























SMITHSONIAN INSTITUTION  
BUREAU OF AMERICAN ETHNOLOGY: J. W. POWELL, DIRECTOR  
BULLETIN 25

# NATICK DICTIONARY

BY

JAMES HAMMOND TRUMBULL



WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1903





## CONTENTS

---

	Page.
Announcement .....	v
Introduction, by Edward Everett Hale .....	ix
Abbreviations .....	xv
Natick-English vocabulary .....	1
English-Natick vocabulary .....	217
Additions and corrections .....	349



## ANNOUNCEMENT

---

In 1877 the United States Geographical and Geological Survey of the Rocky Mountain Region (J. W. Powell, Director) began the issue of a series of ethnologic reports in quarto form under the title Contributions to North American Ethnology. Several of the volumes were printed under special authority conferred by Congressional resolutions; and in March, 1881, the publication of volumes VI, VII, VIII, IX, and X of the series was authorized by the Congress through a concurrent resolution. This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895. Up to this time there had been published eight volumes of Contributions (including one bound in two parts), numbered I-VII and IX.

After the United States Geographical and Geological Survey of the Rocky Mountain Region was merged in the United States Geological Survey, the Congress made provision for continuing the ethnologic researches and publications; and in conformity with this law the Bureau of Ethnology was founded. The Director of the new Bureau (J. W. Powell) began the publication of annual reports in royal octavo form with that for the fiscal year 1879-80, and at the same time continued the issue of the Contributions to North American Ethnology. Until 1895 the annual reports were specially authorized by the Congress, usually through concurrent resolutions; since 1895 they have been issued under authority of the public printing law. Of these reports nineteen have been published and others are in press; the Fourteenth, Seventeenth, Eighteenth, and Nineteenth are each in two parts or volumes.

In August, 1886, the Director of the Bureau was authorized by a joint resolution of the Congress to begin the publication of a series of bulletins, which were issued in octavo form; and in July, 1888, the continuation of the series was authorized by a concurrent resolution. When the public printing law was drafted this series was omitted, and the issue terminated in 1894. Up to this time there had been published twenty-four bulletins, each under a special title.

In the law making appropriation for the ethnologic work, approved June 4, 1897, the title was changed to "American Ethnology"; the designation of the Bureau was modified conformably, and the Sixteenth report (for 1894-95, issued in 1897) and those of later date bear the modified title. From 1895 to 1900 but a single series was issued by the Bureau of American Ethnology, viz, the annual reports.

In 1900 the Congress authorized the resumption of publication in bulletin form by a concurrent resolution, adopted by the House of Representatives on April 7 and by the Senate on April 27. This resolution is as follows:

*Resolved by the House of Representatives (the Senate concurring),* That there be printed at the Government Printing Office eight thousand copies of any matter furnished by the Director of the Bureau of American Ethnology relating to researches and discoveries connected with the study of the American aborigines, the same to be issued as bulletins uniform with the annual reports, one thousand five hundred of which shall be for the use of the Senate, three thousand for the use of the House of Representatives, and three thousand five hundred for distribution by the Bureau.

Pursuant to this authority the manuscript of the late Dr J. H. Trumbull's Natick-English and English-Natick Dictionary was transmitted to the Public Printer on May 12, 1900, with the request that the same be printed and bound and issued as a bulletin uniform with the annual reports of the Bureau of American Ethnology. The composition was at once taken up; but by reason of the technical character of the matter and unforeseen difficulties in proof reading, the issue of this initial number of the new series has been unexpectedly delayed.

It is a pleasure to acknowledge the courtesy of the American Anti-Quarian Society and of its president, Honorable Stephen Salisbury, in intrusting Dr Trumbull's unique manuscripts to this Bureau; and it is especially gratifying to express appreciation of the scholarly interest and aid of Dr Edward Everett Hale, who not only effected the arrangement for publication but contributed an introduction to the work. While this introduction was written from the standpoint of the general literary student rather than the specialist in Indian languages and characteristics, it pays a just tribute to the memory of the eminent philologist whose latest, and perhaps greatest, work was that of compiling and comparing the accompanying vocabularies from the Eliot Bible. James Hammond Trumbull was born in Stonington, Connecticut, December 20, 1821; he was a student at Yale, and held important public offices in Hartford during the period 1847-1864. He was an original member of the American Philological Association in 1869, and its president in 1874 and 1875; a member of the American Oriental Society, of the American Ethnological Society, and of several other learned societies, including the National Academy of Sciences. In 1873 he was chosen lecturer on

native languages of North America at Yale University, though failure of health soon compelled his resignation; and from Yale, Harvard, and Columbia he was the recipient of degrees in recognition of notable researches and publications. In addition to his linguistic knowledge he possessed great learning and skill as a bibliographer. During his later years he was a valued correspondent of the Bureau, and his wide knowledge of both aboriginal tongues and bibliographic methods, freely conveyed to the officers of the Bureau, proved of great service. He died in Hartford, Connecticut, August 5, 1897.

Dr Hale pays a merited tribute also to John Eliot, the pioneer student of aboriginal languages in the New England region, pointing out that Eliot was not merely a translator of the native tongues but an original investigator of their structure. Naturally the opinions concerning the aborigines and their languages based on the limited knowledge of the middle of the seventeenth century were much less definite than those resting on the numerous records extant at the beginning of the nineteenth century; yet it is noteworthy that the early view of Eliot, voiced by Dr Hale, as to the widespread grammatic correspondences among the native tongues, possesses a meaning well worth the interest of the pioneer student and his later interpreters, Trumbull and Hale. The place and date of John Eliot's birth are not recorded, but he was baptized in Widford, Hertfordshire, England, August 5, 1604. He matriculated at Cambridge in 1619, and took a degree in 1622; he subsequently took orders, and, accepting a call to Roxbury, Massachusetts, emigrated in 1631. He remained at Roxbury in pastoral work throughout the remainder of his life; he died May 21, 1690. As indicated by Dr Hale, his enduring reputation rests chiefly on his records of aboriginal languages; yet it would seem that he exercised a still more important influence on his own and later generations through his sympathetic efforts to educate the tribesmen of New England and to raise them toward the plane of self-respecting citizenship. In this work, too, he was a pioneer; and undoubtedly he did much to prepare the minds of statesmen and philanthropists for the humanitarian views of primitive men which characterize modern policies toward the Nation's wards. Thus it is particularly fitting that Eliot, the pioneer in sympathetic and systematic study of the aborigines, no less than Trumbull, the direct contributor, should receive from the Bureau of American Ethnology such honor as this publication may confer.

As has been noted by Dr Hale, the Trumbull manuscript and proof passed through the hands of Dr Albert S. Gatschet and received the benefit of his extended acquaintance with the native languages of the Algonquian stock. The manuscript was not, however, edited critically; it was, on the other hand, aimed to print the matter substantially as it left the author's hands, with only those minor changes in

punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy; and a list of abbreviations was prepared. Still, the task of proof revision proved arduous, and much credit is due Mr F. W. Hodge, who began, and Mr H. S. Wood, who completed, this work. Grateful acknowledgment is made to Mr Wilberforce Eames, of the New York Public Library, for aid in interpreting abbreviations.

JULY 10, 1902.

## INTRODUCTION

---

By EDWARD EVERETT HALE

---

Dr Trumbull's vocabularies constitute the most important contribution to the scientific study of Eliot's Indian Bible which has been made since that wonderful book was published.

To the preparation of these vocabularies James Hammond Trumbull gave most of his time throughout the closing years of his diligent and valuable life. The work was so nearly finished when he died that, as the reader will see, it is clearly best to print it as he left it, and to leave it to the careful students of the future for completion by such work as he has made comparatively easy. By her generous gift of the beautiful finished manuscript to the American Antiquarian Society, his widow, Mrs Sarah Robinson Trumbull, has made its immediate publication possible. The officers of the society at once consulted Major Powell, the Director of the Bureau of American Ethnology, as to the best plan for its publication. The Bureau placed the manuscript in the hands of Dr Albert S. Gatschet, of the ethnologic staff; and the book has had the great advantage of his extended acquaintance with Algonquian languages as it passed through the press.

It is hoped that the book will form the first volume in a series of vocabularies of the native languages. Such a series, under such supervision as the Bureau will give to the selection and editing of the works contained in it, will be of great value to students of language; but it will contain no book more valuable in itself or more interesting from its history than Dr Trumbull's Dictionary.

Even in circles of people who should be better informed, we frequently hear it said that the Bible of Eliot is now nothing but a literary curiosity, and hardly that. Such an expression is unjust to Eliot's good sense, and it is quite untrue. Reverend J. A. Gilfillan, whose work of education among the northern tribes is so remarkable, found that his intelligent Chippewa companions were greatly interested in the Bible of Eliot, and readily caught the analogies of the language with their own when the system of spelling and of vocalization was explained to them.

With great good sense, Eliot used the English letters with the sounds which Englishmen gave them. When the American Home

Missionary Society first undertook its translations of the Bible, it adopted, after some question, the vowel pronunciation of the Latin nations. The wadtehu (mountain) of Eliot becomes in Mr. Sherman Hall's translation uijiui, the one letter *u* being the only letter which is the same in both words; yet both mean to express the same sound. It seems now a great pity that the translators in our century did not use in any way the diligent work of Eliot.

In the spring of 1899 I placed before a Chippewa boy in the Hampton (Virginia) school thirty words of the Massachusetts Indian language. He recognized at once fifteen of them, giving to them their full meaning; and with a little study he made out almost all of the remainder. In the course of two and a half centuries the uses of words differ as much among Indians as among white men, but it would seem that they do not differ more.

Such careful study as Dr Trumbull and Duponceau and Pickering and Heekewelder have given to the Algonquian languages shows beyond a doubt that John Eliot was one of the great philologists of the world. His study of the remarkable grammatic construction of the Indian languages proves to be scientific and correct. The linguists of the continent of Europe took it for granted, almost, that Eliot's statements regarding the grammar of the Indian tribes could not be true. It seemed to them impossible that languages so perfect in their systems and so carefully precise in their adaptations of those systems could maintain their integrity among tribes of savages who had no system of writing. All study of these languages, however, through the century which has just passed, has proved that the elaborate system of grammar was correctly described by Eliot, and, to the surprise of European philologists, that it is fairly uniform through many variations of dialect and vocabulary.

It is much to be regretted that a careless habit of thought takes it for granted that a good Indian word of one locality is a good Indian word of another, and that names may be transferred from North to South or from South to North at the free will of an innkeeper or of a poet. Such transfers of words, which in the beginning amount almost to falsehood, cause more confusion and more as time goes by.

Mr Pilling's valuable bibliography of the Algonquian languages shows us that there are now existing fourteen complete copies of Eliot's Bible in the first and second editions. Besides the complete text we have the New Testament printed in a separate volume in 1661, and in the Eliot Primer or Catechism, which has been reprinted in the present generation, we have the Lord's Prayer and some texts from the Bible, as well as a translation of the Apostles' Creed into the Massachusetts language. The number of books printed as part of his movement for the translation of the Scriptures and the conversion of the Indians is nearly forty. For the use of all these books Dr Trum-



bull's dictionary will be of the very first value. Is it perhaps just possible that the publication of this book may awaken such attention to the subject that some of Eliot's lost manuscripts may still be discovered?

Of Eliot's place as a scholar and an educator Dr DeNormandie, who now fills his pulpit in Roxbury, speaks in the highest terms. It would seem that we owe to Eliot the establishment of the first proper Sunday school in America, and perhaps one may say in the English realm. On October 6, 1674, the record of his church says:

This day we restored our primitive practice for the training of our youth. First our male youth, in fitting season, stay every Sabbath after the evening exercise in the public meeting house, where the elders will examine their remembrance that day of any fit poynt of catechise. Secondly, that our female youth should meet in one place (on Monday) where the elders may examine them on their remembrance of yesterday about catechise and what else may be convenient.

"The care of the lambs," says Eliot, "is one-third part of the charge over the works of God."

Dr DeNormandie ascribes to Eliot the general establishment of "grammar schools" among the institutions of Massachusetts. He says: "One day all the neighboring churches were gathered in Boston to 'consider how the miscarriages which were among us might be prevented,' Eliot exclaimed with great fervor, 'Lord, for our schools everywhere among us! That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That before we die we may be so happy as to see a good school encouraged in every plantation in the country!'" By "plantation" Eliot meant separate village.

Cotton Mather says: "God so pleased his endeavors that Roxbury could not live quietly without a *free school* in the town." Roxbury was the town of which Eliot was the minister. "And the issue of it has been one thing which has made me almost put the title of '*Schola Illustris*' upon that little nursery; that is, that Roxbury has afforded more scholars, first for the college and then for the publick, than any town of its bigness, or if I mistake not, of twice its bigness, in all New-England."

John Eliot was quite willing to accept the responsibilities of making laws and even a constitution for his "praying Indians." As he found the Indian tribes, government among them seemed at best absolutely minimum; he was unable to perceive that they had any government. Eliot made for them a working constitution for a democracy, on principles which are so absolutely democratic that they frightened even the Puritan emigrants around him, the coadjutors of Cromwell and Sidney. Poor Eliot was even obliged to recall his words in a public recantation. The democratic constitution which he wrote for his people is well worth the study of any faithful student of government

today. On much the same plan were his settlements founded where the colonies of "praying Indians," with the government of the people by the people and for the people, and with the oversight of a benevolent judge in Israel, were his coadjutors and pupils. It is, alas, impossible to tell what would have been the outcome of this remarkable experiment, for the outbreak of King Philip's war in the year 1675 broke it up before it was fairly tested.

Eliot's first religious service among the Indians was on October 28, 1646. When King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seaboard towns turned against Eliot's "praying Indians," and the people suspected—as on such an occasion seems natural—that these converts were in league with the enemy. So strong was the popular feeling in Boston that Eliot was compelled to remove his colony from Natick to Deer island, in Boston harbor, and there, as exiles from their own land, they spent the months before King Philip's power was broken. They then went back to Natick, where the people celebrated, on the 4th of July last, the two hundred and fiftieth anniversary of the establishment of that village. There seems to be no one left in that neighborhood of the descendants of this colony.

A late and insufficient authority says that Natick means Place of the Hills. The Dictionary of Dr Trumbull affords no support for this etymology, and it is probably mistaken. Charles river, as a small stream, passes through the village. Captain John Smith gave to it its name, which was the name of Prince Charles, afterward King Charles. The Indian name of this stream seems to have been Quinobeguin; this would seem to mean Long river, from the root quin, it is long (compare Quinnehtukqut, the Connecticut); or, quite as probably, it means the river which turns about, from quinnuppe, around about or all about.

South of the Natick Indians the Narragansett tribe spoke a dialect not very different from theirs, and west of these the Mohegan tribe used another dialect of the same language. There is now no Narragansett Indian who remembers any words of the language of his forefathers; Mrs Mitchell, who considered herself a descendant of King Philip and who did remember some of the words of his tribe, died in the spring of 1899. The Mashpee Indians still exist as a native community, occupying the town of Mashpee on Cape Cod. They have taken on all the habits of civilization; among others, they preserve their own trout brooks for the benefit of amateur sportsmen, and rent them to such sportsmen for considerable revenue. They maintain free schools as other towns of Massachusetts do, but in these schools no word of the language of their race is spoken, nor do any of the Mashpee Indians have further knowledge of it than does any other New

Englander. The Gay Head Indians, on Marthas Vineyard, a brave and spirited set of men, retained a knowledge of their own language later perhaps than did any other of the Indians of southern New England, but it has died out among them. In the eastern part of Maine, however, the Passamaquoddy and Micmac Indians, whose range extends into the British provinces, still use their dialects of the Algonquian stock. Vocabularies of the related dialect spoken by the Abnakis, prepared by the faithful Catholic minister, Sebastian Rasles, still exist; of these the most important was printed by the American Academy as edited by the distinguished scholar Mr John Pickering.

ROXBURY, MASS., *July 19, 1901.*

B. A. E., BULL. 25—II



## ABBREVIATIONS

---

- Abn.=Abnaki.  
act.=active.  
Adelung=Adelung, Johann Christoph [and Vater, J. S.]. *Mithridates oder allgemeine sprachenkunde*. 4 vols. Berlin, 1806-17.  
adj.=adjective.  
adv.=adverb.  
Afgh.=Afghan.  
agent. See u. agent.  
Alg.=Algic (Algonquian; in citations from McKenney, Chippewa); Algonkin (the Algonkin or Nipissing dialect of the Lake of the Two Mountains, near the western end of the island of Montreal); Algonquian.  
an.=animate; animate object.  
Ang.-Sax.=Anglo-Saxon.  
Arab.=Arabic.  
Arch. Amer.=Archæologia Americana. Transactions and collections of the American Antiquarian Society. Vols. I-IV. Worcester and Cambridge, 1820-60.  
Archer=Archer, Gabriel. Relation of Captain Gosnold's voyage to the north part of Virginia, begun . . . 1602, etc. In Purchas, Samuel, *His pilgrimes*, vol. IV, London, 1625; Massachusetts Historical Soc. Coll., ser. 3, vol. VIII, Boston, 1843.  
AS.=Anglo-Saxon.  
Assembly Catechism. See Quinney.  
augm.=augmentative.  
auxil.=auxiliary.  
A. V.=Authorized version.  
Bancroft=Bancroft, George. *History of the United States from the discovery of the American continent*. 10 vols. Boston, 1834-1874. Many other editions.  
Bar., Baraga=Baraga, Rev. Frederic.  
Dict. (or simply Bar.)=A dictionary of the Otchipwe language, explained in English. Cincinnati, 1853; Montreal, 1878, 1879 (with grammar), 1880, 1882 (with grammar). References are to the edition of 1853.  
Gr.=A theoretical and practical grammar of the Otchipwe language. Detroit, 1850; Montreal, 1878, 1879 (with dictionary), 1882 (with dictionary). References are to the edition of 1850.  
Bartlett=Bartlett, John Russell. *Dictionary of Americanisms*. A glossary of words and phrases usually regarded as peculiar to the United States. New York, 1848. Several later editions.

---

NOTE. It has not been possible to refer to the source of all quotations, and hence a few errors may have crept into the bibliographic parts of this list. All known editions of important works have been cited, note being made of the editions referred to in the Dictionary when these are known.

- Barton, Barton's Compar. Voc.=Barton, Benjamin Smith. New views of the origin of the tribes and nations of America. Philadelphia, 1797, 1798. Contains comparative vocabulary of a number of Indian languages.
- Beverly=Beverly, Robert. The history and present state of Virginia, in four parts . . . III. The native Indians, their religion, laws, and customs, in war and peace. London, 1705, 1722; Richmond, 1855. References are to the second edition.
- Bloch=Bloch, Mark Elieser. Several works on ichthyology, 1782-1801.
- Bonap.=Bonaparte, Charles Lucien Jules Laurent. American ornithology. Philadelphia, 1825-33.
- Bopp=Bopp, Franz. Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic languages. Translated from the German [Berlin, 1833-52, 1857-61, 1868-71] by E. B. Eastwick. 3 vols. London, 1845-50, 1856.
- Brebeuf=Brebeuf, Jean de. Relation de ce qui s'est passé dans le pays des Hurons en l'année 1636. With Le Jeune, Paul, Relation de ce qui s'est passé en la Nouvelle France en l'année 1636, Paris, 1637; in Relations des Jésuites, vol. 1, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vol. x, Cleveland, 1897. The Quebec edition was the one used.
- C., Cott., Cotton=Cotton, Josiah. Vocabulary of the Massachusetts (or Natick) Indian language. In Massachusetts Historical Soc. Coll., ser. 3, vol. 11, Cambridge, 1830 (edited by John Pickering); issued separately, Cambridge, 1829.
- Caldw.=Caldwell, Robert. Comparative grammar of the Dravidian or South Indian family of languages. London, 1856.
- Camp.=Campanius, Johan. Lutheri catechismus öfversatt på American-Virginiske språket [followed by] Vocabularium Barbaro-Virgineorum. Stockholm, 1696. The vocabulary was reprinted with some additions in Campanius Holm, Thomas, Kort beskrifning om provincien Nya Sverige uti America, Stockholm, 1702. The latter work was translated as, A short description of the province of New Sweden . . . Translated . . . By Peter S. Du Ponceau, in Pennsylvania Historical Soc. Mem., vol. III, pt. 1, Philadelphia, 1834; issued separately, Philadelphia, 1834.
- Cant.=Canticles (The song of Solomon).
- Cass=Cass, Lewis. Remarks on the condition, character, and languages, of the North American Indians. From the North American Review, no. L [vol. XXII], for January, 1826.
- Catechismo Algonchino=Catechismo dei missionari cattolici in lingua algonchina, publicato per cura di E. Teza. Pisa, 1872.
- caus., causat.=causative.
- cf.=confer, compare.
- Chald.=Chaldaic, Chaldee.
- Charlevoix=Charlevoix, Pierre François Xavier de. Histoire et description générale de la Nouvelle France, avec le journal historique d'un voyage fait par ordre du roi dans l'Amérique Septentrionale. Paris, 1744; London, 1761, 1763; Dublin, 1766. There are other editions not containing the linguistic material.
- Chey.=Cheyenne.
- Chip.=Chippewa.
- Gr. Trav.=Grand Traverse band.
- Mack.=Mackinaw band.
- Sag.=Saginaw band.
- St Marys=St Marys band.
- 1 Chr.=The first book of the chronicles.

- 2 Chr.=The second book of the chronicles.  
 C. M., C. Math., C. Mather=Mather, Cotton.  
 Family religion excited and assisted. *Indian heading*: Teashshinninneongane peantamooonk wogkounnumun kah anununwontamun. Boston, 1714.  
 Notit. Ind.=Notitia Indiarum, in India Christiana. A discourse, delivered unto the Commissioners, for the propagation of the Gospel among the American Indians. Boston, 1721.  
 Wussukwhonk en Christianeue asuh peantamwae Indianog, etc. *Second title*: An epistle to the Christian Indians, etc. Boston, 1700, 1706.  
 Col.=The epistle of Paul to the Colossians.  
 comp.=compound.  
 compar.=comparative.  
 condit.=conditional.  
 conj.=conjunction.  
 Conn. Rec.=Public records of the colony of Connecticut. Vols. I-III, 1636-89, edited by J. H. Trumbull; vols. IV-XV, 1689-1776, edited by C. J. Hoady; appendix, 1663-1710. Hartford, 1850-90.  
 constr.=construct state.  
 contract.=contracted form.  
 1 Cor.=The first epistle of Paul to the Corinthians.  
 2 Cor.=The second epistle of Paul to the Corinthians.  
 Cott., Cotton. See C.  
 Cotton, John. See Rawson; El. (I. P.).  
 Cuv.=Cuvier, Georges Léopold Chrétien Frédéric Dagobert, *Baron*. Several works on zoology.  
 Dan.=The book of the prophet Daniel; Danish.  
 Danf.=Danforth, Samuel.  
 Masukkenukeeg matcheseaenvog wequetog kah wuttooanatoog uppeyaonot Christoh kah ne yeuey teanuk, etc. *Translation*: Greatest sinners called and encouraged to come to Christ, and that now, quickly, etc. Boston, 1698.  
 Oggus. Kutt.=The woful effects of drunkenness, etc. Address in Indian begins on page 43 with the words "Oggussunash kuttoonkash." Boston, 1710.  
 Also a manuscript vocabulary of the Massachusetts language, in the library of the Massachusetts Historical Society, Boston.  
 Dawson=Dawson, Sir John William. *Acadian geology*. Edinburgh, 1855; Montreal, 1860; London, 1868.  
 Del.=Delaware.  
 derog.=derogatory.  
 Descr. N. Netherland, 1671. See Montanus.  
 Deut.=Deuteronomy.  
 De Vries=Vries, David Pietersz. de. *Voyages from Holland to America, A. D. 1632 to 1644*. . . . Translated from the Dutch [Hoorn, 1655] . . . by Henry C. Murphy. New York, 1853; in New York Historical Soc. Coll., ser. 2, vol. III, pt. 1, New York, 1857.  
 dict.=dictionary. See Bar.; Grav.; Rasles.  
 dimin.=diminutive.  
 Duponceau=Duponceau, Peter Stephen.  
 Corresp. See Hkw.  
 Notes on El. Gr. See El.  
 east.=eastern.  
 Eccl., Eccles.=Ecclesiastes.  
 Edw.=Edwards, Jonathan. *Observations on the language of the Muhhekaneew [Mohegan] Indians* . . . Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the society. New Haven,

Edw. = Edwards, Jonathan—continued.

1788; London, 1788, 1789; New York, 1801; in Massachusetts Historical Soc. Coll., ser. 2, vol. x, Boston, 1823 (with notes by Pickering); in Works of Jonathan Edwards, with a memoir of his life and character, by Edward Tryon (2 vols.), Hartford, 1842. References are to the edition of New Haven, 1788, and that in the Massachusetts Historical Society Collections.

Egypt. = Egyptian.

El., Eliot = Eliot, John.

Bible = The holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New-England, at the charge and with the consent of the Corporation in England. *Second title:* Mamusse wunneetupanatamwe up-biblum God naneeswe nukkone testament kah wonk wusku testament, etc. Cambridge, 1663 (also with Indian title only), 1685, (with Indian title only). References are to the 1685 edition.

Gr., Gram. = The Indian grammar begun: or, An essay to bring the Indian language into rules, for the help of such as desire to learn the same, etc. Cambridge, 1666; in Massachusetts Historical Soc. Coll., ser. 2, vol. ix, Boston, 1822 (with notes by P. S. Duponceau and an introduction and supplementary observations by John Pickering); issued separately, Boston, 1822.

I. P., Ind. Prim. = Indiane primer asuh negonneyeuuk. Ne nashpe mukkiezog woh tauog wunnamuhkuttee ogketamunnate Indiane unntonooaonk. Kah Meninnunk wutch mukkiezog. *Second title:* The Indian primer; or The first book. By which children may know truly to read the Indian language. And Milk for babes. Boston, 1720, 1747. This is a revised edition, probably by Experience Mayhew, of Eliot's Primer of 1654(?), 1662, 1669, 1687(?), printed with Rawson's translation of John Cotton's Spiritual milk for babes (also somewhat revised). Parts of the edition of 1720 were reprinted in Massachusetts Historical Soc. Coll., ser. 2, vol. ii, Cambridge, 1830.

Man. Pom., Manit. Pom. = Manitowompae pomantamoonk: sampwshanaui Christianoh uttoh woh an pomantog wussikkiteahonah God. *Translation:* Godly living; directs a Christian how he may live to please God. Cambridge, 1665, 1685.

N. T. = The New Testament of our lord and saviour Jesus Christ. Translated into the Indian language, and ordered to be printed, etc. *Second title:* Wusku wuttestamentum nul-lordumun Jesus Christ nuppoquohwussuaenuum. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1680 edition.

S. Q., Samp. Quin., Samp. Quinnup. = Sampwutteeahae quinnuppekompauaenin . . . mache wussukhūmun ut English-māne unntonooaonk nashpe . . . Thomas Shephard, quinnuppenūmun en Indiane unntonooaonganit nashpe . . . John Eliot. Kah nawhutchē ut aiyenongash oggussenese ontcheetaun nashpe Grindal Rawson. *Translation:* The sincere convert . . . written in English by . . . Thomas Shepard, translated into Indian by . . . John Eliot. And in some places a little amended by Grindal Rawson. Cambridge, 1689.

Also several other translations.

E. M., Exp. Mayhew = Mayhew, Experience.

Mass. Ps. = Massachusetse psalter: asuh, Ukkuttoohomaongash David weche wunnaunchemookaonk ne ansukhogup John, ut Indiane kah Englishe nepatuhquonkash, etc. *Second title:* The Massachuset psalter: or, Psalmus of David with the Gospel according to John, in columns of Indian and English, etc. Boston, 1709.



- E. M., Exp. Mayhew=Mayhew, Experience—continued.  
 Ne kesukod Jehovah kessehtunkup. Kekuttoohkaonk papaume kuhquttum-moonk kah nanawehtoonk ukkesukodum Lord, etc. *Second title*: The day which the Lord hath made. A discourse concerning the institution and observation of the Lords-day, etc. Boston, 1707.
- A manuscript letter to Honorable Paul Dudley on the Indian language of Connecticut colony, 1722. Contains a translation of the Lord's prayer. When E. M. alone is used this letter is referred to. It was printed in the New England Historical and Genealogical Register, vol. xxxix, Boston, 1885 (communicated by John S. H. Fogg, M. D.). Reprinted as follows:  
 Observations on the Indian language . . . Now published from the original ms. by John S. H. Fogg, etc. Boston, 1884.
- It is probable that the *Indiane primer* of 1720 and 1747 (see *El.*, I. P.) was revised by Mayhew.
- Engl.=English.  
 Eph.=The epistle of Paul to the Ephesians.  
 Esth.=The book of Esther.  
 Etch.=Etchemin.  
 Eth., Ethiop.=Ethiopian.  
 Ex.=Exodus.  
 Ezek.=The book of the prophet Ezekiel.  
 fem.=feminine.
- Forbes' Dahomey=Forbes, F. E. Dahomey and the Dahomans; two missions to king of Dahomey in 1848-1850. 2 vols. London, 1851.
- Force Tracts=Tracts and other papers relating principally to the origin, settlement, and progress of the colonies in North America, from the discovery to the year 1776. Collected by Peter Force. 4 vols. Washington, 1836-46.
- Fr.=French.  
 freq.=frequentative.
- Gal.=The epistle of Paul to the Galatians.  
 Gallatin=Gallatin, Albert.
- A synopsis of the Indian tribes within the United States east of the Rocky mountains, etc. In *American Antiquarian Soc. Trans.* (*Archæologia Americana*), vol. II, Cambridge, 1836.
- Hale's Indians of north-west America, and vocabularies of North America; with an introduction. In *American Ethnological Soc. Trans.*, vol. II, New York, 1848.
- Gen.=Genesis.  
 gen.=genitive.
- Gen. Reg.=New England historical and genealogical register. Published under the direction of the New England Historic Genealogical Society. Vols. I-LVI, Boston and Albany, 1847-1902.
- Gerard's Herbal=Gerard, John. The herball, or Generall historie of plantes. London. 1597, 1633, 1636.
- Germ.=German.  
 Gookin=Gookin, Daniel.
- Historical account of the doings and sufferings of the Christian Indians of New England. In *American Antiquarian Soc. Trans.* (*Archæologia Americana*), vol. II, Cambridge, 1836.
- Historical collections of the Indians in New England. In *Massachusetts Historical Soc. Coll.*, ser. 1, vol. I, Boston, 1792, 1806.
- Goth.=Gothic.  
 Gr.=Greek.  
 gr., gram.=grammar. See *Bar.*, *El.*, *Howse*, *Maill.*, *Zeish.*, and others.

- Grav., Gravier=Gravier, James. A manuscript dictionary of the Illinois language, belonging to Dr Trumbull.
- Hab.=Habakkuk.
- Hag.=Haggai.
- Harmon=Harmon, Daniel Williams. A journal of voyages and travels in the interior of North America, between the 47th and 58th degrees of north latitude, extending from Montreal nearly to the Pacific ocean, etc. Andover, 1820. Contains Cree linguistic material.
- Hayden=Hayden, Francis Vandever. Contributions to the ethnography and philology of the Indian tribes of the Missouri valley. In *American Philosophical Soc. Trans.*, n. s., vol. XII, Philadelphia, 1863; printed separately, Philadelphia, 1862.
- Heb.=Hebrew; The epistle of Paul to the Hebrews.
- Hib.=Hiberno-Celtic.
- Higginson=Higginson (or Higgeson), Francis. New Englands plantation; or, A short and true description of the commodities and discommodities of that country. London, 1630; in *Massachusetts Historical Soc. Coll.*, ser. 1, vol. 1, Boston, 1792, 1806; *Force Tracts*, vol. 1, Washington, 1836; Young, Alexander, *Chronicles of the first planters of the colony of Massachusetts bay*, Boston, 1846.
- Hkw.=Heckewelder, John Gottlieb Ernestus.
- Comp. Voc.=Comparative vocabulary of Algonquin dialects. From Heckewelder's manuscripts in the collections of the American Philosophical Society, Philadelphia. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.
- Corresp.=A correspondence between the Rev. John Heckewelder, of Bethlehem, and Peter S. Duponceau, esq., etc. In *American Philosophical Soc., Trans. of the Historical and Literary Committee*, vol. 1, Philadelphia, 1819; *Pennsylvania Historical Soc. Mem.*, vol. XII, Philadelphia, 1876.
- Hist. Acc.=An account of the history, manners, and customs of the Indian nations, who once inhabited Pennsylvania and the neighbouring states. In *American Philosophical Soc., Trans. of the Historical and Literary Committee*, vol. 1, Philadelphia, 1819; printed separately Philadelphia, 1818; also in *Pennsylvania Historical Soc. Mem.*, vol. XII, Philadelphia, 1876.
- Also manuscript vocabularies of Chippewa, Delaware, Mahicanni, Nanticoke, and Shawanese languages, in the library of the American Philosophical Society, Philadelphia, and several other works containing Delaware linguistic material.
- Hos.=Hosea.
- Howse=Howse, Joseph. A grammar of the Cree language, with which is combined an analysis of the Chippeway dialect. London, 1844, 1865.
- i., intr., intrans.=intransitive.
- i. e.=id est, that is.
- Ill., Illin.=Illinois.
- MIS Dict. See Grav.
- imp.=impersonal.
- imper., imperat.=imperative.
- inan.=inanimate, inanimate object.
- indef.=indefinite.
- Ind. Laws, Indian Laws=The hatchets, to hew down the tree of sin, which bears the fruit of death. Or, The laws, by which the magistrates are to punish offenses, among the Indians, as well as among the English. Boston, 1705.

- Ind. Prim. See El.  
 infin.=infinitive.  
 intens.=intensive.  
 interj.=interjection.  
 interrog.=interrogative.  
 intr., intrans. See i.  
 introd.=introduction.  
 I. P. See El.  
 Is.=The book of the prophet Isaiah.  
 J.=Jones, John, and Jones, Peter.  
   John=The Gospel according to St. John. Translated into the Chippewa tongue by John Jones, and revised and corrected by Peter Jones, Indian teachers. London, 1831; Boston, 1838 (with Indian and English title).  
   Also several other translations into Chippewa by both authors.  
 Jeff.=Jefferson, Thomas.  
   A vocabulary of the language of the Unquachog Indians, who constitute the Pusspatock settlement in the town of Brookhaven, south side of Long Island. Manuscript in the library of the American Philosophical Society, Philadelphia. Copy in the library of the Bureau of American Ethnology.  
   [Vocabulary of the Mohican, Long Island, and Shawnoe languages.] In Gallatin, A., Synopsis of Indian tribes, American Antiquarian Soc. Trans. (*Archæologia Americana*), vol. II, Cambridge, 1836.  
   Several other manuscripts in the library of the American Philosophical Society.  
 Jer.=The book of the prophet Jeremiah.  
 John=The Gospel according to St. John. For Chippewa Bible quotations see J.  
 Josh.=The book of Joshua.  
 Josselyn=Josselyn, John.  
   Rar., N. E. Rar.=New England's rarities discovered; in birds, beasts, fishes, serpents, and plants of that country. London, 1672; Boston, 1865; in *American Antiquarian Soc. Trans. (Archæologia Americana)*, vol. IV, Boston, 1860.  
   Voy.=Account of two voyages to New England [1638, 1663]. London, 1674, 1675; Boston, 1865; in *Massachusetts Historical Soc. Coll.*, ser. 3, vol. III, Cambridge, 1833.  
 Judd=Judd, Sylvester.  
   Gen. Reg.=Article on the fur trade on Connecticut river, in *New England Historical and Genealogical Register*, vol. XI, Boston, 1857.  
   Hadley, Hist. of Hadley=History of Hadley. Northampton, 1863.  
 Judg.=The book of judges.  
 1 K.=The first book of the kings.  
 2 K.=The second book of the kings.  
 K. A. See Osunk.  
 Keat., Keating=Keating, William Hypolitus. Narrative of an expedition to the source of St. Peter's river, etc. 2 vols. Philadelphia, 1824; London, 1825. Contains vocabularies of Sauk and Chippewa languages.  
 L.=Linné (or Linnæus), Karl von. Several works on botany.  
 Lah., Lahontan=Lahontan, Armand Louis de Delondarce, *Baron de*. *New voyages to North America*, containing an account of the several nations of that vast continent . . . To which is added, a dictionary of the Algonkine language, which is generally spoke in North America. 2 vols. London, 1703, 1735. Various editions in French, Dutch, and German.  
 Lam.=The lamentations of Jeremiah.  
 Lat.=Latin.

- l. c., loc. cit.=loco citato, in the place cited.
- Lechford=Lechford, Thomas. Plain dealing; or, News from New England. London, 1642; Boston, 1867 (with introduction and notes by J. H. Trumbull); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.
- Le Jeme=Le Jeune, *Père* Paul.  
Relation de ce qui s'est passé en la Nouvelle France en l'année 1634, etc. Paris, 1635; in Relations de Jésuites, vol. 1, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vols. VII-VIII, Cleveland, 1897. Quoted in Gallatin, A., Synopsis of tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.
- Lescarbot=Lescarbot, Marc. Histoire de la Nouvelle France, etc. Paris, 1609, 1611, 1612, 1618, 1866; London (translated by P. E[rondelle]), 1609, [1612?].
- LeSueur=LeSueur, Charles Alexander. Several works on zoology.
- Lev.=Leviticus.
- Lit., Litu.=Lithuanian, Lithuanian.
- loc. cit. See l. c.
- Long=Long, John. Voyages and travels of an Indian interpreter and trader . . . To which is added a vocabulary of the Chippeway language . . . A list of words in the Iroquois, Mohegan, Shawanee, and Esquimeaux tongues, and a table, shewing the analogy between the Algonkin and Chippeway languages. London, 1791.
- McK., McKenney=McKenney, Thomas Lorraine. Sketches of a tour to the lakes . . . Also, a vocabulary of the Algie, or Chippeway language, formed in part, and as far as it goes, upon the basis of one furnished by the Hon. Albert Gallat'n. Baltimore, 1827.
- Mah.=Mahicanni, Mohegan.
- Maill., Maillard=Maillard, Anthony S.  
Grammar of the Mikmaqne language of Nova Scotia, edited from the manuscripts of the Abbé Maillard by the Rev. Joseph M. Bellenger. New York, 1864.  
Also a number of manuscripts, preserved chiefly in the library of the Archbishopric of Quebec, and several published letters containing Micmac words.
- Mal.=Malachi.
- Man. Pom., Manit. Pom. See El.
- Mar. Vin. Rec. =Manuscript deeds, etc., in the Indian language of Massachusetts, formerly in possession of Reverend D. W. Stevens, Vineyard Haven, Marthas Vineyard (?). Or, possibly, manuscript records of Marthas Vineyard in the custody of the town clerk at Edgartown, Massachusetts.
- Martius=Martius, Karl Friedrich Philipp von. Beiträge zur ethnographie und sprachenkunde Brasiliens. Wörterammlung brasilienischer sprachen. Erlangen, 1863; Leipzig, 1867.
- Mason=Mason, Maj. John. Brief history of the Pequot war. Boston, 1736; in Massachusetts Historical Soc. Coll., ser. 2, vol. VIII, Boston, 1819 (with an introduction by Thomas Prince).
- Mass.=Massachusetts.
- Mass. Hist. Coll. See M. H. C.
- Mass. Ps., Mass. Psalter. See E. M.
- Mather. See C. M.
- Matt.=The Gospel according to St Matthew.
- Mayhew. See E. M.
- Megapolensis=Megapolensis, Johannes. A short sketch of the Mohawk Indians in New Netherland . . . Revised from the translation [from the Dutch, Alkmaer [1644?], and Amsterdam, 1651 (in Hartgers, J., Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, etc.)] in [Ebenezer] Haz-

- Megapolensis=Megapolensis, Johannes—continued.  
ard's Historical collections [Philadelphia, 1792], with an introduction and notes, by John Romeyn Brodhead. In New York Historical Soc. Coll., ser. 2, vol. III, part 1, New York, 1857.
- Menom.=Menomini.
- Mex.=Mexican.
- M. H. C., Mass. Hist. Coll.=Collections of the Massachusetts Historical Society. Ser. 1 (1 M. H. C.), 10 vols., Boston, 1792-1809. Ser. 2 (2 M. H. C.), 10 vols., Boston, 1814-1823. Ser. 3 (3 M. H. C.), 10 vols., Boston and Cambridge, 1825-1849. Ser. 4 (4 M. H. C.), 10 vols., Boston, 1852-1871. Ser. 5, 10 vols., Boston, 1871-1888. Ser. 6, 10 vols., Boston, 1886-1899. Ser. 7, vols. I-III, Boston, 1900-1902.
- Mic.=Micah.
- Micm.=Micmac.
- Mitch.=Mitchell, Samuel Latham. Several works on the fishes of New York.
- mod.=modern.
- Moh.=Mohegan.
- Montagn.=Montagnais.
- Montanus=Montanus (van Bergen or van den Berg), Arnoldus. Description of New Netherland. 1671. In Documentary history of the state of New York, arranged . . . by E. B. O'Callaghan, vol. IV, Albany, 1851 (translated from *De nieuwe en onbekende weerd; of, Beschryving van America en't Zuidland*, Amsterdam, 1671).
- Morton, N. E. Canaan=Morton, Thomas. New English Canaan; or New Canaan, containing an abstract of New England. Composed in three bookes. Amsterdam, 1637; Boston, 1883 (Publications of Prince Society); in *Force Tracts*, vol. II, Washington, 1838.
- MS=manuscript.
- Muh.=Muhhekaneeuw, Mohegan.
- mut.=mutual.
- M. V. Rec. See Mar. Vin. Rec.
- n=noun.
- n. agent., n. agentis=nomen agentis, noun (or name) of the agent.
- Nah.=Nahum.
- N. A. Review=North American review. Vols. I-CLXXV. Boston and New York, 1815-1902.
- Narr.=Narragansett, or, in citations from Roger Williams, more properly Cowwesuck or Cowesit.
- Nash. Men. See Rawson.
- Nav. Col.=Navarrete, Martin Fernandez de. Coleccion de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv, etc. 5 vols. Madrid, 1825-37.
- neg., negat.=negative.
- Neh.=The book of Nehemiah.
- N. E. Plantation. See Higginson.
- Nipm.=Nipmuc.
- Norwood=Norwood, Col. Richard. Voyage to Virginia, 1649. In Churchill, Awnsham and John, Collection of voyages and travels, London, 1732, 1744, 1746; *Force Tracts*, vol. III, Washington, 1844; *The Virginia Historical Register*, vol. II, Richmond, 1849 (abridged).
- Notit Ind. See C. M.
- N. T.=New Testament. See El.
- Num.=Numbers.
- Nuttall=Nuttall, Thomas. *The North American sylv.* 3 vols. Philadelphia, 1842-49.

N. Y. H. S. Coll.=Collections of the New York Historical Society. Ser. 1, 5 vols., New York, 1811-30. Ser. 2, 4 vols., New York, 1841-59. Publication fund ser., 27 vols., New York, 1868-94.

Obad.=Obadiah.

obj.=object, objective.

Oggus. Kutt. See Danf.

Ojib.=Ojibwa, Chippewa.

Onond.=Onondaga.

Osunk.=Osunkirihine (or Wzokhilain), Peter Paul.

K. A.=Wqbanaki kimzowi awighigan, P. P. Wzokilhain, kizitokw [Spelling and reading book in the Penobscot dialect of the Abnaki language, including a number of vocabularies, Indian and English]. Boston, 1830.

Also several translations into Abnaki.

Palfrey=Palfrey, John Gorham. History of New England during the Stuart dynasty. 5 vols. Boston and London, 1859-90.

part., particip.=participle.

pass.=passive.

Peq.=Pequot.

pers.=person.

1 Pet.=The first general epistle of Peter.

2 Pet.=The second general epistle of Peter.

Phil.=The epistle of Paul to the Philippians.

Philem.=The epistle of Paul to Philemon.

Phil. Trans. See Winth.

Pickering=Pickering, John.

Intro. to El. Gr. See El.

Pier., Pierson=Pierson, Abraham. Some helps for the Indians, shewing them how to improve their natural reason, to know the true God, and the true Christian religion, etc. [Catechism in Quiripi]. Cambridge, 1658; Hartford, 1873 (from Connecticut Historical Soc. Coll., vol. III; with an introduction by James Hammond Trumbull); in Connecticut Historical Soc. Coll., vol. III, Hartford, 1895.

pl.=plural.

poss.=possessive.

Powh.=Powhatan.

Prayers=[Sergeant, Rev. John.] A morning prayer [and a number of other prayers, translated into Mohegan]. [Boston? 174-?]

pres.=present.

pret.=preterit.

prog.=progressive.

proh., prohib.=prohibitory.

Prov.=Proverbs.

Ps.=The book of psalms.

Quinney=[Quinney, John.] The Assembly's catechism [in Mohegan]. Stockbridge, 1795. Contains also a translation of Dr Watts' Shorter catechism for children.

Quinnip.=Quinnipiatic (Quiripi).

Quir.=Quiripi.

q. v.=quod vide, which see.

rad.=radical, root.

Rand=Rand, Silas Tertius.

[Vocabulary of the Micmac language.] In Schoolcraft, Indian tribes, vol V, Philadelphia, 1855.

A first reading book in the Micmac language, etc. Halifax, 1875.

Rand=Rand, Silas Tertius—continued.

Also many translations into Miemac, and other works containing Miemac linguistic material.

Rasles = Rasles, Sébastien. A dictionary of the Abnaki language, in North America. With an introductory memoir and notes by John Pickering. In American Acad. of Sciences and Arts, Memoirs, new ser., vol. 1, Cambridge, 1833; issued separately, Cambridge, 1833.

Rawson=Rawson, Grindal.

Nash. Men.=Nashuanittue meninnunk wutch mukkeesog, wussesçnumun wutch sogkoddunganash nanceswe testamentsash . . . Negonâc wussukhûmun ut Englishmânne unnottoawaonganit nashpe . . . John Cotton. Kah yeuyeu qushkinnûmun en Indiane unnottoawaonganit . . . nashpe Grindal Rawson. *Translation:* Spiritual milk for babes, drawn from the breasts of both Testaments . . . Formerly written in English, by . . . John Cotton. And now translated into Indian . . . by Grindal Rawson. Cambridge, 1691. Reprinted in somewhat altered form in the *Indiane primer* of 1720, 1747 (see El., I. P.).

Wun. Samp.=A confession of faith owned and consented unto by the elders and messengers of the churches assembled at Boston in New England, May 12, 1680. *Second title:* Wunnamptamoe sampooaonk wussampooowontamun nashpe moeuwehkomunganash ut New-England, etc. Boston, 1699.

See also El., Samp. Quin.

recipr.=reciprocal.

redupl.=reduplicate.

rel.=relative.

Rev.=The revelation of St John.

Rev. Ver.=Revised version.

Rom.=The epistle of Paul to the Romans.

Russ.=Russian.

R. W., R. Williams=Williams, Roger. A key into the language of America; or, An help to the language of the natives in that part of America, called New-England. London, 1643; in Rhode Island Historical Soc. Coll., vol. 1, Providence, 1827; issued separately, Providence, 1827; in Massachusetts Historical Soc. Coll., ser. 1, vol. III, Boston, 1794, 1810; and in Narragansett Club Publications, ser. 1, vol. 1, Providence, 1866 (edited by James Hammond Trumbull). The page references herein are to the Rhode Island Historical Society edition (1827).

1 Sam.=The first book of Samuel.

2 Sam.=The second book of Samuel.

Samp. Quin., Samp. Quinnup. See El.

Sansk.=Sanskrit.

Sax.=Saxon.

Say=Say, Thomas. Several works on American zoology.

S. B. (Chip.)=James, Edwin. Ojibue spelling book. 2 parts. Boston, 1846. Earlier editions (in one volume), Utica, 1833; Boston, 1835.

S. B. (Del.). See Zeisb.

sc.=scilicet, namely, to wit.

Sch., Schoolcraft=Schoolcraft, Henry Rowe.

Ind. Tribes=Historical and statistical information, respecting the history, condition, and prospects of the Indian tribes of the United States, etc. 6 parts. Philadelphia, 1851-1857; 1860; 1884 (partial reprint; 2 vols.).

Also several other works containing Indian (chiefly Algonquian) linguistic material.

Shawn. =Shawnee.

sing. =singular.

Smith, Capt. J. =Smith, *Captain* John.

Descr. N. England, 1616=A description of New England; or, The observations and discoveries of Captain John Smith, etc. London, 1616; Boston, 1865; Birmingham, 1884 (in The English scholars library. Capt. John Smith . . . Works. 1608-1631 . . . Edited by Edward Arber); in Massachusetts Historical Soc. Coll., ser. 3, vol. vi, Boston, 1837; Force Tracts, vol. II, Washington, 1838.

Virginia, Hist. of Va. =The general historie of Virginia, New-England, and the Summer isles, etc. London, 1624, 1626, 1627, 1631, 1632, 1705 (in Harris, J., Collection of voyages, vol. 1), 1812 (in Pinkerton, John, A general collection of voyages and travels, vol. XIII); Richmond, 1819 (The true travels . . . of Captaine John Smith, etc., vol. II); Birmingham, 1884 (Arber edition; see above).

1631=Advertisements for the unexperienced planters of New England, etc. London, 1631; Boston, 1865; Birmingham, 1884 (Arber edition; see above); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Boston, 1833.

Smith, Fishes of Mass. =Smith, Jerome Van Crowninshield. Natural history of the fishes of Massachusetts. Boston, 1833.

S. Q. See El.

St., Stiles=Stiles, Ezra.

Peq. =A vocabulary of the Pequot, obtained by President Stiles in 1762 . . . at Groton, Conn. Manuscript in the library of Yale University. Copy in the library of the Bureau of American Ethnology.

Narr. =A manuscript vocabulary obtained from a Narragansett Indian, September 6, 1769. In the library of Yale University.

Storer, Rept. on Fishes of Mass. =Storer, David Humphreys, and Peabody, William Bourne Oliver. Report on the fishes, reptiles, and birds of Massachusetts. Boston, 1839 (Report of Commissioners on the Zoological and Botanical Survey of the State).

Stour. Misprint. See Storer.

Strachey=Strachey, William. The historie of travaile into Virginia Britannia, etc. London, printed for the Hakluyt Society, 1849.

subj. =subject.

suff. =suffix, suffix form.

Sum. =Summerfield, John. Sketch of grammar of the Chippeway language, to which is added a vocabulary of some of the most common words. By John Summerfield, alias Sahgahjewagahbahweh. Cazenovia, 1834.

suppos. =suppositive.

Sw. =Swedish.

s. v. =sub voce, under the entry; also same verse.

Syr. =Syriac.

t., trans. =transitive.

1 Thess. =The first epistle of Paul to the Thessalonians.

2 Thess. =The second epistle of Paul to the Thessalonians.

1 Tim. =The first epistle of Paul to Timothy.

2 Tim. =The second epistle of Paul to Timothy.

Tit. =The epistle of Paul to Titus.

Tocqueville=Tocqueville, Alexis Charles Henri Clérel de. De la démocratie en Amérique. 2 v. Bruxelles, 1835. Several other editions.

trans. See t.

v. =verse. See also s. v.

v., vb. =verb.



vbl.=verbal, verbal noun.

Vespucius=Vespucci, Amerigo (Lat. Vespuccius, Americus).

Nav. Col.=Navarrete, Martín Fernandez de, *Coleccion de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv.* 5 vols. Madrid, 1825-37.

Vineyard Rec. See Mar. Vin. Rec.

Virg.=Virginian.

voc.=vocabulary.

Von Martius. See Martius.

Watts' Cat. See Quinney.

Weber=Weber, Albrecht Friedrich. Several works on East Indian language and literature.

Webst., Webster=Webster, Noah. Dictionary of the English language. Many editions and revisions.

White=White, Andrew. A relation of the colony of the lord baron of Baltimore, in Maryland, near Virginia; a narrative of the voyage to Maryland, by Father Andrew White, etc. In *Force Tracts*, vol. iv, Washington, 1846.

Williams. See R. W.

Wils.=Wilson, Alexander. Several works on American ornithology.

Winslow, Relation=W[inslow], E[dward]. Good neeves from New-England; or A true relation of things very remarkable at the plantation of Plimoth, etc. London, 1624; partly reprinted in Purchas, Samuel, *His pilgrimes*, vol. iv, London, 1625; also in Massachusetts Historical Soc. Coll., ser. 1, vol. viii, Boston, 1802, and ser. 2, vol. ix, Boston, 1822, 1832, and in Young, A., *Chronicles of the Pilgrim fathers*, Boston, 1841, 1844.

Winth=Winthorp (=Winthrop) [Adam?]. The description, culture, and use of maiz. In *Philosophical Transactions*, no. 142, for December, January, and February, 1678 [-79]. London, 1679.

Wood (N. E.)=Wood, William. Nevv Englands prospect. A true, lively, and experimentall description of that part of America, commonly called Nevv England, etc. London, 1634; 1635; 1639; 1764; Boston, 1865 (in Publications of Prince Society).

Wood (L. I.), S. Wood=Wood, Silas. A sketch of the first settlement of the several towns on Long island, with their political condition, to the end of the American revolution. Brooklyn, 1824; 1826; 1828; 1865.

Wun. Samp. See Rawson.

Zech.=Zechariah.

Zeisb.=Zeisberger, David.

Gr., Gram.=A grammar of the language of the Lenni Lenape or Delaware Indians. Translated from the German manuscript of the author by Peter Stephen Du Ponceau. With a preface and notes by the translator. Published by order of the American Philosophical Society in the third volume of the new series of their Transactions. Philadelphia, 1827; in *American Philosophical Soc. Trans.*, new ser., vol. iii, Philadelphia, 1830.

S. B., Spelling Book=Essay of a Delaware-Indian and English spelling-book, for the use of the schools of Christian Indians on Muskingum river. Philadelphia, 1776; reprinted with additions and omissions, Philadelphia, 1806.

Voc.=Vocabularies by Zeisberger. From the collection of manuscripts presented by Judge Lane to Harvard University. Nos. 1 and 2. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Also several translations into Delaware, and other works containing Delaware linguistic material.

Zeph. = Zephaniah.

Zig. = (Germ.) Zigeuner, Gypsy.

\* In the Natick-English part this sign indicates that the words it precedes do not belong to the Natick dialect proper. In the English-Natick part it apparently indicates that the words it precedes represent ideas foreign to the aboriginal thought. Its use seems to have been discontinued soon after the commencement of this part of the dictionary.

NATICK—ENGLISH



## A

\***Abbamocho**. See *\*chepy*; *\*Hobbamoco*.

\***abockquósin-ash** (Narr.), n. pl. 'the mats of the house' (with which the wigwam was covered), R. W. See *appuhquósu*; *uppóhquos*.

**abohquas**, n. a mouse. See *mishaboh-quas*.

**abohquos**, n. a covert; — *sokanon*, a covert from rain, Is. 4, 6. See *appuhquósu*; *uppóhquos*.

\***acawmen** (Narr.), on the other side of, beyond. See *onykome*.

\***achmowonk**, vbl. n. news, C. See *awuchemkaná*.

**adcháu**, v. i. he hunts, is hunting. Vbl. n. *adcháonk*, *audcháonk*, hunting, what is taken by hunting, Prov. 12, 27. N. agent, *adchaen*, a hunter, Gen. 10, 9 (*adcháen-in*, a fowler, C.). With an. obj. *adchaná*, he hunts (him, live game); pl. *-audoj*, Mic. 7, 2; suppos. *achanont*, when he hunts, when hunting, Lev. 17, 13; infin. *achanot*, to hunt, C. From *achau*, he strives after, is diligent or active to secure.

[Narr. *aucháú*, he is gone to hunt or fowl; *n'taucháunen*, I go a fowling or hunting. Cree *ach*, he is active, diligent.]

**-adchaubuk**, in comp. words, root, or roots. See *auchaubuk*.

**adchuwompag**, 'in the morning watch', just before light, Ex. 14, 24; Judg. 16, 2. Suppos. of *utchwompan* (it dawns, light comes), q. v.; *no pajeh utchwompanit*, 'until the day dawn', 2 Pet. 1, 19.

**adt. át**, prep. in, at, to, El. Gr. 22 (sometimes written *ahut*): *adt yayit uaiyag*, upon the four corners, Ex. 38, 2; [*ayewonk*] *adt sepaginít hashab*, [a place] for spreading nets upon, Ezek. 26, 14 (*ahut sepagerit*, *ibid.* 47, 10).

As a prefix, *adt* (sometimes *at*, *ut*, or

**adt, át**—continued.

'*t*) is apparently related to *ohtau*, he has; *ohtau* (se habet), it is; *ohtau*, belonging to, or possessing (a quality, attribute, etc.). So, in the Cree, according to Howse (Gr. 21), *oo* prefixed, or, before a vowel, *oot*, "shows that the subject possesses the noun—he has, i. e., owns, or possesses (it)," as "*assám*, a snowshoe; *oot-assám-u*, he has snowshoes." [Vineyard Rec. *ta*, *tah*.]

**adtahshe** [*adt-tahshe*], adv. as often as, as many as, Rev. 3, 19; *attache*, Rev. 11, 6; *ahut tahshe*, 2 K. 4, 8; *uttache*, 1 Cor. 11, 25, 26. See *tohsu*; *uttache*.

[Narr. *ayáthe*, as often as. Cree *it-tássa-uk*, they are so many; *hè it-tássc-chick*, as many as they are. Del. *endché*, so much as, as many; *endchen*, so often as, Zeisb.]

**adtahdou**, v. t. he hides (it), Matt. 25, 18; *ut-adtahdou-ua*, I hide it, Ps. 119, 11; Jer. 13, 5; imper. 2d pers. *adtahdoush*, hide it, Jer. 13, 4. This is a caus. inan. form, from a primary not found in Eliot. See *\*aútah* (Narr.), an apron, = *adtau*, he hides. See also *adtahá*.

**adtannegen, -nekin**, v. t. (inan. subj.) it brings forth, bears, produces (as the earth when cultivated, plants, a cultivated tree, fruit, etc.). See *tuannegen*. The prefix *adt* marks appropriation, a growing, or bringing forth, to or for an owner.

**adtannekitteau**, v. i. he plants (lays the foundation of) his house; suppos. *adtannekitteadt qussukquanit*, when he built (founded) his house on a rock, Matt. 7, 24; — *uaguntu*, — in the sand, v. 26. With inan. subj., *adtannekteau*, *attau*, the house is planted, or founded, v. 25. See *wekitteau*.

**adtashaü**, v. t. an. he hides (himself, or another), Jer. 23, 24; Luke 1, 24; *wut-táttash-uh*, she hid them, Josh. 2, 4. See *adtahton*.

[Cree *káht-ow*, he hides it; *káht-tayoo*, he hides him. Abn. *ne-kañdaSañ*, *ne-kañ-StaSañ*, je le lui cache; *ne-kañdSn*, je cache cela.]

**adtóau**, **adtauau**, **attóau**, v. t. he acquires possession of, makes his own; (used by Eliot for) he buys; imperat. *adtóash*, buy thou (it), Jer. 32, 7, 8; *adtóagk*, buy ye, Is. 55, 1; suppos. *noh adtóadt*, . . . *noh maguk*, he who buys, . . . he who sells, Is. 24, 2; *adt mish-óadtik*, 'of great price', 1 Pet. 3, 4; *anoadtu rubisash*, she is of price above [is worth more than] rubies, Prov. 31, 10; vbl. n. *adtóonk*, purchasing, acquiring, Jer. 32, 8; adj. and adv. *adtóáe*, of or relating to purchase, Jer. 32, 11, 12, 16. Cf. *óadtuhkau*, he pays (him).

[Narr. *kut-tattaiam-ish áake*, I will buy land of you. Abn. *net-atañšé*, j'achète, je traite; *net-atañmañ*, j'achète de lui; *atašéšaungan*, achat, traitement. Cree *at-awáyoog* [*ahd-ahwá*, Chip.], he exchanges, barter, Howse. Chip. *atá-wenan*, he sells (him), Bar.]

**adtóekit**, suppos. of *hohtóekin* (?), she is next in growth (?); *noh adtóekit*, she who comes next, a 'second daughter', Job 42, 14. Cf. *hohtóeu*.

[Abn. *šdš'kanar*, son frère cadet.]

**adtonkqs**, as n. a kinsman, or kinswoman; pl. *-soq*; *kadtonkqs*, 'thy cousin', Luke 1, 36; *nutonkqs*, 'my kinswoman', Prov. 7, 4; *wadtunkqs-oh*, 'her cousins', Luke 1, 58; *wadtunkqsín*, a cousin, C. One who is akin to or in some sense belongs to another. Cf. *adtóau*: *oh-tunk*; *togguos* (a twin).

[Narr. *natónks*, my cousin; *watónks*, a (his) cousin; *wat-tonksittuock* (v. mut.) they are cousins. Abn. *nadañgšs*, pl. *-ššak*, mon cousin, seu le fils des parents de ma mère (dicit vir vel mulier); *nadañgšsesekšé* [*n' dañgšses* (dimin.) and *squa* (fem.)], ma cousine, la fille du parent de ma mère (dicit vir); *nadañgš*, dit-on à la femme de son frère, dit le père au mari de sa fille, etc. Cree *táhkoo-mayoo*, he is related to him. Chip. *nindangoshe*, my mother's broth-

**adtonkqs**—continued.

er's daughter, or my father's sister's daughter (dicit mulier).]

**adtuhtag**, suppos. when (it was) in order, or reasonable (?); — *venominneash*, at 'the time of grapes', Num. 13, 20.

**aétai**, **aeetaue**, **aeetawe**, **éhtái**, adv. at both sides, Ezek. 47, 7, 12; Ex. 25, 19; — *scap*, on both sides of the river, Rev. 22, 2; *éhtái-kenag*, sharp on both sides, 'two-edged', Prov. 5, 4.

[Abn. *édašiši*, ou *épemašiši*, au bout, aux deux bouts de quelque chose.]

**agkemut**, suppos. of *ogkemaü*, v. t. an. he counts. See *ogkemónat*.

**agqueneunkquok**, suppos. as n., likeness, resemblance, Deut. 4, 16, 17, 18. See *oggué*; *ogqueneunk*.

**agquit**, **âqut**, suppos. of *hogko*, he is covered or clothed with, he wears (as clothing); *ne agquít*, *ne âqut*, that which he wears, Gen. 37, 23; 1 K. 11, 30. Adv. *agwee*, for wear; 'to put on', Gen. 28, 20. See *hogko*.

**âgushau**, v. t. he goes under (it)—for shelter or concealment is implied—2 Sam. 18, 9; pl. *âgqshaog*, Job 24, 8. Cf. *ogkachin*.

