

A KEY into the
LANGUAGE

O F
A M E R I C A :
O R,

An help to the *Language* of the *Natives* in that
part of A M E R I C A, called
NEW-ENGLAND.

Together, with briefe *Observations* of the Customes, Man-
ners and Worships, &c. of the aforesaid *Natives*,
in Peace and Warre, in Life and Death.

On all which are added Spirituall *Observations*, Generall
and Particular by the *Authour*, of chiefe and
speciall use (upon all occasions,) to all the *English*
Inhabiting those parts; yet pleasant
and profitable to the view
of all men :

By ROGER WILLIAMS

of *Providence* in *New-England*.

L O N D O N,
Printed by *Gregory Dexter*, 1643.



To my Deare and Welbeloved Friends and Counrey-
men, in *old and new* ENGLAND.



Present you with a *Key*; I have not heard of the like, yet framed, since it pleased God to bring that mighty *Continent* of *America* to light: Others of my Countrey-men have often, and excellently, and lately written of the *Counrey* (and none that I know beyond the goodnesse and worth of it.)

This *Key*, respects the *Native Language* of it, and happily may unlocke some *Rarities* concerning the *Natives* themselves, not yet discovered.

I drew the *Materialls* in a rude lumpe at Sea, as a private *helpe* to my owne memory, that I might not by my present absence *lightly lose* what I had so *dearely bought* in some few yeares *hardship*, and *charges* among the *Barbarians*; yet being reminded by some, what pitie it were to bury those *Materialls* in my *Grave* at land or Sea; and withall, remembering how oft I have been importun'd by *worthy friends*, of all sorts, to afford them some helps this way.

I resolved (by the assistance of *the most High*) to cast those *Materialls* into this *Key*, *pleasant* and *profitable* for *All*, but speally for my *friends* residing in those parts:

A little *Key* may open a *Box*, where lies a *bunch* of *Keyes*.

With this I have entred into the secrets of those *Countries*, where ever *English* dwel about two hundred miles, betweene the *French* and *Dutch* Plantations; for want of this, I know what grosse *mis-takes* my selfe and others have run into.

There is a mixture of this *Language North* and *South*, from the place of my abode, about six hundred miles; yet within the two hundred miles (aforementioned) their *Dialects* doe exceedingly differ; yet not so, but (within that compasse) a man may, by this *helpe*, converse with *thousands* of *Natives* all over the *Countrey*: and by such converse it may please the *Father* of *Mercies* to spread *civilitie*, (and in his owne most holy season) *Christianitie*; for *one Candle* will light *ten thousand*, and it may please *God* to blesse a *little Leaven* to season the *mightie Lump* of those *Peoples* and *Territories*.

It is expected, that having had so much converse with these *Natives*, I should write some litle of them.

Concerning them (a little to gratifie expectation) I shall touch upon *four* *Heads*:

First, by what *Names* they are distinguished.

Secondly, Their *Originall* and *Descent*.

Thirdly, their *Religion*, *Manners*, *Customes*, &c.

Fourthly, That great *Point* of their *Conversion*.

1 "There is no doubt * * * that the Indians from Saco river to the Hudson, spoke, though with many varieties, what may be considered as the same language, and one of the most extensively spoken amongst those of the Algonkin-Lenape family."—Gallatin's *Synopsis*, (Trans. A. A. Soc. ii.) 36. Compare Winslow's *Good Newes* from N. E. (Young's *Chron. of the Pilgrims*, 366.) Wood's

N. E. Prospect, part 2, chap. 18. The Commissioners of the U. Colonies, in a letter to the Corporation in England in 1660, affirm that the Indian language, "generally, throughout the whole country where the English have to do, is *the same*, though differing in dialect; yet so as the natives well understand and converse one with another." Records of Comm'rs.

To the first, their *Names* are of two sorts :

First, those of the *English* giving : as *Natives*, *Salvages*, *Indians*, *Wild-men*, (so the *Dutch* call them *Wilden*) *Abergeny men*,² *Pagans*, *Barbarians*, *Heathen*.

Secondly, their *Names*, which they give themselves.

I cannot observe, that they ever had (before the coming of the *English*, *French* or *Dutch* amongst them) any *Names* to difference *themselves* from strangers, for they knew none ; but two sorts of *names* they had, and have amongst *themselves*.

First, *generall*, belonging to all *Natives*, as *Ninnuock*,³ *Nin-nimissinnuwock*,⁴ *Eniskeetompauwog*,⁵ which signifies *Men*, *Folke*, or *People*.

Secondly, particular *names*, peculiar to severall *Nations*, of

² "These in the Southerne parts be called *Pequants*, and *Narragansetts*; those who are seated West-ward be called *Connectacuts*, and *Mowhacks*: Our *Indians* that live to the North-ward of them be called *Aberginians*," etc.—Wood's N.E. Prospect, pt. ii. ch. 1.

³ *Nuin*, [pl.] *nninnuog*, man, men, p. 27, post. Quinifis. *Ren*, pl. *rinawawok*; Pierfon's Cat. This was the generic name,—*homo*. Etymologically, it is related to the pronouns of the first person, *nen*; to the demonstrative particle, *ne*; and to the affix of class, kind, or resemblance, *anne* or *ane*, "such as," "of the kind." It signifies, primarily, "one like myself," "such as I am," or, such as *this* is. Hence, *native*, or *the common*, as opposed to *foreign*, or *strange*.

⁴ *Missinnin*, literally, "one of the many:" pl. *missinnuwock*, (*missinninuog*, Eliot,) "the many," of πολλοί. Here,

the word is compounded with *nnin*,—and signifies *Indian* people not of the speaker's tribe. The Indian, like the Greek, and the modern Chinaman, by the epithet which he applied to other tribes asserted the superiority of his own: and *missinnin* signified not only one of another tribe, but any *inferior*, and so, a *captive*, or bond servant.

⁵ "*Skeetompauog*, men;" p. 27, post. *Skeetambawg*, "persons;" *Eanскетамбавг*, "Indians." Pierfon's Catechism. *Skeetomp*, or *Eniskeetomp*, (*wosketomp*, Eliot; *sasketupe*, "a great man," Wood;) corresponds to the Latin *vir*, and is the word sometimes translated "a Brave." Its principal root, *omp*, plu. *ompauog*, (from a primary verb, signifying *to stand erect*;) is found, with dialectic differences, in all the languages of the Algonkin family: as in the Abnaki, *anbe*; Delaw. *lenape*; Cree, *nápáyoos*, (Howse.)

them amongst *themselves*, as, *Nanbigganëuck*,⁶ *Massachusëuck*, *Cawafumsëuck*,⁷ *Cowwesëuck*,⁸ *Quintikóock*,⁹ *Quinnipiëuck*, *Pequittóog*,¹⁰ &c.

They have often asked mee, why we call them *Indians*

⁶ "The *Nanobigganeucks*, or people of *Nanohigganfet*." E. Winflow. (Young's Chron. of the Pilgrims, 285.) Elsewhere Mr. Williams writes *Nanibiggonsicks*, *Nanibiggonsicks*, *Narriganfet*, *Narrogánfet*, and *Nabigonicks*. See 4 Mass. Hist. Coll., vi. 189, 231, 232, 246, &c. Respecting the interchange of *l*, *n*, and *r*, in different dialects, see, after, p. 107, and Eliot's Indian Grammar, p. 2. In a deposition made in 1682, Mr. Williams said "that being inquisitive of what root the title or denomination *Nabiganfet* should come," he heard that it was "so named from a little Island, between Puttisqueomsett and Musquomacuk, on the sea and fresh water side." When "about the place called Sugar Loaf Hill," near Wakefield, he "saw it, and was [afterwards?] within a pole of it, but could not learn why it was called *Nahiganfet*." R. I. Hist. Soc. Coll., iii. 4. It may be hardly prudent to venture a conjecture as to the signification of a name whose origin Roger Williams failed to discover; yet I may perhaps be permitted to suggest, that *nái*, "having corners,"—and *naiag* or *naiyag* (as Eliot writes the word,) "a corner," or "angle,"—gave the name to many points of land on the sea coast and rivers of New England,—e. g. *Nayatt* Point, in Barrington; *Nayack*, in Southampten, L. I., &c.;—that *Na-ig-an-eog* (or *Nabiganeuck*) would signify "the people of the point," and *Na-ig-an-fet*, the territory "about the point." Possibly, one of the islands in Point Judith Pond may have received this name; possibly,

one of the many indentations or points of land running into the pond; or, possibly, again, the *great* Point (Judith) and the territory immediately north of it, may have once been the principal seat of the tribe, whence they "transferred and brought their authority and name into those northern parts."

⁷ "The *Massachusets* or *Massacuseucks*, for so they called the people of that place." Winflow's Good Newes from N. E. (Young's Chron. of the Pilgrims, 285.)—*Cawafumsëuck*,—probably the Wampanoags or Pokanokets, whose principal village was at Sowams (Warren,) and who occupied the territory "from Sowansett river to Patucket River, (with *Cawsumsett* neck,) which is y^e cheefe habitation of y^e Indeans & reserved [by Plymouth] for them to dwell upon."—Bradford's History of Plymouth, 373. Comp. Davis's Morton's Mem., 405; Fessenden's Hist. of Warren, 27–30.

⁸ The Indians of Coweset (East Greenwich).

⁹ Those who lived near "the long river" (*quinnituk*), i. e., at Connecticut.

¹⁰ *Pequittóog*, "the destroyers,"—a name given by the neighboring tribes, to that branch of the Muhhekaneew or Mohegan nation which, migrating eastward, from the Hudson valley probably, had occupied the territory on both sides of Mistick river and extended their conquests over the greater part of eastern Connecticut.—See Church's Philip's War, by Dexter, pt. i. p. 83, note.

Natives, &c. And understanding the reason, they will call themselves *Indians*, in opposition to *English*, &c.

For the second Head proposed, their *Originall* and *Descent*.

From *Adam* and *Noah* that they spring, it is granted on all hands.

But for their later *Descent*, and whence they came into those parts, it seemes as hard to finde, as to finde the *Well-head* of some fresh *Streame*, which running many miles out of the *Countrey* to the salt *Ocean*, hath met with many mixing *Streames* by the way. They say themselves, that they have *sprung* and *growne* up in that very place, like the very *trees* of the *Wildernesse*.

They say that their *Great God Cawtantowwit*¹¹ created those parts, as I observed in the Chapter of their *Religion*. They have no *Clothes*, *Bookes*, nor *Letters*, and conceive their *Fathers* never had; and therefore they are easily perswaded that the *God* that made *English* men is a greater *God*, because Hee hath so richly endowed the *English* above *themselves*: But when they heare that about sixteen hundred yeeres agoe, *England* and the *Inhabitants* thereof were like unto *themselves*, and since have received from *God*, *Clothes*, *Bookes*, &c. they are greatly affected with a secret hope concerning *themselves*.

Wise and *Judicious* men, with whom I have discoursed, maintaine their *Originall* to be *Northward* from *Tartaria*: and at my now taking ship, at the *Dutch Plantation*, it pleased the *Dutch Governour*, (in some discourse with mee about the *Natives*), to draw their *Line* from *Iceland*, because the name *Sackmakan* (the name for an *Indian Prince*, about the *Dutch*) is the name for a *Prince* in *Iceland*.

Other opinions I could number up: under favour I shall

¹¹ See note on *Manit*, ch. xxi. (p. 114².)

present (not mine opinion, but) my *Observations* to the judgement of the Wife.

First, others (and my selfe) have conceived some of their words to hold affinitie with the *Hebrew*.

Secondly, they constantly *annoint* their *heads* as the *Jewes* did.

Thirdly, they give *Dowries* for their wives, as the *Jewes* did.

Fourthly (and which I have not so observed amongst other *Nations* as amongst the *Jewes*, and *these* :) they constantly separate their Women (during the time of their monthly sicknesse) in a little house alone by themselves foure or five dayes, and hold it an *Irreligious thing* for either *Father* or *Husband* or any *Male* to come neere them.

They have often asked me if it bee so with *women* of other *Nations*, and whether they are so *separated*: and for their practice they plead *Nature* and *Tradition*. Yet againe I have found a greater *Affinity* of their Language with the *Greek Tongue*.

2. As the *Greekes* and other *Nations*, and our selves call the seven *Starres* (or Charles Waine the *Beare*,) so doe they *Mosk* or *Paukunnawaw*¹² the *Beare*.

3. They have many strange Relations of one *Wétucks*, a man that wrought great *Miracles* amongst them, and *walking upon the waters*, &c. with some kind of broken Resemblance to the *Sonne of God*.

Lastly, it is famous that the *Sowwest* (*Sowaniu*) is the great Subject of their discourse. From thence their *Traditions*. There they say (at the *South-west*) is the Court of their great God *Cautántouwit*: At the *South-west* are their *Forefathers* soules; to the *South-west* they goe themselves when they dye; From the *South-west* came their *Corne*, and *Beanes* out of their Great God *Cautántowwits* field: and indeed the

¹² See ch. xii. (p. 80.)

further *Northward* and *Westward* from us their Corne will not grow, but to the *Southward* better and better. I dare not conjecture in these *Vncertainties*, I believe they are *lost*, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third *Head*, concerning their *Religion, Customs, Manners* &c. I shall here say nothing, because in those 32. Chapters of the whole Book, I have briefly touched those of all sorts, from their *Birth* to their *Burialls*, and have endeavored (as the Nature of the worke would give way) to bring some short *Observations* and *Applications* home to *Europe* from *America*.

Therefore fourthly, to that great Point of their *Conversion* so much to bee longed for, and by all *New-Englisb* so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of *Intercourses* with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemne discourses I have had with all *sorts of Nations* of them, from one end of the Countrey to another (so farre as opportunity, and the little Language I have could reach.)

I know there is no small *preparation* in the hearts of Multitudes of them. I know their many solemne *Confessions* to my self, and one to another of their lost *wandring Conditions*.

I know strong *Convictions* upon the *Consciences* of many of them, and their desires uttered that way.

I know not with how little *Knowledge* and *Grace* of Christ the Lord may save, and therefore neither will *despaire*, nor *report* much.

But since it hath pleased some of my Worthy *Country-men* to mention (of late in print)¹³ *Wewaquash*, the *Pequet Capitaine*, I shall be bold so farre to second their *Relations*, as to relate mine owne Hopes of Him (though I dare not be so confident as others.¹⁴

Two dayes before his Death, as I past up to *Quinnibicut* River, it pleased my worthy friend Mr. *Fenwick* whom I visited at his house in *Say-Brook* Fort at the mouth of that River) to tell me that my old friend *Wewaquash* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *Wewaquash* lay.

Amongst other discourse concerning his *sicknesse* and *Death* (in which hee freely bequeathed his son to Mr. *Fenwick*) I closed with him concerning his *Soule*: Hee told me that some two or three yeare before he had lodged at my House, where I acquainted him with the *Condition* of *all mankind*, & his *Own* in particular, how *God* created *Man* and *All things*: how *Man* fell from *God*, and of his present *Enmity*

¹³ In *New England's First Fruits*, printed in London, 1643. Reprinted in 1 *Mss. Hist. Coll.*, vol. i. — In a letter to Gov. Winthrop written in the spring of 1637, before the setting forth of the expedition against the Pequots, Mr. Williams had recommended as guides, "two Pequots, viz. *Wewaquash* and *Wuttackquackommin*, valiant men, . . . who have lived these three or four years with the *Nanhiggonicks*." In a subsequent letter, he commends "*Wewaquash* the Pequet guide," as "a man of great use." J. Allyn mentions his services, as one of the guides, in the march to Mistick fort, and calls him "a Pequot captain, who was revolted from the Pequots."—*Mss. Hist. Coll.*,

3d Ser., i. 161; 4th Ser., vi. 189, 190; Winthrop, ii. 74: I. Mather's *Relation*, pp. 31, 47, (Drake's ed. 130, 169-70): *Magnalia*, b. vii. c. 6. § 2.

¹⁴ "I find no less a person than Mr. Thomas Shepard, of Cambridge, in print reporting his death with such terms as these: '*Wewaquash*, the famous Indian at the River's mouth, [*Saybrook*,] is dead, and certainly in heaven: gloriously did the grace of Christ shine forth in his conversation, a year and a half before his death; he knew Christ, he loved Christ, he preached Christ up and down; and then suffered martyrdom for Christ;' etc.—*Magnalia*, (ut supra). The quotation is from N. E. *First Fruits*, p. 7.

againſt *God*, and the *wrath of God* againſt *Him* untill *Repentance*: ſaid he your words were never out of my heart to this preſent; and ſaid hee me much pray to *Jeſus Chriſt*: I told him ſo did many *Engliſh*, *French*, and *Dutch*, who had never turned to *God*, nor loved *Him*: He replied in broken *Engliſh*: *Me ſo big naughty Heart, me heart all one ſtone! Savory expreſſions* uſing to breath from compunct and broken *Hearts*, and a ſence of inward hardneſſe and unbrokenneſſe. I had many diſcourſes with him in his Life, but this was the ſumme of our laſt parting untill our generall meeting.

Now becauſe this is the great Inquiry of all men what *Indians* have been converted? what have the *Engliſh* done in thoſe parts? what hopes of the *Indians* receiving the Knowledge of *Chriſt*!

And becauſe to this Queſtion, ſome put an edge from the boalt of the *Jefuits* in *Canada* and *Maryland*, and eſpecially from the wonderfull converſions made by the *Spaniards* and *Portugalls* in the *Weſt-Indies*, beſides what I have here written, as alſo, beſide what I have obſerved in the Chapter of their Religion! I ſhall further preſent you with a briefe Additionall diſcourſe concerning this Great Point, being comfortably perſwaded that that Father of Spirits, who was graciouſly pleaſed to perſwade *Japhet* (the *Gentiles*) to dwell in the Tents of *Shem* (the *Iewes*) will in his holy ſeaſon (I hope approaching) perſwade, theſe *Gentiles of America* to partake of the mercies of *Europe*,¹⁵ and then ſhall bee fulfilled

¹⁵ Mr. Cotton ſpoke leſs hopefully: he "feared Mr. *Williams* his testimony of the facility of ſuch a conversion of the *Indians* was too hyperbolicall;" and relates an anecdote or two, "to ſhew, that though a forme of *Chriſtian Religion* may be profeſſed amongſt *Chriſtians* with ſome facility: yet it is not ſo eaſie a matter to gaine theſe *Pagan Indians* ſo much

as to a forme of our Religion, and to hold it, howſoever Mr. *Williams* did promiſe himſelf greater poſſibilities." — *Way of Cong. Churches cleared*, part i., pp. 80, 81. See, after, in note to (ch. xxi.) p. 129, an extract from Mr. *Williams's* diſcourſe "Of the Name *Heathen*."

what is written, by the Prophet *Malachi*, from the rising of the Sunne in (*Europe*) to the going down of the same (in *America*) my Name shall great among the Gentiles.) So I desire to hope and pray,

Your unworthy Country-man

ROGER WILLIAMS.



Directions for the use of the

L A N G U A G E .

1. **A** Dictionary or Grammer way I had consideration of, but purposely avoided, as not so accommodate to the Benefit of all, as I hope this Forme is.

2. A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) I have so framed every Chapter and the matter of it, as I may call it an Implicite Dialogue.

3. It is framed chiefly after the Narrogánset Dialect, because most spoken in the Countrey, and yet (with attending to the variation of peoples and Dialects) it will be of great use in all parts of the Countrey.

4. Whatever your occasion bee either of Travell, Discourse, Trading &c.

turne to the Table which will direct you to the Proper Chapter.

5. Because the Life of all Language is in the Pronuntiation, I have been at the paines and charges to Cause the Accents, Tones, or sounds to be affixed, (which some understand, according to the Greeke Language, Acutes, Graves, Circumflexes) for example, in the second leafe in the word Ewò He: the sound or Tone must not be put on E, but wò where the grave Accent is.

In the same leafe, in the word Ascowequááfin, the sound must not be on any of the Syllables, but on quáá, where the Acute or sharp sound is.

In the same leafe in the word Anspaumpmaûntam, the sound must not be on any other syllable but Maûn, where the Circumflex or long sounding Accent is.

6. *The English for every Indian word or phrase stands in a straight line directly against the Indian: yet sometimes there are two words for the same thing (for their Language is exceeding copious, and they have five or six words sometimes for one thing) and then the English stands against them both: for example in the second leafe,*

Cowáunckamish &
Cuckquénamish.

| *I pray your Favour.*



AN
 Helpe to the native Language of that part of
America called NEW-ENGLAND.

CHAP. I.
Of Salutation.

Observation.



He Natives are of two sorts, (as the English are.) Some more Rude and Clownish, who are not so apt to Salute, but upon *Salutation* resalute lovingly. Others, and the generall, are *sober* and *grave*, and yet chearfull in a meane, and as ready to begin a Salutation as to Resalute, which yet the English generally begin, out of desire to Civilize them.

2] *What cheare Nétop? is the generall salutation of all English toward them. Nétop is friend.*¹⁶

Netompaûog

| *Friends.*

¹⁶ I. e. My friend, or comrade. The initial *n* represents the pronoun of the first person. Literally, *netomp*, (from *netu* and *omp*,) signified a man born in the same house with me, or, of my fam-

ily,—my *kinsman*. Abnaki, *nidaïbê*, “mon frère, *seu*, un étranger que j’aime comme mon frère.” Râle. *Nêtompaog*, “my friends.” Luke, xii. 4.

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Ewò,

Keén ka neen

Asco wequáffin

Asco wequaßfunnúmmis

Askuttaaquompsin ?

Asnpaumpmaúntam

Taubot paumpmaúntaman

Cowaúnckamish

I, you, he.

You and I.

Good morrow.

How doe you ?

I am very well.

I am glad you are well.

My service to you.

Observation.

This word upon speciall Salutations they use, and upon some offence conceived by the *Sachim* or Prince against any: I have seen the party reverently doe obeysance, by stroking the Prince upon both his sholders, and using this word,

Cowaúnckamish &

Cuckquénamish

Cowaúnkamuck

Aspaumpmaúntam sachim

Aspaumpmaúntam

Committamus ?

Aspaumpmaúntamwock

cummuckiaûg ?

Konkeeteâug

Táubot ne paumpmaunthéttit

Túnna Cowâum

Tuckôteñana

Yò nowaûm

Náwwatuck nóteshem

Mattaâfu nóteshem

I pray your favour.

He salutes you.

How doth the Prince ?

How doth your Wife ?

[3

How doth your children ?

They are well.

I am glad they are well.

Whence come you.

I came that way.

I came from farre.

I came from hard by.

Wêtu
Wetuômuck nôteshem
Acâwmuck notéshem
Otân¹⁷
Otânick notéshem

An House.
I came from the house.
I came over the water.
A Towne.
I came from the Towne.

Observation.

In the Narigánfet Countrey (which is the chief people in the Land :) a man shall come to many Townes, some bigger, some lesser, it may be a dozen in 20. miles Travell.

4]

Observation.

Acawmenóakit *Old England*, which is as much as from the *Land on t'other side*:¹⁸ hardly are they brought to believe that that Water is three thousand English mile over, or thereabouts.

Tunnock kuttôme
Wékick nittôme
Nékick

Whither goe you?
To the house.
To my house.

¹⁷ For *otânick*, to or at the town, and *wékick* (a few lines below,) to or at the house,—Eliot wrote, *otanit*, *wekit*. In the Massachusetts or Natick dialect, the locative affix was *-it*, *-at*, or *-ut*; in the Narragansett, it appears to have been *-ick*, or *-uck*. This distinction was not, however, uniformly observed by Mr. Williams. We have, for example, *keísag-ut*, to Heaven, *swowánnak-it* (not-*ick*), to the southwest; p. 127.

¹⁸ *Ogkome*, on the other side; with the locative affix, *ogkomit* (El.), *acâwmuck* (R. W.). Comp. *ogkome tomogkon-it*, “on the other side of the flood,”

Josh. xxiv. 2. So, *ogkome-obke* (—*acawmenóake*), the other-side land. Abnaki, *aganmenow'kik*, “en France.” Râle.—Quinnip., *akkómmuk katbans*, “over the seas.” Pierſon's Cat. The Powhatans called the eastern shore of Virginia, by the name which it yet retains, *acâwmuck* (Accomac), land on the other side of Chesapeake Bay. *Agamenticus*, or *Aco-menticus*, the Indian name of York, Me., had perhaps a ſimilar origin,—as “beyond the river” (*acawmen-tuk*), to tribes living weſt and ſouth of the Piſcataqua, or north and eaſt of the Saco.

Kékick
Tuckowêkin
Tuckuttiin
Matnowetuómeno

*To your house.
Where dwell you ?
Where keep you ?
I have no house.*

Observation.

As commonly a single person hath no house, so after the death of a Husband or Wife, they often break up house, and live here and there a while with Friends, to allay their excessive Sorrowes.

Tou wuttiin ?
Awânick ûchick
Awaùn ewò ?
Túnna úmwock ?
Tunna Wutshaúock
Yo nowêkin
Yo ntiin
5] Eiu or Nniú ?
Nûx
Mat nippompitámmen
Wéfuonck
Tocketuffawêitch
Taantúffawefe ?
Ntúffawefe
Matnowefuónckane

*Where lives he ?
Who are these ?
Who is that ?
Whence come they ?
I dwell here.
I live here.
Is it so ?
Yea.
I have heard nothing.
A name.
What is your name ?
Doe you aske my name ?
I am called, &c.
I have no name.*

Observation.

Obscure and meane persons amongst them have no Names: *Nullius numeri*, &c. as the Lord Jesus foretells his followers, that their Names should be cast out, *Luk. 6. 22.* as not

worthy to be named, &c. Again, because they abhorre to name the dead (Death being the King of Terrours to all naturall men: and though the Natives hold the Soule to live ever, yet not holding a Resurrection, they die, and mourn without Hope.) In that respect I say if any of their *Sáchims* or neighbours die who were of their names, they lay down those Names as dead.

Nowánehick nowéfuonck | *I have forgot my Name.*

Which is common amongst some of them, this being one Incivilitie amongst the more [6] rusticall sort, not to call each other by their Names, but Keen, *You*, Ewò *He*, &c.

Tahéna

What is his name?

Tahofflowétam

What is the name of it?

Tahéttamen

What call you this?

Teáqua

What is this?

Yò néepoufh

Stay or stand here.

Máttapsh

Sit down.

Noónshem

I cannot.

Nonánum

Tawhitch kuppee yaúmen¹⁹

What come you for?

Téaqua kunnaúnta men

What doe you fetch?

Chenock cuppeeyâu mis?

When came you?

Maish-kitummâyi²⁰

Just even now.

Kitummâyi nippeéam

I came just now.

Yò Commíttamus?

Is this your Wife?

Yo cuppáppoo

Is this your Child?

Yò cummúckquachucks

Is this your Son?

Yò cuttaúnis

Is this your Daughter?

¹⁹ *Kuppeeyáumen* should have been printed as one word. So, *kunnaúntamen*, and *cuppeeyáumis*, below.

²⁰ This should have been printed, *Maish, kitummâyi*, Just, even now.

Wunnêtu	<i>It is a fine Child.</i>
Tawhich neepouweéyea	<i>Why stand you ?</i>
Pucquatchick ?	<i>Without dores.</i>
7] Tawhitch mat pe titeá- yea? ²¹	<i>Why come you not in ?</i>

Observ.

In this respect they are remarkably free and courteous, to invite all Strangers in ; and if any come to them upon any occasion they request them to *come in*, if they come not in of themselves.

Awáflish	<i>Warne you.</i>
Máttapsh yóteg	<i>Sit by the fire.</i>
Tocketúnnawem	<i>What say you ?</i>
Keén nétop ?	<i>Is it you friend.</i>
Pecyáush nétop	<i>Come hither friend.</i>
Pétitees	<i>Come in.</i>
Kunnúnni	<i>Have you seene me ?</i>
Kunnúnous	<i>I have seen you.</i>
Taubot mequaun namêan	<i>I thank you for your kind remembrance.</i>
Taûbotneanawáyea	<i>I thank you.</i>
Taûbotne aunanamêan	<i>I thank you for your love.</i>

Observ.

I have acknowledged amongst them an heart sensible of kindnesses, and have reaped kindness again from many, seaven yeares after, when I my selfe had forgotten, &c. hence 8] the Lord Jesus exhorts his followers to doe good for evill : for otherwife, finners will do good for good, kindness for kindness, &c.

²¹ *Petiteáyea* should have been printed without division.

Cowàmmaunsh
 Cowammaûnuck
 Cowámmaus
 Cowâutam ?
 Nowaûtam
 Cowâwtam tawhitche nip-
 peeyaûmen
 Cowannântam
 Awanagufântowosh²²
 Eenântowash²³
 Cutehanshishaûmo
 Kúnnishishem ?
 Nníshishem
 Naneeshâumo
 Nanshwishâwmen
 Npiuckshâwmen
 Neefnechecktaishaûmen
 Nquitpaufuckowashâwmen
 Comishoonhómmiss
 Kuttiakewushaûmis
 Mesh nomishoonhómmin
 9) meshntiauké wushem
 Nippenowântawem
 Penowantowawhettûock
 Mat nowawtau hettémina
 Nummaûchenèm ?
 Cummaûchenem ?

I love you.
He loves you.
You are loving.
Understand you ?
I understand.
Do you know why I come.
Have you forgotten ?
Speake English.
Speake Indian.
*How many were you in Com-
 pany ?*
Are you alone ?
I am alone.
There be 2. of us.
We are 4.
We are 10.
We are 20. &c.
We are an 100.
Did you come by boate ?
Came you by land ?
I came by boat.
I came by land.
I am of another language
They are of a divers language.
We understand not each other.
I am sicke.
Are you sicke ?

²² *Unnontawam*, he speaks (a language). Eliot. Imp. *ontawash*, or *antawash*, speak thou. *Awanagus*, Englishman, (*lit.* some one not Indian, a stranger. See p. 59.)

²³ *Een*.—See before, note 3. Comp. Eskimaux, *innuk*, pl. *innuit*, men (of their own race.) Nanticoke, *ibn*, *iin*, an Indian. Gallatin's Synopses.

Tashúckqunne cummauche- naûmis	<i>How long have you been sicke?</i>
Nummauchêmin or	<i>I will be going.</i>
Ntannetéimmin	<i>You shall goe to morrow.</i>
Saûop Cummauchêmin	<i>Be going.</i>
Maúchish ²⁴ or ànakish	<i>Depart.</i>
Kuttannâwshesh	<i>He is gone.</i>
Mauchéi or ànittui	<i>He being gone.</i>
Kautanaûshant	<i>When they are gone.</i>
Mauchéhettit or	<i>I will lodge with you.</i>
Kautanawshàwhettit	<i>Do, lodge here.</i>
Kukkowêtous	<i>Farewell.</i>
Yò Cówish	<i>When will you be here</i>
Hawúnshch	<i>again?</i>
Chénock wonck cuppee- yeâumen?	<i>My friend I can not tell.</i>
Nétop tattà	

From these courteous *Salutations* Observe in generall: There is a favour of *civility* and [10] *courtesie* even amongst these wild *Americans*, both amongst *themselves* and towards *strangers*.

More particular :

1. *The courteous Pagan shall condemne
Uncourteous Englishmen,
Who live like Foxes, Beares and Wolves,
Or Lyon in his Den.*

²⁴ El. *Monchish*, go thou, Luke x. 37; *monchek*, go ye, Matt. xxviii. 19: *monchu*, he goes. (The difference of dialects is only apparent. The long vowel

of the first syllable was nasal. It is so marked by *Râle* in the corresponding Abnaki verb, *nemañtsi*, je m'en vas.)

2. *Let none sing blessings to their souls,
For that they Courteous are:
The wild Barbarians with no more
Then Nature, goe so farre:*
3. *If Natures Sons both wild and tame,
Humane and Courteous be:
How ill becomes it Sonnes of God
To want Humanity?*

CHAP. II.

Of Eating and Entertainment.

A Scúmetesímmis?
Matta niccattuppúm-
min

Niccàwkatone

Mannippêno?

Nip, or nipéwese²⁵

Nàmitch, commetesímmis

11] Téaquacumméich

Nókehick.²⁶

*Have you not yet eaten?
I am not hungry.*

I am thirstie.

Have you no water?

Give me some water.

Stay, you must eat first.

What will you eat?

Parch'd meal which is a readie

²⁵ *Nip*, (*nippe*, El.) water; dimin., *nipéwese*, a little water. (The verb is not expressed.) Eliot uses another form of the diminutive, *nippemes*, "a little water," 1 Kings, xvii. 10.—Abn. *nebi*: Chip. *nébeb*; Cree, *nippu* (Howse).

²⁶ *Nwkbik* is used by Eliot for "meal" (1 Chron. 12: 40,) "flour," (Lev. 2: 4, 5, 7, &c.) "ground corn," (2 Sam. 17: 19.) It is, in form, a verbal, signifying "made soft," or tender,—from *nwbki* [it is] soft.—"*Nocake*, (as they call it) which is nothing but Indian

corne parched in the hot ashes; the ashes being sifted from it, it is afterward beaten to powder, and put into a long leatherne bag, trussed at their backe like a knapsacke; out of which they take thrice three spoonefulls a day, dividing it into three meales." Wood's N. E. Prospect, pt. 2, ch. 6. See also, Gookin's Hist. Coll., in 1 Mass. Hist. Coll., i. 150. S. Wood's Montauk vocabulary gives *Yeokebeag*,—the name by which "roast corn pounded" is still known in eastern Connecticut.

very wholesome food, which they eat with a little water, hot or cold; I have travelled with neere 200. of them at once, neere 100. miles through the woods, every man carrying a *little Basket* of this at his *back*, and sometimes in a hollow *Leather Girdle* about his middle sufficient for a man three or foure daies:

With this readie provision, and their *Bow* and *Arrowes*, are they ready for *War*, and *travell* at an *houres* warning. With a *spoonfull* of this *meale* and a *spoonfull* of water from the *Brooke*, have I made many a good dinner and supper.

Aupúmminecanash.²⁷
Aupúminea-nawfaùmp.

Msíckquatash.²⁸
Manúsqúsdásh.
Nasàump.²⁹

The parch'd corne.
The parc'd meale boild with water at their houses, which is the wholesomest diet they have.

Boild corne whole.
Beanes.
A kind of meale pottage, un-partch'd.

²⁷ *Appuminnéonash*, parched corn, (Eliot, in 1 Sam. 17: 17.) From *appaon*, *apwóon*, (he bakes, or roasts,) and *min*, pl. *minneash*, the generic noun, sign. fruit, grain, or berry. Abn. *abimináinar*, "blégroulé." Râle. In this, and other compounds of *minneash*, we discover the origin of the much-corrupted modern name, *bomony*.

²⁸ Derived, apparently, from *sukquttabham* (El.) he beats it to pieces (i. e. *shell*, or removes it from the cob); inan. plur. participial, *sukquttabbashi*, with the indefinite particle *m'* prefixed, "the beaten-to-pieces [corn]." The name is retained, as *succotash*.—"They seldom or

never make bread of their Indian corne, but seeth it whole like beanes, eating three or foure cornes with a mouthfull of fish or flesh." Wood's N. E. Prospect, part 2, ch. 6.

²⁹ "*Nasamp*, pottage." Wood: Montauk, *seamp*, "pounded corn." S. Wood: Abnaki, *nisámbain*, "sagamité." Râle. The root is *saupae* (El.) soft, i. e. made soft by water: as *saupae manoonk*, "mortar," lit. softened clay. Genesis 11: 3. Hence, the Dutch *sappaen* [*sepawon*, *sepon*, Webster], "the crushed corn boiled to a pap." Descrip. of N. Netherland, 1671.

From this the *English* call their *Samp*, which is the *Indian* corne, beaten and boild, and eaten hot or cold with milke or butter, which are [12] mercies beyond the *Natives* plaine water, and which is a dish exceeding wholefome for the *English* bodies.

Puttuckqunnége.

Puttuckqunnêgunash
puttúckqui.

Teâgun kuttiemaûnch?

Affâmme.

Ncâtup.

Wúnna ncâtup.

Nippaskanaûntum.

Pâutous notatâm.

Sókenish.

Cofaûme fokenúmmis.

Wuttâtash.

Nquitchetâmmmin.

Quitchetash.

Saunqui nip?

Saunkopaûgot.³⁰

Chowhêfu.

Aquie wuttâtash.

A Cake.

*Cakes or loves
round.*

What shall I dresse for you?

Give me to eate.

I am hungrie.

I am very hungry.

I am almost starved.

Give me drinke.

Powre forth.

You have powred out too much.

Drinke.

Let me taste.

Taste.

Is the water coo[le]

Coole water.

It is warme.

Doe not drinke.

³⁰ *Sonqui* (El.), cold; *sonkipog* [*sonk-qui-pog*], cold water, Prov. 25: 25; "a cup of cold water," Matt. 10: 42; Mark 9: 41. The form given by Mr. Williams is that of a verb in the subjunctive, *sonkipog-ot*, "water when it is cold." Comp. *mishippagot*, "much water," John, 3: 23. *-Pog* (*-paug*, *-pâg*, *-baug*, etc., as variously written,) is one of those inseparable generic nouns, the frequent use

of which is a prominent characteristic of the Indian languages. The radical was *pâ* or *pê*, which, with the demonstrative and definitive *ne* prefixed, formed the noun, *nippe*, *nip*; water; but in compound words, another derivative, — *pâg*, was employed. In like manner, for *sêp* (*sêpe*,) a river, was substituted, in forming compound words, the inseparable generic, *-tuk*. (See, after, ch. xvi. p. 92.)

Aquie waúmatous.
 Necawni mèich teàqua.
 Tawhitch mat mechóan.
 13] Wuffaúme kufópita.
 Teàguun numméitch
 Mateàg keefitáuano?
 Mateàg mécho ewò.
 Cotchikéfu affamme.
 Cotchekúnnemi weeyous.
 Metesittuck.
 Pautiinnea méchimucks.
 Numwàutous.
 Mihtukméchakick.³¹

ed (living between three and four hundred miles West into the land) from their eating only *Mibtúchquash*, that is, Trees: They are *Men-eaters*, they set no corn, but live on the *bark* of *Chestnut* and *Walnut*, and other fine trees: They dry and eat this *bark* with the fat of Beasts, and sometimes of men: This people are the *terror* of the neighbour *Natives*; and yet these *Rebells*, the Sonne of God may in time subdue.

Mauchepweéean.
 Maúchepwucks.
 Maúchepwut.
 Paúshaqua maúchepwut.

Doe not drinke all.
First eat something:
Why eat you not?
It is too hot.
What shall I eat?
Is there nothing ready boyled?
He eats nothing.
Cut me a piece.
Cut me some meat.
Let us goe eat.
Bring hitther some victualls.
Fill the dish.

Tree-eaters. A people so call-

After I have eaten.
After meales.
When he hath eaten.
After dinner.

³¹ *Mibtuk* (*mibtúck*, ch. xvi. p. 92,) a tree: *mécb* (*meech*, El.) he eats; particip. plur. *mécbakick* (*meechikig*, El.) The northern Algonkins are said to have received from the Iroquois the contemptuous appellation of *Adirondacks* (*Ratiron-taks*), "tree-eaters." See Hist. Magazine, iv 117, 369. Possibly this name, or its equivalent, was applied by the

southern tribes of New England to the "Taranteens," or, specially, to the Algonkins of the Ottawa River and about Lake Huron. Yet, by describing the "tree-eaters" as cannibals, and "the terror of the neighbour Natives," Mr. Williams appears to have identified (or confounded) them with the Mohawks. See, after, p. 16.

14] Wàyveyant maúchepwut	<i>After supper.</i>
Nquittmaúntash.	<i>Smell.</i>
Weetimóquat.	<i>It smells sweet.</i>
Machemóqut.	<i>It stinks.</i>
Weékan.	<i>It is sweet.</i>
Machíppoquat.	<i>It is sowre.</i>
Aúwuffe weékan.	<i>It is sweeter.</i>
Askùn.	<i>It is raw.</i>
Noónat.	<i>Not enough.</i>
Wusàume wékiffu.	<i>Too much either boyled or roasted.</i>
Waúmet Taúbi. ³²	<i>It is enough.</i>
Wuttattumútta.	<i>Let us drinke.</i>
Neesneechàhettit taúbi.	<i>Eenough for twentie men.</i>
Mattacuckquàw.	<i>A Cooke.</i>
Mattacúcquaß.	<i>Cooke or dresse.</i>
Matcuttàßamíin?	<i>Will you not give me to eate?</i>
Keen méitch.	<i>I pray eate.</i>

They generally all take *Tobacco*; and it is commonly the only plant which men labour in; the women managing all the rest: they say they take *Tobacco* for two causes; first, against the rheume, which caveth the toothake, which they are impatient of: secondly, to revive and refresh them, they drinking nothing but water.

15] Squuttame.	<i>Give me your pipe.</i>
Petasinna, or, Wuttàmmafin. ³³	<i>Give mee some Tabacco.</i>

³² The two words should be separated by a comma. *Waúmet*, (from *wáme*, all, the whole,) when all is [eaten]: *Taúbi* (*taupi*, *tâpi*, El.) when there is sufficient; enough.

³³ See ch. vi. (pp. 44, 45.) Wood's vocabulary gives "*ottommaocke*, tobacco;"

"*petta sinna*, give me a pipe of tobaco." *Wuttàmmafinog*, (as Mr. Williams writes it, p. 45,) the name of "a weak tobacco, which the men plant themselves," signifies, literally, "[what] they drink." In the first half of the seventeenth century, the English, as well as the Indians, spoke of

Ncattaûntum, or,
 Ncàttiteam.
 Màuchinaafh nowépiteafs.
 Nummafhackquneaûmen.
 Maſhackquineâug.
 Aúcuck.³⁴
 Miſhquockuk.
 Nétop kuttàſſammifh.
 Quàmphaſh quamphomínea.
 Eippoquat,
 Teàqua aſpúckquat?
 Nowétipo.
 Wenómeneafh.
 Waweécocks.
 Nemaúanaſh.
 Nemaúaninnuit.
 Tackhúmmín.
 Tackhumíinneá.
 Piſhquéhick.
 Nummaùchip nup mauchep-
 úmmín.

"drinking" tobacco, when we ſhould ſay (with leſs accuracy, perhaps,) "ſmoking." Wood writes, "coetop, will you drinke Tobacco?" In Mourt's Relation (Dexter's ed., p. 94,) Maſſaſoit is ſaid to have had, hanging behind his neck, "a little bagg of Tobacco, which he dranke, and gave us to drinke." See Young's Chron. of the Pilgr. Fathers, 188, note. In the Abnaki, *wdamé* [*wut-támme*, as R. Williams would have written it,] ſign. "il pétunc," he takes tobacco; *wdamáñ*, "pétun;" *bitſenéwi* [=pet-

I long for that.

