



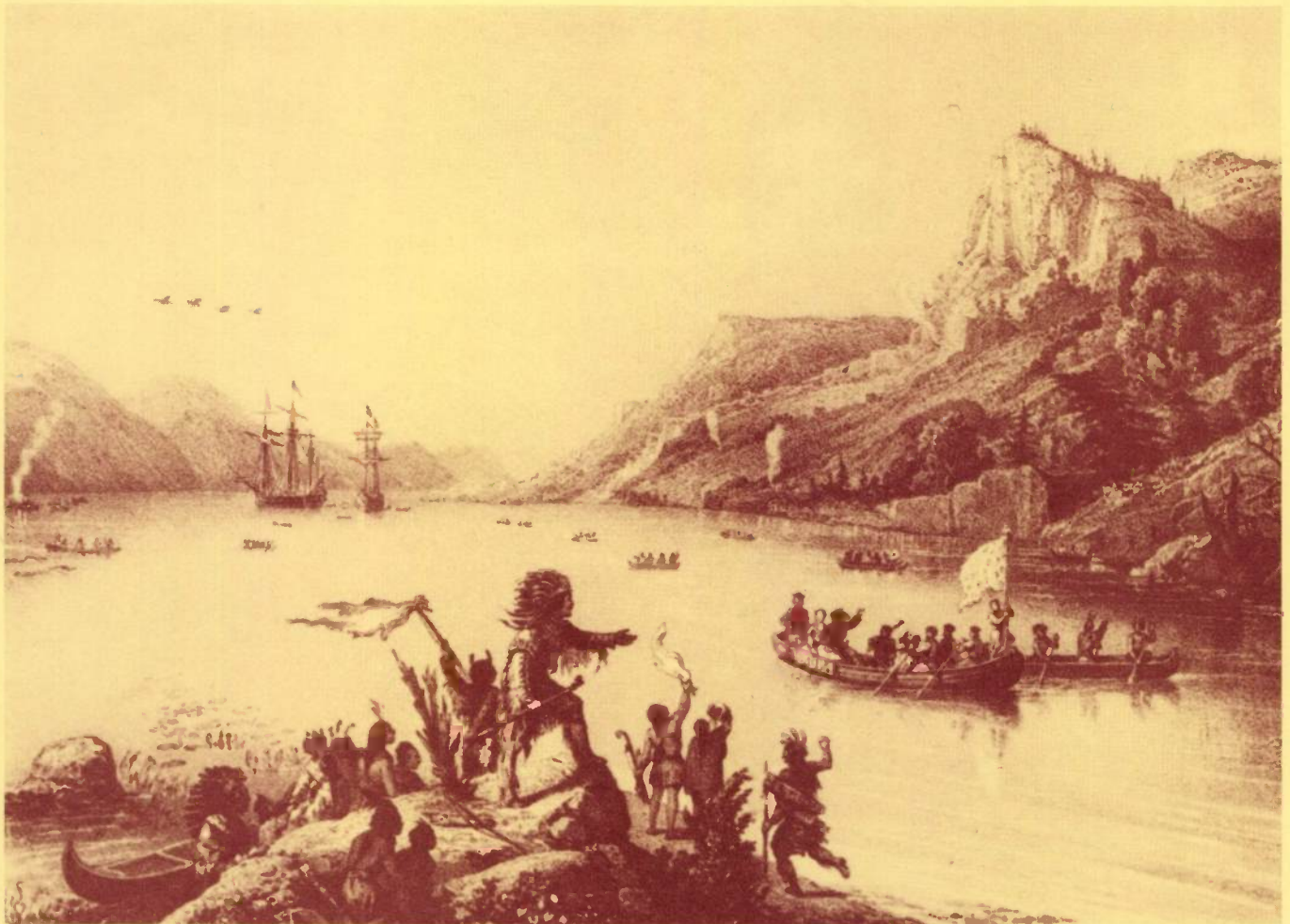
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"Voyage de J. Cartier en Canada (3 juillet 1534)." Dans "Canada: dessins historiques" (sans date); peint par Gudin; lithographié par Et. David.

Voyage of Jacques Cartier to Canada, July 3, 1534. In "Canada: dessins historiques" (no date); painted by Gudin; lithographed by Et. David.

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À l'occasion du Premier congrès international sur la toponymie française de l'Amérique du Nord,
Québec, du 11 au 15 juillet 1984

On the occasion of the First International Conference on French place names in North America,
Québec, July 11 - 15, 1984

LISTE DES NOMS DE LIEUX DU QUÉBEC
QUI RAPPELLENT LE SOUVENIR DE JACQUES CARTIER ET DE SES EXPLORATIONS
(1534-1542)

Jean Poirier*



Jacques Cartier
(1494-1554)

(Archives publiques du Canada, C-7298)

Jacques Cartier, né et mort à Saint-Malo en Bretagne (v. 1494 - v. 1554), a exploré le golfe, en 1534, puis le fleuve, désignés plus tard sous le nom de Saint-Laurent, au cours de ses expéditions de 1535-1536 et de 1541-1542.

Lors de ses trois voyages, Cartier a attribué des noms à des entités géographiques dont plusieurs sont encore en usage de nos jours telles île d'Orléans, baie de Chaleur, île aux Lièvres, etc.

D'autre part, plusieurs noms de lieux du Québec rappellent le souvenir du découvreur malouin. Le nom de Jacques Cartier lui-même est d'abord bien représenté dans la toponymie du territoire québécois. Il faut aussi ajouter que plusieurs autres noms géographiques, dans la toponymie, ont un rapport avec Jacques Cartier; qu'il suffise de mentionner les noms de ses navires, ceux de ses pilotes, maîtres et compagnons, des premiers traducteurs de ses récits, des premiers cartographes qui ont indiqué sa toponymie notamment, etc.

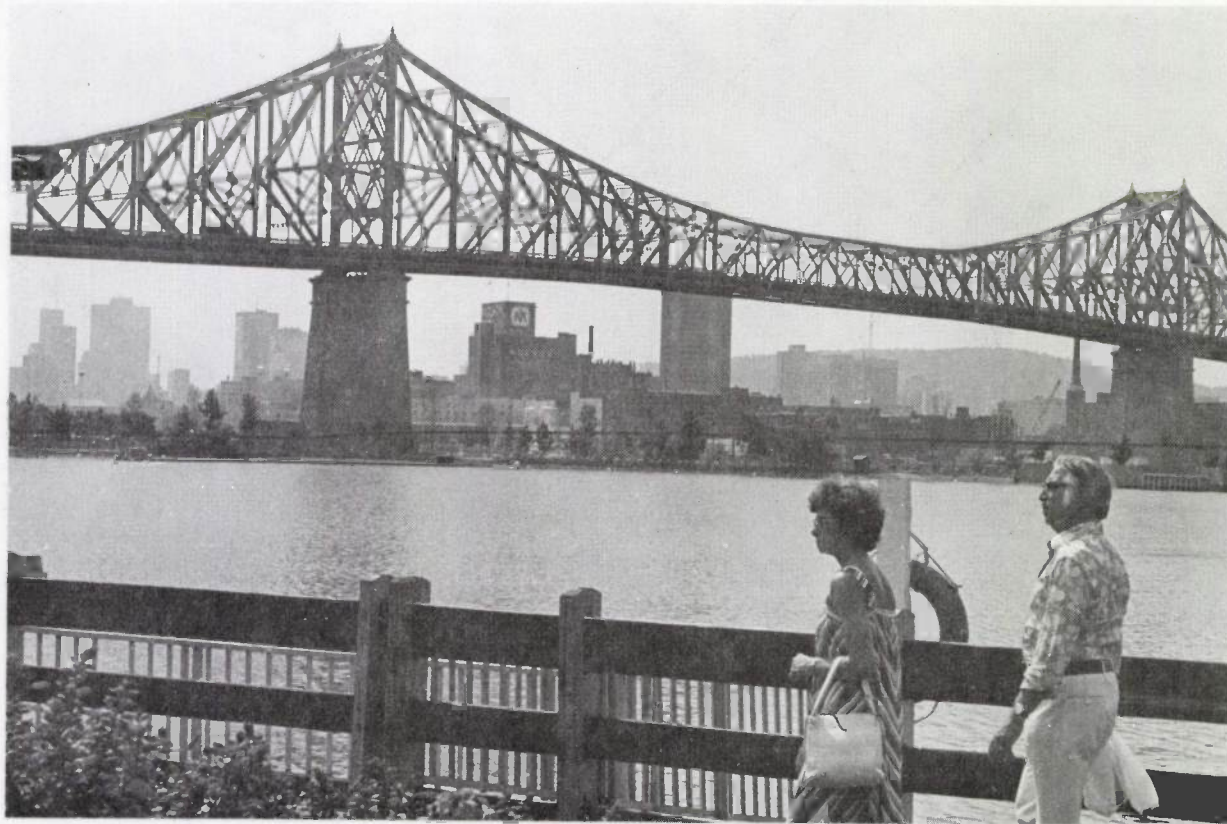
Ce sont quelques-uns de ces noms qui sont indiqués, à titre indicatif, dans la liste qui suit et qui comprend trois volets: les entités typographiques, les entités administratives et les voies de communication.

* Jean Poirier, adjoint au président, Commission de toponymie du Québec.

(1) ENTITÉS TOPOGRAPHIQUES

NOM	DIVISION DE RECENSEMENT	POSITION	COMMENTAIRE
Desceliers, Lac	Territoire-du-Nouveau-Québec	52° 55' - 70° 11'	La carte de Pierre Desceliers de 1546 indique les résultats des voyages de Jacques Cartier
Émérillon, Lac	Chicoutimi	48° 05' - 69° 56'	Navire de Jacques Cartier en 1535-1536
Fromont, Lac	Lac-Saint-Jean-Ouest	48° 54' - 73° 45')	Thomas Fromont, maître sur la Grande Hermine lors du deuxième voyage de Jacques Cartier en 1535-1536
Fromont, Lac	Territoire-du-Nouveau-Québec	52° 55' - 71° 36')	
Grande Hermine, Baie de la	Saguenay	50° 18' - 63° 01')	Navire de Jacques Cartier en 1535-1536
Grande Hermine, Lac de la	Pontiac	47° 12' - 76° 55')	
Hakluyt, Lac	Saguenay	51° 39' - 60° 01'	Géographe anglais (1553-1616) qui a traduit les récits de voyages de Jacques Cartier
Jacques-Cartier, Baie de	Saguenay	51° 16' - 58° 16'	
Jacques-Cartier, Détroit de	Saguenay	50° 00' - 63° 30'	
Jacques-Cartier, Îlet	Portneuf	46° 40' - 71° 45'	
Jacques-Cartier, Lac	Montmorency N° 1	47° 35' - 71° 13'	
Jacques-Cartier, Mont	Gaspé-Ouest	48° 59' - 65° 57'	
Jacques-Cartier, Petit lac	Montmorency N° 1	47° 24' - 71° 32'	
Jacques-Cartier, Petit lac		47° 31' - 71° 14'	Ancien nom du lac Sept Îles (Montmorency N° 1)
Jacques-Cartier, Plage	Île-Jésus		Ville de Laval - Toponyme non officialisé par la Commission
Jacques-Cartier, Plage	Québec		Cap-Rouge - Sainte-Foy - Toponyme non officialisé par la Commission
Jacques-Cartier, Pointe	Gaspé-Est	48° 50' - 64° 28'	
Jacques-Cartier, Port	Saguenay	51° 18' - 58° 17'	
Jacques-Cartier, Quai	Île-de-Montréal	45° 30' - 73° 33'	
Jacques-Cartier, Rivière	Portneuf	46° 40' - 71° 45'	
Jacques-Cartier, Rivière de	Québec	46° 54' - 71° 29'	Nom donné par Champlain à la rivière Lairet
Jacques-Cartier Nord-Ouest, Rivière	Montmorency N° 1	47° 23' - 71° 25'	
Jalobert, Baie	Saguenay	50° 16' - 62° 25')	Macé Jalobert, beau-frère et compagnon de Jacques Cartier; capitaine de la Petite Hermine en 1535-1536
Jalobert, Îles	Saguenay	51° 17' - 58° 28')	
La Pommeraye, Lac	Saguenay	50° 48' - 60° 57'	Charles de La Pommeraye, maître sur la Grande Hermine, lors du deuxième voyage de Jacques Cartier en 1535-1536
Le Breton, Lac	Saguenay	51° 53' - 60° 09'	Guillaume Le Breton, capitaine de l'Émérillon en 1535-1536
Le Marié, Lac	Chicoutimi	48° 45' - 70° 34'	Guillaume Le Maryé, maître sur la Petite Hermine en 1535-1536
Maingard, Lac	Territoire-du-Nouveau-Québec	54° 16' - 70° 52'	Jacques Maingart, maître sur le navire l'Émérillon en 1535-1536

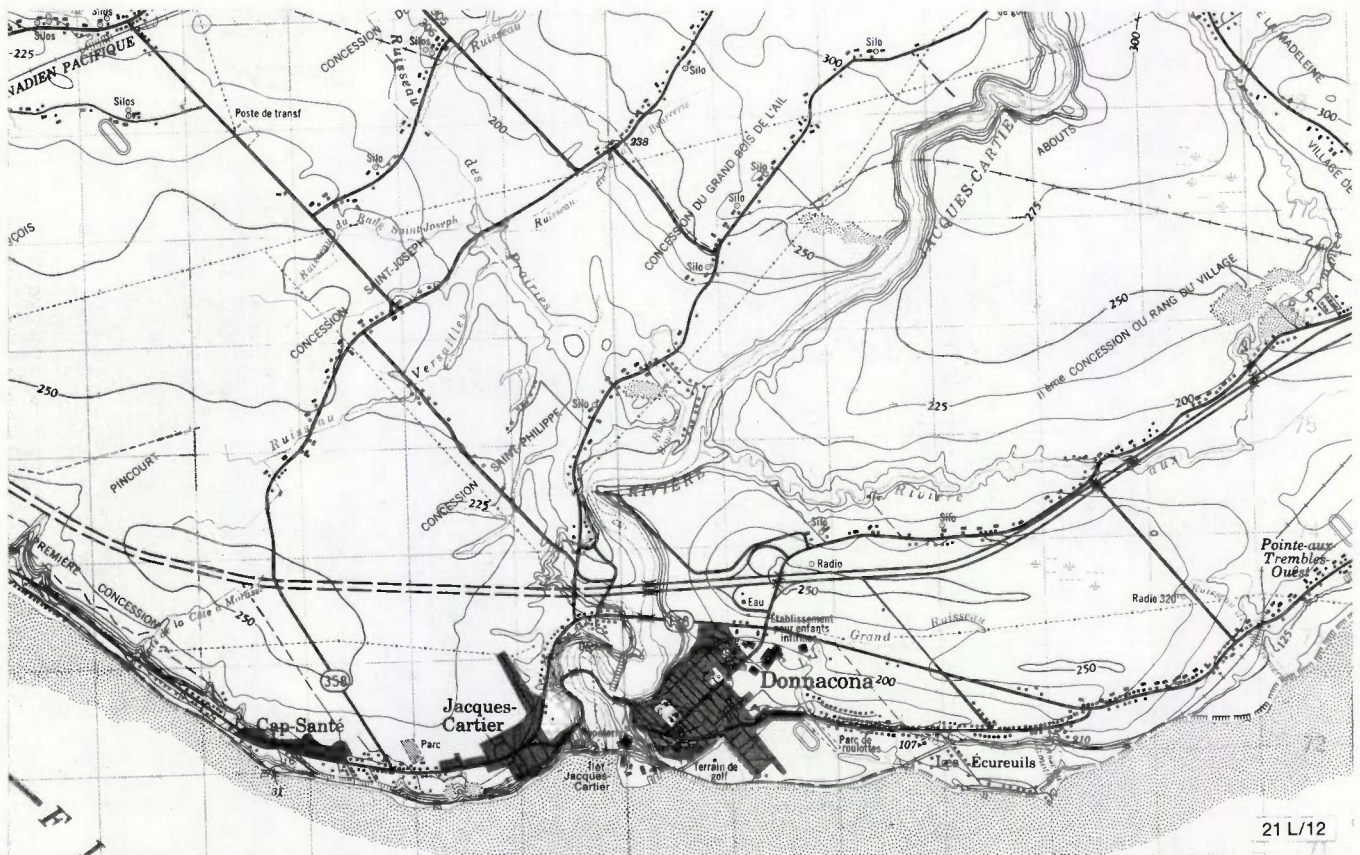
NOM	DIVISION DE RECENSEMENT	POSITION	COMMENTAIRE
Hermine, Rue	Québec		Ville de Québec
Jacques-Cartier, Avenue	Bagot	45° 30' - 72° 54'	Saint-Pie
Jacques-Cartier, Boulevard	Rimouski	48° 35' - 68° 11'	Saint-Jean-Baptiste
Jacques-Cartier, Place	Montréal		Cette place de la Ville de Montréal a été nommée ainsi, le 12 février 1847
Jacques-Cartier, Place	Québec		Ville de Québec
Jacques-Cartier, Pont	Montréal, Chambly		Reliant Longueuil à Montréal. A reçu ce nom en 1934
Jacques-Cartier, Route	Rimouski	48° 36' - 68° 12'	Sainte-Flavie
Jacques-Cartier, Rue	Saguenay	48° 09' - 69° 43'	Tadoussac
Jacques-Cartier, Rue	Gaspé-Est	48° 50' - 64° 29'	Gaspé
Plage-Jacques-Cartier, chemin de la	Québec		Cap-Rouge



Pont Jacques-Cartier, reliant Longueuil à Montréal (Photo: Ministère des Communications du Québec, 7880802-02)

(2) ENTITÉS ADMINISTRATIVES

NOM	ENTITÉ	DIVISION DE RECENSEMENT	POSITION	COMMENTAIRE
Cartier-Brébeuf, Parc	Parc	Québec		Parc administré par Parcs-Canada et situé dans la ville de Québec
Club-Jacques-Cartier	Arrêt	Portneuf	47° 19' - 72° 13'	
Donnacona	Ville	Portneuf	46° 40' - 71° 45'	Grand chef huron de Stadaconé en 1535-1536
Jacques-Cartier	Circonscription électorale	Île-de-Montréal		
Jacques-Cartier	Comté municipal	Île-de-Montréal		Ancien comté municipal compris dans l'île de Montréal
Jacques-Cartier	Localité	Portneuf	46° 40' - 71° 45'	
Jacques-Cartier	Localité	Chambly	45° 32' - 73° 30'	Fusionnée à la ville de Longueuil en 1951



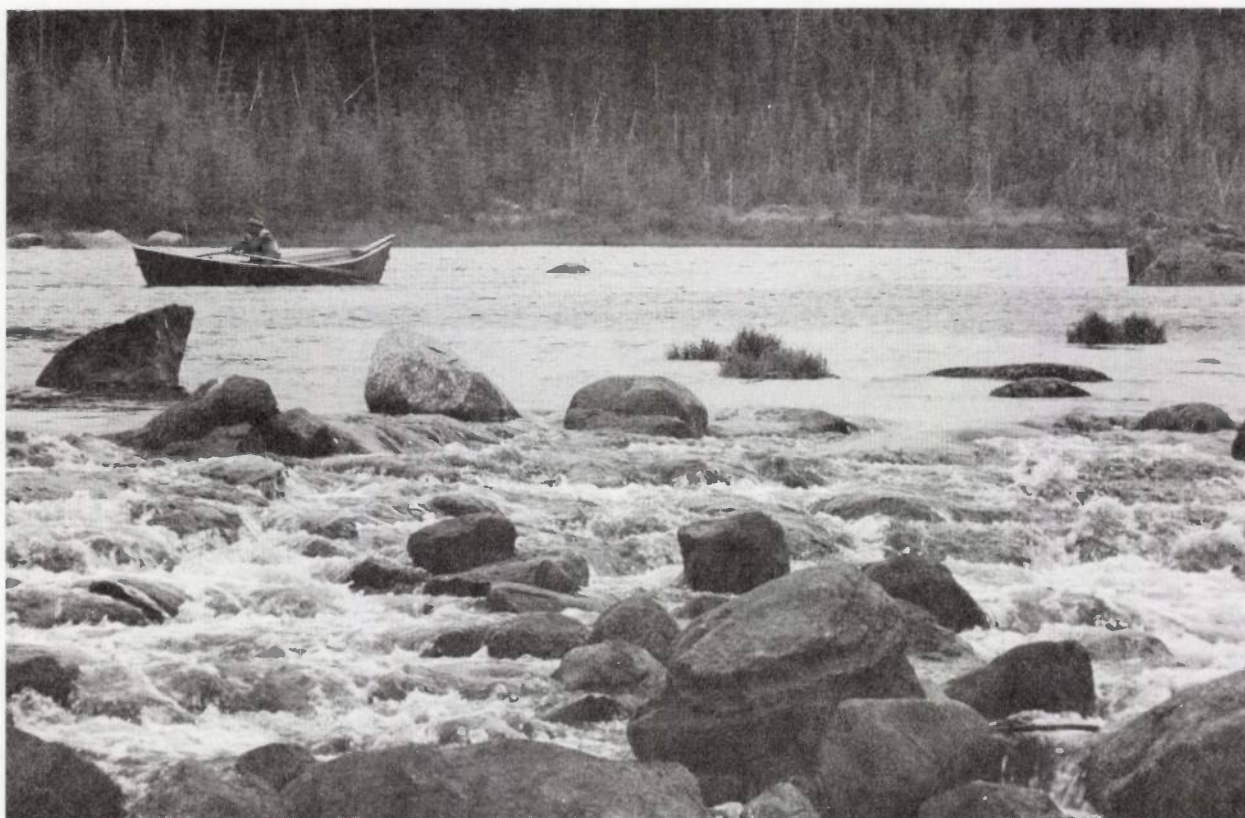
Rive nord du fleuve Saint-Laurent entre Québec et Montréal, montrant la ville de Donnacona, et trois entités nommées pour Jacques Cartier: une localité, une rivière et un flet

