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interpretations of Thomas, the Cherokees, and their neighbors as they offer seem carefully drawn from intensive scholarly analysis of a multitude of interviews, manuscript sources, and monographs. The result is a fascinating and informative biographical study.

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AUTHOR'S REPLY

In their otherwise favorable review (this journal, volume 14, number 4, pp. 117-19) of my *Wild Rice and the Ojibway People* (1988), Boatman and Olsen have two linguistic criticisms which need addressing. The first concerns the word *squaw*, which, as explained in my preface, was retained in the text as it appears in historical sources. In choosing not to delete it, I nevertheless admitted being well aware that the word is offensive to some (but not all) Indian people. (Ojibway and Navajo alike freely refer to "Squaw Dances," for instance.) The reviewers, faulting me for not citing a source, have supplied their own, taken from an urban Indian newsletter: "The word Squaw is a most derogatory word (being) actually a European corruption of an Iroquoian word meaning female sexual parts."

This notion, which has appeared elsewhere, is pure folk etymology and not supported by linguistic evidence. For the record, I would cite two recent sources showing the word to be Algonquian, not Iroquoian, in origin and lacking in sexual connotations. The *American Heritage Dictionary of the English Language* (1969) gives the following derivation for *squaw*: "Massachuset *squa*, *eshqua*, from Proto-Algonquian *ethkwewa* (unattested), 'woman.'" More recently, as indicated in Ives Goddard and Kathleen J. Bragdon, *Native Writings in Massachusetts* (Philadelphia: American Philosophical Society, 1988), the linguists discovered the word *ussqua* among annotations of Joseph Papenau entered in the margins of an early eighteenth-century Bible in the phrase "waskinun ussqua kohchiis mohtonttom," which the authors translate as "young man, young woman, old man, he is old" (see p. 478 for their reference).

The reviewers' second criticism is directed at my Ojibway ricing terminology. They write, "Although Ojibway is primarily a verb-based language, the glossary contains questionably accurate nonverb forms of words." In assembling the glossary with the

help of a linguist, I double-checked all of the nominalized verb-forms with native Ojibway speakers from Michigan, Wisconsin, and Minnesota, and the nouns were accepted by them as legitimate, despite certain dialect differences.

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