnee stations name Indian tribes.

A ranch with a deep well became known as Deepwell Ranch.

Buffalo Ranch commemorates the name of a native animal.

NAMES OF MILITARY POSTS AND RESERVATIONS, INDIAN
RESERVATIONS AND AGENCIES, NATIONAL FOREST
RESERVES, NURSERIES, BIRD RESERVES
AND MONUMENTS

Various military posts were established in Nebraska in pre- and in post-territorial days to protect overland travel and for the protection of settlers. These posts were designated as forts, camps, barracks, posts and cantonments according to their status with the War Department.

The official names of forts were mostly derived from personal names and were given by the War Department in honor of distinguished officers. Among such names of forts are Kearny, Atkinson, McPherson, Robinson, Crook, Mitchell and Hartsuff. Some of the posts that later became forts started as camps, barracks or cantonments and received names applied by commanding officers, names that were not always officially recognized, and that were afterwards changed; the following were named for officers of various rank: Camp Shuman, Camp Sheridan, Cantonment McKean and Sherman Barracks. A very temporary post was known as Fort Grat-tan, named for a lieutenant who was killed near Fort Laramie shortly before the establishment of the post named for him. The name Fort Clarke was applied to a block house built for troops sent to protect the property of Henry T. Clarke, who built the bridge over the North Platte River for the Black Hills traffic. Forts Sidney and Omaha were named for towns, while Fort Niobrara took the name of the river on which it was located, as did Camp Missouri or Camp-on-the-Missouri. Fort Cottonwood, also known as Post Cottonwood, took its name from springs near the fort.

The encampment of Major Long and his party of engineers was known as Engineers Cantonment.

Manuel Lisa's trading post on the Missouri was at times referred to as Fort Lisa; this was not a government post.

Changes in the names of military posts were made in some cases to honor officers who had distinguished themselves. Sometimes the name by which a post was generally known was not officially recognized, and when the official name was given, it was different from the one by which the post was originally known. Camp Missouri became Fort Atkinson; Cantonment McKean became Post Cottonwood, Fort Cottonwood and later Fort McPherson; Fort Childs became Fort Kearny; Sherman Barracks became Omaha Barracks, then Fort Omaha, and upon its removal, Fort Crook.

NAMES OF MILITARY RESERVATIONS

Military reservations established in connection with forts took the names of the respective forts, as, Fort Robinson Military Reservation, Fort McPherson Military Reservation, Fort Kearny Military Reservation, etc. Fort McPherson National Cemetery derived its name from the fort.

Indian reservations and agencies generally took their names from the tribes for whom they were established, thus: Omaha, Santee or Santee-Isanyati, Winnebago, Otoe-and-Missouri and Pawnee. Some agencies were known by the names of prominent chiefs, as the Red Cloud and Spotted-tail agencies. The names of Council Bluff, Pine Ridge and Great Nemaha agencies were borrowed from physical features. The Half Breed Tract was so named because it was set aside for the "occupancy of the Omaha, Ioway, Otoe, Yanckton and Santie-Sioux half-breeds".¹ The Old Whetstone Agency brought its name into the state from South Dakota, where it was named for a stream.

There are two Federal Forest Reserves in the state, the Halsey National Forest Reserve and the Niobrara National Forest Reserve. The Halsey was named for the nearby village of Halsey and the Niobrara for its location south of the Niobrara River. At the Halsey Reserve is the Bessey Nursery, named in honor of Dr. Charles E. Bessey, of the University of Nebraska, who was instrumental in establishing the reserve. Fort Robinson Wood and Timber Reservation takes its name from the fort near it.

The government has set aside tracts of land as bird reserves; one of these, the Niobrara Bird Reserve, takes its name from the stream that flows through it; the other, the North Platte Bird Reserve, was named from its connection with the North Platte Project of the United States Reclamation Service.

¹ XVII Annual Report Amer. Bur. of Ethnology, p. 726.

Scotts Bluff National Monument was named for the old landmark, Scotts Bluff Mountain.

NAMES OF STATE PARKS AND OTHER RECREATION GROUNDS

Under this heading is included all property under the control of the Game, Forestation and Parks Commission and designated as state parks, recreation grounds, fish hatcheries, game reserves, bird refuges, shooting grounds and monuments.

In 1921, Nebraska began the establishment of a system of state parks. It has now five of these. One, Chadron State Park, was named for the stream that flows through it. Arbor Lodge State Park took its name from Arbor Lodge, the home of the founder of Arbor Day, J. Sterling Morton, who established an arboretum on his land. Victoria Springs State Park derives its name from springs located in the park. Stolley State Park was named for William Stolley, a pioneer of central Nebraska, on whose homestead it is located. Fort Kearny State Park was named for the old historic fort. These state parks are located at easily accessible points and offer outdoor recreational facilities for the public.

Besides these state parks Nebraska has twenty-five "recreation grounds"² distributed over the state. These have mostly been named for some physical feature they contain. Sixteen have been named for lakes, some of which have been made by diverting water into basins and some by dyking. The following are a few of the recreation grounds that have been named for lakes: Goose Lake, Rat Lake, Deer Lake, Walgreen Lake, Rowell Lake, Willow Lake and Alexander Lake recreation grounds.

The Commission has stocked several worked-out sand and gravel pits with fish. These pits have been designated as "recreation grounds". They offer fishing and bathing facilities, and the trees about them provide picnic grounds. These recreation grounds have been named for the counties that contain them, thus: Dodge County Sandpit Recreation Grounds and Cass County Sandpit Recreation Grounds.

The Blue River Recreation Grounds and the Loup River Recreation Grounds were named for streams.

Pressey Recreation Grounds has a personal name, that of the donor of the land now contained in the grounds.

Nebraska has four state fish hatcheries; three of these were named for nearby towns, namely, Valentine, Gretna and Benkelman; Rock Creek State Fish Hatchery was named for a

² *Outdoor Nebraska*, January, 1930.

stream. These hatcheries are open to the public for recreational purposes.

The two state game reserves have been named for natural features, as their names, Niobrara Island Game Reserve and Wildcat Game Reserve, indicate.

Crescent Lake Bird Refuge was named for a lake.

Ballards Marsh Shooting Grounds takes the name of a marsh.

Massacre Canyon Monument was named for the memorial which commemorates the last battle between Indian tribes of Nebraska, the Pawnee and the Sioux.

CHAPTER VIII

NAMES OF STREAMS

The term "river" has been generally applied to our larger streams. The smaller are designated by the following appellative terms: "creek", "branch", "fork", "prong", "run", "slough" and "brook", with no sharp distinction in the use of these names. The terms "creek" and "run" both denote small streams, the latter being a rather local term and not characterized by any feature that would distinguish it from a creek; both are used interchangeably though "creek" has been applied very extensively while "run" is used only in a few cases. The terms "branch", "fork", and "prong" are names that suggest tributary streams. "Fork" and "prong" are strongly figurative and convey the idea of angular division when viewed some distance down the parent stream, calling to mind the teeth or tines of a fork or the prongs of a horn. A "slough" is also a drainage feature; the name is used to denote a low, wet place associated with stagnant water, having flowing water only in times of freshets. It is not always applied in this sense in our nomenclature, for it is used synonymously with "creek" in a number of our stream names.

The indiscriminate use of some of these terms is accounted for by the fact that the people who bestowed them were unable to make more definite distinctions. They used names on the basis of general or common characteristics of some similar features known to them through former contact, as the names "slough", "prong" and "run" would indicate.

Most of the major streams of the state were known under different names; this is particularly true of the names applied by the aboriginal people of Nebraska. The nomenclature of these is derived from sources that are either descriptive of some inherent physical feature, or they are commemorative of some tribe that inhabited the region drained by these streams.

These major streams have been known under various names by the aboriginals. They flow through and form parts of the boundaries of many counties; their importance, and the fact that they have been known under various names would indicate that various characteristics of these streams appealed to the different people that named them, would warrant a separate and more detailed discussion of these names.

MAJOR STREAMS

THE MISSOURI RIVER

The name Missouri is found in various forms among the reports of early travelers and explorers. Among the many a

few will be presented.¹ One of the very early forms was "E mis sou ri tes"; others were "river of the Mis sou ri tes", "Ou mis sou ri tes", "Ou mis sou rie", "river of the Mis-souries", "Missoori", "Missourita", "Missui", etc. The word has undergone many changes until it appeared in its present form.

One of the most commonly heard explanations of the word is that it means "Big Muddy" or "Muddy Water". The name is thus intended in this form to be descriptive of the stream's water and size. Dr. M. R. Gilmore says:²

"The name Missouri has nothing to do with 'muddy water'. The river was named for the nation through whose country it ran in its lower course."

The following is an extract from the *Long Beach Press*, September 8, 1922, a reprint from the *Booneville Democrat* of Oct. 22, 1897:

"Among certain classes of thinkers, historians, and writers there has always existed some controversy respecting the meaning of the word 'Missouri'. . . . Quite a number of our historians and newspaper writers have taught the people to believe that the word 'Missouri' as applied to our great river means 'muddy water'.

"We are well persuaded this is an error, the history of which may be thus briefly stated. After the discovery of the upper or northern Mississippi River by Marquette and Joliet . . . these two explorers called the great river . . . 'Conception'. Surrendering their frail bark canoe to the swift current of the broad river now known . . . as the Mississippi, they descended to the mouth of the Illinois and then to the mouth of the Missouri, which Marquette named 'Pe kit a nou i', an Indian name which means 'muddy water'. To this fact, we think, can be reasonably referred the popular error that 'Missouri' means 'muddy water'.

"The name given by Marquette prevailed until 1712 when it was called 'Missouri' from the fact that a tribe known as 'Missouris' inhabited the country at the river's mouth. . . . Missouri does not and never did properly mean 'muddy water', but 'wooden canoe'. It belongs to the Illinois dialect of the Algonquin Indian language.

. . . Discussing this subject some years ago, the *Brooklyn Eagle* maintained that it is not very difficult to gather support of the definition and derivation of the word Missouri. Among the Indians of Maine a boat or canoe was called 'amasui' . . . with the Illinois tribe it was 'wicwes missouri' for a birch bark canoe and 'wemissui' for a wooden canoe or canoe fashioned from a log of wood. The name Missouris or Missouri was originally applied by the Indians of the Lake Michigan region to the tribe of Indians living west of the Mississippi and along the shore of the Missouri. The term meant 'The people who use wooden canoes'. The Lake Michigan Indians used birch bark canoes, as did Marquette and Joliet . . . while the Indians on the Muddy River used canoes dug out of logs because there was no birch there.

¹ See *Handbook of American Indians*, Vol. 2; Chappell, Phil E., *A History of the Missouri River*.

² Gilmore, M. R., Letter, Jan. 22, 1923.

"The first reference to the Missouri tribe of Indians . . . was by Marquette in a letter written to Mercier, 1670 . . . as, 'Indians who use canoes of wood'. On Marquette's map appears the name and location of the 'Oumessoure'."

In the *Missouri Historical Review*, Vol. XVII, pp. 377-378, we find a reference to the above article thus:

"In the January, 1923, issue of the *Missouri Historical Review* (pages 231 ff.) was reprinted from the *Kansas City Star*, a short article on 'The Real Meaning of the Word Missouri'.

"The original article had appeared in the *Booneville Democrat* of October 22, 1897, at the time Colonel William F. Switzler was the editor. Copy of the *Democrat* was sent to Dr. J. Walter Fewkes, Chief of Bureau of American Ethnology, Smithsonian Institute, Washington, D. C., and request was made for his comments. Dr. Fewkes' reply, which is probably the final word on this subject, is here presented: 'The article in the *Booneville* (Mo.) *Democrat* is substantially correct. It errs in saying that the name signified "wooden canoe" or "log canoe". Marquette applied it to a village and not to the river. The form used on his map is "8emess8rit". The part of the name that signifies "canoe" is "8r", usually transcribed from this French spelling by "our" which appears dialectally elsewhere as "on" and "ul", "ula" and "ool", all meaning "canoe". It is just possible that the final "u-t" is a shortened form of the common Algonquian word for village, "o-tan", in which the "o" is a pronoun. The initial "ie" is pronounced, and the qualifying stem is "mess" meaning "large", "great". The whole would then signify, "The town of large canoes". In Margry the ending is "is", indeed, "ita".'

From the above it appears that the stream took its name from the Missouri tribe. Constant reference to it by early historians as the "river of the Missourites", "river of the Missouriies" and "Rivière des Emissourites" points to this origin. This would be in accordance with common custom, to name streams for tribes and not in the reverse order. If the stream took its name from the tribe, Missouri cannot mean "big muddy" or "muddy water", for there would be no reason for applying the name to the tribe. The difference of opinion would be as to the origin of the name of the tribe, whether derived directly from "wooden canoe" or from the "town of large canoes". In the final analysis, at least, the name carries the idea of the peculiar type of canoe used by the Indian tribe in whose name it is incorporated.

Marquette, as stated above, used the name *Pekitanoui*, which is said to be an original word, meaning "muddy water". This may have led to the belief that Missouri had the same meaning.

Daniel Coxe, an Englishman and owner of a grant of land extending from the coast of South Carolina to the Mississippi or from "sea to sea", in describing the Missouri says:

"The great Yellow river to the west is so named because it is yellow and muddy . . . the Mes ceh ce be (Mississippi) is very clear where they meet. The Yellow is also called the river of the Missouriites, from a great nation inhabiting many towns near its junction with the river of the Osages. . . ." ³

It was the color of the water that gave the name Yellow River to this stream.

To the Omahas, the Missouri was *Ni sude ke* (Ni shude ke); *ni* means 'water' or 'river'; *sude*, 'smoke'; and *ke*, 'something lying' or 'stretching along'; hence the name "Smoke River".

"This name was given from the appearance of the columns of gray dust drifting above the sky line along the river from its sand bars of fine sand. The drifting clouds of dust may be seen by one approaching the river long before he is near enough to see the water under the line of bluffs." ⁴

Mini sose (Mini shoshe) was the Dakota name of this river. The name is derived from *mini*, 'water', and *sose* (shoshe), 'muddy' or 'turbid'; "Muddy River". This name describes a condition of the water, while the Omaha name was prompted by a feature caused by wind.

The Pawnee name of the stream was *Kits Paruksti*; *kits*, 'moving water'; *paruksti*, 'mysterious', 'holy', 'sacred', 'wonderful'; "Holy River".

The river was closely related to the spiritual life of the Pawnee and the Arikara. The symbolic Holy Cedar Tree and Mother Corn were annually deposited into the Holy River with elaborate ceremony. ⁵

"The Cheyenne name of the Missouri was *Eomitai*, 'it gives (us or the people) fat'; *heyom*, 'fat'; *namit*, 'I give to him'. Usually translated 'greasy'. It is said that long ago, when the Cheyenne first reached the Missouri River, they found on its banks many recently-drowned fat buffalo. They named the river from this welcome food supply.

"Some of the Southern Cheyenne say that when they first saw the Missouri River it was rising, and that great masses of lumps of froth were floating down. The foam resembled the froth, *itav* or *itawi*, which formed in the water on their kettles, when boiling pounded bones to extract the grease—greasy, *eom*, and the name was given to the stream from these masses of greasy looking foam.

"It is also said that the name was given it because when they first reached the river they found the branches on some of the trees greasy, because fat meat had hung on them; hence 'greasy timber'; *eom* and *matai*. The first derivation is probably the right one." ⁶

³ Chappell, Phil E., *A History of the Missouri River*, pp. 38-41.

⁴ Gilmore, M. R., Letter, Jan. 6, 1931.

⁵ *Ibid.*, *The Missouri River and the Indians*.

⁶ Grinnell, Geo. Bird, *American Anthropologist*, Vol. 7, No. 1, p. 16.

Gilmore thinks the second is "the most probable and reasonable one".⁷

The Gros Ventres called the Missouri *Baas nitseh; be na thi u*, 'big'; *ni tseh*, 'water'; "Big Water".⁸

THE PLATTE RIVER⁹

On some of the early maps the name of the Platte is given as the Nebraska or Platte River, the former denoting an aboriginal name and the latter a translation of an aboriginal name as given by the French. It is also referred to as the Great Platte River. The name Platte was given by the Mallet Brothers in 1739. They called it "La Rivière Platte", a name which has been retained to the present day as the Platte River. The name is derived from the French "plat", meaning 'flat'; the "Flat River". The name corresponds in meaning to the Oto, Omaha and Pawnee names of the stream.

Mr. George McVicker, who has made extensive studies in the early history of the state, says:

"The river was named while the explorers (Mallet Brothers) were in Pawnee territory (about at the present site of Kearney), and they very probably had Pawnee guides with them when coming to the river as they returned from the Loup, and these Pawnees telling the explorers the name in Pawnee language, signifying Flat Water, it was then that the Mallets translated the name into La Platte or Platte."

The French name of the Niobrara is the same in significance as the Pawnee, and there are other instances of French names corresponding to the aboriginal. The French probably translated the Pawnee name. If not, the same characteristic that appealed to the Indians, induced them to use the name they gave the river.

The Pawnee name of the Platte was *Kits Katus; kits*, 'moving water' or 'stream'; *katus*, 'flat'; "Flat Water".

The Oto called it *Ni brathka; ni*, 'water'; *brathka*, 'flat'; "Flat Water".

⁷ Gilmore, M. R., Letter, Jan. 6, 1931.

⁸ Grinnell, Geo. Bird, *American Anthropologist*, Vol. 15, No. 2, p. 323.

⁹ References: Gilmore, M. R., *Prel. Rep. on the Aborig. Geog. of Nebraska*, 4; *ibid.*, Notes on the Tribal Geo. of the Dakota, 5-6; *ibid.*, Letters, Jan. 22, 1923; Feb. 11, 1927; Feb. 21, 1927; Nov. 11, 1927; Jan. 6, 1931; Grinnell, Geo. B., *Amer. Anth.*, Vol. 15, No. 2, pp. 329, 331; *ibid.*, Vol. 8, No. 1, p. 17; *ibid.*, Letter, Nov. 11, 1927; Connelly, Wm., *History of Kansas*, Vol. 1, pp. 64-65; *Twenty-Seventh An. Rep. Amer. Bur. of Eth.*, pp. 45, 88, 90; *Seventeenth An. Rep. Amer. Bur. of Eth.*, pp. 411, 437; Sheldon, A. E., *Semi-Cent. Hist. of Nebr.*, 30; *ibid.*, *Hist. and Stories of Nebraska*, pp. 15-17; *ibid.*, *Blue Valley Blade*, Dec. 16, 1925; Thwaite, R. G., *Early Western Travels*, Vol. 15, p. 230; *ibid.*, Vol. 17, p. 300; *ibid.*, Vol. 14, p. 219; Davis, H. T., *Solitary Places Made Glad*, pp. 58-59; Hale, E. E., *Kansas and Nebraska*, pp. 3, 19, 50, 69, 129, 130; Woolworth, James M., *Nebraska in 1857*, p. 65; Shine, Michael A., *Nebr. Hist. and Rec. of Pion. Days*, Vol. 1, No. 2, p. 4; McVicker, Geo. G., Letter, April 15, 1929; Field, David D., *Jour. Amer. Geog. Soc.*, Vol. 17, p. 243; Morton, J. S., and Watkins, Alb., *Hist. of Nebr.*, Vol. 1, pp. 48-49; Watkins, Alb., *Proc. Miss. Val. Hist. Assoc.*, Vol. 3, p. 116; Lesser, Alexander, Letter, Feb. 26, 1931; True, M. B. C., *History and Civics of Nebraska*, p. 144; Buechel, Eugene, Letter, July 3, 1928, May 6, 1929; Clark, C. M., *A Trip to Pikes Peak*, pp. 36-37.

The Omaha name closely resembles the Oto, a related language. In the Omaha language the name is *Ni bthaska ke*, and is so used in the *Twenty-Seventh Annual Report of the American Bureau of Ethnology*. Gilmore says:

"According to Omaha usage it would be quite proper to add the descriptive particle *ke*, but actually I have not heard it so, but simply *Ni bthaska* (Flat River), but it is quite possible that *ke* might be added sometimes."

The Omaha name *Ni bthaska ke* is derived from *ni*, 'water' or 'river'; *bthaska*, 'flat'; *ke* denotes a horizontal position, and with stream names it conveys the idea of a stream flowing through or spreading over its low floodplain. The name is thus translated 'Flat Water' or 'Flat River'.

Both Omaha and Oto names embody some reference to the valley through which the river flows. Viewed from a distance the stream in the wide and low valley gives it the appearance of being flat in distinction to streams intrenched in narrow valleys. The idea in the aboriginal mind was that of a wide stream flowing through a wide and low floodplain. The implication of shallowness is not contained in the name of the stream but rather that of flatness or levelness of the water in conjunction with the bordering floodplain. The Omaha name *Ni bthaska*, and the Oto *Ni brathka*, are easily recognized in corrupted form in the name of our state, Nebraska.

Pankeska Wakpa was the Dakota name of the Platte. It appears also as *Kampeska Wakpa*, due to a dialectic difference in which there is a consonantal shift. *Pankeska* means 'shell', 'moon shell'; *wakpa*, 'river'; "Moonshell River". In ancient times, according to Doctor Gilmore, the Dakota obtained shells from traders from other tribes whom they met at this stream. The shells were used as ornaments and were made from pink iridescent shells. The Platte and North Platte were considered as one stream by the Dakota.

The Gros Ventres also considered both streams as one. They used the name *Abits wii ni tseh*; *abits*, 'big'; *wii*, 'moonshell'; *ni tseh*, 'river'; "Big Moonshell River".

The Kiowa name was *Kodaliaton Pa*; from *koliaton*, 'necklace shell', used as neck pendants; *pa*, 'river'; "Necklace Shell River".

Minniohe was the Cheyenne name of the Platte; *minni*, 'shell' (obtained from traders); *ohe*, 'river'; "Shell River".

There is a similarity of meaning in the names given by the Dakota, Gros Ventres, Kiowa and Cheyenne.

The Spaniards sent an expedition to the Platte in 1720 under Villazur which was massacred on the Platte, probably at its

junction with the Loup. The report of this expedition has lately been found and translated. In it the Platte is referred to as the "Rio Jesus Y Maria", 'River of Jesus and Mary'.

Early French and Spanish explorers used various names to designate the Platte. Villazur used a religious name; other Spaniards did likewise. These explorers were in the service of the church and the state. Their religious zeal and thought found expression in the place names they bestowed. Besides the name given by Villazur we find the names "Rio San Pedro Y San Pablo", 'St. Peter and St. Paul River'. The Spanish name of the Platte, "Rio Grande", 'Grand River', is descriptive. The name "Rio Quivira (Skidira), 'Skidi' or 'Wolf River' names the people inhabiting the region through which the stream flows. Early French descriptive names are Rivière la Fourche", 'The Forked River'; and "Belle Rivière", 'Beautiful River'. The name "Rivière des Panis", 'Pawnee River', was given for the Pawnee tribe.

THE NIOBRARA RIVER

The name is an approximation of the Omaha-Ponca designation *Ni obthatha ke*. This name was given in reference to its characteristic spreading during freshets over its flood plain.¹⁰ *Ni* means 'water', and *obthatha* or *ubthatha* denotes spreading; the particle *ke* refers to something in a horizontal position, and in connection with the name of a stream it carries the connotation of a stream flowing through a plain. The meaning thus would be 'water spreading and flowing through a plain', 'Spreading Water River', or briefly, 'Spreading River', 'Wide River', names descriptive of a condition that holds true in the lower course of the stream.

The Dakota seem to have been impressed in a similar way. They called it *Mini tanka Wakpa*.¹¹ The word *mini* is their word for 'water'; *tanka* is the equivalent of 'big', 'great', 'grand', and in connection with a stream it embodies the idea of 'a wide stream'; *wakpa* is their word for 'river'. It has been translated as 'Big River' or 'Grand River'¹² and 'Big Water'.¹³ To the Dakota it must have been big or great only from the viewpoint of width, for in this sense would the name be descriptive of a condition that maintains near the mouth where the river widens from a narrow stream in a gorge to a wide stream in a valley and this fact is more impressive in times of high water. The Dakota name would be more prop-

¹⁰ Gilmore, M. R., Letter, Nov. 1, 1926; *ibid.*, *Prel. Rep. on the Aboriginal Geog. of Nebr.*, pp. 2-3; *Twenty-Seventh An. Rep. Amer. Bur. of Ethnology*, p. 93.

¹¹ Cook, James H., Letter, Dec. 6, 1922; Gilmore, M. R., Letter, Jan. 22, 1923, Jan. 3, 1928; Buechel, Eugene, Letter, April 25, 1928; Wilkinson, John P., *An English-Dakota Dictionary*.

¹² Gilmore, M. R., *Tribal Notes on the Geog. of the Dakota*, p. 6.

¹³ Warren, G. K., *Explorations in the Dakota Country*, p. 25.

erly rendered as 'Wide River' or 'Spreading River'. Thus it was the spreading characteristic of the river that appealed to the Omaha, Ponca and Dakota. To some people of the Dakota nation the stream was known as "Flat Water". Mrs. Rosa Ruff, a Dakota woman, says:

"The Niobrara is called by the Sioux (Dakota) *Mniblaska*, meaning 'Flat Water' because it is a wide, shallow stream."¹⁴

A dialect variant of *blaska* is *mdaska*.¹¹

The Pawnee name of the Niobrara was *Kits'kakis*; ¹⁵ *kits* is the Pawnee word for 'moving water', 'river'; *kakis*, 'happy', 'gay', 'glad'. The idea here refers to fastness due to good spirits or gaiety; ¹⁶ hence the name would be 'Swift' or 'Rapid River'. Grinnell says: "The Pawnee name was *Kits kuturi*; ¹⁷ *kits*, 'water'; *tikuturi*, 'it is swift, it is'. Lesser gives the following explanation: "*Kits katari*; *kits*, 'moving water'; *katari*, 'swift' (*tikakis*, 'he is swift')." ¹⁸ Referring to differences in Pawnee names, Grinnell says: "I suspect the differences in the names may be merely dialectic or may be possibly even due to my errors of hearing."¹⁸

The Pawnee name describes a condition of the flow of the water. Its velocity viewed in the narrow part of the course was in the aboriginal mind when this name was bestowed.

The early French explorers either translated the Pawnee name, or the velocity of the stream where they came upon it inspired them to place the name "L'eau qui Court", 'the water that runs', 'Running Water' on their maps. The French name is found frequently in early literature pertaining to the state and on the older maps. It was once used as the name of the present Holt County. Lewis and Clark called it "La Rivière qui Court";¹⁹ 'the river which runs'.

Other names are found which are translations of the French or Pawnee name. Major Long calls it "Runningwater Creek" and "Nebrara" or "Spreading Water".²⁰ The stream is also referred to as "Runningwater River";²¹ "Running Water";²² "Rapidwater"²³ and "Rapid River".^{24 25}

"The Cheyenne name of the Niobrara was *Hisse yovi yoe*, 'Sudden, or Unexpected, river', 'Surprise river' (*hissi yowoiv*, 'suddenly' and *ohe*, 'river'). It is said that the Cheyenne, crossing a

¹⁴ Ruff, Rosa, Letter, Nov. 26, 1927.

¹⁵ *Nebr. State Hist. Soc. Pub.*, Vol. 19, p. 124.

¹⁶ Lesser, Alexander, Letter, Feb. 26, 1931.

¹⁷ Grinnell, Geo. Bird, *American Anthropologist*, Vol. 15, p. 331.

¹⁸ *Ibid.*, Letter, Dec. 22, 1927.

¹⁹ Hale, Edward E., *Kansas and Nebraska*, p. 6; Thwaite, R. G., *Early Western Travels*, Vol. 5, p. 90; *ibid.*, Vol. 22, p. 22; *Colton's Atlas of the Union*; see note 13.

²⁰ Lewis, Meriwether and Clark, G. R., *Explor. to the Rocky Mountains*, Vol. 1, p. 89.

²¹ Field, David D., *Jour. of the Amer. Geog. Soc.*, Vol. 17, p. 303; Thwaite, R. G., *Early Western Travels*, Vol. 14, p. 291.

²² Hale, Edward E., *Kansas and Nebraska*, p. 66.

²³ Thwaite, R. G., *Early Western Travels*, Vol. 22, p. 22.

²⁴ Johnson, Harrison, *History of Nebraska*, p. 381.

²⁵ *Colton's Atlas of the Union*.

wide flat on which there grew no timber or willows, were astonished when they came on the stream flowing through this flat. This is said to be the character of Niobrara River between the headwaters of Snake Creek and White River to the north. Without this traditional explanation the name of the Niobrara might perhaps be translated 'Sandy river', from *his siyovoiv*, 'sandy', and *ohe*, 'river', but the Cheyenne always explain the stream's name as given above."²⁶

The Cheyenne name then would be one prompted by the condition of the region adjacent to the headwaters of the stream.

We have thus in the various names of the Niobrara, those that are descriptive of its size, of its flow, and of the region adjoining it, according to the place along its course where the respective characteristics obtain.

THE REPUBLICAN RIVER

Doctor Gilmore states that this stream was so named because it was in the region of the Pawnee Republic, the habitat of the Republican Pawnee, a name applied by white men to this tribe because of their own form of government.²⁷ Mr. Albert Watkins of the Nebraska State Historical Society says: "There has been much speculation resulting in contradictory conclusions about the origin of this name. The most plausible explanation I have been able to find, as yet, is that given by Dr. Gilmore."²⁷ Dunbar, speaking of names of the various Pawnee tribes, writes:²⁸

"The English names given are all of French origin. . . . The exact origin of Republican as applied to the second band, I never learned. There has been a tradition that it was first suggested by the semi-republican system of government observed among them when first known; but this feature was no more marked with them than among the other bands. It is also said to have been applied to them because of their having formerly resided upon the Republican River; but the vice versa, the stream was in all probability so named for the band (*cf.* The Kansas River for the Kansas Indians, the Osage from the Osages, etc.)"

It was the custom to name streams for the tribes that dwelt on their banks and not to name tribes for the streams.

"The Republican Pawnees are a branch of the Pani proper, or, as they are frequently termed, Big Paunch. About ten years since they withdrew themselves from the mother nation and established a village on the northwardly branch of the Kansas, to which they have given name."²⁹

²⁶ Grinnell, Geo. Bird, *Amer. Anthropol.*, Vol. 8, No. 1, p. 19.

²⁷ *Publications of the Nebraska State Historical Society*, Vol. 19, p. 137.

²⁸ *American History Magazine*, Vol. 4, pp. 257, 258, 260; *Nebraska Hist. Mag.*, Vol. 10, No. 3, p. 221.

²⁹ Lewis and Clark, "Notes on Pawnee Tribes," *Nebraska History Magazine*, Vol. 10, No. 3, p. 200; *Seventh An. Rep. Amer. Bur. Ethn.*, p. 60; *Proc. Miss. Val. Hist. Assoc.*, Vol. 6, p. 328; Thwaite, R. G., *Early Western Travels*, Vol. 15, p. 233.

The stream is also designated as the Republican Fork,³⁰ a name that is self-explanatory.

The Dakota called it *Palani* (*Padani*) *Wakpa*, 'Pawnee River', from *Palani* or *Padani*, the Omaha name of the Pawnee, and *wakpa*,³¹ 'river'. They named it so, because it was in the Pawnee country.

The Pawnee name of the river was *Ki raru ta*, 'Turbid Water',³² compounded from *ki* (*kitsu*), 'water', and *raru ta*, 'turbid'. Grinnell³³ translates it as 'Manure River'; *Kitsu*, 'water'; *ut at u*, 'dung' or perhaps *rarutah*, 'it is filthy'. "So called because of the enormous number of buffalo which resorted to it, polluting the waters."³⁴ Mr. J. W. Williamson writes that the Pawnee name signifies 'Manure Water'.³⁵ Lesser gives the following translation:

"*Kiraruta*; *ki*, 'water' (not moving); *raru ta*, 'skummy' (referring to intestinal contents). The expression refers to the fact that many buffalo were killed by the Pawnee upstream. The intestines were washed out in the water before they, with the rest of the animal, were carried away by the Pawnees, and this accumulation of matter in the water would flow down stream and, so my informant tells me, form a sluggish scum on the surface of the water (like that seen where sewers empty into water courses which are sluggish near the surface.)"³⁶

The Pawnee designation was descriptive of a condition of the water of the river.

"*Ma hoheva ohe* was the name the Cheyenne used for this stream, derived from *mahoheva*, 'red shield, and *hoe*, 'river'. So named because the young men were collecting for a meeting of the 'Red Shield Soldiers', so called because they carried red shields."³⁷

This name is commemorative.

The Omaha name is of recent origin, *Watan thata i ke*, 'Where - They - Ate - The - Squashes - River', from *watan*, 'squashes'; *thata*, 'to eat'; *i*, 'they'; and *ke*, 'river' or 'stream'.

"On a buffalo hunt the Omahas found a white settler's place seemingly abandoned. No people were living near, the place seemed abandoned, and there were no signs of recent occupation except a good garden with various vegetables and most abundant of all, a good crop of squashes. The Omahas helped themselves and ever since have named the river from that event."³⁸

Thus the Omaha name is commemorative.

³⁰ Bowles, Samuel, *Our New West*, p. 1; Thwaite, R. G., *Early Western Travels*, Vol. 15, p. 209; Connelly, Wm. E., *History of Kansas*, Vol. 1, pp. 64-85.

³¹ Gilmore, M. R., *Trib. Notes on the Geog. of the Dakota*, p. 6.

³² *Ibid.*, Letter, Nov. 17, 1927.

³³ Grinnell, Geo. Bird, *The Amer. Anthropol.*, Vol. 15, p. 331.

³⁴ *Ibid.*, Letter, Dec. 22, 1927.

³⁵ Williamson, J. W., Letter, Dec. 30, 1923.

³⁶ Lesser, Alexander, Letter, Feb. 26, 1931.

³⁷ Grinnell, Geo. Bird, *The Amer. Anthropol.*, Vol. 7, p. 17; *ibid.*, *The Cheyenne Indians*, pp. 48, 62, 63.

³⁸ Gilmore, M. R., *Rep. on the Aborig. Geog. of the Dakota*, p. 6; *Twenty-Seventh An. Rep. Amer. Bur. of Ethnology*, p. 94.