NOM	ENTITÉ	DIVISION DE RECENSEMENT	POSITION	COMMENTAIRE
Jacques-Cartier, Parc de la	Parc de conservation	Montmorency N° 1 - Québec	47° 20' - 71° 21'	
Jacques-Cartier, Seigneurie	Division cadastrale	Portneuf	46° 45' - 71° 50'	
Jalobert	Canton	Abitibi	48° 05' - 75° 45'	Pilote de la Petite Hermine en 1535
Le Breton	Canton	Abitibi	48° 05' - 75° 32'	Guillaume Le Breton, capitaine de l'Émérillon en 1535-1536
Limoilou	Quartier	Québec	46° 50' - 71° 14'	Manoir et terre de Lymoellou acquise par Cartier, situés à proximité de Saint-Malo. S'est écrit, en France, Lymailou, Limalou, Limoilou avant de se fixer récemment sur Limoëlou
Notre-Dame-de-Jacques-Cartier	Paroisse religieuse	Québec		Ville de Québec
Saint-Malo	Canton	Saint-Maurice)	46° 38' - 73° 04'	Lieu de naissance de Jacques Cartier en France
Saint-Malo	Municipalité	Compton)	45° 12' - 71° 30'	
Saint-Malo	Paroisse religieuse	Québec		Ville de Québec
Valcartier	Base militaire	Québec		
Valcartier	Gare	Portneuf	46° 53' - 71° 31'	
Valcartier-Village	Localité	Québec	46° 56' - 71° 28'	Val-Cartier au XIX ^e siècle
Port-Cartier	Ville	Saguenay	50° 01' - 66° 53'	
Port-Cartier-Ouest	Localité	Saguenay	50° 01' - 66° 52'	

(3) VOIES DE COMMUNICATION

NOM	DIVISION DE RECENSEMENT	POSITION	COMMENTAIRE
Cartier, Rue	Rimouski	48° 27' - 68° 33'	Ville de Rimouski
Cartier, Rue	Lévis		Ville de Lévis
Donagaya, Rue	Gaspé-Est	48° 50' - 64° 30'	Ville de Gaspé - Fils du chef huron Donnacona qui avec son père et son frère notamment furent amenés en France par Jacques Cartier en 1536
Donnacona, Rue	Québec		Ville de Québec

NOM	DIVISION DE RECENSEMENT	POSITION	COMMENTAIRE
Petite Hermine, Lac	Saguenay	52° 54' - 66° 20'	Navire de Jacques Cartier en 1535-1536
Pontbriand, Baie	Saguenay	50° 16' - 62° 33'	Claude de Pontbryand, fils du seigneur de Montréal, dans l'actuel département du Gers, maître sur la Grande Hermine lors du deuxième voyage de Jacques Cartier en 1535-1536
Port-Cartier, Havre de	Saguenay	50° 02' - 66° 47'	
Ramusio, Lac	Territoire-du-Nouveau-Québec	55° 05' - 63° 42'	Géographe italien (1485-1557) qui a traduit les récits de voyages de Jacques Cartier
Valcartier, Aéroport de	Québec	46° 54' - 71° 29'	
Valcartier, Lac	Saguenay	48° 46' - 69° 21'	



Rivière Jacques-Cartier, Portneuf

(Photo: Ministère des Communications du Québec, 79-553-C-1)

SOME OBSERVATIONS ON FRENCH PLACE NAMES
IN EASTERN ONTARIO*

André Lapierre**

Together with English and several Amerindian languages, French is one of the major linguistic sources of current Ontario toponymy. An historical survey of provincial nomenclature reveals that French was, in fact, the first European language used to designate the main geographic features of the western part of New France, which was to become present-day Ontario. Even after the British conquest, French toponymy continued to expand during the 19th and 20th centuries, mainly on account of the establishment of communities by French-speaking settlers from Quebec. In this short overview, the nature and distribution of French nomenclature in Eastern Ontario is examined.

The first features to be named during the French regime were the waterways used by explorers, missionaries and fur traders making their way west to the Great Lakes. The names of these water features can be broken down chronologically into two main groups: Ottawa Valley and St. Lawrence Valley. In the first half of the 17th century, the Ottawa Valley group included names covering a portion of the celebrated voyageur route; here one finds names such as Rivière du Rideau, Sault de la Chaudière, Lac des Chats, etc. Hydronyms along the Ottawa River are actually the oldest feature names in Ontario and many are still in use today, although somewhat modified by English adstratum. The second group developed during the second half of the 17th century after the St. Lawrence River became a safe passage for explorers and traders. Again here, hydronyms make up most of the nomenclature, for example, Fleuve Saint-Laurent, Le Long Sault, and Rivière au Raisin. Also recorded are names given to shoreline features, such as Pointe-à-Cardinal, Pointe Mouillée, Mille Roches and Le Galop.

It is interesting to note that nowhere in Eastern Ontario does one find names of places inhabited under the French regime. This is due to the fact that settlements were concentrated elsewhere, namely between Montréal and Québec along the St. Lawrence River, and that throughout the period Eastern Ontario remained as a transit route between Montréal and the Great Lakes. One possible exception would be Fort Frontenac, near present-day Kingston; however, no permanent French settlement ever developed from what was essentially a military outpost.

With the arrival of British rule in the middle of the 18th century, the French toponymic legacy underwent several major linguistic changes which can be summarized under the following processes:

* This paper has been modified from a presentation made at the 3rd Annual Northeast Regional Names Institute in Saranac Lake, New York, on September 26, 1981.

** André Lapierre, Department of Linguistics, University of Ottawa.



"Long Sault Rapid, of the St. Lawrence" [sic] by W.H. Bartlett in Willis, N.P. "Canadian Scenery", Vol. I, London, 1840, facing p. 46

(Public Archives Canada, C2310)

- (1) Generic deletion A process in which only the specific of the original French form is retained:

Pointe-à-l'Original L'Original
Pointe-à-Cardinal Cardinal

- (2) Generic translation A process in which the original specific is retained, sometimes with orthographic modification, and the generic is translated into English:

Rivière du Rideau Rideau River
Rivière au Raisin Raisin River
Sault de la Chaudière Chaudière Falls
Rivière de la Bonne Chère Bonnechere River

- (3) Generic transformation A process by which an associated feature is identified, with little or no change to the specific:

Portage de la Roche Fendue Chenal du Rocher-Fend
Les Mille Roches Mille Roches Island

- (4) Generic addition A process by which the specific is transferred from the original feature to a nearby one:

Le Galop Old Galop Canal
 Le Moulinet Moulinette Island

- (5) Orthographic neutralization A process by which the passage from French to English has not brought about any significant change in the written form of both the generic and specific, although some phonological changes have occurred:

Chenaux Chenaux, but sometimes pronounced as "Snows"

Des Joachims Des Joachims, but sometimes pronounced as "Da-swi-sha"



"Des Joachims Landing." "Picturesque Canada", Vol. I, Toronto, 1882, p. 209.

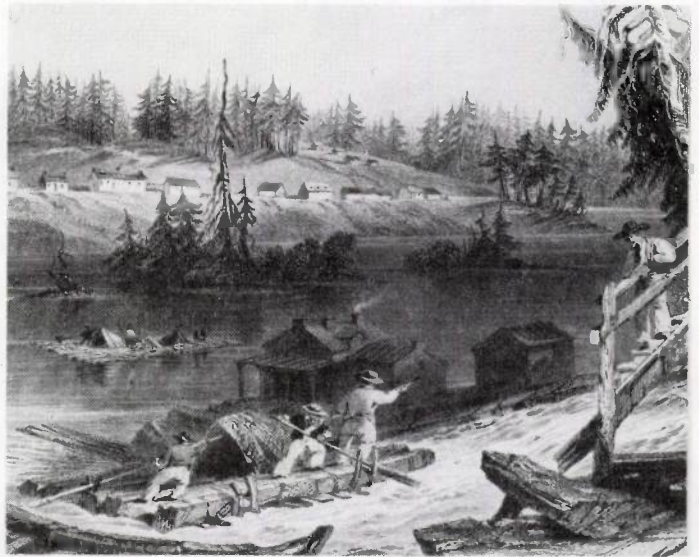
(Public Archives Canada, C82899)

Lac des Chats Lac des Chats, but sometimes referred to as "Shaws Lake"

The study of French place names in Ontario¹ shows that this typology can account for most of the changes which have taken place over the years in Eastern Ontario. Some hydronyms show variations of these basic transformation processes. For example, in the change from Rivière de la Petite Nation to South Nation River, generic and specific translations are involved, with the addition of the element "South" to distinguish the feature from another Rivière de la Petite Nation which flows into the Ottawa River on the Quebec side. Unofficially the feature is commonly called "Nation River".

It is interesting to note another process: official name substitution. The systematic replacement of the ori-

1 André Lapierre (1981): "Toponymie française en Ontario", *Études vivantes*, Montréal et Paris. 120 p.



"Timber slide at 'Les Chats' (Upper Canada)" by W.H. Bartlett in Willis, N.P. "Canadian Scenery", Vol. II, London, 1842, after p. 4.

(Public Archives Canada, C2359)

ginal French names by English ones² (e.g., Rivière la Tranche becoming Thames River), does not appear to have been used in Eastern Ontario, as it has been in other parts of the province. It can, therefore, be said that the various elements of the original French stratum have, in some way, been integrated into present-day official forms.

Although these traces of the French regime constitute an essential part of the French toponymic legacy in Eastern Ontario, a more recent stratum has provided another link with the past. This was established when the names began to spread following the arrival of Quebec settlers in that part of the province in the mid 1800s. These French-speaking settlers were concentrated mostly in Prescott, Russell, Glengarry and Stormont counties and brought about changes in the nomenclature. In his study on language zones in Canada, D.G. Cartwright³ has demonstrated the shift from English-speaking to French-speaking land owners, between 1871 and 1905. The study of post office names in the area⁴ provides many examples of name shift from English to French during this period. Such were the cases of Beaver (opened in 1880) which became "Ste. Anne de Prescott" in 1885, or Kerry (opened in 1863) which changed to "St. Isidore de Prescott" in 1882.

2 For examples of name substitution, see the changes proposed in the "Act dividing the Province of Upper Canada into Counties". In: A.G. Doughty and D.A. McArthur (1914) *Documents relating to the Constitutional History of Canada 1791-1818*, Public Archives of Canada, Ottawa, p. 79.

3 D.G. Cartwright (1976): "Language Zones in Canada. A Reference Supplement to the Report of the Second Bilingual Districts Advisory Board." Information Canada, Ottawa.

4 André Lapierre (1982): "Post Office Names and the History of French Settlements in Ontario." *Names*, Vol. 30, No. 2, p. 105-112.

Franco-Ontarian toponyms of Eastern Ontario are mostly concerned with populated places, although names of some water features (such as Baie Lafontaine and Baie des Atocas, or land features (such as a bog curiously named Mer Bleue) are in the official records. Most of the Franco-Ontarian place names belong to the following three main categories:

(1) Personal commemorative names

Most of the nomenclature falls into this category. Names of original settlers or first postmasters, such as Lemieux, Limoges, Lefavre, Fournier and Routhier, were used, sometimes with the suffix "-ville", as in Marionville. In other cases, celebrated French-Canadian religious or political figures were honoured, for example, Bourget, in honour of Mgr Ignace Bourget (1799-1885), Bishop of Montréal; or Vanier, in honour of Governor General Georges P. Vanier (1888-1967).

(2) Hagionymic names

It is not surprising to note that the well-known Quebec toponymic tradition of transferring the parish name to the village or town was carried over into the nomenclature of Eastern Ontario. Names, such as Sainte-Anne and Saint-Isidore were originally those of the parish; the name of the county was added, with the resulting forms "St. Isidore de Prescott" and "Ste-Anne-de-Prescott". Some hagionyms

are also commemorative. "St-Eugene" for instance honours the memory of Eugène Guigues (1805-1874), the first Bishop of Ottawa, and the name "St-Albert" was given to a small community where the Rev. Father Albert Phillion was the first parish priest. Only one occurrence of the "Notre-Dame" element is recorded: Notre-Dame-des-Champs, near Navan.

(3) Transfer names

Many of the first parish priests of these early Franco-Ontarian settlements came from France and at least two names, Embrun and Vars, can be traced back to localities in the Département des Hautes-Alpes in southern France. They reflect the wishes of these priests to perpetuate the names of their native region. Some of the settlers were originally from France and were also instrumental in naming their communities. Such is the case of "Orleans", a name transferred from the Département du Loiret. It was used to replace Saint-Joseph, the original name of the village, and still the name of the parish.

Some names in Eastern Ontario, although etymologically French, should not be included in the Franco-Ontarian stratum. Places such as Plantagenet or Alfred, for instance, are often incorrectly perceived as being French-Canadian names. Plantagenet was received into the English onomastic domain as early as the year 1154 and was the name of the Royal House established by Henry II. Furthermore, records show that the post office at Plantagenet was opened in 1838, years before French immigration from Quebec. As for Alfred, this name was that of Prince Alfred, son of King George III of England.

Various toponyms already cited in this paper illustrate the inconsistency of spelling adopted in the writing of Franco-Ontarian place names. Among the entries in the Gazetteer of Canada: Ontario (1974) are examples of names officially approved without regard to French orthographic rules: for example, Orleans without the accent; St. Isidore de Prescott without the hyphens and with an English form of abbreviation. Some French names have, however, been officialized with correct spellings, such as Notre-Dame-des-Champs. One wonders as to the cause of such variation and lack of standardization. Perhaps the Ontario Geographic Names Board should review this situation within the framework of its current survey of Franco-Ontarian toponymy and make sure its own rules on the orthography of French place names are widely circulated and adhered to by local authorities.

As elsewhere in Canada, French place names in Eastern Ontario are a mirror of history. Names dating back to the 17th and 18th centuries are mainly the names of exploration, whereas those of the more recent Franco-Ontarian stratum are those of settlement. In all, these names provide long-lasting evidence of the participation of French speaking Canadians in the building of Ontario.



Misspelling of St. Isidore de Prescott, on a road sign in neighbouring Maxville

(Photo: A. Lapierre)

CHIEF GEOGRAPHER'S PLACE NAME SURVEY

1905-1909

VII. CENTRAL AND EASTERN ONTARIO

Alan Rayburn*

In two previous volumes of CANOMA, two papers on the Chief Geographer's place name survey were based on several circulars returned by postmasters to James White, in the 1905-1909 period; the responses from Northern Ontario were reviewed in Vol. 8, No. 1, and those for Southwestern Ontario in Vol. 9, No. 1. This paper examines the replies received from the postmasters in the remaining part of Ontario: east of Toronto and Georgian Bay, and south of Lake Nipissing.

In the year 1905, Central and Eastern Ontario had 1745 named post offices and way stations, almost exactly the same number as served Southwestern Ontario. On the files of the Canadian Permanent Committee on Geographical Names are 556 circulars, virtually the same number as for Southwestern Ontario, thus confirming that only one-third of the postmasters in the southern part of the province responded to Mr. White's request for information on the origin and use of names of post offices in the provinces - a percentage considerably lower than that for the returns from Western Canada.

Some of the circulars returned to Mr. White may have been misplaced over the past 75 years. He himself returned some of them to postmasters if he found their answers incomplete or questionable; some of these may never come back. H.S. Moffatt, the postmaster of Jasper, a hamlet southeast of Smiths Falls, informed Mr. White that the post office name was changed from Irish Creek to Jasper about 1861, although the Canadian Pacific Railway continued to use Irish Creek. The letter was sent back inquiring if the name Jasper were for a person or another place, but the postmaster's second response was more confusing and incomprehensible than the first. So Mr. White sent out a third inquiry and was subsequently informed by Mr. Moffatt that a Mr. Sweetman, the postal inspector, submitted several names for consideration, and that the first postmaster, George Cross, simply selected Jasper. But Mr. Moffatt ended this last reply with the puzzling statement: "I presume it was on acct of the Sanctity of the then residents that name was chosen."

The naming of Tory Hill in Haliburton County is a most interesting tale. The postmaster, John H. Anderson, had planned to submit the name Glen Anderson to the postal authorities. When a Liberal organizer remarked that he had not met a righteous man in the community, and that in his opinion the place should be called Tory Hill, Mr. Anderson submitted both names, and the latter was accepted.

In the reply to Mr. White, it was noted that the business centre had been moved to a valley about 1895 and, therefore, the name, being a misnomer, should be replaced by Glen Anderson. But Tory Hill, given in jest, was taken as a badge of honour, and continues to identify this small community between Haliburton and Bancroft.

Throughout the area of Central and Eastern Ontario there are several names that clearly reveal that they have been transferred from other countries, although some of them may have arrived via titles or places in the United States. Examples are Cornwall, Arnprior, Renfrew, Pembroke, Tweed, Brighton, Moscow and Warsaw. From 1840 to about 1854 there was a post office between Kingston and Napanee called Mill Creek; a British victory at Odessa, in present-day Ukraine, inspired a proposal at a town meeting at Mill Creek to rename the place Odessa. At about the same time the residents of a small community called Monticello, west of Lindsay, decided at a public meeting to choose a new name. From a list they selected *Manilla*, a variant spelling of the largest city (Manila) of the Philippines. The postmaster in 1905, George Douglas, stated that the name had been chosen from a list of United States names, where the names Manilla and Manila both occur.

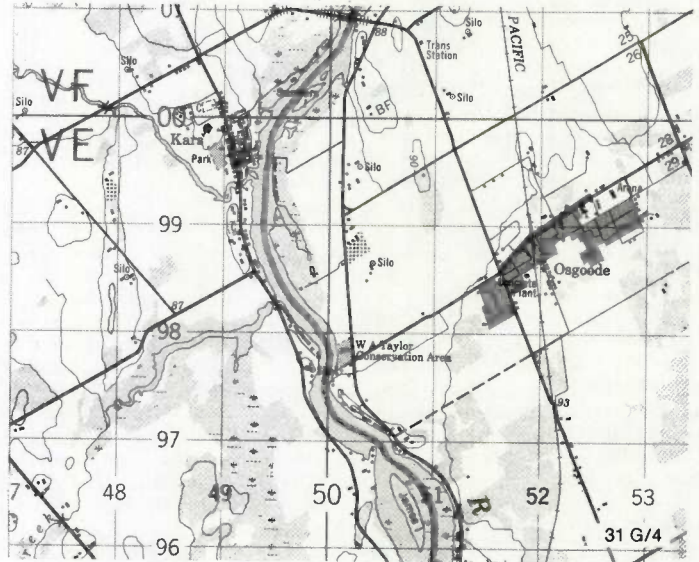


Arnprior, c.1906: McKerracher's store (Horse milliners)

* Alan Rayburn, Executive Secretary, Canadian Permanent Committee on Geographical Names.

The postmaster of KARS explained in his letter how that name had been given in honour of the British defence of a Turkish outpost in the 1850s. He did not note in his letter that the community had been previously called Wellington for the illustrious victor of Waterloo. Both names, therefore, reflected on distinguished military exploits elsewhere in the world. Similar names in the area of study are Raglan, Havelock and Bannockburn, and another Wellington in Prince Edward County; Almonte was chosen in 1855 to honour the patriotism of a noted Mexican general and diplomat, Juan Almonte.

The need to avoid duplication or to discourage names similar to others persuaded the residents of Winchester in 1875 to rename the place Chesterville after Chester Casselman, who was appointed the first postmaster. West Winchester, 15 km to the west, then became Winchester. Another place name derived from a personal name is Lombardy.



Kars on the Rideau River ►

Kars 5th Oct. 1905-

James White Esq
Ottawa

Dear Sir

In reply to your enquiry in re. the name of our Post Office here I beg to say it was established in the early 50's say some time in the year 1851 or 2 and was named after the Turkish fortress of Kars which was captured by the Russians after a long siege during the Russian war of that time. The British General, Williams was the Commandant of the forces at Kars at that time.

My father James Lindsay late of this place, now deceased, was the first Postmaster at this place trusting this may be satisfactory I am

Sir yours very truly
C. G. Lindsay P.M.
Kars
Co. Carleton Ont.

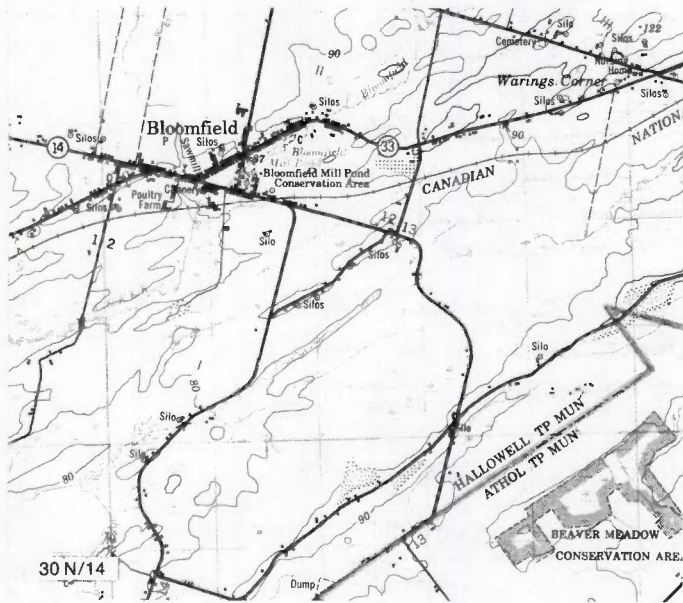
The postmaster, M. Doohar, informed Mr. White in 1905:

"About the year 1873 a number of the people in the village and township asked to have the name [Lombards Corners] changed to Lombardy, which would still retain the name of the first settler [Francis Lombard], and owing to the nice farming country around here, it had a resemblance to the Plains of that name in Itley (sic)."

The community of Collins Bay west of Kingston was laid out in village lots by Sir Henry Smith, M.P., in the 1860s and named Collinsby. On behalf of the postmaster, Mr. M.H. Grass reported to Mr. White in 1906 that "in 1876 Sir Alexr. Campbell owning a Lot here wrote me as Her Majesty's Customs Officer the cause of the two names, and he objected to Sir Henry Smith's name of Collinsby as it had not been properly recommended nor sanctioned by the Post Office Department nor the Grand Trunk Railway Company of Canada. --and thereafter the name became obsolete." The community owes its name to John Collins, Deputy Surveyor General of Quebec, who laid out the townships in this part of Ontario in 1783.