My teeth are naught.

Wee are in a dearth.

We have no food.

A Kettle.

A red Copper Kettle.

Friend, I have brought you this.

Take up for me out of the pot.

It is ſweet.

What doth it taſte of?

I like this.

Grapes or Rayſins.

*Figs, or ſome ſtrange ſweet
 meat.*

Proviſion for the way.

A ſnapsacke.

To grind corne.

Beat me parch'd meale.

Vnparch'd meale.

We have eaten all.

asínna, R. W.] "charge le calumet pour moi." — Râle.

³⁴ *Abkubq*, and *Obkuk*, Eliot: primarily, an earthen veſſel; from *obke*, *auke*, earth. — "The pots they ſeeth their food in, which were heretofore, and yet are, in uſe among ſome of them, are made of clay or earth, almoſt in the form of an egg, the top taken off. The clay or earth they were made of [ſoap-ſtone, or ſteatite,] was very ſcarce and dear." Gookin's Hiſt. Coll., 1 Maſs. Hiſtorical Coll., i. 151.

16] Cowàump?

Nowâump.

Mohowaúgfuck, or Mau-
quàuog, from móho to
eat.³⁵Cummóhucquock.³⁶

Have you enough?

I have enough.

The Canibals, or, Men-eaters,
up into the west, two, three or
four hundred miles from us.
They will eat you.

Whomsoever commeth in when they are eating, they offer them to eat of that which they have, though but little enough prepar'd for themselves. If any provition of *fish* or *flesh* come in, they make their neighbours partakers with them.

³⁵ Comp. p. 13, and, after, ch. vi. p. 45; ch. vii. p. 49. Mr. Williams here gives the signification of the names by which the Iroquois (and especially, their easternmost nation, the *Kayingebaga*, or *Ganegabaga*,) were known to the Indians of New England, to the English and the Dutch. The three principal Algonkin verbs signifying "to eat," were, as written by Eliot, (1) *meetsu*, intransitive, he eats, i. e. takes food, [infinitive, *metesimmin*, p. 186; in the Delaware, *mitzin*, Heckw.]; (2) *meech*, transitive-inanimate, he eats *vegetable* food, or any thing which *has not life*; and (3) *mobowhou*, *moowbau*, [mobowau, R. W.] trans.-anim. he eats that which *lives*, or has life, — or that which, by a peculiarity of Indian grammar, is classed with animate beings. Thus *moowbau locusts*, "he did eat locusts," Mark i. 6; *puppinašim um-mobowab*, the beast he-devoured-him, Gen. 37, 20. In the plural, *mobowaug* (*moowbauog*, El.) they eat what lives, or has life. ["The *Mauquawogs* or *Mobowawogs*, which signifies men-eaters in their language." — R. W. in letter to Winthrop, 4 Mss. Hist. Coll., vi. 239.]

Hence, plainly enough, the English name, *Mobacks*, *Mobawks* or *Mowbacks*, for that "cruell bloody people . . . very Caniballs they were," as Wood was informed, — "sometimes eating on a man one part after another before his face, and *while yet living*." N. E. Prospect, pt. 2, ch. 1. Comp. Josselyn's *Voyages*, 148. — The Dutch form of the name was *Mabakuaas*, and by contraction, *Maquas*. A writer in the *Historical Magazine*, ii. 153, has suggested that this is "but the translation of the name [*Ganniagwari*, a she-bear,] given by the nation to themselves;" since, in many of the Algonkin dialects, "*Maqua* means *the Bear*:" but he has overlooked the fact, that, in other dialects, the same word and its derivatives are names of the *Wolf*; (see Gallatin's *Vocabularies*, Trans. A. A. Soc., ii. 341;) and the probability that both wolf and bear were so called, because they are beasts of prey, flesh-eaters, *mauquàuog*. [Râle, s. v. "Manger," gives for the Abnaki, *ne-môbawôk mégwak*, "Je mange l'Iroquois."]

³⁶ *Nôh mabbukque*, "he that eateth me," John vi. 57.

If any stranger come in, they presently give him to eate of what they have; many a time, and at all times of the night (as I have fallen in travell upon their houses) when nothing hath been ready, have themselves and their wives, risen to prepare me some refreshing.

The observation generall from their eating, &c.

It is a strange *truth* that a man shall generally finde more free entertainment and refreshing amongst these *Barbarians*, then amongst thousands that call themselves *Christians*.

17] More particular :

1 *Course bread and water's most their fare,
O Englands diet fine;
Thy cup runs ore with plenteous store
Of wholesome beare and wine.*

2 *Sometimes God gives them Fish or Flesh,
Yet they're content without;
And what comes in, they part to friends
and strangers round about.*

3 *Gods providence is rich to his,
Let none distrustfull be;
In wildernesse, in great distresse,
These Ravens have fed me.*

CHAP. III.

Concerning Sleepe and Lodging.

N Sowwushkâwmen
Nkâtaquaum.
Kukkovetoûs.

*I am weary.
I am sleepe.
Shall I lodge here?*

Yo nickowémen?

Kukkowéti.

Wunnégin, cówish.

Nummouaquômen.

18] Puckquatchick nickou-
émen.*Shall I sleepe here?**Will you sleepe here?**Welcome, sleepe here.**I will lodge abroad.**I will sleepe without the the
doores, Which I have knowne*

them contentedly doe, by a fire under a tree, when some-
times some *English* have (for want of familiaritie and lan-
guage with them) been fearefull to entertaine them.

In Summer-time I have knowne them lye abroad often
themselves, to make roome for strangers, *English*, or others.

Mouaquómitea.

Cowwétuck.

Kukkóuene?

Cowwêke.

Cowwêwi.

Cowwêwock.

Askukkówene?

Takitippocat.

Wekitippocat.

Wauwháutowaw ánawat, &

Wawhautowâvog.

*Let us lye abroad.**Let us sleepe.**Sleepe you?**Sleepe, sleepe.**He is asleepe.**They sleepe.**Sleepe you yet?**It is a cold night.**It is a warme night.**Ther is an alarme, or, there is
a great shouting: Howling*

and shouting is their Alarme; they having no Drums nor
Trumpets: but whether an enemie approach, or fire breake
out, this Alarme passeth from house to house; yea, com-
monly, if any *English* or *Dutch* come amongst them they
give notice of strangers by this signe; yet I have knowne
them buy and use a *Dutch* [19] Trumpet, and knowne a
Native make a good Drum in imitation of the *English*.

Matannauke, or Mat-
tannâukanash*A finer sort of mats to sleep
on.*

Maskítuash

Wuddtúckqunaſh³⁷ponamâuta*Straw to ly on.**Let us lay on wood.*

This they doe plentifully when they lie down to sleep winter and summer, abundance they have and abundance they lay on: their Fire is instead of our bedcloaths. And so, themselves and any that have occasion to lodge with them, must be content to turne often to the Fire, if the night be cold, and they who first wake must repaire the Fire.

Mauataúnamoke

Mauataunamútta

Tokétuck

Askuttokémis

Tókiſh, Tókeke³⁸

Tókiníſh

Kitumyái tokéan

Ntunnaquômen

Nummattaquômen

*Mend the fire.**Let us mend the fire.**Let us wake.**Are you not awake yet.**Wake wake**Wake him.**As soone as I wake.**I have had a good dream.**I have had a bad dream.*

When they have a bad Dreame, which they conceive to be a threatning from God, they fall to prayer at all times of the night, especially early before day: So *Dauids* zealous heart [20] to the true and living God: *At midnight will I rise, &c. I prevented the dawning of the day, &c.* Pſal. 119. &c.

Wunnakukkúſſaquaùm

Peeyaûntam³⁹

Peeyauntamwock

*You sleep much.**He prays.**They pray.*

³⁷ The repetition of *d*, in the first syllable is an error of the press. See the same phrase, p. 33. *Wuttuk, wuttubqun*, a branch or bough (Eliot),—hence,

wood for burning, Prov. xxvi. 20.

³⁸ Imperative, singular and plural: *tókiſh*, wake thou; *tókek*, wake ye. El.

³⁹ *Peantam*; pl. *peantamwog*. El.

Túnna kukkowémis		<i>Where slept you?</i>
Awaun wé[k]ick kukkouémis		<i>At whose house did you sleep?</i>

I once travailed to an Iland of the wildest in our parts, where in the night an Indian (as he said) had a vision or dream of the Sun (whom they worship for a God) darting a Beame into his Breast which he conceived to be the Messenger of his Death: this poore Native call'd his Friends and neighbours, and prepared some little refreshing for them, but himselfe was kept waking and Fasting in great Humiliations and Invocations for 10. dayes and nights: I was alone (having travailed from my Barke, the wind being contrary) and little could I speake to them to their understandings, especially because of the change of their Dialect, or manner of Speech from our neighbours: yet so much (through the help of God) I did speake, of the *True* and *living only Wise God*, of the Creation: of Man, and his fall 21] from God, &c. that at parting many burst forth, *Oh when will you come againe, to bring us some more newes of this God?*

From their Sleeping: The Observation generall.

Sweet rest is not confin'd to soft Beds, for, not only God gives his beloved sleep on hard lodgings: but also Nature and Custome gives sound sleep to these Americans on the Earth, on a Boord or Mat. Yet how is *Europe* bound to God for better lodging, &c.

More particular.

1. *God gives them sleep on Ground, on Straw, on Sedgie Mats or Boord:*
When English softest Beds of Downe,
sometimes no sleep affoord.

2. *I have knowne them leave their House and Mat
to lodge a Friend or stranger,
When Jewes and Chriftians oft have sent
Chrift Jefus to the Manger.*
3. *'Fore day they invoke their Gods,
though Many, False and New :
O how should that God worshipt be,
who is but One and True ?*

22]

CHAP. IIII.

Of their Names.⁴⁰

N Quít"
Neèffe
Níth
Yòh
Napànna
Qúttá
énada
Shwófuck

One
2.
3.
4.
5.
6.
7.
8.

⁴⁰ "Names," for "Numbers,"—an error of the original edition.

⁴¹ But "*pâwsuck*, 1," on p. 25; and "*nquit pâwsuck*, 100."—"Eliot in his Grammar, gives for the numeral *one*, only the word *nequit*, corresponding to the Delaware *n'gutti* and the Narrag. *nquit*. But in his Bible he uses also the word *pâsuk*, corresponding to the Abnaki *péze-kw* of Father Râle's dictionary, and the Narrag. *pâwsuck* of Roger Williams's

Key." Pickering, in Notes to El. Grammar, xlv. Cotton (in 3 Mafs. Hist. Coll., ii. 235,) makes this questionable distinction; "*nequit*, a thing that is past; *pâsuk*, a thing in being." The primary signification of *nquit* seems to be, first in order, rather than in time,—the beginning of a series or of progression not yet completed; while *pâwsuck* is non-connotative, denoting *one* by itself, a unit, without reference to a series.

Paskúgit	9.
Piùck	10.
Piucknabna quít	11.
Piucknab nèefe	12,
Piucknab nìsh	13,
Piucknab yòh	14,
Piucknab napànna	15,
Piucknab naqútta	16,
Piucknab énaða	17,
Piucknabna shwófuck	18,
Piucknab napaskúgit	19,
Neefneéchick	20,
23] Neefneéchick nab na- quít, &c.	21,
Shwinckeck	30, &c.
Swíncheck nab naquít, &c.	31, &c.
Yowínichheck	40.
Yówinichheck nabnaqít, &c.	41, &c.
Napannetaashincheck	50,
Napannetaashincheck nabna quít	51, &c.
Quttataashincheck	60,
Quttataashincheck nab na quít	61, &c.
Enadataashincheck	70,
Enadataashincheck nabna quít	71, &c.
Swoafuck ta shín check	80,
Shwoafuck ta shíncheck nebna quít	81, &c.
Paskugit tashincheck, &c.	90,
Paskugit tashín check nabna quít &c.	91, &c.
Nquit páwfuck	100.

Nees pâwfuck	200.
Shweepâwfuck	300.
24] Yôwe pâwfuck	400,
Napannetaſhe pâwfuck	500,
Qúttataſhe pâwfuck	600,
Enadataſhepâwfuck	700,
Shoafucktaſhe pâwfuck	800,
Paskugit taſhepâwfuck	900,
Nquittemittànnug	1000,
Neefe mittànnug	2000,
Niſhwe mittànnug	3000,
Yowe mittànnug	4000,
Napannetaſhemittànnug	5000,
Quttataſhe mit tànnug	6000
Enadataſhemit tànnug	7000,
Shoafuck ta ſhe mittànnug	8000,
Paskugittaſhemittànnug	9000,
Piuckque mittànnug	10000,
Neefneecheck taſhe mit- tànnug	20000,
Shwinchecktaſhe mittànnug	30000,
25] Yowincheck taſhemit- tànnug	40000,
Napannetaſhincheck taſhe- mittànnug	50000.
Quttataſhincheck taſhemit- tànnug	60000.
Enadataſhincheck taſhe mit- tànnuck	70000.
Shoafuck taſhincheck taſhe mittànnug	80000.
Paskugit taſhincheck taſhe mittànnug	90000.

Nquit paufuckóemittàn-
nug, &c.

100000.

Having no Letters nor Arts, 'tis admirable how quick they are in casting up great numbers, with the helpe of graines of Corne, instead of *Europes* pens or counters.

Numbers of the masculine gender.⁴²

Pâwfuck	1.
Neéfwock	2. Skeetomp a Man.
Shúog	3.
Yówock	4. { Skeetom
Napannetafúog	5. as, { Paúog,
Quttafúog	6. { Men.
Enada tafúog	7.
Shoafuck tafúog	8.
26] Paskugit tafúog	9.
Piuckfúog	10.
Piuckfúog nabnaquit	11.

Of the Feminine Gender.

Pâwfuck	1
Neénafh	2
Swínafh	3

⁴² The two great classes of nouns here distinguished as masculine and feminine were more accurately designated by Eliot (Grammar, 9,) *animate* and *inanimate*, and by the French missionaries, *noble* and *ignoble*. The former comprised all *animate beings*, and with them, the stars, and various objects (not the same in every dialect,) which were held in peculiar esteem. See Gallatin's Synopsis, 169, 221, 225. These form the plural, in the *Mal.* and *Narrag.* dialects, in -og,

-ock, or -uck. The *inanimate* nouns have their plural in -ash. *Obtomp*, a bow, *ashóp*, a net for fish, *appeb*, a snare or trap,—and a few other implements of war and the chase were honored with inclusion in the first or noble class. In the Delaware and Chippeway, grasses, trees and plants (except annuals) were reckoned as *animates*; in the Massachusetts and Narragansett, as *inanimates*.—Gallatin, l. c.; *El. Gram.* 10, and Du Ponceau's Notes, xiii.

Yowúnnash	4	as, {	Wauchò
Napannetashínash	5		Hill.
Quttatashínash	6		Wauchóash
Enadashínash	7		Hills.
Shoafucktashínash	8		
Paskugittashínash	9		
Piúckquatash	10		
Piúckquatash nabnaquit.	11		

From their Numbers, Observation Generall.

Let it be considered, whether *Tradition* of ancient *Fathers*, or *Nature* hath taught them *Europes Arithmaticke*.

More particular :

- 1 *Their Braines are quick, their hands,
Their feet, their tongues, their eyes :*
- 27] *God may fit objects in his time,
To those quicke faculties.*
- 2 *Objects of higher nature make them tell,
The holy number of his Sons Gospel :*
*Make them and us to tell what told may be ;
But stand amazed at Eternitie.*

CHAP. V.

*Of their relations of consanguinitie and affinitie, or,
Blood and Marriage.*

N	Nìn-nnínnuog, & Skeétomp-aúog ⁴³		Man-men.
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⁴³ See, before, notes 3 and 5.

Squàws-suck.⁴⁴
 Kichize, &
 Kichizuck⁴⁵
 Hômes, &
 Hômesuck
 Kutchinnu⁴⁶
 Kutchinnuwock.
 Wuskeène
 Wuskeeneesuck.
 Wénise⁴⁷ &
 Wénisuck
 Mattaûntum
 28] Wálick
 Weéwo, &
 Mittummus,⁴⁸ &
 Wullógana
 Nowéwo,
 Nummittamus, &c.

Woman-women.
An old man,
Old men.
An old man,
Old men.
A middle-aged-man.
Middle-aged-men.
A youth,
Youths.
An old woman,
Old women.
Very old and decrepit.
An Husband.
A Wife.

My Wife.

⁴⁴ *Squáas, squas, squáus*, El.; a female, *fæmina*. *Esßqua*, Cotton. — Eliot does not use the radical generic, *squa*, except in compound words: his *squáas* is a contraction of *squa-óáas*, female-animal. His Grammar, p. 9, gives, "*mittamwoßsis*, a woman," i. e. *mulier* and *uxor*. See below, *mittummus*, wife.

⁴⁵ "*Chise* is an old man, and *Kiechbise* a man that exceedeth in age." Winslow's Good Newes, in Young's Chron. of Plymouth, 355. *Kutchissu* and *kechbissu*, [he is] old; pl. *kutchisog*, *kechbisog*, old men, elders, El.; formed from *kêbebe*, chief, principal, with the animate affix, *-issu*. This word characterized old age as entitled to respect, and without associating the idea of decrepitude which

belongs to *mattaûntam* and *bômes*. See further, Heckewelder's notes on the Delaware words for "old," in Notes to El. Gram. (2 M. H. C. ix.) xvii.

⁴⁶ Lit., he is growing old.

⁴⁷ Montauk, *weenai*, S. Wood. A Ms. vocabulary by President Stiles gives *Wenÿgb* as the Narragansett word for "woman." Râle has *winéßsis*, "vielle," for the Abnaki. I have not observed any corresponding word used by Eliot.

⁴⁸ The doubled *l* in this word marks it as of another dialect, — probably, the Nipmuck. See, after, ch. xvii. p. 107. So too, "*nullôquassô*, my ward, or pupil," on p. 29. Both words are found again, — the former with the prefix of the first person, — in ch. xxiii.

Osh.⁴⁹
 Nôsh
 Côsh
 Cuttôso?
 Okâfu,⁵⁰ &
 Witchwhaw

A Father.
My father.
Your father.
Have you a fathee?
A mother.

⁴⁹ No word in Mr. Williams's vocabulary has occasioned more discussion or given more trouble to philologists, than this. Dr. Edwards, in his *Observations on the Muhhekanseew Language* (p. 13), remarks, that "the Mohegans can say, my father, *nogb*,—thy father, *kogb*, &c., but they cannot say absolutely, *father*... If you were to say *ogb*, which the word would be, if stripped of all affixes, you would make a Mohegan both stare and smile." This "contradiction between two eminent writers,"—Williams and Edwards,—attracted the attention of Du Ponceau. See his *Correspondence with Heckewelder*, pp. 403, 411; and Pickering's note on Edwards, in 2 M. H. Coll., x. 111. It is somewhat remarkable that in all the discussion which this peculiarity of the Indian languages has elicited, no one appears to have discovered, in the etymology and primary signification of the word translated "father," the reason *why* it cannot be used without a pronominal prefix. Strictly considered, *Osh* (*otsh* or *ocb*, as Eliot writes it), is a *verb*, signifying to *come out of* or *proceed from*. It was sometimes used as a preposition, in the form *wuchè* (*wutsh*, *otsh*, El.), equivalent to the Latin *e* or *ex*. Consequently, it denoted *filial relation*, not *paternity*. With the pronominal affixes,—*nôsh* (*nash*, El.), I-come-from; *côsh* (*kash*) thou-comest-from; *osh*-

ob, he-comes-from-him. Eliot appears to have observed this primary signification of the word, and when he had occasion to translate "father," used absolutely or without a pronoun, he sometimes employed the *passive* form of the verb, *wutshbimau*, *he-wobo-is-proceeded-from*, or from whom [some one] proceeds; as in Psalms, ciii. 13; Prov. iv. 1.—For various forms of the primary verb, see, in Eliot's Bible, John viii. 23, *neen nashbai wobkumaietu*, "I am from above;" *waban otshob*, "the wind bloweth (comes from)," John iii. 8; *tob wadchiit*, whence he came from, Judg. xiii. 6; and comp. *tunna wutshbânoek*, whence come they? Key, p. 4.

⁵⁰ *ôkashob*, his mother, the mother of; *nôkas*, *nashas*, my mother. El.—*Wutshbawau*, her mother. Cotton.

There is a curious relation,—which the limits of this note permit me only to suggest,—between the words for *father*, *mother*, and *earth*; *osh*, *ok-as*, and *âuke* or *ohke*. From the verb mentioned in the preceding note, signifying to come out of or from, we have, under the regular forms of Indian grammar, *osh*, he comes from, i. e. is produced by, *actively*; *ok-as*, the *passive animate* producer, or agent of production; and *ohke*, earth (γῆ), the *passive inanimate* producer: and all these are related to the radical *o*,—the verb of motion, in its most simple form.

Nókace, nitchwhaw
 Wúffese⁵¹
 Niffesè
 Papòs,
 Nippápoos, &
 Nummúckiefe
 Nummúckquáchucks⁵²
 Nittaúnis
 Non ânese
 Muckquachuckquêmese
 Squáfese
 Weémat.

My mother.
An Vnckle.
My Vnckle.
A childe.
My childe.
My sonne.
My daughter.
A sucking child.
A little boy.
A little girle.
A brother.

They hold the band of brother-hood so deare, that when one had committed a murther and fled, they executed his brother; and [29] 'tis common for a brother to pay the debt of a brother deceased.

Neémat
 Wéticks, &
 Weésummis
 Wematittuock
 Cutchashematitin?
 Natôncks

My brother.
A sister.
They are brothers.
How many brothers have you?
My cousin.

⁵¹ "The Mohegans more carefully distinguish the natural relations of men to each other, than we do, or perhaps any other nation. They have one word to express an *elder* brother, another to express a *younger* brother . . . *Nfase* is my uncle by my mother's side: *nucbeque* is my uncle by the father's side." Edward's Observ., 11. Comp. Gallatin's Synopsis, 181-82. Another, and more remarkable peculiarity of most of the American languages is that women use

different words from men, to express the same degrees of relation. See Gallatin, 257, 225, 264.

⁵² *Mukki*, a child; dimin., *mukkier*, a little child; *mukkatchouks*, "a man-child." Eliot. Derived from a word signifying *bare*, without covering: "*muckúcki*, bare, [said of cloth] without wool." Key, p. 152. "Their male children goe starke naked and have no apron until they come to ten or twelve yeeres of age." page 110².

Kattòncks	<i>Your cousin.</i>
Watòncks ⁵³	<i>A cousin.</i>
Nullóquafo	<i>My ward or pupill.</i>
Wattonksittuock	<i>They are cousins.</i>
Kihtuckquaw ⁵⁴	<i>A virgin marriageable.</i>

Their Virgins are distinguished by a bashfull falling downe of their haire over their eyes.

Towiuwock | *Fatherlesse children.*

There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackqíuwock | *Twins.*

Their *affections*, especially to their children, are very strong; so that I have knowne a *Father* take so grievously the losse of his *childe*, that hee hath cut and stob'd himselfe with *griefe* and *rage*.

This extreme *affection*, together with want of *learning*, makes ther children sawcie, bold, and undutifull.

30] I once came into a *house*, and requested some *water* to drinke.; the *father* bid his sonne (of some 8. yeeres of age) to fetch some *water*: the *boy* refused, and would not stir; I told the *father*, that I would correct my *child*, if he should so disobey me, &c. Upon this the *father* took up a stick, the *boy* another, and flew at his *father*: upon my perswasion, the poore *father* made him smart a little, threw down his stick, and run for *water*, and the *father* confessed the benefit of *correction*, and the evill of their too indulgent *affections*.

⁵³ I. e. *kinsman*, or *kinswoman*. *Nutónkqs*, my kinswoman, Prov. vii. 4. — ⁵⁴ *Puella*. Compare *keegsquaw*, a virgin or maid (*virgo*), p. 138.

From their {
Relations { Observation generall.

In the ruins of depraved *mankinde*, are yet to be founde
Natures distinctions, and *Natures affections*.

More particular :

The Pagans wild confesse the bonds

Of married chastitie :

How wild are Nicolaitans that hold

Of Wives communitie ?

How kindly flames of nature burne

In wild humanitie ?

Naturall affections who wants, is sure

Far from Christianity.

31]

Best nature's vaine, he's blest that's made

A new and rich partaker

Of divine Nature of his God,

And blest eternall Maker.

CHAP. VI.

Of the Family and businessse of the House.

V^W^{Etu⁵⁵}
Wetuômuck
Nékick

An House.
At home.
My house.

⁵⁵ *Wetu* has the form of a verb in the indicative, which may be nearly translated by *he is at home, he houses*. *Wêk* (*week*, El.) is the regularly-formed subjunctive or conditional third person singular of this verb, — *when* (or *where*) *he is at home, chez lui*. The locative affix makes *weekit* (El.) or *wêkick*, at or in

his home. See Eliot's Grammar, p. 11, where the word *wigwam* is shown to be a corruption of "*weekuwout* or *wekuwomut*, in his house," — (which is, doubtless, an error of the press for "*in their house*," as the word has the plural affix;) *wetuômuck*, as Mr. Williams writes it above. Abn. "*wigwam*, cabane, maison." (Râle.)

Kékick
Wk ick⁵⁶
Nickquénium.

Your house.
At his house.
I am going home:

Which is a solemne word amongst them; and no man wil offer any hinderance to him, who after some absence is going to visit his Family, and useth this word *Nicquénium* (confessing the sweetnesse even of these short temporall homes.)

Puttuckakàun
Puttcukakâunese
Wetuomémese

A round house.
A little round house.
A little house; which their

women and maids live apart in, four, [32] five, or six dayes, in the time of their monethly sicknesse, which custome in all parts of the Countrey they strictly observe, and no *Male* may come into that house.

Neés quttow⁵⁷
Shwifhcuttow
Abockquófinash
Wuttapuiffuck⁵⁸

A longer house with two fires.
With three fires.
The mats of the house.
The long poles, which com-

monly men get and fix, and then the women cover the house with mats, and line them with embroydered mats which the women make, and call them *Munnotaúbana*,⁵⁹ or *Hangings*, which amongst them make as faire a show as *Hangings* with us.

⁵⁶ For *wékick*,—by an error of the press. See the same word, in chap. 1. (p. 3.)

⁵⁷ *Neése-sqúttá*, two-fire.

⁵⁸ Abn. *pkwabañk*, “grosses écorces à cabaner:” *abasiakw*, “les perches pour la cabane.” Râle.

⁵⁹ That is, *basket-work*,—from *mun-noté*, a basket (p. 102).—“Their houses were double matted, for as they were matted without, so were they within, with newer and fairer mats.” Mourt’s Relation, 12.

Nôte, or Yôte⁶⁰

Chickot &

Sqútta

Notáwese & chickautáwese

Púck

Puckíffu

Nippúckis

Wuchickapêuck

barke which they dresse finely, and make a Summer-covering for their houses.

Cuppoquíttemin.

*Fire.**A little fire.**Smoke.**Smokie.**Smoke troubleth me.**Burching barke, and Chesnut*

*I will divide house with you,
or dwell with you.*

33] Two Families will live comfortably and lovingly in a little round house of some fourteen or sixteen foot over, and so more and more families in proportion.

Núckqusquatch

Nuckqusquatchimin

Potouwásiteuck

Wúdtuckqun

Wudtúckquanash

Ponamáuta⁶¹

Pawacómwushesh

Mauwashinnaunamaûta

Npaacómwushem

*I am cold.**Let us make a fire.**A piece of wood.**Lay on wood.**Cut some wood.**Let us make a good fire.**I will cut wood.*

⁶⁰ For *nôte*, Eliot has *nótau* and *nótau*; for *sqútta*, *nasbquttat*, [from *nasbquneau*, it consumes, destroys, rages; related to *nasbquttin*, a destructive storm, a tempest.] Cotton gives "*chikkobit* or *nótau*, fire;" and Eliot has the verb, *chikobteau*, it burns, (as, *nótau chikobit-op*, the fire burned, Ps. 39: 3,) and this

seems to be compounded of *chêke*, fierce, violent, and *obteau*, a verb attributive. *Sqútta* appears to have been the generic name, and to have been commonly used in many of the Algonkin dialects. See Gallatin's Vocabularies; Synopsis, 332.

⁶¹ *Let us lay on wood.* See note 37, p. 19.

Afénefheſh
 Wònck, &
 Wónkatack⁶²
 Wonckatáganafh nàus
 Netafhìn & newucháſhinea,
 Wequanántaſh⁶³
 Wequanántig
 Wequanántiganafh
 Wékinan
 Awâuo ?⁶⁴
 Mat Awawanúnno
 Unháppo Kôſh
 34] Túckiu Sáchim
 Mat-apeù
 Peyáu
 Wéche-peyâu-keémat⁶⁵
 Pótawaſh
 Potâuntaſh
 Peeyâuog
 Wâme, paúſhe⁶⁶
 Tawhitch mat peyáyea
 Meſh noónſhem peeyaùn ?⁶⁷
 Mocenanippeám

Fetch ſome ſmall ſticks.
 More.

Fetch ſome more.
 There is no more.
 A light fire.
 A Candle, or Light.
 Candles.
 A light fire.
 Who is at home?
 There is no body.
 Is your father at home?
 Where is the Sachim?
 He is not at home
 He is come.
 Your brother is come with him.
 Make a fire.
 Blowe the fire.
 They are come
 All ſome.
 Why came, or, come you not.
 I could not come.
 I will come by and by.

⁶² *Wónk*, again, once more, (*encore*): *onkatog*, another; *paſuk* . . *onkatog*, one . . the other, Deut. 21: 15; with prefix of third pers. ſing., *wonkatog*.—Eliot. *Onkatuk*, beſides. Cotton. *Matta wunk*, no more; *unkatak mando*, another God.—Peirſon's Cat.

⁶³ This has the form of a verb in the imperative (ſecond pers. ſing.), and the Engliſh, oppoſite, ſhould be tranſpoſed,—“Light a fire;” literally, “make

light;” from *wequai*, light. *Wekinan* (third line below,) ſignifies, it is light, or lighted,—“a light fire.”

⁶⁴ Lit. “Who is?” or “Is there any one?”

⁶⁵ “With-he-comes thy-brother.”

⁶⁶ That is, *wâme*, all; *paúſhe*, ſome,—lit., a part; more often, *half*. Eliot writes *pohſhe* and *pâhſhe*.

⁶⁷ The mark of interrogation is miſplaced. It belongs after *peyáyea*, above.

Aspeyàù, aſquàm	<i>He is not come yet.</i>
Yò áútant mèſh níppeéam	<i>I was here the Sunne ſo high.</i>
And then they point with the hand to the Sunne, by whoſe highth they keepe account of the day, and by the Moone and Stars by night, as wee doe by clocks and dialls, &c.	
Wúskont peyàuoꝝ	<i>They will come.</i>
Teáqua náúntick ewò	<i>What come hee for?</i>
Yo áppitch ewò	<i>Let him ſit there.</i>
Unhappò kòſh	<i>Is your father at home?</i>
Unnàugh	<i>He is there.</i>
Npépeyup náwwot	<i>I have long been here.</i>
35] Tawhitch peyáueyan	<i>Why doe you come?</i>
Teáguun kunnaúntamun?	<i>What come you for?</i>
Awaun ewò?	<i>Who is that?</i>
Nowéchiúm ⁶⁸	<i>He is my ſervant.</i>
Wécum, nàus	<i>Call, fetch.</i>
Petiteaûta	<i>Let us goe in.</i>
Noonapúmmin autafhéhettit	<i>There is not roome for ſo many.</i>
Taubapimmin	<i>Roome enough.</i>
Noónat	<i>Not enough.</i>
Aſquam	<i>Not yet.</i>
Náim, námitch	<i>By and by.</i>
Mòce, unuckquaquêſe	<i>Instantly.</i>
Máíſh, kitummây	<i>Iuſt, even now.</i>
Túckiu, tíyu	<i>Where.</i>
Kukkekkuttokâwmen	<i>Would you ſpeake with him?</i>
Nùx	<i>Yea.</i>
Wuttammâuntam	<i>He is buſie.</i>
Nétop notammâuntam	<i>Friend, I am buſie.</i>
Cotâmmâuntam	<i>Are you buſie?</i>

⁶⁸ Lit., He is with (accompanies) me.

Cotámmish
Cotammúmmē }
Cotamme⁶⁹

I hinder you.
You trouble me.

36] *Obs.* They are as full of business, and as impatient of hinderance (in their kind) as any Merchant in *Europe*.

Nquísûtam
Notámmehick ewò
Maumachíuash
Aúquiegs
Tuckíuash
Wenawwêtu
Machêtu
Wenawetuónckon
Kúphash
Kuphómmin
Yeaùsh

I am removing.
He hinders me.
Goods.
Householdstuffs.
Where be they?
Rich.
Poore.
Wealth.
Shut the doore.
To shut the doore.
Shut doore after you.

Obs. Commonly they never shut their doores, day nor night; and 'tis rare that any hurt is done.

Wunêgin
Machit
Cowaûtam ?
Macháug
Wunnâug⁷⁰
Wunnauganash
Kunàm
Kunnamâuog

Well, or good.
Naught, or evill.
Do you understand?
No, or not.
A Tray.
Trayes.
A Spooone.
Spoons.

⁶⁹ Plural and singular: *you* trouble me; *thou* troublest me.

⁷⁰ *Wunnonk*, a dish, or tray. Eliot and Cotton.

Obs. In steed of shelves, they have severall baskets, wherein they put all their household-[37] stuffe: they have some great bags or sacks made of *Hempe*, which will hold five or sixe bushells.

Tackunck, or, }
Wéskhunck. }

| *Their pounding Morter.*

Obs. Their women constantly beat all their corne with hand: they plant it, dresse it,⁷¹ gather it, barne it, beat it, and take as much paines as any people in the world, which labour is questionlesse one cause of their extraordinary ease of childbirth.

Wunnauganémesé
Téaqua cunnátinne
Natínnehas
Kekíneas
Machàge cunna miteôuwin?
Wónckatack⁷²
Tunnati
Ntauhaunanatinnehómmin.
Ntauhaunanamiteôuwin
Wíaseck
Eíassunck
Mocôtick
Punnê tunck
Cháuqock.⁷³ }

| *A little Tray.*

What doe you looke for?

Search.

See here.

Doe you find nothing.

Another.

Where.

I cannot looke or search.

I cannot find.

| *A Knife.*

⁷¹ "Wherein they exceede our English husband-men," (says Wood,) "keeping it so cleare with their Clamme shell hoes, as if it were a garden rather than a corne-field, not suffering a choaking weede to advance his audacious head above their infant corne, or an under-

mining worme to spoile his spurnes." — N. E. Prospect, pt. 2, ch. 20.

⁷² *Onkatog*, Eliot. See before, p. 33, note 62.

⁷³ *Chobquog*, Eliot; *eteauffonk*, Cotton; Pequot, *punnêdunk*, *wiyauzzege*, Stiles Ms.; Montauk, *etcboffucke*, S. Wood.

38] *Obs.* Whence they call *English-men* Cháuquaquock, that is, *Knife-men*, stone formerly being to them in stead of *Knives*, *Awle-blades*, *Hatchets* and *Howes*.

Namacówhe

Cówiafeck

Wonck Comméfim?

Mátta nowáuwohe

Matta nowáhea

Mat meshnowáhea

Paútous, Pautáuog⁷⁴

Maúchatous

Niáutash, &

Weáwhush.

Lend me your Knife.

Will you give it me again?

I knew nothing.

I was innocent.

Bring hitber.

Carry this.

Take it on your backe.

Obs. It is almost incredible what burthens the poore women carry of *Corne*, of *Fish*, of *Beanes*, of *Mats*, and a childe besides.⁷⁵

Awâun

Kekíneas

Squauntâumuck

Awâun keèn?

Keèn nétop⁷⁶

Pauquanamiinneá

There is some body.

Goe and see.

At the doore.

Who are you?

Is it you.

Open me the doore.

⁷⁴ Imperat. singular and plural: *pautatash*, *pautauock*, El.

⁷⁵ "In winter time they are their husbands Caterers, trudging to the Clamm bankes for their belly timber, and their Porters to lugge home their Venison which their laziness exposes to the Woolves till they impose it upon their wives shoulders. . . . The young Infant being greased and footed, wrapt in a

Beaver skin, bound to his good behaviour, with his feete up to his bumme, upon a board two feete long and one foot broad, his face exposed to all nipping weather; this little *Pappouse* travells about with his bare footed mother to paddle in the Ice Clamm bankes after three or foure dayes of age," &c. Wood, N. E. Prospect, pt. 2, ch. 20.

⁷⁶ Literally, "You, my friend?"

Obf. Most commonly their houses are open, their doore is a hanging *Mat*, which being lift up, falls downe of it selfe; yet many of them get *English* boards and nailes, and make artificiall doores and bolts themselves, and [39] others make slighter doores of *Burch* or *Chesnut* barke, which they make fast with a cord in the night time, or when they go out of town, and then the last (that makes fast) goes out at the Chimney, which is a large opening in the middle of their house, called :

Wunnauchicómock,⁷⁷

Anúnema

Neenkuttánnúmous.

Kuttánummi?

Shookekéneas

Nummouekékineam

Tou autég

Tou núckquaque

Yo naumwáuteg

Aquíe

Waskéche⁷⁸

Náumatuck

Aûqunnish

Aukeeafeíu⁷⁹

Keefuckqíu

Aumàunsh

Ausàuonsh

Aumáunamòke.

A Chimney.

Helpe me.

I will helpe you.

Will you helpe me?

Behold here.

I come to see.

Know you where it lies?

How much?

Thus full.

Leave off, or doe not.

On the top.

In the bottome.

Let goe.

Downwards.

Vpwards.

Take away.

⁷⁷ *Wanabchikomuk*, El. (Hosea xii. 3): *Wunnabchemmuk*, Cotton. From *Wanash-que* and *kémuk*, (El.) "on the top of the house."

⁷⁸ *Woskéche* (El.) on the surface or

face; e. g. *ut woskéche obke-it*, on the face of the earth.

⁷⁹ I. e. "Earthwards;" from *aúke*, (*obke*, El.) earth. *Obkeiyeu*, El.; *obke-ieu*, Cotton.

Nanóuwetea
Naunóuwheant
Nanowwúnemum

A Nurſe, or Keeper.

I looke to, or keepe.

40] *Obſ.* They nurſe all their children themſelves; yet, if ſhe be an high or rich woman, ſhe maintaines a Nurſe to tend the childe.

Waucháunama
Cuttataſhiinnas

Keep this for me.

Lay theſe up for me.

Obſ. Many of them begin to be furniſhed with *Engliſh* Cheſts; others, when they goe forth of towne, bring their goods (if they live neere) to the *Engliſh* to keepe for them, and their money they hang it about their necks, or lay it under their head when they ſleepe.

Peewâuqun
Nnowauchâunum
Kuttaskwhè
Kúttáſha, &
Cowauchâunum?
Pókeſha, &
Pokeſháwwa.
Mat Coanichégane
Tawhitch?
Nóonſhem Pawtuck-
quámmín.
Aquié Pokeſháttous.
Pokeſháttouwin.
Aſsótú, &
Aſsóko.

Have a care.

I will have a care.

Stay for me.

Have you this or that?

It is broke.

Have you no hands?

Why aſke you?

I cannot reach.

Doe not breake.

To breake.

A foole.

Obſ. They have alſo amongſt them naturall fooles, either ſo borne, or accidentally deprived of reaſon.

41] Aquie afsókish
 Awânick⁸⁰
 Niáutamwock
 Pauchewannâuog
 Máttapeu &
 Qushenâwfui
 Moce ntúnnan
 Cowequetúmmous
 Wunniteóuin
 Wúnniteous, or,
 Wúsiteous.
 Wúskont nochemúckqun.
 Nickúmmat
 Siúckat
 Cummequâwnname ?
 Mequaunamíinnea
 Puckquatchick
 Nissawhócuncck ewò
 Kussawhóki ?
 Kussawhocowóog.
 Tawhitch kussawhokiêan ?
 Sâwwhush,
 Sawhêke
 Wussauhemútta
 42] Matta nickquéhick
 Machagè nickquehickômina

Be not foolish.

Some come.

They are loden.

*A woman keeping alone in her
 monethly sicknesse.*

I will tell him by and by.

I pray or intreat you.

To mend any thing.

Mend this,

Mend this.

I shall be chidden.

Easie.

Hard.

Do you remember me ?

Remember me.

Without doores.

He puts me out of doores.

Doe you put mee out of doores ?

Put them forth.

Why doe you put mee out ?

Goe forth.

Let us goe forth.

I want it not.

I want nothing.

⁸⁰ Compare, *awaûn ewò* ? who is that ? (p. 4); *awâuo* ? who is at home ? (p. 33); *awâûn*, there is some body; *awâûn kêên* ? who are you ? (p. 38); and *awanagus-ântowosb*, speak English, (p. 8); *Awaun-agrfs* [for -*gus*], Englishman, (p. 59).—Abnaki, *Awennots*, François. (Râle.)—*Awaun* (*bowan*, El.) was the interroga-

tive pronoun, corresponding to the Latin *quis*; used also as an indefinite pronoun, with the force of *aliquis* (*alius nescio quis*), some unknown one. *Awaûn ewò*, what some one is he ? Hence, applied to any foreigner, "some one" not a native, or of the same race with the speaker. (See p. 59, post.)

Ob. Many of them naturally Princes, or else industrious persons, are rich; and the poore amongst them will say, they want nothing.

Páwſawásh.
 Pawſunnúmmín.
 Cuppaufummúnnásh
 Apíſſumma.
 Paucótche
 Cutsſhitteòus
 Tatágganiſh
 Napòñſh
 Wuchè machaùg
 Puppuckſhàckhege
 Paupaquíonteg⁸¹
 Mowáſhuck⁸²
 Wáuki
 Saúmpi⁸³
 Aumpaniímmín
 Aúmpañſh
 Pauſhinúmmín
 Pepênásh
 Nawwuttùñſh
 Pawtáwtees

Drie or ayre this.
To drie this or that.
Drie theſe things.
Warne this for me.
Already.
Waſh this.
Shake this.
Lay downe.
About nothing.
A Box.
A Key.
Iron.
Crooked.
Strait.
To undoe a knot.
Vntie this.
To divide into two.
Take your choyce.
Throw hither.

⁸¹ Lit., that which is (habitually) uſed for opening; the opening-inſtrument.

⁸² *Mwobſhog, mowſbag*, El. Black metal,—from *mòwi*, black.