**agwe**. See *agwu*.

**agwonk**, under a tree, 1 Sam. 31, 13. From *agwu* and *-unk*, formative. See *mehtug*.

**agwu**, **agwe**, **ogwu**, (it is) underneath, below, Deut. 33, 27; Josh. 15, 19; Ex. 20, 4. The contracted form of *ohkeiyeu*, earthward (El. Gr. 21); *ohkeieu*, C.

[Del. *equívi*, Zeisb.]

**ahámaquésuük** (?), **ahámogq** (suppos. as n.), a needle, Mark 10, 25; Luke 18-25; *ohhomaquesuuk*, C. Adj. and adv. *-ogquesúe*, made by the needle, of needlework, Judg. 15, 10. Cf. *ahkheemo*.

[Abn. *tsanaks*, aiguille pour faire des nattes ou des raquettes; *tsaňkkañdi*, aiguille française.]

**ahanehtam**, v. t. he laughs at (it). See *hahanehtam*.

**ahánu**, v. i. he laughs. See *hahánu*.

**ahašukqueu**. See *hóšekóeu*.

\***a'háwgwut** (Peq.), a bear, Stiles.

**ahcheu**. See *ahchu*.

**ahchewontam**, v. t. he is very desirous of (it), covets (it); *ahcheu-antam*, he is earnest-minded; imper. 2d pl. *ahche-*

**ahchewontam**—continued.

*wontamok*, covet ye (the best gifts), 1 Cor. 12, 31; imperat. of prohibition, *ahchewontak*, thou shalt not covet, or 'desire' it, Deut. 5, 21; suppos. *ahchewontog*, he who is covetous; pl. -*gig*, the covetous, Luke 16, 4. Vbl. n. — *tamóonk*, coveting, covetousness, Hab. 2, 9 (*ahlahchuwonk*, Man. Pom. 86). Cotton has *nut-ahchuwuehtoom* (?), I procure; *nutahchuehtoo*, I get (?).

**ahchu, ahcheu**, v. i. he is diligent, makes effort, exerts himself (cf. *achaiü*, he hunts). Used by Eliot only as an adverb, in the sense of diligently, earnestly, exceedingly, very much, etc.: *ahchu anakausog*, they 'had a mind to work' (worked 'with a will'), Neh. 4, 6; *ahchue taphekon* (prohib.), 'labor not to comfort me', Is. 22, 4; *ahche mishe kut-onkquatunk*, 'thy exceeding great reward', Gen. 15, 1; *ahchúe pannup-mushau S-*, 'he must needs go through S-', Mass. Ps. This verb may be regarded as, in some sort, an intensive of *ussu, ussüü*, which expresses animate action, he moves, he does (Lat. *agit*), while *achaiü* denotes action for a purpose or directed toward an end.

[Cree 'ache-oo (*ch=tek*) or *age-oo* (*g=dg*), he moves (quasi, Lat. *age-re*)', Howse, 156. Chip. *auj-eh*. Abn. *aháitsi*, de plus en plus; — *negáimiháisi*, surpasse-toi de plus en plus. Del. *ahché* (when prefixed), very, Hkw.; *achowut*, hard, painful, Zeisb.]

**ahchunk** (?), n. a corpse, the dead body of a man, Num. 19, 11, 16.

\***ahchusittam**, (Mass. Ps.) he 'inclines his ear' to (it); he gives attention; *nut-tahchusittam*, I incline my ear to it, Ps. 49, 4 [= *nuk-kodnatam*, El.]; imperat. 2d sing. *ahchusutash*, Ps. 45, 10 [= *kuk-keitash*, El.; see *kukkehtaiü*].

**ahenit**, suppos. of *hennaiü*, q. v.

**áhhaohómóonk**. See *awuhhómóonk*.

**ahhut**. See *adh*.

**ahkheateunát**. See *ohkheateunát*.

\***ahketeamuk**, an herb, C. (that which is planted). See *ohkheateunát*.

-**áhkon, -uhkon, -ogkon**, the characteristic (suffix) of the imperative of prohibition, 2d sing. Its force is equivalent to that of *ahque* prefixed: *ontah-*

-**áhkon, -uhkon, ogkon**—continued.

*áhkon*, do not remove it, Prov. 23, 10; *kumuat-áhkon*, do not steal, steal not, Ex. 20, 15.

**ahkuhk**. See *ohkuk*, an (earthen) pot.

**ahpappin**. See *appappin*.

**ahpéh**. See *appéh*, a trap.

**ahpoteau, uppoteau**, v. i. it withers, Ps. 90, 6; Is. 40, 7, 8; i. e. becomes dry, dries up: *mussapoteau* (*winnin-ahpétau-wi*, he maketh (it) dry, Hag. 1, 4. From *appéau*, *ohtéau*, it is dried by heat, parched. Cf. *wunápi; wuas-senát; wunóbohtéau*. See *apwáu*).

[**ahquantam, ahquoantam, ahquontam**, v. t. he forgives (it), pardons [*ahque-antam*, refrains from thinking of], 2 Chr. 7, 14; imperat. 2d sing. *ahquontash*, forgive thou (it), 1 Sam. 25, 28; — *tamáinnean*, forgive thou to us (our sins), Matt. 6, 12. With an. 2d obj., — *tanaúau*, he forgives (it) to (him); act. intrans. *ahquontawau*, he exercises forgiveness, pardons, forgives. Vbl. n. — *awúonk*, the exercise of forgiveness, Ps. 130, 4; — *tamóonk*, a forgiving, forgiveness (e. g. of sins, Col. 1, 14). Cf. *nahquantam*.

**ahquanumau, ohquan-**, v. t. an. he forsakes, abandons (keeps away from, *ahque*) him; pl. -*múog*, they forsake (him), Judg. 2, 13; suppos. -*múog*, if ye forsake, Josh. 24, 20. Cf. *ahquanumau* (intens.), he abhors, forsakes or abandons with abhorrence.

**ahque**, v. i. he leaves off, desists, refrains: — *keketahkwont*, he left off (when) talking with him, Gen. 17, 22; *nutta ahque womonuk*, he leaves not off his kindness, Ruth 2, 20. More commonly used as a negative-imperative or prohibitive particle—answering to Greek *μη*; Fr. *ne pas*: *ahque wabeshish*, 'fear not', do not fear, Gen. 15, 1; — *nutwontamok*, take ye not thought, leave off thinking, Matt. 10, 19; — *hettash*, do not call (it), Acts 10, 15; — *tape-nuk*, 'when she could not longer', etc. (when she left off being able), Ex. 2, 3. Sometimes it receives the regular verbal inflections: *ahqueh*, have thou patience with me, refrain thou to me, Matt. 18, 26 [= *ahkwueh*, v. 29, a more question-

**ahque**—continued.

able form); *ahqhu* [*ahque-ak*], refrain ye, Prov. 17, 14. Cf. *ahqude*; *ahque*.

[Narr. *aqute*, leave off, do not; *aqute assókish*, be not foolish, R. W. 39, 41. Quir. *matta cakquino*, it ceaseth not, Pier. 15, 40. Cree "*ey'á* [= *íthká*], subordin. neg. not; used with subj. and imperative"; "*ák-*, or *awk'-*, and *áko-*, privative and intensive" prefixes. Abn. *é'kSi*, cessationem significat; *ned-é'kSi-pi*, je cesse de manger; *é'kSihaia*, demeure en repos (dit-on à celui qui se fâche, badine, etc.).]

**ahquedne**, as n. an island; *kishke ahquedn-ct*, near an island, Acts 27, 16; pl. *-nash* (*ogquidnash*, Is. 40, 15).

[Howse (Cree Gr. 152) gives a "verb expressive of a state of rest": "*a'koo-su*, he sits (a bird, in a tree); *a'koo-moo*, he suspends, sits (e. g., a duck in the water); *a'koo-tin*, inan. subj. it suspends, is situate, e. g., an island in the water." Micm. *agwék*, it is in the water; *Ep-águít*, it lies in the water (name of Prince Edward island), Dawson's Acadian Geology, app., p. 673.]

**ahquéteau, quebeau**, v. t. (caus.) he refrains from (it), leaves it off; imper. 2d. pl. *ahquetéáok ussenat*, refrain from doing, 'take heed that ye do not', Matt. 6, 1. With the characteristic of forcible or disastrous action, *ahqshau*, he is compelled to refrain, unwillingly refrains, or the like, Is. 33, 8.

[Narr. *aqutéck*, 'let us cease' (fighting); but the verb is imperat. 2d pl.]

**ahquékin**, v. i. inan. subj., it ceases to bear, or produce, becomes barren, Ps. 107, 34. From *ahque*, with the formative of verbs of inan. growth, *-ekin*.

[**ahquène**.] See *\*aqùène*, peace; a truce.

**ahquiyeuhtéáú**, v. i. he refrains from fighting, Jer. 51, 30. From *ahque* and *aycuhtéau*.

**ahquonon**, v. imp. it ceases to rain, holds up, Cant. 2, 11. From *ahque*, privative, with *-non*, the formative of verbs of raining (falling water). See *sokanon*.

[Abn. *é'kSranñ*, (la pluie) cesse.]

**ahquoantam**. See *ahquantam*.

**ahquompi**, v. imp.; as n. a time, a season; Ezek. 16, 8; Pan. 7, 12; 8, 17; suppos. and indef. *ahquompuk*, when it is the

**ahquompi**—continued.

time, at the time when; *ne aquompak*, at that time, Josh. 11, 10. In his Grammar (p. 21), Eliot classes "*ahquompak*, when", with "adverbs of time". With verb subst. *ahquompiyeno*, time is, there is a time, Eccles. 3, 2, et seq. (*oggosohquompi*, a little time; *kesuk-káttae ahquompi*, daytime, C.)

**ahquontam**. See *ahquantam*.

**ahtauunát**. See *ohtauunát*.

**\*ahteah** (Peq.), a dog, Stiles. See *anion*.

**ahteük**. See *ohtek*, a (cultivated) field.

**ahtinósuk**, when she 'fluttereth over' (her young), Deut. 32, 11.

**ahtemp**. See *ohtonp*, a bow.

**ahtoonk**. See *ohtóonk*, a possession.

**ahtotapagodtut**, 'beside the still waters', Ps. 23, 2.

**ahtou, ahtou**. See *ohtauunát*.

**ahtuk**, n. a deer; pl. *ahuhquog*, El. Gr. 9; *ahunkquog*, I K. 4, 23 (*atük*, C.; *otucke*, Wood). This name is used by Eliot for 'roe', 'roe-buck', and in one place for 'hart', as well as for 'deer', generic. Elsewhere he has *mukkonadtuk* (old deer) for 'hart' (Deut. 12, 15); and more often, *aiyomp* or *eyyomp* (Ps. 42, 1; Cant. 2, 17), also transl. 'roe' (Prov. 5, 19; 6, 5; Cant. 8, 14). Of the several names applied by Eliot to deer-kind:

*ahtuk*, in New England, appears to have been the common name of the fallow deer, *Cervus virginianus*. Narr. *attuck* and *nónatch*. Peq. *uoughitch*, *nógh-ich*, deer; *waughtúgachy*, 'deer, i. e., wet-nose'; *cunggachic maukkýase*, a great deer (Abn. *maürss*, 'cerf'; 'maurouse' of Josselyn); *maushakcet maukkýhazse* 'the biggest deer' (moose?), Stiles MS. Etch. *adook*. Del. *ahhtich*. Abn. *uorké*, chevrenil. Old Alg. *awassesh*, Lah. Chip. *waúashkeshi*, *waúwawshesh*, red deer; *atük*, reindeer, *Cervus sylvestris*. [See what Schoolcraft (Ind. Tribes, III, 520) says of the tradition that at the first deers were the hunters of men, and his statement that the mythic "Idük was a famous hunter of the North", etc. Look for the possible relation of Mass. *ahcháü*, 'he hunts', *ahchu*, 'he strives after', etc., and *ahtuk* (*attuck*), 'deer'.]



**ahtuk**—continued.

*aiyomp*, *aiyomp*, *ei'yomp*, 'hart', 'roe', is Abn. *aiāūbe*, the male of deer or deerkind, a buck. Narr. *kuttliomp* [*keh-ēiyomp*], 'a great buck'; and so, *paucottāūwaw*, *-talūwat*, a buck. Del. *ayapēū*, Zeisb. East. Chip. *ayarbey awāskesh*, male deer, Long.

*ei'yompēmēse*, pl. *-sog*, 'young hart', Cant. 8, 14; 'young roes', Cant. 4, 5; dimin. of *ei'yomp*.

*quinnēgk*, pl. *-qquōog*, *-quōog*, 'hind', Gen. 49, 21; Cant. 2, 7; a doe, the female deer. Narr. *aanān*, *quinnēke* (the former term corresponding to Abn. *hē'rar*, female of deer-kind); *quinnēquāwēse*, a young doe.

*mōsōog*, 'fallow deer'. See *mōs*.

**ahťshkouwaū**, pl. *-waog*, 'nobles', principal men, Num. 21, 18.

[Narr. *atāūskawāwog*, *-kōwaūg*, rulers, lords, R. W. 120, 133.]

**āhunou**. See *hēnāū*.

**\*aiānāū**, v. t. an. he imitates (him); *nuttiānāū*, I imitate, C. See *ōōntōh-kōnawomat*; *uunen*.

**\*aiānne**, C. See *ei'yāne*.

**\*ai'ontogkomp**, n. a knave, C.

**\*aiypānehteau**, v. caus. he maketh calm (*mishittashūnēūh*, the storm), Ps. 107, 29. See *awēpin*.

**āit**, suppos. of *ayēu*, q. v.

**āiuhkōntowāonk**. See *awwakōntowāonk*.

**aiuskoiantam**, v. i. he repents, is sorry; *nut-aiuskoiantam*, I repent, Jer. 18, 10; imperat. 2d sing. *aiuskoiantamash*, repent thou, be sorry for, Acts 8, 22.

**aiyomp**, a buck. See *ahtuk*.

**\*akēsu-og** (Narr.), they are counting. See *ogketāmināt*.

**akodchu**, v. i. he is ashamed; *nut-akodj* (*nut-āgkodch*, C.), I am ashamed, Luke 16, 3; *watta akodchuog*, they were not ashamed, Gen. 2, 25 (*nut-āgkodchehēk-qu*, it ashamed me, C.). Vbl. n. *-chōnōk*, shame, Prov. 18, 13 (*ogkodchōnōk*, C.). Caus. an. *akodcheheau*, he shames (him), makes him ashamed; *kut-a-kodchehēōog*, thou puttest them to shame, Ps. 44, 7. Imperat. 2d+3d pers. *ahque akodjheh*, put me not to shame, Ps. 119, 31.

**amāēū**, **amāēi**, v. i. he departs, goes away, withdraws himself, Job 27, 21; Gal. 2, 12 (without reference to the mole or to the act of going, but simply to the separation or removal of one person or thing from another); imperat. 2d pers. sing. *amāish*, depart, go away; suppos. *amāit*, *amāiūt*, when he went away; with an. obj. *amāēūāū*, he goes away from him; *amāēūh*, *amāyēoh*, he went away from him, Judg. 6, 21 (?), more commonly, *amāēhtawau*, he departs or goes away from (him), 1 Sam. 16, 14; imperat. 2d+1st sing. *amāēihtah*, depart thou from me, Luke 5, 8; suppos. part. *amāēhtawont*, when he departs, when departing, from (him), Jer. 17, 5.

**-āmag**, **-āmaug**, pl. *āmagquog*, n. gen. for 'fish taken by the hook.' See *\*amāiūt*.

[**amakompau**, v. i. he stands away;] imperat. *-pāitsh*, stand thou away, C.

**āmāohkauau**, v. t. an. he drives (him) away; pl. *-kawōog*, they drive away, Job 24, 3.

**-āmaug**. See *-āmag*.

**amāunum**, v. t. he takes (it) away, Job 20, 19; Judg. 8, 21; imperat. *amāunsh*, take thou (it) away, Prov. 25, 4. From *amāēū*, with characteristic (*-num*) of action by the hand. Cf. *\*amāiūt*.

[Narr. *amāunsh*, take it away.]

**amaushau**, v. i. he departs secretly or with evil purpose, or the like; he 'slips away', 1 Sam. 19, 10. From *amāēū*, with *sh* of derogation.

**amayēuonk** [= *amāēuonk*], vbl. n. departure, going away, 2 Tim. 4, 6.

**\*amisque** [= *amishq*], Muh. a beaver, Edw. Cf. *tumamunk*, a name which was applied properly only to the living adult animal. (Abn. *teuēkšē*, castor vivant.) *Amisk*, a generic name for beaver-kind, has been retained in the principal Algonquian dialects: Abn. *pepsu-emeskš*, *wipen-emeskš*, winter beaver, summer beaver; *keuēskš*, great beaver, or beaver skin; *atsimeskš* (or *waib-emeskš*), male, *ušk-emeskš* (or *sk-emeskš*), female beaver. Cree *amisk*. Chip. *amik*. Shawn. *amēshwah*. Miami *mahkwaw*. Del. (Minsi) *amochk*, Zeisb.

\***ammiát**, perhaps, it may be, C.  
**amômau**, v. t. an. he warns (him); gives (him) warning; pl. -*âog*, Ps. 19, 11; *kut-amômômah*, thou warnest him, Ezek. 5, 18; *wut-amômuh*, he warned him, Acts 10, 22; suppos. *amânont*, if he warn, Ezek. 33, 3. Vbl. n. (pass.) *amâtuonk*, warning, Ezek. 33, 45.

\***a'mucksh** (Peq.), n. a weasel, Stiles. See \**musquash*.

**anakausu**, v. i. he works, he labors, Prov. 31, 13; *wut-anakous*, I labor, John 5, 17; suppos. *noh anakausit*, he who works, Eccl. 3, 9. N. agent. -*suen*, a worker, Is. 40, 19; pl. -*nuog*, Is. 44, 11. Vbl. n. -*suonk*, laboring; work, labor, Eccl. 3, 10, 11.

[Narr. *anâkâusu*, 'a laborer', pl. (suppos.) -*sichik*. Abn. *ned-arokkê*, je travaille; *ned-arokkêshsi*, je travaille pour moi. Chip. *auoki*, Bar.; *amokee*, Sch.]

\***anamakéesuck** (Narr.), this day, today [= *yeu kesukod*, El.]; *anamandukock*, tonight, R. W.

[Abn. *êrme-kizegak*, pendant le jour; (*âûremi*, sign. la continuation d'une action; *êremi*, qui va laissant, coulant). Del. *eligischquik*, today; *elemi-siquonk*, this spring; *elemi-nipunk*, this summer, Zeisb.]

**anântam, unântam**, v. i. he thinks, purposes, wills; is mind-ed, Luke 12, 17; Acts 19, 21; *ne anantamup* (pret.), that which I thought, Is. 14, 24; suppos. *ne anontog*, what he may think, or will; 'according to his will', Dan. 4, 35 (*uanontog*, 'if he permit', Heb. 6, 3). With an. obj. *uanunamâi*, he wills to (him), he permits (him); suppos. *uanunamit*, if he permit (me), 1 Cor. 16, 7. Vbl. n. *anantamâonk*, thought, purpose, opinion, will; *ananunamâonk*, permission, will or thought (in relation to an an. obj.), Job 12, 5. Adj. and adv. *anandamwe*, *anandamwe*, willing-ly, Judg. 5, 2.

This is the intens. or augment. form of the primary verb *antam*, he is mind-ed, has in mind (with an an. obj. *anunamâi*), which is not, perhaps, found separately in Eliot, but is the base of all verbs of mental action and of emotion. Maillard (Micmac Gr. 91)

**anântam, unântam**—continued.

distinguishes this class of verbs as "personnels mentaux: ces verbes designent les différentes modifications de l'esprit, de la pensée, ou de l'âme."

[Narr. *nt-cântam* or *nt-unântam*, I think; *nt-câtâm-mowonck*, my thought or opinion. Abn. *ned-erêrdam*, je pense. Chip. *inendam*, he thinks; *kashk-endam*, -he is sad, etc., Bar.; *nîud-endândum*, I think, J. Cree *ûthetum*, he thinks (it); *itêthe-mayoo*, he so thinks (him); *mîtho-ûthctum*, he well thinks, approves, etc. Del. *clendam*, 'indicates a disposition of the mind'; *nîw-clendam*, I am sad, Zeisb.]

**anaquabit**, as a prep., before, in the presence of (him), Ex. 8, 20; 9, 13; Luke 21, 36. This is a verb in the suppositive (its regular indicat. pres. would be *anaquappu*), and varies in number and person with its subject, which is the object of the preposition by which we must translate the verb:

*nun-neeppoh anaquab-ean* (2d sing.), I stand before thee, Ex. 17, 6; — *anaquab-it* (3d sing.), — before him; — *anaquab-êog* (2d pl.), — before you; — *anaquab-hettit* (3d pl.), — before them, Deut. 9, 2; *neeppau anaquabeh* (1st sing.), he stands before me, Ps. 139, 5.

In some dialects this prepositive verb is further varied with the position or attitude of its subject—before him when sitting, when standing, when lying down, etc. (see Baraga, Otchipwe Gr., 469); but if such distinction was made in the Massachusetts language it escaped Eliot's observation.

*anaquappu* is formed of *appu* (he remains, he is) and *onkoue* (beyond, in advance of) or some nearly related word.

With inan. subj. *anaquoidag* (suppos. of *anaquôteaw*), before it, Ex. 19, 2; Judg. 20, 28; *anaquoidag wek*, before his house, C. Cf. Quir. *arquabi*, Pier.

**anaquesuonk, ônoq-**, vbl. n. a joining, a joint, Eph. 4, 16; pl. -*onquash*, Cant. 7, 1. **anaquashaü**, v. i. he trades, traffics; imperat. *anaquashouk*, trade ye, Gen. 34, 10; 3d pl. *anw-qushâhettich*, let them

**anaquashāū**—continued.

trade, v. 21 (*unkesheto*, will you truck? Wood). N. agentis *anaquashaen*; pl. *-ēnwog*, traders, 1 K. 10, 14.

[Narr. *anaquashāōog* (they trade), 'traders'; *mouanaquashāōog* or *mouanaquashāchick*, 'chapmen'; *anaqushēnto*, let us trade, R. W.]

**anaskham**, v. i. he digs, hoes, breaks the earth, Luke 16, 3 (*-hamun*, as infinitive).

[Narr. *anaskhōmmīn*, to hoe, or break up; pl. *anashk-hōmwog*, they hoe. Abn. *Sāderēkēheuen*, il le bêche.]

**\*anásikig** (Narr.), n. (a digging instrument,) a hoe, pl. *-ganash*, R. W.

[Abn. *arakhīgān*.]

**\*anāchemineash** (Narr.), n. pl. acorns, R. W.; *amachīn*, nut, pl. *-mīnash*, C.

[Del. *wanachquīm*, Hkw. Abn. *aneskemen*, pl. *-nar*, glands; *anaskamesi*, chéne qui porte des glands.]

**-ane**, of the kind of, etc. See *unne*.**anéa**, adv. further, Luke 24, 28 [= *ongkoue* (?)]. Cf. *āne*, more than.

[Narr. *enēick*, further; *n'neickomāsu*, a little further.]

**\*anéqus** (Narr.), n. the ground or striped squirrel, or chipmunk (*Tamias lysteri*). Cf. *anuwēks* (ant).

[Abn. *anīkoses*. Cf. Abn. *nāimān-kesesō*, il est léger.]

**aneūham**, v. i. he has advantage, gains [goes beyond, *aneu-ōm*]. With inan. obj. — *hamāūū*, he profits or is profited by (it); *toh unne aneuhāmāū-un wosketomp*, what is a man profited, etc., Matt. 16, 26; suppos. (t. inan.) *aneuhamauadt*, if he gain (it), *ibid.*; suppos. pass. or inan. subj. *aneuhamuk*, what is gained; pl. *yeus aneuhamug-ish*, these things are gained, Phil. 3, 7; *nut-tānōm*, I overcome or conquer, C. Vbl. n. *aneu-māuōnk*, gain, advantage, profit; and pass. *aneu-mōadtuōnk*, 1 Tim. 6, 6.**aneupāe**. See *ānupāe*.**ānin, anun**, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From *āne*, more, beyond, with the formative of verbs of growth: it goes beyond, exceeds (the good or normal); with an. subj. *āninun*, *anunno*, he rots ('stinketh', John 11, 39), pl. *āninwog*,**ānin, anun**—continued.

'they are corrupt', Ps. 14, 1; Is. 50, 2; *wuskannen anit ut agwe puhquohkīt*, 'the seed is rotten under the clods', Joel 1, 17; suppos. inan. *ne anēuk*, 'a corrupt thing', Mal. 1, 14; 'rotteness', Prov. 12, 4; suppos. an. *noh anit*, he who is rotten or is corrupt; corrupted or putrefied flesh or an. being (sometimes used by Eliot for *anēuk*, after an inan. substantive, as Prov. 10, 7). Vbl. n. *amawōnk*, decay, rottenness, Prov. 14, 30; *amuwōōnk*, rottenness (of flesh, or an. obj.), putrefaction, Lev. 22, 25; Job 17, 14; suppos. pass. (inan. subj.) *anwanamuk*, when it is rotted, rottenness, Hos. 5, 12.

The primary signification, it will be observed, is to exceed, to pass beyond; hence *noh anit*, he who exceeds or goes beyond (the natural, the common, or the normal) designates any an. being of supernatural, uncommon, or abnormal qualities or powers; and with the indef. prefix instead of the demonstrative, *m'anit* (somebody or something that exceeds), became the name of supernatural being or agency, which is usually translated 'God'.

[Del. *alett*, rotten, Zeish.]

[NOTE—It was the intention of the compiler to rewrite the foregoing definition.]

**aninnuhko**, it is a help or support (*-uhk* marking continuance or permanence); as n. a support, 'a stay', 1 K. 10, 19.**aninum**, v. t. he gives (with the hand), he hands (it), presents (it). From *anīnāmāū* (q. v.), with the characteristic (*mun*) of action of the hand. Imperat. 2d pl. *anīnnumōk metsuōnk*, give ye (them) food, Matt. 14, 16. With an. 2d obj. *anīnnumau*, he gives (it) to (him); imperat. 2d+1st sing. *anīnnumeh*, give thou (it) to me, Matt. 14, 8 (*anīnnumeh*, help thou me, Ps. 22, 19; 38, 22; *ken ununūmah*, give thou me, C.); *anīnnumāū*, he gives (him) assistance, helps (him); *-māūū mīttanwossissōh*, he helped the woman, Rev. 12, 16; *kut-aninum-ōish*, I help thee, Is. 41, 10. See *anīnāmāū*.

[Narr. *kut-ānnum-mi*, will you help me?; *anīnnuma*, help me.]

\***anishámog**, n. codfish, C. See \**pauga-wait*.

**anischeau**. See *ámusschewan*.

**-anit**, in compos. for *manit*, *manúto*, q. v. **anitchewan**, **anúchuan** [*anue-utchi-ai*], v. i. it overflows, flows abundantly, Ps. 78, 16, 20. See *ánapé*; *ánuwutchi-wan*.

**anittue**, adj. corrupted; pl. *-tash*, Ps. 38, 5; Prov. 25, 26. See *ámin*.

\***anna**, n. a shell, C.; shell-fish. See *hogki*. [Narr. (pl.) *ánúwsuck*, shells. Abn. *és*, pl. *éssak*, coquilles; *ne-manéshé*, j'amasse coquillage pour manger.]

\***annachim**, n. a nut, C.; an acorn. See \**awúchemúesh*; *mín*.

**anneganuhtuk**, n. a fish spear, Job 41, 7.

**annimmungquot**, n. a stench, Is. 3, 24; bad smell (smell of corruption or putridity, *anú* + *nungquot*, the formative of verbals of smelling, or emitting odor).

**annin**. See *annín*.

**anninnooonk**, **annuu-**, vbl. n. corruption, Job 17, 14; Lev. 22, 25.

**annoke**. See *anóhke*.

**annóosu**, **annooosu**, v. i. he hopes, trusts, is hopeful, 1 Cor. 13, 7 (*nóh annóosu*, C.); *nut-annóús*, I hope, 2 Cor. 1, 13; suppos. *annóósit*, when, or if, he hopes. Vbl. n. *annóósuonk* (*annooaus*, *annóóus*, etc.), hoping; hope, expectation of good, Rom. 8, 24; Ps. 62, 5.

**annoo**, **unnáu**, v. t. an. he says to, tells (him). See *unáu* and cf. *anóónat*. Pret. *anóóp*, *anóonop*, he said to him, he told him; *ne ánon*, what is commanded (said), Ex. 34, 11; suppos. *nóh anont*, he who tells or says to, 'commands', or directs; *toh anont*, what he commands (may command), 'his commandment', Prov. 8, 29. With inan. obj. *annóónáu* (q. v.), he gives (command) to, commands (it) to (him). In the verse last cited three forms of the primary verb occur in the suppositive: *anánnaonont*, when he gave (his decree) to; *toh anont*, 'his commandment', i. e. his commanding, word-giving; *ánawóodt*, 'when he appoints', commands (it).

Eliot's use of the several forms and derivatives of this verb does not enable us to distinguish them accurately. The

**annoo**, **unnáu**—continued.

primary signification of the root is, perhaps, to send (cf. *annootam*, *ánnanáu*); to commission, to direct, to tell.

[Cf. Abn. *nel-á-raú*, j'ai coutume de lui dire; *arés*, flèche [i. e. a missile]. Del. *allunsi*, go along; *alluns*, arrow, bullet; *allunnaheñ*, to throw; *ptuk-aluns* [round missile], bullet, Zeish.]

**annóónáu**, v. t. an. (1) he commands, directs (him); *nut-annón*, I command or tell (them), 1 K. 17, 4; suppos. *ne annóónog*, that which I command you, Deut. 4, 2. (2) he hires, employs (him); *nut-annóón-uk*, he hires me, Judg. 18, 4; suppos. *nóh annóónont*, he who hires, Matt. 20, 1; suppos. pass. *annóónit*, when he is hired, Neh. 6, 13. (3) he sends (him), Ex. 24, 5; *nut-annón*, I send, Matt. 11, 10; imperat. 2d + 1st pers. send thou to me, Is. 6, 8. N. agent. *annóóón*, one who serves for hire, Ex. 12, 45; one sent, a messenger, Prov. 17, 11; *annannuwaen*, a commander, Is. 55, 4. [Narr. *anóce* (= *annós*), hire him; *kut-annóónsh*, I hire you.]

**annóosu**. See *annóóusu*.

**annótag** (?), suppos. inan. (that which) is ripe, or seasonable, Hos. 9, 10; Jer. 24, 2. Cf. *aduhtag*; *kesanohteau*.

**annótam**, v. t. inan. he sends (it), Lam. 1, 13; imper. 2d pl. *-tamook*, *-teamook*, send you, 2 Sam. 17, 16. Vbl. n. *-teamooonk*, a sending, a command, 2 John 4. **annúmaü**, v. t. an. (1) he gives word to, commands (him): *anakausonk ne anú-maonont*, the task which he (suppos.) giveth (to them) to do, Eccles. 3, 10; *anúmaonont*, when he gives (to the sea) his decree, Prov. 8, 29. See *annoo*. Cf. *anúmun*. (2) he helps, assists (him): *nut-anúma-oh*, he helped them, Acts 18, 27; *kut-annun-unquwi*, he helps us, 1 Sam. 7, 12.

**annún**, **annín**, v. t. he lays hold of, puts hands on, seizes; with an. obj. *annu* (?). In either form the verb signifies to take hold of an an. object; in the inan. form, to seize (him) by a part, a limb, the dress, etc. (inan. obj.): *utu-tannuh wun-nuthegan-it*, he took her by the hand, Mark 1, 31; *kut-annch*, thou holdest me up, Ps. 73, 23; *nut-annun wusset-it*, she caught him by the feet,

**annún, annin**—continued.

2 K. 4, 27; imperat. *anin wessukqun-at*, take (him) by the tail, Ex. 4, 4; suppos. *noh anóm-woh anuwont wechtavog-ut*, he who a dog takes by his ears, Prov. 26, 17.

**annuneks**, n. an ant, pl. *-sog*, Prov. 6, 7; 30, 25. Cf. \**anéqus* (Abn. *anikosecs*), chipmunk.

[Del. *e ti cus*, pismire, ant, Zeisb. Mod. Abn. *at-ikws*, pismire.]

**annunncoonk**. See *anninnoonk*.

\***annuonk**, vbl. n. sneezing, C. Cf. \**náwagkoonk*, 'snorting', C.

**anogku**, v. i. he paints (beautifies?) himself, 2 K. 9, 30; *kut-ánogken*, thou paintest thyself, Ezek. 23, 40 (*nut-annogkinnom*, I paint, C). (Vb. adj. an. *anogkesu*, *anogquesu*, he is painted, appears fine.)

[Narr. (v. adj. an.) *annakésu*, he is painted; pl. *annakésuck*, they are painted. Abn. *eraghinaiss*, il le faut mâtacher, peinturer, etc.; *ned-érags*, je me mâtache; *érags*, il se mâtache.]

**anóqqs**, n. an. a star; pl. *anogqsog*, El. Gr. 9; 1 Cor. 15, 41; Job 22, 12; *mis-hánogkas* [*mishe anogqs*, great star], the morning or day star, 2 Pet. 1, 19. For *anóqussu*, he appears, shows himself. In distinction from the sun, which rises or comes forth (*paspishau*) and sets (goes away, *wayau*), the stars appear in their places when the absence of the sun and moon makes them visible.

[Narr. *anóckqs*, pl. *anócksuck*; *mis-hánock*, morning star. Chip. *anáng*, Bar.; (St. Mary's) *an-ósong*. Del. *aróck* (Camp.); *alank* (Zeisb.). Modern Abn. *at-akws*, K. A.]

**anóhke, annoke**, n. ordure, dung, Job 20, 7; Zeph. 1, 17 (*annóhke*, C.)

[Abn. *arikkán*, d'une odeur forte, comme de pourri.]

**anóme**, (it is) within, it is inside of, Neh. 6, 10; Ps. 122, 2: *en anóme*, in the innermost parts of, Prov. 26, 22, = *en anawmit*, Prov. 18, 8; suppos. (or locat.?) *anowmit*, when it is within or inside; 'adv. of place', within, El. Gr. 21 (*unommityeu*, adj. (?) within, C.); *iwitt inom hog*, the inwards, entrails (within his body), Lev. 1, 9. In other dialects the primary meaning of *anóme* is 'below', 'under'.

[Abn. *araimék*, dessous; *araimé kó'*-

**anóme**—continued.

*mék*, sous l'arbre. Chip. *anáwmit* or *anáw'*, under, underneath, below, Bar. 460 (*pinljái, pinlj'*, in, within, inside of). Del. *allamí, -iyey*, therein, in there, Zeisb. Gr. 175.]

**anóhom**, v. t. he sings (a song); imperat. 2d pl. *anóhomóok . . . anóhomóonk*, sing ye a song, Ps. 149, 1. With an. 2d obj. *-homáú*, he sings to (him); suppos. *-homóut*, when he sings, he singing, Prov. 25, 20. Cf. *ketóhomom*. From *anawg (anaw)*, he tells, and *om*, he goes on telling, he narrates.

**anóhque**, a defective or unipersonal verb used as an adverb or auxiliary, does not admit of exact translation. It signifies, primarily, to correspond with, to be like in form, degree, extent, duration, etc. (cf. *ne-ane*, to be like in kind, of the same kind.) As an adv. it is variously translated 'as much as', 'as far as', 'as large as', 'in like manner', etc.: *ne anóhquê . . . ne noohque*, as much as, . . . so much, Rev. 18, 7; *noh ne anóhque ussít*, he who so does ('hath so done this deed', 1 Cor. 5, 3); *nesahteagk ne anóhque kishkag*, the length of it corresponds with the breadth, 2 Chr. 3, 8; suppos. inan. *ne anukkenuk, pasuk ne anukkenuk*, 'of one size', one in extent, 1 K. 6, 25. See *wogque*.

[Narr. *tou anóckquaque*, how big?; *yó anóckquaque*, so far; dim. *yó anóckquaque*, so little way (hence); *tounóckquaque*, how far? Abn. *énašiši*, 'avec ressemblance d'une chose à une autre'.]

**anótaü** (?), v. i. he revengeth himself, takes revenge, Nah. 1, 2; with an. obj. *-taiwü*, he takes revenge on (him), ibid. Vbl. n. *anótaúonk*, revenge, 2 Cor. 7, 11.

**anótauwanshteunk**, suppos. of *-shoth-teau*, when he takes revenge (by blood); an avenger of blood, Num. 35, 19, 21, 24.

**anótauwanshuhtéan-in**, n. agent. an avenger, he who revenges (by blood); *anótaúan*, Rom. 13, 4.

**-antam**, the characteristic and formative of verbs expressing mental states and activities. See *awántam*. [In the Delaware, *-clendani*, in verbs which "express a disposition, situation, or operation of the mind", Zeisb. Gr. 89.]

- antoshau**, v. i. he falls backward, violently or by mischance; pl. *-aog*, Is. 28, 13. See *outamu*.
- anúchuan**. See *anítchevan*, it overflows.
- ánue**, (it exceeds, surpasses) as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: *anue wunnegén*, (it is) better, Matt. 18, 8, 9; *anue onk nen* (object.), more than me, Matt. 10, 37.  
[Quir. *arwe*, *arche*, *artche*, Pier.; *arche mési*, the greatest, p. 40; *arche*, 'chiefly', p. 40; in compos. *arwe*, *arwe-níguol*, more noble; *arwe-núngeseé*, more excellent, p. 10; *arwe-kittamanachásko*, most merciful, p. 41. Del. *allowívi*, Zeisb. and for the superl. degree *elwí*, most.]
- anúhkau**, v. t. he is superior to, better than, surpasses, Nah. 3, 8; *sun kut* —, art thou better than?, Nah. 3, 6.  
[Quir. *arróokavak* and *árróokavú*, Pier. 10.]
- anùm**, n. a dog; pl. *anúmwog*, Matt. 7, 6 (Narr. *ayün*; Nipm. *atün*; Quinnip. *ariám*, El. Gr. 2; R. W. 107). From *anunai*, he holds with his mouth (*anu-n*, with *-nai* the characteristic of action performed by the mouth). [The Peq. *altea* (Abn. *atié*), is related to *adehu*, he hunts. Cf. Engl. hound (Gothic, *hunda*) and hunt.]  
[Abn. *atié*, pl. *atiak*; *arémšs*, *-šssak*. Peq. *n'álteah*, (my) dog, Stiles. Etc. *allomoos*. Del. *alum*. Chip. (St Mary's) *an'émoošh*; (Sag.) *aw nee mouch*, dog (Sch.); *anün*, 'meandog', Bar. Miami *län weth*. Menom. *ah naim*.]
- anumwussukup**, **-sikkup**, **-kuppe**, n. a willow tree, Ezek. 17, 5; Is. 44, 4; Job 40, 22 (*-sukuppe*, Mass. Ps.).
- anun**. See *ánin*.
- ánupáe**, **aneu-**, as adj. and adv. overflowing, Is. 28, 18; with *sokanon*, an 'overflowing shower', Ezek. 13, 13; *noh pish anúpadto*, 'he [it] shall overflow', Is. 8, 8. See *anítchevan*.
- ánussehheau**, **anisheau**, v. caus. an. he corrupts, makes corrupt. From *ánué*, or *ánin* (q. v.), it rots, becomes corrupt, with *-sh* of derogation: *ánush-cáog wuhkogkauh*, they corrupt themselves, Ex. 32, 7; suppos. 2d pl. *ánish-cóg*, when you are corrupted, corrupt yourselves, Deut. 4, 24. With *inan*.
- ánussehheau**, **anisheau**—continued. subj. *anítseau*, (it) corrupts (it), 1 Cor. 15, 33.
- ánúchuan**. See *anítchevan*.
- ánuwodt**, as adv. too much, more than enough, Ex. 36, 7, = *ánue woh alt*, Ex. 36, 5.
- ánuwuthuwan** [= *anúchuan*], it overflows, Ps. 78, 20. See *anítchevan*.
- anwohhou**, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl. *-hawmash*, 1 Sam. 17, 43.  
[Narr. *wuttánho*, (his) staff. Abn. *anúbadéhsa*, *báton* (*ne'áúbadéhsí*, je m'appuie sur (quelque chose) en marchant).]
- anwóhsin**, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17 [*nutt'annücos-sumwch nuhhog*, I rest myself, C. (bad)]; imperat. 2d pl. *-sinook*, rest ye, Mark 6, 41; *uttoh adt anwóhsik* (suppos.), whereon he resteth, Job 24, 23. Vbl. n. *-sinóónk*, resting, rest, a resting place, Num. 10, 33.  
[Abn. *aréššsin*, il se repose, aiant travaillé.]
- áohkeomó[s]**, n. a hornet, Josh. 24, 12; *áohkéaumóus*, bee, Ps. 118, 12 (but 'hornet' is transferred, Deut. 7, 20, and 'bees-og', Judg. 14, 8, etc.); *ohkeom-máos-og*, bees, C.; *áohkeomúus*, Mass. Ps. Cf. *ahámaguésuük* (*ohhomaquesuük*, C.), a needle or pin.  
[Del. *amóé*, a bee, wasp, Zeisb.]
- áohsuhqueaü**. See *ohkéuben*.
- aongkoue**. See *ongkoue*.
- áoque**, **áohque** (?), v. i. he is against, or opposed; he is an adversary; *howan áoque*, who is my adversary? Is. 50, 8; suppos. *noh ayeuqueük*, he who is adverse, an adversary; pl. *-queagig*, Neh. 4, 11. See *ayeuhdeas*; *ayeüühkonái*.
- apehtunk**. See *appohteau*, it remains or rests in.
- \*apóme** (Narr.), n. the thigh; pl. *-mash*. See *nehquau*; *mobpee*.  
[Chip. (St Mary's) *bawm*; (Mack.) *bawm*, Sch. II, 458. Del. *lu uch pou me*, the middle of the thigh, Zeisb.]
- appahquósu**. See *appuhquósu*.
- appappin**, **ahp-**, v. i. he sits upon (it); *watappappin*, she sits on it, Lev. 15, 20; suppos. *ne appapit*, that whereon he sits, Lev. 15, 22, 23, 26. Augm. of *appin*.  
[Chip. *ahpahbeewin*, a saddle, Sum.]

**appéh, ahpéh (-han)**, n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. *-hanog, -heonog*, 2 Sam. 22, 6; Job 22, 10. From *pahheav*, it waits for (?) (*n'uppaih*, I wait for him, Ps. 130, 5). Cf. *ohppeh*. [Narr. *apè*; pl. *apèhana*, traps; *wusk-apèhana*, new traps. Cf. Cree *appit*, 'tobacco bag'.]

**appesettúkquassin** (?), he kneels; caus. *-heuth*, he made them kneel, Gen. 24, 11; (v. i.) he made them kneel; to kneel on his knees, 1 K. 8, 54; 2 Chr. 6, 13, etc.

**appesetukquassin, (-un)**, v. act. intr. he kneels, bows the knee; imperat. 2d pl. *appesetukquassinawak*, bow the knee, Gen. 41, 43.

**appin**, n. a bed (a place to sit or rest on), Lev. 15, 26; Is. 28, 20; *wut-appin*, his bed, Cant. 3, 7 (as a verb, *na wut-appin*, he sits down there, Ruth 4, 1). See *appappin, áppu*.

[Abn. *tésákšabšn*, lit. élevé de terre; *apšn*, lit qui ne l'est pas. Chip.: "To each person who is a member of the lodge-family is assigned a fixed seat, or habitual abiding place, which is called *abbinos*."—Sch. II, 63. Del. *ach pi ney*, a place to sleep on, Zeisb.]

**appohteau**, it remains or rests in.

[NOTE.—It was the intention of the compiler, judging from his reference under *apch-tunk*, to complete the definition of the term *appohteau*, but aside from a marginal note in pencil no reference to it is made in the manuscript.]

**appowu, apwósu, op-**, v. i. he roasts, bakes; pass. it (an. subj.) is roasted, Prov. 12, 27; Is. 44, 16; 1 K. 19, 6 (*apwósu*, roasted; *appawish weyauš*, roast the meat, C.). See *apwóu*.

[Del. *ach pus si*, Zeisb.]

**áppu**, v. i. (1) he sits; *nut-ap*, I sit, Ezek. 28, 2; pl. *appuog*, they sit, Ps. 119, 3; suppos. *ken ápean*, thou that sittest, Jer. 22, 2. (2) he rests, remains, abides (*μῆναι*), Ps. 10, 8; 1 John 3, 14; imperat. *apsh*, pl. *apek, apegk*, Gen. 22, 5; 1 Sam. 19, 2; Matt. 10, 11; suppos. *noh apit*, he that abideth, who remains (*ὁ μῆνων*), 2 John 9 (*matta apí*, 'he is not at home,' Prov. 7, 19). (3) he is, he continues to be, lives, in a state where rest or inactivity is implied: *toh kutappin*, where art thou? Gen. 3, 9; *na kutappin*, thou art there, Ps. 139, 8; im-

**áppu**—continued.

perat. *na apsh*, 'be there' (remain there), Ex. 24, 12; cf. 1 Sam. 19, 3; suppos. *ne apit*, where he was, Ex. 20, 21; pl. part. *neg apitcheg*, they who are, were, Ex. 7, 18, 21; Luke 5, 7; *matta pish nut-áppu*, I shall not be, Job 7, 21. With *áppu* (he is at rest, or inactive) cf. *ayeu* (he is in place, posited), *ahteau* (he has himself, or is in possession; habet, se habet; see *ohtauunát*), *ussu* (he acts, is doing, agit), and *unnin, wut-unnin* (he is such as, or of the sort of): the verbs by which Eliot translates, with sufficient accuracy, the substantive verb of existence.

[Narr. *yo áppitch ewè*, let him sit here; *mat-apèu*, he is not at home. Abn. *ned-ápi*, je suis assis; 3d sing. *apš*. Cree, *áppu*, (1) he sits; (2) he remains. Del. *w' dappin, achpin*, he is there in a particular place; suppos. *epit*, Zeisb.; *achpo*, he is at home, Zeisb.]

**appuhquassumow** (?), n. a pillow; pl. *-mawunash*, Ezek. 13, 18; *appuhquassumawun-it*, on a pillow, Mark 4, 38. See *\*abockquósin*.

[Abn. *ps'kšésimšn*, coussin de tête; *ps'kšésin iš*, ai cela pour coussin.]

**appuhquau**, v. t. he puts over (it) as a covering (e. g. of a floor, side, or roof); he ceils (it) with: *appuhquau anomuk-komuk mehtugquash*, 'he covered the walls on the inside with wood'. 1 K. 6, 15.

**appuhquósu, appah-**, v. i. he covers, puts on that which covers; — *nashyc cedar*, he covers [the house] with cedar, and, pass., it is covered, etc., 1 K. 7, 3; suppos. inan. *ne ábuhquosik*, its covering, Cant. 3, 10. Hence *appuhquós*, *obohquos, abohquos*, n. a tent, the covering of a tent, a covert, Ex. 40, 19; Is. 4, 6.

[Narr. *abockquósinash* (inan. pl.), the mats with which the wigwam was covered. Chip. *ah-pík-we*, covering for a lodge.]

**appúminneónash**, n. pl. parched corn, 1 Sam. 17, 17; (*up-*) 2 Sam. 17, 28. From *apwóu*, he bakes or roasts, and *min-neash*, kernels of fruit.

[Narr. *appúminneónash*, parched corn; *appúminneónaw-saúmp*, parched

- appûminneónash**—continued.  
meal boiled with water. Abn. *abîmin-  
aûnar*, blé groulé; *ned'abîminé*, *ned'-  
abîmîsh*, je fais griller du blé d'Inde; j'en  
groule.]
- appunnonneónash**, n. pl. 'parched  
pulse', 2 Sam. 17, 28.
- appuonk**, vbl. n. sitting, a seat, Rev. 4,  
41 (*appuonk*, a chair, C.).
- apsin**, v. t. he lies upon (it); suppos. *ne  
apsuk*, that whereon he lies, Lev. 15, 20.
- \***apwonnah**, an oyster, C. See \**oppone-  
nâihock*.
- apwósu**, it is baked, roasted. See *ap-  
pasu*.
- apwóu, -wau**, v. t. an. he roasts or  
cooks (meat): *apwónat weyaus*, to roast  
flesh, 1 Sam. 2, 15; also, as used by  
Eliot, v. t. inan. he bakes or cooks  
(bread or other inan. obj.): *apwóog  
petukquunuk*, they bake bread (in an  
oven), Lev. 26, 26; *apwau petukquawg*,  
he baketh (a cake of) bread, Is. 44, 15;  
2 Sam. 13, 8; *piish kut-appóu*, thou shalt  
bake it, Lev. 24, 5. See *appasu*.
- [Rasles gives for the Abnaki several  
verbs expressing the mode of preparing  
animal and vegetal food, all of which,  
doubtless, had correspondences in the  
Massachusetts dialect, though these are  
not to be found in Eliot: e. g. *ned'  
abîpesi* [= *ned'apepesin'*], je fais cuire  
dans la cendre; *ne-bagas'tsu*, je fais  
cuire (v. g. de la viande); *ne-bagasse-  
maük penak*, je fais cuire des poires de  
terre; *ned'abanéyêsh'*, je fais cuire sur  
les charbons; *ne-pesakshabunéyêsh'*, — à  
la broche; *ne-pesak'yshabaün*, je grille  
(v. g. un anguille, viande); *ned-abîsâün*,  
je grille de la viande, sans broche;  
*nsh'sh'paps'ksh'*, je rôtis, me servant  
d'une corde; *ned'apsin*, *ne-pesagsh-  
baün*, etc., je rôtis avec une broche, etc.;  
*ned'abaün*, je rôtis (v. g. un lièvre); je  
le fais rôtir, etc. [Cf. Del. *achpoan*,  
bread, Zeisb.]
- \***aquaunduut** (Peq.), n. the 'blue fish'  
[Temnodon saltator, Cuv.], Stiles. Cf.  
\**asacónatuck*.
- \***aquène** (Narr.), n. 'peace', R. W.; a  
truce, cessation of hostilities. From  
*ahque* (*aque*, R. W.), he desists, leaves  
off, refrains.
- aquidnet**, at the island. See *ahquedue*.
- âqut** = *agguit*, (when he is) clothed. See  
*hogko*.
- as**. See *ash*.
- asampamukquodt**. See *assompamuk  
quodt*.
- \***asaúanash** (Narr.), n. pl. 'a kind of  
dice which are plumb stones painted,  
which they cast in a tray', R. W. 145,  
146.  
[Abn. *ésséšan-ar*, les grains du jeu  
du plat.]
- âse-**, in comp. words. See *hóse-*.
- âsekesukokish**, day by day. See *hóse-  
hósekeu*.
- asemuk**, suppos. pass. part. of *usséu*: *ne  
asemuk*, that which is done, Eccl. 8,  
17; pl. -*kish*, v. 16.
- aséquam**, v. t. he sews (it); — *n wash-  
konagk*, he sews new cloth, Mark 2, 21;  
*kut-ushquam*, thou sewest up, Job 14,  
17 (*ushquanânat monag*, to sew one's  
clothes, C.).  
[Abn. *ned'âskshasaü*, je couds chemise;  
*skshasaü*, il la faut coudre; *ned'âskshamen*,  
je le couds (v. g. canot, item vestem,  
etc.).]
- ash, as**, adv. 'of continuance', 'still',  
El. Gr. 21; while, Mark 5, 35; Luke  
22, 47 (*ash panawalt*, 'while he yet  
spake'); *ash panantam* [on], while I  
live, Ps. 63, 4 (*as panontam*, Ps. 146, 2);  
*as yeu apsh*, 'while I have any being',  
while I remain here, Ps. 146, 2. (Cf.  
*asq*.)  
[Narr. *as panuêwi*, 'he is not gone  
by', i. e., he is yet going. Micm. *echk*,  
lorsque, pendant que. Chip. *ka mashî*,  
*mashî wânge*, not yet; *baui mashî*, before.  
Del. *es*, yet, Zeisb.]
- âshabp, âshâp**. See *hushâbp*, a net.
- \***ashaünt** (Narr.), a lobster, pl. -*teüng*,  
R. W.; *au so hau nâue hoc*, lobster,  
Wood. Peq. *muschântang*, Stiles.
- ashim** (?), n. a fountain, Cant. 4, 12 (but  
elsewhere *tohkekôm*). The nearest cor-  
respondence with this word found in  
any dialect of the Algonquian is Abn.  
*asiem nebi*, 'il puise de l'eau'; *âshî neü*,  
'vas quérir, puise, de l'eau, soit du  
ruisseau, soit à la cabane'; *ned-âshîbé*,  
'je puise de l'eau, fonti vel fluvio.'  
Perhaps related to *assau-âü*, he gives  
nourishment to, he provides (?).
- ashkon**. See *askûn*.



**ashkoshqui, -ki; oshkoski**, (v. i. it is) green; as adj. green, Ps. 37, 2; Jer. 17, 8 (*askosque*, C.): *ashkoshquikontu*, in green places, 'in green pastures', Mass. Ps., Ps. 23, 2; 'on the green grass,' Mark 6, 39; suppos. *askoskeput*, when it is green, Ps. 37, 2 ('the green herb'); inan. pl. *ashkoski-yeuash*, Esth. 1, 6. Augm. of *aske*, q. v.

[Narr. *askáski*. Del. *asgask*, Zeisb.]

**ashkuhquame**, (it is) green, i. e. growing (of a tree, or of wood), Gen. 30, 37: *onat-uh askuhquam-ut*, 'like the green tree', Ps. 37, 35; *ut askunkquam-ut*, under a green tree, Deut. 12, 2; 1 K. 14, 23. See *askunky*.

[Abn. *areksakš*, arbre vert, qui ne peut bruler; *ská'kšr*, bois que n'est pas sec; (modern Abn. *ska-kwán*, green stick, K. A.)]

\***ashónaquo** (Narr.), a cap or hat. See *hassanukak*; \**onkweckho*.

**áshpohtag, ohshpohtag**, suppos. of *ushpohtean*, (when it is) high or (when it) reaches up to; in height, from bottom to top, Ex. 37, 25; 38, 1: *ne áshpohtag*, the height of it.

**áshpukquodt, spukquodt**, it has the taste of, tastes of; suppos. *ne áshpukquok*, *ne spukquok*, the taste of it, its taste. See *spukquodt*.

**ashpummeu**, adv. as yet. See *ash*; *pummeu*.

**ashpunadt**, suppos. when it happens to, or befalls (him). See *ushpinat*.

**ashpunuk**, suppos. of *ushpamum*, when he lifts or hoists (it) up.

**ashq**. See *asq*.

**ashqshont**, suppos. part. he who remains; pl. *-oncheq*, Ezek. 36, 3, 4.

**ashqshunk, n.** coll. the remainder, what is left. See *ishkont*; *sepuat*.

**ashqueteámuk**, suppos. pass. inan. that which is left. See *seputteamuk*.

**ashqunut**, suppos. of *sepuat*; *uoh ashqunut*, he who is left, who remains; pl. *-ntcheq*, Neh. 1, 3.

**ashquosh**, pl. of *ashq*. See *asq*.

**asinnekóús, assunekóáz, has-**, n. a thorn, thorn bush, Is. 34, 13; Ex. 3, 2; Prov. 26, 9; Ezek. 28, 24; pl. *-kóúog*, thorns, Gen. 3, 18. From *hassunne* and *kóús*, stony (i. e. very hard) briar.

**aske**, (it is) raw, not cooked or prepared for food (*askin*, C.): *askeyuás* [*askeyuáús*], raw flesh, 1 Sam. 2, 15. The primary signification is, not yet (see *asq*); not yet mature, green (whence *moskht*, grass, etc.); not yet fitted to be eaten, raw.

[Narr. *askün*, it is raw. Abn. *skié*, crud; *skíši*, crument, on le mange cru; *skihai* (an.), cru. Del. *askiwi*, raw, Zeisb. Gr. 104; S. B. 14.]

**askéquttum**, n. a snail, Lev. 11, 30; Ps. 58, 8.

**askkuhnk**. See *askunky*.

**áskon** (?), n. a horn (?), 2 Sam. 22, 3; Ps. 75, 4; 1 K. 1, 29; *urut-askon*, his horn, Ps. 112, 9; pl. *áskonog*, Dan. 7, 8 (*weeven*, horn, C.). Cf. *muskon*, a bone.

**askón, ashkon**, n. an undressed skin, a raw hide, Lev. 8, 17; 9, 11; Gen. 27, 16; *áskon*, Ex. 29, 14 (*askón*, C.); *utaskon*, his hide, Lev. 4, 11; pl. *-naog*. From *aske*; *askün*, it is not yet (prepared). Cf. *ohkan*.

[Del. *askehey*, Zeisb.]

**askonemes** (?), n. dim. a little horn, Dan. 7, 8.

**askokk**, n. a serpent, pl. *askokog*, Gen. 3, 1; Deut. 8, 15. ("Snakes divers; . . . the general Salvage name of them is *awonke*."—Morton's N. E. Canaan, b. 2, ch. 5.) *ashkak*, Mass. Ps., John 3, 14. See *ahk*; *sesékq*.

[Narr. *asküg*; *móaskug*, a black snake. Abn. *skšk*, pl. *skšgak*. Peq. *skougs*, Stiles. Chip. *kemuhög, J.*; *gimbig*, Bar.; (St Mary's) *ke náú bik*, Sch. Del. *achgook* (cf. *schahachgekhasu*, v. adj. long, straight, striped), Zeisb. Gr.]

**askotasq**, n., pl. *-asquash*, Num. 11, 5, where it is put for 'cucumbers'; *monaskotasquash*, 'melons', *ibid.* (but *monasketámuk*, 'cucumbers', 'or a raw thing', and *ohhosketámuk*, 'watermelon', C.) From *asq*, n. generic for that which is eaten raw or green, with *askht*, green (in color); green-colored fruit which may be eaten raw or unripe. "*Isquoutersquashes* is their best bread in summer when their corn is spent; a fruit like a young pumpkin."—Wood's N. E. Prospect, b. 2, ch. 6. See *asq*.

**askootasq**—continued.

[Narr. *askütasquash*, "their vine apple, which the English from them call squashes, about the bigness of apples, of several colors," R. W. Chip. (Gr. Trav.) *ashketuhmo*, melon; (Saginaw) *esh-ke-tah-mo*, Sch. II, 462. Shawn. *yeshkétahmúkece*, melon [cf. *ohhosketámuk*, C. supra]. Del. *chaskítamank* (pl.), watermelons, Zeisb.]

**askuhhum**, v. t. he waits (and watches) for (it), pl. *-hannvog*, John 5, 3; imperat. 2d pl. *-hannak*, watch ye (it), Ezra 8, 29.

**askuhwheteau**, v. i. he keeps watch, watches, 1 Sam. 4, 13; *nut-askuhwheteau* (*-askwéteam*, Ps. 102, 7), I watch; imper. 2d pl. *-teagk*, watch ye, Mark 13, 35, 37. Adj. and adv. *-teae*, of watching (with *komuk*, a watch tower), Is. 21, 5. Vbl. n. *-teakon*, watching, a watch. N. agent. *-teaten*, a watchman, Ps. 90, 4; Judg. 7, 19.

\***askün** (Narr.), it is raw. See *aske*.

**askunkq, askkuhnk**, n. a green tree, Ezek. 17, 24; 20, 47; cf. *kishkunk; missoonk*.

**askuwhekonau**, v. t. an. (with characteristic of continued action) he habitually watches or is a spy upon (him).

**asokekodatéamo**, v. i. he is a deceiver, (habitually) deceives; suppos. *noh asokekodatéamwüt*, he who deceives, Job 12, 16. (*nut-assokekodatéam*, I cheat, C.) Vbl. n. *-amawonk, -aumwonk*, deceiving, deceit, craft. N. agent. *-amawen*, a deceiver, one who is crafty, Job 5, 12; 15, 5.

[Narr. *kutt assokakóname*, you deceive me.]

**asokekómái**, v. t. an. he deceives, cheats (him), John 7, 12; suppos. *noh asokekomont*, he who deceives (another), Prov. 26, 19; pass. *noh asokekomit*, he who is deceived, Job 12, 16.

**asotu**, v. i. he is foolish, ignorant, simple, Prov. 14, 15, 18; 17, 7; pl. *-uog*, Is. 56, 10. Vbl. n. *asotuwonk*, folly.

[Narr. *assótu* and *assóto*, a fool. Abn. *azSyaungán*, folie; *asSghí*, il est fou, il n'a point d'esprit.]

**aspuhquaeü**. See *usl-puhquaeü*.

**asq, ashq, asquam**, not yet, before that, Jer. 1, 5; 1 Sam. 3, 7; Luke 22, 34. Opposed to *ánuce*, further, more than. It is the base of *aske*, \**askun*, it is raw or not prepared for food: *ashkoshki*, green; *waske*, young, new. In composition it serves as the n. generic for whatever is eaten or otherwise used when green or immature; not yet ripe; pl. *asquash*, whence our 'squash.' See *askootasq*.

[Narr. *asquam*, not yet; *as pummévi*, he is not gone by; *askün*, it is raw. Abn. *éskitamek Sa'sasé*, melon d'eau, qu'on ne fait pas cuire. Micm. *echk*, lorsque, pendant que; *echkSmenahl*, auparavant. Cree *numma éskwa*, not yet. Del. *esquo, esquota*, not yet, Zeisb. Ill. *escsa*, not yet.]

\***asqhuttöche**, whilst, C. = *asq-uttöche*.

**assa[au (?)]**, v. i. to turn back: *matta nut-assaap*, I did not turn back, Is. 50, 5. See *assóshau*.

[Chip. *nünd ojéta*, 'I draw (move) backwards,' Bar.]

**assamaü**, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. *assamak*, feed ye (the flock), Zech. 11, 4; 2d + 1st sing. *assameh*, give me to eat; *sohkomaü* [= *assohkomaü*], he goes on feeding, habitually feeds or provides food for (him); *nus-sohkomon* (suppos. when) I feed (the flock), Zech. 11, 7; imperat. 2d sing. *sohkommaw* *nut-shépsémisog*, feed my lambs, John 21, 15. From *assamaü*, with characteristic (*ohk*) of continued action.

[Narr. *assámme*, give me to eat. Abn. *ned' d'samaü*, je lui donne à manger; *ned' d'sar*, je donne à manger. Micm. *eshemsey*, je donne à manger. Cree *ássamayoo*, he gives him food; *ássam-íssoo*, he gives himself food, serves himself.]

**assau**. See *assa*.

**assepinum**, v. t. he ties (it) together, binds up; imper. 2d pl. *assepinak*, bind ye (the tares, in bundles), Matt. 13, 30; = *wushpuunum*, q. v.