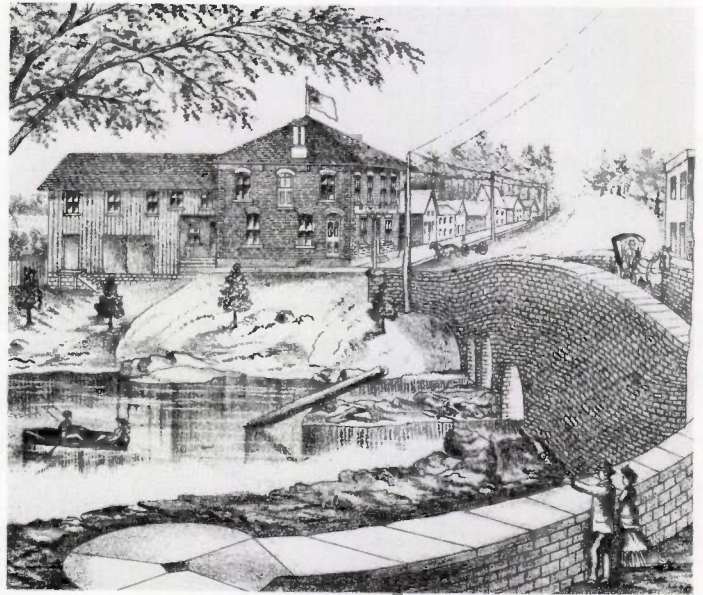
Bloomfield was the name of a post office 12 km south of Peterborough until "1865 when it being found to conflict with a P.O. of similar name in Prince Edward county it was changed to its present name [Bailieboro] after a place in Ireland in the county of Cavan. We have the townships of Cavan and Monaghan side by side as [the counties by those names are] in Ireland and Jas Aiken a former resident here suggested the change in honor of his birthplace in the motherland" (Sidney J. Waterman, May 19, 1906).

The wealth of information provided by Mrs. Jonathan Talcott about BLOOMFIELD in Prince Edward County reveals valuable insight into the social history and cultural geography of the community. Her report that there was a local belief that Lake on the Mountain derived its water from Lake Erie (some 180 km to the southwest) would require a suspension of the natural laws of geography!



Bloomfield, Prince Edward County

The pretty village of Lyndhurst, between Brockville and Smiths Falls, was named in the 1840s by Charles and Jonas Jones. The postmaster in 1905, John D. Roddick, noted: "Signifying Water Fall in the Woods or Grove, which indeed was very appropriate as when I Came here in 1853, it was most beautifully Surrounded by a fine grove of woods." The community was first called Furnace Falls, as a smelter was established there in early 1830s.



Riverside House, Lyndhurst (R.W. Copeland, Proprietor)

(Source: Leavitt, Thad. W.H. (1879): "History of Leeds and Grenville", Recorder Press, Brockville, opposite p. 63)

It is rather rare that a man-made structure suggests a name for a community, but the community of Tincap near Brockville received its name from the unusual covering on its school's tower. The postmaster of Spring Valley (located in Tincap in 1905), explained the origin of the name in a letter to Mr. White:

"Tincap Oct. 5 1905

Dear Sir

The correct name for this place is Tincap although the P.O. is Spring Valley. The latter is about one mile north of here where the P.O. first was & afterward was removed down here & still goes by the name of Spring Valley. Tincap is a little Corners where five roads meet 4 miles north of Brockville consisting of a Post Office; grocery; Blacksmith's shop, school house & several good dwelling houses. The name Tincap originated from the first school house built here which had a cupulo or cap on one end of the roof covered with tin; and it is our intentions to get the name of the P.O. changed to Tincap as soon as possible. There is no lakes or railroads but quite convenient

The name "Bloomfield" was given to this village about 80 years ago. I get my information from the oldest resident of the village, John Bull now in his 90th year. He says he was a lad of ten or twelve years when he went with his father, John Bull, to the only store in the place, where there was to be a conclave of the best men in the place to consider the question of a name for village. It had not been known by any name.

Those who met for this purpose were the following persons. John Bull, senior, John P. Williams, Jonathan Clark, Isaac Beadle, Philip Clark, William G. Clark, Cornelius White, Cornelius Bowerman, James Barker (and John Bull, aged 10) Several names were suggested, James Barker's choice "Bloomfield" was unanimously accepted. The vicinity was rich in wild flowers and is still, and the name was doubtless suggested because of this fact. Bloomfield was named before there was a postoffice here. It sprang up in the heart of the forest. The first clearing was made by Thomas Bowerman and his descendants are still in the vicinity. Next William Christy made a clearing, then came John Bull, Sr., who had come from Dutchess Co. N.Y. three years previous to taking up land, about 1792. There never was for Bloomfield the days of "log houses" reared and found in many counties. The excellent timber and the many streams invited milling industries, 3 saw mills were running in this vicinity 75 years ago. Thomas Bowerman put up the first saw mill and John Bull Sr., followed and some one else; consequently log houses were few in this locality.

The first schoolhouse was "log" and Uncle John who is 91, tells me there were probably 6 log homes stretching over the length of the village. Indians were quite numerous and had their "Campus" pretty well in the heart of the village. A Friends burial ground now covers the spot. Bloomfield was from the first a Quaker hamlet and today the influence of the early Friends is seen in many ways. In fact, 3/4 of the inhabitants today are of Quaker ancestry. We have the greatest natural feature (excepting Niagara of course) on the Continent. "The Great Sand Banks" A wonder to all who have seen them a marvel to the wondering mind- and still a mystery unsolved. The sand has encroached upon adjoining farms, covering acres, swallowing up trees and primitive houses and many a wonder is covered from our sight by these magnificent dunes of sand. That it comes from the bottom of Lake Ontario we know- but the nature of the sand is such as to give rise to various conjectures as to the geological formation of Lake Ontario bed.

We have, just eight miles from Bloomfield, a "Lake on a mountain" quite a lake this, oval in shape, very deep, supposed to be fed from Lake Erie, no visible outlet nor inlet, 200 feet above Lake Ontario- just below it. You can stand near Lake on the mountain and behold Lake Ontario 200 feet below. This lake is at Glenora, a name quite recently (10 years ago) given to the place. Bloomfield is in Prince Edward Co. The most fertile county in Ontario. The most picturesque of all counties in the province. Bloomfield has a population of 600 (not sure) with 3 canning factories, 1 saw mill, 1 flouring mill, 3 Friends churches and a modern M.E. church, a branch of the Standard Bank about to open.

Mrs Jonathan Talcott

Reply to circular: from Bloomfield

to those. I think the name Tincap is familiar all over the British Empire almost. And very often letters come here addressed Tincap, it is known in Ireland Scotland England & in the United States. I assure you it is a wonderful little place; it would take me too long to tell you all. No Whiskey no Gambling no houses of ill fame doors left open day & night I might say. The Wolf and the Lamb lies down together here. Hoping you will be

able to glean enough from these few lines for the information needed I remain resp. yours

G.N. Young."

Seven years later the post office name was changed to Tincap, with Spring Valley remaining as the name of the adjacent community, 2 km to the west.

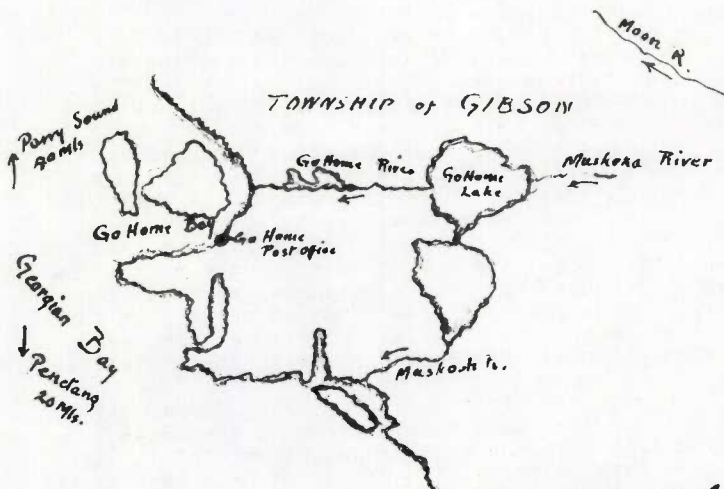
The name of the small community of Ritchance, 16 km southwest of Hawkesbury, is the result of numerous transformations. The postmaster of L'Original, in noting in 1905 the origins of L'Original and Treadwell, also drew attention to some of the steps that resulted in the middle name of Nathaniel Hazard Treadwell being transformed to Ritchance, the name of a neighbouring community. A road there was called Hazard Street, with the local French-speaking settlers literally translating that into "Rue du Hasard", then into "Rue de Chance", and finally into the corrupted form of Ritchance. It would be difficult to find as many transformational steps in any other name in North America.

The French names of Eastern Ontario are examined by André Lapierre elsewhere in this number of CANOMA. In his book on the French toponymy of Ontario¹; he also wrote

¹ Lapierre, A. (1981): "Toponymie française en Ontario", Éditions Études Vivantes, Montréal, p. 15.

about the origin of the name Pointe au Baril on Georgian Bay, pointing out that there was no documentation that traced the name to the French regime. The postmaster there in 1905, S.E. Oldfield, reported that a French halfbreed told him in 1873 that, when his father was young, an accident occurred in a channel there when a canoe laden with supplies bound for Mackinac Island overturned, losing the supplies, including a barrel of whiskey. The following spring a party of traders, while stranded on an adjacent island, discovered the barrel, and had a prolonged spree. Thereupon they hung the barrel on a pole as a beacon, resulting in the place being called in French Pointe au Baril. Mr. Oldfield stated that the "baril" was still there in 1873 when he passed through Pointe au Baril Channel.

Also adjacent to Georgian Bay is the summer resort community of GO HOME. As pointed out by Mr. Wright in his letter to James White, the name of the post office was derived from the name of a bay, a river and a lake that provided more direct access to the Muskoka Lakes than the main outlet of Go Home Lake, Musquash River.

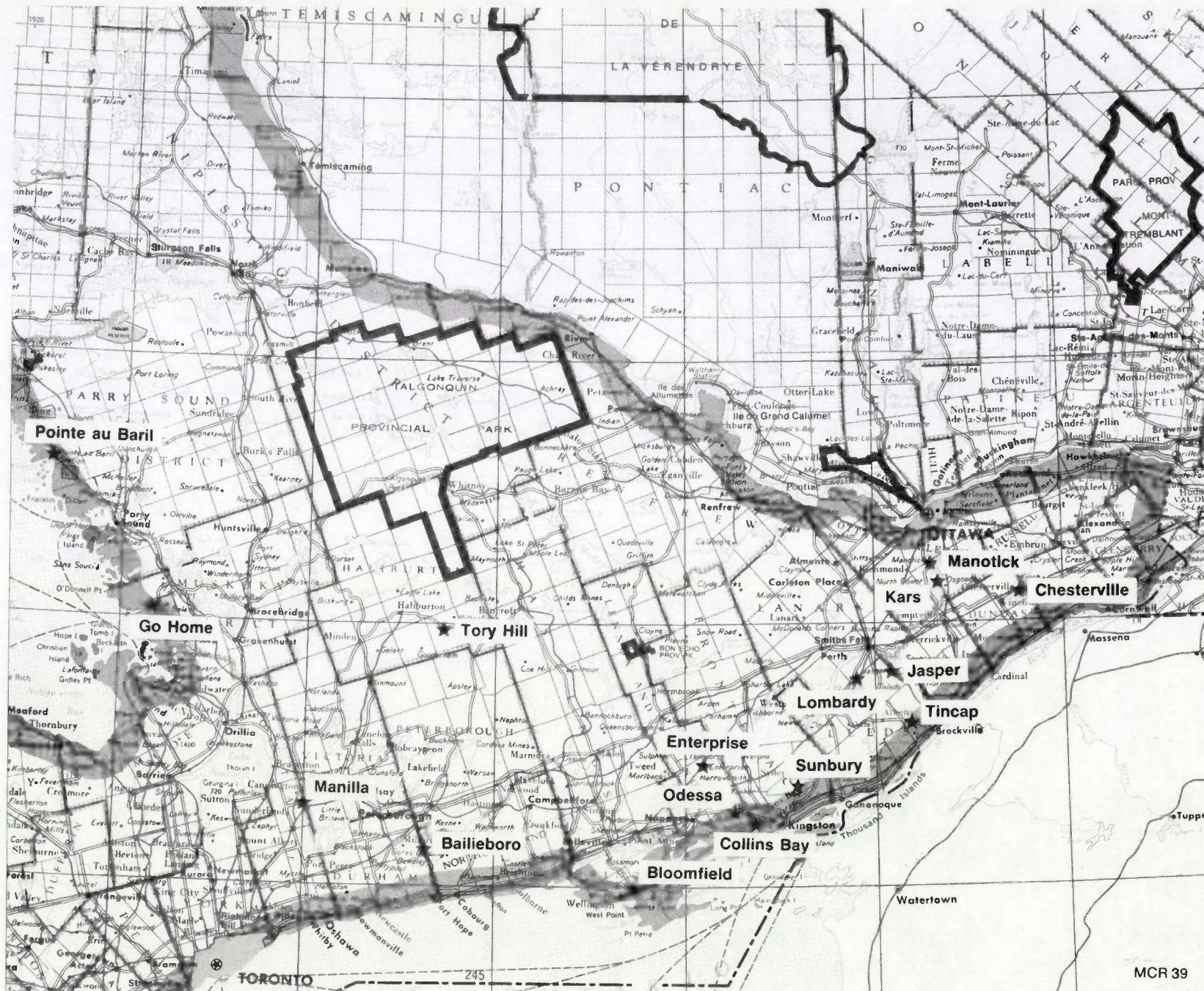


School of Practical Science
 Toronto Sept. 27, 1906

Dear Sir —

From the above sketch you will notice that there are two outlets to Go Home Lake. As the North outlet was the easier and more direct route out for the Indians when going home they called the river *ka-wa-ne-wah-ning*. Hence the name for the river - bay and afterwards the Lake. After a good deal of trouble Principal Galbraith secured the above from some of the older Indians -

Yours sincerely
 C. H. Wright



Central and Eastern Ontario: showing communities for which details of replies to James White's circulars are discussed

From several postmasters all across Canada, James White received some quite elaborate and lengthy responses to his circulars. The postmaster of Sunbury provided three tightly written pages on the settlement of that community north of Kingston. Campbellford's postmaster sent in over two pages on the origin of that community's name, and Norwood's postmaster gave Mr. White two well-written pages on establishing that community and selecting the name.

With sardonic humour, the postmaster of Enterprise, wrote how the first storekeeper, a Mr. Thompson, imposed his preference for a name on the community:

"He was a temperance advocate and spoke often in public in the community. On one occasion speaking of the sentiment to be raised against the intemperance of the rough lumbering & primitive agricultural population, he autocratically introduced a new name for the village, and in rhyme at that -- 'all other names we will despise and call the village Enterprise'."

There is a higher proportion of names of native origin in Central and Eastern Ontario than in Southwestern Ontario. Ottawa, Muskoka, Oshawa and Gananoque are most prominent, but there are also Cataraqui, Iroquois, Algonquin, Coboconk, Bobcaygeon, Omeme, Magnetawan and Powassan. The postmaster of Manotick noted that M.K. Dickinson named that place, using the Ojibway for "island", as his mill was adjacent to Long Island.

James White received a number of replies from postmasters in Quebec. These circulars will be examined in Volume 11, Number 1 of CANOMA.



Bobcaygeon, c.1904: Mr. W.T.C. Boyd's horse, buggy and grist mill.

(Photo: Public Archives Canada, C21191)

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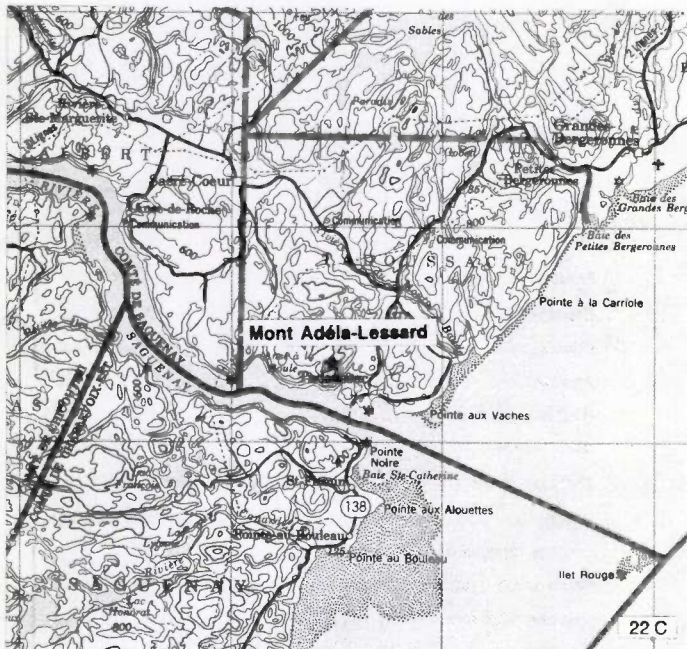
LES NOUVEAUX NOMS GÉOGRAPHIQUES AU QUÉBEC*

LA JOURNÉE INTERNATIONALE DES FEMMES

La Journée internationale des femmes est soulignée pour la quatrième année consécutive par la Commission de toponymie qui désire rendre hommage à certaines femmes qui se sont illustrées dans la Société québécoise. Trois entités géographiques non encore baptisées ont été désignées par des noms de femmes: mont Adéla-Lessard pour la Côte-Nord, pointe Amaqtunguktalik pour le Nouveau-Québec et le mont Florence-Louise-Bradford dans la région de l'Estrie.

Mont Adéla-Lessard

Adéla Lessard (1890-1980) a fondé en 1939 à Québec les Jeudis artistiques et littéraires. Cette association vouée à la promotion de l'art et de la littérature sera animée par cette femme dynamique pendant près de 25 ans. Madame Adéla Lessard est née à Grandes-Bergeronnes et a enseigné pendant un an à Sacré-Coeur.



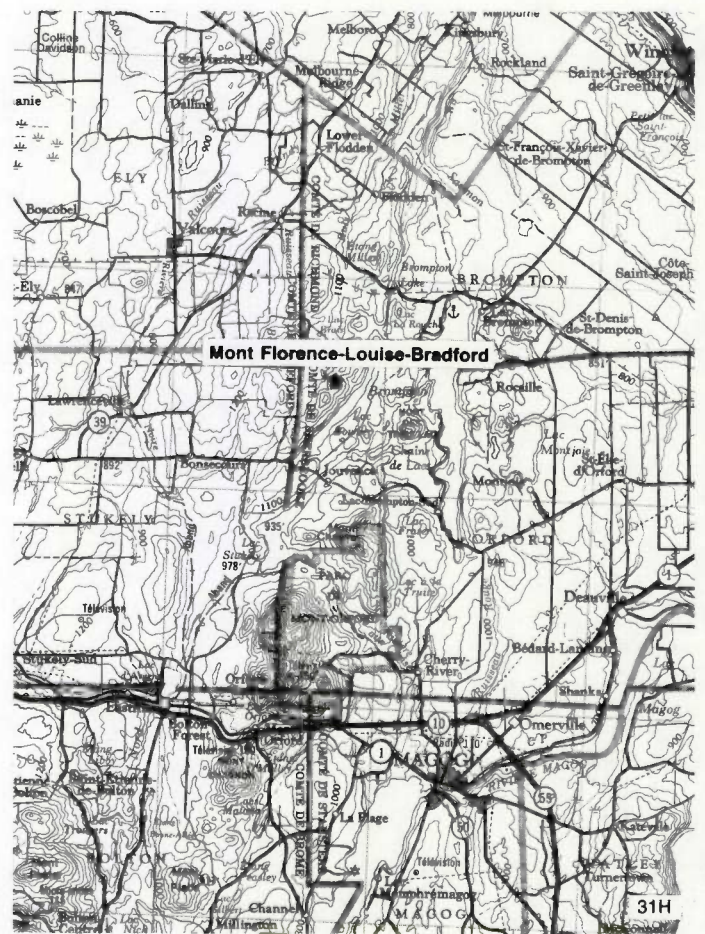
Mont Adéla-Lessard

* Extraits d'un communiqué de la Commission de toponymie du Québec, préparés par Jean Leclerc et Johanne Paré, Service de l'animation et de la diffusion.

Le mont Adéla-Lessard s'élève à 227 mètres en bordure de la rivière Saguenay d'où il surplombe l'anse à la Boule (48° 09' - 69° 48', carte 22 C/4). Cette entité est située à la limite du parc du Saguenay dans la municipalité de Sacré-Coeur.

Mont Florence-Louise-Bradford

Florence-Louise Bradford (1890-1977), après avoir reçu son diplôme d'infirmière, fonde à Sherbrooke en 1915, une maternité privée. Cette institution s'est spécialisée en fonction d'une clientèle souvent montréalaise du doigt à l'époque, les mètres célibataires. Jusqu'à sa fermeture en 1950, la maternité Bradford a accueilli plus de 8 000 femmes.



Mont Florence-Louise-Bradford

LA CONTRIBUTION DE JACQUES CARTIER À LA
TOPONYMIE CANADIENNE*

JACQUES CARTIER'S CONTRIBUTION TO
CANADIAN TOPONYMY**

Gilles Langelier***

Au début de juillet 1534, lors de son premier voyage, le navigateur Jacques Cartier pénètre dans une baie assez profonde après avoir affronté des températures plutôt inclementes dans le golfe. La journée est exceptionnellement belle et chaude. Cartier est tellement impressionné par le climat qu'il le compare à celui d'Espagne et qu'il nomme ladite baie "baie de chaleurs". Curieusement, ce nom peu approprié aux régions du golfe a survécu 450 ans pour nous parvenir dans sa forme actuelle baie des Chaleurs. Ce nom n'est qu'un exemple des noms de lieux que Cartier a attribués à plusieurs endroits qu'il a visités. Certains noms ont été rapidement oubliés; d'autres se retrouvent encore aujourd'hui dans nos répertoires toponymiques même si l'orthographe en a été modifiée au cours des siècles. Cartier a également permis à certains noms amérindiens de survivre grâce aux récits de ses voyages d'exploration. Sans prétendre vouloir faire une analyse approfondie de ces noms de lieux, il est intéressant de relever certains d'entre eux qui existent toujours sur les cartes d'aujourd'hui.