⁸³ *Saúmpi* (*ſampwi*, El.) is the equivalent of the Latin *rectus*, and the Engliſh *right*: ſignifying, primarily, ſtraight, direct, and, by metonymy, juſt, upright, right in action or conduct. *Ayimæk ſampwi* *mayáſh*, make-ye ſtraight paths, (Hebr.

xii. 13); *ſampwe mayut*, in a ſtraight way, (Jer. xxxi. 9); in the *right* way, (Pſalm cvii. 7.) The form of the adjective-animate is *ſampweſu*, [he is] right, juſt, upright; “an upright man.” Job, i. 1; or, as in Luke xiii. 13, “ſtraight,” erect. Hence, *ſampweuffeacn*, a right doer; and the cauſative verb, *ſampwenibbeau*, he makes juſt, “juſtifies;” with its verbal, *ſampwenèbbettuonk*, being-made-juſt, “juſtification.” (Rom. v. 16.)

Negáutowash
 Negauchhúwash
 43] Nnegáuchemish
 Nowwêta
 Mâuo.

Send for him.
Send this to him.
Hee sends to mee.
No matter.
To cry and bewaile ;

Which bewailing is very solemne amongst them morning and evening, and sometimes in the night they bewaile their lost husbands, wives, childreu, brethren or sisters, &c. Sometimes a quarter, halfe, yea, a whole yeere, and longer, if it be for a great Prince.

In this time (unlesse a dispensation be given) they count it a prophane thing either to play (as they much use to doe) or to paint themselves, for beauty, but for mourning ; or to be angry, and fall out with any, &c.

Machemóqut
 Machemóquffu
 Wúnníckshaas
 Wúnníckshan
 Néfick, & nashóqua.
 Tetúpsha
 Ntetúpshe
 Tou anúckquaque ?
 Wunnáshpishan
 Tawhitch wunnashpisháye
 Wuttúsh
 Enèick, or, áwwuffe
 Nneickomáfu, & awwasséfe.
 44] Wuttushenaquáish
 Yo anaquáye.
 Máuks màugoke⁸⁴

It stincks.
A vile or stinking person.
Mingled.
To mingle.
A Combe.
To fall downe.
I fall downe.
How big ?
To snatch away.
Why snatch you ?
Hitherward, & give me.
Further.
A little further.
Looke hither.
Looke about.
Give this.

⁸⁴ *Máuks, (magish, El.) give thou : plu. máugeke, (magok,) give ye. Abn. ne-mig-*

ben, je donne. This verb also signifies, to sell, i. e. to give one thing for another.

Yo comméish
 Quśúcqun-náukon
 Kuckqúśfaun
 Kunnáuki
 Nickáttash, *singular*.
 Nickáttammoke, *plur*.
 Nickattamútta.
 Yówa:
 Ntowwaukáumen.
 Awawkáwni.
 Yo awáutees.
 Yo wéque.
 Yo meśhnówekeśhem
 Ayátche, &⁸⁵
 Cónkitchea.
 Ayatche nippéeam.
 Pakétash.
 Npaketamúnnash.
 Wuttámmasim.⁸⁷
 Mat nowewuttámmo

I will give you this.
Heavie, light.
You are heavie.
You are light.
Leave, or depart.

Let us depart.
Thus.
*I use is.*⁸⁵
It is used.
Use this.
Thus farre.
I went thus farre.

as { *Often.*

I am often here.
Fling it away.
I will cast him away.
Give me Tobacco.
I take none.

Obs. Which some doe not, but they are rare Birds;⁸⁸ for generally all the men throughout the Countrey have a *Tobacco-bag*, with a *pipe* in it, hanging at their back: sometimes they make such great *pipes*, both of *wood* and *stone*, 45] that they are two foot long, with men or beasts carved, so big or mafsie, that a man may be hurt mortally by one of

⁸⁵ So, in the first edition; for, I use it. *Auwobieau*, he uses (it), e. g. *auwob-teag muttinnobkon*, they use the right hand: *auwobkon*, it is used, i. e. habitually made use of. — Eliot.

⁸⁶ *Adtabſbe, abbut tabſbe, uttwabe*, as many times as, as often as. El.

⁸⁷ For *wuttámmasim*. See before, note 33, p. 15.

⁸⁸ "The men take much tobacco; but for boys so to do, they account it odious." Winslow's Good Newes from N. E. Young savages are not so well trained now, as in Winslow's time.

them; but these comonly come from the *Mauquáuwogs*, or the *Men eaters*, three or foure hundred miles from us: They have an excellent Art to cast our *Pewter* and *Brasse* into very neate and artificiall *Pipes*:⁸⁹ They take their *Wuttammâuog* (that is, a weake *Tobacco*) which the men plant themselves,⁹⁰ very frequently; yet I never see any take so excessivly, as I have seene men in *Europe*; and yet excessfe were more tolerable in them, because they want the refreshing of *Beare* and *Wine*, which God hath vouchsafed *Europe*.

Wuttammagon.⁹¹

Hopuðnck.⁹²

Chicks.

taken from the *English* Chicke, because they have no Hens before the *English* came.

⁸⁹ Narragansett, says Wood, was "the store-house of all such kind of wild merchandize as is amongst [the Indians of those parts.] From hence, [other tribes] have their great stone-pipes, which wil hold a quarter of an ounce of Tobacco, which they make with Steele-drills and other instruments; such is their ingenuity and dexterity, that they can imitate the English mold so accurately, that were it not for matter and colour it were hard to distinguish them; they make them of greene, & sometimes of blacke stone." N. E. Prospekt, pt. 2, ch. 3.— Purchas, after describing the pipes used by the Sasquehanocks, "three quarters of a yard long, carved at the great end with a bird, beare or other device, sufficient to beate out the braines of a horse," asks, "and how many *Asses'* braines are beaten out, or rather Mens braines smoked out and *Asses'* braines haled in, by our *lesse* pipes at home?" Pilgrimage (1613), p. 640.

B10

A Pipe.

A Pipe.

A Cocke, or *Hen*: A name

⁹⁰ Probably *Nicotiana rustica*, L., "the yellow henbane of Gerard's Herbal, p. 356, well known to have been long in cultivation among the American savages, and now a naturalized relic of that cultivation in many parts of the United States." Prof. Tuckerman, in note to Josselyn's N. E. Rarities, p. 54. In his Voyages (p. 76), Josselyn says "the Indians use a small round leaved Tobacco, called by them, or the Fishermen, *Poke*." Wood translates *Pooke* by "Colts-foote." The name, which is nearly related to, if not identical with *puck* (p. 32), *pukut* (El.), smoke, was perhaps applied to more than one species of plant used as a substitute for Virginia tobacco, *Nicotiana tabacum*.

⁹¹ Literally, a *drink*-instrument. — Abn. *wdamangan*, "calumet." Râle.

⁹² *Übpuonk*, and plural *übpuonkass*, "pipes and tobacco;" *wuttoobpuomweoniss*, tobacco.—Cotton.

Chicks ánawat.	<i>The Cocke crowes.</i>
Neefquttónckquffu.	<i>A babler, or prater.</i>
Cunneefquttonckqufsimmin.	<i>You prate.</i>

Obſ. Which they figuratively transferre from the frequent troubleſome clamour of a Cocke.

46] Nanótateem.	<i>I keepe houſe alone.</i>
Aquè kuttúnnan.	<i>Doe not tell.</i>
Aquè mooshkiſhàttous.	<i>Doe not diſcloſe.</i>
Teàg yo augwháttick?	<i>What hangs there?</i>
Yo augwháttous.	<i>Hang it there.</i>
Pemiſquài	<i>Crooked, or winding.</i>
Penâyi.	<i>Crooked.</i>
Nquſútam. ⁹³	<i>I remove houſe: Which they</i>

doe upon theſe occasions: From thick warme vallies, where they winter, they remove a little neerer to their Summer fields; when 'tis warme Spring, then they remove to their fields where they plant Corne.

In middle of Summer, becauſe of the abundance of Fleas, which the duſt of the houſe breeds, they will flie and remove on a ſudden from one part of their field to a freſh place: And ſometimes having fields a mile or two, or many miles aſunder, when the worke of one field is over, they remove houſe to the other: If death fall in amongſt them, they preſently remove to a freſh place: If an enemy approach, they remove into a Thicket, or Swampe, unleſſe they have ſome Fort to remove unto.

Sometimes they remove to a hunting houſe in the end of the yeere, and forſake it not [47] untill Snow lie thick, and then will travel home, men, women and children, thorow the ſnow, thirtie, yea, fiftie or fixtie miles; but their great

⁹³ Abn. *nekôſſi*, je le quitte; je vais cabaner ailleurs. Râle.

remove is from their Summer fields to warme and thicke woodie bottomes where they winter: They are quicke; in halfe a day, yea, ſometimes at few houres warning to be gone and the houſe up elſewhere; eſpecially, if they have ſtokes readie pitcht for their *Mats*.

I once in travell lodged at a houſe, at which in my returne I hoped to have lodged againe there the next night, but the houſe was gone in that interim, and I was glad to lodge under a tree:

The men make the poles or ſtokes, but the women make and ſet up, take downe, order, and carry the *Mats* and houſholdſtuffe.⁹⁴

Obſervation in generall.

The ſociableneſſe of the nature of man appeares in the wildeſt of them, who love ſocietie; Families, cohabitation, and confociation of houſes and townes together.

48] More particular:

- 1 *How buſie are the ſonnes of men?*
How full their beads and hands?
What noiſe and tumults in our owne,
And eke in Pagan lands?
- 2 *Yet I have found leſſe noiſe, more peace*
In wilde America,
Where women quickly build the houſe,
And quickly move away.

⁹⁴ "And as it is their husbands occaſion, theſe poor teſtoniſts are often troubled like ſnails, to carrie their houſes on their backs, ſometimes to fiſhing-places, other

times to hunting-places, after that to a planting-place, where it abides the long-eſt." Wood's N. E. Proſpect, pt. 2, chap. 19.

English and Indians busie are,
 In parts of their abode:
 Yet both stand idle, till God's call
 Set them to worke for God.

Mat. 20. 7.

CHAP. VII.

Of their Persons and parts of body.

U Ppaquóntup.⁹⁵
 Nuppaquóntup.
 Wésheck.⁹⁶
 Wuchehepúnnock.

Múppacuck.

The head.
My head.
The bayre.
A great bunch of bayre bound
up behind.
A long locke.

49] *Obs.* Yet some cut their haire round, and some as low and as short as the sober *English*; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the *English* Nation, I now (with grieve) see my Countrey-men in *England* are degenerated unto.⁹⁷

⁹⁵ *Ontup* (the *n* was nasal; Abn. *wetep*;) appears to have been the generic name for head,—perhaps not used except in compound words. Eliot has *mnppubkuk*, a head; 3d pers., *uppubkuk*, his head.

⁹⁶ Eliot uses *wesbágan* for the beard of man, and generally, for hair on the body or limbs of man and animals; but for the hair of the head, *meesunk* or *me-gausunk*; 3d person, *ummeesunk*.

⁹⁷ The author of "The Day-Breaking of the Gospell with the Indians," (written in 1646,) found encouragement in

the fact that, "since the word hath begun to worke upon their hearts, they have discerned the vanitie and pride which they placed in their haire, and have therefore of their owne accord . . . cut it modestly,"—notwithstanding "other Indians did revile them, and call them Rogues and such like speeches for cutting off their Locks, and for cutting their Haire in a modest manner as the New-English generally doe." (p. 25.)—3 Ms. Hist. Coll., iv. 22.

Wuttip.⁹⁸| *The braine.*

Ob. In the braine their opinion is, that the soule (of which we shall speake in the Chapter of *Religion*) keeps her chiefe seat and residence:

For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and soveraign God and Creator, hath not made them inferiour to *Europeans*.

The *Mauquaûogs*,⁹⁹ or *Men-eaters*, that live two or three miles West from us, make a delicious monstrous dish of the head and brains of their enemies; which is yet no barre (when the time shall approach) against Gods call, and their repentance, and (who knowes but) a greater love to the Lord Jesus? great sinners forgiven love much.

Mscáttuck.¹⁰⁰Wuskeésuck-quash.¹⁰¹

Tiyùsh kufskeésuck-quash?

50] Wuchaûn.¹⁰²Wuttóvwog guâsh.¹⁰³Wuttòne.¹⁰⁴| *The fore-head.**Eye, or eyes.**Can you not see, or where are your eyes?**The nostrills.**Eare, eares.**The mouth.*

⁹⁸ See before, note 95. Compare with *wuttip*, the Abn. *wetep*, head, and *ontup*, El. — Cotton's vocabulary gives *waantam wuttup*, a wise brain; *metùppēasb*, brains.

⁹⁹ See before, p. 16, note 35.

¹⁰⁰ *Muskodtuk*, El.; 3d pers., *wuskodtuk*, his forehead. — Abn. *meskâtegôê*, Râle. In this, as in a few other words in this chapter, the word is given in its *impersonal* form; that is, instead of a personal pronoun, it has the impersonal and indefinite *m*, prefixed.

¹⁰¹ *Muskesuk*, "The Eye, or Face." El. Gram. 10. — Moh. *hkeesque*, eye. Edw.

Peq. *skceezucks*, eyes. Stiles' Ms. Vocab. Abn. *tsifekw*, œil; *netfifekw*, mon œil; *nefsifegôk*, ma face. Râle.

¹⁰² *Mutchan*, a nose; 3d pers. *wutchan*, El. — Abn., (3d pers.) *kîtan*. Râle.

¹⁰³ *Mehtauog*, an ear; pl. *-ogwasb*. El. Gram. 10. — Abn. *mtawakw*; 3d pers., *wtawakw*. Râle. — Peq. *kuttuwannege*, [2d pers.] "ear, or what-you-hear-by." Stiles' Ms. From *wabteau*, (El.) he knows, understands, perceives; that which knows, or understands.

¹⁰⁴ *Mutton*, a mouth; 3d pers., *wut-twn*, El. — Abn. *wôan*. Râle.

Wéénat.¹⁰⁵Wépit-teash.¹⁰⁶

Pummaumpiteùck.

The tongue.

Tooth, teeth.

The tooth-ake.

Obs. Which is the onely paine will force their stout hearts to cry; I cannot heare of any disease of the stone amongst them (the corne of the Countrey, with which they are fed from the wombe, being an admirable cleanser and opener:) but the paine of their womens childbirth (of which I shall speake afterward in the Chapter of *Marriage*) never forces their women so to cry, as I have heard some of their men in this paine.

In this paine they use a certaine root dried, not much unlike our *Ginger*.¹⁰⁷

Sitchipuck.

Qúttuck.

Timequassin.¹⁰⁸

The necke.

The throat.

To cut off, or behead.

which they are most skilfull to doe in fight: for, when ever they wound, and their arrow sticks in the body of their enemy, they (if they be valourous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little aside by his Locke, they in the twinckling of an eye [51] fetch off his head though but with a forry knife.

¹⁰⁵ *Meenan*; 3d pers., *weenan*; El.—*Abn.* (by substitution of *r* for *n*) *wirarw*. *Râle*.—*Del. wilano*. Heckw.

¹⁰⁶ *Meepit*; 3d pers. *weepit*. *Abn. wipit*.

¹⁰⁷ *Joselyn* (*N. E. Rarities*, 174.) says the powder of the root of white [green] hellebore is good for the tooth-ache: but the root here mentioned was, probably, that of the Wake-robin, or Indian turnip

(*Arum triphyllum*, L.; *Arisæma triphyllum*, Torr.)—formerly in great repute for the cure of tooth-ache.

¹⁰⁸ *Abn. net-temikossan*, “Je lui coupe la tête.” *Râle*.—*Tummigquobwôu*, he beheads, cuts off the head of (*Matt. xiv. 10*); *tummehbam*, he cuts (an inanimate object,—as a tree). *Eliot*.

I know the man yet living,¹⁰⁹ who in time of warre pretended to fall from his owne campe to the enemye, proffered his service in the front with them against his own Armie from whence he had revolted. Hee propounded such plausible advantages, that he drew them out to battell, himselfe keeping in the front; but on a sudden, shot their chiefe Leader and Captaine, and being shot, in a trice fecht off his head, and returned immediatly to his own againe, from whom in pretence (though with this trecherous intention) hee had revolted: his act was false and trecherous, yet herein appeares policie, stoutnesse and activitie, &c.

Mapànnog.

Wuppittene énañh.

Wuttàh.¹¹⁰

Wunnêtu nittà.

The breast.

Arme, Armes.

The heart.

My heart is good.

Obj. This speech they use when ever they profess their honestie; they naturally confessing that all goodnesse is first in the heart.

Mishquinash.

Mishquè, néepuck.¹¹¹

The vaines.

The blood.

¹⁰⁹ This was Sofo, or Saffawwaw, a Pequot captain, who deserted his tribe and joined their enemies the Narragansets. He afterwards lived on the tract which was claimed by both tribes,—on the east side of Pawcatuck River, now the township of Westerly. In a letter to Gov. Winthrop, written in 1637, Mr. Williams tells how "Saffawwaw, a Pequot, . . . Miantunnomues speciall darling, and a kind of Generall of his forces," first "turned to the Nanhiggonicks, and againe pretends a returne to the Pequots, —gets them forth the last yeare against the Nanhiggonicks, and spying advantage, slue the chiefe Pequot Captain and whips

of his head, and so againe to the Nanhiggonicks."—4 Mass. Hist. Coll., vi. 198. See Potter's Hist. of Narraganset, (R. I. Hist. Coll. iii.) 243–48, 263: Col. Rec. of Conn., iii. 275.—"Captain Sofo" was living in 1662.

¹¹⁰ *Metab* [*m'tab*] El.; 3d pers., *wout-tab*.—Moheg. *utob*, Edw.—Del. *w'dee*, Heckw.—Minsi, *uchdee*, Barton.

¹¹¹ *Musqui*, *m'squi*, (El.) red: hence, the verbal, *musquëbeonk*, *m'squebeonk* (El.), a making red, redness, *blood*; 3d person *wusquebeonk*, his blood.—*Néepuck* was perhaps the Mohegan (Pequot) word. It corresponds to the Abnaki, *neba'kkan-om*, my blood; 3d pers. *ba'gakaïn*.

Uppusquàn.

Nuppusquánnick.

52] Wunnícheke.¹¹²

Wunnickégannash.

Mokássuck.

The backe.

My back, or at my back.

Hand.

Hands.

Nayles.

Ob. They are much delighted after battell to hang up the hands and heads of their enemies: (Riches, long Life, and the Lives of enemies being objects of great delight to all men naturall; but *Salomon* begg'd Wisedome before these.)

Wunnáks.

Apòme, Apòmash.

Mohcònt, tash.

Wufsète, tash.¹¹³

Wunnichéganash.

Tou wuttínfin.

Tou núckquaque.

Wompéfu,¹¹⁴

Mowéfu, & }

Suckéfu. }

The bellie.

The thigh, the thighs.

A legge, legs.

A foot, feet.

The toes.

What manner of man?

Of what bignesse?

White,

Blacke, or swarfish.

Obs. Hence they call a *Blackamore* (themselves are tawnie, by the Sunne and their annoynings, yet they are borne white:)

Suckáutacone,

A cole blacke man.¹¹⁵

¹¹² Of the 3d pers.; *his* hand: *wunnutch* and *wunnutcheg*, El.—From a verb which signifies, to lay hold of, to seize; particip. plu., *neg anitcheg*, they who lay hold of, the takers-hold. In the next line, *Wunnicke-* should be *Wuunicke-*.

¹¹³ Third pers., *wuffet*, his foot. El. and Cotton. Abn. *wfit*.—Literally, the *doer*, i. e. the worker: *nob afit* (Eliot), he who does or performs any thing.

¹¹⁴ *Wompi*, white; in the animate form, *wompéfu*, [he is] white. See El. Grammar, 13.

¹¹⁵ Wood (N. E. Prospect, pt. 2, ch. 8) tells of some Indians, "who seeing a Black-more in the top of a tree, looking out for his way which he had lost, surmised he was *Abamacho* or the Devill, deeming all Devils that are blacker than themselves."

For, *Sucki* is black, and *Waûtacone*, one that weares clothes, whence *English*, *Dutch*, *French*, *Scotch*, they call *Wautacônâuog*, or *Coatmen*.

Cumminakeſe.

Minikêſu.

53] Minioquêſu.

Cumminiocqueſe.

Qunnaûquſſu.

Qunnauqſitchick.

Tiaquónquſſu.

Tiaquonquſíchick.

Wunnêtu-wock.

You are ſtrong.

Strong.

Weake.

Weake you are.

A tall man.

Tall men.

Low and ſhort.

Men of lowe ſtature.

Proper and perſonall.

The generall Obſervation from the parts of the bodie.

Nature knowes no difference between *Europe* and *Americans* in blood, birth, bodies, &c. God having of one blood made all mankind, *Acts* 17. and all by nature being children of wrath, *Ephes.* 2.

More particularly :

Boaſt not proud Eugliſh, of thy birth & blood,

Thy brother Indian is by birth as Good.

Of one blood God made Him, and Thee & All,

As wiſe, as faire, as ſtrong, as perſonall.

By nature wrath's his portiõ, thine no more

Till Grace his ſoule and thine in Chriſt reſtore

Make ſure thy ſecond birth, elſe thou ſhalt ſee,

Heaven ope to Indians wild, but ſhut to thee.

54]

CHAP. III.¹¹⁶Of *Discourse* and *Newes*.

A Unchemokauhettíttea.
Tocketeáunchim?

Aaunchemókaw.

Cuttaunchemókous.

Mautaunchemokou-
êan.

Cummautaunchemókous.

*Let us discourse, or tell newes.
What newes?*

Tell me your newes.

I will tell you newes.

*When I have done telling the
newes.*

I have done my newes.

Obf. Their desire of, and delight in newes, is great, as the *Athenians*, and all men, more or lesse; a stranger that can relate newes in their owne language, they will stile him *Manittóo*, a God.

Wutaunchēocouôog.¹¹⁷

Awaun mesh aunchemókau.

Awaun mesh kuppittouwaw.

Uppanáunchim.

Cowawwunnâunchim.

55] Nummautanûme.

Nfouwufsánneme.

I will tell it them.

Who brought this newes?

Of whom did you heare it?

Your newes is true.

He tells false newes.

I have spoken enough.

I am weary with speaking.

Obf. Their manner is upon any tidings to fit round double or treble or more, as their numbers be; I have seene neer a thousand in a round, where *English* could not well neere halfe so many have sitten: Every man hath his pipe of their *Tobacco*, and a deepe silence they make, and atten-

¹¹⁶ For VIII.

¹¹⁷ For *wutaunchemocouôog*. A circumflex over the *e* (for which a long-vowel

mark is substituted above,) marks the omission of *m* following.

tion give to him that speaketh; and many of them will deliver themselves, either in a relation of news, or in a consultation, with very emphaticall speech and great action, commonly an houre, and sometimes two houres together.

Npenowauntawâumen.

I cannot speak your language.

Matta nippânnawem

I lie not.

Cuppânnowem.

You lie.

Mattanickoggachouisk.

Matntiantacômpaw.

I am no lying fellow.

Matntiantâsâmpâwwa.

Achienonâumwem.

I speake very true.

Kukkita.

Hearken to me.

Kukkakittoûs.

I beare you.

56] *Obs.* They are impatient (as all men and God himselfe is) when their speech is not attended and listened to.

Cuppittous.

I understand you.

Cowâutous.

Machagenowâutam.

I understand not.

Matnowawtawatémina.

Wee understand not each other.

Wunnâumwafh.

Speake the truth.

Coanâumwem.

You speake true.

Obs. This word and the next, are words of great flattery which they use each to other, but constantly to their Princes at their speeches, for which, if they be eloquent, they esteeme them Gods, as *Herod* among the *Iewes*.

Wunnâumwaw ewò.

He speaks true.

Cuppannawâutous.

I doe not believe you.

Cuppannawâuti?

Doe you not believe?

Nippannawâutunck ewò.

He doth not believe me.

Michême nippannawâutam.

I shall never believe it.

Obj. As one answered me when I had discoursed about many points of God, of the creation, of the soule, of the danger of it, and the saving of it, he assented; but when I spake of the rising againe of the body, he cryed out, I shall never believe this.

57] Pannóuwa awàun.
awaun keefitteóuwin.¹¹⁸
Tattá, Pitch

Nni, eíu.¹¹⁹
Mat enâno, *or*, mat eâno.
Kekuttokâunta.
Kuttókash.
Tawhitch mat cuttôan ?
Téaqua ntúnnawem,
or, ntéawem ?
Wetapimmin.
Wetapwâuwwas.
Taúpowaw.¹²⁰
Enapwâuwaw,¹²¹
Eísisûmo.
Matta nowawwâuon,
matta nowáhea.
Pitchnowáuwon.
Wunnaumwâuonck.
Wunnaumwáyea.

*Some body hath made
this lie.
I cannot tell, it may so come to
passe.
It is true.
It is not true.
Let us speake together.
Speake.
Why speake you not ?
What should I speake ?

To sit downe.
Sit and talke with us.
A wise speaker.
He speaks Indian.

I know nothing of it.

I shall know the truth.

If be say true.*

¹¹⁸ Literally, "he-lies somebody: somebody made [it]."

¹¹⁹ *Nnib*, it is (or, was) so; "it came to pass." El. *Né mos nnib*, "it must needs be so," Mark xiii. 7. *Nenib*, 'that is,' Cotton. Compare *Eíu* or *nníu*, Is it

so? ch. i. p. 5.

¹²⁰ "Their wise men and old men . . . whom they call *taupowaúog*, they make solemne speeches," etc. p. 120.

¹²¹ Compare "*eenántowash*, speak Indian," p. 8, ante. See notes 3 and 23.

Obs. *Canounicus*, the old high *Sachim* of the *Nariganset Bay* (a wise and peaceable Prince) once in a solemne Oration to my self, in a solemne assembly,¹²² using this word, said, I have [58] never suffered any wrong to be offered to the *English* since they landed; nor never will: he often repeated this word, *Wunnaumwáyeen*, *Englishman*; if the *Englishman* speake true, if hee meane truly, then shall I goe to my grave in peace, and hope that the *English* and my posteritie shall live in love and peace together. I replied, that he had no cause (as I hoped) to question *Englishmans*, *Wunnaumwáyonck*, that is, faithfulness, he having had long experience of their friendlinesse and trustinesse. He tooke a sticke and broke it into ten pieces, and related ten instances (laying downe a sticke to every instance) which gave him cause thus to feare and say; I satisfied him in some presently, and presented the rest to the Governours of the *English*, who, I hope, will be far from giving just cause to have *Barbarians* to question their *Wunnaumwáyonck*, or faithfulness.

Tocketunnántum, }
 Tocketunáname, }
 Tocketeántam? }

What doe you thinke?

Ntunnántum,
 Nteántum.

I thinke.

Nánick nteeátum.
 Nteatámmowonck.
 Matntunnantámmen
 Matnteeantámmen.

I thinke so to.

That is my thought, or opinion.

I thinke not so.

¹²² This was at a meeting of the *Narigansett sachems* and their council, in August, 1637,—when Mr. Williams charged them with having broken their league made with *Massachusetts* in 1636. In a letter to Winthrop, giving a report of this conference, Mr. W. wrote, that

the sachems answered “that (although they would not contend with their friends) yet they could relate many particulars, wherein the *English* had broken (since these wars) their promises,” &c. 3 *Mass. Hist. Coll.*, i. 162, and Knowles’ *Memoir*, p. 135.

59] Nowecóntam,
Noweeteántam.
Coanáumatous.

| I am glad.

| I believe you.

Obf. This word they use just as the Greeke tongue doth that verbe, πιστευειν : for believing or obeying, as it is often used in the new Testament, and they say Coannáumatous, I will obey you.

Yo aphéttit.

| When they are here.

Yo peyáhettit.

| When they are com.

This Ablative case absolute they much use,¹²³ and comprise much in little ;

Awaunagrfs, suck.¹²⁴

| English-man, men.

This they call us, as much as to say, These strangers.

Waútacone-núaoq.

| Englishman, men.

That is, Coat-men, or clothed.

Cháuquaock.¹²⁵

| English-men, properly
sword-men.

Wautacónisk.

| An English woman.

¹²³ What Mr. Williams calls "this ablative case absolute," Eliot makes the 3d person plural of the suppositive [sub-junctive] mood, "when the action is only supposed to be," as, "if it be, when it is, it being,—and this third sense and meaning of this mode of the verb, doth turn this mode into a participle, like an adnoun, very frequently."—Grammar, 19.

¹²⁴ See before, p. 41, note 80. The last syllable of this word, in the singular, should have been printed -gus, instead of -grfs. Comp. *Awanagus-ántowab*, "speak English," p. 8.—When the approach of Major Mason and his soldiers was discovered by the Pequots in the fort near Mystic, the alarm was given by the cry

"Owanux! Owanux! which is Englishmen." Mason's Narrative. Elsewhere, the word is written *Wanux* and *Wannocks*. I. Mather's Relation, (Drake's ed.) 131, 168.

¹²⁵ See before, p. 38. Morton, in the N. E. Canaan, (b. iii. ch. 5,) queerly confounds these two names: "The Salvages of the Massachusetts . . . did call the English planters *Wotawoquenange* [-auge ?] which in their language signifieth *stabbers* or *Cut-throats*. . . . A Southerly Indian, that understood English well . . . callinge us by the name of *Wotoquanfawage*, what that doth signifie, hee said hee was not able by any demonstration to expresse."

Wautaconémefe.
 Waske peyáeyan.
 Waske peyáhettit,
 Wautaconáuog.
 Táwhitch peyáhettit

An English youth.
When you came first.
When English-men came
first.
Why come they hither ?

Obs. This question they oft put to me: Why come the *Englishmen* hither? and measuring others by themselves; they say, It is because [60] you want *firing*: for they, having burnt up the *wood* in one place, (wanting draughts to bring *wood* to them) they are faine to follow the *wood*; and so to remove to a fresh new place for the *woods* sake.

Matta mihtuckqunnúnno ?
 Mifhàunetash,
 Màunetash.
 Maunáuog,
 Wusfaumemaunáuog
 Noonapúock.

Have you no trees ?
Great store.
They are too full of
people.
They have not roome one by
another.
A messenger comes.

Aumáumuwwaw
 Páudfha.
 Wawwhawtowáuog.
 Wauwhaûtowaw áawat.

They hollow.
'Tis an Alarme.

Obs. If it be in time of *warre*, he that is a *Messenger* runs swiftly, and at every towne the *Messenger* comes, a fresh *Messenger* is sent: he that is the last, comming within a mile or two of the Court, or chiefe house, he *hollowes* often and they that heare answer him, untill by mutuall *hollowing* and answering hee is brought to the place of *audience*, whereby this meanes is gathered a great confluence of people to entertaine the *newes*.

61] Wuffuckwhèke. | *A letter which they so call*
 Wufúckwhonck. | *from Wuffuckwhómmin,*
 to paint; for, having no letters, their painting comes the
 neereſt.

Wufúckquafh. | *Write a Letter.*
 Wúffuckwheke, yímí.¹²⁶ | *Make me a Letter.*

Obſ. That they have often deſired of me upon many
 occaſions; for their good and peace, and the *English* alſo, as
 it hath pleaſed God to vouchſafe opportunitie.

Quenowâuog. | *They complaine.*
 Tawhitch quenawàyeaſ? | *Why complaine you?*
 Muccò. | *It is true you ſay.*
 Tuckawntéawem? | *What ſhould I ſay to it?*

The generall *Obſervation* from their
Discourse and *Newes*

The whole race of *mankind* is generally infected with an
itching deſire of hearing *Newes*.

more particular :

- 1 *Mans reſtleſſe ſoule bath reſtleſſe eyes and eares.*
Wanders in change of ſorrows, cares and feares.
 62] *Faine would it (Bee-like) ſuck by the ears, by the eye*
Something that might his hunger ſatiſſie :
The Goſpel, or Glad tidings onely can,
Make glad the English, and the Indian.

¹²⁶ *Ayimeb*, (El.) make thou for me.

CHAP. IX.

Of the time of the day.

Obs. **T**HEY are punctuall in measuring their *Day* by the *Sunne*, and their *Night* by the *Moon* and the *Starres*, and their lying much abroad in the ayre; and so living in the open fields, occasioneth even the youngest amongst them to be very observant of those *Heavenly Lights*.

Mautaubon, Chichauquat
wompan.¹²⁷

Aumpatauban.

Tou wuttúttan?

Paspisha.¹²⁸

Nummáttaquaw.

Yáhen Páushaquaw.

Páweshaquaw.¹²⁹

Quttúkquaquaw.¹³⁰

Panicómpaw.¹³¹

63] Nawwáuwquaw.

Yó wuttúttan.

Yáhen waiyáuw.

It is day.

It is broad day.

How high is the Sunne? that
is, What is't a clocke?

It is Sunne-rise.

Fore-noon.

Allmost noone.

Noone.

After dinner.

After-noon.

The Sunne thus high.

Allmost Sun-set.

¹²⁷ *Mautaubon*, (*mobtompán*, El.) it is morning,—as opposed to evening: subj. *mobtompog*, [when it is] morning,—as in Gen. i. 5, 8. *Chicháuat* (Abn. *tšé-kwát*, “il est jour, jour commence”) day-break. *Wompan*, [from *wompi*, white, bright,] it is full day-light, bright day: subj. *wompag*, [when it is] day-light; “brightness.” (Isa. lix. 9.)

¹²⁸ *Paspishau*, (El.) he rises, bursts

forth, blooms (as a flower): subj. *paspishont*, [when he rises,] sun-rise.

¹²⁹ *Pobshequaw* (El.) Lit., it is half-way; from *pobshe*, half. Abn. *pashkwé*. Rále.

¹³⁰ From *quttaáuw*, he goes down, sinks, i. e. the sun declines: *quáttukqúobquá*, afternoon. Cotton.

¹³¹ Lit., “he stands sidewise,”—“looks afloat.”

Wayaàwi.¹³²Wunnâuquit.¹³³Póppakunnetch,¹³⁴ aucháu-
gotch.Túppaco,¹³⁵ &

Otematíppocat.

Nanashowatíppocat.¹³⁶

Chouóeatc.

Kitompanísha.

Yò tàunt nippéan.

*The Sun is set.**Evening.**Darke night.**Toward night.**Midnight.**About Cockcrowing.**Breake of day.**The sun thus high, I will come.*

Obs. They are punctuall in their promises of keeping time; and sometimes have charged mee with a lye for not punctually keeping time, though hindred.

Yo tàunt cuppeeyâumen

Anamakéefuck.¹³⁷

Saûop.

Wufsâume tátsha.

Tiaquockaskéefakat.

Quawquonikéefakat.

Quawquonikeefaqútcheas.

*Come by the Sunne thus high.**This day.**To morrow.**It is too late.**A short day.**A long day.**Long dayes.*

¹³² *Wayaû, wayaû, the sun sets; subj. wayont, [when he sets,] sun-set. Eliot.—From wauonu, subj. wâônit, [when] he goes out of the way, is lost.*

¹³³ *Wunnonkou, it is evening; (subj.) wunnonkôwk, [when it is] evening. El. (Gen. i. 5, 8, &c.)*

¹³⁴ *Lit., when it is very dark. See below, p. 64, paukûnum, (pobkeni, pogkeni, El.) dark.—Delaw. páckenum, very dark. Heckw.*

¹³⁵ *Pobkenit tipukwk, “in the dark night.” Eliot. (From pobkeni and túppaco.)—Abn. tanní édwtsí tebîkat, quel*

temps de la nuit? Râle.—Del. tpocu. Heckw.—Cree, tibbikow, it is night. Howse.—Chip. tibekah-doobun, (pret.) it was night. Jones, (in John xiii. 30.)—The etymology of this word is not clear, but it appears to signify the season of darkness (generally); between evening and morning twilight.

¹³⁶ *That is, midway (nunastaus, El.) of the darkness. Eliot uses nôetipubkok, (nôcu, in the middle of.) Abn. nanwi-tebîkat. Râle.*

¹³⁷ *See, after, (ch. xii.) p. 79, Kie-suck,—and note 155.*

64] Nquittakeefiquóckat, }	One dayes walke.
Nquittakeefpúmmishen. }	
Paukúnnun.	
Wequái.	
Wequáshim. ¹³⁸	
	Darke.
	Light.
	Moon-light.

The generall observation from their time of the day.

* The *Sunne* and *Moone*, in the obfervation of all the *sonnes* of *men*, even the wildest are the great *Directors* of the *day* and *night*; as it pleased *God* to appoint in the first *Creation*.

More particular.

- 1 *The Indians find the Sun so sweet,
He is a God they say;
Giving them Light, and Heat, and Fruit,
And Guidance all the day.*
- 2 *They have no helpe of Clock or Watch,
And Sunne they overprize.
Having those artificiall helps, the Sun,
We unthankfully despise. (more bright
God is a Sunne and Shield, a thousand times
Indians, or English, though they see.
Yet how few prize his Light?*

¹³⁸ From *wequái*, with the affix (-*sh*) of derogation, or inferiority; light-*ish*.

65]

CHAP. X.

Of the season of the Yeere.

NQuittaqúnnegat.
 Neesqúnnagat.
 Shuckqúnóckat.
 Yowunnóckat, &c.
 Piuckaqúnnagat.
 Piuckaqúnnagat nabnaquít.
 Piuckaqúnnagat nab
 neeze, &c.
 Neefneechektafhuck
 qunnóckat.
 Neefneechektafhuck
 qunnockat-nabnaquít, &c.
 Séquan.¹³⁹
 Aukeeteámitch.

One day.
 2 dayes.
 3 dayes.
 4 dayes.
 10 dayes.
 11 dayes.
 12 dayes.
 20 dayes.
 21 dayes.
 The Spring.
 Spring, or Seed-time.

¹³⁹ There was no division of the Indian year exactly corresponding to our somewhat arbitrary assignment of the months to four seasons of equal length. The comparison of early vocabularies shows that (besides the names given to the thirteen lunar months) six seasons, at least, were recognized, which were designated as follows:—

1. Seed-time: *aukeeteámitch*, [subj. 3d pers. from *aukeeteam* (*obketeam*, El.) he plants, or prepares the ground.]—Abn. *kikái-kízaw*, sowing month, April; *nówe-kébígai-kízaw*, covering month, May.

2. Early summer: *séquan* [summer,

El.; spring, R. W. and Cotton.] Abn. *sigwan*, le printemps, Râle. Cree, *sékwun*, Howse.

3. Summer: *népun*. Abn. *nípen*. Cree, *népín*. Dela. *níppenæ*, midsummer. Holm.

4. Harvest-time: *núnnowa*, and (in the subjunctive) *anóhant*, p. 102, post: *ninnauwáet*, fall, Cott. From *nunawu*, it [the corn] dries, grows dry.

5. Fall of the leaf; beginning of cold: *taquónck*, from *tabki* (*tobkoi*, El.) it is cold. Cree, *túckwâkin*, "it is autumn," Howse. Abn. *tagwâñgaw*.

6. Winter: *pépon*, El.—*Poponæ*, Cott. Abn. *pebwn*. Cree, *pépoon*.

Néepun, &
 Quaquéquan.
 Taquónck.
 Papône.
 Saféquacup.
 66] Yo neepúnnacup.
 Yò taquónticup.
 Papapôcup.
 Yaûnedg.
 Nippaûus.¹⁴⁰
 Munnánnock.
 Nanepaûshat.
 Nqnitpawfuckenpaûus.
 Neespaufuck npaûus.
 Shwe paufuck npaûus, &c.
 Neefneáhettit.
 Shwinneáhettit,
 Yowinneáhettit, &c.

Summer.
Fall of leafe and Autumne.
Winter.
This Spring last.
This Summer last.
This Harvest last.
Winter last.
The last yeere.
The Sunne.

The Moone.
 1 *Moneth.*
 2 *Moneths.*
 3 *Moneths.*
 2 *Moneths.*
 3 *Moneths.*
 4 *Moneths.*

Obs. They have thirteen *Moneths* according to the severall *Moones*; and they give to each of them significant names: as,¹⁴¹

Sequanakéefwush.
 Neepunnakéefwush.
 Taquontikéefwush.

Spring moneth.
Summer moneth.
Harvest moneth.

¹⁴⁰ See, after, (ch. xii.) note 157.

¹⁴¹ Râle (s. v. *Lune*) gives the Abnaki names of the months with their significations, nearly as follows:—January, *Great-cold* month; February, *Fish*-month; March, [*End-of*]-*fish*ing month; April, *Herring* month,—also, *Sowing* month; May, *Covering* month, (when corn is planted); June, *Hoeing* month; July,

Berry month,—also, *Eel* month; August, *Great-sun* (or, *Long-day*) month; September, *Acorn* month; October, *Tbin-ice* month, (when the margins of the streams freeze); November, *Beaver-catching* month (when holes are made in the ice and watched for beavers); December, *Long-moon* month.

Paponakéefwush, &c.
 Nquittecautúmmo.
 Tashhecautúmmo?
 Chafhecautúmmo¹⁴²
 cuttáppemus?
 Neefecautúmmo.
 Shwecautúmmo.
 67] Yowecautúmmo.
 Piuckquecautúmmo.
 Piuckquecautúmmo,
 nabnaquit, &c.

Winter moneth, &c.

1 *Yeere.*

How many yeeres?

*How many yeeres since you
 were borne?*

2 *Yeere.*

3 *Yeere.*

4 *Yeere.*

10 *Yeere.*

11 *Yeere, &c.*

Obf. If the yeere proove drie, they have great and solemn meetings from all parts at one high place, to supplicate their gods, and to beg raine, and they will continue in this worship ten dayes, a fortnight; yea, three weekes, untill raine come.

Tashínash papónash?
 Aháuqushapapòne.
 Kéefqush keefuckquâi.¹⁴³
 Náukocks nokannâwi.

How many winters?

A sharpe winter.

By day.

By night.

*Generall Observation from their Seasons
 of the Yeere.*

The *Sunne* and *Moone*, and *Starres* and *seasons* of the yeere doe preach a *God* to all the sonnes of men, that they which know no letters, doe yet read an *eternall Power* and *God-head* in these:

¹⁴² For *Chafshe*- read *Tafshe*-, as in the line above.

¹⁴³ *Kéefqush*, (subjunctive or condition-

al,) when it is day: *keefuckquâi*, it is day, or, *this day*. So, below, *náukocks*, subj.; *nokannâwi*, indicat. pres.

More speciall.

68] 1 *The Sun and Moone and Stars doe preach,
The Dayes and Nights sound out :*
Spring, Summer, Fall, and Winter eke
Each Moneth and Yeere about.

2 *So that the wildest sonnes of men
Without excuse shall say,
Gods righteous sentence past on us,
(In dreadfull Judgement day.)*

*If so, what doome is theirs that see,
Not onely Natures light ;
But Sun of Righteousnesse, yet chose
To live in darkest Night ?*

CHAP. XI.

Of Travell.

Máyi.¹⁴⁴
Mayúo?
Mat mayanúnno.
Peemáyagat.
Mishimmáyagat.
Machípcat.

