The
Language of the
Mississagas
OF SKATCHOG.

BY
A. F. CHAMBERLAIN.
THE LANGUAGE

OF THE

Mississaga Indians

OF SKŪGOG.

A Contribution to the Linguistics of the Algonkian Tribes of Canada.

BY

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"Language is a solemn thing; it grows out of life—out
of its agonies and ecstasies, its wants and its weariness.
Every language is a temple, in which the soul of those who
speak it is enshrined."
—Oliver Wendell Holmes.

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TO HIS PARENTS
THE AUTHOR
INSCRIBES THIS ESSAY.
PREFACE.

In his essay on "American Languages, and Why we Should Study Them," Dr. D. G. Brinton has so ably pleaded their cause, that this attempt at the study of one of the Algonkian dialects needs scarce an excuse, except for the failings it may possess. It is intended to form part of a more ambitious undertaking—"The History of the Mississagas"—on which the writer has been for some years past engaged, and which he hopes before long to publish.

The writer begs to acknowledge his indebtedness to Auzozhay, Náwigćkôké, Osâwânémi'kî, and other Mississagas, who have contributed to preserve what little is herein contained of the speech and legends of their people.

He also desires to take this opportunity of thanking, for many favors shown him in the past, Mr. James Bain, Jr., Chief Librarian of the Public Library, Toronto, and Mr. J. C. Pilling, of the Bureau of Ethnology, Washington, D. C. To the former he wishes to express his appreciation of his kindness in permitting him to take a copy of the Toronto Mississaga MS., and to the latter he desires to return thanks for the very kind manner in which he placed at the disposal of the writer the proofsheets of that portion of his "Algonkian Bibliography," now in press, before publication. The writer desires also to testify to the kindly interest taken in the labors of fellow-investigators, by Dr. Brinton, whose works have been a fertile source of inspiration, and to thank Sir Daniel Wilson, President of Toronto University, and Dr. Franz Boas, of Clark University, for the encouragement they have afforded him in the study of American peoples and languages.

Submitted as a thesis for the degree of Doctor of Philosophy in the Department of Anthropology in Clark University, Worcester, Mass.
THE LANGUAGE
OF THE
MISSISSAGA INDIANS OF ŠKŪGOG.

The name "Mississaga," which is also preserved in many place-names
in the Province of Ontario, takes us back to the Indians who, as early as
the year 1648, are described as dwelling around the mouth of the river
"Mississagué." At that comparatively early period they are noticed as
distinct from the Saulteurs, Ouchibous, Nouquets, Marameg, Achilyouans
and Amikouas, all Algonkian tribes of the northern shores of Lakes Huron
and Superior (see Rel. des Jésuites, 1648, p. 62; 1670-71, pp. 25, 31).

In common with other lake tribes the Mississagas seem to have suffered
much from the incursions of the warlike Iroquois, who made themselves
the terror of the Algonkians of that region. During the early years of
the eighteenth century they advanced gradually eastward and southward,
taking possession of much of what is now the Province of Ontario, not,
however, without many a fierce and bloody fight with their hereditary
foes, the savage Iroquois. And tradition points out as the battle-ground
of these two great and typical American races spot upon spot between
the Thousand Islands and the waters of Lake Huron. Their chief settle-
ments in Ontario were on the banks of the River Credit, near York (now
Toronto), and on the islands and shores of the Bay of Quinte. From
these, as the European colonists advanced, they gradually retreated, being
located by the Government on land specially reserved for them in various
parts of the country (see Journ. of Amer. Folk-Lore, Vol. i, p. 150).

As is evident from the Journal of the Rev. Peter Jones, the Mississagas
were acquainted with the advantages of Škūgog island, and some of them
dwelt there, long before the establishment of the Indian reservation by
the Government. Under date of May 3, 1827, he records a visit to the
"Indians about Schoogog Lake," and relates how they destroyed two
barrels of whisky which had been brought amongst them by the traders;
and, in December of the same year, he mentions receiving "a pleasing
account of the Christian deportment of these Indians." In April, 1828,
he describes the encampment of some one hundred Indians "about a
mile and a half from Schoogog Lake," and mentions the fact that "the
Schoogog Indians have no reserves of lands, and are consequently wholly
dependent on Government or some benevolent Society for a grant. Now, instead of Government applying to the original proprietors of the soil for land, they (the natives) have to pray to their great father the King for a place to lay their bones in. The success of the school that had been established, and the desire of the Indian women “to be instructed in the habits of the white women,” together with the good results from the services in the “bass-wood chapel,” are referred to. In 1829 a new log school-house was built, and we are informed also that “the number of Indians here, old and young, is 150. They occupy nine bark wigwams. The fire is made in the centre and the families sit or lie around it. Each person occupies his or her place without the intrusion of the other members of the lodge.” In after years it would appear that the Indians around SKUGOG Lake gradually merged themselves with the other bands of Mississugas and OTCIPWEC (see Jones’ Journal, pp. 81, 145, 254, 385. etc.) at Mud Lake and Lake Simcoe. So these are not the Indians considered in this essay.

At Balsam Lake, in the township of Bexley, Victoria county, Ontario, for a number of years previous to 1843, there had been living a small band of Mississugas on a Government reservation of some 1200 acres, only 200 of which, however, were under cultivation. At that time we learn of them “their village contains twelve houses, a barn and a commodious school-house, in which divine service is performed by a resident Methodist missionary. But within the present year (1843) these Indians, having become dissatisfied with the climate and the quality of the land at the Balsam Lake, have purchased six hundred acres on the banks of Lake Scugog, to be paid out of their share of their annuity, and are making preparations for removing from their former settlement. Their improvements will be sold for their benefit. Their reason for removing evinces their desire to advance in the pursuit of agriculture” (Chief Crane, in CPPWAY, LIFE, p. 213). In 1844, at the period of their removal to SKUGOG Island, the Balsam Lake Mississugas numbered 96. From the CENSUS of CANADA we learn that in 1837-8 they numbered but 61, of whom 13 were of school age. At this time their property consisted of eight log houses and a school-house. By 1880 the tribe had decreased in numbers to 42, and the following report is made by the Indian agent: “The chief and one or two other families are industrious and cultivate land and raise fair crops. Several members are addicted to drunkenness and live in idleness. There is no school-house on the reserve [the former one not having been replaced]. ‘The tribe ought to be removed to Rice or Mud Lake’ (REP. OF Supt. OF Ind. AFFAIRS, 1889).

In 1884 the agent reports: “The number of the tribe is 43, an increase of two. Of the 800 acres possessed by the Indians, some 400 are leased to white men for the benefit of the tribe. Of the remaining 400 some 340 are cleared, of which about 230 are in a fair state of cultivation.” Since this time the tribe has remained practically stationary as regards population and progress.
The information contained in the following pages was procured by the writer during a prolonged visit to the island in August, 1888, and has been added to by subsequent inquiries.

The Mississagas of Skügog live upon Skügog Island, about a mile from the post-office of Skügog. The island, now connected by a causeway with the southern shore of the lake, lies opposite the town of Port Perry, in the county of Ontario. From that town the Indian village can be reached by a drive of some eight miles along a road which runs along the central elevated ridge of the island, and gives one a fine view of Port Perry and the surrounding district. The only landing place, as one approaches it by water, is in a sort of marsh where the boats belonging to the Indians are stowed away. At the time of the writer's visit some four or five canoes were lying about, of which all but one were hollowed out of logs, the edges being about half an inch thick and the work done rather neatly. The other was the style of canoe used now by white men and probably had been procured from the latter. The paddles were not in the boats but lay under the trees in front of the owners' houses.

By means of a winding path of about an eighth of a mile the village, situated on the higher ground, is reached. It consists of nine log houses and one frame dwelling stretched along the north side of the road at unequal distances from it and from one another. Between the houses, and back of them, are the farmlands of the Indians, and around them a few fruit-trees, berry-bushes, etc. The first house reached on coming from Port Perry by the road is that of Mr. Marsden (Ośawánimi'ki), an intelligent Indian who had formerly been a school-teacher amongst his people. His family were very bright-looking and attentive. The next is that of John Bolin (O'gimábiní'ci) and his wife Susan (Náwigickóké); the latter has the reputation of being the most intelligent woman in the tribe and the former is a nephew of Nógen, the Mud Lake Indian chief whom Mrs. Moodie has noticed in her Roughing It in the Bush. Farther on are the houses of McCew, Marsden, Jr., and Elliott, who claims to be the oldest settler on the island. At the other end of the village live Isaac Johnson (whose farm is considered the best), Chief Johnson, and his brother Chauncey, who seems to be really the ruling spirit of the tribe.

The Indian land, consisting of some 400 acres, has somewhat the shape of a V, the houses occupying the broad part. Some of the land across the road, which belongs to the Indians, is leased to white men, as indeed is some of the rest also. The white men would fain possess all the Indians' land, as it is said to be excellent. That the Skügog Indians have not made the best of farmers, a glance at their fields and crops suffices to show. The thistles, weeds, and other evidences of inattention to proper methods of cultivation were but too visible. Still, the farms of Isaac Johnson and John Bolin are not by any means to be despised. There did not seem to be any dividing fences between the lots, or even between the various crops. Back of the cultivated land is the common pasture, where graze the live stock belonging to the village. John Bolin, on the
occasion of the writer's first visit to his house, was engaged in forging a
new point for a tooth belonging to his reaping machine, which lay in the
very, good-looking barn which stands upon his farm. His wife was
delighted when shown how to work properly the sewing-machine which
she had received from the Dominion Government. Of all the houses
visited that of the Bolins was perhaps the neatest and most attractive.

The first visit paid was to the house of Chief Johnson, who was absent
at the time. There were present his wife (an aged woman), his niece,
three girls, aged seventeen, thirteen, seven respectively, and a boy of
fourteen. From the chief's wife not much information was obtained, as
she spoke nothing but Indian, as did also the young squaws. From the
niece of Chief Johnson, however, a considerable vocabulary was obtained,
together with items of a general character. From Mrs. Susan Bolin, who
was next visited, the most valuable information, consisting of lists of
words, songs, legends, folk-lore, and notes of the history, habits, etc., of
her people, was obtained. John Bolin and Mr. Marsden also helped
with the vocabulary. Mr. Marsden said that his people had lived upon
the island for over fifty years, and Mrs. Bolin made the following state-
ment: "The Indians have been acquainted with Skügog Island for over
a hundred years. My grandfather, who died when he was about eighty,
told me of it. At first there were only two settlers, who were brothers-
in-law. One was named Gwingwi, and belonged to the wá'bigén (clay)
ódó'ázm (totem); the other was Nikà (wild-goose) of the atlk (elk)
totem. They came to the mouth of the Lindsay river in search of game,
and finding plenty on the island, settled upon it, and some of their
descendants still live there."

In 1828 we find Rev. Peter Jones mentioning as present at the meeting
in the chapel at Skügog: "John Goose, aged forty, Sarah, his wife,
aged thirty-five;" "Sally Queenguish, aged five months;" "Peter
Queenguish, aged one year, son of widow Queenguish." There is also
mention of Brother C. Goose, an Indian exhorter, in the same year. Mrs.
Bolin has been married twice; her first husband's name was Goose, and
she is still called familiarly "Mrs. Goose."

Other than the descendants of the two men above mentioned, the
people at Skügog, as already stated, chiefly came from Balsam Lake.
The chief and his brother are from there. Mrs. Isaac Johnson is of the
Chippewas of Rama. Mrs. Bolin's husband, John, belonged to the
tribe at Mud Lake. She says that her grandfather told her that a few of
the Skügog tribe were the descendants of some Indians who came from
the United States, possibly from Long Island (?). Her first husband and
herself were probably originally of the Mud Lake stock. She spent the
early years of her life amongst the French traders around Lake Simcoe,
and finding plenty on the island, settled upon it, and some of their
descendants still live there."

* An engraving of this barn is to be found at p. 209 of Rev. E. R. Young's By Canoe
and Dog Train among the Cree and Saulteaux Indians, Toronto, 1890.
knew Mrs. Moodie quite well, and had often camped on the Moodie farm when a child. She remembered "Handsome Jack," her husband's uncle, and had heard of the frog-eating story told of him by Mrs. Moodie. Mrs. Bolin claims to be over sixty-five years of age, and the people around have many stories to tell of her activity. She is said to have walked over 100 miles from a farm in Muskoka to Skügog, driving two cattle before her. She has had three children, one of whom only is now living. Her memory is very good, and her knowledge of the history of her people considerable. She can speak English, French, and her mother-tongue, and can read but not write. The information obtained from her was procured with great care and discrimination, and its accuracy may be relied upon.

The Indians at Skügog are all, nominally at least, Christians, and a large proportion of them habitually attend the village church, which is served generally from the Port Perry Methodist Church, the Indians belonging to that religious persuasion.

The chief of the Skügog Mississagas, at the time of their settlement in 1844, was named Crane. The latter died about twenty-seven years ago, and Chief Johnson, the present head of the tribe, is his successor, who will doubtless leave the office to his brother, who is now in reality the leading spirit of the settlement (see also Journal of Amer. Folk-Lore, i, 150-160).

The general character of the language of the Mississagas of Skügog may be described under the following heads:

I. PHONETICS.

The vowel sounds of the Mississagas are:

a as in English hard.
ä " " father.
å " " law.
e " " pen.
ê " " fresh (but more strongly uttered).
ë " " there.
i " " pin.
ï " " pique.
o " " not.
ô " " note.
u " " luck.
û like oo in English door.
ë between the u in ruin and the final vowel of German haben or English flower.
äü as in the New England cow.
iü as in English new (not nü).

In his Ojibwese Grammar (p. 2) Bishop Baraga makes the following:
statement: "There are only four vowels in the Otchipwe language, namely, a, e, i, o. This language has no u. These letters have invariably the same sounds: a as in father, e as in met, i as in pin, o as in note. And there are no exceptions."

These remarks, it is quite evident, cannot apply to the Mississaga, which certainly does possess a u and other vowel sounds not recognized by Baraga, although they are by Wilson.

The consonantal sounds are:

k as in English 'king.
g " " go.
c as 'sh in 'shine.
j as j in French 'jour.
tc as ch in English church.
dj as j in English judge.
t as in English ton.
d " " do.
s " " son.
z " " zone.
p as in English pin.
b " " but.
v " " vok.
m as in English man.
n " " no.
ng " " sing.
y as in English ye.
w " " win.

On the whole, the consonantal sounds of the Mississaga seem to agree better with those of Cuq's Nipissing than with those of Baraga's Otchipwē.

Consonants: p, b, v; m, w; d, t; n; ng; g, k; s, tc (as ch in English church), c (as sh in English show), z (as in English zone), j (as in French jour), dj (as j in English judge), y (as in English year).

II. PRONUNCIATION.

The exact reproduction of the actual pronunciation of many of the American Indians is a matter of considerable difficulty. Even where the vowel and consonantal sounds are comparatively simple, a variation in the utterance of the same word by the same individual on different occasions has been frequently noticed, and certain letters fail to be clearly distinguished from certain others. These facts the writer had repeatedly called to his attention while at Skūgog. The principal substitutions were: 
Reference to the vocabulary will show that these substitutions occur very frequently, and the fact of their existence has been noted by Baraga, Cuoq and Wilson as regards Otcipwé and Nipissing.

Consonants.

\[
\begin{align*}
b &= p. \\
d &= t. \\
g &= k. \\
n &= nn. \\
s &= s-s, z. \\
c &= tc = j = dj = s. \\
y &= i-. \\
w &= ü-. \\
ng &= ng-g. \\
\end{align*}
\]

The consonantal substitutions are more far-reaching than the vocalic, and there seems to be a tendency to sound a letter as b, t, k, when final, and as p, d, g when between vowels, or vice versa. This fact can be seen from a glance at the vocabulary, and has been already noted by Baraga, and seems more thoroughgoing in his dialect of the Otcipwé than it is in Mississaga.

A few examples may be given to illustrate these vowel and consonant substitutions:

- Alder = etô'p; etô'b.
- God = kîtcî me'ñidû.
- And = teč; dec.
- God = gicemmanițû.
- Animal = awë'ssi; awë'si.
- Great = kîtcî; gîtcî; kî'tečî; gîtcê.
- Berry = mîn; mîn.
- I = nîn; nîn; nên.
- Child = â'binô'djî; â'pinô'tcî.
- Stick = mîtâg; mûtîk.
- God = kîtcî mânîtû (or mânițû).
- Wildcat = pîjû; pîcîtû.

III. Accent and Syllabification.

The state of our knowledge of Algonkian languages, with respect to these two particulars, is very imperfect. From the writer’s own observation, he is inclined to regard both of these as subject to not a little variation, seemingly at the caprice of the speaker. That the accent should be upon the root in the case of disyllables seems reasonably to be expected, but this is by no means always the case. Nor does there appear to be any
absolute rule for the accentuation of polysyllables. The real character of
the division of the words into syllables is indicated as far as possible by
the phonetic alphabet which the writer has used, but it by no means fol-
low that he has recorded the words in the exact way in which all (or,
perhaps, even most) of the Indians would pronounce them. In per-
haps the majority of dissyllables the stress is so evenly distributed
that there is practically no accent, and, in like manner, a long word may
be so uttered that only one clearly marked accent can be detected.

IV. Grammar and Syntax.

With respect to these, the Mississaga corresponds very closely to the
Otcipwé and Nipissing, and its fundamental principles, being those com-
mon to these and other Algonkian dialects, need no special discussion
here, as the vocabulary is self-explanatory.

V. Vocabulary.

The words in the vocabulary obtained at Skūgog correspond in general
to those of the Nipissing and Otcipwé, but there are not a few which differ
from these and may be held to be, in part, marks of a separate dialect.

As examples of words which do not admit of a ready explanation upon
comparison with Otcipwé or Nipissing, the following may be cited:

- Pāniskagwē, always. Kwatād, log.
- Atejgēn, crayon. Aibi'gănūb, mother.
- Węșągę, elm bark. Gebiș'nwēs, mother.
- Nāsákwenigen, gate. Sasi'nibicing, swallow.
- Sā'kiteg, wick.

In quite a number of instances the Skūgog Mississaga, in the case of
derivative nouns, seems to prefer a longer form, or often a shorter, than
the Nipissing or Otcipwé. Thus:

<table>
<thead>
<tr>
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<th>Nipissing</th>
<th>Otcipwé</th>
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<tbody>
<tr>
<td>Chimney</td>
<td>pōťowádjiκen</td>
<td>potowagan</td>
<td>bodowān</td>
</tr>
<tr>
<td>Earring</td>
<td>nābicābicen</td>
<td>nabiceon</td>
<td>nabishebison</td>
</tr>
<tr>
<td>Roof</td>
<td>opūkwen</td>
<td>apakwan</td>
<td>apakōdjigan</td>
</tr>
</tbody>
</table>

Sometimes a Skūgog word will receive a better explanation when the
(corresponding word in the Toronto MS. is adduced. For example, the
Nipissing mewija (Otcipwé mēwija, mēwinja) does not resemble the
Skūgog word for "ago," mē'nwicē, so much as does the menouizac
("formerly") of the Toronto MS. And in several instances in which
the Skūgog vocabulary disagrees with Nipissing and Otcipwé the dis-
agreement is confirmed by the Toronto MS. For other points reference
must be had to the discussions of the various words in the vocabulary
itself.
There are many questions bound up with what may be termed the psychology of language, which the writer has had occasion to examine in connection with his investigations amongst the Mississagas. The principal are the following:

A. Onomatopoeia.—The part which onomatopoeia plays in the origin and development of language has been much discussed. The words to which onomatopoeic origin can be assigned, in the language of the Mississagas of Skūgog, are not so numerous as one might at first be led to suppose. But the vocabulary does not contain a very large percentage of those words for which such an origin might be suspected. The principal onomatopoeic words are:

- Dindō'si, jay.
- Cícip, duck.
- Cícigwē, rattlesnake.
- Kākakī, raven.
- Kōkōkō, screech-owl.

In connection with onomatopoeias the remarks of Sir Daniel Wilson (*Preh. Man*, ii, p. 365) are worthy of careful attention, in that they serve to illustrate how the same sound may be interpreted differently by different minds.

B. Enantiosemia.—The theory advanced by Dr. Carl Abel regarding the "Gegensinn der Urworte," or the denoting by primitive man of the "A" and the "not-A," by the same word, has gained considerable currency, and should receive, especially in America, a searching investigation. The vocabulary of the Mississaga does not show, as far as the writer is able to perceive, traces of this primitive combinatory process, nor does his examination of the various Algonkian languages lead him to believe that it prevails to any appreciable extent in the strict sense of the term.

C. The same may be said of the theory put forward by the distinguished psychologist, Prof. Wundt, who seems inclined to maintain that the words referring to things or actions in the immediate environment of the speaker, required less muscular action, and were consequently shorter than those which related to more distant objects or actions.

D. Onomatography, Sematology, etc.—The investigation of the real meaning and primitive signification of names (both proper and common) in the Algonkian languages is a subject to which the writer has devoted some little attention, and as the words are fully discussed with regard to these in the vocabulary it is necessary only to make a few general remarks here. The peculiar nature of the American names of animals, etc., is too well known to need illustration at any great length. A few examples of the various classes may be given:

1. Proper name of man: Ō'gimābinēc, "chief bird."

2. Proper name of woman: Nāwigčōkē, "sun iů centre of sky."
2. Names of natural phenomena:
Rainbow, ötegwá’niibi’sen, “he covers the rain.”
Milky way, nā’mépakwe’bikemfitōwet, “the sturgeon stirs up the lake of heaven with his nose and makes the water ‘rily.’”
Eclipse, nibō’ki’zis, “dead sun.”
Moon, dē’bi’ki’zis, “night sun.”

3. Names applied to other peoples:
Iroquois, nā’tōwē, “snake.”
American, kfcii mō’komen, “big knife.”

4. Names of places:
Lake Simcoe, écúni‘ong, “place of calling.”
Lake Superior, oticpwē kfcigā’ming, “big water of the Otcipwē.”

5. Names of seasons, days, etc.:
Spring, minō’kēmi, “good water.”
Sunday, ánimí’e g’ciket, “worship day.”

6. Names of parts of the body:
Toes, nū’binókweniston, “they run in rotation.”

7. Names of indigenous animals, birds, insects, fish, etc.:
Rabbit, wāpēs, “the little white one.”
Insect, mnítōc, “petty deity.”
Minnow, gigō’sens, “little fish.”
Moose, mōns, “the eater” (?).
Pike, kínochēc, “the pointed or long” (?).
Raccoon, āssibēn, “the oyster eater.”
Swan, wābī’si, “the white bird.”

8. Names of indigenous trees, plants, etc.:
Ash (black), wisā’gēk, “it is bitter.”
Bulrush, enōkeńēck, “mat plant.”
Corn, menda’mín, “grain of mysterious origin.”
Cranberry, meskēgamin, “marsh fruit.”
Currants (wild), amf’kominūk, “beaver berries.”
Maple, ánina’šik, “the tree.”
Strawberry, ōtē’min, “heart fruit.”

9. Names of implements, etc.:
Axe, wakākwet, “crooked stick.”
Chisel, écken, “horn.”
Hammer,  peki’tigen,  "the striker."
Shot,  ci’cibawins,  "little duck ball."

10. Words relating to abstractions and conditions of mind, feeling, etc.:  
Deaf,  kū’bū’cö,  "the ears are stopped."
Glad, I am,  ninbapíndem,  "I laugh in my thoughts."
Heaven,  i’cëming,  "on high."

11. Names of animals, etc., introduced by the European settlers:  
Horse,  papa’djikogci,  "it has one hoof."
Cat,  kàdjekëns,  "little glutton."