**assishquuttauaoq**, n. pl. the Pleiades, or seven stars, according to Eliot, in Job 38, 31; Amos 5, 8; but R. Williams gives *shwíshcuttowéwáwoq* as the name of 'the golden meteward', i. e. the three

**assishquttuaog**—continued.

stars in the belt of Orion, and this is more probably correct, the name signifying 'three fires', or a long wigwam in which there are three fires; *shwish-ruttow*, R. W. 47, 80. See (Narr.) *chip-pipmock* under *chipappu*.

**assôépôsu**, *os*-, v. i. he slides or slips backward, Hos. 4, 16.

**assompamukquodt**, *asamp*-, (suppos. where he hides,) n. a hiding-place, a place of concealment: — *tut*, 'in a secret place,' 1 Sam. 19, 2; Jer. 23, 24; 'in a den,' Heb. 11, 38. Adj. and adv. *assompamukque*: — *ajeuonk*, hiding place, covert, Is. 32, 2.

[Abn. *sakksaingan*, cache, espèce d'armoire dans un arbre, etc.]

**assôúshâü**, v. i. he goes backward; *nut-assôúsham*, I go backward, Job 23, 8; *tut*-, thou goest backward, Jer. 15, 6; *assôúshaog*, they go backward, Jer. 7, 24 (*assúshaog*, John 18, 6).

[Creë *assêche*, backward. Abn. *ass-taúñsi*, d'une façon directement opposée; *ned-ass-taúñsê*, je marche à reculons.]

**ass'ownch**. See *\*ausownch*.

**assotamcoonk**, n. a kingdom, Dan. 7, 27; Obad. 21; = *tahsotamcoonk*, q. v. Cf. *ketassat*.

**assuhshâü**. See *assôúshâü*, he goes backward.

**assun**. See *hassun*, a stone.

**assunekôaz**. See *assinnekôús*.

**asuh**, conj. disj. or (El. Gr. 22); *asuh nat*, nor, Gen. 21, 23; Matt. 5, 34, 35. Its primary meaning is 'after' or 'behind.' Perhaps related to *neese*, two.

[Creë *âche*, *âche*, else, other, alias; *éyah*, or. Chip. *ishkwá-*, in comp. 'after, or the end of something'; *ajawáü*, behind. Del. *schí*, *schíta*, or, [Zeisl.]

**asuhkaúäü**, v. t. an. he goes after (him), pursues, follows, Deut. 1, 36; pl. *-kau-âog*; imperat. pl. *asuhkiek*, follow me, 1 Cor. 4, 16; suppos. *noh asukiit*, he who follows, comes after, Eccl. 2, 18. With inan. subj. *asuhkom*, he goes after (it); pl. *asuhkomvrog*, Jer. 2, 8.

**asuhkaue**, (it comes) after; as prep. and adv. after; *neyoane onk nen* . . . *asuhkaue onk nen*, before me . . . after me,

B. A. E., BULL. 25—2

**asuhkaue**—continued.

Is. 43, 10. From *asuh* and *äü*, with characteristic of continuing action or progress (-k).

**asumungquodt**, *ussu*-, it smells of, has the smell or odor of; pl. inan. *-quodtash*, they smell of, Ps. 45, 8; suppos. *ne asumungquok*, what it smells of, its smell or odor, Cant. 4, 10; 7, 8; with an. subj. *vrot-issumungpussu*, he smells of. Vbl. n. *-gussuonk*, his smell; *manontam ne asumungquok hogkoonk*, 'he smelled the smell of his raiment,' Gen. 27, 27. Cf. *matchemunguot*, *wcetámunguot*.

**át**. See *adt*.

**\*atáuntowash** (Narr.), imper. 2d sing. climb (it); *at'áuntawem*, I climb. See *wuttantáüü*.

**\*ataúskawaw** (Narr.), pl. *-váuog*, *-waüog*, lords, rulers, R. W. See *áhtúshkouwáü*.

**\*attaboan** (Quir.), to pray, Pier. 59; *attá-bowawonk*, prayer, *ibid.* 58, 59.

**\*attitáash** (Narr.), n. pl. 'hurtle-berries, of which there are divers sorts, sweet like currants,' R. W. 91. See *savtáúthig*.

[Abn. *sá'tar*, blüets frais, sans être secs (sing. *sá'té*); lorsqu'ils sont secs, *sikisá'tar* (*á'sítar*, les fruits sont mûrs; bons à manger). Narr. *sáútaash*, 'are these currants [these berries are] dried by the natives.']

**attóäü**. See *ádtóäü*.

**attuk**. See *áhtuk*, a deer.

**attumunnum**, v. t. he receives (it); takes, as his own, from another; lit. takes in his hand (-*num*), Gen. 26, 12; suppos. *noh attomunuk*, he who receiveth, Prov. 29, 4; pass. inan. *ne attumunnumuk*, that which is received, 2 K. 5, 26. With an. 2d obj. *attumunnumatáüü*, he receives (it) from (him). [Creë *oótánum*, he takes it.]

**äü**, **äü**, v. i. he goes thither (to or toward a person or place); opposed to *weam*, *am*, he goes thence (from a person or place), Gen. 26, 1; 33, 17; Ex. 4, 18 (*äü*, he is gone, Prov. 7, 19); pl. *auog* ('they journeyed', i. e. went on their way, Gen. 35, 5), Hos. 7, 11; imperat. 2d sing. *aush*; 1st pl. *oúth* (*otuh*, *aoúotuh*, Mass. Ps.), let us go to; 2d pl. *onng*, go ye, Matt. 21, 2; Josh. 2, 16; suppos. *attoh ayóí* (*áóí*, Mass. Ps.), whither

**ai, äu**—continued.

I (may) go, John 14, 4; *may ne äyoi*, the way in which I go, Job 23, 10 (but *äbön*, as I go, as I went to, Acts 26, 12; *bön uttoh woh äoi*, going whither I may go, 2 Sam. 15, 20; *äion*, if I go to, Ps. 139, 8); *toh äyöan*, where thou goest; *ne äyöan*, 'in thy way', as thou goest, Ex. 23, 20; suppos. 3d sing. and part. *ayout* (*äiont*, *äönt*), when he goes, he going, Jer. 41, 6; John 12, 35; 2d pl. *äböy*, when you go, Deut. 4, 5; 11, 8; 3d pl. *ne äähettit*, 'as they went', when they were going, Luke 10, 38 (with inan. subj. *auoma*; *uttoh auomas-uk*, 'whither it goeth', Mass. Ps., John 3, 8). From the root of this verb is formed, by prefixing *m'* (preteritive!), *m'ai*, *may*, a path; i. e. where there has been going (old Engl. gang).

*ai* or *uam* was used when going to or from a place which was spoken of without reference to the locality of the speaker; *peyüi* (he comes) and *mouku* (he goes) to or from the place of the speaker, or in which the speaker assumes to be; *anäcü*, he absents himself, takes himself away, without reference to the act of going.

[Narr. *yö kutt äunan*, go (you) that way; *yö äüata*, let us go that way. Chip. *nünd-zhah*, I go (John 11, 11); pret. *ke zhäh*, he went to (2, 12); suppos. *azhähyon*, whither I go (8, 14; 14, 4); *azhäwahnan*, whither thou goest (14, 5). Abn. *nemän neda*, je vas là; *nemänts*, je vas, je m'en vas. Del. *eu* or *uacu*, he goes (thither, to a place); suppos. *aane*, if I go; *ate*, if he goes; part. *eyat*, going; imperat. *aak*, go ye.]

\***aucüp** (Narr.), a little cove, or creek, R. W. See *kuppi*.

**audcháonk**. See *achäü*.

**audtä**. See *äüta*.

\***áuhaqut** (Narr.), a mantle. See *hogkø*.

\***aukeeteämitch** (Narr.), spring or seed-time, R. W. 69.

\***áumanep** (Narr.), a fishing line, pl. *-napeshi*, R. W. 104.

[Del. *a na na tac*, Zeisb.]

\***amaüi** (Narr.), he is fishing, 'is gone to fish'; pl. *amaüog*, they fish; *üt äümen*, I am fishing; suppos. pl. *amachick* (*omächeg*, El.), they who fish, fishermen. (N. agent. *ömaen*, pl. *-nuog*,

\***amaüi**—continued.

fishermen, El.) This verb signifies to fish with hook and line. It is not used by Eliot except in the participial *öma-cheg*, and the derived n. agent. (Cf. *notamögquam*, I go a fishing.) Its base is *öm* (*aum*), a fishhook (Matt. 17, 27), primarily a verb signifying 'he takes fish,' or simply 'he takes' (cf. *amäunum*, he takes, with his hand etc.), which in the suppos. has *ämaik* (*ämäg*, *ömäg*), 'when he takes,' and pass. 'what is taken'; pl. *ämägguog*, *ömägguog*. This suppos. or participial serves in composition as a noun generic for 'fish taken by the hook,' and (in the singular) for a place of taking fish, 'fishing place'; and it was used by Eliot, in a wider sense, for all fish, as *kchthah-anämaquog*, sea-fishes, Num. 11, 22; *mogk-omnäquog*, great fishes, John 21, 11; *how-amag-qut*, (objective) to any fish, Deut. 4, 18. See *namohs*.

[Abn. *ned-äimé*, je pêche à l'hameçon; *äimé*, il pêche, etc.; *äimängan*, on pêche là, il y a pêche. Del. *a-man*, fishhook, Zeisb.]

\***amsü-og** (Narr.), n. pl. a fish somewhat like a herring, R. W. See *ömmis*.

**äunag, önag, unag**, suppos. of *uane*, q. v., if it be so, when it is so; *ne aunag*, *neawnak*, that which is (i. e. when it is) so or thus; pl. *nish aunagish*, *-kish*; used substantively for event, occurrence, action; what is to be, or may be, so, or in such manner: *uane ne aunag papanne ayewvutuonk*, 'all the things concerning the war', 2 Sam. 11, 18; *uttoh aunak*, 'how the matter may fall', Ruth 3, 18; *pasuk ne woh aunag*, 'one thing is needful', must be so, Luke 10, 42; *ne äunak*, 'the color of it', i. e. its appearance, likeness, Num. 11, 7; Ezek. 1, 16. Negat. *matta änanogk*, 'if it were not so', John 14, 12, = *matta unanog*, Judg. 9, 15 (*nednag*, such, C.). As prep. according to, after the manner of. See *nan*; *neane*; *nih*.

\***aunakësu**, he is painted. See *anogku*.

\***aunchemökäü, unnaunch-**, v. i. he tells news, bears tidings, relates, communicates information; pl. *-kaog*, they told the tidings, 1 Sam. 11, 4; *pish kut-aunchemököm*, thou shalt bear tidings,

**auchemókai, unnaunch**—cont'd.

2 Sam. 18, 20. With an. obj. *-akaiái*, he bears tidings to, tells news to (him); *nuttinauchemókaiuonáh wmmauchemókawonk*, I told them good news, 'I communicated to them the gospel', Gal. 2, 2. Vbl. n. *-wkaonk, -akawonk*, news, tidings, 2 Sam. 13, 30; 18, 25, 26 (*achmawonk*, news, C.). Continuative of *auchemái* (*-nau*), he tells, gives information.

[Narr. *auchemókav*, tell me your news; *awau mesh auchemókau*, who (has) brought this news; *tockete-áunchiu*, what news (do you tell)? Cree *áchemoo*, he relates. Abn. *képsi aritai-gšat*, quelles nouvelles dit on? *Sritai-gšat*, bonnes nouvelles; *aitsemš*, il en dit, il en raconte.]

\***auñckuck** (Narr.), pl. *-quiwoog*, 'heath cocks', R. W. Pinnated grouse, prairie hen (*Tetrao cupido*, Wils.?), formerly common in Massachusetts. From *anogku* (*auakéšu*, R. W.), he paints himself, or is painted(?).

**auohquáeu**, at the end, or extremity. See *uhquáeu*.

**auokomuwáú, auisk-**, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. *auiskónuwaonk*, chiding, reproof given; pass. *auiskontuonk*, being reproved, reproof received, correction, Prov. 15, 10; 27, 5.

\***ausounch, a'ssownch**, (Peq.) n. a skunk, Stiles. See *squack*.

[Abn. *ségañks*, bête puante.]

\***aúsup** (Narr.), pl. *-páunog*, the raccoon, R. W.

[Abn. *éssabanes*, 'chat sauvage', Rasles; modern Abn. *asban*, 'raccoon', K. A. Del. *nacheruun*, raccoon; but *es-punni-mínschi*, 'raccoon wood, yellow wood', Zeib. S. B. 66. Chip. *asseeban*, Long; *ais'se bun*, Sch.; *aaseban*, Sum.]

\***aútañ, audtá, aútawhun** (Narr.), the apron or covering worn in front, R. W.; for *adtañ*, he hides; and (caus.) *adtañ-heau-un* (*adtañchuu*), hidden. Cf. *adtañtu*, Eliot has *nish wut-adtañchunihkonnawash*, (of) these they made aprons, Gen. 3, 7; i. e. things which continue to (or permanently, *uh-k-*), hide.

**auwakompanónk**, vbl. n. torment (endured or suffered), Rev. 18, 7. See *onkapunaittuonk*.

**auwakompanau**, v. i. he suffers torment, is tormented. Adv. and adj. *auwakompanúe ayeuonk*, the place of torment.

**auwakompunnassu**, v. i. (act.) he inflicts torment, he tortures.

**auwakóntowáonk, áíuhk-**, vbl. n. groaning, Ps. 6, 6; 38, 9.

**auwassu, auwósu, áwossu, ou-**, v. i. (adj. an.) he warms himself, Is. 44, 15, 16; Mark 14, 54; John 18, 18; *nut-awás*, I am warmed, Is. 44, 16 (*auwásish*, warm thyself, C.).

[Narr. *awássish*, warm thyself. Abn. *asásš*, il se chauffe. Del. *a vos si*, warm yourself, Zeib.]

**auwépin**, v. i. the wind ceases, Mark 4, 39; there is a calm (*auwéppohquot*, 'calm weather', when it is calm; *auwépiu ahquompí*, a calm season; *owéwépinúe*, calmly, C.).

[Narr. *awépi*, a calm, (the calm of) peace. Abn. *asiben*, il fait calme sur la rivière.]

**auwohómooonk, áhhaoh-, áhhauwóh-**, vbl. n. complaining, expressing of suffering, 'groaning', Ex. 2, 24; 6, 5.

**auwohkon**, v. i. it is used or made use of (habitually); of the fat of meat, etc., Lev. 7, 24; of a sword, Ezek. 21, 11 (*auwohkónat*, to use, to be used, to wear clothes out, C.).

[Del. *au wee ké*, to use, Zeib.]

**auwohkonche, awak-**, adv. scarcely, hardly (with difficulty), Acts 14, 18, 1 Pet. 4, 18 (*auwohkónche*, hardly; *awókónche*, scarcely, C.).

**aúwohkóntowáu, owohk-**, v. i. he groans (aloud), Joel 1, 18; Rom. 8, 22.

**auwohteangash**. See *\*oumpategash*.

**auwohteau**, v. t. inan. he makes use of, uses (it); pl. *-téaog muttinohkon*, they use the right hand, 1 Chr. 12, 2; — *yeu siogkwaonk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohdeadt*, he who uses the user, Deut. 18, 10. (*nutt-awohteau*, I use; *nutt awohteam*, I wear, C.). Vbl. n. *awohteauonk*, making use of, using; pl. *-ongash*, weapons, Gen. 27, 3; 1 Sam. 21, 8. (Cf. *ayeulteau*.)

**auwósu**. See *awwassu*.

**awakonche**. See *auwohkonche*.

\***a'waumps, a'wumps** (Peq.), a fox, Stiles.

\***awâun** (Narr.), someone; interrog. who? = *howan*, q. v.

\***awauseus** (Peq.), a bear, Stiles.

[Abn. *asâssâs*. Menom. *ah way sha*.

Del. *au we sis*, a beast, Zeisb. Chip. *ah-waysee*, a wild beast, S. B.]

**awossu**. See *awassu*.

\***awwusse** (Narr.), adv. farther; *awwas-sêse*, 'a little further', R. W.

[Chip. (St. Mary's) *wasusuh*, far off; (Mack.) *was-sau* (*wâssa*, Bar.). Cree *wâthou*, afar off. Abn. *asâssâsi*, plus avant, derrière; *naûsat*, c'est loin; *maûda naûsatûsi*, ce n'est pas loin. (See *nâult*; *nôôteauuât*.) Del. *awossi*, *âyeu*, beyond, over, the other side, Zeisb.]

**ayeu**, v. i. (1) he is here, or there; he is in a place, is located. (2) he dwells; *noh ayeu kah appu*, he dwells and abides, Job 39, 28; *nutt ai*, *nutt aih*, I dwell (in or at), Ps. 23, 6; Ezek. 43, 9; *kutt ai*, thou dwellest; pl. *ayeuog*, they dwell, Dan. 4, 12; Is. 30, 19; negat. *natta ayeuwoog*, they do not dwell, do not have place, 'they were not', Jer. 31, 15; pret. *nutt ai-up*, I was (there), Acts 11, 5 [indef. *na wo nûtt am*, I was there, Prov. 8, 27; *toh kutt ain*, *toh kutt ai-in*, where dwellest thou? John 1, 38]; imperat. *ayish*, dwell thou; suppos. 1st pers. *uttoh âyeu* (*âei*), where I may dwell, Is. 49, 20; Ezek. 43, 7; 2d pers. *âyeau*; 3d pers. *nôh âyit*, he who dwells, Is. 8, 18; *ne ayig*, where he dwells, Job 15, 28; pl. (particip.) *neg ayegig*, *neg na ayitcheq*, the inhabitants, they who dwell there, Ezek. 38, 11; Mic. 7, 13. Vbl. n. *ayeuonk*, a place, Gen. 18, 24; Deut. 12, 21; dwelling place, Num. 24, 21.

[Muh. (suppos.) *oietet*, he 'who lives or dwells in a place', Edw. Chip. *ahyâh*, he is (in a place), John 6, 9; 8, 35, 40; *tah ah-yâh*, he shall be (there), John 12, 26; (*ahneude aindahyun*, where dwellest thou? 1, 38); suppos. *âhyâyon*, while I am (here), 9, 5; *ahy-âd*, (where) he is, 7, 11. Cree, *net ian*, 'I am being or existent'; *i-ôw*, *i-âoo*, he is, etc.; inan. *i-ôw*, it is, etc.; suppos. *i-i-ân*, or *t-a-yân*, if I am, etc.; *i-ât*, if he is, etc. (*i-â-thit*, if he is, in relation to another). Howse (136, 198) regards this as "the verb substantive in its absolute form."

**ayeu**—continued.

and Schoolcraft (II, 436-441) gives the whole conjugation of the corresponding Chip. verb, "i-c-an, to be," as a substantive verb.]

**ayeuhteau**, **ayeuwehteau**, v. i. he makes war, engages in war, fights; imperat. *ayeuhteâuash*, make war, do battle, fight, Prov. 20, 18. Vbl. n. *ayeuhteauonk*, *ayeuweht-*, war, a battle; pl. *-ungash*, Job 10, 17. N. agent. *ayeuhteau*, *-in*, one who fights or makes war, Josh. 17, 1; 1 Sam. 16, 18. Cf. Sanskrit *yudh* (pret. *âyutsi*), pugnare; cum acc., impugnare; *âyudha*, arma.

[Narr. (imperat. 2d pl.) *jâhetteke*, fight; (1st pl.) *jâhettittea*, let us fight. Muh. (suppos.) *oietet*, the man who fights, Edw. Abn. *aiâsâk*, ils combattent; *ned-âsâsânnâi*, je combats contre lui. Cree *oôctênâyoo*, he attacks him.]

**ayeuqueük**, pl. *-queagig*, he who is opposed, an adversary. See *âaquc*.

**ayeueteaontowaonk**, vbl. n. an alarm of war, Jer. 4, 19. (From *ayeuhteau*, and *ontawaonk*, calling out, shouting.)

[Narr. *wauchâutowaânâwat*, 'tis an alarm'; *wauchâutowaânâog*, they halloo, shout, R. W.]

**ayeuühkonâü**, v. t. an. he goes against, makes war on (him), Ps. 18, 34; 144, 1. With inan. subj. *weu-nutcheq ayeuühkoneau*, his hand is against, opposes (him), Gen. 16, 12; suppos. an. *ayeuühkonont*, when he goes to war with (him), Luke 14, 31. Adv. and adj. *ayeuühkone*, against, in opposition, Prov. 17, 11; Luke 10, 11; (mutual) *ayeuühkonitue*, in mutual or reciprocal opposition, reciprocally against, Matt. 10, 35.

**ayim**, **ayum**, v. t. he makes (it), Ex. 37, 1; Ps. 78, 16; pl. *ayimwoq*, they make (*nutt iyam*, I make, C.); with an. obj. *ayéuâi ahtomphe*, he makes a bow (but *ayim kôuhquodtash*, he makes arrows); suppos. *noh ayik*, *ayig*, he who makes (it), the maker. Pass. inan. *ayimâ*, it is made; pret. *ayimâ-up*, it was made, 'it became', John 1, 14; particip. *ayimâwan*, made, built, Deut. 13, 16. [Is this, in fact, a v. t. inan. corresponding to *ayeu*, he places it?]

## Ch

[Eliot did not use the letter *c*, "saying in *ch*, of which there is frequent use in the language," and he gave to *ch* the name of *chee* (with the sound of *ch* in cheat, cheese), Gr. 2, 3. Words written by R. Williams with *c* hard will be found under *k*.]

**chachepissûe**. See \**chatchepissûe*, wildly.

**chadchabenum**, v. t. he divides (it), Job 26, 12. Freq. of *chippinnum*, q. v.

**chadchabenumoônk**, **chacha-**, vbl. n. a (permanent or continuing) division, a bound-mark, Hos. 5, 10.

**chadchapenuk**, (when) he divided (to the nations), i. e. set the bounds, etc., Deut. 32, 8.

**chadchekeyeau**, v. i. he speaks vehemently; (used by Eliot for) he swears.

[“The word we make for swearing signifieth to speak vehemently,” Gr. 21.] More exactly, to be vehement; the freq. or argument of *cheke-yeu*, it is violent, vehement. Imperat. *-yeuash*, swear thou, Deut. 10, 20; suppos. *chadchekeyeuadt*, if he swear, Lev. 5, 4. Vbl. n. *-yeuwoônk*, swearing, an oath, Lev. 5, 4. See *chêke*.

**châgohtag**, **chik-**, suppos. of *chikoh-teuu*, it burns.

**châgwas**, **chaugwas**, pron. interrog. and relative, what, Matt. 5, 46; 6, 25. See *teagwas*; *teague*.

[Quir. *châgeuon*, that which; pl. *chaweygunsh*, Pier. Abn. *kéyâ áss*, qu’y a-t-il? qu’est-ce que c’est?; *kéyâ kesi*, que veux tu dire? Cree *kéko*, what? *kékuon*, something, anything, whatsoever, what? Chip. *kágo*, what? anything, etc.]

\***chah**, interj. fie upon it! C. See *quah*.

[Cree *chê!* *chê!* ‘expressive of surprise and disappointment.’ Chip. *sê*, shame! *pshaw!* Bar.]

**chahquôg**. See *chohquôg*, a knife.

**chanantam**, v. i. he doubts, is doubtful; *-tamwog*, they doubt, Matt. 28, 17 (*nut-chândântam*, I doubt; *ahque chanantah*, do not doubt me, ‘you may take it for granted’, C.).

\***chanisshau**, v. i. he reels or staggers (like a drunken man), C. Vbl. n. (augm.) *chachannisshaonk*, staggering, reeling.

**chansomps**, n. ‘the locust’, Joel 1, 4; 2, 25; pl. *-suog*, 2 Chr. 6, 28; but ‘grasshopper’, Judg. 7, 12; Jer. 46, 23; Nah. 3, 17. Cf. *quaquepushont*. The word ‘locust’ is transferred without translation in Lev. 11, 22; Matt. 3, 4. *chansomps*, locust, Mass. Ps., Ps. 78, 46; *chân-sops quashant*, ‘a grasshopper jumps’, C. [Abn. *tzâires*; pl. *-sak*, sauterelles, Rasles; *châls*, cricket, K. A.]

\***chatchepissûe**, **chach-**, adv. wildly; *chatchepissu*, [he is] wild (?), C.

**chaubohkish**, ‘except, or, besides’, El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From *chippi*, separate, apart. (Is it primarily a plural? *nish chaubohk-ish*, these things apart?)

**chaugwas**. See *châgewas*, what.

**chauohpuhteau**, v. caus. inan. he puts it in water; imperat. *chauohpuhtcashom*, ‘cast thou [into the water] an hook’, Matt. 17, 27.

**chauopham**, v. t. he puts into water; hence he seethes or boils (it): — *weywas*, he boiled the flesh, 1 K. 19, 21. Cf. *tonopham*.

[Narr. *chowrophônmin*, to cast overboard; *chowrophash*, cast (thou it) overboard. Abn. *tsašâps*, il est jetté dans l’eau.]

**chauopsheau**, v. i. he falls into the water (by mischance, *-sh*), Matt. 17, 15; *chauopshash*, ‘be thou cast into [i. e. cast thyself into] the sea’, Matt. 21, 21.

[Abn. *ne-tasâpîra*, je tombe dans l’eau; *tsašâpîrré*, il tombe, etc.]

\***Châuquauock** (Narr.), Englishmen. See *Chokquog*.

**cheâouash**, **cheouash** (?), n. pl. branches or shoots (of a vine, Gen. 40, 10, 12).

**chechequnaü**. See *chequnaü*.

\***checout**, **chequit**, n. the name of a fish (Labrusqueteage, Mitch.) From *chohki*, spotted (?).

**cheeby**. See \**chepy*.

**chéke**, **chechéke**, adv. slowly, Prov. 14, 29; Neh. 9, 17; late (in the day or

**chéke, chechéke**—continued.

night), Ps. 127, 2. V. i. *chekeu, cheku*, it is late, a long time: *newutch cheku*, 'after a long time', Matt. 25, 19. See *chequuppu*, etc.

[Narr. *wussauwe tátsha*, it is too late (in the day or night).]

**chekee**, adv. violently, Hab. 1, 9; Is. 22, 18 [*chekeyeu*, v. i. it is violent, vehement, forcible; frequent and intens. *chadchekeyeu*; with an. subj. *-keyeäu*, q. v.]; *cheke usseonk*, doing violently, an act of violence, Is. 59, 6; (*chekewäe*, forcibly, C.) See *chequaiü*.

[Abn. *tsigäütsiä*, malgré, à contrecœur; par force.]

**chekeenehtuonk**, vbl. n. pass. for *-ittuonk*, violence (suffered), Hab. 1, 3 (*chekeüttinne-at*, to be compelled, C.?).

**chekehéäü**, v. caus. an. (1) he forces, uses force with or on (him). (2) he ravishes (her), 2 Sam. 13, 22; *wut-chekehé-uh*, he forced her, 2 Sam. 13, 14 (*wut-chekeyeu-wae*, I compel, C.).

\***chékesu** (Narr.), the northwest wind; suppos. *chékesitch*, when it blows northwest, R. W. Cf. *wut-cheksuau*, north-westward. From *chekeyeu*, it is violent.

\***Chekesuwänd**, n. pr. 'the [north-] western god', R. W.

**chetamoonk** (?), vbl. n. rebellion, Prov. 17, 11 (*chéketamöe*, rebellious, C.).

**chekham**, v. t. he sweeps (it); *wut-chekham-nu*, I sweep it, Is. 14, 23 (*wut-jeekham*, I wipe, C.). Suppos. inan. *chekhikink*, (it sweeps,) a broom, Is. 14, 23 (*checcomachatoonk*, C.). See *jiskham*.

[Abn. *tsikkhigan*, balai; *ne-tsikekélénen sigšam*, je balaye la cabane. Chip. *nin tchigatüge*, I sweep; *tchigatügan*, broom, Bar. Del. *tschikhammen*, to sweep; *tschikhikan*, broom, Zeisb.]

**chekhäusu, -ösu**, v. i. act. an. he sweeps, is sweeping; pass. it is swept, wiped, Luke, 11, 25; Matt. 12, 44.

**cheku**, 'after a long time', Matt. 25, 19 [?].

**chemäü**, v. i. he paddles or rows (a boat); *menuhke chemäog*, they paddle hard, with exertion; 'toil in rowing', Mark 6, 48; suppos. *noh chemäit*, pl. *neg chemacheg*, they who paddle, who 'handle the oar', Ezek. 27, 29.

[Narr. *chémosh* (imperat. 2d sing.), paddle, row; pl. *chéneck*. Chip. *che-*

**chemäü**—continued.

*mai*, he paddles; imperat. 2d sing. *chí-main* (*chemau*, a canoe), Sch. 11, 387; *tchíman*, canoe, Bar. Del. *tchímacan*, a paddle, Zeisb.]

\***chenauösüe**, adj. (an.) churlish, cross, Cott.

**chenesit**, (suppos. of *chenesu*?) a dwarf, Lev. 21, 20.

**cheouash**. See *chéaouash*.

**chepaiyeunok**, vbl. n. freedom, Acts 22, 28. See *chippe*.

\***chépeck** (Narr.), a dead person. See *\*chepy*.

\***chépéssin** (Narr.), the northeast wind, R. W. See *wutchepwöüyeu* (in the east); *wutchepwosh* (the east wind). The cold northeast was perhaps assigned to *Chépy* and the spirits of evil, as was *sowanü*, the pleasant southwest, to *Kautántowit*.

\***chepewäukitaüog** (Narr.), v. pl. 'they fly northward' [i. e. to the northeast], R. W.; = *chepwoi-uhk-it aüog*.

**chepiohke** [*chippi, ohke*], n. the place apart, place of separation; *chepiohkomuk*, the inclosed place [*komuk*] of separation, hades, hell, Deut. 32, 22; Rev. 6, 8; 20, 13; Is. 14, 9. With locat. affix, *chepiohk-it, chepiohkomuk-qut*.

[Del. *tschipey-achgink*, 'the world of spirits, spectres, or ghosts', Hkw.]

**chepiontup** [*chippi, outup*], n. a skull, Matt. 27, 33. Cf. *mishkonütup*.

[Abn. *tsipanaütep*, tête de mort.]

**chepisk**. See *chippipsk*.

**chepshäü**, v. i. he is astonished, amazed, frightened, Dan. 4, 19 (*chepshi*, Is. 50, 7); pl. *-äog*, Mark 5, 42; Job 32, 15; Dan. 5, 9. Adv. *chepsäe*, in astonishment, in amazement, amazedly, Ezra 9, 3; Ezek. 4, 16. Vbl. n. *chepshaonk*, astonishment, Deut. 28, 37; 2 Chr. 29, 8.

[Abn. *tsibaghinaügsat*, cela est effroyable.]

**chepshontam**, v. t. he fears or is amazed at (it); pret. *nuk-chepshontamup*, I was astonished at (it), Dan. 8, 27.

\***chepi, cheeby** (Peq.), 'evil spirit, or devil,' Stiles. "*Abbamocho* or *Cheepie* many times smites them with incurable diseases, scares them with apparitions and panic terrors," etc., Josselyn's Voy., 133. From a letter of Hecke-welder's (quoted in 2 Mass. Hist. Coll.,



\***chepy, cheeby**—continued.

x, 147) it appears that the corresponding Delaware word (*tshipey*) "had been made use of, even by missionaries, who knew no better," for "the soul or spirit in man"; a use, he adds, which "none of our old converted Indians would suffer." The word is, in fact, only another form of *chippe* (q. v.), it is separate, or apart; *chipeu*, (1) he separates or goes apart; hence, (2) he is dead or separated (from the living); pl. *chipeog* (Narr. *chèpeck*), they are separated, the dead; (3) a specter, ghost, or apparition of one deceased; something separated, and preternatural, as *manit* (from *âme*) is something supernatural.

[Narr. *chèpeck* (pl.), the dead; *chep-assótam*, the dead sachem; *chep-asquáw*, a dead woman. Abn. *tsebišì*, séparation, Rasles (*chibaí*, ghost, K. A.). Del. *tshipey*. Nanticoke, *tsee-e-p*, ghost, dead man.]

**chequit**. See \**checout*.

**chequanappu**, v. i. (1) he sits still, is at rest; (2) he keeps silence, he is quiet; pl. *-puog*, Judg. 16, 2; Ex. 15, 16; 2 K. 7, 4; imperat. 2d sing. *chekunapsh*, be still, Mark 4, 39; 2d pl. *-appek*, be ye still, Ps. 46, 10; *nanepaushadt chequanappu*, 'the moon stayed', Josh. 10, 13; and *nepauz chequanappeup*, 'the sun stood still', ibid. (*nut-chequanapp*, I am silent, C.) From *chéke* and *áppu*.

[Abn. *ne-tsikápi*, je me tais, taceo; *tsigisi*, sans rien dire, en silence.]

**chequanáü, chechequanáü**, v. t. an. he takes by violence from (him), he robs (him); *neg chechekyunkweaneq pish chechequnaog* (pass.), 'they that prey upon thee will I give for a prey' (they who rob thee shall be robbed), Jer. 30, 16.

[Narr. *aqúie chechequnnwásh*, do not rob me; suppos. pl. *chechequnnwáshchick*, robbers; pass. *chechequnnáttin*, there is a robbery committed. Abn. *tsigáñšìšì*, par force, malgré.]

**chequnikompáü**, v. i. he stands still; pl. *-paog, -puog*, 2 Sam. 2, 23; imper. 2d sing. *chequnikompáush*, stand thou still, Josh. 10, 12; and indic. *chequnikompáü*, (he) stood still, v. 13 [where it was mistaken for the preceding substantive, *nepauz*, 'sun,' by Adelung, who in the

**chequnikompáü**—continued.

Mithridates (3 Th., 3<sup>e</sup> Abth., p. 388) has given a place among words of the "Naticks, nach Elliott" to '*chequnikompáü*, Sonne.' Cf. *nanepaushadt chequanappu*, 'the moon stayed', v. 13]. From *chéke* and *-kompáü*.

**chequnussin**, v. i. he lies still; *wáh nutchequnussin*, I would lie still, Job 3, 13.

**chequodwehham**, v. caus. inan. he shaves (it) off, cuts (it) off (makes clean by cutting); caus. of *chekodtam*, v. t. inan.; cf. *chekham*, he sweeps or wipes; *chequodwehhamwog up-pukkuoash*, they shave their heads (with negat., Ezek. 44, 20). With an. obj. *chequodweyáheü nashpe chequodweyáheg*, he shaves (him) with a razor, Is. 7, 20 (*chequáduwehquog*, razor, C.).

**chequuttumco**, v. i. he roars (as a lion or wild beast); pl. *-unwog*, Jer. 51, 38.

[Abn. *zaskadéms*, (le chien) jappe.]

**chétaeu**, v. i. it is stiff. As adj. — *missittupuk*, a stiff neck, Ps. 75, 5. Caus. inan. *chetauwehsteau*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intr. (adj. an.) *chetaüesu*, he is stiff, unyielding (*nutchetaues*, I am stiff, C.).

**chetanunáü**, v. t. an. he supports (him); imperat. 2d pl. *chetanunáuk nachunwesítcheq*, 'support ye the weak', 1 Thess. 5, 14.

**chetimáü**, v. t. he compels (him), 2 Chr. 21, 11; *wut-chetim-a-uh*, they compelled him, Matt. 27, 32 (*nutchetimáwam*, I am urgent, C.).

**chetuhquab**, n. a crown, Cant. 3, 11; Is. 28, 3.

[Abn. *tsítoktšébiar*, parures, soit de cou, soit de tête.]

\***chicháuquat** (Narr.), it is day [-break], R. W. 67.

[Abn. *tsé'kšat*, il est jour, jour commence.]

\***chichégin** (Narr.), a hatchet, R. W.

\***chíckot** (Narr.), fire (*chíkkoht*, C.). From *cheke* and *ohsteau*, it rages, is violent. See *chíkkohtem*.

**chikkinásuog**, n. pl. sparks of fire; with *náúde* (of fire), Job 41, 19; Is. 50, 11.

**chikkup**, n. a cedar, Is. 44, 14; pl. *-puog*, Ps. 148, 9 (*utchakküppenís*, cedar, C.). Adj. and adv. *chikkuppé*, of cedar, 1 K. 5, 8.

**chikkup**—continued.

[Chip. *jingwék*, pine tree, Bar.; *shñ gwaák*, Sch.]

**chikohteau**, v. i. it burns, as a fire or a torch. Ex. 3, 2; Deut. 5, 23; Jer. 7, 20; pret. *notaw chikohtop*, the fire burned, Ps. 39, 3; suppos. *ne chagohdag*, that which burns, Gen. 15, 17. From *chekec* and *ohreau*, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. *chickot* (*chikohót*, C.), fire.]

**chikosum, chikkohsum**, v. t. he burns (it), Ex. 40, 27; Is. 44, 16; with an. obj. *-sau*; *wut-chikoss-oh*, he burned (him), Lev. 9, 11. From *chekec*, with the formative (*-san*, an. *-sau*) of verbs denoting the action of heat. Vbl. n. act. *chik-kásuonk*, a burning, Lev. 10, 6; Is. 9, 5; vbl. n. pass. *chikkásuuttóonk*, being burned, a burn, Ex. 21, 25.

**chipappu**, v. i. (1) he remains apart, separate, Prov. 19, 4; from *chippi* and *áppu*. (2) he is free, at liberty (i. e. separated or apart from any tribe, not the subject of any sachem); *chipappu awetawomonat*, she is at liberty to marry, 1 Cor. 7, 39. Cf. \**chepy*.

[Narr. *chippápuock*, the Pleiades, i. e. they sit apart, form a group by themselves.]

**chipohke**, n. land not occupied; *en chipohk-it*, 'into a land not inhabited', Lev. 16, 22. From *chippe* and *ohke*, separate or free land.

\***chippachâusin**, it divides (as a path where it forks), R. W. From *chippeu*.

**chippe**, *-pi*, (it is) separated, apart; *chippe ayenonk*, the separate place, Ezek. 41, 13. Adv. and adj. *chippiyeye*, Ezek. 41, 12; 42, 1, 10, 13. [For derivatives see *chepy*, *chepiohke*, *chepionup*, etc.] Vbl. n. *chippayenonk*, separation, freedom. As n. a part, a portion; *pinkye chippi*, a tenth part, Ex. 16, 36. Cf. *chouchippe*.

[Abn. *tsibiši*, *tsatsibiši*, *tzatzibiši*, séparation. Del. *tsipiwi*, *tspat*, separately; *tschetsch-pi*, asunder, apart, Zeisb.]

**chipehtam**, v. t. he makes (it) separate, keeps (it) apart, Num. 6, 2; with an. obj. *-hetaiaü*; suppos. *chapehtaüont*, Heb. 7, 26.

**chipesu**. See *chippissu*.

**chippeu**, v. i. he separates himself, goes apart, Num. 6, 12; Gal. 2, 12; suppos.

**chippeu**—continued.

*noh chapit*, he who separates himself; pl. *neg chapéchey*, Ezra 6, 21; Jude 19; freq. *chadchapeu*; with inan. subj. *-penaw*, it divides, marks separation (or pass. is divided, Hos. 10, 2); imperat. *chadchapeuawud*, let it divide (one thing from another, Gen. 1, 6). As adv. *wut-chadchaube ponamun*, he put it dividingly or for separation, Gen. 1, 4. Perhaps this last form should be referred to a freq. or augm. of *chippappu*, q. v. See \**chepy*.

**chippi**. See *chippe*.

**chippinehteau**, v. caus. (inan. subj.) it causes or effects separation. Vbl. n. *chippinutunok*, that which separates, a wall, Ezek. 42, 20 (a hedge, C.).

**chippinetu**, v. i. he is born free; *wut-chippinetip*, I was born free, Acts 22, 28.

**chippinnin**, n. a free man, Rev. 6, 15; *-inninaw*, he is a free man; *sunnummatta wut-chippinninaw-wa*, am not I free? 1 Cor. 9, 1; suppos. pass. *chappinnimmit*, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. *missinin*, a captive.

**chippinum**, v. t. he separates (it), puts it apart. From *chippi*, with characteristic (*-num*) of action performed by the hand. Augm. *chadchaubennun* [= *chachippinun*], he separates permanently or authoritatively, establishes a division; with inan. subj. *-naw*, it establishes a division, it divides. Vbl. n. *-unawonk*, *-uawonk*, a dividing, a boundary-mark; *-awonk*, *-anawonk*, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an. obj. *chippinai*, he separates or parts (them); imperat. 2d sing. *chippin*, Gen. 13, 9; pl. *-inawok*, Num. 31, 27; suppos. *chappuawot*, when he parts (them), Num. 6, 5; Prov. 18, 1.

**chippipsk, chepisk**, n. a [single or detached?] rock, or crag; for *chippi-onpsk*; *ut chippipsqat*, on the rocks, Acts 27, 29.

[Narr. *nachipsat*, a stony path; i. e. *may-chippisk-ut*.]

**chippishinneuhugtk**(?), n. a bush, Job 30, 7; Is. 7, 19.

**chippissu**, *-esu*, v. adj. an. he is separate, apart; pl. *-suog*, a people, a distinct race, Gen. 25, 23.

**chippoteau**, v. i. he is (habitually, by custom) separate; he keeps apart. Vbl. n. *chippotaonk*, a keeping apart, separation, Lev. 12, 5.

**chipwuttonapwau**, v. t. an. he kisses (him); *chipwoddam*, v. t. inan. he kisses (it); *wut-chipwuttanap-oh*, he kisses him, Gen. 27, 27; *wut-chipwoddtanunkwoh wussetush*, she kissed (to him) his feet, Luke 7, 38 (*wut-chipwuttanap*, I kiss, C.).

[Abn. *Stsédanen*, il le baise.]

**chishkham**. See *jishkham*, he wipes (it).

**chiskenitchóhhou**, n. a towel, John 13, 5; that which wipes the hands, or with which the hand is wiped. From *chishkham* and *nuteh*, with the inan: instrum. formative -óhhou.

\***chógan** (Narr.), a blackbird; pl. *choganének*, R. W.

[Peq. *auchugyese*; *massoveyan*, Stiles. Abn. *tsgheres*; *tsgheresks*, étourneau, Rasles; modern Abn. *chog-túskw*, K. A. Del. *tschoquali*, blackbird, Zeisb.]

**chogq**, n. a spot, a bit, a small piece (for 'farthing', Matt. 5, 26). For *chóhki* or *cháhki*, (it is) like a point or spot. Cf. *kodchuki*. Suppos. inan. *chóhkaq*, a spot, a blemish; *wonpe chóhkaq*, a bright spot, Lev. 13, 4, 19.

[Cree, *chá-cháhagou*, it is striped.]

**Chogqussuog**. See \**Chókyuog*.

\***chogset**. See \**cachauxet*, under *K*.

**chóhchóhkaq** (freq. of *chóhkaq*, a spot), that which is spotted, or marked with spots, Jude 23. See *chogy*.

**chóhchóhkésu**, v. adj. an. (freq. of *chóhkésu*) he is spotted, blemished. Vbl. n. -*estonk*, a spot, mark, or blemish, Jer. 13, 23.

\***chóhchunkuttahham**. See *chuhchunkuttóhham*, he knocks.

**chóhkésu**, v. adj. an. (1) he is spotted; pl. *mohntwe chóhkésuog*, they are thickly spotted; 'speckled', Gen. 31, 10, 12.

**chóhkésu**—continued.

(2) he has a blemish, or deformity, Lev. 21, 21, 23. Suppos. *chóhkesit*, when he is spotted; pl. *weg chóhkesitcheq* (freq. *chóhchóhk-*), they who are spotted, Gen. 30, 32, 39.

[Del. *chi qua su*, patched, Zeisb.]

\***chóhki**, (a point) a minute, C. (= *chogy*).

**chóhkwawaonk** (?), vbl. n. a sting[ing],

1 Cor. 15, 55, 56; *chóhkuhwo*, a sting, C.

**chóhkushik**, (suppos. as) n. 'a jot', a point, a speck, Matt. 5, 18; Luke 16, 17.

**chóhquòg**, **chahquòg**, n. a knife, Gen. 22, 6; Judg. 19, 29; pl. -*gash* (cf. *kwel-quog*, a sharp knife, under *kénaí*); *kenag chahquòg*, a sharp razor, Ps. 52, 2.

[Narr. *cháwquock* (for -*quock*?). Abn. *ntskákak*, couteau; pl. -*agsr*. Menom. *ahshaykon*.]

\***Chokquog**, **Chogqussuog**, n. pl. Englishmen, C.

"*Englishmanog asuh Chóhquog*," title-page of Indian laws, 1709. "They call Englishmen *Cháw-ququock*, that is, Knife-men", R. W. 51.

[Abn. *ntskákak*, he has a knife.]

**chóhchippe**, besides (praeter), Is. 44, 6, 8; 1 K. 22, 7. For *chachippe* (*chach-chaube?*), as implying separation, 'that apart', besides. See *chippe*. The Mass. Ps. has *chippe*, 'save' (besides, excepting), Ps. 18, 31.

**chóhchówáog**, n. pl. quails, Ex. 16, 13 (but 'quailsog', transferred, Num. 11, 31). See \**puwpuock*.

**chuh**, interj. ho! look! *chuh*, *ken*, *qush-kish*, 'ho! such a one [thou], turn aside,' Ruth 4, 1.

**chuhchunkuttóhham**, v. t. he knocks at or upon (it); *wut-*—, I knock (at the door, Rev. 3, 20). For *cluh*, *chuh*, *quttahham*, he makes a measured *chuh* *chuh*, or call of attention (?). Cf. (Narr.) *yopowattákiq*, a drum, R. W.

\***chünkwo**, n. an oyster, C. See *oppone-enaúhock*.

## E

\***eachimmineash**, n. pl. (Indian) corn, C. See *watchimmineash*.

\***eatawús** (Narr.), it is old, said of cloth; *eataúbana*, old traps.

**ehhoh**, interj. 'of exhorting or encouraging', El. Gr. 21, 22.

**éhtái**. See *aitái*, on (at) both sides.

**eiantogkonatái**, v. t. an. he mocks at (him). See *óntóhkonawonat*.

\***eiassunck** and **wiaseck** (Narr.), a knife, R. W. Peq. *wiyauzege*, Stiles.

**eiýáne** (*iane*, Mass. Ps.), of divers sorts.

**eiyáne**—continued.

or kinds; all sorts of; of every kind; *moche eiyane wine*, 'store of all sorts of wine', Neh. 5, 18; *wame eiyane*, all kinds of, Dan. 3, 15; *iyán-askhehuash*, many (divers kinds of) medicines, Jer. 46, 11. See *unne*.

**eiyomp**, n. a male deer, a buck. See *ahtuk*.

**en**, prep. to, toward (after verbs of motion), Lev. 21, 6; Acts 10, 32.

**-en, -ēnin**, the formative of verbals denoting the active subject, male (nomen agentis), represents *-ninu* (*nnin, evin, R. W.*), a male, man. The second (*-ēnin = -ēn-unne*) is the general or indefinite form, e. g. *adcha-u*, he hunts; *adcha-en*, he who is hunting, as distinguished from one who may be hunting or who habitually hunts (suppos. an. *noh adcha-nont*) game; *adchānin* (pl. *-eninnu-og*), anyone who is hunting, some hunter; *usse-u*, agit; suppos. *noh ase-it*, qui (quum) agit, or ager; n. agent. *usse-a-en*, ille agens. *usseān-in*, qui agens. See *\*nnin*.

**\*ēnada** (Narr.), seven (*emutta tahshe, M. V. Rec.*).

**\*enewāshim** (Narr.), a male (beast). See *nninu; nomposhim*.

**\*enin** (Narr.), a man. See *\*nnin*.

**enneapeyau** (**unne-**), v. i. he sojourns. Cf. *nanshpicyau*; imperat. *enneapeyauish yeu ohke*, 'sojourn in this land', Gen. 26, 3; *wancepeyonat*, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) *āncepconcheg*, (who are) strangers, sojourners, Lev. 25, 45; (sing.) *anycepeont*, v. 40; *anea-*, v. 47.

**enninneāonk**, vbl. n. a pestilence, contagious or infectious disease; Lev. 13, 44, 46; Num. 11, 33; Jer. 29, 17 (*en ninnu-og, ἐπι δῆμος*, an epidemic?). See *wēsaushāonk*, the pestilence or yellow disease.

**\*ennomai**. See *wanomāi*, a reason.

**\*eteaussonk**(?), pl. *-kash*, knives, C. Cf. *\*riassunck*.

**\*ewō** (Narr.), pron. 3d sing. he, she; *awāun ewō*, who is that? *ewō manit*, this God; *ewō uckqushānchek*, they who fear him, R. W. See *yewoh; noh; -w-*. It is properly a demonstrative.

## H

**hahanehtam**, v. t. he laughs at (it), Job 41, 29; *-chāiāū*, he laughs at (him), Job 9, 23; suppos. *ahanehtaunt*, when he laughs at or mocks (him), Prov. 30, 17.

**hahānu, ahānu** (**-nou**), v. i. he laughs, Gen. 17, 17; 18, 12; Ps. 2, 4; *matta nut-ahanu*, I do not laugh; pret. *kut-ahānup*, thou didst laugh, Gen. 18, 15; *toh-wutch hahanūt* (suppos.), wherefore does she laugh? v. 13; *ahquompi adt ahānimuk* (suppos. inan. or supine), 'a time to laugh', Eccl. 3, 4.

[Narr. *ahānu*, he laughs; pl. *-uock; tarhitch ahānean* (suppos.), why dost thou laugh? Menom. *ah-y-ah-nen*, to laugh. Shawn. *ah-yū-lee*.]

**hahanuonk, ahān-**, vbl. n. laughing, laughter, Job 8, 21; Eccl. 7, 3 (*ahānā-onk, ahānāonk*, C.).

**hashābp, hashāb**, n. (1) a net, Micah 7, 2; Luke 5, 5; pl. *hashābpog*, Ezek. 47, 10; Hab. 1, 16 (*āshāp*, pl. *-appog*, C.). (2) vegetal fiber or fibrous material used for making thread or cord;

**hashābp, hashāb**—continued.

*hashābpog*, 'flax' (the plant, when in the field), Ex. 9, 31; *hashābp*, flax (prepared), Judg. 15, 14; 'tow,' Is. 43, 17; *hashābpe tuttappun*, a tow thread, Judg. 16, 9; *hashābp-onak*, linen cloth, Mark 14, 51 (*hashaponag*, Ex. 35, 25). (3) a spider's web, i. e. net, Job 8, 14; Is. 59, 5. "Les sauvages racontent que ce fut Michabou qui apprit à leurs ancêtres à pêcher, qu'il inventa les Rêts, et que ce fut la toile d'araignée qui lui en donna l'idée."—Charlevoix, III, 282.

[Narr. *ashōp*, 'their nets'; *ashāppock*, hemp; *masānōck*, flax (Canada nettle?), R. W. Abn. *rhāpe*, filets, rets; *sē tagšk*, espèce de chanvre dont on fait des rets (*taghenāik*, le chanvre). Chip. *assāb*, pl. *-big*, nets.]

**hashabuhtugq, -bpuhtugq**(?) (*hash-abpuhtugq*, flax-wood), n. stalks of flax, Josh. 2, 7; a distaff, Prov. 31, 19. **hashonuko**, n. a hat; pl. *hashonukowanash*, their hats, Dan. 3, 21.

[Narr. *ashōnaquo*, or *saunketippo*, a cap or hat, R. W.]

**hasinnekôûs.** See *assinnekôûs*.

**hassun**, n. a stone; *hussun*, pl. *-nash*, El. Gr. 10; dim. *hassunimes*, a little stone, ib. p. 12; pl. *-sash*, little stones, 'gravel', Prov. 20, 17. From a word signifying to pierce, to cut (?).

[Chip. *assin*, pl. *-nig* (inan.), Bar.; *ossin*, *assin*, pl. (an.) *-neen*, Sch. Cree *assinnee*; dimin. *assininis*. Del. *achsun*, Zeisb.]

**hassunnekôaz.** See *assinnekôûs*.

**hassunnek**, **-negk**, n. a cave, Gen. 23, 17, 20. (That which covers? Cf. *hashonukoa*, a hat.)

**hassunneutunk**, n. a (stone) wall, Jer. 51, 44; Ezek. 13, 12.

\***hawûnshech** (Narr.), farewell, R. W.

**hennaû**, **hennou**, **âhunou**, v. t. an. he calls him (by a name or appellation; appellat. Cf. *ussouvenâû*, he calls him by his name, nominat); pass. he is called: *pish hennou Ishah*, 'she shall be called Woman', Gen. 2, 23; *pish hennou magawênin*, 'he shall be called Bountiful' (i. e. the Giver), Is. 32, 5; suffix form *wuttinû*, appellat eum, he addresses him, he calls him: *David nagan wuttinûsh* [= *wut-henna-uh?*] *nun-Manûtôm*, 'David himself calleth him [my] Lord', Mark 12, 37; *toh kuttehenû*, 'what art thou called?' Gen. 32, 27; *noh ahhenû* (*ahhunû*, Mass. Ps.) he who is called, John 9, 11; suppos. *âhunou*, when he calls, when calling (him), 1 Pet. 3, 6. Mutual or reciprocal *hettuog*, they call one another, they address one another, Gen. 11, 3. Vbl. n. *hettawonk*, *hettawonk*, mutual address, language, speech, Gen. 11, 1. See *ahenû*.

[Narr. *tâhéna* [= *toh hennau*], 'what is his name?' how is he called?]

**hettam**, v. t. inan. he calls (it); pass. *hettamun*, it is called [cf. *ussawettam*, he names (it); *ussawettamun*, it is named]; pl. *hettamwog*, they call (it), Ps. 49, 11; pass. *aweswonk hettamun*, his name is called, Luke 2, 21; *hettamun*, it is called, Gen. 2, 11, 14; Is. 56, 7.

[Narr. *tâhâttonen* [= *toh hettamun*], what is this called?]

**-hk.** See *âk*.

\***Hobbamoco**, n. 'their evil God,' Lechford's Pl. Dealing, 52. "That we suppose their Devil, they call *Habamouk*," Capt. J. Smith (1631). "*Abamocho* or

\***Hobbamoco**—continued.

*Cheepie*," Josselyn Voy. (See *chepy*.)

"In the night . . . they will not budge from their own dwellings for fear of their *Abamocho* (the Devil) whom they much fear."—Wood's N. E. Prospect, pt. 2, ch. 8. "Whom they [the Indians near Plymouth] call *Hobbamock*, and to the northward of us, *Hobbamouki*; this, as far as we can conceive, is the Devil."—E. Winslow's Rel. (1624).

**-hog**, **-hogk**, n. (1) body, corpus, that which is external or which covers the living man or animal. For *hogki* (it covers), or *hogkô* (he covers himself, wears as covering). With impers. prefix, *wuhhog*, the (any) body; pl. *wuhhogkwoog*, El. Gr. 9. (2) the person; with the prefixed pronouns it has the force of ipse; *wuhhog* [*w'hog*], my body, or myself, ego ipse; *kuhhog*, thy body, thyself; *wuhhog*, his body, himself.

[Narr. *nôhock*, my body; *wuhôck*, the body (i. e. his body). Abn. *nhaghé*, *shaghé*, mon, son corps. Del. *huckey*, Zeisb. Cree *weyôû*, the body; *we-yôû*, my body, myself.]

**hogki**, v. i. it covers, or serves as a covering; as n. *wuh-hogki*, pl. *wuh-hogkiashi*, the scales (of a fish), Job 41, 15; suppos. *wuh-hogkiit*, if it have (that which has) scales; pl. *neg wuh-hogkiitcheq*, they which have scales, Lev. 11, 9 (with inan. or impers. subj. *wuhhogkiegig*, v. 10). So, *wuh-hogki*, a shell (*wuhhogke*, C.). Cf. Engl. shell, scale; Germ. schale; Greek *κολεός*, *σκέλας*.

[Narr. *suckâûhock* [*sucki-wuhhogki*], black-shell money, R. W. Abn. *Sarâ-hâghé*, écaille de poisson.]

**hogkô**, v. i. he clothes or covers himself; with inan. subj., it is a covering, it clothes; sometimes v. t. he wears (or is covered by) it, Prov. 23, 21; Ezek. 9, 2; Ps. 93, 1; imperat. 2d pl. *hogkok*, 'put ye on', clothe yourselves with, Eph. 6, 11; suppos. an. *hogpat*, *âqut*, *agquû*, when he wears, or is clothed with, Ps. 109, 18; 68, 13; Dan. 12, 7; *wé âqut*, *agquû*, that which he wears, which 'is on him', Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkwoonk*, clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-onyush* (*aukwonk*, C.). With a subst. expressing the thing worn or put on, *hogkwanum*, v. t. he puts (it) on.

**hogkō**—continued.

[Narr. *acōh*, 'their deer skin', which serves for clothing [= *hogkō*]; *ocquash* [= *hogkash*, El.], put on; *aihoqut*, a mantle (i. e. what he wears). Del. *achgunnuu*, he is clothed; *e hach quit*, his cloth; *e hach quink*, clothing, Zeisb.]

**hogkōchin**. See *ogkōchin*.**hohkōn**. See *ohkōn*, a dressed skin.

**hohpaheau**, v. i. (caus.) he humbles himself, 2 Chr. 32, 26; Ps. 10, 10; makes himself small(?). Cf. *pēcheau*, he makes him small, or low (see *pēū*); suppos. *howan hohpaheant*, whoso humbleth himself, Matt. 18, 4.

**hohpai**, v. i. he is humble; pl. *hohpōog* (indicat. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. *hohpash*, 'humble thyself', be humble, Prov. 6, 3; suppos. *ahhohpācheg* [*hahpait*; pl. *hohpaitcheg*], Prov. 16, 19; *hohhohpācheg*, the humble, Ps. 10, 12. Vbl. n. *hohpāonk*, *hohpāunk*, humbling, humility, Prov. 15, 33; 22, 4. N. agent. *hohpāen*, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. *hohpāe*, Prov. 16, 19 (*hohpāe*, C.).

**hohtōeu**, -**tōeu**, adv. ex ordine, in order, Acts 11, 4; 'from time to time', Ezek. 4, 10, 11. The primary signification of the verb is, 'it comes next', or 'in course'; *ne hohtōeu*, that which comes next, the second, = *nahohtōeu*, secondly (El. Gr. 21). With the formative (-*kin*) of verbs of growth, *hohtōekin*, he or it grows next, is next in growth; whence, probably, suppos. *noh ahtōekin*, she who is next in age, 'a second daughter', Job 42, 14. Cf. *ahhtōekin*.

[Abn. *itūsi*; *thēsokkē*, tour à tour; *ahāitsisi*, *ahānteghikkēsi*, de plus en plus.]

**\*hōmes** (Narr.), an old man; pl. *hōmesuck*, R. W. [?]

[Abn. *nemss-Smes*, mon grand père; *nšk-Smes*, ma grande mère, etc. Chip. *nimishōmiss*, my grandfather, Bar.]

**\*hominey**. "They beat [the Indian corn] in a mortar and sift the flour out of it: the remainder they call *hominey*, which they put into a pot . . . with water, and boil," etc.—Josselyn's *Rar.*, 53. Powhatan, *homony*, broken maize, Beverley. "*Homini*, which is

**\*hominey**—continued.

the corn of that country beat and boiled to mash."—Norwood's *Voy. to Virginia* (1649). "They live mostly on a pap, which they call *pone* or *homini*, each of which is made of corn."—White's *Relation of Maryland* (1633). From the generic for 'small fruit', 'berry', or 'grain', -*min-ne*, pl. -*minneash*, which formed part of all names given to prepared corn. Cf. Narr. *aupāminneanash*, parched corn; *aupū minne-naw-sāmp*, parched meal boiled, etc.; *wus-kokanuck-ōmenc-ash*, new-ground corn; *ewāchi-m'ne-ash*, corn, etc. Abn. *skāminē*, il pile le blé; *skamšn-nar* (pl.), blé d'Inde (blé pilé).

**\*hōnck** (Narr.), a goose; pl. *hōnckock*, R. W.; the gray or Canada goose (*Anser canadensis*, L.). See *wāmpatuck* (the snow-goose).

[Del. *kaak*, Zeisb.; *māreck kaak*, gray goose, Camp. Abn. *kaāks*(?). Peq. *kohunk*, Stiles.]

**\*hopuōnck** (Narr.), a tobacco pipe, R. W. See *uhpāonck*.

**\*hoquaūn** (Narr.), a fishhook. See *uhjūtan*.

**hōse-**, **āse-**, in composition, is a distributive, signifying each in its turn, one after another in course: *āse-kesukokish*, day by day, in daily course, Gen. 39, 10; Matt. 6, 11; *ūw-nōmpōkish*, morning by morning, every morning, Ex. 30, 7.

**hōsekōeu**, adv. in course; turn by turn: — *kesukōdash*, 'day unto day' (*kesukōdash hōsuhkōeu*, Mass. Ps.); — *ukōnash*, 'night unto night', Ps. 19, 2. Cf. *asuhkaue*, it follows, comes after; *ahsuhque*, *āhsuhque*, to and fro; *papāun-sheau āhsuhque*, he walked to and fro, 2 K. 4, 35; *āhsuhqueāi* and *ahāitsuhqueāi*, he goes to and fro, this way and that, Job 1, 7; 2, 2 (infin.); *ahāhsuhqueu uuhqueāu*, he looked this way and that, Ex. 2, 12.

[Abn. *thēsokkē*, tour à tour; *thēiasāsišē*, de deux l'un; *ēsi*, à toute occasion, ainsi toujours de même.]

**howaas**, n. See *ōāas*, a living creature; a live animal.

**howan** [*ewō-unnī*, *ō-unnī*], someone, anyone; as interrog. who? (El. Gr. 7); pl. *howanig* (*awren*, who? *awron*, *howan*, anybody, C.). In Prov. 14, 34, the adj.

**howan**—continued.

adv. form is used: *howac missimimnuog*, any people.

[Narr. *awâin*, 'there is somebody'; *awâin ewô*, who is that? pl. *awanick*, 'some come.' Peq. *Wâunnuruk*, 'Englishmen', Stiles, i. e. 'some men', or 'who are these?'; *awanux*, Mason's Narrat. of Peq. War. Micm. *Sen*, quelqu'un, celui qui, etc. Abn. *asâim*, quel-

**howan**—continued.

qu'un; *asemaînga*, quel homme est-ce qui, etc. Del. *aweccu*; pl. *awenik*, who are they? Zeisb. Gr. 176. Cree *ow'enâ*, pl. *owinekee*, who? whosoever; indef. *ow'ekuk*, someone, anyone. Chip. *awênên*, who? pl. + *ag*; *awêa*, one, somebody, anybody; *awêgên*, whoever, whosoever, I don't know who; pl. + *ag*.]