La principale caractéristique des noms d'origine amérindienne est de désigner des entités autres que celles qu'ils désignaient au XVI^e siècle. Ainsi Hochelaga désignait à la fois le fleuve qui deviendra le Saint-Laurent et un village sur l'île de Montréal que Cartier visitera en 1535, au cours de son deuxième voyage. Ce nom qui occupe une place préminente sur les cartes de l'époque ne désigne plus aujourd'hui qu'une rue et un district électoral. À l'inverse, le Canada de 1535 a connu une destinée plus favorable. D'après le récit de Cartier et selon l'interprétation des historiens, le Canada était une province dont la frontière (hypothétique) était située à l'est entre l'île aux Coudres et l'île aux Grues et à l'ouest quelque part dans la région de Portneuf. Elle était constituée de plusieurs villages amérindiens mais ne couvrait qu'un territoire réduit. Plus tard le nom sera associé à celui de la Nouvelle-France pour finalement supplanter celui d'Amérique du Nord britannique et désigné le "Canada d'un océan à l'autre".

Avec le Saguenay, on passe à la légende, au mystère. D'après les témoignages des habitants rapportés dans les

In early July 1534, during his first voyage, navigator Jacques Cartier entered a rather deep bay after contending with inclement weather in the Gulf of the St. Lawrence. It was an unusually hot and sunny day, and Cartier was so impressed by the climate that he was reminded of Spain; he called the bay Baye de chaleur (bay of heat). Oddly enough, this name, so unsuited to the gulf region, has endured for 450 years, its present English form being "Chaleur Bay". This is just one of the names Cartier gave to the many places he visited. While some were quickly forgotten, others remain in our toponymy, although the spelling may have changed over the centuries. Through the accounts of his voyages of exploration, we also owe to Cartier the survival of certain Indian geographical names. It is not our intention to analyse these place names in detail, but it is interesting to note some of those that still appear on maps today.

The main feature of the names of Indian origin is that they no longer designate what they did in the sixteenth century. Hochelaga, for example, described both the river that was to become the St. Lawrence and a town on the Island of Montreal that Cartier visited in 1535 on his second voyage. This name was widely used on the maps of the period, but now designates only a street, a town (annexed to Montreal) and an electoral district. In contrast, the name Canada, given in 1535, was to fare better. According to Cartier's account and historians' interpretations, Canada was a province whose (hypothetical) boundaries extended from Île aux Coudres and Île aux Grues in the east to somewhere in the Portneuf area in the west. It consisted of a number of Indian villages, but covered only a small area. The name was later associated with New France, and finally replace British North America to describe a Canada that extended "from sea to sea".

The name Saguenay brings us into the realm of legend and mystery. From the inhabitants' stories recorded in the accounts, the Kingdom of Saguenay stretched beyond the Ottawa River in the west and provided access to the Great Lakes

* Cet article parut dans l'Archiviste, Vol. 11, no. 1, publié par les Archives publiques du Canada, janvier-février 1984.

** La traduction anglaise est conforme à celle qui paraît dans l'Archiviste.

*** Gilles Langelier, Collection nationale de cartes et plans, Archives publiques du Canada.

* This article originally appeared in the Archivist, Vol. 11, No. 1, published by the Public Archives of Canada in January-February 1984.

** The English translation is retained as it appeared in the Archivist.

*** Gilles Langelier, National Map Collection, Public Archives of Canada.

récits, le royaume du Saguenay s'étendait au-delà de l'Ou-taouais à l'ouest et donnait accès aux Grands Lacs, et la rivière qui a son embouchure à Tadoussac en était le chemin d'accès du côté est. Les interprétations sont très nombreuses à ce sujet et l'existence même de ce riche royaume en métaux précieux demeure hypothétique. Les premiers explorateurs eux y ont cru pendant un certain temps. Aujourd'hui, on désigne encore de ce nom la rivière et la région qui l'entoure.

Jacques Cartier puisait abondamment parmi le répertoire des saints et martyrs chrétiens pour nommer les lieux qu'il visitait. Paradoxalement presque tous ces noms à consonnance religieuse ont rapidement été oubliés (à feuilleter les pages commençant par Saint dans le Répertoire toponymique du Québec, on peut croire que ce ne fut que partie remise). Cependant il existe une exception importante: à l'origine Cartier n'avait attribué le nom Saint-Laurent qu'à l'une des nombreuses baies qui caractérisent la Basse Côte-Nord en l'honneur de saint Laurent dont c'est la fête lorsque Cartier entre dans la baie (10 août 1534). Très rapidement sur les cartes, l'usage en a été étendu au golfe et plus tard au fleuve lui-même.

Si les noms chrétiens ont disparu, les toponymes puisés dans la flore ou la faune ont eu plus de chance. Tel est le cas de l'île aux Coudres (Couldres dans le récit) qui doit son nom à l'abondance de coudrriers, ancien nom du noisetier. L'abondance de lièvres sur une autre île du Saint-Laurent incita Cartier à la nommer île aux Lièvres.

C'est en l'honneur du duc d'Orléans, troisième fils de François Ier, qu'aurait été nommé l'île d'Orléans qui a cependant failli s'appeler l'île de Bacchus parce que Cartier y avait aperçu des vignes sauvages pour la première fois dans ce pays. Plus tard, au cours du même voyage il s'est cependant ressaisi, pourrait-on dire, en la renommant île d'Orléans.

Est-ce l'impression de majesté de la montagne qui domine l'île de Montréal qui incite Cartier et sa troupe à la nommer Mont-Royal ou est-ce un signe de déférence envers son souverain? Le récit de la visite d'Hochelaga en 1535 est très laconique à ce sujet: "Et parmi d'icelles champagnes, est scitué et assise ladite ville de Hochelaga, près et joignant une montaigne, qui est à l'entour d'icelle, labourée et fort fertile, de dessus laquelle on voyt fort loing. Nous nommans icelle montaigne le mont Royal". Le récit est beaucoup plus détaillé lorsqu'il s'agit de décrire le panorama du haut de cette montagne.

Il existe plusieurs autres noms de lieux que l'on doit à l'imagination de Cartier mais nous n'avons voulu ici rappeler que les principaux, ceux que nous apercevons habituellement sur les cartes sans nous douter qu'ils ont 450 ans d'existence.

as well as a route from the east coast to where it joined the St. Lawrence at Tadoussac. There are many different interpretations of the Saguenay legend, but the claim that this kingdom was rich in precious metals cannot be confirmed, although the first explorers believed in it for a time. Today, the river and the surrounding region still bear the name Saguenay.

Jacques Cartier borrowed extensively from the calendar of Christian saints and martyrs in naming the places he visited. Surprisingly, nearly all these religious designations were quickly forgotten (although the practice was later revived, as witness the pages of names beginning with "Saint" in the Répertoire toponymique du Québec). However, there is one important exception: Cartier initially gave the name St. Lawrence only to one of the numerous bays along the Lower North Shore, in honour of St. Lawrence, whose feast day it was when Cartier entered the bay (August 10, 1534). Very quickly, the use of the name was extended, and it began to appear on maps to designate the gulf and, later, the river itself.

Although the religious names disappeared, those taken from the flora and fauna fared better. One example is Île aux Coudres ("Couldres" in the account); this was the French name at that time for hazelnut trees, which were abundant on the island. The many hares (lièvres) on another island in the St. Lawrence inspired Cartier to call it Île aux Lièvres.

It was apparently for the Duc d'Orléans, third son of Francis I, that Île d'Orléans was named. It was nearly called Île de Bacchus because this was the first place Cartier saw wild vines in this country. Later during the same voyage it seems he had second thoughts and chose Île d'Orléans.

Was it the majestic appearance of the mountain on the Island of Montreal that inspired Cartier and his crew to name it Mount Royal, or was it as a sign of reverence for their sovereign? The account of the visit to Hochelaga in 1535 is of little help on this point: "And in these parts is the town called Hochelaga, at the base of and surrounding a mountain the soil of which is cultivated and very fertile; from the top of the mountain one can see a great distance. We named it Mount Royal." The account goes into much greater detail concerning the view from the summit.

We have mentioned only the major place names of the many that we owe to Cartier's imagination, names that we now see on our maps, perhaps without suspecting that they have existed for 450 years.

★★★★★★



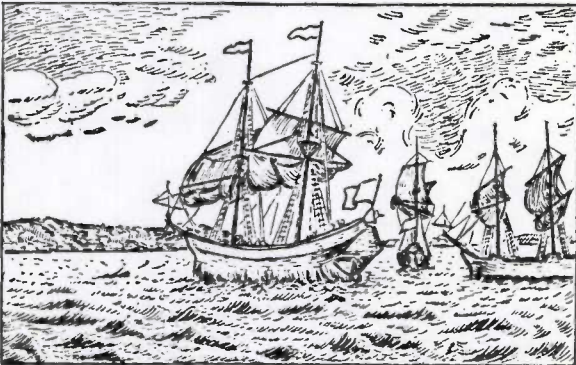
Timbre émis en 1984 pour commémorer le 450^e anniversaire du premier voyage de Cartier au Canada. La représentation symbolique de ce timbre comprend le manoir de Cartier à Limoëlou, le blason de Saint-Malo, la croix érigée par Cartier pour marquer la prise de possession des nouvelles terres au nom du roi de France et la caravelle La Grande Hermine, le vaisseau amiral du deuxième voyage de Cartier.

L'ITINÉRAIRE DE JACQUES CARTIER

René Leduc*

Jacques Cartier a fait trois voyages officiels en Nouvelle-France. Le 20 avril 1534 il quitte Saint-Malo et après une traversée de vingt jours arrive au cap de Bonne Viste (Cape Bonavista, T.-N.) le 10 mai. Il se dirige vers le nord, s'engage dans la baie des Châteaux (aujourd'hui détroit de Belle-Isle), descend vers le sud en longeant la côte ouest de Terre-Neuve et explore le golfe du Saint-Laurent jusqu'à la péninsule de Gaspésie. Ensuite il continue en direction nord touche l'île de l'Assomption (île d'Anticosti) et prend le chemin du retour le 15 août en repassant par le détroit de Belle-Isle.

En 1535 il entreprend un second voyage. Parti de France le 19 mai, il atteint l'île des Ouaiseaux (Funk Island, T.-N.) le 7 juillet. Il se dirige vers le détroit de Belle-Isle, suit la côte du Labrador et quelques jours plus tard pénètre dans le fleuve Saint-Laurent qu'il remonte jusqu'à Hochelaga (Montréal). C'est à Stadacona (aujourd'hui Québec) à l'embouchure de la rivière Saint-Charles qu'il passe l'hiver. Au mois d'avril 1536, il descend le Saint-Laurent jusqu'au golfe et continue vers l'est en passant au sud de Terre-Neuve. Le 11 juillet il entre à Saint-Malo.



La Grande Hermine, la Petite Hermine et l'Émerillon, les trois vaisseaux de Cartier à son second voyage (1535)

(Source: Farley, P.-E. et G. Lamarche (1937): "Histoire du Canada." Librairie des Clercs de St-Viateur, Montréal, p. 29)

En 1541-42 il suit à peu près le même trajet qu'à son deuxième voyage. Au lieu d'hiverner à Stadacona, il

fixe sa colonie à Charlesbourg-Royal à l'embouchure de la rivière du Cap Rouge.

Le séjour de Cartier en Nouvelle-France au cours de ses trois voyages est plutôt bref. Tout de même, il laisse le long de son itinéraire des noms descriptifs, des hagionymes, des noms dédicatoires, d'autres évoquant la flore et la faune et enfin quelques uns d'origine amérindienne.

Un des toponymes descriptifs donné par Cartier est baie de Chaleur. Au moment où il se trouvait dans cette baie, la chaleur était plus tempérée qu'en terre d'Espagne. D'autres noms, hable des Buttes et cap Pointu entrent dans la même catégorie.

L'emploi des hagionymes est fréquent. Cartier connaissait certainement le martyrologe puisqu'il nomme le destroyt de Saint-Pierre et la baie Saint Laurents le jour de la fête de ces deux saints. Le nom de la baie s'étendra plus tard au fleuve et au golfe. Christian Morissonneau qui a fait l'inventaire¹ de quarante-six noms donnés par Cartier a trouvé que 51 % de ces toponymes sont formés de noms de saints. Isle sainte Katherine, ysles saint Guillaume, ysles sainte Martre, saint Anthoine, saint Servan et cap de Saint Paoul ne sont que quelques exemples de toponymes religieux.

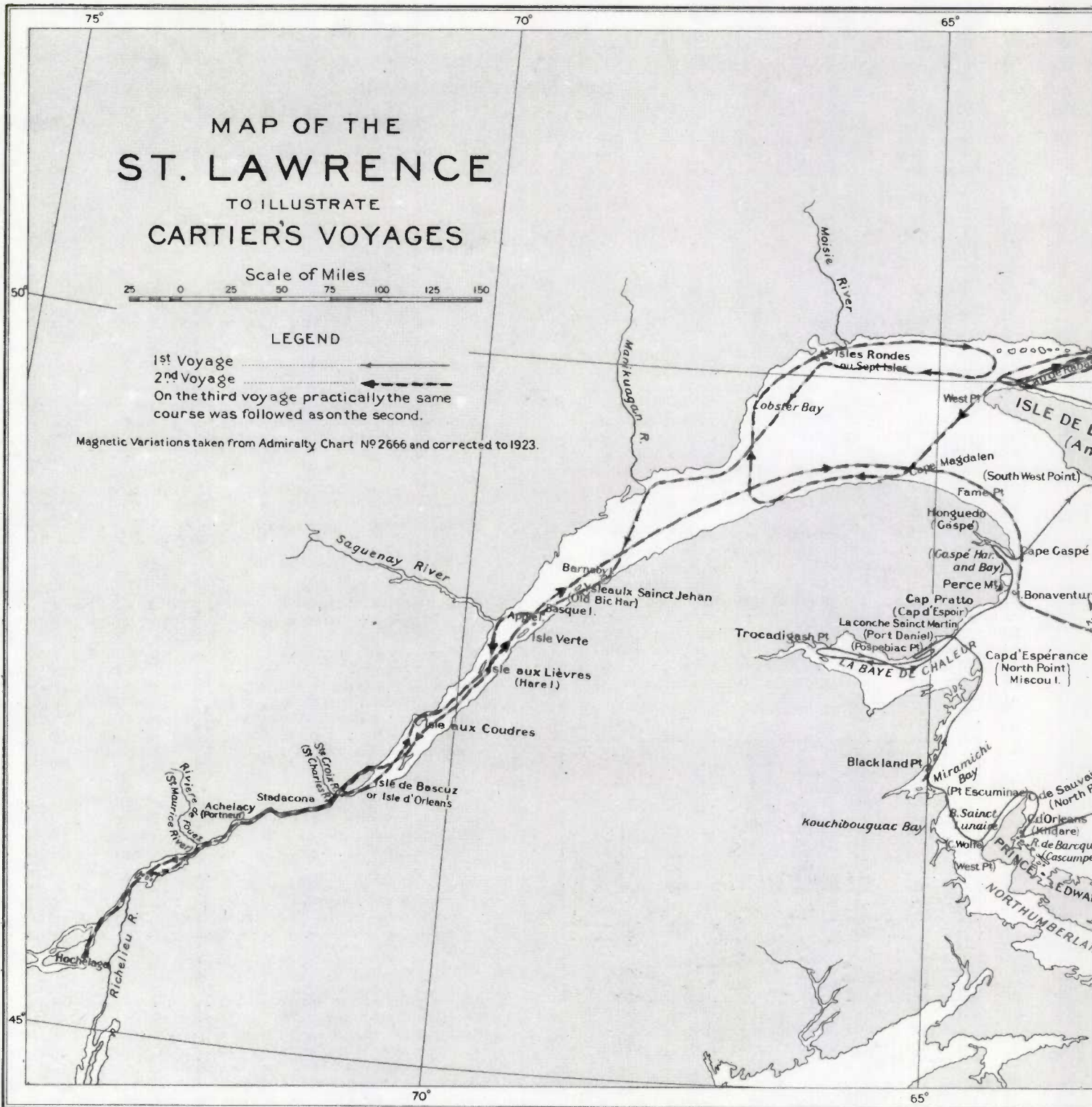
L'île Bryon nommée en l'honneur de Philippe Chabot, sieur de Bryon et cap Thiennot d'après le capitaine Thiennot sont deux exemples de toponymes dédicatoires. Il en est ainsi pour cap du Daulphin et cap de Monmorancy.

Deux toponymes l'île es Couldres et l'île es Liepvres évoquent la flore et la faune. Hable de la Balaine et isle des Ouaiseaux appartiennent à la même classification.

Cartier n'est pas demeuré assez longtemps en Nouvelle-France pour se familiariser avec la langue des autochtones. Il a tout de même recueilli un petit nombre de noms amérindiens qu'il a transcrits. Même si les noms Stadacona et Hochelaga qui désignaient des noms de lieux habités sont disparus, deux toponymes amérindiens demeurent: Saguenay et Canada. Le premier désigne une rivière et une région du Québec et le deuxième notre pays qui s'étend d'un océan à l'autre.

¹ Morissonneau, Christian (1978): "Le langage géographique de Cartier et de Champlain: choronymie, vocabulaire et perception." *Choronyma*/7, Les Presses de l'Université Laval, Québec, 230 p.

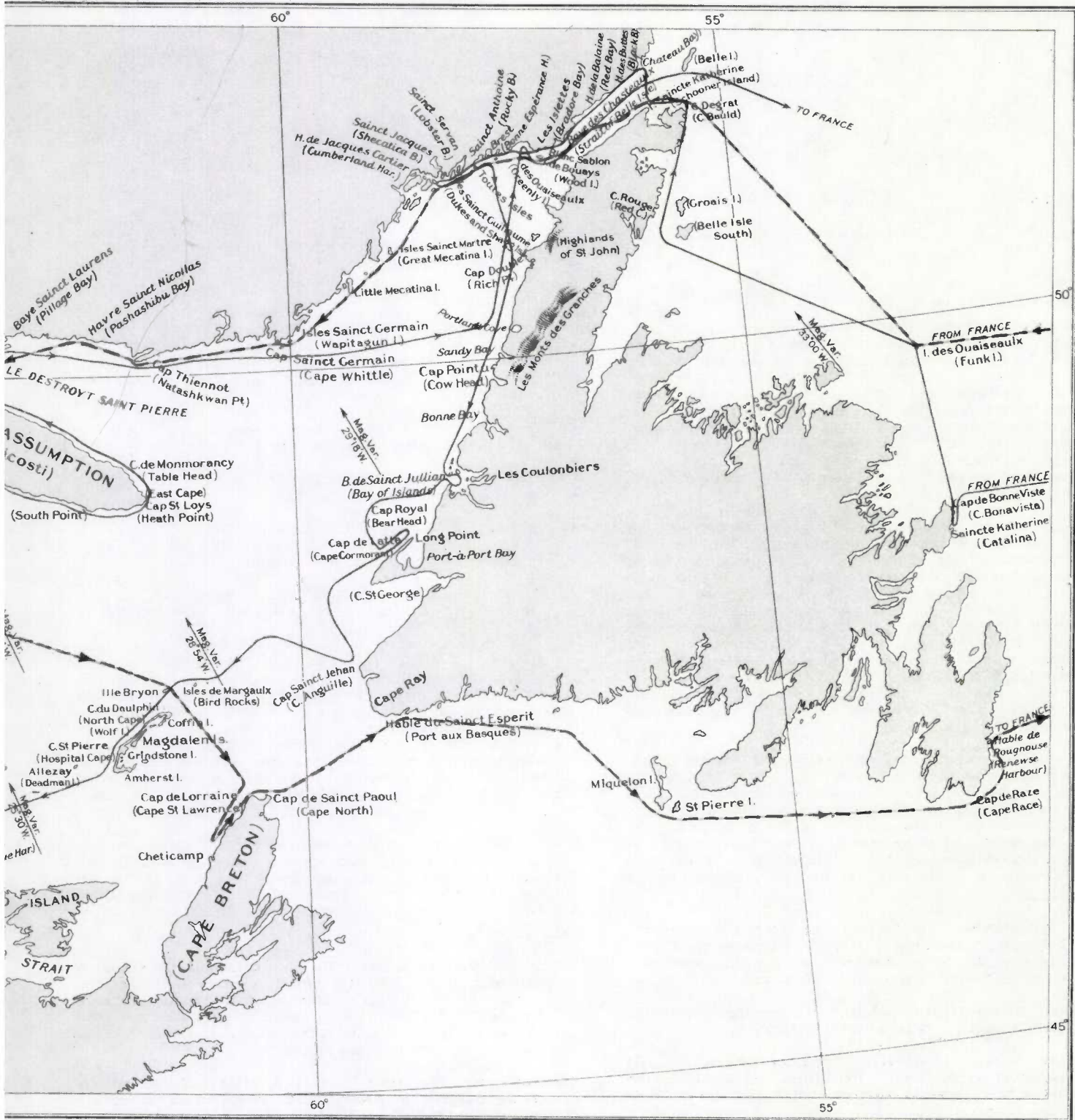
* René Leduc, Secrétariat, CPCNG, ÉMR.



Les voyages de Jacques Cartier au Canada.

Source: Biggar, H.P. (1924): "The Voyages of Jacques Cartier." Archives publiques du Canada, Ottawa, 330 p.

(Cette carte parut dans l'Archiviste, Vol. 11, n° 1, publié par les Archives publiques du Canada, janvier-février 1984)



The voyages of Jacques Cartier to Canada.

Source: Biggar, H.P. (1924): "The Voyages of Jacques Cartier." Public Archives of Canada, Ottawa, 330 p.

(This map appeared in the *Archivist*, Vol. 11, No. 1, published by the Public Archives of Canada, January-February 1984)

NATIVE PLACE NAMES AND LAND OCCUPANCY IN THE
NORTHERN MACKENZIE VALLEY AREA

William C. Wonders*

The Government of Canada has been negotiating with the native peoples of northern Canada for several years to resolve their Comprehensive Native Land Claims.¹ Four native organizations are involved in the Northwest Territories. In the Mackenzie Valley these are the Dene Nation including the various Athapaskan tribes, and the Metis Association of the N.W.T. In the Western Arctic the Committee for Original Peoples' Entitlement (COPE) represents the Inuvialuit, while the Inuit of the Central and Eastern Arctic are represented by the Tungavik Federation of Nunavut (TFN).