Away.
Is there a way?
There is no way.
A little way.
A great path.
A stone path.

Obs. It is admirable to see, what paths their naked hardned feet have made in the wildernesse in most stony and rockie places.

¹⁴⁴ *May*, plur. *mayasb*. El. Formed from the suppositive (subjunctive) of the verb *aú*, *aúi*, he goes to, or towards [a

place], with the indefinite *m'*, prefixed; "where any body goes." *May ne áyot*, 'the way I [may] take.' Job. 23: 10.

Nnatotemúckaun.
 Kunnatótemous.
 Kunnatotemí?
 69] Tou nishin méyi?
 Kokotemiinneá méyi
 Yo áinshick méyi.
 Kukkakótemous.
 Yo cummittamáyon.
 Yo chippachâufin.
 Maúchatea.
 Mauchafe.

*I will aske the way.
 I will inquire of you.
 Doe you aske me?
 Where lies the way?
 Shew me the way.
 There the way lies.
 I will shew you.
 There is the way you must goe.
 There the way divides.
 A guide.
 Be my guide.*

Obs. The wildernesse being so vast, it is a mercy, that for a hire a man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out often times hunting-houses, or other lodgings at night.

Anóce wénawash.
 Kuttánoonsh.
 Kuttaúnckquittaunch.
 Kummuchickónckquatous.
 Tocketaonckquittiinneá.
 Cummaúchanish.
 Yò aúnta,
 Yò cuttáunan.
 Yo mtúnnock.
 Yo nmúnnatch.
 70] Cowéchauh.
 Wétash.
 Cowéchaw ewò.
 Cowechauatimmin.
 Wechauatittea.

*Hire him.
 I will hire you.
 I will pay you.
 I will pay you well.
 What wil you give me?
 I will conduct you.
 Let us goe that way.
 Goe that way.
 The right hand.
 The left hand.
 I will goe with you.
 Goe along.
 He will goe with you.
 I will goe with you.
 Let us accompany.*

Taûbot wétáyea.

| *I thanke you for your company.*

Obs. I have heard of many *English* lost, and have oft been lost my selfe, and my selfe and others have often been found, and succoured by the *Indians*.

Pitchcowáwwon.

You will lose your way.

Meshnowáwwon.

I lost my way.

Nummauchèmin,

I will be going.

Ntanniteímin.

Mammauchètuck.

Let us be going.

ânakiteunck.

He is gone.

Memauchêwi ânittui.

Memauchegushánnick.

They are gone.

Anakugushánnick.

They are gone.

Tunnockuttòme

Tunnockkuttoyêâim

Whither goe you?

Tunnockkuttínshem.

Nnegónshem.

I will goe before.

Cuppompáish.

I will stay for you.

Negónshesh.

Goe before.

Mittummayaûcup.

The way you went before.

71] Cummáttaniish.

I will follow you.

Cuppahímin.

Stay for me.

Tawhich quaunqua quêan?

Why doe you run so?

Nowecóntum púmmisshem.

I have a mind to travell.

Konkenuphshâuta.

Let us goe apace.

Konkenúppe.

Goe apace.

Michême nquaunquaquêmin

I have run alwayes.

Yo ntoyamáushem.

I goe this pace.

Obs. They are generally quick on foot, brought up from the breasts to running: their legs being also from the wombe stretcht and bound up in a strange way on their Cradle

backward, as also annointed;¹⁴⁵ yet have they some that excell: so that I have knowne many of them run betweene foure-score or an hundred miles in a Summers day, and back within two dayes: they doe also practice running of *Races*; and commonly in the Summer, they delight to goe without shoes, although they have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Countrey (by reason of their huntings) that I have often been guided twentie, thirtie, sometimes fortie miles through the woods, a streight course, out of any path.

72] Yò wuchê.
Tounúckquaque yo wuchê
Yò anúckquaque.
Yo anuckquaquêse.
Waunaquêse.
Aukeewushaûog.
Mishoon hómwock.
Naynayoûmewot.¹⁴⁷
Wunnia, naynayoûmewot.

From hence.
How far from hence?
So farre.
So little away.
A little way.
They goe by land.
*They goe or come by water.*¹⁴⁶
A Horse.
He rides on Horse-back.

Obs. Having no Horses, they covet them above other Cattell, rather preferring ease in riding, then their profit and belly, by milk and butter from Cowes and Goats, and they are loth to come to the *English* price for any.

Aspumméwi

| *He is not gone by.*

¹⁴⁵ See note 75.

¹⁴⁶ That is, "by canoe" (*mishoon*).
See, after, p. 108.

¹⁴⁷ *Nabnaiyeumôoadt*, a horse, a creature that carries. Cotton. Eliot, in his translation of the Bible, transferred the English word, *horse* (plur. *horses*); but he writes *nob naamukqut horsejob*, he who

rides [is carried upon] a horse; *naamuk-qutcbeg* and *naycumukqutcbeg*, horsemen, riders. Amos ii. 15; 2 Sam. i. 6; Ezk. xxiii. 6. The name is regularly formed from the verb *naycumâu*, *naamâu* (El.), he carries upon his back (an *animate* burden); *naycutam*, he carries (something *inanimate*).

Aspumméwock
 Awânick payánchezick
 Awanick negonsháchick?
 Yo cuppummesicómmmin.
 Cuppi-machàug.

*They are not gone by.
 Who come there?
 Who are these before us?
 Crosse over into the way there.
 Thick wood: a Swamp.*

Obs. These thick Woods and Swamps (like the Bogs to the *Irish*) are the Refuges for Women and children in Warre, whilst the [73] men fight.¹⁴⁸ As the Country is wondrous full of Brookes and Rivers, so doth it also abound with fresh ponds, some of many miles compasse.

Nips-nipsh¹⁴⁹
 Wèta: wétedg
 Wussumpatámmmin
 Wussum patámoonck.
 Wuttocékémin
 Tocekétuck
 Tou wuttáuqusfin?
 Yò ntaúqusfin
 Kunniish.
 Kuckqússuckqun
 Kunnâukon
 Pasúckquish

*Pond: Ponds.
 The Woods on fire.
 To view or looke about.
 A Prospect.
 To wade.
 Let us wade.
 How deepe?
 Thus deep.
 I will carry you.
 You are heavy.
 You are light.
 Rise.*

¹⁴⁸ The Pequots had a place of refuge in "a marvellous great and secure swamp" some miles west of their fort at Mistick, "which they called *Obomowauke*, which signifies owl's nest, and by another name, *Cuppacomock* [*kuppi-komuk*], which signifies a refuge, or hiding place, as I conceive." R. W. in letter to Winthrop, 1639, 3 *Mass. Hist. Coll.*, i. 160. Eliot writes the same word *kuppobkomuk*, and *kuppobkomuk*; as in *Deut. xvi. 21*.

¹⁴⁹ *Nips*, a diminutive of *Nippe*, water;

a small body of water; "pool," John 5: 2, 4, 7. Eliot wrote *nippisse*, *nuppisse*, and *nips*,—and usually combines the word with the generic name, -*pog*: *nippissepog*, a standing pool or lake, "standing water," Ps. 107: 35. Plural, *nuppesash*, *nippesash*; *nuppissepagwasb*. El.—Peq. *nuppsawang*, pond. (Stiles, Ms.)—Water at rest was expressed by the generic name (used only in compound words,) -*pog*, otherwise written, -*paug*, -*baug*, -*bog*, etc.—See before, p. 12, note 30.

Anakish : maúchish :
 Quaquish
 Nokuskáuatees
 Nockuskauatítea
 Neenmeshnóckuskaw.

Goe.
 Runne.
 Meet him.
 Let us meet.
 I did meet.

Obs. They are joyfull in meeting of any in travell, and will strike fire either with stones or sticks, to take Tobacco, and discourse a little together.

74] Mesh Kunnockqus
 kauatimmin?
 Yo Kuttauntapimmin.
 Kuslackquétuck.
 Yo appittuck
 Nissówanis
 Nissowànishkaúmen
 Nickqússaqus
 Ntouagonnaufinnúmmmin

Did you meet?
&c.
Let us rest here.
Let us sit downe.
Let us sit here.

I am weary.
I am lame.
We are distressed
undone, or in misery.

Obs. They use this word properly in wandring toward Winter night, in which case I have been many a night with them, and many times also alone, yet alwayes mercifully preserved.

Teáno wonck nippéeam
 Mat Kunnickanish
 Aquie Kunnickatshash.
 Tavvhitch nickatshiéan?
 Wuttánho¹⁵⁰
 Yò úsh Wuttánho

I will be here by and by againe.
I will not leave you.
Do not leave me.
Why doe you forsake me?
A staffe.
Use this staffe.

¹⁵⁰ *Anwobbou*. Eliot.—3d person *wut-anwobbou*, his staff. Lit., ‘that whereby

he rests himself;’ regularly formed from the verb *anwôbfin*, he rests, takes his rest.

75] *Obf.* Sometimes a man fhall meet a lame man or an old man with a Staffe: but generally a Staffe is a rare fight in the hand of the eldeft, their Constitution is fo ftrong, I have upon occafion travelled many a fcore, yea many a hundred mile amongft them, without need of ftick or ftaffe, for any appearance of danger amongft them: yet it is a rule amongft them, that it is not good for a man to travell without a Weapon nor alone.

Taquáttin
Auke taquátsha
Séip taquáttin.
Nowánnefin
nippittakúnnamun.

Froft.
The ground is frozen.
The River is frozen.
I have forgotten.
I must goe back.

Obf. I once travelled with neere 200 who had word of neere 700. Enemies in the way, yet generally they all refolved that it was a fhame to feare and goe back.¹⁵¹

Nippanifhkokómmín
Npuffago.
kommin¹⁵²

*I have let fall
something.*

¹⁵¹ This was in September, 1638, when, at the request of Miantunnomu, Mr. Williams accompanied him and his councillors to the conference with the magiftrates of Connecticut, at Hartford. Of this journey and its results, Mr. Williams gave a full report in a letter to Gov. Winthrop—printed in 3 Mafs. Hift. Coll., i. 173-77 (and in Knowles's Memoir, 157-60). On their way, the Narragansetts were "advertised . . . that about fix hundred and fixty Pequots, Mohegans and their confederates . . . lay in way and wait to ftop Miantunnomu's paffage to Connecticut, and divers of

them threatned to boil him in a kettle." "This tidings being many ways confirmed," Mr. Williams and the Englifhmen who were with him advited the Narragansetts to return: "but Miantunnomu and his council refolved . . . that not a man fhould turn back, refolving rather all to die."—See another reference to this journey, ch. xxix. p. 177, poft.

¹⁵² This fhould have been printed as one word, *Npuffagokommin*. The former of thefe two verbs fignifies "I let fall something;" the latter, "I let fall something *into* [a pit, a ditch, or the like]: both implying mifchance.

Mattaâfu	<i>A little way.</i>
Naûwot.	<i>A great way.</i>
Náwwatick	<i>Farre of at Sea.</i>
Ntaquatchuwaûmen	<i>I goe up bill.</i>
76] Taguatchòwash	<i>Goe up bill.</i>
Waumfu	<i>Downe bill.</i>
Mauúnshesh	<i>Goe slowly or gently.</i>
Mauanisháuta	<i>Let us goe gently.</i>
Tawhitch cheche	<i>Why doe you rob me?</i>
qunnuwáyea?	
Aquie chechequnnuwash.	<i>Doe not rob me.</i>
Chechequnnuwáchick	<i>Robbers.</i>
Chechequnníttin	<i>There is a Robbery committed.</i>
Kemineantúock	<i>They murder each other.</i>

Obs. If any Robbery fall out in Travell, between Person of diverse States, the offended State sends for Justice, If no Justice bee granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull not to exceed in taking from others, beyond the Proportion of their owne losse.

Wúskont àwaùn	<i>I feare some will murther</i>
nkemineíucqun.	<i>mee.</i>

Obs. I could never heare that Murthers or Robberies are comparably so frequent, as in parts of *Europe* amongst the English, French, &c.

67] Cutchachewuśimmin.	<i>You are almost there.</i>
Kiskecuppeeyāumen	<i>You are a little short.</i>
Cuppeeyāumen	<i>Now you are there.</i>
Muckquétu	<i>Swift.</i>
Cummúmmuckquete.	<i>You are swift.</i>
Cusśaśaqu	<i>You are slow.</i>

Saffaquſhâuog
 Cuttinneapúmmiſhem
 Wuttineapummushâuta.
 Keeatſhaûta.
 Ntinneapreyaûmen¹⁵³
 Acoûwe
 Ntackówwvepeyaûn.¹⁵⁴
 Cummautúſſakou.
 Kihtummâyi-wuſſâuhumwi.
 Pittúckish.
 Pittuckétuck.
 Pónewhuſh.

*They are ſlow.
 Will you paſſe by?
 Let us paſſe by.
 I come for no buſines.*

*In vaine or to no purpoſe.
 I have loſt my labour.
 You have miſt him.
 He went juſt now forth.
 Goe back.
 Let us goe back.
 Lay downe your burthen.*

78]

Generall Obſervations of their Travell.

As the ſame Sun ſhines on the Wilderneſſe that doth on
 a Garden! ſo the ſame faithfull and all ſufficient God,
 can comfort- feede and ſafely guide even through a deſolate
 howling Wilderneſſe.

More particular.

*God makes a Path, provides a Guide,
 And feeds in Wilderneſſe!*

*1 His glorious Name while breath remaines,
 O that I may confeſſe.*

*Loſt many a time, I have had no Guide,
 2 No Houſe, but hollow Tree!
 In ſtormy Winter night no Fire,
 No Food, no Company:*

¹⁵³ The *r* in this word is miſprinted
 for *e*; and the Engliſh phraſe which be-
 longs to it is put oppoſite *Keeatſhaûta*.

¹⁵⁴ In this word, -ówwve- ſhould be
 -ówwwe-, or -oûwe-: *nut-acôûwe-peyaûn*, I
 in-vain come.

*In him I have found a House, a Bed,
 3 A Table, Company:
 No Cup so bitter, but's made sweet,
 When Go'd shall Sweetning be.*

79]

CHAP. XII.

Concerning the Heavens and Heavenly Lights,

K éesuck¹⁵⁵
 Keefucquiu.¹⁵⁶
 Aúke, Aukeeafeiu.
 Nippâwus.¹⁵⁷
 Keefuckquand.¹⁵⁸

(*Obj.*) By which they acknowledge the Sun, and adore for a God or divine power.

Munnánnock.
 Nanepaùshat,¹⁵⁹ & }
 Munnánnock.
 Wequáshim.¹⁶⁰

*The Heavens.
 Heavenward.
 Downwards.
 The Sun.
 A name of the Sun.*

*A name of the Sun.
 The Moone.
 A light Moone.*

¹⁵⁵ *Kesuk*, El.—Dela. *Gifsbuch*, Hkw. —Abn. *kizwos*, Râle. This word, which is related to the anim. verb *kezbeau*, 'he gives life to', makes alive, (and by which Eliot translates the verb "creates,") signifies primarily, the Sun, as the source of light and heat; (2) the visible heavens, *cælum*; (3) the space of a day, "one sun." See Du Ponceau, in Notes to Eliot's Grammar, viii. The final *k* was a strong guttural, *kb*, or *χ*.

¹⁵⁶ The same word, misprinted *Keefuckquiu*, on p. 39, ante, is there translated "upwards:" as *aukeafeiu* (*obkeiyen*,

El.) signifies *earthward*, and *downwards*. *Kesukquieu*, El.

¹⁵⁷ *Nepâuz*, El. Both Eliot and Williams use the same word for "month." See "*Neespausuck nepâus*, 2 moneths," p. 65, ante.

¹⁵⁸ From *keesuck* and *anit* (or, with the impersonal prefix, *manit*), "Sun-god." See p. 117; and p. 114², note 268.

¹⁵⁹ *Nanepauzshad*, *nanepauzshad*, and *nepauzshad*, El.—Abn. *kizwos* (sun, moon, month,) and *nibaukizwos*.

¹⁶⁰ "Light-ish." See before, note 138 (p. 64).

Pashpíshea.¹⁶¹
Yo wuttúttan.

| The Moone is up.
| So high.

Obs. And so they use the same rule, and words for the course of the Moone in the *Night*, as they use for the course of the Sun by *Day*, which wee mentioned in the Chapter of the Houre, or time of the Day concerning the Sunnes rising, course, or Sunne setting.

86*] Yò Ockquitteunk.
Pauhéfui.
Yo wompanámmít.

| A new Moone.
| Half Moone.

Obs. The Moone so old, which they measure by the setting of it, especially when it shines till *Wómpán*, or day.

Anóckqus: anóckfuck.¹⁶² | A Starre, Starres.

Obs. By occasion of their frequent lying in the Fields and Woods, they much observe the Starres, and their very children can give Names to many of them, and observe their Motions, and they have the same words for their rising-courses and setting, as for the Sun or Moone, as before.

Mosk or *Paukúnawaw* the great Beare, or *Charles Waine*, which words *Mosk* or *Paukúnnawwáw* signifies a Beare, which is so much the more observable, because, in most Languages that signe or Constellation is called the Beare.¹⁶³

* So, in the first edition; for 80.

¹⁶¹ It rises. Comp. "*paspiſha*, it is sunrise," p. 62, ante, and note 128.

¹⁶² *Anogqis*, pl. *anogqisog*, El. (Grammar, 8, 9.)—*anogqis*, Cotton.

¹⁶³ "They know divers of the stars by name; in particular they know the north star, and call it *maſke*, which is to say,

the bear." Edw. Winslow's Good Newes from N. E. (Young's Chron. of the Pilgrims, 366.)—Quinnip. *Awaúſſuſe*, a bear; *A-waúſ-súſi*, Urſa major. Stiles, Ms.—The epithet *paukúnawaw* characterized the constellation, as well as the bear, as a 'night walker,'—*pobkenáiau*, "he goes when it is dark."

Shwifscuttowwáuog
 Mishánnock.¹⁶⁵
 Chippápuock.¹⁶⁶

*The Golden Metewand.*¹⁶⁴
The morning Starre.
The Brood-hen, &c.

Generall Observations of the Heauenly Bodies.

The wildest sons of Men heare the preach-[81]ing of the Heavens, the Sun, Moone, and Starres, yet not seeking after God the Maker are justly condemned, though they never have nor despise other preaching, as the civiliz'd World hath done.

More particular.

*When Sun doth rise the Starres doe set,
 Yet there's no need of Light,
 God shines a Sunne most glorious,
 When Creatures all are Night.*

*The very Indian Boyes can give,
 To many Starres their name,
 And know their Course and therein doe,
 2. Excell the English tame.*

¹⁶⁴ The three stars in the belt of Orion. Eliot, in Job xxxviii. 31, and Amos v. 8, gives *assibquttanog* as a name of the Pleiades (or "the Brood-hen," as this group was anciently designated); but Mr. Williams's application of the name is more probably correct, *shwifscuttowwáuog* signifying "three fires," or a long wigwam in which there are three fires. See before, p. 32, *neésquttow* and *shwifsh-*

cuttow, "a house with two fires," and "with three fires."

¹⁶⁵ *Mishánnogqs*, Eliot; *mishe-anogqs*, the great star.

¹⁶⁶ Literally, "they sit apart," or are separated from others; nearly translated by "grouped." Pres. Stiles's Ms. vocabulary gives, for the Quinipiac, "*m'nukqb-wuk*, or *m'nup-wuk*, the seven stars."—See note 164.

3 English and Indians none enquire,
 Whose hand these Candles hold:

*Iob. 35. Who gives these Stars their Names himself
 More bright ten thousand fold.*

Of the Weather.

TOcke tufsinnámmin
 kéefuck?
 Wekineaûquat.
 Wekinnàuquocks.
 Tahkì, or tátakki.
 Tahkeès.

*What thinke you of the
 Weather?
 Faire Weather.
 When it is faire weather.
 Cold weather.
 Cold,*

Obs. It may bee wondred why since *New-England* is about 12. degrees neerer to the Sun, yet some part of Winter it is there ordinarily more cold then here in *England*: the reason is plaine: All Ilands are warmer then maine Lands and Continents, *England* being an Iland, *Englands* winds are Sea winds which are commonly more thick and vapoury, and warmer winds: The *Nor-West* wind (which occasioneth *New-England* cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the pure wholsomnesse of the Aire is wonderfull, and the warmth of the Sunne, such in the sharpest weather, that I have often seen the Natives Children runne about starke naked in [83] the coldest dayes, and the *Indians* Men and Women lye by a Fire, in the Woods in the coldest nights, and I have been often out my selfe such nights without fire, mercifully, and wonderfully preserved.

Taúkocks.
 Káusitteks.
 Kuffúttah.
 Núckqusquatch nnóonakom.
 Nickqufsittâunum.
 Mattâuqus.
 Máttaquat.
 Cúppaquat.
 Sókenun.¹⁶⁷ ánaquat.¹⁶⁸
 Anamakéefuck sókenun.
 Sókenitch.
 Sóchepo, or Cône.¹⁶⁹
 Animanâukock-
 Sóchepo.
 Sóchepwutch.
 Mishúnnan.
 Pâuqui pâuquaquat.¹⁷⁰
 Nnâppi.¹⁷¹
 Nnâppagnat.
 Tópu.
 84] Mifsittópu.
 Capât.¹⁷²
 Néechipog.

Cold weather.
Hot weather.
It is hot.
I am cold.
I sweat.
A cloud.
It is over-cast.

Raine.
It will raine to day.
When it raines.
Snow.
It will snow to night.

When it snowes.
A great raine.
It holds up.
Drie.
Drie weather.
A frost.
A great Frost.
Ice.
The Dearw.

¹⁶⁷ *Sokanon*, El.; *søkēnon*, Cotton; Abn. *sogberaîn*. An impersonal verb, sign. primarily, "it pours out." With an anim. agent, *sokenum*, he pours; *nussokun*, "I caule it to rain," Exod. ix. 18.

¹⁶⁸ *Onnôbquat*, raining, Cott. *Onkquobquodt*, "lowering," Matt. xvi. 3.

¹⁶⁹ *Koon*, snow, Eliot and Cott.; but Eliot has *mupwæ kesukod*, a snowy day; and Cotton, *mupwæwi*, *mupwæ*, 'it snows.'

¹⁷⁰ *Pobquæ*, open, clear; *pobkok*, that which is clear; clear sky (Hebr. xi. 12);

pobkobquodt, when it is clear, clear weather.—Eliot.

¹⁷¹ *Nanâppi*, *nunobpe* (Eliot), *nunnâpi* (Cott.), dry, by nature or inherently; c. g. "dry land," (Gen. i. 9, 10,) as opposed to water. *Nunobtæ*, dry, *become* dry,—as, *nunobtæ mebtug*, a dry tree, Is. lvi. 3. [After *Nnâppi*, in the text, for *Nnâppagnat* read *Nnâppaquat*.]

¹⁷² *Kuppadt*, *kuppâd*, El. Literally, [when it is] dense or closed up; from *kuppi*, thick, closed, stopped.

Míchokat.

Míchokatch.¹⁷³

Missuppâugatch.

Cutshâusha.

Neimpâug.

Neimpâug peskhómwock.

*A Thaw.**When it thawes.**When the rivers are open.**The Lightning.**Thunder.**Thunderbolts are shot.*

Obs. From this the Natives conceiving a consimilitude between our Guns and Thunder, they call a Gunne *Péskunck*, and to discharge *Peskomin*¹⁷⁴ that is to thunder.

Observation generall of the VVeather.

That Judgement which the Lord Jesus pronounced against the Weather-wise (but ignorant of the God of the weather) will fall most justly upon those *Natives*, and all men who are wise in Naturall things, but willingly blind in spirituall.

*English and Indians spie a Storme,
and seeke a biding place:
O hearts of stone that thinke and dreame,
Th' everlasting stormes t'out-face.*

*Proud filthy Sodome saw the Sunne,
Shine or'e her head most bright.
The very day that turn'd she was
To stincking heaps, 'fore night.*

85]

¹⁷³ By an error of the press, — for *Míchokatch*.

¹⁷⁴ This word signifies, primarily, to burst in pieces, with noise. *Paskukkom* (El.), he bursts or breaks it; *paskksbeau*, it bursts with violence, explodes. — Abn. *ne-péskam*, I fire a gun; *amenni peskak*,

who shoots? *paskwiasw*, [the gun] bursts. *Râle*. — For 'thunder' (or the imper. verb, 'it thunders') Eliot has *padtoquokhan*; which corresponds with the Moh. *pautquduban* (Edw.); Abn. *pédan-gbiagw*; Delaware, *peelbácquon* (Heckewelder.)

*How many millions now alive,
 Within few yeeres shall rot ?
 O blest that Soule, whose portion is,
 That Rocke that changeth not.*

CHAP. XIV.

Of the Winds.

WAûpi.¹⁷⁵
 Wâupanash.
 Tashinash wâupanash

The Wind.
The Winds.
How many winds are there ?

Obs. Some of them account of seven, some eight, or nine; and in truth, they doe upon the matter reckon and observe not onely the foure but the eight Cardinall winds, although they come not to the accurate division of the 32. upon the 32. points of the compasse, as we doe.

Nanúmmatin, & Sunnâdin.
 Chepewéssin.¹⁷⁶
 Sâchimoachepewéssin.
 86] Nopâtin.¹⁷⁷
 Nanóckquittin.

The North wind.
The North east.
Strong North east wind.
The East wind.
The South east wind.

¹⁷⁵ *Waban* (El.); *wâpan* (Cott.).

¹⁷⁶ *Wut·hepewôiyeu*, to, from or at the east; *wut·hepewôsh*, the east wind; Eliot. These words, like *Chepewéssin*, above, appear to be derived from *Chêpie*, the bad spirit, to whom the cold north-east may have been assigned, as was the pleasant *sowanin* (south-west) to the good *Kantântowewit*.

¹⁷⁷ Perhaps this should have been printed *Wopâtin*, or *Wôpatin*, — from *wompan*, the dawn. (See before, p. 62, and note 157.) The Mafs. Pfalter substitutes *wompanniyeu*, easterly, for *wut·hepewôiyeu*, which Eliot had used. Comp. "*Wompanând*, the Eastern God," page 116, post.

Touwúttin.
 Papônetin¹⁷⁸
 Chékefu¹⁷⁹
 Chékefitch

Tocketunnántum ?
 Tou pítch wuttin ?
 Ngénouhìck wuttin
 Yo pítch wuttin
 Sãoop.
 Pitch Sowwánishen.

South wind.
West wind.
The Northwest.
When the wind blowes
 Northwest.
What thinke you ?
Where wil the wind be ?
I stay for a wind.
Here the wind will be to
 morrow.
It will be Southwest.

Obf. This is the pleasingest, warmest wind in the Climate, most desired of the *Indians*, making faire weather ordinarily; and therefore they have a *Tradition*, that to the Southwest, which they call *Sowwaniu*, the gods chiefly dwell; and hither the soules of all their Great and Good men and women goe.

This Southwest wind is called by the *New-English*, the Sea turne, which comes from the Sunne in the morning, about nine or ten of the clock Southeast, and about South, and then strongest Southwest in the after-noone, and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, comes [87] off from the North and Northwest in the night, and then turnes againe about from the South in the day: as *Salomon* speaks of the vanitie of the Winds in their changes, *Eccles.* 1. 6.

Mishâupan

| *A great wind.*

¹⁷⁸ From *papône* (*pôpon*, El.); winter-wind.

¹⁷⁹ From *chêké*, violent, forcible. *Chê-*

kefitch is in the future-conditional; when it shall blow, &c.

Mishitáshin	<i>A storme.</i>
Wunnágehan, or,	<i>Faire wind.</i>
Wunnêgin waúpi	
Wunnêgitch wuttin	<i>When the wind is faire.</i>
Mattágehan	<i>A crosse wind.</i>
Wunnágehatch	<i>When the wind comes fair.</i>
Mattágehatch	<i>When the wind is crosse.</i>
* Cowunnagehúckamen.	<i>You have a faire wind.</i>
Cummattagehúckamen.	<i>The wind is against you.</i>
Nummattagehúckamen.	<i>The wind is against mee.</i>

Generall Observations of the Winds.

God is wonderfully glorious in bringing the *Winds* out of his Treasure, and riding upon the wings of those *Winds* in the eyes of all the sonnes of men in all Coasts of the world.

More particular :

88] 1 English and Indian both observe,
The various blasts of wind :
And both I have heard in dreadfull stormes
Cry out aloud, I have finn'd.

But when the stormes are turn'd to calmes,
And seas grow smooth and still :
Both turne (like Swine) to wallow in,
The filth of former will.

'Tis not a storme on sea, or shore,
'Tis not the VVord that can ;
But 'tis the Spirit or Breath of God
That must renew the man.

CHAP. XV.

Of Fowle.

N Pesháwog
Puffekesefuck.¹⁸⁰

Ntauchâumen.

Auchaûi.

Pepemôî.

Wómpiffacuk.¹⁸¹

Wompsacuckquâuog

89] Néyhom, mâuog.

Pâupock, sûog.

Aunckuck, quâuog.

Chògan, êuck.

¹⁸⁰ *Pappinſbaas*, bird, fowl, (*avis*,) El. *Pappinſbaog*, fowls, Mafs. Pfalter. *Pſukſes*, a little bird, (Eliot Gram. 9); plur. *pſukſefog*. *Piſſukſemêſog*, [very ſmall] birds, Cott.—Abn. *ſipſi-ak*, oifeaux.

¹⁸¹ *Wompsikuk*, *wompuffikuk* (Eliot); *wompsukook* (Cott.); *womſacuck* (E. Winslow). From *wompi* and *wuſſukqun*, white-tail.—“The Eagles of the Countrey be of two ſorts, one like the Eagles that be in England, the other is ſomething bigger, with a great white head and white tail: theſe be commonly called Gripes.” Wood, N. E. Proſpect, part i. chap. 8. *Gripe* was an old Engliſh name for the Erne or White-tailed Eagle (*Haliaëtus albicilla*); and was naturally transferred by Engliſh coloniſts to our nearly-related ſpecies, the Bald Eagle (*H. leucocephalus*, Aud.)

¹⁸² The word oppoſite is plural. This ſhould be “Eagles.”

Fowle.

I goe a fowling or hunting.

Hee is gone to hunt or fowle.

He is gone to fowle.

An Eagle.

*Eagle.*¹⁸²

Turkies.

*Partridges.*¹⁸³

*Heath-cocks.*¹⁸⁴

Black-bird, Black-birds.

¹⁸³ *Oryx virginiana*, Aud. The American partridge, or *Quail* of New England. *Pabpabkſbaas*, and *pobpobquſſu*, partridge; in Pſal. cv. 40, *pobpobquſſog*, quails; elſewhere, *chwbcbwawog*, quails: El.—Pequot, *popoquateece*, quail; *cutquauſi*, partridge; Stiles.—Montauk, *apacus*, partridge; *obocotees*, quail; S. Wood (but qu?)

¹⁸⁴ *Tetrao cupido*, Wilſon; Pinnated Grouſe, Prairie Hen; “formerly . . ſo common on the ancient buſhy ſite of the city of Boſton, that laboring people or ſervants ſtipulated with their employers, not to have the Heath-Hen brought to table oftener than a few times in the week.” Nuttall’s Ornithol. i. 800.—“Heath-cockes and Partridges be common; he that is a huſband, and will be ſtirring betime, may kill halfe a dozen in a morning.” N. E. Proſpect, part i. chap. 8.

Obf. Of this fort there be millions, which are great devourers of the *Indian* corne as soon as it appears out of the ground; Unto this fort of Birds, especially, may the mysticall Fowles, the Divells be well resembled (and so it pleaseth the Lord Jesus himselve to observe, *Matth.* 13. which mysticall Fowle follow the sowing of the Word, and picke it up from loose and carelesse hearers, as these Black-birds follow the materiall feed.

Against the Birds the *Indians* are very carefull, both to fet their corne deep enough that it may have a strong root, not so apt to be pluckt up, (yet not too deep, lest they bury it, and it never come up:) as also they put up little watch-houses in the middle of their fields, in which they, or their biggest children lodge, and early in the morning prevent the Birds, &c.

Kokókehom,¹⁸⁵

Ohómous.

Kaukont tuock.¹⁸⁶

| *An Owle.*

| *Crow, Crowes.*

Obf. These Birds, although they doe the corne also some hurt, yet scarce will one *Na-* [90] *tive* amongst an hundred wil kil them, because they have a tradition, that the Crow brought them at first an *Indian* Graine of Corne in one Eare, and an *Indian* or *French* Beane in another, from the Great God *Kautántouwits* field in the Southwest from whence they hold came all their Corne and Beanes.

¹⁸⁵ *Kwbkwbkbaus* and *wbwmaus*; *kebebe* *kwbkwbkbaus*, a great owl; *weeweewes*, the screech owl, Eliot. These names all appear to be onomatopoeitic. Nuttall writes 'ko ko, ko kō ko, and 'kō-kōb, for the call of the Cat-Owl (*Stryx virgin-*

iana), and *bō, bō bō bō* for that of the little Screech Owl (*S. nœvia*, Gmelin), Man. of Ornithol., i. 138.—Abn. *kō-kōkafō*, chat-huant, Râle.

¹⁸⁶ Onomatopoeitic. *Konkontu*, Eliot. *Kongkont*, Cott.—Abn. *kara-kara-mefas*.

Hònck,-hónckock,¹⁸⁷
 Wómpatuck-quâuog.
 Wéquash-thâuog.¹⁸⁸
 Munnùcks-munnùckfuck.
 Quequécum-mâuog.¹⁸⁹

Goose, Geese.

Swans, Swans.

Brants, or Brantgeese.

Ducks.

Obs. The *Indians* having abundance of these sorts of Fowle upon their waters, take great pains to kill any of them with their Bow and Arrowes; and are marvellous desirous of our *English* Guns, powder and shot (though they are wisely and generally denied by the *English*) yet with those which they get from the *French*, and some others (*Dutch* and *English*) they kill abundance of Fowle, being naturally excellent mark-men; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training of the *English*, when all the *English* had mist the mark [91] set up to shoot at, an *Indian* with his owne Peece (desiring leave to shoot) onely hit it.

Kítuog.¹⁹⁰

| *Cormorants.*

Obs. These they take in the night time, where they are asleepe on rocks, off at Sea, and bring in at break of day great store of them:

¹⁸⁷ Peq. *Kobunk*, Stiles. The Grey or Canada Goose (*Anser Canadensis*, L.) — *Wómpatuck* (*wompbôtuk*, Cott.), from *wompi*, white, was doubtless the Snow Goose (*A. hyperboreus*, Bonap.) — *Dela-ware*, *waépæck kaak*, white goose; *mæ-ræck kaak*, grey goose; Holm.

¹⁸⁸ So Eliot, in Levit. xi. 18.

¹⁸⁹ Onomatopoeitic, — but formed as a verb; 'they quack-quack.' Stiles gives (Peq.) 'ungowâ-ums, old wives,' (*Anas*

glacialis,) another name of the same character. That species is called 'bab-ba-way, by the Crees, and in Canada, *caccâwee*. Nuttall's Ornithol. ii. 455.

¹⁹⁰ *Kuts*, *kuttis*, and *kuttubû*, Eliot. — Josselyn (Voyages, 102) describes the Indian manner of taking the "cormorant, shape, or sharke" [shag], by night, "upon some rock that lyes out in the sea." See, also, Wood's N. E. Prospect, pt. i. ch. 8.

Yo aquéchinock.
Nipponamouôog.

*There they swim.
I lay nets for them.*

Ob. This they doe on shore, and catch many fowle upon the plaines, and feeding under *Okes* upon *Akrons*, as Geefe, Turkies, Cranes, and others, &c.

Ptowéi.
Ptowewushánnick
Wunnùp,-pash
Wunnúppanick ánawhone
Wuhóckgoock ánwhone
Wuskówhàn
Wuskowhánannúaoog
Wuskowhannanaúkit

*It is fled.
They are fled:
Wing, Wings:
Wing-shot.¹⁹¹
Body-shot:
A Pigeon:
Pigeons:
Pigeon Countrie.¹⁹²*

Obs. In that place these Fowle breed abundantly, and by reason of their delicate Food (especially in Strawberry time when they pick up whole large Fields of the old grounds of the *Natives*, they are a delicate fowle, and because of their abundance, and the facility [94] of killing of them, they are and may be plentifully fed on.

Sachim: a little Bird¹⁹³ about the bignesse of a swallow,

¹⁹¹ That is, hit or wounded in the wing: *ánawhone*, wounded (p. 180, post).

¹⁹² This was in the northern part of the Nipmuck country, in what is now Worcester county, Mass. The petty tribe which occupied it (*Wusquowbananaukits*, Roger Williams called them) were "the furthestmost Neepnet men," next neighbors to the *Wunnašbowatuckoogs*, or Showatucks. See Mr. Williams's Letters to Winthrop, in 4 Mass. Hist. Coll., vi. 188, 193, 194, 197.

¹⁹³ Probably the King-bird (*Tyrannus intrepidus*, Vieill.). Prof. Tuckerman, in

a note to Josselyn's N. E. Rarities, p. 10, identifies the bird here described with "the little black hawk" mentioned by Wood (N. E. Prospect, pt. i. ch. 8) and Josselyn (Voyages, 95), which was so "highly prized by the Indians, who wear them on their heads," that it was "accounted of worth sufficient to ransom a Sagamour." But is it probable that two so accurate observers as Wood and Josselyn would agree in describing the king-bird as a "black hawk,"—or that a bird so common as this species, would be so highly valued?

or leſſe, to which the *Indians* give that name, becauſe of its *Sachim* or Princelike courage and Command over greater Birds, that a man ſhall often ſee this ſmall Bird purſue and vanquiſh and put to flight the Crow, and other Birds farre bigger then it ſelfe.

Sowwánakitaſuwaw

—*They go to the South ward.*

That is the ſaying of the *Natives*, when the Geefe and other Fowle at the approach of Winter betake themſelves, in admirable Order and diſcerning their Courſe even all the night long.

Chepewáukitaûog

—*They fly Northward.*

That is when they returne in the Spring. There are abundance of ſinging Birds whoſe names I have little as yet inquired after, &c.

The *Indians* of *Martins* vineyard, at my late being amongſt them, report generally, and confidently of ſome Ilands, which lie off from them to Sea, from whence every morning early, certaine Fowles come and light amongſt them, and returne at Night to lodging, which Iland or Ilands are not yet diſcovered, though probably, by other Reaſons they give, there is Land, &c.

95] Taûnek-kaûog.¹⁹⁴

Wuſhówunan.¹⁹⁵

| *Crane, Cranes.*

| *The Hawke.*

Which the *Indians* keep tame about their houſes to keepe the little Birds from their Corne.

¹⁹⁴ *Tannag* and *Saffadt*, Eliot. — Abn. *tarégan*, plur. -*ñk*. The name, in both dialects, was derived from the loud and piercing cry peculiar to the genus, eſpecially to the *Grus americana* or Whooping Crane, — which, ſays Nuttall, has been “not unaptly compared to the whoop or yell of the ſavages when ruſh-

ing to battle.” (Manual, ii. 35.) — *Tanne ontowaonk*, a hoarſe [harſh] voice. Cotton; Abn. *tarokkwéſw*, il jappe, il hurle. Râle.

¹⁹⁵ Eliot tranſlated *hawk*, by *quanunon* (Levit. xi. 16), *maſh-quanon* (Job. xxxix. 26), and *owéſſhaog* (Deut. xiv. 15.).

The generall Observation of Fowle.

How sweetly doe all the severall sorts of Heavens Birds,
in all Coasts of the World, preach unto Men the prayse of
their Makers Wisedome, Power, and Goodnesse, who feedes
them and their young ones Summer and Winter with their
severall suitable sorts of Foode: although they neither sow
nor reape, nor gather into Barnes?

More particularly :

*If Birds that neither sow nor reape.
Nor store up any food,
Constantly find to them and theirs
A maker kind and Good!*

*If man provide eke for his Birds,
In Yard, in Coops, in Cage.
And each Bird spends in songs and Tunes,
His little time and Age!*

92] *What care will Man, what care will God,
For's wife and Children take?
Millions of Birds and Worlds will God,
Sooner then His forsake.*

CHAP. XVI.

Of the Earth, and the Fruits thereof, &c.

Aûke,¹⁹⁶ &
Sanaukamuck.¹⁹⁷

Nittauke

Nissawnâwkamuck.

Wuskâukamuck.

Aquegunnitteash.

Mihtuck-quash.¹⁹⁸

Pauchautaqun nêash.

Wunnèpog-quash.

Wattâp.

Séip.¹⁹⁹

Toyûsk.

Sepoêse.²⁰⁰

Sepoêmese.

Takêkum.

Takekummûo?

93] Sepûo?

Toyusquanûo.

Earth or Land.

My Land.

New ground.

Fields worne out.

Trees.

Branch, Branches.

Leafe, leaves.

A root of Tree.

A River.

A bridge.

A little River.

A little Rivelet.

A Spring.

Is there a Spring.

Is there a River?

Is there a Bridge.

¹⁹⁶ *Obke*, El.—Abn. *ki*.—Dela. *aki*, *akbi*. See p. 28, note 50.

¹⁹⁷ Land enclosed and cultivated; a field or garden.

¹⁹⁸ *Mehtug*, *mehtugq*, *matug*, El. The initial *m* does not belong to the root, which in compound words is found as *ubtug* or *'btug*, the generic name of *tree* or *wood*.

¹⁹⁹ *Séip*, *seep*, *sepu*, El.—Moh. *Sepoo*, Edw.—Abnaki, *Sipaw*. The root signifies 'stretched out,' 'extended' (in time or space); hence, 'a stream.' The in-

separable-generic name for 'river' or 'stream' was *tuk*, denoting water in motion, as *pog* or *paug* denoted water at rest ('lake' or 'pond'). The verb *tukkw* was nearly equivalent to the Latin *fluctuatur*. Eliot has the plural, *tukkwog*, waves. [Abn. *tegaw*, a wave.] This generic, Heckewelder writes, for the Delaware, *bittuck*, and translates it (incorrectly) as 'a rapid stream.' Trans. Hist. & Lit. Com. Am. Phil. Soc., i. 33.

²⁰⁰ *Sepuêse*, *sepuus*, a brook, El. A diminutive, from *seip*.

Obs. The *Natives* are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People, (even to a River, Brooke) &c. And I have knowne them make bargaine and sale amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinfull opinion amongst mauy that Christians have right to *Heathens* Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the *Indians* Conversion.²⁰⁰

Paugáutemisk.²⁰¹

Wómpimish.

Wómpimineash.²⁰²

| An Oake.

| A Chesnut Tree.

| Chesnutts.

Obs. The *Indians* have an Art of drying their Chesnuts, and so to preserve them in their barnes for a daintie all the yeare.