## I

**-i**, postpositive, gives to the indicative present, which is in fact a preterit, the definite and limited force of the truly present or actual; e. g. *aii*, he goes; *aii*, he is going, is now on his way, Prov. 7, 19; *sokamon*, there is rain; *sokenoni* (*sokenonni*, C.), it is now raining. Though this limited present is not noticed by Eliot in his Grammar, and is not often to be found in his translations, it unquestionably had place in the Massachusetts, as well as in other dialects of the same group.

[Abn. *î*, postposit. significat actualitatem actionis; *ssgheraîné*, il pleut actuellement; *psan*, il neige; *psaîné*, il neige actuellement, etc.]

**ianûwussu**, v. adj. an. he is lean; pl. *-suog*, Gen. 41, 3; suppos. pl. (particip.) *-sitcheg*, v. 4. See *ônouwussu*.

**iané**. See *ciyâne*.

**ianussuog**, suppos. pl. *iânussitcheg*, for 'swarms of flies', Ex. 8, 21, 24, 29; they are of divers kinds (?), all sorts of creatures (?).

**in**, (in fine comp. *-hen*, *-unne*) of the kind or manner of; *yeu in kah yeu in*, of this manner and of this, 'thus and thus', 2 Sam. 17, 15.

**iôgkôshômco**, v. i. — *onatuh n'echip-pog-wut*, it 'distils as the dew', Deut. 32, 2; it moistens (?). Cf. *ogqushki*.

\***ishkauaussûe**, (he is) envious; *iskou-oussûe*, enviously, C.

**ishkont**, conj. lest (El. Gr. 22), Gen. 38, 9; Luke 22, 46. For *ashquwik*, *ashqunit*, there remains (*ne ashqshunk*, what remains, is left)?

**ishkouanatuonk**, vbl. n. envy, Prov. 14, 30. Cf. *jishanittuonk*, hatred, under *jishontam*.

**ishpuhquæu**. See *ushpuhquæu*, he looks upward.

**ishquanogkod**, **-kot**, (after a numeral) a cubit's length; suppos. *ishquanogkok*, measured by cubits, by cubits' length; with an. subj. *-ogkassu*, 2 Chr. 2, 11, 12. *Nean ishquanogkok*; *nequt-ishquanogkod ne nequt ishquanogkod*, etc., (measured) by cubits; the cubit is a cubit, etc., Ezek. 43, 13. From *misquan* (*meesk*, C., q. v.), the elbow, and *-ogk*, the base of verbs of counting or numbering: so many times the length to the elbow.

## J

**jishontam**, v. t. he despises, rejects, hates (it): *nus-sekeneam kah nut-jishontam*, I hate and despise (it), Amos 5, 21; I abhor, Ps. 119, 163; Amos 6, 8; suppos. *jishantog*, when he despises, he despising, hating, Prov. 15, 10. With an. obj. *jishanunâi*, he despises or hates (him); suppos. *noh jishanumont*, he who despises; pass. *noh jishanunît*, he who is despised, Job 12, 5. Vbl. n. *jishanunavonk*; pass. *jishanittuonk*, hatred, Ps. 25, 19.

**jishkam**, **jishkham**, **chishkham**, v. i. he wipes (it); *nut-jishkam*, I wipe (it); suppos. *onatuh wosketomp jishkog wawonk*, as [when] a man wipes a dish, 2 K. 21, 13. With an. attributive, *jishkamaîi*, he wipes (it) for (him); *chishkamaîiôp wussctash*, she wiped [to him] his feet, John 11, 2. Cf. *chekham*, he sweeps.

[Abn. *ne-kasshâi*, je l'essuie; *ne-kasseshitchâi*, je lui essuie les piés; *kasschats*, qu'on l'essuie. Del. *techishkam-men*, to wipe off, Zeisb.]

## K

- k-, -hk-**, in composition, denotes the continued or progressive action of the verb; a going on, or continuing to do: e. g. *assamaü*, he gives him food; *sohkomaü* [= *assohkamaü*], he supports, or continues to give him food; *petäü*, he he puts (it) into; *petukkaü*, he goes into; *amäcä*, he departs; *amaahkäu*, he drives (him) away, keeps him going, etc. See *kah*.
- \*cachauxet** (Peq.), the name of a fish; 'cunner', Stiles. The 'chogset', *Lalrus chogset*, Mitch. (*Ctenilabrus burgall*, Stour.) For *chohchohkcsit*, marked with spots, spotted, or striped.
- kachémw**, **kahchémw**, v. i. inan. it comes (and continues coming) out from: *naütaü kachémw*, 'a fiery stream issued', etc., Dan. 7, 10. See *kutche*.
- kacheu**, v. i. he goes or comes out of: *kacheg*, they went out of (the ship), went ashore, Luke 5, 2.
- káshik**, when it begins; the beginning of. See *kutchissik*.
- kadtupwut**, when, or if, he is hungry, suppos. of *kodtuppo*.
- kah**, copulative, and 'k, progressive, in its simple separable form, 'it goes on' or 'continues'. Cf. Greek *ἔτι*; Sansk. *atí*, according to Weber, from root *at*, 'to go', i. e. 'a going farther.' Sansk. *gá*, to go; *ga*, going, or *cha*, 'et, que'; Greek *καί, τε, και*.
- [Narr. *kà*. Peq. *quah*, E. M. Chip. *gaié* (postpositive, prepositive, and separable), Bar. Micm. *ak* [= *ahh*.]
- káheche**. *matta káche*, 'no doubt', it is not doubtful, Acts 28, 4 (*kúche*, Danf.)
- kákenumunne**, the first-ripe (fruit), Mic. 7, 1. See *kencümunné-ash*.
- kakenupshont**, (when) going very swiftly; suppos. of *kogkewpshau*. See *keuyshau*.
- \*kákewau**, v. i. he is mad, Mass. Ps. See *kogkäu*.
- [*kasenussit*, suppos. a churl, Is. 32, 5, 7.]
- \*kaskóhat**, n. a sturgeon, C. See *\*kaúposh*.
- \*caukóanash** (Narr.), n. pl. stockings, R. W.  
[Abn. *kenésSu-nar*, chausses, bas. Peq. *cuugowauatch*, a stocking, Stiles. Del. *kau kon*, legging, Sch. II, 472; *gugun*, Zeisb.]
- \*cauómpsk** (Narr.), a whetstone, R. W.
- \*kaúposh** (Narr.), a sturgeon; pl. *-shatóg*, R. W. (*kápposh* and *kaskóhat*, C.) From *kuppi* (an. adj. *kuppest*, he is) shut up, inclosed, protected, i. e. by his hard scales or plates (?).  
[Abn. *kabassé*, pl. *-sak*. Chip. *nanai'*, *naugh may* [i. e. THE fish; *namóhs*, El., or *u'amag*]. Menom. *nah nawe*, sturgeon (*nahnaiish*, fish). Powh. *kopotone*, J. Smith (=close-mouthed?).]
- \*causkashunck** (Narr.), the skin of a deer, R. W.
- \*Kautántowwit** (Narr.), "the great Southwest God, to whose house all souls go and from whom came their corn, beans, etc., as they say," R. W. Cf. *Kehtanit* [*Kehtanit*], the great God, Gen. 24, 7.
- kechequabinau**, v. t. an. he hangs (him) by the neck, Gen. 40, 22: *pish kechequabinuk*, he will hang thee, Gen. 40, 19; *ahhut kechequabenittimuk* (suppos. pass. inan.), that which he is hung upon, a gallows, Esth. 5, 14; 7, 9 (*muk-kechekáquabes pemínacat*, I am choked with a halter, C. It should be *nashpe pemínacat*).
- kechequanau**, v. t. an. he takes him by the throat; with pron. affixes, *uk-kechequan-uh*, Matt. 18, 28; hence, he embraces (him). (*muk-kechekáquan*, I embrace, I hold by the throat, C.)  
[Abn. *ne-keskedshénaü*, je lesuffoque.]
- kechisu**. See *kechissu*.
- keechippam, kehch-, keihch-**, on the shore, Josh. 11, 4; Judg. 5, 17; John 21, 4; — *kehatahamit*, on the seashore, Gen. 22, 17.
- \*keegsquaw** (Narr.), a virgin or maid, R. W.  
[Chip. *gigangowi*, she is a virgin. Del. *kikochquacs*, a virgin; *kick och que u*, a single woman, Zeisb.; *kigape-u*, Camp. Abn. *kigáábí*, a young man unmarried.]



\***keesaqushin** (Narr.), it is high water, R. W., i. e. it is at its full height, full grown. Cf. *kesukun*.

\***Keesuckquand** (Narr.), the Sun God, a name of the sun, R. W. [*Kesukquanduit*, God of Day or of the Sky]. See *kösuk*.

**kéheche, kehcheu**, v. i. (it is) chief, principal, superior (because, ex principio; cf. *ko, kutche*); hence, superior by reason of age, old, ancient; an. pl. *kehchiog, kutchiog*, the old (collectively), the ancients, i. e. those who are from the beginning, Ps. 119, 100; 148, 12; Esth. 3, 13; *kehchiog waantamog*, the old are wise, 'with the ancients is wisdom', Job 12, 12. In the sing. *kehche ayeuonk*, the chief place, 2 Sam. 23, 8; *kehcheu veutashiméunk*, the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. *keh-*; *kehtauü*.

**kehchemuggwomp**, n. chief captain. See *muggwomp*.

**kehchesonksq** [= *kehche-sonksqua*], a queen, Esth. 1, 9, 11. See *sonksq*.

**kehchésuonk**, vbl. n. a boil, a sore; pl. *-ongash*, Job 2, 7. See *kehkechésu*.

**kehchippam**. See *kehchippam*.

**kehchisqua, kutchisqua**, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. *-quog*, Zech. 8, 4; 1 Tim. 5, 2.

**kehchissu, kechisu, kehchis**, v. adj. he is old, superior by age; as n. an aged person, Gen. 44, 20; Lev. 19, 32; *nuk-kehchisu*, I am old, Job 15, 10 (*nuk-kehchisau*, Luke 1, 18); *kuchchisu-üt*, 'when he is old', Mass. Ps., John 3, 4. Like the Latin *senex*, *senectus*, *kehchis* denotes old age entitled to respect, without associating with it the idea of decrepitude or senility. Cf. *mahtántan*. "Chise is an old man, and *kehchise* a man that exceedeth in age."—E. Winslow's Relation (1624).

[Narr. *kitchize*, an old man; pl. *-zuck*; *kutchinuu*, a middle-aged man (i. e. he is growing old). Micm. *kijigs*, vieux; *kijigsauk*, les vieux. Del. *kikey*, old, Zeisb.]

**kehchithäu**, v. i. he forbears or refrains from doing (?); *nus-suwunnuyp kehchithon* (infinit.), *matla nuk-kehchitohou* (causat.), 'I was weary with forbearing, I could not stay', Jer. 20, 9;

**kehchithäu**—continued.

suppos. *kehchithäin*, if I forbear, Job 16, 6.

**kehkechai**, n. a sore, 'botch', Dent. 28, 27.

**kehkechésu**, v. adj. an. he is sore, 'full of sores', Luke 16, 20 (augm. of *kehchisu*). Vbl. n. *kehkechesuonk*, a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

[Narr. *n'chésannam*, I am in pain; *nchésaman n'ste*, my foot is sore.]

**kehketohkau**, v. i. he goes on talking, talks much. Freq. of *kutta*, he speaks, with 'k progressive. Vbl. n. *kehketohkáoink, keketaok*, talk, loquacity, Prov. 14, 23; Eccl. 10, 13; pl. *-ongash*, 'babblings', 1 Tim. 6, 20. N. agent. *-kaen*, a great talker; pl. *-kañuog*, Tit. 1, 10. See *kutta*.

**kehkomäü, kekomaü**, v. t. an. he talks about (him), slanders, or speaks reproachfully of: *nuk-kómuk-quog*, they slander me, Ps. 31, 14. Vbl. n. *kehkomäüén, -mürén*, a talebearer, a slanderer, Prov. 18, 8.

[Cree *kéégámayoo*, he scolds him (?).]

**keh-**, **keiht-**, in comp. words chief, principal, (relatively) greatest. As a prefix to nouns inan. corresponding to *kehche-* before nouns an. See *kutche*.

[Del. *kitta*, great. Abn. "naassa vel *kéüté*, in antecessum," Rasles.]

**kehñtadtau**, v. caus. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. *-tauwóna*, it sharpens (it), Prov. 27, 17; *-tauwón*, he sharpens it; pass. it is sharpened, made sharp, Ezek. 21, 9; suppos. *kehñtattauon*, if I whet (my sword), Deut. 32, 41 (*ketottog*, a whetstone, Wood). Cf. *\*cauómpsk*.

[Abn. *ne-kittadSn*, je l'aiguise; *akitadSn*, il l'aiguise; *kidadañgan*, pierre à aiguiser.]

**Kehtanit, Kehtannit** [*keh-(n)anit*], the chief or greatest *manit*, for 'the Lord God', Gen. 24, 3, 7. With the verb subst. *kehñtanito*, *kehñtannitto*, he is (or it is) the greatest *manitto*; and with the locative suffix, *kehñtanito-ut*, the place of the great *manito*, or where he is: hence, probably, *Kahtántorwít*, 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. *getannitowit*, Zeisb. Gr. 37.]

**kehtauai(?)**, v. t. an. he is chief among or superior to; as n. a chief man; pl. *kehtauog*, 'lords', Dan. 5, 23. Rarely used and of questionable propriety. N. agent. *kehtauvaen*, pl. *-énuog*, 'nobles', Prov. 8, 18.

**kehtequanitch, kehtooq-** [*keht, uhquae, -nitch*, great, end of, hand], n. the thumb, Ex. 29, 20; pl. *-teheash*, Judg. 1, 6, 7.

[Abn. *aghikšéresi*, pollex.]

**kehtequaset** [*keht, uhquae, -set*, great, end of, foot], n. the great toe: *uk-kehtequaset*, his great toe, Ex. 29, 20; Judg. 1, 6, 7.

[Abn. *meghikšési*, *ne-ghikšési*, mon gros orteil.]

**kehtimaü**, v. t. an. he appoints (him) over, appoints (him) to office or command, 2 K. 11, 18; *nuk-keitim*, I appoint (him to rule over, etc.), 1 K. 1, 35; *kuk-keitim quoshodumwaénuog*, thou appointest prophets, Neh. 6, 7. From *keht-*, with 'm-*au*', the formative of an. verbs of speaking, or of action performed by the mouth; literally, 'he great-speaks him.'

**kehtippiténáb**, n. an armlet; pl. *-ápeash*, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; *kehtup-*, Gen. 24, 30; *kéhteápeténápeash*, Ex. 35, 22. From *keht-*, (*m*)*uhpittén* (arm), *appeu* (it remains, or is permanent).

**kehtoh, keihtoh**, n. the ocean, 'sea', Gen. 1, 10; Ps. 78, 13; Hag. 2, 6; with indef. affix, *kehtohhan*, *kehtahhan*, any sea; pl. *-hannash*, seas, oceans, Neh. 9, 6; with locat. affix, *nóeu kehtahhamit*, in the midst of the sea, Num. 33, 8; Prov. 23, 34; *kishke kehtahhamit*, by the sea, on the seashore, 1 Sam. 13, 5; Deut. 1, 7. Adj. and adv. *kehtahhane*, of the sea: *kehtahhan-nuyppog*, the water of the sea, Ex. 14, 21. For *kehteau*, it is very great, vast; = 'k-*ahteau*, it is going on, or is indefinitely extended.

[Narr. *kittan* and *wechékvan*, the sea, R. W.; *kikhonnohk* (?), Stiles. Del. *kittan*, a great river (?); *kítáhean*, the great ocean, Zeisb. (The Del. Indians called the great river (Delaware) and bay *Kittan* (*Kithanne*, Hkw.); 'Kid han nink, in the main river', Zeisb.) Chip. (Sag.) *keechegahnma*, lake; *keche-keche-*

**kehtoh, keihtoh**—continued.

*gamaa*, great lake, sea; (Mack.) *gitchegunee*, sea. Shawn. *k'chikmúe*, sea.]

**kehtohhannómuk**, n. 'the sand of the sea', Ps. 78, 27 (*kehtahhanomuk*, Jer. 33, 22); *kehtahhanomuk*, Mass. Ps. [=beach (?), 'where the sea goes' (?)]. **kehtotan, keiht-**, n. a great town, Gen. 10, 12; Rev. 21, 15 (*keht, otan*).

[Del. *kilatency*, Zeisb.]

**kehtoonog, kuht-**, n. a ship, Prov. 30, 19; Is. 33, 21; Jonah 1, 3; pl. *-ogquash*; *keht-onog*, great vessel (or carrier); cf. *pe-onog*. [From verb 'to dig out', 'hollowed'; see Rasles under 'crever.']

[Narr. *kítónuck*; dim. *kitonuckquese*. Abn. *ketrakš*, navire. Menom. *kah-tayemoön*. Del. *ki toal te wall* (pl.) ships, Zeisb.]

**kehtooquanich**. See *kehtequanitch*.

**keihchippam**. See *kechippam*.

**keiht-**. See *keht-*.

**Keihtannit**. See *Kehtanit*.

**keihtoh**. See *kehtoh*.

**kekomaü**. See *kehkomau*.

**kekutto**, v. i. he speaks habitually, has the faculty of speech. Freq. of *kutto*.

**kémeu**, (it is) secret, private; as adv. 'in secret', Matt. 6, 4, 6 (*kemeyeu*, secretly, C.; -*ut kémeyeu-ut*, in a secret place, Job 40, 13); pl. *kemewogish*, secret things, Deut. 29, 29. With verb subst. *kemeyeuwá*; suppos. *kemeyeuwuk*, or *-yeuuk*, when it is secret; as n. a secret, Prov. 25, 9; Dan. 4, 9. See *kommoto*.

[Abn. *kimisi*, en cachette. Del. *kimi*, Zeisb.]

\***keminefachick** (Narr.), n. pl. murderers; *kuk-kemineantlin*, you are the murderer, R. W.

**kēn**, pron. 2d pers. sing. thou; *sun ken noh voh paont*, art thou he who shall come? Matt. 11, 3; pl. *kenaiáü*, you, ye (El. Gr. 7).

[Narr. *keēn*; pl. *kēnoucin*.]

**kēnai, kēneh**, (it is) sharp, keen, Prov. 25, 18; in comp. *kēne-, kēn-*: e. g. *kenompsk*, a sharp stone, Ex. 4, 25; *kenequog*, a sharp knife, Ezek. 5, 1; *káke-neuhquayaogish* (freq. pl.), sharp-pointed things, Job 41, 20 (*keniyeu*, sharply, C.); suppos. *kenag*, when it is sharp, that which is sharp, Is. 5, 28; Rev. 14, 14; *wussetunk*, . . . *kenag*, the

**kēnai, kēneh**—continued.

haft . . . the blade (of a knife), Judg. 3, 22; *ēhtākenag*, on-both-sides sharp, two-edged, Prov. 5, 4.

[Illin. *nīkints*, j'aiguise, j'apointis (Grav.); *kinta, kinte, kints*, dans la composition marquent souvent aiguiser, apointir. Abn. *kaūšis, kaūšiak*, épine; *kaūšcio*, cela, est épineux, aigu. Del. *kīnēū*, it is sharp, Zeisb. Voc. 18; *kīhsu*, he is sharp (harsh, jealous, etc.), Zeisb. Gr. 167.]

**kēnaiheau**, v. caus. an. he forms (him), gives him shape, Gen. 2, 7, 19. See *kukkenauwēheau* (augm.).

**kēnām**, n. a spoon; pl. *-mōog*, 1 K. 7, 50 (*kunām, quonām*, a spoon or ladle, C.). Cf. *kēnūn*; *kōnumuk*; *kōicam*.

[Narr. *kunām-mūog*. Abn. *emkšauñ*.]

**kenāū**. See *kenūn*.

**kenauwameonk**, vbl. n. [an arraying or putting in array (?),] an army, Joel 2, 20; 1 K. 20, 25. Cf. *kukkenauwe*, orderly, in order, in shape.

**kēnawun**, pron. 1st pers. pl. inclusive, we all of us, i. e. including you to whom we speak. See *nēnawun*.

**kēneh**. See *kēnai*.

**kēnēpinaū**, v. t. an. he binds (him), as by oath or promise, imposes an obligation on (him); *kēnep-*, *kēnep-*, suppos. *kēnepinont*, Num. 30, 3, 4.

**kēnēpsuonk**, vbl. n. a binding of one's self, a bond or obligation, Num. 30, 3.

**kēnēmunne-ash**, n. pl. first-fruits, Lev. 2, 12, 14; augm. *kākenēmunneash*, Num. 18, 12, 13; *kākenūm-*, Ex. 22, 29. See *kākenūmne*.

**kenogkeneg, -koneg**, n. a window, Gen. 6, 16; Judg. 5, 28; pl. *-gash*, Dan. 6, 10 (*kenag'kinneg, kunnatequanick*, C.).

**kēnomp, keenomp**, n. 'a captain', John 18, 12; a 'brave', a valiant man (*kenompāe*, valiant, valiantly (*-pāonk*, valor, C.). [Cf. *Charaibi* (Caribs), 'magne sapientie viri', Vespucci, 1497, Nav. Col., 3, 233.]

[Narr. *kēnomp*, captain or valiant man, R. W. Abn. *kinaūbē, kinaūbas*, homme courageux; *ne-kinaūbū*, je suis brave, généreux, etc.]

**kenompattam**, v. t. inan. he looks at, observes (it), 1 Sam. 16, 7.

B. A. E., BULL. 25—3

**kenompsquab**, n. an anchor; pl. *-abōog*, Acts 27, 29. See *kenuhquab*; *\*kumōšnep*.

**kenōnaū**, v. t. an. he speaks (with authority, or as a superior to an inferior) to (him), he counsels, advises, instructs, Ex. 33, 9; Deut. 5, 24; 2 Sam. 17, 15; imperat. 2d sing. *kenoos*; pl. *kenoanok*. Vbl. n. *kenonūonk*; pass. *kenanūtuonk*, counsel, advice, Prov. 20, 18. N. agent. *kenōnuaen*, a counselor; pl. *-ēnuog*, Job 3, 14 (and *kenosōwacūn*, Is. 9, 6).

**kenugke**, 'among', Gen. 17, 10; Lev. 11, 2; *kumuke*, Mass. Ps. (Vbl. n. *kenugkiyeuonk*, a mixture, C.) The primary signification is 'mixed' or 'intermingled': *kānūkke mittaūnkeg*, 'a mixed multitude', Num. 11, 4; = *kenukshae mattaūnkeg*, Neh. 13, 3. See *kenukshau*.

**kenuhquab, kenunquab**, n. an anchor, Heb. 6, 19; pl. Acts 27, 40. See *kenompsquab*.

**kenuhtugquonk**, n. 'a nail', Judg. 4, 21; a wooden pin(?) [*kēn-uhugg*, sharp wood].

**kenuhwheg**, n. a nail; pl. *-gash*, John 20, 25 [*kēnehēau*, it is made sharp].

**kenukkenausu**, v. adj. pass. it is mixed (by animate agency), Dan. 2, 41; as adj. Prov. 23, 30 (of 'mixed wine').

**kenukkinaū**, v. t. an. he goes among, mingles with (them); pl. *-aog*, Dan. 2, 43.

**kenukkinum**. See *kinukkinun*.

**kenukshāū, kenugshāū**, v. t. he is mixed with (them). From *kenugke*, with the characteristic (*-shē*) of involuntary action, Hos. 7, 8; Ps. 106, 35; Dan. 2, 43; *noštau kenukshau muss'gouit*, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. *-shāe*, Neh. 13, 3.

[Narr. *wānnickshan*, to mingle; *wānnickshaas*, mingled. Del. *glī cke na su*, mixed, Zeisb.]

**kenūn, kinūn**, v. t.; with an. obj. *kenāū, kinou*, he bears or carries. This appears to be the earlier form (corresponding to *annūn*, q. v.), from which *kenūnūm, -nāū*, are derived. To it must be referred *uk-kin-ūūh*, they bore him, Mark 2, 4, unless this is misprinted for *uk-kinūn-ūūh*, as in Lev. 10, 5; cf. *uk-kenūn-uh*, Is. 40, 11 (*uk-*

**kepún, kinún**—continued.

*kánuu wosketomp*, I carry a man, C.). See *kánuun*.

[Narr. *kunniish*, I will carry you.]

**kenunkwab.** See *kenuhquab*.

**kenúikwhonk, kin-**, n. a pin; pl. *-ongash*; Ex. 27, 19; 38, 20, 21. From *kénaíanduhquae*, sharpened at the point.

**kenunnaú, kin-**, v. t. an. he carries (an an. obj.) in his hand or arms; suppos. *kóunumout*, when he carries (him), when carrying: — *ahtompeh*, — a bow, Amos 2, 15; — *mukkieoh*, — a child, Num. 11, 12. With pronom. affixes, *uk-kánuun-óh*, she bears them, Dent. 32, 11. See *kenún*.

**kenunnum**, v. t. he carries or bears (it) by hand [and therefore improperly used in Is. 53, 4, 11], Mark 14, 13: *kunnumun-up*, 'he bare it', Mass. Ps., John 12, 6. Cf. *kenún, kóúnuun*.

**kenuppe**, swiftly, in haste, Dan. 3, 24; Is. 5, 26; as adj. *-peyeu*; with verbsubst. *-peyeuwo*, there is haste, it 'requires haste', 1 Sam. 21, 8.]

**kenuppétu**, v. i. he grows fast, Gen. 21, 8, 20; pl. *-tuog*, Gen. 25, 27. From *kenuppe*, with the formative of verbs of an. growth.

**kenupshaú**, v. i. he makes haste, he goes quickly, Eccl. 1, 5; 1 Sam. 17, 48; imperat. *kenupshaush*, go thou quickly, make haste, 1 Sam. 20, 38; 23, 27; suppos. *kenupshout*, *kenupshout*, Job 9, 26; Prov. 7, 23. Adj. and adv. *kenupsháe*, swift-going: — *kuhtanogquash*, 'swift ships', Job 9, 26; *kenuppe kenupsháe peyaog*, 'they come with speed swiftly', Is. 5, 26 (*kóunupisháe*, very swiftly, Dan. 9, 21). Augm. and intens. *kogkenupsháe*, he goes swiftly; suppos. *kakenuyshout*, (when) going swiftly, 'swift of foot', Amos 2, 15; *neg kakenuyshonitcheq*, they who are swift, Amos 2, 14; Jer. 46, 6.

[Abn. *ne-kérbarskké*, je me dépêche à faire cela.]

**kepenum**, v. t. he harvests (corn, fruit, etc.); imperat. 2d sing. *kepenush*, harvest it, 'reap', Rev. 14, 15; suppos. pass. inan. *kepenumuk*, when it is harvested, in (time of) harvest, Ex. 34, 21. Vbl. n. *kepenumauuk*, harvesting, the harvest, Jer. 8, 10; Rev. 14, 15.

[Narr. *kepenúnumin*, to gather corn.]

**kepshau**, v. i. he falls; — *ohkeit*, he falls on the ground, Mark 9, 20; pl. *kepshaog*, they fall, Is. 8, 20.

*kes-*. See *kusse-*.

**kesanohteau, kesanoteau**, v. i. it is ripe; suppos. *ne kesanotag*, that which is ripe, Is. 18, 5; pl. *nish kesanotagish*, Jer. 24, 2 (*kesanúta*, ripe, C.).

**kesantam**, v. i. (and t. inan.) he has a purpose, purposes, intends: *nukkesantam*, I purpose, 1 K. 5, 5. Vbl. n. *-tamóonk*, purposing, a purpose, Eccl. 3, 17; 8, 6. *kesi-*, *kes-* (or *kussi-*, *kus-*) in comp. words has the force of 'fully', 'completely', or sometimes simply augment., 'very much.'

[Abn. *kesi*, très. Del. *gishí, kishí*, done, ready, Zeisb.]

**kesittáe**, adj. and adv. cooked, prepared for eating (i. e. completed or finished; see *kestean*): *kesittáe weyaus*, 'boiled meat', 1 Sam. 2, 15 (*kestáe weyaus*, C.).

[Narr. *mattedg kesúduano*, is there nothing really boiled?; *weusáume ukéssu*, too much boiled or roasted. Abn. *kisédé éto*, cela est-il cuit? Del. *kishítoon*, to make (it) ready, Zeisb.]

**kesittu**, v. i. he is full grown, he has finished growing, Gen. 38, 14; pl. *-uog*, Judg. 11, 2. (With inan. subj. *kesukon*, q. v.) Cf. *kestean*, it is finished.

**kestean** [*kesitteau*], v. i. it is finished, completed, made complete: *anakausauonk kestéau-un*, the work is finished, 1 K. 7, 22 (sometimes used as v. t. inan.; *kestean-un*, he finishes it, he creates it, Jer. 31, 22; *kesteanat wut-anakausauonk*, to finish his work, John 4, 34); suppos. *noh kesteanuk*, he who makes complete, 'the creator', Is. 40, 28. With an. obj. *kezhéu*, q. v. (*kestouinat*, to finish, C.)

[Abn. *ne-kesi'tsn*, j'achève quelque chose. Cree *késc'tow*, he finishes it. Narr. *wuckkesítin wequá*, he made the light; *awauu kesitéwáiu klesuck*, who made the heavens? Del. *gi schi toon*, it is done, finished, Zeisb.]

**kesteanouk, -teouk**, vbl. n. a making complete, 'creation', Mark 13, 19.

**kesteanu**, v. adj. an. it is made complete, 'it is finished', John 19, 30; suppos. *kesteanuk*, made complete, 'a creature', Rom. 1, 25.

**kēsuk**, n. (1) the visible heavens, the sky, Gen. 1. 1. (2) a day: *pasuk kēsuk*, in one day, Gen. 27, 45; 1 Sam. 2, 34; *quīnī kesuk*, all the day long, Ps. 25, 5; 71, 15; pl. *-kquash*; *monatash kesukquash*, many days, Is. 24, 22 (but more commonly used, *māchetikquīnogok*; see *quīnī*); suppos. *kesukok*, when it is day, on a day: *ne kesukok*, on that day, Gen. 21, 8; *yeu kesukok*, on (or within) this day, today, Ps. 95, 7; Ex. 2, 18; pl. *kesuk-okish*; *āskesukokish*, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. *kesukquāde*, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35: *kesukque wequai*, a light by day.

*kēsuk* by its form appears to be the suppositive or participial of a verb *kēsū*, or with inan. subj. *kēsīn* (*kussīn*), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix *kus-*, *kussa-* (q. v.), in the passive form *kus-sittau*, he is heated, made warm (as n. heat of the sun), and in the verb-adj. an. *kesasu* (*kesosīneat*, to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. *kizšs* (comp. *nekisššs*; je suis chaudement); old Alg. *kijis* (= *kezhis*); Chip. *gē'zis*, *kēsīs* (cf. *gē'zhik*, sky; *gē'zhikod*, day); Menom. *kay-shōh* (cf. *kay-shāick*, sky); Muh. *kesogh*, Edw.; Del. *gischuch*, etc. The same radical, probably, is found in *kesanohteau* (*kesannāta*, C.), it is ripened; *kesteau* (Cree *kēsētow*), he perfects, completes, and with an. obj. *kezheū* (Cree *kēsēhayoo*, he finishes), he makes, 'creates', gives life to; *kesukin*, it grows to maturity, is full grown, is ripe; and with an. subj. *kesittu*—in all which there is an apparent reference to the sun as the source of vital warmth and of mature development of animal and vegetal life. Sansk. *kās* and *kās* (lucere, splendere); *kuś* (splendere).

[Narr. *kēsuck*, the heavens, R. W. (*kesk*, Stiles); *kesuckquāi*, by day, R. W. Peq. *kēzūk*, Stiles. Abn. *kizššs*, jour; le ciel, l'air. Chip. *gē'zhik*; *gē-zick*, sky. Menom. *kayshaick*, sky. Shawn. *keš-sa-kēe*, day. Micm. *kish-ēsk*, aujourd'hui. Del. *gischuch*, sun; *gischgu*, day, Zeisb.]

**kesukod**, as n. daytime, the day, as a measure of time (i. e. while day is), Gen. 1, 5, 13, 16; opposed to *nukon*, the night season, Gen. 1, 5; pl. *kesukodtash*, Dan. 8, 14, 27. Adj. and adv. *kesukodāe*, *-dāeu*, in the daytime, by day, Ex. 13, 21; Job 5, 14: *kesukodāeu kah nuk-kōdeu*, by day and by night, Ps. 1, 2 (*kesukodāe kah nukkonae*, Josh. 1, 8); *kesukkāttae*, C.

**kesukodtumash**, n. pl. days, in the sense of years [*kodtumao-ash*] or as measuring long periods of time, Deut. 11, 21; Job 14, 1: *tohsinash uk-kesukodtumash*, how many are his days? Ps. 119, 84.

**kesukquieu**, (it is) toward heaven, heavenward (El. Gr. 21).

[Narr. *kesuckjū*, upward.]

**kesukun**, v. i. it is mature, full grown, ripe: *kepenunōonk kesukun*, 'the harvest is ripe', Rev. 14, 15. With an. subj. *kesittu* (q. v.); suppos. *pafej kesukit*, till he is (full) grown, Gen. 38, 11.

[Del. *gischi*, *kischi*, ready, done; *gis-chiēcheu*, it is ready, done, finished; *gi šī gu*, he is born, Zeisb.]

**ketassot**, n. king, Cant. 7, 5; Is. 6, 5; pl. *-tanwog*, Josh. 10, 5; Job 3, 14 (*tahsolanwog*, kings, Gen. 35, 11). Vbl. n. *ketassatanwōonk*, a kingdom, Matt. 5, 20 (*assatanwōonk*, Dan. 5, 31; 7, 27; *tahsatanwōonk*, pl. *-ongash*, Zeph. 3, 8; Hag. 2, 22).

[Quir. *kōttasōdamauk*, 'princes', = *sāchemānuuk*, Pier. 35.]

**ketéahheäu**, v. caus. he giveth life to, maketh live, 'quickeneth': *uk-ketāh-oh*, 'he quickeneth them', John 5, 21; *kuk-ketāheh*, thou quickeneth me, Ps. 71, 20.

**ketéahogkōu** [*ketāe-hogk*], n. a living creature, a living body or personality (see *hogk*): *pomanānwre ketéahogkōanu*, he becomes (*-unnu*) a living soul, Gen. 2, 7; *pomanānwre ketéahogkōu*, a living creature, Lev. 11, 46; life, Deut. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (*ketāahogkau*, a soul, C.).

**keteau**, v. i. (1) he is alive, he lives, or is quick, implying the possession of vital energy or of animation; comp. *pomanānwre*; (2) he is in good health, he is recovered from sickness, 2 K. 20, 7; Is.

**keteau**—continued.

39, 1: *nag pish keteag*, they shall recover, Mark 16, 18; *asq kongketeau* (augm.), is he well?; *asq keteau*, he is well, Gen. 29, 6; *sur woh nuk-keteam*, shall I recover? 2 K. 8, 8, 9. Adj. and adv., *keteâe*, of life, in life: — *matug*, 'tree of life', Prov. 13, 12; — *tohkekôm*, 'fountain of life', Prov. 13, 14; 'quick', Num. 16, 30. Vbl. n. *keteaonk*, living or being alive; the life principle or vital force; 'the soul' (i. e. the life), Job 12, 10; *uk-keteaonk weyauw nusquchonganû*, 'the life of the flesh [is] in the blood', Lev. 17, 11. See \**kitonckquê*.

[Narr. *nic-kétem*, I am recovered; *konketeâug*, they are well. Abn. *kighe*, il se redonne la vie.]

**ketâhomom**, v. i. he sings, recites in song: *nuk-ketâhomom*, I sing, Ps. 57, 7; with an. obj. *ketâhomaiû*, he sings to (him) or tells by song; pl. *-amaûdog*, they sing to (him), 1 Chr. 16, 33; suppos. *koltâhamout*, pl. *-oncheg*, Eccl. 2, 8. Adv. and adj. *ketâhomâe*, *-hanwâe*, of singing, of song, 2 Sam. 19, 35; Neh. 7, 67. Vbl. n. *ketâhomâonk*, a singing, song: *wame ketâhomâe uk-ketâhomaongash* (pl.) *David*, all the psalms (singing songs) of David [title of the psalms in meter]. N. agent. *ketâhomwâen* (indef. *-wâênin*), a singer, 1 Chr. 6, 33. Cf. *kuttâ*, he speaks; *ketâkau*, he goes on speaking, he talks. See *anahom*.

[Abn. *kisâhadâ*, il chante.]

**ketâkau**, v. t. an. he tells (him), he goes on speaking to (him), 2 Sam. 20, 18; imperat. 2d sing. *ketâkash*, 1 Sam. 3, 10; suppos. pass. *ahquompî ne adt keketaokomuk* (freq.), a time for speaking [when it is to be spoken], Eccl. 3, 7. From *kuttâ*, he speaks, with 'k progressive.

[Narr. *kekutto kâunta*, let us speak (talk) together; *kuttâkash*, speak.]

**kezheau**, v. t. an. he perfects, completes, finishes (him), 'creates', Gen. 1, 27; 5, 1: *nuk-kezh*, *nuk-kezhêch*, I create him; pret. *nuk-kezhcomp*, Is. 54, 16; suppos. *noh kezheunt*, he who makes complete, who creates, Gen. 5, 1. With inan. obj. *kesteau* (q. v.).

[Cree *kêecheyoo*, he finishes him; *kêecheyoo*, he begins him. (See in

**kezheau**—continued.

Howse, Cree Gr., pp. 19, 20, and 84, verbs of 'making' in *-kâyoo*, *-katâyoo*, and *-kâsoo*.) Abn. *ne-kis'îsn*, j'achève quelque chose; (with an. obj.) *ne-kis'îhâi*. Del. *kischiton*, he makes, prepares (something); *kischi*, ready, done; *kischitoom*, to make something ready; *kischicheu*, it is ready, done, finished, Zeisb.]

**kinou**. See *kenûn*.

\***kinukkinum**, v. t. he mixes or mingles (one thing with another), C.; suppos. *kinukkinuk*, when he mixes it; and substantively, a mixture, the *kûnikinik* and *killikinik* of western tribes, — tobacco mixed with the bark of the red osier (Cornus sericea) or leaves of bearberry (Arctostaphylos uva-ursi). Cf. *kenugke*.

[Del. *gli cke ni can*, anything to mix with, mixture, Zeisb.]

**kinûn**. See *kenûn*.

**kinunnau**. See *kenunnau*.

**kishke**, (it is) by the side of, near to, by: *kishke may-ut*, by the wayside, Gen. 38, 14, 21; *kishke-tuk*, by the riverside, Num. 24, 6; Ezek. 47, 6, 7; *kishke peyâû*, he came near to, etc., Dan. 8, 17.

[Abn. *kikatsiâi*, contre quelque chose, joignant quelque chose, le long du bord de la rivière; *ketsiâi*, tout proche. Del. *giechgi*. Chip. *tchigâû* or *tchig*. Cree *chêeke*, close by, near, nigh, by.]

**kishki**, (it is) broad, great from side to side: *keïtotan missi kah kishki*, the city (was) large and great, Neh. 7, 7; *nishe-kishkâe*, broad, wide (absolutely, or as opposed to narrow), Is. 33, 21; Matt. 23, 5; suppos. *ne Kishkag* (*koshkag*, *koskag*), the breadth of it, its breadth or width from side to side, Job 37, 10; Ex. 26, 2, 8 (= *ne anahoke-kishkag*, Ex. 25, 10).

[Abn. *Ssaûmi-keskêg*, il est trop large, trop ample (e. g. a garment); *keskê*, large, cela l'est.]

**kishkunk**, n.: *ut kishkunk*, under a tree, Gen. 18, 4, 8. See *mehtug*.

**kishpinum, kusp-**, v. t. he ties (it) firmly, binds close, makes fast. From *kuppi* (close, fast), with the formative (*-num*, with an. obj. *-nâû*) of verbs denoting action of the hand; imperat. 2d sing. *kispinush*, *kusp-*, Prov. 6, 21; pl. *kishpinak*, 1 Sam. 6, 7; with an. obj.

**kishpinum, kusp-**—continued.

*uk-kishpin-ôuh*, they tied them, 1 Sam. 6, 10. (Vbl. n. *kishpinôank*, binding, C.)

**kishpissu, -ussu**, v. i. he ties or fastens, makes fast; and pass. he is tied, made fast, Matt. 21, 2; pl. *-suog*, they are tied, 2 K. 7, 10. Vbl. n. *kishpissuonk*, pl. *-ongash*, bonds, Ezek. 3, 25; Job 38, 31.

[Narr. *kspînsîh*, pl. *kspîncnoke*, tie it fast. Cree *kêchepîssoo*, he is girt.]

\*[**kissittashau**, v. i. he sweats;] *uk-kissittashom*, I sweat, C. See *kassitteau*.

\***Kitan** (for *Keltanit*), the great god (*manit*). See \**Kauidâtoowit, Keltanit*.

**kitchewewês** [*kêhehe wêwês*], n. the great owl, Lev. 11, 17; = *kêhehe kôhkokhâus*, Deut. 14, 16. (Strix virginiana?)

**kitchisahshau** (?), v. i. he falls into the fire, Matt. 17, 15.

\***kitonckquêi** (Narr.), v. i. he is dead; suppos. 2d sing. *kitonckquêan*, when thou diest [shalt die]; 3d pl. *-guchettit*, when they die; pret. (intens.) *kakitonckquêban*, 'they are dead and gone'; *paûsawit kitonckquêwa*, 'he can not live long' [he is near dying], R. W. Apparently from *keteonk* (vbl. n. from *keteau*, q. v.), the life, with the formative of verbs of going; *keteaukquêu*, life goes.

In the Abnakî, a verb adj., from the same base, *kêtaûssâs*, signified both a dead person and a specter or the apparition of the dead (answering to *chepy*, q. v.); "un qui est mort, si on parle de lui, dicteur *kêtaûssâs*, un mort qui reviens après sa mort, *kêtaûssâs*," Rasles.

**kitshittau**, = *kutchissittau*, he washes (it). See *kutchissumâi*.

**kitteamonteanumâi**, v. t. an. he pities, is kind to, shows mercy to (him); imperat. 2d sing. *-mouch*, Zech. 7, 9; pl. *-megk*, Job 19, 21; suppos. *noh kaitteamonteanumout*, he who is merciful, who pities, Gen. 19, 16; Prov. 19, 17. Vbl. n. pass. *kitteamonteanittuonk*, compassion, mercy, Num. 11, 15 (*uk-kitteamonteanittuonk*, v. i. I pity; *kittumung-keneaukquâd*, (when he is) miserable, pitiable; *kattumung*, sadly, C.). See *kittumungineauai*; *kittumungce*.

[Abn. *ne-ketemaîghêrmaî*, j'ai compassion de lui.]

**kitteâshe**. *toh Kittêashe*, *toh kutteashish*, how many times? 1 K. 22, 16; 2 Chr. 18, 15. See *toheu*.

**kittumma**. See *kuttumma*.

**kiyunk**, n. 'the cuckoo', Lev. 11, 16; but in Deut. 14, 15, *kukkor* is transferred.

**ko, koh**, may be regarded as the present imperfect or continuing present tense of an irregular and defective verb of existence. It signifies not merely he (or it) is, but connotes prior existence, he continues to be; *k*, in this as in derivate verbs, denoting continuance or progression. Past existence was expressed by *mo* (q. v.), which we may call the preterite absolute of the same verb, signifying it was and is not, and therefore not properly employed in speaking of that which continues to be. Eliot has in some instances combined *ko* and *mo*, and *ko* and *piûh*, to express the past (aorist) and future tenses of the verb 'to be': *noh koh mo*, *no koh*, *noh paout*, 'who was, and is, and is to come', Rev. 4, 8; so *ken nukoh* [= *noh koh*] *mô*, *ken nukoh*, *ken paouan* [and *ken nukoh piûh*], Rev. 11, 17; 16, 5; *nenukoh* [for *nêa noh koh*], I am, i. e. I who continue to be; and *neeu nukoh*, I am, Mark 13, 6; *mônko* [for *mo ne koh?*] *uuh*, it was so, Gen. 1, 7, 9, 11, etc.; *kah uttah kô wutapin*, 'and where is he?' Job 14, 10, where *kô* serves as an auxiliary to *wutapin*.

**kobhamuk, koppô-**, suppos. pass. (inan.) of *kuppi*, stopped, closed.

**kobpaonk**, vbl. n. an inclosure or shut-up place, a 'haven', Acts 27, 8; Gen. 49, 13.

**kobpog**, suppos. of *kuppi*; as n. a haven, Gen. 49, 13. See *koppôumk*.

**kobpohsheau**, v. i. (inan. subj.) it goes into a haven or place protected; *kaltanog kobpohsheau*, 'the ship was at the land', John 6, 21.

**kobshagkinit**, suppos. when he is shut up; as n. a prisoner; pl. *-ichey*, Is. 42, 7.

**kobshagkinittuonk**, vbl. n. a being shut up, a prison (pl. *-ongash*), Is. 42, 7.

**kod**, with a verb, signifies intention, purpose, wish, desire, and sometimes gives to the suppositive present the force of the paulo-post-future, as *uttoh kod usseit*, what he is about to do, Gen. 41, 28; *kod-ayimog*, when you intend (are about) to build, Luke 14, 28; *kod nuhng*, 'he was about to sail', Acts 20, 3; with the

**kod**—continued.

indicative, *un-kod-raantam*, 'I will be wise', Eccl. 7, 23; suppos. *kodān*, (when) 'thou seekest to go', 1 K. 11, 22.

[Narr. *kotoū enéehaw*, 'she is falling into travail', i. e. is about to be delivered. Abn. *kadási*, inan. subj. *kadási*, "nota futuri, vel potius ad exprimendum je veuri, afin que, sur le point de." Rasles. Del. *n'gatta*, I will (from *gattamen*, to want, will, desire); *gotta*, he willeth, Zeisb. Gr. 162. In the Chip. and Cree *kā* (before a vowel, *kud*) or *gā* has apparently lost its desiderative force and become a prefix or auxiliary of the simple future indicative. See Baraga, 88; Howse, 199.]

**kodchuki**, (it is) a piece, or a part of (it), Judg. 9, 53; Dan. 5, 5, 24; 'a morsel' (of food), Prov. 23, 8: *kodchukishk* (*kodchuki-wisq*), 'a potsherd', Job 2, 8 (*kodchúki weyas*, a piece of meat, C.).

**kodsheau**, v. i. inan. subj. it falls out (of it), as a sword from its sheath, 2 Sam. 20, 8. Cf. *kodtinnum*, he pulls (it) out.

**kodtantam**, v. t. he desires, longs for, wishes (it). From *kod*, with the formative of verbs of mental state or disposition; *nuk-kodtantam*, I desire (it), Job 33, 32; imperat. 2d sing. *ahque kodtantash*, do not desire, Prov. 23, 3. Vbl. n. *kodtantamsook*, desire, will, Prov. 18, 1; Rom. 7, 18. With an. obj. *kodtanumai*, he desires or longs for (him); suppos. *kodtannuadi*, 'if thou hast a desire unto her', Deut. 21, 11.

[Narr. *ucattatantum* or *ucattiteam*, I long for it. Del. *gottatamen*, he desires.]

**kodtántupont**, **kodto-**, n. the top or crown of the head, Gen. 49, 26; Deut. 33, 16, 20; Job 2, 7.

[Abn. *sskitaai'tebi*, au-dessus de la tête; *sskitsisi*, dehors, au-dessus de; *kétté* (in antecessum), avant, auparavant, Rasles.]

**kodtauwompasu** (?), v. i. act. he sells or barter; imperat. 2d sing. *-pash*, 2 K. 4, 7; suppos. *nok kodtauwompasit*, he who sells, a seller, Ezek. 7, 12. N. agent. *kodtauwompasuen*, Ezek. 7, 13.

**kodtinneau** (?), v. i. he faints; pl. *-eaog*, Is. 40, 30.

**kodtinnum**, v. t. he draws or pulls (one thing out of another): *nuk-kodtinnum*

**kodtinnum**—continued.

*nut-togkodteg*, I draw (out) my sword, Ex. 15, 9; *kodtinnum un-mokis*, he drew off his shoe, Ruth 4, 8; suppos. *nok un-mokis kodtinnuk*, he who draws off his shoe, 'that hath his shoe loosed', Deut. 25, 10; imperat. 2d sing. *kodtinnash*, *-tunush*; with an. obj. *kodtinnai*, *kodnau*, he pulls (him) out; imperat. 2d pl. *kánuak wutch nastau-ut*, pull him out of the fire, Jude 23; with pron. affix, *kodnuch*, pull thou me out, Ps. 31, 4. From *kodt-*, with formative of action performed by the hand. Cf. *kodsheau*, it falls out of.

[Abn. *ne-kévenem*, je tire (manu), v. g. une épine du doigt; *kéthigan*, tire-bourre.]

**kodtompsoag**, as n. the top of a rock, the summit of a cliff or crag, 2 Chr. 25, 12.

**kodtongquag**, suppos. inan. as n. a pile, that which is heaped high, by placing one above another, 'a heap', Ex. 15, 8. From *kodt-* and *onkechaw*. See *kottonk-quag*.

**kodtohamont**, pl. *-mehg*, singers, Eccl. 2, 8; suppos. of *ketohomaiiai*.

**kodtuhkôe** (?), suppos. *kodtuhkôag*, *-ohkôag*, a summit or high place, the top of a hill, Ex. 19, 20; Cant. 4, 8; Is. 57, 7; Jer. 49, 16.

\***kodtukquom-unat**, v. i. to be sleepy, C. From *kod* (desiderat.) and *waukquommat*, to dream; to be inclined to dream.

[Narr. *ukítaquaim*, I am sleepy. Abn. *kod's*, il a sommeil. Del. *n'gattunguan*, I am sleepy, Hkw.]

**kodtúmo**, (it is) a year, Lev. 25, 5; Deut. 14, 22; Luke 2, 41; pl. *-mawash*; suppos. *kodtumuk*, *-mawk*, 2 K. 19, 29; Luke 13, 7. Adj. and adv. *kodtumawé*, of a year, yearly, Lev. 16, 34; 25, 53: *nishwe kodtumawé kogkodtumawé* (freq.), 'three years [i. e. three times yearly], year after year', 1 Sam. 21, 1. For *quthumaw*, it measures or is a measure; suppos. *quadlumuk* (?). See *quttuhkam*.

[Narr. *nquitte-cuttummo*, one year. Abn. *nekStsi-gaden*, *nissi-gaden*, one year, two years. Del. *kattacen*, year, Camp; *gachtin*, Zeisb. Shawn. *kut'o*.]

**kodtumwohkom**, v. i. from *kodtinnaw*, with the formative of verbs of progress



**kodtumwohkom**—continued.

(-hkom), he goes from year to year; (with a numeral or indefinite quantitative) he is — years old: *nabo-nese*: *kodtumwohkom*, she is twelve years old, Mark 5, 42.

[Narr. *toh kutteashe kodtumwohkom*, how many years old are you?]

**kodtuppō**, v. i. he is hungry, Is. 44, 12; Matt. 4, 2; pret. *nuk-kodtup* [for *-upup* (?)], I was hungry, Matt. 23, 35, 42; suppos. *kadtupcut*, *kodt-*, when he is hungry, Mark 2, 25; Is. 58, 10. From *kod*, desiderative, and *-uppō* (v. generic), he eats, he longs to eat.

[Narr. *n'cattup*, I am hungry; *wān-nancattup*, I am very hungry. Del. *kat to pu i*, to hunger, Zeisb.]

\***kogkahqutteau**, v. i.: *nuk-kogkahqutteau*, I counsel or advise, C.; with an obj. *kogkokoowāi*, he gives counsel (to him), C.

**kogkéau**, **kogkéwau**, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kakewau*, Mass. Ps.): *kuk-kogkēi* (pres. actual), thou art beside thyself; *matta nuk-kogke-oh* (negat.), I am not mad, Acts 26, 24, 25; suppos. *noh kogkeait*, he who is mad; pl. *-cācheg*, Matt. 4, 24; suppos. pass. inan. as n. *kogkeānuk*, madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogkeāonk*, madness. N. agent. *kogkeāen*, indef. *-aenūn*, a madman. Adv. *kogkē*, *kogkeē* (*kogkeac*, C.), madly, of madness. Vb. adj. *kogkeāsu*, he does madly, he is actively mad, 'lunatic', Matt. 17, 15.

\***kogkehoópōnat**, v. i. (infin.) to be drunk [?], C.

[Cree *kēskeapaypōo*, he is drunk.]

**kogkeissippamwau**, **-amou**, v. i. he is drunk, Ps. 107, 27 (suppos. *kakesuppadi*, when he is drunk, Mass. Ps.); imperat. *ahque kogkesippamwāish*, don't be drunk, C. Vbl. n. *-amāonk*, drunkenness, Deut. 29, 19. N. agent. *-amwāēn*, a drunkard, Prov. 26, 9.

**kogkēusquau** (v. i. she is a mad woman), a harlot, Is. 23, 15, 16; pl. *-squāog*, Prov. 7, 10. Vbl. n. *kogkēusquawonk*, harlotry, 'lasciviousness', Mark 7, 22.

**kogkéwau**. See *kogkéau*.

**kogkōhsum**, **kogoxum**, **kogkohk-**  
**sum**, **kukhsum**, v. t. he cuts in

**kogkōhsum**, etc.—continued.

shape, carves, engraves, fashions by cutting (it), Zech. 3, 9; (infin.) Ex. 31, 5; 35, 33; suppos. *noh nōhtōe kohkōkōsūt*, he who skilfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogoxon-ōonk*, carving, 'graving', Zech. 3, 9. Adv. and adj. *kogoxumwē*, *kogkoxunwē*, by carving or graving, carved, graven, 2 Chr. 34, 4, 7; Jer. 51, 47, 52.

**kogkopsau**, (he is) deaf, Lev. 19, 14; Is. 29, 18; suppos. *kākobsonk*, *kogkopsont*, Ex. 4, 11; Ps. 38, 13; pl. *-oncheg*, Is. 43, 8 (*kogkopsāe mehtawog*, a deaf ear, C.): *kohkopsahtawog*, pl. *-ogash*, deaf ears, Is. 35, 5, = *wihtaogash kuppiye-wash* (closed ears), Mic. 7, 16. From *kuppi*, closed, fast, with augm. redupl. and intr. an. formative. 'su *ko-kup'su*, he is shut close. See *kuppihōsu*.

[Narr. *n'cāpsa*, I am deaf. Abu. *negaghēpsa*. Del. *gepepchoat*, a deaf person, Zeisb.]

**kogkouēquāū**, **-quāou**, v. i. he sleeps (lightly), he slumbers, Ps. 121, 3, 4. Vbl. n. *-quāonk*, slumber, light sleep, Prov. 24, 33.

**kōgkōunogohquohou**, **-ogkahquohou**, n. a thistle, 2 K. 14, 9; 2 Chr. 25, 28. Cf. *kōmakkehatachāū*, he pierces, pricks.

**kogkōnum**, v. t. he withholds (it); with an. 2d obj. he withholds (it) from (him); *kuk-kogkōnumāi*, thou withholdest (it) from him, Job 22, 7. From *kōnum*.

**kogkusohkoag**, n. a high place; pl. *-gish*, 1 Sam. 13, 6. Augm. of *kussohkoag*, suppos. of *kussohkōi*, high.

**kogoxum**. See *kogkōhsum*.

**kogsuhkōag**, n.; pl. + *ish*, 'hills', Luke 23, 30 (for *kogkussohkōagish*).

**koh**. See *ko*.

**kohkaton**, **kohketon**. See *kukhattōn*.

**kohkodhumai**, v. i. he chews the cud; negat. *matta kohkothumawōn*, he does not chew the cud, Deut. 14, 8, = *matta onchittamawō*, Lev. 11, 7; suppos. *kohkothumont*, Deut. 14, 6, = *onchittanont*, Lev. 11, 3; pl. *-oncheg*, Deut. 14, 7. Cf. *onchittanaw*.

**kohkōnōai**, v. t. an. he denies (him). See *quānawāi*.

**kohkuhquag** [suppos. of *kukkuhquēu*, it goes up], n. the top (of a hill or ascent),

**kohkuhquag**—continued.

a summit, Deut. 34, 1; a heap (of waters), Josh. 3, 13.

**kohkuttōn**, = *kuhkuttōn*, he thirsts.

**kōhnkan**, (there is) drought, v. impers. as n. Deut. 8, 15; *en neepanne kwikanit*, in the drought of summer. Cf. *kuhkuttōn* [*kuhk*, *wuttōn*, dry, mouth], he thirsts.

\***kohunk** (Peq.), a goose, Stiles. See \**hōnck*.

**kommōto**, **kummōto**, v. i. and t. inan. he steals, Gen. 31, 19; Matt. 6, 20; pl. *-ōtoog*, Matt. 6, 20; imperat. of prohib. 2d pl. *kommōtukkon*, do not steal, Ex. 20, 15; Mark 10, 19; suppos. pass. inan. *ne kōmmōtōwōtk*, that which is stolen, Gen. 31, 39 (*nuk-kummōt*, I steal, C.). Vbl. n. *kōmmōtōwōnk*, stealing, theft, Ex. 22, 3; Hos. 4, 2. N. agent. *kōmmōtōwōven* (indef. *-ānān*), a thief. From *kōneū*, secretly, by stealth.

[Narr. *kuk-kūmmōt*, you steal; *kāmōtōtkēk* (suppos. pl.), thieves. Chip. *kemoōleshkeh*, he is a thief; suppos. *chegemōōdīd*, he who steals, John 10, 1, 10. Abn. *kemstēnē*, il dérobe. Del. *kimochaven*, to steal away privately, Zeisb.]

**kōmuk** (?), n. a building, an (artificial) inclosure. The primary signification is, perhaps, that which is built, for other use than for a dwelling place (*wēk*), Acts 5, 23: *woskeche kōmuk*, the top of the house, Is. 22, 1; *askuhwētrāe kōmuk-qt*, in the watch tower, Is. 21, 5; *qun-nukque-kōmuk*, high building, 'tower'; *meechuanee-kōmuk*, food-house, a barn, Luke 12, 24 (*maayeu-kōmuk*, meeting-house, C.).

[Narr. *wannuuchi-cōmōck*, a chimney, R. W. Micm. *cōmē*, a harbor, Rand. Cf. Abn. *-kunnīs*, in *ketakunnīs*, the mainland; *pēpōmkunīghek*, univers (*pē-pānūnīš*, par tout); *mesagšigunnīs*, 'cabané de pieux, à la française,' Rasles; Micm. *makhunīgēš*, terre, Maill.]

**kongketeau**, v. i. he is in good health, is well, Gen. 29, 6. Intens. of *keteau*.

\***kōnkitchea** (Narr.), as, often (?).

**konkont**, **konkontu**, n. (onomatope) a crow, 'raven', Cant. 5, 11; *kutchīkkōnkōnt* [*keche konkont*], Deut. 14, 14, and (pl.) *kihchīkkōngōntuōg*, raven, ravens, Luke

**konkont**, **konkontu**—continued.

12, 24 (*kōngkont*, a crow, C.). Sansk. *kāka*, *kāga*; cornix, *kāra*.

[Narr. *kaukont*, pl. *-tuog*. Abn. *kara-kara'mēsšs* (dimin.), corneille. Chip. (Gr. Trav.) *kahgahge*, crow; *kahgahgese*, raven (?). Menom. *kahkahaave*, raven. Shawn. *kāh kīhk ee*, crow. Onond. *kah kah*.]

**kōnkuttōnwōnk**, vbl. n. thirst, Neh. 9, 15. See *kuhkuttōn*.

\***konoooh** (Peq.?), bear, Stiles MS., 1769, = *qumōōw* (?).

**kōnukkehatawhāū**, v. t. an. he pierces or pricks (him) with a sharp instrument; lit. he causes (it) to pierce (him); pl. *-whōōg*, they pierce; and pass. they are pierced, Acts 2, 37; with pron. affixes, *uk-kōnukkehatawhoh*, he pierced him with (a spear), John 19, 34 (suppos. instrum. *kōnukketuhcheq*, *kōmukuhōcheq*, a spear, Mass. Ps., Ps. 35, 3; 47, 9).

**kōnukshēau**, v. i. inan. subj. it pierces, it penetrates, 2 K. 18, 21; suppos. *kōnukshēauk*, when it pierces, piercing, Heb. 4, 12.

**kōnumuk**, that which bears or supports: *ohke kōnumuk*, 'the pillars of the earth', Ps. 75, 3. From *kenūn*, suppos. inan. pass.

**kōnunnont**, suppos. of *kenunnāū*, he carries (an. obj.).

\***kōpiauss**, **kupyās** (Peq.), a frog, Stiles.

**kōppōmuk** [= *kōbhamōk*], a haven (that which is closed), Acts 27, 12.

\***kōpposh**, n. a sturgeon, C. See \**knūsh*.

**kōshkag**, **kōskag**, width or breadth. See *kishki*.

**kōshki**. See *kushki*.

**kōsittag**, **kāsittag**, v. i. it is hot; suppos. of *kussittau*, q. v.

**kōskag**. See *kishki*; *kōshkag*.

**kōskquom** (?), n. a witch.

[Abn. *kōssigāin*, *kōssigānn*, 'une jonglerie,' etc.; 'le feu fausses observations de futuro', Rasles.]

[**kōtonkquag**, a heap, Mass. Ps., Ps. 33, 7; *kōtunkquag*, 78, 13.] Cf. *kōtdōngquag*; *kuhkuhquēu*.

**kōuēu**, **kōuweu**, v. i. he sleeps, Gen. 2, 21; Matt. 8, 24; 9, 24; (definit. pres. *kōuēi*, he is asleep, he now sleeps, 1 K.

**kouéu, kouweu**—continued.

18, 27); *nuk-kouem*, I sleep, Cant. 5, 2; suppos. 2d sing. *ka'an*, when thou sleepest, Eph. 5, 14; 3d sing. *noh ka'it, kawit*, he who sleeps; pl. *ka'cheq*. Vbl. n. *kou'onk*, sleeping, sleep, Prov. 24, 33; *mishe-koueonk*, a deep sleep, Gen. 15, 12. N. agent. *kou'eu* (indef. *-é'nin*), a sleeper, Jonah 1, 6.

[Narr. (pres. défin.) *couwéwi*, he is asleep; *couwéwocok*, they sleep; *yô cou'ish*, lodge here; (suppos.) *cáwit*, while he slept. Abn. *ne-ka'st*, je dors; *ka's*, il dort. Del. *gauwáu*; participle pres. (suppos.) *ge'wi*, sleeping; *gauwin*, to sleep, Zeisb.; *n'gáwá*, Hkw. (*n'gáwé*, Cass), I sleep.]