12. Names of non-indigenous fruits, plants:  
Carrot,  òsā’wetci’s,  "yellow turnip."
Oats,  wàpà’djikó’cimí’djin,  "horse food."
Wheat,  pakwè’cikenèck,  "bread herb."

13. Names of articles of dress, food, etc., introduced by the whites:  
Bead,  manitù’minis,  "seed of mysterious origin."
Blanket,  wàpì’tá’yën,  "white skin."
Cloth,  máñitowà’gin,  "mysterious skin."
Bread,  pek’wè’e’gëns,  "that from which pieces are cut off."
Shirt,  pepék’wë’yen,  "thin skin."

Many analogies of thought between the Mississaga and languages of the Old World might be pointed out, as in the case of the words for "gooseberry" and "cranberry," to say nothing of others less apparent. The Indian in nicknaming his wife Omintzmì’nìnc, "his bad old woman," trenches upon a ground familiar to students of European linguistics. The examples of name-giving, contained in the vocabulary of the Skúgog Mississagas, fully justify the encomiums passed upon that characteristic of many American languages by distinguished students of philology at home and abroad.

E. Word-Forming and Composition.—The facility with which words are formed and combined in the Algonkian languages is easily seen from a glance at a text or a vocabulary. The method of procedure varies from the simple juxtaposition of words, as in German, English, or Chinese, to complicated agglutination and word decapitation. The use of certain suffixes, such as -kàn, -gëm (instrumental) and -wìn (abstract quality), is very extensive. A peculiarity of the Mississaga, and of other than Algonkian languages of America, is the possession of large numbers of radical suffixes and affixes, i.e., roots which have no independent existence as words, but take the place of the real words in composition. In some few cases the real words and the radical affixes are the same or are closely related; these radical suffixes are often subject to loss of a portion
of their letters. Another peculiarity of the language is the fact that certain words, the names of the parts of the body, for example, must always be accompanied by the pronominal prefix. The importance of this last characteristic is dwelt upon by Prof. Max Müller (Natural Religion, 1888, pp. 314, 315), who cites an interesting fact regarding the Mohawk language to illustrate his point.

In some of the Algonkian languages, more so in Nipissing than in Mississaga, there seems to be at the present day a marked tendency towards the use of diminutives, especially in animal names, the older and shorter word being dropped. The following examples will serve to illustrate the foregoing remarks:

A. Composition and Word Formation.—

1. Simple juxtaposition: Ötë'min (his heart fruit) = strawberry.
   Amö pi'mitë (bee grease) = bee's-wax.
   Osă'we pinë'ci (it is yellow bird) = canary
   Ma'nitù' minis (mysterious seed) = bead.
   Kitci mâñitù (great spirit) = God.

2. With Bindevocal: Mëskëgamin (marsh fruit) = cranberry.
   Amëkomin (beaver berry) = wild currant.

3. With Elision of part of components:
   Anë'nicëp (the duck) = black duck.
   Osă'ó'në (yellow money) = gold.
   Më'tikwâ'ken (wood shoe) = shoe.

B. Composition with Radical Suffixes.—Some of the principal of these radical suffixes and affixes, whose use is illustrated in the Mississaga vocabulary, are:

- mic, tree shrub;
- iä'yën, skin, fur;
- sek, manufactured wood;
- ek, plant, herb;
- cî, si, bird, flying creature;
- ñ'ë̄tik, wà'tik, plant, stem;
- ñak, hundred;
- (w)âbô, liquid;
- këmi, water (body of);
- wîkô'pimic, bass-wood tree.
- wàpô'iayën, blanket.
- napä'isëk, board.
- ñô'kenaek, burrush.
- wàwàtasi', firefly.
- mëskëgwà'ik, tamarack.
- ningô'twak, one hundred.
- ičû'tëwâ'bô, whisky.
- mïño'këmi, springtime.

Other examples might be cited, but, for instances of the more complicated word-building, reference may be made to the words ear-ting, horse, king-fisher, lamp, looking-glass, milky way, rainbow, toes. Some of these radical suffixes have a very distant resemblance to the radical words in use to denote the same idea, and a certain number of radical words agree exactly with the suffixes, but the greater number have no independent existence. There is no possible connection, for example, between the radical nîpi, “water,” and the radical suffixes -këmi and (w)â'bô. But
our knowledge of the whole field of Algonkian linguistics is not such as to enable us to speak with certainty regarding the ultimate origin of these radical suffixes.

C. The very wide use and extended signification of the suffix -gen, -ken is seen from the following examples:

- Bell, gîtô'aken.
- Hammer, pëkikigen.
- Book, màsinâ'igen.
- Marsh, tôto'gen.
- Bread, pëkwê'cigen.
- Plate, ônâ'gen.
- Crayon, atícigen.
- Pipe, òpwâ'gen.
- Gun, packi'siken.
- Torch, wawâ'gen.

D. The following will serve to illustrate the formation of diminutives and deterioratives:

- Calf, pi'djikins; from pi'djiki, cow.
- Clam, es(es)sens; "es, oyster.
- Creek, sî'bic; "sî'pi, river.
- Dog, ãnimù'c; "[ãnum, dog], radical obsolete.
- Girl, ekwa'sens; "ekwa, woman.
- Gull (young), gâyôckons; "gâyôck, gull.
- Insect, mànitôc; "mànitô, spirit.
- Minnow, gîgô'sens; "[gîgô, fish], radical obsolete.

While, as a rule, the order of the components of a word appears to be the same in Mississaga, Otipwe, Nipissing, etc., still there are some cases of difference. For example:

<table>
<thead>
<tr>
<th>English</th>
<th>Mississaga</th>
<th>Otipwe</th>
<th>Cree</th>
</tr>
</thead>
<tbody>
<tr>
<td>End of the earth, àki kîckog</td>
<td>gi-kîckwa-kiwan</td>
<td>wâwi-oskan</td>
<td></td>
</tr>
<tr>
<td>Egg-shell, ôke'na'né (its bone egg)</td>
<td>wâwi-oskan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As a curious instance of the way in which the Indians coin words, and of the strange combinations which might occur in the vocabularies of those who are not at all acquainted with the language which they record, the writer wishes to mention the following experience of his own. While at Sûkog he happened to ask an Indian what the Mississaga word for "honey-comb" was, and he received the astonishing answer: âmô pînôkwen, i.e., "bee comb," and a further question elicited the equally remarkable âmô sîshâkwêt pînôkwen, "bee sugar comb." This is worth record as a jeu d'esprit sauvage. No doubt this enterprising Indian could have accomplished much more in the same line.

The influence of French and English upon the Algonkian languages may be estimated from the following loan-words in the Mississaga:

- ômû'stê, bottle, = French, bouteille (?).
- bôtin, button, = English, button.
- câgnoc, Englishman, = French, anglais (?).
- nâ'panê, flour, = "le farine."
sénipzn, ribbon = "du ruban (?).
kïkù, hog = "cochon (?).

The change of accent in certain other words may perhaps be ascribed to European influence.

The only other loan-word occurring in the vocabulary is öwictó'iyâ, "blacksmith," which is of Iroquois origin.

While they are not in all cases to be regarded as the source of the words introduced into the English language in America, reference may be had to the Mississaga and cognate dialects for the explanation of the etymologies of the following:

- Manito, manitou, see mânîtô, spirit.
- Maskinonge, máskinô'ncë, maskinonge.
- Moccasin, ömëkkësin, his shoe.
- Moose, mûns, moose.
- Mowkowk, mëkkë, box.
- Muskeg, mëskëg, swamp.
- Squaw, ekwë, woman.
- Totem, öddë'dem, his totem.
- Wigwam, wí'kiwâm, house.
- Woodchuck, ötcig, fisher.

The words taken into the French language of Canada, the origin of which is illustrated by the Mississaga, are:

- Achigane (bass),  see ácîgën (bass).
- Manitou (spirit), mántô (spirit).
- Maskeg (marsh), mëskëg (swamp).
- Maskinongé, máskinô'ncë.
- Micouane, émîkwen (spoon).
- Micouenne, önâ'gen (plate).
- Ouragan (plate, dish), pakâ'ins (hazel-nut).
- Sagamité (porridge), kîtcigî'mîtë (it is hot).

While at Skûgog, the writer made several efforts to learn whether a "child language" existed, which was different from the ordinary speech. He was successful in obtaining but two words of this class, viz.:

tôtë, father.
dõdõ, mother.

Mr. Salt furnished him with two others:

- num-na, sweet.
- tup-pe-ta, greasy.

There do exist, no doubt, many more such words, and the writer hopes again to investigate this interesting department of linguistics (see *Amer. Anthrop.*, iii, p. 238).

As further indicating the relation in which, phonetically and grammatically, the Mississaga of Skûgog stands to the Nipissing of Cuoq and the Otcipwë of Baraga the following may be cited:
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Again,</td>
<td>mì'nawê.</td>
<td>mì'nawê.</td>
</tr>
<tr>
<td>Ago,</td>
<td>më'nwicê.</td>
<td>mëwi(n)ja</td>
</tr>
<tr>
<td>All,</td>
<td>kikânne.</td>
<td>kakina.</td>
</tr>
<tr>
<td>Animal,</td>
<td>awê'si.</td>
<td>awessî.</td>
</tr>
<tr>
<td>Aunt (my),</td>
<td>nínû'êô.</td>
<td>nínoshe.</td>
</tr>
<tr>
<td>Away,</td>
<td>nwisâ.</td>
<td>awiasa.</td>
</tr>
<tr>
<td>Bat,</td>
<td>Òôkwenâ'dji.</td>
<td>papakwanâdji</td>
</tr>
<tr>
<td>Beard,</td>
<td>misâkwôdôn</td>
<td>misakoton.</td>
</tr>
<tr>
<td>Beautiful,</td>
<td>kwenô'djiwen</td>
<td>kwenatchiwan</td>
</tr>
<tr>
<td>Bottle,</td>
<td>ômû'atê.</td>
<td>obîdai.</td>
</tr>
<tr>
<td>Boy,</td>
<td>âplnô'îci.</td>
<td>abinodîjî (child)</td>
</tr>
<tr>
<td>Brother (my younger),</td>
<td>nisse'mez.</td>
<td>nishime.</td>
</tr>
<tr>
<td>Chickadee,</td>
<td>gi'djikone'ci.</td>
<td>nkîntîkîtkanéinicjî.</td>
</tr>
<tr>
<td>Chimney,</td>
<td>potôwadjiken</td>
<td>potawan.</td>
</tr>
<tr>
<td>Chipmunk,</td>
<td>ogwîngwis.</td>
<td>akwingos.</td>
</tr>
<tr>
<td>Claw,</td>
<td>-ékonc.</td>
<td>-shkanjî.</td>
</tr>
<tr>
<td>Coal,</td>
<td>kikêdkjê.</td>
<td>akakanjê.</td>
</tr>
<tr>
<td>Deer,</td>
<td>wâwâswgwez.</td>
<td>wawackéci.</td>
</tr>
<tr>
<td>Dive,</td>
<td>krô'ki.</td>
<td>koki.</td>
</tr>
<tr>
<td>Dog,</td>
<td>ânîmû'ê.</td>
<td>animoc.</td>
</tr>
<tr>
<td>Eagle,</td>
<td>migi'zi.</td>
<td>mikîzi.</td>
</tr>
<tr>
<td>Earring,</td>
<td>nâ'bîcâbicen.</td>
<td>nâbîcâbicen.</td>
</tr>
</tbody>
</table>

(Miss. nawa = Nip. /nawate/).
(Miss. mëna = Nip. and Otc. më-).
(Miss. kkikî = Nip. kkikî, Otc. kaki). (Nipissing word is probably a diminutive).
(Miss. -cî = Nip. -cîn).  
(Miss. n = Nip. a, Otc. â).
(Miss. -dji = Nip. -teénjî, Otc. -dji).  
(Miss. -ikwô = Nip. -ako).  
(Miss. -îcí = Nip. -teenenjî, Otc. -îjî).  
(Miss. -is = Nip. -ens, Otc. -ens).
Earth,  Mississaga,  
aké,  aki,
Englishman,  aganeca,
Evening,  onagoc,
Eyes (my), nick'w'ikun,
Fireplace,  niskinjikun,
Foot (my), potawâdji'ken,
Fox,  nisit,
Frying-pan,  wagwân,
Ghost,  sáakokwâgan,
Girl,  otiitcagowan,
Grape,  ikwesens,
Grass,  cowimin,
Gull,  jomin,
Handkerchief,  ekmaw-sens,
Handkerchief,  ekwê'mín,
(for neck),  mance'c'k,
Hatchet,  gâyôck,
Hemlock,  mûcwo,
Hog,  ikwesens,
Horse,  cowimin,
In,  mânîtôc,
Insect,  manjeck,
Iron-wood,  mûnîpâ,
Jay,  dindë'sî,
Lamp-wick,  sî'kîteg.
<table>
<thead>
<tr>
<th>English</th>
<th>Ojibwe</th>
<th>English</th>
<th>Ojibwe</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light</td>
<td>wā'akwō'nį́</td>
<td>wasakone</td>
<td>wassakone</td>
<td>(Miss. kwō'nį́ = Nip. and Otec. -kone).</td>
</tr>
<tr>
<td>Moccasin</td>
<td>omūkesin</td>
<td>omakisin</td>
<td>omakisin</td>
<td>(Miss. u = Otec. and Nip. a; Miss. ŋ = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Mouse</td>
<td>wāwāb'e'kwēnō'dį́</td>
<td>wawabikonoteji</td>
<td>wawabikonojdi</td>
<td>(Miss. -di = Nip. -ojeji).</td>
</tr>
<tr>
<td>Much</td>
<td>ni'pǐwa</td>
<td>nibǐna</td>
<td>nibǐna</td>
<td>(Miss. n = Nip. wį́).</td>
</tr>
<tr>
<td>Neck (his)</td>
<td>̣òkw-refresh</td>
<td>okwigan</td>
<td>okwōgan</td>
<td>(Miss. ù = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Nettle</td>
<td>mesēnus</td>
<td>manzan</td>
<td>manzan</td>
<td>(Miss. ò = Nip. and Otec. ę̌).</td>
</tr>
<tr>
<td>One</td>
<td>pē'cį́k</td>
<td>peį́k</td>
<td>peį́k</td>
<td>(Miss. -į́k = Nip. and Otec. -ų̌k).</td>
</tr>
<tr>
<td>Paddle (n.)</td>
<td>ābwē̌</td>
<td>ābwē̌</td>
<td>abį̌</td>
<td>(Miss. wį́nǐ = Nip. and Otec. onį̌).</td>
</tr>
<tr>
<td>Portage (n.)</td>
<td>wā'nį̌genn</td>
<td>onikam</td>
<td>onikam</td>
<td>(Miss. k = Nip. and Otec. a; kwa = ko).</td>
</tr>
<tr>
<td>Prairie</td>
<td>meskwań̌c</td>
<td>mackote</td>
<td>mackote</td>
<td>(Miss. ŋ = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Rabbit</td>
<td>wāpūs</td>
<td>wābōs</td>
<td>wābōs</td>
<td>(Miss. s = Nip. and Otec. s).</td>
</tr>
<tr>
<td>Ribbon</td>
<td>sńǐpe(n)</td>
<td>denǐbād</td>
<td>denǐbād</td>
<td>(Otec. d).</td>
</tr>
<tr>
<td>Rock</td>
<td>̣öčį̌plįk</td>
<td>ciwitāgan</td>
<td>ciwitāgan</td>
<td>(Otec. čį̌ = Otec. čį̌).</td>
</tr>
<tr>
<td>Salt</td>
<td>sį̌nā'vę̌g</td>
<td>manadhjenǐc</td>
<td>manadhjenǐc</td>
<td>(Miss. š = Nip. e, Otec. -ǐš).</td>
</tr>
<tr>
<td>Sheep</td>
<td>manǐkā'nǐc</td>
<td>makǐsin</td>
<td>makǐsin</td>
<td>(Miss. s = Nip. and Otec. s).</td>
</tr>
<tr>
<td>Shoe (moccasin)</td>
<td>mōkē̌sın</td>
<td>-šihmē̌</td>
<td>-šihmē̌</td>
<td>(Miss. ŋ = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Sister</td>
<td>-čį̌ně</td>
<td>-čǐně</td>
<td>-čǐně</td>
<td>(Miss. ŋ = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Snow</td>
<td>kūn</td>
<td>kon</td>
<td>kon</td>
<td>(Otec. ę̌).</td>
</tr>
<tr>
<td>Spider</td>
<td>esēpikāⁿćǐ</td>
<td>assabikeshi</td>
<td>assabikeshi</td>
<td>(Miss. a = Nip. é; Miss. k = Nip. a,</td>
</tr>
<tr>
<td>Thread</td>
<td>sāsēzēb</td>
<td>assabab</td>
<td>assabab</td>
<td>(difference in termination).</td>
</tr>
<tr>
<td>Tobacco</td>
<td>sōme</td>
<td>sę̌nāniwi</td>
<td>sę̌nāniwi</td>
<td>(Miss. ŋ = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Tongue</td>
<td>-denā'nǐǔ</td>
<td>namę̌gos</td>
<td>namę̌gos</td>
<td>(Miss. ŋ = Otec. ħ̌).</td>
</tr>
<tr>
<td>Trout</td>
<td>namę̌gos</td>
<td>namę̌gos</td>
<td>namę̌gos</td>
<td>(Miss. ŋ = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Warm</td>
<td>̣gēō'tē̌</td>
<td>klį̌jäte</td>
<td>klį̌jäte</td>
<td>(Miss. ŋ̌e = Nip. and Otec. ŋ).</td>
</tr>
<tr>
<td>Wascel</td>
<td>cingūs</td>
<td>cingošě</td>
<td>cingošě</td>
<td>(Miss. ŋ̌e = Otec. ħ̌).</td>
</tr>
<tr>
<td>Winter</td>
<td>pipō'tę̌</td>
<td>pipon</td>
<td>pipon</td>
<td>(Miss. ŋ̌e = Otec. ħ̌).</td>
</tr>
<tr>
<td>Yes</td>
<td>ę̌</td>
<td>eh</td>
<td>ę̌</td>
<td>(Miss. ŋ̌e = Otec. ħ̌).</td>
</tr>
</tbody>
</table>
The above are the principal points which the writer has considered in his study of the Mississaga. The vocabulary has, as far as possible, been made etymological, and the meanings of all proper names have been examined. For comparison with cognate dialects the following works have been consulted:

**Cuoq, J. A.** *Lexique de la Langue Algonquienne.* Montréal, 1886. Where "Cuoq" is referred to, this book is meant, and where the "Nipissing" dialect is cited, the language of this dictionary is intended.

**Barraga, R. R. Bishop.** *A Theoretical and Practical Grammar of the Ojibpwe Language,* etc. A second edition, etc. Montreal, 1878.

**---**

**Lacombe, Le Révérend Père Alb.** *Dictionnaire de la Langue des Cris.* Montréal, 1874. Where "Lacombe" is quoted, or the "Cree" language referred to, this book is meant.

**Wilson, Rev. E. F.** *The Ojibway Language.* A Manual for Missionaries, etc. Toronto, 1874. Where "Wilson" is cited, this book is meant.


**Tims, Rev. J. W.** *Grammar and Dictionary of the Blackfoot Language in the Dominion of Canada.* London [1889]. This is the authority for "Blackfoot" words.

**Vocabulary of the Language of the Mississagas of Skûgog, obtained in August, 1888, at Skûgog Island.**

A.

**Afternoon,** gi-ickwenôkwe (from the prefix gi-, "past;" the radical ickwe, "after," and nawi'kwe, "soon").

**Again,** mi'nawa; mi'nawe (this word is probably composed of the particle mi, and nawê = Nipissing nawaate, "plus").

**Ago (a long while),** mêt'niwice (etymology?).

**Alder,** etô'p; etô'b (the cognate Cree *atupip* seems derived from *Angry (are you angry?),* gi'nickâ'.
25

from the radical *w*ak, "crooked," and the radical suffix -*akwet," "made of wood, stick;" -*akwet is probably from radical *ak," "of wood, wood," with suffix).

B.

Back, *ôpìkwên* ("his back;" *ô-, "his," and radical *pìkwên, "back").

Bad, *mâwi; mâ'nâtê* (properly "ugly, deformed," from the radical *mâ'n* with verbal suffix).

Bad, *kâwìn nîcê* ("not good").

Bag, *mêskimut* (etymology?).

Ball (bullet) *ânwî* (in Nipissing this word has the more primitive meaning, "arrow").

Balsam (*Abies balsamea*), *ânînôdek* (Cuoq derives the corresponding Nipissing word *ininandâk* from the radical *inin, "vrai, naturel," and the radical suffix -*andâk*, applied to the "foliage and branches" of evergreen trees. This etymology is a good one).

Bark, *wâ'nagek* (in Mississaga this word is applied to all barks except birch bark, as is also Cree *wayânek*, the corresponding word. In Baraga's *Otcpwi* -*wanagek* means "cedar bark").

Barley (no name in use).

Barrel, *mâ'nukâ'êk* (from *mâkuk, "box," and the suffix -*êk*, signifying "boxful").

Bass (black), *ákîkêw* (Lacombe, p. 707, attempts a rapprochement of *Otcpwi* achîgâna, "bass," and *ajgâna, "sock, foot-rag;" probably from the shape of the fish).

Basswood tree (*Tilia Americana*), *wîkô'pimic* (from *wîkôp, "basswood," and -*mîc*, suffix, "tree;" the radical of *wîkôp* is *kôp,*
I

Bat, obukwenadji (the Nipissing pakuwateneg is said by Cuq to be a contraction of pakuwana pene
eneg, "l'oiseau incertain qui va au hasard," the radical of the first part being pakuwana, "at hazard, aimlessly." The corresponding Otcipwé word is papaikwinadji, Cree apakkwatits. Cuq's etymology is doubtful).

Bead, mänitu'mins ("seed of mysterious origin;" from mänitu, "something mysterious," and mins, "seed, or grain." Mrs. Bolin said that when the Indians first saw beads they held them to be of supernatural origin. See Coru).

Bean, miskō'issimin (possibly from mikko = miska, "it is red;" odik, "his navel;" min, "seed;" ò is Bidevocal).

Bear, mûkwa (etymology?).

Bear. Great (constellation), òticig (named after the "fisher" or pêcan, òticig).

Beard, mân'kwodò’n ("he has hairs at his mouth;" from the radicals misak [pl. of mins], "hairs," and òdò'n, "his mouth").

Beat (to strike), kapâkitz (pâkitz, "he strikes;" from an onomatopoic radical pak, "to strike;" kò is a prefix. See Cuq. p. 135, note).

Beautiful, ow'kwendo'djiwe; kwendo'djijwan ("it is beautiful;" from the radical kwendojì, expressing the idea of "beautiful, beauty;" ò is prefix, -we suffix).

Beaver, amik (etymology?).

Bee, amó (etymology?).

Beehive, amó i'kamik; amó wi'kamik ("bee house;" amó, "bee," and wi'kamik, "house").

Beech tree, acawémic (from ácawé', and the radical suffix -mic, "tree;" in Otcipwé the beechnut is called ajawcemín. The tree name probably comes from ácawé', "it is angular," referring to its nuts or fruit).

Bee, miskó'tci's ("red turnip;" miskó, "it is red," and tci, "turnip").

Bell, gitôôcken (-ken is instrumental suffix; the radical is seen in Cree kitou, "it makes a sound."

Birch bark, wigwes (etymology?).

Birch-bark canoe, wigwes (it is worthy of note that wigwes of itself signifies "canoe," "tree," "bark").