THE LOUP RIVER ³⁹

The name "Loup" was given by the French for the Skidi branch of the Pawnee tribe that had villages along this stream. The name "Loup" is a French translation of the Pawnee word *skidi* (*skiri*) and signifies 'wolf'. Various names have been used for this stream. It was known as the Loup Fork, because it is a branch or fork of the parent stream, the Platte. Other names used were Wolf Fork of the Platte, Wolf River, Pawnee Wolf River and Pawnee Loup River. The Mallet Brothers refer to this stream as the *Panimaha*, *Pani* meaning 'Pawnee' and *maha*, 'upstream'; "Upstream Pawnee". The Omaha name of the Pawnee was *Pathin*, and their word for 'upstream' was *manhan*, so they called the Skidi the *Pathinmanha*, the 'Upstream Pawnee' because they lived upstream from other Pawnee.

Nu tan ke was the name applied to this river by the Omaha. The name is derived from *nu*, meaning the Apios tuberosa, commonly called the wild potato, although it is not related to the potato; *tan* is 'plenty'; *ke*, 'extending along'. The Omaha name means 'River-Where-Apios-Abounds'.

The Pawnee name of the Loup has a similar origin. Its name in this language was *Its Kitsu* or *Its kari Kitsu*, from *its*, 'Apios tuberosa'; *kari*, 'plenty'; and *kitsu*, 'water' or 'river'; "Plenty Apios River". When the Pawnee first saw the potato, they had no name for it, therefore they compared it to something they already had, namely, *its*, 'Apios'. In time the name *its* was transferred from the native plant, *its*, to the introduced plant, the potato. The tubers of the plant were utilized for food by all the tribes within its range. These tubers were prepared by boiling and roasting. The abundant growth of vegetation which furnished a food supply to the Omaha and Pawnee prompted the name.

Kus lecha or *Kus deca*, according to dialect, was the name by which the Dakota knew this stream. *Kus deca* means 'kingfisher' and *wakpa* is 'river'; hence the 'Kingfisher River'.

Nebraska historians believe from papers recently discovered and translated that the Spanish expedition under Villazur in August, 1720, was annihilated at the junction of the Loup

³⁹ References: *Publ. Nebr. State Hist. Soc.*, Vol. 19, p. 136; *ibid.*, Vol. 20, p. 3; *ibid.*, Vol. 3, p. 69; Gilmore, M. R., Letter, April 10, 1927, July 25, 1927, Feb. 28, 1931; *ibid.*, *Rep. on the Abor. Geog. of Nebraska*, pp. 3, 6; Thwaite, R. G., *Early Western Travels*, Vol. 5, p. 78; *ibid.*, Vol. 17, p. 300; *ibid.*, Vol. 15, p. 238; *ibid.*, Vol. 14, p. 226; James, E., *Major Long's Exp. to the Rocky Mountains*, Vol. 1, p. 432; Lewis and Clark, *Exploration to the Rocky Mountains*, Vol. 1, p. 65; Warren, G. K., *Exp. in the Dakota Country*, pp. 20, 26, 27; *Nebr. Hist. and Rec. of Pion. Days*, Vol. 15, No. 1, p. 11; *ibid.*, Vol. 6, pp. 28, 32; *Twenty-Seventh An. Rep. Amer. Bur. Ethn.*, pp. 57, 91, 94, 106, 150; *Thirty-Third An. Rep. Amer. Bur. Ethn.*, pp. 64, 90; Grinnell, Geo. Bird, *Amer. Anthropol.*, Vol. 15, pp. 330-331; Williamson, J. W., Letter, July 25, 1927; Lesser, Alexander, Letter, March 16, 1931.

Fork and the Platte, and that the former stream is the one referred to in these documents as the St. Lawrence. Mr. A. E. Sheldon says:

"So far as the Creek of St. Lawrence, a veritable river, since the mules could hardly cross it in the month of August, in studying the map of this region, and in comparing the place then inhabited by the Oto, with various distances indicated which otherwise show remarkable agreement, one may, we believe, identify it most surely with the Loup Fork, and the name of this river comes from the surname of the tribe of Loup Indians, which our trappers gave at another time to the later Pani-Maha along its banks."

M. A. Shine says:

"It now appears that it was the Loup River that was named St. Lawrence in honor of that famous martyr, whose feast day falls on August Tenth."

THE ELKHORN RIVER

It has been said:⁴⁰ "that the stream was named for *Ta ha zouka*, 'Elk Horn', the first Omaha chief to enter into treaty with Spain."⁴¹ However, this is not an Omaha word, and even with making allowance for the greatest amount of corruption, it cannot be translated 'Elk Horn'. The Omaha word for 'elk' is *onpan*, and *he* signifies 'horn'. Furthermore, there is no record of an Omaha chief of this name who entered into treaty with the whites. The Indian did not name streams for individuals, even though they attained some prominence unless some important incident in the life of the individual was associated with the stream, and in such cases the commemorating event was incorporated in the name. This we find in the name *Monshewakude uzon ke*, 'The - Creek - Where - Monshewakude-Lies (was buried)', and in *Tenuga sabe wai te*, 'The-Creek Where-Tenugasabe-Planted'. The white man would not name a stream for a chief that never existed, even not in tradition. So this name does not come from the white man. To the Omaha, the stream was known as *Wate*,⁴² a name pronounced by Omaha scholars to be archaic and the meaning unknown.^{42 43} The name was evidently used by the Omaha long before any chief of their tribe made a treaty with the whites.

Another explanation of the name states that it is a translation of the name given by the French and was intended to be descriptive of its branching characteristics, resembling the antlers of the male elk or stag.⁴³ The French called the stream

⁴⁰ *Trans. and Rep. N. S. H. S.*, Vol. 1, p. 79.

⁴¹ Morton, J. S., and Watkins, Albert, *History of Nebraska*, Vol. 1, p. 52.

⁴² *Twenty-Seventh An. Rep. Amer. Bur. of Ethn.*, pp. 103, 181; Gilmore, M. R., Letter, Dec. 17, 1927.

⁴³ *Twenty-Seventh An. Rep. Amer. Bur. of Ethn.*, p. 89; Gilmore, M. R., *Rep. on the Abor. Geog. of Nebraska*, p. 3; Leach, A. J., *History of Antelope County*, p. 27.

"Corne de Cerf", 'Horn of the Elk or Stag'. Lewis and Clark refer to it as the "Corne de Cerf or Elkhorn".⁴⁴ The imagination may be able to discern the similarity by comparing the branches of the stream with the various prongs of the elk's horn. The name would also be justified when viewed from the number of branches. It was this branching characteristic that appealed to the French, and the name may be said to meet the conditions embodied in the name.

The Dakotas knew the stream as *Wamnuha ota Wakpa*,⁴⁵ 'Many-Snails-River', from *wamnuha*, 'snails', referring to small shells, such as were used for ornament; *ota*, 'many'; and *wakpa*, 'river'.

Wata tunga was the name by which the Oto knew this stream.⁴⁶ The meaning of this name has been lost.

Maximillian⁴⁷ and Colonel Dodge⁴⁸ called it the Horn River.

The Pawnee name of this stream was *Kits ixta*; *kits*, 'water'; *ixta*, 'moves up (upstream)'; "Upstream Water".

"The name refers to the fact that when a strong wind blows counter to the course of the stream, it blows waves or caps of water back upon the stream and gives the surface the appearance of a reversal of the direction of the water."⁴⁹

THE BIG BLUE RIVER

The Blue is generally referred to as the Big Blue River to distinguish it from its tributary, the Little Blue. It is quite frequently stated that the stream derived its name from the color of the water before pollution by the wash-in from soil. Some early writers refer to the blue color of its water. Cole⁵⁰ speaks of the stream thus: "Being along the skirmish line, I remember how clear and blue the water was." In another early account⁵¹ reference is made to this same characteristic: "A dark blue line stretching along the expanse." A more recent writer⁵² states that the Blue "was named from the tint of the waters before the silt from plowed fields changed it to its present murky color."

Mr. William E. Connelly of the Kansas State Historical Society reports thus:⁵³

⁴⁴ Lewis and Clark, *Expl. to the Rocky Mountains*, Vol. 1, p. 64.

⁴⁵ *Proc. Miss. Val. Hist. Soc.*, Vol. 6, p. 331.

⁴⁶ James, E., *Major Long's Exp.*, Vol. 1, p. 429; Field, D. D., *Jour. Amer. Geog. Soc.*, Vol. 17, p. 428.

⁴⁷ Thwaite, R. G., *Early Western Travels*, Vol. 22, p. 279.

⁴⁸ *Nebr. Hist. Mag.*, Vol. 10, No. 3, p. 222.

⁴⁹ Lesser, Alexander, Letter, Feb. 26, 1931.

⁵⁰ Cole, Gilbert, "Along the Overland Trail in Nebraska in 1852," *Publications of the Nebraska State Hist. Soc.*, Vol. 2, 2nd Series, p. 173.

⁵¹ Boynton, Rev. C. B., and Mason, T. B., *Journey Through Kansas with Sketches of Nebraska*, published 1855.

⁵² Dawson, Charles, *Pioneer Tales of the Oregon Trail and Jefferson County*, p. 256.

⁵³ Connelly, Wm. E., Letter, Aug. 13, 1927.

"The Blue River was called by the early explorers, traders and trappers the Blue Earth River. This is a European name but must have been derived from an Indian name of the river which meant Blue Earth River. This Indian name is now lost. There must have been some peculiar earth or soil found along this river."

Other references to the Blue Earth River are:⁵⁴

"The Kansas village was really located at the junction of the Big Blue (or Blue Earth) River and the Kansas River."

Lieutenant Pike's original map⁵⁵ also contains the name Blue Earth River.

"The Big Blue River or Blue Earth River as it was originally called is an affluent of the Kansas. It rises in Nebraska and runs southward into Kansas."⁵⁶

"There were several villages of the Kansas on the forks of that river and the Blue Earth River."⁵⁷

It appears that the stream originally derived its name in Kansas from some structural material on its banks, hence the name Blue Earth River. The material held in suspension in the water would discolor it, and so the stream could easily be called the Blue River or the Big Blue as it is in some of the early reports and also in the Oto name *Ni haunchi to*;⁵⁸ *ni*, 'water' or 'stream'; *haunchi*, 'big' or 'large'; *to*, 'blue'; "Big Blue River". The stream seems to have been known by two different names, Blue Earth River and the Big Blue. The latter name was brought into Nebraska where the clearness of the water and the reflection of the sky associated with the name could easily give rise to the supposition that the stream was named for the color of the water in this state. The Pawnee name of the Little Blue was *Uruztareus*, 'Blue Mud (River)'. This would indicate that at least the name of this affluent of the Big Blue is descriptive of the material associated with the stream in some way, and this idea was expressed in the Pawnee name. The inference, therefore, would be justified, that the name of the parent stream was similarly embodied in the name Blue Earth River, a translation of some other aboriginal name. It was the blue mud or blue earth that appealed to the Pawnee in naming the Little Blue.

The Omaha name of the Big Blue was *Wathutade ni oughthin ke*;⁵⁹ *Wahthutade*, the Omaha name of the Oto; *ni*, 'water'; *oughthin*, 'dwelling'; *ke*, 'stream' or 'river'; "The Stream Where the Oto Dwell".

⁵⁴ *Nebraska State Hist. Mag.*, Vol. 10, No. 3, pp. 201-203 (Editor's note).

⁵⁵ *Ibid.*, Photostat copy.

⁵⁶ Sawyer, Lorenzo, *Way Sketches Across the Plains in 1850*, note, p. 25.

⁵⁷ *Publications, Nebr. State Hist. Soc.*, Vol. 20, p. 3.

⁵⁸ Green, Major A. L., Letters, July 12, 1924, December 15, 1928; Dobbs, Hugh J.,

History of Gage County, Nebraska, p. 90.

⁵⁹ Gilmore, M. R., *Report on the Aborig. Geog. of Nebraska*, p. 4; *ibid.*, *Proc. of the Miss. Val. Hist. Assoc.*, Vol. 6, p. 328.

*Palani Wakpa uman Wakpala*⁶⁰ was the Dakota name of this stream; *Palani*, 'Pawnee'; *wakpa*, 'river' (*Palani Wakpa*, the Dakota name of the Republican); *uman*, 'other'; *wakpala*, 'creek'; "The Other Pawnee River Creek".

NAMES OF MINOR STREAMS

PERSONAL NAMES

Over thirteen hundred names are registered in this group, of which more than three hundred are derived from personal names. Indian chiefs have been honored in such names as Whitehorse, Spottedtail and Noheart creeks, names that were given by white men. The largest number of the personal names applied to the stream are those of early settlers or members of their families. In a few names, as in Bordeaux, Chadron, Bazile and Larrabee creeks, we are reminded of early French trappers whose activities centered about these streams. The names of surveyors have been given to some, as the names Fairfield, Schlegel and Harvey creeks indicate. Lillian and Victoria creeks were named by Mr. Robert Harvey, government surveyor, for two of his nieces. Fremont Slough and Wyeth Creek honor the names of explorers. Augur Creek bears the name of an officer of the United States Army on duty in the vicinity at the time the creek was named, and Lincoln Creek honors the name of the martyred president, the only stream in the state, and probably the only stream in the country thus distinguished.

With but a few exceptions the personal names applied to streams are surnames, such as Wyman, Davis, Swenson, Lohff and Babcock creeks. Forenames furnished the source of the creek names Felix, Minnie, Logan, Rebecca, Myra, Victoria and a few others. Al Hopkins and Crandall Hopkins creeks, both in the same vicinity, take the full names of early settlers; nicknames are expressed in Bills, Jims and Big Ann creeks. The title "Lieutenant" used in connection with an early settler's name was used in the designation of Lieutenant Creek.

There was no tendency in the state to name streams in honor of celebrated statesmen, military heroes or other people of note.

NAMES DERIVED FROM ANIMAL LIFE

The native fauna of the state and to some extent domestic animal life are represented in a large quota of our stream names. In some cases these animals were numerous along the streams or they were the first things that attracted attention of the namers. In some instances the remains of animals,

⁶⁰ *Report on the Aborig. Geog. of Nebr.*, p. 4; *ibid.*, *Proc. of the Miss. Val. Hist. Assoc.*, Vol. 6, p. 330; *ibid.*, Letter, Oct. 10, 1930.

their horns, bones or shells, prompted the names. Something indicating their activity, as the dams or "towns" they built, their watering places or wallows gave birth to stream names. The names of mammals, birds, fish, reptiles and even insects are represented in our stream nomenclature.

The deer have been especially favored, for no less than ten streams bear the name Deer Creek, and one, the name White-tail Creek, while Buck Creek commemorates the male of the deer family. The wide distribution of the deer and its attractive appearance presented a strong appeal. The "monarch of the prairie", the buffalo, has stamped his name upon ten streams, while his bones and his wallows have added three additional Buffalo creeks to the map of the state. Eight Beaver creeks commemorate the beaver and his dams, and one, Sapa Creek, takes the Dakota name for beaver. The elk is perpetuated in eight names, and its horns, found along a stream by early settlers, prompted the name Elkhorn Creek (Rock County). The Antelope is represented by six stream names, and in addition two separate streams, Big and Little Antelope creeks, use the name of this animal and words expressing relative size to distinguish them. The popular name of the raccoon found favor in bestowing names upon creeks, for eight streams are known by the name Coon Creek, while one has appropriated the name Raccoon Fork. The bear has presented us with three Bear creeks, while its young has left us two Cub creeks. The wildcat is remembered in the names Wildcat and Cat creeks. The wolf reminds us of his habitat in eight stream names. Four Otter creeks testify to the former presence of the animal that prompted this name. Wild horses found along streams drew forth the names Wildhorse and Horse creeks. Prairie Dog and Dogtown creeks name the animal and its peculiar congregation of homes. An early settler encountering what he interpreted as a panther explains the origin of the name Panther Creek. The skunk and the fox have each furnished names to two streams. The name Possum Creek was borrowed from the colloquial name of the opossum and appears once in our stream names, as does the name Rabbit Creek.

The use of the names of domestic animals is very limited in our stream nomenclature. Where they occur, they indicate some connection with the grazing industry. Cattle were often referred to as "cows" and such use we find in terms like "cow-boy", "cowmen", "cow town" and "cow outfit". Two streams have thus been named Cow Creek from association with the cattle industry. Calf Creek received its name by connotation; its proximity to a stream called Cow Creek suggested the name. A similar instance of naming by connotation is found

in Mare and Colt creeks, so called on account of their proximity to Horse Creek. A sheep ranch in the vicinity of a stream is responsible for the name Sheep Creek, while Horse Creek indicates the presence of a horse ranch. A stream along which Indians pastured their ponies drew forth the name Pony Creek.

In a few cases it was a trivial circumstance connected with some animal that gave occasion for the name. A crippled steer that wintered along a stream, came out in the spring in "fine shape", and this fact explains the origin of the name of Steer Creek; a cow left by herders went through a similar experience and fastened the name Cow Creek upon the stream. Dead Horse Creek (Dawes County) owes its name to the finding of a dead horse along its banks.

Among the names of native birds that of the wild turkey has been used the greatest number of times, nineteen streams are known by the name of Turkey Creek. The wild goose is remembered in four stream names. Other birds that have left their names upon streams are the wild duck, owl, crow, dove, wild pigeon and the swan. Government surveyors while engaged in their work in Holt County named a number of streams after the first thing that struck their fancy; seeing a red bird at one stream, a black bird at another and an eagle at a third, they placed the names Redbird, Blackbird and Eagle creeks on their maps.

Birds that came into the state after settlement, and such that are found near human habitation or that are generally found on the prairie away from streams have not given their names to creeks. We have no streams named for the sparrow, robin, prairie hen or for the meadow lark. No domestic fowl has contributed its name to a stream.

The names of fish have made but a small contribution to our stream nomenclature. We have a Fish Creek and a Gar Creek; bluegilled sunfish that were observed in a stream occasioned the name Goldfish Creek. The size of fish in a stream explains the names Sardine, Minnow and Little Minnie creeks.

The name Mosquito Creek tells of the swarms of mosquitoes found along the stream; the name Butterfly Creek testifies to the presence of butterflies as does the name Papillion Creek, which the French named for the same reason. Two Honey creeks were so named on account of "bee trees" found along their course.

The reptiles are represented in the names Snake and Rattlesnake creeks, and the crustaceans are remembered in the name Crab Creek.

Finding small shells along a creek, the French named the stream La Petite Coquille; the name was later changed to Muscle Shell Creek and finally to Shell Creek.

NAMES DERIVED FROM VEGETATION

Trees and woody brush have furnished over one hundred names to streams. In some cases it was the large number of trees of a special kind that prompted the name, in others it was the presence of certain trees attracting special attention that caused the name. Practically every native tree of the state has left its name on our streams. Names of trees that have a wide distribution are generally found most frequently. The cedar is represented in twelve names, the willow in eleven, the elm in eleven, the cottonwood in nine, the ash in nine, the oak in six. We have eight Walnut creeks in the region along the Missouri and a little to the west and along the lower course of the Niobrara. The honey locust has a limited distribution and its name appears but once in Honey Creek. The hickory, practically limited to the southeastern part of the state, is represented in but one stream name, as is also the hazel bush in Hazel Creek. The wild crab apple, also very limited in its distribution, has left its name on only one stream, Apple Creek. There is some correlation between the number of times a tree name occurs and its distribution, however, there are exceptions. The hackberry has a wide distribution, still its name appears but three times in our stream nomenclature.

The wild cherry, the maple, bur oak, pine and evergreen are names of trees that have been transferred to streams. Some stream names are translations of names used by the Indians designating vegetation found along water courses, such as Birdwood and Long Pine creeks; in the case of one, Red Willow Creek, the name is a mistranslation, and in another creek of this name it is a matter of wrong identification. The presence of trees is indicated in such names as Round Grove, Sylvan, Wood, Timber, Greenwood, Blackwood, Big Timber and Burntwood. Trees occupying isolated positions brought forth the name Lone Tree Creek in two instances. A stream along which the Indians cut poles for their lodges was called Lodgepole Creek.

Smaller vegetation growing along streams is indicated in the names Big Weedy, Hay, Rose, Rush and Bead Root creeks, Calamus and Pumpkin creeks are translations from the Dakota, while Wahoo Creek was named after an aboriginal name of the burning bush.

DESCRIPTIVE NAMES

Names descriptive in nature furnished a large contingent of the stream names. These point out some characteristic, relating to the course, bed, banks, size, arrangement, drainage area and climatic conditions. Some of the names are generally descriptive.

In order to bring out the idea of the meandering course of a stream various terms were used. Thus we have ten Crooked creeks; other names suggestive of the same characteristic are Contrary, Dizzy, Horsehead (Dawes County), Horseshoe, Muleshoe, Oxbow, Bow and Wiggle creeks.

Characteristics of the water, such as clearness and sparkle in a stream, fastened the name Clear Creek on eight streams, and the name Clearwater Creek was given to three. Other names pointing out the same quality of the water are Crystal, Pearl, Lookingglass and Silver creeks, the latter name occurring eight times in our stream nomenclature. The color of the water is described in the names Blue or Bluewater (Garden County), White, Black and Whiskey creeks. The turbidity of the water is expressed in the names Muddy Creek, which occurs nine times, in Miry, Nasty and Dirty creeks. Coldwater Creek, Cool Creek and Warm Slough are descriptive of thermal conditions of the water. The odor of the water emanating from the carcasses of Buffalo that mired in the mud along a stream induced the Indians to call the stream by a name that has been translated as Stinkingwater Creek. Rate of flow is conveyed in the name Rapid Creek.

Names intended to convey the nature of the bed, or banks, or materials are Rock Creek, a name that occurs fourteen times, while Sand Creek is a close second, being used thirteen times. Three Pebble creeks and two Gravel creeks also name materials found in the beds of the streams. The name Mud Creek, used seven times, and Black Mud Creek describe the nature of the bed or bank, as do the names Chalk, White Clay, White Paint and Verdigris creeks. Whitehead Creek was so named from the white earth at its headwaters. Lime Creek takes its name from limestone found in its banks, and the two Coal creeks derive their name in a similar manner. The nature of the valley in relation to adjoining banks is brought out in the name Deep Creek.

Size was uppermost in mind when streams were named Big, Four Mile, One Mile, Long, Petite, Pickaninny and Bobtail (Hayes County) creeks.

The arrangement of seven small streams in close proximity prompted the name Seven Creeks.

Rainfall conditions are brought out in thirty Dry creeks and seven Lost creeks. The names Dry and Wet Spottedtail

creeks also are associated with rainfall conditions, and at the same time they name a noted Indian Chief.

Dismal River and Prairie Creek are names intended as descriptive of the drainage area.

NAMES DERIVED FROM SPRINGS AND RELIEF FEATURES

Streams have taken their names from other bodies of water associated with them. A large number of our smaller streams are spring fed; over thirty of these have on this account been named Spring Creek. The name by which a spring was known was in some cases transferred to the stream, as in Spottedtail Springs and Big Springs creeks. Rock Springs Creek was so named because springs issuing from rock supplied it with water. The name Slough Creek expresses a swampy condition.

Relief features in the vicinity or through which streams flow explain the names Bluff, Box Butte, Castle, Hill, North Bluff, North Table, Trunk Butte, Point of Rocks, Birdcage, Pass, Flat and Basin creeks.

NAMES DERIVED FROM CULTURAL FEATURES

A number of streams have taken their names from neighboring cultural features, although there are not many of this origin, and such as are, denote the smaller streams. Streams were usually named before the cultural features were established.

Two streams, Cuming and Holt creeks, derived their names from counties. Location within the county is indicated in the name Center Creek.

The names of nearby towns or post offices have been appropriated in the names Calhoun, Frankfort, Spencer, Kenosha and Tekamah creeks.

Direction from some town is expressed in the names North and South creeks, while Thirty-two Mile, Eight Mile, Five Mile and Four Mile Creeks are names given to denote the distance from some cultural point as fort, town or temporary settlement.

Half Breed Creek owes its name to its location in the Half Breed tract set aside by the Treaty of Prairie du Chien for the half breeds belonging to certain Indian tribes.

Educational institutions are responsible for the names College and School creeks.

Industrial establishments along certain streams are pointed out in the names Mill, Whiskey (Nemaha County) and Lime-ciln creeks.

Cloverdale Creek borrowed its name from a neighboring ranch, while Scout Creek appropriated a part of the name of

Scouts Rest Ranch, established by Colonel Wm. F. Body "Buffalo Bill".

The remains from a chimney of a former log cabin standing along a stream drew forth the name Chimney Creek.

Dugouts found along two streams in the same county, both tributaries of the North Platte, received the names Upper and Lower Dugout creeks.

Meridian Creek was named for its location along the Sixth Principal Meridian, and Line Creek was so named because its heads near the Kansas-Nebraska boundary.

Camping places are remembered in streams bearing the name Camp Creek.

COMMEMORATIVE NAMES

Incidents, some of which were of a trivial nature but associated with early pioneer life, were commemorated in stream names as were also names reminiscent of Indian life and the military history of the state.

The name Soap Creek appears twice on the map of Nebraska. The name in one instance was applied because of the accidental spilling of soft soap by a pioneer woman, and in the other the name was applied because a keg of soap fell out of the wagon into the stream while travelers were crossing the creek.

An early settler accidentally fell into a stream, and as a result of the drenching he received, his companions named the small body of water Soak Creek.

Some names call to mind the difficulties encountered in crossing streams. The name Rope Creek is suggestive of such. The banks of a stream were steep, and ropes were used to haul wagons across the creek, hence the name. The name Tip Over Creek tells what sometimes happened to wagons on such occasions. A wagon tongue, breaking from a wagon while crossing a stream and left in the steep bank, caused the name of Wagon Tongue Creek. The muddy condition of the bed and banks of a small stream caused difficulties which induced an early settler who crossed it frequently on his way to Omaha to call it Hell Creek, a name that remains to the present day.

The accidental or intentional spilling of powder into a stream produced the name Powder Creek.

The top of a pepper can accidentally came off while the cook for a "cow outfit" was seasoning the "mulligan", and the peppery condition of the meal was in the minds of the cattle men when they applied the name Pepper Creek to the stream along which the incident occurred.

A stream flowing through a grove in which the early settlers held picnics, and where they drank coffee received the name Coffee Creek; a flag fastened to a high tree for want of a pole

during the first Fourth of July celebration by a colony in Harlan County fastened the name Flag Creek upon the stream where the celebration was held.

A woman living along a small creek in Lancaster County made cottage cheese which she sold to travelers passing by, and the stream was ever afterwards referred to by the name of Cheese Creek.

Two Death creeks and Deadmans Run owe their names to the finding of the bodies of persons killed there.

Neighborhood conflicts originated the names of two Bloody creeks, names given in the spirit of fun rather than being commensurate with the result of such squabbles, as were also the names Fracas Creek and Hadar Creek. Along the last named stream a number of Germans had some disagreement, and they afterwards referred to the creek as the "Haderwasser", a word used in the German Bible (Numbers 20, 13). "Wasser" is the German word for 'water', and "Hader" denotes 'strife', 'quarrel', or 'conflict'. The use of the word "Hader" by English speaking people became Hadar through a mistake in spelling.

While Mr. Robert Harvey was on a surveying expedition along a stream, Indians were observed. The party had no guns, so they took some corner stakes and marched about. They were not attacked, and because no blood was shed, Mr. Harvey in a jovial mood, put the name Bloody Creek upon his map. Tepee Creek was so named by him on account of finding some Indian tepees along it while making government surveys. Along another stream he cached his provisions and therefore named the stream Cache Creek. While surveying in Holt County, the clothes of his party became infected, and Mr. Harvey ordered a clean-up along a certain stream which since has borne the name Louse Creek. According to unauthentic tradition Rawhide Creek received its name during the California gold rush because a white man who had murdered an Indian woman was flayed alive on its banks. The story has several versions, none of which has been verified.

The two Council creeks owe their names to the fact that councils were held there between government representatives and the Indians.

Two Soldier creeks denote places where soldiers spent their leisure hours, while one creek received this name because soldiers were camped there when a surveying party arrived and named the stream.

Dead Horse Creek commemorates an incident connected with the blizzard of 1873. A troop of cavalry was compelled to abandon its mounts near a small stream. The horses perished in the snow storm, and their carcasses floated down

the creek when the snow melted in spring, and the stream then became known as Dead Horse Creek.

During the Pawnee War soldiers in pursuit of Indians came upon them near a small stream. No battle occurred as the Indians yielded to the demands of General Thayer, nevertheless the stream took the name of Battle Creek.

Whistle Creek is a name reminiscent in the lives of a party of Dakotas. The name is a translation from the language of these people. According to tradition a party of hunters were overtaken by a snow storm near the head of this creek while on the way to their camp on the Niobrara. They had found no game and were hungry. While huddled under a little bluff trying to shelter themselves from the storm, they heard someone whistling their war song. The whistler was one of their own tribe, crazed and benumbed by the storm. While getting this man into their sheltered place they happened to stumble over the half-decayed carcass of an old bull. The party ate the meat, were taken violently ill, and all died but two.⁶¹

Early settlers finding numerous skulls and other bones of Indians along streams, named them Skull Creek and Bone Creek respectively.

A number of our stream names were derived by translation from their aboriginal forms. In translating the aboriginal names mistakes were frequently made; this is particularly true with words denoting "spirit", "ghost", "mysterious", "sacred", "holy" and "medicine". Thus Medicine Creek is an incorrect translation from the Dakota *Ble wakan wakpala*, meaning the 'Mysterious-Lake-Creek', from *ble*, denoting 'lake' or 'pond'; *wakan*, meaning 'mysterious', 'sacred', 'holy', 'wonderful', 'supernatural' or 'spiritual'; *wakpala* denotes 'creek'. The Dakota word for "medicine is *pezuta*.

"It has been common for the ignorant class of white men who have been most in contact with Indians, lacking ideas themselves, to make many inadequate or even erroneous translations of words like *wakan* which imply some degree of intelligence. This class of white men has imposed the word 'medicine' in some cases, and the word 'devil' in others upon the word *wakan*, for the reason that they themselves do not comprehend the conception which the Indian has in the use of the term *wakan*. Thus we have in North Dakota *Mni wakan bde* (Mysterious-Water-Lake) translated into Devils Lake. In another case *Ti wakan* (Holy Lodge, Temple) mistranslated into Medicine Lodge. Thus Mysterious-Lake-Creek was rendered by Medicine Creek."⁶²

The name of this stream also occurs in early reports as Medicine Lake Creek.⁶³

⁶¹ Cook, James, Letter, Dec. 6, 1922.

⁶² Gilmore, M. R., Letter, July 7, 1927.

⁶³ *Pub. N. S. H. S.*, Vol. 19, p. 8.

"Near the stream is a lake which, when it freezes, makes a noise from the cracking of the ice. The Indian did not know the causes of such noises. To him it was something spiritual or mysterious, and hence he named it Mysterious-Lake-Creek."⁶⁴

The practice of medicine was a mysterious art to the Indian, and the white man thus translated the name into Medicine Creek. Sun Creek was named by white men because the Indians held their sun dance along this stream.

The following stream names given by white men commemorate tribes that once lived or hunted in the respective localities: Aowa (Iowa), Arickaree, Kiowa, Omaha, Otoe, Pawnee, Ponca, Sioux, Skidi and Winnebago creeks, also the Loup, Missouri and Republican rivers.

The various streams by the name of Indian Creek owe the name to the fact that Indians camped, hunted, trapped or fought along such streams. The following names derived from the language of Nebraska Indian tribes are still on the map: Keya Paha, Wambaduza, Minihaha, Minichaduza, Koshkopa and Nemaha.

OTHER SOURCES OF STREAM NAMES

The nationality of early settlers is indicated in the names Bohemian, Dane, Dutch, Dutchman, French, Frenchman, Norwegian, Scotch and Swiss creeks. Peedee Creek was so named because the early settlers along the stream were Pennsylvania-Dutch and were referred to as P. D.'s, from which the name Peedee is derived. Settlers along Yankee Creek (Johnson County) were mostly Irish, and as a joke the stream was named Yankee Creek. The names of two Hoosier creeks, New York Creek, Louisa and Star creeks refer to former places of residence of the first settlers. Star Creek was so named on account of its similarity with its namesake in Iowa, and Louisa Creek was named for Louisa County, Iowa, from where some of the early settlers came. Imported names not associated with former residence but derived from aboriginal languages of tribes outside of Nebraska are the names Squaw and Wahoo creeks.

Names denoting religious tendencies of early settlers are found in Methodist and Holiness creeks, while Mission Creek received this name from the fact that a mission was established on its banks.

Human sentiments are expressed in the names Liberty Creek and Eureka Creek.

Farmers Creek is an occupational name, denoting that the early settlers were farmers.

Bay State Creek and Horsehead Creek (Thurston County) were named for organizations, the former for a cattle com-

⁶⁴ Shelley, A. S., Letter, Oct. 17, 1927.

pany and the other for an Indian Society on the Omaha Reservation.

Whitemans Creek is a translation of an Indian name. The Indian name was given because a white man lived on this stream. This white man happened to be a Frenchman, and so the creek was also referred to as Frenchman Creek, the name by which it is now known. The Indian did not differentiate on a linguistic basis in naming this stream. All people not of his race were generally called white men, even the negro was a "black white man" as the Omaha name *wahesabe* and the Dakota *wasicumsapa* indicate.

A number of early settlers living along a stream in Dakota County were quite adept with the violin and frequently entertained their neighbors. The stream thus became known as Fiddlers Creek.

NAMES OF SMALLER TRIBUTARIES

As parents give their names to their children, so tributary streams often take the name of the parent stream. These names are compounds of the name of the main stream and words showing relation to the main stream. The idea that the stream is an affluent is brought out in such terms as "branch", "fork" and "prong", and some word referring to size or location for further distinction. Such names are North Branch Verdigris Creek, Middle Branch Verdigris Creek, North Fork Elkhorn River, Little Chadron Creek and Long Branch Yankee Creek.