**kóuhquodt, kóuhquod, kóunkq-**, n. an arrow, Ps. 11, 2; Prov. 25, 18; Job 41, 28; pl. *-tash*, 2 K. 13, 15, 18. From *kóus*, a thorn, *uhq-* (rad. of *uhquáde*, at the point or extremity), pointed, and *ohteau* (suppos. inan.), that which has a sharp point or is sharp at the end.

[Narr. pl. *kaúquatash*. Peq. *kee-gaum*, *khegun*, Stiles. Abn. *kañ'stio*, cela est épineux, aigu (*ar'ss*, flèche sans tête; *pa'ksé*, flèche à tête); *kañsk-ar'ss*, flèche où il y a des plumes, etc. Chip. (Sag.) *keenowawkoym*.]

**kóunum**, v. t. he carries, supports, holds in hand; suppos. *kóumuk* (*ne kóumik*, what he carried, 'his carriage', 1 Sam. 17, 22); pl. *qumultukquash kóumukeq*, they who carry spears, 'spearmen', Acts 23, 23; freq. *kogkóumun*, he holds or carries (it) habitually, continues to hold or carry (it), as a distaff, Prov. 31, 19; with an. obj. *kóumáü*, *kogkóumáü*, Gen. 19, 16; Ps. 139, 10; Rev. 20, 2.**kóús**, n. a thorn, a briar, Is. 55, 13; 2 Cor. 12, 7; Mic. 7, 4; a bramble, Judg. 4, 14, 15; *kishke kóús-seltu*, by the (thorn) bushes, Job 30, 4. See *asimekóús*. The radical is *uhq*, pointed (see *uhquáde*), with perhaps the vb. adj. formative *-ussu*, he is sharp pointed (pl. *-sog*), which gives the noun the animate form.

[Abn. *kañ'sis*, épine.]

**kouweu**. See *kouéu*.**ko**. See *kana*.**koche**. See *kutche*.

**kochteau**, v. t. he adds to or increases by progression; primarily a causative, he makes it progress or go on; infin. *-caumat*, 'to add' (i. e. to go from) one thing to another, Deut. 29, 19; with an. 2d obj. *nuk-kochte-oh*, I add to him (years to his life, 2 K. 20, 6). From *koche* (*kutche*). See *ko'nau*.

**ko'kokkhaus**, n. (onomatope) an owl, Deut. 14, 15, 16; Lev. 11, 16; pl. *-sog*, Job 30, 29; *kehche* (and *mishe*) *ka'kakhaus*, the great owl, Deut. 14, 16; Is. 34, 15; dimin. *ka'kakhomwem*, the little owl, Deut. 14, 16, = *ohamou*, Lev. 11, 17. Cf. *wéwés* (screech owl).

[Narr. *kokókehon*, *ohámou*, an owl. Abn. *k'sk'skass*, chat-huant (and *k'skass*, le coucou). Chip. *ô-kô-kô-o*, *ko-ko-ko-o*. Del. *gokhoos*, owl; *gokhotit*, a little owl, Zeisb.]

**kokokanogs**, n. a bell, Ex. 39, 25, 26 [*-ogquassu*, owl-like (?)].

**koon**, n. snow, Ex. 4, 6; Job 6, 16; Ps. 148, 6. Cf. *muhpa*, *sóchepe*.

[Narr. *cóne* (and *sóchepe*). Del. *gün*, *gulu*, Zeisb. Chip. *kón*, *aw-kone*. Menom. *koon*.]

**ko'nau, ko'nehteau**, v. t. he makes an addition to (it), increases (it) by adding (cf. *kochteau*): *ahque ko'nish*, thou shalt not [do not] add to it, Deut. 12, 32; *matta uk-ko'nau-ó-un*, he did not add (anything or more), Deut. 5, 22; *uk-kat'nehteau-un*, he addeth to it, Gal. 3, 15; imperat. 2d pl. *ko'nehteau-óak*, add ye to (it), 1 Pet. 1, 5.

**ko'wa, ko**, n. a pine tree, 'fir', Hos. 14, 8; pl. *ko'waog*. From the same root as *kóus*, the tree, like the English pine (pin tree), taking its name from its pointed leaves, épines, or its general shape.

[Narr. *kó'waw*, a pine tree; dimin. *ko'wá'suck* (pl.), young pines. Abn. *k'sé*, pin; *kañ'sis*, épine, Rasles; modern Abn. *ko-ua*, pine tree, K. A. Del. *cu-we*, Zeisb.]

**kuhhog**, thy body, thy person, thyself, Matt. 22, 39. See *-hog*.

**kukkenauwéhéau**, v. caus. an. (augm. of *kená'heau*) he shapes, fashions, gives form to (an an. obj.), Job 26, 13; suppos. *kakkenauwé'heont*, he form-

**kuhkenauwéhéau**—continued.

ing (when he forms), Is. 44, 10; pass. *kuhkenauheteau*, he is formed; pret. *nuk-kuhkenauheteap*, I was shapen, Ps. 51, 5. Adv. *kuhkénauwe*, shapely, in order, orderly, Luke 1, 1, 3. With inan. obj. *kuhkenauwehtau*, he shapes or fashions (it); pret. *nuk-kuhkenauwehtep*, I formed (it), Is. 45, 7. Cf. *kenawameonk*.

**kuhkham, kuhham**, v. t. he marks (it) out; *uk-kuhkham-un*, he marks it out (*nashpe penummet*, by a line, Is. 44, 13); suppos. instr. [*kuhkheg*] *kuhheg*, that which serves to mark with, a line; pl. *nuk-kuhkhegnash*, my lines, Ps. 16, 6; *kuhkhegan-ehu*, within the lines, 'gates', Dent. 15, 7; freq. and augm. *kuhkkuhheg*, a (land-) mark, bound, limit, Ex. 23, 31; Prov. 23, 10; Matt. 25, 4; line, Is. 28, 10 (*kuhkkuhheg*, a rule; adj. *kuhkkuhhegane*, regular, C.).

**kuhkinneam**, v. t. he observes, takes note of, marks (mentally or by observation), Lev. 13, 33; suppos. *kóhkinnuk*; 3d pl. *kóhkinnuwohettit*, Ex. 12, 42 (*nuk-kechkenacam*, I view, C.).

**kuhkinneasu**, v. i. he makes a mark, distinguishes by mark or observation, Job 33, 11; imperat. 2d sing. *kuhkkinneasish*, mark thou, take note, observe, Ruth 3, 4. Vbl. n. *-asuonk*, a mark, sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; pl. *-ongash*, Gal. 6, 17; Ps. 135, 9.

**kuhkotomáü**, v. t. inan. and an. he points (it) out to, shows, makes known to (him); *kuk-kuhkotom-oush mogagish*, I will show thee three mighty things, Jer. 33, 3; *uk-kuhkotomáü-uh*, he showed (it) to him, Ex. 15, 25.

[Narr. *kuk-kakótenous*, I will show thee (the way); *kokotemíneca máyü*, show me the way.]

**kuhkotomwehteáü**, v. caus. inan. and an. he instructs him, teaches (it) to (him) [*nuk-kuhkotomwehteam*, I teach, C.] X. agent. *kuhkotomwehteden*, a teacher, 1 Chr. 25, 8 (a minister or schoolmaster, C.). Vbl. n. *-teuonk*, teaching, instruction, C.

**kuhkkuhheg**, suppos. instrum. a bound, landmark, limit. See *kuhkham*.

**kuhkkuhhek**, a boundary; pl. *-kgash*, Gen. 49, 26; suppos. of *kuhkkuhheau*, it marks. [*kuhkumunk*, a bound, Mass. Ps. 104, 9.]

**kuhkuhqueu**, v. i. he goes upward, ascends, Ex. 24, 15, 18; Judg. 13, 20; suppos. *houan kohkuhqueit*, who shall ascend? etc., Rom. 10, 6. Adv. *kuhkkuhque*, above, higher, Josh. 15, 19; suppos. inan. *kohkuhquag* [*kottonkquag*, Mass. Ps. 33, 7], (that which goes above,) a summit, a heap. With inan. subj. *kuhkkuhqushin*, it goes up, Ezek. 41, 7. Cf. *quuwukque*, *quuwukque*.

**kuhkkuhquanaü**, v. t. an. he draws him up; pl. *-quúdog nashpe penumohetanash*, they drew (him) up with cords, Jer. 38, 13.

**kuhkussum**. See *kogkóhsun*.

**kuhkuttan, kohkaton, kohketon**, v. i. he thirsts, is thirsty [has a dry mouth, *kohukan wut-ton*], Judg. 15, 18; John 4, 13: *nuk-kohkuttan* [*nuk-kóh-kittan*, C.], I thirst, Judg. 4, 19; suppos. *noh kaukuttang*, he who thirsts, Matt. 5, 6; Is. 55, 1; pl. particip. *ney kaukuttangig*, the thirsty, they who thirst, Matt. 5, 6. Adv. and adj. *kuhkuttanose*, of thirst, thirsty, Is. 41, 17. Vbl. n. *-amoonk*, thirst, Ex. 17, 3; Judg. 15, 18; *kóhkuttanoonk*, Neh. 9, 15.

[Narr. *nic-eáwkatone*, I am thirsty.]

**kuhpéau**, v. i. he comes to land, lands (from a boat); pl. *kuhpéog*, Acts 27, 43, 44. From *kuppi*.

**kuhpinaü, kuhpunaü**, v. t. an. he draws (him) out [of the water (?)], Ps. 18, 16: — *hashahpoh* (an.), he draws the net, John 21, 11. [*nuk-kuhpunuk-up*, 'he drew me out' (of the waters), Mass. Ps., Ps. 18, 16; *kuhpun-up ashapoh*, 'he drew the net', Mass. Ps., John 21, 11.]

**kuhpohke**, n. [*kuppi-ohke*, protected or inclosed place] the landing place, the shore; *kuhpohke-it*, on the shore, Matt. 13, 2. Cf. *kobhamuk*.

\***kuhpohhonk**, n. a ladle or spoon (?), C.

**kuhpóhkomuk**. See *kuppióhkomuk*.

**kuhpóhhamowonk**, a haven, Acts 27, 12. See *kobhamuk*; *kuppióhham*.

**kuhpunaü**. See *kuhpinaü*.

**kuhquuttum**, v. t. he designates, appoints (marks out); *nuk-kuhquuttum ayewonk*, I appoint a place, 2 Sam. 7, 10. Adv. and adj. *kuhquuttumme*, of appointment, designated, Jer. 8, 7. Cf. *quuttúhham*, he measures.

**kuhtonog**, = *kehlanog*, a ship.

**kukkehtäü, kukkeihtäü**, v. t. an. he gives attention to, hearkens to, observes (him). From *kukham*, he marks (?). Imperat. 2d sing. *kukkehtash*, Ps. 45, 10 [*ahchusutash*, Mass. Ps.]; (2d+1st sing.) *kukkehtah*, hearken to me, Num. 23, 18; 2d pl. *noh kukkeitok*, to whom, hearken ye, Deut. 18, 15.

[Narr. *kikhita*, hearken thou to me. Abn. *ne-kikam*, je suis attentif, j'écoute; imperat. *kita*, *kekshittäimi*, je t'écoute, je t'obéis.]

**kukkonashquae** (?), adv. and adj.: — *mässonkquaminnesh*, 'full ears of corn in the husk', 2 K. 4, 42.

**kukkow**. See *kigwak*.

\***kumma**, adv. lately, C. See *kuttumma*.

**kummoto**. See *komamoto*, he steals.

\***kunäm** (Narr.), a spoon; pl. *-mänuog*, R. W.; *kunäm*, *quonam*, C. See *kenäm*.

**kunkohteädteä**, adv. and adj. of dryness, dry: — *ohke*, dry (i. e. parched by drought) land, Jer. 50, 12. See *kólkkan*, (there is) drought.

\***kunnatequanick**, n. a window, C. See *kenogkeneg*.

\***kunnónep** (Narr.), n. a killock or anchor, R. W. See *kenuhquab*.

**kuppäd, kuppäd**, n. ice, Job 6, 16; 38, 29. From *kuppi-óhteau*; lit. 'when it is covered' or 'closed up.'

[Peq. *kuppat*, Stiles. Narr. *cajät*, R. W. Del. *Ejatten*, it (e. g. the river) is frozen up, Zeisb.]

\***kúppaquat** (Narr.), 'it is overcast', i. e. when it is cloudy, = *kuppohquodt*.

**kuppi**, (1) (it is) close, shut in, inclosed. (2) thick, close together. (3) as n. a thicket (a place where trees grow close together), a 'wood', Eccl. 2, 6; 'grove', 1 K. 16, 33; 2 K. 21, 3; *kuppaldu*, in covert, Job 38, 40; 'in thickets', Jer. 4, 29; Is. 9, 18; pl. *kuppiyeush*, 'groves', 2 Chr. 31, 1. (Sansk. *kumb* or *kub*, tegere; Greek *κύπεω*, *κέπεω*; Engl. keep, coop.)

[Narr. *cuppi-machäug*, thick wood, a swamp, R. W.]

**kuppogki**, (it is) thick: *kuhpogku pohkenäi*, (there is) thick darkness, Deut. 4, 11; *pasuk menutcheganit unnukkahque Kuppogki*, (it is) a hand's breadth thick, 2 Chr. 4, 5; suppos. *ne kóhrogok*, the thickness of it (*góhrogok*, Ezek. 41, 9). Adv. *kuppogke*, Ezek. 41, 26.

**kuppogki**—continued.

[Abn. *kepághé*, (bois) épais, en plat; suppos. *kepaghék*. Del. *kopachkan*; an. *kupachkisso*, Zeisb.]

**kuppohham, kuppuhham**, v. t. he stops, stays, closes (it), 2 Chr. 32, 30; pl. 2 K. 3, 25; Heb. 11, 33; suppos. *kobhog*, when he stops (it): *noh kobhog*, he who stops (it), Job 38, 37; pl. *neg kobhoggy*, 2 Chr. 32, 4; pass. (inan. subj.) *kobhaauk*, when it is closed, when it closes, Josh. 2, 5; Titus 1, 11; with an. obj. *kuppohhäu*, *kuppuhhou*, he stops (him). Vbl. n. *kuppohhaauonk*, *-móvonk*, a stopping (place), a 'haven', Acts 27, 12. From *kuppi* + *am* (*ohham*), he goes. [auk-*kupham*, I shut, C.]

[Narr. *kuphómmin*, to shut the door; *kúphash*, shut the door, R. W. Abn. *ne-kephámci*, je le bouche (un trou). Del. *kpa-hi*, shut the door; *kpa-hoon*, a door, Zeisb. Voc.]

**kuppóhkomuk** [*kuppi-komuk*], n. (1) a place inclosed, shut in; (2) a place which is thick-set, where trees are close together, Deut. 16, 21.

[Narr. *cappacommock*, "which signifies a refuge or hiding-place, as I conceive." R. W.]

**kuppohosu, kuppuhhausu**, v. adj. he is stopped, stayed, shut in, 1 Sam. 23, 7; Rom. 3, 19; and v. i. he stops or closes. Cf. *kogkapsau*, (he is) deaf.

[Narr. *u'cúpsa*, I am deaf. Abn. *ke-bahaüss*, il bouche cela; *gaghépsé*, il est sourd. Del. *kpahasu*, Zeisb.]

**kuppohquodt**, (when it is) cloudy weather, when the sky is overcast. Adv. and adj. *-quodtáe*, *-quodtá* (?), cloudy, Ezek. 30, 3.

[Narr. *kúppaquat*.]

**kuppuhham**. See *kuppohham*.

**kuppuhhausu**. See *kuppohosu*.

**kuppuhhou**, n. a door, Prov. 26, 14. See *kuppohham*.

[Del. *kpa-hoon*, Zeisb. Voc. 8.]

**kupputtöon** [= *kuppi-wuttöon*, closed mouth], v. i. he is dumb, speechless: *pish kukkupputtöon*, thou shalt be dumb, Luke 1, 20; pret. *kupputtöon-up*, he was speechless, Luke 1, 22.

**kupshagkineasuonk**, vbl. n. imprisonment; pl. *-ongash*, Heb. 11, 36.

\***kupýās**. See *kopiaüss*; cf. *mohnoskuteas*.

**kushki**, (it is) rough (it scratches, is harsh): — *hogkaonk*, a rough garment, Zech. 13, 4; — *mayash*, rough ways, Luke 3, 5; with an. subj. (v. adj.) *kushkesu*, he is rough.

[Cree, *kowissu*, he is rough; *kaskakatum*, he scrapes it. Abn. *ka'khigan*, la gratte, instrument à gratter les peaux.]

**kuspinum**. See *kishpinum*.

**kussa-**, **kusso-**, in comp. words, hot, warm. See *mohkussa*.

**kusse-**, **kes-**, (augm.) in comp. words, very much, fully, completely. See *kesantum*.

[Abn. *kesi* (partic.) très.]

**kuseh**, interj. lo, behold, El. Gr. 22.

[Del. *sche*, *scheta*, see there! Zeisb.]

**kussehtani[pe]**, **-tanup**, n. a stream, a current, Ps. 124, 4; Is. 30, 28; pl. *-peash*, Is. 34, 9. For *kussehtan-nippe*, flowing water, Is. 30, 25. Hence (adv.) *kussehtanne sepese*, the stream of a brook, Job 6, 15; *anuwetchuwan kussehtanup*, an overflowing stream, Is. 30, 28.

**kussitchuan**, **-uwan** [*kusse-utchuan*], v. unipers. it flows in a rapid stream or current, it continues flowing; as n. a rapid stream, a current, Ps. 46, 4; 78, 16, 20; pl. *-nash*, Cant. 4, 15.

[Abn. *kesi* (partic.) très; *kesi'ré*, il va très vite; *kesitsain*, *kesi'tain*, elle (la rivière) est rapide.]

**kussitteau**, **-tau**, v. i. it is hot; as n. heat (of the sun, or natural heat), Job 24, 19; 30, 30; Is. 49, 10; suppos. *kásit-tag*, *kosit-tag*, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For *kuss-ohtau* [*pa'eh kussóhtá-ut*, 'till the sun be hot', Neh. 7, 3]; suppos. *kósh-oh-tag*, Ex. 16, 21. (With *-sh*, of invol. action or of derogation, *kissittashau*, he sweats, C.)

[Narr. *kussittah*, it is hot; *káussittéks*, hot weather; *nick-quessittámun*, I sweat. Abn. *kesidé*, vel *kesabedé*, cela est chaud. Del. *kschátéé*, warm, hot, Zeisb. Gr. 42; *kschitéü*, warm, hot (it is); v. adj., *ibid.* 163.]

**kusso-**. See *kussa-*.

**kussohkói**, n. a summit, point of rock or earth, a crag, 'high hill', Ezek. 6, 13; *kussohkói-ómpsk*, 'a sharp rock',

**kussohkói**—continued.

1 Sam. 14, 4; *kussohkóiyeye ayuunganáit*, 'in the top of high places', the highest place, Prov. 8, 2; *kussohkóiyeye wach-ut*, 'into a high mountain', Is. 40, 9 (*kussuhkoe wachú*, high hill, Mass. Ps., Ps. 104, 18). Cf. *tóhkatavag kussampskói-yeu-ut*, 'they climb upon the rocks', Jer. 4, 29.

**kussómpskussum**, v. t. he heats or makes hot (an oven, furnace, etc.); infinit. *-umunat*, Dan. 3, 19; suppos. *kussampskusuk*, when he heats (it), Hos. 7, 4. From *kussa*, *ómpsk* (a stone), with the formative of verbs denoting action of fire (*-ssum*): he makes the stones hot (for cooking in the Indian manner).

[Abn. *kesapskéé*, pierre chaude.]

**kussópitteau**, v. i. it is very hot, heated (by fire, or beyond natural heat); suppos. *kússópit-tag*, *ksóssópit-tag*, when it is very hot; as n. great heat, Deut. 29, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. *-pítáé*, *-pétáé*, hot (by the action of fire, etc.), 1 Sam. 21, 6; Ps. 6, 1: — *ague*, for 'fever', Deut. 28, 2. (Vbl. n. *kissópetéahónk*, fervency, heat, C.)

**kussóppussu**, **-pissu**, v. adj. an. he is hot; pl. *-suog*, Hos. 7, 7; suppos. *kussóposuk*, when he is hot; *nepaz kussópasuk*, when the sun is hot (?), 1 Sam. 11, 9 (*nuk-kissápisi*, I am hot, C.). Vbl. n. *kussóppissuonk*, heating, heat, inflammation, Deut. 28, 2. From *kussa* and *appassu*.

\***kussunnashónk**, n. 'fever', Mass. Ps., John 4, 52 (*wessaushaonk*, El.).

**kutamungineaeü**, v. t. an. he pities (him), Joel 2, 18. Cf. *kítamonteanu-mái*.

**kutche**, **kóche** [*k'aché*, *k'wutché*] signifies, primarily, it proceeds or makes progress from; hence, it begins, has its origin or source; but while *wáche* is used with reference to a beginning or starting point, present or past, *kóche* or *kutche* connotes progression or the going on from a beginning or origin in the past to the present or future, or the relation of a cause to its effect in the present or future. Eliot does not appear to have made this distinction in all cases; e. g. *kitchu*, he began (to curse,

**kutche, kooche**—continued.

etc.), Matt. 26, 74; but *nooche* in the corresponding verse, Mark 14, 71. *Nē wutche kutche*, 'then began', i. e. therefrom went on, Gen. 4, 26; *nā . . . kooch*, therefrom (will he gather you together), Deut. 30, 4; *yeu kooche omohkōonuan*, for this cause I raised thee up, Ex. 9, 16; *kooche-kekōnān, kooche-mamouhavan, koochu wutōhkinān, kooche-kinnean*, 'in him [from him] we live, we move, we have our being . . . we are his offspring', Acts 17, 28. (*kutche*, begun; *kooche*, more, C.) Cf. *F*; *kachēmo* (suppos. *kache-moak*); *kehche*; *keh-*.

[Narr. *nen kitchē*, I begin, or *nuk-kitchēssēm*. Abn. *kētē*, in antecessum, avant, auparavant. Micm. *kich et kigi* [= *kitchē*], servent à former des tems antérieurs; *kich* répond aussi à notre oui, ou déjà, pour le temps passé, Mail. Cree *kēche-tow*, he begins it; *kitchē* (conj. causal), that, to the end that. Chip. *kjā*, in advance, beforehand; *kitchū* [after, in time], Bar.]

\***kutchinnu** (Narr.), a middle-aged man, R. W. See *kehchissu*. Eliot has *kehchenwoog*, 'the aged men', i. e. those who are growing (*-innuog*) old, Tit. 2, 2.

**kutchiog**, pl. old men, Ps. 148, 2; *kehcheiog*, Esth. 3, 13. See *kēche*.

\***kutchishin**, v. i. (inan. subj.) it begins, Man. Pom. 88; opposed to *wohkukpuoshin*, it ends.

**kutchisqua**. See *kehchisqua*.

**kutchissik, kádshik** [suppos. of *kutchisin* or *-ishūn*], when it begins; as n. the beginning (of that which continues to be or to act); *weske kutchissik*, in the (very, or new) beginning, Gen. 1, 1; *wutche kutchissik ouk yeon wreghshik*, from the beginning to the end, Eccl. 3, 11; *kádshik nuttaok*, the beginning of the world, Is. 64, 4. Cf. *kehchissu*.

**kutchissumai**, v. t. an. and refl. he washes himself or another, 2 Sam. 12, 20; John 9, 7; *nuk-kutchessum*, I wash myself, John 9, 11 (*nuk-kitissum*, I wash, C.); pl. *-mooog wut-hashabwōoh* (an.), they wash their nets, Luke 5, 2; imperat. 2d sing. *-mush*, wash thyself, 2 K. 5, 10; suppos. *kutchessumog nukhog nippe*, if I wash myself with water, Job 9, 30. Vbl. n. *kutchissumōonk*, wash-

**kutchissumai**—continued.

ing one's self or another, Eph. 5, 26; Tit. 3, 5. With inan. obj. *kutchissittau, kitchittau*, he washes (it), Gen. 49, 11; 1 K. 22, 38; imperat. 2d sing. *kutchissittau*, 2 Sam. 11, 8; *pish kuk-kitchittau-un*, thou shalt wash it, Lev. 6, 27. Vbl. n. *kutchissittōonk*, Neh. 4, 23.

[Abn. *ne-kesigšā*, je me lave le visage; *ne-kesirtsa*. — les mains; *ne-kesesēghenañ*, — (v. g. une chemise). Del. *kschiehsu*, v. adj. clean; *Pschiechem*, wash him; *kschiechoot*, wash it, Zeish.]

**kutham**. See *kuttaham*.

\*[**kutham**,] v. t. he hollows out, makes a hole (?); *nuk-kutham*, I make a hole, C.

[Abn. *kégšinaša suñrkē'tašan* (ou) *išnsañrkētšn*, avec quoi creuseras-tu?]

\***kutquauss** (Peq.), a partridge, Stiles. See *pahyahkshas*; \**paupock*.

**kuts, kuttis**, n. the cormorant, Lev. 11, 7; Is. 34, 11; *kuttishuog* (pl.), Deut. 14, 17.

[Narr. (pl.) *kitsuog*.]

**kutshámun**. See *ukkutshámun*.

**kuttaham, kutham**, v. t. he digs (it), he digs (it) up or out, or digs into (it), Prov. 16, 27; Job 24, 16 (pl.); *uk-kutshámun*, he digged it (a pit, Ps. 7, 15).

**kuttaibe**, (it is) thine, belongs to thee; *kuttaibein* (incl. pl.) it is ours, belongs to us. See *wuttaiheav*.

**kuttinne**, thou thyself, tu ipse, the emphasized pronoun of the 2d pers. sing. See *wuttinne*.

**kuttinsh**, 1st + 2d sing. I say to thee, Matt. 5, 26. See *wuttinsh*.

**kuttis**. See *kuts*.

**kutto**, v. i. he speaks, utters speech, 1 K. 8, 12; Job 3, 2; *kutto kah nowau*, he spake and said. Freq. [*kekutto*]; suppos. pl. *kákuttoog, kákettoog*; negat. *mat kákuttoog, mo-kákuttoog*, when they speak not, the speechless, the dumb, Ex. 4, 11; Ps. 38, 13. With *k'* progressive, *ketokau*, he goes on speaking, he talks; and freq. *kekatakau*, he converses, narrates. See *ketokau*. Vbl. n. *kuttawonk*, speech, utterance ('the Word', John 1, 1); pl. *-ongash*: *kak-kuttawongash*, thy words, thy speech, Job 4, 4; Is. 29, 4; *ketahkaj kuttawonk*, 'let him speak a word', Gen. 44, 18 (*kuttawonk*, C.). Cf. *kehketahkōonk*, continued

**kuttō**—continued.

speech, talk, narration; *hettōwōnk* (see *hewāi*), *unnōtōwōnk*, language, mutual speech. (Sansk. *gad* (dicere, loqui) and *kath* (loqui); repet. *gadgada* (lallans, balbutiens).)

[Abn. *ketSāigan*, parole. Chip. *ikito*, he says; *gigito*, he speaks, Bar. (*ékidoo*, J.). Cree *ketōo*, he speaks; suppos. *ketōot*.]

**kuttumma, kit-**, adv. very lately, El. Gr. 21 (*kumma*, C.).

[Narr. *kittumdy*, even now; *kittumyūi tokān*, as soon as I wake.]

**kuttumma, kit-**, conj. unless, El. Gr. 22; John 3, 3, 5; Acts 8, 31 (*kittumma*, C.). [= *qut matta* (but not), without, i. e. unless there be, Job 6, 6.]

**kuttumungee**(?), low, poor, pitiable (cf. *kittanonteanumāi*): *kuttumungee wosketomp*, 'a mean man', Is. 31, 8; *kuttumungkosketomp-aog* (pl.), 'men of low degree', Ps. 62, 9.

[Chip. *kitmagad*, it is poor, mean (of a house, e. g.); an. *kitmagisi*, he is poor, Bar. Del. *kemazu*, he is poor, miserable, Zeisb.]

**k'wutche**. See *kutche*.

## M

**m'** (or, as written by Eliot, *m* followed by a short vowel) is an indeterminate and impersonal prefix which may be translated by 'some,' 'any,' or occasionally by 'a,' 'an,' or 'the.' Duponceau (notes to Eliot's Gr. xiv) mistook this prefix for 'a definite article', as Howse (p. 245) has shown. It is found with substantives signifying the body and its parts, with the names of a few objects which were regarded as specially belonging to the person, and with some concrete and material nouns, e. g. *n'askeht*, grass (from *askehtau*, it is green); *n'ay*, path, way (from *āu*, he goes); *n'in*, a fruit (from *-in*, formative of verbs of growing), etc. In all these it retains its primary signification as a negative or its secondary as a preteritive particle (see *mo*). It negates the personal relation or appropriation which the pronominal prefixes affirm, e. g. *nut-tah* (*n'tah*), my heart; *kuttah* (*k'tah*), thy heart; *m'tah* (*m'tah*), heart, not mine or thine, but some or any heart. It has in no case a definite or determinate force, but always the opposite.

**machemohtāe**, lasting, enduringly. See *michemohtau*.

\***māchequoce** (Narr.), n. a girdle of wampum, R. W.

[Abn. *skšāiss*, collier de porcelaine(?).]

**māchipsqueht-uash**, n. pl. 'rough places', Is. 40, 4.

**māchipsqueht-uash**—continued.

[Narr. *māchipscat*, a stone (stony?) path.]

**machish**. See *mache*; *majish*.

**machuk**, suppos. of *matche*, bad.

**maggoḱinont**, pl. *-oncheg*, 'the spouters', Jer. 51, 48; suppos. of *mukkak-inūi*.

**magkkinnum**, = *mukkinnum*, he collects or gathers.

**magōadtik**, (that which is) precious, 2 Chr. 9, 1; suppos. of *mōgōadtue*.

**magō**, **magou**, v. t. (1) he offers or presents (it), he gives (it), Esth. 2, 18; Ps. 147, 16 (*mākwō*, Mass. Ps.); *nun-mag*, I present (it); imperat. 2d sing. *magish*; 2d pl. *magōk*; *un-mag-un*, he offers it. (2) he gives in exchange, he sells; pl. *magōog*, they sell, Ex. 21, 35; suppos. *nah maguk*, he who sells, the seller, Is. 24, 2; freq. *mahmagō*; pret. *mahmagup*, he sold often, 'was a seller of', Acts 16, 14.

[Narr. *māuks*, give thou; *māugoke*, give ye. Abn. *ne-mēghen*, je donne. Cree *māygu*, he gives; *māndygu*, he gives with iteration; *māygyakū*, he gives very often, habitually. Chip. *mēgewāin*, he gives it, J. Del. *mēken*, he gives away, parts with (it), Zeisb. Gr. 144.]

**magōonk**, vbl. n. a giving, gift, offering, Ex. 23, 8; Gen. 33, 12; *magō magōongash*, he gives gifts, Esth. 2, 18.

[Quir. *naugaikq'*, his gift, Pier. 51.]



**mahche** (nearly related to if not identical with *mahtsheau*, it passes away, is gone), (1) after, in time, Luke 6, 1; *mahche quinnuppekompawean*, after thou art (mayest be) converted, Luke 22, 32. (2) it serves as the auxiliary of the perfect and past perfect tenses, and, combining with the verb, receives the pronom. prefix: *um-mahche ussen*, he hath done it, Is. 44, 23; *ne mahche*, that which hath been, Eccl. 3, 15; *mahche wunnamnuh*, (he) had blessed them, Gen. 24, 1. Cotton, strangely enough, associates this word with "ahtüüñat, to have, to be had," and gives "num-mahche, I have or had; kum-mahche, thou hast, thou hadst," etc. Cf. *andéü*, he departs; Narr. *mäur*.

[Narr. *mauch* or *mësh*: *tashin mësh com-maüg*, how much have you given? Cree *ghee* (auxil.), have. Chip. *ke* or *ge*, J.; *ki-* (suppos. *ka-*), sign of the perfect and pluperfect, Bar.; *mashí*, yet [i. e. until now]; *ka mashí*, not yet. Del. *ma-tshi*, already, Zeisb. Voc.]

**mahchekussum**, -kissumomow, v. t. (fire) consumes, burns (it) up, 1 K. 18, 38; 2 Chr. 7, 1; with an. obj. *mahchekuswái*, (fire) consumes (him), Job 1, 16; *um-mahchekusuw-oh*, it consumed him, 2 K. 1, 10; with an. subj. (v. adj.) *mahchikkussu*, he is consumed (by fire or heat); pl. -*ussuog*, Deut. 32, 24. From *mahche*, *kussa*.

**mahchepow**, v. i. (1) he has eaten, has done eating; (2) he makes an end of eating, eats (it) up, Ex. 13, 32; infinit. -*punnecat*, Luke 17, 9; imperat. 2d sing. *mahchepuwsh*, eat it up, Rev. 10, 9 (*num-mahchíp*, I devour, C.). With an. obj. *mahchípawái* [*nahchepwawái*], he devours (him), i. e. eats him up, makes an end of him, Ezek. 19, 6. From *mahche* and -*uppo*, formative of verbs of eating.

[Narr. *mahchepwut*, when he hath eaten; *mauchepwécan*, after I (shall) have eaten.]

**mahchi**. See *mohchi*, (it is) empty.

**mahchinau**, v. i. he is sick, Gen. 48, 1; 2 Sam. 13, 1; *num-mahchinam* (*nen machinam*, Cant. 5, 8), I am, or was, sick, Matt. 25, 36 (*num-mahcheem*, C.);

**mahchinau**—continued.

suppos. *mahchinadt*, Lev. 15, 33; pl. -*inácheg*, the sick, Matt. 9, 12. Vbl. n. *mahchináonk*, sickness, 1 K. 8, 37.

[Narr. *num-mahchinem*, I am sick; *mauchinaitü* (pres. defin.), he is sick (*mohchinái*, C.).]

**mahchishq**, n. an empty vessel (*mohchishiq*); pl. -*quash*, Judg. 7, 16; 2 K. 4, 3. See *wishq*.

**mahchumow**, -ummu, v. i. (inan. subj.) it is waste, barren, deserted, Nah. 2, 10; Ezek. 29, 9 (*machinaw*, Is. 19, 5). Adv. and adj. *mahchumow*, *mohchumow*, of waste, of barrenness, waste, barren, Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n. -*mmawonk*, a waste, desolation, Jer. 49, 13. See *mehchéü*; *mohchi*.

**mahchumwéhtau**, v. caus. inan. he wastes (it), makes (it) waste; pl. -*chtöog*, Jer. 2, 15; *num-mahchumwéht-oh*, I make thee waste, Ezek. 5, 14. Vbl. n. *mahchumwéhtonk*, wasting, a making waste, Is. 59, 7.

**mahmuttattag**. See *mohmuttattag*.

**mahshagquodt**, n. (a time or season of) famine, Gen. 12, 10; 26, 1. From *mahtsheau*. Adv. *mahshogque*, Ps. 17, 19.

**mahshétahshik**, suppos. of *mishétashin*, there is a tempest, a great wind.

**mahtántam**, **mohtantam**, v. i. he is old, implying decrepitude, senility, and decay. Cf. *kéchéssu*. From *maht* (*mahche*) and -*antam*, the formative of verbs of mental activity, he is past-minded or failing-minded: *wum-mahtantam*, I am old, Ps. 37, 25; suppos. *mahtawntog*, when she is old, Prov. 23, 22; 'full of days', Jer. 6, 11; 'stooping for age', 2 Chr. 36, 17. Vbl. n. *mahtantamónk*, (infirm) old age.

[Narr. *mattaántam*, 'very old and decrepit'.]

**mahtohqs**. See *matohqs*, a cloud.

**mahtow**, v. i. he ceases, is done, makes an end (of speaking); suppos. *asq mahtowog*, 'before he had done speaking', Gen. 24, 15; *asq mahtowon*, before I had done speaking, v. 45 [*num-mahéawin* (?), I cease, C.].

**mahtshánow**, **mohtshánow**, v. i. it grows less, gradually fails or wastes away, 1 K. 17, 14, 16.

**mahtsháncó, mohtsháncó**—continued.

[Del. *schauwuttéü*, it is faded, Zeisb. Gr. 164.]

**mahtsheau**, v. i. (inan. subj.) it passes away, fails, perishes, comes to an end (as the grass or a flower), James 1, 10, 11; (man's life,) Job 14, 10; (his strength) decays, Neh. 4, 10; suppos. *ne mahtshunk*, 'that which is past', Eccl. 3, 15; *níppe mahtshunk*, when the water fails, Job 14, 11. Adv. and adj. *mahtsháe*, John 6, 27. See *mahche*; \**míchokát*.

**mahtug**. See *mehtug*.

**máhtupáhteau**. See *mohtuppeau*.

**maí**. See *may*.

**majish**, adv. at the last: — *ne kesukok*, in the last day, John 6, 39, 40, 44; 7, 37; *ogguhsemese majish*, 'yet a little while', John 13, 33 (*májjishyeyue*, 'lately', C.). Intens. *maumajish*, *maumachish*, at the very last, last of all—a sign of the second future, when it shall have been. From *mahche*, with which cf. *pish*.

**mamachche** (augm. of *mahche*), a sign of the pluperfect: — *woehkomop*, he had called (them) together, Acts 10, 24.

**mamachche kesuk**, the air, the atmosphere, 1 Cor. 9, 26; Rev. 9, 2; Prov. 30, 19. [For *mamehcheu* (intens. of *méchééü*), it is empty, void(?).]

\***mamaskishaü-i** (Narr.), v. i. he has the (small-?) pox [redness(?)]. Vbl. n. *mamisk-ishationek*, the [small-] pox, R. W.

**mamatchenaü**, intens. of *matchenaü*.

**mamatcheü**. See *matcheü*.

**mameechumit**, n. the mole, Lev. 11, 30.

From *ma-meechu*, intens. of *meechu*, he eats(?).

**mameesashques**, n. the swallow, Is. 38, 14 (*wamesashquish*, 'swallow', Prov. 26, 2, but *wameshashquésu*, 'sparrow', Ps. 102, 7, and *manéshashquish*, 'sparrow', Ps. 84, 3, with *papashkas*, 'swallow', *ibid.*; and *mashéshasques*, swallow, Jer. 8, 7. Cf. *pahpashkas* ('partridge', Jer. 17, 11).

**mamonauantam**. See *mononorantam*.

**mamonchu**, v. i. (freq. of *moichu*, q. v.) he moves, habitually or repeatedly; imperat. *mamonchish*, move, 'stir up thyself', Ps. 35, 23; suppos. *noh mamonchit*, he who moves, Ezek. 47, 9. With inan. subj. *mamonchéntaw*; pl.

**mamonchu**—continued.

*-mawash*, (the waters) move, or 'are moved', Jer. 46, 8.

**mamóntunnum**. See *momóntunnum*.

**mamontam**, [v. i. he is] 'a wizard,' 2 K. 21, 6; pl. *-mog*. Vbl. n. *mamont-anóonk*, pl. *-móóongash*, enchantments, 2 K. 17, 17. Cf. *monetu*.

**mamóntunuk**, when he moves (it); suppos. of *momóntunnum*, q. v.

**mamossompsquehtu**, n. [in?] 'gravel', Is. 48, 19. See *máóompsq*, a smooth stone, pebble.

**mamunappeht**, n. a spider, Prov. 30, 1. Adv. and adi. *mamunapítteae hashabp*, a spider's web, Job 8, 14.

[Abn. *mámessrabikké*. Chip. *assabikéshé* (Bar.), i. e. net maker.]

**mámusse**, adv. (in) all, (of) the whole, wholly, Cant. 4, 7; Matt. 22, 37: *mámusse ohke*, the whole earth, Is. 4, 20 (*manússéyue*, wholly, entirely, C.). From *míssi*, *mussi*, it is great; by augm. reduplication, *ma-mussi*. Cf. *mússisse*. See *mússi*.

[Narr. *mísséü* (an.) the whole of him. Abn. *messísi*, tout.]

**mamussu**, v. i. he commits adultery, Matt. 5, 32; suppos. *noh mamússit*, he who commits adultery, Lev. 20, 10; imperat. negat. (or prohib.) 2d sing. *mamússekon*, thou shalt not (do not) commit adultery, Ex. 20, 14; Deut. 5, 18. Vbl. n. *mamússuonk*, adultery. X. agent. *mamússuacn*, indef. *-acúin*, an adulterer, Is. 57, 3 (*maníshquaausuen*, an adulteress, Lev. 20, 10. See *maníshquáósu*).

[Narr. *manmaúsu*, (he is) an adulterer; suppos. pl. *manmaúschick*, adulterers.]

**mámúttattag**. See *mohmúttathtag*.

\***manísimmin** (Narr.), to cut or mow(?).

**maníshquáósu**, v. i. she is an adulteress or a harlot, 'plays the harlot', Ezek. 23, 3, 5; pl. *-suog*; *kun-mansquós*, thou committest fornication, Ezek. 16, 26. X. agent. *maníshquaausuen*, Lev. 20, 10. [Is here Chip. (prefix) and Del. *mán, mána*, "bad"?]

**manit, manitto**, (usually translated) God; but Eliot more often transferred the names 'God' and 'Jehovah' to the Indian text. He has, however, *Manit wame masugkenuk*, 'God Almighty',

**manit, manitto**—continued.

Ex. 6, 3; and in the 7th v. *neen Jehovah-kron-Manittamwa*, 'I am the Lord your God' (lit. 'I the Lord am your God'), and *neen kun-Manittamwa*, 'I will be to you a God' (lit. I am your God), *ibid.*; *nen Manitto*, 'I am God', Is. 43, 12; pl. *manittoog*, 1 K. 20, 23; 2 K. 18, 33; with *keht*, *Keihtaanit*, 'the Lord God', Gen. 24, 7, i. e. the great *manit*. From *anew* or *an-u*, he exceeds, is beyond, superior to, or more than (*inuw*) another person or thing; suppos. *anil*, when he is superior to or more than, etc. (cf. *ain*; suppos. *awek*, that which exceeds, hence that which rots or becomes corrupt); with the indeterminate and impersonal prefix, *m'anit*, he who (or that which) exceeds or passes beyond the common or normal, the preternatural or extraordinary. *manitto* is the verb subst. form, he or it is *manit*: They "cry out *Manitto*, that is, It is a god," "at the apprehension of any excellency in men, women, birds," etc., R. W. 111. Possessive form, *man-manittam*, my god; *kun-manittam-won*, your gods, etc., the suffix *am* denoting that "the person doth challenge an interest in the thing", El. Gr. 12.

[Narr. *manit*; pl. *manittoowok*. Peq. *mundtu*, Stiles. Chip. *nón-é-do*, *man-é-do*; *Kitchi Manito*, Great Spirit, Lord God (Bar.); *kesha-munedon*, J. Del. *manitto*, god, spirit, angel, Camp.; *manitto*, *get-annitto*, Zeisb. Muh. *manito*, 'a spirit or spectre', Edw.]

**manitowompae**, adj. and adv. [god-man-ly,] pious, religious. Used with *ponantamoonk* (living, life), as the title of Eliot's translation (1665) of "The Practice of Piety", holy living.

**manittowomp** [*manittō-omp*], man of God, godly man, 2 K. 4, 7, 9.

\***mannotaubana** (Narr.), 'embroydered mats which the women make' to line the wigwam, 'hangings', R. W. 47. Cf. *manat*.

**manontam, munn-**, v. t. he smells (it), Gen. 27, 27; Job 39, 25 (*meuontam*, he smells; *mun-ninóntam*, I smell; *mun-nawontamawonk*, [the sense of] smell, C.). See *manngquot*.

**manontam, munn-**—continued.

[Abn. *ne-merai'damen*, je le flairer; (3d pers.) *amer-*. Del. *nellam*, to smell, Zeisb.]

**manoham**, v. t. he ransoms or redeems (it) by payment, he buys (it); suppos. *manohuk ohtenk*, if he redeems the field, Lev. 27, 19; *kod-manohuk weck*, if he will (desires to) redeem this house, *ibid.*; with an. obj. *manowchay*, he ransoms (him), Lev. 25, 49; suppos. *manowchout*, Lev. 27, 13. Vbl. n. *manowchóonk*, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *wunnaham*, he values, fixes the valuation of (with an. obj. *wunowchay*), and *wunowpawit*, he makes a treaty or covenant with.

[Narr. *kun-manohamin*, have you bought it?; *kun-manohamóosh*, I will buy of you. Abn. *ne-manShai*, j'a-chète (v. g. un esclave); *ne-manShemaSai*, j'achète de lui; *ne-manShesi*, je m'achète; *ne-manShesnaisi*, je traite.]

**manonau**, n. a cheek; *man-nanon-it*, on my cheek, Job 16, 10; *kun-nanon-ash*, thy cheeks, Cant. 1, 10 (*kouáut*, on thy cheek, Luke 6, 29, = *kun-nanon-it*, Matt. 5, 29); *wannonau*, his cheek, Lam. 3, 30 (*wamónou*, C.). Perhaps from *nanau*, it sucks; perhaps from *manonau*, it speaks.

[Abn. *manSé*, joue; *manSé*, ma joue; (3d p.) *SanSé*.]

**manonsk**, n. clay, Jer. 18, 6; 'mortar', Nah. 3, 14; pl. *skog*, 'bricks', Gen. 11, 3; adj. *manonske*, Job 13, 12.

**manot** [= *m'not*], n. a basket, Gen. 40, 17; Judg. 6, 19; Jer. 24, 2; bag, Luke 12, 6, 33; *kenat* [*K'not*], thy basket, Deut. 28, 5; pl. *tash*. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks made of hemp which will hold five or six bushels."—R. W. 50. "No-tassen or bags, which they plait from hemp which grows wild."—Megapolensis. From *nat-in*, he lifts or takes up (a burden).

[Narr. *manôte*, a basket. Peq. *man-nóth*, Stiles. Abn. *meuSé*, sac; *man-awSé*, une charge.]

- mansk, manshk**, n. a fort, Is. 25, 12; Micah 7, 12; *menutke manskash*, 'strongholds', Lam. 2, 5.  
[Narr. *avmânsk*, a fort, R. W. Del. *ma-nachk*, a fence, a fort, Zeisb.; *Ménachkink* (the Delaware name of Pittsburgh), 'at the fort', Ilkw.]
- manumuhkemouk**, suppos. of *manumuhkemo*, it rushes, Is. 17, 12, 13.
- manunnappu**, v. i. he remains quiet or patient, he sits patiently: *tuhkôog manunnappuog*, the waves are still, are quiet, Ps. 107, 29, 30.
- manunne**, (it is) slow, soft, gentle; adv. slowly, patiently, softly (*manunne*, gently, C.): *neen manunne nittoon kah manunne neenu*, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. *manunniyeu*. N. agent. *-yeuenin*, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. *-yeuonk*, patience, Ileb. 6, 12.  
[Abn. *nenni*, bellement.]
- manunnohteau**, v. i. he is quiet (i. e. has quietness), is undisturbed, Prov. 1, 33.
- manunnussu, -nissu**, v. adj. an. he is (i. e. acts) patient, gentle, slow; imperat. 2d pl. *manunusseki, -nisseki*, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. *-nussuonk*, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.  
[Narr. *manunshesh* (for *manunshesh?*), go thou gently, slowly.]
- \***manunushae nippe**, 'still water', Mass. Ps., Ps. 23, 2.
- \***manusqusséd-ash** (Narr.), n. pl. beans, R. W.; *keltohteaé nânasquisset*, an Indian bean, C. Cf. *tuppihquan-ash*.  
[Peq. *musquissetes*, beans, Stiles. Chip. (St Marys) *niskode'simin*; (Gr. Trav.) *nish-ko-de-ee-nin*, Sch. Menom. *mash-ko-che-shock*. Shawn. *m'skoche-thah*. Chey. *mônisk*, pl. *moniski*, Hayden, 295. (Abn. *meskSittar*, gros comme fèves de terre.) Del. (pl.) *utachziquall*, Zeisb.]
- \***maquamittiniyew**, (from) the west, Mass. Ps., Ps. 107, 3. Cf. *puhtadtuniyew*, (from) the west, *ibid.*, 75, 6.
- \***masaúnock** (Narr.), flax, R. W. See *massonog*.
- masegik**, suppos. of *nissegem* (*missekin*), it bears or produces much.
- mashéshashques** (?), n. the swallow, Jer. 8, 7. See *maneesashques*.
- masq.** See *mosq.*
- mashquanon**, n. a hawk, Job 39, 26. Cf. *owéshshaog*; *quamunon*.  
[Del. *meechgalanne*, hawk, Zeisb. (i. e. broad-tail).]
- maskeht.** See *moskeht*, grass.
- maskehtu.** See *moskehtu*.
- mâskóacheg**, suppos. pl. they who boast boasters, Ps. 49, 6; Rom. 1, 30. See *muskôau*.
- maskog**, suppos. of *miskom*, q. v.
- mascotamaúut**, suppos. of *muscotamuú*, he pierces (him). See *muscaú*.
- masq, mashq.** See *mosq.*
- massonog**, n. 'nettles', Prov. 24, 31; Is. 34, 13; but 'nettles' is transferred in Job 30, 7, Hos. 9, 6, and Zeph. 2, 9. Comparing (Narr.) *masaúnock*, 'flax', R. W., the name may probably be assigned to *Urtica canadensis*, the Canada nettle or 'Albany hemp', the fibrous stalk of which was used by the Indians for baskets, mats, and nets. From *musso*, it pricks. See *musotam*; *musuvú*.  
[Chip. *mus-zán*, *muhzón*, nettle; *geche muhzón* (great nettle), thistle, Sch. 1; *masín*, nettle, Bar.; *mázhahn*, thistle, Sum.]
- \***massowyan** (Peq.), a blackbird [?], Stiles.
- masugkenuk**, (he who is) mighty, powerful, very great, Luke 22, 26: *Manit weene masugkenuk*, God Almighty, Ex. 6, 3; suppos. of *missugken*.
- masugkenutche**, (participial) adj. chief ('eldest', Gen. 24, 2).
- mat.** See *matta*.
- \***matasquas**, n. a mat [bat?], C.
- matchaog**, 'adv. of denying', no, El. Gr. 21: *ohtooon matchaog*, he has nothing, Prov. 13, 7, = *ohtooon mo teag*, v. 4. See *matta*.
- matche**, (it is) bad; as adj. and adv. bad, badly: *matche meenan*, 'a naughty tongue', Prov. 17, 4; *matche ananacnin*, a wicked messenger, Prov. 13, 17; suppos. *machuk* (as n.), that which is bad, evil, Prov. 17, 13: *nu machuk ohteau*, there is an evil, Eccl. 6, 1 [*matchet*, 'adv. of quality', El. Gr. 18]. Intens. of *matta*. (Cf. Engl. not, nought, naughty.)

**matche**—continued.

[Narr. *matchit*, 'naught, or evil.' Abn. *matsighenîs*, cela est mal, cela n'est pas bien. Del. *medhik*, (inan.) bad, evil; *machtit*, bad (it is), Zeisb.]

**matchéku**, v. i. he is poor (lit. he grows badly or becomes poor, Prov. 10, 4); Deut. 15, 4; 2 Sam. 12, 1; pl. *-uog*, Prov. 10, 15; Matt. 26, 11 (*matchékûe*, poor; *noh matchekw*, he is poor, C.). Vbl. n. *matchekwonk*, poverty, Prov. 13, 18. N. agent. *matchekuen* (indef. *-ênin*), a poor man, Ex. 23, 3.

[Narr. *num-mâcheke*, I am poor.]

**matchemuîgquot**, n. a bad smell, Ps. 38, 5; Ex. 7, 18. For *matchemungquoh-teau*, it smells badly; from *matche*, with formative of verbs of smelling (*machumonquat*, 'a stink', C.).

[Narr. *machenôgut*, it stinks. Abn. *matsimaîngât*, cela sent mauvais. Del. *machtsimâquot*, Zeisb.]

**matchemuîkqussu**, v. adj. an. he smells badly. Vbl. n. *-qussuonk*, making a bad smell, Joel 2, 20 (*num-matchimunkus*, I stink, C.).

[Narr. *machemôqussu*, 'a vile or stinking person', R. W. Abn. *matsimaîngsîs*, il sent mauvais.]

**matchenáneteau**, v. i. he curses; pl. *-eaog*, Ps. 62, 4. Vbl. n. *matchenáneteonk*, cursing, Ps. 59, 12.

**matchenantam**, v. i. (and t. inan.) he thinks evil, is evilly-minded (*matchecantam*); imperat. 2d pl. *-antamok*, Matt. 9, 4. Cf. *mishanantam*.

**matchenaû** (intens. *mamatchenaû*), v. t. an. he curses (him); suppos. *noh mamatchenont*, he who curses, when he curses, Ex. 21, 17. See *matchéû*; *matchémanai*.

**matchesu**, v. adj. an. he is an evil doer, he does evil, is (actively) bad. Vbl. n. *matcheseonk*, wickedness, evil doing, Prov. 14, 17; 10, 16. N. agent. *matcheseacn* (indef. *-acênin*), an evil doer, Prov. 13, 6, 21; pl. *-acênog*, Prov. 14, 19.

[Cree, *mâtchissu*, he is wicked. Del. *mattauchswei*, sinful, Zeisb. Gr. 104; *machtissu*, he is bad, Zeisb. Voc. 21.]

**matchetou**, v. i. he is bad [inherently or by nature, *matche-ohtau*], Prov. 13, 5, 22; pl. *-towog*, Prov. 14, 19. Vbl. n. *matchéonk*, *-towonk*, badness [of heart

**matchetou**—continued.

or purpose (inactive)], Prov. 8, 7; Eccl. 3, 16.

[Cree *mâtchâtissu*, he is bad.]

[**matchéû**, **matcheyeu**] intens. **matchéû**, **-eyeu**, v. i. he curses or swears profanely: *kitchu mamatcheyeu*, 'he began to curse', Matt. 26, 74; imperat. 2d pl. *ahique mamatcheunok*, curse not, Rom. 12, 14.

**matikenco**, **matukkeno**, v. i. he is great (primarily in stature), pl. *-naog*, Deut. 9, 2; suppos. *noh matikenuk*, pl. *-keg*, Rev. 19, 18; great men, 2 Sam. 7, 9; Job 32, 9; *matikkentcheq*, 1 Sam. 30, 2.

**matohéaeyeu**: *cn matohéaeyeu anauhkoîyeyu-ut*, 'into a rough valley', Deut. 21, 4.

**matokqs**, **mahtohqs**, n. a cloud.

[NOTE.—This definition was not completed.]

**matta**, **mat**, adv. no, not; compounded with *teag* (thing, res): *matta teag*, *matteag*; *matchaog*, nothing, rien, Luke 22, 35; Prov. 13, 7. Apparently a contraction of *mohteau* (*mo* privative and *ohteau*), it is not; cf. *mo*, *monteag*. In some dialects the particle undergoes further contraction, as in Del. *tá*, 'a lazy no' (Hkw.), as in the French 'point' for 'ne point'. In composition, *mat*, as a prefix, has a privative and sometimes a direct negative force, sometimes is the equivalent of *mathe*, bad.

[Narr. *machûug*, no, not (*machûge*), nothing, not so, R. W.; *mattuks*, no, Stiles. Abn. *maînda*, non. Micm. *mîs*, point; *mîskîdch*, rien, ne pas; *maşen*, personnes. Cree *nâmmâ*, no, not; *nummânta* (strong neg.), no; *nâmmânisse* (soft neg.), no. Del. *makhla*, *tah*, Zeisb.; *mâtta*, no; *tá*, a lazy no; *tagû*, no, not; *atta*, *ta*, no, no, Hkw. Powh. *mattagh*, Smith.]

\***mattaâsu** (Narr.), not far off, near by, 'a little way', R. W. 76: *mattâsu nîteshem*, 'I came from hard by', ibid. 28.

\***matâgehan** (Narr.), there is a cross (i. e. a head) wind; suppos. *matâgehatch*, when the wind is cross. See \**wannûgehan*.

**mattamog**, **mattamag** (?), suppos. as n. one who is foolish, a fool, Eccl. 6, 8; 7, 9; Ps. 14, 1; pl. *+wog*, Eccl. 7, 4, 5. Adv. and adj. *mattamogque*, *-nagwe*,

**matmamog, mattamag**—continued.

foolish(ly), Prov. 17, 25. Vb. adj. *mattamagquessu*, -*magressu*, he does foolishly, is foolish (actively). Vbl. n. *mattamagook*, folly (abstractly), Prov. 15, 14; 1 Cor. 3, 19; *mattamagressook*, -*quessook*, foolish doing, folly acted, Prov. 14, 17, 18; 1 Cor. 1, 18.

**mattánittuonk**, vbl. n. pass. being cursed, a curse, Gen. 27, 12, 13; Neh. 10, 29; Prov. 26, 2 (*mattannuthonk*, C.). From *mattánnumäü*.

\***mattannauke** (Narr.), pl. -*oukanush*, 'a fine sort of mats to sleep on', R. W.

[Abn. *mat'kaün*, natte, peau, etc.; sur quoi on s'assoit; *nedan'ké*, j'ai une natte sur quoi, etc., Rasles. Del. a *na can*, mat, Zeisb.]

**mattannit**, n. the bad spirit, the devil; pl. -*tóog*, El. Gr. 9 (*toog*, James 2, 19); *mattand*, Gookin. From *mat* (= *matché*) and *m'anit*.

[Muh. *matandon*, Edw. Chip. *mahje-munedo*, J. (*ma che mün é do*, Sch. II, 458). Abn. *ketsiníšéskš*, dieu, le grand génie; *matšimíšéskš*, diable. Del. *matših* (or *nachtschí*) *manmitto* or *machtando*, Ilkw.]

**mattantam**, v. i. and t. inan. he grudges (it), is unwilling. From *matta* and -*antam*, he is not-minded; adv. *mattantamre*, 'grudgingly', 2 Cor. 9, 7.

**mattanum** (?), *num-mattanum*, I am unworthy ('to unloose', etc., Mark 1, 7); elsewhere, *mat-tapenan*.

**mattánnumäü**, v. t. an. he curses (him), speaks evil to (him); imperat. 2d pl., *mattánnumak*, curse ye (Meroz), Judg. 5, 23; 3d sing. *mattánnumaj*, let him be cursed, Dent. 27, 14; *matánunure ununach*, let (him) be as cursed, Jer. 20, 15; — *uttanunach*, let (it) be cursed. Cf. *matché*; *matchenäü*.

\***máttapeu** (Narr.), 'a woman keeping alone in her monthly sickness', R. W. [= *mat-apeü*, 'she is not at home', R. W., or *matpappu*, she sits apart (?).]

**mattappasquas**, n. a bat, Lev. 11, 19; *mattabshiquás*, Is. 2, 20; *matappusques*, Deut. 14, 18. See *mishabohquas*.

\***mattappu**, v. i. he sits down; *pish mat-tappuog*, they shall sit, Ind. Laws, xvi, xii. Cf. *nummatappineat*.

[Narr. *mátappsh yótey*, sit by the fire.]

**matteag**, nothing. See *matta*.

**mattoompog**, suppos. as n. war: *quag-quashemmumook mattoompog*, prepare ye war, Joel 3, 9; *wekonotog mattoompog*, they who delight in war, Ps. 68, 30. Adv. and adj. *mattoompogre kesukod*, day of war or battle, Job 38, 23.

[Abn. *mattáibéks*, la guerre; *mattáibégsi-aremaübak*, les guerriers. Micm. *matluk*, 'to beat'; *máttole*, 'I beat thee'; *mátlanägä*, 'I fight', Rand. Del. *machtapwek*, bad time, war time (*máchtapan*, bad morning weather), Zeisb.]

**mattúhquab**, n. skin (of a human being), Lev. 13, 34-38; Ezek. 37, 8; *nattúh-quab*, my skin; *wattúhquab*, his skin. For *m'adt-nhquáe* and *áppu*, that which is (permanently) upon the outside.

\***matuhteau**, v. i. he quarrels; *num-mattuhTEAM*, I quarrel, C.

**matug**. See *mehlug*, a tree.

**matukkenö**. See *matikennö*.

\***[matwákau**, v. i. he dances;] *ahque matwákesh*, don't dance, C. Vbl. n. *matwekkönk*, dancing, C.

**matwäü**, (he is) an enemy, Ex. 15, 9; Is. 59, 19; pl. *matwäog*.

[Narr. *matwäöog*, 'soldiers.']

\***matwäüonck** (Narr.), vbl. n. a battle.

**maü**, v. i. he cries, weeps, 2 Sam. 13, 19; pl. *maüog*, v. 36; suppos. *noh maüog*, he who weeps, Ps. 126, 6; suppos. pass. *maümak*, when there is weeping, Eccl. 3, 4; suppos. pl. (particip.) *neg maüogig*, they who weep, 1 Cor. 7, 30 (*neg mogig*, Matt. 5, 4); freq. *mauemaü* (he mourns). Adj. and adv. *maure*, Num. 25, 6 (*maure*, 2 Sam. 3, 16). Vbl. n. *mauonk*, weeping.

[Narr. *maüno*, 'to cry and bewail.' Abn. *maüšé*, il pleure à cause, etc.; *ne-mašighé*, je pleure. Chip. *ke-mahvee* (pret.), he wept, John 11, 35; suppos. *mahwíed*, when she wept, John 20, 11 (J.).]

\***mauchaúhom** [he has gone], 'the dead man'; pl. *mauchaúhomwog*, the dead, R. W. For *mache-öan*.

\***maúchepwut** (Narr.), when he hath eaten; *maúchepwéan*, after I (shall) have eaten, R. W.; suppos. of *maúchepwö*, he has eaten.

**mauemaü**, v. t. an. (freq. of *maü*) he mourns for (him), Gen. 37, 34; pl. -*maog*, they mourn, Num. 20, 29; im-

**mauemaü**—continued.

perat. prohib. *mautenuhkon*, mourn thou not, Ezek. 24, 17. Vbl. n. *mauemaonk*, mourning, Zech. 12, 11.

[Abn. *ne-mošimäü*, je le pleure.]

**maumachi** (?) is put for 'household stuff', property, Gen. 31, 37, but more often in the plural, *maumachiash*, goods, effects, movables, Nah. 2, 9; *teaguash asuhmaumachiash*, 'money or stuff', Ex. 22, 7. The primary meaning is perhaps 'things taken.' Cf. *maumunni*, it is taken (as spoil, 1 Sam. 4, 17, 19).

[Narr. *maumachiash*, goods; *ni-quitigs*, household stuff, R. W.]

**maumachish** (intens. of *machish*, *majish*), at the very last, Gen. 49, 19; 2 Tim. 3, 1; Prov. 5, 11; *nen maumachish*, I (am) the last, Is. 41, 4 (*momachishewe*, lastly, finally, C. and Danf.; *ni mä-mäüsh ne kesukok*, at the last day, Jno. C.). See *majish*.