Birch-bark dish, nockâcigen (this name is applied to a birch-bark dish used in winnowing rice. In Cuq's Nipissing nockâdijen means a "sieve." The word comes from nokka, the radical of the verb nin nockâdijen, "I winnow." Gen is instrumental suffix, here = "dish").

Birch tree, wigwes (etymology?).

Birch tree, wi'nishik (in Baraga's Otcipwé and Cuq's Nipissing wi'nishik means a "wild cherry tree," "mérisier." That the Mississaga signification is not entirely arbitrary is shown by the fact that Cuq gives as a derivative of wiokos, "bouleau," the word wiokwasimij, "cerisier").

Bird, pinéc'ci (diminutive from root piné).

Black, makatewe ("it is black;" from the radical mákate, "black," -we verbal suffix).

Blackmik, owitéi'iyya (this loan-word, which occurs in several
Algonkian dialects, is borrowed from the Iroquois. Cuq refers the Nipissing awictou to the Iroquois awictionii, "ouvrier en fer".

Blanket, wápo'í-á'yen ("white skin;" from the radical wóp or wáb, "white," and the radical suffix -á'yen, "skin.

Block (of wood), kúskúc (probably from root cognate with Nipissing radical, kíck, to "cut").

Blood, mskwí (this is very closely related to the radical miskwá, or miskó, "red").

Blue, ocáwáske ("it is blue;" a derivative from the root ocáwe, "green").

Bluebird, ocáwákópiné'cí ("bluebird;" ocáwekó, "blue," and piné'cí, "bird").

Blueberry, mìn; mìn (this word, besides the special signification of "blueberry," has also the general meaning of "fruit, berry, grain," etc.)

Board, napáks k (from the root napak, "flat, flattened;" -sek is a suffix signifying "wood in a manufactured state").

Boat (canoe), témàn (etymology?).

Body, ni-i-á ("my body;" ni- is poss. pref. of first person; the radical is í). A "book" is a third person prefix; the radical is kén.

Book, másiin-i-gen (a derivative of the radical másiiní, "painted, engraved, written, etc., through the verb másiinítge, "to draw, to write;" -gen is instrumental suffix. A "book" is "that upon which something is drawn or written").

Bottle, ómú'áte (probably this and the corresponding omodai of Baraga’s Otcipwë are but derivatives of the French boutille. through óbú or óbùde).

Bow, mitiqwá' (the etymology of this word is uncertain; the first part appears to be mitiq, "stick, wood").

Boz, mékèk (etymology?).

Boy, ápinó'tcí (i.e., "child," q. v.).

Boy kwisens (this is probably a derivative by the diminutive -ens, of a form kówáis; of which etymology?).

Boy, ókwi'wis (this appears to be an individual's peculiar pronunciation of the previous word; it was so pronounced by the chief's niece).

Branch (of tree), átkwén (the radical is álik, which is a suffix signifying "wood, tree, stick;" -én, suffix).

Bread, pekwá'cigen (this word is derived, through the verb pekwi'cige, "to cut pieces off anything with a knife," from the radical pekwe, "a bit, a piece." The Indians called bread pekwe'cigen, "that from which pieces are cut off," because they first saw loaves of bread when being cut. The suffix -gen is here used in one of its widest senses = "thing." In Cree pekwejigán has the meaning also of "bit, morceau").

Bring, nin pitó'n ("I bring;" the radical is pi = "come").

Brother, ni'djík'we ("he is my friend;" from ni "my," and djík'we, "he is friend;" the radical is djí., "friend").

Brother (elder), nissá'ye ("my elder brother;" ni = "my;" the radical is sít'ye, "elder brother").

Brother (younger), nissé'me ("my
younger brother;" ni = "my;" the radical is sè'me, "younger brother").

Brother-in-law, ni'tà ("my brother-in-law;" ni = "my;" the radical is tì, "brother-in-law, friend").

Bullet, ânwi (see Ball).

Bullfrog, pêpîka dîndè (this seems to signify "flea frog," from pêpî, "flea," and dîndè, "frog". Cuq gives for "toad," in Nipissing, papikomukakì and papikomurinde, of like signification. See Toad).

Bulrush, ènôkènèck ("mat plant;" from ènôken, "a mat," and the radical suffix -èck, "plant;" so called because used to make mats).

Burdock, òsàkatalâweg ("sticky thing.") The first part of this word is probably misheard for bòsak. Compare Otcipwê bassako-ninda'n, "my hands are sticky").

Butterfly, mamângwé (etymology?).

Button, bêtn (the English word "button").

C.

Cake, pêkwê'cikçns ("little loaf;" -ons is diminutive suffix. See Bread).

Calf, pî'djikins ("little cow;" -ins is diminutive suffix).

Canary-bird, ôsà'wepine'cì (from ôsà'wè, "it is yellow," and pinè'cì, "bird").

Canoe, ôtémà'n ("his canoe;" ô is third person prefix).

Canoe (birch-bark), wigwés (etymology?).

Carrot, ôsà'wéte'cìs (from ôsà'wè, "it is yellow," and te'cì, "turnip").

Cat, kâdişkèns (probably "the little glutton;" compare Nipissing kajake, "to eat gluttonously;" -ns diminutive suffix).

Caterpillar, mìsïns (see Nettle).

Cedar (Thuja occidentalis), ki'jik (etymology?).

Cherry, okwâm'ìm (probably "maggot fruit;" from okwâ, "maggot," and mìm, "fruit").

Cherry tree (black), okwâm'ìc (probably "maggot fruit;" from okwâm'ìm, "maggot," and mìn, "fruit").

Cherry (Choke-), see Choke-cherry.

Chickadee (Parus atricapillus), gi'dîjîkô ('the corresponding Nipissing word is kitcikôtekânieunjì, and kitci is reduplicated).

Chief, ôk'ìmà' (etymology?).

Chief (great), gi'tci ôk'ìmà'.

Chief (little), ôk'ìmà'ns (-ns is a diminutive suffix).

Child, â'bïno'dji; â'pînôtê (Cuq derives the corresponding Nipissing term abinotcenj, through an obsolete form, abenôtë, from the root âbe, "man."). He states, also, that while word abinotcenj is applied to a child [of either sex] below the age of puberty, abenôtë was restricted to the meaning of "male child." It is interesting to find the Mississagas using â'bïnô'tê for "boy." Cuq's etymology of the word is open to some doubt).

Chimney, pô'tòwàdijkîn (derived from the radical pô'tòwa, "to make a fire;" -ken is instrumental suffix. The corresponding terms in Otcipwê and Nipissing are bòda-wân, potowagan).

Chin, ôtâmîkën ("his jaw;" ô is third person prefix; the radical is tômîken, "jaw," in which the radical -ken, "bone," is probably contained).
'Chipmunk, ogwìggwis; gitc-og-wìggwis (gitc = "large").

Chisel, 6kem (literally "horn," out of which material "chisels" were made).

Choke-cherry, osèwà'min (etymology? Baraga has sìswì'min, "a kind of wild cherry;" the last component is mìn, "fruit").

Church, asemi'ami'kamik ("worship house;" from the radicals â'nami, "worship," and wì'kamik, "house").

City, gicii ôdà'ne ("great town").

Clam, âsens; âsens (diminutive from the radical es, as, "oyster, shell," with the suffix -ens).

Claw, òchòncig ("his claws;" from the radical ôhòn, "claw, nail").

Clay, wàb'bigin (probably from the root wìth, "white," with the suffix of agent, -mèn).

Cloth, mávisò-wà'gin (literally "mysterious skin," or "skin of supernatural origin;" from mâni'to, "mysterious, supernatural," and radical suffix -uw'gin, "the skin of a large animal.") The Indians gave this name to the cloth which they obtained from the Europeans. Compare the word for "bead".

Cloth (gray), wàb'bigin (from the radical wìth, "white," and the radical suffix -uw'gin, "skin").

Cloth (red) miskwà'gin (from the radical misk-, "red," and the radical suffix -uw'gin, "skin").

Cloth (white), wàpisik'gin (from "wàpisik, "it is white," and the radical suffix -uw'gin, "skin").

Cloud, anàkìew ("it is cloudy").

Coal (a), eèkàjikje (etymology?).

Coal oil, pìmítì ("grease").

Cold, ki'zin ("it is cold").

Comb, pinôkwen (Cuq thinks that the corresponding Nipissing pin-awà'n, signifies literally "abat-poux," from the roots pin, "to fall," and äka, "louse." This derivation is very doubtful. Lacombe connects the Cree pinakik-kañi, "comb," with the radical pin, "tomber en pièces, être menu, fin," which seems more reasonable).

Come, ûndás ("[come] here;" probably the same as the Nipissing ondaje, "here," which is derived by Cuq from oon, "ce, ceci," and daje = toje, a local adverb. If this etymology be correct, the ûn of the Mississauga is more primitive than the on- of the Nipissing word).

Cook, tobiów ("he cooks;" "he makes ready for eating").

Copper, ò'sawa'bik ("yellow metal;" from ò'sìwe, "it is yellow," and the radical suffix -uwa'bik, "metal, mineral").

Corn, mendà'min (probably "grain of mysterious origin," mendë, "admirable, merveilleux," and min, "grain").

Corn soup. mendà'min-à'bo (the root suffix -u'bo signifies "liquor, liquid").

Cow, èkwa pi'djiki ("woman ox").

Cranberry, meskégamin ("marsh-berry;" from meskig, "swamp, marsh," and min, "fruit, berry.") The etymological meaning recalls the dialectic English "fen-berry," for the same fruit.

Crane, sesa'gi (etymology?).

Crust, nàbikwà'gin (this word properly signifies "anything worn on, or suspended from, the neck."
The radicals are nábí, "suspended, hanging from," and -kwaː'gen, suffix = "neck").

Crawfish, ácágáči; ócágáči (this word is probably derived from the adverb radical ácē, "backwards," through the word ácage. "to move backwards." This calls to mind the famous French definition of the crustacean).

Crayon (colored), atisigăn (genus is instrumental suffix; compare Ocitpē odāsiga, "dye-stuff"); Cree atisiga, "teindre," and atisun, "il est teinté").

Crayon box, mūkuka'ēn (see barrel).

Creek, sįbic. (derived from sibį or sįpį, "river"); -ic is a diminutive suffix with somewhat of a deteriorative force).

Crow, ondék (etymology?).

Currants (black wild), amikominųk ("beaver's berries"; "from amik. "beaver," and min. "berry;"

-uk is plural suffix. The currants are so called from the fact that the beavers like the berries).

Dance. nimi ("he dances;") from the radical nim, which expresses the idea in "to dance").

Dance (fire), wā'bsnuñ (').

Daughter, ninču' ("my daughter;" from nínt = ninu, "my," and the radical án, "daughter." In Ni-pissing the diminutive -anis is sometimes used instead of an. In Ocitpē, according to Baraga, the primitive -an occurs only in the third person odānān, "his grown-up daughter," the word used with the first person being nindāniss. The Mississaga of Skügog has the older form).

Daughter-in-law, nissim ("my daughter-in-law;" ni, "my," and radical sim, "daughter-in-law").

Day, gi'jik (properly the time during which the sun is above the horizon; Etymology?).

Day, gi'ciget ("it is day;" -et is verbal suffix).

Deaf, kā'kibi'cį ("the ears are stopped;" kį, verbal prefix; kā, radical signifying "shut, closed," and cį radical suffix = "ear").

Death, nibo'win (formed from the radical nībo', "to die," with the suffix -oin, "state, condition," used to form abstract nouns from neuter verbs).

Deer, wā'wacgęcį; wāwāszgwez (etymology?).

Deer tallow, māskwadji pį'miti ("frozen grease:" from māskwadje, "it is frozen," and pį'miti, "grease;" māskwadje is from the radical māskę, "stiff, firm").

Déluge, kimōcka'cį (with this expression the word, kį'cį is generally understood, the meaning being "the water has risen above, or covers the earth;" kį is a verbal affix, properly relating to the "past," and the radical is mōckan, "the water keeps rising;" from the more primitive mōrke, "to rise;" -onk is local suffix).

Devil, mācći mánițu ("bad supernatural being:" mācći, "bad").

Devil, māčji mēndū (a variation of pronunciation of the previous word).

Dées, nipō'.

"Dipper" (the), ōtcig; 6'tcig ("the fisher of pēkan").
Disc (for winnowing), nökte'sen 
(-sen is instrumental suffix; the radical is nökte, "to winnow, to sieve").

Dive (e. vet.), kikëk ("he dived"); ki is verbal tense prefix; the radical is këk, "to dive".

Diver (species of water fowl), cingbib (etymology?).

Dog, šinimicë (a diminutive of the radical šiim, now obsolete in Mississaga, but still subsisting in Nipissing as a term of reproach; "ear," perhaps connected with Mississaga, radical bis (etymology?).

Diner, Drum, Drink (e. vet.), Dow, Drum, Dwk (out some of the eastern Algonkian dialects. The Cree retains the word in the form atin).

Door, ickwàndem (this seems to be a derivative from the root ick- wand, which still survives, beside ickwændem, in Nipissing, with the sense of "door").

Drink (e.), minikwë.

Drum, tawë'gen (etymology?).

Drum, miskkwa'kik ("wooden kettle"); from miskik, "wood." and sëkik, "kettle." Compare Cree miiskwastik (etymology?).

Duck, cicip (in some Algonkian dialects this word seems to mean "water fowl" in general. It is probably of onomatopoeic origin).

Duck (black), ani'nicip (derived from ani'ni or îni'ni, and cicip. "duck.") Cuq derives the corresponding Nipissing ini'nicib from ini, "vrai, par excellence," and cicib, "duck." The word signifies, therefore, "the duck").

Dumb, kawin kî'gitoossi ("he is dumb," literally "he does not speak"); from kawin, "not," the radical kîgi, "to speak," and -si, negative suffix).

Dying, nibô' ("he is dying").

E.

Eagle, migi'zi; migi'ssi (this word seems to terminate in the suffix -si = "bird." The signification may be "the fighting bird.") Compare Otcipwë nin migas, "I fight").

Eagle (bald-headed), amigigikwání (etymology?).

Ear, nûk'wek ("my ear"); nî = "my;" the radical is tû'wek, "ear." perhaps connected with Nipissing lhek, "it is open").

Ear of corn (e.), tî'djikwa'tik mendà'min (literally "one ear, or spike of corn," from pâ'djik = pë'cik, "one," and -wë'tik, radical suffix signifying "plant, stick," and mendà'min, "corn").

Early, gi'gicëp ("early in the morning;" the word contains the radical cęp = "this morning").

Earring, nâ'bicâbëe (a derivative from the radical nà'ti, "hanging, suspended," and the radical suffix -rë, "ear," with a suffix. The Nipissing has a simpler form. nàbicen; the Otcipwë is nabischebësen).

Earth (terra et solus), âkë : âkî.

Eat (e.), mi'djin.

Eclipse (of sun or moon), nibô'ki'zis ("the star is dead").

Eclipse, ago'cîtégwi'we (etymology? But the radical is probably agwoc = "cover." Compare Otcipwë agawatesk'awa. "I cover him with my shadow").

Eel, pimis'i (possibly so named from the "oil" extracted from this fish: compare pî'milë, "grease").

Egg, wà'we (a rapprochement between Cree wà'we, "egg," and wà'we, "round" = Nipissing wà'we, seems possible).
Egg, wa'wen (this word is properly the plural of a root wa'ce. In Mississaga both this and the form wa'we, resembling Cree wa'si, are in use. The Nipissing has the plural form. In Otpiwpé only the plural form, wa'ce, is in use, but in the singular sense).

Eggs, wa'wenen (this is an extended plural to the word wa'wen, itself a plural. The Otpiwpé has wa'mon). This recalls such plurals as "cherubims" in English).

Eggshell, okénawé (this word seems to be composed of okén, "its bone," and wa'lwe, "egg.") Compare the Cree wiwisbikan, "egg-shell ").

Egg (white of), wi'pawen (from the radical wi'p or wi'b, "white," and wi'lwe, "egg ").

Egg (yolk of), miskwa'wen (from the radical miske, "red," and wi'lwe, "egg ").

Egg yolk, uniskewi (this word was heard only once; it is another derivative from the same root, the 5-being pronominal).

Eight, icwáswí: cwáswí (there appears in Otpiwpé another form, nikswiiswe, which helps to explain this word. The first component appears to be ni'swi, "three," which, in composition, can assume the forms. ni'o or niwe; the suffix is -aswi. According to Cuoq this last, which properly signifies "number" in the general sense, has in the compound numerals the meaning "five," the number par excellence. "Eight" would be 3 + 5).

Eighty, icswási misi'ne; cwá'si misi'ne ("eight tens;") misi'ne = French "dizaine").

Elk, atik (etymology?).
"it is evening," from otîk,""en arrière"").

Eyes, nickinjikun ("my eyes": ni- is possessive prefix and -ún plural suffix, the radical being kixinjik, "eye").

Eyes (my), nicke'sikun (this form of the word was heard once).

Prayer begins, Kîcî mànitû ṣeqem-nink, literally, "Great supernatural being up above").

Father-in-law, nissinis ("my father-in-law": ni- is pronounal, the radical being sinis).

Feather, mîgwen (etymology?).

Fence, mîtjiken; mîtciken (-ken seems to be suffix. Cuq inclines to derive the Nipissing mitcikan from mitcî, which translates the à même in such expressions as "à même la terre." because the pieces of wood which compose the "fence" are "plantées horizontalement à même la terre." This is very doubtful).

Field, gitîgen ("it is planted:" from nin gitîge, "I plant, put in the ground"); -gen, suffix).

Fifty, nà'nenìnânë ("five tens:" from nin, "five," and mîtjike).

File, sîsîbôjigèn ("that with which one sharpens;" the radical is sîsîbôj, which expresses the idea "to sharpen;"); -gen is instrumental suffix).

Fine (adj.), minî; minò.

Fine day, minû gitîgen ("it is a fine day; the weather is fine").

Fire, iskô'tk (this word differs somewhat from the Nipissing iskote and the Otciwê ishkote, but is evidently from the same radical).

Fire, wà'wà'niq (I build a fire").

Fireflies, wà'wà'siwiweg (-weg is plural suffix. Cuq would derive the Nipissing wàwà'siwi, "firefly," from the verb wàwàtwe, "il fait des éclairs," which leads back to the more primitive root wàtwe, "a flash of light in the darkness." The -si in this word is a radical suffix.
signifying "bird, or flying creature." So the literal meaning of "nā'onen" would seem to be "I makes-flashes flying creature").

Fireplace, pō'ōwādʃiˈken (derived through the verb pō'ōwādʒi, from the radical verb (nin) pō'ōwē, "I make a fire"); -ken is suffix of instrumentality. The Nipissing and Očipewē have the simpler forms pō'ōwēn and bodawēn.

Fire tree, sɪŋ'ō'b (etymology?).

Firewood, mį̓či.

Fişher (Martes Canadensis),  قوله; ocities; őtęg (ia.Cdn. French pēkan).

Fish hook, mį̓šskę̃n (this word is probably from a radical mį̓gę, the signification of which is uncertain; -ken is instrumental suffix).

Fishing line, őtadʒiˈken (properly a "trolling line"); derived from the verb nin őtadʒiˈken, "I fish with a trolling-line," which from the roots seen in Očipewē adįj- wadən, "I catch it with a hook;" Nipissing kōke, "pêcher à la ligne").

Fishing net, ęsh (Lacombe derives' the cognate Cree ayapyiʃ from ayak, "quantité, succession, grand nombre, succession d'objets").

Fishing rod, wāwabanēhénak (derived from the verb wāwabanēhə, "to fish," and the radical suffix -əh, "something of wood, a 'stick'").

Fish spear, on̓it.

Fist, nā'onen (etymology?):

Flesh, wī'ı-yəs ("his flesh"); wī- is a rarely used pronominal prefix of the third person; the radical is ı-yəs).

Flour, nā'pané! (this word is the form which the French la fariné has assumed in Mississaga. The Nipissing has napani, which, however, is used only in the plural form napaniːak. Cuq says that in the old manuscripts of the missionaries the form la farinaak, which clinches the etymology, is found).

Fly (house): õ'ōjì.

Foot, niz̓e' trzymać ("my foot;" the radical is zíć).

Forty, ni̊mitā'né ("four tens"); from n̓i'cin, "four," which in composition sometimes assumes the form ni, and mita'né, "ten, dizaine").

Four, ní'win (etymology?).

Fox bird, ą'nekk; ąnek.

Fox, wą́gč̓̓e: wą́g̓w̓č̓̓ (etymology?).

Frenchman, wà̃mitg̓č̓̓ci (the etymology of this word is uncertain. Mrs. Boîn thought that it meant "he carries a trunk or box," and stated that it was evidently given to the early French traders. This derivation would make the radical of the word the same as the Nipissing mítkowac, "box, trunk," composed of mitk, "wood," and əc, "hollow." Another etymology makes the word signify "boat builders.")

The Cree is wəməst̓s̓̓ʔs̓s̓̓uus; the prefix wə- = "he who").

Friend, nít̓a ("my friend;" the radical is tô, "friend, brother in-law").

Frog, omukəki (etymology? Possibly a diminutive from a root ṭəg, by the suffix -ąc).
Frying pan, sásëkó'kwén (etymology? The corresponding verb is nin sásëkó'kwé, "I fry." The Otcipwé word is sásëkó'kwéni'gán, Nipissing sásëkó'kwén, Cree sásëkí'kwén. These words seem to contain the radical sás, which probably denotes the noise made in frying. Cuq gives as the radical of the Nipissing sasikan, "what is left of lard after melting," sasi, which he considers onomatopoeic. Compare also the Cree sásipíme, "he reduces to grease by boiling").

Prying pan, sásëkó'kwén (diminutive of ekwá, "woman").

Girl, ekwá'lsis (diminutive of ekwá, "woman").

Girl, ekwá'lsens (diminutive of ekwá, "woman").

Girl, ekwé'lsens (diminutive of ekwé, "woman").

(These three words are all derivatives from the same radical, ekwá or ekwé, by the diminutive suffixes -sis, -sens).

Gice (to), mic; mic.

Glud, nin bápińá'n dém ("I am glad."). The word is derived from the radical bap, "to laugh," and the verb seen in Otcipwé, nindí'nandám, "I think;" so that it literally signifies "I laugh thinking").

Glowe, mindjiká'wen (etymology? Perhaps the first component is mindjí, "tied, bound").

Gicicó, micí; mic.

Goos, kíči má'ní'te ("great supernatural being").

Goo, kíči má'ní'íú.

Goo, kíči má'ní'ę.

Goo, gicémání'íú (the last three are variants in pronunciation of the first).

Goo (see Saviour).

Gold, osíčó'niš ("yellow money;" derived from osí'we, "it is yellow," and co'niš, "money, silver").

Good, oníčí'ns ("it is good;" the radical is má; - is pronominal prefix, and -s is verbal suffix).

Good, oníčí'ce ("he is good." See the previous word).

Goose, obíčé'si (this corresponds to the uhpisheké'se wóná of Wilson. Baraga has obíjashkési, "a kind of gray wild goose").

Goose (wild), niká' (etymology?)

Gooseberry, cábó'mín ("the piercing fruit," so called from its spines.)
The radicals are cībī, “piercing through,” and mīn, “fruit berry.” The German Stacheldere offers itself for comparison. One of the Indians at Skūgog said that the word meant “look-through fruit,” probably a “folk-etymology”.

**Grandfather**, nīmūrjīmis (“my grandfather;” the radical is mūrjīmis; the Cree has nūmūris; -is is suffix).

**Grandmother**, nokō’mis (“my grandmother;” the radical is okō’mis, which seems related to mūrjīmis, “grandfather.” Cree n’okkum).