Anáuchemineash.

| Akornes.

These Akornes also they drie, and in case of want of Corne, by much boyling they make a good dish of them: yea some times in plentie of Corne doe they eate these Acornes for a Novelty.

Wússquat.

Wússwaquatómineug.²⁰³

| A Walnut Tree.

| Walnut.

Of these Walnuts they make an excellent [98] Oyle good for many uses, but especially for their annoynting of their heads. And of the chips of the Walnut-Tree (the barke taken off) some *English* in the Countrey make excellent Beere both for Taft, strength, colour, and in offensive opening operation:

²⁰⁰ See Preface to this edition, p. 12.

²⁰¹ *Nótimis*, an oak, El. *Pókubtimis*, white oak; *wesáttimis*, red [yellow] oak. Cotton.

²⁰² *Wómpi minneash*, white-nuts.—Abn. *wámbimin-ar*. The generic name *min*,

(pl. *minneash*) used only in compound words, signifies a small fruit,—berry, nut, or grain.

²⁰³ *Wússobquattóminash*, walnuts. Cott. Quinnip. *woos-quat*, walnut tree; Peq. *wússquati*. Stiles.

Sasaunckapâmuck.

Mishquáwtuck.²⁰⁴Cówaw-ésuck.²⁰⁵

Wenomesippaguash.

Micúckaskeete.

Tataggoskítuash.

Maskituash.

Wékinash-quash.

Manisímmín.

Qußluckomineânug.²⁰⁶Wuttáhimneash.²⁰⁷

The Sassafrasse Tree.

The Cedar tree.

Pine-young Pine.

The Vine-Tree.

A Meadow.

A fresh Meadow.

Grasse or Hay.

Reed, Reedes.

To cut or mow.

The Cherry Tree.

Strawberries.

Obs. This Berry is the wonder of all the Fruits growing naturally in those parts: It is of it selfe Excellent: so that one of the chiefest Doctors of *England* was wont to say, that God could have made, but God never did make a better Berry: In some parts where the *Natives* have planted, I have many times seen as many as would fill a good ship within few miles compasse: the *Indians* bruise them in a Morter, and mixe them with meale and make Strawberry bread.

99] Wuchipoquáme-
neash.

A kind of sharp Fruit
like a Barbary in tast.

*Sasèmineash*²⁰⁸ another sharp cooling Fruit growing in fresh Waters all the Winter, Excellent in conserve against Feavers.

²⁰⁴ *Mishqui* and *ubtag*, red-wood.—
Abn. *meskask*, 'pin rouge.' The red
cedar, *Juniperus virginiana*.

²⁰⁵ *Kw*, *kowa*. El.—Abn. *kawé*. Di-
minutive, *kawawéshé*, or *kawéshé*, a small
(or, young) pine. With the locative
affix, *kawés-it* (Narr. *cówawés-uck*), 'at
the young pine place,' or 'small pine
place.' Several localities in New Eng-
land have retained, in forms more or less
corrupted, this appellation.—The Indian
name of the tree, like the English *pine*

(i. e. pin tree) was taken from its point-
ed leaves; *kous*, a thorn, briar, or 'hav-
ing a sharp point.'

²⁰⁶ That is 'stone fruit,' *qußukque-min*.

²⁰⁷ *Wuttáhimneash*, a strawberry. Cot.

²⁰⁸ *Sé*, four; *safé* (very four) *-min-
neash* (berries). The fruit described is
probably the cranberry, *Vaccinium mac-
rocarpum*, Ait. "They are good to al-
lay the fervour of hot diseases." Josselyn, N. E. Rar. 66.

Wenómeneash.
 Wuttahimnasippaguash.
 Peshaûiuash.
 Nummoúwinneem.
 Mowinne-aûog.
 Atáuntowash.
 Ntáuntawem.
 Punnoúwash.
 Npunnowaûmen.
 Attitaash.

Grapes.
 Strawberry leaves.
 Violet leaves.
 I goe to gather.
 He or they gather.
 Clime the tree.
 I clime.
 Come downe.
 I come downe.
 Hurtle-berries.

Of which there are divers sorts sweete like Currants, some opening, some of a binding nature.

*Saûtaash*²⁰⁹ are these Currants dried by the *Natives*, and so preserved all the yeare, which they beat to powder, and mingle it with their parcht meale, and make a delicate dish which they cal *Sautáuthig*; ²¹⁰ which is as sweet to them as plum or spice cake to the *English*.

They also make great use of their Strawberries having such abundance of them, making Strawberry bread, and having no other [100] Food for many dayes, but the *English* have exceeded, and make good Wine both of their Grapes and Strawberries also in some places, as I have often tasted.

Ewáchim-neash.²¹¹
 Scannémeneash.²¹²

Corne.
 Seed-Corne.

²⁰⁹ Râle gives *sa'tar*, "bluets frais, fans être secs;" and *sikisa'tar* for the dried berries. *Sattai-kizas*, berry month, was the Abnaki name for July, when "les bluets font meurs."

²¹⁰ Comp. "*Ifattonaneise*, the bread." Wood's Vocabulary.

²¹¹ "Mays, which our Indians call *ewachim*," Winflow's Good Newes from

N. E.—Eliot uses the singular, *weatchimin*, for the plant, or corn in the field; the plural, *weatchiminneash*, for the corn when gathered.—Pequot, *weawaûchemins*, Stiles. Abn. *skamôn-nar*. Del. *chafqueem*, Heckw.

²¹² *Wuskannem*, pl. -inneash, seed, seeds; 'seed corn' (Gen. 47: 19, 23); Eliot. Abn. *skamôn-nar*.

Wompiscannémeneafh. | *White seed-corne.*

Obf. There be diverse sorts of this Corne, and of the colours: yet all of it either boild in milke, or buttered, if the use of it were knowne and received in *England* (it is the opinion of some skillfull in physick) it might save many thousand lives in *England*, occasioned by the binding nature of *Englisch* wheat, the *Indian* Corne keeping the body in a constant moderate looseneffe.

Aukeeteaûmen.

To plant Corne.

Quttáunemun.

To plant Corne.

Anakáufu.

A labourer.

Anakáusichick.

Labourers.

Aukeeteaûmitch.

Planting time.

Aukeeteáhettit.

When they set Corne.

Nummautaukeeteaûmen.

I have done planting.

Anaskhómmín.

To sow or break up.

Obf. The Women set or plant, weede, and hill, and gather and barne all the corne, and [101] Fruites of the field: Yet sometimes the man himselfe, (either out of love to his Wife, or care for his Children, or being an old man) will help the Woman which (by the custome of the Countrey,) they are not bound to.

When a field is to be broken up, they have a very loving sociable speedy way to dispatch it: All the neighbours men and Women forty, fifty, a hundred &c, joyne, and come in to help freely.

With friendly joyning they breake up their fields, build their Forts, hunt the Woods, stop and kill fish in the Rivers, it being true with them as in all the World in the Affaires of Earth or Heaven: By concord little things grow great, by discord the greatest come to nothing *Concordiâ parvæ res crescunt, Discordiâ magnæ dilabuntur.*

Anáskhig-anash.

How, Howes.

Anaskhómwock.

They how.

Anaskhommonteâmin.

They break for me.

Anaskhomwáutowwin.

A breaking up How.

The *Indian* Women to this day (notwithstanding our Howes, doe use their naturall Howes of shells and Wood.

102] Monaskúnnemun.

To weede.

Monaskunnummaûtowwin.

A weeding or broad How.

Petafcúnnemun.

To hill the Corne.

Kepenúmmín &

To gather Corne.

Wuttúnnemun.

Núnnowwa.²¹³*Harvest time.*

Anoûant.

*At harvest.*Wuttúnnemitch-²¹⁴*When harvest is*

Ewáchim.

in.

Pauфинnúmmín.

To dry the corne.

Which they doe carefully upon heapes and Mats many dayes, before they barne it up, covering it up with Mats at night, and opening when the Sun is hot.

Sókenug.²¹⁵*A heap of corne.*

Obs. The woman of the family will commonly raise two or three heaps of twelve, fiftene, or twentie bushells a heap, which they drie in round broad heaps; and if she have helpe of her children or friends, much more.

Pockhómmin.

To beat or thrash out.

Npockhómmin.

I am threshing.

Cuppockhómmin?

Doe you thrash?

Wuskokkamuckómeneash.

New ground Corne.

Nquitawánnanash.

One basket full.

²¹³ Literally, "it is dry;" *nunnaeu*, El. See before, p. 65, and note 139.

Anoûant, (subjunct.) "when it is dry."

²¹⁴ "When it is stored" or "taken

in." *Ne wuttinnunum*, that which is stored; a store, Psal. 144: 13.

²¹⁵ "That which is poured out."—Comp. *sókenun*, (rain,) p. 83.

Munnôte,-tash.²¹⁶

103] Máûseck.

Peewâsick.

Wuffaumepewâsick.

Pokowânnanash.

Neefowânnanash.

Shóanash.

Yowanannash.

Anítash.²¹⁷

Wawéekanash.

Tawhitch quitche
máuntamen?

Auqúnnash.

Necawnaúquanash.

Basket, Baskets.

A great one.

A little one.

Too little.

Halfe a basket full.

Two baskets full.

Three.

Foure, &c.

Rotten corne.

Sweet corne.

Why doe you smell to it?

Barnes.

Old barnes.

Askútasquash, their Vine aples, which the *English* from them call *Squashes*²¹⁸ about the bignesse of Apples of severall colours, a sweet, light wholefome refreshing.

²¹⁶ *Manot*, pl. *manotash*, El. *Menota*, Wood. Perhaps from *natin-at*, to lift or take up a burden. "These baskets be of all sizes from a quart to a quarter, in which they carry their luggage." N. E. Prospect, pt. 2, ch. 20.

²¹⁷ Subj. 3d pers. sing., *anít*, [when it is] corrupted, rotten, spoiled; inanimate plur. *anít-tash*. Curiously enough, this is the same word which, in the singular, with the indefinite particle (*m'*) prefixed, has been translated *God*.—It denotes, primarily, that which surpasses, is (*anue*) more than the common, or the normal. *Ashq*, not yet,—hence, *unripe*; *anít*, when it is more than,—hence, *rotten*.

²¹⁸ "In summer, when their corne is spent, *Isquouter squashes* is their best bread, a fruit like a young Pumpion." Wood, N. E. Prospect, pt. 2, ch. 6. "Squashes,

but more truly *squonter squashes*; a kind of melon, or rather gourd; for they often degenerate into gourds. . . . But the yellow squash—called an apple-squash (because like an apple), and about the bigness of a pome-water—is the best kind." Josselyn, N. E. Rar. 57. Eliot has *askwtashq*, plural *askwtashquash*, "cucumbers" (Numb. xi. 5); *quonwasq*, a gourd; *monaskwtashquash*, melons, &c.—*Ashq*, pl. *ashquash* was a generic name, signifying that which might be eaten *green* or *raw*; (*aske*, El.; *askün*, p. 14, ante;) and was applied, probably, to all the Cucurbitaceæ or melon-like fruits. [Abn. *skii*, raw; *askitamek wa'sawê*, "melon d'eau, i. e. qu'on ne fait pas cuire." Râle.—*Obbosketamuk*, "water-melon, or a raw thing." Cott.] The English, adopting the plural *ashquash* as a noun in the singular, formed a new plural, *squash-es*.

Uppakumineafh.

| *The feed of them.*

*The Observation generall of the Fruits
of the Earth.*

God hath not left himfelfe without wit- in all parts and coasts of the world; the raines and fruitfull feafons, the Earth, Trees, Plants, &c. filling mans heart with food and gladneffe, witneffeth againft, and condemneth man for his unthankfulneffe and unfruitfulneffe towards his Maker.

104] More particular :

*Yeeres thousands fince, God gaue command
(as we in Scripture find)
That Earth and Trees & Plants should bring
Forth fruits each in his kind.*

*The Wildernesse remembers this,
The wild and howling land
Answers the toyling labour of,
The wildest Indians hand.*

*But man forgets his Maker, who,
Fram'd him in Righteousneffe.
A paradise in Paradise, now worfe
Then Indian wildernesse.*

CHAP. XVII.

Of Beasts, &c.

PEnashímwock.²¹⁹
Netasûog.

Beasts.
Cattell.

Obs. This name the *Indians* give to tame Beasts, yea, and Birds also which they keepe tame about their houses:

105] Muckquashim-wock.²²⁰
Moattôqus.

Wolves.
A blacke Wolfe.

Tummòck quaûog }
Nóofup } paûog.
Súmhuþ. }

Beaver, Beavers.

Obs. This is a Beast of wonder; for cutting and drawing of great pieces of trees with his teeth, with which, and sticks and earth I have often seen, faire streames and rivers damm'd and stopt up by them: upon these streams thus damm'd up, he builds his house with stories, wherein he sits drie in his chambers, or goes into the water at his pleasure.

Mishquáshim.
Péquawus.

A red Fox.
A grey Fox.

²¹⁹ *Puppinašim-wog*, a beast, beasts. El. The inseparable-generic, employed to form compound names, was *-uashim* (*-oashim*, *-oshim*, El.)

²²⁰ *Mukquosšim*, *mummugquosšim*, El. —Peq. *mucks*, Stiles. —Also, *nattobqus*, wolf, (Mals. Pfalter, John x. 12): *nattowquššug*, wolves, Cotton. Josselyn men-

tions two kinds of wolves,—"one with a round ball'd foot, and are in shape like mungrel mastiffs; the other with a flat foot. These are liker grey-hounds; and are called deer-wolves, because they are accustomed to prey upon deer." N. E. Rar. 15. —Wood's vocabulary has *Ontoquos*, a wolf.

Obs. The *Indians* say they have black Foxes, which they have often seene, but never could take any of them: they say they are *Manittóoes*, that is, Gods Spirits or Divine powers, as they say of everything which they cannot comprehend.

Aûsup-pánnog.

Nkèke, nkéquock.

Puffôugh.

Racoone, Racoones.

Otter, Otters.

The wildcat.

*Ockqutchau-nug.*²²¹ A wild beast of a reddish haire about the bignesse of a *Pig*, and rooting like a *Pig*; from whence they give this name to all our *Swine*.

106] Mishánneke-quock.

Anéqus anéquussuck.²²²

Waûtuckques.

Squirrill, quirrils.

A little coloured Squirril.

The Conie.

Obs. They have a reverend esteeme of this Creature, and conceive there is some Deitie in it.²²³

Attuck, quock,²²⁴

Nóonatch nóonatchaug.

} *Deere.*

²²¹ The woodchuck, or ground-hog. (*Arctomys monax*, Linn.)

²²² Abn. *anikwésséw*, 'suisse' (Râle). The ground or striped squirrel, or chipmunk, (*Tamias Lysteri*, Ray,) which the French called *suisse*, "parceque leur poil est rayé en longueur de rouge, de blanc et de noir, à peu près comme les Suisses de la Garde du Pape." (Charlevoix, *Nouv. France*, iii. 134.)

²²³ *Mobtuckwasog*, and (Prov. xxx. 26) *ogkôbquog*, conies, El.—Abn. *mattagw*, *ésséw*, 'lièvre.'—In one of the Indian traditions of the Deluge, the hare has the part which the scriptural narrative assigns to the dove. See Josselyn's *Voyages*, 135. Heckewelder states that the Delaware and Mohican Indians would

never eat the *rabbit* or the *ground-hog* [Del. *nocharaworsul*,] "for," said they, "they did not know but that they might be *related* to them:" and he gives a tradition, common to the Delawares, Mohicans and Iroquois, that 'in the beginning, men dwelt in the earth;' that, in process of time, one of their number accidentally finding his way to the surface, brought back so favorable a description of it, that they "concluded it best for them all to come out;" but "that the *ground-hog* would not come out, but had remained in the ground as before." Hist. Account of the Ind. Nations, 242-45.

²²⁴ *Abtuk*, *abtukq*; plural *abtubquog*; El. *Ottuck*, Wood.

Moósquin.	<i>A fawn.</i>
Wawwúnnes.	<i>A young Bucke.</i>
Kuttiomp & Paucottâuwaw.	<i>A great Bucke.</i>
Aunàn quunêke.	<i>A Doe.</i>
Qunnequáwese.	<i>A little young Doe.</i>
Naynayoûmewot. ²²⁵	<i>A Horse.</i>
Côwfnuck. ²²⁶	<i>Cowes.</i>
Gôatefuck.	<i>Goats.</i>
Hógfuck.	
Pígfuck.	<i>Swine.</i>

Obs. This Termination *suck*, is common in their language; and therefore they adde it²²⁷ to our *English* Cattell, not else knowing what names to give them;

Anùm.²²⁸ | *A Dog.*

Yet the varietie of their Dialects and proper speech within thirtie or fortie miles each of [107] other, is very great, as appeares in that word,

<i>Anùm, The Cowweset</i>	} Dialect.
<i>Ayim, The Narriganfet</i>	
<i>Arúm, The Qunnippiuck</i>	
<i>Alùm, The Neepmuck</i>	

So that although some pronounce not *L*, nor *R*, yet it is the most proper Dialect of other places, contrary to many reports.²²⁹

²²⁵ See before, p. 72, note 146.

²²⁶ So, Abn. *kâws*, pl. *kâwssók*. Eliot transfers the English word 'cow' (as in Levit. 22: 28), and for 'young cow' (Is. 7: 21) forms the diminutive, *caw-isbinne*.

²²⁷ To form a plural. So, "Ox, *Oxesog*, Horse, *Horsesog*." El. Gram. 9.

²²⁸ Signifying, "He lays hold of," or "holds fast."

²²⁹ "These consonants (*l, n, r*.) have such a natural coincidence, that it is an eminent variation of their dialects. We *Massachusetts* pronounce the *n*. The *Nipmuck Indians* pronounce *l*. And the *Northern Indians* pronounce *r*. As instance: We say *Anùm* (*um* produced), A Dog. *Nipmuck*, *Alùm*. Northern, *Arúm*. So in most words." El. Gram. 2. "An attention to these established

Enewáshim.

Squáshim.

Moóf-fóog.²³⁰

Askùg.

Móaskug.

Séfek.²³¹

Natúppwock.

Téaqua natuphéttit?

Natuphéttitch yo

fanáukamick.

*A Male.**A Female.**The great Oxe, or rather a
red Deere.**A Snake.**Black Snake.**Rattle Snake.**They feed.**What shall they eat?**Let them feed on this
ground.**The generall Observation of the Beasts.*

The Wildernesſe is a cleere reſemblance of the world, where greedie and furious men perſecute and devoure the harmleſſe and innocent as the wilde beaſts purſue and devoure the Hinds and Roes.

108] More particular.

1 *The Indians, Wolves, yea, Dogs and Swine,
I have knowne the Deere devoure,
Gods children are ſweet prey to all;
But yet the end proves ſowre.*

differences is indiſpenſable to a juſt comparison of the various dialects, and the uſeful application of ſuch comparisons to the purpoſes of philology; and it will enable us to detect affinities, where at firſt view there may be little or no appearance of any reſemblance," Pickering's Notes on Raſſes' Dictionary, Mem. Amer. Acad. (N. S.) i. 571.

²³⁰ "The Mooſe-deer, which is a very goodly creature,—ſome of them twelve foot high." Joſſelyn, N. E. Rar. 19.

"There be not many of theſe in the *Maſſachuſets bay*, but forty miles to the North-eaſt there be great ſtore of them." Wood, N. E. Proſpect, pt. 1. ch. 6. In one place (1 Kings, iv. 23) Eliot uſes the plur. *maſóog*, for "fallow deer." Abn. *mas*, *masaw*, 'original.' (See, after, p. 112, *moóſe*.)

²³¹ Eliot writes *ſeſekq*, for "adder" and "viper:" pl. *ſeſequáog*, Ps. cxl. 3. The name is onomatopoeitic. Comp. *ſeſékw*, "he peeped" [as a bird], Is. x. 14.

2 For though Gods children lose their lives,
They shall not loose an haire;
But shall arise, and judge all those,
That now their Iudges are.

3 New-England's wilde beasts are not fierce,
As other wild beasts are:
Some men are not so fierce, and yet
From mildnesse are they farre.

CHAP. XVIII.

Of the Sea.

V Echêkum }
Kitthan.²³² }

Paumpâgûfsit.

which they give that Deitie or Godhead which they conceive to be in the Sea.

The Sea.

The Sea-God, or, that name

Obs. *Misboôn* an Indian Boat, or Canow made of a Pine or Oake, or Chesnut-tree: I have seene a Native goe into the woods with his hatchet, carrying onely a Basket of Corne 109] with him, & stones to strike fire when he had feld his tree (being a *chesnut*) he made him a little House or shed of the bark of it, he puts fire and followes the burning of it

²³² *Kehtob*, *keihtob*; with indef. affix, *kehtobban*; pl. *kehtebannaß*. El. [From *kehte* (great, chief, pre-eminent)? *kebtw*, it is great.] *Wecbêkum* was perhaps a name given by the Indians of the sea-

coast, to the ocean, as the great "producer" of their staple food,—fish; from *wutebeken* (Eliot), 'it yields, produces, brings forth.' I have not found this name in the writings of Eliot or Cotton.

with fire, in the midst in many places:²³³ his corne he boyles and hath the Brook by him, and sometimes angles for a little fish: but so hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finished, and (getting hands,) lanchd his Boate; with which afterward hee ventures out to fish in the Ocean.

Mishoonémese.

| *A little Canow.*

Some of them will not well carry above three or foure: but some of them twenty, thirty, forty men.

Wunnauanoûnuck.

| *A Shallop.*

Wunnauanounuckquêse.

| *A Skiffe.*

Obs. Although themselves have neither, yet they give them such names, which in their Language signifieth carrying Vessells.

Kitônuck.

| *A Ship.*

Kitônuckquese.

| *A little ship.*

Mishittouwand.

| *A great Canow.*

Peewâsu.

| *A little one.*

Paugautemissaûnd.

| *An Oake Canow.*

110] Kowawwaûnd.

| *A pine Canow.*

Wompmissaûnd.

| *A chesnut Canow.*

Ogwhan.

| *A boat adrift.*

Wuskon-tógwhan.

| *It will go adrift.*

Cuttunnamîinneâ.

| *Help me to launch.*

Cuttunnummútta.

| *Let us launch.*

Cuttúnnamoke.

| *Launch.*

Cuttánummous.

| *I will help you.*

²³³ "Their *Cannows* be made either of Pine-trees, which before they were acquainted with *English* tooles, they burned hollow, scraping them smooth with Clam-shells and Oyster-shells, cutting their

out-sides with stone-hatchets: [or of] thinne Birch-rines, close-ribbed on the in-side with broad thinne hoopes," &c. Wood's New England Prospect, part 2. chap. 17.

Wútkunk.
 Namacóuhe cómishoon.
 Paútousnenótehunk.
 Comishoónhom ?²³⁴
 Chémosh-chémeck.
 Mauminikish &
 Maumanetepweéas.
 Sepákehig.
 Sepagehommaûta.
 Wunnâgehan.

*A paddle or Oare.
 Lend me your Boate.
 Bring hitber my paddle.
 Goe you by water ?
 Paddle or row.
 Pull up, or row lustily.
 A Sayle.
 Let us saile.
 We have a faire wind.*

Obf. Their owne reason hath taught them, to pull of a Coat or two and set it up on a small pole, with which they will saile before a wind ten, or twenty mile, &c.

Wáuaúpunish.
 Wuttáutnish.
 Nókanish.
 Pakétenish.
 Nikkoshkowwaúmen²³⁵
 111] Nquawu psháwmen.
 Wuffaûme peche-
 paûsha.
 Maumaneeteántaff.

*Hoyse up.
 Pull to you.
 Take it downe.
 Let goe or let flie.
 We shall be drown'd.
 We overset.
 The Sea comes in too
 fast upon us.
 Be of good courage.*

²³⁴ Comp. "*misshoon bómwock*, they goe or come by water." p. 72, ante.

²³⁵ In a letter to Gov. Leverett, in 1675, Mr. Williams mentions his use of this verb, figuratively, in a conversation with a Narragansett sachem (Nananawtunu, or Canonchet,) when dissuading him from an alliance with Philip against the English: "I told him and his men (being then in my Canow with his men with him) y^t Philip was his *Caw kakin-*

namuk, y^t is Looking Glasse [see p. 157, post]: he was deafe to all Advice and now was overset: *Cooß kouw áwi*, and catcht at every part of y^e Countrey to saue himselfe, but he shall neuer get ashore &c. He answered me in a consenting considering way, Phillip *Cooß cowwái*." Here the verb is in the indic. pres. 3d pers. sing.; in the text above, it is in the 1st pers. plural.—Abnaki, *nekoskánwé*, 'Je tourne en canot.'

Obs. It is wonderfull to see how they will venture in those Canoes, and how (being oft overfet as I have my selfe been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe waters diverse times with them, it hath pleased God to make them many times the instruments of my preservation: and when sometimes in great danger I have questioned safety, they have said to me: Feare not, if we be overfet I will carry you safe to Land.

Paupaútuckquash.
 Kínnequaff.
 Tiáckomme kinniquaff.
 Kunnósnep.
 Chowwophómmín.
 Chouwóphash.
 Touwopskhómmke.
 Mishittáshín.
 Awêpesha.
 Awêpu.
 Nanoúwashín.
 Tamóccón.
 112] Nanaflowetamóccón
 Keesáquúshín.
 Taumacoks.
 Mishittommóckón.
 Maùchetan & skàt.
 Mittâeskat.
 Awânick Paúdhuck?

Hold water.
Steere.
Steere right.
A Killick, or Anchor.
To cast over-board.
Cast over-board.
Cast anchor.
It is a storme.
It caulmes.
A calme.
A great caulme.
Floud.
Halfe Floud.
High water.
Vpon the Floud.
A great Floud.
Ebb.
A low Ebb.
Who comes there?

Obs. I have knowne thirty or forty of their Canowes fill'd with men, and neere as many more of their enemies in a Sea-fight.

Caupaũshefs.	<i>Goe ashoare.</i>
Caupaushauta.	<i>Let us goe ashore.</i>
Wufséheposh.	<i>Heave out the water.</i>
Asképunish.	<i>Make fast the Boat.</i>
Kspúnsh & Kspúnemoke.	<i>Tie it fast.</i>
Mauminikish.	<i>Tie it hard.</i>
NeeneCuthómwock.	<i>Now they goe off.</i>
Kekuthomwushánnick.	<i>They are gone already.</i>

Generall Observations of the Sea.

How unsearchable are the depth of the Wifedome and Power of God in separating from *Europe, Asia* and *Africa* such a mightie vast continent as *America* is? and that for so 113] many ages? as also, by such a *Westerne Ocean* of about three thousand of *English* miles breadth in passage over?

More particular :

*They see Gods wonders that are call'd
Through dreadfull Seas to passe,
In tearing winds and roaring seas,
And calmes as smooth as glasse.*

*I have in Europes ships, oft been
In King of terrours hand;
When all have cri'd, Now, now we finck,
Yet God brought safe to land.*

*Alone 'mongst Indians in Canoes,
Sometime o're-turn'd, I have been
Halfe inch from death, in Ocean deepe,
Gods wonders I have seene.*

CHAP. XIX.

Of Fish and Fishing.

N Amaùs, -suck.²³⁶ | *Fish, Fishes.*
 Pauganaùt, tamwock.²³⁷ | *Cod*, Which is the first that
 comes a little before the Spring.
 114] Qunnamáug-suck.²³⁸ | *Lampries*, The first that come
 in the Spring into the fresh Rivers.
 Aumsûog,²³⁹ & Munna-
 whatteaùg.²⁴⁰ | *A Fish somewhat like a*
 | *Herring.*
 Mifsúckeke-kéquoock.²⁴¹ | *Basse*. The Indians (and the
English too) make a daintie dish of the *Uppaquóntup*, or head
 of this Fish; and well they may, the braines and fat of it
 being very much, and sweet as marrow.²⁴²

²³⁶ *Namòs*, El. *Nâmâs*, Cott.—Abn. *namês*. The inseparable generic, used in compound words, was -*amaug* or -*âmâg*. [See after, page 106³, the verb *aumaûi*, he fishes; pl. *aumaûog*.] Heckewelder observes that the names of fishes, in the Delaware language, “generally end in *meek*.” Corresp. with Duponceau, 410.

²³⁷ That is, plural, *pauganaùtamwock*, or (in Eliot’s notation) -*amaug*.—Cotton gives *pâkonnôtam*, a haddock; *anishâmog*, codfish.—Abn. *nôkamêgô*, ‘morue;’ with which perhaps corresponds “*noic-comquocke*, a codfish,” of Wood’s vocabulary.

²³⁸ That is, *Long-fish*.

²³⁹ *Aumsûog* (*ômmis-suog*, Cott. Peq. *umpsuages*, Stiles. Abnaki, *ânimsô-ak*.) Alewives, *Alosa vernalis*, Mitch.

²⁴⁰ *Munnawbatteaùg*, [‘fertilizers;’ *mun-nôquobteaùg* (El.), ‘they manure,’ or en-

rich the earth;] now corrupted to *Men-baden* (*Alosa menbaden*, Mitch.), known also as Bony-fish, Hard-heads, Moss-bunkers, &c. The Indian name was also given, perhaps, to the Herring (*Clupea elongata*) and the Alewife,—both which species were used for manuring. See (Dexter’s) Mourt’s Relation, 132, and note 414. In the northern parts of New England, the Bony-fish is commonly called *Pau-bagen*,—from an Abnaki word [*pakkik-kann*, “on engraisse la terre;” whence, *pôkângan-ak*, “petits poissons;”] having nearly the same signification with the Narragansett name.

²⁴¹ The striped Bass, *Labrax lineatus*.

²⁴² “The Basse . . . is a delicate, fine, fat, fast fish, having a bone in his head, which contains a sawcerfull of marrow sweet and good, pleasant to the pallat, and wholesome to the stomach.” Wood’s N. E. Prospect, pt. 1. ch. 9.

Kaúposh-shaûog.²⁴³| *Sturgeon.*

Obs. Divers part of the Countrey abound with this Fish; yet the Natives for the goodnesse and greatnesse of it, much prize it, and will neither furnish the *English* with so many, nor so cheape, that any great trade is like to be made of it, untill the *English* themselves are fit to follow the fishing.

The Natives venture one or two in a Canow, and with an harping Iron, or such like Instrument sticke this fish, and so hale it into their Canow; sometimes they take them by their nets, which they make strong of Hemp.

Afhòp.²⁴⁴

| *Their Nets.* Which they will set thwart some little River or Cove wherein they kil Bassè (at the fall of the water) with their arrows, or sharp sticks, especially if headed with Iron, gotten from the *English*, &c.

105²] Aucùp.

Aucppawese.

Wawwhunnekesûog.²⁴⁵Mishquammaúquock²⁴⁶Ofacóntuck.²⁴⁷| *A little Cove or Creeke.*| *A very little one.*| *Mackrell.*| *Red fish, Salmon.*| *A fat sweet fish, something like a Haddock.*

²⁴³ *Képposh* and *kashôbat*, Cott. Abn. *kabassè*, plural *-sak*. "The Scale-fenc'd Sturgeon," Wood calls him (N. E. Prospect, l. c.); and the Indian appellative is nearly equivalent,—from *kuppi*, 'closed,' 'shut in,'—impenetrable to the fish-spear.

²⁴⁴ *Hashabp*, *hashab*, El.; *ashâp*, (pl.) *ashâppog*, Cott. This word is used by Eliot for "flax," "tow," "a fish net," and (Job viii. 14; Is. lix. 5) for a spider's web. (Comp. *ashâppock*, hemp, p. 164, post.) It may have been, primarily, a generic name for vegetable fibre

or fibrous material; specially appropriated to the Indian hemp (*Apocynum cannabinum*, Mich.); thence transferred to nets, lines and ropes made from that or other fibrous plants.

²⁴⁵ Plural. The name may signify *very plump or fat*; literally, 'very well-bodied.' *Wunnogkesu* (Eliot) he is fat; *wawwunnockôo*, it is [very] fat, p. 167, post.

²⁴⁶ *Mishqui* (*m'squî*), red; *-âmaug*, fish.

²⁴⁷ This species cannot be certainly identified. It may be the Pollack, the Whiting, or the Cusk.

Mishcup-paüog.²⁴⁸
Sequanamâuquock.²⁴⁹

Bream.

Obs. Of this fish there is abundance which the Natives drie in the Sunne and smoake; and some *English* begin to salt, both wayes they keepe all the yeere; and it is hoped it may be as well accepted as Cod at a Market, and better, if once knowne.

Taut-aüog.²⁵⁰
Neeshaüog
Sassammaüquock
Nquittéconnaüog.²⁵¹
Tatackommâmüog.²⁵²
Pôtop -paüog.²⁵³

Sheeps-beads.

Eeles.

Porpuses.

Whales: Which in some

²⁴⁸ This name has been variously abbreviated and corrupted, to 'scup,' 'scup-paug,' and 'porgy.' Josselyn names the *Porgee* in his list of American fish. N. E. Rarities, 30.

²⁴⁹ That is, Early-summer fish; *sequane-amâug*.

²⁵⁰ The plural, *tautaüog* ('tautog') has been adopted, instead of the singular, *taut*, as the popular name; and was latinized by Dr. Mitchell, with more than usual infelicity, as a specific name for the *Labrus tautoga* (*L. Americanus*, Bloch).

²⁵¹ *Nquittéconnaü* (*nequittika*, Cott.), plur. *nquittéconnaüog*, 'they go one by one,' or *singly*. *Neesbau* (Pequot, *neesb*, Stiles), plur. *neesbaüog*, 'they couple,' or 'go in pairs.' Comp. Abn. *nissowak*, 'ils sont mariés' (Râle). In the former name we have a trace of the belief once universal—as old at least as the days of Aristotle, and which not even Sir Tomas Browne ventured to reject as a 'vulgar error'—that the eel was without distinction of sex. The name of '*neesbau*

eel' is still retained for a species or variety which is occasionally taken in the salt ponds of Martha's Vineyard, and which Dr. Storer supposed to be the Silver Eel (*Muraena argentea*, Le Sueur). Rep. on Fishes of Mass., p. 158. I cannot say whether or not any peculiarity in the habits of this species distinguishes it from the common 'single going' eel: but the *Lampreys* (*Petromyzon Americanus*, Le Sueur,) might with striking appropriateness be named '*neesbaüog*,' for they usually go in pairs, aid each other in constructing their breeding places, and give frequent evidences of mutual attachment. See Storer's Report, p. 196.

²⁵² From *tattagkom* (Eliot), 'he keeps striking,' or beats [the water.]—The *third m* was doubtless inserted by a mistake of the printer.

²⁵³ *Pôtâop*, *pôtâb*, *pôtâb*, El.; *pôtâb-aog* (pl.) Cott.—Abn. *podébé*.—From *potau*, 'he blows.'—'Anno Dom. 1668, the 17 of July, there was one of them thrown up on the shore between Winter-harbour

places are often cast up; I have seene some of them, but not above fixtie foot long: The *Natives* cut them out in severall parcells, and give and send farre and neere for an acceptable present, or dish.

Miseêfu.

Poquêfu.

Waskêke.

106²] Wufúckqun.

Aumaûog.

Ntaûmen.

Kuttaûmen?

Nnattuckqunnûwem.

Aumáchick,

Natuckqunnuwáchick.

Aumaûi.

Awácenick kukkattineanaûmen?

Ashaûnt-teaûg.

Opponenaûhock.

Sickissuog.²⁵⁵

The whole.

The halfe.

The whalebone.

A taile.

They are fishing.

I am fishing.

Doe you fish?

I goe afishing.

} *Fishes.*²⁵⁴

He is gone to fish.

What doe you fish for?

Lobsters.

Oysters.

Clams.

Obs. This is a sweet kind of shelifish, which all *Indians* generally over the Countrey, Winter and Summer delight in; and at low water the women dig for them: this fish, and the

and *Cape-porpus* that was five and fifty foot long." Josselyn, Voyages, p. 104.

²⁵⁴ A misprint, for *Fishes*. *Aumaûi* (*îmaeu*, El.) he fishes, "he is gone to fish:" [Abn. *aûme*, he fishes:] participial, plur. *aumáchick* (neg *omácheg*, El.) they who fish, fishers. So, *nattobquinnaûnin*, a fisherman, Cott.—Comp. *notamogqua-onk*, a draught of fish, El. (Lake v. 9.)

²⁵⁵ *Súkkissuog*, Cott. Peq. *Suckfawaug*, Stiles. The species described is the *Mya arenaria*, or Long Clam; the name being derived from *subq* (El.) spittle; *sobqissu*, he spits or squirts. "When the tide ebs and flowes, a man running over these Clamm bankes will presently be made all wet, by their spouting of water out of those small holes." Wood, N. E. Prospect, pt. 1, ch. 9.

naturall liquor of it, they boile, and it makes their broth and their *Nasaump* (which is a kind of thickned broth) and their bread seasonable and favory, in stead of Salt: and for that the *English* Swine dig and root these Clams wheresoever they come, and watch the low water (as the *Indian* women do) therefore of all the *English* Cattell, the Swine (as also because of their filthy disposition) are [107⁷] most hatefull to all Natives, and they call them filthy cut throats, &c.

Séquunock.²⁵⁶

Poquaûhock.²⁵⁷

| *A Horse-fish.*

Obs. This the *English* call Hens, a little thick shel-fish, which the Indians wade deepe and dive for, and after they have eaten the meat there (in those which are good) they breake out of the shell, about halfe an inch of a blacke part of it, of which they make their *Suckaûhock*,²⁵⁸ or black money, which is to them pretious.

Metewaûhock.²⁵⁹

| *The Periwinkle.* Of which they make their *Wômpan*, or white money, of halfe the value of their *Suckaûhock*, or blacke money, of which more in the Chapter of their Coyne.

²⁵⁶ “*Horse-foot or asses-boof.*” Josselyn. *Limulus polyphemus*, L.—From *sequanne-bogki*, ‘summer-shell-fish’?

²⁵⁷ Peq. *p’quaughbaug*, Stiles. [Abn. *pekwi*, plur. *pekwaabak*, ‘huitres.’ Râle.] The signification appears to be, either ‘thick shell’ or ‘tightly closed shell.’ (*Venus mercenaria*, L.) Now called ‘round clam,’ or ‘quahaug.’

²⁵⁸ *Sücki-bogki*, black [or rather, dark-colored] shell. See after, pp. 144, 147.

²⁵⁹ Some have supposed this to be *Buccinum undatum*, L. (Gould’s Report

on Invertebr. of Mass., 305); but I think it more probable that the name belongs to one or both of the species of *Pyrula* which have retained the name of ‘periwinkle’ on the coast of New England,—*P. carica* and *P. canaliculata*. The *wômpan* was made “out of the inmost wreaths” of the shell, or “of the stem or stock, when all the shell is broken off.” (N. E. Prosp. ii. c. 3; and, after, p. 144.)—The name was perhaps derived from *mêtaûog* (Abn. *metawakw*), an ear: ‘Ear-shaped shell.’

Cumménakífs,
 Cummenakíffamen,
 Cummuchickinneanâwmen?
 Numménakífs.
 Nummuchikineanâwmen.
 Machàge.
 Aúmanep,
 Aumanápeash.

Have you taken store?

I have taken store.

I have killed many.

I have caught none.

A fishing-line.

Lines.

108^a] The Natives take exceeding great paines in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks, and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaún aûnash.²⁶⁰

Peewâsicks.

Maúmacocks.

Nponamouôog.

Npunnouwaûmen.

Mihtúckquashép.

Kunnagqunneúteg.

Onawangónnakaun.

Yo onawangónnatees.

Moamitteauğ.²⁶¹

halfe as big as Sprats, plentiful

Paponaumsûog.²⁶²

Hooke, bookes.

Little bookes.

Great bookes.

I set nets for them.

I goe to search my nets.

An Eele-pot.

A greater sort.

A baite.

Baite with this.

A little sort of fish,

in Winter.

A winter fish, which comes

²⁶⁰ That is, *Hoquaún* [*ubquân, ubquóan*, El.], plur. *boquaúnaß*.

²⁶¹ This name has been corrupted to *Mummachog*,—now popularly applied to several species of small fish; most commonly, perhaps, to the Ornamented Minnow (*Hydrargira ornata*, Le Sueur).

²⁶² That is, *papône-aumsûog*, 'winter small-fish.' Râle, (s. v. Poissons) names *aponaimefaw-ak*, 'petits, de la mer,'—which may be the same species here described,—the 'Frost fish' or 'Tom Cod' of our markets (*Gadus* [*Morrbua*] *tomcodus*, Mitchell).

up in the brookes and rivulets; some call them Frost fish, from their comming up from the Sea into fresh Brookes, in time of frost and snow.

Qunôsuog.²⁶³ | *A fresh fish*; which the *Indians* break the Ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Countrey yeelds many sorts of other fish, which I mention not.

109²] *The generall Observation of Fish.*

How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in *New England*.

More Particular.

*What Habacuck once spake, mine eyes
Have often seene most true,
The greater fishes devoure the lesse,
And cruelly pursue.*

*Forcing them through Coves and Creekes,
To leape on drier sand,
To gaspe on earthie element, or die
By wildest Indians hand.*

*Christs little ones must hunted be
Devour'd; yet rise as Hee.
And eate up those which now a while
Their fierce devourers be.*

²⁶³ *Qunnôsu*, 'he is long.' Peq. *quîn-noose*, 'pickerel, or long nose.' Stiles, Ms. Abn. *kânôse*, 'brochet.' Algonk. *kinonge*, Lahontan; (whence, *maskinonge* or *muskelunge*, the 'great kinonge' of the St. Lawrence and the northern lakes.

Of *their nakednesse* and *clothing*.

PAūskeſu.²⁶⁴

Pauskesitchick

Nippóſkifs.

Naked.

Naked men and women.

I am naked.

They have a two-fold nakednesſe :

First ordinary and conſtant, when although they have a Beaſts ſkin, or an Engliſh mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (excep their ſecret parts, covered with a little Apron, after the patterne of their and our firſt Parents) I ſay all elſe open and naked.

Their male children goe ſtarke naked, and have no Apron untill they come to ten or twelve yeeres of age ; their Female they, in a modeſt bluſh cover with a little Apron of an hand breadth from their very birth.

Their ſecond nakednesſe is when their men often abroad and both men and women within doores, leave off their beaſts ſkin, or Engliſh cloth, and ſo (excepting their little Apron) are wholly naked ; yet but few of the women but will keepe their ſkin or cloth (though [111²] looſe) or neare to them ready to gather it up about them.

Cuſtome hath uſed their minds and bodies to it, and in ſuch a freedom from any wantonneſſe, that I have never ſeen that wantonneſſe amongſt them, as, (with grieve) I have heard of in *Europe*.