**maumunni**, -**nai**, v. i. (pres. def.) it is taken (away), 1 Sam. 4, 17, 19; Prov. 4, 16. Cf. *amäcü*, he departs (Narr. *mäw*, he is gone, i. e. is dead); *nenun-nun*, he takes it; *amäwunun*, he takes (it) away.

**maumuttam**, v. i. (and t. inan.?) he mourns: — *watch*, he mourns for (him), 2 Sam. 19, 1; *mun-momuttam*, I lament, C. Cf. *maü*, *mauemaü*.

[Abn. *ne-masäädäwü*, je pleure quelque chose.]

\***maunetu** (Narr.), a conjurer, R. W. = *monetu*, Fl.

\***maunuwau**. See *mónouwau*, he hisses, C.

\***maut** (Narr.), denotes completed action or cessation of activity. See *mahehe*.

\***mautäbon** (Narr.), 'it is day.' See *moltoptan*, morning.

**may**, **mai**, n. way, path: *ayin may*, he made a way, Ps. 78, 50; *neü may*, I am the way, John 14, 6; with locative or directive affix, *mayut*, in, to, or by the way; *kishke may*, by the wayside; *maikoutu*, in (or among) ways, Is. 42, 16; *mun-muttamashawn may*, 'I run in the way' (of thy commandments), Ps. 119, 32. = *mun-muttammaomashontam may*, Mass. Ps.). From *a-u*, he goes to (ad-it), with the impersonal prefix (?). See *m'*.

[Narr. *mäyü*; *mayüü*, is there a way?]

**may**, **mai**—continued.

*mat mayamünno*, there is no way, R. W. (Cf. suppos. negat. *matu mäwanog* and *mo adt manak*, where there was no way, Ps. 107, 4, 40.) Quir. *maouk*, in the way (to), Pier. 29.]

\***mecaütea** (Narr.), a fighter. See *mekonau*.

**meechu**, **meech**, v. t. inan. he eats (that which is inanimate, primarily vegetal food; but sometimes *weyau*, flesh, is the object of the verb; cf. *mauchaü*, he eats what is alive); *mun-meech*, I eat; *nommeechin*, he eats it, Gen. 3, 2; Is. 7, 22; suppos. *noh meechik*, *meechuk*, he who eats (it), John 6, 58, 51; pass. inan. *meechunaw*, *meechunnu*, it is eaten, whence *meecham*, 'victuals', Gen. 14, 11. Vbl. n. *meechunnuonk*, fruit, vegetal food, Gen. 3, 3; Amos 8, 2. See *meeetsu*.

[Narr. *mëitch*, eat thou; *täqua kum-mëich*, what wilt thou eat? Abn. *ne-mitsi*, je mange cela; *ne-mitsesi*, je mange (v. i.); *ne-mshau*, je mange (an.obj.). Micm. *migichi*, je mange. Cree *mëechu*, he eats (it); freq. *mämëechu*. Chip. *mejin mahjeyon*, food to eat, John 4, 32; *mähjüd weyos*, (he who) eats flesh, John 6, 56; *ne-mejen-im*, my meat, John 4, 34, J.; *nü midjin*, I eat (it), Bar.]

**meepit**. See *mëpit*.

\***meesk**, n. elbow, C. See *ishquanogkod*.

[Abn. *neskšan*, mon coude; 3d pl. *Skššänar*. Del. *wi squon*, (his) elbow, Zcisb.]

**meesunk**, **meis-**, **meyaus-**, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17; *mun-meesunk*, her hair, John 12, 3; *pasuk meyausunk*; one hair, Matt. 5, 36. (Cf. *weshügan*, hair on the body or limbs, the hair of animals, and *qu-üwathquoa*, he has long hair.) This word has the form of a noun collective, and is perhaps from *masu*, he cuts close or shaves off, primarily he smooths, signifying that which is cut off, in distinction from the long or scalp lock, *quonuwkuüonk*.

[Abn. *ne-mšsaiü*, je le tonds; *ne-mšsi*, je me tonds, je me rase les cheveux; *masššaiü*, chevelure d'ennemis; *ne-masššät*, je lève la chevelure. Menom. *maish*, head; *may-may-mun*, hair, Sch. 11, 470. Del. *mä bach*, hair; *meech hee*

**meesunk**, etc.—continued.

*ken* [cf. *weshagan*, El.], hair or wool, Zeisb.]

**meetsu**, **mětsu**, v. i. he eats, he takes food, 1 K. 19, 6. Active intrans. form (or verb adj. an.) of *meech-u*, as if *meech-esu*. Imperat. *meetsish*, eat thou; pl. *meetsck*; suppos. *noh meetsit*, he who eats, 'the eater', Is. 55, 10. Vbl. n. *meetsuonk*, food ('meat', Matt. 6, 25). Cf. *meechu*, *mawhau* (v. t. an.).

[Narr. *ascimētesimnis* (= *asq kām-mētesimnis*), have you not yet eaten? *kām-mētesimnis*, your eating (infinit. 2d sing.). Abn. *ne-nitsesi*, je mange. Micm. *migichi*, je mange. Cree *mēchesoo*, he eats; *mēchesoosu*, he eats a little. Chip. *wēsīn*, he eats. Menom. *mee-tee-shin*. Del. *mitsu*, Zeisb.]

**meetwe**, **metwe**(?), n. a 'poplar', Gen. 30, 37; Hos. 4, 13.

\***meeün**, **meun**(?) (Peq., Groton, 1762), n. the sun, Stiles.

**mēhchēu**, **mēhchēyu**, (v. i. she is) barren, Gen. 25, 21; 11, 30; Luke 1, 7 (*mehchihēu*, barren; *mohchihēu*, empty, C.). Vbl. n. *mehchēyuonk*, barrenness, sterility, 2 K. 2, 21. See *mahchumō*; *mohchi*.

**mehmehshanōm**(?), v. i. he pants: *num-mehmehshanōn-up* (pret.) I panted, Ps. 119, 131. Cf. *sauhkissu*.

[Abn. *manāitséré nerésaūgan*, le cœur ne bat.]

**mehquantam**, **-oantam**, v. t. he remembers (it); *num-*, I remember, Gen. 41, 9; imperat. 2d sing. *mehquantash*, Ex. 20, 8; Deut. 5, 15; suppos. *mehquontog*, when he remembers, 2 Cor. 7, 15. Vbl. n. *mehquantamōonk*, remembrance (of inan. obj.), a memorial, Eccl. 1, 11; Neh. 2, 20 (*wumegen mehquantamōonk*, 'a good memory', C.), should be *wumme mehquantamōonk*). With an. obj. *mehquānumāi*, he remembers (him), Gen. 19, 29; with affixes, *kām-mehquānumōōsh*, I remember thee, Ps. 77, 3; imperat. *num-mehquānum-eh*, remember thou me. Vbl. n. *mehquānumōonk*, memory, remembrance (of an. obj.), Job 18, 17; Prov. 10, 7. From *ahquantam* [*ahque-andam*], he refrains from thinking of, with negat. prefix; *mo-ahquantam*, he does not refrain, etc.

**mehquantam**, **-oantam**—continued.

[Narr. *kām-meqūarām-e*, dost thou remember me? Abn. *ne-m' kšīthai'-damen*, j'ai la mémoire de cela, je m'en souviens; (with an. obj.) *ne-m' kšīthai'-māi*, *ne-m' kšēremāi*.]

**mehquau**, **mēquau**, n. the thigh, Ezek. 24, 4; *agwe neequa-ut*, under my thigh, Gen. 47, 29; *wehquau*, his thigh. Cf. *mohpec*, hip, upper part of the thigh; *mohpegh*, shoulder.

**mēhtānog**, n. the ear; pl. *-ogwash*, El. Gr. 10, *-ogquash*, Rom. 11, 8; *nēhtānog*, my ear; 2d pers. *kēht-*; 3d pers. *wēht-*. From *wahcou*, he understands, knows (?); suppos. *wautog*, he who knows, understands, the knower(?), or perhaps from the causative form, it makes (him) understand. Cf. *watamunāt*, to hear.

[Narr. *wittōrwog*, pl. *-guāsh*. Abn. *metašaks*; 3d pers. *stašaks*; pl. *-agšr*. Peq. *kulturamēge*, your ear, or 'what you hear by', Stiles. Muh. *toohogwe*, ear, Edw. Del. (3d pl.) *wāttawek-all*, Hkw.; *hūtaock*, ear, Camp. Cree *me-tā-wā-ki*, ear, Harmon.]

**mēhtug**, **-tugq**, **mahtug**, n. (1) a tree, wood; pl. *-ugquash*, El. Gr. 10; *mētug-kakontu*, 'among thick trees', Ps. 74, 5; dimin. *mēhtugquēs* and *mēhtugquēmēs*, a small tree, El. Gr. 12. (2) small wood, a stick, a twig (*muhtakōmes*, a stick, C.); pl. *mēhtugkōmesash*, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, *-uhtug* or *-uhtugg*, tree, wood; *-wik*, a tree (while standing or in the earth). See *agyonk*; *kishkōnk*; *mussoonk*; *quūhtug*.

[Narr. *mihitūck*, pl. *+* *quash*. Chip. *mītig*, pl. *-gog*. Cree *mīstīck*, dimin. *mīstīckōos*. Del. *tuchau* [= 'tugkan(?)] wood (*me ta chan*, firewood); *mēhittuk*, a tree, Zeisb.]

**meisunk**. See *meesunk*.

**mekāussu**, v. i. act. he strives, contends; suppos. *mekāusit*, Is. 50, 8.

**mekonāi**, v. t. an. he contends with (him), strives against (him); imperat. 2d pl. *mekononk*, contend with, do battle with (him), Deut. 2, 9, 24; suppos. *noh mekononit*, he who contends with, Is. 45, 9; mutual, *mekonittog*, they contend one with the other, they strive together, Lev. 24, 10; 2 Sam. 14, 6.



**mekonau**—continued.

[Narr. *kun-nécautch*, you are a quarrelor.]

**mekonteau**, v. i. he contends, makes war, James 4, 2 (with *ayewohteau*, he fights).

[Narr. *meáúntéa*, let us fight; *me-caútea*, a fighter.]

**menadchu**, n. the left hand; *um-menadchu*, his left hand, Dan. 12, 7 (*menatche menitcheq*, the left hand, C.). Adv. and adj. *menadché*, left, of the left: — *visseet*, his left foot, Rev. 10, 2; of inan. obj. *menadchénniyeu*, (it is) on the left, Zech. 4, 3, 11.

[Narr. *yo nmánnatch*, (there, to) the left hand (of the path or way).]

**menadtam**, v. t. he vomits (it) up, Lev. 18, 25; Jonah 2, 10. Vbl. n. *menad-tamawonk*, *menatamawonk*, vomiting, Jer. 48, 26.

[Narr. *n' mwanádtommín*, I vomit, R. W. Del. *melandam*, he vomits, Zeisb.]

**mēnan**, n. the tongue; pl. *mēnanash*, James 3, 5, 6; Acts 2, 3; *wēnan* (*wēnan*), his tongue. [Related to *annaw*, *unnau*, he speaks, commands (?).]

[Narr. *wēnan* (misprint for *wēnan*?). Abn. *mīrars*; 3d pers. *sīrars*.]

\***meninnunk**, n. milk. In the title of the Indian translation by Grindal Rawson of Cotton's "Milk for Babies." In the quotation from 1 Peter 2, 2, on the title-page, the adv. and adj. *meninnunúe* (of milk, milky) is substituted for Eliot's *sogkoddungave*. Participial or suppos. inan. from *nānau*, he sucks, with *m'* prefixed, that which he sucks [cf. *sogkoddunk*; or is it 'what is given' (*menin*-)?]. See *nānontamunú*; *nān-unú*.

[Narr. *mwanúnaw*, (woman's) milk; *wānúnawog*, a breast. Abn. *merenákss*, du lait; *nēsnú*, je tēte; *nšnānmañ*, je la tēte.]

**menógkus**, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; *kenógkus*, thy belly; *wānúnógkus*, his belly, Lev. 11, 42 (*wānogs*, bowels, C.). Cf. *wónog*, a hole, a pit.

[Narr. *wānúnáks*. Abn. *nāúgan*, (mon) ventre. Del. *wach tey*, Zeisb. Voc. 12.]

\***menontam**, C. See *manontam*, he smells. **menuhkequog**, n. 'steel', Jer. 15, 12

**menuhkequog**—continued.

(with *missechuog*, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. *chohquog*; *kenehquog* (under *kēnai*).

**menuhkéteou**, v. caus. inan. he makes (it) hard or strong; pl. -*teog*, Jer. 5, 3 (*nun-menehkéteo*, I fasten, C.).

**menuhkeu**, -**ke**, -**ki**, (it is) strong, firm, hard ('*nēuhke* or *menuhku*, adv. strongly', El. Gr. 21), Ex. 6, 1; 1 K. 19, 11; Ezek. 3, 9; suppos. *menuhkehik*, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) *nēuhkesu*, he is strong, Is. 40, 26. N. agent. *menuhkesuen*, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. *menuhkesuonk*, strength, might.

[Narr. *mīnikésu*, strong; *mīniogwésu* [dimin. little strong], weak. Abn. *merkasani*, je me sers de force, j'emploie la force. Mim. *menaké*, je suis pressé (adv. *menaké*); *melkei*, je suis dur (adv. *melki*).]

**menuhkinnum**, v. t. he takes a strong hold of, holds (it) fast; pl. -*nunog*, Jer. 8, 5; imperat. 2d sing. *menuhkenish*, hold (it) fast, Rev. 3, 3, 11. From *menuhkeu*, with formative of verbs of action performed by the hand.

[Abn. *ne-merkenú*, je le tiens fortement, ferment; (with inan. obj.) *ne-merkenemen*.]

**menuhkonog**, n. a stronghold; pl. -*ogquash*, -*ogwosh*, Judg. 6, 2; 1 Sam. 23, 29, = *menuhke manskash*, Lam. 2, 5.

**menuhkoshketomp** [= *menuhke-rosketomp*], n. a valiant man, 1 Sam. 16, 18.

**menukque**, n. the armpit: *agwe menukquit*, under the armpit, Ezek. 13, 18 ('to armpits'); *agwe kemukque-it*, under thy armpits, Jer. 38, 12.

[Abn. *neregší*, mon aisselle; *Sregší* (son aisselle).]

\***menuks**, n. a brant, C.

[Narr. *mānúnúks*, pl. -*suck*, R. W. Del. *manúnckus ahas* (= bad fowl), 'a blackbird nearly twice as large as a duck', etc. Camp.; *māreck kaak*, 'gray goose', ibid.]

**menutcheg**, n. the hand; pl. -*egash*, El. Gr. 10; *mānutcheg*, my hand; *wānutcheg*, his hand, often in contracted form, *menutch*, *nūmutch*, *wānutch*,

**menutcheg**—continued.

etc.; *putukquitch* (= *petukqui-wannutch*, round-hand), the fist, Ex. 21, 18; *anomanutcheg* (*anóme*, within), the inside of the hand, the palm, the hollow, Lev. 14, 15, 26. See *muttánnohkón*, the right hand; *menutchea*, the left hand (*menutcheg*, C.; *wannutchek*, my hand, E. M.).

[Narr. *wannutcheke*, (his) hand; pl. *-cheyanash*. Abn. *neretsi*, ma main; 3d pers. *Sretsi*. Chip. *ni-núndj*, my hand, Bar. Del. *nachk*, my hand, Zeisb.]

**menwee**, n. the navel; *kéwée*, thy navel, Prov. 3, 8; Cant. 7, 2; *wecurée*, his navel, Job 40, 16. For *m'nóe*, the middle (?).

[Abn. *Siri*, nombril; *uánsísi*, milieu.]

**mēpit**, **mēpit**, n. a tooth; pl. *-tash*, El. Gr. 10; *-tash*, Cant. 4, 2; *wēpit*, *keepit*, *wēpit*, my, thy, his tooth.

[Narr. *wēpit*; pl. *-tash*. Peq. *nēebut*, (my) tooth, Stiles. Abn. 3d pers. *Sipit*.]

**mēquau**. See *mehquau*.

**mēgun**, n. (1) a feather; (2) a pen, 3 John 13; pl. *-anog*; *um-nēgunog*, his feathers, Ps. 91, 4. Adv. and adj. *mēgunne*, feathered, Ps. 78, 27; *um-mēgunne*, Ezek. 39, 17; *mochékégunau*, *mishékégunau*, (he is) much feathered, full of feathers, Ezek. 17, 3, 7.

[Chip. *m'gwan*. Shawn. *mēk o nāh*. Del. *mī gun*, Zeisb.]

**mētah** [**m'tah**], n. the heart, 1 K. 3, 12; Is. 1, 5; pl. *-hash*, Rev. 2, 23; *nuttah*, *kuttah*, *wuttah*, my heart, thy heart, his heart [*wogens*, (my) heart, Wood]. Adj. and adv. *metáhtawae*, of the heart, 1 Cor. 4, 5. Cf. *nuttáhe*, it is mine (belongs to me); *wuttáhe*, it is his (belongs to him).

[Narr. *wuttāh*, (his) heart; *nittā*, my heart. Muh. *utoh*, Edw. Del. (3d pers.) *w'dev*, Zeisb. and Hkw. (= *w'tay*); *ntee*, my heart, Zeisb. Chip. *oo-dāi*, *o-tay*. Menom. *may tah*. Shawn. *ó dāi ee*.]

**\*meteahhock** (Narr.), "the periwinkle, of which they make their *wómpau* [*wómpau*, p. 130] or white money."—R. W. 104. Pyrala cas-ica or P. canalicularata (?). From *mēhtawog* (Abn. *metasókš*), an ear (?), ear-shaped shell.

**\*mētewis** (Narr.), 'black earth': "From this *mētewis*, is an Indian town, a day

**\*mētewis**—continued.

and a half's journey, or less (west, from the Massachusetts) called *Meterénesick*."—R. W. Plumbago or graphite (?).

**mētsu**. See *metsu*.

**mettásash**. See *muttásash*.

**metugkokontu**. See *mehug*.

**\*metup-peash**, n. pl. brains; *waantam wuttup*, a wise brain, C. Narr. *wuttip*, the [his] brain, R. W. Cf. *outup* (Abn. *Step*), his head.

[Abn. *asíciteban*, cervelle; *metep*, tête.]

**metwe**. See *mectwe*.

**meun**. See *\*meün*.

**meyausunk**. See *mecsunk*.

**m'hogk**. See *muthóg*.

**miáe**, **miyáe**, **moáe**, **móeu**, adv. together, Is. 45, 8, 21; Job 41, 15; Dent. 33, 17; *móe*, Acts 1, 6; *moeu*, El. Gr. 21; *moyre*, C.: *moáe pasotshagk*, draw near together, Is. 45, 20; *moáeu*, v. 16; *nanwewog moeu*, they bow down together, Is. 46, 2.

[Abn. *uánsi*, *uánsisi*, ensemble. Micm. *mas*, *masi*, ensemble, tout à la fois. Chip. *mámarí*. Bar. Cree *mámmow*, all together, collectively.]

**miáeog**, **miyaeog**, v. i. they are assembled, are together, Num. 20, 2; (*mai-yúog*, Rev. 19, 19); *niyawéog*, 'they gather together', Is. 49, 18; imperat. *ni-gáek*, *moék*, assemble yourselves, Gen. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *nippe moénuo*, the water is gathered together, Ex. 15, 8; *mukkinéocók moéno*, Lev. 8, 4 (— *niyáenuo*, Judg. 20, 1), the assembly is gathered together; pl. *mócuoash*, Prov. 27, 25.

[Narr. *miáwéue*, 'a court or meeting'; *niwóttuek*, let us meet. Abn. *uánsánuu*, on s'assemble. Quir. *nánuéwauk*, a congregation, Pier. 61.]

**mianaü**, **móunaü**, etc., v. t. an. he assembles, gathers (them) together, 2 Sam. 12, 29; suppos. *mayauak*, 'if he gather together', Job 11, 10; imperat. 2d sing. *niön*, *niyan*, *móün*, gather thou (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Augm. and freq. *mohmóónau*, Mark 13, 27. With inan. obj. [*niánuuuu*] *mónuuuu*, he gathers (it or inan. things). See *mónuuuu*. This

**mianaü, móúnaü**—continued.

verb has the formative of action by the hand, and perhaps Eliot was wrong in using it in the sense of calling together or causing to assemble. In the same sense Rasles (as Abn. below) employs the caus. an. form.

[Abn. *ne-mar'ghimauik*, j'assemble (les hommes).]

\***michachunck** (Narr.), the soul. R. Williams (113) says this word "is of affinity with a word signifying a looking glass, or clear resemblance, so that it hath its name from a clear sight or discerning." Pierson's Catechism in the Quinipiac dialect has *mítta-chonky*, soul. The word has no discoverable affinity with either of the two names (*koukakiwamuck* and *pebnoch-ichauquánick?*) which Williams gives (p. 136) to 'looking glass'. Elsewhere (p. 116) Williams writes pl. *michichúnck-quog*.

[Chip. *wabmotehitchagran*, Bar. 46. Del. *me tschí tshank*, soul, spirit, Zeisb.]

**michemappu** [= *michéme-appu*], v. i. he abides forever, Is. 40, 28; suppos. *Miche-mépi Manit*, 'the Eternal God', Dent. 33, 27.

**michéme, misheme**, adv. forever, everlastingly, Matt. 6, 13; Philemon 15; Ps. 90, 2 (so Cotton).

[Narr. *michéme*. Abn. *mísimisi*, toujours. Miem. *wech*, d'avantage, encore, de plus. Cree *móosúk*, always. Del. *anetschimi*, often (?), Zeisb.]

**michemohteau** [= *michéme-ohteau*], v. i. it is forever, endures forever; suppos. *ne michemohtag*, that which is forever, 'eternal', Rom. 1, 20 (= *michéme ohtag*, Ps. 145, 13). Adv. and adj. *michemohté* and *michemohté*, everlasting(ly), Deut. 33, 15; Hab. 3, 6.

\***míchokat** (Narr.), a thaw; *míchokateh*, when it thaws, R. W. = *watshewquodt*, when it melts away, vanishes. Cf. *watshéau*.

[Del. *míschbaquat*, 'the river clears up, is getting free of ice', 'the weather clears up', Zeisb, Gr.]

\***micéúskaskeete** (Narr.), a meadow, R. W. See *watkoskqut*, a plain.

**min**, n. gen. a fruit; restricted in its application to the smaller fruits, such as

**min**—continued.

corn, berries, nuts; pl. *minneash*. Not used by Eliot except in compound names. It appears to be formed by prefixing the indef. particle *m'* to *-in*, the formative of verbs of growing, 'that which is grown', or which results from growth. See *watehimin* (corn), *wenominneash* (grapes), *kenéi-minneash* (first ripe fruits), *wámpí-minneash* (chestnuts, 'white nuts'), etc. Eliot has always the inan. plural. In some other dialects names compounded with *min* (or *minis*) have occasionally the an. form.

[Chip. *meer*; pl. inan. *ween-un*, berries, Sch. II, 368; but *wanúú-min*, pl. an. *-minog*, corn; *wískri-min*, pl. *-minog*, raspberries, etc. Cree *ménis*, a berry. Del. *míhu*, 'huckleberry', Zeisb.]

**mishashq**. See *mishashq*.

**mishabohquas, -bpuhquas**, n. 'mouse', Lev. 11, 29; Is. 66, 17. Properly the great mouse (*míshé-abahquas*) or rat. Cf. *watappasquas*, bat.

[Abn. *Saúbigsséss*, souris. Chip. *warábigonotji*, mouse, Bar. Del. *poques*, a mouse, Hkw.; *ach po quacs*, Zeisb.]

**mishadchu** [= *míshé-wadchu*], n. a great mountain, Luke 3, 5; Rev. 8, 8.

**mishadtuppoo, -pu** [= *míshé-adt-uppoo*], v. i. he feasts, Prov. 15, 15. Vbl. n. *-puonk*, a feast, Ex. 23, 16; 34, 22. Caus. *mishadtuppechrau*, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.

**mishánámoo** (?), v. i. he groans, John 11, 33; pl. *míshánánanog* (*míshónánanog*, Job 24, 12); *nan-mishánánanowau*, we groan, 2 Cor. 5, 2, 4.

**mishanantam**, v. t. he despises, contemns, thinks meanly of (it); with an. obj. *mishanantamái*, he despiseth (him), Prov. 14, 2, 31. Vbl. n. act. *mishanantamóok*, dishonoring; pass. *mishanantitwóok*, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 35, 26; Prov. 18, 3 (*weshanantamwe*, 'meanly', C.). Cf. *watshéantam*.

\***mishánneke** (Narr.), = *míshé-annék*, a squirrel; pl. *-nequock*, R. W.; *shennéague*, Stiles (*míshannék*, C.). [The root is 'claw' or 'scratcher' (?).]

\***mishánneke**—continued.

[Aln. *mí'kké*, éureuil; *préniks*, *mes-ániks*, 'ces deux ont un beau poil'; *aníkissess* (dimin.), suisse [chipmunk]. Etc. *mekoo*, red squirrel. Miami *nekwarh*, squirrel. Shawn. *an-èèk-wah*. Del. *hanicquai*, Camp.]

**mishánogqus** [= *mishe-anogqs*, great star], n. the morning star, 2 Pet. 1, 19; Rev. 2, 28.

**mishantam**, **missantam**, v. i. and t. inan. he thinks much, meditates, is intent upon (it); Jer. 49, 30; Dan. 6, 3. Vbl. n. *-tamawonk*, much thinking, meditation, Ps. 119, 97.

**mishantowau**, **-ontowau**, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; impers. (?) *mishantowai*, Is. 30, 7; imperat. 2d sing. *mishantowash*, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adj. *mishantowáe*, with loud voice, loudly, Ps. 150, 5; Prov. 27, 14. Vbl. n. *mishantowáonk*, *-ontowáonk*, a shout, a loud noise (*mishantowáonát*, to roar, C.). From *mishe* and *-ontowáit* (he utters). See \**mishantowápuhsu*, he howls.

[Narr. *mishaántowash*, speak out.]

**mishashq**, **misashq** [= *mishe-m'askeht* or *mishe-ashq*, great grass], n. a rush, Job 8, 11; pl. *-quog*, rushes, 'flags', Ex. 2, 3. Adj. and adv. *mishashque*, of rushes, 'of bulrushes', Ex. 2, 3. Cf. *wekinasq*; *wusshashqnobok*.

**mishasketomp**, n. 'champion', 1 Sam. 17, 4, 23, 51.

\***misháupan** (Narr.), a great wind, R. W., i. e. it blows greatly; *mishe-wáupan*. See *wáhan*.

**mishe**. See *missi*, great.

**mishe-abohquas**. See *mishabohquas*.

**mishe-adtóau**. See *mishóadtue*.

**mishe-adt-úppoo**. See *mishadtuppo*.

**mishe-annéèk**. See \**mishánneke*.

**mishe-anogqs**. See *mishánogqus*.

**misheáshko**, v. i. (and t. inan.) he swallows it (completely), swallows up, Rev. 12, 16; *ne mashéashqut* (suppos.), that which he swallows up, Jer. 51, 44; with an. obj. *misheashquameau* (*mishe-*), he swallows (him) up. Cf. *gusseáshka*.

**mishe-ashq**. See *mishashq*.

**mishegski**. See *mishikski*.

**mishéheau**, v. caus. an. he makes (him) great, exalts (him), 1 K. 1, 15; *num-misheh*, I exalt (him), Ps. 89, 19; suppos. *noh misheheuat*, he who exalts, 2 Cor. 12, 20; suppos. pass. (part.) *mishehit*, made great, exalted, 2 Cor. 12, 7; with inan. obj. *mishéteau*, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; *num-misheoh*, 'I magnify' (it), Rom. 11, 13; suppos. *noh masheunk*, Prov. 28, 8.

**mishehtashin**, v. i. it storms, there is a tempest; as n. (*mishehtash*), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; *waban mishehtash*, 'there arose a tempestuous wind', Acts 27, 14; *watsh mishe tahshinát*, 'from the storm', Is. 25, 4; suppos. *mahshétashik*, Acts 2, 2. [The separation of words in the last example implies that Eliot understood *mishehtashin* to be formed of *mishe* and *tahshin* (it lifts up), i. e. 'a great uplifting.' It seems rather to be from *mishehteau*, with (the characteristic of violent action, *sh*, and) the formative of verbs denoting action of the wind, *-shin*, 'the wind increases greatly.']

[Narr. *mishításhin*, there is a storm.]

**mishekishki**, **-koi**, (it is) broad, wide (*mishe-kishki*, great from side to side), Job 11, 8; Is. 33, 21; *mishshúkskoí*, Matt. 23, 5; *mishsheski*, Ps. 119, 96; *missi kah mishigski kchtoh*, the great and wide sea, Ps. 104, 25; *misheskiske-maogkehtu*, 'in the broad ways', Cant. 3, 2. See *kishki*.

**mishe-m'askeht**. See *mishashq*.

**misHEME**. See *michéne*.

**misheu**, (it is) great; adv. greatly, 1 Chr. 16, 25. See *missi*.

**mishe-wadchu**. See *mishadchu*.

**mishikski**, **mishegski** (?), (it is) 'froward'; suppos. *mashiskag*, when it is froward, 'frowardness', Prov. 6, 14; 10, 32; with an. subj. *mishegskiyewog*, 'they are froward', Prov. 2, 15.

**mishketu** (?), pl. *mishketuog*, (they are) 'new-born babes', 1 Pet. 2, 2.

**mishkom**. See *miskom*.

**mishkonóntup**, n. a skull, John 19, 17 (*muskonóntip*, C.); *wuskonóntup*, (his) skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22. For *muskon-óntup*, bone-head. Cf. *chepíontup*.

\***mishkouantam**, v. i. he rejoices, C. See *muskouantam*.

- mishkouwutchinnō-we kōus**, a prickling briar, Ezek. 28, 24.
- mishōadtue**, adv. of great price, precious; suppos. *mishōadtik*, 1 Pet. 3, 4. From *mishē-adtōau*. See *magōadtik*; *mōgōadtue*.
- mishonogod**, (it is) wide, broad; suppos. *-ogok* (of a gate or way, Matt. 7, 13).
- \***mishontoahpuhsu**, v. i. he howls; *num-mishontoahpuhs*, 1 howl, C. See *mishantawau*, he shouts.
- mishontowau**. See *mishantawau*.
- \***mishoon**, n. a chin, C.
- mishoon**, n. a boat. See *mūshoon*.
- \***mishquammâg**, pl. *-mâiquock* (Narr.), n. salmon, red-fish, R. W. 103 (= *mishqui-ânaug*).  
[Abn. *meskšamegš*; pl. *-gšak*.]
- \***mishquâshim** (Narr.), a red fox, R. W.; *mishquisups*, a fox, Stiles.
- \***mishquâwtuck** (Narr.), a (red) cedar tree, R. W. (= *mishqui-ūhtug*).  
[Del. *me hok ho cus*, Zeisb.]
- mishqui**, (it is) red. See *mūsqwi*.
- \***mishqushkou**, n. a trout, C.  
[Abn. (pl.) *skštam-sk*. Del. *meschūameck*, a trout, Zeisb.]
- [**mishuntugkō**, it is much wooded, a forest?] *-kōw*, 'it is a wood', Josh. 17, 18.
- miskaiāu**, **mussuhkaiāu**, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him): *mahchukish* . . . *pish um-miskaiūuh*, evils shall befall them, Deut. 31, 17; suppos. *mussuhkunk*, Gen. 42, 4.
- miskom**, **mishkom**, v. t. inan. he happens upon, finds (it); *woh kunnishkom*, thou shalt find (it), Matt. 17, 27; suppos. *maskog*, when he finds (it), Ps. 119, 162; Matt. 13, 44.  
[Abn. *ne-miskamen*, je trouve ce que j'avois perdu (with an. obj. *ne-meskašai*); *ned-askamesi*, j'ai fais une bonne trouve, Rasles. Cree *miskum*; with an. obj. *miskawoyoo*. Chip. *mékahwon*, (he) found him, J.]
- missantam**. See *mishantam*.
- misseggen**, **musseggen** [v. i. it grows or produces abundantly, = *missekīn*], it is plentiful, abundant, Gen. 41, 29, 31; suppos. *ne masegik*, that which yields abundance, plenty, i. e. plentiful harvest, Gen. 41, 30, 34. Adv. and adj. *ut missegene ohke-it*, to a plentiful land, Jer. 2, 7; 48, 33.
- missēchuog**, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; *missēchuog kah menuhkequog*, iron and steel, Jer. 15, 12; *missēchuogque*, made of iron, Deut. 28, 48; 1 K. 6, 7. In other places *mōoshog* (or *mōshag*), q. v., is used for 'iron.' Cotton has *missēchuog*, mines.
- \***missēsu** (Narr.), v. adj. an. he is whole (the whole of him). See *missi*.
- \***misshât**, n. belly, C. Probably 'gros ventre'; for *mishe-ohteau*, it is great(?).
- missi**, **mishe**, **misheu**, **missiyeu**, (it is) great, Ezek. 17, 3; 1 Chr. 16, 25; pl. *missiyeuash kut-ōikquatunkanash*, your rewards are great, Matt. 5, 12; *nūno missi*, it is more and more great, 'it increaseth', Ps. 74, 23; Job 10, 16; suppos. *mohsag*, when it is great, a great thing, Ex. 15, 7; Deut. 4, 32; Matt. 23, 17, 19; *ânue mohsag*, (that which is) more great, the greatest, Matt. 22, 36.  
[Narr. *mishe*, *missi*. Abn. *mesē*; *nemeseghikš'itšn*, je le fais plus grand. Cree *missōv*, it is large. Chip. *mūcha*, it is big, large, Bar. Del. *m'cheū*, big, large (it is), Zeisb.]
- missin**, **missin**, (he is) a captive, Is. 49, 24; 51, 14; 2 K. 5, 2; *missinnōou*, *missinnō*, he is taken captive, becomes a captive, Gen. 14, 14; Lam. 1, 3; pl. *-nōwoog*, Lam. 1, 5. Vbl. n. *missinnō-ōnk*, captivity.  
[Narr. *missinnege*, *num-missinnām* [-*nom*] *evō*, this is my captive.]
- missinnin**, n. (from *missin*, with indef. affix) a man, homo, i. e. any captive or tributary, in which classes were included all men other than those of the speaker's nation or race (viri). Cf. *voskotomp*, *omp*. Pl. *missinninūog*, people, *oi πολλοι*, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; *missinnin kah puppinashim*, man and beast, Gen. 6, 7; *hoveae missinnin ken*, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (*missinnin* or *missinninūog*, a people; *wunnissue missinnin*, a pretty fellow, C.).  
[Narr. *nūmuock*, *nūmi-missinnūock*, men, folk, people.]
- missinohkau**, v. t. an. he carries (him) away captive. See 2 K. 15, 29.
- missinum**. See *missinum*.

**missippano sokanunk** (?), it [a cloud] rains rain, Is. 5, 6. Cf. *missuppiq*, a tear. See *-sippacu*.

\***missippuskunnitcheq**, n. the wrist, C. For *missippiskonnitcheq*, the bone next to (joining) the hand. Cf. *missipsk*.

**-missis, -mussés**. See *uu-missés-oh*.

**missishin**, v. i. it touches. See *missinum*.

\***mississikkoshk**, n. a shin (bone), C.

**missittipuk**. See *missittipuk*, a neck.

**missiyeu**. See *missi*.

**missohham**, v. t. he announces, makes public (see *missosse*); imperat. 2d + 1st pers. sing. *missohamah*, tell me, Gen. 24, 23; with *quosháe* (beforehand), he prophesies; pl. *quosháe missohhamwag*, they prophesy, Num. 11, 27. Vbl. n. *quosháe missohhamónk*, prophecy, Prov. 30, 1; 31, 1; with an. obj. (remote) *-oh-hamaü*, he announces to (him).

**missohquam**. See *missohquam[in]*, an ear of (dried) corn; *missunkquamín*, a (full) ear of corn.

**missouunk**. See *missouunk*, a dry tree.

\***missúckeke** (Narr.), pl. *-kéquock*, bass, R. W. (*suckeqog*, Stiles); striped bass (Labrax lineatus)? Peq. *m'ssugkheege*, Stiles.

**missugken[ɔ]**, **missuken**, v. i. he is great, powerful, mighty, 1 Chr. 16, 25: *anue missuken onk neen*, he is more powerful ('mightier') than I, Mark 1, 7; suppos. *masugkenuk* (q. v.). Vbl. n. *missugkenabonk*, greatness (in power, importance, etc., relatively), Esth. 10, 1 (*misséqkín-neüt*, to abound; *misséqkín-neüt*, to increase, C.). From *missi*, with apparently the formative of verbs of physical or inanimate growth (*-kín*); but, if so, this verb could not properly have an animate subject.

[Abn. *ue-meseghir*, je suis grand; 3d pers. *meseghir*; suppos. *méseghirek*, but *mesikéssi*, il est gros, or *mésegs*. Cree *missigittu*, he is large. Del. *mesegilitik*, the big, great one, Zeisb. Voc.]

**missuhkaüü**, **missuhkomö**. See *missuhkoma*.

**missunkquamin, mus-**, n. a (full) ear of corn; pl. *-minunash*, *-munash*, *-minash*, Deut. 23, 25; Gen. 41, 5, 7, 22. Cf. *minunquamin*.

[Del. *me sa quom*, a corn ear, Zeisb.]

**missunum**. See *missunum*, he touches.

**mittamwus, -wussis, -wossis**, n. (1) a woman, mulier, Deut. 21, 11; 28, 56; Gen. 2, 22; 3, 2 (cf. *squá*, femina); (2) a wife, uxore, Gen. 12, 14; Deut. 22, 14; 1 Cor. 7, 16; *numm-*, my wife; *kunn-*, thy wife; *um-mittamwus-soh*, his wife, the wife of (him), Gen. 12, 12; 19, 26. Cf. *wusso*, (she) is his wife.

[Narr. *mittamwus*; *kommittamwus* or *ko-wéewo*, thy wife; *nummittamwus* or *wüll-gana*, my wife, R. W. Chip. *ne-minde-moanish*, my wife (Sch. II, 458); *minatanóie*, 'an old woman', Bar. 26. Miami *metainsah*, woman; *ue-ue-wah*, my wife. Menom. *metamo*, woman; *uayon*, my wife.]

**mittamwussu**, v. i. she is a wife; suppos. *mittamwussit onkatog*, if she be the wife of another, Jer. 3, 1; *um-mittamwussu*, *-wussissu*, he takes to wife, 2 Chr. 21, 6; Gen. 25, 1.

**miyáe**. See *mié*.

**miyaeog**. See *miéog*.

**m'not**. See *manot*.

**mo**, adv. 'sometimes signifieth not', El. Gr. 21; *mo teag*, nothing, Is. 40, 17, = *monteag* (Is. 41, 17), *matteag* (Luke 22, 35). See *matta*. Negation appears to be the primary signification of this particle, or rather of its base, *m'* (q. v.). With the formative of the verb substantive (*m-a*, *mó*) it came to have the force of an affirmation of past being (fruit) by denial of present, and thus supplied the preterit of the defective verb of existence; *ko*, it was and continues to be; *mo*, it was and is not; *pih*, it will be. (The limited or definite present, 'is now', was marked by the affix *-m* for verbs of being, *-ni* or *-i* for verbs of an. or inan. action. For the former class, see El. Gr. 16.) Eliot sometimes combined *mo* with *ko* to form an aorist (*koh mó*, *mónkó*. See *ko*). For the force of *m'* as a prefix, indeterminate and impersonal, see *m'*: *uu mo ayeucattunok*, there was a battle, 2 Sam. 2, 17; *mó wequá*, there was light, Gen. 1, 3; *ken mo wottineumín*, thou wast a servant, Deut. 5, 17; *neg mo neematog*, these (who are dead) were my brothers, Judg. 8, 19; *mo ayeuan*, he was made, etc., 1 Cor. 15, 45. *-mo* or *-mó*, the characteristic of active in-

**mo**—continued.

transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix *m'*—for example, *nōkeu*, he descends; *nōke-mō*, it descends or is let down; *ōm*, he goes; *ōmō*, it goes.

[Micm. *mō*, point; *moſen* (de *mō* et *ſen*, quelqu'un), personne.]

**moāe**. See *mīāe*, together.

\***moamitteāug** (Narr.), "a little sort of fish, half as big as sprats, plentiful in winter."—R.W. 105. Perhaps the smelt (*Osmerus eperlanus*), but the name may be applied to any species which 'goes in shoals' or 'a great many together.' It has been corrupted to *mumnychaug* and *mummachog*, by which name several species of small fish are popularly known, especially the ornamented minnow (*Hydrargyra ornata*, LeSueur). From *mohmōeāi*; pass. and mutual form, *mohmōiteawug*, they go gathered together or in great numbers.

\***moattōqus** (Narr.), 'a black wolf', R. W. 95. See *mukyoſhīm*; *nattōhqus*.

**mōpēe** (?), n. the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. *-pīōg*; 2d pers. *kōpē*, *kuppē*, Num. 5, 21, 22; 3d pers. *wōpēe* (*ōapras*, a hip, C.). Cf. *mehquau*, thigh; *mohpegk*, shoulder.

[Narr. *apōme*, thigh.]

**mōehteōmō**, v. inan. (pass.) caus. it is made to be together, it is put together; suppos. *mōehteōmuk*, when it is 'framed together', 'knit together', Eph. 2, 21; Col. 2, 19.

**mōēu**. See *mīāe*, together.

**mōeuwehkomaū**, v. t. an. he calls (them) together, he assembles. Vbl. n. *-kōmōuk*, an assembling, assembly, Num. 20, 6.

[Quir. *mōeuwehčkōmōuk*, the church, Pier. 63, 64.]

**mōgki**, **mōgke**, **mōgge**, (it is) great (of its kind or comparatively). Adv. and adj. great; *mōgke qussukpūanash*, great stones, Josh. 10, 11; 1 K. 5, 17; — *wētūomash*, great houses, Amos 3, 15; *mōgkiyeu*, it is great; pl. *-yeuash*, Gen. 41, 5 (of ears of corn, they are 'rank'); suppos. pl. *mōgagish*, *mōgagish*, great things.

**mōgki**, **mōgke**, **mōgge**—continued.

[Del. *amangi*, great, big, large, Zeish. Gr. 168; *māchereū*, great, large, Zeish. Voc.]

**mōgōadtue**, adj. and adv. precious, of great price, 2 Chr. 20, 25. See *māgōadtik*; *mīshōadtue*.

**mōgquan**, **-quōn**, n. the heel; pl. *-nash*, Job 13, 27; 3d pers. *wōgquān*, *wōgquōn*, his heel, Gen. 3, 15; 25, 26; 49, 17.

[Abn. *māgšān*, *nāgšān*, mon talon. Menom. *wahquōn*, (his) heel. Shawm. *okwāre*. Del. *nau quon*, the [ny?] heel, Zeish.]

**mōgqueen**, **-quēn**, n. a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From *mōgquēnuu*, it grows large, enlarges (*mōgquēnuō*, 'it became a boil', Ex. 9, 10).

[Abn. *māgšēn*, influre. Del. *māchquān*, swelled, Zeish.]

**mōgquēn**, **-quen**, v. i. it swells, enlarges, Num. 5, 27; *mōgquēnuu*, it becomes large or swollen, Deut. 8, 4; with an. subj. *mōgquēnu*, he swells, is swollen (*nōh mōgquēnu*, he swelleth; *mum-mōkquē*, I swell, C.).

[Narr. *mōcquēnu*, he is swelled; *mum-mōkquē*, I have a swelling. Del. *māchereū*, great, large, Zeish. Voc.]

**mōhchi**, (it is) empty, unoccupied (*mōhchiyēu*, C.); *mōhchoi kōsh weck*, is there room in thy father's house? Gen. 24, 23. Cf. *mēhchēn*.

**mōhchumō**. See *māchumō*, it is waste, barren, made desolate.

\***mōhēwonck** (Narr.), a raccoon-skin coat, R. W.

[Abn. *māšak*, robe de peau de cerf, de chat-sauvage, etc.]

**mōhkas**. See *mōhkōs*, a nail, a claw.

\***mōhkōdtaēn-in**, a widower, C.

**mōhkōnt**. See *mūhkōnt*, a leg.

**mōhkussa**, **mōhkōs**, **mukōs**, n. a (burning) coal; pl. *-saush*, Is. 44, 12; 'coals of fire', Prov. 26, 21; *ut mōhkōssahtu*, upon [among] hot coals, Prov. 6, 28; Is. 44, 19; *ante māi auk ne mōhkōs*, blacker than a coal, Lam. 4, 8. For *m'kussa*, the hot (n. concrete)? or if Rasles' translation of the corresponding word in Abnaki be correct, from *māi* and *kussa*, black-burned(?), or (Abn. *mkašé*) merely 'it is black' (?). Cf. *kussiteau*,

**móhkussa**, etc.—continued.

etc.; "moccassa, the black of the nail", Wood.

[Abn. *mkasé*, charbon éteint (?); *mkasé-sikstai*, charbon ardent. Del. *me hackachtey*, a coal, Zeisb.]

**mohmoéog**, freq. of *moéog* (= *miéog*, q. v.), they go often, or habitually, together, 'they often met', El. Gr. 17.

**mohmoskuhteas**, n. a frog (obj. pl. *-teasu*, Ps. 78, 45, a misprint? Mass. Ps. has *mahmoskohteasu*). Elsewhere Eliot has *tinógkukquasu-og*, frogs. Cf. Peq. *kopiauss*.

**mohmóunum**, freq. of *móuunum*, he gathers together.

**mohmuttahtag**, **māmuttattag**, **mah-**, (suppos. as) n. lead, Ezek. 22, 18, 20; 27, 12; Ex. 15, 10; Zech. 5, 7; 'tin', Num. 31, 22, but not elsewhere.

**mohpanag**, **muh-**, **-og**, n. the breast [mammæ], Joel 2, 16; Hos. 9, 14; *mohpanag*, my breast, Cant. 1, 13; *wohpanag*, *whip*, her breast, 'bosom', Prov. 5, 20 (*mohpānæg*, C.).

[Narr. *mapanog*, the breast; *wunnumogun-ash*, breasts. Menom. *ohpauw*. Shawn. *ópāh la*.]

**mohpegk**, **muhp-**, **-peg**, n. the shoulder, Lev. 8, 25; 9, 25; oftener without the impers. prefix, *uhpegk*, Num. 6, 19; 18, 18; Ezek. 24, 4; *nauwédnau uhpequanuh* (accus. pl.), 'he bowed his shoulders', Gen. 49, 15; *nāshate ohpequan-it*, between his shoulders, Deut. 33, 12. Cf. *muttagk*.

[Narr. *uppēke*, shoulder; pl. *uppequōck*. Chip. *pēkewun*, *pikgun*, the (upper part of the) back. Del. *ho pi quon*, the fore shoulder, Zeisb.]

**mohsag**, suppos. of *missi*, great.

**móhshequassuk**, n. a 'flinty rock', Deut. 32, 13 (= *móhshih-quassuk*). See *quassuk*.

**móhshipsq**, n. flint stone, Is. 50, 7 (= *móhshih-pisk*, iron stone).

**mohtantam**. See *māhtántam*, he is old, decrepit.

\*[**mohtanuhkussu**,] **num-mohtanuhkus**, I finish or conclude, C. [?]

\***mohchtināu** [= *māhchtināu*], he is sick; *num-mohchtināu*, I am sick, C.

**mohptompan**, (it is) morning, Ezek. 7, 7; suppos. *-ompog*, when it is morning; as n. Gen. 1, 5, 8, etc.; *en* (or *pahek*) *moh-*

**mohptompan**—continued.

*tompan-it*, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.

[Narr. *mautābon*, it is day.]

**mohštshānc**. See *māhtshānc*.

**móhtukuás-og**, n. pl. 'conies', Ps. 104, 18, and *ogkoshquog*, Prov. 30, 26.

[Abn. *mattegšššš-ak*, lièvre.]

**mohstupóhsin**, v. i. it lies waste, Is. 15, 1.

**mohstuppau**, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); pl. *-aéog*, Job 6, 17; pass. *-aémo*, it is melted, made to vanish, Job 7, 9; 6, 17; Josh. 5, 1. Cf. *māhtsheau*.

**mohutteau**, v. t. caus. inan.; pass. it is consumed or made an end of, melted, Jer. 6, 29 (of lead, by the fire); act. it consumes, makes an end of, Deut. 32, 22.

**móhwhāü**. See *māwhāü*, he eats (him). **mokaketomuk**, (when he is) dumb, Ps. 38, 13; suppos. of *mokakutto* = *mat kakutto*, he does not speak, he is mute, dumb; pl. *-aéog*, Ex. 4, 11; Matt. 9, 33; *mo nuk-kaketop* (pret.), I was dumb, Ps. 39, 2, = *mat nuk-kaketop*, v. 9.

**mokūs**, **mokis**, (indef.) **-sin**, a shoe (moccasin); pl. *mokussinash*, *moxinash*, Amos 8, 6; Matt. 10, 10; *un-mokis* (*-us*), his shoe, Deut. 25, 9, 10; *pehtocinash*, put on your shoes, Ezek. 24, 17; *nukkōnok-kussinash*, old shoes, Josh. 9, 5.

[Narr. *mocússināss* and *mokussin-chass*, shoes which 'they make of their deer skin worn out', R. W. Peq. *múck-āssus*, Stiles. Abn. *mekessen*, pl. *-nar*; *ne-mekessen*, mon soulier; *ne-makseneké*, j'en fais. Micm. *m'keshen*, pl. *-nel*. Chip. (pl.) *makinān* (*mékisūniked*, shoemaker), Bar.; *mūkesin*, pl. *-num*, Howse. Cree *māskesin*, pl. *-es'inā*.]

**momanch**, **mōmans**, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.

[Cree *mummdān*, here and there one.]

**momonchu**. See *māmonchu*, he moves about.

**mómóne**, (it is) 'freckled'; *mómóne chōhki*, 'it is a freckled spot', Lev. 13, 39.

**momonehtāüāü** and **momontāü**, v. t. an. he makes sport of, mocks at, derides (him), Neh. 4, 1; pl. *-stāüog*, 2 Chr. 36, 16; suppos. *momontauont*, when



**mómonehtaúáú**, etc.—continued.

he mocks at, mocking, Gen. 21, 9; Job 12, 4.

**mómónésu**, v. adj. an. he is spotted. is black or dark colored here and there, in spots or stripes. Freq. distrib. of *móesu*, he is black; pl. *mómónésuog*, they are 'grised', Gen. 31, 12; suppos. *mómónésit*; pl. part. *-sítcheq*, 'speckled', Gen. 30, 32, 39 (*wéénu mómóesit*, when he is round-about dark-marked, 'ring streaked', Gen. 31, 8). Cf. *mómóechohkesu*.

**momonowantam**, **mamonau**-, v. i. he is scornful, a scorner, Prov. 9, 7, 8; 15, 12. Adv. *-tamwe*, 2 Chr. 30, 10.

**mómóntunnum**, **mámónt**-, v. t. he puts it in motion, moves (it) about:—*níppe*, he 'troubled the water', John 5, 4; suppos. *mámóntunuk wussissittanash*, when he moves his lips, Prov. 16, 30.

**mómóunog**, n. pl. the eyebrows; 3d pers. *ummómóunog* (accus. *-oh*, Lev. 14, 9), his eyebrows.

[Abn. *máimáin*, sourcil, le poil, etc. Del. *mawawon*, Zeisb.]

**mómóechohkesu**, v. adj. an. he is black-spotted, has dark spots; pl. *mómóechohkesuog* (*móhnæ chohkesuog*, they are speckled, Gen. 31, 12); suppos. pl. (part.) *mómóechohkésítcheq*, (when they are) spotted, Gen. 30, 32; speckled, Gen. 31, 8. From *mái* (it is dark colored), with freq. or distrib. reduplication, and *chohkésu*, he is spotted or has a spot.

[**mónáe**, **mónáe**, there is much, there is abundance;] pl. *nano mánaash*, they are increased, Jer. 5, 6; *monaash*, they are many, *ibid.*; suppos. *mónak*, when there is abundance, when it abounds, Ps. 72, 7; 1 Pet. 1, 3; *yeu monak*, 'this great store', 2 Chr. 31, 10; with an. subj. *monaog*, (they are) many persons (El. Gr. 8), Ex. 1, 9; Dan. 12, 4; Matt. 7, 14; suppos. pl. *monacheg*, Is. 60, 5; 2 Cor. 4, 15; suppos. 3d pl. *monahettit*, when they 'are increased', become many, Hos. 4, 7. Vbl. n. *monaonk*, abundance, Deut. 33, 19.

[Narr. *wussauwne maúnduog*, 'they are too full of people.']

**mónak**, **mónak** (in compounds, *-ónak*, *-ónagk*, *-ónag*), n. (1) cloth, 2 Sam. 20, 12; Matt. 9, 16; Judg. 16, 14: *hahsháp-onak*, linen cloth, Mark 14, 51; *wusk-onagk*, new cloth, Mark 2, 21; *womp-onak*, (white) cloth, Deut. 22, 17; *kulpogk-ónag*, a thick cloth, 2 K. 8, 15 (*mónak monag*, black cloth, C., but better, *mónónak*). (2) a garment of cloth, as distinguished from *ne áqut* or *hogkoonk* (cf. *ohkam*), a covering of skins: 'coat', Dan. 3, 21; 'cloak', Matt. 5, 40; 'vesture', Dan. 22, 12.

[Narr. *maínak*, 'an English coat or mantle', R. W. 107.]

**monakenehheau**, v. caus. trans. he makes cloth, he weaves; pl. *-heag*, Is. 59, 5; with inan. obj. *monakechteau*, he weaves (it). N. agent. *monakenehteau* (ípd. *-énin*), one who weaves, a weaver, Ex. 35, 35; Job 7, 6.

[Narr. *ko-maunekumúo*, have you any cloth?]

**monanehteau**, v. i. he is merciful, Num. 14, 18; *num-monanachteau*, I am merciful; intens. *num-mónonanachteau*, Jer. 3, 12. Vbl. n. *monaneteaonk*, mercy, Ex. 34, 7; Neh. 9, 32; Ps. 145, 8. Cf. *kiteamonteamunai*.

**monánumáú**, v. t. an. he compassionates, is merciful to (him); *nummonánunum*, I show mercy to, Ex. 33, 19; imperat. *monánunumeh*, Zech. 7, 9; with suffix *monánuneh*, be merciful to me, Ps. 119, 132.

**monaskotasq-uash**, n. pl. melons, Num. 11, 5 (*mónosketánuk*, cucumbers, C.). See *askotasq*.

**mónasquisseet**. See \**manusqusséd-ush*, beans.

**monát**, (it is) abundant, (there is) much, Ps. 37, 11; *woh monát*, (it) might abound, 2 Cor. 4, 15; *mancheke monat*, exceedingly abundant, 1 Tim. 1, 14; *pish monat*, it shall be increased, i. e. become abundant, Dan. 12, 4; pl. *monatash*, Prov. 15, 16; 2 Chr. 9, 9. From *monaachteau*.

[Narr. *máunetash*, 'great store', abundance.]

**monchanamukqussu**, v. i. he does that which is wonderful, he works wonders; with an. obj. *-qussuáú*, he does, etc.,

**monchanamukqussu**—continued.

to (him); whence, n. agent. *-qussuaten*, a 'wonderful one'. Is. 9, 6. From *monchanamuk*, suppos. o. *moñchananaiü* (t. an. form of *moñchanatam*), and *ussu*.

**moñchanatam, -um**, v. i. (and t. inan.)

he is astonished, he wonders (at it), he is surprised, Is. 59, 16; pl. *-amwog*, Matt. 22, 33 (= *chepshoog*, Mark 11, 18); *monchantash*, 'marvel (thou)', John 3, 7 (= *monchantash*, Mass. Ps.). Vbl. n. *-tamoonk*, wonder, amazement, Acts 3, 10; and causat. *-tamwahwaakonk*, causing wonder, a marvel, a wonder, Deut. 13, 1, 2. From *moñch-u*, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.

**monchanaü**, v. t. an. (1) he moves (him), carries (him) away, Gen. 31, 18; with affixes, 1 Sam. 30, 2. (2) he conducts or guides (him): *un-monchan-uh eu mayut*, he guided them in the way, Gen. 18, 16.

[Narr. *mañchase*, be my guide (imperat.), = *monchussish*, from *monchusu*, v. i. act. he acts as guide, he guides); *kun-mañchan-ish*, I will conduct you.]

**moñchu**, v. i. he goes, se movet (denoting merely the act of going, without

reference to its end or aim); hence, he departs, goes away, removes, Matt. 25, 18; Gen. 24, 10; *non-monchēm*, I go, Matt. 21, 30; pret. *non-monchip*, I went, Jer. 13, 5; suppos. *noh monchit*, he who goes, Jer. 22, 10; imperat. *monchish*; pl. *monchek*, go; freq. *mamonchu*, q. v. Related to *amäü*, he departs (?). Cf. Sansk. *mañch* (ire, se movere); *mañh*, *mañh* (commovere, agitare); Lat. *motus*, mittere.]

[Narr. *mañchēi* (pres. defin. = *monchu-i*), he is gone; *mañchish*, be going (imperat.); *non-mañchēmān*, I go. Abn. *ne-mañsi*, je vais; *ne-mañ neda*, je vais là. Cree *áchee-oo*, he moves. Chip. *awijch*, Howse 194; *ma'ja*, he goes, Sch. II, 469. Del. *matschüü*, he is gone; suppos. *matschü*, Zeisb.]

**móneaü, monneaü, monunneaü**, v. t. an. he looks (intently) at, observes (him); *un-monunneaü-oh*, he looked on them, 2 K. 2, 24; imperat. (affix) *monneah*, look thou on me, Ps. 119, 132; pl.

**móneaü**, etc.—continued.

*monneick, monunneick*, look ye, Job 6, 28; suppos. *moneaont*, Matt. 5, 28. With inan. obj. *mónunneam, mómomeaam*, he looks at (it), Ps. 104, 32; Ezek. 21, 21; Ex. 14, 24; suppos. *noh monneog*, he who looks, etc., Num. 21, 8. Cf. *kukkinneam*.

**monetu**, v. i. he is a diviner, a magician.

Vbl. n. *monetuonk*, 'divination', Deut. 18, 10. Cf. *mamontam*.

[Narr. *mañchü*, a conjurer, R. W.]

**mónkô**. See *mo* and *ko*.**monneaü**. See *móneaü*.**mónói**. See *mañói*, it is deep.**monomansuonk**, vbl. n. a vision, Dan.

8, 17, 26; 10, 14.

\***mónooowau**, he hisses; infin. *mañnuwónat*, to hiss, C.

**monopuhpeg**, n. a trumpet, Neh. 4, 20;

Ps. 150, 3; *puhpequash-monopuhpeg*, sound a trumpet, Matt. 6, 2. Cf. *puhpejk*.

**monsh**, n. a cock or hen, Luke 22, 34, 60, 61 (*mónish, námplash*, a hen, a cock, C.). R. Williams (p. 56) has "chicks, a cock, or hen: a name taken from the English."

**monteag**, nothing. See *matta*.**monunks**, n. the ash tree, Is. 44, 14.

[Abn. *añgmaks*, frêne. Chip. *papáginak*. (Baraga has *agimak*, ash tree [cf. *agin*, snowshoe], and three "other kinds", viz. *gawákomij, papáginak*, and *wissagak*.) Del. *pachyannak*, black ash tree, Zeisb.]

**monunneaü**. See *móneaü*.

**mos**, "a word signifying futurity" (El. Gr. 20), corresponding to the auxiliary 'must' or 'shall' before a verb in the indicative: *mos nunuap*, I must die, Deut. 4, 22; *mæche mos nut-ahquanta-maü*, how often shall I forgive him? Matt. 18, 21; *ne mos miñh*, it must needs be so, Mark 13, 7. See *mañche; no*.

[Narr. *moce, mesh: mesh wónchem peyauim*, I could not come; *moce-nanipeçam*, I will come by and by.]

**moskeht, maskeht**, n. grass (El. Gr. 10), Gen. 1, 11; Is. 40, 7, 8; pl. *-chtuash*, Dan. 4, 25, 32, 33; 'pasture', 1 Chr. 4, 39, 40; *moskehtuash*, 'hay'; *woskoshkehtuash* (= *wuske-oskehtuash*), 'tender grass', Prov. 27, 25; *nish-ashkehtuái ne ohle*,

**moskeht, maskeht**—continued.

'there was much grass in that place', John 6, 10 (*oskosk*, grass; *mosketuash*, hay, C.). Vbl. subst. *moskehtuaw*, he is grass, Is. 40, 6. Dim. *moskehtuemes*, El. Gr. 12. From *askehteau*, it is (lit. it makes, caus. inan.) green, with the indetermin. prefix, that which is green. See *aske*.

[Narr. *maskituash*, grass or hay. Abn. *meski'ksar*, herbes. Del. *masgik*, Zeisb.]

**moskehtu, mask-**, n. (the same word as the preceding) is used for medicine, physic, i. e. herbs; *onatuw moskehtu-ut*, like a medicine; *iyaw-askehtuash*, many (kinds of) medicines, Jer. 46, 11.

[Narr. *maskit*, physic. Chip. *mash-kiki* [-keke], Bar.]

**mósogque**, adv. and adj. adhering, sticking to [v. i. it sticks close, adheres], Prov. 18, 24; Jer. 42, 16. Cf. *mussinum*, he touches; *mississin*, it touches.

**mósogquehtau**, v. caus. inan. he makes it adhere, joins it to; imperat. *mósogquehtauw*, join them together, Ezek. 37, 17.

**mósogqunnum**, v. t. (inan. obj.) he joins or puts together; suppos. *mósogqunuk*, when he joins together, Matt. 19, 6. See *mussukomaw*.

**mosq, masq, mashq**, n. a bear, Prov. 17, 12; Amos 5, 19; 1 Sam. 17, 34, 36 (*moshq*, C.). Thè base is the same as that of *nawquodtamundt*, to lick, and the name signifies 'the liker,' from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) *mákwa-num*, he squeezes (hugs)? (Howse 93).] Cf. \**awausseus*; \**paukú-nawau*.

[Narr. *mosk*, or *paukúnavaw*. Muh. *nquoh*, Edw. Del. *mackk*, Zeisb. Abn. *asesss*, ours; *mskksá'sirtsch'ss* [= *mskksá-sretsiar*], il se lèche les pattes; *mes-kšc*, peau d'ours. Chip. *mákwá* (*mákwah*, Howse). Cree *mákwah*.]