In some areas overlapping native land claims have impeded settlement, since agreement on overlap must precede comprehensive claims settlement. In early September 1983 I was appointed "fact finder" by the Minister of Indian Affairs and Northern Development, with consent of the claimant groups, to research and determine native land use and occupancy in overlap areas, as part of a process to resolve the overlap problem. The resultant report² was forwarded to the Minister on January 20, 1984. Discussions on areas of overlap in the northern Mackenzie Valley area between the Dene/Metis and the Inuvialuit led to an announced agreement in early February,³ and Cabinet approved a final comprehensive agreement between the Government of Canada and COPE on March 28, 1984.⁴

The area from the Yukon boundary eastwards across the lower Mackenzie River and north of Great Bear Lake has been the most extensive area of overlap between Inuvialuit and Dene/Metis, with the Mackenzie Delta being particularly complex. It was also considered to be of the greatest urgency by the Dene/Metis. The Agreement in Principle⁵ signed by the Federal government and the Inuvialuit in 1978 was seen by the Dene/Metis as threatening their traditional rights

in parts of the area involved (Figure 1). In a variety of existing documentary materials, native place names provided valuable insight to overall land use and occupancy by the native peoples in this particular area; it is, however, only one basis of evaluation.

Four major sources are available to the researcher into native toponymy of the northern Mackenzie Valley area:

- (1) the journals of Father Émile Petitot, the 19th century missionary;
- (2) the work of anthropologist Cornelius Osgood;
- (3) the work of linguist John T. Ritter;
- (4) current research into Dene place names based at Fort Good Hope, Colville Lake, and Fort Franklin, N.W.T.

It should be noted that except for limited treatment by Petitot, Inuvialuit toponymy has been almost entirely neglected by researchers. The results consequently are really an indication of the extent of Dene/Metis presence in the overlap area but without comparable toponymic information for the Inuvialuit. It is to be hoped that such information will be available in the future. As noted previously, however, the former group has felt the urgent need to demonstrate its presence within part of the designated "Traditional Inuvialuit Lands" according to the Agreement in Principle.

Thanks to the personal interest of Donat Savoie, Science Advisor in the Department of Indian Affairs and Northern Development, the voluminous writings of Father Petitot have been thoroughly researched.⁶ This includes the recent analyses by Castonguay and Lester,⁷ specifically

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1 Canada, Indian Affairs and Northern Development (1981): "In All Fairness, A Native Claims Policy".

2 Wonders, William C. (1984): "Overlapping Land Use and Occupancy of Dene, Metis, Inuvialuit and Inuit in the Northwest Territories", Department of Indian and Northern Affairs, Ottawa.

3 Edmonton Journal, February 10 and 11, 1984.

4 Canada, Indian and Northern Affairs (1984): *Communiqué*, March 28, 1984.

5 Canada, Government of/Committee for Original Peoples' Entitlement (1978): "Inuvialuit Land Rights Settlement Agreement in Principle", Ottawa.

6 Savoie, D. (ed) (1970): "The Amerindians of the Canadian Northwest in the 19th Century as seen by Émile Petitot - Vol. 1: The Tchiglit Eskimos; Vol. 2: The Loucheux Indians." (Mackenzie Delta Research Project 9 and 10). Northern Science Research Group, Dept. of Indian Affairs and Northern Development, Ottawa.

7 Castonguay, R. (1979): "Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century, according to Émile Petitot - Vol. I Toponymic Inventory." Northern Social Research Division, Dept. of Indian and Northern Affairs, Ottawa.

Castonguay, R. and Lester, G.S. (1980): "Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century, according to Émile Petitot - Vol. II. Analysis of Toponymic Data and Legal Implications." Northern Social Research Division, Dept. of Indian and Northern Affairs, Ottawa.

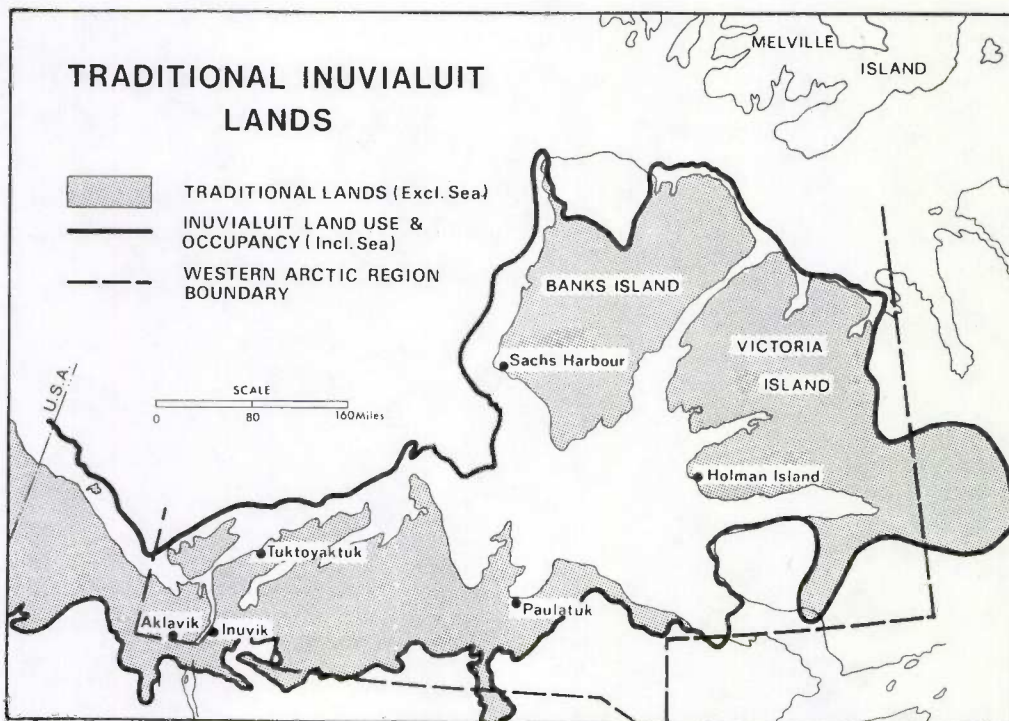


Figure 1: Traditional Inuvialuit Lands

Source: Inuvialuit Land Rights Settlement Agreement in Principle (1978)

concerned with toponymy. As they note, "popular toponyms are both acts of creation of something new, and also may be taken to prove the actual existence or historical presence of an individual or group of people in the territory where the toponyms are found".⁸

Castonguay and Lester acknowledge that Petitot's collection of native place names is not exhaustive (though it numbered in the hundreds) nor represents the total number of place names in use at the time, yet they believe that it is a reliable indicator of native land use. Part of the linguistic classification map accompanying their report has been reproduced here (Figure 2). The relatively few Inuvialuit place names (21, plus 8 others named both by Inuvialuit and by Dene) reflect the much greater contact of Petitot with the various Dene groups than with the Inuvialuit and must be recognized. At the same time, the basic pattern revealed in the distribution is significant.

Exclusively Inuvialuit place names prevail in the Mackenzie Delta and as far upriver as the Lower Ramparts, above present day Arctic Red River. At the Lower Ramparts both Inuvialuit and Dene place names for the same features are recorded; only Dene names are noted further upriver. While only Dene place names are recorded on the Peel River and west of the Delta, joint Inuvialuit-Dene place names are noted for the Richardson Mountains west of the Delta,

and for the Peel River above Fort McPherson.

Eastwards, joint Inuvialuit-Dene names are recorded for the lower Anderson River and Horton River. The concentration of exclusively Dene place names west of the Horton River stops short of the Arctic coast but extends west as far as the Mackenzie Delta beyond Sitidgi and Campbell lakes. One isolated Dene place name occurs north of Parsons Lake and south of the site of the Inuvialuit village of Kittigazuit, at the base of the Tuktoyaktuk Peninsula. Dene toponyms for "Arctic Ocean" are documented from both Fort Franklin and Fort Good Hope.

In 1928 Osgood spent eleven months in the Great Bear Lake area as an ethnologist for the National Museum of Canada. In 1975 he reviewed his earlier work and produced a map of 100 Bearlake Indian place names (Figure 3).⁹ A comparison with the Great Bear Lake area of Figure 4, of recently collected Dene place names by the Fort Franklin (i.e. Bearlake) band shows very close similarity and a general encirclement of the lake. (The dashed line on Osgood's map indicates the boundaries of the "territory proper of the Great Bear Lake Indians".) Bearlake and Hare Dene have

9 Osgood, C. (1975): "An Ethnographic Map of Great Bear Lake", in A. McF. Clark (ed), Proceedings, Northern Athapaskan Conference, 1971, Vol. 2, (Cdn. Ethnology Service, Paper No. 27), Mercury Series, National Museums of Canada, Ottawa, p. 516-544.

8 Castonguay and Lester (1980), p. 23.

close ties because of intermarriage and at times, by mutual consent, use land within the other's "territory".¹⁰

The presence of Dene names in the northeast area of Great Bear Lake is particularly significant in terms of Inuit overlap from the Arctic coast. Osgood notes Dene toponyms for the Coppermine River (#41), for the Arctic ocean (#40), and for Dismal Lake (#39) where "in this area the Indians occasionally came into contact with Eskimo",¹¹ and he comments that Stick Island (#43) in Dease River was used by both Indian and Eskimo hunting parties.

McPherson) region, 250 for Arctic Red River and 110 for Old Crow. The Dene Mapping Project, under the direction of Dr. M. Asch at the University of Alberta, was able to provide the topographic maps indicating the location of these place names and this information has been incorporated into Figure 4.

Relatively few Dene place names were noted by Ritter in the Mackenzie Delta. (Most of the Delta names shown on Figure 4 have been provided to me more recently by Dene living in Fort McPherson and Aklavik). "This situation,"

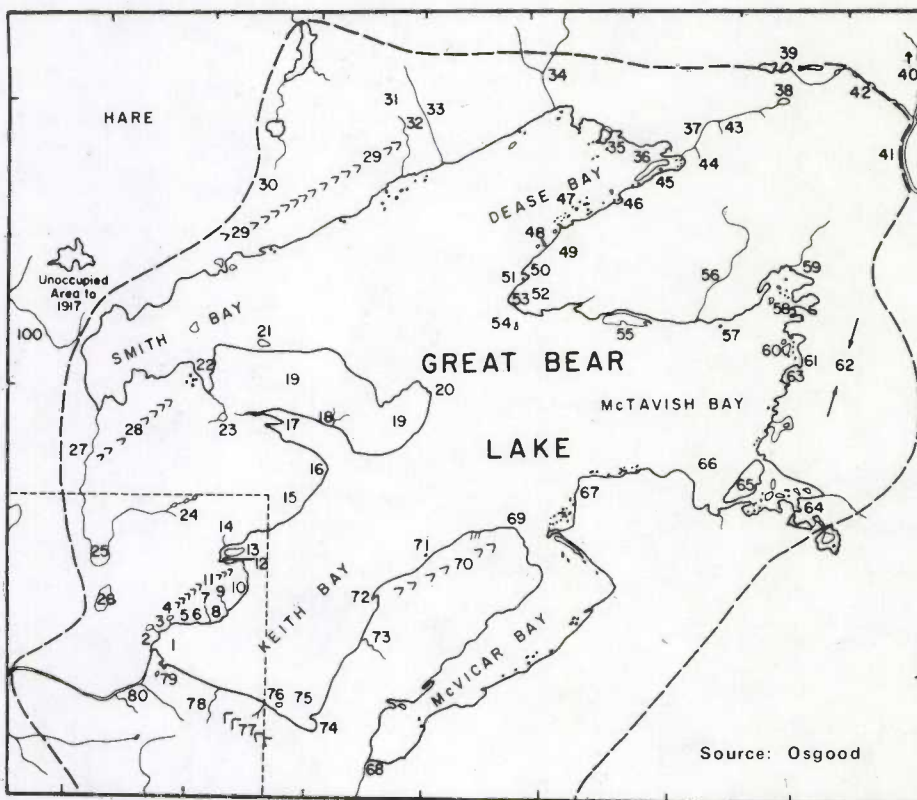


Figure 3: Bearlake Indian Place Names

Source: Osgood (1975)

Ritter began his Dene place name research in 1971 and has extended it since. It is focussed primarily upon the Kutchin people of the Dene who extend from Arctic Red River and Fort McPherson across the Yukon boundary to the Old Crow region.¹² Of some 680 Kutchin place names recorded by him, 320 were provided for the Peel River (i.e. Fort

as he commented, "is explained by the fact that movement into the Mackenzie Delta and exploitation of the resources of the lower Peel (by Kutchin) are both relatively recent phenomena, whereas the upper Peel regions have no doubt been inhabited for many generations."¹³ These latter regions include the entire course of the Peel from Fort McPherson south to the Snake, Bonnet Plume, Wind, Hart, and Blackstone rivers.

10 Hara, H.S. (1980): "The Hare Indians and their World". (Cdn. Ethnology Service, Paper No. 63), Mercury Series, National Museums of Canada, Ottawa.

11 Osgood (1975), p. 532.

12 Ritter, J.T. (n.d.): "Kutchin Place Names: Evidence of Aboriginal Land Use", Dene Rights - Supporting Research and Documents, Vol. III - The Dene and their Land, Part Two, Paper 3, p. 111-135.

Ritter's note that relatively few Dene place names occurred in the Delta until recently thus confirms Petitot's accounts. On the other hand, the original "Mackenzie Eskimos" described by the early European explorers were essentially

13 Ritter (n.d.), p. 129.

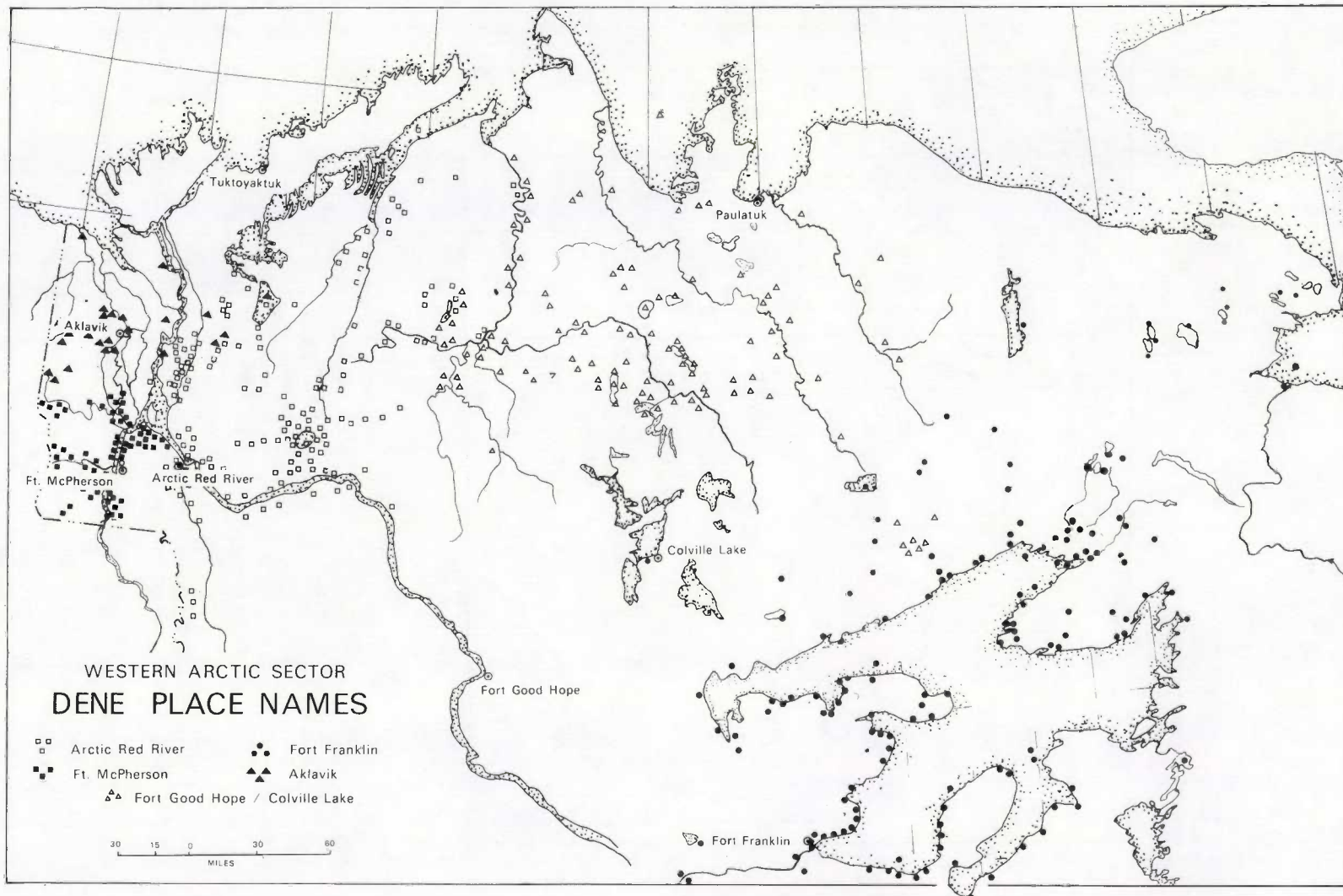


Figure 4: Western Arctic Sector Dene Place Names

Data Source: Dene Mapping Project

Arctic coastal dwellers, as McGhee¹⁴ has pointed out, though in summer they made some use of the Delta as far south as the narrows near Arctic Red River, and occasionally as far as The Ramparts near Fort Good Hope. While present-day Inuvialuit in Aklavik report place names through much of the upper Delta, it seems likely that, as with the Dene, most are of recent origin, unlike the lower or outer Delta where they are of much longer tradition. Wolforth believes that at the time of earliest white contact the upper Delta was a "No Man's Land" which both peoples avoided.¹⁵ By the time that both Dene and Inuvialuit moved into the Delta for fur trapping in the early 20th century, disease had wiped out almost all the original "Mackenzie Eskimos"; the present-day Inuvialuit people are descended mainly from Alaskan Eskimo and coastal people from farther east.

Dene place names currently are being compiled by native organizations in Fort Good Hope, Colville Lake, and Fort Franklin. These include a wide variety of types of place names, including topographic features, places of important religious or historical significance, former hunting constructions (e.g. fence-lines), etc. Since the primary interest has been the overall areal extent, the various Dene categories have been combined into community-based designations as shown on Figure 4.

Overall there is remarkable agreement between this composite map of Dene place names and the map based upon

- 14 McGhee, R. (1974): "Beluga Hunters: an archaeological reconstruction of the history and culture of the Mackenzie Delta Kitegaryumiut." (Newfoundland Social and Economic Studies No. 13), Memorial University of Newfoundland, St. John's.
- 15 Wolforth, J. (1971): "The Evolution and Economy of the Delta Community", (M.D.R.P. 11), Northern Science Research Group, Dept. of Indian Affairs and Northern Development, Ottawa, p. 16.

Petitot's work. The Fort Franklin peoples' names range northward from Great Bear Lake to Bluenose Lake, as well as north-eastward to smaller lakes south of Cape Hope. Fort Good Hope/Colville Lake peoples' names extend westwards from the Hornaday River, in a few cases, but mainly from the Horton River. They are particularly numerous throughout the Anderson River area and extend west to the Crossley Lakes north of the Wolverine River and along the Carnwath River.

Arctic Red River Loucheux (Kutchin) place names occur through the eastern part of the Mackenzie Delta, about as far north as Inuvik, thence eastwards around Campbell and Sitidgi lakes, along the Miner and Kugaluk rivers with some even along the lower Smoke River. They extend eastwards to merge with Fort Good Hope/Colville Lake names along the Wolverine River and around the Crossley Lakes.

Fort McPherson Loucheux (Kutchin) place names are particularly numerous along the Peel River and its western tributaries, Rat River and Stony Creek leading through the Richardson Mountains. Loucheux place names occur through the western channels of the upper Mackenzie Delta. Local informants also reported some in the western Delta to an area northwest of Aklavik, with a wider dispersal over the higher land immediately to the west, and extending into the northern Yukon. An isolated name is indicated as far north as Moose Channel near Shoalwater Bay.

In sum, it appears clear that Dene place names do occur extensively within the areas designated as "traditional Inuvialuit lands" in parts of the mainland in the lower Mackenzie Valley area, thereby substantiating the Dene's claims to a traditional presence within parts of those areas. The Mackenzie Delta initially seems to have been used seasonally by Inuvialuit, who in particular focussed on the coast. Not until the present century did both Inuvialuit and Dene move into the Delta on a permanent basis. Only when Inuvialuit place name analysis is available will it be possible to make a comparable evaluation of the southward occupancy of the Inuvialuit with the northward occupancy by Dene in the overlap areas.