**Grape**, cawē’min (“the sweet fruit.” This is the etymology of Cuq, who derives the Nipissing cawēmin from the radicals caw and min, “fruit.” The Otchipwē word jomin, “grape,” confirms this etymology).

**Grass**, mancēek (properly “hay;” from a radical mān, and the suffix radical -ēck, “plant, herb”).

**Grasy (pork),** kūkī’cē (pig—grease;” from kūkī’cē, “pig,” and pīnī, “grease”).

**Grease, pīni’ē (properly, “it is greasy;” the Cree preserves the radical pīnī, “graisse, huile,” suffix”).

**Great, gitei;** kītei; kīte; gitei.

**Great-grandfather, ningitei’mis (literally “my great my grandfather;” nīn, “my;” gitei, “great,” and nī’misūrjīmis, “my grandfather.” An exactly similar word exists in Nipissing. Since in Otchipwe we find an entirely different word, nīndanjikīnimis, also in Nipissing, nīndanjikīnimis, formed by the use of the radical anikē, which expresses the idea of “succession, series.” one is almost tempted to suspect French or English influence in the case of the Mississauga word and its Nipissing correspondent. The same remarks apply to the word for “great grandmother”).

**Great grandmother, ningitei nōkō’mis (“my great my grandmother;” nīn, gitei, nokō’mis. See the previous word).**

**Green, miskwā (properly, “it is red”).**

**Gull, gāvōck (etymology?).**

**Gull (young), gāvōcknōn (“ānō is a diminutive suffix).**

**Gun, packī’siken (from the radical pack, “to burst, explode,” through the verb packīs, “to shoot,” and the instrumental suffix -śken, the word seems to signify “the bursting or exploding thing with which one shoots”).**

**Hair, nūmūris ("my hair;" the radical is mūrjīmis).**

**Hammer, pektīgod ("that with which one strikes;" from the radical pektī, “to strike,” with the instrumental suffix -gōnd).**

**Hand, nīndjī; nīndjī ("my hand;" the radical is nīndj or nēndj).**

**Hand (left), nīnedjīnimondj ("my left hand;" the chief component is nīnedjīnimondj, composed of the radicals nīnedj, “left,” and nīndj, “hand;” -i is verbal suffix).**

**Hand (right), ningitei’nimondj ("my right hand;" literally, "my great or excellent hand;" from nīn, gitei, nīndj).**
Bandkerchief, mücwē (a loan-word from French; = mouchoir, which in Canada is pronounced mü-\textsuperscript{wē}'.)

Bandkerchief (for neck), nā'ūbīkeg (derived from the radical nā'ūlī, "to hang from," through the verb nā'ūbīken, "I wear on the neck").

Handkerchief (silk), sēnūpē nābīkeg (see Handkerchief and Ribon).

Hard, màskewā ("it is hard"); from the radical màske).

Hat, wiwákwen (according to Cuq the corresponding wewakwan of the Nipissing is an abbreviation of wewakweectikwan, a term formerly in use, which is composed of wewakwe, "that which covers," and etikwan, "head;"); so the word would seem to mean the "coverer of the head." The word may, however, be derived directly from wewakwe).

Hat, wiwákwe (this form is also in use among the Mississagas).

Hatchet, tchikamige (\textit{-gēn} is instrumental suffix. This word is doubtless cognate with the Nipissing tekkikwegan, "hache pour équarrir," and Cree tchikahigan, "axe."

The root of the word is seen in the Cree tchikahwe, "he chops").

He, wēnitēm ("he now," "it is his turn"); from the demonstrative wi- and the suffix -nītem, which appears to be the same as the Nipissing radical nītam, "(premier)").

Head, nīctiγēwen ("my head"); the radical is čīγēwen.

Heart, nītē ("my heart"); the radical is čītē).

Heaven, iγepem ("in the on-high"); -iγē is locative suffix, and the radical is iγepem, "on high, up," which comes from the more primitive iγp, "high, up." Baraga gives \textit{iskpemīng} = "upstairs").

Heel, ūtūnden ("his heel"); the radical is ūtūden).

Hell, ánāmēkamik (literally "the house below;"); from the radical ánūmē, "down, below," and the radical suffix -kāmik, "house").

"Hell-diver," čingibis (etymology? The Cree sikkip, "poule d'eau," show -is to be suffix).

Hemlock, kākamik (this, like the Otçpwe kagagwe̱n, Nipissing kakakicew, is the "raven's tree;"); the components are kākakī, "ra-ven," and -mic, "tree, shrub").

Hen, pekākwen (etymology? Cuq regards as somewhat far-fetched the suggested derivation of the Nipissing pakakwe̱n from pakak, "clair. éclatant," and -we̱ or -we̱, a suffix signifying "noise, voice." The word is used both for "cock" and "hen," as is the case in Nipissing and Otçpwe. The Cree word is pākwe̱hākwe̱n, the etymology of which is uncertain).

Here, māndē.

Heron, mōckō'si (etymology? The word seems to contain the radical suffix -si, "bird." The cognate words in Nipissing, Otçpwe and Cree are mōckōsi, mōshkaosisi and mōkisīī or mōkakahasī; perhaps the root of the word is seen in the Nipissing mocka, "to emerge, to rise").

Herring, òkō'wis; òkū'wis (the radical is possibly in the Nipissing oko, "en bande, en tas").

Hill, pikwā'dine ("it is hilly or mountainous"); from the radical piwō or pikwē, which expresses the idea of an "elevation, a hump," and the suffix radical â'din, "mountain, hill").
Rise (see Beehive).

Hog, kû-kû'c (Cuq considers that the Nipissing koko'c and its Algonkian cognates have been derived from the French, “according to Algonkian analogy.” Other writers, rejecting the etymology from French cochon, assign to this word an onomatopoeic origin).

Honey, ò'mô sîibâkwê (‘bee-sugar’).

Hook (see Fish-hook).

Horn (corwu), b'c'kâ (the Cree forms, oskán, “bone,” and eskâ, “horn,” render it probable that the root of both is eskâ, “bone,” and eskâ, “horn,” having lost the s).

Hornet, sînâ (‘bee-swar’).

Rise, pâpâ'djikôgei (“it has one hoof,” from pâpâ’djikô, “to be one, or undivided,” and the radical suffix -gêci, “hoof, claw.” The radical of the first component is pâ’djik, “one by one;” pâ’cîk, “one;” pâ is reduplicative).

Hot, gicâ’tê (“it is warm weather,” from the radical gic, which conveys the idea of “warmth,” and the verbal suffix â’tê, “it is”).

Hot, kfcâ’mitê (“it is hot,” said of water and liquids; from the radical kîte = gîc, “hot,” and agâ’mî, “liquid;” -tê is verbal suffix = â’tê).

House, wîkîwâ.

House (in the), wî’kîwâm (at Skûgóg “house” is wî’kîwâm, and wî’kîwâm means “in the house.” Cuq seeks to connect the Nipissing wîkîwâm with wîkâw, “bark bark,” because it formerly signified “bark house.” This is very doubtful, as the tree would in all probability receive its name from the house and not vice-versa. In Cree we find a simpler form, têkî, “sa demeure,” and kîkî, “ta demeure,” which suggest the ultimate derivation of these words from a primitive radical kî).

Huckelberry, min; min (min or mîn is a widespread Algonkian term signifying “fruit, berry, grain,” etc. It has been suggested that the ultimate signification of the word is “divided, split into parts,” as many berries, fruits and grains are. When specialized the word signifies the huckleberry).

Humming-bird, nînôkâ’sî (the etymology of this word is not quite certain. Cuq inclines to derive the corresponding Nipissing nînôkâ’sâ from nînôka and the suffix -si, “bird,” the meaning being “the bird nînôka.” This latter word he takes to be of onomatopoeic origin, expressive of the noise made by the bird when flying. Another, and perhaps a better, etymology is that which derives the name of this little bird from the radical noka, “slight, tender, feeble,” which by reduplication becomes nînôka, and the suffix -si, “bird.” The name would then signify “l’oiseau mince”).

Hundred, nînô’twâk (“one hundred;” composed of nînô’t, “one,” and the numeral suffix -twâk, which denotes “hundred.” Nînô’t or nînô’t is the word for “one,” which is used in composition, otherwise pêcîk employed).

Husband, nîndâ’pê (“my husband;” nînd = nîn = nâ is pronominal prefix, the radical being â’pê, “husband, man;” this generic word for “an adult male,” which
in some dialects has disappeared, is well preserved in Mississaga. It is probably the same as the radical in the word for "boy ").

I.

J, nin; nin; nén.

Ice, mîkwêm (etymology ?).

Jn, imâ'ên ("there").

Indian, enî'cînâ'bê (literally "the good man," "the man par excellence," from enî'cîn = ãâ'cîcîn, "is good," and the radical â'bê = â'pê, "man").

Jôk, ôdji'bigênâ'bê ("writing liquid;" -â'bê is radical suffix = "liquid"); ôdji'bigên is derived from the radical verb ôdji'bîn, "I make marks on something;", -gen is instrumental suffix.

Insect, mântô'c (this appears to be a derivative from mântsô, "super-natural being," with the deteriorative suffix -c. The literal meaning seems to be "petty deity").

Iron, piwî'bîk (Mrs. Bolin stated that this word signified "the metal that crumbles off." It is composed of the radical pi or pîn, signifying "small, in pieces," and the radical suffix -înô'k or -înô'kik, "metal, mineral." Compare the Otcîpwê nin bîcînâ, "I crumble something").

Iron-wood (in Canadian French, bois dur; Cornus Canadensis), mâne; mâ'tê'nê.

Iroquois, nâ'tôwê (probably "he is a snake." Nâ'tôwê is the name given by certain Algonkian tribes to a large species of snake).

Island, minis (etymology ?).

Island (in a river), mi'tik, (this signifies an island in a river, with trees on it. It is probably com-

posed of minis, "island," and -îtik, or perhaps mi'tik, "tree").

J.

Jôy, diindô'si (-si is suffix, signifying "bird." Cuq considers the Nipissing tendîtes to be of onomato-

poeic origin, the bird being named from its cry "tenh." The word would then signify literally "the bird diindô' ").

K.

Kick, âkik (probably a derivative of â'ki, "earth," since the first "kettles" were made of clay by the Indians).

Kettle (of tin), â'kik.

Kill, nin ni'ce ("I kill him;" the radical is ni'cê).

Kingsfisher, ôkîkîmeni'ssi (etymology somewhat uncertain. Cuq derives the Nipissing okickiman-

issi from kiekkiman, "a whet stone," the literal meaning being "the bird whose voice resembles the noise made in passing a knife over a whetstone." The -ô is pronominal and -si suffix = "bird").

Knee, ôgî'dîk ("his knee;" the radical is gî'dîk).

Know, nin kîkînden ("I know it").

L.

Lake, sâgî'iken (this word seems properly to be applied to small inland lakes or river expansions; it is perhaps connected with sîgî, "the mouth of a river," or the root sâkâm, "to go out," seen in Otcîpwê).

Lake, âsâgî'iken.
Lake, gáságă‘iken (these last two words are variants, due probably to individual pronunciations of ságă‘iken).

Lake Simcoe, ćećiőnğ; ocönğng ("the place of the calling;" so named from a legendary, or perhaps an historical, incident, for which see below. The suffix ong is locative).

Lake Simcoe, gtcıgımıng ("the great water").

Lake Skágog, gáságă‘iken ("lake").

Lake Horon
Lake Ontario gtcıgımıng ("the great water").

Lake Superior

Lamp, wásekwanđjiken (this word probably signifies "it is used for a light," or that from which a light is obtained;" the radical is seen in the Ojibwê nin wásekwanen, "I light it," the primitive root being wáse, which contains the idea "to shine, brilliant;" the -djiken is instrumental suffix).

Lamp oil, wásekwanđjiken pikmitë ("lamp grease").

Lamp wick, wásekwanđjiken sá’kiteg (the last component is probably cognate with the Ojibwê sagatagon, "tinder").

Lance, onit.

Land, á'ki; ākē.

Landing (of canoes), kapé’win (a derivative from the radical kapé, which expresses the idea "to get out of a canoe;" -win is abstract suffix).

Last autumn, tákwa’gon (ong is suffix = "last").

Last night, dë’bikong.

Last spring, minókś‘iming.

Last summer, ni’binong.

Last winter, pipó’nong.

Late, ó’sem kiwá’negwécì ("you are late;" ó’sem, "late," li, "you," and [w]ó’negwécì "evening." See Evening).

Laugh, pâ’pi.

Lead, ōckikwónë (Mrs. Bolin stated that this word literally signified "it can be cut with a knife." The radicals seem to be kik or kick, "cut," and mö’tkùmen, "knife;" ò is significant of the third person).

Lead pendú, ōçigíng (?)

Leg, óká’d; óká’t ("his leg;" the radical is kud or kik). 

Legs, óká’dën ("his legs;" -ën is plural suffix).

Leggings, mitás (the radical is tes; the exact signification of the mi- is not known).

Light (luz), wásakwóni (literally "it shines, is light;" the radical is wása, "bright, shining;"); the radical suffix -kùní signifies "flame, blazing").

Lightning, wásamòwin; wásamö en (the radical is wása, "shining, bright").

Lightning, wásamawëk ("there are flashes of lightning;" -ëwë is plural suffix).

Lily (water-), ôkitá‘buk (etymology? Baraga has okítébego-wàsakwane, "a kind of yellow flower growing in the water;" wàsakwane, "flower").

Little (n), pändji.

Log (of wood), kwatád (etymology?).

Long ago, më-nwicë (etymology?).

Looking-glass, wàbimö’tëcágwëm (Mrs. Bolin explained this word as meaning "where spirits are seen;" the word is derived from the radical wëb, "to see," and òcitráwägëm, "his ghost or spirit." When the Indians looked into a
Mirror for the first time, they thought they saw their ghosts or spirits. The Cree has wábamun, "mirror"; wábamwe, "il se voit dans un miroir," from the radical wáb.

Loun, mânk (etymology?).
Lynx, píciu (etymology?).

M.
Marsh, tôô'gen (with a suffix -gen from the radical tôô, "trembling, infirm, insecure").

Man (home), ini'n (the exact etymology of this word is not known; it is probably related to the radical inin, "true, good.
Lacombe explains the Cree iyinînî as "le principal être, le vrai être," from root iyin). Man (sir) (see Husband).

Man (young), okinê'gi (from the radicals ockî, "new, fresh," and nê'gi = Nipissing nîk, "to be born;" literally "new-born").

Manitoulin Island, mântlo-wânîng ("spirit abode").

Maple (hard), âninâ'tik (probably "the tree pure excellence," as Cuqo ont states, from inîn or anîn, "true, excellent," and the suffix radical -îrik, "tree;" a derivation from anîn or inîn, "man," has also been suggested, the idea being that the sap of the maple resembles the blood of man, hence "man-tree").

Maple (soft), tekmâ'minîc (míc = "tree." Etymology? Evidently cognate with Lenâpé schichikìminachi).

Maple sap, sî-bá'kwê-âbô ("sugar liquid;" -âbô is radical suffix = "liquid").

Maple seed, âninâ'tik mâniike ("maple seed").

Maple sugar, âninâ'tik sîsîb'kwê; sîsîb'kwê (this word signifies literally "squeezed stick;" from the radical sîs, "squeezed, pressed," and the suffix radical -bâ'kwê, "stick").

Martin, wâbicà'ci (etymology? Possibly connected with the root wâb, "white." The Cree wópiistâ contains the same radical as first component; the corresponding Lenâpé is woupâwes). Mixkiongoe (Esox estor), mákkì nô'nâ (Cuqo derives the Nipissing mackionge from màc, "big," and kinînje, "pike;" he supports this derivation by citing the fact that in one dialect the word has the form mîâkîonjî). Mat (for drying rice upon), opôdji-gen (etymology? The suffix is -gen; the remainder of the word is probably the same as Otipwêmâpâkedjî, "I cover it." Compare also Otipwêmâpêkweite, a "lodge mat").

Ment bird (Lanius septentr.), gwing-gwîc; kwîng-kwîc.

Ment, wî-iâs ("flesh." See Flesh).

Medicine, macki'kì (this word, which also signifies "herb, plant," is probably from the radical seen in the Nipissing mackosî, "fleat," and Suteaux mackosî, "grass, plant").

Medicine-man, djéwâjâwînî'nî; mâdê' (inî'nî = man).

Meeting-house (see Church).

Midnight, ôbï'kâ dëbiket ("half night;" the radical ô'kë signifies "half").

Milky way, nâ'mëpâkwe'bikemî-
tòwet (Mrs. Bolin said this word meant that “the sturgeon was stirring up the lake of heaven with his nose and making the water ‘rily’;” the word seems to be composed of námê, “sturgeon,” and pukwé/bikwími, “it is turbid”).

Minnow, gigô’sens (“little fish;” from the radical gigô, “a fish,” with the diminutive suffix -sens).

Mississaga, Misisâ’ge; Misisâ’gwê (see below).

Moccasin, sîmûkesin (“his moccasin;” the etymology of this word is very uncertain; the radical may be mûk, “to press”).

Mohawk, nâ’towé (“snake”).

Month, ningô kîjic (“moon”).

Moos, ki’zis (i.e., “star”); dê’bi-kî’zis (“night star or sun,” from the radical dî’bi’k, “night,” and kî’zis, “star”).

Moose, michêwa (“elk”).

Moos, mûns (etymology?). But there is reason to believe that the word signifies “the eater,” in allusion to the “ravage” of the animal).

Morning, gi’gi’cep (properly “in the morning early;” the first part of the word has not been explained, the last is identical with Nipissing jëba, “ce matin passé,” and Ot-cî’wë jëba, “this morning”).

Morning star, wîhiu anêng (from wî’bu’n, “it is day,” and â’vêng, “star”).

Mother, ninggs (“my mother;” the radical is gù’).

Mother, ninggâ’nâ (“our mother”): aibi’gëznûb; gëlî’wës (these two words were obtained from Chief Johnston’s niece; they seem to be peculiar to Mississaga, and their etymology is not apparent).

Mother, n’dô’dôn (“my mother’s sister”) a children’s word; the radical is dôdôn or dôdô. Cuq seems to connect the corresponding Nipissing djodjo with the word tolar, “breast,” but this is doubtful.

Mother - in-law, ninsigô’sis (“my mother-in-law;” this word is used by the daughter-in-law; the radical is sigô’sis, which is probably a diminutive of the word seen in Nipissing sikos, “tante maternelle,” Otci’pwe sigos; ninsigô’sis would seem therefore to mean “my little mother’s sister”).

Mountain, wâdji’; watcî (etymology?).

Mouse, wâ’wâhekwenô’dji; wawâhekwenô’nî. (Cuq thinks that the Nipissing wehebkonotenchij is a diminutive of an earlier word, wehebkonor, the exact etymology of which is unknown; perhaps this latter is a diminutive of a form wehebkon). 

Month, nimto’n (“my mouth;” the radical is tôn).

Muck, nipiwa.

Mud turtle, mî’cika (etymology?).

Muskrat, wâtjâk; wâdjâk (the etymology of this word is very uncertain; for the Nipissing wa-juÊk Cuq suggests a derivation from wars, “the cabin of the muskrat,” and -æk, “plant,” because “il a saoutine dans les jonets”).

Mosquito, sâ’gimk (etymology?).

N.

Nails (finger), okôncig (“his finger nails;” the radical is ekônc; -ig is plural suffix).

Neal, bekô’ (the word is the radical bekô’, “short”).
Neck, ökw'ágem ("his neck"); the radical is kw'ágem.

Needle, cábóníngens (-s seems to be a diminutive; -gens is instrumental suffix, and the radical is cínó, "through, pierce"); a needle is "that which pierces or is thrown through cloth, etc.").

Nepew, ančiw'i:ni (etymology?).

Nettle, mësôns; meso'ns (Mrs. Bolin explained this word as meaning "fuzzy thing"; she considered it and the word for "fetle" as being the same. The words are different, however, in Océpwe and Nipissing).

New, öcê ("it is new"); the radical seems to be öck. Compare öck, "raw, green").

Niece, nindô'djmis ("my niece"); the radical is ávô'djmís).

Night, démiket ("it is night"); ét is suffix, the radical is démik).

Night (last), démikong (-ông suffix = "last").

Nine, cangáswi; cangássi (this word is composed of cang and the radical suffix -assí. Cuqo says that cang contains the idea of "inferiority, imperfection"). cangáswi would seem to mean first the imperfect number, and as compared with mitáswi, "ten." Compare Cree kaka mítat, "nine" = "nearly ten").

Ninety, cangáswi mítí'ne ("nine tens").

No, ká; káwin (the radical is ká; win is an augmentative particle).

Nonkon Island, minisínónkon (Mrs. Bolin explained this word as signifying "woods - all - in - one-spot island"); minis means "island;" nónkon is probably from the root non, "narrow, constricted").

Noo, náwákwe ("it is the middle of the day"); the radical is náw, "the middle, in the middle"); the literal signification of the word is "it, the sun, is at the middle"); akwe is a predicative suffix used of the "sun").

Nose, mítá'c ("my nose"); the radical is djm. Nipissing djam means "museum").

Not, gágo (probably a compound of ká, "no").

Nut (hazel), pakánsins (this is a diminutive with the suffix -ins, from paká, "hickory nut").

O.

Oak (black), mitgómic (this word is derived from mitgô for mitik, "tree," and -mic, "shrub"); the acorn is mitgómín, "wood-fruit").

Oak (white), mícimic ("the big tree"); mí'ri, "big," and -mic, "tree, shrub").

Oar, ácâbódjimók (this is a derivative from a more primitive form seen in the Océpwe nájboian; the radical is ár, "backward." See Rov. Compare Cree assepí; "il va en arrière ètant assis").

Oats, papá'djikókó'cimi'djm (mí-djm is radical signifying "eat, food"); the whole word literally means "horses' food").

Often, miníndjm (Cuqo attaches the corresponding Nipissing miníndjm to the radical níngin, "quickly"); the word is formed by reduplication).

Old, kóč (used as prefix adjective).

Old woman, mímídlo'nyi (etymology?).
One, pëchë (the derivation of this word is not yet certain. Dr. J. H. Trumbull compares with Otcipwë pejig the Massachusetts pisuk, "one only," and concludes that this Algonkian word for "one" really signifies "a very small thing").

O'ne, nunggö (used with nouns, etc.; etymology?).

Otcipwë, ötcipwë (etymology? See below).

Otter, nigik (etymology?).

Oul, koko'ko (of onomatopeic origin).

Ool (white), wâ'bi koko'ko ("white owl").

Oz, pi'dji (etymology? In Cree pjiisgin has the general sense of "animal").

Paddle, âbwë (etymology?).

Paddle (to), tcimë'n (see Canoe).

Paper, mási'n'igen (derived from the radical màsi'na, which signifies "painted, written," etc.; -gen is suffix of agent instrument; "paper" is "that on which something is written").

Parched rice, kïpi'igen (derived with the suffix -gen from the radical kïpis, "fragile").

Partridge, pinë (in some Algonkian dialects this is the word for "bird;" and it is curious that the Mississaga word for "bird," pînë'ci or bánë'ci, is a diminutive of this radical. Compare Cree pîsûnë, "partridge," and pîyësîn, "bird").

Pen, mîgwen (literally "feather").

Pepper, wëskëm ("the bitter thing;" from the radical wëskë, "bitter, piquant").

Perch (fish), esë'wa; esë'wen, esë'wi (etymology? The second and third words appear to have a diminutive suffix -ns).