BENDS IN STREAMS

Several bends in streams have received special names. These may refer to some historical event, as Indian Bend. The name may be indicative of shape, as Horseshoe Bend and Double S Bend. It may also point to size as Big Bend. Then again the name may suggest the northernmost or southernmost bend in a stream, as North Bend and South Bend. Finally, the bend may take the name of some early settler as we find in the names Boyds Bend, Burtons Bend and Lockwood Bend.

DIFFERENT NAMES FOR THE SAME STREAMS

Quite a number of streams are known by different names on different maps. Such differences occur not only in the appellative part but also in the descriptive. Cedar Creek is sometimes called Cedar River, and Beaver Creek is sometimes called Beaver River. Birdwood Creek appears on certain government maps under the name of Teepee Creek, while the Mormon pioneers of 1847 placed the name North Bluff Creek on the maps. Apple Creek and Steele Creek are two names used for the same stream. In some cases names were changed for the sake of brevity; Crabwater Creek became Crab Creek;

Bluewater Creek became Blue Creek; Lodgepole Creek is often referred to as Pole Creek; Two Squaws Creek is now called Squaw Creek, and Silver Fish Creek became Silver Creek. Inappropriate and vulgar names were substituted by such names as College Creek, Carver Creek and Spring Creek. Streams bearing personal names were sometimes changed when persons for whom they had been named moved away; thus Barker Creek became Murrin Creek.

Many of the names of streams were given without special design; they, like Topsy in the story, simply "grew up", although they all had a meaning. At first they were referred to as the "creek" or "branch". When it became necessary to distinguish, reference was made to "the creek where some person lived, where certain trees were found, where people of a certain nationality lived, or where some natural condition drew attention, etc." Gradually such references led to definite names as Davis Creek, Cedar Creek, Bohemian Creek, Dry Branch, etc. Thus epithets became proper names in the nomenclature of streams, and this is true of other natural features. The early settlers drew heavily on nature; many of the names, therefore, are prosaic.

The streams were named by Indians, explorers, trappers, travelers passing through the state, early settlers, ranchmen and surveyors.

CHAPTER IX NAMES OF LAKES, MARSHES AND SWAMPS

PERSONAL NAMES

The term "marsh" is popularly used to denote a tract of wet and soft ground. The term "swamp" occurs but a few times and is used in the same sense as the word marsh. There is no sharp line of distinction drawn between these terms in the nomenclature of the state. The names of lakes like those of streams were given without special design. They were mostly applied spontaneously from some striking characteristic or incident that appealed to the namers, or they were named after the owner or person residing near them. In cases where personal names were applied, these did not, as a rule, originate with the persons for whom they were named but were given by neighbors.

Nebraska has about one thousand lakes. The nomenclature of these is mainly derived from personal names. The lakes of the state are not of such size and of such importance as to have been set aside as parts of the public domain. Their ownership is associated with the ownership of the land of which they form a part, and thus we find the owner's name attached to his lake or the name of some person living near it or whose name is associated with the lake in some other way. Personal names entering into the nomenclature of lakes may be classified as follows: Family or surnames, given names, compounds of given and family names, nicknames, compounds of family names and some qualifying word and names referring to the religion or the race of the owner of the lake.

People are most generally known by their family or surname, and thus we find that about 80 per cent of the lakes bear family names, such as Webster, Bowering, Hiers, Hofeld and Hornberger lakes. This shows the strength of the tendency to use family names in lake nomenclature.

In a few cases where persons were better known by their given names, these were applied to the lakes, as we find in Eva, George and Marys lakes.

Compound names consisting of both given and surname were applied to seventeen lakes of the state, either to distinguish one lake from another in cases where two parties of the same family name owned different lakes, as we find in the names of such lakes as D. Briggs and T. Briggs, and also in C. W. Herian and Ed. Herian lakes, or when persons were generally referred to by their full name, as in Anna Jesse, Flora Baylis and Pete Knuteson lakes.

In cases where people were generally known by their nicknames, these were applied to such lakes as Shig, Dads, Big Swede and Doc (Grant County) lakes.

The family name together with a word suggesting some station in life prompted such names as Widow Preston Lake and Granny Hanson Lake. When the family name was given to different lakes, some qualifying word denoting direction or size was used to distinguish one lake from another; such instances are East and West Cody, East and West Hill and Little and Big Buck lakes.

The names Jew and Negro lakes refer to the religion and race respectively of the owners of the lakes so named.

The names Cheyenne Lake and Santee Lake are reminiscent of Indian tribes of Nebraska. Moon Lake (Scotts Bluff County) was named for an Indian chief. The name Indian Lake was given for the aboriginal people of Nebraska without reference to any special tribe.

Most of the lakes were named for their owners as pointed out above. Others were named for early settlers near the lakes; a few, as Fairfield and Stephenson lakes, were named for surveyors. In some cases lakes were named for members of the family of the owner as in Doris Lake, Lake Hazel and Lake Helen. Lake Alice was named for Alice Roosevelt. Doc Lake (Grant County) was named for the notorious "Doc" Middleton.

NAMES DERIVED FROM ANIMAL LIFE

The wild animals of the state have stamped their names upon a number of lakes, mammals, birds, fish and reptiles being thus represented. These animals were found in, on or near the respective bodies to which they have given their names. In some cases, as with fish, these were planted into the lakes as in Bass and Trout lakes, and in a few cases it was a matter of wrong identification at the time the lake was named; such an instance is Perch Lake in Rock County.

The prevalence of a certain type of wild animal was not always the source of the name. Sometimes its appearance at the time struck the fancy of the namer, or some incident connected with the animal prompted the name. A jack rabbit being the first thing to attract particular attention near a lake in Cherry County suggested the name of Jack Rabbit Lake. When Mr. Robert Harvey's party was surveying in Cherry County a red deer was killed and eaten, and this incident caused the surveyor to put the name Red Deer Lake on his map.

Among the mammals the muskrat has given its name to the greatest number of lakes. The name Muskrat appears once as a lake name, while the popular name of the animal is the designation for six Rat lakes. The prevalence of this animal in the sandhill lakes accounts for the frequent use of the name in our lake nomenclature. Cherry County has five lakes thus

named, indicating that conditions of habitat are favorable for the animal in this county. The name Wolf Lake occurs five times in the lake names, thrice in Cherry and once each in Garden and Rock counties. Other lakes that have been named for our wild mammals are Beaver, Buffalo, Cat (for the bobcat), Coyote, Deer, Fawn, Otter and Skunk lakes.

Dogtown Marsh was named for a prairie dog town near it.

Among the wild bird life the goose has given its name to the greatest number of lakes. The name Goose Lake occurs eight times in the state, three times in Cherry and once each in Garden, Holt, Morrill, Rock and Sheridan counties. Two Duck lakes, one Redhead, one Mallard, and one Spoonbill lake in Cherry County are the wild duck's contributions to our lake nomenclature. We have five Swan Lakes. Curlew, Crane and Pelican are other lakes that have been named for wild birds.

Two lakes have been named Fish Lake. Special names of fish are represented in the following lake names: Bass, Bullhead, Carp, Perch, Sunfish and Trout lakes.

Lizard Lake and Rattlesnake Lake (Cherry County) have been named for reptiles.

Domestic animals also have given their names to several lakes. A black steer that had caused some trouble in a round-up near a certain lake in Garden County prompted the name of Black Steer Lake. Cowboys left a lame steer at a body of water, and this drew forth the name of Lame Steer Lake. Mavericks, unbranded cattle, found along the shores of a lake prompted the name Maverick Lake. Mule and Dead Cow lakes in Cherry County were so named by an early ranchman because a mule died at the former and a cow at the latter lake. Bull Lake, Cherry County, was a watering place for a bull herd and hence derived its name. Horse Lake was named for a horse ranch in that region. Bronco Lake was used as a watering place for broncos during the round-up, and Wild Horse Lake was used as a designation in the round-up of wild horses.

NAMES DERIVED FROM VEGETATION

Vegetation growing in the lakes or on their borders attracted the fancy of the early settler and evoked a number of lake names. However, this number is small compared to the number of streams that have derived their names from this source. Tree growth in the lake region of the state is sparse in comparison to what it is in the eastern part of Nebraska along the stream courses, and this fact is brought out in the lake names. Tree names do not occur frequently in the lake nomenclature of our state.

The cottonwood tree has given its name to five lakes, one each in Cherry, Garfield, Holt, Loup and McPherson counties. The tree has a wide distribution over the state and this ac-

counts for its use as a lake name. The willow has suggested the names of four lakes in the state, in Brown, Cherry, Garden and Holt counties. What are popularly called the red and white willows have given names to Red Willow and White Willow lakes in Cherry County. The cedar has contributed two lake names, and the hackberry and the pine each one. A single tree standing along a lake in Cherry County prompted the name of Lone Tree Lake. Such names as Shady, Greenwood and Wood lakes suggest the presence of tree growth without mentioning special trees. A stump discovered by ranchmen on the shores of a lake in Arthur County is responsible for the names of Stump Lake. The names Little and Big Cedar lakes were used to distinguish lakes with similar tree growth.

Smaller vegetation has been a source of lake names in this state. Rushes growing in lakes have given the name of Rush Lake to seven bodies of water in Arthur, Cherry, Garden, Holt, Morrill, Wheeler and Sheridan counties. Other names suggestive of vegetation are Wild Carico, Brush, Grass, Hay, Marsh, Nettle Patch, Rosebud and Sunflower lakes.

DESCRIPTIVE NAMES

Quite a number of the lake names are descriptive of some condition of the water, bed, shores, size and configuration of the lakes.

The color of the water brought forth such names as Blue, Coffee, Green and Whitewater lakes. Clearness or absence of color prompted the name Clear Lake which occurs seven times and indicates a strong appeal. Five lakes in Cherry County have this name and one each in Brown and Rock counties. The idea of clearness and the sparkle of the water is contained in the names Silver Lake and Crystal Lake.

Deep Lake received the name from the unusual depth of its water.

Material held in suspension and producing turbidity of the water arising from the nature of the bed and shores of lakes placed the name of Mud Lake six times on our map. The names, Little Mud Lake and Big Mud Lake in the same vicinity add the idea of comparative size to distinguish one from the other.

Some lakes have been named from the noticeable presence or absence of hydrominerals. Eight lakes in the state are known by the name of Alkali Lake, Cherry County and Garden County having two each of this name; the name occurs once in Arthur, Brown, Logan and Sheridan counties. The names, Little Alkali Lake and Big Alkali Lake express a condition of the water and the comparative size of these two lakes. Soda Lake also takes its name from material held in

solution. The distribution of the names of this category indicates the section of the state where such conditions as are embodied in the names prevail. The noticeable absence of hydrominerals finds expression in the names Sweetwater Lake and Fresh Lake.

The nature of the bed or banks of lakes suggests a number of names. The name Sand Lake appears in Garden, Hooker and Sheridan counties; the name Sandbeach Lake is found on the maps of Cherry, Garden and McPherson counties. These names are found in the section of the state where the surface material is of the kind suggested by these names. Shell Lake receives its name from the snail and clam shells seen at the bottom of the lake through its clear water. The steepness of the approach to a lake necessitated the use of ropes in letting wagons down the incline, and this condition gave the name Windlass Lake. Dry Lake was so named because the bed of the lake at times contains no water. Echo Lake, an artificial body of water, received this designation from the fact that before the water was let into the ravine an echo was produced by the banks or hills along its sides.

The size and the arrangement of lakes have given rise to a few names of lakes. Little Lake was so named on account of its size, and the name Threemile Lake denotes the length of this body of water. Where two lakes were in close proximity and of approximately the same size or shape the name Twin Lakes was applied in six of our counties. The arrangement of lakes in groups suggestive of the links in a chain prompted the name of Chain Lakes. Mother Lake took its name from the fact that it is of considerable size and in the midst of a number of smaller lakes, like a mother among her children.

Over thirty lakes have names descriptive of shape. Six of these were named Long Lake on account of their length compared with the width, and an equal number was named Round Lake; four of these are in Cherry County. The name Horseshoe Lake appears three times; the names Square Lake and L Lake appear twice. Other names referring to configuration are Bobtail, Crescent, Diamond, Three-Cornered, Dome, Gimlet, Gooseneck, Heart, Punchbowl and Slim lakes.

NAMES DERIVED FROM CULTURAL FEATURES

Cultural features have not contributed many lake names. Towns and post offices in the vicinity of lakes have occasioned the names Blyburg, Eli, Florence, Champion, Ericson, Crawford and Pibel lakes. Peru Swamp bears the name of the city near it.

Buildings on the shores of lakes have caused the names Club House Lake and Cottonwood Lake. School Marsh was named for a school house near it.

Cattle brands have furnished the names Diamond Bar, Twenty-One, K. C., S. B., S. S. S., Turkey Track and Mule-foot lakes.

Location of lakes on homesteads or tree claims has given the names Homestead Lake and Tree Claim Lake.

Distance from the home ranch or proximity to it was expressed in the names Twomile Lake and Home Lake.

Wickyville Swamp took its name from a cowboy camp resembling a city or "ville" of wickyups.

The number of the section on which a lake was located was used as a designation in the name of Thirty-One Lake and Thirty-Six Lake. Sections 16 and 36 were set aside for school purposes and such sections are frequently known as school sections. Three lakes received the name School Lake for location on such sections.

Railroad Lake was so named on account of its location along a railroad.

Post Lake was so designated because it was a camping place on the trail to the western government forts or posts.

A lake fed by a flowing well was called Flowing Well Lake.

COMMEMORATIVE NAMES

The lake names that are commemorative in origin are mostly associated with ranch life. This is quite natural as most of our lakes are in the ranching region of the state. These names, as a rule, were applied by the early ranchmen and are associated with the industry directly or suggest some incident occurring at or near the lakes. Bean Soup Lake was given this name by early cowboys who had to subsist on bean soup, as the other provisions were scarce. While a cook at another lake was preparing a pudding, the wind blew sand into it, and the incident was commemorated in the name Sand-pudding Lake.

Round-up Lake names the place near which the round-up of cattle took place, and Split Lake where cattle were sorted by the various outfits in the round-ups.

Storm Lake and Thunder Lake are descriptive of cowboy experiences near these lakes. The two Camp lakes mark camping places for cow outfits.

A number of tin cans found near a lake in Sheridan County and marking the place where the mess or "grub" wagon had stood suggested the name of Tin Can Lake.

Dipping Vat Lake was named for an old dipping vat near a corral at this lake, and a calving pasture near a lake is responsible for the name of Hospital Lake.

Box Lake was so called by the cowboys because they sank a well here and boxed it.

Three stacks of hay were put up by early ranchmen near a lake in Arthur County, and this suggested the name of Three Stack Lake.

A stench arising from decaying animal and vegetable life from a lake that went dry caused the cowboys to apply the name Stink Lake.

A cowboy found an Indian skeleton near a lake in Brown County and named the lake Skull Lake, while another lake of the same name was so called from the discovery of a buffalo skull on its shores.

A scull found on the banks of a lake gave rise to the name of Scull Lake.

A wagon train belonging to the firm of Foley and Senter of North Platte was hauling government supplies through the sand hills. The cattle that were used as draft animals had been without water for some time. When coming near the lake, the cattle stampeded and ran into it with wagons and all. From this incident the lake took the name of the freighting firm, Foley and Senter.

NAMES DERIVED FROM OTHER SOURCES

A lake that contained an island was named Island Lake. Upper Hog Island Lake and Lower Hog Island Lake were given these names because of their location relative to Hog Island.

The presence of springs has given the name Spring Lake to seven lakes.

Three lakes have derived their names from streams, namely, Medicine Lake, Minichaduza Lake and Squaw Lake.

The lakes bearing aboriginal names imported from other places are Minatare Lake and Lake Quinnebaugh.

Center, Middle, Lower and Upper Twin, North and South Twin—East and West Cottonwood lakes are names that denote location relative to other lakes.

The following lakes were named for the valleys in which they are located: Cherry Valley, Camp Valley, Home Valley, Buckboard Lake, Sunnyside, Windmill and North and South Valley lakes.

The idea of isolated location was brought out in the name Solitaire Lake.

Some lakes have changed names, and some are still known by two names. The change is due in ownership. Chapin Lake became Ambler Lake; Chester Lake is now Hagan Lake; Palmer Lake became Reed Lake; and Braugh Lake is now Liston Lake.

The lakes were named by ranchmen, early settlers, potash companies and by men connected with the soil survey. A few of the larger lakes were named by government surveyors.

CHAPTER X
NAMES OF OTHER DRAINAGE FEATURES
NAMES OF SPRINGS

A large proportion of the names of springs is descriptive. The name may give a general description, as in Eden Springs in which a metaphor was used to emphasize the idea of the beautiful.

The name Agate Springs names an associated structure, while Golden Springs describes the color of the Dakota Sandstone from which the water issues, and Mud Springs is descriptive of the immediate environment.

Characteristics of the water prompted some names; thus the bubbling nature of the flow found expression in the name Boiling Springs, while Dripping Springs is descriptive of seepage. The name Cold Springs indicates a thermal condition of the water. The odor emanating from the water was thought to be similar to that of sulphur and drew forth the name Sulphur Springs.

Size and length are expressed in the names Big and Long springs.

Coyote, Cottonwood and Hay springs name associated animal or plant life.

Location relative to a stream is expressed in the name Blue Springs. East Springs names a direction from a larger spring.

Dugout Springs took its name from a dugout near the springs.

A cattle brand supplied the name for Four-Jay Springs.

A meteorological condition furnished the name for Wind Springs; it was situated in a draw through which the wind blew briskly.

Personal names furnished another large quota of the nomenclature of springs. In most cases it was the surname that was chosen, as in Hoxie, Radcliffe and Zimmerman springs. Victoria Springs takes a given name, while Big Ann Springs appropriates a nickname.

Among the names that are commemorative are the following: Cavalry Springs, so named because a troop of cavalry camped there. Sky Chief Springs honors the name of an Indian chief; it was recently named in honor of the Pawnee chief who was killed in the Battle of Massacre Canyon. Fremont Springs is reminiscent of the great Pathfinder who camped there. Winters Springs was named for a Mormon woman who died enroute to Utah and who was buried in the vicinity.

The springs are largely in the ranch country and were utilized by the early ranchmen as watering places for cattle. They named most of the springs; others were named by early settlers, surveyors and travelers who also utilized the springs.

The names of falls are mostly of a descriptive nature and were applied by early settlers. Big and Little falls are expressive of size, while in the names Corkscrew and Horseshoe falls, shape furnished the motive for the name. Cedar, Harvey, Nemaha, Schlegel and Snake falls derive their names from the streams in which they are located, while Fort Falls takes the name from the former Fort Niobrara in the vicinity.

Personal names of settlers were transferred to Perry, Sears, Smith and Steinarð falls.

Arickaree Falls was named for an Indian tribe.

Wauneta Falls was named for a favorite song of an early settler, the name being phonetized from Juanita to Wauneta to agree with the name of the post office in the neighborhood.

CHAPTER XI NAMES OF NATURAL REGIONS

Nebraska was included in that vast territory which Major Long (1819-1820) designated on his map as the Great American Desert,¹ which included the region west of the Missouri River to the base of the Rocky Mountains. The name is intended to convey the idea of size, location and relation to human habitat. Major Long speaks of it as a region of "hopeless and irreclaimable sterility". Referring to the Platte Valley he says: "Scarcity of water and wood . . . will prove an unsurmountable obstacle in the way of settling the country." He believes that the region is "calculated to secure us against the machinations and incursions of an enemy that might otherwise be disposed to annoy us in that part of our frontier." He cannot understand "what on earth ever prompted the buffalo to seek the unhospitable desert of the Platte?"

Washington Irving in *Astoria* states that "It is a land where no man permanently abides. . . . Such is the nature of this immense wilderness of the far west, which apparently defies habitation of civilized life."¹

In discussing the subject of proposed government aid in the construction of a railroad to the Pacific, Daniel Webster in a fiery speech in the Senate said:

"What do you want with this vast, worthless area? This region of savages and wild beasts, of deserts of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put those great deserts or those endless mountain ranges, impenetrable to their base with eternal snow?"²

Even Fremont used the term, the "Great American Desert".³

Lack of thorough investigation, exaggerated reports, scarcity of water and wood at times, and hardships endured account for the impressions expressed in the name Great American Desert.

"It is easy for those who first came west in Pullman cars instead of in covered wagons, stages or Missouri River steamboats to be facetious about 'The Great American Desert'. Had they been there earlier, they might have agreed with Fremont as to what to call the country. If one sees land in July as sere as a stubble field, not having time to send down a well auger 100 or 150 feet for his drink, and perhaps for days longing for a taste

¹ *Kans. Hist. Coll.*, Vols. 1-2, p. 281; Root, Frank A., and Connelly, Wm. E., *Overland Stage to California*; Shaw, R. C., *Across the Plains in Forty-Nine*, p. 11; Morton, J. S., and Watkins, Alb., *History of Nebraska*, Vol. 1, p. 2; Andraes, A. T., *History of Nebraska*, p. 991.

² Brent, John, "The Empire of the West," *Union Pacific Magazine*, March, 1931.

³ *Pub. Nebr. State Hist. Soc.*, Vol. 5, p. 267.

of his old home well; sure only of a possibly wet drink at the evening's camping place, he might conclude that Fremont's judgment was not to be severely criticized."⁴

On the basis of soils and topography Nebraska may be divided into three major natural divisions: The Loess Region, the Sandhill Region and the High Plains Region.⁵

The Loess Region is the largest of the three regions. The term "loess" is of German origin, from the word "loesen", 'to loosen'. It has this name from its peculiar vertical structure; in weathering, it breaks off in longitudinal slabs or sections.

The Nebraska Plain is the largest of the subdivisions of the Loess Region. It was named by Dean Condra on account of its topography, extent and from the fact that it is located in Nebraska.

The Loess Plains, Loess Bluffs and the Drift Hills are other subdivisions of the Loess Region and derive their names from their topography and structural material.

The name Todd Valley indicates topography and commemorates the services of Prof. J. E. Todd, of Vermillion, South Dakota, who made a special study of this region. The name was proposed by Dean Condra of the University of Nebraska.⁶

The Sandhill Region was named from the fine-grained, loosely compacted sand which forms dunes and ridges in this section.

The High Plains Region owes its name to its smooth surface and to its altitude.⁵ The various subdivisions of this region are called tables, ridges, valleys and basins; terms denoting topography.

Perkins, Cheyenne, Box Butte, Dawes and Holt tables take the names of the counties in which they are located and where the features occur typically. Springview Table was named for the village of Springview.

Wildcat Ridge was named by Dr. C. E. Bessey for Wildcat Mountain. Pine Ridge receives its name from the pine trees that cover it in places.⁵

Pumpkin Valley derived its name from the stream that flows through it. White River Basin and Hat Creek Basin also appropriated stream names.

Platte Valley Plain takes its name from its principal stream and from its topography.

⁴ Ainsworth, D. H., *Recollections of a Civil Engineer*, p. 93.

⁵ Condra, G. E., *Geography of Nebraska*.

⁶ Condra, G. E., "An Old Plant Channel," *Reprint from The American Geologist*, Vol. 31, p. 361.

CHAPTER XII NAMES OF RELIEF FEATURES

POSITIVE FEATURES

The relief features of the state are of two classes, the positive and the negative. The positive represent land forms which in the mind are associated with elevation on the earth's crust, while the negative are depressions.

The positive features have been designated by various appellative terms. Early explorers, travelers and settlers applied them, and they have been retained. These people were sometimes indiscriminate in the use of their appellatives and did not or could not make the technical distinctions made by the geographer or geologist. The following terms were used: "mountains", "mountain", "butte", "hill", "rock", "peak", "mound", "bluff", "cliff", "point", "banks", "headland", "volcano", "ridge", "knob", "table" and "terrace". Sometimes the generic term was omitted by elision.

The term "mountain" was used in several instances to denote conspicuously high elevations. It was also applied where height or altitude did not warrant the use of the term. "Butte" is a term of French origin and is used in the western part of the United States to designate characteristic erosional remnants of tables or mesas. Peculiar geological structure gives rise to these isolated or detached hills, having precipitous sides and often carved into fanciful figures. The term occurs in the western and in the northern part of the state where climatic and geological conditions make such relief features possible. The name "bluff" is confined in use also to the western part of the United States to designate a prominence with steep sides and consisting of unconsolidated material but having the semblance of solidity. Bluffs are found along some of our stream courses, but the term is also used where structural material would not meet the technical definition. "Headland" is used as a translation from the Pawnee in which language it denotes a high precipitate bank next to the water. The term "volcano" has been incorrectly applied.

DESCRIPTIVE NAMES

The largest number of names in this group is descriptive. It was some characteristic of shape that offered a strong appeal. Allegories and metaphors were principally used in these descriptive terms. The similarity that some of these are intended to convey is not always easily recognized; it sometimes requires a considerable stretch of the imagination and even suggestion to discern it. Among the names intended to emphasize shape are Giants Coffin, Giants Thumb, Squaws

Tit, Chimney Rock, Castle Rock, Court House Rock, Box Butte, Saddle Butte, Smokestack Rock, Steamboat Rock, Coliseum Rocks, Barn Butte, Trunk Butte and Tater Hill. The name Sugar Loaf was intended to describe shape and color, while the name Solitary Tower denotes shape and isolated location.

This great variety of names suggests the various grotesque forms of relief and does not indicate a paucity of imagination on the part of those responsible for this nomenclature.

The nature of the summit furnished the motive for a number of names that give expression to color, shape or absence of vegetation, as the names Bald Peak, Old Baldy, Ragged Top, Table Rock, Flat Top, White Cap and White Cliffs testify.

Names intended to be descriptive of material, its color and structure, are these: Blue Point, Yellow Banks, Iron Bluffs, Sandy Bluffs, Stone Buttes and Rock Bluffs.

Poverty Ridge is a name that was intended to describe the financial condition of the settlers living there. The soil was somewhat sandy and the rainfall at times not sufficient to produce good crops. However, with the introduction of irrigation from wells conditions improved, and the name has been changed to Prosperity Ridge.

Extreme ruggedness is implied in the name Devils Nest.

The nature of the slopes inspired the names Break Neck Hill and Devils Slide, while a sharp turn in a road over a hill gave rise to the name Devils Turntable.

Prominence and relative height prompted such names as King Hill, Queen Hill, Lookout Mountain, Pilot Knob and Guide Rock.

Arrangement is responsible for the names Five Points, Twin Buttes, Twin Mounds and Twin Sisters.

A natural opening in a rock drew forth the name Tunnel Rock.

COMMEMORATIVE NAMES

Among the names that are commemorative of Indian association are those bearing the names of former chiefs, as Red Cloud Buttes, Elk Hill and Blackbird Hill. Tribal names are indicated in Crow Butte, Pawnee Rock, Santee Bluffs and Sioux Lookout. The latter name and Indian Hill, Signal Bluff, Signal Butte and Lookout Mound indicate observational points used by Indians. Squaw Mound, bearing an aboriginal name not belonging to a language of the natives of Nebraska, was so named on account of being used by Indian women to watch a battle. Pohoco Headland is associated with the history of the Pawnee. It was their holy hill to which they referred to as *Pahaku* which has been corrupted into Pohoco by the white man.

Like many other states, Nebraska has its Lovers Leap and Maidens Leap, three of the former and one of the latter. Prominences with steep walls are quite frequently given such names, and then some Indian legend is invented to account for the name; the legends have generally the same content, that of love's young dreams finding a tragic end. At Buffalo Leap, tradition says, buffaloes were stampeded over a precipice by Indian hunters.

The name Scotts Bluff commemorates a sad incident in the history of the American fur trade. It received its name for a trapper by the name of Hiram Scott, who, deserted by his comrades, met a tragic death at the foot of this mountain.

Fremonts Point and Lewis and Clark Point were named for the respective explorers.

Council Bluff, of Lewis and Clark fame, Council Rock, Calumet Hill and Calumet Bluffs, name places where Indians and whites held councils and made treaties. At Council Hill early settlers held council to decide upon a place of settlement.

Cowboy Hill and Lookout Mound were used by cowboys in locating cattle, Indians and rustlers. Boot Hill contains a cemetery where cowboys and desperadoes who died "with boots on" were buried. Pool Hill is said to mark a place where cowboys gambled.

Sixty-Six Mountain is said to commemorate a battle between immigrants and Indians in which sixty-six immigrants were killed.

"However, the Battle of Sixty-Six Mountain has not been verified. Most of the early ranchmen assume that the cattle brand brought into use the name. Phil and Jim Dater, however, who came up the trail in 1872 and established the ranch, adopted the name because the mountain already had the name. There is much confusion of opinion as to the origin of the name as there is mystery connected with the events that are related."¹

Old Glory marks the place where early settlers celebrated Independence Day.

Rustlers Roost was a rendezvous for cattle thieves.

A table on which the mail carrier stopped for the night was designated as Stop Table.

Piety Ridge was so named on account of the religious tendencies of the early settlers in the vicinity.

NAMES DERIVED FROM CULTURAL FEATURES

Cultural features nearby or in some other way associated with elevations of this kind prompted a few names in this group. Bunker Hill was named for a local school, Carnegie and University hills were named for Carnegie Institute and the University of Nebraska respectively and mark places

¹ Shumway, Grant, *History of Western Nebraska*, Vol. 2, p. 2.

where these institutions made studies in the paleontology of the state. Ionia Volcano was named for a nearby town. It was also known as Nebraska Volcano, taking the name of the state. Capitol Hill marks the site of a former capitol. Kearney Hill received its name from the original Ft. Kearny. Shingles were made at Shingle Point, hence the name. On Gospel Hill a tabernacle was built in the early days. O'Fallons Bluff borrowed its name from a ranch station on the Oregon Trail. California Hill took its name from California Crossing, where the trail of this name crossed the South Platte River. A stage road from Gering to Kimball crossed a hill which explains the name Stage Hill. Garfield Table took its name from a post office.

NAMES DERIVED FROM OTHER SOURCES

Location relative to some physical features finds expression in East, West, North and South tables; the former two denote direction from some well known flats and the latter the direction from a stream.

Streams have given names to Blue Hill, Sapa Hill and Shell Creek Terrace.

Jail Rock received its name by connotation; its proximity to Court House Rock accounts for the name.

Nationality or former residence of early settlers accounts for the names Canada Hill, Swede Hills and German Table. French Table was so named because the early Belgian settlers spoke the French language. Moses Hill was named for Mose Backe in Sweden. Former residence of the pioneers accounts for the following names: Iowa Ridge, Missouri Ridge, Madison Square, Rock Island Table and Ryno Table. Yankee Hill was so named because the first settler came from New England.

Our native animals have given us the following names: Antelope Hill, Big Horn Mountain, Buffalo Peak, Buzzards Roost, Coyote Rock, Eagle Nest, Eagle Point, Goose Hill, Sheep Hill, Wildcat Mountain and Wildhorse Hill.

Native vegetation has contributed Cedar Bluffs, Cedar Hill, Cedar Point, Hackberry Hill and Hackberry Point. The cedar occupies the most prominent place in this group, for its habitat is on such elevations.

Personal names have been transferred to these relief features, the family name being almost exclusively used. National celebrities have not been honored in the place names of this group unless there was some personal association as in a few of the names referred to above in which the name of the explorers Fremont and Lewis and Clark were applied. Most of the personal names are those of early settlers as the following and others indicate: Bassett Hill, Russel Hill, Cook

Hill, Pilgrim Hill and Dennison Hill. A nickname of an early settler and scout was given to Happy Jack Peak.

Although the Indians had names for some of the features in this group, their names have not been maintained, not even in translation. Some of these prominences served as landmarks to the Indians, and some of them are identified with aboriginal history, yet they did not play the role in their lives that the larger streams did. Consequently they mentioned them less in their contact with the white man, and the name was not impressed to the extent that the larger stream names were.

ISLANDS

There are over sixty islands in the state that have been named. Most of them are in the Platte River and a few in the Missouri.

Personal names dominate in this group. They are the names of early settlers, owners, trappers and military officers. To this group belong the names Shoemaker, Brady and Wheaton islands. Governors Island, Nemaha County, was so named because it belongs to Charles Morehead who was governor of the state.

Descriptive names denoting some inherent features as size and length are Grand Island, Big Island and Long Island. Names denoting specific vegetation are the following: Willow, Elm, Cedar, Cottonwood and Vine islands, while Prairie and Green islands express the presence of vegetation in general. The idea of size and vegetation is brought out in the name Little Brushy Island. Bird life is represented in only one name, Eagle Island. Fremont, Sonora and Niobrara islands take their names from nearby towns.

Utilization of islands for some definite purpose is understood in the name Fort Farm Island; a part of this island was used for farming purposes by the soldiers from Fort Kearny. Drover Island was used for grazing purposes, hence the name. Hog Island, as its name signifies, was used for raising hogs.

Two islands, Pawnee and Winnebago, were named for Indian tribes.

Governor Island in the Platte was so named because the governor of the state spoke there at the dedication of a wooden bridge over the Platte.

A few islands in the Platte River were designated by numerals in the order surveyed, as Island Number 1, 2, etc.

A number of island names found on the older topographical and military maps do not appear on recent maps. Changes in the channel of the Platte in some cases united the island with the banks, and the islands thus ceased to exist as such.

A change in the name of an island occurred with a change in ownership, thus Shook Island became Morehead or Governors Island when Governor Morehead purchased it.

The names were applied to islands by trappers, surveyors, army officers and settlers.

NAMES OF NEGATIVE FEATURES

The negative features of relief bear the following names: "valley", "canyon", "gulch", "draw", "flats", "hollow", "hole", "bottom", "park", "basin", "gap", "gate" and "pass". These names like those of other relief features have also been used without definite distinction.

The terms "canyon", "gulch", "draw", "park" and "hole" are used quite generally in the western part of the United States. Salisbury says:

"When valleys are so narrow and deep as to be striking, they are called gorges or canyons. In general there is no sharp distinction between them. The distinction between a canyon and a gulch is not a sharp one, and in regions where canyons abound, the term is often applied to all valleys."

A "park" is generally an open valley or basin between mountains having few or no trees. In Custer County the name was given to a small basin or valley by early day travelers who observed a settler at work among his trees on his tree claim, and the term was later applied to other valleys.