★★★★★★

RECENT PUBLICATIONS IN TOPONYMY/
RÉCENTES PUBLICATIONS TRAITANT DE TOPONYMIE

Désilets, André (1984): "Les noms de rues de Sherbrooke (1825-1980)." Etudes et recherches toponymiques, 7, Commission de toponymie du Québec. 106 p. 6,95 \$

Gourd, Benoît-Beaudry et collaborateurs (1984): "Itinéraire toponymique de l'Abitibi-Témiscamingue." Études et recherches toponymiques, 8, Commission de toponymie du Québec. 102 p. 6,50 \$

CPCGN/CPCNG (1983): "Geographical names and the United Nations, 1982/Les noms géographiques et les Nations Unies, 1982." Energy, Mines and Resources, Canada/Énergie, Mines et Ressources, Canada. 125 p. \$5.00

TAGISH AND TLINGIT PLACE NAMES IN THE SOUTHERN LAKES REGION,
YUKON TERRITORY

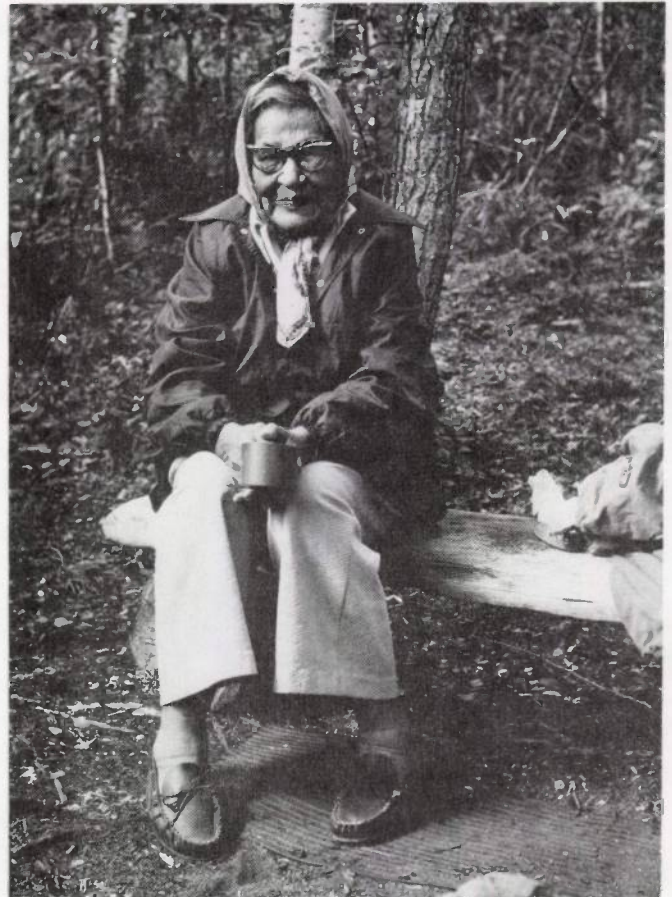
Julie Cruikshank*

Interest in Indian and Inuit toponymy in northern Canada has increased considerably during the recent decade of land claims research. One practical objective is the documentation of occupancy and use of lands by successive generations of Native people. Their names for a broad range of landscape features also illustrate ways in which hunter/gatherers describe their relationship to the land. As the research for these studies becomes more thorough the results yield a wider variety of information useful to other disciplines - evidence about cultural history prior to written records, different concepts of land ownership, hypotheses about mental maps, mythological interpretations of landscape, finely detailed descriptions of landforms, of travel and of faunal activities.

Studies providing toponymic data in areas of north-western Canada and Alaska where Athapaskan languages are spoken include Ritter's paper on Kutchin place names¹ prepared as evidence for the Mackenzie Valley Pipeline Inquiry, as well as his ongoing unpublished work in other parts of the Yukon Territory. Dr. James Kari's work in Alaska provides detailed documentation for Athapaskan toponyms in parts of that state.² A preliminary report on Athapaskan place names in the Upper Yukon-Porcupine region of Alaska is now available from the Alaska Department of Fish and Game.³

A project coordinated by this writer in the southern Yukon Territory adds to our very incomplete picture of Athapaskan place names, as well as providing material on Tlingit naming. It is of particular interest for two reasons. First, the research centres on an area which has been inhabited for more than a century by both Inland Tlingit people and speakers of an Athapaskan language, Tagish. Se-

condly, some linguists believe that this area may have been a centre where the original NaDene language was spoken some 5000 - 6000 years ago, before it differentiated into Tlingit and the Athapaskan family of languages.



Mrs. Angela Sidney has lived for eighty-two years in the communities of Carcross and Tagish. In addition to her place-name work she has recorded, with the Yukon Native Languages Project, two booklets of stories and a detailed family history and genealogy. She also teaches traditional dance to Carcross children and speaks regularly to classes in Yukon schools.

(Photo: J. Cruikshank)

* Julie Cruikshank, Yukon Native Languages Project, Whitehorse.

1 Ritter, John (1976): "Kutchin place-names: evidence of aboriginal land use." In: Dene Rights, Vol. 3, Indian Brotherhood of the Northwest Territories, Yellowknife, p. 111-135.

2 Kari, James (1983): "Ahtna Place Names", Copper River Native Association and Alaska Native Language Center, University of Alaska, 105 p.

Kari, James and Priscilla Russel Kari (1982): "Dena'ina Elnena: Tanana country", Alaska Native Language Center, University of Alaska, Fairbanks, 109 p.

3 Alaska Department of Fish and Game (1983): "Gwich'in Athapaskan place names of the Upper Yukon-Porcupine Region, Alaska: a preliminary report", Technical Paper #83, Fairbanks, Alaska, 16 p.

The research for this project⁴ was carried out in the summer of 1980 with Mrs. Angela Sidney, who speaks fluent Tlingit and English and is also possibly the last fully fluent speaker of the Tagish language. During the nineteenth century, Tagish people were actively involved in trade with the coastal Tlingit and began to adopt the Tlingit language (which is very different from Athapaskan languages), first as the language of commerce and then as part of their ceremonial and social life. Mrs. Sidney was born in 1902 near Carcross and spoke Tagish as a young child. By the time she was about ten years old, Tlingit had almost completely replaced Tagish as the language of daily life. Her ability to remember Tagish is all the more remarkable because she has not used it regularly since childhood. In recent years, she has been involved in the production of a number of publications recording Tagish history, stories and songs.

During July and August of 1980, Mrs. Sidney and the writer travelled throughout the southern Yukon by car, boat and train, making a record of place names she remembers and traditions she associates with these places. We drove along roads bordering Marsh Lake, Tagish Lake, Little Atlin Lake, Nares Lake, Squanga Lake, Teslin Lake and other smaller lakes in this region. We also travelled by boat on Marsh Lake and along Tagish Lake, well south of the Yukon-British Columbia border, and took the train along nearby Bennett Lake. Mrs. Sidney pointed out significant landscape features which we noted on topographic maps, with the name for each site recorded in Tagish and/or Tlingit. In all, we recorded 228 names for 130 separate locations.

Standard orthographies for Athapaskan and Tlingit languages are being developed by linguists in Alaska and northern Canada. Linguists Jeff Leer, from the Alaska Native Language Center in Fairbanks, and John Ritter, Director of the Yukon Native Languages Project in Whitehorse, provided standardized spellings for the names. The results of this work have been printed by the Yukon Native Languages Project in the booklet, "Place names of the Tagish Region, Southern Yukon".⁵

As systematic recording and mapping of traditional place names in northern Canada and Alaska increases, researchers in other disciplines are becoming aware of toponymy's relevance to their own fields of study. For example, some scientists working in the North have shown interest in Athapaskan and Inuit oral traditions, because of the perceptions such accounts can contribute to their own understanding of particular seasonal or long term phenomena that they are studying.⁶ Results of place name research may provide a particularly useful window on natural phenomena because the names so often have faunal, floral, geological or other correlations.

The semantic classification proposed by Ritter in his paper (1976) provides a useful analytical tool because it focuses on determining the meanings of names and

on information that their translation may provide about relationships between people and land. This broad and uncomplicated classification may be useful for non-linguists looking for particular categories of names for further analyses. Caulfield, for example, has used it in the report he prepared for the Alaska Department of Fish and Game.⁷ This same approach is useful in assessing Mrs. Sidney's contribution to place name research because it illustrates the type of information scientists may hope to learn from Native place names.

(1) Names which describe fauna or faunal activities

Approximately one third of the names provided by Mrs. Sidney fall into this category, making it numerically the largest. Of these names, the majority refer to fishing activities - Céis Too'e' (Tagish)/T'ahéeni (Tlingit) for "king salmon river"; T'asé Mbét (Tagish)/Keshuwa Héeni (Tlingit) for "grayling creek", and so on. From such names and descriptions, the annual movements of families around the lakes can be traced. The following examples illustrate the kinds of information we can find in these names.

Desgwáage Méne' (Tagish)/Dasgwaanga Áayi (Tlingit) refers to a particular kind of very rare pygmy whitefish which occurs in this lake, now officially named Squanga Lake. This fish puzzles biologists because of its discontinuous distribution throughout North America; its discovery in Yukon lakes is relatively recent and it appears in only two lakes in the southwestern Yukon (here and in Sockeye Lake some distance west).⁸ Tagish and Tlingit people have apparently always recognized that this fish was unusual, named it, and in turn gave the name of the fish to the lake.

Nústshé Méne' (Tagish)/Naagas'éi Áayi (Tlingit) translates "fox lake" in both languages because foxes came there to get fish at spawning time. During the summer of 1983, a survey was conducted at a site near the lake (now designated Snafu Lake) by an archeologist working closely with the Carcross Indian Band. Archeological sites are given names in the literature and this site has been named the Nustshe Site: JaUK-23 on the basis of Mrs. Sidney's Tagish identification of the place. The study involved combining archeological evidence with oral accounts of land use.⁹

Médzín É'ol (Tagish)/Watsix Naakwanní Yé (Tlingit) translates "place where caribou swim (across) in groups". It identifies the point on Nares Lake where caribou used to cross, at the turn of the century, when large herds still migrated through the southern Yukon. The official name for Carcross is a contraction of "Caribou Crossing", but Mrs. Sidney points out that the actual crossing was at this point, a few kilometres to the east. Large herds of caribou no longer come to the southern Yukon, but their former migration routes remain reflected in these Native toponyms.

(2) Names associated with vegetation

Various Tagish and Tlingit names refer to species of trees, berries, grasses or other vegetation. Most designate

4 This work was funded by the Council of Yukon Indians through the Yukon Native Languages Project, based in Whitehorse, Yukon Territory.

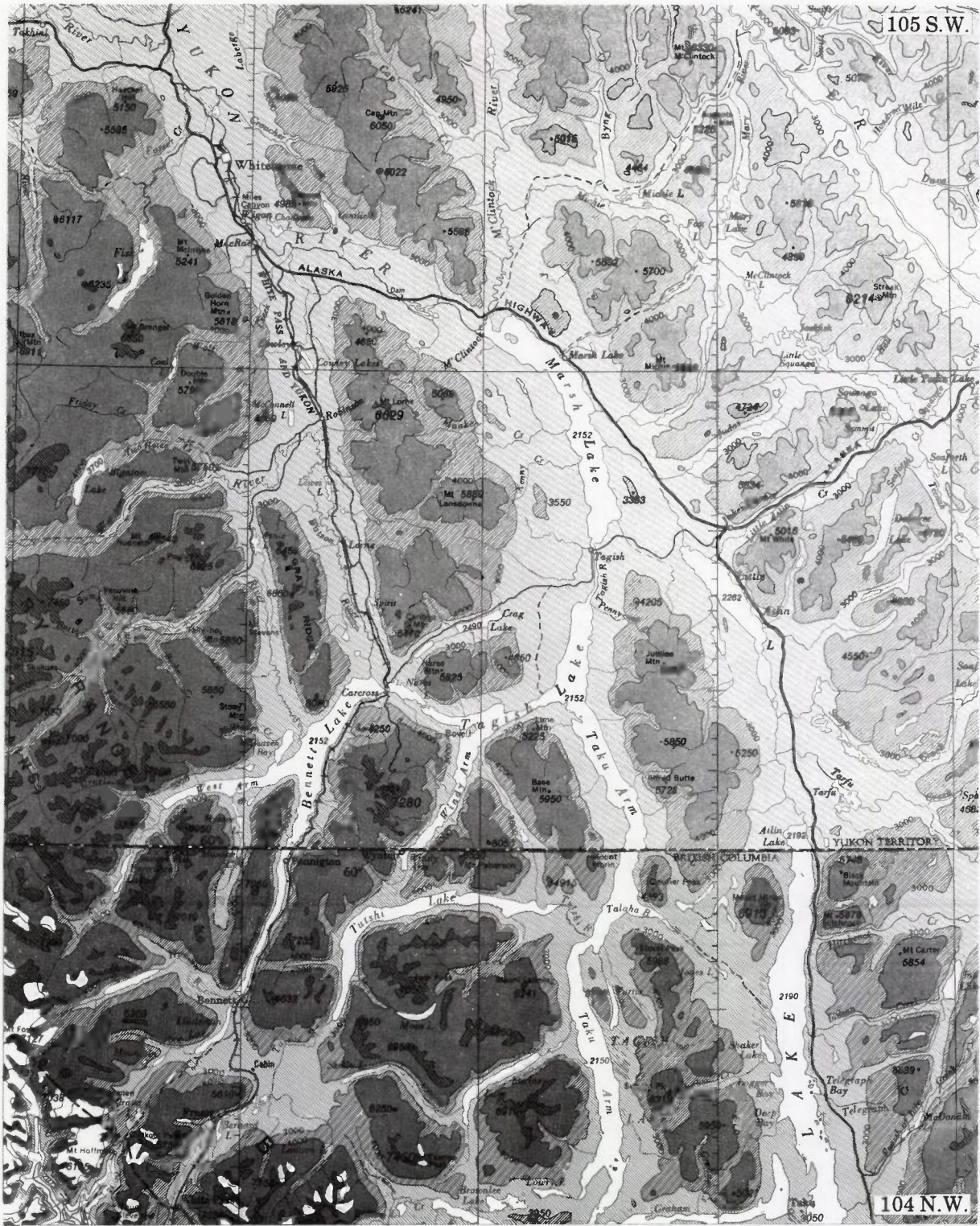
5 Sidney, Angela (1980): "Place names of the Tagish Region, Southern Yukon", Yukon Native Languages Project, Council for Yukon Indians, Whitehorse, 133 p.

6 Cruikshank, Julie (1981): "Legend and landscape: convergence of oral and scientific traditions in the Yukon Territory." *Arctic Anthropology*, Vol. 18, No. 2, p. 67-93.

7 Alaska Department of Fish and Game, 1983.

8 Wickstrom, Roland (1980): "Living waters." In: John B. Theberge, (ed.) *Kluane, pinnacle of the Yukon*, Doubleday, Toronto, p. 84-92.

9 Greer, Sheila (1983): "Field report of the 1983 Southern Lakes (Yukon) Archeology Project." Unpublished report, p. 8.



Map showing the region of lakes spanning the Yukon-British Columbia border near Carcross. The majority of toponyms collected during the project refer to features and places in the roughly triangular area lying between Whitehorse, Bennett and the north end of Atlin Lake

stands of trees, for example, "cottonwood point", "poplar point", "pine point" as well there are "grassblade mountain" and "rosehip creek". Perhaps one of the most significant kinds of information they may yield for scientists concerns changes in vegetation over the years.

Tséi Chó Desdél Ní (Tagish) translates "big red rock" but indirectly refers to change in vegetation. In her childhood, Mrs. Sidney recalls, this rock could be seen from a distance and served almost as a beacon for people approaching the head of Little Atlin Lake by boat. Today this same rock is separated from the lake by a stand of poplar, which certainly prevents the rock being seen from the water. Names given to various physical features might help identify the time involved in growth of successive types of vegetation.

K'ayé Desdél Ní (Tagish)/Sheix'w X'aayí (Tlingit) at the foot of Marsh Lake translates from Tagish as "red willow point". This area is now submerged in the reservoir of a power dam built during the 1960s. Here we have a reference to vegetation preserved in names.

(3) Names associated with particular individuals

Some names are associated with specific individuals. Oral accounts about use of the area by these men and women may well give us more specific information about land use and clan ownership. Honorific naming does not exist in this culture, so association of a place name with a person inevitably reflects a strong tie between the person and the landscape feature. All the individuals whose names have been adopted as place names are deceased, but each continues to be well remembered in the community, no doubt partly because of the repetition of their names in discussions referring to the land. Examples include the following:

Skwáan Taasléyi (Tagish)/Skwáan Áayi (Tlingit): the Tagish name translates as "Skwaan's pikefish", the Tlingit as "Skwaan's Lake". An Inland Tlingit man named Skwaan reportedly found pikefish in that lake and so it was named after him. Members of his clan continue to claim ownership of the lake.¹⁰

Gooch Naawú X'aayí (Tlingit) refers to a point named for an Indian man, Billy Bone, whose Indian name was Gooch Naawu. He had a trapping cabin there and the point is known as a good place for setting a fishnet.

Kaajinéek' Teiyí (Tlingit) is translated "Kaajinéek's rock". A Tagish man, Kaajinéek (Tagish John) claimed this rock and would 'potlatch', or give away, whatever he caught to members of the appropriate clan. The rock has been submerged, since construction of a dam at the foot of Marsh Lake raised the water levels.

(4) Names associated with material culture

A few names from this region refer to aspects of material culture and again they give perspectives on fishing, hunting and travel:

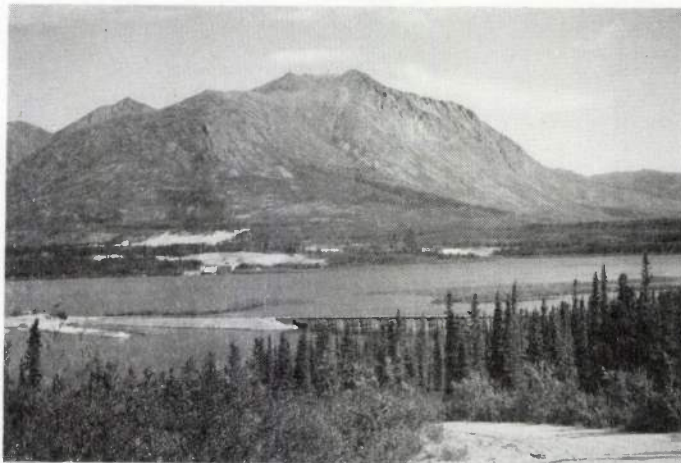
Témil Shó (Tagish)/Geiwú Tlein Eetí (Tlingit) "big fish-net place", indicates a specific fishing spot near the foot of Marsh Lake where people came in early spring to set fishnets for ling cod and pike. Clan ownership of these fishing places continues to be remembered.

Tsuxx'aayí (Tlingit) is "(Moose) corral point", a point on Nares Lake where people used to set snares for moose. Prior to the introduction of guns, snaring was a common way to trap moose, which would then be killed while entangled.

Ch'akux Anax Dul.adi Yé (Tlingit) translates "place for packing skin boats over" and refers to a portage between Bennett Lake and Lindeman Lake. During the nineteenth century when trade flourished between coastal Tlingit and interior Athapaskans, people used this chain of lakes as part of the trade route. Frequently, they travelled on the lakes in boats made from moose hides.

(5) Names associated with mythological events

Place names also provide a key to an oral literature, particularly when stories are tied to specific landscape features. Tagish stories describe the creation of various animal species by Animal Mother at the beginning of time and relate how she strung a trampoline from four mountains surrounding the present village of Carcross. Two of her resting places, as she moved down the Tagish Lake system, are named: first, Xóots Tláa Ta.eetí (Tlingit) "Brown Bear Mother's sleeping place", a cirque on Montana Mountain, and farther on, Yatseeneit Tláa Ta.eetí (Tlingit), "Animal Mother's sleeping place", a cirque on Mount Lanning.



Tagish tradition describes Animal Mother stringing a trampoline between four mountains surrounding Carcross. One of them, referred to as Caribou Mountain on topographic maps, is called Métaatl'e Shéché'e in Tagish and Yaadéw-duwanúk in Tlingit; both Native names mean "wind blowing against the forehead". The mountain is here viewed from the south, with Nares Lake in the foreground.

(Photo: J. Cruikshank) ★

Other mythological stories tell how the Name-giver Fox designated specific features along the shores of Tagish Lake. Nústséhé Dzé'é (Tagish)/Naagas'éi Shaayí (Tlingit) translates as "fox mountain"; however, it is not a descrip-

10 Kinship in this area is traced through the female line; consequently clan membership is inherited through one's mother. Clans own songs, histories, crests, and lay claim to particular areas of land.

tive name as it may appear to be, but refers to the fact that the Name-giver Fox began his journey from this place (now Jubilee Mountain).¹¹ While these names may be of less interest to scientists and historians than to ethnologists and anthropologists, they provide a totally different dimension to the landscape from that usually provided in purely descriptive or analytical accounts. Such traditions are still fundamental to the ways in which Athapaskan people experience their land.

(6) Descriptive names

Some names appear to be purely descriptive, identifying features like "grey ridge", "small narrows", "big lake" and so forth. Often they provide essential information about the occurrence of local resources. Some of the more specific include the following examples:

Kídeeténe' (Tagish)/Dei Daak Gashóowu Yé (Tlingit), "where the trail comes out", refers to a well-known trail leading from Tagish Lake to Little Atlin Lake.

Taaqish Tóo'e' (Tagish)/Taaqish Héeni (Tlingit) refers to "break-up (of ice) water", which names the Tagish River between Tagish Lake and Marsh Lake. Spring break-up opens this channel where thousands of birds stop annually on their migration north.

(7) Metaphorical names

Another category, which is quite significant in this area, is that of metaphorical names. These have both literary and descriptive value and may give us clues about the kind of metaphors used in Athapaskan and Tlingit languages, as well as providing essential information about resources, danger points, features of travel and so on.

Kwáchqo Tsits'éne' (Tagish)/Kaa Léelk'u Shakanóox'u (Tlingit) translates "grandmother's/ling cod's skull" and is both a play on words (the names for 'grandmother' and 'ling cod' being identical in Tagish) and a reference to ling cod supposedly having the appearance of an old woman with a labret,¹² because of the flesh hanging from its lip. This name refers to a mountain north of Squanga Lake.

Shaltláax (Tlingit name only) translates "mouldy head" and refers to a submerged rock on Taku Arm, which is a danger to boat traffic at certain seasons. Before the dam at the foot of Marsh Lake raised water levels, the rock appeared in spring and looked "grey and mouldy".

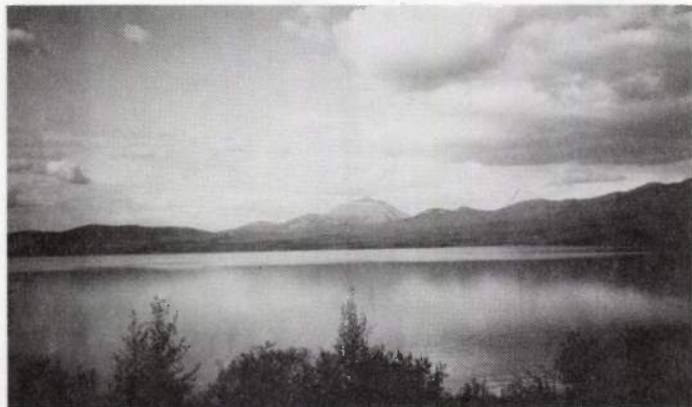
Shásh Zéitígí (Tagish)/Xóots Leitóox (Tlingit) identifies a windy pass, formerly a foot trail, but now the route of the Tagish Road between the Alaska Highway and Carcross. The translations "bear throat" and "bear windpipe" refer to the constant wind on the route.