Pickerel, òkâ'.

Pigeon (wild), öni'ni (etymology?).

Pike (fsà), kinë'ne (probably from the radical kî'në, expressing the idea "long, pointed." Lacombe derives the Cree kinosew, "fish," from the root këm, "pointed, long").

Pie, cîngwak (etymology? But compare cîngw'p, "fire").

Pipe (tobacco), opôà'gen; opwa'gen (this word is formed by means of the instrumental suffix -gen from a radical pûn, "to smoke").

Plate, öni'gen (-gen is suffix of instrument or agent).

Plum, pakëxen (etymology?).

Point (of land), nëyiç (from the radical në, "a point of land").

Porcupine, k-g'ëk ("rough, bristly." Lacombe derives the corresponding Cree word kîkëna from the radical kîkë, "rough, hard to the touch").

Portage, wân'igen (this corresponds, with vocal change, to Nipissing onikam and Otcipwë omigam).

Port Perry, ödâ'ne ("town").

Pot (stove), òkâ'kik; òkëtâ'kik (Cuoo derives the Nipissing okata'kik from okat, "his leg," and akik, "kettle;" the word signifying "a pot with legs").

Potato, opin; ôpînî (this word appears to have been given in various Algonkian dialects to other subterranean fruits and vegetables than the potato).

Powder (gun), mëkàdë (literally, "it is black").

Powder-horn, binëskâtimëwen ("that in which powder is put;" from
bind, radical signifying “in,” and mékáte, “powder;” -n suffix.

Prairie, miskwáte (from the same radical, mesk, seen in Cree maskuté, “prairie,” maskusi, “grass;” Nipissing mackote).
Pumpkin, egwicimen (etymology?).

Q.

Queen, ḍgimá’kwa; ḍkimá’kwa (“female chief;” formed by the suffix -kwa, “woman,” from ḍkim, “chief”).

R.

Rabbit, wápios; wápios (a derivative from the root wéb, “to be white,” by reason of the color of the animal in winter; if -s represents here a diminutive suffix, then -wápios will be “the little white one”).

Raccoon, wássiben; rssiben (the etymology of this word is not quite certain; Mrs. Jameson says there is a legend that the raccoon was made from a shell on the shore, and that his name signifies literally “he was a shell,” from es. “a shell,” and -ssen or -ssen, a suffix expressing what is past; Cuqoq, however, says that the word means “the animal that feeds on oysters;” in any case the radical is es, “shell, oyster”).

Rain, ki’miwen (“it is raining;” Lacombe seems to derive the Cree kimiwan from the root kim, “en secret;” -wen is predicative suffix).

Rainbow, ḍtégwá’nibi’sen (“he covers the rain;” from ḍtég-wá’ni, “he covers it,” and the radical suffix, -bi’sen, “rain;” the Indians believed that the Great Spirit covered the rain with his mantle).


Rat, git ci wá’wábekwéndji (“big mouse”).

Rattle, cicigwen (this word contains the suffix -wen; the first part is probably onomatopeic and connected with the word for rattle-snake).

Rattlesnake, cicigwé; cicigwa (probably of onomatopeic origin).

Raven, kákakí’ (of onomatopeic origin).

Razor, gackibá’djigen (formed, with the instrumental suffix -gen, from the radical gack, “to scrape;” a razor is “that with which one scrapes or shaves.” Nipissing kackibas, “se raser”).

Red, miskwa (“it is red;” the words for “red” and “blood” seem to come both from the same stem. miskó or misk, “red or blood-colored”).

Redwood, miskwá’bimic (this word probably signifies “dysentery shrub;” from miskwed’bi, “bloody flux, dysentery,” and -mic, “shrub.” According to Cuqoq the Indians used its bark to stop the flow of blood”).

Reindeer (not known).

Ribbon, sénipén (this word appears to be a borrowed term; Cuqoq gives in Nipissing deniband as from French du ruban, and the Mississaga sénipén is probably the same word with s=d).

Rice (wél), ménó’mín (the last part of this word is min, “fruit, grain;” what the first part signifies is not certain; perhaps it is.
from the root seen in Nipissing man, "to lift, to take away," in reference to the method of threshing the rice into the canoes.

Rice (parished) (see Parished rice).

Right hand (see Hand).

Ring (finger), tēlikinadjibis'ū'n (this word seems to consist of the radicals tēlib, "around, round," nīnaj, "hand," and bīsōn, "girdle").

River, sībī; sipī (perhaps cognate with the Cree radical sip, "qui Saviour, Our Christ").

Road, mī'kēn (etymology?).

Robin, ōpi'tči (etymology?).

Rock, őtē'pik (the suffix radical -bik, ābik = "mineral, stone," etc., seems to be contained in this word).

Roof, őpūkwen ("the cover of the house;" from the radical opuk, through the verb opuk'či, "to cover a house," with suffix. The Mississaga word is identical with the Cree apak'ča'n and Nipissing apak'wa'n, and differs from the less primitive apak'či'gan of the Očiwpē).

Row (v.), nind ācebō'ye ("I row;" the idea in "row" is to "sit backwards," from the radical dōč, "back, backwards;" the word literally signifies "I move backwards sitting").

Salt, sītā'vug (this is probably the same word as the Nipissing cīcīt-agūn, which comes from the radical cīc, "acid, bitter, salt").

Salmon, ačum'ek; acaw'amek (the last part of this word is the suffix radical -āmek, "fish").

Sarsaparilla, őkā'dek ("his leg root;" ő- prounoun, kūd radical = "leg," -ēk radical suffix signifying "wood, tree, root;" so called from its shape).

Sassafras, menagwā'kīmic ("the scented tree;" literally "it gives forth an odor shrub;" from the radical menam, "smell," through the verb menagos, "to give forth a smell," and the suffix -mīc, "tree, shrub." Compare Očiwpē menāgwa'd, "it smells").

Saviour, Our (Christ), kīcē mā'nītū (i.e., "God").

Screech-owl, őkīh6k6 (onomatopaic).

Robin, őpē'lči (etymology?).

River, őtē'pik (etymology?).

Road, mī'kēn (etymology?).

Seven, nīcā'sî; nīcā'swī ("two more" or "two + five," nīc, "two," and ā'swī. See Fire).

Seventy, nīcā'sī mīnā'ne ("seven tens").

Shave (v.), kācīkībā'cō (see Razor).

Sheep, mānētā'nic (Mrs. Bolin stated that this word meant "the animal whose hide is not durable," or "damaged hide;" the corresponding Cree is mēnītā'nā)."
Shot (n.), c'cihánwin (‘‘little duck-ball’’); círib, ‘‘duck,’’ and éniwin, diminutive of anwé, ‘‘ball bullet, arrow’’; in Nipissing, anwé means ‘‘arrow’’ only, a sense which it has not in Očiópwe. The Toronto MS. has for ‘‘shot’’ shissibaunoon.

Shoulder, oodimimánggan (‘‘his shoulder’’; the radical is oodimánggan. Cuq connects the Nipissing tinimanggan with the radical tinhgan, ‘‘shoulder-blade’’).

Silver, wáisk’é cõ’̂n (‘‘white money’’; from the stem wáiské, an enlargement of the radical wá, ‘‘white’’; and cõ’̂n, ‘‘money, silver’’).

Sister, nítikik; nútikik; nítikik (‘‘my sister;’’ the radical is tikik, ‘‘sister of a woman’’).

Sister (younger), océmeyen (‘‘his sister;’’ the radical is océmë).

Sister (elder), nímmesén (‘‘my sister;’’ the radical is nísë).

Sister-in-law, nínim (‘‘my sister-in-law;’’ the radical is níim).

Six, níngó’twas (‘‘one—five;’’ níngó’tis, ánc).

Sixty, níngótwaśi mū’̂në (‘‘six tens’’).

Skúgog island, minis (‘‘island’’).

Skúgog lake, píjó’̂gën šii’̂zégoto’ (derivative of píjó’̂gën, ‘‘heap’’).

Skunk, cígóg (‘‘the urinator;’’ from the radical cíc, ‘‘to urinate’’).

Sky, cícék; kíčikú (etymology?); in Nipissing cícík signiﬁes ‘‘day’’ only.

Sleep (v.), nípa’.

Sleight, c’bóggan (origin?).

Sleight, ótá’̂bë (‘‘that on which something is drawn or transported;’’ from the radical ótá’̂bë, ‘‘to carry, to transport’’).

Small, eká’̂sin (‘‘it is small;’’ from the radical—ek’is, ‘‘small’’).

Smoke (v.), kiká’̂némësë’ (‘‘it smokes’’).

Snake, kínë’pik (from the radical kin, ‘‘long, pointed’’).

Snake (green), osawaáskógënik’bikons (‘‘little green snake;’’ -ons is diminutive).

Snow, kín.

Snow (v.), só’gipë (‘‘it snows;’’ properly ‘‘to fall in flakes;’’ from the radical só’ki, ‘‘much, in a heap, numerous;’’ and the radical suﬃx -pë, ‘‘to snow’’).

Snowshoe, á’kímn; ágim (etymology?).

Soft, nó’ki (‘‘it is soft’’).

Soldier, ciná’gënic (derivative of ciná’gën, ‘‘lance, spear’’).

Son, níngwis (‘‘my son;’’ the radical is gëcí).

Son (adopted), níngwissé (‘‘my adopted son’’).

Son-in-law, nímmisón (‘‘my son-in-law;’’ the radical is nímmë).

Speak, kí’kíc (‘‘he speaks’’).

Spear, nít (etymology?).

Spider, ná’pik’këci (‘‘the net-maker;’’ through the verb ná’pikíka, ‘‘to make a net;’’ from the radical ná’pë, ‘‘a net’’).

Spirit (ghost), o’ticétcë (‘‘his spirit;’’ the radical is trí’tëcg).

Spirit (bad), mû’djótítcë (mû’djí = ‘‘bad’’).

Spirit, étíl (devil), màddjí mû’u(d; máttë mû’u(d.

Spoon, émikwë (etymology?).

Spring (well), tékib (probably from the radical tèkë or tèki, ‘‘cool, cold,’’ in reference to the temperature of the water).

Spring (season), minó’kâmì; minó’kemì (literally ‘‘the water is good [for navigating]’’; from the radical minó, ‘‘good,’’ and
the radical suffix kāmī or kēmī, "water").

**Spring (last),** mīnō'kāmīng (-ng = "last").

**Spruce,** kāwā'ndak ("the tree with narrow, pointed leaves;" from the radical kā, "sharp, prickly, pointed," and the radical suffix ā'ndak, which denotes the foliage of evergreen trees).

**Squirrel,** atcī'tamō; aīcī'tamō (Cuoq derives the Nipissing atcī'tamō from atcī, "head first," and -am, relating to the "mouth;" the animal is so named from the way in which he descends trees, etc.).

**Star,** anāng; anāngki (signification of -ki is uncertain).

**Steer (v.),** ōtā'ke.

**Step (v.),** tēkwēki; tēkwek ("he steps").

**Stick** (for threshing rice), pāwēg-mītik (from the radical pāre:n, "to thresh or beat with a stick," and mītik, "stick").

**Stick,** mītik; mītīg.

**Sticking,** cignomītik's ("long legs;" from the radical cīb, "long," and mītik, "legging").

**Stone,** assēn; assī'n; assī'n (the Cree assinīy, "stone," seems to be cognate with assan, "dura, solide").

**Stove,** pīwā'bišikēn (from pīcū'bik, "iron," and ḷisēken, "warmer").

**Strawberry,** ōtē'min ("his heart fruit," ḷō, tē, mīn; from its shape).

**Sturgeon,** nāmē (in some dialects this word means "fish").

**Sucker** (fish), nāmē'pīn (a derivative from nāmē, which in some dialects signifies "fish").

**Sugar,** sīsā'kwēt (see Maple sugar. Cuoq, however, connects Cree sisipkwe with sīsēib, "duck").

**Sugar,** sīcāpā'wa (the preceding word was thus imperfectly pronounced by one Indian).

**Sumach,** pakwēnimic ("the tree that bears the pāk'ēm; -mic, "tree, shrub").

**Sumac - fruit,** pāk'ēm (etymology?).

**Summer,** nī'pin (etymology?).

**Summer (last),** nī'binong (-ong = "last").

**Sun,** kīzis (etymology?).

**Squirrel,** kīn'mān; kūn'mān (the animal is so named from the manner in which he descends trees, day etc.).

**Sunfish,** ōkwēśi'cī (etymology?).

**Sicim** (v.), pīm'ā'take (from the radical pūm, used as a prefix in certain verbs of movement, and the radical suffix ā'take, "to move through the water, to swim").

**T.**

**Take (v.),** mīn ōdā'pīn ("I take it;" the radical is ōdā'pīn, "take").

**Tail** (deer's), māskegwā'djī pī-mīte ("frozen grease;" the radical of the first component is māska, "hard, stiff").

**Tamarack,** mēskēgwā'tik ("swamp tree;" from mēskēg, "swamp," and the radical suffix ā'tik, wē'ā'tik, "plant").

**Teacher,** kīkipūnēnā'ke ("he teaches").
Teeth, niwibita ("my teeth;" the radical is bit; literally "I have teeth").

Ten, miibisi; mivaswi.

Thank you, migweic.

That one, fu-i-i.

There, migwoni.

Thimble berry, ōdā’takāgōmin (etymology? -min = "berry").

Thirty, nišimiaktion ("three tens").

Thread, sāsebek (see Net).

Three, ni’swi.

Thunder, ānemikē (etymology?).

Thunder bird, ānemikē pinēcē ("thunder bird").

Tin, wa'bābik ("white metal;" from the radical niw, "white," and the radical suffix -bik, "metal, mineral." Compare French ferblanc).

Toad, ōmūkēki ("frog"); pāpigōmūkēki (Mrs. Bolin said this word signified "rough frog"); Cuqoq. however, derives the corresponding Nipissing papikomakake from papik, "flea, makaki, "frog;" the Cree pipikwetekē, "toad," which Lacombe connects with pipikwēr, "it is rough," seems to favor the former etymology).

Tobacco, sē’mē.

To-day, nōngōm gičiket ("now day;" nōngōm, "now," from radical nong; gičiket, "day.

Compare English "nowadays").

Toes, ni’bīnōkweśetēn (literally "the series of daughters of the foot;" the first component of this word is the radical ni’bīne, "in a row, in succession;" the last, setēn = Nipissing sitēn, "toe," from sit, "foot;" eē = Nipissing an, "daughter").

To-morrow, wābunk (a derivative from wēbēn, "it is day," which comes from the root wēb, "light").

To-morrow morning, wābunkgičēp (gičēp = "morning").

Tongue, nišenāniū ("my tongue;" the radical is denāniū).

Torch, waswāger (derived by the instrumental suffix -γēn from the radical wēsēn, "to fish by the light of a torch").

Toronto, gĩtēē ōdā’ne ("big town").

Totem, ōdō’dem ("big totem;" the radical is ōdēm. Schöölcraft connected this word with the root seen in Otcipwe odena, "village, town;" Dr. J. H. Trumbull thinks it is from the verb "to have," in Otcipwe odugauhn, "he has;" Massachusetts oht-anu, "he has;" neither of these etymologies is very satisfactory. Cuqoq seeks to connect ote with te, "heart").

Trap (for killing animals), dasōnāgen (γēn is instrumental suffix; the radical is dāšona, "to catch in a trap").

Tree (no word in use to express the general idea; one Indian, however, used mitiig).

Tree (species?), ākakwō’nic (etymology?).

Tree-frog, gi’kibingwākwa (etymology?).

Tribal name, Mississā’gū; Misikā’gū (see below).

Trolling line, ōdā’djikōken (ken is instrumental suffix; the verb ōdā’djikōke, "to fish with a hook and line," may be connected with the radical verb ōdā’ke, "to draw, to pull." See Fishing line).

Trout, nam’gūs (a derivative from the radical nāmē. See Sturgeon).
Trunk (box), mi'itigwâc (from miítî, "wood," and wac, radical, signifying "cavity, hollow." See Frenchman).

Turkey (tame or wild), misi'së ("the great bird;") from the radical mîi, "great," and the radical suffix -se, "bird.")

Turnip, tâs (perhaps "pointed").

Twenty, nîcâ'ne ("two tens").

Two, nîc.

U.

Ugly, wi'nët ("it is dirty;" from the radical win, "dirty").

Uncle, nîcïc ("my mother's brother;") the radical is ci'cë.

Uncle, nînîcâmin ("my father's brother;") the radical is mi'câmin.

V.

Valley, wâ'nâti'së (literally "the mountain is hollow;") from the radical win, "hollow," and the radical suffix -itân.

Village, ôdâ'ëns (diminutive, by the suffix -ons, of ôdâ'ne, "town").

W.

Wagon, tîtîb'ëse ("it rolls;" from the radical tîtîb, "round," and "around").

Wagon, ôtâ'ben; ôdâ'ben (see Sleigh).

Walk (v.), pîmâ'së (from pîm, a verbal prefix, and the radical suffix -së, "to go on foot").

Wampum, migîs.

Want (v.), niwîdje ("I desire;" the radical is wîlîj).

War, mi'gâ'iwîn ("fighting;" formed, with the abstract suffix -(i')yin, from the radical migâ, which expresses the idea, "to fight").

War-club, pikwâ'kwêto'pakâmëgan ("ball club;") from pikwâ'kwêto, "ball," and pakâmëgan, "club;" this last, as Cree pakâmëgan, "he strikes," shows, is from root pâk, "to strike," with suffix -gen).

War-hatchet, tèikâmîk'wichu (see Hatchet).

Warm, gîcô'të ("the weather is warm;" from the radical gîc, "warm").

Warrior, mîgâ'sowimi'ni ("war man").

Wash (v.), gîsîbigë-îkë ("he washes").

Wasp, âmô (etymology?).

Watch, tôbi-gîzïswen ("sun measurer;") from the radials tôbi, expressing the idea of "measure," and gîzïs, "sun;" -ken is suffix.

Water, nipî.

Waterfall, kâkâbîken (from kâkâbîkê, "a perpendicular cliff or rock," which from the radical kaka or kak, "angular").

Water lily, ôkitâ'bek (etymology?).

Wave (n.), tôkôwek ("waves;" -ek is plural suffix).

Water, â'mopi'mîkë ("beê grease").

Wesel, cîngûs (perhaps -as is diminutive).

Week, nâgotâ'sigïcîket ("six days;" n-gotâ or nîngot, âsî = âsî, gîcîket; Sunday not included).

Wheel, tôtîb'ëse (see Wagon).

Well (spring), tôkìb (see Spring).

West, apengicinîk ("towards the sunset;" a- locative prefix; pen-girimô, "the sun sets," from the radical pengîcin, "to fall;" -k, suffix).

What? anîngînë; anîngînë (the
existence of the Nipissing anin engi seems to make it probable that the Mississaga word has suffered from metathesis.

What? anin?

Wheat, pakwé’kenéck (“bread herb”; pakwé’ken, “bread,” and -éck, radical suffix, signifying “herb, plant”).

When, opitéc; opítéc (from opí, “when,” and tec, “and”; properly “and when,” used in narration).


Whisky, ikwá’déwa’pú; ikwá’téwa’-bo (“fire liquid”; ikwá’té, “fire,” and -iwi’bo, radical suffix = “liquid”).

Whistle (v.), kwéckwic (onomatopoeic).

White, wápícke (“it is white;” a derivative from the radical wáb, “white”).

Whitefish, atikamék (“caribou fish;” atik, “deer,” and -amék, radical suffix = “fish”).

White man, cá’genac (Cuq derives the Algonkian variants of this word all from French anglais; he states that the earlier form of the Nipissing aganeca was angaleca).

Wick (see Lampwick).

Wife, omtémé’-nic (“his wife;” literally “his bad old woman;” ó-, possessive prefix; mintémó’íi, “old woman,” and -é, pejorative suffix).

Wildcat, píjú’; píciú’ (etymology?).

Wild currants (black) (see Curants).

Wild goose, niká’ (etymology?).

Wind, nó’din (“it blows”).

Wind (east), wá’beni’nó’din (from wá’bén, “east,” and nó’din, “wind”).

Wind (north), kiwé’din (“the home wind;” from the radical kíwe, “to turn, to return home,” and nó’din, “wind”).

Wind (south), ca’weninodin (from the radicals ca’wen, “south,” and nó’din, “wind”).

Wind (east), nínká’bénno’din (nin- k bé’cen, “west,” and nó’din, “wind”).

Wine, miskwá’gamik (“the red liquid;” from miskýn, “it is red,” and the radical suffix á’gami, “liquid, liquor”).

Wing, onigwikene (“he has wings;” the radical is onigwikén, “wing,” which comes from the root nigeci, “armpit,” according to Cuq).

Winter, pipó’n; pipó’én.

Winter (last), pipó’ong (ong, suffix = “last”).

Wire, piwá’biéns (a diminutive by the suffix -ons from piwákýn, “iron;” “little iron”).

Wolf, má’inggen (the etymology of this word is not yet known; perhaps it signifies “the tearer”).

Woman, ékwá’; ekwá’ (etymology?).

Woman (old), mindimó’yi (etymology?).

Wood (stick), mitig, mitik.

Wood (fire-), mici.

Woodpecker (species?), papássé (onomatopoeic?).

Wool, manétémé’biwá’i (“the sheep his hair;” bi’èni, radical = “hair, plius”).

Worms (earth), eigéná’úsuk (-uk is plural suffix).
Worms (tape), ökasâ'gimûk (-uk, plural suffix).
Write, nind öcipen ("I write;" from the radical öci, "to make;" literally, "I make marks upon something").

Yes, e; e.
Yesterday, pitcinâ'gö (composed of the radicals pitci and -onâ'gö, the last signifying "past;" pitci, perhaps means "distant").

Yesterday (the day before), kîce ewéseñâ'gö (this word probably signifies the "day before the day before yesterday, big yesterday;" kîce, "big," ewèse, "far off," and -onâ'gö, "past").

You, ki.

Young girl, öchinékwâ (from the radical ock, "young, new," and ékîñ, "woman").

Young man, öchinâ'wë (from the radical ock, "new," and suffix -â'në).

Yellow, osâ'we ("it is yellow").

MYTHOLOGICAL TEXTS.

Much of the old mythology of the Mississagas is now forgotten (see Journ. of Amer. Folk-Lore, ii, 141-147; iii, 149-154). Still there are a few amongst them who remember something of the lore of their people in former days and are willing to tell it, though there appears to exist a prejudice against bringing up again the reminiscences of the old heathen times. Mrs. Bolin is regarded as the wisest of the Indians in the matter of the history of her people and their beliefs in the past, and from her the greater part of the information here recorded was obtained.

A.—Of the great deluge legend the writer was able to secure but a fragment: "When there was a flood on the earth Wânibôjû gathered together the animals. He got into his boat and then he sent down the muskrat. The muskrat dived and then he brought up some earth in his claws."

The occurrence of the "canoe" instead of the "raft" (which is more usual in this Algonkian myth) is noteworthy.

B.—Another fragment tells of the ten men who went to visit Wânibôjû in the land of the sun-down. When they reached it, after many days' journeying, they found the game so plentiful that the porcupines were crawling over Wânibôjû.

At Skûgog the name of the Algonkian hero, variously known as Nâni-bôjû, Nanabush, Manabush, etc., is pronounced Wânibôjû.

C.—A very brief legend relates that the "fox-bird," known in Mississaga as à'nëk, was formerly a little girl who lost herself in the woods and became a bird.