Nippóſkenitch

Nippóſkenick ewò.

I am rob'd of my coat.

He takes away my Coat.

²⁶⁴ *Poſkeu*, naked ; anim. adj. *poſkiſſu*, *ſitcbeg*, the naked ; literally, ‘ they when (he is) naked ; participial (pl.) *poſke-* naked.’ Eliot.

Acòh,²⁶⁵

Tummóckquashunck.

Nkéquashunck.

Mohéwonck.

Natóquashunck.

Mishannéquashunck.

Neyhommaûashunck

made of the fairest feathers of their *Neyhommaûog*, or Turkies, which commonly their old men make; and is with them as Velvet with us.

Maûnek : nquittiahiagat.²⁶⁶

Cáudniſh.

Ocquash.

Neefashiagat.

Shwíſhiagat.

Piuckquashiagat.

*Their Deere skin.**A Beavers coat.**An Otters coat.**A Rakoone-skin coat.**A Wolues-skin coat.**A Squirrill-skin coat.**A Coat or Mantle, curiously*

made of the fairest feathers of their Neyhommaûog, or Turkies, which commonly their old men make; and is with them as

*An English Coat or Mantell.**Put off.**Put on.**Two coats.**Three coats.**Ten coats, &c.*

Obj. Within their skin or coat they creepe [i 12] contentedly, by day or night, in house, or in the woods, and sleep soundly counting it a felicitie, (as indeed an earthly one it is; *Intra pelliculam quemque tenere suam*, That every man be content with his skin.

Squáus aúhaqut.²⁶⁷

Muckíis aúhaqut.

Pétacaus.

Petacawfunnêſe.

Aûtah & aúawhun.

Caukóanaſh.

*a Womans Mantle.**A childs Mantle.**an English Wastecoat.**a little wastecoat.**Their apron.**Stockins.*

²⁶⁵ *Hogkø*, it clothes, or covers; (passive) he is clothed: suppos. *agquit*, when he is covered; *ne agquit*, that which covers, or clothes. El. Comp. *ocquash*, 'put on,' and *aúhaqut*, 'mantle,' (below).

²⁶⁶ *Mónak*, (El.) cloth; in compound words, -*énak*, -*énagk*; as, *womponak*, white cloth, Deut. 22: 17; *msquonagk*, scarlet cloth, Numb. 4: 8.

²⁶⁷ See note 265.

Nquittetiagáttash.

Mocúfsinafs, &

Mockufsínchafs.

| *a paire of flockins.*| *Shoes.*

Obf. Both these, Shoes and Stockins they make of their Deere skin worne out, which yet being excellently tann'd by them, is excellent for to travell in wet and snow; for it is so well tempered with oyle, that the water cleane wrings out; and being hang'd up in their chimney, they presently drie without hurt as my selfe hath often proved.

Noonacóminash.

Taubacóminash.

Saunketippo, or,

Ashónaquo.

Moóse.

| *Too little.*| *Big enough.*| *a Hat or Cap.*

The skin of a great Beast
as big as an Ox, some call it a red Deere.

113] Wuffùckhósu.

| *Painted.*

They also commonly paint these *Moóse* and Deere-skins for their Summer wearing, with varietie of formes and colours.

Petouwáfsinug.

| *Their Tobacco-bag,*

which hangs at their necke, or sticks at their girdle, which is to them in stead of an English pocket.

Obf. Our English clothes are so strange unto them, and their bodies inured so to indure the weather, that when (upon gift &c.) some of them have had *English* cloathes, yet in a shovre of raine, I have seen them rather expose their skins to the wet then their cloaths, and therefore pull them off, and keep them drie.

Obf. While they are amongst the *English* they keep on the *English* apparell, but pull of all, as soone as they come againe into their owne Houses, and Company.

Generall Observations of their Garments.

How deep are the purposes and Councells, of God? what should bee the reason of this mighty difference of One mans children that all the Sonnes of men on this side the way (in *Europe, Asia* and *Africa*, should have such plenteous clothing for Body, for Soule! and the rest of *Adams* sonnes and Daughters on [114²] the other side, or *America* (some thinke as big as the other three,) should neither have nor desire clothing for their naked Soules, or Bodies.

More particular :

*O what a Tyrant's Custome long,
How doe men make a tush,
At what's in use, though ne're so fowle :
Without once shame or blush?*

*Many thousand proper Men and Women,
I have seen met in one place :
Almost all naked, yet not one,
Thought want of clothes disgrace.*

*Israell was naked, wearing cloathes !
The best clad English-man,
Not cloth'd with Cbrist, more naked is :
Then naked Indian.*

} *Exod*
} 32.

CHAP. XXI.

Of Religion, the soule, &c.

MANIT-manittó-
wock.²⁶⁸

| God, Gods.

115] *Obf.* He that questions whether God made the World, the *Indians* will teach him. I must acknowledge I have received in my converse with them many Confirmations of those two great points, *Heb.* 11. 6. *viz* :

1. That God is.
2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all : but then in speciall, although they deny not that *Englisb-mans* God made *Englisb* Men, and the Heavens and Earth there ! yet

²⁶⁸ *Manit* (pl. *manittóog*, or *-oog*, El.) may be nearly translated by 'that which surpasses,' or 'that which is extraordinary.' It is formed by prefixing the indefinite and impersonal particle 'm to the subjunctive participle (*anit*) of a verb which signifies 'to surpass,' to be *more than*. Comp. *anittash*, 'rotten,' p. 103, and see note 217. [*Anue*, which is an impersonal form of the same verb (in the indic. present,) was the sign of the comparative degree, and is reckoned by Eliot among 'adverbs of choosing,' and translated, 'more, rather.' Gram. 15, 21.] On a subsequent page (118) Mr. Williams says that the Indians were accustomed, "at the apprehension of any excellency in men, women, birds, beasts, fish, &c., to cry out *Manittóo*, that is, it is a God : " and so, he tells us (p. 105,

ante,) "they say of every thing which they cannot comprehend." Lahontan similarly defines *Manitou* as a name given by the Savages "to all that surpasses their Understanding and proceeds from a cause that they cannot trace." Voyages (Engl. ed. 1703) ii. 29. In compound words, *-anit* (or *-and*) was employed, without the prefix ; e. g. '*Sqàuanit*, the Woman's God,' '*Wompanand*, the Eastern God,' p. 116. With the prefix, it signifies, some *person*, or *thing*, which is *more than* or *beyond* the ordinary. The form *manittóo*, *manittow*, or *manitou*, is that of the verb-substantive (El. Gram. 15, 16): 'he, or it, is *manit*.' "We say *God is* : the Indian of this is *Mannitow*. The two first syllables stand for *God* : the latter *assert his existence*." Exner. Mayhew, Ms. Letter.

their Gods made them and the Heaven, and Earth where they dwell.

Nummusquaunamúckqun | *God is angry with me?*
manit.

Obs. I have heard a poore *Indian* lamenting the losse of a child at break of day, call up his Wife and children, and all about him to Lamentation, and with abundance of teares cry out! O God thou hast taken away my child! thou art angry with me: O turne thine anger from me, and spare the rest of my children.

If they receive any good in hunting, fishing, Harveſt &c. they acknowledge God in it.

Yea, if it be but an ordinary accident, a fall, &c. they will ſay God was angry and did it, [116] *musquántum manit* God is angry. But herein is their Miſery.

Fiſt they branch their God-head into many Gods.

Secondly, attribute it to Creatures.

Fiſt, many Gods: they have given me the Names of thirty ſeven,²⁶⁹ which I have, all which in their ſolemn Worſhips they invoke: as

*Kautántow-wit*²⁷⁰ the great *South-Weſt* God, to to whoſe

²⁶⁹ In the winter of 1637-8, Mr. Williams, after a viſit to Canonicus and Miantunnomu, wrote to Gov. Winthrop: "I find what I could never heare before, that they haue plenty of Gods or divine powers: the Sunn, Moone, Fire, Water, Snow, Earth, the Deere, the Beare, &c. are divine powers. I brought home lately from the Nanhiggonſicks the names of 38 of their Gods, all they could remember, & had I not with feare & caution withdrew, they would have fallen to worſhip *O God*, (as they ſpeake) one day in 7," &c. 4 Maſs. Hiſt. Coll., vi. 225.

²⁷⁰ See the author's addreſs 'To the Reader,' pp. 24-25 of this edition. "As they conceive of many divine powers, ſo of one whom they call *Kiebtan*, to be the principal and maker of all the reſt, and to be made by none." E. Winſlow's Good Newes from N. E. (Young's Chr. of the Pilgr. 355). In the Delaware, "*getannitowit* means God," Heckew. Correſp. 422. Eliot uſually tranſfers the word 'God,' without tranſlation; but in Gen. xxiv. 7, he has 'Jehovah *Keib-tannit*' for 'the LORD God.' *Keibte* or *keibte* ſignifies 'chief, ſuperior, greateſt:' *keibt-anit*, the greateſt *manit*.

Houfe all foules goe, and from whom came their Corne, Beanes, as they fay.

Wompanànd.

Chekesuwànd.

Wunnaméanit.

Sowwanànd.

Wetuómanit.

The Easterne God.

The Westerne God.

The Northerne God.

The Southerne God.

The house God.

Even as the Papists have their He and Shee Saint Protectors as St. *George*, St. *Patrick*, St. *Denis*, Virgin *Mary*, &c.²⁷¹

Squáuanit.

Muckquachuckquànd.

The Womans God.

The Childrens God.

Obs. I was once with a *Native* dying of a wound, given him by some murtherous *Engliff* (who rob'd him and run him through with a Rapier, from whom in the heat of his wound, he at present escaped from them, but [117] dying of his wound, they suffered Death at new *Plymouth*, in *New-England*,²⁷² this *Native* dying call'd much upon *Muckquachuckquànd*,²⁷³ which of other *Natives* I understood (as they

²⁷¹ Thomas Mayhew, writing in 1652, says of the Indians of Martha's Vineyard,—"They had their Men-Gods, Women-Gods, and Children-gods, their Companies, and Fellowship of gods, or Divine Powers, guiding things amongst men, besides innumerable more feigned gods belonging to many Creatures, to their Corn and every Colour of it:" &c. Tears of Repentance, &c. in 3 Mafs. Hist. Coll., iv. 201.

²⁷² A full account of this murder of a Narragansett Indian, in the summer of 1638, by four runaway servants from Plymouth, was given by Mr. Williams, in a letter to Gov. Winthrop, printed in

3 Mafs. Hist. Coll., i. 171-73, (and repr. Knowles, 153-56). Winthrop makes mention of it (i. 267) under date of August 3, 1638; and Bradford records the particulars of the crime and of the trial and execution of the murderers, Hist. of Plymouth, 362-65. "The Indians sent for Mr. Williams and made a greeveous complainte. . . . But Mr. W. pacified them, and tould them they should see justice done upon y^e offenders; and wente to y^e man, and tooke Mr. James, a phisition, with him." See also, Williams's letter to Winthrop, Aug. 14, 1638, in 4 Mafs. Hist. Coll., vi. 249.

²⁷³ *Muckquachucks-anit*. See note 52.

believed) had appeared to the dying young man, many yeares before, and bid him when ever he was in distresse call upon him.

Secondly, as they have many of these fained Deities: so worship they the Creatures in whom they conceive doth rest some Deitie:

Keefuckquànd.
Nanepaùshat.
Paumpágusfit.
Yotáanit.

The Sun God.
The Moone God.
The Sea.
The Fire God.

Supposing that Deities be in these, &c.

When I have argued with them about their Fire-God: can it say they be, but this fire must be a God, or Divine power, that out of a stone will arise in a Sparke, and when a poore naked *Indian* is ready to starve with cold in the House, and especially in the Woods, often saves his life, doth dresse all our Food for us, and if it be angry will burne the House about us, yea if a spark fall into the drie wood, burnes up the Country, (though this burning of the Wood to them they count a [118] Benefit both for destroying of vermin, and keeping downe the Weeds and thickets?)

Præsentem narrat quælibet herba Deum,

Every little Grasse doth tell,

The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them, at the apprehension of any Excellency in Men, Women, Birds, Beasts, Fish, &c. to cry out *Manittóo*, that is, it is a God, as thus if they see one man excell others in Wisdome, Valour, strength, Activity &c. they cry out *Manittóo* A God: and

therefore when they talke amongst themselves of the *English* ships, and great buildings, of the plowing of their Fields, and especially of Bookes and Letters, they will end thus: *Manittôwock*²⁷⁴ They are Gods: *Cummanittôo*, you are a God, &c. A strong Conviction naturall in the soule of man, that God is; filling all things, and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that Jehovah their portion.

Nickômмо.

| *A Feast or Dance.*

Of this Feast they have publike, and private and that of two sorts.

First in sicknesse, or Drouth, or Warre, or Famine.

119] Secondly, After Harveſt, after hunting, when they enjoy a caulme of Peace, Health, Plenty, Prosperity, then *Nickômмо* a Feast, especially in Winter, for then (as the Turke faith of the Christian, rather the Antichristian,) they run mad once a yeare) in their kind of Christmas feasting.²⁷⁵

Powwâw.²⁷⁶

Powwaûog.

| *A Priest.*

| *Priests.*

²⁷⁴ See note 268, on *Manit* and *Manittôo*. The common use by the Indians of these words, and their application, by 'general custom,' to every thing excellent, or extra-ordinary, hardly authorize the inference which Mr. Williams drew, of belief in an omnipresent Deity.

²⁷⁵ "The Nanohiggansets exceed in their blind devotion, and have a great spacious house, wherein only some few (that are, as we may term them, priests) come. Thither, at certain known times, resort all their people, and offer almost all the riches they have to their gods, as kettles, skins, hatchets, beads, knives, &c., all which are cast by the priests into

a great fire that they make in the midst of the house, and there consumed to ashes." Winflow's Good Newes from N. E. (Young's Chron. of the Pilgrims, 358-9.)

²⁷⁶ *Pauwau-og*, El. This name was common to several North American dialects. Its etymology is uncertain: but it is obviously related to *taupowau-og*, "their wise men and old men, of which number their priests are also," (p. 120, post: comp. *taupowaw*, 'a wise speaker,' p. 57, ante).—Cree, *tâpwayoo*, he true-says, speaks the truth. Howse.—Chip. *ke-tâpwa*, thou true-speakest. Jones (in John iv. 17).

Obf. These doe begin and order their service, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily service, unto sweating, especially of the Priest, who spends himselfe in strange Antick Gestures, and Actions even unto fainting.

In sicknesse the Priest comes close to the sick person, and performes many strange Actions about him, aud threaten and conjures out the sicknesse. They conceive that there are many Gods or divine Powers within the body of a man: In his pulse, his heart, his Lungs, &c.

I confesse to have most of these their customes by their owne Relation, for after once being in their Houses and beholding what their Worship was, I durst never bee an eye witnesse, Spectatour, or looker on, least I [120] should have been partaker of Sathans Inventions and Worships, contrary to *Ephes.* 5. 14.²⁷⁷

Nanouwétea.

*An over-Seer and Orderer of
their Worship.*

Neen nanowwúnnemun.

I will order or oversee.

They have an exact forme of King, Priest, and Prophet, as was in Israel typicall of old in that holy Land of *Canaan*, and as the Lord *Iesus* ordained in his spirituall Land of *Canaan* his Church throughout the whole World: their Kings or Governours called *Sachimaüog*,²⁷⁸ Kings, and *Atauskowauög*,²⁷⁹ Rulers doe govern: Their Priests, performe and manage their Worship: Their wise men and old men of which number the Priests are also,) whom they call *Taupowaüög*.²⁸⁰

²⁷⁷ For *Ephs.* 5. 11, probably: "And have no fellowship with the unfruitful works of darkness but rather reprove them."

²⁷⁸ See after, p. 132.

²⁷⁹ '*Atauskawaw-wauog*.' p. 132.

²⁸⁰ See, before, p. 57, note 120.

they make solemne speeches and Orations, or Lectures to them, concerning Religion, Peace, or Warre and all things. Nowemaúfitteem. | *I give away at the Worship.*

He or she that makes this *Nickòmmo* Feast or Dance, besides the Feasting of sometimes twenty, fifty, an hundreth, yea I have seene neere a thousand persons at one of these Feasts) they give I say a great quantity of money, and all sort of their goods (according to and sometimes beyond their Estate) [121] in severall small parcells of goods, or money, to the value of eighteen pence, two Shillings, or thereabouts to one person: and that person that receives this Gift, upon the receiving of it goes out, and hollowes thrice for the health and prosperity of the Party that gave it, the Mr. or Mistris of the Feast.

Nowemacaûnash.

| *He give these things.*

Nitteaûguash.

| *My money.*

Nummaumachiûwash.

| *My goods.*

Obs. By this Feasting and Gifts, the Divell drives on their worships pleasantly (as he doth all false worships, by such plausible Earthly Arguments of uniformities, universalities, Antiquities, Immunities, Dignities, Rewards, unto submitters, and the contrary to Refusers) so that they run farre and neere and aske

Awaun. Nákommit?

| *Who makes a Feast?*

Nkekinneawaûmen.

| *I goe to the Feast.*

Kekineawaûi.

| *He is gone to the Feast.*

They have a modest Religious perswasion not to disturb any man, either themselves *English, Dutch*, or any in their Conscience, and worship, and therefore say:

Aquiewopwaûwash.

| *Peace, hold your peace.*

Aquiewopwaûwock.

122] Peeyaúntam.
Peeyaúntamwock.
Cowwéwonck.²⁸¹

*He is at Prayer.
They are praying.
The Soule,*

Derived from *Cowwene* to sleep, because say they, it workes and operates when the body sleepes. *Michachunck*²⁸² the soule, in a higher notion, which is of affinity, with a word signifying a looking glasse, or cleere resemblance, so that it hath its name from a cleere sight or discerning, which indeed seemes very well to suit with the nature of it.

Wuhóck²⁸³
Nohòck: cohòck.
Awaunkeefitteouwincohòck:
Tunna-awwa com-
mitchichunck-
kitonckquèan?
An. Sowánakitaúwaw.

*The Body.
My body, your body.
Who made you?
Whether goes your soule
when you die?
It goes to the South-West.*

Obj. They beleive that the soules of Men and Women goe to the Sou-west, their great and good men and Women to *Cautántouwit* his House, where they have hopes (as the Turkes have of carnall Joyes): Murtherers thieves and Lyers, their Soules (say they) wander restless abroad.

Now because this Book (by Gods good pro- [123] vidence) may come into the hand of many fearing God, who may

²⁸¹ *Koueu, kouweu* (El.) he sleeps; infinit. *kouen-at*, to sleep; verbal, *kouèonk, kaúzonk*, a sleeping; sleep.

²⁸² *Quinnip. Mittácbonkq*, soul; *Peirson*.—Possibly, Mr. Williams was mistaken as to the affinity of this word with one 'signifying a looking glasse.' See, after, p. 157, two words translated 'a

looking glasse.'—Eliot translates soul by *nasbáwonk*, lit. 'a breathing' (*spiritus, πνεῦμα*).

²⁸³ This has the pronominal affix of the 3d person; *his* body.—*Mubbog*, El., *mābbóg*, Cott., the body (of man or animal); the *self*: *mubbog*, my body, myself, El.—Abn. *n'bagbé*, my body.

also have many an opportunity of occasionall discourse with some of these their wild brethren and Sisters, and may speake a word for their and our glorious Maker, which may also prove some preparatory Mercy to their Soules: I shall propose some proper expressions concerning the Creation of the World, and mans Estate, and in particular theirs also, which from my selfe many hundreths of times, great numbers of them have heard with great delight, and great convictions: which who knowes (in Gods holy season) may rise to the exalting of the Lord Jesus Christ in their conversion, and salvation?

Nétop Kunnatôte-
mous.

Natótema:

Tocketunnántum?

Awaun Keefíteoúwin

Kéefuck?

Aúke Wechêkom?

Mittauke.

Some will answer *Tattá* I cannot tell, some will answer *Manittôwock* the Gods.

Tàfuóg Manittowock.

124] Maunaüog Mishaúna-
wock.

Nétop machàge.

Paúfuck naúnt manit.

Cuppífsittone.

Cowauwaúnemun.

*Friend, I will aske you a
Question.*

Speake on.

What thinke you?

Who made the Heavens?

The Earth, the Sea?

The World.

How many Gods bee there?

Many, great many.

Friend, not so.

There is onely one God.

You are mistaken.

You are out of the way.

A phrase which much pleaseth them, being proper for their wandring in the woods, and similitudes greatly please them.

Kukkakótemous, wâchit-
 quâshouwe.
 Kuttaunchemókous.
 Paûsuck naúnt manít kéefit-
 tin keesuck, &c.
 Napannetafhèmittan nauge-
 cautúmmonab nshque.²⁸⁴
 Naûgom naúnt wukkefittin-
 nes wâme teâgun.
 Wuche mateâg.
 Quttatafhuckqúnnacauf-
 keefitinnnes wâme.
 Nquittaqúnne.
 Wuckéefitin wequâi.
 Néefqunne.
 Wuckéefitin Keésuck.
 125] Shúckqunne wuckéefitin
 Aûke kâ wechêkom.
 Yóqunne wuckkéefitin Nip-
 paûs kâ Nanepaûshat.
 Neenash-mamockíuwash
 wêquanantíganash.
 Kâ wâme anóckfuck.
 Napannetafhúckqunne
 Wuckéefittin pussuckseé-
 fuck wâme.
 Keesuckquíuke.
 Ka wâme namaûsuck.
 Wechekommiúke.
 Quttatafhúckqunne wuckkéé-
 fittin penashímwock wamè

I will tell you, presently.

I will tell you newes.

*One onely God made the
Heavens, &c.*

*Five thousand yeers agoe
and upwards.*

He alone made all things.

Out of nothing.

*In six dayes he made all
things.*

*The first day Hee made the
Light.*

*The second day Hee
made the Firmament.*

*The third day hee made
the Earth and Sea.*

*The fourth day he made the
Sun and the Moon.*

Two great Lights.

And all the Starres.

*The fifth day hee made all the
Fowle.*

In the Ayre, or Heavens.

*And all the Fish in the
Sea.*

*The sixth day hee made all the
Beasts of the Field.*

²⁸⁴ Read, *Napannetafbè mittannauge cautúmmonab nshque.*

Wuttàke wuchè wuckeefittin.
 paufuck Enìn, or, Enef-
 kéetomp.²⁸⁵

Wuche mifhquòck.

Ka wefuonckgonnakaûnes
 Adam, túppautea mifh-
 quòck.

126] Wuttàke wuchè,

Câwit mifhquock.

Wuckaudnúmmenes manit
 peetaûgon wuche Adam.

Kà wuchè peteaûgon.

Wuckeefitinnes paûfuck
 fquàw.

Kà pawtouwúnnes Adâmuck.

Nawônt Adam wuttúnna-
 waun nuppeteâgon ewò.²⁸⁶

Enadatafhúckqunne, aquêi.

Nagaû wuchè quttatafhúck-
 qune anacaûfuock Engliſh-
 mánuck.

Enadatafhuckqunnókat
 taubataûmwock.

*Last of all he made one
 Man*

*Of red Earth,
 And call'd him Adam,
 or red Earth.*

*Then afterward, while Adam,
 or red Earth slept.*

*God tooke a rib from Adam,
 or red Earth.*

*And of that rib he made One
 woman,*

*And brought her to Adam.
 When Adam ſaw her, he ſaid,
 This is my bone.*

*The ſeventh day hee reſted,
 And therefore Engliſhmen
 worke ſix dayes.*

*On the ſeventh day they
 praife God.*

Obſ. At this Relation they are much ſatiſfied, with a reaſon why (as they obſerve) the *Engliſh* and *Dutch*, &c. labour ſix dayes, and reſt and worſhip the ſeventh.

Befides, they will ſay, Wee never heard of [127] this before: and then will relate how they have it from their Fathers, that *Kautántowwit* made one man and woman of a

²⁸⁵ That is: *homo*, or *vir*. See before, notes 3 and 5.

²⁸⁶ When-he-ſaw Adam he-ſaid my-rib this (or, ſhe.)

stone, which disliking, he broke them in pieces, and made another man and woman of a Tree, which were the Fountaines of all mankind.

They apprehending a vast difference of Knowledge betweene the *English* and themselves, are very observant of the *English* lives: I have heard them say to an Englishman (who being hindred, broke a promise to them) You know God, Will you lie Englishman?²⁸⁷

Nétop kíhkita.
 Englishmánuck,
 Dutchmánuck, kéenouwin
 kà wamè mittaukêuk-
 kitonckquéhettit.
 Mattùx fwowánnakit
 aúog,
 Michichónckquock.
 Wàme, ewò páwfuck²⁸⁸
 Manit wawóntakick.
 Ewò manit waumaúfachick
 kà uckqushanchick.
 Keésaqut aúog.
 128] Michéme weetean-
 támwock.
 Naúgom manit wékick.
 Ewo manit mat wauóntakick.

*Hearken to mee.
 English-men.
 Dutch men, and you and
 all the world, when they
 die.*

*Their soules goe not to the
 Southwest.*

*All that know that one
 God.*

*That love and feare
 Him.*

*They goe up to Heaven.
 They ever live in joy.*

*In Gods owne House.
 They that know not this God.*

²⁸⁷ "It being an ordinary and common thing with our neighbours, [the Narragansetts,] if they apprehend any shew of breach of promise in my selfe, thus to object: doe you know God, and will you lye? &c."—R. Williams to Gov. Winthrop, 1638; in 4 Mss. Hist. Coll., vi. 227.

²⁸⁸ The order of this and the lines following is: All this one God they-who-know, this God they-who-love and they-who-fear, to heaven they-go, forever they-sweet-minded-are (*weeteantámwock*), of-him God in-his-house. This God not they-who-know, &c.

Matwaumaûfachick.
 Mât ewò uckqushánchick.
 Kamóotakick.
 Pupannouwâchick.
 Nochisquauónchick.
 Nanompanífsichick,
 Kemineíachick.
 Mammaúfachick.
 Naníquégachick.
 Wame naûmakiaûog.
 Micheme maûog.
 Awaun kukkakote-
 mógwunnes?
 Manittóo wúfluckwheke.

That love.
And feare him not.
Thieves.
Lyers.
Vncleane persons.
Idle persons.
Murtherers.
Adulterers.
Oppressors or fierce.
They goe to Hell or the Deepe.
They shall ever lament.
Who told you so?
Gods Booke or Writing.

Obs. After I had (as farre as my language would reach) discoursed (upon a time) before the chiefe *Sachim* or *Prince* of the Countrey, with his *Archpriests*, and many other in a full Assembly; and being night, wearied with [129] travell and discourse, I lay downe to rest; and before I slept, I heard this passage:

A *Quinnibticut* Indian (who had heard our discourse) told the *Sachim Miantunnômu*,²⁸⁹ that foules went up to

²⁸⁹ In the first edition, the *o* of the penult has a mark which resembles a Greek circumflex. This mark could not readily be reproduced, and the name is printed above with *ô*,—as on page 132, post.—The forms under which this name has been written are all but innumerable. Roger Williams usually, if not always, wrote *Miantunnomu*. Callender (Hist. Discourse, Elton's ed. p. 57) stated that "in all the manuscripts" the spelling was "Myantonomy, or Miantonome,

or Miantonomu;" but Mr. Williams, whose authority is, to say the least, as good as any of 'all the manuscripts,' wrote *u* instead of *o* in the third syllable, and doubled the *n* between the vowels of the third and fourth syllables. The principal *accent* was unquestionably on the penult, but the sound of the penultimate vowel is not so certainly determined. The impression which I have received, from the collation of various forms of the name occurring in contem-

Heaven,²⁹⁰ or downe to Hell ; For, faith he, Our fathers have told us, that our soules goe to the *Southwest*.

The *Sachim* answered, But how doe you know your selfe, that your soules goe to the *Southwest* ; did you ever see a soule goe thither ?

The Natiue replyed ; when did he (naming my selfe) see a soule goe to Heaven or Hell ?

The *Sachim* againe replied : He hath books and writings, and one which God himselfe made, concerning mens soules, and therefore may well know more then wee that have none, but take all upon trust from our forefathers.

The said *Sachim*, and the chiefe of his people, discourfed by themselves, of keeping the Englishmans day of worship, which I could easily have brought the Countrey to,²⁹¹ but that I was perswaded, and am, that Gods way is first to turne a soule from it's Idolls, both of heart, worship, and conversation, before it is capable of worship, to the true and living

porary manuscripts, is, that the secondary accent was on the second syllable ; that the vowels of the first, third and last syllables were obscure and unaccented ; and that the vowel of the penult was *nasal*, more nearly represented by the French *on* than by the English *o*.

²⁹⁰ A negative is omitted here : "that soules went *not* up to Heaven," or "that he did not believe that soules " &c., appears to be the sense required.

²⁹¹ See an extract from Williams's letter to Winthrop, in note 269, and his address 'To the Reader,' p. 27 (of this edition) and note 15. The following extracts from the lost 'Discourse of the Name *Heathen*,' which are taken from Baylie's 'Dissuasive from the Errours of the Time' (Lond. 1645), have been already referred to, in the preface (p. 13.)

"For our *New-England* parts, I can speak it confidently, I know it to have been easie for myself, long ere this, to have brought many thousands of these natives, yea, the whole Countrey to a far greater Antichristian conversion, than ever was heard of in *America*. I could have brought the whole Countrey to have observed one day in seven : I adde, to have received Baptisme, to have come to a stated Church meeting, to have maintained Priests, and Forms of Prayer, and a whole form of Antichristian Worship, in life and death." p. 10.

"Wo be to me, if I call that conversion to God, which is indeed the subversion of the souls of millions in Christendom, from one false worship to another." p. 11. (Baylie, ut supra, p. 69.)

God, according to 1 *Thes.* 1. 9. You turned [130] to God from Idolls to serve or worship the living and true God. As also, that the two first Principles and Foundations of true Religion or Worship of the true God in Christ, are Repentance from dead workes, and Faith towards God, before the Doctrine of Baptisme or washing and the laying on of hands, which containe the Ordinances and Practises of worship; the want of which, I conceive, is the bane of million of soules in England, and all other Nations professing to be Christian Nations who are brought by publique authority to Baptisme and fellowship with God in Ordinances of worship, before the saving worke of Repentance, and a true turning to God, *Heb.* 6. 2.

Nétop, kitonckquëan kun-
núppamin michéme.

Michéme cuppauqua
neimmin.

Cummuſquaunamúckqun
manit.

Cuppauquanúckqun

Wuchè cummanittówock
manâuog.

131] Wáme pitch chíchauta
mittaûke.

Obs. Upon the relating that God hath once destroyed the world by water; and that He will visit it the second time with consuming fire: I have been asked this profitable question of some of them, What then will become of us? Where then shall we be?

Manit ánawat,

Cuppittakúnnamun

wèpe wáme.

B21

*Friend, when you die you perish
everlastingly.*

*You are everlastingly
undone.*

God is angry with you.

He will destroy you.

For your many Gods.

*The whole world shall ere long
be burnt.*

God commandth,

*That all men now
repent.*

The generall Observation of Religion, &c.

The wandring Generations of *Adams* lost posteritie, having lost the true and living God their Maker, have created out of the nothing of their owne inventions many false and fained Gods and Creators.

More particular :

Two sorts of men shall naked stand.

Befote the burning ire

2 Thef. 1. 8.

Of him that shortly shall appeare,

In dreadfull flaming fire.

First, millions know not God, nor for

His knowledge, care to seeke :

132]

Millions have knowledge store, but in

Obedience are not meeke.

If woe to Indians, Where shall Turk,

Where shall appeare the Iew ?

O, where shall stand the Christian false ?

O blessed then the True.

CHAP. XXII.

Of their Government and Justice.

Sâchim-maûog.²⁹²
Sachimaûonck,

King, Kings.

A Kingdome or Monarchie.

²⁹² Pequot, *sûnjum* ; Narr. *saunchem* ; Stiles.—*Sagamore*, a king ; *sachem*, idem ; Wood.—Abn. *sângman*, capitaine ; *ne-sângmani*, je suis capitaine ; Râle.—Del. *sagkimaû*, he is a chief ; Heckw. A comparison of these several forms of the same word establishes the identity of

sachem with *sagamore*. The former was a substantive, or verbal ; the latter represents, probably, the 3 pers. sing. indic. of the trans. verb which Eliot writes *sonkqbuau* and *sobkau-au*, 'he prevails over,' 'has the mastery of.' (Compare *sonim*, master. El.)

Obs. Their Government is Monarchicall,²⁹³ yet at present the chiefeſt government in the Counrey is divided betweene a younger *Sachim*, Miantunnômu, and an elder *Sachim*, Caunouñicus, of about fourefcore yeeres old, this young mans Uncle; and their agreement in the Government is remarkable:

The old *Sachim* will not be offended at what the young *Sachim* doth; and the young *Sachim* will not doe what hee conceives will diſpleaſe his Uncle.

133] Saunks.²⁹⁴

Saunckſquûaog.

Otân,-naſh.

Otânick.

Sachimmaacómmock²⁹⁵

according to their condition, is farre different from the other houſe, both in capacity or receipt; and alſo the fineneſſe and quality of their Mats.

Ataúſkawaw-wáuog.²⁹⁶

Wauôntam.²⁹⁷

Wauôntakick.

Enàtch²⁹⁸ or èatch Keên
anawáyea.

*The Queen, or Sachims Wife.
Queenes.*

The towne, townes.

To the towne.

A Princes houſe, which ac-

cording to their condition, is farre different from the other houſe, both in capacity or receipt; and alſo the fineneſſe and quality of their Mats.

Lord, Lords.

A Wiſe man or Counſellour.

Wiſe men.

Your will ſhall be law.

²⁹³ "Their ſachems cannot be all called kings, but only ſome few of them, to whom the reſt reſort for protection, and pay homage unto them. . . . Of this fort is *Maſſaſſowat* [Maſſaſoit], our friend, and *Conanacus* of *Nanobigganſet*, our ſuppoſed enemy." E. Winſlow's Good Newes from N. E. (in Young's Chron. of Plymouth, 360-61.)

²⁹⁴ *Sonkſq, ſonkiſq*, El.—*Saunck ſquauh*, Stiles.—A contraction of *ſaunck ſqua*, i. e. ſachem ſquaw. *Kebeche ſonkſq* [great ſaunckſqua] 'queen'; Eſther i. 9, 11, 15.—"The *ſqua*-ſachem, for ſo they call the

Sachem's wife, gave us friendly entertainment." Winſlow's Good Newes from N. E.; ut ſupra, 317.

²⁹⁵ "The *ſachimo comaco*, for ſo they call the ſachim's place, though they call an ordinary houſe *witeo*." Ibid.

²⁹⁶ See before, p. 120.

²⁹⁷ *Wauantam*, [he is] wife. El. Gram. 16, 24: ſuppos. 3d pers. ſing. *waantog*; particip. plu. *waantogig* (*wauôntakick*), the wife.

²⁹⁸ *Ne naj*, ſo be it; 'even ſo,' Matt. xi. 26. The 3d pers. ſing. imperative, of *nnib*, or *nnano*, (*nni*, p. 57, ante), 'it is ſo.'

Enàtch neèn ánowa.
 Ntínnume.
 Ntacquêtunck ewò.
 Kuttáckquêtous.

*Let my word stand.
 He is my man.
 He is my subject.
 I will subject to you.*

Obs. Beside their generall subjection to the highest *Sachims*, to whom they carry presents: They have also particular Protectors, under *Sachims*, to whom they also carry presents, and upon any injury received, and complaint made, these Protectors will revenge it.

Ntannôtam.
 Kuttannótous.
 134] Miâwene.
 Wèpe cummiâwene.
 Miawêtuck.
 Wauwhâutowash.
 Miawêmucks.
 Miawéhettit.

*I will revenge it.
 I will revenge you.
 A Court or meeting.
 Come to the meeting.
 Let us meet.
 Call a meeting.
 At a meeting.
 When they meet.*

Obs. The *Sachims*, although they have an absolute Monarchie over the people; yet they will not conclude of ought that concernes all, either Lawes, or Subsidies, or warres, unto which the people are averse, and by gentle perswasion cannot be brought.

Peyaùtch naûgum.
 Pétiteatch.
 Mishaúntowash.
 Nanántowash.
 Kunnadsittamen wèpe.
 Wunnadsittamútta.
 Neen pitch-nnadsittamen.
 Machíflu ewò.

*Let himsef come here.
 Let him come.
 Speake out.
 Speake plaine.
 You must inquire after this.
 Let us seach into it.
 I will inquire into it.
 He is naught.*

Cuttiantacompáwwem.
 Cuttiantakiskquáwquaw.
 Wèpe cukkúmmoot.²⁹⁹
 Mat méshnawmônash
 135] Mât mèsh nummám-
 menash.
 Wèpe kunnishquêko
 cummiskisawwaw.

You are a lying fellow.
You are a lying woman.
You have stole.
I did not see those things.
I did not take them.

*You are fierce and quar-
 relsome.*

Obs. I could never discern that excess of scandalous sins amongst them, which *Europe* aboundeth with. Drunkenesse and gluttony, generally they know not what finnes they be; and although they have not so much to restrain them (both in respect of knowledge of God and Lawes of men) as the *English* have, yet a man shall never heare of such crimes amongst them of robberies, murthers, adulteries, &c. as amongst the *English*.³⁰⁰ I conceive that the glorious Sunne

²⁹⁹ In October, 1675, Mr. Williams, writing to Gov. Leveret, reports a conversation which he had with Nananawtunu (Canonchet), to dissuade him from taking part with Philip in hostility to the English: "I tould the young Prince . . . all their war is *Commootin*; they have *Commootind* our Howses, our Cattell, our Heads &c., and y^t not by their Artillerie but our Weapons."—Plym. Col. Records x. App. p. 455.—*Kommato, kummato* (El.), he steals.

³⁰⁰ "On longer acquaintance and more experience, he seems to have altered his opinion of them; as appears by some expressions in a manuscript of his, yet remaining. 'The distinction of drunken, and sober, honest sacheins, is (says he) both lamentable and ridiculous; lamentable, that all Pagans are given to drunk-

eness; and ridiculous, that those (of whom he was speaking) are excepted. It is (says he) notoriously known, what consciences all Pagans make of lying, stealing, whoring, murdering,' &c. 25th 6th mo. 1658."—Callender's Hist. Discourse, 140.

Writing to the Commissioners of the United Colonies, October 5, 1654, to dissuade them from interfering in the quarrel between the Narragansetts and the Indians of Long Island, he calls upon them to consider "if, for the sake of a few inconsiderable Pagans and Beasts wallowing in Idleness, Stealing, Lying, Whoring, Treacheries, Witchcrafts, Blasphemies and Idolatries,—all that the gracious hand of the Lord hath so wonderfully planted in this Wildernes should be destroyed."—Plym. Records, x. 442.

of so much truth as shines in *England*, hardens our *English* hearts ; for what the *Sunne* softeneth not, it hardens.

Tawhitch yò enéan ?

Tawhitch cummootóan ?

Tawhitch nanompaniëan ?

Wewhepapúnnoke.

Wèpe kunnishaûmis.

Wèpe kukkeminéantín.

Safaumitaúwhitch.

Upponckquittáúwhitch.

136] Nippitch ewò.

Níphéttitch.

Níff-Níffoke.³⁰¹

Púm-púmموke.

Why doe you so ?

Why doe you steale ?

Why are you thus idle or base ?

Bind him.

You kild him.

You are the murtherer.

Let him be whipt.

Let him be imprisoned.

Let him die.

Let them die.

Kill him.

Shoot him.

Obs. The most usuall Custome amongst them in executing punishments, is for the *Sachim* either to beat, or whip, or put to death with his owne hand, to which the common sort most quietly submit : though sometimes the *Sachim* sends a secret Executioner, one of his chiefeft Warriours to fetch of a head, by some sudden unexpected blow of a Hatchet, when they have feared Mutiny by publike execution.

Kukkeechequaûbenitch.

Níppansínea.

Uppansínea-ewo.

Matmefhnowaûwon.

NNnowaûntum.

Nummachiemè.

Aumaûnemoke.

You shall be banged.

I am innocent.

He is innocent.

I knew nothing of it.

I am sorry.

I have done ill.

*Let it passe, or take
away this accusation.*

³⁰¹ Imperat. 2d pers. sing. and plural ;
nuß, nußwék, El. Indic. (3d pers.) *nußbau*,

'he kills,' or 'he is killed,'—the active and passive having the same form.

Konkeeteatch

Ewò.

Konkeeteáhetti

| *Let him live.*| *Let them live.*137] *Observation generall, of their Government.*

The wildest of the sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.

More particular :

Adulteries, Murthers, Robberies, Thefts,

1 *Wild Indians punish these!*

And hold the Scales of Justice so,

That no man farthing leese.

When Indians beare the horrid filths,

2 *Of Irish, English Men,*

The horrid Oaths and Murthers late,

Thus say these Indians then.

We weare no Cloaths, have many Gods,

And yet our finnes are lesse :

You are Barbarians, Pagans wild,

Your Land's the Wildernesse.

Of Marriage.

VV^{Uskéne.}

Keegsqaw.

| *A young man.*

| *A Virgin or Maide.*

³⁰² So, in the first edition; for XXIII.

Segaûo.	<i>A Widdower.</i>
Segousquaw.	<i>A Widdow.</i>
Wuffénetam.	<i>He goes a wooing.</i>
Nofénemuck.	<i>He is my sonne in Law.</i>
Wuffenetûock, ^{302*}	<i>They make a match.</i>
Awetawátuock.	

Obf. Single fornication they count no sin, but after Mariage (which they solemnize by consent of Parents and publique approbation publicquely) then they count it hainous for either of them to be false.

Mammaûfu.	<i>An adulterer.</i>
Nummam mógwun ewò.	<i>He hath wronged my bed.</i>
Pallè nochisquaûaw.	<i>He or She hath committed adultery.</i>

Obf. In this case the wronged party may put away or keepe the party offending: commonly if the Woman be false, the offended Husband will be solemnly revenged upon 139] the offender, before many witnesses, by many blowes and wounds, and if it be to Death, yet the guilty resists not, nor is his Death revenged.

Nquittócow.	<i>He hath one Wife.</i>
Neefócow.	<i>He hath two Wives.</i>
Sfhócowaw.	<i>He hath three.</i>
Yócowaw.	<i>Foure Wives, &c.</i>

Their Number is not stinted, yet the chief Nation in

^{302*} The reciprocal form of the verb *wuffentam*, he marries ('goes a wooing'): *wuffen-ittu-og*, they marry one the other. So, below, *Awetawátuock* (*wetawadteog*, El.) for *wetau-attu-og*, the reciprocal of *wetauomau* (El.) 'he takes a wife' or 'she takes a husband;' literally, 'they bouſe together.'

the Country, the Narriganfets (generally have but one Wife.³⁰³

Two causes they generally alledge for their many Wives.