(8) Names associated with historical events

Only two examples were identified in this project.

11 The story of Fox and the place he named appears in: Sidney, Angela (1982): "Tagish Tlaagú: Tagish stories." Recorded by Julie Cruikshank. Council for Yukon Indians and Government of Yukon Territory, 99 p.

12 A plug that the coastal Tlingit inserted in the lower lip.



This lake appears as "Squanga Lake" on maps, but is named Desgwáage Mene' in Tagish, and Dasgwaanga Áayi in Tlingit, referring to a rare pygmy whitefish occurring in the lake. The most prominent mountain in the background (i.e. to the north) is shown on topographic maps as "Streak Mountain"; this is referred to as Kwáchqo Tsits'éne' in Tagish and Kaa Léelk'u Shakanóox'u in Tlingit (meaning ling cod/grandmother's skull).

(Photo: J. Cruikshank) ☆

Tékhaaje' (Tagish)/Áa Kawlikuxu Yé (Tlingit) refers to Lewes Lake, which was dynamited and drained at the turn of the century in order to permit the construction of the White Pass and Yukon Railway through its basin. The Tagish name translates as "swampy bottom", and the Tlingit name as "drained out place".

T'ásé Gháa Ch'íche'i Yé (Tagish), "place where they cried for grayling" refers to a period of starvation sometime before Mrs. Sidney's birth.

(9) Names borrowed from other languages

In this project the only names which could be described as of foreign origin are three Tlingit names which linguists say show clear Athapaskan borrowings: Sinwaa (a name given to two different mountains, neither of which has an official name), Nilaseen (Nisutlin River), Naataase Heen (Carcross). Linguists are intrigued by these names, as indicators of how languages change.

(10) Unanalysable names

This residual category includes very old names of interest to linguists because of clues they may provide to earlier structures of language. They are essentially untranslatable at this time, either by local residents or by linguists familiar with language structures. Only a few of Mrs. Sidney's names fall into this category (Tséi Líné, the Tagish name for Alfred Butte; Gáanuuláa, the Tagish name for a point of land on Tagish Lake; Todezáané, the Tagish name for Carcross; and Táhchíje, the Tagish name for Munroe Lake).

Conclusion

Throughout the North, toponymic research, although only being undertaken in scattered pockets, is adding depth and breadth to our understanding of land and resource use,

environmental conditions and cultural history. It has a strong interdisciplinary flavour, providing a focus for cooperation between scholars interested in a range of different topics.

Such research differs from the usual models of interdisciplinary research in that it is usually initiated by Native communities wishing to record names remembered by the elders, often for projects documenting land use. Naming plays a specialized role among people who remember their history and traditions through oral, rather than written accounts. Place names serve a mnemonic function, reminding people of a range of events, activities and traditional stories. Consequently, recording and mapping these names

takes on considerable cultural significance.

An important long term development of such research is the opportunity it provides for cooperative work between Native communities who want the names recorded and academics who may be able to provide the technical assistance. Such studies provide appropriate models for community-based research, a subject of increasing concern to Native communities. This type of work also has the potential to reach beyond conventional models, in which the research parameters are defined by researchers trained in one particular academic tradition. The possibility that the study of Native names may generate new approaches to old questions increases as more descriptions are recorded of land viewed and understood from a cultural perspective very different from our own.

ARTIFICIAL ISLAND NAMING COMPETITION,

NORMAN WELLS

Helen Kerfoot*

Between 1982 and 1984 Esso Resources Canada Limited have been constructing six artificial islands in the Mackenzie River at Norman Wells. This project forms part of the company's programme to expand the productive capacity of the Norman Wells oilfield. "When completed and topped with production equipment" these islands "will be the single most distinctive feature of the expansion project seen by travellers along the valley..."¹

Initially these islands were unimaginatively referred to by numbers (one to six), until a "Name the Islands Contest" was co-sponsored by Esso Resources Norman Wells Expansion Project and the Hamlet of Norman Wells. Over 400 entries were received from school children in Fort Norman, Norman Wells, Fort Franklin and Fort Good Hope. Winners of the contest did not go unrewarded, as they each won a

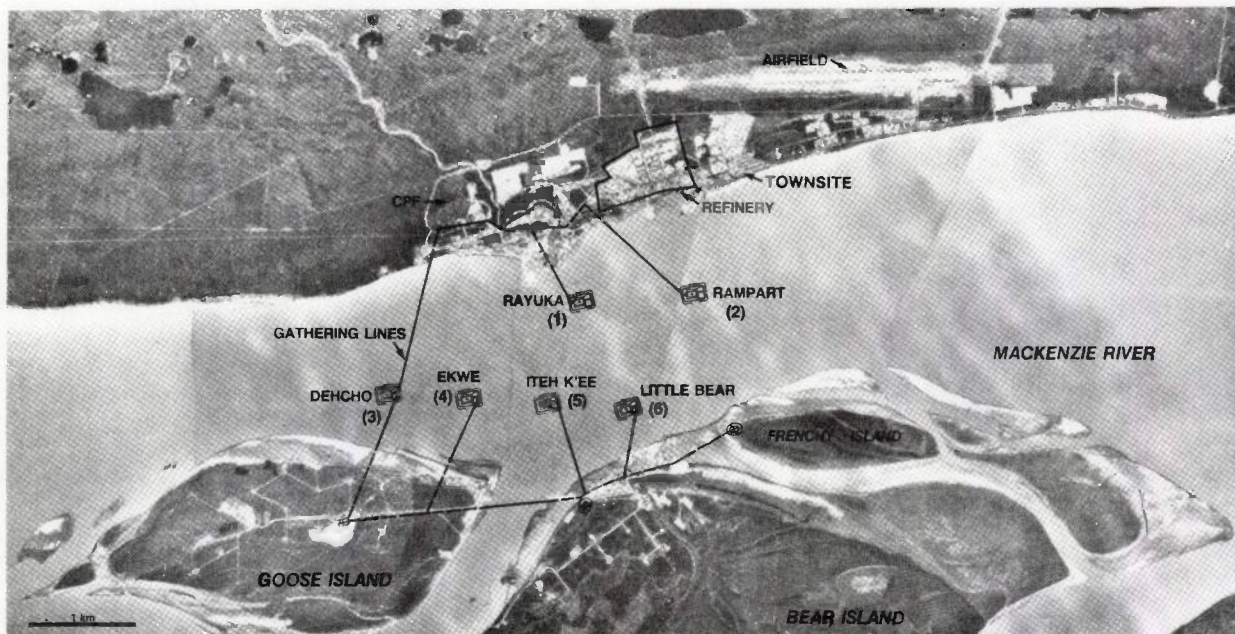
Sony Walkman cassette deck, while their schools were awarded Commodore Vic 20 computers.

In selecting winners from the large number of entries, the panel of three judges used several criteria: simplicity, brevity and ease of pronunciation of the name; originality, imagination and colour; and appropriateness of the names as representing the heritage of the Mackenzie Valley and its people. Four of the names are in the local Dene language, and were checked for spelling and meaning by local school principals and an interpreter in Yellowknife.

<u>Island Number</u>			<u>Community of the Winning Student</u>
1	Ráyuka Island	"Northern Lights"	Fort Good Hope
2	Rampart Island		Norman Wells
3	DehCho Island	"Great River"	Fort Norman
4	Ékwe Island	"Caribou"	Fort Franklin
5	I'eh K'ee Island	"On top of oil"	Fort Franklin
6	Little Bear Island		Norman Wells

* Helen Kerfoot, CPCGN Secretariat, EMR.

¹ Correspondence from M.C. Arnett to C.L. Hammond, May 6, 1983 (CPCGN file 96 E).



Air photo mosaic showing the location of the sites of the six artificial islands, in relation to the community of Norman Wells (Courtesy: Esso Resources Canada Ltd.)

In order to make these names suitable for national mapping and for use in texts, minor spelling modifications were made before their approval by the CPCGN on 23 July 1983 as:

- Rayuka Island
- Rampart Island
- Dehcho Island
- Ekwe Island
- Iteh K'ee Island
- Little Bear Island

Construction of these artificial islands was started during the winter months, with the building of three sides of a below-water rock ring. During spring break-up, ice rides over the partially completed structure and escapes downstream through the unfinished side. When the open water season arrives, materials for the sand-filled core are dredged from the river bed and pumped into the rock ring, which has by then been elevated above high water levels. Coarser rock is used to create a protective exterior to the island and an apron on the upstream and facilitates dispersion of ice down river, with minimum damage to the island structure. A berm around the top will protect equipment and facilities to be installed on the island.

When construction is completed, these islands, standing some 10 metres out of the water at times of low flow, will be able to withstand the worst of floods and ice that the Mackenzie may bring.

With drilling rigs in place and production started, oil will be pumped through gathering lines from each island to the central processing facilities at Norman Wells, on the east bank of the Mackenzie. From there, a pipeline to be constructed by 1985 will carry the crude oil south into the Alberta system.

Mobilization for work on the islands started in 1982 and by the fall of 1983 the first four had been completed. After the other islands are completed in 1984, six working surfaces of approximately 45 m x 80 m each will have been created for drilling over 150 wells.

These islands, becoming a common sight to Norman Wells residents, will long be identified on future maps and charts of the lower Mackenzie Valley, and the 1983 contributions of area schools will be remembered in the names of these new landscape features.



Construction of Rampart Island, showing dredging and in-filling of the initial rock rim.

(Photo: Courtesy of Esso Resources Canada Ltd.)

LES NOMS DE LIEUX AU CANADA*

Pierre Daviault

Né à Saint-Jérôme de Terrebonne en 1899, Pierre Daviault a été journaliste à La Presse, puis courriériste parlementaire avant de devenir traducteur au service des débats du Bureau des traductions. Il fut ensuite chef adjoint puis chef de ce service avant de devenir Surintendant adjoint du Bureau en 1953 et d'accéder enfin à la direction de ce dernier en 1955, poste qu'il occupa jusqu'à sa retraite en 1964.

En dehors de sa carrière de traducteur professionnel, qui fut des plus brillantes, Pierre Daviault a collaboré à divers journaux et revues ainsi qu'à de nombreuses émissions de radio. Il a aussi publié de nombreux ouvrages sur la traduction et sur la langue, de même que des récits et des ouvrages historiques.

Membre de la Société royale du Canada à partir de 1940, il y a occupé de nombreux postes plus prestigieux les uns que les autres et en devint le Président général en 1958.

Comme le Bureau des traductions fête cette année son cinquantième anniversaire, il semble opportun de marquer cet événement et de commémorer ce grand homme de la traduction que fut Pierre Daviault en réimprimant un article qu'il faisait paraître en 1948 sur les noms géographiques du Canada. Notons en passant qu'en tant que Surintendant du Bureau, M. Daviault a représenté cet organisme au CPCNG depuis la création de ce dernier en 1961 jusqu'en 1964.

Laurent Fillion,
Bureau des traductions.



À l'égard des noms de lieux, comme à l'égard des noms de personnes, la langue française parlée au Canada a innové. En ce domaine, nous innovons toujours, vu que, en notre pays encore neuf, s'il reste peu de coins à découvrir, il se fonde sans cesse de nouveaux établissements à mesure que progressent la civilisation et la mise en valeur. C'était inévitable, bien sûr, puisque nous devons forcément nommer les accidents géographiques en une contrée toute nouvelle. L'intéressant, c'est que nous y sommes arrivés dans le sens du génie de la langue, de sorte que, en ce canton de la linguistique, nous avons enrichi le trésor commun.

À cet intérêt onomastique, s'en joignent d'autres, psychologique, historique ou social. Les noms de lieux,

non seulement perpétuent la mémoire de certains personnages, mais renseignent sur les circonstances de la découverte ou même sur l'obscur passé antérieur à la découverte par les blancs, sur l'évolution historique d'un village ou d'une ville, ou encore sur l'état social de cette agglomération au moment de la fondation. On y apprend aussi à connaître davantage la tournure d'esprit et le genre de vie des ancêtres; on en tire des indications précieuses sur la psychologie sociale à un moment donné de l'histoire.

La toponymie est, du reste, un sujet passionnant. Marcel Proust a parsemé son oeuvre de remarques curieuses sur les noms de lieux normands et il en a rempli tout une partie d'A l'ombre des jeunes filles en fleur.

Parmi les modes de formation, signalons d'abord le sentiment religieux qui se manifeste dans les innombrables noms de saints donnés aux lieux ou accidents géographiques depuis notre grand fleuve Saint-Laurent jusqu'à des villes d'une certaine importance comme Saint-Jérôme ou Saint-Hyacinthe. Ces noms entrent parfois dans des composés déconcertants: Saint-André de l'Épouvante, Saint-Calixte de Somerset, Saint-David de Lauberivière, Saint-Jacques-le-Majeur de l'Achigan.

Signalons ensuite la formation populaire et spontanée, bien plus féconde. On trouve, dans ce domaine, des composés à la signification évidente: Beauport, Bellechasse, Bellerive, Bellevue, Beloeil, les Cèdres, la Canardière, les Aulnaies.

D'autres restent obscurs, au premier abord. Prenons Barachois, qui désigne un village de la Gaspésie, mais, plus généralement, ces lacs que forment près de leur em-

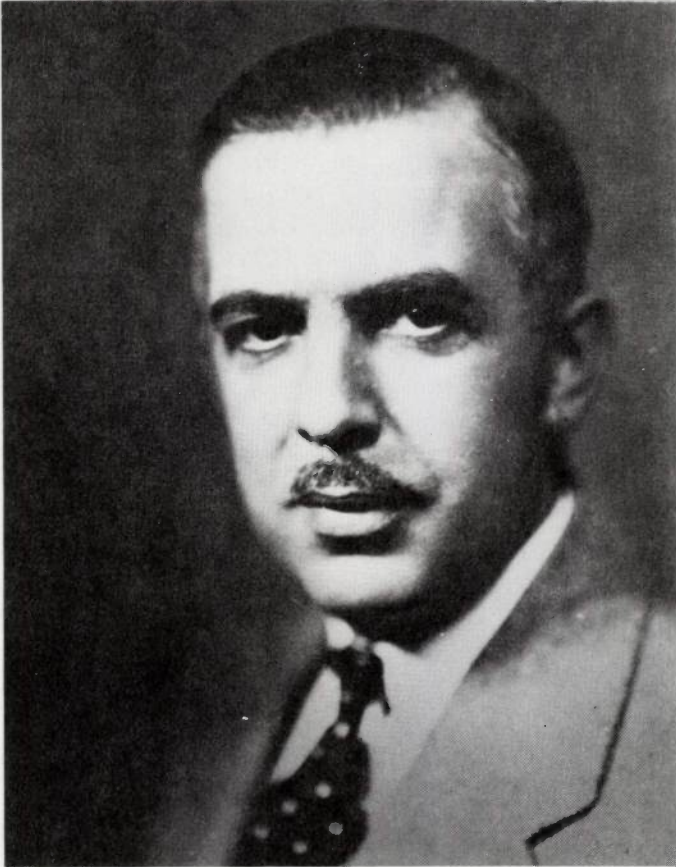
* Cet article a déjà paru dans les "Mémoires de la Société royale du Canada", Tome XLII, Troisième série, mai 1948, et est réimprimé ici avec la permission de la Société royale du Canada.

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La situation ayant passablement changé au Canada depuis 1948 dans le domaine des noms géographiques, certains des noms de lieux que le lecteur rencontrera dans ce texte ont pu prendre une autre forme ou disparaître. Certaines des explications données peuvent aussi être désuètes ou discutables. Dans l'ensemble toutefois le texte demeure valable et conserve toute sa saveur et sa fraîcheur. C'est pourquoi il nous a paru préférable, plutôt que de chercher à le "corriger" ou à l'améliorer, de le réimprimer tel quel en sachant d'avance que nos lecteurs sauraient faire la part des choses.

bouchure les rivières dont l'entrée est obstruée par un banc de sable. Un auteur prétend que ce mot est dérivé de l'expression barre à choir.

Ou bien les Bergeronnes, nom d'un autre village, tiré probablement du nom des oiseaux nombreux dans ces parages et appelés en France bergeronnettes.



Pierre Daviault

Le Bic, appellation mystérieuse, n'est que la déformation, remontant à Champlain, du mot pic. Les Cannes de Roches, ce sont les pointes où se tiennent les petits canards noirs que les chasseurs appellent, justement, cannes de roches. Cabano désigne un lac entouré de collines qui lui donnent l'apparence d'une cabane, d'une cabanon. Ce type de désignation est très commun et souvent pittoresque. L'Echafaud-aux-Basques doit son nom aux séchoirs à poisson, dits échafauds, que les pêcheurs basques employaient en ce lieu, bien avant Champlain. Une paroisse s'appelle les Eccores parce que la falaise y est élevée et perpendiculaire à l'eau: l'adjectif eccore ou accore est à peu près synonyme d'inaccessible. Le village des Eboulements tire son nom d'un immense éboulis qui s'y est produit lors du tremblement de terre de février 1663, ainsi que le raconte le missionnaire Lalemant: "Il y avait une petite montagne sise sur le bord du fleuve, laquelle s'est abymée et comme si elle n'eut fait que plonger, elle est ressortie du fond de l'eau pour

se changer en islette."

La péninsule du Forillon doit son nom à un rocher dont la forme rappelle un pharillon, c'est-à-dire un petit phare, "une lumière pour les pêcheurs, destinée à attirer les poissons ou à guider les marins" (Léon Gérin).

Un certain endroit où les premiers colons vivaient surtout de "pain dur", a reçu par ironie le nom de "pain tendre", épilé Pintendre, ce qui dissimule l'origine de l'expression.

Les donneurs de noms ont ainsi l'imagination vive et pittoresque. Une rivière se nomme Rideau parce que ses eaux tombent perpendiculairement dans l'Ottawa, formant une cataracte qui ressemble à un rideau. Près de là, l'eau se précipitant avec impétuosité a creusé un bassin profond, que Champlain a nommé la Chaudière, ce qui était du reste le sens du nom indien Asticou. Champlain encore a donné, à un mauvais ancrage, le nom de Malbaie. De même, des rochers énormes, dans le bas Saint-Laurent, s'appellent Les Méchins, nom qui est passé au village. C'est la corruption du mot "méchants", attendu que le son an se transforme souvent en in dans la prononciation populaire. Un autre lieu se dit Mouillepied, parce qu'autrefois ce n'était qu'une savane, c'est-à-dire un terrain marécageux. On a nommé Monte-à-Peine un village où le sol, à partir du fleuve, monte en pente faible, à peine.

On a aussi la Tuque, nom dû à une montagne ayant la forme de ce bonnet de laine que nous appelons tuque, mot tiré de la langue d'oc où tuc, ou tuco, signifie sommet, monticule.

Mais d'où vient ce mot extraordinaire: Cloridorme? Tout simplement, du prénom, Cloridon, de l'un des premiers habitants. Et Grondines, nom qui date de Champlain? Ce vocable poétique viendrait des cascades et rapides qui "grondent" dans le voisinage.

Crête-de-Coq est un nom bien extravagant pour un village. C'est la corruption de Caster Cox, ainsi que se nommait le premier habitant du lieu.

Terre-Rompue désigne l'endroit où les cascades et rapides du Saguenay viennent mourir.

Voyons encore, non seulement la façon dont l'âme populaire s'exprime dans ces appellations souvent folkloriques, mais aussi des emplois inattendus de la langue familière.

Par exemple, quels sentiments agitaient le cœur du voyageur solitaire qui a nommé Amour une pointe s'avancant dans le détroit de Belle-Isle à l'entrée de la baie de Forteau? (J'ignore, du reste, l'étymologie de ce Forteau.) Mais il n'y avait rien de trouble dans l'esprit du missionnaire qui, ayant hiverné sur une anse du fleuve Saint-Laurent en 1721, l'appela Bon-Désir. Ce jésuite avait l'âme plus poétique, ou métaphysique, que les parrains d'autres accidents géographiques de même nature: Anse-à-Beaufils, Anse-à-Gilles, Anse-au-Griffon, Anse-aux-Cabanes, Anse-aux-Cousins, Anse-du-Cap, etc.

D'autre part, c'est sûrement un Canadien qui a nommé la pointe à la Carriole, située entre l'anse au Pilote et l'anse Puante, révérence parler. A ce propos, signalons que carriole n'a pas, au Canada, le même sens qu'en France: ce mot désigne, ici, un traîneau d'hiver sur patins bas qui sert au transport des voyageurs. D'où, le substantif carriolée désignant le contenu d'une carriole (personnes ou choses), terme employé aussi en Touraine, dans le Maine

et l'Anjou, où carriole se dit, cependant, d'une petite voiture à deux roues, grossièrement suspendue. Et nous avons, bien à nous, le verbe carrioler, c'est-à-dire transporter en carriole.

Il y a plus canadien encore, parmi les noms de lieux, et c'est le nom de la rivière Castor-qui-Cale, affluent de la Péribonka, au pays de Maria Chapdelaine. Qu'est-il de plus canadien que le castor, emblème du pays? Et puis, le verbe caler, ainsi employé, nous est particulier. Il veut dire enfoncer, dans la neige, dans la boue, sous l'eau. C'est un terme de marine, passé dans le langage courant, comme il y en a tant chez nous. Du reste, on en trouve des traces dans la Saintonge et le Poitou. Mais caler est également transitif: caler un pieu, c'est l'enfoncer. Ou pronominal: se caler dans son lit, c'est-à-dire s'y enfoncer. Cette acception aussi se trouve dans le Poitou. Se caler un repas, c'est manger copieusement et bien. Se caler dans une affaire, c'est y perdre de l'argent, se mettre en mauvaise posture, se perdre de réputation. D'où, caler de l'argent, c'est le perdre. Enfin, caler veut dire: être mouvant. "Ça cale", c'est-à-dire les pieds enfoncent; et, encore, perdre ses cheveux, devenir chauve. On dit de même en Aunis, Saintonge et Poitou. Castor-qui-Cale est donc un nom bien expressif, inspiré d'un incident dont le parrain de cette rivière fut témoin.