D.—Some animal myths and beast fables are still remembered at
Skiugog. One of these, relating to the Rabbit, the Frog and the Moose, is as follows:*  

"The Rabbit and the Frog ‘clubbed together’ to kill the Moose, and they did kill him. First the Frog tracked him and came to tell the Rabbit the prospects. He said: ‘It was something very mysterious; he steps on every other hill.’ Then the two went out together and killed the Moose, and they gathered the blood. Then the Rabbit asked the Frog what he would do if the ‘enemy’ (the Wolf) came along. ‘Oh!’ said he, ‘I would cut a hole in the vessel in which the blood is, and, when it runs out, crawl into the ground.’"

In this curious myth the wolf is not called by his usual name (Māg-gen), but is evidently given a figurative one, the signification of which Mrs. Bolin did not clearly comprehend. She said the first part of the word (miğiškēnite) meant “a fish-hook,” while the last signified “a living animal.” In some other animal myths the wolf is known as “the enemy.” ‘The frog is mighty clever,” said Mrs. Bolin; ‘he crawls in and hides himself wherever there is moisture.” So when the blood was spilled the frog would disappear into the ground.

E. The Raccoon and the Crawfish — “The Raccoon was very fond of Crawfish, so he disguised himself to deceive them. He lay down on the lake shore and let his tail and hindquarters into the water. By and by a Crawfish came and pinched him to see if he were dead, which the Raccoon pretended to be, and didn’t mind the pinches he got. The Crawfish then went away and told the other crawfish that he had found the Raccoon that had ‘chewed’ so many of them last summer. So more of them came and pinched the Raccoon and were very glad that their enemy was dead. But by and by, when a large number of crawfish had gathered round him, the Raccoon suddenly jumped up and caught them and had a great feast. Soon afterwards the Raccoon came across the Wolf. He wrapped up some of his own excrement very neatly and said to the Wolf: ‘Here is something nice!’ and the Wolf ate it. Then the Raccoon said to the Wolf, ‘Māwē! you ate my excrement!’ At first the Wolf did not understand him, and the Raccoon said again, ‘Māwē! you ate my excrement. I gave it you wrapped up.’ Then the Wolf was very angry and he killed the Raccoon.”

In this story also the wolf is called by another name than that usually given him. The fact that some of the characters in these animal stories bear names that are now entirely obsolete in common speech, seems to argue for them a considerable antiquity.

At Skūgog, Wānibōji is sometimes confounded with Wāmiciūdjakwānsi (“the great-grandfather,” as he is often termed). Of the latter the following brief legends were told by Mrs. Bolin:

F. Why Froze have Black Legs.—"Wāmiciūdjakwānsi did not like his son-in-law. One day they were out hunting together, and, when they

*The English versions are in the narrator’s own words with a very few grammatical changes necessary for the sense. The Indian versions will be found below.
camped, placed their leggings and moccasins by the fire to dry. W. changed the places of the moccasins and leggings. Afterwards he threw what he thought were his son’s moccasins and leggings into the fire. In the morning the young man rose, found his own moccasins and put them on. W. tried to make out that they were his, but he had forgotten that he had changed the places of the moccasins before he burned what he thought were his son’s. So W. was forced to go barefooted and barelegged. He then blackened his legs and feet with a coal, and thus the foxes have black legs to this day."

G. Another legend of Wàmicíčúuíiíiwánsi, current at Skúgog, tells how he abandoned his son-in-law on an island:

"W. hated his son-in-law. One day he went with him to a little island, and abandoned him there. W. then went off in his canoe, which he used to make go without paddling. He would lie upon his back in the boat and tap the crosspieces with his hands, making a noise like pan! pan! and the boat would go right along. Meanwhile the son-in-law had changed himself into a gull, and, flying over the canoe, dropped some of his excrement on W.’s breast. Then W. said, ‘That’s the way the young gulls do when they have their bellies full,’ and went on in his canoe. In the meantime his son-in-law made haste and got home before him. When W. arrived and saw his son-in-law there he was much astonished; he kept looking and looking at him and when asked why he was doing so, gave some excuse or other."

H. Another character who figures in Mississaga legend is Ásemó’ken, ‘the tobacco-maker,’ of whom the following story was related by Mrs. Bolin:

‘Long ago there lived two brothers; one of them was a hunter, the other was Ásemó’ken who always stayed in camp and did no hunting. One day Ásemó’ken thought he would go away on a journey somewhere or other, and he meant to tell his brother so when he returned from hunting, but forgot about it. He forgot it in this way two or three times. Finally he said: ‘I’ll keep saying, Gamá’dje! gamá’dje!’ (I’m going! I’m going!) over and over again until my brother comes.’ So he did this a long time. When his brother arrived he heard some one saying, ‘Gamá’dje! gamá’dje!’ He then saw his brother who told him he was going away. ‘What do you mean?’ said he to Ásemó’ken. ‘You would not go very far before you would meet with something to lead you astray.’ ‘Well! I’m going anyway,’ said Ásemó’ken, and he went off. Before long he heard a noise—the noise of trees rubbing against one another. He thought it very nice, and said: ‘I want to be that, let me have that!’ But the tree said: ‘Oh no! I am not comfortable, it is a bad place to be in.’ For whenever the wind came on, the tree had to squeak and make a noise, i-i-i! i-i-i! But Ásemó’ken would have it and took the place of the tree. So the tree lay on Ásemó’ken’s breast, and when the wind came he had to cry out for the pain he felt. But his brother
knew all about it soon and came after him. 'It's just as I told you,' said he to Asemö'ken, and released him.

'Asemö'ken went on again. Soon he came to a river, where he saw a stick on end in the mud, moving about with the current and making a noise. He thought that was nice, too, and so he took the place of the stick. His brother had to follow after him and take him out; but told him he would not help him again.

'Asemö'ken then went on further and came to a village. Here all the people were dead except two children—a little boy and a little girl. Asemö'ken asked what had happened to the people who were dead. The children, who were lamenting, told him that a wicked old woman and her daughter had killed them. The way she killed them was this. She had asked them to get her the white loon that dwelt in the middle of the sea. Not one of them was able to do this, so she killed them one after the other. The children told Asemö'ken that the old woman would come back to set them the same task, and that they would have to die also. But Asemö'ken caught the white loon and gave it to the children. He told them to show it to the old woman when she came, and to ask her, if she were able, to get the chipmunk's horn, to obtain which it was necessary to go to the end of the earth. The old woman came and the children showed her the white loon, at which she was greatly surprised, and said that it must have got there itself. They then asked her to get the chipmunk's horn. 'Oh! oh! you talk old-fashioned,' she said, and threw down some deer's horns, pretending that they were what was required. As she could not perform the task Asemö'ken killed her. He then made a little bow and arrows for the boy, and told him to shoot up in the air and tell the dead people to rise. He shot into the air three times, and each time he said: 'Get up! the arrow is going to fall on you!' The first time he shot the arrow into the air, the people stirred a little and began to gape, and after the third time they rose up.'

TEXTS OF MISSISSAGA LEGENDS.

A. Fragment of Deluge Legend.—Opi'dec kimöck'ónk i-ii ò'ki úgímá-wéndjien wànjöbú'ú aw'essi'ú' en. Kibösi'ú'ed imá'en úgímá'nig mi'téc kipaki'tiinet in'i-ii wàdjàckwén wàdjàck kikwék mitec kí'bíted ò'ki ónindjig.

B. Fragment of the Story of the Ten Men Who Visited Nánibójú.—Kim-adjewug íinwíswen apongícimék ó'könestwen kibú'ýí'net anda-wéndjiga'wén mígkó imá'en pámó'senét ógíwàning wànibójú'.

C. Origin of the Fox-bird.—Mó' níwe ekwá'sens gi'wen nícin mítí-gwàdjékwe mitec kí'ánékówek.

D. The Rabbit, the Frog and the Moose.—Ömúkeki'dec kí'witágenín wàbù'són. Mitec ömúkeki kíyapamú'sed mitec petagúcing wintá-mawrd in'i-ii wàbù'-son. Manílú neme' eg! ̀'yewasi'tin tèkwek'. Mitec kíyssawed mù'són. Anínggiax kilijúčíqágjë pí'djitékawed
mīgiskē'itē kā'iswēk? Dabācī'ən kī'miskwāp'āminēn midēc imā'en kānītēn fē'sī'wēn.


F. Why Fозе has Black Legs.—Mīdēc Wāmici'ũ' dī'ji'kūwānsi əndwāndjēgə'wēn ūndërgwānēn midēc kābē'ciwēd. Mīdēc tō'pīnin ō'mēkūs'sīnēn ūndërgwēm ūtās'en kāy'wē. Mīdēc kījōgicēn ōmēkūs'sīnēn ūndërgwānēn wē'ntīc nī'ĩ'ũ/ ō'mēkūs'sīnēn kījōgicēn nī'ĩ'ũ. Mīdēc ākēkājēn kī'sinikwēnūnng ūkāting midēc ĩ'ũ kī'wagwūčīwet. Mīdēc ĩ'ũ āndēj mākawatānīk ūk āwagwūś ūkādēn.

G. Wāmici'ũ' dī'ji'kūwānsi and His Son-in-Law.—Wāmici'ũ' dī'ji'kūwānsi ayya'cī'ti kī'kānācēn pēkā'tō'ng ū'tīcīmā'n pen! pen! pen! teimā'n. Kā'wēcoksōn midēc kīmtēcicī'gī'gī. Mītswō ədji'cīwēd kā'yōckkōn-ség kētep'ē'si ūnī'tēc. Kāwīn ōk'ĩ'ninēnōmāsin ūndērgwānēn; ūkīnēkēnēn mūnicē'nīgī. Obībiskawēn nī'ĩ'ũ kā'yōckkōnsēn wē'ntīm əc gī'gītūgūcūn.

H. Asēmō'ken and His Brother. Adsō'ken (a Tale).—Gī'tawgē Asēmō'ken wī'dījikwē'i en mūnicē əndawēndjēg'ē'net wī'dījikwē'i en windēcēcē ayy'pt Assēmō'ken. Ō'gīmikwāndēn wīnā'mājēd. Ōpī' əcē pē'gōwācēten wī'dījikwē'i'en ūgīwēnāndēn tel'windāmawēd wīnā'mājēd ūkē'tācē mi'nāwā pē'gōwācē'ng ūnī gā'mā'dē. Mīdēc ūpē'nsē kā'kē'tō'gēn gā'mā'dē gā'mā'dē! —Icē! Icē! ānīnā gī'ta'ūtūdē wē'pē'sāwāng gī'tawābēndēn kē'gō kāwī'adjēmīkō'dēdēn. —Ē! gā'mā'dē sā'kōh! ā əũ mā'dēdēn. Kāwīn wāsē kadjū'si djē'wābēndēmēn kē'gō. —Sēbakwēt ūgīwābēndēn. Tāgerūntēk. Ā'ũ āwīn kōkē nīmīnīwaw'sisī əũ'ũjā'ayāyēn. Mīdēc īpākemēmā'nīnīkī midēc ē'nwēk'i'ũ! i'ũ! Ōkē! gi'tān'ũsē ūnīnābēn ədji'cīwēn mīcā'dēj mī'nāwā kī'mādēj āsēmō'ken. Mīdēc ədji'cīwēn mī'nāwā kī'btāma'bīdē sī'bing wābēndēn nādez i'n i'ũ mīlīg tācīnātānīr. Ā! tāgianūtēm. A'ũ'ũ! kōkē nīmīnīwaw'sisū. Ū! Ū! əcē'gōdējēdēn kāwīntēc mī'nāwā gī'ta'ūdē wī'tō'kōwānsēn. Mīdēc kī'tō'kōwānd kē-kē'nīnēn kā'nīpū'wāk'hē'pānēn ničē'tō'gōmā'dōjēgō. Ō'kīgōtō'kōwāndēn ańdēcē kāō'dōjēgō kōkē'nīpūdōjēg. Mītnēmō'ītēcē kā'yē'ōtā'nnēn. Mīdēc ūkō'ūkēkē nānīk ə'ō wā'sīmān ākōmēd mī'ēn ē'gī'tēgī'waw'wēn. Mīnāwā'gō wī'tō'gōwācē mūnicē kē'gōnēgē tāmēngūn kūnā kā'gōtō'gōwāgī'gī'wēn. Ū! Ū! kākētē wī'dījikwē'wēk ańdōjēgē kā'wāwāsē ūgī'ōtō'sīkō'si wā'tūkēnēn āsēmō'ken. Wāwā'gī'wēn ākōmēdēn kē'tō':pkēgenēn. Kāwīn a'ū! wā'wā'wēn wā'sīmān. Mīdēc kī'wājī'waw'wēnd mītīwą'w'wēsēn kā'yē'pōkēwēnkōsē inē ani-pēmēng ūwē'tēn gi'kā'yēkīdēgi'tēgōnīmēn ūnīkēgē gībītčīnō'nīm ūnīkēgē gībītčīnō'nīm ūnīkēgē kī'wōnīkawēgēdēc.
These songs were obtained by the writer at Skügog from Na'wilick'kê (see also *Journ. of Amer. Folk-Lore*, iii, pp. 152, 153). For comparison the following may be cited:

**G. Hunter’s Song.** Geo. Copway gives this hunter’s song of the Mississagens of Rice Lake in his *Life*, p. 34:

Ah yah ba wah, ne gah me koo nah vah!
Ah yah wa seeh, ne gah me koo nah vah.
“The fattest of all bucks I’ll take,
The choicest of all animals I’ll take.”

**H.** In the Náníbojú’ story furnished the writer by Mr. Salt, the hero sings the following song to the assembled waterfowls whom he intends to deceive:

Pa-zang-wa-be-she-moog,
Pá-zang-wa-be-she-moog,
Pá-zang-wa-be-she-moog,
Ke-ku-ma-me-sgue-shé-gwam,
Ke-ku-ma-me-sgue-shé-gwam,
Ke-ku-ma-me-sgue-shé-gwam,
Au-yun-ze-kwa-gau,
Au-yun-ze-kwa-gau.

“Shut your eyes and dance; if you open your eyes, Your eyes will become red.”
In the Toronto MS. the following songs (cf. Journ. of Amer. Folk-Lore, i, 159) occur, which I transcribe literally:

I. 
Chanson du wabanou
oukaqui qui nipoumin
quiticog manitou-ou (Bis)
tant qu'on veut
En Francais
Les Dieux disent que nous moururons
un jour (Bis).

J. 
Autre de wabanou (?)
oukimacoué hé hé coua ni
soucoutinicyee (oukima uini sauan
4 Bis) En Francais
La reine a deux maris
et nous tuons son maris (4 Bis)
oui you ya oui ja ha (Bis tant qu'on veut).

K. 
Chanson d'amour
ouka tatacouchin nini mouchén-hén
J'espyre de te voir bientôt ma maîtresse.

L. 
Autre de chasse
wagououin hé il a les cornes de trav[ers] (Bis)
Manitou ouistoutja oui ha ha
Le forgeron est un diable.

M. 
Chanson
ya ningué coué quiouépinan
Ningueciome je mets le Ciel sens dessus dessous.

The words used in all these songs do not appear to differ from those used in common speech.

Tribal and Ethnic Names.

Atik ("Elk"). The name of the chief totem of the Indians of Skügog.
Ktùmōtkom. An "American." This name which literally signifies "big knife," is said to have been given on account of the "swords" of the American soldiers.

Missi'si'gii. The Indians of Skügog, according to the chief's niece, call Missi'si'gi. themselves "Mississagas of the Otipuwé nation." When asked about the meaning of the term Missi'si'gi, Osawâni'mi'ki said it signifies "many mouths of rivers." Nâ'sigikôkâ, however, thought it meant "large mouth of river." Mr. Salt informed the writer that the word is in Indian pronounced "minzezagee," in the plural, "minzezageeg," the latter of which signifies "people who inhabit the
country where there are many mouths of rivers” (Journ. of Am. Folk-Lore, i, 150). Geo. Copway, who was a Mississaga, says (Life, History, etc., p. 13): “The Ojebways are called here, and all around, Massissagays, because they came from Me-sey Sahgieng, at the head of Lake Huron, as you go up to Sault Ste. Marie Falls.” The Rev. Peter Jones, who frequently speaks of the “Messissauga tribe of the Ojebway nation,” states that “the clan or tribe with whom I have been brought up is called Messissauga, which signifies eagle tribe,” their ensign or toodhim being that of the eagle (Hist. of Ojebway Indians, p. 231; see also 138, 164). But in this statement he appears to have been led away by false etymological analogies. In the manuscript in the Toronto Public Library is the following:

“Descriptions des tribus des Sauvages hurons savoir tataim tribut.

Niguic cousaqndzi tribut de la loutre.
Passinassi “ “ “ grue.
Atayetagami “ du caribou.
Oupapinassi “ “ “ brochet.
Ouasce souanan écorce de Bouleau.
Missigomizdi chêne blanc.
Mississagui tribut de l’Éigle.”

The eagle was the principal totem with the Mississagas of the region around York (now Toronto), but the tribal name has nothing to do with the word for eagle. The Mississagas are no doubt included with the Hurons in the Toronto MS., because of their alliance with the Six Nations in 1746. Schoolcraft (Arch. of Abor. Knowl., i, p. 306) says that the word Missassagie is “an Algonquin phrase for a wide-mouthed river.” The components of the name, in any case, are the radicals miti, "great (many?)," and sā'gi, "mouth of a river."

Nē'ōnē (snake?). An Iroquois. This is the name given by the Mississagas, Otcipwē, Nipissings, etc., to the Mohawks and Iroquois. The corresponding word in Cree is nātowee, connected perhaps with the root nāt, "to seek, to go after." In Nipissing and Otcipwē, natowee and nātowee mean a large serpent, the flesh of which was formerly eaten by the Indians, according to Cuoq. The transfer of the name to their enemies, the Iroquois, is easily understood. This fact may have some bearing upon the etymology suggested for the word “Iroquois” by Mr. Hewitt (Amer. Anthropol., Vol. i, p. 189).

Odickwaŋ’emi. According to Mrs. Bolin, this is the name by which the Mississagas were known in former times when they dwelt on the north shore of Lake Superior. She thought it signified “people on the other side of the Lake.” The Rev. E. F. Wilson (Man. of Ojebw. Lang., p. 157) gives odiskwehghumnee as denoting “Algonquin Indians.” Cuoq (Lex. Alg., p. 314) cites stickwagami as the name of the Nipissing Indians. He explains the word as ot-kekwa kami, “la dernière étendue d’eau” (i.e., Lake Nipissing), from the prefix ot-,
ickwa- (end), gami (body of water). Baraga gives, in Otcipwé, odishkewagami, “Algonquin Indian.” Cuq’s etymology is not satisfactory, and since we find in Cree the radical ottiskaw, “en face, vis-à-vis,” it would seem that a derivation from the cognate of this latter, and the radical suffix -gami or gâmi (body of water) is to be preferred.

Otcipwé. This name is spelled in a multitude of ways by various writers (Chippeway, Chepeway, Ojibway, Ojebway, Chepway, etc.). The etymology of the word is very uncertain. Baraga writes it Otchipe, but does not suggest a derivation. Cuq, whose orthography is Odjine, says that some would derive the name from the roots odji, “to suck up” (huw), and abwe, the signification being “humeurs de bouillon,” but there appears to be nothing to support this. Other equally unsatisfactory etymologies have been put forward.

Pâtkwitiimi. The name given to this tribe of Indians appears to be derived from the radical pâ’tawâ, “to build a fire.”

Câgenâ. Englishman. Mrs. Bolin thought that this word signified “sail around the world;” this idea was no doubt induced by the termination -oc = “sailing.” Cuq, however, is probably right in considering this and cognate Algonkian words as corruptions of the French anglais.

Wâ’ögâ (“white clay”), the totem of Gwinggwic, one of the two first settlers on Skûgog Island.

Wa’mitigâ. The origin of this word, which corresponds to the Nipissing wemîtieîj, Otçipwé wemîtieîj, Cree wemistikëjîne, is not certain. Mrs. Bolin said it meant “carries a trunk,” and referred to the early French traders. Its components would in that case be wa-, mitig, -wac (“hollow,” in Nipissing).

**PLACE NAMES.**

The names of the various lakes, rivers, etc., in the region known to the Mississagas of Skûgog, as far as the writer was able to obtain them, were as follows:

Asâgûken (i. e., “lake”). Some of the Indians call Lake Skûgog thus. Echûnung (i. e., “place of calling”). The following is the origin of the term according to Nâ’wigcikê: A long time ago, when the Mississagas used to live on the points of land in Lake Simcoe, a man heard a voice; as if some one were calling a dog. It was a calm day, and although he looked carefully around he could see no one, but heard the voice only. So the lake was named Echûnung, “the place of the calling.” The word is derived from the radical ecû, “to call, to speak to,” through the extended form, ecûnit; -onj is locative suffix. In the early English records of the settlement of Ontario this name appears in variously disguised forms.
Cimming. This name is sometimes used by the Indians (very often by the whites) to denote the body of water known to the whites as Mud Lake. It would seem to be a corrupt form of tcimong ("place of canoes"), from tcimun, "canoe," with the locative suffix.

Kuinakonkong ("place of the edible moss"). Name given to Stony Lake, in the upper portion of the Otonabee. It is so named from the "edible moss" that grows upon the stones and rocks in that region (the well-known "tripe de roche"). The radical of the word is wō'kon, "tripe de roche, edible moss." Kā is verbal prefix; -ong, locative suffix.

Xiiw6Mnikong ("place of the edible moss"). Name given to Stony Lake, in the upper portion of the Otonabee. It is so named from the "edible moss" that grows upon the stones and rocks in that region (the well-known "tripe de roche"). The radical of the word is wii'kon, "tripe de roche, edible moss" &ti is verbal prefix; -on$ locative suffix.

~itc5~k'ming ("at the great water"). This name is applied by the Mississagas of Skügog to Lakes Simcoe, Ontario, Huron and Superior. Lake Superior is also specially named Ōtciwe Kiteigämīng, because it is "the lake of the Ōtciwe," and the region about it has been long inhabited by them. The radicals of the word are Ōtci, "great," and the suffix, -gā'mi, applied to a "body of water" and used only in composition.

M'i'djikā'ming ("the place of the fish fence"). This name given to the "Narrows" of Lake Simcoe recalls the notice in Champlain of the "fish fence." The Indians used to drive stakes into the water at this point so as to make a "fence" and stop the fish. The radical of the word is m'i'djiken, "a fence."

Minis ("island"). Skügog Island is generally thus termed by the Indians.

Nā'mēsgā'ik'ken ("Sturgeon Lake"). The Indian name is translated in the name given to this body of water by the whites, "Sturgeon Lake."

Nōnkun, or minis-i-nōnkun. The name of a portion of Skügog Island which, in former times, was itself a separate island. Mrs. Bolin stated that the word meant "woods all in one spot." The radical of the word is probably nōn. "contracted, compressed."

Ōtciwe Kiteigämīng. Lake Superior. See Kiteigämīng.

Ōdā'nes ("town, village"). This is the name given to the adjacent town of Port Perry. Toronto is called gūce ōdā'nes, "big town."

Ōō'nā'bi ("mouth water"). The name of the upper course of the river Trent, known to the whites as Otonabee. The application of the name is not clear, but it is wrongly said to have been given on account of the broad expanse of Rice Lake, into which the river flows. In some Algonkian dialects of the Lake Superior region this name is given to the fish known scientifically as the Coregonus quadrilateralis, and reappears in the term toulibi, or tullōee, applied by the French and English settlers in the Canadian Northwest to the same fish.