The name "hole" seems to have originated with trappers and was given to narrow openings where tributary streams entered the main stream. These appeared so much like a hole that they received this name, although there is no sharp line drawn in the use of the terms "hole", "basin" and "hollow". The same may be said of the terms "gap", "gate" and "pass".

PERSONAL NAMES

Over two hundred names of this group are of personal origin, being almost exclusively the names of early settlers. The exceptions are La Munyan Flats and Doc Valley, the former being named for a surveyor and the latter for the notorious character, "Doc" Middleton. The family names predominate, such as Baird Canyon, Spencer Park, Vorhees Valley, Redington Gap and many others.

A few names in this group take the surname and a word denoting some direction to distinguish one from the other, as in Davis North Valley and East Smith Canyon.

Forenames are found in such designations as Annie Valley, Jess Canyon and Mose Flats.

Alva Valley is the only case in which a middle name was used.

The full name finds expression only in Bill White and Dan Smith canyons.

The following are examples in which nicknames were applied: Doc Valley, Happy Jack Canyon and Dutch Henry Flats.

A compound of a nickname and a family name appears in Sandy Richards Valley.

NAMES DERIVED FROM ANIMAL AND PLANT LIFE

Native and domestic animals, their remains or other traces of their existence have furnished a score of names, such as, Antelope Flats, Big Horn Gulch, Coyote Canyon, Prairie Dog Canyon, Wildcat Canyon, Snake Canyon, Buzzards Roost Canyon, Eagle Canyon, Cricket Valley, Elkhorn Valley (Frontier County), Shinbone Valley, Buffalo Flats and Bull Canyon.

Native vegetation has contributed about forty names to this group, trees contributing the greatest number. Such names are Ash Hollow, Boxelder Canyon, Cedar Canyon, Cottonwood Valley, Pine Canyon, Poplar Park and Willow Valley. In some cases, as in Timber Canyon and Tree Canyon, the presence of trees is indicated without specification of kind. On some old maps the French name, Coulee des Frenes, for Ash Hollow is given; Ash Camp Canyon derives its name from the presence of ash trees and the fact that it was a camping place. Beaver Tree Canyon commemorates a tree gnawed by beavers.

Smaller native vegetation has prompted such names as Sunflower Flats, Hay Flats, Cherry Canyon, Wheat (native wild wheat) Flats, Yuca Valley and Grapevine Canyon. The abundance of grass is indicated in the name of Green Valley.

Lucerne and Rye valleys point to domesticated plants cultivated at these places.

DESCRIPTIVE NAMES

Descriptive names furnish a considerable contingent of the names under this category. These point out some feature of shape, size, beauty or pleasing effect, describe topography, materials found and weather or climatic conditions.

Names descriptive of shape are Horseshoe Flats, Horseshoe Valley, Round Valley, Triangle Flats, The Narrows and Bird-cage Gap.

The idea of size is brought out in such names as, Little and Long valleys. Comparative size and native vegetation are responsible for the names Big and Little Oak canyons, while the name Little Horseshoe Flats was given in reference to the larger, Horseshoe Flats.

Beauty, as it affected the minds of the early settlers, induced them to bestow such names as Fairview, Ideal and

Pleasant valleys, Sleepy Hollow (Buffalo County), Eureka Valley and Lucky Valley.

The names Rocky Hollow, Rock Canyon and Gulch Canyon were given with the intent of describing their topography; ruggedness and wild appearance called forth the name Devils Gulch as applied to three localities.

Names indicative of materials found within them supplied such designations as Sand Canyon, Sand Draw, Sand Flats, Sand Valley, Muddy Flats, Volcanic Ash Valley and Salt Basin.

Weather and climatic conditions were uppermost in the minds of the people when the names Sunnyside Valley, Sunshine Bottom, Dry Valley and Mirage Flats were bestowed. Wet and Dry Spottedtail valleys bear the name of a celebrated Indian chief and name moisture conditions.

NAMES DERIVED FROM CULTURAL FEATURES

A small number of this group of names was borrowed from cultural features.

The names of towns or post offices were appropriated in such names as Merna, Omega, Lillian, Edith and Gering valleys, also in Gracie Flats, Lavaca Flats and in others.

Mitchell Pass and Mitchell Valley borrow their names from old Fort Mitchell. Brewery Canyon was so named because a brewery once existed there. A railroad built into a canyon for the purpose of hauling out ties and timber brought forth the name Railroad Canyon, while a survey made for a railroad through a valley accounts for the name Survey Valley. The presence of a windmill explains the origin of the name Windmill Valley. Wells dug by early settlers suggested the names Well Canyon and Flowing Well Valley. An old mill tower standing on cedar poles accounts for the name Pole Mill Flats. In the early days cultivated land was scarce in the western part of the state; its presence drew attention and thus induced the names Farm and Garden valleys. Peculiar room-like holes, supposed to have been excavated by human hands, in the canyon walls at the time the first ranchman came gave rise to the name Cliff Dwellers Canyon. A cut made into a canyon for the purpose of hauling out wood explains the origin of the name Cut Canyon, and a valley used as a camping place drew forth the name Camp Valley. Ranches are the sources of the names McCann Canyon and Spade Valley.

COMMEMORATIVE NAMES

Among this group are names that may be classed as commemorative in origin.

Incidents that happened in the lives of the early settlers and ranchmen are the sources of a few names. During un-

favorable weather at a round-up the cowboys passed the hours by playing cards, and ever after the locality was known as Poker Flats. An outlaw killed by a posse was the motive for bestowing the name Dead Mans Gulch, while the accidental shooting of an early settler on a hunting trip by being mistaken for a deer prompted the same name, Dead Mans Gulch. In one instance a settler became insane and thus the name Crazy Hollow originated. During a quarrel a negro cook was killed by a cowboy, and the place thus became known as Nigger Canyon. An unusual electrical storm experienced in the early days by cattlemen induced them to apply the name Lightning Valley to the locality.

A few names are reminiscent of early military history of the state. Soldiers at one time were surrounded in a canyon by Indians; their food supply was low, and the only sustenance they had was bacon, which in soldier vernacular was known as "sowbelly". The canyon has since gone by the name of Sowbelly Canyon. Government Canyon and Soldier Canyon are names that also are associated with early military history.

Names reminiscent of and describing the activities of notorious characters have been placed upon the map by the following names: Horsethief Gulch, Horsethief Canyon and Rustlers Hole.

Cheyenne, Indian and Squaw valleys are names commemorative of Indian association.

NAMES DERIVED FROM OTHER SOURCES

Streams have bestowed their names upon Ash Creek, Calf Creek, Curtis Creek, Deer Creek and Fox Creek valleys and upon a few others.

Lake Canyon was so named on account of a lake it contains, while Whitewater and Sandbeach valleys have the name of the specific lakes within them.

The presence of springs accounts for the names Spring Valley and Spring Canyon, while Boiling Springs Flat and Indian Springs Canyon take the names of the respective springs.

Big Marsh Flat was named for a large marsh of this name.

Big Baldy Valley, Spotted Horse Valley and Scotts Bluff Pass derive their names from prominent relief features associated with them, while a hill blackened by prairie fires prompted the name of Black Hill Basin.

Names suggesting location have also contributed a small share of this class of names.

In the following names the location relative to some other relief feature is expressed: Center Valley, West Water Canyon and South Muddy Flats.

Location relative to some cultural feature is brought out in such names as Midway Canyon from its position midway between stations on the Oregon Trail. The name Home Valley occurs twice and was given on account of its location near a ranch home. The name Ninemile Canyon expresses the distance from the home ranch, and Annex Flats were so named because they were added to the home ranch. A valley isolated or set apart by itself received the name Lone Valley.

Nationality of the early settlers is suggested in these names: Bohemian and Dane valleys, Dutch Flats, German Valley, Irish Flats and Polander Hollow. Former residence of settlers from parts of our own country is indicated by the names: Hoosier, Boston and Buckeye valleys, Iowa, Missouri, Tennessee and Arkansas flats.

Characteristics of certain early settlers such as jovial mood accounts for the name Happy Hollow which has been used in two instances, while lack of ambition called forth the name Sleepy Hollow Draw.

The Biblical names Eden, Elim and Palestine valleys were applied on account of similarity with their namesakes in the Holy Land.

The names of this group were given by early settlers, particularly by the cattlemen. A few, especially those along lines of travel, were applied by immigrants and freighters to whom they served as landmarks. Some names of recent origin owe their names to men engaged in the soil survey.

Some of the original names have been changed for various reasons. Change in ownership caused the changes from Jennings Valley to Whitten Valley and of Swabrow to Spurgeon Valley. A canyon originally known as Boxelder Canyon was named Fitchie Canyon after a man by this name occupied it. Taylor Valley was changed to West Cedar Valley after the settler for whom it had been named was somewhat forgotten. Poormans Bottom was changed to Sunshine Valley because it was believed that the original name tended to give a wrong impression of the locality. Crazy Hollow was changed to Pleasant Valley because the former name was considered vulgar and therefore disliked.

CHAPTER XIII

ABORIGINAL PLACE NAMES *

Aboriginal place names, as pointed out, are found in the various groups of place names in the state. Some of these are imported, that is, they are from languages not used by any tribe in the state and were applied by the white man; such names are, for example, Tecumseh, Osceola, Oconee, Tioga, Lake Quinnebaugh and others. The white man used quite a number of names from Nebraska tribal languages and applied them to natural and to cultural features, such as, Pawnee Creek, Sioux Lookout, Omaha Creek, Nebraska, Pawnee County, Dakota County, Nemaha, Ogallala and others. These names have frequently been corrupted. Some of the aboriginal names have been retained by correct translation, as Calamus River and Beaver River. Others appear in mistranslation, as Red Willow Creek and Medicine Creek. Among the names given to streams by the Indians, Nemaha Creek, Niobrara River and Minichaduzza Creek are among the few that have been retained.

The place names applied by the Indians were almost exclusively bestowed upon natural (relief and drainage) features; they were mostly "nature" names ("Naturnamen"). Very few names were given for cultural features, for the Indian was a child of nature ("Naturkind"). We have no aboriginal names that were applied by the Indians to larger political units than villages, and of these we have but few. This paucity of names of cultural features points out a certain cultural status.

A number of aboriginal place names have been explained in previous chapters and will not be referred to here. Discussion will be limited to a number of indigenous names representing those given by the Indians themselves, most of which have not been retained on our maps, and those derived from the names of the principal native tribes but were applied by the white man.

* For help in the explanation of aboriginal place names special acknowledgment is due to Dr. Melvin Gilmore whose studies along the various phases pertaining to aboriginal Nebraska have rendered valuable assistance. He has cheerfully given help through interview and an extensive correspondence. His letters are on file in the office of the Conservation and Survey Division of the University of Nebraska. His contribution to aboriginal place names in this state may be found in the various publications of the Nebraska State Historical Society, in the "Proceedings of the Mississippi Valley Historical Society," Vol. 6, in "A Preliminary Report on the Aboriginal Geography of Nebraska," in "Notes on the Tribal Geography of the Dakota," and in "Uses of Plants by the Indians of the Missouri River Region," as contained in the "Thirty-Third Annual Report of the Bureau of American Ethnology."

Valuable information on Omaha place names has also been obtained from the "Twenty-Seventh Annual Report of the Bureau of American Ethnology, by Alice C. and Francis La Flesche.

Pawnee place names have been explained by Dr. Alexander Lesser. Both Pawnee and Cheyenne stream names are interpreted by George Bird Grinnell in "The American Anthropologist," Vol. VIII, No. 1, and Vol. XV, No. 2.

Among the names of natural features those of streams are the most numerous. These names may be divided into two classes, the descriptive and the commemorative.

The streams supplied the Indian to a great extent with food, drink and clothing. Along them he found poles for his *tipi* and lodge; they served him also as highways. Thus his material needs were closely associated with streams.

As was pointed out before in the names of our major streams, the tribes applied various names according to the place where the stream was named and the feature that impressed the aboriginal mind.

In the structure of stream names we find various characteristics among the different tribes. The Dakota use the term *mini* or *mni* for 'water'; *wakpa* for river'; and *wakpala*, a diminutive, for 'small stream' or 'creek'. The word *mini* is used frequently in Dakota stream names and always takes initial position, thus *Mini tanka Wakpa*, *Mini chadruza Wakpala* and *Mini to Wakpala*.

The distinction between creek and river is not often made in the Omaha language; *wachishka* is the Omaha for 'creek', as in *Mazi snede Wachiska*. *Ni* is also used in the Omaha stream names, and when so used, also takes initial position and may denote 'water' or 'stream of water'. The Omaha also used the particles *ke* and *te* in these names; *ke* denotes a horizontal position, and in connection with stream names it carries the idea of a stream spreading over or flowing through level land or a plain. *Te* signifies a vertical position and when suffixed in the name of a stream, implies that it comes from the hills or highlands. Thus we have *Ni snide te* (Calamus River) flowing out of a hilly upland down into *Nu tan ke* (Loup River) flowing in its level valley.

The Oto names are similar to the Omaha, as Omaha and Oto are cognate languages.

In Pawnee *kits* (short "i") and *kits* (keets) were used in stream names, thus: *Kits katus*, 'Flat Water', the Pawnee name for the Platte River; and *its* (short "i") *Kitsu* (Keetsu), 'Potato Water', the Pawnee name for the Loup. *Kits* is the Pawnee word for 'water'. Dr. Lesser says:

"The position this word takes in a name depends upon the grammatical structure of the Pawnee form. Practically all simple expressions in Pawnee are verbal in form; that is, their structure is ultimately that of a verbal complex, implying the idea that the form is for conceptual purposes and the equivalent to a full sentence structure in our language, having subject-verb as its components. Thus in *Kits katus*, *katus*, 'flat', is potentially a verbal form, the equivalent of *tikatuz*, 'it is flat'. . . . When the idea which modifies water (from our point of view) is in Pawnee a verbal form, the *kits* precedes, taking the position of an incor-

porated noun in a full verbal complex: *tikitskatu*s, 'it is flat water'.

"In *Its Kitsu*, *kitsu* (*keetsu*) is itself the nominalized form, that is *kits* has become *kits* (*keets*) and adds the suffix *u*, which makes a noun of what was before a root, or morphological element. . . . *Kitsu* is in itself in the verbal position, the equivalent of *tikitsu*, 'it is water' . . . and the modifying idea precedes the 'noun' water." (Letter, February 26, 1931.)

A large number of aboriginal stream names is descriptive of the water. Color is expressed in the Dakota name of Blue-water or Blue Creek, *Mini to Wakpala*. The name is derived from *mini*, 'water'; *to*, 'blue' or 'green'; and *wakpala*, 'creek'; "Blue water Creek". The present name of the stream is a translation of the Dakota.

The Pawnee name of the Keya Paha was *Rakits kati hihuru*, compounded from *rari huru*, 'the one that is large'; *kitsu*, 'water'; and *katit*, 'black'; "Large Black Water". The 'black' may be said to have a twofold reference.

"The water was deep and looked black; also lumps of black mud were found in the bed of the stream, and these were often used as 'doctor mud' for self-painting by medicine-men. The 'large' or 'important' refers to the size of the stream." (Lesser, Letter, March 16, 1931.)

The black earth was used by the Omaha and Winnebago for dyeing purposes.

"The twigs and bark of the soft maple were boiled. A certain clay containing an iron compound, found interstratified with the Pierre shales exposed along the Niobrara River, was mixed with grease and roasted. This roasted clay and the water in which the bark was boiled were then mixed, and the tanned hides which were to be dyed were soaked for two or three days to get the right color. Treatment for a short time made them brown, and for a longer time black." (Thirty-Third An. Rep. Bur. Amer. Eth., p. 101.)

The Pawnee name of the Little Blue River was *Uruts tareus*, derived from *uruts*, 'mud', and *tareus*, 'blue'; "Blue Mud (River)". Blue doctor mud was obtained from the bed of this stream.

The White River received its aboriginal name in a similar manner. The Dakota named it *Mak izita Wakpa*, from *mak(a)*, 'earth'; *izita*, 'smoky'; and *wakpa*, 'river'; "Smoky Earth River". The stream flows through beds of whitish clay which in times of freshets gives the water a smoky white color. The Cheyenne called it *Wohkpom*, which is a contracted compound of *wohkom*, 'white', and *mapi*, 'water'; "White Water".

Wase tu pezi te was the Omaha name of Verdigris Creek. The name is descriptive of the color and poisonous quality or

rankish taste of the water, resulting from the structure of the creek's banks and bed. *Wase* denotes 'clay'; *tu*, 'green' or 'blue'; *pezi* (*pezhi*), 'bad'; and *te*, 'stream', 'creek'; "Bad-Green-Clay-Creek".

Salt Creek was known to the Omaha as *Ni skithe ke*. The name is derived from *niskithe*, 'salt', and *ke*, 'stream'; "Salt Stream or Creek". *Niskithe* is a compound word and denotes the article salt; *ni*, 'water', and *skithe* is salt in referring to taste, but it may also denote any distinctive taste as sweet, sour or salt. This usage corresponds to the Dakota in which language *skuya* denotes 'sweet', 'sour' or 'salt' in reference to taste, while *miniskuya* denotes the article salt itself. The Omaha collected salt from the basin of the stream west of Lincoln and also from the white saline deposits left on the banks of the creek. The women brushed the salt into piles by means of feathers and then deposited it into bladder bags for future use. The origin of the aboriginal name thus appears to be derived not from the taste of the water but from the fact that the Indians obtained their supply of salt along this stream. The Pawnee name of the stream was *Kait Kitsu*; from *kait*, 'salt', and *kitsu*, 'water'. Salt crusted and dried in places along the banks and was secured by the Pawnee by scrapping it off where it was thick and was used on meat. The Oto also had a name embodying the same idea. They called it *Ni sco*; *ni*, 'water', and *sco*, 'salt'. The stream thus got its aboriginal name not from the water but from the salt obtained along its banks.

Turbidity of the water is expressed in the Omaha name of the Nemaha, *Ni manhan*; *ni*, 'water'; *manhan*, 'miry'; "Miry Water".

The name Lookingglass Creek is a poor translation of the Pawnee *Kitsukatawi riku*. Dr. Alexander Lesser analyzes the name as follows:

"*Kits'u*, 'water'; *u*, 'upon'; *kata*, 'dark'; *awi*, 'semblance'; *iriku*, 'seeing' (continuative form). Freely rendered the whole form means 'Stream-Reflection-Seeing'. In Skiri Pawnee *uka tawi riku*, 'reflection-seeing', is used for 'mirror' (a late transfer), analyzed thus: *katit*, 'black'; *tiukata*, 'he (or it) is casting a shadow on it', literally 'he-it-upon-darkens (used for shadow)'; *tiukatawiri*, 'it is a shadow', literally (it (is)-upon-dark-semblance). The Pawnee idea in naming the stream was that of water in which one could see his likeness in shadow form.

"As to the creek in question, it seems correct that Lookingglass Creek is from this Pawnee word. Naturally only a few Pawnees now alive came from Nebraska to Oklahoma, but a stream is remembered by one of my informants, as having this name in Pawnee. He was a small boy when the Pawnee were in Nebraska in 1873. He recalls it as a small branch of the Platte, possibly near Columbus." (Letter, February 4, 1931.)

Position is denoted in the Omaha name of Lookingglass Creek, *Ukithasonde ke*, which means 'Hugging-Closely (to the Loup)-Creek'.

The thermal condition of the water prompted the Omaha to use the name *Ni snide ke* for the Calamus River, the name being formed from *ni*, 'water'; *u(snide)*, 'cold'; and *te*, 'river'; "Coldwater River".

The idea of depth is brought out in the Omaha name of Spring Creek, Howard County, by the name *Ni shkube te; ni*, 'water'; *shkube*, 'deep'; and *te*, 'creek'; "Deep-Water-Creek".

Mini chaduza Wakpala is a Dakota name and describes the nature of the flow of the water; *mini*, 'water'; *chaduza* (*caduza, kaduza* is another dialectic form with consonantal shift from "c" to "k"), 'swift', 'rapid' or 'running'; and *wakpala*, 'creek'; "Rapid Creek".

The nature of the bed of the stream is indicated in the name *Nibthaskazinga ke*, the Omaha name of Cedar River. *Ni* is 'water'; *bthaska* is 'flat'; the banks of the river being almost on the level with the water. Looking at it from a distance it has the appearance of being flat; *zinga* is 'little'; "The Little-Flat-River". The Omaha thus included in the name a characteristic of the flood plain of the river, as they did in the *Ni bthaska ke*, the Nebraska or Platte River. It was to them the "Little-Nebraska-River" on account of its similarity to the larger stream of similar name.

A name indicating the direction of the course of a stream is found in the Omaha name of South Blackbird Creek, *Hatha thethe te*, "Backward-Flowing-Creek". *Hatha* means 'backward' and *thethe*, 'flowing' or 'running'. The stream was so called on account of its course being in a contrary direction to most streams in the region which flow in an easterly or southerly direction, while this stream has a northward course.

Other aboriginal stream names that were inspired by characteristics of the water or stream bed were referred to under "Major Streams" and need not be repeated here.

Vegetation found along water courses has been the source of a number of stream names. This is true not only in reference to names given by the white man, but also of those given by the Indian. Native vegetation played an important part in the life of the Indian, and this fact finds expression in many of the aboriginal stream names, a few of which were pointed out under "Major Streams".

Acorus calamus (sweet flag, *calamus*) was used medicinally for a number of diseases; mystic powers were ascribed to it, and the rootstalk chewed into a paste was rubbed on the face to prevent excitement and fear in the presence of the enemy. The plant was also favored for its aroma. Its aboriginal

name appears in *Sinkpe ta wote Wakpa*, as the Dakota called the Calamus River. *Sinkpe* means 'muskrat'; *ta* is the genitive for 'his' or 'its'; *wote* is 'food'; and *wakpa*, 'river'; "Food-of-the-Muskrat-River" or "Muskrat-Food-River". The Omaha used the name of this plant in their designation of Rock Creek, Cuming County. Their name of the stream was *Makan ninida ke* and it indicates that they used the plant medicinally; it was to them a carminative.

Young cottonwood branches were used as forage for horses. Cottonwood bark was used as fuel for roasting the clays used in making paints for heraldic and symbolic painting of the skin. The tree was also involved in the spiritual life of the Omaha, for the Sacred Pole was made from the cottonwood. A yellow dye was made from the leaf buds in early spring. The children of all prairie tribes made toy tipis and moccasins from the leaves. The Omaha name of the cottonwood occurs in the aboriginal name of the Little Blue, *Maa uzi ke*; *maa* is 'cottonwood'; *uzi*, 'plenty', 'abundant'; *ke*, 'stream'; "Plenty-Cottonwood-River".

Long Pine Creek was known to the Dakota as *Wazi hanska Wakpala*. The word *wazi* denotes 'pine'; *hanska*, 'long'; and *wakpala*, 'creek'. The Omaha called it *Mazi snede Wachiska*; *mazi*, 'cedar' or 'pine'; *snede*, 'long'; *wachiska*, 'creek'. Thus the Dakota *wazi* and the Omaha *mazi* name trees; *hanska* in Dakota and *snede* in Omaha denote 'long'; and *wakpala* and *wachishka* mean 'creek' in Dakota and Omaha respectively. The words *snede* and *hanska* probably refer to the extent or distribution of the tree along the stream. Warren * interprets the Dakota name as "The-place-where-the-pine-extends-far-out". Mr. Robert Harvey, who made government surveys in that section of the state, told the writer that the aboriginal name expressed the idea of a stream extending far back from the main stream and that pines grew far along its course. The fruit of the cedar and the leaves were boiled and used medicinally as was the smoke from the burning cedar twigs. The cedar was sacred to the mythical Thunderbird, and its boughs were placed on the tipi poles to ward off lightning. The ancient Cedar Pole was the prototype of the Sacred Pole.

Red Willow Creek is a mistranslation of the Dakota name of the stream, *Chanshasha Wakpala*. *Chan* denotes 'wood'; *shasha*, 'red' (*shasha*, reduplicate of *sha*, 'red', to denote intensity or degree); and *wakpala*, 'creek'; "Red (Dog)wood Creek". It was so named on account of the winter color of the bark of the plant that grew in abundance along the banks of the stream. The scientific name of the plant is *Cornus*

* Warren, Lieut. G. K., *Explorations in the Dakota Country*, p. 25.

amomum, commonly called the red dogwood or kinnikinnick. The inner bark of this plant was scraped and used with or without tobacco in smoking.

Tashnonge uzi ke was the Omaha name of Shell Creek. The name is a compound of *tashnonge*, 'ash'; *uzi*, 'full of', 'plenty', or 'many'; *ke* is 'stream'; "Many-Ash-Trees-Creek". Ash wood was used in making bows, and mystic powers were ascribed to it.

The tubers of *Helianthus tuberosus*, the artichoke, were eaten raw. This plant was found abundantly along Wood River to which stream the Omaha applied the name *Panhe tan ke*, from *panhe*, 'artichoke'; *tan*, 'plenty'; and *ke*, 'stream'; "Plenty-Artichoke-River".

The lower part of Logan Creek was known to the Omaha as *Tas pan hi bati ke*. *Tas pan* is the word for 'thorn apple'; *hi*, 'stalk', 'stem', 'trunk' or 'vine'; *bati*, 'thicket'; and *ke*, 'stream'; "Creek-of-Thickets-of-Thornapple-Trees". The fruit of this tree was sometimes used as food but generally only in cases of famine.

Wagamun pezuta Wakpala was the Omaha name for Pumpkin Creek. *Wagamun* is the word for 'pumpkin' and here refers to the wild pumpkin or gourd; *pezuta* means 'medicine'; and *wakpala*, 'creek'; "Wild-Gourd-Medicine-Creek". This plant was cultivated by the Indians and its roots, as both the Dakota and Omaha name of the plant indicate, were used medicinally. The Omaha called it *Niashiga makan*; *niashiga*, 'human being'; *makan*, 'medicine'. The plant was used medicinally according to the doctrine of signatures, that part of the roots of the plant corresponding to the parts of the body affected being used. Special mystic properties were ascribed to it, and the extraction of the roots from the ground was associated with certain religious ceremonies. *Tage hi te* was the name given by the Omaha to Elk Creek, Dakota County. *Tage* in their language is 'walnut'; *hi* is 'tree'; and *te*, 'creek'; "Walnut Tree Creek". The nuts of this tree were used as food, plain, served with honey or made into a soup.

Native animals played an important part in the life of the Indian. They offered an abundant supply of food; clothing was an animal product; the tipi was covered with the skins of animals and thus provided shelter; household utensils and various tools were made of the bones and shells of animals; weapons were also partly constructed of animal products as were also some of the musical instruments; the feathers of birds and the shells of animals served as ornaments and in connection with ceremonial affairs. The spiritual life of the Indian was to some extent symbolized by animals; the names of some gentes and some personal names were derived from

those of animals. The streams along which certain animals were found or where they were numerous thus received names indicative of such a fact, names that were necessary to the Indian for orientation.

Beaver River was named *Capa (chapa) Wakpa*, 'Beaver River', by the Dakota; from *capa*, 'beaver'; and *wakpa*, 'river'. The Pawnee also knew the stream to be frequented by the beaver for they called it *Kituks Kitsu*, 'Beaver River', while the Omaha referred to it as *Zabe tan ke*; *zabe (shabe)* was their name for the beaver; *tan*, 'plenty', and *te*, 'river'; "Plenty-Beaver-River".

Silver Creek, Merrick County, was called *Ke tan ke* by the Omaha. *Ke* is the word for 'turtle', and *tan* denotes 'many', 'plenty'; "Many-Turtles-Creek".

Snake Creek was *Zuzeca Wakpala* to the Dakota, from *zuzeca*, 'snake', and *wakpala*, 'creek'. A camping party at one time saw many snakes near their camp, and ever after referred to it as *Zuzeca Wakpala*, 'Snake Creek'. The Cheyenne called it *Shishini Ohe*; *shishini*, 'snake'; *ohe*, 'river' or 'creek'; "Snake Creek".

Tskapirus Kitsu was the Pawnee designation for Shell Creek", so named from the shells found there. The Pawnees used clamshells as implements for shelling corn, as spoons and occasionally as scrapers.

Certain incidents and important historical events in the life of the Indian inspired a number of stream names. In some of these events the tribe as a whole was involved, in others some of their parties, or the name may commemorate the deed of an individual whose name is thus incorporated in the stream name.

Hennazi ke was the Ponka name of the Keya Paha River and commemorates an unusually early and heavy frost which occurred one autumn when the people were encamped on this stream. Ever after they remembered this incident in connection with this stream and spoke of it as "The-Stream-Where-The-Frost-Stood-Upon (Everything)". The name of the stream is composed of an old Omaha-Ponka word, *hen*, 'frost', and *nazi*, 'to stand upon'; *ke*, 'creek'.

The Omaha name for Battle Creek was *Hubthuga wasi i te* and is explained in the Twenty-Seventh Annual Report of the Bureau of American Ethnology as "Where-They-Fished-for-Trout-Creek". The interpretation is evidently a mistake. Dr. Gilmore in a letter says:

"*Hubthuga* cannot mean 'trout', for trout was not indigenous anywhere in Nebraska. They have been introduced in late years into cold mountain streams of the Pine Ridge, but they have not

been introduced into any streams of eastern Nebraska and would not persist if introduced. *Hubthuga* must be the name of some special fish familiar to the Omaha."

The report referred to also gives the name *hubthuga* for 'trout' (round fish). The Omaha then intended to convey in the name that they, ("i"), fished, (*wasi*), there for *hubthuga*.

Mahude waa i te, "Where-The-Iowa-Planted-Creek", was the Omaha designation of Aoway Creek. The name thus commemorates a former habitat of the tribe before the white man came and before the Omaha, who followed the Iowa, had reached the place. *Mahude* is a corruption of *Pahude*, a name by which the Iowa were known to the Omaha; *waa* means 'planted'; *i*, 'they'; and *te*, 'creek'.

Mud Creek, Sherman County, was *Nonebubatigtha i te*, from *nonbe*, 'hand'; *ubate*, 'hung'; *gatha*, 'where'; *i*, 'they'; *te*, 'creek'; "Where-They-Hung-up-a-Hand-Creek". In a fight in which the enemy was defeated a hand was cut off and hung up.

Shaonpethonba wahthi i te, the Omaha name of the Little Papillion commemorates a battle between the Sioux or Dakota and the Omaha. *Shaon* means 'Sioux'; *pethonba*, 'seven'; *wahthi*, 'killed'; *i*, 'they'; and *te*, 'stream' or 'creek'; "Stream Where-They-Killed-Seven-Sioux".

The Dakota commemorated a similar event by the name they gave to Shell Creek, *Napciwanka ahiwicktepi*, "They-Killed-Nine-in-Battle-Creek". *Napciwanka* is 'nine'; *ahiwicktepi*, 'they killed then (i.e., the nine) on arriving, *ahi*, 'they on arriving'; *ktepi*, 'they killed'; *wica*, 'them'.

To the Omaha *Tiha hai ke* was the name of Maple Creek, Dodge County. *Tiha* means 'tents' or 'tipis'; *hai*, 'they buried'; "The-Stream-Where-They-Buried (cached)-the-Tipis". In returning from a hunting expedition the tipis would be cached at this last creek which was reached before getting home. From there to the village the journey could be made in a day, so it was not necessary to carry the tents home where there was no need for them, for the people had earth covered houses. The tents would thus be at this place when on the way to the next hunt.

The Omaha name of the Middle Loup was *Shkon shkon tithe uzon ke* and means 'The-Stream-Where-*Shkon shkon* (personal name)-Lies-Buried'; *tithe*, 'lies' or 'is buried'.

In a few instances the stream names embody the fact that certain villages were inhabited by certain tribes along the stream. Thus Cottonwood Creek, Nance County, was referred to by the Omaha as *Skidi-Village-Creek*. The name of the village was *Pathin manhan towon*. *Pathin* is the Omaha name of the Pawnee; *manhan* is 'upstream' (The 'Upstream

Pawnee', as the Skidi were called); and *tonwon*, village'. Literally the stream name would be "Upstream-Pawnee-Village-Creek". Horse Creek in the same county received its Omaha name from a small Pawnee village known as *Pathin tonwon zinga*, meaning "Pawnee-Little-Village". Horse Creek in the same county received its name from a small Pawnee village known as *Pathin tonwon zinga*, meaning "Pawnee-Little-Village".

The name of Spoon Buttes, Sioux County, is a translation of its Dakota name, *He kinska*, 'Horn Spoon'; from *he*, 'horn'; and *kinska*, 'spoon'. The Indians made spoons or ladles from the horns of the mountain sheep found there.

Court House Rock was *Paha Skala*, 'Little-White-Hill' to the Dakota. *Paha* is their word for 'hill'; *ska* is 'white'; and *la* is the diminutive denoting 'little'. The name is descriptive of size and color of the rock.

Cook Hill was *Paha Waktakiciyapi* in Dakota and means 'Signal Hill' or 'They-Signal-to-Each-Other-Hill'. *Paha* denotes 'hill'; *waktakiciyapi*, 'signal' (*wakta*, 'to guard'; *kici*, 'to each other'; *ya*, 'do' or 'go'; *yi*, 'they').

Pohoco Headland is a corruption of its Pawnee name was *Pahuk* or *Pahaku*; from *pa*, 'hill'; *ha*, 'in water'; *ku*, 'sitting'. It refers to the fact that it is a high steep bank next to water. It is so named because of its height and the fact that the Platte swings around it, giving it the appearance of a headland, peninsula or promontory. This hill was the holy place of the Pawnee, the place where the candidate for supernatural powers of the Pawnee medicine man was taken underground and into a cave and there instructed in all the wisdom and knowledge of the wild animals. The Pawnee also referred to it as *Nahura (rahura) Waruksti*; from *nahura*, meaning 'animals' in a mystic sense; and *waruksti*, 'mysterious', 'wonderful' or 'supernatural'. Lesser explains the term as follows: *Rahurax*, 'land' or *Huraru*, independent form for 'land' or 'earth'; in the "that which" clausal form: "That-Land-(place) Which-is-Wonderful". This name was conferred upon Dr. Gilmore by Letekats-taka, Chief of the Skidi in 1915.