First desire of Riches, because the Women bring in all the increase of the Field, &c. the Husband onely fisheth, hunteth, &c.

Secondly, their long sequestering themselves from their wives after conception, untill the child be weaned, which with some is long after a yeare old, generally they keep their children long at the breast:

Committamus.

Cowéewo.

Tahanawatu?ta shin-
commaugemus.

Napannetashom
paûgatash.

Qutta, énáda sho-

140] súck ta shompaûgatash

Your Wife.

*How much gave you for
her?*

*Five fathome of their
Money.*

*Six, or seven, or eight
Fathome.*

If some great mans Daughter *Piuckquompaûgatash*, ten fathome.

Obf. Generally the Husband gives these payments for a Dowrie, (as it was in *Israell*) to the Father or Mother, or guardian of the Maide. To this purpose if the man be poore, his Friends and neighbours doe *pummenûmmin teûguash*, that is contribute Money toward the Dowrie.

³⁰³ Edward Winflow, when he visited Corbitant, the petty sachem of Mattapuyft, (in Swanzy) "took occasion to tell them . . . of the ten commandments; all which they listened to with great attention, and liked well of; only the

seventh commandment they excepted against, thinking there were many inconveniences in it, that a man should be tied to one woman."—Good Newes from N. E. (Young's Chron. of Plymouth, 325.)

Nummíttamus.
 Nullógana.
 Waumaûfu.
 Wunnêkesu.
 Maânfu.
 Muchickéhea.
 Cutchashekeâmis?

Nquittékea.
 Neesékea.

My Wife.

Loving.

Proper.

Sober and chaste.

Fruifull.

*How many children
 have you had?*

I have had one.

Two, &c.

Obs. They commonly abound with Children, and increase mightily; except the plague fall amongst them, or other lesser sicknesses, and then having no meanes of recovery, they perish wonderfully.

Katoû eneéchaw.
 141] Néechaw.
 Paugcôtche nechaúwaw.
 Kitummâyi-mes-néchaw.

She is falling into Travell.

She is in Travell.

She is already delivered.

She was just now delivered.

Obs. It hath pleased God in wonderfull manner to moderate that curse of the sorrowes of Child-bearing to these poore Indian Women: So that ordinarily they have a wonderfull more speedy and easie Travell, and delivery then the Women of *Europe*: not that I thinke God is more gracious to them above other Women, but that it followes, First from the hardnesse of their constitution, in which respect they beare their sorrowes the easier.

Secondly from their extraordinary great labour (even above the labour of men) as in the Field, they sustaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shelfish from the Sea, in beating all their corne in Morters: &c. Most of them count it a shame for

a Woman in Travell to make complaint, and many of them are scarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the Houfe, and delivered and merry againe: aud within two [142] dayes abroad, and after foure or five dayes at worke, &c.

Noofāwwaw.
Noðnfu Nonánnis.
Wunnunògan.
Wunnunnóganash.
Munnúnnug.³⁰⁴
Aumáúnemun.

A Nurse.
A sucking Child.
A breast.
Breasts.
Milke.
To take from the breast,
or Weane.

Obs. They put away (as in Israell) frequently for other occasions beside Adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam.
Npakénaqun.
Aquiepakétash.
Aquiepokesháttous
Awetawátuonck.
Tackquiúwock.
Towiú-úwock.³⁰⁵

I will put her away.
I am put away.
Do not put away.
Do not break the knot
of Marriage.
Twins.
Orphans.

³⁰⁴ Eliot and Cotton wrote, for 'milk,' *fegkodtunk* and *fegkòdonk* [a participial, from the verb *fegkòdtinnun*, signifying, 'what is drawn forth']; but, properly, the application of that word was restricted to the milk of animals. Cotton's "Milk for Babes" was translated, as 'Meninnunk wutch Mukkiefog,' and in the quotation on its title-page, from 1 Peter, ii. 2, *meninnunnúe* (adjective) is

substituted for *fegkodtungane* of Eliot's version.—*Munnúnnug* [*m'nannuk*] is a verbal, from *nannau*, 'he sucks.' With the prefix of the 3d person, it becomes *wunnúnnug*,—whence, *wunnunògan*, a breast.
³⁰⁵ *Touwiés, touiès*; plur. *-esog*; Eliot. A diminutive from *touèu*, pl. *touieog, touwieog*, they are left alone, deserted.—[Whence, also, *touob-komuk*, a desert, or solitary-place, 'the wilderness.' El.]

Ntouwiũ.

Wáuchaũnat.³⁰⁶

Wauchaũamachick.

Nullóquafo.³⁰⁷

Pecwaũqun.

I am an Orphane.

A Guardian.

Guardians.

My charge or Pupill, or Ward.

Looke well to him &c.

[143] *Generall Observations of their Mariage.*

God hath planted in the Hearts of the Wildest of the
 sonnes of Men, an High and Honourable esteeme of the
 Mariage bed, infomuch that they univerfally submit unto it,
 and hold the Violation of that Bed, Abominable, and accord-
 ingly reape the Fruit thereof in the abundant increase of
 posterity.

More Particular.

*When Indians beare that some there are,
 (That Men the Papists call)
 Forbidding Mariage Bed and yet,
 To thousand VVboredomes fall:*

*They aske if such doe goe in Cloaths,
 And whether God they know?
 And when they beare they're richly clad,
 know God, yet practice so.*

*No sure they're Beasts not men (say they,
 Mens shame and foule disgrace.
 Or men have mixt with Beasts and so,
 brought forth that monstrous Race.*

³⁰⁶ *Wadchanum*, he keeps, or takes care
 of; suppos. 3d person sing. *wadchanuk*,
 when he keeps a keeper. See Eliot's
 Grammar, 25-27.

³⁰⁷ The presence of *l* in this word,—
 as in *Nullégana*, p. 140, and in *Pallé*, p.
 138,—shows it to belong to some other
 dialect than the Narragansett.

Concerning their Coyne.

THe *Indians* are ignorant of *Europes* Coyne; yet they have given a name to ours, and call it *Monêash* from the *English* Money.

Their owne is of two sorts; one white, which they make of the stem or stocke of the *Periwinkle*, which they call *Metcaûhock*,³⁰⁹ when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the *English* for a peny.

The second is black, incling to blew, which is made of the shell of a fish which some *English* call *Hens*, *Poquaûhock*, and of this sort three make an *English* peny.

They that live upon the Sea side, generally make of it, and as many make as will.

The *Indians* bring downe all their sorts of Furs, which they take in the Countrey, both to the *Indians* and to the *English* for this *Indian* Money: this Money the *English*, *French* and *Dutch*, trade to the *Indians*, six hundred miles in severall parts (North and South from *New- [145] England*) for their Fures, and whatsoever they stand in need of from them: as Corne, Venison, &c.

Nquittómpscat.

Neesaúmfcát.

Shwaúmfcát.

1 peny.

2 pence.

3 pence.

³⁰⁸ For XXIV. So in the first edition.

³⁰⁹ See before, notes 257 and 259.

Yowómſcat.	4 pence.
Napannetaſhaúmſcat.	5 pence.
Quttataſhaúmſcat, or quttauatu.	6 pence.
Enadataſhaúmſcat.	7 pence.
Shwoaſuck taſhaúmſcat.	8 pence.
Paskugittaſhaúmſcat.	9 pence.
Piuckquaúmſcat.	10 pence.
Piuckquaúmſcat nab naqùit.	11 pence.
Piuckquaúmſcat nab nèes, &c	12 pence.

Obſ. This they call *Neèn*, which is two of their *Quttáu-
atues*, or ſix pence.

Piuckquaúmſcat nab naſhoà- ſuck, <i>which they call</i> Shwìn.	18 ^d 3 quttáu- atues.
Neefneecheckaúmſcat nab yòh, or, yowin.	2 ^s 4 quttáu- atues.
Shwinchékaúmſcat, or napannetaſhin.	2 ^s 6 ^d 5 quttáu- atues.
146] Shwinchékaúmſcat.	2 ^s 6 ^d 6 quttáu- atues.
Yowinnchékaúmſcat nab nèſe.	3 ^s 6 ^d 7 quttáu- atues.
Yowinncheckaúmſcat nabnaſhòafuck.	4 ^s 8 quttáu- atues.
Napannetaſhwincheck- aumſcat nab yòh.	4 ^s 6 ^d 9 quttáu- atues.
Quttataſhincheck aumſcat, or, <i>more commonly</i> <i>uſed</i> Piúckquat.	5 ^s 10 quttáu- atues, or, 10 ſix pences.

Obſ. This *Piúckquat* being ſixtie pence, they call *Nquit-
tòmpeg*, or *nquitniſhcâuſu*, that is, one fathom, 5 ſhillings.

This one fathom of this their ſtringed money, now worth
of the Engliſh but five ſhillings (ſometimes more) ſome few

yeeres since was worth nine, and sometimes ten shillings *per* Fathome: the fall is occasioned by the fall of Beaver in *England*: the Natives are very impatient, when for English commodities they pay so much more of their money, and not understanding the cause of it; and many say the English cheat and deceive them, though I have laboured to make them understand the reason of it.

147] Neesampaúgatuck.

Shwaumpaúgatuck.

Yowompaugatusk, &c.

Piuckquampaúgatuck

or, Nquit paúfck.

Neespaufuckquompaúgatuck

Shwepaúfck.

Yowe paúfck, &c.

Nquittemittannau-

ganompaúgatuck.

Neefemittannug, &c.

Tashincheckompaúgatuck?

10 shil. 2 Fathom.

15 shil. 3 Fathom.

20 shil. 4 Fathom.

50 shil. 10 Fathome.

5 lib' 20 Fathome.

30 Fathome.

40 Fathome, or, 10.
pounds.³¹⁰

How many Fathom?

Obs. Their white they call *Wompam* (which signifies white): their black *Suckáubock* (*Súcki* signifying blacke.)³¹¹

³¹⁰ This should stand opposite to "*Yowe paúfck, &c.*" *Nquittemittannau- &c.*, signifies, "1000 Fathoms, or 250 pounds;" *Neefemittannug, &c.*, 2000 Fathoms.

³¹¹ *Súcki* (here and elsewhere translated 'black,') signifies 'dark-colored.' The *suckáubock*, 'dark-colored shell,' was purple or violet; or, as Mr. Williams wrote, p. 144, 'black inclining to blue.' Josselyn (*Voyages*, 142) describes Indian money as "of two sorts, *blew* beads and white beads:" and Lechford (*Plaine Dealing*, 50) speaks of the "*blew* and white wampom."—*Hock* (*bogki, backee*),

was the generic affix for 'shell;' derived from *bogkw*, 'it covers' (as a garment.) See note 265. When used separately, it has the pronominal prefix of the 3d person, *wubbogki* (El.), *wobbogke* (Cot.); pl. *wubbogkiaß*, used also for 'scales' of a fish.—*Metéáubock* [*mehtauog-hogki?* ear-shaped shell?] from which *wompam*, or white money, was made, was probably *Pyrola carica* or *P. canaliculata*, Say, —which are popularly known as 'periwinkles.' (See before, p. 107².)—*Wompam* was the name of the white beads collectively; when strung or wrought in

Both amongst themselves; as also the English and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.

Wepe kuttassawompatimmin	<i>Change my money.</i>
Suckaúhock, naufaké-fachick. ^{311*}	<i>The blacke money.</i>
148] Wauômpeg, or Wau-ompéfichick-mêsim	<i>Give me white.</i>
Affawompatittea.	<i>Come, let us change.</i>
Anâwfuck. ³¹²	<i>Shells.</i>
Meteaúhock.	<i>The Periwinkle.</i>
Suckauanaúfuck.	<i>The blacke shells.</i>
Suckauaskéesaquash. ³¹³	<i>The blacke eyes, or</i>
that part of the shel-fish called <i>Poquaúhock</i> (or Hens) broken out neere the eyes, of vvhich they make the blacke.	
Puckwhéganash &	<i>Awle blades.</i>
Múckfuck.	
Papuckakiuash.	<i>Britle, or breaking,</i>
Which they desire to be hardened to a brittle temper.	

Obj. Before ever they had *Awle blades* from *Europe*, they made shift to bore this their shell money with stone, and so fell their trees with stone set in a wooden staff, and used woden *bowes*: which some old & poore women (fearfull to leave the old tradition) use to this day.

Natouwómpitea.	<i>A Coyner or Minter.</i>
Nnanatouwómpiteem.	<i>I cannot coyne.</i>
Natouwómpitees.	<i>Make money or Coyne.</i>

girdles, they constituted *wauômpeg* (*wam-pompege*, of Wood and other early writers). For *Súckaúhock*, Wood writes *Mow-backees* [from *mái*, 'black,' *hogí*, 'shell.']

^{311*} This last word perhaps belongs to

a northern dialect. In the Abnaki, *nêf-segbek* signifies 'black' and *éssak*, 'shells.'

³¹² *Anna*, a shell. Cott.

³¹³ From *súcki* and *wuskeesuckquash* (p. 49) 'eyes.'

Puckhùmmìn.

Puckwhégonnaùtick.

149] Tutteputch anâwfin.
they doe on stones.Quísuck-anash.³¹⁴

Cauómpsk.

Nickáutick.

Enomphómmin.

Aconaqunnaûog.

Enomphómmin.

Enomphófachick.

Sawhóog & Sawhófachick.³¹⁵

Naumpacoûin.

*To bore through.**The Awle blade sticks.**To smooth them, which**Stone, Stones.**A Whetstone.**A kinde of wooden Pincers
or Vice.**To thread or string.**Thread the Beads.**Thread, or string these.**Strung ones.**Loose Beads.**To hang about the necke.*

Obj. They hang these strings of money about their necks and wrists; as also upon upon the necks and wrists of their wives and children.

Máchequoce.

A Girdle: Which they make

curiously of one two, three, foure, and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts.

³¹⁴ *Quísuck-quanaſh*, rocks; *buſſun*-[*baſſun*]-*aſh*, ſtones. El. Grammar, 10. The former word is derived from, or rather is identical with *quſſucqun* 'heavy,' (p. 44.)—For compound words, the inſeparable-generic was -*ómpſk* (rock, or ſtone), often contraſted to -*pfk*: *kenómpſq* [*keneb-ómpſk*], a ſharp ſtone; *cauómpſk*, a whet-ſtone, &c. So, *puttúckqui-ómpſk*, 'the round rock'—with the locative-affix, *puttúckqui-ómpſk-ut*,—a well known bound or land-mark on the weſt ſide of Narrow River, half a mile northeaſt from the

Tower Hill church in South Kiſington (Potter's Hiſt. of Narraganſet, p. 304) which gave a name to the 'Pettiquamſcut Purchase,' and to the river. (Williams wrote this name, *Puttuckquomſcut*, and *Puttaquomſcut*.)

³¹⁵ *Seabwóog*, 'they are ſcattered,' El. From this word, the Dutch traders gave the name of *ſewan* or *zeewand* [the participle, *ſeabwóog*, ſcattered, looſe,] to all ſhell money: juſt as the Engliſh called all *peag*, or ſtrung beads, by the name of the white, *wampom*.

Yea the Princes make rich Caps and Aprons (or small breeches) of these Beads thus curiously strung into many formes and figures: their blacke and white finely mixt together.

150] Observations *generall of their Coyne.*

The Sonnes of men having lost their Maker, the true and onely Treasure, dig downe to the bowels of the earth for gold and silver; yea, to the botome of the Sea, for shells of fishes, to make up a Treasure, which can never truly inrich nor fatisfie.

More particular :

1 *The Indians prize not English gold,
Nor English Indians shell:
Each in his place will passe for ought,
What ere men buy or sell.*

*English and Indians all passe hence,
To an eternall place,
VVhere shels nor finest gold's worth ought,
VVhere nought's worth ought but Grace.*

*This Coyne the Indians know not of,
VVho knowes how soone they may?
The English knowing prize it not,
But sling't like drosse away.*

Of buying and selling.

ANaqushañog, or
 Anaqushánchick
 Anaqushénto.
 Cúttasfa?
 Cowachañnum?
 Nítasfa.
 Nowachañnum.
 Nquénowhick.
 Nowèkineam.
 Nummachinámmin.
 Máunetash nquénowhick.
 Cuttattaúamish.
 Nummouanaquish.
 Mouanaqushañog,
 Mouanaqushánchick.

Traders.

Let us trade.
Have you this or that?

I have.

I want this, &c.

I like this.

I doe not like.

I want many things.

I will buy this of you.

I come to buy.

Chapmen.

Obf. Amongst themselves they trade their Corne, skins, Coates, Venison, Fish, &c. and sometimes come ten or twenty in a Company to trade amongst the *English*.³¹⁶

They have some who follow onely making of Bowes, some Arrowes, some Dishes, and [152] (the Women make all their earthen Vessells) some follow fishing, some hunt-

³¹⁶ Wood says of the Narragansetts—“the most numerous people in those parts, the most rich also, and the most industrious”—that “they employed most of their time in catching of beavers, otters and musquashes,” which they traded for English commodities, “of which they make a double profit, by selling them to more remote Indians,

who are ignorant at what cheape rates they obtaine them, in comparison of what they make them pay. . . . The *Pequants* call them Women-like men; but being uncapable of a jeare, they rest secure under the conceit of their popularitie, and seeke rather to grow rich by industrie, than famous by deeds of chevalry.” N. E. Prospect, pt. 2. ch. 3.

ing: most on the Sea-side make Money, and store up shells in Summer against Winter whereof to make their money.

Nummautanaquish.	<i>I have bought.</i>
Cummanóhamin?	<i>Have you bought?</i>
Cummanohamoùsh.	<i>I will buy of you.</i>
Nummautanóhamin.	<i>I have bought.</i>
Kunnauntatáuamish.	<i>I come to buy this.</i>
Comaunekunnúo?	<i>Have you any Cloth?</i>
Koppócki.	<i>Thick cloth.</i>
Wassáppi. ³¹⁷	<i>Thin.</i>
Súckinuit.	<i>Black, or blackish.</i>
Míshquinuit.	<i>Red Cloth.</i>
Wómpinuit.	<i>White Cloath.</i>

Obs. They all generally prize a Mantle of *English* or *Dutch* Cloth before their owne wearing of Skins and Furres, because they are warme enough and Lighter.

Wompequayi. | *Cloth inclining to white,*

Which they like not, but desire to have a sad colour without any whitish haire, suiting with their owne naturall Temper, which inclines to sadnesse.

Etouwawāyi. ³¹⁸	<i>Wollie on both sides.</i>
Muckúcki.	<i>Bare without Wool.</i>
153] Chechéke maútsha.	<i>Long lasting.</i>
Qúnnascat.	<i>Of a great breadth.</i>
Tióckquscat.	<i>Of little breadth.</i>
Wúff.	<i>The Edge or list.</i>
Aumpácunnish.	<i>Open it.</i>
Tuttepácunnish.	<i>Fold it up.</i>

³¹⁷ *Wassabpe, wassabbe*, El. *Wussáppi*, Cott. Abn. *wasabé*, 'mince en plat.'—Râle.

³¹⁸ *Aectawe, ébtái*, 'on both sides.' El. *Ebtáikénag*, 'two edged,' [both-sides-sharp,] Prov. v. 4.

Mat Weshegganúnno.

Tanógganish.³¹⁹

Wúskinuit.

Tanócki, tanócksha.

Eatawûs.

Quttaûnch.

Audtà³²⁰

There is no Wool on it.

Shake it.

New Cloth.

It is torne or rent.

It is Old.

Feele it.

*A paire of small breeches
or Apron.*

*Cuppáimish*³²¹ I will pay you, which is a word newly made from the *Englisch* word pay.

Tahenaúatu?

Tummòck cumméinsh.

Teaúguock Cumméinsh.

Wauwunnégachick.

What price?

I will pay you Beaver.

I will give you Money.

Very good.

Obf. They have great difference of their Coyne, as the *Englisch* have: some that will not passe without Allowance, and some again made of a Counterfeit shell, and their very 154] black counterfeited by a Stone and other Materialls:³²² yet I never knew any of them much deceived, for their danger of being deceived (in these things of Earth) makes them cautelous.

Cosaúmawem.

Kuttiackquffaûwaw.

Aquie iackquffaûme.

Aquie Wuffaúmowath.

Tashin Commêfim?

You aske too much.

You are very hard.

Be not so hard.

Doe not aske so much.

How much shall I give you?

³¹⁹ Misprinted, for *Tatágganish*. See before, p. 42.—*Tattauwobteash* (El.).

³²⁰ *Aûtab* and *aûtabun*, p. 112³.—*Adtabwunaash* (plu.) 'breeches,' Ezek. 44: 18. Comp. *Adtabtau* (El.) 'it hides, or conceals;' *adtabtauun*, hidden.

³²¹ *Kuppaumush* [*Kup-paum-ush*].—El. Gram. 28.

³²² Josselyn says, they work their bead money "out of certain shells, so cunning that neither *Jew* nor *Devil* can counterfeite." *Voyages*, p. 142.

Kutteaûg Comméinsh.
 Nkèke Comméinsh.
 Coanombúquffe
 Kuttaffokakómme.

*I will give you your Money.
 I will give you an Otter.
 You have deceived me.*

Obf. Who ever deale or trade with them, had need of Wisedome, Patience, and Faithfulneffe in dealing: for they frequently say *Cuppànnarwem*, you lye, *Cuttaffokakómme*, you deceive me.

Misquéfu Kunúkkeke
 Yò aúwuffe Wunnègin
 Yo chippaúatu.
 Augaufaúatu.
 Muchickaúatu.
 155] Wuttunnaúatu.
 Wunishaúnto.
 Aquie neefquttónck qufsifh.
 Wuchè nquittompfcát.

*Your Otter is reddifh.
 This is better.
 This is of another price.
 It is Cheap.
 It is deare.
 It is worth it.
 Let us agree.
 Doe not make adoe.
 About a penny.*

They are marvailous subtle in their Bargaines to fave a penny: And very fufpicious that *Englifh* men labour to deceive them: Therefore they will beate all markets and try all places, and runne twenty thirty, yea, forty mile, and more, and lodge in the Woods, to fave fix pence.

Cummámmenash
 nitteaúguafh?
 Nonânum.
 Nòonfhem.
 Tawhitch nonanuméan?
 macháge nkòckie.
 Tafhaumskuffayi
 comméfim?

*Will you have my Money?
 I cannot.
 Why can you not?
 I get nothing.
 How many fpanns will you give me?*

Neesaumscuffāyi.
 Shwaumscuffāyi.
 Yowompscuffāyi.
 Napannetašhaumscuffāyi.
 Quttatašhaumskus Sāyi.
 156] Endatašhaumscuffāyi.
 Enadatašhaumskuttonāyi.
 Cowénaweke.

Two spans.
Three spans.
Four spans.
Five spans.
Six spans.
Seven spans.
Seven spans.
You are a rich man.

Obs. They will often confesse for their owne ends, that the English are richer and wiser, and valianter then themselves; yet it is for their owne ends, and therefore they adde *Nanoë*, give me this or that, a disease which they are generally infected with: some more ingenuous, scorne it; but I have often seene an *Indian* with great quanties of money about him, beg a Knife of an English man, who happily hath had never a peny of money.

Akêtaš-tamòke.³²³
 Nowánnakefe.
 Cošaúmakefe.
 Cunnoónakefe.
 Shoo kekíneafs.
 Wunêtu nitteaûg.
 Mamattissuôg kutteaûquock.
 Tashin mesh commaûg?
 Chichêgin.
 Anaskunck.
 Maumichémanege.
 Cuttatuppaúnamum.

Tell my money.
I have mis-told.
You have told too much.
You have told too little.
Looke here.
My money is very good.
Your Beads are naught.
How much have you given?
A Hatchet.
A Howe.
A Needle.
Take a measure.

³²³ *Ogketam*, he counts, reckons; imperat. sing. *ogketasb*, plur. *ogketak*. El. The same verb was employed to trans-

late the English, 'he reads or 'spells,' i. e. reckons the letters. Josh. viii. 34; Jer. xxxvi. 6.

157] Tatuppauntúhómmin.
 Tatuppauntúock.
 Netátup.
 Kaukakíneamuck.³²⁴
 Pebenochichauquânick.

*To weigh with scales.
 They are aweighing.
 It is all one.*

} *A Looking Glasse.*

Obs. It may be wondred what they do with Glasses, having no beautie but a swarfish colour, and no dressing but nakednesse; but pride appears in any colour, and the meanest dresse: and besides generally the women paint their faces with all sorts of colours.

Cummanohamógunna.
 Cuppittakúnnemous.
 Cuppittakunnamí.
 Cofaumpeekúnne-
 mun.
 Cummachetannakúnnamous.
 Tawhitch cuppitta-
 kunamiêan?
 Kutchichêginash,
 kaukinne pokésshaas.
 Teâno wâskishaas.

*They will buy it of you.
 Take your cloth againe.
 Will you serve me so?
 You have tore me off too
 little cloth.
 I have torn it off for you.
 Why doe you turne it upon
 my hand?
 Your Hatchets will be
 soone broken.
 Soone gapt.*

³²⁴ See before, p. 122. Williams, in a letter to Gov. Leverett, (before cited, note 235,) repeating a conversation had with Nananawtunu, in 1675, says: "I told him . . . y^t Philip was his *Cawka-kinnamuk*, y^t is Looking Glasse."—Eliot, for 'looking glafs,' has *pepenautchitchunk-quonk*. 'This is a verbal, signifying 'very deceiving,' or 'very deceptive;' or, as a noun, 'that which very much deceives.' From the same verb comes *pupannouwâ-chick*, 'liars,' p. 128, ante. Experience Mayhew, in a letter to the Hon. Paul

Dudley, written in 1722, (for a copy of which I am indebted to J. Wingate Thornton, Esq., of Boston,) gives, in illustration of 'the Indian way of compounding words,' one of *twenty-two syllables*, which signifies 'Our well-skilled looking-glass makers:' *Nup-pakk-nub-tâ-pe-pe-nau-wut-chut-chub-quô-ka-neb-cha-e-nin-nu-mun-nô-nôk!* One can hardly look at it without stammering. With a language permitting the construction and use of such compounds as this, the 'man of few words' might yet be loquacious.

Natouashóckquittea.
Kuttattaúamish aúke
158] Tounúckquaque?

Wuchè wuttotânick
Plantation.

Nissékineam.

Indianfuck sekineámwock.

Noonapúock naúgum

Cowetompátimmin.

Cummaugakéamish.

Aquè chenawaúfish.

A Smith.

I would buy land of you.

How much?

For a Towne, or,

I have no minde to seeke.³²⁵

The Indians are not willing.

They want roome themselves.

We are friends.

I will give you land.

Be not churlish.

Generall Observation of Trade.

O the infinite wisdome of the most holy wise *God*, who hath so advanced *Europe* above *America*, that there is not a sorry *Howe*, *Hatchet*, *Knife*, nor a rag of cloth in all *America*, but what comes over the dreadfull *Atlantick* Ocean from *Europe*: and yet that *Europe* be not proud, nor *America* discouraged. What treasures are hid in some parts of *America*, and in our *New English* parts, how have foule hands (in smoakie houses) the first handling of those *Furres* which are after worne upon the hands of *Queens* and heads of *Princes*?

159] More particular :

1 *Oft have I heard these Indians say,
These English will deceive us.*

Of all that's ours, our lands and lives.

In th' end they will bereave us.

³²⁵ Misprinted,—for 'to sell.' The Indian word, however, signifies merely, 'I refuse;' primarily, 'I dislike.' (*Seke-*

neam, 'he refused,' Gen. 37: 35.) In the next following phrase, the same verb occurs, in the plural,—'are not willing.'

2 *So say they, whatsoever they buy,
(Though small) which shewes they're shie
Of strangers, fearefull to be catcht
By fraud, deceit, or lie.*

3 *Indians and English feare deceits,
Yet willing both to be
Deceiv'd and couzen'd of precious soule,
Of heaven, Eternitie.*

CHAP. XXVI.

Of Debts and Trusting.

NOónat. Noonamautuckquàwhe. Kunnoonamaútuckquaush.	<i>I have not money enough. Trust me. I will owe it you.</i>
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160] *Obs.* They are very desirous to come into debt, but then he that trusts them, must sustaine a twofold losse:

First, of his Commoditie.

Secondly, of his custome, as I have found by deare experience: Some are ingenuous, plaine hearted and honest; but the most never pay unlesse a man follow them to their severall abodes, townes and houses, as I my selfe have been forc'd to doe, which hardship and travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonamautuckquahéginaash. Nofaumautackquáwhe. Pitch nippáutowin.	<i>Debts. I am much in debt. I will bring it you.</i>
--	--

Chenock naquómbeg
cuppauútiin nitteaúguash.
Kunnaúmpatous,
Kukkeéskwhuñh.
Keéskwhim teaug méfin.
Tawhítch peyáuyean
Nnádgecom.
Machêtu.
161] Nummácheke.
Mesh nummaúchnem.
Nowemacaûnash nit-
teaúquash.

*When
Will you bring mee my money?
I will pay you.*

*Pay me my money.
Why doe you come?
I come for debts.
A poore man.
I am a poore man.
I have been sicke.
I was faine to spend my
money in my sickness.*

Obj. This is a common, and as (they think) most satisfying answer, that they have been sick: for in those times they give largely to the Priests, who then sometimes heales them by conjurations; and also they keepe open house for all to come to helpe to pray with them, unto whom also they give money.

Mat noteaúgo.
Kekíneash nippétunck.³²⁶
Nummâche maúganash.
Mat coanaumwaûmis.³²⁷
Kunnampatôwin keénowwin
Machâge wuttamaûntam.
Machâge wuttammauntam-
môock.
Michême notammaûntam.
162] Mat nickowêmen
naûkocks.

*I have no money.
Looke here in my bag.
I have already paid.
You have not kept your word.
You must pay it.
He minds it not.
They take no care about
paying.
I doe alwayes mind it.
I cannot sleep in the night
for it.*

³²⁶ *Pétunck* (*petunk*, El.), a bag,—literally, 'what it is put into;' from *petau-*
un, he puts it into.

³²⁷ 'Not you-speak-true-to-me.' Compare "*wunnaumwáyeen*, if he say true," p. 57, ante.

Generall Observations of their debts.

It is an univerfall Disease of folly in men to desire to enter into not onely necessary, but unnecessary and tormenting debts, contrary to the command of the only wise God : Owe no thing to any man, but that you love each other.

More particular :

*I have heard ingenuous Indians say,
In debts, they could not sleepe.
How far worse are such English then,
Who love in debts to keepe?*

*If debts of pounds cause restlesse nights
In trade with man and man,
How hard's that heart that millions owes
To God, and yet sleepe can?*

*Debts paid, sleep's sweet, sins paid, death's sweet,
Death's night then's turn'd to light;
Who dies in sinnes unpaid, that soule
His light's eternall night.*

Of their Hunting, &c.

VWe shall not name over the severall sorts of Beasts which we named in the Chapter of Beasts.

The Natives hunt two wayes :

First, when they pursue their game (especially Deere, which is the generall and wonderfull plenteous hunting in the

Countray :) I say, they pursue in twentie, fortie, fiftie, yea, two or three hundred in a company, (as I have seene) when they drive the woods before them.

Secondly, They hunt by Traps of severall sorts, to which purpose, after they have obserued in Spring-time and Summer the haunt of the Deere, then about Harvest, they goe ten or twentie together, and sometimes more, and withall (if it be not too farre) wives and children also, where they build up little hunting houses of Barks and Rushes (not comparable to their dwelling houses) and so each man takes his bounds of two, three, or foure miles, where hee sets thirty, forty, or fiftie [164] Traps, and baits his Traps with that food the Deere loves, and once in two dayes he walks his round to view his Traps.

Ntauchaûmen.

Ncáattiteam weeyoùs.³²⁸

Auchaûtuck.³²⁹

Nowetauchaûmen.

Anúmwock.

Kemehétteas.

Pitch nkemehétteem

Pumm púmموke.

Uppetetoûa.

Ntaumpauchaûmen.

Cutchashineánna?

Nneefnneánna.

I goe to hunt.

I long for Venison.

Let us hunt.

I will hunt with you.

Dogs.

Creepe.

I will creepe.

Shoote.

A man shot accidentally.

I come from hunting.

How many have you kild

I have kild two.

³²⁸ *Weeyoùs* (*weyauis*, plu. -*fog*, Eliot), flesh, meat. *Afkeyaus* [*afkun-weyauis*] raw flesh; *Kesittâc weyauis*, 'fodden flesh.' 1 Sam. ii. 15. Related to *ôâas* (Eliot), an animal, a living creature.—Abn. *ôâis*, flesh; *skêwakw*, raw flesh.

³²⁹ See '*Auchaûi*, he is gone to hunt

or fowle,' p. 88, ante, *Adchaeu*, he hunts; anim. transi., *adchanau*, he hunts (animals, or live game); El. [Related to *abchu*, (or perhaps, the same word,) he strives, exerts himself, is diligent: *abchue*, 'do thy diligence,' exert yourself, 1 Tim. iv. 9.]

Shwinneánna.	<i>Three.</i>
Nyowinneánna.	<i>Foure.</i>
Npiuckwinneánna.	<i>Ten, &c.</i>
Nneefneechectashinneanna.	<i>Twentie.</i>
Nummouashâwmen.	<i>I goe to set Traps.</i>
Apè hana.	<i>Trap, Traps.</i>
Asháppock. ³³⁰	<i>Hempe.</i>
Masaûnock.	<i>Flaxe.</i>
Wuskapèhana.	<i>New Traps.</i>
Eataúbana.	<i>Old Traps.</i>

Obs. They are very tender of their Traps where they lie, and what comes at them; for [165] they say, the Deere (whom they conceive have a Divine power in them) will soone smell and be gone.

Npunnowwâumen.	<i>I must goe to my Traps.</i>
Nummishkommin.	<i>I have found a Deere;</i>

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him: sometimes the Wolfe having glutted himselfe with the one halfe, leaves the other for his next bait; but the glad *Indian* finding of it, prevents him.

And that wee may see how true it is, that all wild creatures, and many tame, prey upon the poore Deere (which are there in a right Embleme of Gods persecuted, that is, hunted people, as I observed in the Chapter of Beasts according to the old and true saying:

Imbelles Damæ quid nisi præda sumus?

³³⁰ See *Ashp.*, nets, p. 114, ante, and note 244.—“This land likewise affords some planted by the English.” N. E. Prospect, pt. 1. c. 5. Eliot writes, *Hassabp.* and (pl.) *basbâbpog* ‘flax.’ Ex. ix. 31.

To harmlesse *Roes* and *Does*,
Both wilde and tame are foes.)

I remember how a poore Deere was long huuted and chased by a Wolfe, at last (as their manner is) after the chase of ten, it may be more miles running, the stout Wolfe tired out the nimble Deere, and seasing upon it, [166] kill'd: In the act of devouring his prey, two *English* Swine, big with Pig, past by, assaulted the Wolfe, drove him from his prey, and devoured so much of that poore Deere, as they both fufeted and dyed that night.

The Wolfe is an Embleme of a fierce blood-sucking persecutor.

The Swine of a covetous rooting worldling, both make a prey of the Lord Jesus in his poore servants.

Ncummóotamúckqun
natóqus.

| *The Wolfe bath rob'd*
| *me.*

Obf. When a Deere is caught by the leg in the Trap, sometimes there it lies a day together before the Indian come, and so lies a pray to the ranging Wolfe, and other wild Beasts (most commonly the Wolfe) who seaseeth upon the Deere and robs the Indian (at his first devouring) of neere halfe his prey, and if the Indian come not the sooner, hee makes a second greedie Meale, and leaves him nothing but the bones, and the torne Deere-skins, especially if he call some of his greedy Companions, to his bloody banquet.

Upon this the *Indian* makes a falling trap called *Sunnúckbig*, (with a great weight of stones) and so sometimes knocks the Wolfe [167] on the head, with a gainefull Revenge, especially if it bee a blacke Wolfe, whose Skins they greatly prize.

Nanówwuffu.³³¹
 Wauwunnockôo.³³²
 Weékan.
 Machemóqut.
 Anit.³³³
 Poquéfu
 Poskáttuck & Missesu.
 Kuttiomp.
 Paucottaúwat.
 Wawúnnes.
 Qunnèke.
 Aunàn.³³⁴
 Moósqin.
 Yo asipaúgon
 Noónatch, or, attuck ntíyu.
 Mishánneke ntíyu.
 Paukunnawaw³³⁵ ntio.
 Wufféke.
 Apome-ichàsh.
 Uppèke-quòck.
 Wuskàn.
 Wuffúckqun
 168] Awemanittin.
 Pauhinùmmmin.
 Pauhinummauatíttea.

It is leane.
It is fat.
It is sweet.
It smells ill.
It is putrified.
Halfe a Deere.
A whole Deere.

A Buck.
A young Buck.
A Doe.
A Fawne.

Thus thick of fat.
I hunt Venison.
I hunt a Squirrill.
I hunt a Beare, &c.
The hinder part of the Deere.
Thigh: Thighes.
Shoulder, shoulders:
A bone.
A taile.
Their Rutting time.
To divide.
Let us divide.

This they doe when a Controverfie falls out, whose the Deere should bee.

³³¹ *Ônouwuffu*, El. *ônouwuffû*, Cott.

³³² *Wunnogkquieu*, *wunnogkw*, Eliot.
 [Wunne-bogkw, well-bodied, well covered; in good condition.]

³³³ See *Anittash*, 'rotten corn,' p. 103, and note 227.

³³⁴ *Aunàn* 'a Doe.' 'A Fawne' should have been printed opposite to *Moósqin* [Moósqin] in the next line. See before, p. 106.

³³⁵ See p. 80, and note 196.

Caúskashunck,

| *The Deere skin.*

Obf. *Púmpom*: a tribute Skin when a Deere (hunted by the Indians, or Wolves) is kild in the water. This skin is carried to the *Sachim* or Prince, within whose territory the Deere was slaine.³³⁶

Ntaumpowwushaûmen.

| *I come from hunting.*

Generall Observation of their hunting.

There is a blessing upon endeavour, even to the wildest *Indians*; the sluggard rosts not that which he tooke in hunting, but the substance of the diligent (either in earthly or heavenly affaires) is precious, *Prov.* 25.

More particular:

*Great pains in hunting th' Indians Wild,
And eke the English tame;
Both take, in woods and forrests thicke,
To get their precious game.*

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*Pleasure and Profit, Honour false,
(The word's great Trinitie)
Drive all men through all wayes, all, times,
All weathers, wet and drie.*

*Pleasure and Profits Honour, sweet,
Eternall, sure and true,
Laid up in God, with equall paines;
Who seekes, who doth pursue?*

³³⁶ "Every Sachim knoweth how far the bounds and limits of his own country extendeth; and that is his own proper inheritance. . . . In this circuit whoever hunteth, if they kill any venison, bring him his fee; which is the fore parts of the same, if it be killed on the land, but if in the water, then the skin

thereof." Good Newes from N. E. (Young's Chron. of Plymouth, 361-2). See Winthrop's Journal, ii. 120-21. [*Pumpom* is derived from *pummunum*, he offers, or devotes; *Paumpaûmun* (or *pumpumun*, a frequentative,) he habitually, or by custom, offers it. Comp. *up-paupaûmen-ab*, Numb. viii. 21.]

CHAP. XXVIII.

Of their Gaming, &c.

THeir Games, (like the *Englisb*) are of two sorts; private and publike:

Private, and sometimes publike; A *Game* like unto the *Englisb* Cards; yet, in stead of Cards they play with strong *Rufbes*.³³⁷

Secondly, they have a kinde of Dice which are Plumb stones painted, which they cast in a Tray, with a mighty noyse and sweating:³³⁸ Their publique Games are solemnized with the meeting of hundreds; sometimes thousands, and consist of many vanities, none of which I durst ever be present at, that I might [170] not countenance and partake of their folly, after I once saw the evill of them.

Ahânu.³³⁹

| *Hee laughs.*

³³⁷ "They have two sorts of games, one called *Puim*, the other *Hubbub*, not much unlike Cards and Dice, being no other than Lotterie. *Puim* is 50. or 60. small Bents of a foote long which they divide to the number of their gamesters, shuffling them first betweene the palmes of their hands; he that hath more than his fellow is so much the forwarder in his game: many other strange whimsyes be in this game; which would be too long to commit to paper." Wood, pt. 2. ch. 14.

³³⁸ "*Hubbub* is five small Bones in a small smooth Tray, the bones bee like a Die, but something flatter, blacke on the one side and white on the other, which they place on the ground, against which violently thumping the platter, the bones mount changing colours with the windy

whisking of their hands too and fro; which action in that sport they much use, smiting themselves on the breast, and thighs, crying out, *Hub, Hub, Hub*; they may be heard play at this game a quarter of a mile off. The bones being all blacke or white, make a double game; if three be of a colour and two of another, then they afford but a single game; four of a colour and one differing is nothing." &c. Ibid. The Abnakis (*Râle*, s. v. *Jouer*.) played this game with eight such dice or counters. When the black and white turned up 4 and 4, or 5 and 3, the player made no count; for 6 and 2, he counted four, for 7 and 1, ten, and when all eight were of one color, twenty.

³³⁹ *Abbânu*, Cott. *Habanu* and *Abanu*, Eliot.

Tawhitchahánean.
 Ahánuock.
 Nippauochâumen.
 Pauochaûog.
 Pauochaútowwin.
 Akéfuog.³⁴¹

Pífsinnéganash.³⁴²
 Ntakéfemin.

ting; for their play is a kind of Arithmatick.

Why doe you laugh?
They are merry.
We are dancing.
They are playing or dancing.
A Bable³⁴⁰ to play with.
They are at Cards, or
telling of Rushes.
Their playing Rushes.
I am a telling, or coun-

Obs. The chiefe Gamesters amongst them much desire to make their Gods side with them in their Games (as our *English* Gamesters so farre also acknowledge God) therefore I have seene them keepe as a precious stone a piece of Thunderbolt,³⁴³ which is like unto a Chrystall, which they dig out of the ground under some tree, Thunder-smitten, and from this stone they have an opinon of successe, and I have not heard any of these prove losers, which I conceive may be *Satans* policie, and Gods holy Justice to harden them for their not rising higher from the Thunderbolt, to the God that send or shoots it.

171] Ntaquie akéfamen.

| *I will leave play.*

³⁴⁰ Bauble.

³⁴¹ Literally, 'They are counting.' *Ogkéfuog*, El. The anim. intrans. form of the verb *ogketam*, he counts, or reckons. See note 323.

³⁴² Abnaki, *Pesseniganar*, 'les pailles, avec quoi on joue.' Râle.