Mais il est un autre nom bien plus savoureux. C'est celui de la rivière Qui-Mène-du-Train. Cette rivière existe, croyez-m'en, et toujours dans le pays de Maria Chapdelaine, ou peu s'en faut, puisqu'elle est située dans le canton de Dequen, comté du Lac-Saint-Jean. Et elle est ainsi appelée à cause de ses eaux toujours bruyantes.

Constatation qui exige un mot d'explication. Train, en bon français, veut dire: bruit, tapage. Seulement, au lieu de dire: faire du train, nos bonnes gens emploient l'expression: mener du train, mener le train.

Tout de même, nous allons saisir l'occasion pour signaler que nous donnons à train des acceptions particulières. Le train d'arrière, c'est l'arrière-train. Aller le train de la Blanche, c'est aller bien lentement, à l'allure de la vieille jument qui se nomme Blanche. Sur le train de, c'est être disposé à ou sur le point de. Enfin, train désigne le ménage dans la maison ou les soins donnés aux animaux à l'étable. "Alice achève son train puis elle sortira avec son mari, quand celui-ci aura fait le train". C'est une survivance du vieux français estrain, puis train, signifiant paille ou litière. D'ailleurs, le Glossaire du parler français au Canada cite un passage où La Boétie donne à l'expression "train de dehors" le sens d'occupation des champs. D'autre part, dans le Berry, entrain se dit des occupations du ménage et, en Lorraine, train veut encore dire paille ou litière.

Le chapitre des noms de lieux revêt au Canada un aspect qu'il n'a plus en France où la toponymie est fixée depuis si longtemps que, sauf les spécialistes et les curieux, personne n'en peut débrouiller l'origine ni la signification. Chez nous, la création onomastique en ce domaine, loin d'être chose du passé, est toujours vivante et en perpétuelle évolution. Songeons que, si l'ensemble du pays a été exploré en gros, il en reste une énorme partie qu'on ne connaît pas dans le détail. Sans cesse, arpenteurs, prospecteurs, chasseurs ou trappeurs, exploitants miniers ou forestiers découvrent des accidents géographiques que ne codifie aucune carte et qu'il importe de nommer afin de s'y retrouver. Ces "découvreurs" ne sont pas souvent lettrés. Ils s'inspirent, pour créer un nom puisé dans langue populaire, d'un détail pittoresque, d'une analogie, d'une circonstance du moment. Ces créations sont donc pro-

prement folkloriques et, en général, pittoresques.

Certains noms sont nettement descriptifs. Ainsi en est-il de ceux-ci, qui donnent tout de suite une idée de la particularité la plus frappante de chacune des rivières auxquelles on les a appliqués: rivières Auneuse, Cachée, Ombreuse, Froide, Perdue, Solitaire, Plate, Propre. Trois de ces noms, Solitaire, Cachée et Perdue, dénotent que ces cours d'eau ne se trouvent pas dans des endroits où l'on va souvent, c'est-à-dire dans des endroits passagers comme disent nos bonnes gens ainsi que les habitants de nombreuses provinces françaises. Notons, en outre, que la rivière Auneuse porte un autre nom, celui de Vitcontent, que les étymologistes n'expliquent pas. Sans doute le "découvreur", jouissant d'une nature optimiste, portait-il ce surnom qu'il a donné à "sa" rivière.

Descriptif aussi le nom de ces lacs: Inattendu, Emmurillé (ainsi nommé à cause de la falaise qui en borde un côté), Eau-Claire, de la Mer Bleue; celui, encore, des îles Herbées.

D'un autre côté, certaines appellations gardent le souvenir d'incidents qui ont accompagné la découverte. Quelle catastrophe, par exemple, a suscité le nom de la rivière Calamité? Ou celui de la rivière Famine? Le parrain de cette dernière avait sans doute épuisé ses vivres quand il y est parvenu. Désagrément qu'avait peut-être connu aussi celui qui, ayant pêché plusieurs de ces excellents poissons qu'on nomme dorés, en a éprouvé une si grande reconnaissance du ventre qu'il a inscrit à la carte un lac aux Dorés, dans l'Abitibi. Ce sont des préoccupations alimentaires qu'on retrouve dans le nom du lac à la Galette, dans celui du lac et de la rivière au Lard. Et que dire du Pot-à-l'eau-de-vie, îlot rocheux du Saint-Laurent?

On aperçoit d'amères déceptions dans le nom du lac Casse-Ligne où, peut-on penser, un pêcheur, frappé par la guigne, se faisait casser son fil à pêcher sans réussir à rien prendre. La rivière Côte-à-Tuer, en Gaspésie, doit se trouver près d'une montée bien raide, comme aussi le lac Crève-Cheval, qui est situé dans le pays de Maria Chapdelaine, contrée de noms pittoresques à souhait. Le lac des Embarras, non loin d'Ottawa, n'est pas facile à parcourir comme on s'en doute.

La rivière Sans-Bout a dû paraître bien longue à l'explorateur qui ne s'est pas résigné à la suivre... jusqu'au bout. Par ailleurs, le nom de la rivière aux Senelles n'a rien de particulièrement original, mais il me procure l'occasion de signaler que, chez nous, l'aubépine, qui porte le fruit nommé senelle, se nomme senellier, dérivation fort logique, mais qu'on ne connaît, outre-Atlantique, qu'en Anjou.

Plus canadien encore est le nom du lac des Sucrieries. Je sais bien que Larousse note ce mot, avec la mention: "Synonyme peu usité de raffinerie". Chez nous, sucrierie désigne, non pas une raffinerie de sucre de canne ou de betterave, mais une chose bien particulière au pays, c'est-à-dire "forêt d'érables exploitée pour la fabrication du sucre et du sirop"...d'érable, naturellement. On nomme aussi sucrierie la cabane où l'on fait bouillir l'eau d'érable.

Il est un nom de chez nous qui me paraît particulièrement savoureux. C'est la Pointe Quinchien, dans le comté de Vaudreuil. Quinchien, voilà un mot né au Canada. Pierre-Georges Roy, l'archiviste, l'explique ainsi: "Naviguant sur la rivière Outaouais au mois de mai 1613, Champlain écrit: "Nous passâmes un saut qui est appelé de ceux du pays Quenechouane qui est rempli de pierres et rochers...". Ce nom de Quenechouane se trouve dans celui de Quinchien,



Eastern North America after Jacques Cartier's historic voyages. Pierre Desceliers, 1550 (National Map Collection, Public Archives of Canada, NMC-9897)

L'est de l'Amérique du nord d'après les voyages historiques de Jacques Cartier. Pierre Desceliers, 1550 (Collection nationale des cartes et plans, Archives publiques du Canada, NMC-9897)

donné à un gros ruisseau et à une pointe de terre qui sont dans le voisinage. Le nom de Quinchien fournit l'occasion de remarquer qu'en général il faut se méfier des étymologies que l'imagination va chercher bien loin, quand elles se trouvent dans les langues des aborigènes. On a dit, pour expliquer l'origine du nom de Quinchien, que les quinze premiers habitants de ce lieu, normands renforcés, étaient sans cesse en procès, et que de là on avait nommé leur village "Quinzechiens".

Ce qui nous amène à noter qu'il ne faudrait pas non plus chercher d'étymologie fantaisiste au nom du lac Tuladi. Cette dernière expression n'est pas formée d'une phrase, mais simplement du nom indien d'un poisson.

Et voici un nom qui s'inspire d'un terme dialectal. C'est celui du rocher Corps-Mort qui fait partie du groupe des îles de la Madeleine. Il est vrai qu'on lui donne aussi quelquefois le nom de Cormoran ou de Corps-Mourant; ce sont déformations de la prononciation. Il est connu des Anglais sous le nom de Dead Man Island, c'est-à-dire île de l'Homme mort. Cartier l'avait nommé île Allezay, mais le bon peuple changea tout cela. Certains prétendent qu'on le nomme Corps-Mort à cause des naufrages nombreux qui ont eu lieu sur ses bords. D'autres, avec plus de raison, pensent qu'on l'a baptisé de ce nom parce que, à une certaine distance, il ressemble assez à la dépouille d'un malheureux naufragé qui flotterait au gré des vagues. Mais, en vérité, tout cela est sans doute fantaisie. Rappelons-nous que corps mort, chez les Canadiens, s'il signifie parfois poutre qui supporte les poteaux d'une grange ou le plancher de l'aire d'une grange, désigne surtout un tronc d'arbre abattu et à moitié pourri, surtout de ces billes flottées qui s'accrochent au rivage pour s'y décomposer, ou couler au fond pour remonter longtemps après. Le rocher du Corps-Mort donne justement l'impression d'un tel tronc d'arbre. Jamais, on ne dirait corps mort pour désigner un cadavre. L'idée de cette étymologie est venue des Anglais qui, ne connaissant pas le sens particulier que nous donnons à l'expression, y ont vu l'acception ordinaire et l'ont traduite par *dead man*, homme mort. Ils ont ainsi embrouillé les idées.

Ces étymologies à la troisième puissance se rencontrent assez fréquemment. En voici un bon exemple. En Gaspésie, il existe un accident géographique que Jacques Cartier avait nommé *cap d'Espoir*, ou plus précisément *cap d'Espérance*, parce que, rencontrant ce promontoire dans sa recherche du passage vers l'Ouest, il se berça de l'espoir d'arriver bientôt à ses fins. Quand les Anglais vinrent, *cap d'Espoir* devint *Cape Despair*. Or, le mot *despair* signifie désespoir, nom qui s'imposa, en français, pendant un certain temps, jusqu'à ce que les érudits eussent rétabli les choses.

Ne connaît-on pas aussi les avatars de la baie de Fundy, dans les provinces Maritimes? Ce lieu était nommé par les Acadiens primitifs: *Fond de la baie des Français*, et plus souvent, par abréviation, *Fond-de-baie*. Les Anglais, arrivant, dirent *Fundy Bay*, qu'on a retraduit baie de Fundy, en prononçant ce dernier mot à la française bien qu'il fût déjà la prononciation anglaise d'une locution française! Quel imbroglio!

Et il y a aussi cas de *Menadou*. *Menadou* est le nom de la pointe extrême du littoral canadien sur l'Atlantique. Les Acadiens avaient baptisé ce lieu: *Main-à-Dieu*, parce qu'on y donnait la main à Dieu et c'est une formation sémantique de la même famille que *Finistère* en France ou *Land's End* dans les îles Britanniques. Mais les Anglais ne savaient pas bien prononcer cette locution; ils disaient *Menadou* et tel est aujourd'hui le nom officiel.

Les noms de lieux offrent un sujet bien vaste, que nous nous garderons d'épuiser, mais poursuivons un peu l'examen.

Que penser, par exemple, de cette échancrure du rivage nommée *Piastrebai*, vocable composé d'abord de *piastre*, ce qui est le nom ancien et toujours populaire du dollar canadien, puis de *baie*, épelée b-a-i? C'est la corruption d'une expression hybride, *Peashte Bay*, où entrent le mot indien *peashte* et le vocable anglais *bay*.

D'un autre côté, *Piedmont*, sans aucunement rappeler l'ancien royaume italien, indique que le village est bâti au pied d'une montagne. Dans une autre région de la province, c'est-à-dire le long de la rivière Ouelle (ainsi nommée en l'honneur de M. Ouel, contrôleur général des salines de Brouage au temps de Champlain), se trouvaient deux villages bien pauvres auxquels on avait donné les noms fort réalistes de *Brise-Culottes* et *Roule-Billots*. Plus tard, on les a réunis en une même paroisse, placée sous le patronage de saint Pacôme, anachorète de la Thébaidé, qui ne vivait que de racines. Dans la même région, un village se nomme *Lichepain*, ce qui perpétue le souvenir de la pauvreté où vivaient ses premiers colons.

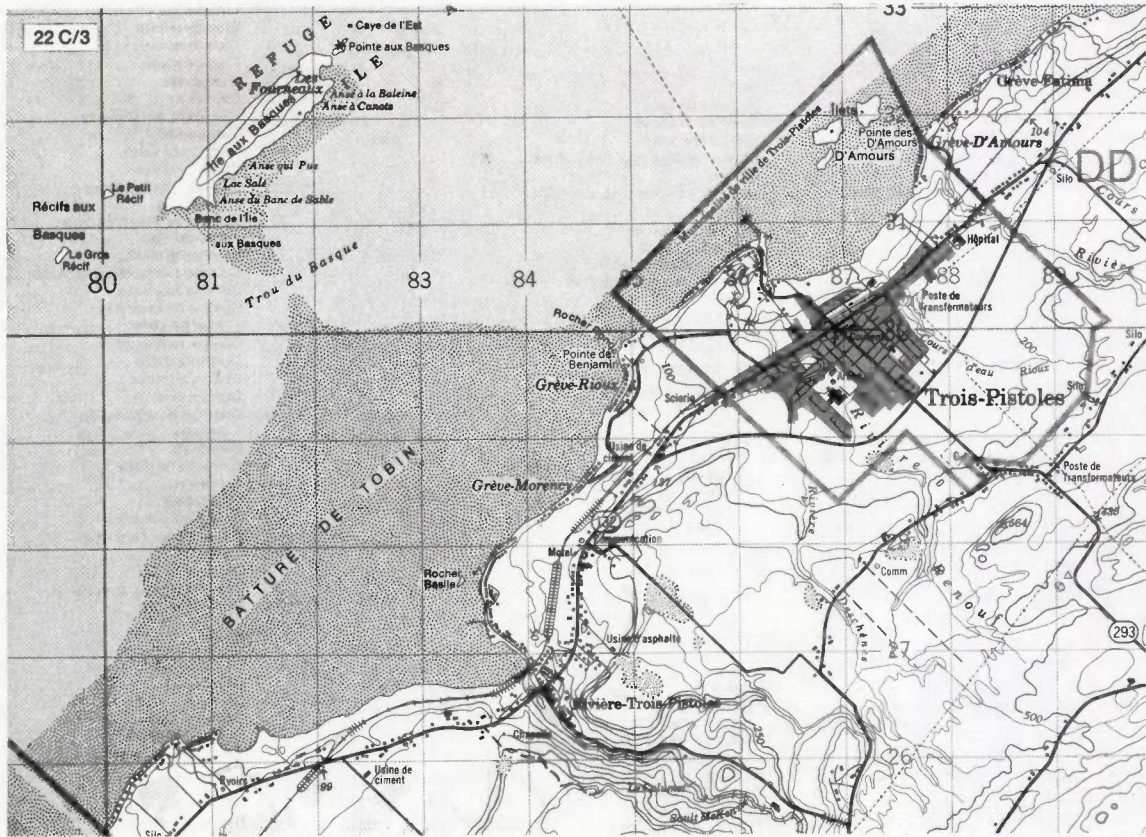
Un nom tire parfois son origine d'un incident banal. Ainsi, celui de la rivière et du village des *Trois-Pistoles* rappelle l'aventure du matelot qui, en 1621, ayant laissé tomber au fond de la rivière le joli gobelet à l'aide duquel il entendait se désaltérer, s'écria: "Eh bien! voilà trois pistoles de perdues".

Ainsi s'explique le nom un peu ahurissant de la *Descente des Femmes*. Trois sauvagesses, brouillées avec leur mari, avaient quitté leurs tentes la nuit, emportant un canot qu'elles allèrent jeter à l'eau dans une anse formée par deux pointes de rochers fort escarpées. Depuis, l'anse et le village qui s'y est élevé, s'appellent la *Descente des Femmes*.

On expliquerait par des incidents de ce genre, ou par des particularités qui donnent lieu à des métaphores pittoresques, ces désignations d'accidents géographiques: *Anse à Beauvils*, *Anse des Mères*, *Anse des Morts*, *Anse Pleureuse*; ou encore: *Baie des Chaleurs*, *Bord-à-Plouffe*, *Cap à l'Aigle*, *Cap aux Diamants*, *Cap Pleureur*, *Cap Toumente*. Il y a encore le *Chenal du Moine* (qui devra la célébrité au roman de Germaine Guèvremont, *le Survenant*), la *Chute des Chats*, la *Côte des Neiges*, le lac à la *Culotte*, la montagne *Chauve* et le mont *Tremblant*, la *Pointe-au-Père* et la *Pointe-au-Vin*, le *Portage du Fort* et le *Portage de l'Aviron*, *Port au Persil* et *Port aux Quilles*, la *Rivière-à-Pierre* et la *Rivière-au-Tonnerre*, la *Rivière du Loup* et la *Rivière du Gros Mâle*; et les nombreux ruisseaux, depuis le ruisseau à *Rebours* jusqu'au ruisseau *Caille*.

Le nom de notre chaîne de montagnes, les *Laurentides*, se range dans une catégorie à part: c'est une création littéraire de l'historien Garneau. Dans cette catégorie se trouvent aussi les noms de villages: la *Patrie*, l'*Avenir*, la *Minerve*. Ce sont des titres de journaux que leurs directeurs voulaient perpétuer.

Pour une large part, les noms de lieux nous viennent des Indiens. Et c'est assez logique. Les peuplades qui erraient dans les solitudes de l'Amérique, à la recherche du gibier et du poisson, avaient nommé, afin de s'y reconnaître, les accidents géographiques (lacs, rivières, montagnes ou "portages") qui avaient une si grande importance



Trois-Pistoles, dans la région du Bas-Saint-Laurent -- Gaspésie

dans leur vie. Les premiers colons ne se sont pas mis martel en tête pour transformer cette toponymie. Le nom du pays même, Canada, est indien, non moins que celui de nos capitales Ottawa et Québec.

Il n'y aurait pas lieu de s'y arrêter, dans une étude sur la toponymie française au Canada, si l'on avait simplement perpétué les vocables indiens. Au contraire, sauf en ces dernières années où la création folklorique a perdu de sa fécondité, nous les avons transformés au point que, méconnaissables sous leur nouvelle forme, ce sont véritablement de nouveaux mots, à consonance bien française, qui ont enrichi notre fonds linguistique. Qui reconnaîtrait l'origine iroquoise, algonquine, montagnaise ou abénaquise de termes comme Etchemin, les Escoumins, Gaspé, Métis, Pabos, Tabatière, Romaine, Yamachiche, Mingan ou Batiscan? C'est ainsi que les noms de lieux du Canada, tout comme ceux de France, "se présentent à nous comme d'anciens mots à sens précis, cristallisés et stérilisés plus ou moins rapidement, vidés de leur sens originnaire" (Albert Dauzat). De même qu'en France seuls les spécialistes peuvent retrouver la signification de créations archaïques comme Nansouty, Caen, Melun ou Nanterre, ainsi les dérivés des langues indiennes, vidés de leur sens métaphorique, prennent la valeur de désignations abstraites.

Notez que, en nombre de cas, les érudits ne s'entendent pas sur le sens primitif de ces noms de lieux. Et

pas même sur celui de Canada. Bien qu'il semble avéré que ce mot signifie en iroquois: bourgade, amas de cabanes ou campement de plusieurs, certains historiens ont voulu le rattacher à l'espagnol, à l'allemand, au français: près de Fécamp, un plateau se nomme Canada et, en Saône-et-Loire on constate l'existence d'un petit village appelé Bas-de-Canada. En réalité, c'est Jacques Cartier qui l'a emprunté aux premiers naturels qu'il a aperçus.

Et Québec? A cause de sa ressemblance avec certains noms de lieux normands comme Bolbec, Caudebec, Carbec, où entre le suffixe bec (d'un mot norois, bekk, signifiant ruisseau), on a voulu lui trouver une origine française. Mais Champlain, qui a imposé ce nom, n'était pas normand: il a simplement orthographié à la française le vocable indien Kebbek qui veut dire détroit ou rétrécissement.

Quant au lieu dit la Tabatière, au Labrador, il doit son nom au vocable indien Tapatienne, c'est-à-dire "sorcier". Au Labrador encore, la rivière que les Esquimaux appelaient Aloman, parce qu'on y trouvait de l'ocre rouge, est devenue, par corruption, la Romaine. De même, la rivière et le village de Métis portent un nom d'origine maléchite qui signifie "tremble", parce que ce cours d'eau était bordé d'arbres de cette sorte.

Etchemin est la transformation du nom d'une tribu: les Etemankiaks. Escoumins vient de ishko min, mots qui

désignent une graine sauvage. Pabos remonte peut-être au mot micmac papôg, c'est-à-dire "eaux dansantes", mais peut-être aussi à la langue basque, attendu que les Basques fréquentaient ce coin de la Gaspésie, même avant Cartier. Justement, Gaspésie est dérivé de Gaspé, ce qui serait la contraction du mot abénaquis Katsepiqi, signifiant "séparé de l'autre terre". Toutefois des érudits pensent que les pêcheurs basques l'ont importé de Gaspé, ville d'Aragon; à moins que ce ne soit la corruption de Gaspar, vu que Gaspar de Cortereal a fait un voyage dans ces parages en l'an 1500.

Il ne saurait subsister de doute sur l'origine de Betsiamis, venu de l'algonquin Betshiamits (c'est-à-dire "lieu où il y a des lamproies") et transformé en Bersimis par les Anglais, pas plus qu'au sujet de Mascouche, orthographe française d'un mot indien (maskoush) signifiant prairie.

Ces exemples trop peu nombreux, choisis entre des centaines, donnent une idée de la façon dont nous avons francisé les noms sauvages.

Citons encore Anticosti, tiré de Natascoueh par les Espagnols et les Basques qui fréquentaient cette île bien avant les voyages de Jacques Cartier. Et puis Causapscal, Cacouna, Escuminac, Kénébec, Matane, Mégantic, Paspébiac, Sayabec (prononcé: Sébec).

Enfin, l'un des termes les plus curieux en ce domaine: Metgermette, mot sauvage, dont la signification reste obscure. Il est évident que la francisation s'en est faite sur le modèle phonétique de: armette-germain, canadianisme, inspiré de certaines formes dialectales de France, qui veut dire "cousin issu de germain". Mais le sens n'y est pour rien.

Le tout forme un ensemble toponymique intéressant et bien dans le génie de la langue.

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