Some of the aboriginal villages had names. *Pathinmanhan* and *Pathintonwonzinga* were explained above. *Tonwontanga* was an Omaha village in Thurston County. The name means 'Large Village'; *Tonwon* is 'village' and *tanga* means 'large'. *Tonwonzinga*, a village on Clark Creek, Dodge County, denotes 'Little Village'. In the two names the idea of size is conveyed.

The name *Tonwonpezi*, 'Bad Village', commemorates a sad incident in the history of the Omaha. This village was located

on East Bow Creek, in the northeast corner of Township 32, North, Range 2 East, Cedar County. According to tradition the village received its name from a pathetic occurrence. A young girl, in order to marry a young man whom she loved, eloped with him. She was brought back and was being flogged, because she had been given to an old man whom she did not want. A fight ensued between those who sympathized with the girl and the friends of the old man. Many were slain on both sides during the conflict. As a result a separation took place, those who fought for the girl migrated southward.

Some of the towns founded by the white man were known to the Omaha by names which they used. Omaha was *Umonhon tonwon*, 'Omaha (Village) City'; Lincoln was *Niskithe*, 'Salt (Town)' because it was situated near the stream where salt was obtained; Fremont was called *Zanmuza i thon*, from *zan* (literally, 'wood'), 'pole'; *muza*, 'planted'; *i*, 'they'; and *thon*, 'place'; "The-Place-Where-They-Planted-the-Pole". The pole referred to is the Sacred Pole, one of the tribal sacred objects, now in Peabody Museum of Yale University. It was at some time ceremoniously erected in the vicinity of the present city of Fremont, the fact being commemorated in the name. Columbus was named *Uzata thon*; *uza* is the Omaha word for 'fork', and *thon*, 'place'; "The-Place-of-the-Fork". The city is situated near the confluence of the Loup and the Platte. Bancroft, when first established, was a small way station, and the Omaha called it *Unashta Zinga*; *unashta* means 'stopping place' or 'station', and *zinga* is 'little'; "The-Little-Stopping-Place".

Boheet was the name of a former post office in Platte County. The name is a corruption of the Pawnee word *pahitu*, an expression meaning 'wait'! When the Pawnee returned from buffalo hunts, this place was near enough to home to increase the anticipation of fond parents who had children at school at Genoa that they would want to hurry ahead without the rest of the tribal group. They were told to "wait" so that the whole tribe might return as a unit.

The aboriginal people of Nebraska were collectively called Indians. The name "Indian" occurs in a number of our place names, all of which were given by the white man. The name "Indian" is not derived from any language used by the aboriginal people of America. It was applied by Columbus and his contemporaries on the supposition that the new land discovered was a part of India, and so the inhabitants were called "Indios", 'Indians'. The name "Indian" was used by the Romans and Greeks for the region along and beyond the Indus River. The term "Indus" is said to be derived from the Sanskrit "Sindhu", the aboriginal name of the Indus and de-

notes 'stream' or 'river'; or more properly it comes from "syand", 'to irrigate'; hence the 'Irrigator', pointing to the service rendered by the stream.¹

The aboriginal people of the state have left their tribal names upon the map of Nebraska. These stand as memorials, more enduring, probably, than those chiseled in stone. These people occupied the state before we came; their hunting grounds and cultivated patches of ground have been supplanted by our cattle ranches and extensive fields of corn and wheat; their villages, lodges and tipis made way for our beautiful towns and comfortable homes; their trails were the lines of travel for the early explorer and the trapper and the highways for the traveler and the immigrant, their tribal names have become territorial names. It should, therefore, be of interest to us to know the significance of the names of the Amerinds of Nebraska.

The name Omaha is a white man's corruption of a name that had been given to the people prior to 1541.

"In that year De Soto's party met the Quawpaw tribe; *Quapaw* or *ugazpa* means 'with the current' or 'downstream', and is the complement of *umoho* or *Omaha*. Both names are said by the tribes to refer to their parting company, the one going up and the other down the river.

"There are two versions of how this parting came about. One account says that the people were moving down the 'Uhai ke river (Ohio)', 'The-River-Down-Which-They-Came'. When they came to a wide river, they made skin boats in which to cross the river. As they were crossing, a storm came up. The Omaha and Iowa got safely across, but the Quapaw drifted down the stream and were never seen again until within the last century. When the Omaha made their landing, they camped in a sandy place. The strong wind blew the sand over the people and gave them a grayish appearance. From this circumstance they called themselves *Pawude*, 'gray head', and the Omaha have known them by that name ever since. . . .

"The other version of the parting between the Omaha and the Quapaw is that when the wide river was reached the people made a rope of grape vines. They fastened one end on the eastern bank and the other end was taken by strong swimmers and carried across the river and fastened to the western bank. The people crossed the river by clinging to the grapevine. When about half their number were across, including the Iowa and Omaha, the rope broke, leaving the rest of the people behind. Those who were left were the Quapaw. This crossing was made on a foggy morning, and those left behind, believing that their companions who had crossed had followed the river downward on the western side, they themselves turned downstream on the eastern side, and so the two groups lost sight of each other." (*Twenty-Seventh Annual Report, Bureau of American Ethnology*, p. 36.)

¹ Sturmfels, W., *Etymologisches Lexikon deutscher und fremdlaendischer Ortsnamen*; Egli, J. J., *Nomina Geographica*; Nagl, J. W., *Geographisches Namenbuch*.

The name "Omaha" according to the above means 'up-stream' and as a designation for the people it means the 'Upstream People'. Gov. R. W. Furnas gives the following interpretation of the name Omaha:

"During my term of four years as agent for the Omaha Indians, I took pains to learn all possible as to the origin, meaning of name, etc. From the oldest chief, Noise or Muttering Thunder, I learned this tradition and which I give as near in his own language as possible: 'A long time ago (this is about as definite as time can be obtained from an Indian) our fathers came from where the sun wakes up (far east). They were looking for a new home, where the sun goes to sleep (in the far west). They crossed the Ne-shu-da (Missouri) River down below here and out to the sea land (meaning the western prairies).' To abbreviate the interview, the chief proceeded to relate that after wandering in the prairies for a long time they became discouraged. Dissensions and differences of opinion prevailed, but all agreed to go back to the Ne-shu-da River. The tribe divided into four bands as indicated by Hamilton (Omaha, Otoe, Missouri and Iowa) and started eastward to the river. What is now the Omaha tribe, their land reached the river farther north than either of the other three bands, and for this reason were called Mahas. The interpretation of the word 'Maha' given by Noise was 'farthest up the river', 'up yonder', 'up above the others'. (Pub. Nebr. St. Hist. Soc., Vol. 1, pp. 48-49.)

The *Handbook of the American Indian* explains the name Omaha as "those going against the current".

Dr. Francis La Flesche says:

"The tribe called itself *Umo^ohoⁿ* which means 'up stream'. Omaha is a white man's corruption of this word." (Letters, August 1 and 18, 1927.)

Dr. Gilmore also states that the name Omaha is derived from a word that signifies 'Upstream People' as distinguished from others who went downstream and thus became the 'Downstream People':

"The name Omaha *Oma^ohaⁿ* relates to the time of their crossing the Mississippi and turning up-stream in this migration when others of that migration turned down-stream. . . . *Oma^ohaⁿ* (as the Omahas call themselves), meaning 'Upstream People' as contrasted with the 'Downstream People', *Uga^hpa*, i.e., *Quapa*, who went down stream after crossing the Mississippi. The pronunciation of the word is *Oma^ohaⁿ* and not *Umo^ohoⁿ*." (Letters, Nov. 1, 1926 and Feb. 28, 1931.)

The Omahas are frequently referred to as the Mahas. This form of the word arose from misunderstanding on the part of the whites when hearing the name pronounced, as the initial letter was lightly sounded and the second syllable accented.

A few of the many references in which the name Omaha comes from a word which intends to signify a people living upstream from others are:

- Barrett, J. A., *Nebraska and the Nation*, p. 9.
Handbook of the American Indian, Part 2, p. 119.
 Gannett, Henry, "Origin of Certain Place Names in the United States," *U. S. Geol. Sur. Bul. No. 258*, p. 231.
 Andraes, A. T., *History of Nebraska*, pp. 672, 679-680, 782, 1130.
 Connelly, Wm. E., *Kansas and Kansans*, Vol. 1, p. 191.
 Stennett, W. H., *History of Place Names Along the C. & N. W. Ry.*, p. 186.
 Boyd, S. G., *Indian Local Names*, p. 211.
Publ. Nebr. State Hist. Soc., Vol. 1, pp. 71, 75.

There are other versions of the origin of the name Omaha which, however, lack any semblance of possibility. These are all similar to the following:

"The word 'Omaha' was derived from an Indian tradition that ages ago two tribes met on the Missouri River and engaged in a bloody battle, in which all on one side were killed but one, who was thrown into the river. Rising suddenly above the surface, he exclaimed, 'Omaha', meaning that he was on top of the water and not under as his enemies supposed, and those who heard it took that word as the name of his tribe 'Omaha', 'ontop', a significant name not only of the renowned Indian tribe, but the city as well." (Henry T. Davis, *Solitary Places Made Glad*, p. 167.)

The origin of the name Pawnee is obscure. Some have derived it from an aboriginal word *pariki*, 'horn'. It is said that the tribe was so named from the peculiar manner of dressing the scalp lock which was made to stand erect like a horn. The hair was stiffened with paint and fat so that it stood erect and curved like a horn:

"In our day, the Pawnee called themselves Pawnees, and in the sign language, the sign of the horn on the head meant the same. . . . They shaved their heads except a strip about two inches wide that was roached and stood straight up from the forehead of the crown of the head where they let it grow long and braided it into a scalp. They said that at one time they had two braids, one on each side of the crown, and they braided it so tightly that it stood up three or four inches, and other tribes called them the horned people until they accepted it and took the name of Pawnee . . . which means 'horn'." (Capt. L. H. North, Letter, Oct. 24, 1927.)

The *Handbook of the American Indian*, Part 2, states that:

"Pawnee . . . probably derived from *pariki* (Horn) . . . from the peculiar manner of dressing the scalp lock. . . ." (pp. 213, 214.)

The Pawnee did not call themselves by this name; it was given them by some other tribe:

"According to some, 'Pawnee' is a corruption of the word *pariki*. But according to Dr. Rudolph Petter, who knows the Cheyenne language well, it is from the Cheyenne *Paoninihiku* (having the front teeth projecting). This is more likely to be right than the

derivation from *pariki*, which would make Pawnee and Arikara the same word except for the suffix, *ra*." (H. W. Dorsey, Smithsonian Institute, Letter, June 6, 1926.)

Dr. Alexander Lesser says:

"The derivation of 'Pawnee' from *pariki* (correct form *pariku*) as given in the Handbook has been accepted for long. I do not know for certain that it is or is not correct. . . .

"The term *pariku* and the term *ariku* from which Arikara is said to be derived can be considered together; the stem involving both is *arit* or *arik*, the root for 'standing'. The stem on the basis of the comparative study of Caddoan languages (Pawnee, Wichita and Kitsai) is actually *arik* which appears in Pawnee as soon as suffixes are added, thus *ariku* (nominalized with *u* ending), 'the standing thing', 'the upright thing'. This form is used for a 'horn of an animal'.

"The form given for the Pawnee is, however, *pariku*. This comes from the form which the stem 'standing' takes in the plural.

"The form *pariku* . . . is the plural stem (or stem plus distributive), nominalized meaning 'things erect', or 'things standing', hence, 'horns'.

". . . I would suggest another derivation which has been suggested by informants and seems to me really worth considering:

parisu, 'hunter'.

tiparisu, 'he is a hunter',

tiparisat, 'he went hunting', 'he is hunting'.

"The informant's suggestion is that the first Pawnees to meet white men were part of a hunting party; that the white men asked, 'What are you?' or equivalent, and were answered *paritsu*, 'hunter', from which 'Pawnee' came. There seems little doubt that the name 'Pawnee' was first applied to the tribe after the coming of the white men." (Letter, March 22, 1931.)

The Pawnee did not call themselves by this name; it was given them by some other tribe:

"They call themselves 'Chahikschichahiks' (men of men)." (*Handbook of the American Indian*, Part 2, p. 213.)

"The name 'Pawnee' is probably derived from *pariki* (a horn), a term applied to them by the neighboring tribes because of their peculiar method of dressing the hair. They called themselves Chahikschichahiks (men of men)." (Ralph Linton, *The Thunderbird Ceremony of the Pawnee*, pp. 3-4.)

"The Pawnee call themselves *Tsariks* which simply means 'people', 'the people'. A dialectic variant of *Tsariks* is *tsahiks*, a reduplicative form for emphasis, as speaking of their own people is *Tsahiks-i-tsahiks*, which some writer has spelled *Chahiks-ichahiks*." (Dr. M. R. Gilmore, Letter, March 17, 1927.)

Concerning the name *Tsahiksitsahiks*, Dr. Lesser writes:

"The Pawnees call themselves *Tsahiksitsahiks*; *tsahiks* is 'person', 'human being', the generic word, as distinct from words for 'man' or 'woman'. In the combination, it is not merely reduplication; there is the connective *i*, which has prepositional value, rendered somewhat in the translation 'men of men' or 'people of

people'. This term is applied by the Pawnees not only to themselves but to all Indians; it is, in short, a term for Indians as distinguished from the rest of animate nature, including white men. Actually, the Pawnees have no word for the group as a whole as distinguished from other Indians. The separate bands, as Skiri, Tcawi, etc., have names for themselves, each one as a band, but no name for the four bands together, since they never really formed an integrated tribal group. The combination 'men of men' has significance as implying civilization on the part of the persons referred to. *Tsahiksti*, 'he's a man', 'he's really a human being', implies the idea that his ways are civilized, well-mannered, gentle. A wild, ill-mannered, mean man would be called *tsahikskaki*, 'he's not a human being.'" (Letter, March 17, 1931.)

The name Pawnee seems to be derived from the language of the tribe and would signify 'horns' or 'hunter', depending upon the words from which it was taken. It is a name that was given the people by others. It was given them as a result of their peculiar hair dress or from the response to a query which may have been taken as the name of the tribe.

There are various forms of the name *Dakota*, due to the different dialects used by the tribes of this nation. The Santee name is *Dakota*, the Teton is *Lakota* and the Yankton is *Nakota*. The word is interpreted as meaning 'friends', 'allies', 'confederates', 'league' and 'alliance'; the nation was so called because it was composed of a number of tribes of kindred blood and language.

Dr. Gilmore believes that the name *Dakota* means 'friends' but not in the usual ordinary sense of the word friend. He says:

"From a slight consideration of the etymology and the native use of the word it would appear that it cannot mean 'friends' in the ordinary sense of the term. And even more certainly it cannot mean 'allies' for it refers only to the one nation and not to any alliance of nations. At all events it is a word so ancient that its derivation is hard to trace. It may be that some light may be shed by philological comparison of the Dakota language with its cognate languages, for example, the Omaha. This line of inquiry suggests itself to me upon finding in a very ancient Omaha song a word which appears to be very closely related in use and meaning with the Dakota word *dakota*. The Omaha word in question is *endakuta* . . . which occurs in the songs of a very ancient and strictly limited society in the Omaha tribe called the *Pugthon* Society. The *Pugthon* Society was a society of chiefs. . . .

"*Endakuta wahatarga eame.*

"The word meaning 'friend' in common use in the Omaha language is *kageha*; but it is said that the word *endakuta* is an ancient and obsolete word for 'friend' . . . in the sacred priestly language. The exact meaning of the word is now lost. A word for word translation of the ancient song just quoted is:

"'*Endakuta* (friend) *wahatarga* (shield) *eame* (they say, it is said).'

"From this it might appear to be a form of eulogy of some person by the name of *Wahataraga* as a friend (of the people) or declaring that a friend is a shield, or possibly the real meaning is not either of these, but there may be a third rendering. . . . Another *Pugthon* Song is:

"*Ouhan thete nide tho*
Endakuta nide tho

"*Ouhan* (cooked); *thete* (this); *ide* (change or transformation by heat); *tho* (rhetorical ending)."

"It may be that the first member of the couplet gives a statement of obvious fact set off against a statement of mystical fact in the second member . . . seems to have a mystic meaning, friends or a concord of persons united in the bonds of a mystic fraternity, a select group or class, a chosen people . . . it may be a devout expression:

"It is said, the Divine Power is a shield to the chosen people
Let us now all say, the Divine Power is a shield to the chosen people."

"From my study I conclude that the word *dakota* of the Dakota language and the *endakuta* of the cognate language, both being very ancient words, are derived from the same root, and that they do contain the concept of a group or society of friends but not in the ordinary sense of the word, rather in the mystic sense of a peculiar people." (*Amer. Anthro.*, Vol. XXIV, p. 245.)

The name *Dakota* was the one recognized by the tribe itself. By others the Dakota are often referred to as the Sioux. This name is a corruption of an aboriginal name by which other tribes referred to this nation. The word Sioux is an abbreviated form of a French attempt to pronounce the aboriginal name of the tribe as applied by its enemies:

"Sioux is a French-Canadian abbreviation of the Chippewa *Nadowe-is-iw*, a diminutive of *nadowe*, an 'adder'; hence an enemy. *Nadoweisiveg* is a diminutive plural. The diminutive, singular and plural were applied by the Chippewa to the Dakota to distinguish them from the Iroquois proper." (*Handbook of the American Indian*, Part 1, p. 376.)

"The Sioux call themselves *Dakota*. They are known to the Chippewas or Ojibways by a name which French explorers and trappers rendered *Nadouessi* or *Nadouessioux*, and this became contracted to the present name 'Sioux'. The original name is said to come from an Iroquois word, *Nadowe*, sometimes rendered by writers having only limited English education and no acquaintance with the sound values of the letters in any other language, in the form *Nadoway* or *Nottaway*." (M. R. Gilmore, *Notes on the Tribal Geography of the Dakota*, pp. 1-2.)

"*Nadowa*, etymology of word in doubt. The word Sioux is itself an abbreviation of the diminutive of this term, namely, *Nadowe-is-iw*, literally 'he is a small rattlesnake', the sense-giving part of the word being dropped, but signifying 'enemy', 'enemies'. In Virginia the word was Anglicized into *Nottoway*." (*Handbook of the American Indian*, Part 2, pp. 8-9.)

"The term Sioux bears evidence as to the early method by which the names of Indian tribes were generally obtained. The

question, 'Who lives beyond you?' put to a tribe was apt to elicit the answer, 'Our enemies'. In this fashion the Chippewa replied through their French interpreters, who corrupted the native word into *Nadouissioux*, 'snake-like', metaphorically meaning 'enemies'. The final syllable . . . caught the ear of the French as a common name for the neighboring Dakota tribes. It was finally transferred to the great linguistic group to which the Dakota belong by Albert Gallatin in his monumental work, 'A Synopsis of the Indian Tribes in North America'. (*Twenty-Seventh An. Rep. Amer. B. of Ethn.*, p. 605.)

Other forms of the aboriginal name are:

"Nedouessans, Nadouessions, Nadouessis, Naddouessioux, Nado-waissiong." (Egli, *Nomina Geographica*.)

"Nadiuessioux, enemies." (*Indian Gallery*, Geo. Catlin, Vol. 5, p. 61.)

"Nadouessi. The Ojibways (Chippewas) of Lake Superior and the Dahkotahs were at war for long years; and whenever they were referred to, it was as Nadowysioux (or enemies), and this word in time abbreviated by the adventurers became Sioux." (Francis Chamberlain Holley, *Their Own or Our Legacy from the Dahkotahs*, p. 21.)

The name Sioux then was derived from an aboriginal term which was a metaphor and means as much as 'enemies'.

According to the *Handbook of the American Indian* the name Otoe is derived from *Wat ota*, meaning 'lechers'. Tradition as related by Maxmillian states that:

"Before the arrival of the whites a large band of Indians, the Hotonga ('fish-eaters'), who inhabited the lakes, migrated southwest in pursuit of buffalo. At Green Bay, Wisconsin, they divided, the part called by the whites Winnebago remaining, while the rest continued the journey until they reached the Mississippi at the mouth of the Iowa River where they camped on the sand beach and again divided, one band, the Iowa, concluding to remain there, and the rest continuing their travels, reached the Missouri at the mouth of Grand River. These gave themselves the name Neutache (those that arrive at the mouth) but were called Missouri by the whites. The two chiefs, on account of the seduction of the daughter of one by the son of the other, quarreled and separated one from the other. The division led by the father of the seducer became known as Waghtochtatta, or Oto, and moved farther up the Missouri." (*Handbook of the American Indian*, Part 2, pp. 165-166.)

Based on this tradition the name Oto was applied by other Indians rather than by the tribe itself.

Major Long says:

"The Oto nation is distinguished by the name Wah toh ta na. Although the nation distinguished themselves by the name Wah-tohta ta, yet when questioned respecting the significance of the word, they say it ought to be pronounced Wah toh ta na or Wa toh ta na or Wa do tan, which means 'those who will copulate'. This singular designation which they have adopted was applied to the nation in consequence of their separation from the Missouries,

having carried off a squaw from that nation. The nation, however, is known to the white people by the name Oto, Otto, or Othouez." (R. G. Thwaite, *Early Western Travels*, Vol. 15, p. 131.)

Rev. Wm. Hamilton in a letter to A. D. Jones, Omaha, Nebraska, dated March 4, 1868, states that:

"The way the Otoes derive their name is hardly fit to be named." (*Proc. N. S. H. S.*, Vol. 1, p. 48.)

"The Otoes derive their name from a transaction or love scrape between an Otoe chief's son and an Iowa (?) chief's daughter, *Wa to ta*. They call themselves *Che wae rae*." (*Proc. N. S. H. S.*, Vol. 1, p. 75.)

Mr. James W. Arkeketa, an Oto, says:

"Name was given us by another tribe is *Wa dou dar* ('be waited on'). We call ourselves *G-way-lay*." (Letters, June 17, 1927, and July 6, 1927.)

The *Handbook of the American Indian* states that:

" . . . their name is *Watota*." (Part 2, pp. 165, 166.)

To the Omaha, the Oto were known as *Wathutada* and the Dakota called them *Watch tata*.

The name Oto given by others seems to have been finally adopted by the tribe itself. Major A. L. Green, who was appointed by President Grant as Indian agent at the Otoe Reservation, writes:

"Mr. Arkeketa may be right, but I never heard '*Wa dou dar*' used in reference to the tribe; either among themselves or spoken by others. I have always heard them speak of themselves as Otoes and always heard the Iowas refer to them as Otoes. I spent some time with the Iowa, my first wife's father being United States agent for the tribe." (Letter, July 2, 1927.)

"I doubt very much as to the origin of the name of the Otoe tribe having the significance of 'wife stealers'." (Letter, Dec. 31, 1926.)

Among the many other names used by early explorers for the tribe are *Anthoutantas*, *Authontatas*, *Hotos*, *Mactotatas*, *Octata*, *Octatatas*, *Octototas*, *Ote-toe*, *Otho*, *Otoe* (Irving), *Ototanta*, *Otoptata*, etc.

The aboriginal tribes of Nebraska had names for all of our major streams, and this indicates that they all had a fair knowledge of the state, the region included in these names. Very few of the aboriginal names have been retained, though we have quite a number on record; most of them are from the Omaha. This preponderance of Omaha names is due to the fact that the early whites who came to Nebraska had better acquaintance with the Omaha than with the other tribes. The Omaha had villages near Bellevue, the main entrance to the state in the early days. This tribe was never at war with the whites but was generally on friendly terms with them;

thus the contact between the whites and the Omaha was closer than it was between the whites and other tribes. Of all the tribes that were here when the white man appeared in the state, the Omaha is the only one that is still resident here.

The place names given by our aboriginal people, whether retained or on record only, and those which the white man used to commemorate these people or those that he derived from their languages together with those which we have in translation are an index to the former habitat of the various tribes. The Dakota names are mostly confined to the western part of the state and to the north-central; the Pawnee are found in the region of the Platte and south; Oto place names occur in the southeastern part of the state. The tribes that had but a temporary residence in the state or that came in only on special occasions have left very few place names.

The Indian did not use personal names for places unless there was some historical or residential connection, in which case the names reveal aboriginal history.

The largest number of the aboriginal place names are descriptive, some purely so; others while descriptive also embody something associated with the immediate needs, showing how the Indian adapted himself to his environment and to some extent show the economic phase of his life.

Words denoting qualities occur in aboriginal place names but not in disconnection with the objects to which they belong. Abstract or general forms of expression are seldom used unless in connection with spiritual or religious life. The names do not show a high degree of intellectual development nor a high degree of imaginative appeal. The aesthetic element is almost entirely absent. As the interests of aboriginal races are largely centered about the daily needs of life, generalized forms of expression are not frequent; they are not needed in a primitive life.

The language of a people is moulded by its culture. Cultural thought finds expression to a large extent through language which is a manifestation of mental life. Place names, a part of language, thus help to throw light on the mental life of a people.

The aboriginal place names reflect the primitive life of the Indian in its various phases; they point out a primitive cultural status.

CHAPTER XIV

THE SPELLING OF PLACE NAMES

We have in our place names some that appear in misspelled form. This is particularly true of those that are derived from personal names honoring early settlers, or men of national renown, and of those that are taken from the languages of the aboriginal people of Nebraska.

The name Kearney, as it now is spelled, is historically incorrect and resulted through the interpolation of an "e" into the last syllable of the name Kearny. The name is derived from Fort Kearny on the Platte. There were at different times two forts with this name, one at what is now Nebraska City on the Missouri and the other on the Platte; both were named in honor of Brigadier General Stephen Watts Kearny. Through an error in the War or in the Post Office Department the "e" was inserted in the last syllable of the name.

Mr. Albert Watkins of the Nebraska State Historical Society discussed the spelling of the name Kearny in Vol. XVI of the *Proceedings and Collections of the Nebraska State Historical Society*. He says:

"Examinations of General Kearny's written signature at Washington show that he left out the 'e', and this spelling preponderates in the official publications. (p. 242.)

"In the war reports of the War Department of 1846 the name is uniformly spelled as General Kearny wrote his name without the second 'e' and is so spelled in the reports of Generals Sherman and Babcock. (p. 243.)

"Until 1857 the name was commonly spelled correctly. In the official report of that year, the letter 'e' is sometimes injected into the last syllable." (p. 242.)

The spelling K-e-a-r-n-y was originally used by the War Department as the following letter will show:

"Both Old Fort Kearny and New Fort Kearny were named in honor of Brigadier General Stephen Watts Kearny, U. S. Army, who distinguished himself in the Mexican War and died October 31, 1848." (Roubert C. Davis, Major General, June 20, 1924.)

"Following are answers to the questions contained in your letter to me of February 21, 1923, relating to Fort Kearny, Nebraska: The site of Fort Kearny near Grand Island, Nebraska, when first occupied by troops was named Fort Childs. That was on or about June 1, 1848, and it continued to be so called by the troops stationed there until early in 1849, precise time not ascertained. It was named Fort Childs by Lieut. Col. Ludwell E. Powell, the commander of Powell's Battalion of Missouri Mounted Volunteers, the first troops to occupy it, and was so named in honor of Brevet Brigadier General Thomas Childs of Massachusetts who distinguished himself in the Seminole War about the year 1840 and in the Mexican War, and who died October 8, 1853. It was apparently never officially named Fort Childs by any authority of

the War Department. On December 30, 1848, the War Department ordered the name of the fort changed from Fort Childs to Fort Kearny in memory of Brigadier General Stephen W. Kearny." (C. H. Bridges, Major General, February 28, 1930.)

John Watts de Peyster in *Personal and Military History of Philip Kearny* in speaking of the spelling of the name says:

"This family were very particular about the spelling of their name, and if such a thing were possible, the General would turn in his grave with indignation if he knew that his name was written and printed with two 'e's', Kearney, instead of Kearny." (p. 27.)

General Philip Kearny was a nephew of Stephen W. Kearny for whom Fort Kearny was named.

Mrs. W. R. Brooke of Oak Park, Illinois, a granddaughter of Major General Stephen Watts Kearny, states that the family name is spelled Kearny. Her mother, Louise Kearny Mason, was a daughter of the General. Mrs. Brooke writes under date of April 6, 1931, as follows:

"Have just received your communication of April 3, asking the correct spelling of General Stephen Watts Kearny's name. I am his granddaughter, my mother being his daughter whose name was Kearny, so I am positive the correct spelling of the family name is Kearny, without the 'e' . . ."

From the historical standpoint, for the sake of accuracy and in deference to the man in whose honor the name was bestowed, it should be spelled as he spelled his name, notwithstanding the fact that the restoration of the original spelling would be difficult.

The Fort Kearny Historical Society has adopted the correct spelling in its name, and the new Fort Kearny State Park has been given the original and correct name of the fort.

Another name given to a precinct and to a pass in Scotts Bluff County appears in various forms, such as Roubadeau, Roubedeaux, Roubideau, Roubidoux, Robideau, Robideaux, Robideux, Robidou and Robidoux. The name was given for an old trapper who maintained a trading post at the pass. He was a member of the celebrated pioneer family of this name.

Volume XIX of the *Publications of the Nebraska State Historical Society* says:

"This name is commonly spelled both Robidou and Robidoux, though the better usage among authors is to leave off the 'x'." (Footnote, pp. 104-105.)

In a footnote in Volume XIX, *Publications of the Nebraska State Historical Society*, the editor says:

"Miss Stella M. Drumm, librarian of the Missouri Historical Society, has recently written me the following information touching the spelling of the name which seems conclusive:

“All members of the Robidou family here spelled their name without the ‘x’. I think one reason that you frequently find the name with the added ‘x’ is due to the fact that the father, Joseph Robidou, his sons, Joseph Jr., and Francois, used a flourish when signing their last name which gives one the impression of a final ‘x’.”

“Miss Drumm sent the following tracing of an actual signature of Francis Roubidou:”

(The signature shows plainly the name Francis Robidou.)

From the above it would seem that the family wrote the name without the final “x”. However, another member of the family states:

“Roubidou, Joseph. This name had given chroniclers much trouble, as it comes out spelled Robidou, Rubidou, Roubideaux, etc. Roubidou conforms to the French spelling of the name.” (Orral Messmore Robidou, *History of the Pioneer Robidoux*.)

Barneston, named for Francis M. Barnes, is correctly spelled Barneston on the Official Railway Map of Nebraska but incorrectly in the United States Official Postal Guide where the form Barnston appears.

A number of names originally misspelled by the Post Office Department have been changed to agree in spelling with the legal name; Powel became Powell, although the Railway Map uses the spelling Powells; Colleeview is now given in the Postal Guide as College View, and Bigspring was changed to Big Spring.

The spelling of some of our aboriginal names should receive attention, although it would probably prove useless to attempt a change in some of them, for their forms have become fixed by long usage.

The final “e” in such names as Otoe and Arapahoe is unnecessary and serves no purpose, either as to pronunciation or meaning, for one may be led to add another syllable or think that it has some significance in the analysis of the name. American ethnologists use the form Oto instead of Otoe and Arapaho instead of Arapahoe. They also prefer Arikara, which conforms to the aboriginal word and its derivation, rather than Arikaree.

Another aboriginal name that is found in various forms is Oglala; a few of the many are Ogallala, Ogallallas, Ogablallas, Ogalala, Ogallahs, Oglalahs, O’Galla, O’Gallala, Okdada, etc. These various forms show how difficult it is for the white man to catch the various aboriginal sounds and to represent them in his spelling. The Dakota name is *Oglala*, pronounced with three syllables. There is a little holding on the “g” so that the white man’s ears may hear it as a syllable, “ga”. The Bureau of American Ethnology in its Annual Reports uses the form Oglala (Part 2, 109).

The various spellings of our aboriginal place names result from the fact that the men who first recorded them had but a limited education and their untrained ears could not catch the various sounds pronounced by the aboriginal people. They could not, therefore, reproduce in spoken and written language the names they heard. Consequently, many of our aboriginal place names are only a resemblance of those used by our aboriginal people. This is also true of these names in other parts of the United States. Espenshade in his *Pennsylvania Place Names*, page 16, says:

"It seems necessary, however, to point out that in their present pronunciation and printed forms the many beautiful and sonorous Indian place names with which we have become so familiar, and which we pronounce so glibly, were wholly the work of white men. The Indians had no written language. Their spoken tongue was a succession of syllables not always distinctly enunciated. Their names of places were first picked up by pioneer settlers, traders, hunters, and so-called interpreters, none of whom were critical students of language, and most of whom were men of meager learning, densely ignorant of all that goes to make up modern scholarship. It is but natural, therefore, that their attempt to pronounce these names or to write them down should produce results that are both misleading and grotesque. Yet such men were for the most part, responsible for the present form of these Indian names. If we add to this fact that in Pennsylvania not only the English, but also the French and Germans attempted to give these spoken names a written form, we can readily see that our so-called Indian names must make but a sorry approximation to the actual names used by the aborigines."

The spelling of our place names should conform as much as possible to their origin. Those derived from the names of persons should contain the personal name in correct form as it is generally found in the incorporated legal name. Aboriginal names should also agree with their aboriginal forms, for only then is an analysis of the name possible. The phonetics of the English language will not adequately represent certain sounds uttered by our aboriginal people, but we should try to represent them as nearly as possible in our spelling.

CHAPTER XV

THE SIGNIFICANCE OF PLACE NAMES

The aboriginal names give us information about our aboriginal people. Their history is reflected in the names they gave. These throw light on their wanderings, misfortunes, dissensions and battles. They show how well the Indian knew his environment and his adaptation thereto; how he obtained the necessities of life in his struggle for existence; how by his primitive system of medicine he sought to cure his physical ills. To some extent his customs and tribal organizations find expression in his place names. Few of these appeal to the fancy, the aesthetic and the poetical. His language as expressed in these names indicates his mental and his spiritual life; his culture is reflected in his place names. A race close to nature ("Naturvolk") uses names derived from nature ("Naturnamen"). "Naturleben erzeugt Naturnamen." The aboriginal names are indicative of a primitive cultural status.