Pa'idjēko'kiwēk'ong. The old Indian name of Skügog Lake. Before the Government dams were erected, some years ago, the lake was very shallow and muddy. Mrs. Bolin explained the name as signifying "a low, shallow, muddy place." One of the Indians, who had
forgotten most of his mother tongue, called the lake pečjog en skī'ūk-gog, and it would seem that in the present name Skūgog we have all of the Indian appellation that impressed itself upon the memory of the European emigrants. The etymology of the name is seen from the cognate Otcipwē ajishkiguika, "it is muddy," from the radical ajishk, "mud;" -ong is locative suffix.

Pā'mitāsko'otayóng. The name given by the Indians to Rice Lake, which body of water received this last name from the whites by reason of the wild rice in which it abounds. Mrs. Bolin explained the term as signifying "across the prairies, or burnt lands," saying that on looking across the lake from the Indian camping ground one could see the prairies. This explanation is somewhat doubtful. In the region of Peterborough the old name is believed to have meant "lake of the burning plains." The word may be derived from pū'mit, "across," and máskotá, "prairie," with the locative suffix, -ong.

Pū'tūgō'ning. A name given to the town of Lindsay and also to a place near by where there are "rapids" in the river. Said to mean "at the rapids."

Ci'cibāligwe'yong. The name given by most of the Indians to Cimung or Mud Lake. Mrs. Bolin explained that the word signified "place of many inlets and outlets, with junctions." The first component seems to be a derivative of the radical cicib, "long." Compare the Otcipwē nin jishbigibina, "I stretch something out in every direction."

Names of Mythological Characters and Objects.

The principal characters who figure in the mythology of the Mississagas of Skūgog, as far as the writer had opportunity to investigate, are:

Assimō'keni. An individual whom, Mrs. Bolin said, "made tobacco;" but in what way, or when, she could not say. He "was not a very clever or bright man," but "knew enough to make tobacco." He is the principal figure in a "younger brother" story and resembles one of the characters in the mythology of the New York Iroquois. His name signifies "tobacco-maker." The radical is sē'me, asse'me, "tobacco."

Ańek. The bird known as "fox-bird" by the residents in the vicinity of Skūgog is really, according to Indian belief, a little girl who got lost in the woods and was metamorphosed into this creature.

Assišēn. The raccoon figures an emblem of cunning and deceit in the widespread myth of the "Raccoon and Crawfish," which has its analogues far without the limits of Algonkian tale-lore. He is the deceiver of the crawfish (on which he feeds) and of the wolf who finally kills him.

Acagāce. The crawfish figures as the victim of the raccoon.
Gitjiksen'ē. The little "chickadee" is a purveyor of news and good advice to men.

Mānītū. The name given by the Indians to "supernatural beings," good or bad. The appellations Gitci Mānītū (God) and Mātei Mānītū (devil) have been fixed by the influence of the missionaries.

Mā'ē. This name (not now in use) is given to the wolf in some of the old tales. Usually he bears his own name, māing-gen. It resembles mēno'haan, the Menominee name for that animal. Schoolcraft also mentions a similar term applied to the wolf in Ojibway mythology. In the Mississaga story of the raccoon and the crawfish, the wolf, being insulted and deceived by the raccoon, kills him. In some stories the wolf is termed "the enemy."

Mēndā'min ("seed of mysterious origin"). The Mississaga story recorded in the Journal of American Folk-Lore, i, p. 143, explains the significance of this name. The corn appears as if in the form of an old man to a fasting Indian boy.

Mēndimō'êce ("the bad old woman"). Appears as a task-setter in the Asēmō'ken story.

Mōnā ("eater?"). In Mississaga legend the moose, who is described as "stepping on every other hill," is killed by the rabbit and the frog.

Oqevenqweis. In the Asēmō'ken legend one of the tasks set the "bad old woman" is to fetch the "chipmunk's horn," gitci oqevenqweis êcken. Oqevenqweis is the ordinary name of this animal.

Omi'keči ("the hairless?"). Helps the rabbit to kill the moose. Is described as being able to sink into the ground. The frog and the toad (pāpiqōmēkekē) are confused with each other. In the legend of the Cingibis, the "old toad woman," who appears frequently in Algonkian mythology, steals children (Journ. of Amer. Folk-Lore, ii, 145). This woman is called omi'keči sometimes.

Otē'min ("heart fruit"). This fruit figures in mythology. It lies in the path of those who visit the other world, and if they partake of it not they must return hither (Journ. Amer. Folk-Lore, i, 144).

Cingibis. The duck known as the "hell-diver" figures as the would-be counterfeiter of the loon in the story of the cingibis (J. of A. F.-L., ii, 144).

Wa'ōmā'nk ("white loon"). One of the tasks which the "bad old woman" sets is to fetch the "white loon that dwells in the midst of the sea." The loon (mānk) appears in other stories.

Wabūs ("the little white one"). Together with the frog, the rabbit kills the moose.

Wā míg'is'ekēn. This character, whose name Mrs. Bolin rendered as "the great pearl chief," figures in the story of the cingibis. He appears to be the loon personified. Mrs. Bolin said that this name was formerly given to that bird on account of the spots on its breast, which resembled "pearl"beads." The radical of the word is mí'gis, "wampum."
Wa'mici'sugojiwæcæ (etymology†). This character, who is styled the
"great-grandfather," is sometimes confused with Wánibójù, or Nání-
bójù. He figures, together with his son-in-law (whom he hates and
endeavors to destroy) in several stories (J. of A. F. L., ii, 146; iii,
151). The exact signification of his name is not certain.
Wánibójù (etymology†). The great Algonkian hero-god, Náníbójù, is
called thus at Skúgog. He figures in several legends.
Windigú (etymology†). A giant cannibal, who figures in the mythology
of several Algonkian tribes.
Námé. The "sturgeon" figures in connection with the "Milky Way."
Mrs. Bolin explained the Mississaga name of this portion of the
heavens as signifying "sturgeon poking his nose and making 'rily' water."
The word is derived from námé, "sturgeon," pákwe bākī'mi, "it is turbid"—nú' mēpákwe bākī'mi'wew.
Ödjig. The fisher, or pēkan, has given his name to the constellation
known as the "Dipper," or "Great Bear."
Mićičići. The "lion," a mythic monster, which, according to Mississaga
legend, lived at the Narrows of Lake Simcoe, and to which sacrifices
were made. The word seems to be derived from mići, "great," and
pīći'ū, "lynx."
Wādják. The muskrat figures in the Deluge legend, bringing up from
the bottom of the deep the little bit of earth with which Wánibójù
makes the new world.
Gā'jōk. The son-in-law of Wāmici'sugojiwæcæ assumes the form of a
"gull" in order to reach home before him.

PERSONAL NAMES.

Name feasts were held by the Mississagas in the olden times and names
were given in various ways (Amer. Journ. of Folk-Lore, i, 152; iii, 149).
The personal names which have come under the observation of the writer are:

Asā'ē'k'ë' ("stars in a cluster "). The name of Atell, one of the Indians
at Skúgog. The radicals from which this word is derived are
asān, "gathered together, pressed," and anāng or anāng, "star."
Gūći'kū ("big bird "). The Indian name of Chief Johnson of the
Skúgog Mississagas. From gūći, "big," and binū'ēsi, "bird."
Gūsci'kū ("meat-bird," or "butcher bird "). One of the two first set-
tlers on Skúgog Island, and belonging to the Clay totem.
Mëseng (etymology†). The Indian name of Pātoc, the chief of the Ríc
Lake Mississagas.
Nágza (etymology†). Name of the uncle of John Bolin, a farmer chief
of the Mississagas of Mud Lake.
Nāwakwe ("the sun at noon."). Wife of Chief Johnson. The radical
of the word is nāw = "in the middle of;" the word comes more
directly from nāwakwe, "it is noon ;" -ens is probably diminutive
suffix.
Na'wigakokekie ("the sun in the centre of the sky woman"). The Indian name of Mrs. Bolin, the most interesting Indian in the Skúgog settlement. She is somewhat over sixty years of age and knows probably as much as, if not more than, any one else there. The name is derived from náw, "in the middle of," gi'elk, "sky," and -éké = ékwe, "woman."

Naétákwékwém ("middle thunder"). Name of Mrs. Bolin's second son. Children were frequently named after the "thunders," or "thunder-birds." The word is derived from náétákwé, and a suffix, of which exact meaning is doubtful.

Na'binónakwit ("summer cloud"). An old Indian who, many years ago, lived near Lake Simcoe. He was known to the English as "Shilling," on account of a medal which he wore. The radicals of the word are na'bin, "summer," and anakwit, "cloud." In the MS. in the Toronto Public Library, the name Nipinanasonat, evidently identical with this, occurs.

Yki' ("wild goose"). One of the two brothers-in-law, who were the first settlers on Skúgog Island. He belonged to the atik (elk) totem.

Na'ticibiis ("young lion"). Name of Mrs. Bolin's youngest son.

Nóókis'ekwik ("humming-bird woman"). Name given to a young Indian girl by Mrs. Bolin, who acted as name giver. The word is composed of nóókís'í, "humming-bird," and ékwik, "woman."

O'gimé'biné'ri ("chief bird"). The Indian name of John Bolin, husband of Na'wigakokekie. He belonged formerly to the Mud Lake Mississagas. From o'gimú, "chief," biné'ti, "bird."

Ondásigé ("moon in last quarter"). Name of Eliot, one of the oldest Indians at Skúgog. The components of this word are the radical prefix ond-, "change," and isigé, from the radical -is = "sun, moon."

Ondásínwóna (etymology?). Name of the wife of the chief's brother Chauncey Johnson.

Osiwékép ("yellow duck"). Name of an old Indian of Lake Simcoe. From osi'wek, "it is yellow," and ciép, "duck."

Osiwéndamikí ("yellow thunder"). Name of an Indian, who was formerly a schoolteacher there. The word is derived from osi'wek, "it is yellow," and onémi'kí, "thunder." The name is also pronounced Osíwéndamikí.

Pit'mígicig'asung ("moon when shining"). Name of son of the Eliot mentioned above.

Pit'mígicig'igókém. The name conferred upon the writer by Mrs. Bolin, who stated that it signified "sun bringing the day." Rev. P. Jones (Life and Journals, p. 246) mentions an old chief of Walpole Island, named Pushekebe wakekum; perhaps the same word.

Si'giníne. Name of a bachelor who many years ago was made sport of by the Indians. His name is said to signify "outlet of a small creek," the chief component being si'gi, "mouth of a stream."
Cawenō ("sailing from the south"). Name of Chauncey Johnson, the chief's brother, and the leading man of the tribe. From cawen, "south," and the suffix -ō, which expresses the idea of "sailing."

MODERN MISSISSAGA.

From the Rev. Allen Salt, a Mississaga of the tribe now resident at Alnwick, Ontario, but who for a number of years past has lived as missionary amongst the hundred or so Mississagas on Parry Island, Georgian Bay, the writer has from time to time obtained interesting linguistic material.

The following word-list represents the language as at present spoken (January, 1889):

**Animal**, au-wa-se.  
- au-wa-se-yug (animals).
**Arm**, o-nik (his arm).  
- ne-nik (my arm).  
- ke-nik (your arm).  
- o-ne-kun (his arms).  
- o-ne-kau-won (their arms).  
- ne-nik-ong (on my arm).  
- ke-nik-ong (on your arm).  
- o-nik-au-wong (on their arms).
**Back**, o-pik-won (his back).  
- ne-bik-won (my back).  
- ke-bik-won (your back).  
- ne-bik-won-ong (on my back).  
- ke-bik-won-ong (on your back).  
- o-bik-won-e-won (backs).  
- o-bit-won-au-wong (on their backs).
**Body**, we-yow (his body).  
- ne-yow (my body).  
- ke-yow (your body).
**Boy**, que-wes-ance.  
- que-wes-an-sug (boys).
**Buffalo**, pau-quoch-be-shé-ke (pau-quoch = wild).
**Bull**, au-yau-ba-be-shé-ke (au-yau-ba = male).
**Calf**, au-tick-conce (little cow).  
- be-shé-kune.
**Chest**, o-kau-ke-gun-e-won (their chests).  
- ne-kau-ke-gun-ing (in or on my chest).  
- ke-kau-ke-gun-ing (in or on thy chest).  
- o-kau-ke-gun-e-wong (in or on their chests).
**Cow**, noon shá-be-shé-ke (noon-shá = female).  
- be-shé-ke.
**Eye**, oosh-keen-shig (his eye).  
- nish-keen-shig (my eye).  
- kish-keen-shig (your eye).  
- oosh-keen-goong (eyes).  
- oosh-keen-shi-go-won (their eyes).  
- nish-keen-shi-goong (in my eye).  
- kish-keen-shi-goong (in your eye).  
- oosh-keen-shi-go-wong (in their eyes).
**Foot**, o-zid (his foot).  
- ne-zid (my foot).  
- ke-zid (your foot).  
- ne-zid-ong (in or on my foot).  
- ke-zid-ong (in or on your foot).  
- o-zid-un (feet).  
- o-zid-au-won (their feet).  
- o-zid-au-wong (in or on their feet).
Girl, e-quas-an-ce.
  e-quas-an-sug (girls).

Hair, me-ne-sis.
  ne-me-ne-sis (my hair)
  ke-me-ne-sis (your hair)
  me-ne-se-sun (hairs).
  o-me-ne-si-se-won (their hairs).

Hand, o-ninj (his hand).
  ne-ninj (my hand).
  ke-ninj (your hand).
  o-ninj-e-en (hands).
  ne-ninj-ing (in or on my hand).
  ke-ninj-ing (in or on your hand).
  o-ninj-e-wong (in or on their hand).

Head, oosh-tig won (his head).
  nish-tig-won (my head).
  kish-tig-won (your head).
  oosh-tig-wau-nun (heads).
  oosh-tig-wa-ne-won (their heads).
  nish-tig-won-ing (in or on my head).
  kish-tig-won-ing (in or on your head).
  oosh-tig-wa-ne-wong (in or on their heads).

Jaw, o-dau me-kun (his jaw).
  nin-dau-me-kun (my jaw).
  kg-dau-me-kun (your jaw).
  o-dau-me-kun-un (jaws).
  o-dau-me-kun-e-won (their jaws).
  nin-dau-me-kun-ing (in or on my jaw).
  ke-dau-me-kun-ing (in or on your jaw).
  o-dau-me-kun-e-wong (in or on their jaws).

Leg, o-kaud (his leg).
  ne-kaud (my leg).
  ke-kaud (your leg).
  o-kau-dun (legs).
  o-kau-de-wong (their legs).

Man, e-ne-ne.
  e-ne-ne-wug (men).

Mouth, o-doon (his mouth).
  ne-doon (my mouth).
  ke-doon (your mouth).
  o-doo-nun (mouths).
  o-doo-ne-won (their mouths).
  ne-doo-ning (in my mouth).
  ke-doon-ing (in your mouth).
  o-doo-ne-wong (in their mouths).

Neck, o-qua-gun (his neck).
  ne-qua-gun (my neck).
  ke-qua-gun (your neck).
  o-qua-gun-un (necks).
  o-qua-gun-e-won (their necks).
  ke-qua-gun-ong (on your neck).
  o-qua-gun-au-wong (on their necks).

Nose, o-chaush (his nose).
  ne-chaush (my nose).
  ke-chaush (your nose).
  o-chaush-un (noses).
  o-chaush-e-won (their noses).
  ne-chaush-ing (in my nose).
  ke-chaush-ing (in your nose).
  o-chaush-e-wong (in their noses).

Ox, be-sha-ke ; autick ;
  au-yau-ba be-sha-ke.

Old man, au-ke-wan-ze.
  au-ke-wan-ze-yug (old men).

Old woman, min-de-mo-ya-yug (old women).

Reindeer, au-tick.
  au-tick-wug (reindeers).

Tongue, o-ta-nau-newh (his tongue).
  nin-ta-nau-newh (my tongue).
  ke-ta-nau-newh (your tongue).
  o-ta-nau-ne-wun (tongues).
  o-ta-nau-ne-we-won (their tongues).
  nin-ta-nau-ne-wing (in or on my tongue).
The words in the above vocabulary were syllabified by Mr. Salt in order to afford opportunity for ascertaining how the problem of syllabification presented itself to the Indian mind. The writer's own experience has been that there can be drawn no very fixed lines, for the consonant which closes a syllable at one time may a short time afterwards be found connected with the next following syllable. The rule assumed by some authorities that syllables should, as far as possible, close with a vowel does not hold in the Algonkian tongues, for in Mississaga the termination of a syllable in a consonant is very frequent, as may be seen from the vocabulary now under consideration. There seems to be considerable variation in Mr. Salt's syllabification, a fact which goes to support the writer's personal experience.

There are several interesting points to be noticed in the list of words given above. The name au-tick, given to the reindeer, is known by tradition only, as that animal is unknown in the region where the Mississagas reside at present. Now the name is transferred to the "cow" or "ox," probably from the resemblance of the hoofs. To the same animals the name be-shi-ke (properly, "buffalo") is given, the male and female being distinguished as au-yau-ba be-shi-ke and noon-sha be-shi-ke. As a result, probably, of the transference of this name to the domestic cow, the "buffalo" is called by another name, being differentiated as pau-quoch be-shi-ke, or the "wild cow," or "the cow of the woods."

It is an interesting fact that the Lenapé mos (which signified "elk, cow," ) is by the Canadian Delawares of to-day applied only to the deer and the elk.

The letters in the words given by Mr. Salt have their English sounds as written by Mr. Salt.

To further illustrate the Mississaga dialect of Mr. Salt the following brief legend, furnished by him, may be cited:

A STORY OF THE MAMAGWASEWUG OR FAIRIES (REFERRING TO A ROCK NEAR SHAWANAGA BAY).

Punktetaubewod Auneshenaubag okematsenauwon kekooyun ke-e-shen-
numackegawug kemodemindwan. Wekekenemauvod dush, chebwau-
At a certain time some Indians suspected that some one was stealing fish out of their nets. Resolved to see who it was, they started before daylight to visit their nets. They saw parties in a canoe taking fish out of their net. The Indians chased them and overtook them, and held their canoe, which was of stone. The Indians asked them why they were stealing the fish out of their net. The strangers kept holding their heads down, covering their faces with their hands. At last one of them spoke and said to one of his companions: 'You look up and answer, for you look more like an Indian than the rest of us.' The Indians knew that the strangers in the stone canoe were the beings whom they call Mamagwasewug. The Indians pushed off the stone canoe, saying, 'Don't steal any more of our fish.' The Mamagwasewug paddled their canoe into a high precipitous rock. This region [near Shawanaga Bay] is called Mamagwasawebekong, ('the place of the Faeries.')

For other specimens of modern Mississaga, reference may be had to the works of Playter, Jones, and McLean, which are cited in the bibliography appended to this essay.

Mrs. Moodie, in her very interesting book, *Roughing It in the Bush*, has recorded a few words of the Indians of Mud and Rice Lakes (pp. 307, 311):

- **Annonk**, a star (name given to Mrs. Moodie's child Addie).
- **Chécharm**, to sneeze.
- **Metig**, a stick (name given to a white settler of slender build).
- **Muckakee**, a bullfrog (name given to a fat and pompous white settler).
- **Nogesigook**, the northern lights (name given to Mrs. Moodie's daughter Katie).
- **Nonocosiqui**, a humming-bird (name given to Mrs. Moodie).
- **Sachalô**, cross-eye (name given to a woman with a 'squint').
- **Segosekee**, rising sun (name given to a red-faced young man).
- **Too-me-dub**, to churn.

Mrs. Moodie notes the fact (p. 294) that 'John of Rice Lake, a very sensible, middle aged Indian, was conversing with me about the language and the difficulty he found in understanding the books written in Indian for their use.' This is not surprising when we consider the difficulties of conveying to the mind of the Indian, in his own language,
the peculiar modes of thought of the Bible and other religious books. Besides this the Rev. Peter Jones, to whom very many of the translations are wholly or in part due, himself confesses that "having spoken the English language now for some time, I found I had lost my former fluency in my own native tongue" (Journal, p. 219).


"The idiom of the Mississauga form of the Chippewa, which is employed throughout the translation, is perceptibly different from the more rigid intonation and form of the vowel sounds as heard in the region of Lake Superior; but the language is literally the same and is well understood by these northern bands." As an example, he cites Mississaga munedoo = northern mendoe.

Sir Daniel Wilson, in his Prehistoric Man (3d ed., ii, p. 369), gives a useful list of "specimens of Indian onomatopeia," which "have been noted down chiefly from the lips of Indians speaking the closely allied Chippewa, Odawah and Mississaga dialects of the Algonquin tongue."

The examination of all accessible modern Mississaga material leads to the conclusion that the language of the Mississagas is radically the same as that of the Otcipwe and Nipissings, and has certain peculiarities, local, perhaps, which differentiate it slightly from both of these. On the whole, it would seem to be more closely akin to the dialect of Cuq's Nipissing than to that of Barraga's Otcipwe.

The short comparative vocabulary has been compiled in order to show, approximately, the position of the language of the Mississagas amongst the Algonkian tongues. All evidence shows it to be almost identical with the Nipissing and Otcipwe, but it possesses a number of words peculiar to itself. It also has many words which seem nearest to the Cree in form, while others resemble most the Lenapé.
Other than a few proper names scattered here and there in the old records of colonial New York and Canada, the first linguistic material of the Mississagas is the list of words of the "Mississauger," published in 1797 by Benjamin Smith Barton in his New Views (pp. 1-80), and reprinted by Allen (1856), Pickering-Say (1833-1814), Adelung-Vater (1806-1817), Gallatin (1836). This short list has continued to be the only vocabulary of the Indians calling themselves "Mississagas" known to the student of the Algonkian tongues until the discovery of the Toronto manuscript and the procuring by the writer of the vocabulary now published by him.

In the introduction to his "Synopsis" Gallatin remarks: "Although it may be presumed that the Mississagens did not, in that respect, differ materially from the other northern Algonkins (a question which Smith Barton's short vocabulary does not enable us absolutely to decide), they appear to have (probably on account of their geographical position) pursued a different policy, and separated their cause from that of their kindred tribes" (Arch. Amer., ii, p. 36).

Following are the words given by Barton (according to Arch. Amer., ii, p. 375):

- **Belly (my)**, nee-moo-oth.  
  - **I**, nindooh.
- **Bread**, bee-quausskun.  
  - **Land**, hockie.
- **Daughter**, neetauniss.  
  - **Moon**, lenaupe-keeshoo.
- **(my)**, beamnoosh.  
  - **Mother[my]**, neetauniss.
- **Eye**, wuskin.  
  - **thy mother**, kikkis.
- **Father (my)**, nosau.  
  - **Son (my)**, neetauniss.
- **Fire**, scutteh.  
  - **Star**, minnato.
- **Flesh**, wigoussah.  
  - **Sun**, keeshoo.
- **God**, mungo minnato.  
  - **Water**, nippee.
- **Hand (my)**, nochkiss.  
  - **Wood [my]**, netaukun.

Some of these words are worth discussing a little. The radical of *nee-moo-oth* (my belly) does not agree with the *on-ecut* of the Toronto MS. or the *nimisat* (my belly) of Baraga's Otcipw, the Nipissing nimisat, but is rather identical with the Cree *matay* (ventre). *Vochkiss* (my hand) most resembles the Lenapé *nakhk* (my hand). The word for "mother" finds its cognate in the Otcipw *kingashi* (Wilson, *keykte*, thy mother), Modern Lenape *g'ichk* (my mother), Lenape *gahonee, guka* (mamma). The words for "wood" (*netaukun*) and for "star" (*minnato*) are peculiar. The "wood" may mean "forest," in which case rapprochement with the Lenapé *tekene* (woods, an uninhabited place); if it mean "wood" in the other sense it is no doubt the same as Lenapé *tachan* (wood, piece of wood), with a pronominal prefix of the first person. *Minnato* seems to mean "spirit;" the word for "God," *mungo minnato* = "great spirit;" *mungo* is cognate with the Nipissing radical *mung*, "great," and *minnato* would seem to be the same as *manito*. The word for "moon" may signify "male sun," the first component being the same
as the Lenâpé lenape, "Indian, man." The words for "dog," "man," and "I" are probably misspelt, the ⁿ of the first and the -oh of the third being added by mistake; the ⁿ of the second should probably be an l-. The words for "bread, eye, father, flesh, land, daughter, son, sun, water" differ but slightly, when we consider the imperfect orthography, from the corresponding terms in the Toronto MS. and the Skûgog vocabulary.