**mónau**. See *mianau*.

**mónunum**, v. t. he gathers together (inan. obj.); *kum-mónunum*, thou gatherest, Matt. 25, 24. Freq. *mohmónunum*. Vbl. n. *mónunumónk*, *moumumuwonk*, (a gathering,) tribute, custom, 1 K. 9, 21; Matt. 17, 25. With an. obj. *mianau*, q. v. Cf. *mukkinum*.

B. A. E., BULL. 25—5

**mónunum**—continued.

[Narr. *mouinnee*, he gathers (fruit, or inan. obj.); *mouinnatog*, they gather. Abn. *mañsisi*, ensemble; *ne-mañsine-men*, je les mets ensemble; *mañin*, il cueille, il ramasse. Del. *mawani*, assembled, Zeisb.]

**móushag**. See *mooshog*, iron.

**moxinash**, n. pl. See *mokus*, a shoe.

**moyeu**. See *mawi*, ordure.

**moyeu, móeu**. See *múe*, together.

**moeche**, as an auxiliary of the future tense, expresses obligation or necessity (= *mos atche*); *moeche wutabuttantawan-áwun* God, 'we are bound to thank God', 2 Thess. 1, 3; *moeche ken panuup-uwsham*, 'thou art [must] pass over', etc., Deut. 2, 18 (cf. *moeche mos*, it must needs be, Matt. 18, 7); *moeche mos wutahquontamau*, (how often) must I forgive him? Matt. 18, 21. Cf. *mos; woeche*.

[Quir. *múche*, there must be, Pier.]

**moecheke**, "a word signifying more, much," used to express degrees of comparison, El. Gr. 15; *anue moecheke*, much more, Rom. 5, 9; 'more exceedingly', Gal. 1, 14; *nano moecheke*, more and more, Mark 15, 14; *moecheke moecheke*, exceedingly, very much, Gen. 17, 2, 6, 20; *moecheke onk*, more than, Matt. 10, 37 (*moechekeyeuk*, excessively, C.).

**moechekhtau**, v. t. he has more, adds to his possession of (it); *noh moechekhtauk* (suppos.) *wahtauwónk*, *moechekhtau unkwawuwonk*, he who increaseth knowledge increaseth sorrow, Eccl. 1, 18.

**moee**. See *mawi*, ordure.

**mowi**, (it is) black, El. Gr. 13; dark colored, Matt. 5, 36; Esth. 1, 6; pl. *mowiyeuash*, Jer. 4, 28 (not *moeseuash*, as in El. Gr. 13, by typographical error probably). With an. subj. *moesu* [v. adj. an. he is] black or dark colored; pl. *moesuwog*, El. Gr. 13.

[Narr. *mówi*, *sáckí*, black; *mouéu*, a black man.]

**mowi, moee, moyeu**, n. ordure, dung, Ezek. 4, 12; 1 K. 14, 10; *um-moyeu*, their dung, 2 K. 18, 27; *um-moe*, Lev. 4, 11; 8, 17.

**moomansh**. See *momansh*.

**momōskomaü** [= *mōmōskōaü*?]: *um-mōmōskom-ōuh*, they murmured against him, Ex. 15, 24 (*um-mōmōskōwēan*, I murmur, C.).

**momōskōwāü, -kōwāü**, v. t. an. he murmurs at (him); pl. *-kōwāog*, they murmur, Ps. 106, 25; suppos. pl. *nag mōmōskōwācheg*, they who murmur, Is. 29, 24. Vbl. n. *mōmōskōwāonk, -q̄ueyēuonk*, a murmuring, John 7, 12 (*mōmōskōmōwāonk*, Ex. 16, 7).

**momōskōquēnāü** [= *mōmōskōaü*?]: *mōmōskōquēnōog*, they murmur at (him), Ex. 17, 3 (*mōmōskōquēnōwōnāl*, to mutter, C.).

[Abn. *ne-mōskōšērdam*, je gronde, suis fâché; *ne-mōskōšērdamāü*, je le gronde.]

**momōskōheāü**, freq. or intens. of *mōskōheāü*, he provokes (him) to anger. Vbl. n. pass. *mōmōskōquētuonk*, provocation (received), 1 K. 21, 22.

**momōskōquētām**, v. i. he murmurs, mutters, grumbles. Perhaps not rightly used in John 6, 61; cf. *um-momōskōkē-tāü-ōuh*, 'he gnasheth upon him with his teeth', Ps. 37, 12, and *num-māu-mōskētēnūq̄uog*, 'they gnash upon me', etc., Ps. 35, 16.

[Abn. *ne-māimōskigšētassi*, je fais des grimaces.]

**mōnāe**. See *mōnāe*.

\***mōnāeēch** (?), a dish or tray, C.

**mōnāeu**. See *mānōi*.

**mōnāk**. See *mōnāk*, cloth.

**mōnōi, -nāeu**, (it is) deep, Ps. 140, 10; Eccl. 7, 24; Lam. 3, 55; as n. the deep, Gen. 1, 2; a gulf, Luke 16, 26; depth, Eph. 3, 18; *mōnōi onk*, it is deeper than, Job 11, 8. Adv. and adj. *mānōe nippē-ash*, deep waters, Ezek. 34, 18; suppos. *mānōog*, when it is deep; pl. (with intens. redupl.) *māmōnōogish*, (very) deep places, Ps. 135, 6. In compound words sometimes *anōi-, anou-*.

**mōnōkōi**, n. a valley, Deut. 8, 7. See *anōihkōi*.

\***mōnōpāgwut**, in deep waters, Mass. Ps., Ps. 69, 2.

**mōōshog**. See *mōōshog*.

\***mōonk**, vbl. n. weeping, C. See *māü*.

**mōōshog, mōōshog, mōushag**, n. iron, Num. 31, 22; Is. 60, 17; 1 Tim. 4, 2. Adj. and adv. *-shogq̄ue, -shagq̄ue*, of iron, Deut. 8, 9; Is. 45, 2, etc. Cf. *mōshēchūog; mōshēshipq̄*.

**mōōshog**, etc.—continued.

[Narr. *mōwōshuck*. Abn. *šāü'gherē*, cela est dur; cf. *šogke, šogq̄ohūak* (the name apparently signifies black metal; cf. \**wompōshog*). Del. *suck-achsun*, [black stone,] iron, Zeisb. Voc. 29.]

**mōosketomp**, n. a black man [?], El. Gr. 15. Cf. *wōsketomp*.

**mōpau, -pō, -pāog** (?), n. the caterpillar, 1 K. 8, 37; 2 Chr. 6, 28; Joel 1, 4; 2, 25; *assamau mōpoh* (accus.), he gives food to the caterpillar, Ps. 78, 46 (*mōpaut*, Mass. Ps.).

**mōos**, n. The name of the moose (*Cervus alces*, L.) is used by Eliot in the pl.; *mōōsog* for 'fallow deer', 1 K. 4, 23; 'moos, a beast bigger than a stag,' etc., Smith's Descr. of N. E. (1616). "Which the salvages call a *mose*", Morton's N. E. Canaan. "The beast called a *moose*", Wood's N. E. Prospect. The plural indicates *mōosa*, or *mōasu*, as the original form of the singular, a name given to the animal from his habit of stripping the lower branches and bark from trees when feeding; *mōos-u*, 'he trims' or 'cuts smooth', 'he shaves.' See *mōosūm*.

[Narr. *mōos*; pl. *-sōog*. Abn. *mōs; pl. -sāk*. Chip. *mōos* (Bar.); *mōōz*, moose (Sch. II, 464). Cree *mōōngsōa*. Menom. *mōnsh*.]

**mōosi**, (it is) smooth, primarily made smooth (by cutting?); bald, C.; *mōscheke mōsi onk pūnnee*, smoother than oil, Prov. 5, 3; *mōseu kus-sequūnūq̄uog*, they leave thee bare, Ezek. 16, 39; *mōse qussukquānēsash*, smooth small stones, 1 Sam. 17, 40; *mōos-ompskquēhtu*, among the smooth stones, Is. 57, 6. Adj. inan. [*mōsiēü*] *mōsiyēu*; pl. *-q̄eūash*, Is. 40, 4.

**mōosompskinausu**, it is paved, a pavement [i. e. an extension of smooth stones, *mōsi-ompsk-kin-ussu*], Esth. 1, 6.

**mōosompsq**, a smooth stone; *mōosompsquēhtu*, among the smooth stones, Is. 57, 6; intens. *māosompsquēhtu* ('grave!'), Is. 48, 19.

**mōosontupau, -ppōv**, v. i. he is bald [on the forepart of the head], 'he is forehead-bald', Lev. 13, 41 (cf. *mukōkkontupāü*, he is quite bald, his head is bare). Vbl. n. *-ontuppōnōk*, baldness,

**mōsontupau**, -ppō—continued.

Jer. 47, 5; Mic. 1, 16 (*musantip*, a bald head, C.).

[Del. *mo schant pe u*, Zeisb.]

**mōsqheau**, -quehheau, v. t. an. he provokes, vexes (him); infin. 2d pers. sing. *kum-mōsqheōnat*, Lev. 18, 18. Freq. *mamōsqheau*, q. v.

**mōsūhq**, n. a fly; pl. -*quog*, Ps. 78, 45. Dimin. *mōsesūhq-uog*, Ps. 105, 31. For *mōi-sogke*, black biter (?). Cf. *sogkemas*, gnat.

[Chip. *āmonsag* (pl.), little bees or flies, Bar.; *missisauk*, *missisauk*, wasp.]

**mōsum**, v. t. [he cuts smooth] he smooths (his head), he shaves off or removes (his hair or beard), 'he polls his head', 2 Sam. 14, 26; *pish mōsum um-mēsuk*, 'he shall shave off his hair', Lev. 14, 8; imperat. *mōsumuṣh*, 'cut off thy hair', 'poll thy head', Jer. 7, 29; Mic. 1, 16; suppos. *mōsuk*, when he, etc., 2 Sam. 14, 26. With an obj. *mōsūwāi* (for *mōschheau*, causat.?), he cuts or makes smooth (an an. obj.); — *wuh-hogkuh*, he shaves himself, Lev. 13, 33; — *shēpsōh*, he shears sheep, Gen. 31, 19; 38, 13. Caus. inan. *mōsch-teau*, he makes it smooth; suppos. *mōsūtewk*, when he, etc., Is. 28, 25. Intrans. act. *mōsu*, he smooths, cuts or trims smooth.

[Abn. *ne-mōssi*, je me tonds; je me rase les cheveux; *ne-mōsau*, je le tonds.]

**mōsummu** (?), v. i. (adj.) he is jealous; *um-mōscheke-mōsummuam*, I am very jealous, 1 K. 19, 10; suppos. *noh mōsumont*, he who is jealous, Num. 5, 14. Vbl. n. pass. *mōsūtewmōnk*, jealousy, Is. 42, 13.

**mōsumwāehquok**, n. a razor, Num. 8, 7. From a causative, perhaps framed by Eliot, *mōsumwāehheau*, and the generic determinative -*quok* (-*quog*), a knife.

**mōwhau**, **mōhwhau**, v. a. an. he eats what is alive, devours, as a beast of prey, Gen. 49, 27; 1 K. 13, 28; *umnoh-whouh*, (the beast) devoured him, Gen. 37, 20; *askaak um-mōwhoh*, a serpent bit him, Amos 5, 19; subj. *ne woh mōwhat*, that (flesh) which may be eaten, Lev. 11, 47; *noh mōwhont*, he who eats, v. 40; *noh mōhhukque*, 'he that eateth me', John 6, 57. Cf. *meetsu*.

**mōwhau**, **mōhwhau**—continued.

[Narr. *mōho*, to eat (alive), R. W.; *cum-mōhucquock*, they will eat you; *Mohowāngsuck* or *Mauquāuog*, 'the Canibals, or Men-eaters, up in to the West' (Mohawks). Cree *mōwāiyoo*, 'he eats him', Howse.]

\***msickquatash** (Narr.), n. pl. 'boiled corn whole' (i. e. *mo-sohquattahash*, not broken small or pounded?). See *soh-quattaham*. When broken, *sohquattahash* without the prefix. Hence the common name *succotash*, improperly applied, however, to the unbroken corn.

[Abn. *mesikstar*, blé entier, qui n'est pas pilé. Del. *mesittevall*, boiled corn whole, Zeisb.]

**msque**. See *mīsqūi*, red.

**msqueheonk**. See *musquēconk*.

**msqui**. See *mīsqūi*, red.

**m'tah**. See *mētah*.

\***mūckko-wheesce** (Peq.), the whip-poorwill, Stiles.

\***muckquétu** (Narr.), he is swift; *kum-mūmmuckquete*, you are (very) swift, R. W.

**mugquomp**, **mugwomp**, n. a captain, Mark 6, 21; Dan. 2, 15; Luke 22, 52; an officer, 1 K. 2, 9; 2 Chr. 13, 12; 'duke', Gen. 36, 40-43; augm. *munmugquomp*, Acts 5, 26; *kehehemugquomp*, chief captain, Gen. 21, 22 (*kechum-*, Acts 21, 31; *kitchum-*, v. 33; pl. *kechimmugquompag*, Rev. 6, 15) [*umukquompaē*, valiantly, C.]. = *mogki-omp*, great man (?).

[Narr. *mūckquomp-aōog*, captains or valiant men.]

**muhhóg** [= *m'hogk*], n. the body, El. Gr. 9; Matt. 10, 28; *kuhhog*, thy body; *wuhhog*, his body; *muhhogkuk*, n. collect. (an indef. number of) dead bodies, corpses, Nah. 3, 3. See -*hog*.

**muhkont**, **mohkont**, n. a leg, El. Gr. 10; Is. 47, 2; pl. -*tash*, Prov. 26, 20; 3d pers. *wuhkontash*, his legs, Dan. 2, 33. [Narr. *mohkōnt-ash*. Abn. *'skait*, son jambe.]

**mūhkos**, **mūhkas**, n. a nail, a claw, talon, or hoof; pl. -*kossog*; *wuhkassoh*, his nails (accus. -*soh*, Deut. 21, 12); Dan. 4, 33; 7, 19; *kuhkōssog*, thy hoofs,

**múhkos, múhkas**—continued.

Mic. 4, 13; *Horsesh-kossog*, horses' hoofs, Judg. 5, 22. See *mukqs* and *uhqué*.

[Narr. *mokássuck*, nails. Abn. *mekas*; pl. -*sak*; 3d pl. *skátsar*. Del. *muckoos*, awl, nail, Zeisb.]

**muhkos**. See *móhkussa*, a coal.

**muhpanag**. See *mohpanag*, breast.

**muhpegk**. See *mohpegk*, a shoulder.

**muhpeteog, -eag**, n. a rib, Gen. 2, 22 (*mehptcak*, C.); 3d pers. *wuhpeteog* and *uhpeteog*, Gen. 2, 21; pl. -*gash*, Dan. 7, 5.

[Narr. *peteágon*, *petégon*. Abn. *ne-pigáigan*, ma côte, mon côté; 3d pers. *Spigáigan*.]

**muhpit**, n. an arm (*méhpiit*, C.); pl. -*pitnash*, El. Gr. 10; 2d pers. *kuhpit*; 3d pers. *wuhpit*; pl. -*ittenash*, Gen. 49, 24.

[Narr. *wuppitene*, -*énash*, (his) arm, arms. Abn. *pedin*, bras; *ne-pedin*, mon bras.]

**muhpoo**, v. impers. it snows (*mawpaw*, Wood); pres. def. *muhpooi*, it is snowing (*muhpooi*, it snows; *sun muhpoo*, does it snow? C.). Adv. and adj. *muhpoo kesukod*, a snowy day, 1 Chr. 11, 22. Cf. \**sóchepe*.

[Cree *mispoon*; suppos. *mispook*.]

**muhpuhkuk**. See *muppuhkuk*, a head.

**muhpuhkukquanitch, -nutch**, n. a finger or finger's end; *uhp*-, the tip of his finger, Luke 16, 24; pl. -*mitcheash*, fingers, Dan. 5, 5. For *muppuhkukque-wunnutch*, head of (his) hand.

**muhpuhkukquasetash**, n. pl. the toes, Dan. 2, 41, 42; 3d pers. *uppuhk*-, his toes, 1 Chr. 20, 6. For *muppuhkukque-wusset-ash*, head of (his) foot (*muppuhkukquaset*, C.). See *kétequaset*, the great toe.

**muhpuhkukqut**, (upon the head, as n.) a helmet or covering for the head; more often with prefix of 3d pers. *uppuhk*-, Is. 59, 17; Ezek. 27, 10; *muppuhkukqut ohtag* (that which belongs on the head), 'mitre', Ex. 28, 39; pl. *uppuhkukqut ahhohtagish*, 'bonnets', v. 40; Lev. 8, 13.

**mukatchouks, mukkut**-, n. a son, 'a man child', 1 Sam. 1, 11; Job 3, 3.

[Narr. *num-múckquáchucks*, my son; *muckquachuckquémese*, a little boy. Peq. *muckachux*, boy, Stiles. L. Island, *machuchan*, boy; *machaveeski* [= *mukkiése*, El.], a little boy, S. Wood.]

**mukkéé**, n. a scab, Lev. 13, 7, 8.

[Abn. *meghi*, gale.]

**mukki**, n. a (male) child; pl. *mukkiog*, Ps. 148, 12; 2 K. 2, 24; Gen. 33, 5; dimin. *mukkiés*, a little child, Prov. 20, 11; Matt. 18, 4; 'babe', Ex. 2, 6 (*mukkoies*, C.); pl. -*sog*, Matt. 18, 10. Vb. adj. *mukkiésu*, he is a child; suppos. *mogkiesuon*, when I was a child, 1 Cor. 13, 11. Vbl. n. *mukkiésuonk* (*mukkoiesuonk*, C.), childhood, Eccl. 11, 10. [From *mukukki*. This word has been displaced by *naunon*, etc., in the Cree, Chippewa, and western Algonquian.]

[Narr. *num-múckiese*, my son.]

**mukkinnum, magk**-, v. t. he collects or gathers (inan. objects); infinit. -*umunat herbs-ash*, to gather herbs, 2 K. 4, 39; *mukkinnumok*, gather ye (the tares, Matt. 13, 30); *mukkinitch*, let him gather (the manna, Ex. 16, 16); suppos. *noh magunuk*, he who gathers up, Num. 19, 10. Cf. *móunum*.

[Abn. *ne-meghencman*, je le trie.]

**mukkoshqut**, n. a plain, Gen. 11, 2; 13, 10; *mukoshkut*, Gen. 19, 25. From *mogki* and *oshk* (= *ashkoshki*, green; *m'oskeht*, grass), with the locative suffix, the great grass place; *mukoshqutáe*, plain (as adj.), Jer. 48, 21.

[Narr. *micúckaskete*, a meadow. Abn. *meskikš'iks*, place where grass is. Micm. *m'skeegoaocadee*, meadow.]

**mukkokin**, v. i. he bares himself, unclothes; imperat. 2d pl. *mukkokék*, -*éj*, be bare, 'strip yourselves', Is. 32, 11; with an. obj. *mukkokinaü*, he strips, makes (him) bare; imperat. prohib. *ahque mukkokin matcheku*, do not [strip] rob the poor, Prov. 22, 22; suppos. *magwokinont*; pl. -*oncheg*, 'spoilers', Jer. 51, 48. N. agent. *mukkokinmuwaen*, a plunderer, a robber; pl. -*énuog*, 'extortioners', Is. 16, 4 (suppos. *mukkokinmuwaenuit*, 'if he rob', i. e. if he be a robber, Ind. Laws, xvi).

[Abn. *ne-megšgnān*, je le pille.]

**mukukkontup**, n. a bald head, Lev. 13, 42 (locat. + *óunü*).

**mukukkontupai**, v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. -*ppáonk*, baldness, Is. 3, 24. Cf. *máosontupai*.

**mukkutchouks**. See *mukatchouks*.

**mukkuttuk**, n. the knee, Is. 45, 23; pl. *-ukquog*, Job 3, 12; Is. 35, 3; 3d pers. *ukkuttuk*, his knee. For *m'quttuk* (from *quttan-eu*, or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. *cnæow*, Goth. *hneigan*, Engl. knee, and Ang. Sax. *hnig-an*, inclinare, incurvare.] *Nish noh mukkuttuk nauwæu*, every knee bows, Phil. 2, 10.

[Abn. *nekedeks*, mon genou. Del. *gutgu*, Zeisb.]

**mukos**. See *môhkussu*.

**mukqs**, n. an awl, Ex. 21, 6; Deut. 15, 17. From *uhquæu*, it is pointed. Cf. *mûhkos*.

[Narr. (pl.) *mûcksuck*, awl blades. Del. *muckoos*, awl, nail.]

**mukquoshim**, n. a wolf (El. Gr. 9), Is. 65, 25; Jer. 5, 6; *munnugquoshim*, Gen. 49, 27; *mukquissuan*, C. (who has also *nattohqussuog*, wolves). For *mukquoshim* the Mass. Ps. (John 10, 12) has *nattohqu*. From *môhwhaü*, he eats live flesh, with (*-oshim*) the generic determinative of the names of beasts.

[Narr. *muckquashim*, pl. *-mwock*; *moattôqus*, a black wolf; *notôqus*, a wolf; *nâtôquashunck*, a wolf-skin coat. Peq. *mucks*, Stiles. Chip. *mah ing gun*, *mê'ên' gun*, *maw e kan* (maheengun, J.), Sch. II, 464. Menom. *manh-wawe*. Shawn. *m'wâi wah*. Mex. *mayaquen* [*qu=k*]. Otomi *muhu*.]

**mukquttunk**, n. the throat; *kuk-quttunk-anit*, to thy throat, Prov. 23, 2. From the same root as *mukkuttuk*; *m'quttunk*, the going down (the swallow? or the bending of the head?).

[Narr. *gûttuck*. Abn. *mekstaingan*, gosier; 3d pers. *akâdaingan*. Del. *gunda*, 'swallow it', Zeisb.]

**mukukki**, (it is) bare, bald, destitute of covering, Jer. 48, 37.

[Narr. *muckucki*, bare (without nap, said of cloth).]

**mummishkod**, n. abundance, 'great store'; — *meechum*, 'store of victual', 2 Chr. 11, 11. From *missi*; augm. *manissi*, very great.

**-mungquot, -quodt**, suppos. *-mungquok*, the generic determinative of verbs of smell. See *asuhmungquodt*; *matchemungquot* (it smells badly); *weetemungquot* (it smells sweetly), etc.

**\*munnânock** (Narr.), a name of the sun and of the moon, R. W. 79. From *anôgqs*, star (or from its radical), with a prefix of which the significance is not clear [or from *munnôh*, island (?).]

**\*munnaonk**, n. the throat, C. (?) Cf. *munnamâi*.

**\*munnawhatteaüg** (Narr.), "a fish somewhat like a herring," R. W. Probably *Alosa menhaden*, Mitch., the 'bony fish', 'hard head', or 'munhaden' of the fishermen; called also in the northern parts of New England, *pauhagen*. Both names have reference to the use of this and other species of herring as fertilizers; *munnôhquohteau*, he manures or enriches the earth, and Abn. "*pakkikkunü*, on engraisse la terre," whence "*pskaingan*, petit poisson."

**munnequomin**, n. corn or grain when growing or in the field, Hos. 14, 7; pl. *-minneash*, *-munneash*, green ears of corn, Lev. 2, 14. (Cf. *missunkquaminneash*, *-munash*, full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manured corn (?).]

**\*munnogs**, bowels, C. See *menogokus*.

**munnôh**, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, *munnôh-hannit* (*menôh-*, *munnôh-*), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. *-ôhhanash*, Ps. 97, 1; Is. 41, 5. Adj. and adv. *munnôh-hanne*, of an island, Is. 13, 22; 34, 14.

[Abn. *menahan*, île; *-hansk*, dans l'île. Chip. *min is*, *me niss*. Menom. *may nainsh*. Shawn. *men a thêe*. Del. *mun àh tâhe*, Sch. II, 462, 474; *me na tey* (and *-te ü*), Zeisb.]

**munnôhquohteau**, v. t. he enriches the land, fertilizes, manures; *païch munnô-quohteau*, until I dung it, Luke 13, 8.

**munnôntam**. See *manontam*, he smells it.

**\*munnûcks** (Narr.), the brant goose (Anser bernia); pl. *-suck*, R. W.

[Peq. *a'kôfjeeze*, brants, Stiles. Mass. *menuks*, a brant, C.]

**\*munnûnnug** (Narr.), milk. See *menûnnuk*.

**munumuhkemôk**, v. i. it rushes (makes a rushing sound?); suppos. inan. subj. *manumuhkemôuk*, when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. *munumuhkonk*, a rushing, ibid.

- \*[**mununneet** (?), n. the bladder;] adj. *-toe quussuk*, stone in the bladder, Man. Pom. 88.  
[Abn. *manšēteti*, *manše*, les fesses.]
- mupphukuk**, **muhpuhukuk**, n. a head, Is. 1, 5; Amos 8, 10. Rarely used with the impers. prefix; more commonly (3d pers.) *upphukuk*, (his) head, Lev. 1, 4; 3, 2; Job 41, 7; Ps. 68, 21 ('scalp'). See *-oūtup*.  
[Narr. *uppaquōūtup*, the head; *mūp-juucuck*, a long lock.]
- muppusk**, **-pisk**, n. the back, Rom. 1, 30; Jer. 18, 17; *nuppisk*, my back; 2d pers. *kup-*; 3d pers. *uppisk*, *uppushk*; *uppišquānit*, at, on, or to the back, Prov. 10, 13; 19, 29; *anaquabeh kah muppišquānit*, before and behind me, Ps. 138, 5. From *poske*, bare, uncovered.  
[Narr. *uppusquān*, the back. Abn. *peškšun*, son dos; *ne-peškšānēk*, derrière mon dos; *ne-paski-peškšun-ēnūi*, je découvre lui, le milieu des épaules. Chip. *pēk wun'*, *pē quoy nong*, *pik wun*.]
- \***muschūndaug** (Peq.), a lobster, Stiles. See \**ashaitāt*.
- \***mušoshketomp**, n. [great man], 'a noble man', Mass. Ps., John 4, 46.
- mūšoon**, **mishoon**, n. 'an Indian boat, or canoe made of a pine or oak, or chestnut-tree,' R. W. 98; a boat, John 6, 22; Acts 27, 30; pl. *-nash*, John 6, 23; *ut un-mishoon-ut*, into the [his] boat, John 6, 22; *kamšoon*, thy boat, Samp. Quinmup. 156; *muššoon*, boat or canoe, and *peōdāem*, C.  
[Narr. *mishōōn*; dim. *-mēnese*, a little canoe. Abn. *amasšr*; pl. *-šrar*, canot de bois. Peq. *meshvōe*, Stiles. Chip. *chenamūn*, Sch.; *tchīman*, Bar. Del. *a mochool*, Zeisb.]
- mushqun**, n. the liver: *nushqun*, my liver, Lam. 2, 11; *rusqun*, *wushqun*, his liver, Prov. 7, 23.  
[Chip. *koon*, *quoon*, *oquoy*, Sch. II, 458. Miami *haw ko ne*. Shawn. *oh kōne*.]
- muskēsuk**, n. (1) the eye, El. Gr. 10; Job 10, 18; Matt. 18, 9; pl. *-ukquash*. (2) the face, Ezek. 10, 14; *musk*, *kusk*, *wuskēsuk*, my, thy, his face or eye. (Sansk. *īksh*, videre; *aksha*, oculus.)  
[Narr. *wuskēsucuk* (his) eye. Peq. *skeczucks*, eyes, Stiles. Muh. *hkeesque*,
- muskēsuk**—continued.  
eye. Abn. *ne-sisegšsk*, ma face; *šs-*, sa face; *ne-tšisekš*, mon œil. Chip. *shkēzh ig*, *skezh ig*, eye, face. Menom. *maish kay šhaick*, eye; *osh kay šhayko*, (his) face. Shawn. *o skešs a kwēe*, (his) eye. Del. *wuschgink*, (his) face, Zeisb.]
- muskōau**, v. i. he boasts, he speaks boastfully, Ps. 10, 3; suppos. 2d pers. *ken māsikōān*, thou who (when thou) boasteth, Rom. 2, 23; pl. (part.) *neg māsikōācheg*, they who boast, boasters. Vbl. n. *muskōāonk*, *misk-*, boasting.
- muskodtuk**, n. the forehead, Lev. 13, 42; *nusk-*, *kusk-*, *wuskodtuk*, my, thy, his forehead.  
[Narr. *masčūtuck*. Abn. *meskātēgšē*, front; 3d pers. *šsk-*.]
- muskon** (?), n. a bone; pl. *-nash*, Prov. 14, 30; but usually in 3d pers. *wuskon*, (his) bone, Job 2, 5; Ezek. 37, 7; pl. Judg. 19, 29 (*wishkon*, *weshkren*, C.). Cf. *āskon*, a horn; *askōn*, a hide, undressed skin; *mishkōnōontup*, skull.  
[Narr. *wuskān*. Chip. *okān*, his bone. Miami *kaw ne*. Menom. *oh konne*.]
- muskon-ōntup**. See *mishkonōntup*.
- muskouantam**, v. i. (1) he is boastful, Ps. 34, 2. (2) he rejoices, exults, is very glad, Ps. 14, 7; imperat. *-antash*, rejoice thou, Joel 2, 21; 3d pers. *-antaj*, let him rejoice, Ps. 48, 11. See *muskōān*.
- musotam**, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. *-tamaū*, he pierces (it) to (him), makes (it) pierce (him); suppos. *masotamāiūt wusqun*, 'when a dart strikes through his liver', Prov. 7, 23. The base or primary verb (*musō*, it pierces) is not found in Eliot; *massonog* (a nettle; *masatnock*, R. W.) is formed from it.
- musquantam**, v. i. [musquantam, blood-minded] he is angry, Jonah, 4, 1; 2 Sam. 13, 21; suppos. *musquantog*, if he be angry, when angry, Prov. 14, 17; imperat. prohib. *ahque musquantash*, be not angry, Eccl. 7, 9. Vbl. n. act. *-tamoōonk*; pass. *-nītūonk*, anger. See \**squāntam*.  
[Narr. *num-musquantum*, I am angry. Abn. *ne-mšskšērdam*, je suis en colère, je suis fâché.]
- musquanimau**, v. t. an. he is angry at (him), Lev. 10, 16; imperat. prohib.



**musquanumau**—continued.

*ahque musquanum*, do not fret thyself, Ps. 37, 1, 7, 8; *ahque mosquanumch*, do not be angry with me, C.

[Narr. *kum-musquainum-ish*, I am angry with you.]

\***musquash**, the muskrat (Fibër zibethicus); *musquash*, Josselyn's Voy. and N. E. Rar. 53; *musquassus*, Smith's Descr. of N. E.; *muskevash*, Morton's N. E. Canaan; 'civet scented musquash,' Wood's N. E. Prospect. [*musqui-oshim*, red animal (?) or *maskou* (?).]

[Abn. *m8sk8888*. Del. *damascus*, Zeisb.]

**musquheonk, msq-**, vbl. n. [from causat. *musquéhéau*, it makes him red, it reddens,] blood, Deut. 12, 16, 23; Acts 17, 26; 28, 8; *msqsh-*, my blood; *kwash-*, thy blood; *wasq-* or *wsq-*, his blood. Adj. and adv. *musquheongane*, bloody. Cf. \**necpuck*.

[Narr. *mishquè* and *nècpuck*, the blood; *mispinash*, the veins. Chip. *mis'kvè*, blood; *uskwai avb*, (his) vein. Shawn. *misk wèc*, blood; *m'shks mah*, vein. Menom. *mainh kee*, blood. Abn. *mesig-saghes*, il est tout couvert de sang. Del. *muk*, blood, Zeisb. Gr. 104.]

**müsqü, mishqui, msqui, and -que**, (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. *mosquag*, *mashquag*, when it is red, Gen. 25, 30; Ex. 25, 4. In comp. words, *musqu-*, *msqu-*; *msquonagk*, -ak, red cloth or clothing, Matt. 27, 28, 31 (see *mónak*). With an. subj. (v. adj.) *musquesu*, (he is) red, Gen. 25, 25; Zech. 1, 8.

[Narr. *msqü*. Peq. *mesh'piou* [scarlet?], Stiles. Abn. *mk8ighen is*, cela est rouge. Cree *mithkwóv*, it is red; *mithkoo*, blood. Chip. *misqua*, *misquozé* (an.); radix, *misk*, Sch. II, 466. Shawn. *m'shráh ve*. Menom. *mainh kiew*. Del. *machkèü*, v. adj. red (it is), Zeisb.]

**musseet**, n. a foot; pl. -*tash*, El. Gr. 10; *mus-*, *kus-*, *vus-seet*, my, thy, his foot; *mussetaosh*, their feet, Josh. 3, 15 (*misseet*, a foot, C.).

[Narr. *vussète*. Peq. *kuzseet*, (thy) foot, Stiles.]

**mussegan, -ékon**, n. the loins, Ezek. 23, 15; Nah. 2, 10; *musseganohogq-ut*, in my loins, Ps. 38, 7; (*mus sékonohogq*, my

*mussegan, -ékon*—continued.

reins, Prov. 23, 16); *kus-*, in or from thy loins, Gen. 35, 11; *vussékonohogqut ashoh*, in the loins of his father, Heb. 7, 10.

**mussegen**. See *missegen*.

**mussegón**, v. impers. it hails; as n. hail, Ps. 148, 8; 78, 48; *missegón*, Rev. 16, 21; suppos. *missegog*, Is. 32, 19.

[Abn. *s'k8rú*, il grèle. Chip. *8888gan*, Bar. Cree *séy8y8kú*. Miami *me ze kwaw*.]

**musés**. See *um-missés-oh*.

**musi**, whole; suppos. (?) *wuk-ketaonk ash musit*, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See *missi*.)

**musin**. See *missin*.

**musinum, mis-, mussunnum**, v. t. he touches (it) [he smooth-handles it; from *masi*, with the formative of verbs denoting action performed by the hand]; suppos. *noh masunuk*, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. *mohmusinum*, he touches (it) often, he handles (it). Vbl. n. *mussunumawonk*, touching, touch (*missinumawonk*, C.). With an. obj. *mussunau* (*mis-*), he touches (him); suppos. *noh masunont*, he who touches him, Lev. 15, 11, 19; with inan. subj. *missisin* (*-ishin*, *mus-*), it touches, adjoins, reaches quite to; *missishin kesukqut*, 'it reached unto heaven', Dan. 4, 11; *missusin sussipponkonuk*, it reached to the wall of the house, 2 Chr. 3, 11, 12; *missishin kuktanog*, the ship touches, is aground, Acts 27, 41.

**musippég**. See *musuppég*.

**musippsk**, n. the ankle; -*kut*, to the ankle, ankle deep, Ezek. 47, 3; 31 pers. *vussupskon*, his ankle bone, Acts 3, 7. (Strictly the back and sides of the ankle joint; *musi-poske-oskon*, where the bones touch behind. So, Abn. "*nedapsk'sk8é*, mon cou derrière, *metabsk8-k8é*, le derrière et les deux côtés du cou." Cf. *missippuskunicheg*, wrist (the back of the wrist, C.).

**musisse**, adv. in public, publicly (?), Matt. 1, 19. Cf. *nánusse*, *musi*.

[Micm. *m'shet*, tous; *m'sheda*, tous ensemble. Narr. *missésu*, adj. an. the whole. Abn. *messisi*, *messtasi*, tout

**mussisse**—continued.

**entier.** Del. *messisa*, whole; *mesitsche-yeu*, wholly, entire, Zeisb.]

**mussissittou,** n. a lip (*missustou*, C.); pl. *-nash*, El. Gr. 10; 3d pers. *wussis-*, his lip, Prov. 12, 19; 17, 4. For *mussissi-muttan*, it is close to the mouth.

[Del. *usche ton*, lip, Zeisb.]

**mussittipuk,** n. a neck, Ps. 75, 5; Is. 30, 28 (*missittipeeg*, C.); pl. *-kanash*, Judg. 5, 30; *kussittipuk*, thy neck, Cant. 7, 4; *mus-*, his neck, 1 Sam. 4, 18; *mussitt-muppeg* (*yuppêke*, R. W.), joining the shoulders.

[Narr. *sâchipeuck*.]

**mussohquam[in]**, **missoh-**, **mus-sunk-**, n. an ear of ripened corn, Lev. 2, 14; Mark 4, 28; pl. *-munneash*, *-minneash*, Gen. 41, 5, 7; 2 K. 4, 42. From *musso* (dried), with the formative of verbs of growth, *-quam*; *mussohquam[in]*, it grows dry or ripens by growth.

[Abn. *mesuskâs*, épi de blé.]

**mussouonk**, **missouonk**, n. a dry tree, Ezek. 17, 24; 20, 47. Cf. *askunky* (a green tree); *kishkunk*.

[Abn. *mesakâs abâsi*, arbre sec; *aresk-sakâs*, arbre vert, qui ne peut brûler.]

**mussopehteau**, v. i. (inan. subj.) it becomes dry, 'it withers', Hag. 1, 4; suppos. *-olday*, when it dries or withers, Is. 27, 11.

**mussuhkaûaû.** See *miskaûaû*.

**mussuhkomoc**, **mis-**, v. t. he goes on touching (it), Dan. 8, 5; with an. obj. *-uhkaûaû*, he reaches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. *ne-sânnemenen*, je le touche (tango).]

**mussunkquamin.** See *missunkquamin*, a (full) ear of corn.

**mussumum.** See *mussumum*.

**musuppég**, **mussippég**, pl. *-péquash*, *-péguash*, n. tear, Lam. 2, 18; Mal. 2, 13; *mus-*, my tears, Job 16, 20; Ps. 6, 6. Cf. *missippaûo* and *sippaûo*.

[Abn. *mesebigân*; pl. *-nar*, larme; *nâssebigânî*, j'en verse. Del. *suppinquall* (pl.).]

**muswâû**, v. t. an. he pierces or wounds (him) with an arrow or other missile, 1 K. 22, 34; 2 Chr. 18, 33; and pass. he is hit or wounded, etc.

**muswâû**—continued.

[Abn. *mesâû*, vel *mesdâiss*, il est blessé d'une balle ou flèche; *mesâ*, il est blessé.]

**mutchahnt**, **-oht**, n. a sinew, Is. 48, 4; pl. *-tash*, Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. *wutchohnt*.

[Abn. *stâc*, nerf du corps, de l'homme ou des animaux. Del. *wtscheet*, sinew.]

**mutchân**, n. the nose, Is. 3, 21; Prov. 30, 33; the muzzle or snout of an animal, Prov. 11, 22; *nutchân*, *kutchân*, *wutchân*, my, thy, his nose; *ut wutchân-î*, into his nostrils, Gen. 2, 7.

[Narr. *wuchaûn*. Peq. *kuchijage*, (thy) nose, Stiles. Abn. *ne-k'tan*, mon nez; *mâsttan*, le muflé.]

**muttâag**, **-agk**, n. a standard, a banner, Ps. 60, 4; Is. 59, 19; Jer. 4, 21; 50, 2; 51, 12; pl. *-akînash*.

[Abn. *metâsêghen*, étendard.]

**muttânocog**, **-anwog**, [they are very many], John 21, 6 (of 'the multitude of fishes'), Ezek. 47, 10; Nah. 3, 3; v. i. from *muttâe*; not used in the sing.

**muttâe**, adv. exceedingly, very much, very; — *wunnegen*, (it is) exceeding good, Num. 14, 7; — *mocheke*, exceeding much, 2 Sam. 8, 8; — *wunnetu*, very beautiful, 2 Sam. 11, 2.

**muttânunk**, **muttannong** [n. coll. from *muttâeu*, a very great number, a multitude, an. or inan.], a thousand; *nequ* *muttanunk*, one thousand, Num. 31, 4. Adj. and adv. *-ngane*; pl. an. *muttannongan-ogkussuog*, *nequ* *muttannong* [ané] *muttannonganogkussuog*, a thousand thousand (persons), 1 Chr. 21, 5; pl. inan. *-ogkoltash*, 1 Chr. 22, 14. (See *-ogkolt-*.)

[Narr. *n'quille* *muttânung*, one thousand. Abn. *mâra*, ten; *neyâd amkâki*, one thousand.]

**muttaohke**, **muttaok**, n. the world, Luke 16, 8; John 14, 27. For *muttâe ohke*, very much land.

**muttâsash**, **met-**, n. pl. [leggings], 'hosen', Dan. 3, 21; 'greaves', 1 Sam. 17, 6; 'sandals', Mark 6, 9; *muttâsash*, stockings. Cf. *kaukânash*.

[Chip. *mîts*, legging; (Sag.) *wce tah sun*, (his) legging. Menom. *me teesh shon*. Shawn. *mît* a *tâh*. Miami *taw-sana*.]

**muttasonitch**, n. the little finger; *num-mat*, my little finger, 1 K. 12, 10; 2 Chr. 10, 10. For *matta-asuh-nutch* (*menutcheg*), the last of the hand [no hand after (?); last (or least) of the hand (?).]

**muttásóns**, n. the youngest son, Gen. 42, 13; 2 Chr. 21, 17; 22, 1; — *oh*, Judg. 9, 5. From *mat-asuh*, not after (?). See the Abnaki below.

[Abn. *ne-medéssáinší*, je suis le cadet de tous, 'posito quod nullus alius sit.']

**muttinnohkóu**, **muttinuhkóu**, n. the right hand; *muttinnohkóu*, my right hand, Ps. 73, 23; *wut-*, his right hand, Dan. 12, 7; (*unninuhkóe menitcheg*, the right hand, C.)

**muttinnuhkóuneiyeue**, adv. on the right hand, to the right, 2 Chr. 23, 10.

[Narr. *yò mtínnoock*, to the right! Abn. *arenakaisi*, la main droite.]

**muttinwhunutch**, n. a finger. See *wut-tínchunitch*.

**muttompeuk** (?), **-pèk**, n. the jaw; 3d pers. *wuttompeuk*, *-pèk*, his jaw, Judg.

**muttompeuk** (?), **-pèk**—continued.

15, 15, 16, 19. Adj. and adv. *wutom-pukone*, Prov. 30, 14.

[Del. *ta wam pí can*, the jawbone, Zeisb.]

**muttón**, n. the mouth, El. Gr. 10; *nut-*, *lut*, *wuttón*, my, thy, his mouth; pl. *-nash*; 3d pl. *wuttónawóash*, their mouths, Ps. 78, 30; Heb. 11, 33.

[Narr. *wuttóné*, (his) mouth. Peq. *kutóneege*, (thy) mouth, Stiles. Abn. *ne-dša*, ma bouche; *šdša*, sa bouche. Chip. *nándon*, my mouth (Bar.). Del. *wdoon*, (his) mouth, Zeisb.]

**muttounnussog**, n. pl. the kidneys, Ex. 29, 13; Lev. 3, 4; the reins, Jer. 17, 10; *nut-*, my reins, Ps. 26, 2. Cf. *wennus-sog*, testes.

**muttugk**, **muttukki**, n. the shoulders (upper part of the back); *ut nuttukéit*, on my shoulders, Job 31, 36; *kuttugki*, on thy shoulders, Josh. 14, 5; *wuttugki*, on his shoulders, Luke 15, 5 (*wuttuk'i*, Judg. 16, 3); *mitik*, a shoulder, C.

## N

**na**, demonstrative particle, there: *na ut* (and *naüt*), thereat, therein, thereon, Is. 42, 11; Luke 13, 6; *na wutche*, therefrom, thence, hence, Ex. 11, 1; *na ohteau*, there is, Eccl. 6, 1; *na mo*, there was, 2 Sam. 2, 17; Gen. 1, 3. Cf. *ne*, *nenan*, *noh*, *nan*.

[Del. *na*, 'there it is', Zeisb.]

**nabo**, **nab**, a particle which, "from 10 to 20, they add before the numeral": *nabo nequ*, eleven; *nabo neese*, twelve, etc., El. Gr. p. 14 (*nobo nés*, twelve, Mass. Ps.). Cf. *napanna* and Chip. *nabínótawan*, 'he repeats his words'; *nabaan*, 'he fastens it (or puts it) to the end of something,' Bar. [From *neepau* (?).]

[Narr. *piuck-nab-naquit*, eleven; *piuck-nab-neese*, twelve. Peq. *piug-naubit-nuquit*, eleven, Stiles. Abn. *-negsá-áinkáa*, eleven; *nis-áinkáa*, twelve. Chip. *nídusswi ashí béjig*, eleven; — *ashí nij*, twelve, Bar. Cree *mítátat-péyakoo-sáup*, eleven; — *néshoo-sáup*, twelve, etc.]

**nabohteai**, n. dry land, Hag. 2, 6. Cf. *nunnobhteáon*.

**nadtauwómpu**, **natt-**, v. i. he looks (for the purpose of seeing some object, looks for or at an object; cf. *muhquainat*, to direct the eye or look in that or this direction), 1 K. 18, 43; 19, 6 (*natawompu*); pl. *-puog*, they look, 2 Sam. 22, 42. See *wompu*. With inan. obj. *nadtauwompattam*, he looks for (it); suppos. 2d pl. *nadtauwompattamóg wequai*, while ye look for the light, Jer. 13, 16. With an. obj. *nadtauwompamañ*, he looks for or at (him).

[Abn. *nederánbáddámen*: (with an. obj.) *-hámañ*, je le regarde.]

**nádtéoh**, **nédteuh**, as prep. since, Dent. 4, 32; — *ne kesukok*, since that day when, 1 K. 8, 16; *nadtéoh* *pañon*, day when I came, Gen. 30, 30; — *kádshik muttaok*, since the beginning of the world, Is. 64, 4 (*nateah*, lately, since, C.).

[Abn. *náighé*, *niaga*, *netsi*, pour lors, lorsque.]

**nadtippaeu**. See *neh Tippaeu*.

**nadtuppoo**, **natuppu**, v. i. he feeds (as an animal, other than man): *piogog natuppuog ut wadchu-ut*, swine feed upon

**nadtuppoo, natuppu**—continued.

the mountain, Luke 8, 32; *ke-netassu-moy piish nadtuppooog*, thy cattle shall feed, Is. 30, 23; with inan. obj. *nadtup-pawantam*, he feeds on (it), Jer. 50, 19; with an. obj. *nadtuppawaii, -pwaü*, he prepares food (?) for or feeds (?) him; imperat. 2d + 3d sing. *nadtupweh*, 'dress him meat', 2 Sam. 13, 7; cf. v. 5, *wun-nheawitich metsuonk*, let her dress the meat [food]. See *-uppoo*, determinative generic of verbs of feeding.

[Narr. *natiiprock*, (animals) feed.]

**naehtau**, v. t. [causat. inan. from *na-um*, he sees (?)], he appears, shows himself to (him): *monchu nahtauonot* (infin.), he went to show himself to, 1 K. 18, 2; pret. *nahtuomp*, he appeared to, 2 Chr. 3, 1; with affixes: *ke-naehtunkaw*, I appear to you, Lev. 9, 4. Cf. *nahtinaü*, he shows (it) to; *nahtussu*.

**nag**, suppos. of *na-um*, he sees, when he sees (it).

**nag**. See *neg*, they.

**nagont, nagunt** (?), n. sand, Heb. 11, 12; 1 K. 4, 20; *naguntu, -ontu*, in or on the sand, Deut. 33, 19; Matt. 7, 26. See *kehthohamömuk*, 'sand of the sea' (*keh-tahhamomuhk*, Mass. Ps.), Ps. 78, 27.

[Abn. *néga'ks*, sable. Del. *le kau*, Zeisb.]

**nagum**, pron. 3d sing. an. he, El. Gr. 7 (= *noh*, q. v.); pl. *nagoh* (= *nahoh*), they.

[Narr. *naügom*, his own. Del. *neka* or *nekama*, he, Zeisb. Gr.]

**nagwutteáe**, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17; 19, 13.

[Abn. *nekstema*, quelques jours ensuite (in posterum).]

**nagwutteayeumoonk**, vbl. n. continuance, 'perseverance', Eph. 6, 18.

**nagwutteohteau** [*nagwutteáe-ohteau*], v. i. it continues to be, it is continual, 1 Sam. 13, 14.

**nahen**, adv. almost, El. Gr. 21; Judg. 19, 9; nearly, nigh to, Phil. 2, 27, 30: *nen nahen nun-nup*, 'I am at the point to die', Gen. 25, 33; *nahen nuppo*, 'he is at the point of death', Mark 5, 23. Cf. *nái*; *nanú*.

[Narr. *nené* (of a dying man), 'he is

**nahen**—continued.

drawing on.' Abn. *néhéni*, tót, bien-tót. Cree *ní-ee*, 'exactly.')

**nahnagkiáe**. See *nahnagkié*.

**\*nahnafyeumoadt** (?), a horse, C. See *nayeumuk*; *nayeutam*.

**nahnashäü** (freq. of *nashäü*), v. i. he breathes; 3d pers. infinit. *wunnahnash-önat*, to breathe, Josh. 11, 11; *-önat*, v. 14; suppos. *nanashont* (*nahnashant*, Deut. 20, 16) and *nanashonit*, when he breathes; pl. (part.) *neg nanashonitcheq*, they who breathe, Josh. 10, 40 (*nen nunwássham*, I breathe, C.). See *nashäüonk*.

**\*nahog**, they, them; *ut nahog*, to them, C., = *nahoh*, El. Cf. *noh*.

**nahohtöeu** [= *ne hohtöeu*, the next in order], adv. secondly, El. Gr. 21: — *ompásik*, the second row, Ex. 28, 18; afterwards (i. e. next after), Deut. 1, 8; Luke 23, 26. See *hohtöeu*.

**nahónnushagk**. See *nahnushagk*, 'farewell.'

[NOTE.—Definition not completed.]

**nahosik**, a 'pinnacle', Matt. 4, 5; Luke 4, 9; suppos. from a verb form *nái-ussu* (inan. subj. *-usseau*), he makes pointed or tapering; *ne nahosik*, that which is made pointed. See *nái*.

**nahtinaü, noht-**, v. t. inan. and an. he shows (it) to (him); he makes (it) appear to (him), Esth. 4, 8 (infin.): *kenahntinush*, I will show to you, Judg. 4, 22; *howan nahtinukweog*, who will show (it) to us? Ps. 4, 6; suppos. *nohtinont*, Judg. 1, 25. Cf. *naehtau*; *namehécaü*.

**nahtussu**, v. t. he shows, makes apparent (*-ussu*, performs the act of showing); imperat. *nahtus*, show thou (it), Ezek. 43, 10; with affix, *nahtussch kum-mayash*, show me thy ways, Ps. 25, 4 (*nahtussech keek*, show me your house, C.).

**nái**, v. i. it makes a point or angle, it is angled or angular: *yau nái*, it is four-angled, square, Ezek. 45, 2; *ut yau nace*, on the four corners, *ibid.*; suppos. *naüag, naiyag*, when it makes an angle; as n. a corner, an angle: *yau naiyag weta*, the four corners of the house (lit. where the house four-corners), Job 1, 19, = *yauwe náyag*, Ex. 27, 2, and *yau nah náyag* (freq. all the corners), Acts 11, 5. See *nashin*.

**naihaue, nauwáe**, adv. in the middle, |  
Cant. 3, 10. See *néer*.

\***náim** (Narr.), by and by; (suppos.)  
*námitch*, R. W.

**naicmaü**. See *náyeumäü*.

**naicmuk**. See *náyeumuk*, [when he is  
carried.] when he rides.

**naj**, 3d pers. sing. imperat. of *nano*, it is  
the same, it is so. See *nan*.

**namehéau, namhéau**, v. t. an. he finds  
(him), discovers (him) [makes him  
visible; causat. an. form from *näü*, he  
sees him; cf. *nahlinäü, náchtäü*]: *ne-  
naméh, ne-naméhéh*, I find him (-*nam-  
meh*, Hos. 9, 10); *kenaméh*, thou findest  
me; *ke-naméhsh*, I find thee, 1 K. 21, 20;  
suppos. *namehónt*, when he finds, he  
finding. Prov. 18, 22; negat. *neu matta  
naméhéh*, I did not find him, 2 Cor. 2,  
13; with inan. obj. *namehtäü*, he finds  
(it), Prov. 18, 22; 17, 20; suppos. *na-  
mehéunk*, Luke 15, 9 (*nan-námehéte*, I  
find, C.).

[Abn. *ne-namíttšn*; (an. obj.) *ne-na-  
mihäü*, je découvre, je vois; *ne-namihššé*,  
je vois.]

**namohkaeihéau**, v. t. [causat. form of  
*namohkau*], he lends to (him); -*kaaih-  
huau*, Ps. 112, 5; -*kohéau*, Prov. 19,  
17; imperat. 2d pl. *namohkaiehuugk*,  
lend ye, Luke 6, 35; *namakouhe* (?),  
lend it to me, Luke 11, 5. See *nogkoh-  
kaeihhuwát*.

[Abn. *ne-nemekašihäü*, je lui prête; |  
imperat. *nemekaši* or *kašihí*.]

**namohkaü**, v. t. he borrows (from or of  
another); imperat. -*kaush*, borrow, 2 K.  
4, 3; suppos. *námohkaüónt*, when he  
borrows, Ex. 22, 14. Cf. *nogkohkounát*.

**namohs**, n. a fish (*námás*, C.); pl. -*sog*,  
El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21;  
dimin. *namohsénes*, pl. -*mesog*, Matt. 15,  
34. [The first letter does not belong to  
the root, but represents the determinative  
particle. It is not found in com-  
pound words (see -*ámag*). The base is  
the same as in *am*; trans. *awin-áü*, he  
fishes. In the Old Algonkin and in  
some modern dialects the determinative  
prefix is given to the sturgeon as the fish  
par excellence. The final *s* represents  
the an. adj. form -*esu*, or what is equiv-  
alent to it, *áías*, animal, animate being.]

[Narr. *nammaús*, pl. -*suck*. Abn.]

**namohs**—continued.

*namés*, pl. -*sak*. Old Alg. *Eicon* (*na-  
main*, sturgeon). Chip. *ké'gó* (*nam áü'*,  
*naughnauy*, sturgeon). Menom. *nah-  
maish* (*nahnáve*, sturgeon). Del. *na-  
mecs*, pl. -*sak*. Powh. *noughnoss*, J.  
Smith. Micm. *nemesh*, Maillard.]

**nampoaham**, v. i. he answers, replies:  
— *kah nawéau*, he answered and said,  
Job 15, 1; 16, 1; with an. obj. -*hamáü*,  
he answers (him), Gen. 41, 16. Vbl.  
n. -*hamóonk*, an answer, Gen. 41, 16;  
2 Sam. 24, 13. From *nompe*, in turn,  
reciprocally.

**namshpeyau**, v. i. 'the sojourns' [visits,  
remains for a time (?)], Gen. 20, 1. Cf.  
*enwapeyau*.

**nan**, a particle denoting likeness or  
identity, the same as, or such as: *noh  
nan*, the same person, Heb. 13, 8; Ps.  
102, 27; *ne nan*, the same thing, Dan.  
5, 5; John 4, 53 (*neuan, nuh, noné nee*,  
'the same', C.); *ne nan qussuk*, that  
same stone, Matt. 21, 42; pl. inan.  
*nanoash*, such (things), James 3, 10;  
with verb subst. *ne nano*, it is the same,  
it is so: *noh nano* (*nóoh*), he is the same  
or such; *matta ne nano*, it is not so, Acts  
10, 14; *yeush matta woh nanoash*, these  
things ought not to be so, James 3, 10;  
imperat. 3d sing. *ne naj*, let it be so,  
'even so', Matt. 11, 26; Luke 11, 2;  
Rev. 22, 20; *ahque ne naj*, 'not so',  
Acts 11, 8; suppos. *ne nag*, if it be so,  
Dan. 3, 17; *matta nanog*, if it be not  
so, v. 18. Cf. *ámag, neane, nuh*. [All  
these have the same base, and it is im-  
possible to distinguish always the forms  
of each under Eliot's varying notation.]

[Narr. *mat endno, mat éno*, it is not  
true.]

**nanaónont**, pl. (*neg*) *nanaónoncheg*; sup-  
pos. of *nanawunnaü*, they who rule,  
rulers, Ex. 18, 21; Is. 52, 5.

**nanaónum**. See *nanawunnum*, he bears  
rule, he rules over (it).

**nanabpi, -peu**, (it is) dry. See *nanóhpe*.

\***nanagkoonk**, vbl. n. 'snorting', C.

**nanahkinge**, (as n.) a sieve, Is. 30, 28.  
See *nahkik; nunohkkinnum*.

**nana[h]konchiyéu-ut**, in a narrow  
way (passage), Num. 22, 26; in a strait  
(place), Job 36, 16: *no átt nanakon-  
chawag*, 'where there is no straitness',

**nana[h]konchiyeu-ut**—continued.  
 ibid.; [*nun-]**nanohtkontap*, I am in a strait (betwixt two), 1 Phil. 1, 23.

**nanamunnum qunuhtug**, he brandishes ('shakes') a spear, Job 41, 29.

**nanaseu**, adv. one by one, Mark 14, 19; Is. 27, 12; *nanóse*, John 8, 9. Freq. from *nusu*, *nusseu*, alone.

**nanashont**, suppos. of *nahnashaü*, he breathes.

**nanashwu**, v. i. he prepares, makes ready; imperat. 2d sing. *-wish*, prepare thyself, be ready, Jer. 46, 14. With an. obj. *nunashwacü*, he prepares or makes (him) ready; with inan. obj. *nunashretam*, he makes (it) ready; suppos. *nunashlocög*, when he prepares (it), Prov. 8, 27; with inan. obj. and an. ending, *-wectanäu wectuwok*, he prepares a habitation for (him), Ex. 15, 2.

**nanashwunnum**, v. t. he prepares (it); *nunashwunnum*, I prepare it, Matt. 22, 4. (With formative of verbs denoting action of the hand.)

**nanaunum**. See *nanaunumum*.

\***nânawéhteou**, he keeps [safely, makes safe]; *nun-nânawéhtoo*, I keep, C. See *nannowe*, *nannórete*.

**nanaunumum, -aánum, -aunum**, v. t. [primarily to keep safely.] he rules over, governs (it), Dan. 4, 17; 5, 21: *ke-nanaunum*, thou rulest (it), Ps. 89, 9. With an. obj. *nanaunumäi, -áunumäi*, he rules over or governs (him), Ps. 59, 13; Rom. 7, 1: *pish ke-nanaunuwuk*, he shall rule over thee, Gen. 3, 16; suppos. *nanaununt, nanaáunont*, he who rules; pl. *-oncheq*, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (*nanaunuchög*, magistrates, rulers; title-page of Indian Laws). N. agent. *nanaunumucün, nanaunucün, nanaunucün*, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; 'a nobleman', John 4, 46, = *washóhketomp*, Mass. Ps. (*nanaunumónat*, to rule or govern; *nánawanuuech*, keep thou me, C.).

[Narr. *necn nanowéáunumun*, I oversee, I look to or keep; *nannówerheat* (and *nanauwíteu*), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]

**nanepaushadt, -páuzshad**, n. the moon, Gen. 33, 14; 37, 9; Josh. 10, 12, 13; *nepáuzshad*, Ps. 148, 3. Cf. *nepáus*, the sun; also a (lunar) month.

**nanepaushadt, -páuzshad**—continued.

[Narr. *nanepaúshat*, the moon, the moon god (and *muánnock*, a name of both the sun and the moon). Abn. *kizs* (le soleil ou) la lune; *nibaúkizs*, la lune (*nibaú-kizs*, *nibaúsi*, de nuit; *ne-nibaúsi*, 'je marche de nuit'). Chip. *kee zis* (Sag.), *gé'zis* (St Marys), (*gisiss*, Bar.), sun; *te be ke sis, dib' ik gé' zis* (night sun), moon, Sch. Del. *ní pa hum*, the moon; *nipahwi*, by night; *nipawoocharen*, to go, to travel, by night, Zeisb.]

**nannahkinnum**. See *nannohkinnum*.

**nannowe, nanouwe**, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; *nannowiyee*, in safety, Lev. 25, 19 (*nannawe*, free; *-auwiyee*, safely, C.); *nannowe*, voluntary, of free will, Deut. 16, 10.

**nannukshonát**. See *nannukshonát*.

**nannumit**, n. the north wind, Cant. 4, 16.

[Narr. *nannumatin* and *suánnádn.*]

**nannummiyeu, -mau**, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, *wetch nannummau*, from the north, Ps. 107, 3.

[Del. *lowaneü*, v. adj. northerly, Zeisb. Gr. 164; *lowan a chen*, north wind, Zeisb. Voc. 44.]

**nanó**, (it increases) more and more, increasingly; used as an adverb of comparison: *nano missi*, it increases (becomes more and more great), Job 10, 16; *nano manatash*, they (inan.) increase in number, are more, many, Ezra 9, 6; *nano waantam*, he is more and more wise, increases in wisdom, Luke 2, 52 (*náú*, moreover, C.); *nannowenquawu nano nunkwaash*, 'heaps upon heaps', Judg. 15, 16.

\***nanóckquuttin** (Narr.), the southeast wind, R. W. Cf. *nannúquodtu*.

**nannohkinum**, v. t. he seethes (it), boils (?) it; imperat. and suppos. *nannohkinumok toh woh yeu nannohkinumig*, 'seethe ye that ye will seethe', Ex. 16, 23.

**nanómonkquodtau**, v. t. (freq.) he continues to heap up, he piles (it) up, Job 27, 16. See *nomunkquóg*; *nannowenquawu*.

\***nanompanissuonk**, vbl. n. idleness, C. See the following:

**nanopassumäi**, he supplicates of, entreats (him). See *nannopassumäi*.

**nanouwe**. See *nannowe*.

\***nanówétea**, **nanóu-** (Narr.), a nurse or keeper, an overseer and orderer (of their worship). For *nanawéchteau*, he oversees or directs. See *nanawéwumum*.

\***nanówussu** (Narr.), vbl. adj. an. it is lean. See *ónowéussu*.

\***nanpeh**, very (used in the comparison of adjectives): *nanpeh peississu*, (he is) very small; *nanpehne*, 'mostly'; *nanpehyeu*, 'especially', C.

[Cree *náspich*, very, Howse.]

**nānukquok**, when there is danger; suppos. of *nunukquodt*.

**nanukquashont**, suppos. of *nunukquashai*, he trembles. See *nunukquashont*.

**nanumpassumai**, **nanop-**, v. t. an. he entreats, supplicates (him): *nan-nanumpassum*, I pray [supplicate] (him), John 14, 16; *wannache nanopasumóuth*, they began to entreat him, Mark 5, 17 (*ken-nanampassumush*, I pray or entreat you, C.).

**nanunkqussa**, **nanunkqsu**, v. adj. an. he is palsied, Matt. 8, 6; Mark 2, 3; suppos. *nónonkussit*, v. 4; suppos. part. *-kussiniche*, v. 10. Cf. *nunukquashont*, to tremble.