"Primitive man, when conversing with his fellowmen, is not in the habit of discussing abstract ideas. His interests center around the occupations of his daily life; and when philosophical problems are touched upon, they appear either in relation to definite individuals or in more or less anthropomorphic forms of religious beliefs. Discourses on qualities without connection with the object to which the qualities belong, or of activities or states disconnected from the idea of the actor or the subject being in a certain state, will hardly occur in primitive speech. Thus the Indian will not speak of goodness as much, although he may speak of the goodness of a person. . . . The fact that generalized forms of expression are not used does not prove inability to form them, but it merely proves that the mode of life of the people is such that they are not required; that they would, however, develop just as soon as needed . . . the form of the language will be moulded by the state of culture . . . language alone would not prevent a people from advancing to a more generalized form of thinking if the general state of their culture should require expression of thought. Language would be moulded by the general thought." (*Amer. Bur Ethn. Bul.* 40, pp. 64-67.)

T. T. Waterman in *Geographical Review*, Vol. XII, page 177, in discussing aboriginal place names says:

"A large proportion of these names can be correctly explained but there is always the difficulty of telling absolutely and finally which out of a number of explanations is correct. . . . There is always the element of uncertainty here which no scientifically minded person would deny."

Some of the aboriginal names in Nebraska cannot be analyzed with any degree of certainty, and some are variously explained; some are from the remote past, and their original meaning has been lost. Some have undergone changes, and these changes cannot be traced in our aboriginal languages,

for the people that spoke these languages have left no written records. All languages are subject to change, certain letters are dropped, some are shifted, stress is transferred and other changes take place. W. H. Duignan in *Warwickshire Place-Names*, pp. 27-28, says:

"Now all languages are subject to metathesis, or shifting of letters, and it is common in connexion with 'r'. . . . Originally third was thrid (we still have three); bird was brid; dirt was drit; thirst was thrist."

However, most of our aboriginal place names can be explained, and these convey much information concerning the Amerinds of Nebraska.

An interesting and important history of the state has been indelibly written in its place names, covering the time before and after the advent of the white man. But not only the state's history is reflected in its place names, the history of the country to some extent finds expression in the nomenclature of Nebraska.

The aboriginal people of the state have left traces of their existence on the map of Nebraska. Their tribal and other names derived from their languages tell of their distribution when the white man appeared on the scene and before. *Mahude waa i te* ('Where-The-Iowa-Planted-Creek'), was the name the Omaha gave to Aowa Creek and indicates that the Iowa lived and cultivated the ground there before the Omaha lived in that region. The names Omaha, Pawnee, Oto, Sioux and others name tribes that lived in certain sections of Nebraska, while such names as *Palani Wakpala*, *Pathinmanhantonwon*, *Tomwonnike* ('Village Creek') and *Wathutade ni oughthin ke* express more definite location.

Facts concerning tribal organization are indicated in the names Santee, Yankton, Ogallala, Skidi and *Mahoheva ohe*. The corrupted or translated names as Yutan, Leshara, Blackbird, Red Cloud and Spottedtail name chiefs of various tribes.

Many of the stream names show not only familiarity with the geography of the region embraced by these names, but their distribution tells of the wanderings of the various tribes. The names Otoe and Omaha together with the traditions attached thereto speak of the migration of these nations before making their home in Nebraska.

Sinkpetawote was not merely 'food of the muskrat'; it was used for medicinal purposes and for the mystic powers ascribed to it, and thus we see the motive for the name. Some names by their structure indicate plainly the use of certain plants in the aboriginal practice of medicine; *makan* in Omaha and *pezuta* in Dakota convey this idea as we find it expressed in *Makanninidake* and *Wagamwpezuta Wakpala*.

Streams bearing the names of trees were not named merely for the fact that trees grew along their courses, but because they played an important part in the life of the Indian. In the construction of his home the limbs and bark were used for structural purposes; the wood furnished fuel; dyes were made from parts of trees and gratified the desire for color. Certain trees were associated with the mysterious and symbolized thought or philosophy; parts of them were used emblematically in religious rituals. Cottonwood was used in the preparation of dyes for heraldic painting, and the emblematic Sacred Pole was made of cottonwood. No wonder then that a stream along which the tree grew in abundance should be called *Maauzike*. The cedar, "the tree that never dies", was used medicinally; its boughs were the aboriginal lightning-rods, and the Cedar Pole "stood in the minds of the people as endowed with supernatural powers by the Thunder gods. As a result the people began to pray to the Pole for courage and for trophies in war, and their prayers were answered."¹

The source of utensils and ornaments is expressed in stream names. *Hekinska* indicates the place where the Dakota obtained spoons or ladles from the horns of the mountain goat, while shells used as pendants, necklaces or scrapers by various tribes were obtained along streams indicated by the following names: *Tskapirus Kitsu*, *Kanpeska Wakpala*, *Kodliaton* and *Minniyohé*.

A number of the aboriginal place names are commemorative. Thus *Shaonpethonbawahthi i te* tells where the Omaha killed seven Sioux, and *Napcyunkahiwicktepi Wakpala* reminds us of the place where the Sioux killed nine of their enemies. *Pahawaktakicipi*, as the name indicates, commemorates a signal hill of the Dakota. *Tomwonpezi* names a village where dissension among the Omaha took place. *Shkonshkontitheuzonke* is the burial place of one of the Omaha people. *Mahude waa ite* names a place 'where the Iowa planted'.

The Indian was a close observer of nature. A large number of the aboriginal place names are descriptive, and as Fremont states, "remarkably appropriate", even to the extent that the white man has seen fit to preserve them as nearly as possible or has translated them. A few such aboriginal place names are *Minitanka*, *Minisose*, *Niobrara*, *Nebraska*, *Nishudeke*, *Kitskatoos*, *Platte* and *Runningwater*.

The names that the Indian used to denote vegetation and animal life along streams are truly geographical; they refer generally to the things essential to life. *Tagehite* names the stream along which the Omaha obtained walnuts, while

¹ *Twenty-Seventh An. Rep. Amer. Bur. Ethn.*, p. 229.

Hubthugawasiite tells where they fished. The names *Niskitheke*, *Kaitkitsu* and *Nisco* suggest a source of salt for the Omaha, Pawnee and Oto. *Nutanke* and *Itskarikitsu* name another food, the *Apios tuberosa*, and its abundance along the Loup.

The place names given by our aboriginal people, as stated above, embody some of our aboriginal history, the history of our state prior to its occupation by the white man. In the names given by the latter, we may trace in broad outlines the history of the state and the nation.

Thus the name Indian, first used by the white man, appears frequently in our place names. Tracing this name to its origin in America we find that it takes us back to the time of the discovery of the continent by Columbus, who on the supposition that he had discovered a part of India, named the inhabitants of the new land "Indios", Indians.

The name Nebraska does not appear on the early maps of the periods of discovery, exploration and colonization of the new world, but the region of which it was a part is found under various names used by the different countries that claimed it. The names Florida, Massachusetts, Connecticut and Louisiana remind us of the discoveries and explorations of Ponce de Leon, La Salle and of the early English claims. Such names, as District of Louisiana, Territory of Louisiana, Indian Country and the Territory of Nebraska are reminiscent of political changes in the region of which the area now occupied by the state was a part.

Rio Jesus Y Maria and San Lorenzo are names that remind us of an early Spanish expedition in 1720 under Villazur to the Platte and Loup rivers. They also tell us of the religious zeal of these early day Spaniards as expressed in these names.

The names L'eau qui Court, Loup, Platte, L'eau qui Fleure, Corn de Cerf and Rivière a la Coquille are associated with French exploration in our pre-territorial history.

Expeditions under American leaders are remembered in the names Council Bluff, Lewis and Clark Point, Engineers Cantonment, Fremont and Wyeths Creek.

Following the explorer came the trapper and the trader, and these men have left their traces on the map in such names as Fort Lisa, Sarpy, Scotts Bluff, Bordeaux and Chadron.

The history of the great westward movement through what is now Nebraska is expressed in the names Oregon Trail, Mormons Trail, California Trail and Winter Quarters. The names of the stations along these highways point out rather definitely the location of these lines of travel and the route of the Overland Stage and the Pony Express. The thousands that passed over these trails named or perpetuated such land-

marks as Lone Tree, Chimney Rock, Ash Hollow and Court House Rock. Their trials and hardships are commemorated in but few names; their graves with few exceptions are unmarked, only one of them is perpetuated in a place name, Winters Creek.

At the organization of the Territory of Nebraska, seven of the eight original counties were named for men who either championed the Kansas-Nebraska Bill in Congress or who were prominent in the party in power at the time. The change in the names of two counties soon after the organization of the territory was prompted by what was considered unfair apportionment in the first territorial legislature, and resentment was thus expressed. The tendency to name counties for men who had rendered public service was very strong throughout the development of the state. A number of our territorial and state governors were thus honored. Burt County was named for the first territorial governor soon after his death, Richardson County was named for the man before he became governor of the territory, but in most cases where counties were named for governors, the men were in office at the time the counties were created and named; the county names thus suggest the state administrations of the various governors.

The attempt to supplant animal power with that of steam is remembered in the Steam Wagon Road. The time of railroad building is impressed on our map by the names Ames, Holdrege, Dix, Kimball, Blair and those of the numerous towns named for railroad people during this period.

Even minor historical events of the state are brought to mind in our place names. The visit of a Russian duke to the state on a buffalo hunt evoked the name Alexis as applied to a township in Butler County, far from the scene of the hunt.

Not only the county names but also other place names reveal facts in the history of the state. Such names as Homestead, Tree Claim Lake and Kinkaid tell how many of the settlers came into possession of their lands. Their struggles with the Indians are remembered in the names Sioux Lookout, Battle Creek, Fort Grattan and others. The name of Indian agencies as Spotted Tail, Red Cloud, Whetstone and Santee—the names Pawnee, Otoe-Missouri and Omaha reservations—and the change in the name reservation to county tell how the conflict between the settler and the Indian was solved.

The politics of the state is partly recorded in its place names derived from the names of the men that represented it in the national legislature or on the bench, as Valentine, Thayer, Hitchcock, Paddock and Dundy. Even certain political questions of the day as the Populist and Farmers Alliance movement prompted such place names as Weaver, Valley Grange and Patron.

Several thousand place names in the state derived from personal names tell who the early settlers were. These are so numerous and evident and have been referred to in former chapters that they need not be repeated in this place.

The many incidents associated with the life of the early settlers have been the source of many place names as Soap Creek, Sandpudding Lake, Pepper Creek, Dead Mans Creek, etc.

The numerous imported names tell of the former homes of the early settlers, the town, township, county, state or country from which they came. These names give expression to a strong human tie, the love for the homeland. Fairbury, Plymouth, Lockridge Township, Louisa Creek, Buckeye and Ohioa are a few of the names coming from other places in the United States. The various nationalities that settled in smaller groups can be ascertained by such names as Dannebrog, Copenhagen, Denmark, Minden, Bismarck, German-town, Gothenburg, Malmo, Sweden, Kelso, Scotia, Dublin, Erina, Shamrock, Bruno, Prague, Plasi, Warsaw, Tarnov, Imperial, Hemingford and Lindsay.

Original domicile of early settlers is frequently expressed in place names; this tendency is quite general:

"The emigrants naturally bestow names long familiar upon settlements they found in the wilderness." (*Amer. Hist., Rev. Ann. Rep.* 1893.)

"The settlers from England were so attached to their old homes that they transferred many English names for towns, giving us names like Dover, Plymouth, London and York." (*Amer. Speech,* April, 1929.)

Religious tendencies and even the specific faith of the early settlers is expressed in the names Hebron, Shiloh, St. Mary, St. Columbans, Worms and Methodist Creek. Religious convictions form motives in our place nomenclature, motives found among certain nations and at certain times. Many of the place names applied by early explorers and colonists of the western continent, the Spanish, Portuguese and French have their origin in the religious zeal of these people. Saint Augustine, Sante Fe, Vera Cruz, Sao Paulo, Sault Sainte Marie, Saint Croix, Saint Anthony Falls and La Crosse are such place names. The Puritans and other intensely religious people of our colonial period placed names like Salem, Providence, Concord and Philadelphia upon our map, and similar names may be traced throughout the United States and elsewhere.

Our place names also embody historical facts concerning our people. Civil ideals are expressed in such names as Equality, Liberty, Freedom, Union, Harmony and Justice;

they are reminiscent of the time when these virtues were prominent in public consciousness. Many of the personal place names express domestic love and friendship. Joyful and humorous moods are responsible for the names Eureka, Soak Creek, Biscuit, Okay, Louse Creek and Climax; names that were or still are on the map of the state.

Classical learning or aspiration in that direction, interest in science, history, literature and exploration are among other attributes that prompted place names. Athens, Troy, Arcadia, Smyrna, Homer, Ravenna, Huxley, Newton, Auburn, Avoca, Whittier, Humboldt and Stanley are names that were applied to villages, townships or precincts and post offices in the state. Such names are quite common in the United States; New York and Pennsylvania have an unusually large number.

"Central New York was a military tract, that is, a tract set apart for bounties to soldiers, and the tradition is that a pedantic surveyor-general of the last century took ancient names at random, out of a classical dictionary, to scatter broadcast over the new land. . . . Aurelius, Athens, . . . Brutus, Babylon, . . . Cairo, Carthage, . . . Ithaca, . . . Palmyra, . . . Scipia, Sparta, . . . Troy, Utica. . . ." (*Journ. Amer. Geog. Soc.*, Vol. XVII, pp. 5-6.)

The history of our country is to some extent written in our place names. Men like Washington, Jefferson, Hamilton, Clay, Webster, Wayne, Johnson, Kearny and other men who were prominent in the affairs of the nation as presidents, cabinet officers, legislators and army officers were honored in our place names which thus are a tribute to the services they performed.

The custom to honor people in place names is quite general as the maps of the various countries testify in such names as Prince Edward Land, Bolivar, Rhodesia, Leningrad, Victoria and the many personal place names on the map of our own states.

Saltillo, Jalapa and Buena Vista are names reminiscent of battlefields of the Mexican War. The Civil War period with its statesmen and military heroes of the Union Army have contributed their names in a large measure to our place nomenclature. The tendency to honor these men was so strong that duplications were made in place names where no confusion would result, in the precinct and township names. Thus patriotism furnished a strong appeal in the nomenclature of Nebraska.

The names Funston, Cuba and Havana are reminiscent of the Spanish-American War. We are reminded of the World War in the names Pershing and Doughboy. An important event in aviation is registered in the name Lindy. Thus an important part of the history of the state and of the nation is written in Nebraska's place names.

A very large number of our place names and place names in general may be classified as descriptive. Names all over the world as Peking, London, Stockholm, Havre, Rhine, Mediterranean, Valparaiso and Detroit are descriptive; the tendency to apply such names is universal.

The geography, geology and topography of the state are described to some extent in its place names. The names Loess Region, Sand Hills and High Plains point out the topography, structure and to some extent the soil conditions of these major natural regions of Nebraska, while Loess Hills, Loess Bluffs, Pumpkin Valley and White Creek Basin are descriptive of some of their subdivisions.

Relief forms with such names as Court House Rock, Chimney Rock, Box Butte, Steamboat Rock and Saddle Butte name a distinctive type of topography of the region where they are located and suggest the peculiar structural and climatic factors that make such relief forms possible. Other descriptive terms added to such appellatives as "canyon", "flats", "bluff" and "hole" form names that are distinctly descriptive of other surface features.

Many of the names of our drainage features are descriptive of their course, water, bed, banks, shape and size. The following are a few: Wiggle Creek, Crooked Creek, Muddy Creek, White Creek, Warm Slough, Sand Creek, Square Lake and Little Lake.

Practically every indigenous tree and animal is suggested in our stream and lake names as hundreds of names, as Cedar Creek, Pine Creek, Cottonwood Creek, Oak Creek, Rat Lake, Deer Lake, Coon Creek and Turkey Creek testify. The number of times certain of these names occur points out the distribution of our native flora and fauna. The preponderance of stream names in the eastern part points out certain conditions of rainfall.

The names South Bend, Plattsmouth, Clay Center, Platte Center, Center and others express location of these places.

Some names as Dry Creek, Mirage Flats and Cyclone suggest climatic or weather conditions.

Industrial or occupational place names are Mills, Factoryville, Minersville, Brickton, Milford, Cornlea and Wheatland. The most numerous among the occupational place names are those connected with ranching and were mostly applied to lakes which were common landmarks for the ranchmen. Round-up, Split, Dipping Vat and Hospital lakes suggest activities associated with ranch life. A few of the names applied by cowboys are rather forceful though not refined, but they reflect the influence of a life of hardship, danger and isolation that these people led.

The political geography of the state is indicated in the names of the counties, precincts and townships. The appellatives of the village and city names are generally omitted as is the custom in all countries.

The study of place names has didactic value. A place name and its meaning form an association which aids the memory and prevents a "parrot-like repetition" of the name. It helps to make the teaching of geography attractive and enjoyable.²

The cultural status of a people is reflected in its place names. Can this be said of our place nomenclature? Does the monotonous duplication in stream and township or precinct names indicate a paucity of imagination on the part of our people who applied these names? Has the work of place naming in Nebraska been well done? These are some of the questions that arise.

Primitive people and pioneers use prosaic names, names that are given for convenience. There is an almost endless duplication in some of our place names, and many of the names are commonplace. The duplication in our stream names undoubtedly occurred from the fact that many of these were given without knowledge of their existence in other parts of the state. Conditions involved in establishing permanent homes were such that gave little time or inspiration for reflection in selecting place names. Thought was necessarily directed towards the material rather than towards the cultural side of life. The first names that the very early pioneers gave were applied to physical features, mainly to streams and lakes, for these were here, while cultural features had to be established. The streams were landmarks which the pioneers used for orientation. They were much alike; there were no outstanding characteristics that distinguish one stream from another in a given locality, for the landscape in places was monotonous. The settlers, therefore, used epithets of conditions that struck their fancy, and these epithets became proper names by usage. The historical background which often is a source of place names was lacking or was unknown, hence suggestion from this source could not furnish names for streams.

These names belong to the older stratum of place names, as Blackie says, that describe some characteristic and satisfy the requirements of the pioneer. As development progresses names reflecting culture appear:

" . . . as into a landscape an artist would inoculate his sentiments and symbolize his fancy, so on the face of the earth men are fond to stamp the trace of their habitation and their history

² Sturmfels, J., *Ethymologisches Lexikon*, p. ii.

Under this influence the nomenclature . . . became at once changed from a picture of topography to a record of human fortunes."³

The large number of duplications in our stream names, many of which are commonplace, does not indicate that the early settlers of Nebraska were a primitive people. It signifies a condition that is a response to the environment. For as the pioneers became established in the new land, we notice a change from names descriptive of topography or some natural condition to those reflecting culture.

However, the commonplace names of the pioneer period remain and their constant recurrence is tiresome. Changes in many of these should and could be made. We have discarded too many of our aboriginal stream names. Some of these should be restored. The names of Indian tribes or of their chiefs who lived, camped, hunted or fought near these streams or who had other historical connection with them would furnish suitable names, names that stand as memorials to our aboriginal people.

Many of the early trails followed or crossed many of the streams of the state; certain events occurred along them. Here, then, would be another source from which to draw in improving our stream nomenclature.

The names of early settlers could also furnish names in some cases.

Where practical, independent names should be given the branches of tributaries of rivers rather than North Branch . . . Creek, for example. This is a recommendation of the United States Geographic Board.⁴

What has been said about stream names also pertains to the names of lakes.

A change in some of these names would involve some difficulty, for they have been in long usage and appear on the maps, but it must be admitted that there would be greater satisfaction in having names that are more appropriate, of more historical interest, of more agreeable association and more pleasing.

The duplication in our township and precinct names occurs mostly in those that were given to honor great men. Their repetition and the constant appearance of the personal names of early settlers causes monotony and weakens somewhat the distinction the names were intended to convey. However, they give expression to noble human sentiments and cause no confusion and may thus be appropriate.

³ Egli, J. J., *Geschichte der geographischen Namenkunde*, p. 327.

⁴ Sloane, Chas. S., *Fifth Report of the United States Geographic Board*, p. 18.

The naming of stations, villages, cities and post offices could have been better done in many cases. We have a large number that were imported. Those that indicate former domicile of the early settlers have some justification, although there are too many of them. We have names that were selected for no other reason than that they caused no conflict with other names. Even aboriginal names from other states were imported. For these Nebraska aboriginal names should have been chosen; they would be more significant and more appropriate. Applying names like London, Paris, Chicago and Berlin to little rural villages and post offices calls forth unfavorable comparisons. The classical names in our place nomenclature are inappropriate when given for no other reasons than that they are classical or euphonious; they lack individuality and character. Names that leave unfavorable impressions should be changed. Buzzards Roost, Hardscrabble, Dead Mans Run, Sowbelly Canyon, Louse Creek, Breakneck Hill and others of similar nature should be supplemented by names of good taste and pleasant association.

The conglomeration of place names in our village and city nomenclature is partly explained by the rapid development of the state. During the construction of railroads stations were established and named by officers of the various railroads without consideration of their appropriateness. It was the immediate practical view that governed in most cases, and thus names causing no conflict and that were short were chosen. It was customary during the early period of railroad construction to name stations for officers and other faithful employees, and this custom has dotted our map with personal names. Later more attention was given to the naming of stations. Mr. Edward Gillett, an officer of the Burlington Railroad, writes under date of July 7, 1929, as follows:

"When I located this road, there were no towns from Broken Bow west to Crawford or west of that place in Nebraska. . . . Mr. T. E. Calvert, the general superintendent of the Burlington, furnished most of the names, I understand, and he was principally interested in not having a duplicate of any other station on the railroad. . . .

"I named some towns later but these were in Wyoming. Mr. C. E. Perkins, the president of the Burlington, issued an order that hereafter all names of stations should preserve the old Indian names of localities or something significant in that section. It is a pity this order was not issued earlier."

Place naming in Nebraska, like that in other states, was in some instances poorly done, nevertheless, our place names disclose some interesting material; they all "have a story to tell".

"Originally all names of persons and of places in all nations had a meaning, and generally a special fitness of application. This statement applies equally to the nomenclature of the aboriginal Americans and to that of our European races. Names are historic monuments, sometimes significant and worthy, sometimes obscure, trivial or frivolous, but they always have their story to tell." (Dr. M. R. Gilmore, *Publ. Nebr. Hist. Soc.*, Vol. XIX, p. 130.)

"To the question: 'What's in a name?' we might truly answer: the geography and topography and physical conditions of the district, the historical events, the national and tribal immigrations and settlements, the ethnological and patronymical polity, the constitution of society, the manners and customs of the namegivers, their traditions, their mode of worship, and much latent information of a kindred nature, for which we might in vain seek elsewhere."⁵

The study of place names in Nebraska conveys much of ethnological, historical, geographical and linguistic interest. The physical condition of the state and the cultural status of its people at various times is reflected in its place names. Egli's thesis:⁶

"Toponomy, as an outflow of the intellectual characteristic of a people, expresses the cultural stage as well as the cultural tendency of a people and its various divisions."

⁵ Egli, J. J., *Geschichte der geographischen Namenkunde*, p. 269.

⁶ *Ibid.*, p. 408.

CHAPTER XVI

TOPONOMIC PRINCIPLES INVOLVED IN THE PLACE NOMENCLATURE OF NEBRASKA

A classification of the motives involved in Nebraska place nomenclature indicates that the names are derived from the following sources:

Aboriginal (or Translations):

Tribal Names: Dakota County, Omaha, Santee, Pawnee Island, Loup River, Brule, Arickaree Creek.

Names of Chiefs: Blackbird Creek, Spottedtail Creek, Red Cloud, Leshara, White Horse Creek, Elk Hill.

Forms of Shelter: Teepee Creek, Earth Lodge.

History: Aowa Creek, Omaha, Tonwonepezi.

Personal Names:

Surnames: Morrill County, Hull Precinct, Chadron Creek, Cravath Lake, Valentine, Denmans Island.

Forename: Nora Precinct, Beatrice, Tony Lake, Lillian Creek, Jesse Lake.

Middle Name: Marvin Precinct, Alva Valley, Bertrand.

Full Name: Flora Baylis Lake, Dan Smith Canyon, Walhill.

Nickname: Hooker Township, Curly, Big Ann Springs, Lindy.

Initials of Full Name: Asp.

Initial and Surname: Cadams.

Forename and Initial of Middle Name: Omarel (Omar L.).

Forename and Part of Surname: Anncar (Ann Carroll).

Forename and Part of Surname in Reverse: Lewanna (Ann Lewellen).

Combination of Two Surnames: Weir-Lisco Township, Foley and Senter Lake.

Combination of Parts of Two Surnames: Dunwell (Dunbar-Wells).

Nickname and Surname: Cashswan, Sandy Richards Lake.

Combination of Parts of Forename: Calora, Kenomi.

Titles: Lieutenant Creek, Governors Island.

Streams: Platte County, Nebraska, Shell Creek Township, Wahoo, Papillion.

Springs: Long Springs Precinct, Spring Lake, Spring Creek, Big Springs.

Falls: Rockfalls, Cascade.

Lakes: Cody Lake Precinct, Lake Canyon, Lake Creek, Ponylake.

Water:

Color: Bluewater Creek, Blue Lake, Whitewater Lake.
Clearness: Clear Creek, Clear Lake, Crystal Creek, Silver Creek.
Turbidity: Whiteclay Creek, Muddy Creek, Nemaha, Minisose.
Hydrominerals: Alkali Creek, Alkali Lake, Soda Lake, Sulphur Springs.
Absence of Hydrominerals: Sweetwater Lake, Fresh Lake.
Thermal Condition: Cold Creek, Cool Creek, Warm Slough.
Acoustic: Weepingwater Creek.
Nature of Flow: Rapid Creek, Boiling Springs, Dripping Springs, Minichaduza Creek, L'eau qui Court.
Odor: Stinkingwater Creek.

Shape: Crooked Creek, Wiggle Creek, Horseshoe Creek, Gimlet Lake, Heart Lake, Trunk Butte, Table Rock, Bald Peak, Double S Bend, Triangle Flats, Corkscrew Falls.

Size: Big Falls, Little Canyon, Little Lake, Big Bend, Big Springs, Big Table.

Length: Long Branch Creek, Long Lake, Fourmile Creek, Threemile Lake.

Prominence: Guide Rock, Pilot Knob, Beacon Hill.

Distance from Some Objective Point: Eightmile Creek, Eight-mile Grove, Thirty-Two Mile Creek, Ninemile Canyon, Sextorp.

Direction from Some Objective Point: North Creek, South Norfolk, South Twin Lake.

Animals:

Native: Buffalo County, Antelope Creek, Wildcat Gulch, Prairie Dog Canyon, Beaver Creek, Coyote Canyon, Curlew Lake, Buzzards Roost, Turkey Creek, Turtle Creek, Papillion Creek, Bullhead Lake, Snake Creek.

Domestic: Cow Creek, Bull Canyon, Black Steer Lake, Lame Steer Lake.

Size: Sardine Creek, Minnow Creek, Minnie Creek.

Remains: Shinbone Valley, Skull Creek, Shell Creek.

Products: Honey Creek.

Plants:**Trees:**

Specific Kind: Cedar Precinct, Willow Lake, Ash Canyon, Poplar Park, Maple Creek, Hackberry Hill, Plum Creek, Walnut Creek, Cottonwood Lake, Oak Creek, Catalpa, Pine Camp, Hickory Creek.

Specific Kind in Group: Walnut Grove, Crab Orchard, Ash Grove Township, Elm Grove.

Indefinite: Tree Canyon.

Indefinite in Group: Wood Creek, Timber Creek.

Remains: Burntwood Creek, Driftwood Creek, Stump Lake.

Smaller Plants: Nettlepatch Lake, Bluestem Valley, Lucerne Valley, Grinton, Lilac, Geranium.

Relief:

Positive: Scotts Bluff County, Guide Rock Precinct, Baldy Valley, Table Rock, Butte, Island Lake, Grand Island, Brady.

Negative: Valley Township, Valley County, Flat Creek, Robidoux Precinct, Pass Creek, Basin Township, Park Precinct.

Minerals and Other Earth Materials: Saline County, Volcanic Ash Valley, Salt Basin, Rock Creek, Agate Springs, Sandbeach Lake, Coal Creek, Iron Bluffs, Pebble Creek, Marlbank.

Their Color: Blue Point, White Cliffs, Yellow Banks, Golden Springs.

Beauty or Pleasing Effect Produced: Eden Valley, Lovely Creek, Emerald, Valparaiso, Venus, Bonanza Precinct, Bellevue, Garden County.

Nature of Adjoining Region: Dismal River, Whitehead Creek.

Weather or Climate: Lightning Valley, Thunder Lake, Storm Lake, Sunshine Bottom, Windy Gap, Cyclone, Mirage, Rain, Dry Creek, Arizona, Arabia.

Arrangement:

Alphabetical: Township A,-B,-P; Alexandria, Belvidere, Carlton, Davenport, Edgar, Fairfield, Glenvil, Hastings; Crete, Dorchester, Exeter, Fairmont, Grafton, Harvard, Inland, Juniata, Kenesaw, Lowell.

Numeral: Precinct, 1, 2, 3,-23; Island, 1, 2.

State or Territory: Nebraska City, Nebraska Center, Nebraska Volcano.

County: Chase Precinct, Custer Valley, Pierce, Seward, Wayne.

Township or Precinct: Bee, Antelope, Sherman, Everett.

Cities, Villages or Post Offices: Elwood Precinct, Ogallala Gulch, Claytonia Creek, Tekamah Creek, Kearney Lake.

Ranch Stations: Oak, Lone Tree, Spring Ranch.

Forts: Kearney County, Sedgwick Draw, Mitchell Valley, Fort Crook.

Homes: Newcastle, Gables, Cottage Hill.

Industrial Establishments: Brewery Canyon, Mill Creek, Brickton, Mills, Factoryville, Whiskey Creek, Larimer Mills.

Ranches: Twenty-One Lake, Spade Valley, Scout Creek.

Ranch Activities: Round-up Lake, Split Lake, Dipping Vat Lake, Hospital Lake, Trail Canyon.

Cattle Brands: SSS Lake, SB Lake, Cross Bar Lake, Triangle, Horsefoot, Keystone.

Reservations and Agencies: Reserve, Santee, Half Breed Creek.

Educational Institutions: School Creek, University Hill, College Valley, Amherst, Yale, Hardscrabble Precinct.

Churches: Saronville, St. Mary, Antioch, Mt. Hope, Beulah.

Camping Places: Pine Camp, Camp Lake, Camp Creek.

Former Capitol: Capitol Hill.

Objective Points: Pikes Peak Trail, Oregon Trail, Nebraska City-Fort Kearny Trail.

Use: Military Trail, Old Emigrant Trail, Farm Valley, Drover Island.

Railroads: Railroad Canyon, Railroad Lake.

Railroad Car: Tamora.

Ferry: Loup Ferry Township.

Wells: Deepwell Ranch Station, Flowing Well Valley.

Windmill: Windmill Valley.

Song: Wauneta.

Government Allotment of Land: Homestead, Tree Claim Lake.

Imported Names:

Indicating Former Domicile of Early Settlers:

American: Fairbury, Buckeye Valley, Hoosier Hollow, Columbus, New York Creek, Elgin, Tennessee Flats, Oshkosh, Plymouth, Boston Valley.

Foreign: Bruno, Prague, Copenhagen, Tarnov, Dublin, Belfast, Holstein, Imperial, Hemingford, Dannevirke.

Not Indicating Former Domicile of Early Settlers:

Smyrna, Odessa, Jamaica, Memphis.

Biblical Names: Hebron, Palestine Valley, Elim Valley, Sharon, Shiloh.

Classical and Modern Literature: Homer, Ravenna, Solon, Hesperia, Plato, Bancroft, Dickens, Whittier.

Historical Events: Arlington, Bennington, Buena Vista, Mayflower, Council Bluff, Lewis and Clark Point, Columbia Township, Massacre Canyon, Steam Wagon Road.

Incidents in the Lives of Early Settlers and Ranchmen: Poker Flats, Scull Lake, Skull Lake, Crazy Hollow, Flag Creek, Boot Hill, Soap Creek, Bean Soup Lake, Pepper Creek, Bloody Creek, Shotgun Lake.

Activities of Notorious Characters: Rustlers Roost, Horse-thief Gulch, Doc Valley.

Nationality of Early Settlers: Irish Flats, Norwegian Branch, Swedeburg, Polander Hollow, German Valley, Dane Creek, Frenchman Creek, Bohemian Precinct, Swiss Creek.

Characteristics of Early Settlers: Piety Ridge, Happy Hollow, Sleepy Hollow Draw.

Religious Faith: St. Columbans, Aloys, Worms, Mormon Trail, Methodist Creek, Jew Lake.

Sentiments and Ideals: Joy, Eureka, Liberty, Freedom, Equality.

Race: Whitemans Fork, Negro Lake, Indian Creek.

Commercial or Political Organizations: Bay State Creek, Patron, Valley Grange.

Location: Center Township, Plattsmouth, Inavale, Meridian Creek, Line Creek.

Brevity or Euphony: Kam, Star, Vim, Gem, Ingleside.

Connotation: Jail Rock, Calf Creek, Gilead.

Coined Names: Ohioa (Ohio-Iowa), Nemo (Nebraska-Missouri), Macy (Omaha Agency), Zyba (reversion of y, z and a, b), Peedee Creek (P. D.—Pennsylvania-Dutch).

Certain definite tendencies may be discovered which we may express as toponomic principles. In the place nomenclature of Nebraska we find the following:

1. Every place name has some significance.
2. Place names are either descriptive or commemorative.
3. Inherent and adherent characteristics have prompted many of our place names.
4. A cultural feature may derive its name from another cultural feature.
5. A natural feature may derive its name from another natural feature.
6. A cultural feature may derive its name from a natural feature.
7. A natural feature may derive its name from a cultural feature.

8. Personal names form one of the strongest sources in place naming.
9. The names of national celebrities have not, except in a very few instances, been applied to natural features.
10. Primitive people and pioneers use simple place names.
11. Many of our place names are reminiscent of events in the history of our country, of the state, and of experiences in the lives of our pioneers.
12. Patriotism, religious faith, love of the homeland and other ideals and sentiments furnished motives for place names.
13. Interest in science, literature, history and exploration is reflected in our place names.
14. Relatively few place names of natural features are derived from domesticated plants and animals.
15. Place names reflect the thought of the time the names were given.
16. Place names reflect the culture of the people.
17. The place names of Nebraska embody much of historical, topographical, geographical, ethnological and cultural interest.