³⁴³ "That which is by some called the rain-stone or thunder-bolt, was by the antients termed *Ceraunia*. . . Bootius (*de Gemmis*, lib. 2, cap. 261) reports that many persons worthy of credit, af-

firmed that when houses or trees had been broken with the thunder, they did by digging find such stones in the places where the stroke was given. Nevertheless, that fulminous stones or thunderbolts do always descend out of the clouds, when such breaches are made by the lightning, is (as I said) a vulgar error." I. Mather's Remark. Providences (repr. 1856) p. 81. — Fossil belemnites and all aërolites were formerly called thunderbolts or thunder-stones, in England.

Nchikofsimúnnaſh.

Wunnaugonhómmin³⁴⁴Aſaúanaſh.³⁴⁵*I will burne my Ruſhes.**To play at dice in their Tray.**The painted Plumbſtones*
*which they throw.*Puttuckquapúonck.³⁴⁶*A Playing Arbour.*

Obſ. This Arbour or Play-houſe is made of long poles ſet in the earth, foure ſquare, ſixteen or twentieth foot high, on which they hang great ſtore of their ſtringed money, have great ſtakings, towne againſt towne, and two choſen out of the reſt by courſe to play the *Game* at this kinde of Dice in the miſt of all their Abettors, with great ſhouting and ſolemnity: beſide, they have great meetings of foot-ball playing,³⁴⁷ onely in Summer, towne againſt towne, upon ſome broad ſandy ſhoare, free from ſtones, or upon ſome ſoft heathie plot becauſe of their naked feet, at which they have great ſtakings, but ſeldome quarrell.³⁴⁸

Paſuckquakohowaúog

Cukúmnote wèpe.

*They meet to foot-ball.**You ſteale; As I have often*

told them in their gamings, and in their great loſings (when they have ſtaked and loſt their money, clothes, houſe, corne, and themſelves, (if ſingle perſons) they will confeſſe it 172] being weary of their lives, and ready to make away themſelves, like many an *Engliſh* man: an Embleme of the horroure of conſcience, which all poore ſinners walk in at laſt,

³⁴⁴ *Wunnâug*, a tray, p. 36.

³⁴⁵ Abnaki, *Eſſewân-ar*, 'les grains du jeu du plat.' Râle.

³⁴⁶ *Puttuckqui-appuonk*, 'round ſitting-place;' although ſometimes built 'four ſquare,' as appears from the text.

³⁴⁷ "Their Goales be a mile long placed on the ſands which are as even as a board; their ball is no bigger than a hand-ball, which ſometimes they mount

in the Aire with their naked ſeete, ſometimes it is ſwayed by the multitude;" &c.—Wood's N. E. Proſpect, l. c.

³⁴⁸ "When they play country againſt country, there are rich Goales, all be-hung with Wampompeage, Mowhackies, Beaver ſkins, and blacke Otter ſkinnes. It would exceede the beleefe of many to relate the worth of one Goale, wherefore it ſhall be nameleſs." Ibid.

when they see what wofull games they have played in their life, and now find themselves eternall Beggars.

Keesaqúnnamun,³⁴⁹ Another kinde of solemne publike meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports: But their chiefeſt Idoll of all for sport and game, is (if their land be at peace) toward Harveſt, when they ſet up a long houſe called *Qunnekamuck*. Which ſignifies *Long houſe*, ſometimes an hundred, ſometimes two hundred foot long upon a plaine neer the Court (which they call *Kitteickaúick*) where many thouſands, men and women meet, where he that goes in danceth in the ſight of all the reſt; and is prepared with money, coats, ſmall breeches, knives, or what hee is able to reach to, and gives theſe things away to the poore, who yet muſt particularly beg and ſay, *Cowequetúmmous*, that is, *I beſeech you*: which word (although there is not one common beggar amongſt them) yet they will often uſe when their richeſt amongſt them would fain obtain ought by gift.

173] *Generall Observations of their Sports.*

This life is a ſhort minute, eternitie followes. On the improvement or diſ-improvement of this ſhort minute, depends a joyfull or dreadfull eternity; yet (which I tremble to thinke of) how cheape is this invaluable Jewell, and how many vaine inventions and fooliſh paſtimes have the ſonnes of men in all parts of the world found out, to paſſe time & poſt over this ſhort minute of life, untill like ſome pleaſant River they have paſt into *mare mortuum*, the dead ſea of eternall lamentation.

³⁴⁹ Perhaps from *Kesuckquand*, the Sun God,—or from *keſukun* (which has the ſame radical,) ‘it is ripe, mature.’—“A kind of ſolemn public meeting,” with a

“mixture of devotions and ſports,” is not a bad deſcription of an old-faſhioned ‘Thankſgiving Day,’—though not of the ſtriſteſt puritan type.

More particular :

- 1 Our English Gamesters scorne to stake
Their clothes as Indians do,
Nor yet themselves, alas, yet both
Stake soules and lose them to.
- 2 O fearfull Games ! the divell stakes
But Strawes and Toyes and Trass,
(For what is All, compar'd with Christ,
But *Dogs meat and Swines wash ? * Phil. 3. 8.
σκύβαλα
- 3 Man stakes his Iewell-darling soule,
(His owne most wretched foe)
Ventures, and loseth all in sport
At one most dreadfull throw.

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CHAP. XXIX.

Of their Warre, &c.

A Quène.
Nanoueshin, &
Awêpu.
Chépewefs, &
Mishittâshin.³⁵⁰

speake, and which *England* now wofully feeles, untill the Lord Jesus chide the winds, and rebuke the raging seas.

Nummusquântum.

Tawhitch musquawnaméan ?

Peace.

A peaceable calme ; for

Awêpu signifies a calme.

*A Northern storme of
warre, as they wittily*

I am angry.

Why are you angry ?

³⁵⁰ *Chepewéssin*, the North-east wind blows: *Mishittâshin*, a storm, pp. 85, 87.

Aquie musquántash.
Chachépissu, nishqûetu.
Tawhitch chachepiséttit
nishquéhettit?

175] Cummusquáunamuck.

Matwaûog.³⁵¹

Matwaûonck.

Cnmusqnaúnamish

Cummusquawnamè?

Miskisaûwaw.

Tawhitch niskúekee?

Ntatakcómmuckqun ewò.

Nummokókunnitch

Ncheckéquunnitch.

Mecaûtea.

Mecâuntitea.

Mecaunteafs.

Wepè cummécautch.

Jûhettitea.³⁵²

Jûhetteke.

incouragement which they use when they animate each other in warre; for they use their tongues in stead of drummes and trumpets.

Awaûn necáwni aum
piasha?

Nippakétatunck.

Nummeshannántam

Nummayaôntam.

Cease from anger.

Fierce.

} *Why are they fierce?*

He is angry with you.

Souldiers.

A Battle.

I am angry with you.

Are you angry with me?

A quarrelsome fellow.

Why are you so fierce?

He stricke mee.

I am robbed.

A fighter.

Let us fight.

Fight with him.

You are a quarreller.

Let us fight.

Fight, Which is the word of

*Who drew the first bow,
or shot the first shot?*

He shot first at me.

*I scorne, or take it indig-
nation.*

³⁵¹ *Matwau*, an enemy; pl. *matwaog*,
Eliot.

³⁵² *Ayeutwebteau*, and *ayeubteau*, he

makes war, engages in battle; verbal,
ayeutâen, a warrior, one who fights.
El.—Moh. *oioetet*, he who fights. Edw.

176] *Obs.* This is a common word, not only in warre, but in peace also (their spirits in naked bodies being as high and proud as men more gallant) from which sparkes of the lusts of pride and passion, begin the flame of their warres.

Whauwháutowaw ánowat.

Wopwawnónckquat.

Amaúmuwaw paúdsá.

Keénomp } paúog.³⁵³

Múckquomp }

Negonshâchick.

Kuttówonck.

Popowuttáhig.

There is an Alarum.

An hubbub.

A Messenger is come.

Captaines, or Valiant men.

Leaders.

A Trumpet.

A Drumme.

Obs. Not that they have such of their owne making; yet such they have from the *French*: and I have knowne a good Drumme made amongst them in imitation of the *English*.

Quaquawtatatteâug

Machíppog

Caúquat -tash.³⁵⁴

Onúttug.

Péskcunck.³⁵⁵

Saûpuck.

Mátit.

Méchimu.

177] Mechimúash.

Shóttash.

They traine.

A Quiver.

Arrow, Arrowes.

An halfe Moone in war.

A Gunne.

Powder.

Vnloden.

Loden.

Lode it.

Shot; A made word from us,

³⁵³ *Kenompæ*, valiantly, Cott.—Abn. *ne-kinañbai*, I am brave.—*Mugwomp*, a captain. El.

³⁵⁴ *Kôubkquodt*, *kôunkquodt*, an arrow, Eliot. [Literally, 'That which is sharp at the end.'] "Some whereof were

headed with brasse, others with Harts horne, and others with Eagles claws." Mourt's Relation (Dexter's ed.) 55, and note 190.

³⁵⁵ See before, p. 84, and note 174.

though their Gunnes they have from the *French*,³⁵⁶ and often sell many a score to the *English*, when they are a little out of frame or Kelter.

Pummenúmmín teáuquash.

Askwhitteafs.

Askwhitteâchick.

Askwhitteâuḡ.

To contribute to the warres.

Keep watch.

The Guard.

Is is the Guard.

Obs. I once travelled (in a place conceived dangerous) with a great Prince,³⁵⁷ and his Queene and Children in company, with a Guard of neere two hundred, twentie, or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in *Europe*; and when we travelled through a place where ambushes were suspected to lie, a speciall Guard, like unto a Life-guard, compassed (some neerer, some farther of) the King and Queen, my selfe and some *English* with me.

They are very copious and patheticall in Orations to the people, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insist on.

178] Wefáffu

Cowéfass.

Tawhitch wefáfean?

Manowéfass.

Kukkúshickquock.

Nosemitteúncquock

Onamatta cowaûta

Núckqusha.

Afraid.

Are you afraid?

Why feare you?

I feare none.

They feare you.

They fly from us.

Let us pursue.

I feare him.

³⁵⁶ "They [the eastern Indians] have guns which they dayly trade for with the *French*, (who will sell his eyes, as

they say, for beaver)." Wood, N. E. Prospect, ii. c. 2.—See, before, p. 90.

³⁵⁷ See page 75, ante, and note 151.

Wuffémo-wock.
 Npauchíppowem
 Keesaūname.
 Npúmmuck.
 Chenawaūsu.
 Waumaūsu.
 Tawhitch chenawaūsean?
 Aumánsk.

Waukaunðsint.³⁵⁸

Cupshitteauḡ.
 Aumanskitteauḡ.
 Kekaúmwaw.
 Nkekaúmwuck ewò.
 Aqùe kekaúmwawsh.

*He flies, they flye.
 I flye for succour.
 Save me.
 I am shot.
 Churlish.
 Loving.
 Why are you churlish?
 A Fort.*

*They lie in the way.
 They fortifie.
 A scorner or mocker.
 He scornes me.
 Doe not scorne.*

Obs. This mocking (between their great ones) is a great kindling of Warres amongst them: yet I have known some of their chiefest say, what should I hazard the lives of my 179] precious Subjects, them and theirs to kindle a Fire, which no man knowes how farre, and how long it will burne, for the barking of a Dog?

Sékinéam.
 Nissékineug.
 Nummánneug.
 Sekinneauhettùock.
 Maninnewauhettùock.
 Nowetompátimmin
 Wetompâchick.

*I have no mind to it.
 He likes not me.
 He bates me.*

*They hate each other.
 We are Friends.
 Friends.*

³⁵⁸ *Manse*, a fort, place of refuge, strong-hold; *Wonkonós*, a fort. Eliot. *Wákonós*, 'a fence,' Cotton.—"These Forts, some be fortie or fiftie foote square, erected of young timber trees, ten or twelve foote high, rammed into the

ground, with undermining within, the earth being cast up for their shelter against the dischargements of their enemies; having loope-holes," &c. N. E. Prospect, pt. 2, ch. 13.—Abnaki, *wa'kaiw-ræzen*, 'fort, fortress.'

Nowepinnátimin.
Nowepinnâchick.

Nowechufettímmín.
Néchufe ewò
Wechufittûock.
Nwéche kokkêwem.
Chickaûta wêtu.

*We joyne together.
My Companions in War.
or Associats.
We are Confederates.
This is my Associate.
They joyne together.
I will be mad with him.
An house fired.*

Once lodging in an Indian house full of people, the whole Company (Women especially) cryed out in apprehension that the Enemy had fired the House, being about midnight: The house was fired but not by an Enemy: the men ran up on the house top, and with their naked hands beat out the Fire: One scorcht his leg, and suddenly after they [180] came into the house againe, undauntedly cut his leg with a knife to let out the burnt blood.

Yo á nawhone
Mísfínnege
Nummísfínnàm ewo.
Waskeiûhettímmitch.
Nickqueintónckquock
Nickqueintouôog.
Nippauquanaûog.
Queintauatíttea.
Kunnauntatáuhuckqun.
Paúquana.
Pequuttôog paúquanan.³⁶⁰

*There I am wounded.
A Captaine.³⁵⁹
This is my Captive.
At beginning of the fight.
They come against us.
I will make Warre upon them.
I will destroy them.
Let us goe against them.
He comes to kill you.
There is a slaughter.
The Pequets are slaine.*

³⁵⁹ A printer's error; for 'Captive.' *Missin*, a captive; *missinó*, he is made captive (Gen. xiv. 14); *num-missineeu*, I am a captive (Is. xlix. 21); El. — See the Address 'To the Reader,' note 4.

³⁶⁰ 'The Destroyers are destroyed.'

(See note 10.) Eliot gives, as the anim. trans. verb, *pagwanau*, *paguanau*, he destroys, (him or them); intrans. *pagwoh-teau*, *paguateau*, he destroys, is a destroyer, — in the plural, *paguatôog*, they destroy. From this verb are derived the various

Awaun Wuttúnnene?

Tashittáwho?

Necstáwho.

Piuckqunneánna.

Who have the Victory.

How many are slaine?

Two are slaine?

Ten are slaine.

Obs. Their Warres are farre lesse bloody, and devouring then the cruell Warres of *Europe*; and seldome twenty slaine in a pitcht field: partly because when they fight in a wood every Tree is a Bucklar.

When they fight in a plaine, they fight [181] with leaping and dancing, that seldome an Arrow hits, and when a man is wounded, unlesse he that shot followes upon the wounded, they soone retire and save the wounded: and yet having no Swords, nor Guns, all that are slaine are commonly slain with great Valour and Courage: for the Conquerour ventures into the thickest, and brings away the Head of his Enemy.

Niss-nissóke.

Kúnnish

Kunnishickqun ewò.

Kunnishickquock.

Siuckissûog.³⁶¹

Nickummissûog.

Nnickummaunamaûog.

Neene núppamen.

Cowaúnckamish.

Kunnanaumpasúmmish.

Kill kill.

I will kill you.

He will kill you.

They will kill you.

They are stout men.

They are Weake.

I shall easily vanquish them.

I am dying?

Quarter, quarter.

Mercy, Mercy.

forms of the name which was given by other tribes, and by the English, to the conquerors of eastern Connecticut,—a branch of the *Mubhekancew* or Mohican nation: *Pequants* (Wood); *Pekoath* and *Pekods* (Winth.); *Pequits*, *Pequittôog* (R. W.), &c.

³⁶¹ Comp. *Siúkat*, 'hard' [i. e. difficult], p. 41, ante. *Siogkussu*, is the anim. adjective from *siógke* (El.) hard: *kus-siogkus*, thou art a hard man, (Matt. xxv. 24). The root is *sée*, *siog*, 'sour,'—or rather, unpleasant to the taste. Comp. A. S. *sorgbe*; English, *sore*, *sorrow*, *four*.

Kekuttokaũnta,
 Aquétuck.
 Wunnifhaũnta.
 Cowammáunsh.
 Wunnêtu ntá.
 Tuppaũntash.
 182] Tuppaũntamoke.
 Cummequaũnum
 cummíttamusuf-
 fuck ká cummuckiaũg.
 Eatch kèen anawâyeen.
 Cowawwunnaũwem.
 Cowauõntam.
 Wetompátitea.

Let us parley.
Let us cease Armes.
Let us agree.
I love you.
My heart is true.
Consider what I say.
Do you all consider.
Remember your Wives,
and Children.

Let all be as you say.
You speake truly.
You are a wise man.
Let us make Friends.

Generall Observations of their Warres.

How dreadfull and yet how righteous is it with the most righteous Judge of the whole World, that all the generations of Men being turn'd Enemies against, and fighting against Him who gives them breath and Being, and all things, (whom yet they cannot reach) should stab, kill, burne, murder and devoure each other?

More Particular.

The Indians count of Men as Dogs,

1 It is no Wonder then:

They teare out one anothers throats!

But now that English Men,

183] *That boast themselves Gods Children, and*

2 Members of Christ to be,)

That they should thus break out in flames.

Sure 'tis a Mystery!

Rev. } *The second sea'ld Mystery or red Horfe,*
 2. 6. } *Whose Rider hath power and will,*
 } *To take away Peace from Earthly Men,*
 } *They must Each other kill.*

CHAP. XXX.

Of their paintings.

1. **T**HEY paint their Garments, &c.
2. **T**he men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

Wómpí

Mówi-fúcki.³⁶²

Míqúi.

Wesáúi.³⁶³Askáski.³⁶⁴Peshaúi.³⁶⁵*White.**Black.**Red.**Yellow.**Greene.**Blew, &c.*

*Obs. Wunnàm*³⁶⁶ their red painting which they [184] most delight in, and is both the Barke of the Pine, as also a red Earth.

³⁶² *Mwi* (El.) black; *fúcki*, dark-colored, inclining to black.

³⁶³ *Weesúe*, yellow; *Weeswe*, the gall; *Wesogkon*, bitter. Eliot. So, Abn. *wífi*, 'fiel'; *wísañwígø*, he is painted yellow. Comp. Greek *χολή* and *χλόη*; A. Sax. *gealla*, gall; *gealewe*, yellow.

³⁶⁴ It is not easy to determine whether the primary meaning of the radical, *ask*, or *asq*, was *green*, or *immature*. It is found in *askün*, 'it is raw,' (*aske*, El.); *asq*, *asq*, and *asquam*, 'not yet'; *maskebt* [*m'ask-ebt*, the green,] 'grafs'; *askunkq*

(El.) 'a green tree;' &c.; and perhaps in *wuske*, *weske* (Abnaki *wski*), 'young,' and also 'new.'

³⁶⁵ Comp. *peshaúinafb*, 'violet leaves' (p. 99). Eliot has *pesbau*, more often with pronominal prefix, *up-pesbau*, 'a flower;' pl. *pesbaónasb*; and the verb, *pesbauau*, 'it blossoms;' but, *wóní*, (in comp. words *wónó*,) for 'blue.'—Abnaki, *petidians*, 'violet'; *titiens*, 'bleuc.'

³⁶⁶ Abn. *wrámann*, 'vermillon, peinture.' Râlc.—From *wunne*, *wne*, good, handsome.

Mishquock.

Métewis.³⁶⁷

| Red Earth.

| Black Earth.

From this *Métewis* is an Indian Towne a day and a halfe Journey, or lesse (*West*, from the *Massachusetts*) called *Mete-wêmesick*.

Wussuckhòsu.

| A painted Coat.

Of this and *Wussuckwêke*, (the English Letters, which comes neereſt to their painting I ſpake before in the Chapter of their clothing.

Aunakêſu.³⁶⁸

Aunakéuck.

Tawhitch aunakéan?

Chéskhoſh.

Cummachiteoûwunaſh

kuskeéfuckquaſh.

Mat pitch cowáhick

Manit keefiteónckqus.³⁶⁹

| He is painted.

| They are painted.

| Why doe you paint your ſelfe?

| Wipe off.

| You ſpoile your Face.

| The God that made you
| will not know you.

Generall Observations of their paintings.

It hath been the foolish Custome of all barbarous Nations to paint and figure their Faces and Bodies (as it hath been to our shame and grieve. wee may remember it of some of our Fore-Fathers in this Nation.) How much then are we bound to our most holy Maker [185] for ſo much knowledge of himſelfe revealed in ſo much Civility and Piety?

³⁶⁷ Plumbago, or graphite, probably. In 1644, John Winthrop, Jun., had a grant of "the hill at Tantouſq, about 60 miles weſtward [from Boſton], in which the black-leade is." *Maſſ. Col. Rec.* ii. 82. This was in or near Sturbridge,—now 'the moſt important locality' of that mineral, in *Maſſachuſetts*. Hitch-

cock's *Geol. Report*, 220.

³⁶⁸ *Anogku*, he paints, [pl. *anogkuog*, they paint.] El. *Aunakêſu* [*anogkeſu*] has the form of the adjec. animate.

³⁶⁹ Eliot would have written: *Mat piſh kwabik manit* [nob] *kezbikquean*, 'not will he-know-thee God [who] he-maketh-thee.'

and how should we also long and endeavor that *América* may partake of our mercy :

More particular :

*Truth is a Native, naked Beauty ; but
Lying Inventions are but Indian Paints,
2 Dissembling hearts their Beautie's but a Lye,
Truth is the proper Beauty of Gods Saints.
Fowle are the Indians Haire and painted Faces,
2 More foule such Haire, such Face in Israel.
England so calls her selfe, yet there's
Absoloms foule Haire and Face of Jefabell.
Paints will not bide Christs washing Flames of fire,
Fained Inventions will not bide such stormes :
O that we may prevent him, that betimes,
Repentance Teares may wash of all such Formes.*

CHAP. XXXI.

Of Sickness.

NUmmaũchnem³⁷⁰
Mauchinaũi.
186] Yo Wuttunsin
Achie nummauchnem.
Nóonshem metesimmin.
Mach ge³⁷¹ nummetesimmin.

*I am sick.
He is sick.
He keepes his Bed.
I am very sick.
I cannot eate.
I eate nothing.*

³⁷⁰ Nummaũchenem, p. 9, ante. Nummauchinam, El. (1 Sam. xxx. 13 :) 3d pers. machinau, 'he is sick.' This verb is nearly related to mabtsbeau (El.) 'it wastes away,' 'fails,' 'decays:' and the

same radical may be found in machetan, 'ebb' tide (p. 112), and in mátsuwaé, 'consuming' (said of fire), Deut. iv. 24.

³⁷¹ Macháge. The á escaped the press, in the first edition.

Tocketuſſinámmin?
 Pitch nkéeteem?
 Niskéefaquſh máuchinaaſh.
 Ncuſſawóntapam.
 Npummaúmpiteunck³⁷²
 Ncheſammáttam,
 Ncheſammam.

*What think you?
 Shall I recover?
 My eyes faile me.
 My head akes.
 My Teeth ake.
 I am in paine.*

Obſ. In theſe caſes their Miſery appeares, that they have not (but what ſometimes they get from the *Engliſh*) a raiſin or currant or any phyſick, Fruit or ſpice, or any Comfort more than their Corne and Water, &c. In which bleeding caſe wanting all Meanes of recovery, or preſent refreshing I have been conſtrained to, and beyond my power to refresh them, and I beleeve to ſave many of them from Death, who I am confident periſh many Millions of them (in that mighty continent) for want of Meanes.

Nupaqqóntup
 Kúſpiſſem.
 187] Wauaúpuniſh
 Nippaquóntup.
 Ncheſamam nséte.
 Machàge nickowèmen
 Nnanótiſſu.
 Wàme kuſſópita nohòck.
 Ntátupe nòte or chickot.

*Bind my head.
 Lift up my head.
 My Foot is ſore.
 I ſleep not.
 I have a Fever.³⁷³
 My body burnes.
 I am all on Fire.*

³⁷² See page 50. Mr. Williams has prefixed the pronoun to a *ſubſtantive*, and not to the correſponding verb. The literal rendering therefore is 'My tooth-ache;' not, 'My teeth ache.'

³⁷³ An *intermittent* fever. The verb denotes that which 'continues to return at

the ſame hour.' Abn. *nawawſeſeſe*, he has quartan or tertian fever, or that which always comes at the ſame hour. Ràle. Abnaki, *keſiſe*, *keſidè*, he has a fever; literally, he is hot, feveriſh,—whether the malady be idiopathic or ſymptomatic.

Yo ntéatchin.
 Ntátuppe wunnêpog.
 Puttuckhúmma.
 Paútous nototâmin.

*I shake for Cold.
 I shake as a leafe.
 Cover me.
 Reach me the drinke.*

Obs. Which is onely in all their extremities, a little boild water, without the addition of crum or drop of other comfort: O *Englands* mercies, &c.

Tahaspunâyi ?
 Tocketúspanem ?
 Tocketuspunnaúmaqûn ?
 Chaffaqúnfin ?
 Nnanowwêteem.

*What ayles he ?
 What aile you ?
 What hurt hath he done to you ?
 How long hath he been sick ?
 I am going to visit.*

Obs. This is all their refreshing, the Visit [188] of Friends, and Neighbours, a poore empty visit and presence, and yet indeed this is very solemne, unlesse it be in infectious diseases, and then all forsake them and flie, that I have often seene a poore House left alone in the wild Woods, all being fled, the living not able to bury the dead: so terrible is the apprehension of an infectious disease, that not only persons, but the Houses and the whole Towne takes flight.³⁷⁴

Nummòckquesce.
 Mockquêsui
 Wâme wuhòck-
 Mockquêsui.
 Mamaskishaûi.
 Mamaskishaûonck.
 Mamaskishaûmitch.

*I have a swelling.
 He is swelled.
 All his body is swelled.

 He bath the Pox.
 The Pox.
 The last pox.*³⁷⁵

³⁷⁴ Bradford's account of the ravages made by small-pox in the Indian villages on Connecticut river, and of the miserable condition of the sufferers, is horribly

graphic. Hist. of Plymouth, pp. 325, 326. See also, Winthrop, i. 119, 120.

³⁷⁵ That is, when it last prevailed; in the winter of 1633-34.

Wesauashaûi.³⁷⁶
 Wesauashaûonck.
 Wesauashaûmitch.

He bath the plague.
The plague.
The great plague.

Obs. Were it not that they live in sweet Aire, and remove persons and Houses from the infected, in ordinary course of subordinate Causes, would few or any be left alive, and surviving.

Nmunnádtommin.
 Nqúnnuckquus.
 Ncúpsa.
 189] Npóckunnum.
 Npockquanámmen.
 Pésuponck.
 Npésuppaûmen.
 Pésuppaûog.

I vomit.
I am lame.
I am deaf.
I am blind.
My disease is I know not what.
An Hot-house.
I goe to sweate.
They are sweating.

Obs. This Hot-house is a kind of little Cell or Cave, fix or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the midle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty, more or lesse, enter at once starke naked, leaving their coats, small breeches (or aprons) at the doore, with one to keepe all: here doe they sit round these

³⁷⁶ From *Wesaûi*, yellow, with the affix (*sh*) of derogation or bad quality: 'he is badly yellow.' "Some old Indians, that were then youths [in the time of 'the great plague'] say that the bodies all over were exceeding yellow (describing it by a yellow garment they showed me), both before they died and after-

wards." Gookin's Hist. Coll. 1 M. H. C. i. 148.—Eliot used *Wesau/shâonk* and *Wesishâonk*, for any pestilential or infectious disease. So, *weeshâou*, she was sick of a fever, Matt. 8: 14. He used also *Enninneâonk*, for 'plague,' 'pestilence,' or other contagious disease, as in Levit. 3: 44, 46; Numb. 11: 33; Jer. 29: 17, &c.

hot stones an houre or more, taking *Tobacco*, discourfing, and sweating together; which sweating they ufe for two ends: Firft, to cleaſe their ſkin: Secondly, to purge their bodies, which doubtleſſe is a great meanes of preſerving them, and recovering them from diſeaſes, eſpecially from the *French diſeaſe*, which by sweating and ſome potions, they perfectly and ſpeedily cure: when they come forth (which is matter of admiration) I have ſeene [190] them runne (Summer and Winter) into the Brooks to coole them, without the leaſt hurt.

Miſquineafh.

Mſqui, neépuck.

Nſauapaufhaûmen.

Matux puckquatchick
aûwaw.

Powwaw.

Maunêtu.

Powwâw nippétea.

Yo Wutteántawaw.

The vaines.

Blood.

*I have the bloody Flix.*³⁷⁷

He cannot goe to ſtool.

Their Priêſt.

A Conjurer,

The priêſt is curing him.

He is acting his Cure.

Obſ. Theſe Priêſts and Conjurers (like *Simon Magus*) doe bewitch the people, and not onely take their Money, but doe moſt certainly (by the help of the Divell) worke great Cures, though moſt certaine it is that the greateſt part of their Priêſts doe meerely abuſe them and get their Money, in the times of their ſickneſſe, and to my knowledge, long for ſick times: and to that end the poore people ſtore up Money, and ſpend both Money and goods on the *Powwâws*, or Priêſts in theſe times, the poore people commonly dye

³⁷⁷ Not an error of the preſs. The name of the diſeaſe was formerly ſo written. Dr. Stafford, a London phyſician, gave Gov. Winthrop a preſcription, in 1643, for the cure of 'y^e Bloodie Flix.'

See Proceed. Maſs. Hiſt. Soc. 1860-62, pp. 380, 385.—'Dyſenterie, *The bloudie Flix.*' Colgrave (1611); and ſo, Minſheu (1627).

under their hands, for alas, they administer nothing but howle and roare, and hollow over them, and begin the song to the rest of the People about them, who all joyne (like a Quire) in Prayer to their Gods for them.

191] Máskit ponamíin.

Máskit³⁷⁸

Cotatámhea.

| Give me a Plaister.

| Give me some physicke

| Drinke.

Both which they earnestly desire of the *English*, and doe frequently send to my selfe, and others for, (having experimentally found some Mercy of that kind (through Gods blessing) from us.

Nickeétem.

Kitummâyi nickêekon.

| I am recovered.

| I am just now recovered.

Generall Observation of their sicknesse.

It pleaseth the most righteous, and yet patient God to warne and summon, to try and arraigne the universall race of *Adams* sonnes (commonly) upon Beds of sicknesse before he proceed to execution of Death and Judgement: Blessed those soules which prevent Judgement, Death and sicknesse to, and before the evill dayes come, Arraigne, and Judge themselves, and being sick for Love to Christ, find him or seek him in his Ordinances below, and get unfained Assurance of Eternall enjoyment of Him, when they are here no more.

More particular:

One step twix't Me and Death, (twas Davids speech,)

1 And true of sick Folks all:

Mans Lease it fades, his Clay house cracks;

Before it's dreadfull Fall.

³⁷⁸ *Maskebtu*, *Moskebtu*, and (Ezek. ally, herbs, or, made of herbs.—Comp. 47: 12) *Mabskith*, medicine (El.); liter- *maskituašb*, 'grafs or hay' p. 98.

Like Grasshopper the Indian leapes,

2 Till blasts of sicknesse rise :

Nor soule nor Body Physick hath,

Then Soule and Body dies.

O happy English who for both,

Have precious physicks store :

How should (when Christ hath both refresh't,

Tby Love and zeale be more ?

CHAP. XXXII.

Of Death and Buriall, &c.

As Pummísin.
Neenè.

Paúsawut kitonckquêwa.

193] Chachéwunnea.

Kitonckquêi.³⁷⁹

Nipwî mâw.³⁸⁰

Kakitonckquêban.

Sequttôî.

He hath some dead in his house (whether wife or child &c.) for although at the first being sicke, all the Women and Maides blacke their faces with soote and other blackings; yet upon the death of the sicke, the father, or husband, and all his neighbours, the Men also (as the *English* weare

He is not yet departed.

He is drawing on.

He cannot live long.

He is neere dead.

Hee is dead.

He is gone.

They are dead and gone.

He is in blacke ; That is,

³⁷⁹ Comp. *kitonckquêan*, when thou diest, p. 122 ; *kitonckquêbettit*, when they die, p. 127.

³⁸⁰ *Nuppow*, and *nup*, he dies, is dead ;

pîp nup, he shall die ; *nob nupuk*, he who is dead, a dead man. El. — *Mâw* is perhaps for *amâci*, *amâeu* (El.) he departeth, he goes away, is gone.

blacke mourning clothes) weare blacke *Faces*, and lay on foote very thicke, which I have often seene clotted with their teares.

This blacking and lamenting they observe in most dolefull manner, divers weekes and moneths; yea, a yeere, if the person be great and publike.

Sécut.

Michemeshâwi.

Mat wònc kunnawmòne.

Wunnowaúntam

Wullóafin.

Nnowántam, nlôafin.

Sooté.

He is gone for ever.

You shall never see him more.

*Grieved and in bitter-
nessé.*

I am grieved for you.

Obs. As they abound in lamentations for the dead, so they abound in consolation to [194] the living, and visit them frequently, using this word *Kutchimmoke*, *Kutchimmoke*, Be of good cheere, which they expresse by stroaking the cheek and head of the father or mother, husband, or wife of the dead.

*Chepassôtam.*³⁸¹

| *The dead Sachim.*

³⁸¹ *Cbipeck*, the dead,—subj. participle of *chippeu*, he is separated, or apart. As an adjective, *chippe* (El.) separated, set apart; *chippe ayeuonk*, the separate place, Ezek. xli. 13; *cbepiobke* and *cbepiobkômuk* (by which Eliot translates 'hell' and 'hades,') the place of separation. So, *chepassôtam* [*chippe-sôntim*, El.] a dead chief or leader: *chepasquâw*, a dead woman.

The same word (*chippe*, *cbepi*) was used for 'ghost,' 'spectre,' 'evil spirit,'—and was sometimes by the English translated 'Devil,' as another name for *Hobhamoco*. Josselyn says (*Voyages*, 133) "*Abhamoco* or *Cbeepie* many times finites them with incurable diseases," &c.—Heckewelder explains the Delaware

word *Tschipey*, sometimes incorrectly used by translators for "the soul or spirit in man," as signifying, spectre, spirit or ghost, and having "something terrifying about it." "They call the place or world they are to go to after death, *Tschipeyach-gink*, or *Tschipeybacking* [= *Cbepi-obke*, El.] the world of spirits, spectres or ghosts; where they imagine are various frightful figures. None of our old converted Indians (he adds) would suffer the word *Tschipey* to be made use of in a spiritual sense." 2 Mss. Hist. Coll., x. 147.

Eliot gives "*Mattanit*, The Devil. Plur. *Mattannittoog*" (Gram. 9); and employs this word in his bible-translation. Thomas Mayhew (writing from

Mauchaúhom.³⁸²
 Mauchaúhomwock
 Chépeck.
 Chepasquâw.
 Yo ápapan.³⁸³
 Sachimaûpan.

The dead man.

} *The dead.*

A dead woman.

He that was here.

He that was Prince here.

Obs. These expressions they use, because, they abhorre to mention the dead by name, and therefore, if any man beare the name of the dead he changeth his name; and if any stranger accidentally name him, he is checkt, and if any wilfully name him he is fined; and amongst States, the naming of their dead *Sachims*, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aquie míshath, aquie
 míshómmoke.

Doe not name.

Cowewênaki.

*You wrong mee, to wit,
 in naming my dead.*

Posakúnnamun.

To bury.

195] Aukûck pónamun.

To lay in the earth.

Welquáubenan.

To wrap up, in winding mats

or coats, as we say, winding sheets

Mockuttásuit, One of chiefest esteeme, who winds up and

Martha's Vineyard, in 1652,) says, that the Indians accounted the Devil, "the terror of the Living, the god of the Dead, under whose cruel power and into whose deformed likenesses they conceived themselves to be translated when they died; for the same word they have for *Devil*, they use also for a *Dead Man*, in their Language." 3 M. H. C. iv. 202.

³⁸² 'He has gone.' *Mabche* (the auxiliary of the preterite) and *bommin* (*am*,

El.) he goes: pl. *mabche-amwog*, they have gone.

³⁸³ *Appu* (El.) primarily, 'he fits;' hence, 'remains;' used for μένει, 'abideth,' 1 John. iii. 14. Comp. *mat-apeû*, 'he is not at home,' p. 34, ante. In the past tense, *ápíp*, he sat, he was; conditional, *ápápan*. In Isaiah xxiii. 13, Eliot uses this verb (same mood and tense) in the plural, *yeug matta apapan-eg*, they who were not. It often supplied the

buries the dead, commonly some wife, grave, and well descended man hath that office.

When they come to the Grave, they lay the dead by the Grave's mouth, and then all sit downe and lament; that I have seen teares run downe the cheekes of stoutest Capitaines, as well as little children in abundance:³⁸⁴ and after the dead is laid in Grave, and sometimes (in some parts) some goods cast in with them, They have then a second great lamentation, and upon the Grave is spread the Mat that the party died on, the Dish he eat in; and sometimes a faire Coat of skin hung upon the next tree to the Grave, which none will touch, but suffer it there to rot with the dead:³⁸⁵ Yea I saw with mine owne eyes that at my late comming forth of the Countrey, the chiefe and most aged peaceable Father of the Countrey,³⁸⁶ *Caunoñicus*, having buried his sonne, he burn'd

want of the substantive-verb proper; as in Gen. iii. 9, *tob kutapin?* where *art thou?* and in John viii. 58, *Negonne onk Abrahamwi nutapip*, 'Before Abraham was I am:' on which phrase, and the perplexity it occasioned to Messrs. Duponceau, Heckewelder, Pickering and Davis, see the Notes to Eliot's Grammar (2 Mss. Hist. Coll., ix.) xxvi-ix, and xxx-xliv.

³⁸⁴ "The glut of their griefe being past, they commit the corpes of their deceased friends to the ground, over whose grave is for a long time spent many a briny teare, deepe groane, and *Iris*-like howlings, continuing annuall mournings with a blacke stiffe paint on their faces." Wood, N. E. Prospect, pt. 2, ch. 19.

³⁸⁵ The Indians (Wood tells us) believed that "at the portall of their *Elysian* Hospitall, lies a great Dogge, whose churlish snarlings deny a *Pax intrantibus* to unworthy intruders: Wherefore it is

their custome, to bury with them their Bows and Arrows, and good store of their *Wampompeage* and *Mowbackies*; the one to affright that affronting *Cerberus*, the other to purchase more immense prerogatives in their Paradise." N. E. Prospect, pt. 2, ch. 19.—Comp. Winslow's Good Newes from N. E. (Young's Chr. of Plymouth, 363).

³⁸⁶ In this place, occasion may be taken to correct an error in the Preface (p. 10), where it is said that "Mr. Williams failed for England early in the summer of 1643." In this statement I followed Professor Knowles (Memoir of R. W. 195), Dr. Elton (Life of R. W., 60), Judge Staples (Annals of Prov., 51), Mr. Arnold (Hist. of R. I., i. 113)—and had the countenance of Mr. Bancroft, who says (i. 425) that Williams arrived in England "not long after the death of Hampden," that is, after June 24th. Yet a more careful examination than I had

his owne Palace, and all his goods in it, (amongst them to a great value) in a sollemne remembrance of his sonne, and in a kind of humble Expiation to the Gods, [196] who (as they believe) had taken his sonne from him.

The generall Observation of their Dead.

O, how terrible is the looke the speedy and serious thought of death to all the sons of men? Thrice happy those who are dead and risen with the Sonne of God, for they are past from death to life, and shall not see death (a heavenly sweet Paradox or Ridle) as the Son of God hath promised them.

previously made of the original authorities on which these writers apparently relied, convinces me that Williams's embarkation at Manhatan was early in the *spring* of 1643,—certainly, before the end of March. It is true that Winthrop (ii. 97) under the date of June 20, mentions the pacification of the Long Island Indians, effected "by the mediation of Mr. Williams, who *was then there* to go in a Dutch ship for England:" but this is introduced at the close of an account of hostilities between the Dutch and Indians from their beginning, in *February*, to their termination (by a covenant of peace with the River Indians) in *April*. Mr. Williams himself, in a letter to the Massachusetts Court, Oct. 5, 1654, has enabled us to approximate more nearly to the date of his sailing. He says that while at Manhatan, he "saw the first breaking forth of the Indian War which the Dutch begun," and that before the ship in which he had taken passage weighed anchor, "bowries were in flames, Dutch and English were slain,"

&c. [See this letter, printed from the original, in Appendix to Plymouth Col. Records, x. 438-442.] From other sources, we know that the war was begun by the massacre in cold blood of some hundred and twenty Indians at Pavonia and Corlaer's Hook, by Dutch soldiers, on the night of February ¹⁵/₂₅; that within a week afterwards, the Indians made terrible retaliation, on Dutch and English; that the Long Island Indians made propositions for peace, as early as Feb. 22 (March 4, N. S.), and that a treaty with them was concluded March ¹⁵/₂₅, and another with the River Indians, April ¹⁵/₂₅. See Brodhead's Hist. of N. York, i. 350-59; DeVries, in 2 N. Y. Hist. Soc. Coll., iii. 113-119; Broad Advice, in same volume, 255, 256. Dr. Palfrey, in a note to his History of N. England, i. 609, alludes to Williams's departure as "some six months" before Mrs. Hutchinson's death in September, 1643,—and thereby indicates his dissent from the authorities referred to in the first part of this note.

More particular :

*The Indians say their bodies die,
Their soules they doe not die;
Worse are then Indians such, as hold
The soules mortalitie.*

*Our hopelesse Bodie rots, say they,
Is gone eternally,
English hope better, yet some's hope
Proves endlesse miserie.*

*Two Worlds of men shall rise and stand
'Fore Christs most dreadfull barre;
Indians, and English naked too,
That now most gallant are.*

197] *True Christ most Glorious then shall make
New Earth, and Heavens New;
False Christs, false Christians then shall quake,
O blessed then the True.*

Now, to the most High and most Holy, Immortall, Invisi-
ble, and onely Wise God, who alone is *Alpha* and *Omega*,
the *Beginning* and the *Ending*, the *First* and the *Last*, who
Was and *Is*, and is to *Come*; from *Whom*, by *Whom*, and to
Whom are all things; by *Whose* gracious assistance and won-
derfull supportment in so many varieties of hardshipp and
outward miseries, I have had such converse with Barbarous
Nations, and have been mercifully assisted, to frame this
poore KEY, which may, (through His Blessing) in His owne
holy season) open a Doore; yea, Doors of unknowne Mercies
to Us and Them, be Honour, Glory, Power, Riches, Wis-
dome, Goodnesse and Dominion ascribed by all His in Jesus
Christ to Eternity, *Amen*.

FINIS.

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I have further treated of these *Natives of New-England*, and that great point of their *Conversion* in a little additionall *Discourse* apart from this.

* * In the foregoing Table, the *second* column of page-numbers refers to the pages of *this edition*: but all citations and references in the Preface and notes are made by the pages of the *first* edition.



I Have read over these thirty Chapters of the American Language, to me wholly unknowne, and the Observations, these I conceive inoffensive; and that the Worke may conduce to the happy end intended by the Author.

IO. LANGLEY.

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