The words as given Smith Barton himself are as follows:

- God, mungo-minnato.
- Father, nosau.
- Mother, kukkis.
- Son, neechaunis (my son).
- Daughter, neetaunis (my daughter).
- Fire, scuttaw, scut-teh.
- Dog, nanne-moosh.
- Bread, beequassekun.
- I, ninoh.
- Man, linnech.
- Eye, wuskink.
- Hand, noch-kiss.
- Belly, nee-moo-teh (my belly).
- Fles, wiyoussah, wyyoussah.
- Sun, keeshoo.
- Moon, lenaupkeeshoo.
- Star, minnato-wôccon.
- Earth, nindoh-hockee.
- Wood, netaukun.

Regarding the Mississagas and their language he makes the following remarks:


"The language of these Indians is undoubtedly very nearly allied to that of the Chippewas, Naticks and others at the head of my larger lists. But it contains words in the languages of some of the southern tribes also" (New Views, 2d ed., Philadelphia, 1798, App., p. 4).

A most important monument of Mississaga linguistics is the French-Indian manuscript preserved in the Public Library of the city of Toronto, a fitting resting place for it, since the site of the Queen City was once covered by the wigwams of the people whose speech it records. Saving the vocabulary of Carver, this is the earliest linguistic material of any consequence in the dialects of the western Algonkian tribes of Canada. The manuscript (which came into the possession of the Library by the gift of Mr. Fulton St. George, whose father, a French Royalist and one of the early settlers in the region of York, was at one time engaged in the fur trade and had occasion to travel frequently between York and Lake Simcoe) is written on loose sheets (pp. 52, 8vo) which were afterwards sewn together. Several of the pages contain notes of the sale of goods, prices of furs, etc., and the whole tenor of the vocabulary leads one to believe that it was the work of a trader. Curiously enough, religious terms are wanting, while other categories of words to be expected in a trader's notes are present. There are a number of dates written down in
the MS., the principal of which belong to the year 1801 (26 fév.; 10 février; 8, 22 janvier; 8 mars, etc.). For this and other reasons I am inclined to fix the date of the vocabulary at 1801 approximately (it may be earlier, possibly later). The linguistics of the MS. (which is French-Indian) consist of some 560 words (names of parts of the body, members of the family, natural phenomena and objects, animals, birds, insects, fishes, fruits, articles of food, dress, etc., implements and instruments), some 400 phrases and sentences, about a dozen names of men and women, besides half a dozen short songs. There can be no doubt but that the dialect of the manuscript is that of the Mississagas of the region between York and Lake Simcoe.

The importance of this manuscript for the purpose of determining the changes that have taken place in the language of the Mississagas in the course of nearly a century is obvious, and the writer has carefully examined it with that end in view. As regards the grammar, it may be said that, if any change at all has taken place, a comparison with the modern language, with Otcipwé and Nipissing fails to make it visible to any extent. A few examples will indicate this:

<table>
<thead>
<tr>
<th>English</th>
<th>MISSISSAGA (1801)</th>
<th>BARAGA'S OTCIPWÉ</th>
</tr>
</thead>
<tbody>
<tr>
<td>My father-in-law,</td>
<td>nissinis</td>
<td>ninsinnis</td>
</tr>
<tr>
<td>Thy father-in-law,</td>
<td>quisinis</td>
<td>kisiniss</td>
</tr>
<tr>
<td>His father-in-law,</td>
<td>odsinissin</td>
<td>osinissan</td>
</tr>
<tr>
<td>My son-in-law,</td>
<td>ninigoan</td>
<td>ningoan</td>
</tr>
<tr>
<td>Thy son-in-law,</td>
<td>quingoan</td>
<td>kingoan</td>
</tr>
<tr>
<td>His son-in-law,</td>
<td>oningoonan</td>
<td>oningoonan</td>
</tr>
<tr>
<td>Star,</td>
<td>ananque</td>
<td>anâng</td>
</tr>
<tr>
<td>Stars,</td>
<td>ananquaque</td>
<td>anângog</td>
</tr>
<tr>
<td>I say,</td>
<td>nindiquit</td>
<td>nid ikkit</td>
</tr>
<tr>
<td>Thou sayest,</td>
<td>quitiquit</td>
<td>kid ikkit</td>
</tr>
<tr>
<td>He says,</td>
<td>equito</td>
<td>ikkito</td>
</tr>
<tr>
<td>I am strong,</td>
<td>ni mascawich</td>
<td>nin mashkawis</td>
</tr>
<tr>
<td>He is strong,</td>
<td>mascawisi</td>
<td>mashkawissi</td>
</tr>
</tbody>
</table>

The vocabulary, of course, is liable to show more changes than is the grammar. The loan-words which occur in the MS. are:

- Owistioya, blacksmith; from an Iroquois word.
- Mouuté, bottle; from French bouteille.
- Zaganassa, Englishman; from French anglais (?).
- Napané, flour; from French la farine.
- Cenipa, ribbon; from French du ruban (?).

For these the Skūgog Mississagas still say: ōwicęt’iyi, ōmũ’atę, ᵇagenęč, nā’pāni, ōşēpėni, and the Otcipwé and Nipissing words correspond.

The significations of the great bulk of the vocabulary have remained the same, but a few changes are noticeable. Wā’bimis, which in the MS. of 1801 means “peach," is used at Skūgog in the sense of “apple.”
Some words are rendered quite differently in the Toronto MS. and in the Skügog vocabulary, but the absence of the corresponding words (which probably existed) is easily explained. Examples of this are the following:

<table>
<thead>
<tr>
<th>English</th>
<th>Toronto MS., 1801</th>
<th>Skügog Mississaga, 1888-9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apple,</td>
<td>missimin (big fruit),</td>
<td>wā’bimin (white fruit).</td>
</tr>
<tr>
<td>Ash,</td>
<td>annimis (species?),</td>
<td>wísā’gek (black ash).</td>
</tr>
<tr>
<td>Button,</td>
<td>cascaougzacoican,</td>
<td>bétn (English button).</td>
</tr>
<tr>
<td>Cherry,</td>
<td>teiskaouémen,</td>
<td>okwā’min.</td>
</tr>
<tr>
<td>Sarsaparilla,</td>
<td>wabazasque,</td>
<td>ökā’dék (leg-root).</td>
</tr>
</tbody>
</table>

Some words appear in a somewhat different form in the two vocabularies, e.g.:

<table>
<thead>
<tr>
<th>English</th>
<th>Toronto MS., 1801</th>
<th>Skügog Mississaga.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father (my),</td>
<td>nousec,</td>
<td>nōs.</td>
</tr>
<tr>
<td>Fire,</td>
<td>scouté,</td>
<td>iskitū’k.</td>
</tr>
<tr>
<td>Frenchman,</td>
<td>whéntigious,</td>
<td>wámítigú’ći.</td>
</tr>
<tr>
<td>Herring,</td>
<td>kéiaouis,</td>
<td>ökē’wis.</td>
</tr>
<tr>
<td>Horse,</td>
<td>pesicócouci,</td>
<td>papadjikogécí.</td>
</tr>
<tr>
<td>Thread,</td>
<td>ascebabet,</td>
<td>sásgbéb, etc.</td>
</tr>
</tbody>
</table>

These, however, are all susceptible of ready explanation. The word papouz (child), which appears in the Toronto MS., is not current at Skügog, and the same may be said of a few other words, as can be seen from the vocabularies.

Regarding phonetics not much can be said, on account of the uncertainty which attaches itself to the reading of many words in the MS., and by reason of the fact that the recorder did not spell the same word always alike, even when there could be no doubt of its being identically the same. It is worthy of note, however, that the letter r occurs several times in the words esguar (wife), paraguau (hen), etc., though it is possible the r in the latter word was miswritten for a c.

On the whole, the changes that have taken place in the language of the Mississagas since 1801 cannot be called extensive, and are nearly all in the line of the dropping of one term of two which formerly both existed. The annexed list of words has been extracted from the Toronto MS. for the sake of facilitating comparison.

VOCABULARY OF THE MISSISSAGAS OF THE REGION BETWEEN YORK (TORONTO) AND LAKE SIMCOE (FROM THE MANUSCRIPT IN THE PUBLIC LIBRARY, TORONTO. DATE, CIRCA 1801).

Again, minous.
Angry, niniscatís.
Apple, missimín.
Arm, aunic.
Ash, annimís (frêne).

Again, minous.
Angry, niniscatís.
Apple, missimín.
Arm, aunic.
Ash, annimís (frêne).
Ball, anouen (balle).
Barrel, macacoussac.
Bass, chigaine.
Basswood, wicopimis (tilleul).
Bear, maquac.
Beater, amic.
Beech, azouémis.
Birch, ouigouasguém (bouleau).
Block, macateoua.
Blacksmith, ouistoïya.
Blanket, wapayam.
Blood, miscut.
Blue, jauouscoua.
Blueberries, minén (bleuè).
Boat, tschiman.
Body, oniyaw.
Bottle, moouté.
Boz, macac.
Bread, conascan.
Brother, nindouema (mon frère).
Brother-in-law (my), nila.
Brother-in-law (my), nilisnis.
Butterfly, neminiguan.
Buttons, cascaouzacoican.
Cat, cazaguez.
Cedar, quisig.
Cherry, teiscaoignimin.
Chief, oquima.
Child, papous ; abinouché.
China, outamicane.
Clam, eissens.
Cloth, miscouégan (drag rouge).
Cloud, anacouat.
Cold, quillini.
Come, ondace.
Corn, mindamin.
Corn soup, mindaminabo.
Cranberry, masquiguitpin (atocca).
Crane, atitchac.
Crow, andéc.
Daughter, nindanis (ma fille).
Day, gotogom (un jour).
Deer, wawasgué.
Demon, manitou.
Die, nipan (mort).
Drink, minicoua (boire).

Drum, téouéigan (tambour).
Duck, chichip.
Eagle, miguissi.
Earrings, nabicebison.
Ears, outaouac.
Eat, ouissiné (manger).
Eel, pimissie.
Eggs, wawane.
Elk, michiouné (original).
Elm, anipe.
Englishman, zaganass.
Enough, mininiique.
Eyes, ouissquinzié (yeux et visage).
Face, ouissquinzié.
Father (my), nousecé.
Father-in-law (my), nissinis.
Feather, migouane.
File, cepazauian.
Fire, scoute.
Fisher, odiç (pécheur).
Flour, napané.
Foot, ozita.
Formerly, menouizac.
Foz, wagous.
Frenchman, whéntigous.
Friend, nidzi (mon ami).
Frying pan, saseccouan.
Girl, wicang.
Give, mississin mandà (donne-moi cela).
Gold, niminoóëndan.
Go, matchau (vas-t'en).
Goose, pisiquissi (pie).
Goose (wild), nica (outardé).
Gooseberry, chapomin.
Gröpe, chaouémän.
Grease, pinito.
Great, quitchi.
Green, jauouscoua.
Guoupasquesecain.
Hair, winsiss (cheveux).
Hand, ouingi.
Hardwood, manen (bois dur).
Hare, wapous.
Handkerchief, macata céniba (silk).
Hat, tessewiwaquam.
Head, o'sticouan.
Heart, otè.
Hear, o'dondain.
Hemlock, quaskaumé (emlot).
Hens, paraguian.
Heron, chaqui.
Herring, kéaouiss.
Horse, pesicocouci.
Huckleberries, minén (blené).
I, nin
Ice, micouam.
Indian, nissinabé.
Iron, biouabic.
Kettle, aqué.
Knife, mocomand.
Knife, nin quiquendan (je le sais).
Lake, tchigamen.
Lough, pâpá (il rit).
Leg, oucate.
Little, panguí (peu).
Looking glass, wamouschagwan.
Loom, manque.
Lyra, pisiqui (loup-cervier).
Man, anini.
Man (old), quiwendiž.
Many, nipiá.
Maple, aninotic (éritable).
Marten, wabisceee.
Moccasin, macasin.
Money, jonia (argent).
Moon, tibiquisées.
Morning, têba (matin).
Mother (my), ninga.
Mother-in-law (my), nisicoussis.
Mouse, wawapinotchin.
Mouth, outon.
Muskrat, oasisque.
Musquito, saquinà (maringouin).
Nail (finger), oussancje.
Neck, ocouégan.
Needle, cabonican.
Néver, caunin.
New, osqui (il est neuf).
Night, tibiiquat.

No, not, caunin.
Noon, nawqué ; náwcoué.
None, oudzac.
Nut, pacanéns.
Oak, mitogomis.
Otter, nique.
Owl, coucoucouou.
Or, pisiqui.
Paper, magsénican.
Partridge, piné.
Peach, wahimin.
Pepper, wasaganje.
Pika, quinnouoncé.
Pine, singmc.
Pipe, poucan.
Plum, pagaubisciane.
Porcupine, cake.
Potato, opin.
Pumpkin, cousimane.
Queen, oukipacoué.
Raccoon, aseban (chat sauvage)
Rain, quiniconou.
Rattlesnake, sissiga.
Raven, cacouessin.
Razor, rasquipatchigan.
Red, miscouat.
Redwood, miscouabimis (bois rouge).
Ribbon, céniapan.
Ring (finger), tatabéni jibisouen.
Riteer, chipi.
Road, mican.
Salt, sioutagap.
Salmon, azouamec.
Sassafras, wabazasque.
Sassafras, menaguscimis.
Sen, canquitchicamen.
Sheep, manitanis.
Shirt, papacooym.
Shoe, macasin.
Shot, shisibanouen (i. e. "duck-balls").
Shoulders, tinimangat.
Silver, jonia (argent).
Sister, quitaouéma (ta sœur).
Sky, guisic.
Sleep, ouïpéma (coucher ensemble).
Small, cassen (il est petit).
Snake, quinapie.
Snout, coune; acoune.
Snow (a.), soguipo (il neige).
Snowshoe, acam (raquette).
Soldier, osisaganis.
Son (my), ninguis.
Son-in-law (my), ninninguan.
Spooon, miquan.
Spring, minoquamongue (le printemps dernier).
Squirrel, atchitamon.
Star, ananague.
Stone, acen.
Strawberry, outaymin.
Sturgeon, némé.
Sucker, namépin (carpe).
Sugar, sinsibacoué.
Summer, awasch nipinongue (l’été dernier).
Sun, guisiqui; guississe.
Teeth, wipit.
That, manda.
Thread, ascebabet.
Toad, omagaqui.
Tobacco, ciéma.
To-day, nongom.
To-morrow, waban.
Tongue, dónanisa.
Token, totaim.
Tout, oucénaaw.
Torry, tessonagan.

Trout, namengousse.
Turkey, mississi.
Turnip, tchies.
Ugly, ozam manatiscí (trop laid).
Warm, quisale (il fait chaud).
Water, nipi.
Weasel, jingous (belette).
What? wénen?
Whale, wabamec (baleine).
Where, anapi.
Whisky, scoutéouabo.
White, wabisca.
White-fish, ticamec.
Wife, esquar.
Wild goose, nica (outarde).
Wind, nououtin.
Wind (east), wabanon.
Wind (west), naouich.
Wind (north), quioucting.
Wind (south), tchaoucnon.
Window, waschtchican.
Winter, pipon.
Winter, wespiponongue (l’hiver dernier).
Wolf, maingan.
Woman, icoué : esquar.
Year, ningopipon (i. e., “a winter”).
Yellow, ozouna.
Yes, hi.
Yesterday, petcimagu.
You, quin.

The following proper names occur in the MS.:
Dasiganise, a woman’s name.
Sissagua (rattlesnake), a woman’s name.
Nipinaquec, father of Sissiqua.
Masqueigone, probably a man’s name.
Wabakima, probably a man’s name.
Niquiamtiche, probably a man’s name.
Nipinanscouat (summer cloud), probably a man’s name.
Mematasse, probably a man’s name.
Manitouen, probably a man’s name.
Guisiguapi, man’s name.
Quinabik (snake), son of the former.
Eissens (clam), man’s name.
Chicouessce. (?)
Quequecons, (?)
BIBLIOGRAPHY OF THE MISSISSAGA LANGUAGE.

Vol. iii, Pt. iii, contains, according to Prof. Pilling, "Messisaufer Vocabularies," pp. 343, 344, 415, 416 (from Barton).

ALLEN, W. Wunisso; or, The Vale of Hoosatunnik. A Poem with Notes. Boston, MDCCCLVI [1856].
Prof. Pilling states that this book contains an account of Indian languages (pp. 174-192), with short vocabularies of Algonkian languages (pp. 179-181), amongst them of the Messisagua. See Pilling's Bibliography.

BARTON, B. S. New Views of the Origin of the Tribes and Nations of America. Philadelphia, 1797, 8vo, pp. i-xii, i-cix, 1-83.
Contains (pp. 1-80) comparative vocabularies of numerous Algonkian languages, amongst them of the Messisauers.
According to Prof. Pilling, the second edition, issued in 1798, contains the same entry.

Discusses names for dogs in various American dialects, including Messisauer. Title from Pilling.

Apparently the same as the previous, and contains the same linguistics.

Contains (p. 45) explanation of the origin of the English and Indian names of the Credit River.

The comparative vocabulary (pp. 26-45) contains a few Missisagua words.
Prof. Pilling cites a reprint of this.

According to Prof. Pilling, the "Comparative Vocabulary of the Algonquin and Polynesian Languages" (pp. xv-xix) includes a few Missisagua words.
This paper was issued separately. Pp. 1-33, Appendix, pp. i-xxxiv, 8vo. Quebec, 1881. See Pilling's Bibliography.

Canada and the Oregon. London, MDCCCXLVI. This work contains
passim a few words of the Mississagas of Rice and Mud Lakes and a brief remark on the Indian Language (p. 215).


Chapter xxvi, pp. 323–326, treats of the Mississagua Indians, and the work contains passim the explanation of a number of Indian place names.


Discusses the etymology of some twenty Mississauga (Skūgog) words.


Contains proper and geographical names, words, etc., passim. Also a few short songs (from the Toronto MS.). This paper was issued separately. Cambridge, 1888.


Contains texts of myths in Mississauga (of Skūgog) with interlinear and free translations into English.


Contains the Mississaga names of articles of archeological interest. This article has been reprinted.


Brief notice of some of the peculiarities of this dialect, with short list of peculiar words. This article has been reprinted.


Contains a few Mississaga words.


Discusses the etymology of a number of geographical names.


Contains Mississaga texts with interlinear and free English translations (pp. 150, 151). Also songs (pp. 152, 153) and proper names (pp. 153, 154).


Contains (p. 238) a few Mississaga words.


Discusses (p. 42) Mississaga words for “maple” and “sugar.”
Contains (p. 150) notice of loan-words in Mississaga.
This article has been reprinted. Owen Sound [1891], pp. 8. Mississaga item on p. 5.
Contains (p. 89) a few Mississaga words.
COPEY, GEORGE. The Life, History and Travels of Keh-ge-ga-gah-bowh (George Copway), etc. Albany, 1847, pp. v–vii, 5–234.
Contains passim a few Indian words and proper names. Also (at p. 34) a two-line hunter’s song in the language of the Mississaga Indians of Rice Lake, with English translation.
EDWARDS, REV. JONATHAN. See PICKERING, J.
On p. 373 are the Mississauga words cited from Barton.
Indian Chief, The. Toronto, 1867.
This work contains passim many Mississauga proper names, often with explanations.
Schoolcraft (Archives of Aboriginal Knowledge, Vol. iv, p. 531) says that this translation is in "the idiom of the Mississauga form of the Chippewa."
Contains (p. 260) sentence in language of Mississagas of Rice Lake, with English translation. Also a few Mississauga terms and proper names passim.
Reference to Mississauga passim. At p. 189, version of Lord’s Prayer in Chippeway (Eastern) Mississauga dialect.
For the Ojibway works of Jones see Pilling’s Bibliography, sub nomine.
Contains (pp. 111, 238) list of vocabularies, etc., in Mississauger.
McLEAN, JOHN, M.A., PH.D. James Evans, Inventor of the Syllabic System of the Cree Language. Toronto [1890].
Title from Prof. Pilling, who states that it contains Mississauga linguis-
tics as follows: Mississauga sentence with English equivalent (p. 46) and a prayer in the [Mississauga] language of the Indians of Grape Island, with English translation (pp. 76, 77).


This work contains (pp. 307, 311) some remarks on the language of the Mississagas of the region around Peterborough. And also (p. 294) a brief reference to that of Rice Lake. A few Mississaga words are given passim.

Mr. Bain, of the Toronto Public Library, kindly informs me that editions of this work, other than the above, are as follows: 2 vols. post. 8vo, pp. 600, London, Bentley, 1832; 2 vols., post. 8vo, pp. 608, London, 1833, second edition: 2 vols., post. 12mo, Putnam, N. Y., 1852; 2 vols., post. 8vo, London, 1853; 2 vols., post. 8vo, London, 1854; 2 vols., 12mo, New York, 1854; 1 vol., London, 1857. I am not able to state whether the linguistic matter is contained in all of these editions or not.

PICKERING, J. See SAY, T.

PLAYTER, GEO. D. *The History of Methodism in Canada.* With an Account of the Rise and Progress of the Work of God amongst the Canadian Tribes, and Occasional Notices of the Civil Affairs of the Province. Toronto, 1862, pp. vii, 413, 12mo.

Title from *Pilling's Bibliography of the Iroquoian Languages,* where it is stated that this work contains (p. 224) a six-line verse of a hymn in the language of the [Mississaga] Indians of Grape Island, Bay of Quinte, with English translation.


"Brief Vocabulary of the Mississaga Language." MS., 8 pp. In the possession of the writer of this essay.


The Mississauger words given are from Smith Barton.


Title from Prof. Pilling, who states that the paper contains the word for "sun" in various Algonkian tongues, including the Mississaugi.

SCHOOLCRAFT, H. R. *Archives of Aboriginal Knowledge,* etc. Vol. i, 1860.

Contains (p. 306) etymology of the word "Missisages." Vol. iv, p. 531, contains a brief remark on the Mississaga language.
Title from Prof. Pilling, who states that the article contains the name for "elk, dog," etc., in a number of American languages, including Mississauga. The list is compiled from Barton (q. v.).

This vocabulary, which dates from between 1798 and 1805, contains some 560 words, 400 verb forms and sentences, about a dozen proper names and a few short songs. The dialect is that of the Mississagas of the region between York (now Toronto) and Lake Simcoe.

Trill, Catharine Parr. _The Canadian Crusoes_. [Boston, 1881.]
Few Mississaga words passim.

Discusses (p. 147) the Mississaga word for "man" (linneep) given by Barton (q. v.).

Dr. Trumbull gives explanatory notes. See Jones.

Vol. i, pp. 73, 74, contains a short list of Mississauga and other Algonkin words as examples of onomatopoeia.

Mississauga linguistics (pp. 63, 64) as in previous edition.

Vol. ii, pp. 389, 399, vocabulary of some twenty-five words containing examples of onomatopoeia in Mississauga and other Algonkin dialects.