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INDEX ¹

- A
- Abits wii nitseh*, 77
 Adams County, 39
 Agate, 58
 Agate Springs, 105, 107
 Agee, 54
 Aksarben, 58
 Albion, 61
 Alexander Lake Rec. Grounds, 70
 Alexandria, 63, 157
 Alexis Tp., 63, 147
 Al Hopkins Creek, 86
 Alice, Lake, 99
 Alkali, 66
 Alkali Creek, 156
 Alkali Lake, 102, 156
 Alkali Pct., 48
 Alkali Ranch, 64
 Alliance Pct., 52
 Allston, 55
 Aloys, 64, 159
 Alva Valley, 114, 155
 Ambler Lake, 104
 Ames, 53, 147
 Amherst, 63, 158
 Amity, 64
 Anna Jesse Lake, 98
 Annear, 56, 155
 Annex Flats, 118
 Annie Valley, 114
 Anoka, 61
 Antelope, 157
 Antelope Creek, 87, 156
 Antelope County, 43
 Antelope Flats, 115
 Antelope Hill, 112
 Antelope State, 38
 Antioch, 66, 158
 Aowa Creek, 95, 127, 155
 Apex, 57
 Apple Creek, 89, 96
 Arabia, 58, 157
 Arago, 54
 Arapahoe, 56, 141
 Arbor Lodge State Park, 70
 Arcade, 66
 Arcadia, 66, 149
 Arickaree, the name, 141
 Arickaree Creek, 95, 155
 Arickaree Falls, 106
 Arizona, 58, 157
 Arkansas Flats, 118
 Arlington, 61, 65, 158
 Arthur County, 39
 Ash Camp Canyon, 115
 Ash Canyon, 156
 Ash Creek, 89
 Ash Creek Valley, 117
 Ash Grove Tp., 49, 156
 Ash Hollow, 115
 Ash Hollow (c.p.), 68, 147
 Ashland, 61
 Ashland Pct., 50
- Ashton, 61
 Asp, 56, 155
 Aspinwall, 62
 Assumption, 64
 Athens, 62, 147
 A Tp., 50
 Augur Creek, 86
 Atlanta, 59
 Auburn, 149
 Avoca, 149
- B
- Baas nitseh*, 76
 Babcock Creek, 86
 Badger, 61
 Bainbridge, 61
 Baird Canyon, 114
 Bald Peak, 110, 156
 Baldy Valley, 157
 Ballards Marsh Shooting Grounds, 71
 Balsora, 65
 Bancroft, 129, 158
 Banner County, 42
 Barker Creek, 97
 Barn Butte, 110
 Barneston, 55, 141
 Basin Creek, 91
 Basin Tp., 49, 157
 Bassett Hill, 112
 Bass Lake, 99
 Battle Creek (v.), 56, 57, 66
 Battle Creek, 94, 126, 147
 Bay State, 61
 Bay State Creek, 95, 159
 Bazile Creek, 86
 Bazile Mills, 64
 Beacon Hill, 156
 Beard Root Creek, 89
 Bean Soup Lake, 103, 159
 Bear Creek, 87
 Beatrice, 55, 155
 Beaver Tree Canyon, 115
 Beaver Creek (River), 87, 96, 119, 156
 Beaver Creek Pct., Tp., 48
 Beaver Crossing, 57
 Beaver Lake, 100
 Beaver Pct. Tp., 48
 Bee, 59, 157
 Belfast, 62, 158
 Belgrade, 61
 Belle Creek, 65
 Belle Prairie, 58
 Belle Rivière, 78
 Bellevue, 58, 157
 Bellwood, 55
 Belmont Pct., 52
 Belvidere, 63, 157
 Benkelman State Fish Hatchery, 70
 Bennington, 61, 158
 Berg, 57
 Berlin, 66
 Berlin, Pct., 51
 Bertrand, 56, 155
 Berwick, 66

¹ The index includes the place names used in this bulletin. The origin of approximately ten thousand place names of Nebraska has been worked out. Anyone wishing to know the origin of any of these names, can obtain such information by addressing the Geological Survey Department of the Conservation and Survey Division of the University of Nebraska, enclosing a stamp for reply.

Abbreviations used: Pct., precinct; Tp., township; c.p., camping place; Rec., recreation; P. O., post office; v., village; s., station.

- Bessey Nursery, 69
 Bethel Pct., 52
 Beulah, 64, 158
 Big Alkali Lake, 102
 Big Ann Creek, 86
 Big Ann Springs, 105, 155
 Big Antelope Creek, 87
 Big Baldy Valley, 117
 Big Bend, 96, 156
 Big Blue River, 84-85
 Big Buck Lake, 99
 Big Cedar Lake, 101
 Big Creek, 90
 Big Falls, 106, 156
 Big Horn Gulch, 115
 Big Horn Mountain, 112
 Big Island, 113
 Big Marsh Flat, 117
 Big Mud Lake, 102
 Big Muddy, 73
 Big Oak Canyon, 115
 Big Sandy Ranch, 67
 Big Springs (v.), 57, 115
 Big Springs, 105, 141
 Big Springs Creek, 91
 Big Swede Lake, 98
 Big Table, 156
 Big Timber Creek, 89
 Big Weedy Creek, 89
 Bills Creek, 86
 Bill White Canyon, 115
 Birdcage Creek, 91
 Birdcage Gap, 115
 Birdwood Creek, 96
 Biscuit, 64, 149
 Bismarck, 54, 148
 Bismarck Tp., 47
 Blackbird County, 44
 Blackbird Creek, 89, 95, 155
 Blackbird Hill, 110
 Blackbird Pct., 51
 Black Creek, 95
 Blackhill Basin, 117
 Black Hills-Ft. Kearny Trail, 67
 Black Mud Creek, 90
 Black Steer Lake, 100, 156
 Blackwood Creek, 89
 Blaine County, 39, 41
 Blaine Pct., Tp., 46
 Blair, 53, 147
Ble wakan wakpala., 94
 Bloody Creek, 93, 159
 Blue Creek, 90, 97, 121, 126
 Blue Earth River, 85
 Blue Hill (v.), 57
 Blue Hill, 112
 Blue Lake, 101, 156
 Blue Point, 110, 157
 Blue River, 84-85
 Blue River Rec. Grounds, 70
 Blue Springs, 105
 Blue Stem Valley, 157
 Blue Water Creek, 90, 97, 156
 Bluff Creek, 91
 Bluffton, 57
 Blyburg Lake, 102
 Bobtail Creek, 90
 Bobtail Lake, 102
 Boelus, 65
 Boheet, 65, 129
 Bohemian Creek, 95, 97
 Bohemian Pct., 51, 159
 Bohemian Valley, 118
 Boiling Springs, 105, 156
 Boiling Springs Flat, 117
 Bonanza Pct., 49, 157
 Bone Creek, 94
 Boone County, 41
 Boone Pct., 50
 Boot Hill, 111, 159
 Bordeaux Creek, 86, 146
 Boston Valley, 118, 158
 Bow Creek, 90
 Bowering Lake, 98
 Bow Valley, 57
 Box Butte, 110, 150
 Box Butte P. O., 57
 Box Butte County, 44
 Box Butte Creek, 91
 Box Butte Table, 108
 Box Butte Pct., 49
 Boxelder Canyon, 115, 118
 Boxelder Pct., 49
 Box Lake, 103
 Boyd County, 41
 Boyds Bend, 96
 Boyd Pct., 47
 Brady, 157
 Brady Island, 113
 Brady Island (v.), 58
 Braugh Lake, 104
 Breakneck Hill, 110, 153
 Brewery Canyon, 116, 158
 Brickton, 64, 150, 158
 Bristol Tp., 51
 Broadwater, 57
 Brockburg, 55
 Broken Bow, 64
 Bromfield, 66
 Bronco Lake, 100
 Brown County, 42
 Brule, 155
 Bruno, 62, 148, 158
 Brush Lake, 101
 Bryan Pct., 47
 Buckboard Lake, 104
 Buck Creek, 87
 Buckeye, 61, 148
 Buckeye Valley, 118, 158
 Buena Vista, 62, 149, 158
 Buffalo, 57
 Buffalo County, 43, 156
 Buffalo Creek, 87
 Buffalo Flats, 115
 Buffalo Lake, 100
 Buffalo Leap, 111
 Buffalo Peak, 112
 Buffalo Ranch, 68
 Bull Canyon, 115, 156
 Bullhead Lake, 100, 156
 Bull Lake, 100
 Bunker Hill, Pct., 51
 Burkett, 53
 Burntwood Creek, 89, 157
 Burr, 55
 Burt County, 40, 41, 147
 Burt Pct., 47
 Burtons Bend, 55
 Burtons Bend, 96
 Butler County, 39, 41
 Butte, 57, 157
 Butterfly Creek, 87
 Buzzards Roost, 112, 153, 156
 Buzzards Roost Canyon, 115

C

- Cache Creek, 93
 Cadams, 56, 155
 Calamus River, 89, 119, 123, 124
 Calamus Pct., 47

- Caldwell's Ranch, 68
 Calf Creek, 87, 159
 Calf Creek Valley, 117
 Calhoun County, 43
 Calhoun Creek, 91
 California Hill, 112
 California Trail, 67, 146
 Calora, 56, 155
 Calumet Bluffs, 111
 Calumet Hill, 111
 Calvert, 53
 Cambridge, 63
 Cameron, 54
 Camp Clarke, 55
 Camp Creek, 92, 158
 Camp Lake, 103, 158
 Camp Missouri, 69
 Camp Sheridan, 68
 Camp Shuman, 68, 69
 Camp Valley, 116
 Camp Valley Lake, 104
 Canada Hill, 112
 Canada Pct., 51
 Canby Pct., 52
 Cantonment McKean, 68, 69
 Capa, 57
Capa Wakpa, 126
 Capitol Hill, 112, 158
 Carleton, 63, 157
 Carlisle, 53
 Carnegie Hill, 111
 Carp Lake, 100
 Carrico Pct., 52
 Carroll, 54
 Carver Creek, 97
 Cashswan, 56, 155
 Cascade, 57, 155
 Cass County, 39, 40, 41
 Cass County Sand Pit Rec. Grounds, 70
 Castle Creek, 90
 Castle Rock, 110
 Castle Rock Pct., 49
 Catalpa, 156
 Cat Creek, 87
 Cat Lake, 100
 Cavalry Springs, 105
 Cedar Bluffs, 112
 Cedar Canyon, 115
 Cedar County, 43
 Cedar Creek (v.), 56, 57
 Cedar Creek, 89, 96, 97, 150
 Cedar Falls, 106
 Cedar Hill, 112
 Cedar Island, 113
 Cedar Lake, 101
 Cedar Point, 112
 Cedar Pct., Tp., 49, 156
 Cedar Rapids, 57
 Cedar River, 97, 123
 Center, 59, 150
 Center Creek, 91
 Center Lake, 104
 Center Pct., Tp., 50, 159
 Center Valley, 117
 Centerville Pct., 50
 Centoria, 53
 Central City, 59, 66
 Central Tp., 50
 Centropolis, 59
 Ceresco, 61
 Chadron, 56, 146
 Chadron Creek, 86, 155
 Chadron State Park, 70
 Chain Lakes, 102
 Chalk Creek, 90
 Champion, 53
 Champion Lake, 102
Chanshasha Wakpala, 124
 Chapin Lake, 104
 Chase, 56
 Chase County, 42
 Chase Pct., 50, 157
 Cheese Creek, 93
 Cherry Canyon, 115
 Cherry County, 39
 Cherry Creek, 89
 Cherry Valley Lake, 104
 Chester Lake, 104
 Cheyenne County, 43
 Cheyenne Lake, 99
 Cheyenne Table, 108
 Cheyenne Valley, 117
 Chicago Pct., 51
 Chimney Creek, 92
 Chimney Rock, 57
 Chimney Rock, 110, 147, 151
 Cincinnati, 61
 Clarion, 61
 Clay Center, 59, 150
 Clay County, 39, 41, 44
 Clay Pct., Tp., 46
 Claytonia Creek, 157
 Clear Creek, 90, 156
 Clear Creek Pct., 48
 Clear Lake, 102, 156
 Clearwater, 56
 Clearwater Creek, 90
 Clearwater Pct., Tp., 49
 Cleveland Pct., Tp., 49
 Cliff Dwellers Canyon, 116
 Clifton, 57
 Climax, 64, 149
 Clinton, 61
 Cloverdale Creek, 91
 Clover Valley Pct., 49
 Clubhouse Lake, 102
 Coal Creek, 90
 Cody Lake Pct., 49, 155
 Coffee Creek, 92
 Coffee Lake, 102
 Cold Creek, 156
 Cold Springs, 105
 Colfax County, 39
 Colfax Pct., 50
 Coldwater Creek, 90
 Coldwater Ranch, 68
 Coliseum Rocks, 110
 College Creek (Valley), 89, 97, 158
 College View, 63, 141
 Collins, 59
 Colon, 61
 Colt Creek, 87
 Columbia Tp., 51, 158
 Columbus, 61, 129, 158
 Conception River, 73
 Conley, 55
 Connecticut, 35, 146
 Contrary Creek, 90
 Cook, 54
 Cook Hill, 112, 128
 Cooks Ranch, 55
 Cool Creek, 90, 156, 157
 Coon Creek, 87, 150
 Copenhagen, 62, 148, 158
 Cordova, 66
 Corkscrew Falls, 106, 156
 Corne de Cerf, 84, 146
 Corner Pct., 52
 Cornhusker State, 38
 Cornlea, 158

- Cosmo Tp., 47
 Cottage Hill, 59, 157
 Cottonwood Creek, 89, 150
 Cottonwood Island, 113
 Cottonwood Lake, 100, 102, 156
 Cottonwood Pct., Tp., 48, 49
 Cottonwood Springs, 105
 Cottonwood Springs Pct., 49
 Cottonwood Tree (c.p.), 67
 Cottonwood Valley, 115
 Coules des Frenes, 115
 Council Bluff, 111, 146, 158
 Council Bluff Agency, 69
 Council Creek, 93
 Council Rock, 111
 Court House Pct., 49
 Court House Rock, 110, 128, 147, 150
 Cowboy Hill, 111
 Cow Creek, 87, 88, 156
 Coyote Canyon, 115, 156
 Coyote Lake, 100
 Coyote Rock, 112
 Coyote Springs, 105
 Crab Creek, 88, 96
 Crab Orchard, 156
 Crabwater Creek, 96
 Crandall Hopkins Creek, 86
 Crane Lake, 100
 Cravath Lake, 115
 Crawford, 55
 Crawford Lake, 102
 Crazy Hollow, 117, 118, 159
 Creek of Saint Lawrence, 83
 Crescent, 65
 Crescent Lake, 102
 Crescent Lake Bird Refuge, 71
 Creswell, 53
 Crete, 61, 157
 Cricket Valley, 115
 Crooked Creek, 90, 150, 156
 Crossbar, 65
 Crossbar Lake, 158
 Crouse, 53
 Crow Butte, 110
 Crow Creek, 87
 Crystal Creek, 90, 156
 Crystal Lake, 102
 Cuba, 62, 149
 Cub Creek, 87
 Cudahy Spur, 55
 Cuming, 53
 Cuming County, 41
 Cuming Creek, 91
 Cuming Tp., 50
 Curlew Lake, 100, 156
 Curley, 56, 155
 Curtis Creek Valley, 117
 Custer County, 39
 Custer Pct., Tp., 46, 51
 Custer Valley, 157
 Cut Canyon, 116
 C. W. Herian Lake, 98
 Cyclone, 58, 150, 157
- D
- Dads Lake, 98
 Dakota, the name, 134-135
 Dakota County, 43, 119, 155
 Danbury, 61
 Danby, 61
 Dandale, 55
 Dane Creek, 95, 159
 Dane Valley, 118
 Daniels Ranch, 55
 Dannebrog, 63, 148
 Dannevirke, 63, 158
 Dan Smith Canyon, 115, 155
 Davenport, 63, 157
 David City, 55
 Davis Creek, 86, 97
 Davis Creek Tp., 47
 Davis North Valley, 114
 Dawes County, 41
 Dawes Table, 108
 Dawes Pct., 47
 Dawson County, 42
 D. Briggs Lake, 98
 Dead Cow Lake, 100
 Dead Horse Creek, 88, 93
 Dead Mans Creek, 148
 Dead Mans Gulch, 117
 Dead Mans Run, 93, 153
 Death Creek, 93
 DeBolt Place, 55
 Deep Creek, 90
 Deep Lake, 102
 Deepwell Ranch, 68, 158
 Deer Creek, 87
 Deer Creek Valley, 117
 Deer Lake, 100, 150
 Deer Lake Rec. Grounds, 70
 Delight, 64
 Delphi, 62
 Denmans Island, 155
 Denmark, 62, 148
 Dennison Hill, 113
 Denver Trail, 67
 Deuel County, 42
 Devils Gulch, 116
 Devils Nest, 110
 Devils Slide, 110
 Devils Turntable, 110
 Dewey Pct., 46
 Dewey Lake Pct., 48
 Diamond Bar Lake, 103
 Diamond Lake, 102
 Diamond Springs (c.p.), 67
 Dickens, 54, 158
 Dipping Vat Lake, 103, 150, 158
 Dirty Creek, 90
 Dismal River, 91, 157
 District of Louisiana, 34, 146
 Divide Tp., 49
 Dix, 147
 Dixon County, 42
 Dizzy Creek, 90
 Doc Lake, 98, 99
 Doc Valley, 114, 115, 159
 Dodge County, 39, 40
 Dodge County Sand Pit Rec. Grounds, 70
 Dogtown Creek, 87
 Dome, 57
 Dome Lake, 102
 Dorchester, 63, 157
 Doris Lake, 99
 Dorsey, 53
 Dorsey Pct., 47
 Double S. Bend, 96
 Doughboy, 63, 149
 Douglas County, 39, 40
 Douglas Grove Tp., 50
 Douglas Pct., 46, 51
 Dove Creek, 88
 Dresden, 62
 Drift Hills, 108
 Driftwood Creek, 157
 Dripping Springs, 105, 156
 Drover Island, 113, 158
 Dry Branch, 97
 Dry Creek, 90, 150, 157

Dry Lake, 102
 Dry Spottedtail Creek, 90
 Dry Spottedtail Valley, 116
 Dry Valley, 116
 Dublin, 62, 148, 158
 Duck Creek, 88
 Duck Lake, 100
 Dugout Springs, 105
 Dukeville, 56
 Dundy County, 42, 147
 Dunwell, 55, 155
 Dutch Creek, 95
 Dutch Flats, 118
 Dutch Henry Flats, 115
 Dutchman Creek, 95

E

Eagle Canyon, 115
 Eagle Creek, 88
 Eagle Island, 113
 Eagle Nest, 112
 Eagle Point, 112
 Earth Lodge, 155
 East Cody Lake, 99
 East Cottonwood Lake, 104
 Eastern Pct., Tp., 50
 East Hill Lake, 99
 East Ogallala Pct., 52
 East Smith Canyon, 114
 East Springs, 105
 East Table, 112
 East Valley Pct., 52
 Echo Lake, 102
 Edbell, 56
 Eden Springs, 105
 Eden Valley, 118, 157
 Edgar, 63, 157
 Edholm, 56
 Ed. Herian Lake, 98
 Edith Valley, 116
 Eightmile Creek, 91, 156
 Eightmile Grove, 59, 156
 Eldorado Tp., 52
 Elgin, 61, 158
 Eli Lake, 102
 Eli Pct., 50
 Elim Tp., 52
 Elim Valley, 118, 158
 Elk Creek, 87
 Elk Hill, 110, 155
 Elkhorn Creek, 87
 Elkhorn Pct., Tp., 48
 Elkhorn River, 83-84
 Elkhorn Valley, 115
 Elm Creek, 89, 125
 Elm Grove (c.p.), 67
 Elm Island, 113
 Elm Tp., 156
 Elwood, 53, 56
 Elwood Pct., 157
 Emerald, 58, 157
 Emerson, 54
 Emmett, 54
 Empire, 65
 Enderslake, 57
 Engineers Cantonment, 68
 Enola, 55
 Enterprise, 64
 Enterprise Pct., Tp., 52
Eomitai, 75
 Epworth, 64
 Equality, 64, 148, 159
 Ericson Lake, 102
 Erina, 62, 148
 Etna, 62
 Eubanks Ranch, 68
 Eureka, 64, 149, 159
 Eureka Creek, 95
 Eureka Pct., Tp., 52
 Eureka Valley, 116
 Eustis, 53
 Eva Lake, 98
 Everett, 59, 157
 Everett Tp., 46
 Evergreen Creek, 89
 Evergreen Pct., 49
 Exeter, 63, 157

F

Factoryville, 64, 150, 158
 Fairbury, 148, 159
 Fairbury Pct., 50
 Fairdale Pct., 49
 Fairfield, 63, 157
 Fairfield Creek, 86
 Fairfield Lake, 99
 Fairmont, 63, 157
 Fairview, 58
 Fairview Valley, 115
 Falls City, 57
 Farmer, 65
 Farmers Creek, 95
 Farmers Tp., 51
 Farmers Valley, 65
 Farm Valley, 116, 158
 Fawn Lake, 100
 Felix Creek, 86
 Fiddlers Creek, 96
 Field Pct., 47
 Fillmore County, 39
 Firth, 53
 Fish Creek, 88
 Fish Lake, 100
 Fitchie Canyon, 118
 Fivemile Creek, 91
 Five Points, 110
 Flag Creek, 95, 159
 Flat Creek, 91, 157
 Flats, 57
 Flat Top, 110
 Flora Baylis Lake, 98, 155
 Florence, 55
 Florence Lake, 102
 Flournoy Pct., 46
 Flowing Well Lake, 103
 Flowing Well Valley, 116, 158
 Foley and Senter Lake, 104, 155
 Forks, 57
 Forney County, 40, 41, 43
 Fort Atkinson, 68, 69
 Fort Childs, 69
 Fort Clarke, 68
 Fort Cottonwood, 68, 69
 Fort Crook, 59
 Fort Crook (fort), 68, 69, 157
 Fort Falls, 106
 Fort Farm Island, 113
 Fort Grattan, 68, 147
 Fort Hartsuff, 68
 Fort Kearny, 68, 69, 139, 140
 Fort Kearny Military Reservation, 69
 Fort Kearny State Park, 70
 Fort Lisa, 69, 146
 Fort McPherson, 68, 69
 Fort McPherson Military Reservation, 69
 Fort McPherson National Cemetery, 69
 Fort Mitchell, 68
 Fort Niobrara, 68
 Fort Omaha, 68, 69
 Fort Robinson, 68

- Fort Robinson Military Reservation, 69
 Fort Robinson Wood and Timber
 Reservation, 69
 Fort Sidney, 68
 Four-Jay Springs, 105
 Fourmile Creek, 90, 91, 156
 Fox Creek, 87
 Fox Creek Valley, 117
 Fracas Creek, 93
 Frankfort Creek, 91
 Franklin County, 39
 Franklin Tp., 45, 46
 Fredericksburg, 54
 Freedom, 148, 159
 Fremont, 53, 129, 146
 Fremont Island, 113
 Fremonts Point, 111, 112
 Fremont Pct., 45
 Fremont Slough, 86
 Fremont Springs, 105
 Fremont Springs (c.p.), 67
 French Creek, 95
 Frenchman Creek, 95
 French Table, 112
 Frenchtown, 63
 Frenchtown Tp., 51
 Fresh Lake, 102, 156
 Friend, 54, 55, 66
 Frontier County, 42
 Funston, 54, 149
 Funston Pct., 46
 Furnas County, 41
- G
- Gables, 157
 Gage County, 42
 Gage Valley Pct., 49
 Gar Creek, 88
 Garden County, 42, 157
 Garden Valley, 116
 Garfield County, 39
 Garfield Pct., Tp., 46
 Garfield Table, 112
 Garland, 66
 Gaslin Pct., 47
 Gem, 64, 159
 Geneva, 61
 George Lake, 98
 Georgetown, 54
 Geranium, 157
 Gering Valley, 116
 German Pct., 51, 52
 German Table, 112
 Germantown, 63, 66, 148
 German Valley, 118, 159
 Germanville, 63
 Germanville Pct., 51
 Giants Coffin, 109
 Giants Thumb, 109
 Gilead, 63, 159
 Giltner, 66
 Gimlet Lake, 102, 156
 Gladstone, 54
 Glen, 57
 Glenvil, 63, 157
 Glenwood, 61
 Golden Springs, 105, 157
 Goldfish Creek, 88
 Goodstreak, 58
 Goose Creek, 88
 Goose Hill, 112
 Goose Lake, 100
 Goose Lake Rec. Grounds, 70
 Gooseneck Lake, 102
 Gordon, 54
- Gordons Trail, 67
 Gospel Hill, 112
 Gosper County, 42
 Gothenburg, 63, 148
 Government Canyon, 117
 Government Pct., 49
 Governor Island, 112
 Governors Island, 113, 114, 155
 Grace Pct., 45
 Gracie, 55
 Gracie Flats, 116
 Grafton, 63
 Grainton, 57
 Grand Island (island), 113
 Grand Island, 58, 157
 Grand Prairie, 58
 Grand Prairie Tp., 49
 Grand Rapids, 57
 Grand View, 58
 Granny Hanson Lake, 99
 Grant, 53
 Grant County, 39
 Grant Pct., Tp., 46
 Grape Vine Valley, 115
 Grass Lake, 101
 Grattan Tp., 47
 Gravel Creek, 90
 Great American Desert, 107
 Great Nemaha Agency, 69
 Great Platte River, 76
 Greeley County, 41
 Greene County, 43
 Green Island, 113
 Green Lake, 101
 Green Valley, 115
 Green Valley Tp., 49
 Greenwood Creek, 89
 Greenwood Lake, 101
 Gregor's Basin, 55
 Gresham, 53
 Gretna State Fish Hatchery, 70
 Gritty Ridge Pct., 49
 Grover, 53
 Guide Rock, 110, 156
 Guide Rock Pct., 49, 157
 Gulch Canyon, 116
- H
- Hackberry Creek, 89
 Hackberry Hill, 112, 156
 Hackberry Lake, 101
 Hackberry Point, 112
 Hackberry Pct., 49
 Hadar Creek, 93
 Hagan Lake, 104
 Haigler, 55
 Halfbreed Creek, 91
 Halfbreed Tract, 69, 158
 Halfway House, 68
 Hall County, 42
 Halsey National Forest Reserve, 69
 Hamilton County, 39, 41
 Hamilton Pct., 51
 Hancock, 53
 Hancock Pct., 46
 Happy Hollow, 118, 159
 Happy Jack Canyon, 115
 Happy Jack Peak, 113
 Hardscrabble Pct., 51, 153, 158
 Harlan County, 42
 Harmony, 63, 64, 148
 Harmony Pct., 52
 Harrisburg, 61
 Harrison Pct., Tp., 46
 Harvard, 63, 65, 157

- Harvey Creek, 86
 Harvey Falls, 106
 Hastings, 63, 157
 Hat Creek Basin, 108
 Hat Creek Pct., 47
Hatha thethe te, 123
 Havana, 62, 149
 Hay Creek, 89
 Hayes County, 39
 Hayes Pct., Tp., 46
 Hay Flats, 115
 Hay Lake, 101
 Haymow Pct., 50
 Hay Springs, 105
 Hazel Creek, 89
 Hazel Lake, 99
 Headquarters, 65
 Heart Lake, 102, 156
 Hebron, 63, 148, 158
 Helen Lake, 99
He kin ska, 128, 145
 Hell Creek, 92
 Hemingford, 62, 148, 158
Hen nazi ke, 126
 Henry, 55
 Hesperia, 59, 158
 Hickman, 54
 Hickory Creek, 89, 156
 Hiers Lake, 98
 Highland Pct., Tp., 49
 High Plains Region, 108, 150
 Hill, 57
 Hill Creek, 91
 Hillside, 57
 Hillside Pct., 50
Hisse yoni yoe, 79
 Hitchcock County, 41, 147
 Hofeld Lake, 98
 Hog Island, 113
 Holcomb, 53
 Holdrege, 53
 Holiness Creek, 95
 Holmesville, 55
 Holstein, 62, 158
 Holt County, 39, 41, 43
 Holt Creek, 91
 Holt Table, 108
 Home Lake, 103
 Homer, 54, 149, 158
 Homestead, 147
 Homestead Lake, 103, 158
 Home Valley, 118
 Home Valley Lake, 104
 Honey Creek, 88, 89, 156
 Hooker County, 39
 Hooker Tp., 45, 155
 Hoosier, 61
 Hoosier Creek, 95
 Hoosier Hollow, 158
 Hoosier Valley, 118
 Hope, 64
 Hopewell Pct., 52
 Hornberger Lake, 98
 Horn River, 84
 Horse Creek, 87
 Horsefoot, 65, 158
 Horsehead Creek, 90, 95
 Horse Lake, 100
 Horseshoe Bend, 96
 Horseshoe Creek, 90, 156
 Horseshoe Falls, 106
 Horseshoe Flats, 115
 Horseshoe Lake, 102
 Horseshoe Valley, 115
 Horsethief Canyon, 117
 Horsethief Gulch, 117, 159
 Hoskins, 66
 Hospital Lake, 103, 150, 158
 Howard City, 65
 Howard County, 39
 Howells, 55
 Hoxie Springs, 105
Hubthuga wasi ite, 126, 146
 Hull Pct., 45, 155
 Humboldt, 149
 Humpback, 57
 Humphrey, 61
 Hunkins, 66
 Huntington, 66
 Huxley, 54, 149
- I
- Ideal Valley, 115
 Imperial, 62, 148, 158
 Inavale, 57, 159
 Indian, the name, 146
 Indian Bend, 95
 Indian Country, 35, 146
 Indian Creek, 95, 159
 Indian Hill, 110
 Indian Lake, 99
 Indian Spring Canyon, 117
 Indian Valley, 117
 Ingleside, 64, 159
 Inland, 63, 157
 Integrity, 64
 Ionia Volcano, 112
 Iowa Flats, 118
 Iowa Ridge, 112
 Iowa Tp., 51
 Irish Flats, 118, 159
 Iron Bluffs, 110, 157
 Island Grove Tp., 49
 Island Lake, 157
 Island No. 1, 2, 113
 Island Pct., 49
Its Kitsu, 82, 121, 146
 Ivanhoe, 65
 Izard County, 43, 44
- J
- Jacinto, 64
 Jack Rabbit Lake, 99
 Jackson, 53
 Jackson County, 44
 Jail Rock, 112, 159
 Jalapa, 62, 149
 Jamaica, 158
 Jamestown Pct., 45
 Jefferson County, 39, 43
 Jefferson Pct., 46, 51
 Jennings Valley, 118
 Jericho, 63
 Jess Canyon, 114
 Jesse Lake, 155
 Jessup, 54
 Jew Lake, 99, 159
 Jims Creek, 86
 Johnson County, 39
 Johnstown, 55
 Joliet Tp., 51
 Jones County, 43
 Joy, 64, 159
 Junctionville, 59
 Juniata, 63, 157
 Justice, 64, 148
- K
- Kait Kitsu*, 122, 146
 Kalamazoo, 61

- Keatskatoos*, 65
 Keith County, 42
 Kelso, 62, 148
 Kem Pct., 47
 Kenesaw, 63, 157
 Kenomi, 55, 155
 Kenosha, 61
 Kenosha Creek, 91
 Kerl Tp., 52
Ketanke, 126
 Keuka Pct., 51
 Keya Paha County, 43
 Keya Paha River, 95, 121, 126
 Keystone, 65, 158
 Kimball County, 42, 147
 King Hill, 110
 King Pct., 48
 Kinkaid Pct., 47, 147
 Kinneyville Pct., 45
 Kiowa, 56, 61
 Kiowa Creek, 95
 Kiowa Ranch, 68
Kivavuta, 81
 Kirkwood, 54
Kits igta, 84
Kits Kalis, 79
Kits Katus, 76, 121, 145
Kits Paruksti, 75
Kits Kuturi, 79
Kitsu ka taawi rilca, 122
Kituks Kitsu, 126
 Knox County, 39, 43
Kodaliaton Pa, 77, 145
 Kola, 65
 Koshkopa, 65
 Koshkopa Creek, 95
Kuslecha, 82
- L
- LaFayette Pct., 46
 Laird Pct., 47
 Lake, 57
 Lake Alice, 99
 Lake Canyon, 117, 155
 Lake Creek, 155
 Lake Hazel, 99
 Lake Helen, 99
 Lake Quinnebaugh, 104, 119
 Lake Pct., 48
 Lamar, 53
 Lame Steer Lake, 100, 156
 La Munyan Flats, 114
 Lancaster County, 42
 Lanes Trail, 67
 La Petite Coquille Creek, 89
 La Porte, 61
 Larimer Mills, 55, 158
 La Rivière Plate, 77
 Larrabee Creek, 86
 Last Timber (c.p.), 67
 Lavaca Flats, 116
 Lawn, 58
 Laws Pct., 47
 L'eau qui Court, 79, 146, 156
 L'eau qui Court County, 43
 L'eau qui Pleure, 146
 Lees Park, 57
 Kam, 64, 159
Kanpeska Wakpa, 77, 145
 K. C. Lake, 103
 Kearney, 57, 139, 140
 Kearney County, 157
 Kearney Hill, 111
 Kearney Lake, 157
 Leicester Tp., 51
 Leigh, 54
 Lena, 55
 Leshara, 54, 155
 Leshara Pct., 51
 Level, 58
 Lewanna, 56, 155
 Lewis and Clark Point, 111, 112, 146, 158
 Lewisburg Tp., 52
 Lexington, 61
 Lexington Pct., 52
 Liberty, 64, 148, 159
 Liberty Creek, 95
 Liberty Pct., Tp., 51
 Lieutenant Creek, 86, 155
 Lightning Valley, 117, 157
 Lilac, 157
 Lillian Creek, 86, 155
 Lillian Valley, 116
 Lime Creek, 90
 Limekiln Creek, 91
 Lincoln, 53, 55, 129
 Lincoln County, 39, 43
 Lincoln Creek, 86
 Lincoln Pct., Tp., 46, 51
 Lindsay, 62, 148
 Lindy, 54, 56, 149
 Line Creek, 92, 159
 Line Pct., 50
 Liston Lake, 104
 Little Alkali Lake, 102
 Little Antelope Creek, 87
 Little Blue River, 121, 124
 Little Brushy Island, 113
 Little Buck Lake, 99
 Little Canyon, 156
 Little Cedar Lake, 101
 Little Chadron Creek, 96
 Little Falls, 106
 Little Horseshoe Flats, 115
 Little Lake, 102, 150, 156
 Little Minnie Creek, 88
 Little Mud Lake, 102
 Little Oak Canyon, 115
 Little Papillion Creek, 127
 Little Valley, 115
 Lizard Lake, 102
 L Lake, 102
 Lockridge Tp., 148
 Lockwood, 53
 Lockwood Bend, 96
 Lodgepole Creek, 89, 97
 Lodi, 61
 Loess Bluffs, 108, 150
 Loess Hills, 150
 Loess Plains, 108
 Loess Region, 108, 150
 Logan, 54
 Logan County, 39
 Logan Creek, 86, 125
 Logan Pct., Tp., 46, 47, 48
 Lohff Creek, 86
 Lone Pine Pct., 50
 Lone Star, 61
 Lone Tree, 59, 66, 147, 157
 Lone Tree Creek, 89
 Lone Tree Lake, 101
 Lone Tree Tp., 50
 Lone Valley, 118
 Lone Valley Pct., 49
 Long Branch Creek, 156
 Long Branch Yankee Creek, 96
 Long Creek, 90
 Long Island, 113

- Long Lake, 156
 Long Pine Creek, 89, 124
 Long Springs, 105
 Long Springs Pct., 49, 155
 Long Valley, 115
 Lockingglass Creek, 90, 122, 123
 Lookout Mound, 110, 111
 Lookout Mountain, 110
 Lorenzo, 53
 Lost Creek, 90
 Louisa Creek, 95, 148
 Louisiana, 35, 146
 Louisiana Purchase, 35
 Loup County, 43, 44, 146
 Loup Ferry Tp., 51, 158
 Loup Fork, 82
 Loup Pct., Tp., 47, 48
 Loup River, 82-83, 95, 120, 155
 Loup River Rec. Grounds, 70
 Louse Creek, 93, 149, 153
 Lovely Creek, 157
 Lovers Leap, 111
 Lowell, 63, 157
 Lower Hog Island Lake, 104
 Lower Twin Lake, 104
 Lucerne Valley, 115, 157
 Lucky Valley, 116
 Lyons County, 44
- M-Mc
- Maa uzi ke*, 124
 McCann Canyon, 116
 McKinley, 53
 McNeal County, 43, 44
 McPherson, 59
 McPherson County, 39
 McPherson Trail, 67
 Macy, 59, 159
 Madison, 59
 Madison County, 39
 Madison Pct., 46
 Madison Square, 112
 Madison Square Pct., 51
 Magnet, 64
Mahoheva ohe, 81, 144
Mahude waa ite, 127, 144
 Maidens Leap, 111
 Mainland, 61
Mak izita Wakpa, 121
 Mallard Lake, 100
 Malmo, 62, 148
 Malvern, 56
 Mankato, 61
 Manning, 53
 Maple Creek, 89, 127, 156
 Maple Creek Pct., 47
 Mare Creek, 87
 Marlbank, 58, 157
 Mars, 64
 Marshall, 59
 Marsh Lake, 101
 Martinsburg, 55
 Martland, 56
 Marvin Tp., 45, 155
 Marys Lake, 98
 Marysville, 55
 Massachusetts, 35, 146
 Massacre Canyon Monument, 71
 Maverick Lake, 100
 Max Tp., 45
 May, 65
 Mayflower, 63, 158
Mazi snede Wachiska, 120, 124
 Medicine Creek, 94, 95
 Medicine Lake, 104
 Medicine Lake Creek, 94, 95, 119
 Mellroy, 55
 Memphis, 158
 Meridian, 66
 Meridian Creek, 92, 159
 Merna Valley, 116
 Merrick County, 42
 Methodist Creek, 95, 148, 159
 Michigan Tp., 51
 Middle Branch Verdigris Creek, 96
 Middleburg, 59
 Middle Lake, 104
 Middle Loup River, 127
 Midland Pct., Tp., 50
 Midville, 59
 Midway, 57, 59
 Midway Canyon, 118
 Midway Station, 68
 Milford, 150
 Military Trail, 67, 158
 Mill Creek, 91, 158
 Millerboro, 55
 Miller Pct., Tp., 45
 Mill Pct., 51
 Mills, 64, 150, 158
 Mills Pct., 51
 Millville, 64
 Minatare Lake, 104
 Minden, 62, 148
 Minersville, 64, 150
 Minichaduzza Creek, 95, 119, 156
 Minichaduzza Lake, 104
Minichaduzza Wakpala, 120
 Mini haha Creek, 95
Mini sose, 75, 145, 156
Mini tan ka Wakpa, 78, 120, 145
Mini to Wakpala, 120, 121
Mintyohe, 77, 145
 Minnetonka Pct., 48
 Minnie Creek, 86, 156
 Minnow Creek, 88, 156
 Mirage, 58, 157
 Mirage Flats, 116, 150
 Miry Creek, 90
 Mission Creek, 95
 Mission Ridge Pct., 49
 Missouri Flats, 110
 Missouri Ridge, 112
 Missouri River, 72-76, 95
 Mitchell Pass, 116
 Mitchell Pct., 51
 Mitchell Valley, 116, 157
Mniblaska, 79
 Monroe County, 39, 44
 Monroe Pct., 46
Monshewakude uzon ke, 83
 Moon Lake, 99
 Moorefield, 55
 Morehead Island, 114
 Mormon Trail, 67, 156, 159
 Morrill, 54
 Morrill County, 42, 155
 Morton, 54
 Morton County, 44
 Morton Tp., 47
 Mose Flats, 114
 Moses Hill, 112
 Mosquito Creek, 88
 Motala, 62
 Mother Lake, 102
 Mount Clare, 55
 Mount Hope, 64, 158
 Mount Pleasant Pct., 52
 Mud Creek, 90, 127
 Muddy Creek, 90, 150, 156

- Muddy Flats, 116
 Mud Lake, 102
 Mud Springs (c.p.), 67
 Mud Springs P. O., 57
 Mud Springs, 105
 Mule Lake, 100
 Mulefoot Lake, 103
 Muleshoe Creek, 90
 Murrin Creek, 97
 Muscle Shell Creek, 89
 Muskrat Lake, 99
 Myra Creek, 86
- N
- Nahwa Waruksti*, 128
 Nance County, 41
Napciwanka ahwiwiktapi, 127, 145
 Narrows, The, 115
 Nasby, 54
 Nasty Creek, 90
 Nebrara, 79
 Nebraska, 35, 37, 38, 119, 145, 155
 Nebraska Center, 58, 157
 Nebraska City, 58, 157
 Nebraska City Cut-off Trail, 67
 Nebraska City-Fort Kearny Trail, 67, 158
 Nebraska Country, 36
 Nebraska Plain, 108
 Nebraska River, 76
 Nebraska Volcano, 112, 157
 Needmore, 65
 Negro Lake, 99, 159
 Nemaha, 156
 Nemaha County, 40, 43
 Nemaha Creek, 95, 119
 Nemaha Falls, 106
 Nemaha Pct., Tp., 47
 Nemo, 61, 159
 Nettle Patch Lake, 101, 157
 Newcastle, 65, 157
 Newton, 149
 Newton Pct., 46
 New York Creek, 95, 158
Niashiga wakan, 125
Ni brath ka, 37, 38, 76
Ni bthas ka ke, 37, 38, 77
Ni bthaska zinga ke, 123
 Nigger Canyon, 117
Ni haunchi to, 85
Nimanhan, 122
 Ninemile Canyon, 118, 156
 Niobrara, 56
 Niobrara Bird Reserve, 69
 Niobrara Island, 113
 Niobrara Island Game Reserve, 71
 Niobrara National Forest Reserve, 69
 Niobrara Pct., 48
 Niobrara River, 78-80, 119, 145
Ni obthatha ke, 78
Nisco, 122, 146
Ni ski the, 122, 129, 146
Ni shkubete, 123
Ni sni de te, 120, 123
Ni sude ke, 75, 145
Noneubatigtha ite, 127
 Noheart Creek, 86
 Nonpareil, 65
 Nora Pct., 45, 155
 Normal, 162
 Norris, 53
 North Bend, 57
 North Bend, 97
 North Bluff Creek, 91, 96
 North Bluff Pct., 49
 North Branch Verdigris Creek, 96
 North Creek, 91, 156
 North Fork Elkhorn River, 96
 North Franklin Tp., 50
 North Palmyra Pct., 52
 North Platte Bird Reserve, 69
 North Star Pct., 52
 North Table, 112
 North Table Creek, 91
 North Twin Lake, 104
 North Valley Lake, 104
 North Valley Pct., 52
 Norwegian Creek, 95, 159
 Nuckolls County, 42
Nu tanke, 82, 120, 146
 Nysted, 62
- O
- Oak, 59, 157
 Oak Creek, 89, 150, 156
 Oak Creek Pct., Tp., 47, 48
 Oakdale Tp., 50
 Oak Grove (c.p.), 67
 Oak Grove Tp., 49
 Oakland, 55
 Oconee, 119
 Odessa, 158
 O'Fallons Bluff, 112
 Ogallala, 56, 119, 141, 157
 Ogallala Gulch, 157
 Ohio Pct., 51
 Ohioa, 61, 148, 159
 Okay, 64, 149
 Old Baldy, 110
 Old Emigrant Trail, 67, 158
 Old Glory, 111
 Old Government Trail, 67
 Old Whetstone Agency, 69, 147
 Olive Tp., 45
 Omaha, name the, 129, 130-132
 Omaha, 56, 155
 Omaha Agency, 59, 69
 Omaha Creek, 95, 119
 Omaha Pct., 51
Omanhan, 131
 Omaha Res., 147
 Omarel, 56, 155
 Omega, 65
 Omega Valley, 116
 Oneida Tp., 51
 O'Neill, 55
 Onemile Creek, 90
 Opportunity, 64
 Orafino, 58
 Ord, 54
 Ord Tp., 56
 Oregon Trail, 67, 146, 158
 Orient, 59
 Orville City, 56
 Osage Pct., 49
 Osceola, 54, 119
 Oshkosh, 61, 158
 Otoe, name the, 136-137
 Otoe, 66
 Otoe and Missouri Agency, 69
 Otoe County, 43
 Otoe Creek, 95
 Otoe-Missouri Res., 147
 Otoe Pct., 51
 Otter Creek, 87
 Otter Lake, 100
 Overland Mail Trail, 67
 Overland Trail, 67
 Owl Creek, 83
 Oxbow Creek, 90
 Oxford, 63

P

- Paddock, 53, 147
 Paddock Tp., 47
Pahaku, 110, 128
Paha Skala, 128
Paha waktakiciyapi, 128, 145
Pahuk, 128
 Paisley, 62
Palani Wakpa, 81, 144
Palani Wakpa uman Wakpala, 86
 Palestine Valley, 118, 158
 Palmer Lake, 104
 Palmyra, 61
 Panama, 62
Pan he tan ke, 125
Pani maha, 82
Pan keska Wakpa, 77
 Panther Creek, 87
 Papillion, 155
 Papillion Creek, 88, 156
 Paragon, 64
 Parkhill, 55
 Park Pct., 49, 157
 Pascua Florida, 35, 146
 Pass, 57
 Pass Creek, 91, 157
Pathin manhan townon, 127, 128, 144
Pathin tonhan zinga, 128
 Patron, 64, 147, 159
 Pawlet, 61
 Pawnee, name the, 132-134
 Pawnee Agency, 69
 Pawnee City, 56
 Pawnee County, 43, 119
 Pawnee Creek, 95, 119
 Pawnee Island, 113, 155
 Pawnee Loup River, 82, 83
 Pawnee Ranch, 68
 Pawnee Res., 147
 Pawnee Rock, 110
 Pawnee Wolf River, 82
 Paxton, 66
 Peak, 57
 Pearl Creek, 90
 Pebble Creek, 90, 157
 Peedee Creek, 95, 159
Pe kit a noui, 73, 74
 Pelican Lake, 100
 Pella, 61
 Pepper Creek, 92, 148, 159
 Perch, 57
 Perch Lake, 99, 100
 Perkins County, 42
 Perkins Table, 108
 Perry Falls, 106
 Pershing, 54, 149
 Pershing Tp., 47, 52, 149
 Peru Swamp, 102
 Pete Knuteson Lake, 98
 Petite Creek, 90
 Phelps Center, 59
 Phelps County, 42
 Phillips, 53
 Pibel Lake, 102
 Pickaninny Creek, 90
 Pierce, 157
 Pierce County, 39, 40, 41, 43
 Pierce Pct., 51
 Piety Ridge, 111, 159
 Pigeon Creek, 88
 Pike Peak Trail, 67, 158
 Pilgrim Hill, 113
 Pilot, 57
 Pilot Knob, 110, 156
 Pine Camp, 156, 158
 Pine Canyon, 115
 Pine Creek, 89, 150
 Pine Glen Pct., 49
 Pine Lake, 101
 Pine Pct., 49
 Pine Ridge, 108
 Pine Ridge Agency, 69
 Pioneer Pct., 51
 Plainview, 61
 Plasi, 62, 148
 Plato, 158
 Platte Center, 59, 150
 Platte County, 43, 155
 Platte Pct., Tp., 48
 Platte River, 76-78, 146
 Platte Valley Plain, 108
 Platte Valley Pct., 49
 Platismouth, 150, 159
 Pleasant Valley, 116
 Plum Creek, 156
 Plum Creek Pct., Tp., 48
 Plum Creek Ranch, 67
 Plum Grove Pct., 49, 72
 Plymouth, 61, 158
 Podunk, 64
 Pohoco, 65
 Pohoco Pct., 49
 Pohoco Headland, 110, 128
 Point of Rocks Creek, 91
 Poker Flats, 117, 159
 Polander Hollow, 118, 159
 Pole Creek, 97
 Pole Mill Flats, 116
 Polk County, 39
 Ponca, 56
 Ponca Creek, 95
 Pony Creek, 87
 Pony Express Trail, 67
 Ponymake, 57, 155
 Pool Hill, 111
 Poormans Bottom, 118
 Poplar Park, 115, 156
 Portal, 59
 Fossum Creek, 87
 Post Cottonwood, 68, 69
 Post Lake, 103
 Potsdam Pct., 51
 Potter, 53
 Poverty Ridge, 110
 Powder Creek, 92
 Powell, 141
 Prague, 62, 148, 158
 Prairie Creek, 91
 Prairie Dog Canyon, 115, 156
 Prairie Dog Creek, 87
 Prairie Island, 113
 Prairie Island Tp., 49
 Precinct, 1-23, 50
 Pressey Rec. Grounds, 70
 Prosperity Ridge, 110
 Pumpkin Creek, 89, 125
 Pumpkin Valley, 108, 150
 Punchbowl Lake, 102

Q

- Queen Hill, 110
 Quinnebaugh Lake, 104, 119

R

- Rabbit Creek, 87
 Raccoon Fork, 87
 Radcliffe Springs, 105
 Ragged Top, 110

- Railroad Canyon, 116, 158
 Railroad Lake, 103, 158
 Rain, 58, 157
Rakits kati nihuru, 121
 Ranch, 65
 Rapid Creek, 90, 156
 Rapid Creek, 79
 Rapidwater River, 79
 Rat Lake, 99, 150
 Rat Lake Rec. Grounds, 70
 Rattlesnake Creek, 88
 Rattlesnake Lake, 100
 Ravenna, 62, 149, 158
 Rawhide Creek, 93
 Rebecca Creek, 86
 Redbird Creek, 88
 Red Cloud, 54
 Red Cloud Agency, 69, 147, 155
 Red Cloud Buttes, 110
 Red Deer Lake, 99
 Redhead Lake, 100
 Redington Gap, 114
 Red Lion, 64
 Redville, 55
 Red Willow County, 43
 Red Willow Creek, 89, 119, 124
 Redwillow Lake, 101
 Reed Lake, 104
 Reno, 66
 Republican City, 56
 Republican River, 80-81, 95
 Reserve, 59, 158
 Richardson County, 39, 40, 147
 Richland, 58
 Richland Pct., 49
 Ridge, 58
 Rio Grande, 78
 Rio Jesus y Maria, 78, 146
 Rio Quivira, 78
 Rio San Pedro y San Pablo, 78
 Rivers, 56
 Riverside Tp., 50
 Riverton, 56
 Rivière des Emissourites, 74
 Rivière des Panis, 78
 Rivière la Coquille, 146
 Rivière la Fourche, 78
 Roca, 58
 Rock Bluffs, 110
 Rock Canyon, 116
 Rock County, 43
 Rock Creek, 90, 157
 Rock Creek Ranch, 67
 Rock Creek State Fish Hatchery, 70
 Rockfalls, 58, 155
 Rockfalls Tp., 48
 Rockford Tp., 48
 Rock Island Table, 112
 Rock Springs Creek, 91
 Rockton, 58
 Rockville, 58
 Rocky Hollow, 115
 Rope Creek, 92
 Rosebud Lake, 101
 Rose Creek, 89
 Rosedale Pct., 50
 Roselma Pct., 45
 Roubideaux Pct., 49, 140, 141, 157
 Round Grove Creek, 89
 Round Lake, 102
 Round-up Lake, 103, 150, 158
 Round Valley, 115
 Rowell Lake Rec. Grounds, 70
 Royal Tp., 45
 Rulo, 55
 Runningwater Pct., 48
 Runningwater River, 79
 Rush Creek, 89
 Rush Lake, 101
 Rushville, 57
 Ruskin, 54
 Russell Hill, 112
 Rustlers Hole, 117
 Rustlers Roost, 111, 159
 Rye Valley, 115
 Ryno Table, 112
- S
- Saddle Butte, 110, 150
 Saint Anne, 64
 Saint Charles, 64
 Saint Columbans, 64, 148, 159
 Saint Deroin, 55
 Saint James, 55
 Saint Joe, 55
 Saint Lawrence River, 83
 Saint Mary, 64, 66, 148, 158
 Saint Paul, 55
 Saint Peter, 55
 Saline County, 42, 157
 Salings Grove, 55
 Salt Basin, 116, 157
 Salt Creek, 122
 Saltillo, 62, 149
 Sandbeach Lake, 157
 Sandbeach Valley, 117
 Sand Bluffs, 110
 Sandburg, 58
 Sand Canyon, 116
 Sand Creek, 90, 150
 Sand Draw, 116
 Sand Flats, 116
 Sand Hill Region, 108, 150
 Sand Lake, 102
 Sandpudding Lake, 102, 148
 Sand Valley, 116
 Sandy Richards Lake, 155
 Sandy Richards Valley, 115
 San Lorenzo, 146
 Santee, 56, 155, 158
 Santee Agency, 69, 147
 Santee Bluffs, 110
 Santee Lake, 99
 Santee Tp., 51
 Sapa Creek, 87
 Sapa Hill, 112
 Sappa Tp., 47
 Saratoga, 61
 Sarben, 58
 Sardine Creek, 88, 156
 Saronville, 64, 158
 Sarpy County, 42, 146
 Saunders, 53
 Saunders County, 41, 43
 S. B. Lake, 103, 158
 Schlegel Creek, 86
 Schlegel Falls, 106
 Schoolcraft Pct., 51
 School Creek, 91, 158
 School Lake, 103
 School Marsh, 102
 Schuyler, 53
 Scotch Creek, 95
 Scotia, 62, 148
 Scotts Bluff, 111
 Scotts Bluff County, 43, 152
 Scotts Bluff National Monument, 70, 146
 Scotts Bluff Pass, 117
 Scout Creek, 91, 158
 Scull Lake, 104, 159

- Sears Falls, 105
 Sedgewick Draw, 157
 Seven Creeks, 90
 Seventeen-Mile Ranch, 68
 Seward, 58, 157
 Seward County, 39, 41, 43
 Sextorp, 59, 156
 Shady Lake, 101
 Shamrock Tp., 51, 148
Shaon pethonba wakti ite, 127, 145
 Sharon, 158
 Sharps Ranch Pct., 51, 52
 Sheep Creek, 88
 Sheep Hill, 112
 Shelby, 66
 Shell Creek, 89, 125, 126, 127, 156
 Shell Creek Pct., Tp., 47, 48, 155
 Shell Creek Terrace, 112
 Shell Lake, 102
 Sheridan, 54
 Sheridan County, 39
 Sheridan Pct., Tp., 46
 Sherman, 59, 157
 Sherman Barracks, 68
 Sherman County, 39
 Sherman Pct., Tp., 46
 Shields Tp., 47
 Shig Lake, 98
 Shiloh, 63, 148, 158
 Shinbone Valley, 115, 156
 Shingle Point, 112
Shishini ohe, 126
Shkon shkon tihe uzonke, 127, 145
 Shoemaker Island, 113
 Shoemakers Point, 55
 Shook Island, 113
 Shorter County, 43, 44
 Shotgun Lake, 159
 Signal Bluff, 110
 Signal Butte, 110
 Silver Creek (v.), 56, 57
 Silver Creek, 90, 97, 126, 156
 Silver Fish Creek, 97
 Silver Glen, 57
 Silver Lake, 102
 Silver Ridge, 57
 Silverthorn, 63
 Sioux, the name, 135-136
 Sioux County, 43
 Simla, 62
Snkpe ta wote Wakpa, 124, 144
 Sioux Creek, 95
 Sioux Lookout, 110, 119, 147
 Sixty-six Mountain, 111
 Skidi Creek, 95
 Skull Creek, 94, 156
 Skull Lake, 104, 159
 Skunk Creek, 87
 Skunk Lake, 100
 Sky Chief Springs, 106
 Sleepy Hollow, 116
 Sleepy Hollow Draw, 118, 159
 Slim Lake, 102
 Slough Creek, 91
 Smartville, 66
 Smith Falls, 106
 Smokestack Rock, 110
 Smyrna, 149, 158
 Snake Canyon, 115
 Snake Creek, 88, 126, 156
 Snake Falls, 106
 Snyder, 55
 Soak Creek, 92, 149
 Soap Creek, 92, 148, 159
 Soda Lake, 102, 156
 Soldier Canyon, 117
 Soldier Creek, 93
 Solitaire Lake, 104
 Solitary Tower, 110
 Solon, 158
 Somerset, 62
 Sonora Island, 113
 South Bend (v.), 57
 South Bend, 96, 150
 South Blackbird Creek, 123
 South Branch Pct., Tp., 47
 South Creek, 91
 South Divide Pct., 50
 South Muddy Flats, 117
 South Norfolk, 59, 156
 South Omaha, 59
 South Palmyra Pct., 52
 South Platte Pct., 50
 Southside, 57
 South Table, 112
 South Twin Lake, 104, 156
 South Valley Lake, 104
 Sowbelly Canyon, 117, 153
 Spade, 65
 Spade Valley, 116, 158
 Sparta, 61
 Spencer Creek, 91
 Spencer Park, 114
 Split Lake, 103, 150, 158
 Spoonbill Lake, 100
 Spoon Buttes, 128
 Spottedhorse Valley, 117
 Spottedtail Agency, 69, 147
 Spottedtail Creek, 86, 155
 Spottedtail Springs Creek, 91
 Springbank, 57
 Spring Canyon, 117
 Spring Creek, 91, 97, 123, 155
 Spring Creek Pct., 48
 Springdale Pct., 49
 Springfield, 57
 Spring Grove Tp., 48
 Spring Lake, 104, 155
 Spring Ranch, 157
 Spring Ranch (v.), 57
 Spring Ranch Tp., 51, 52
 Spring Valley, 117
 Springview, 57
 Springview Table, 108
 Spurgeon Valley, 118
 Square Lake, 102, 150
 Squaw Creek, 95, 97
 Squaw Lake, 104
 Squaw Mound, 110
 Squaws Tit, 109
 Squaw Valley, 117
 S. S. S. Lake, 103, 158
 Stage Hill, 112
 Stanley, 54, 149
 Stanton, 59
 Stanton County, 39, 41, 43
 Stanton Pct., Tp., 46
 Staplehurst, 62
 Star, 64, 159
 Star Creek, 95
 Steamboat Rock, 110, 150
 Steam Wagon Road, 67, 147, 158
 Steele City, 53
 Steele Creek, 96
 Steer Creek, 88
 Steinarnd Falls, 106
 Stephenson Lake, 99
 Sterling, 61

Stevensons Siding, 55
 Stinkingwater Creek, 90, 156
 Stink Lake, 104
 Stolley State Park, 70
 Stone Buttes, 110
 Stop Table, 111
 Storm Lake, 103, 157
 Storm Lake Pct., 48
 Stowe, 54
 Stump Lake, 101, 157
 Stumps Station, 55
 Success, 64
 Sugar Loaf, 110
 Sugar Loaf Pct., 49
 Sulphur Springs, 105
 Sun Creek, 95
 Sunfish Lake, 100
 Sunflower Flats, 115
 Sunflower Lake, 101
 Sunnyside Lake, 104
 Sunnyside Valley, 116
 Sunshine, 58
 Sunshine Bottom, 116, 157
 Sunshine Pct., 49
 Sunshine Valley, 118
 Superior, 58
 Surprise, 64
 Survey, 57
 Survey Valley, 116
 Sutton, 61
 Swabrow Valley, 118
 Swan Creek, 88
 Swan Lake, 100
 Swan Tp., 48
 Swedeburg, 159
 Swede Hills, 112
 Sweden, 148
 Sweetwater Lake, 102, 156
 Swenson Creek, 86
 Swiss Creek, 95, 159
 Sylvan Creek, 89

T

Table, 57
 Table Pct., 50
 Table Rock (v), 57
 Table Rock, 110, 156, 157
 Table Rock Pct., 49
 Taffe, 53
Tagehite, 125, 145
Tahazouka, 83
 Tamora, 158
 Tarnov, 148, 158
Tashmonge uzi ke, 125
Taspan hi bati ke, 125
 Tater Hill, 110
 Taylor County, 44
 Taylor Valley, 118
 T. Briggs Lake, 98
 Tecumseh, 119
 Teepee Creek, 93, 96, 155
 Tekamah Creek, 91, 157
 Tennessee Flats, 158
Tenuga sabe waite, 83
 Territory of Indiana, 35
 Territory of Louisiana, 35, 146
 Territory of Missouri, 35
 Territory of Nebraska, 36, 146
 Thayer County, 41, 43, 147
 Thayer Pct., Tp., 47
 Thedford, 62
 Thirty-one Lake, 103
 Thirty-six Lake, 106
 Thirty-two Mile Creek, 91, 156

Thirty-two Mile Ranch, 68
 Thomas County, 39
 Thompsons Ranch, 68
 Three-cornered Lake, 102
 Threemile Lake, 102, 156
 Three Stack Lake, 104
 Thunder Lake, 103, 157
 Thurston County, 41
Tiha hai ke, 127
 Timber Canyon, 115
 Timber Creek, 89, 157
 Tin Can Lake, 103
 Tioga, 119
 Tip Over Creek, 92
 Tipton Pct., 47
 Todd Valley, 108
 Tonic, 64
Towonnike, 147
Towon pezi, 128, 145, 155
Towon tanga, 128
Towon zinga, 128
 Tony Lake, 155
 Townsend Pct., 45
 Township A-F, 157
 Township 3, Range 36, 50
 Trail Canyon, 158
 Tree Canyon, 115, 157
 Tree Claim Lake, 103, 147, 158
 Treeplanters State, 38
 Triangle, 158
 Triangle Flats, 115, 156
 Triagua, 57
 Trouble, 64
 Trout Lake, 99, 100
 Troy, 149
 Trunk Butte, 110, 156
 Trunk Butte Creek, 91
Tskapirus Kitzu, 126, 145
 Tunnel Rock, 110
 Turkey Creek, 88, 150, 156
 Turkey Creek Pct., Tp., 48
 Turkey Track Lake, 103
 Turtle Creek, 156
 Twenty-One Lake, 103, 158
 Twin Buttes, 110
 Twin Lakes, 102
 Twin Mounds, 110
 Twin Sisters, 110
 Twomile Lake, 103
 Two Squaws Creek, 97

U

Ukithasonde ke, 123
 Ulysses, 53, 55
 Unadilla, 61
 Union Pct., Tp., 48, 49, 51, 52, 148
 University Hill, 111
 University Place, 63
 Upper Dugout Creek, 92
 Upper Hog Island Lake, 104
 Upper Twin Lake, 104
Umonhantonwon, 129
Unashta zinga, 129
Urutzareus, 85, 121
Uzata thon, 129

V

Vacoma, 56
 Valentine, 53, 147, 155
 Valentine State Fish Hatchery, 70
 Valley County, 42, 157
 Valley Grange, 64, 147, 159
 Valley Grange Pct., 52
 Valley Pct., Tp., 49, 157

- Valley View, 57
 Valparaiso, 58, 157
 Van Wyck, 53
 Venus, 58, 157
 Verdigris Creek, 90, 121
 Verdigris Tp., 47
 Verdigris Valley, 57
 Verdurette, 61
 Victoria Creek, 86
 Victoria Springs, 105
 Victoria Springs State Park, 70
 Vim, 64, 159
 Vine Island, 113
 Volcanic Ash Valley, 116, 157
 Voorhees Valley, 114
- W
- Waco, 61
Wagamun pezuta Wakpala, 125
 Wagon Tongue Creek, 92
 Wahoo, 56, 155
 Wahoo Creek, 89
 Walgreen Lake Rec. Grounds, 70
 Walnut Creek, 89, 156
 Walnut Grove, 156
 Wambaduzza Creek, 95
Wamnuha ota Wakpa, 84
 Walthill, 56, 155
 Warm Slough, 90, 150, 156
 Warren, 54
 Warsaw, 62, 148
Wase tu pezite, 121
 Washington County, 39, 40
 Washington Pct., Tp., 46
Wata tunga, 84
Watan thata i ke, 81
 Wate, 83
 Waterbury, 57
Waihutade ni oughthin ke, 85, 144
 Wauneta, 158
 Wauneta Falls, 106
 Wausa, 54
 Waverly, 65
 Wayne, 157
 Wayne County, 39
Wazi hanska Wakpala, 124
 Weaver Pct., 46, 147
 Webster County, 39, 41
 Webster Lake, 98
 Webster Pct., 46
 Weepingwater Creek, 156
 Weir-Lisco Pct., 45, 155
 Weitzel Pct., 45
 Well Canyon, 116
 Well Pct., 49
 West Cody Valley, 118
 West Cody Lake, 99
 West Cottonwood Lake, 104
 West County, 43, 44
 Western Pct., Tp., 50
 Westerville, 55
 West Hill Lake, 99
 West Lincoln, 59
 West Ogallala Pct., 52
 Westside Tp., 50
 West Table, 112
 West Union, 61
 West Water Canyon, 117
 Wet Spottedtail Creek, 90
 Wet Spottedtail Valley, 116
 Wheat Flats, 115
 Wheatland, 150
 Wheaton Island, 113
 Wheeler County, 39
 Whiskey Creek, 90, 91, 158
 Whiskey Run (c.p.), 67
 Whistle Creek, 94
 White Cap, 110
 White Clay Creek, 90, 156
 White Cliffs, 110
 White Cloud, 54
 White Creek, 150
 White Creek Basin, 150
 Whitehead Creek, 90, 157
 Whitehorse Creek, 86, 155
 Whitemans Creek, 96
 Whitemans Fork, 159
 White Paint Creek, 95
 White River, 90, 121
 White River Basin, 108
 Whitetail Creek, 87
 Whitewater Lake, 101, 156
 Whitewater Pct., 48
 Whitewater Valley, 117
 White Willow Lake, 101
 Whitten Valley, 118
 Whittier, 54, 149, 148
 Wickyville Swamp, 103
 Widow Preston Lake, 99
 Wiggle Creek, 90, 150, 156
 Wild Carrico Lake, 101
 Wildcat Canyon, 115
 Wildcat Creek, 87
 Wildcat Game Preserve, 91
 Wildcat Gulch, 156
 Wildcat Mountain, 108, 112
 Wildcat Ridge, 108
 Wildhorse Creek, 87
 Wildhorse Hill, 112
 Wildhorse Lake, 100
 Willow Creek, 89
 Willowdale Tp., 50
 Willow Grove Pct., 49
 Willow Island (c.p.), 68
 Willow Island, 113
 Willow Island Pct., 49
 Willow Island (v), 58
 Willow Lake, 101, 156
 Willow Lake Rec. Grounds, 70
 Willow Pct., Tp., 47
 Willow Valley, 115
 Windlass Lake, 102
 Windlass Lake, 104
 Windmill Valley, 116, 158
 Wind Springs, 105
 Windy Gap, 157
 Winnebago Agency, 69
 Winnebago Creek, 95
 Winnebago Island, 113
 Winnebago Pct., 51
 Winnetoon, 61
 Winter Quarters, 63, 146
 Winters Creek, 147
 Winters Springs, 105
Wokpom, 121
 Wolf Creek, 87
 Wolf Fork, 82
 Wolf Lake, 100
 Wolf River, 82
 Wood Creek, 157
 Wood Lake, 101
 Wood River, 89, 125
 Wood River Pct., Tp., 47
 Woodrow, 53
 Woodville Tp., 50
 Worms, 148, 159
 Wyeth Creek, 86, 146
 Wyman Creek, 86

Y-Z

Yale, 63
Yankee Creek, 95
Yankee Hill, 112
Yankee Hill P. O., 57
Yankee Pct., 51
Yankton, 69
Yellow Banks, 110, 157
Yellow River, 75
York, 59
York County, 42

Yuca Valley, 115
Yutan, 54
Zabe tanke, 126
Zanmusa it thon, 129
Zero Tp., 51
Zimmerman Springs, 105
Zion, 57
Zurich, 66
Zuzeca Wakpala, 126
Zyba, 65, 159