**nanwe**, adv. and adj. common [from *nan*, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *penówe*, strange, foreign, of another kind: *nanwe missininnuog*, common people, Mark 12, 37; — *petukqney*, common bread; — *wut-Epistleim Jude*, the general Epistle of Jude (*nanwe wosketomp*, any man, C.). See *nih*; *nin*.

[Del. *lenni*, original (?), common; *lenni m'bi*, pure water; *len-achpoan*, common bread; *lenachinnall*, common stones, Hkw.; *lenee*, common, "applied to such objects of nature or of art as are of common occurrence"; *lenee augh-kweeyun*, "common cloth, such as the Indians ordinarily use," Cass in N. A. Review, No. 50, p. 68. Abn. *areni*; *areni sdamañ*, du petun [tabac] commun du pays; *ned-aren-añdšé*, je parle Abnaqui; *aren-añpe* [= Del. *len-ápé*], homo (*šéén-añpé*, vir). Mic. *lnš*, man. The Iroquois equivalent is *onšé*, e. g. "onkšé onšé, sauvage, homme vrai."]

**nanwētu**, v. adj. (he is common-born,) a bastard, Deut. 23, 2; Zech. 9, 6 (*nanwetue*, C.). From *nanwe*, with the formative *-etu* of verbs of production and growth.

**nanwiyeu**, v. i. he wanders about (has no specified place), strays; pl. *-yewog*, they wander ('through all the mountains', Ezek. 34, 6). With *sh* of involuntary action or mischance, *nanweshan*, 'he wanders, i. e. is lost', C.

**nanwunnodsquaaü**, **-squauwau**, v. i. she is a harlot, a common (*nanwe*) woman. Vbl. n. *-squawonk*, harlotry, fornication, Acts 15, 20; 21, 25; Matt. 5, 32. N. agent. *-squawaen*, Deut. 24, 17. See *nodsquáónat*.

**nanwunnodsquaausü**, **-squauósu**, v. adj. an. she is a harlot, practices harlotry. N. agent. *-suen*, Lev. 21, 14; Prov. 23, 27; Is. 57, 3.

**nāosukomunneat**. See *nōnsukomunneat*.

\***nāpaj**, until, C. See *pajeh*.

**napanna**, num. five; *tahshe* is to be added unless *nabo* or *nab* is prefixed, El. Gr. 14: *napanna tahshe*; pl. an. — *tahsuog*, *tohsuog*; pl. inan. — *tohsuash* or *tahshinash*. *Nabo napanna*, fifteen; — — *tahshikquinne*, for fifteen days, Gal. 1, 18.

[Narr. *napanna*. Peq. *nappau*, Stiles. This is Chip. *nabané*, 'one side', i. e. one hand; *nabanélassé*, 'he has one legging on'; *nabanééndji*, 'he has only one hand', Bar.; *nabanééndj*, 'the other hand.']

\***napeh**, 'if you dare,' C.

**napehnont**, "adv. of wishing"; 'O, that it were': *utinam*, 'I wish it were', El. Gr. 21, 34; Deut. 28, 67. It serves as an affix in all numbers and persons of verbs in what Eliot calls the optative mood.

\***nāppiyeeu**, adv. narrowly, C.

**napwōacheg**, suppos. pl. part. of *nupwōau*. See *nupwōáonk*.

**nashauanit**, the spirit of God (*manit*), Matt. 4, 1; cf. *mattanit*, the devil, same verse. [Often with adj. "Holy" prefixed or "God" added (?). See *-anit*.

**nashaue**, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 39, 3; —

**nashaue**—continued.

*nayash*, between the ways, 1 Sam. 14, 4; *nayashave nenarvin kah ken*, between us and you, Luke 16, 25; *nanohkontap nashaue neeninash*, I am in a strait betwixt two, Phil. 1, 23; *ne penowomai nashaue unmittamwassin kah penomp*, there is a difference between a wife and a virgin, 1 Cor. 7, 34; *nashaue ken kah nagum*, between thee and him, Matt. 18, 15; Cf. *nôeu*, in the middle, and *nishwe* or *nashwe*, third. To the latter (*nashwe*) *nashaue* is nearly related, as are both these to *neese*, two.

[Chip. *nâsawâi*, between, Bar.; *ne-sahwahyê*, J. (Cf. Del. *lechawwaak*, a fork; *lechwon*, breadth).]

**nashatônk**, vbl. n. [from *nashai*, freq. *nahnashai* (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 37, 9, 10; *nashaonk*, Job 4, 9; *nashônk*, Job 41, 21. (2) the spirit of man, Prov. 18, 14; 1 Thess. 5, 23; a disembodied spirit, 1 K. 22, 21; 2 Chr. 18, 20; Job 4, 15.

[Abn. *ne-néssé*, je respire.]

**nashin**, [v. i. it is between or contained,] it makes an angle or corner: *yawut nashin*, it is 'four-square', Rev. 21, 16, = *yawut nasin*, Ezek. 43, 16, = *yawut nashinit*, v. 17; suppos. *nashik*, where it makes a corner; as n. a corner or included angle: *adt nashik*, at the corner, Mark 12, 10, = *adnashik*, Ps. 118, 21; Acts 4, 11; *yawut nashik ohke*, in the four corners of the earth, Ezek. 7, 2. Adv. and adj. *nashime*, of or at a corner: — *qussuk*, corner-stone, Job 38, 6; — *squantan*, corner gate, Jer. 31, 38. Cf. *nâi*.
**nashomuk**, suppos. pass. of *nashai*, he kills. See *nishônak*.**nashpe**, prep. by means of, by, with (an inan. agent, instrument, etc.), Ps. 78, 26; 1 Chr. 12, 33-37; Eccl. 2, 1.

[Quir. *spe*, Pier. Del. *nachpi*, Zeisb.]

**nashqunânuq**, v. t. (with *natau*) he kindles (a fire), Lam. 4, 11: *nunmashq-unânuq natau*, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. *noh nashqunânuq*, he who kindles (a fire), Ex. 22, 6.**nashqueneau**, v. i. it burns: *natau nashqueneau*, a fire burns, 'is kindled', Deut. 32, 22; Jer. 15, 14. Adv. *-unâe*, burning: *nashqunâe natau*, burning fire,**nashqueneau**—continued.

Dan. 7, 9; — *mohkossaash*, burning coals, Ps. 140, 10; — *missechuog*, red-hot iron, Indian Laws, I.

**nashqussum**, v. t. he lights (a lamp, candle, torch, etc.), he sets it on fire (kindles a fire, Jer. 17, 27); pret. *-unup lamps-ash*, he lighted the lamps, Ex. 8, 3; suppos. *nashqussuk wequananteg*, when he lights a candle, Luke 8, 16.**nashqutteau**, v. i. it burns, it is burning: *nonanûe nashqutteau*, it burns with a flame, 'a flame burneth', Joel 2, 3; suppos. *ne nashquttag*, that which burns, fire: *onatuh wuttuhq en nashquttag*, 'as wood to fire', Prov. 26, 21.

Of all these forms the base is the name of fire which Williams writes *sqûta*, but which is not used separately as a substantive by Eliot. Of the three names for fire which appear to have been most frequently used, *natau* or *natau* was apparently restricted to fire kindled for domestic use or for the service of man; *chikot* (Narr. *chickot*), from *cheke*, fierce, violent, to fire as a power or in action; and *nashqutta* (*sqûta*, R. W.) as nearly equivalent to our characterization of "the devouring element," or fire as an enemy. Cf. *nashquttin*.

[Narr. *sqûta*, fire. Abn. *skštâi*, feu; *skštašio*, il y en a.—Rasles.]

**nashquttin**, [v. i. there is] a destructive tempest, a violent storm, Is. 28, 2; 29, 6; suppos. *nashquit*, Job 27, 21 (*nashquitin*, a northerly storm or a tempest, C.).**naswaeu**, **-wayeu**, v. i. it is scattered; adv. *naswâe*, *-wayeue*, Is. 18, 2, 7; Jer. 50, 17. [?] See *scahham*.**natauwompu**. See *natauwômpu*, he looks.**natinneahteau**, **natinahteau**, v. i. he seeks, makes search; pl. *-aog*, they sought, 2 K. 2, 17. Vbl. n. *-teaonk*, search, Ezra 4, 19.**natinneham**, v. t. he seeks (it), Prov. 14, 6; 18, 1; Job 39, 29; pl. *-hamwoq*, they seek (it), Heb. 11, 14; imperat. 2d pl. *-hamak*, seek ye, Matt. 7, 7; suppos. *noh natinnohohg*, he who seeks, Matt. 7, 8; with an. obj. *natinneahchâi*, he seeks (him), 2 Chr. 26, 5; *-rchooi*, Rom. 3, 12; with affixes, *wun-natinneahch-oh*,



**natinneham**—continued.

he seeks (him), Matt. 18, 12; suppos.

*noh natinnevehont*, he who seeks (him), Lam. 3, 25.

[Narr. *natinnehas*, search (thou); *tá-qua kin-náitinne*, what do you look for?]

**natippaeu**. See *nehlippaeu*.

**natotomaü**, v. t. an. he questions (him), asks (him) a question; (*natotamaüü*)

Matt. 16, 13; *-maüoh*, Matt. 22, 35; with the characteristic (*-hk*) of continued action, *natotomuhkaü*, he makes inquiries, goes on asking questions (of him); infinit. *-konat*, to inquire, Ezra 7, 14.

[Narr. *kin-natötemi*, do you ask me? *n'natotemáekau*, I will ask the way.

Cree *untow-éhemayoo*, he looks for, seeks (him); *untow-éthetum*, he seeks it.]

**natotomuhteakonk**, vbl. n. (from *-uhteanu*, v. i. he asks) a question, Mark 11, 29; 12, 34 (*nattotomuhelteakonk*, C.).

**nattawómpu**. See *nadtawómpu*.

**\*nattohqus** (Mass. Ps.), a wolf, John 10, 12 (*nattoquusu-og*, wolves, C.); *ontoguos*, a wolf, Wood.

[Narr. *natóqus*, wolf; *moatóqus*, a black wolf, R. W.]

**natuppu**. See *nadtuppu*, he feeds.

**natwontam**, v. i. and t. inan. he considers, meditates, devises, Ps. 36, 4; *nun-natwontam*, I meditate, Ps. 119, 15; I devise, Mic. 2, 3; imperat. 2d sing. *-ontash nun-natwontamowonk* (vbl. n.), 'consider my meditation', Ps. 5, 1.

**ná-um**, v. i. he sees, Job 28, 24; Matt. 12, 22; and t. inan. he sees (it), Job 34, 21; *nunnaüm*, I see, Jer. 1, 11; John 9, 25; suppos. *nag*, when he sees (it), Gen. 42, 1; 3, 6 (*naik*, Matt. 21, 19); imperat. 2d sing. *naish*, *naish*, *násh*; pl. *naüm-wak*, see, behold. Vbl. n. *naüm-wonk*, sight, Deut. 28, 67; Luke 4, 18. With an obj. *ndaü*, *nauau*, he sees (him), Gen. 42, 7; John 1, 29; imperat. 2d pl. *nók*, Is. 42, 1; suppos. *nauont*, when he sees (him), 2 K. 4, 25; with affixes, *kená-eh*, thou seest me, Gen. 16, 13; *noh naüit*, he who seeth me, John 12, 45; 14, 9. Cf. *nogque*, *wompu*.

[Abn. *ne-namihšé*, je vois. Del. *ne men*, to see, Zeisb.]

**naumatonk**, vbl. n. a law, Deut. 1, 5. pl. *-ongash*, Ex. 16, 8. Cf. *nawaonk*, *wussittumauüt*.

**-naumon** (not found without the pronom. prefix), son. See *wunnaumonuh*.

**\*naünt** (Narr.), alone, only. See *nant*.

**naüt** [*na ut*], adv. of place, El. Gr. 21; therein, thereon, thereat, Is. 42, 11: *na ut ahquompag*, at that time, Dan. 3, 8; *nah ut*, thereon, Luke 13, 6.

**nausukomunneat**. See *nóosukomunneat*.

**nauwáe**. See *naihaue*.

**nauwaehtamuneäu**, v. t. inan. he bows down to (it); infin. 2d pl. Lev. 26, 1.

**nauwaëü**, v. i. (1) he bends down, bows, stoops, Judg. 5, 27. (2) he worships, Ex. 34, 8; pl. *-a'og*, they worship, Ex. 4, 31; they bow down, Is. 46, 2; imperat. 2d pl. *nauwægk*, worship ye, Ex. 24, 1. Adv. *náuráe*, Gen. 49, 15.

**nauwakompau**, v. i. he stands stooping or bowed down; suppos. *-pauit*, when he stoops, Luke 24, 12.

[Del. *nauwaquepin*, to hang the head down, Zeisb.]

**nauwauam**, v. t. he bends or bows down (his person, head, face, etc.), Ex. 34, 8; pl. *-unwoy*, Ex. 4, 31; Luke 24, 5; pret. *nauwauwómp Judah*, I have bent Judah, Zech. 9, 13.

**nauwósu**, *-seu*, v. i. act. he performs the act of bowing or stooping, he bows or stoops, Is. 46, 1; John 20, 11; suppos. *nádsut*, when he stoops, John 20, 5.

**naüwot**, *nauwut*. See *nóadt*.

**nawhutché** [*na wutché*, therefrom or there out of], some of, a part of, El. Gr. 8; Is. 44, 16, 17: — *kesukodtash*, some days, Dan. 8, 27.

**\*nawwáuwquaw** (Narr.), afternoon. From *nauwaëü*, he goes down, stoops.

**náyeumaü**, **naicomaü**, v. t. an. he bears or carries (on his back or shoulders) an an. obj.; infin. 3d sing. *wu-náyeumónat yokoh* (an.), to bear the yoke, Lam. 3, 27.

**nayeumuk**, **naicomuk**, which has the form of the suppos. pass. participle, 'when he is carried or borne' (on the shoulders of another), is used by Eliot for the indicative v. t. he rides upon: *nayeumuk ass-oh*, she rode upon an ass, 1 Sam. 25, 42; — *cherub*, — on a cherub, 2 Sam. 22, 11 (= *nayeumugk*, Ps. 18, 10); pl. *-ukquog*, they rode upon (camels), Gen. 24, 61; suppos. part. pl. *neg naomukqutcheq*, they who

**nayeumuk, naiomuk**—continued.

ride upon (asses), Judg. 10, 4; *horsmanog nayeumukqutcheq horses-oh*, 'horsemen [when] riding upon horses', Ezek. 23, 6; sing. *noh naomukqut horses-oh*, he who rides horses, Amos 2, 15 (hence *nahnaiyeumooadt*, 'a horse or a creature that carries', C.).

[Narr. *kun-niish*, I will carry you (on my back); *naynayoimewot*, a horse; *wunnia naynayoimewot*, he rides on horseback. Abn. *ne-nahšmañ*, je le porte sur mes épaules; 3d sing. *Snahšmañ*; *ahassš*, cheval; *ne-nahšmškš ahassš*, j'y vais; *-nšihšmañ* ou *ne-nahšmañ*, je charge l'enfant, je le porte (sur le dos). Del. *nech na yun gees*, a horse; *na yu mau*, he is carried; *na yu muk*, he carries me; *na yun dam*, he carries a load, Zeisb.]

**nayeutam**, v. t. he bears or carries (it) on his person (on his breastplate, Ex. 28, 29): *pišh nayeutam oweeanun*, he shall bear his own burden, Gal. 6, 5; suppos. part. pl. *nayeutogig*, they who bear [are 'laden with'], Is. 1, 4. [From *nawaeñ*, *nawaehtam*, he bends or stoops to it (?).]

[Narr. *niutash*, take it on your back; *niutamvock*, 'they are laden', i. e. carry burdens.]

**ne**, demonstrative and directive particle or pron. inan. (El. Gr. 7) this, that; pl. *nish*, these, those: *ne teog*, this thing.

**ne adt**, thereat, at that place, Ezek. 6, 13.

**neane, neyane** (1) [*ne unne*, like this, of this kind, such as this], so, such, in the same manner as, as, El. Gr. 22; Luke 22, 27, 29; Mark 4, 26; suppos. *neunak*, -ag (when it is so, or such as), according to, in accordance with, like: *neunak went-awakausuonk*, according to her work, Jer. 50, 29; — *unnaumatuonk*, according to the law, Ezra 10, 3 (*nednag*, such, C.). (2) as n. the appearance of a thing, its likeness: *ne unnak onatuh ne unnak*, 'the color thereof as the color of', Num. 11, 7; *neunag yeu muttaok*, 'the fashion of this world', 1 Cor. 7, 31; *neunak menutcheq*, 'in the form of a hand', Ezek. 10, 8. See *unag*, and cf. *na; nan; niuh; nō; noh; wane*.

[Del. *nahanne*, 'so, so it is', Zeisb.]

**neanussu** [*ne unussu*], v. adj. an. he

**neanussu**—continued.

is such as or of the kind, he is like (see *unussu*); suppos. *neanussit*, when he is like, of the kind of (*neyanusit*, 'after its kind', Lev. 11, 16, 19; pl. *neyanuschettit*, after their kind vv. 14, 15); *neanussit wosketomp*, *niih un-menukesuonk*, as is the man so is his strength, Judg. 8, 21; *neanussit wosketomp*, in the likeness of man, Phil. 2, 7.

\***necawnaūquanash**, 'old barns' (pl.). See *auqunush*, R. W. 93. Illin. (Ms. Dict.) "*naganari, naganara*, (pl.) vielles cachs dont il ne reste que le trou"; "*naganaki nimirigso*, il m'a donné son champ qu'il abandonne."

**néchippog**. See *néchippog*.

**nédteuh**. See *nádtteoh*, since.

**neechan**, v. i. he or she issues from or is given birth; as n. issue or offspring (without regard to sex or age); pl. *neechanog*, they are children (i. e. issue): *ke-neechanog*, thy children, Rom. 9, 7; thy issue, Gen. 48, 6; suppos. *neechánit*, when he or she is a child, Rom. 9, 8; pl. part. *neg neechánutcheq*, they who are children or issue, *ibid.*; *wun-neechan-oh*, the issue of (him), Rom. 9, 26, 27. N. collect. *wunneechá-neunk*, his issue, collectively, Rom. 9, 8. See *ontseu*.

[Abn. *nšnitzañni*, j'ai un enfant; 3d pers. *šnitzañš*; 3d pl. *-ñnar, ke-nitzañnak* [suppos.], tes enfants. Del. *nitsch, nitschaan*, child, Zeisb. Voc. 6, 10.]

**neechau, néchau**, v. i. and t. an. she gives birth to a child, is delivered, is in labor, Is. 66, 7; Gen. 4, 17, 22; 35, 16; suppos. *neechadt*, when she is in labor, Gen. 38, 28: *sun nun-neecham*, shall I bear a child? Gen. 18, 13; pret. *neechop*, she was delivered, she gave birth to (a child), Heb. 11, 11.

[Narr. *neechav*, she is in travail; *paygétche nechaūwaw*, she is already delivered. Abn. *ne-nighihé, ne-nitsé, j'efante.*]

**neechippog, nehch-, néch-**, n. dew, Dan. 4, 15, 23; Gen. 27, 28, 39. Cf. *nehtippaeu*.

[Narr. *neechipog*, R. W. 82.]

**neek, nek**, my house, my dwelling. See *week+*.

**neekin, nekin**, v. i. he or she is born. [Regularly the formative *-kin* denotes

**neekin, nekin**—continued.

the growth of inanimate being, as does *-etu* that of animate: *netu*, he grows; *nekin*, it grows; but from Eliot's use of these two forms it appears that *nekin* had the force of an an. passive, he is born, he is grown; *netu* an. intrans., which we may nearly translate by 'he has birth', 'he grows.' See both forms in the same verse, John 3, 4; *wutch nekin-neit* (infin.), from birth, Hos. 9, 11; *nekin*, (a tree) grows, is grown, Ezek. 17, 6; Dan. 4, 33; (of the hair), Judg. 16, 12; suppos. *nekik, negik*, when it grows or is grown, Dan. 4, 33 (*nekuk*, Matt. 13, 32); pl. an. *-kig: nkeckig*, Rom. 9, 11; pl. inan. *-kish: nekukish*, 2 K. 19, 29; (pass. form) *nekit*, when he is born, John 3, 5, 6; pl. *neg nekitcheg*, John 1, 13. Cf. *adtanegen; sonkin; tannegen*, etc.

[Abn. *nig8*, un enfant est né, il est sorti; *tzavig8* (cf. *tannegen*, El.), il cesse de croître.]

**neempau**, v. i. it thunders; as n. thunder, Ps. 81, 7 (*nimbau*, thunder, C.): *ken-neempómog*, 'thy thunder', Ps. 104, 7; 77, 18.

[Narr. *neimpáoug*, thunder.]

**neemskom** (?), v. t. he brings (it, i. e. food or drink?): *numneemskom petukqumveg*, I fetch bread, Gen. 18, 5; imperat. 1st pl. *neemskomuttuh*, let us fetch (it), 1 Sam. 4, 3. With an. 2d obj. *neemskomah nippemes*, bring me a little water, 1 K. 17, 10.

**neen, nen**, pron. 1st sing. I; pl. inclus. *kenawun*, exclus. *neenawun*, we, El. Gr. 7: *neu nnoh*, I am he (who), Is. 41, 4; *nanashaue nenawun kah ken*, between us (exclus. pl.) and thee, Luke 16, 26; but *nanashaue kenawun*, between us (all of us, inclus. pl.), Judg. 11, 10. The pronoun in the singular has the form of the noun agent, with *n'* directive or demonstrative as the base.

[Del. *ní*, I; *nítuna*, we (exclus.); *kítuna*, we (inclus.), Zeisb.]

\***neepánon**, n. a shower, C.

**neepattau, -padtau**, v. t. inan. (1) he stands (it) upright, erects (it), e. g. a post or column, 2 Chr. 3, 17. (2) he boils or cooks over a fire, i. e. sets up the pot for boiling: *neepátáú sábahég*, he 'sod

**neepattau, -padtau**—continued.

pottage', Gen. 25, 29; imperat. *nepatanh sabahég*, 'seethe pottage', 2 K. 4, 38, and with an. obj. *nepas* [= *nepaush*] *nishe ohkukh*, 'set on the great pot', ibid. (*nepatohkukhúnat*, to boil the pot (?), C.).

[Abn. *nibadené*, lève cela; *ne-nibadenalá8a*, je lève un pieu. Del. *nipachton*, he raises or sets up (e. g. a post, a pole), Zeisb. Gr. 160.]

**neepattunkquonk, nepattuhquonk**, n. a post or stake, 1 Sam. 1, 9; Is. 33, 20; a pillar, 1 K. 7, 2, 17, 20, 21; an image (statue), pl. *neun-neepattunkquonkanog*, their images, Ex. 34, 13 [*nepatuhquonk-ash*, (printers') 'columns', Mass. Ps. title-page].

**neepau, neepoh**, v. i. (1) he stands, holds himself erect; and, as implying a change of posture. (2) he rises, erects himself, Ex. 2, 4; 24, 13; pl. *-pógog*, Ex. 32, 6; imperat. 2d sing. *nepaush*, 'up', stand, Judg. 8, 20; pl. *-pák, -pók*, stand ye, 1 Sam. 12, 16; Nah. 2, 8; suppos. *noh neepauit*, he who stands, Deut. 1, 38 (*nun-neepa*, I stand, C.). [Cf. Chip. and Alg. *niba, nipaia*, he sleeps, and Mass. *noppaw*, (he is) dead.]

[Narr. *yó neepoush*, stay or stand here. Del. *ní pu*, he stands; pret. *ní pooop*; imperat. 2d sing. *ní pa wil*, Zeisb. Cree *népowoo*, he stands.]

\***neepuck** (Narr.?), blood, R. W. Perhaps the Pequot (Muh.) name. See *misquéhonk*.

[Abn. *neba'kkan8m*, mon sang; 3d pers. *aba'kkan8m*, *ba'gakkáin*, sang. Miami *ne pe kon we*, blood.]

**neese**, num. two, El. Gr. 14; an. pl. *neesnog*, Deut. 22, 30; inan. pl. *neesinash*, Cant. 7, 3; suppos. *neesit nompe*, when it is two times, when it is doubled, Gen. 41, 32 (*neese tahshe*, twice as much, Job 42, 10).

[Narr. *neesse*. Peq. *naéz, neese*. Del. *ní schí*, Zeisb.]

\***neeshaúog** (Narr.), eels, R. W.; *neesshuogok*, Stiles. [*Neese-aiog*, they go by twos or in pairs, they couple; cf. Abn. *niss88ak*, ils sont mariés. See *negúttéonnau-og*.] The name of 'neshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps

\***neeshaŋog**—continued.

elsewhere in Massachusetts for the silver eel (*Murena argentea*, Le Sueur). I am inclined to believe that it originally belonged to the lampreys (*Petromyzon americanus*, Le Sueur), which may appropriately be called 'pairers' or 'couplers' in distinction from the 'single going' eel.

[Peg. *neesb*, pl. *neeslaungx*, Stiles.]

**neesin-wog**, v. i. (pl.) they lie two together, they couple, and v. t. they lie with, have carnal connection with, 1 Sam. 1, 22; sing. *neesin*, he (or she) lies with, Gen. 19, 33; 35, 22; imperat. 1st pl. *neesinith*, let us lie together, Gen. 39, 7, 12; suppos. *noh neesak*, he who, etc., Lev. 20, 13; Judg. 21, 11. From *nees*, two, with the formative (-*sin*) of verbs of lying down. Vbl. n. *neesianowank*, coupling, lying with another, Num. 31, 18.

[Abn. *nissinsida*, *nissinsik*, nous couchons deux ensemble (de duobus viris non malè audit, de viro et feminâ, malè).]

**neesneéchag**, **nesnechag**, num. twenty, El. Gr. 14. Adj. pl. an. — *koltog*; inan. — *koltash*. From *nees* and *nutchey* (hand; see *menutcheg*), the second time of employing the hand in counting, twice [the number of fingers on each] hand.

**neeskossont**, suppos. part. parting the hoof, Deut. 14, 6. From *nees*, two, and *mühkos*, nail, hoof.

**neeswe**, both, the two, Matt. 15, 14; Luke 6, 39. See *nees*.

**neetskêhheäu**, v. caus. an. he makes (him) well, heals, cures: *ken-neetskêhesh*, I heal thee, 2 K. 20, 5; imperat. *neetskêh kuhlog*, heal thyself, Luke 4, 23 (*wun-neetskêh*, I heal; *neetskêh*, heal thou [me], C.). Vbl. n. *neetskêhuwank*, a cure, Jer. 33, 6. With inan. obj. *neetskêhteau*, he makes (it) well, he heals or cures (it), e. g. a wound, a disease, etc., Ps. 103, 3.

**neetskesu**, v. adj. an. (he is) cured, restored to health, Jer. 46, 11. Vbl. n. *-kesuonk*, a cure, health-giving, Prov. 4, 22.

**neetu**, v. i. (1) he (or it) grows, as a plant or animal, Job 8, 11; Ps. 92, 12; pl.

**neetu**—continued.

-*uog*, Jer. 12, 2. (2) he is born, Prov. 17, 17; Job 5, 7; Is. 9, 6; cf. *neckin*. This word is not easily translatable; it signifies he comes into life, has birth, but it also (with an an. subj.) connotes the coming into the family or tribal relation, domestic life and growth. Cf. *wétu*.

**neg**, **nag**, pron. demonst. they (who), El. Gr. 7: *wame neg*, all they who, Lev. 11, 9, 10; accus. *nagoh*, they whom, them. Cf. *noh*, *nagum*.

**negonne**, 'adv. of order', first, El. Gr. 21. Like *negutta* (one), of which it is the ordinal, *negonne* appears to be nearly related to *nukkône* (Abn. *negainiit*), old, ancient, and so first in order of time. See *nukkomaouút*; *nukkône*; *pasuk*.

[Narr. *neéwani*. Abn. *nikkainisi*, deviant, par avance. Del. *nigani*, at the first, Zeisb.]

**negonshäu**, v. i. he goes first, he is in advance; v. t. he goes before (them). [The characteristic -*sh* denotes going swiftly, as in 2 Sam. 18, 27; suppos. *noh negonshout*, he who runs before or foremost.] N. agent. *negonshaen*, a leader (indef. -*énin*), Acts 24, 5.

**negontoaü**, v. t. he sends a message to (him), i. e. sends word before or in advance of coming, 2-Chr. 2, 3 (*wun-nékânchuam*, I send, C.).

**negonuhkaü**, v. t. an. he goes onward before (him), continues to go before or in advance of [with the characteristic (-*uhk*) of progression]; *wun-negonuhkaüoh*, he goes before them, John 10, 4.

[Abn. *ne-nikkainissé*, v. i. je marche devant.]

**negóshkag**, = *ne kóshkag*, its breadth. See *kushki*.

**nehchippog**. See *nechippog*.

**nehenwonche**, (1) his own, their own, 2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10. (2) of himself, of themselves, sua sponte; *nish nehenwonche nekukish*, things which grow of themselves, spontaneously, 2 K. 19, 29.

**nehnekikom**, -*ékugkom*, v. t. he tears or rends (it), Josh. 8, 7: *wun-nehnekikom-um*, he tears it in pieces (of a wild beast, Mic. 5, 8); *nen nehnekugkom*, I

**nehñekikom**, -**ëkugkom**—continued.

rend (it), Hos. 13, 8. With an. obj. *nehñekukkau*, he tears or rends (him), as a wild beast his prey; with affixes *wan-nehñekukkau-oh*, he tears him, Luke 9, 42; suppos. *noh nehñekukawont*, he who tears (when tearing), 1 K. 13, 26. Intens. from a primary *nëkaeu*, with the characteristic (-*uhk*) of continued action. From the same primary are formed *nëk-ussösu*, he cuts or gashes; *neh-nëkshæu*, it rends or tears; *neh-nëkinum*, he tears (it) by hand, etc. See the following.

**nehñekikösu**, v. i. act. he goes on tearing, continues to tear; infin. -*ösinüeat*, Jer. 15, 3; pass. he is torn; suppos. *neh-nëgikaisik*, when he is torn, Ezek. 4, 14. See *nehñekikom*.

**nehñekinum**, v. t. he rends or tears (it) in pieces; with an. obj. -*kinäü*: *nun-nehñekinuk*, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (*nun-nëgunum*, I tear, C.). From *nëk-æu*, with formative (-*inum*, -*inäü*) denoting action performed by the hand, and intens. reduplication.

**nehñekshæu**, v. i. it tears; from *neh-nëkaeu*, with characteristic of involuntary or violent action. As n. a rent, Is. 3, 24.

**nehñekugkom**. See *nehñekikom*.

**nehñeateapö** (?), v. i. he devours, Dan. 7, 19; (v. t.) imperat. *nehñeateapsh weyaus*, devour thou flesh, v. 5.

**nehñeyái** (?), 'cloven', Acts 2, 3.

**nehñeau** (?), v. i. [he procures food by hunting or fishing, etc.]: *wanne teag nehñeau-ö-og* (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. *natanöggüæu*, 'I go a fishing'; *natin-nëham*, he seeks for.

[Abn. *ne-natebëka*, je vais chercher de la mangeaille.]

**nehñippæu**, **natiþ**, v. i. it is covered with water; pl. -*paash*, they (inan.) are covered, etc., Gen. 7, 19, 20; [suppos. *netippog*, = *necchippog*, dew?].

[MARGINAL NOTE.—'Wrong; see *ogquech-ë;*' (*hoqki? oqunneät?*.)]

**nehñtöe**, adv. and adj. skilful[ly], 2 Chr. 2, 8; *nöhtöe* and *nühtöe*, v. 7, intens. *wannehtöe*, 1 K. 5, 6. The base (related to *nehñeau*, he understands) signifies

**nehñtöe**—continued.

knowledge or skill acquired by practice. The primary verb (*nehñeau*, *nehñtöu*?) I have not found in Eliot.

**nehñtönüm**, v. t. he handles (it) dexterously or skilfully, he is practiced in the use of (it); pl. -*unuwog*, they handle, i. e. know how to use (swords, Ezek. 38, 4); suppos. *noh nehñtonuk*, he who handles (a sickle, Jer. 50, 16); pl. *nëg nehñtonukëy*, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From *nöhtöe*, with skill, and the formative (*wan*) of action of the hand.

[Del. *nüta*, I can, Zeisb. Voc. 10.]

**nehñtütau**. See *netühtöu*.

**nehñmpaüog** (Narr.), thunder, R. W. See *nehmpau*.

**neit** [*ne*, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

**nek**. See *neek*.

**nekin**. See *neekin*.

**nekittomashik** (?), suppos. where it parts or divides: *adt nekittomashik way*, 'at the parting of the way', Ezek. 21, 21. Cf. *adt neersinash nogkishkaaduntunöuk mayash*, 'where two ways met', Mark 11, 4. [From *negutta*, where they become one (?).]

\***neküs**, adv. there (?), C.

**nemehkuh**, 'adv. of likeness', so, El. Gr. 22; but in his translation it is used as a conjunction: *nemehkeh*, so (accordingly), Gen. 37, 14; *nemehkeh neit*, so then, 1 Cor. 7, 38.

**nemompäai** (?), v. i. 'he has taken a bag of money with him', Prov. 7, 20.

**nemunnum**, v. t. he takes (it) in or with his hand, Ex. 24, 6; Is. 40, 15; Matt. 14, 19; pl. -*unuwog*, they take (it), Josh. 4, 8; imperat. 2d sing. *nemunush*; pl. -*unumök*; with an. obj. *nemunäü*, he takes (him), Josh. 2, 4. Cf. *nunnumü*, it is taken away; *tohq-unnum*, he catches or takes hold of it, etc. The formative, -*unum* (an. obj. -*unäü*), denotes, generally, action performed by the hand; more exactly, physical action performed directly upon the object without the intervention of an instrument or agent.

**nen**. See *nen*.

**ne naj**, let that be so, so be it. See *nan*.

[Narr. *enâitch* or *enâitch keën anarâycan*, [let it be as you command,] 'your will shall be law.']

**nenan**, the same (thing), Phil. 2, 2. See *nuu*.

**ne nogque**, 'that way-ward', El. Gr. 21; toward that. See *nogque*.

\***nenohque**, adv. so, C. Cf. *anôhque*. See *nogque*.

**nepattuhquonk**. See *nepattuhquonk*.

**nepâus**, -**pâuz**, n. (1) the sun, Gen. 19, 23; 37, 9; Josh. 10, 12, 13; Ps. 89, 36. (2) a month, Ex. 12, 2; Rev. 22, 2; pl. (an.) -*ziog*, -*ziog*; *nesuog nepauziog*, two months, Judg. 11, 37. Cf. *kesuk*, *nane-paushadt*.

[Narr. *nîpââus*, -*pââus*, the sun; *pasuck nîpââus*, one month. Abn. *kizsa*, le soleil; *nîbad'sse*, il éclaire, il marche.]

**nepauzshad**, n. the moon. See *nane-paushadt*.

**nepéunk**, n. a bush, Ex. 3, 2, 3; *ut nepéunkquamit*, in a bush, Acts 7, 30; Luke 20, 37.

**népun**, n. (the latter part of) summer, Jer. 8, 22; Jer. 8, 20. Cf. *sequan*. "The earing of their corn [the Virginians call] *nepinough*, the harvest and fall of the leaf, *taquitock*."—Capt. J. Smith's Virginia, b. 2, p. 28. Adv. and adj. *nepunide*, in or of summer.

[Narr. *népun* and *quaqûsquân*, summer. Abn. *nîpené*, l'été passé; *nîpen*, l'été présent; *nîpeghé*, l'été prochain; *nîpenîsi*, pendant l'été. Cree *nîpin*; suppos. *nîpeek*. Chip. *ne'bin*. Del. *nî pen*, Zeisb. Cf. Abn. *nîbi*, leaf. Lescarbot gives Souriquois [Miennac] *nîbir betour*, when spring comes; lit. when the leaf comes, p. 697 (repr. III, 671).

\***nequitéconnâ-og** (Narr.), n. pl. eels, R. W. [literally, 'they go one by one', or 'singly', i. e., are not seen in pairs. Cf. *neeshâiog*; and see Narr. Club ed. of Williams' Key, note 251]; *nequîtika*, an eel, C.

**nequt**, num. one, El. Gr. 14 (see Pickering's Notes, xlv-xlvi): *nequtta tahshe* (1+5), six, Job 5, 19; *nequtta tahshinchog*, sixty, 2 Sam. 2, 31. Cotton makes this distinction between *nequt* and *pasuk* (q. v.): "nequt, a thing that is past:

**nequt**—continued.

*pasuk*, a thing in being," which, though not absolutely correct, is perhaps etymologically well founded. *Nequt* appears to be nearly related to *negonne*, first in order, and to *nukkone* (another form of the same word), old, or left behind; perhaps also to *nekin*, it is born or begins to be. The primary meaning is that which begins a series: one, as a beginning of numeration, while *pasuk* signifies one by itself, a unit.

[Narr. *nquît*. Peq. *nquît*, Stiles. Abn. *péekš*, one; *nekšdañs*, six; *negšda'tegšé*, one hundred, etc.; *nekštsiši*, unquement. Micm. *nekst*, un, une fois; adv. seulement, Rasles.]

**nequtchippai**, n. the portion or share of one person, a share, a part, Prov. 17, 2. From *nequt* and *chîppe*.

**nequettekésukquashónat**, (infin. as) n. one day's journey: *âû* —, he goes on one day's journey, 1 K. 19, 4.

[Narr. *nquittakesiquéckat*, one day's walk.]

**ne-sâhteag**, as n. its length (see *sohteaî*, it extends): *âtaeu nesahteag*, on its two ends, i. e. on the two sides long-wise, Ex. 25, 19.

**nesásusuk**, num. seven, Mark 8, 5; usually with *tahshe* or *adtahshe*: *nesásusuk tahshe*, seven, Ezek. 45, 23; an. pl. -*tahsuog*, *ibid*.

[Peq. *nezzâugnsk*, Stiles. Narr. *ênada*. Abn. *tañbašâñs*. Cree *nêeshvâssik* or *téypuckoop*. Chip. *nîjwêsswi*, Bar; *nîzh-wasswi*. Del. *nî schasch*, Zeisb.]

**nesnechag**. See *neesnechag*.

**netassu**, v. adj. (as n.) a domestic animal; pl. *netassuog*, 'cattle', Gen. 6, 20; Ps. 148, 10 (*netas*, C.). From *netu* and (the base of) *assanaî*, he feeds him: house-fed animals.

[Narr. *netasîog*, cattle; "this name the Indians give to tame beasts, yea, and birds also which they keep tame about their houses."—R. W. 95.]

**netatup**, -**ppe**, adv. like, so, El. Gr. 22; Luke 22, 31; in such manner, Matt. 5, 12; *neame*, . . . *netatuppe*, as . . . so, Prov. 26, 21. For *netatuppe*, it is equal.

[Narr. *netdtup*, 'it is all one.']

**neteag** [= *ne teag*], this or that thing: *yeu mohsag neteag*, 'this great thing' (mat-

**neteag**—continued.

ter, fact), Deut. 4, 32 (*neteag nogkodtū-muk*, a thing left, C. 172).

[Del. *neithacle*, 'matter', Zeisb.]

**nētomp**, my friend. See *wetomp*.**nētompas**, my sister. See *wetompas*.

**netúhtōu, nehtúhtau**, v. caus. inan. he learns (it), acquires skill in (it): *nun-netúhtōu-in*, I learn it, Gen. 30, 27; *nun-máche netúhtop* (pret.), I have learned (it), Phil. 4, 11; pl. *nehtúhtauog*, Deut. 31, 12; *-tōog*, they learn, are skilled in, Dan. 1, 17. Vbl. n. *-tōonk*, *-tūonk*, learning, skill, Dan. 1, 17; John 7, 15. N. agent. *-tōen* (indef. *-tōéwin*), a skillful man, 2 Chr. 2, 13.

**neúantam**, v. i. and t. inan. he grieves, is sorrowful, he grieves for (it), 1 Sam. 20, 34; imperat. of prohib. *ahque neúantamok*, do not grieve, Gen. 45, 5; pret. *-amup*, *-amop*, I was grieved. Vbl. n. *-amóonk*, grief [grieving], sorrow, Prov. 15, 13; Is. 53, 3. See *nohtimwinneat*.

[Narr. *n'nowantam*, I am grieved for you.]

**newutche** [*we wutche*, that from], adv. for, from, because, El. Gr. 22; therefore, Eccl. 2, 1; because, Is. 7, 5; — *yeu*, for this cause, because of this, Eph. 3, 14 (*newutche*, thence, C.). Cf. *newutche*, therefrom.

[Del. *newentschi*, Zeisb.]

**\*neyanat**, last year, C.**neyane**. See *neane*.

**\*néyhom** (Narr.), a turkey; pl. *-om-múuog*.

[Abn. *néhné* (and *hém8*), coq.]

**\*nickómмо** (Narr.), a (solemn) feast or dance.

**nikkúmme, nuk-**, easily, James 3, 17; with an. subj. *nikkumesu*, Matt. 11, 30; suppos. (?) *nukkummat*: *awne nukkummat*, more easily, 'sooner', Luke 16, 17; *utloh ne nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9; *nukkummatta*, 'rather than', (this) 'and not' that, preferably to, Prov. 8, 10.

**ninyeu, nunneyeu**, n. urine, 2 K. 18, 27; Is. 36, 12.

**nippe, nuppe**, n. water, Deut. 23, 4; Judg. 5, 25; Ps. 78, 16, 20; pl. *-péash*, Ps. 105, 29. From a root 'pe, 'pi (not found separate), with the directive and determinative *ne*. In compound words

**nippe, nuppe**—continued.

the suppos. 'pog is employed, as in *sum-lippog* [*souqui-pog*], cool water, i. e. water when cool. See *-pog*.

[Peq. *nappe, nupph*, Stiles. Quir. *nipi'p*, Pier. 22. Narr. *nip*. Abn. *nebi*, eau; *tekebi*, eau froide. Cree *nippee* (in comp. *-áppwoog*, 'liquor', liquid). Chip. *néeh*, J.; *né'bi*, Sch. Del. *né'bi*, Zeisb. (and *ne nūp peck*, a lake or pond).]

**nippisse, nips** (dim. of *nippe*, small water), a pool or pond, John 5, 2, 4, 7, as adj. and adv. *nuppisse nippe*, water of the pool; — *nippesh*, waters of the pool, Is. 22, 9, 11; pl. *-sash*, ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nipéwee*, 'some water' (for drinking); *nips*, a pond.]

**nippisepog, nup-**, n. a pond or small lake, Neh. 3, 16: *en nuppisepog-wat*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nippisse* and *-pog*.

**nips**. See *nippisse*.

**nish**, pl. of *ne*, these or those (inan.), El. Gr. 7; Luke 15, 16.

**nish**. See *nishure*, three.

**nishkeneunkque, -unque**, (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3, 3, 8; suppos. *-unkquok*, when it is unclean, Lev. 5, 2; *ne* —, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. subj. *nishkeneunkqussu*, v. adj. an. he is unclean, (one who is) unclean, etc., Lev. 11, 5; 12, 2; Job 15, 16; suppos. *-ussit*, Lev. 5, 3. Vbl. n. *-ussuonk* (an.), uncleanness, Lev. 5, 3; Col. 3, 5. With inan. subj. *nishkeneunkquodtau*, it is unclean or filthy. Adj. and adv. *-odtáe*, Zech. 3, 3, 4. [Del. *nis ksu*, nasty, Zeisb.]

**nishkenon** [v. imp. it drizzles], as n. fine rain, drizzle, 'mist', Acts 13, 11; 'vapor', James 4, 14. N. collect. *nishkenunk*, 'small rain', Deut. 32, 2. Cf. *sokanon*, it rains.

[Chip. *niskádad*, the weather is very bad, Bar. 532. Del. *niskelaan*, foul, rainy weather, Zeisb.]

**nishketeau**, v. caus. inan. obj. he makes (it) unclean, defiles (it); pl. *-cauog*, Jude 8.

**nishketeauunát**, v. act. to defile, to make unclean: *nishketauog*, they defile (it),

**nishketeaunát**—continued.

Jude 8; *ahque nishkikok*, do not defile yourselves, Lev. 18, 24; *yeush un-nishkukpunash*, these things defile (him), Mark 7, 15.

[Del. *niskiton*, the dirties, bewrays (it), Zeisb. Gr. 160.]

**nishnoh**, each one, every one (an.), Lev. 11, 15; Is. 6, 2; (inan.) Ps. 119, 101.

\***nishquékinnat**, to rage, C. 206; *nan-nishquet*, I rage, *ibid.* 205. Cf. *nashquttin*, a tempest.

\***nishquëwam**: *neu nannishquëwam*, I chide or scold; *nishquëmittinëat*, to be chid, C. 185. See *auwkommëwä*.

**nishw**, **nish**, num. three, El. Gr. 14; Ex. 21, 11; *nishweu*, 1 Cor. 13, 13; pl. an. *nishwoq*; inan. *nishwëinash*, *shwëinash*, 1 Chr. 21, 10. More exactly *nish*, three; *nishwe*, adj. (inan.) the third, Rev. 6, 5; 2 K. 19, 29; (an.) Dan. 5, 7; Rev. 4, 7; and adv. thirdly, 2 Cor. 12, 28; *nashwe kodtumow*, the third year, Deut. 26, 11; *nishwe*, "adv. of order", thirdly, El. Gr. 21; suppos. (an.) *nashwät*, when he is third, he who is third, Rev. 16, 4, = *nashwät*, Rev. 14, 9, = *nashewäut*, Matt. 22, 26; *nishweut nompe*, three times, at the third time, Ex. 23, 14, 17; Ezek. 21, 14. Cf. *nashaue*, between.

**nishohke**, adv. all the while, so long as, = *ne sohke*, 1 Sam. 25, 7; *nishohke pomantog*, 'all the days of his life' (so long as he may live), 2 K. 25, 30; *tohsahke ohkeak*, 'while the world standeth', 1 Cor. 8, 13.

[Creë *söke*, extremely, very greatly; *möösük*, always, Howse.]

**nissim**, I say. See *ussindt*.

**n naj**, let it be so. See *nan*.

**nñih**, v. i. it is so, it is like or the same as (with an. subj. *neanussu*, q. v.): *neanussit wosketomp*, *nñih un-mënuksëonk*, as is a man so is his strength, Judg. 8, 21; *mónkó nñih*, it was so, Gen. 1, 7; *nñih*, 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; *ne yeuycu nñih*, that now is (so), Eccl. 3, 15; *utloh woh yeush en nñih*, how can these things be (so)? John 3, 9; suppos. *may: nñih mahche yeu nñag*, 'it came to pass after this', i. e. it was so after this was so, 2 Sam. 13, 1; pret. *nñiyeup*, it was so, Eccl. 3, 15; pl. *yeush nñiyeupash*, these things

**nñih**—continued.

were so, Is. 66, 2; *ne mos nñih*, it must needs be so, Mark 13, 7. See *neancë*, *unne*.

[Del. *leu*, 'true', Zeisb. Gr. 173; 'it is so', Zeisb. Voc. 9.]

[NOTE.—"nñih not separable from *unni*:"]

**nñih**, (it) 'was so', Gen. 1, 7; 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; 'is', Eccl. 3, 15; = *wone*, q. v. Apparently a verb substantive from *nan* or *neancë*, literally 'it (was) so', or 'it (is) so': *nowëdog nennih*, they said these things were so, Acts 24, 9; *utloh woh yeush en nñih*, how can these things be (so)? John 3, 9; *nñih mahche yeu nñag*, 'it came to pass after this' (it was so after this was so), 2 Sam. 13, 1; *ne mahche ánagkup*, *ne yeuycu nñih*, that which hath been is now, Eccl. 3, 15; *ne pish ának mahche nñiyeup*, that which is to be hath already been, *ibid.*; *yeush nñiyeupash*, these things have been, Is. 66, 2; *nñiyeup*, 'it came to pass' (was so), Neh. 4, 12; *ne mos nñih*, it must needs be so, Mark 13, 7; *woh nñiyeuash*, (all things) 'are possible' (may be so), Mark 10, 27 (*neñih*, that is, C. 181; *ne emñih* or *nemëhkuk ne* (conj.) so that, C. 234). See *ánuag*.

[Narr. *élu* or *nñtu*, is it so? R. W. 29; *nñi*, *élu*, it is true, *ibid.* 63.]

[This second definition of *nñih* appears in the unrevised portion of the manuscript between the term *nishk* and *P*, and, although it repeats to some extent the references contained in the first (revised) definition, it is here inserted in full. The first definition of *nñih* occurs in the revised manuscript, where it follows the term \**nickómno*.]

\***nñin** (Narr.), man; pl. *nñinwoq*, R. W., who also writes *éñin*, man, and pl. *nñinwoock*, a "general name belonging to all natives". Related to *ne*, *neen* (I), *nanwe*, and *unne* (of the kind or species), the radical meaning of *nñin* or *nñinwu* is, 'he is like myself', or 'of the same kind'. This word could properly have no place in Eliot's translation. It is, however, once or twice introduced, as in Mark 10, 6: *nñinwoh* (accusat.) *kah squa*, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See *nanwe*.)



**\*nnin**—continued.

[Quir. *ren*, pl. *rènavawk*. Abn. *arcu-aùbé*, homme; *ned-aren-aùdšé*, je parle Abnaqui. Chip. *inini*, Bar.; *enimee*, J. Cree *ethlau*, homo, an Indian. Shawn. *èe len èè*, man; *len àh vai*, an Indian. Micm. *lnšì*, homo. Del. *lemo*, man; *lenápé* [= Abn. *arenàibé*], a Delaware, vir; *lemi*, a man, Zeisb. (see *nanve*); *lin ni le na pe*, 'Indians of the same nation', Zeisb. S. B. 70.]

**nó** (?), adv. and demonstr. pron. (?) at that (place), that; *yeu uhquáeu*, . . . *nó uhquáeu*, on the end on this side, . . . on the end on that side, Ex. 37, 8; *nó pajeh*, until (that), Matt. 11, 13; 18, 22; = *noh pajeh*, Is. 5, 8 (*nó pajeh*, until, C. 234). See *nóasukomuneat*, *nahqueu*.

**\*nô**, adv. far off. (The idea of motion is associated, going far off or to a distance; *nóadt*, at afar off, at a distance, is used when distance in time or place is expressed absolutely.)

**\*nô**, for *noh*, *nahoh*, or *nagoh* (?), Luke 23, 28; *nó aush*, go (to him), Matt. 18, 15.

**nôadt**, **nôádtit**, **nôádt**, adv. afar off, Ex. 2, 4; 24, 1; in old time, Josh. 24, 2; Neh. 12, 46; Ezra 4, 15; Mic. 7, 14: *nôatáhtah*, remove it far from me, Prov. 30, 8 (*náuvut*, *nôadt*, far, C.; *nôádtit*, a great way off, *ibid.*). See *nahqueu*.

[Narr. *naáwot*, a great way; *náuvatick*, far off at sea, R. W. 76. Del. *lawat*, long ago, Zeisb.]

**nôadtuck**, adv. a long time (El. Gr. 21).

**nôáhtuk**, **nôóhtuk** [*nôeu-tuk*], the middle of the river; Josh. 12, 2; 13, 9, 16.

**nôáppit**, **nôáhpit**, the Highest, the Most High, Ps. 18, 13; 46, 4; (he who is) afar off, Prov. 27, 10; suppos. vocat. pl. *nôáppèoghish*, ye that are [dwell] afar off, Is. 33, 13.

**nóe**. See *nóeu*.

**nóetipukok**, **nouttipukok**, n. midnight, 1 K. 3, 20; Ex. 11, 4; *pajeh nóetipukokok*, till midnight, Judg. 16, 3; *nóetipukodaeu*, at midnight, Judg. 16, 3 [*nóeu-poh-kenae-kod*, the middle of the dark hours or time].

[Narr. *nanashowatippocat*, R. W. 67. Del. *la vit pi kat*, Zeisb. Voc. 44. Abn. *náiváitèbkat*, Rasles.]

**nóeu**, **nóe**, adj. in the middle, the midst, Ex. 15, 8; Judg. 16, 29: *eu nóeu*, in the

**nóeu**, **nóe**—continued.

midst, Prov. 23, 34; Matt. 10, 16, = *ut nóeu*, Ps. 78, 28; *nóeukomumuk*, 'in the midst of the hall' (i. e. inclosed place), Luke 22, 55; *wushou nóeu Samaria kah Galile*, went through the midst of Samaria and Galilee, Luke 17, 11; *watch nóeu asinnekkusséhtu*, from the midst of the bush, Ex. 3, 2; *ut nóeu adtanohketeamuk*, in the midst of the garden, Gen. 2, 9. See *nashaua*.

[Abn. *náisiti*, le milieu, an milieu. Del. *lelawi*, half way (?), Zeisb. R. 176; the middle, half, Zeisb. Voc. 20. Chip. *náwagam*, 'in the middle of a lake, bay, of a river, etc.'; *nawai*, center, in the center, middle, in the middle; *náwáiwán*, it is the middle, the center; *nawakva*, 'in the midst of a forest'; *nawakve* (from *naokve*), 'it is mid-day or noon'; *náwabik*, 'in the midst of an object of metal'; *naw*, *náwa*, *náwi*, 'in composition, signifies in the middle, in the midst of', Bar.]

**nogkiskkauónat**. See *nogkushkauónat*.

[**nogkohkáièihhuunát**, v. t. to lend:] *namohkaièihhuunát pish kenogkoh kouweh*, thou shalt lend to, Deut. 15, 6 (-*ogghukoue*, Deut. 28, 12); *noh nogohkouehcheh*, that which is lent to, 1 Sam. 2, 20. Vbl. n. *noghokóonit*, *kouhuadt* (after *noh*), he who lends, a lender, Is. 24, 2; Prov. 22, 7. See *namohkaièihheü*.

[**nogkohkouunát**, v. t. to borrow:] *nogohkou*, he borroweth, Ps. 37, 21; *matta pish kenogkohkóash*, thou shalt not borrow, Deut. 15, 6; *nogkohkauunah*, it was borrowed, 2 K. 6, 5; *nogkohkouen-in*, a borrower, Is. 24, 2, = *nogkukkauwaen-in*, Prov. 22, 7. See *namohkaü*.

**nogkus**. See *menógkus*, the belly.

**nogkushkauónat**, **nogkusk-**, **nogkisk-**, v. t. an. to meet (anyone), Jer. 51, 31; Matt. 25, 1; *kenogskunkquat*, to meet thee, 2 K. 5, 26; *wun-nogskauónat*, to meet him, 2 K. 5, 21; 2 Sam. 19, 24; *wun-nogskauoh*, he met him, 1 K. 18, 7 (*wunne nogkiskkóadtuonk*, 'well met' (as a salutation), C. 225).

[Narr. *nokuskáutees*, meet (thou) him; *nockuskauáitea*, let us meet; *neen-meshmúckuskau*, I did meet. "They are joyful in meeting of any in travel,



- nohtónukqus**, n. a brother (?): *nunnoh-tonugqus*, my brother, Gen. 20, 13; *u-nohtónugqusoh*, her brother, Gen. 24, 53, 55; *noh uunnohtónukqusoh* (constr.), whose brother, Acts 11, 2; *nohtónukqus*, my brother, v. 21; *kenohtónukqus*, thy brother, v. 23. [Employed only by females or to express the relation of a brother to a sister. See *wectúksquoh*. In the translation of John's gospel printed with the Massachusetts Psalter (1709), *wectáitu* is substituted for *uunnohtónukqussoh* of Eliot.] Cf. *weemat*; *wectomp*.
- nohtonumunát**, v. t. to handle(?), to carry in the hand(?), to use habitually, to be skilled in the use of: *nohtónumwog togkottegush*, they handle swords, Ezek. 38, 4; *noh nohtónuk*, sickle, he who handleth the sickle, Jer. 50, 16; *neg nohtónukeg*, they who handle (shield, spear, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. See *nóhtor*.
- nompaas**, adj. male, Num. 3, 15; 5, 3; 31, 17; Matt. 19, 4; pl. *nompaásog*, Ex. 13, 15; *nomposhim*, a male animal, Deut. 7, 14; pl. *-weussoq*, Ex. 13, 12. [Narr. *eneváshim*, R. W. 96.]
- nompakou**, **nump-**, n. a jewel, a precious thing, Prov. 11, 22; Ezek. 16, 12; a 'treasure', Matt. 13, 44; pl. + *wúush*, Prov. 10, 2; Gen. 24, 53.
- nompataunat**, v. t. to put in the place of, to substitute (one thing for another), 1 Sam. 21, 6.
- nompe**, adv. again, Gen. 26, 18; instead of, Gen. 4, 25; Judg. 15, 2; Num. 8, 16 (= *wutch nompe*, v. 18); repeatedly, expressing with a numeral the number of repetitions or 'times': *nishewudt nompe*, 'three times' (to the third time), Num. 22, 28, 32; *nesausuk tahshít nompe*, seven times, Lev. 8, 11; 14, 7; *mochekut nompe*, oftentimes, Luke 8, 29; freq. *nonompu*, *nohnompit* (q. v.); *noh nompeyt ne teag*, 'he who repeateth a matter', Prov. 17, 9; *sun neu numnompin God*, 'Am I in God's stead?' Gen. 30, 2. See *nampaham*.
- [Del. *lappi*, again, Zeisb. Gr. 171; 'once more', *ibid.* 175. Abn. *naíbi*, réciproquement.]
- nompennumunát**, v. t. to restore, to render back: *nompenmush*, restore thou (it), Judg. 11, 13.
- nompoáeu**, **nompoáe**, adv. early in the morning, Neh. 4, 21; Hos. 13, 3; Prov. 27, 14; Ps. 127, 2; early on the morrow, Ex. 32, 6.
- nomposhim**, adj. male, Deut. 15, 19; pl. *-wog*, Gen. 32, 14: *pish nompaigewas kuh squaigewas*, 'they shall be male and female', Gen. 6, 19. Cf. *\*núin*; *squáshim*. [Cree *nápáyoo*, man, vir; *nápáyewoo*, he is (a) man, Howse 17 (rather, he is male).]
- nompuhkeik**, adv. on the morrow, 1 K. 3, 21; Esth. 2, 14; = *na nompak*, Acts 10, 9; = *na nómpunk*, Acts 20, 15.
- nomshó+**, v. i. to drift, or be driven before the wind(?); *nomsháog*, they 'were driven', Acts 27, 17; *numamshónuwi*, 'we let her drive', v. 15. [From *noh-ham*, he sails, with *sh'* of violent motion.]
- nomunkquág**, **nomungquag**, n. a heap, Gen. 31, 46, 51, 52; Ruth. 3, 7; *num-wonkquáúu*, Deut. 13, 16; Josh. 7, 26; *num-munkquáde*, heaped, Cant. 7, 2; *num-wonkquácu uano wunquash*, 'heaps upon heaps', Judg. 15, 16. From *numwáde*, full of. See *numwonkquátuwúnd*.
- nomwauseonk**: *usseup anomaucausseonk Jehovah*, 'he executed the justice of the Lord', Deut. 33, 22.
- nonche**: *noh nonche pabuhtauwúnd*, 'thou art come to trust' (condit.), Ruth 2, 12; *nonche wuassáwéméóg*, 'if ye be come to betray me', 1 Chr. 12, 17. See *\*nont*.
- nonkane**. See *numkane*.
- nonompu**, adj. instead of, Is. 55, 13.
- \*nonsiyeu**, all alone, C. 232. See *missu*.
- \*nont**, used by Cotton sometimes for the verb to be, often, apparently, as an expletive (see *nont* below): *neu nont*, I be; *kcu nont*, thou art; *nohne*, he is; *neuáh*, that is, C. 181; *kenauun yeu*, we are; *kenauua*, ye are; *nágná*, they are, *ibid.*; *nagum nont*, he was; *neuauun uee*, we were; *kenau ne*, ye were; *nágn ne*, they were, *ibid.*; *nupch nont ne úmúúog*, O that we were (such), *ibid.*; *nont kuppeyómp*, thou didst come, p. 185; *nont weame nummuppánuu*, we must all die, p. 188; *nont noorwontep*, I did dig, *ibid.*; *mutkitchoggáissog nont puhpúog*, boys will play, p. 204; *nont paswee nuppaau*, thou must shortly die, p. 237; *nont woh sampoaau*, he must confess (his

\***nont**—continued.

sins), p. 252; *newag kisuout kussampoodantannanunante*, 'we must therefore acknowledge', C. Math. Notit. Ind. 55; so, in title to Ind. Laws, *nish nashpe nananuacheeg kusunt sasamatathanwog*, 'by which the magistrates are to [i. e. must] punish', etc.; *nont woh sampwau*, he must confess, C. 252.

**nont**, only: *webe nont God*, (who can . . .) but God only? Mark 2, 7; *pasuk nont God*, 'there is but one God', Ind. Primer, 19, 31; *pish nagun nont kawassau*, him only shalt thou serve, Matt. 4, 10.

[Narr. *paúsuck naút manit*, there is only one God, R. W. 114.]

**nontaua-hettit**. See *\*atávutovash*; *wut-tántawuat*, to climb.

**nontsipamóhettit** [= *nonche-sippam* +]. See *missippam*.

\***nontweantamúnat**, to wish: *nunont-weántam*, I wish, C. 216. See *koltantam*, he desires.

\***noóhkeyéue**, adv. softly, C. 230.

\***noohkie**. See *nahki*.

**noóhteauunát**, v. i. to be far off; inan. subj. *noóhtau*, it is far from us, Is. 59, 11.

**noóhtuk**. See *noáhtuk*.

\***noonapúock** [= *nonappuog*] (Narr.), 'they have not room one by another', R. W. 65.

\***noónatch** (Narr.), a deer: "*noónatch*, or *attuck ntyu*, I hunt venison", R. W. 143; *noughitch*, *nógh-ich*, deer, Stiles (Peq.); [a doe with a fawn(?), "when it gives suck."] See *ahtuk*.

\***noósuppaúog** (Narr.), beavers, R. W. See *tummánk*. Cf. *\*aásup*, raccoon.

**nóosukomunneat**, **náw-**, **nauus-**, v. i. to be at a distance, to be far from, Lam. 3, 17: *kenóosukom*, thou art far from (it), Is. 54, 14; *matta kenóosukamaw*, thou art not far from (it), Mark 12, 34; *naóosukongweog*, (it) is far from us, Is. 59, 9; *nóosukongqush*, be it far from thee, Matt. 16, 2; *nóosukók*, 'get ye far from (him)', Ezek. 11, 15; *ayeu-onk wessaume naóosukoman* (and *naóosukongweani*), 'if the place be too far from thee', Deut. 12, 21; 14, 24. See *nashque* (*anáckquaque*, R. W.).

**nóosukomunneat**, etc.—continued.

[Del. *na schackki*, adv. (?) so far, Zeisb. Gr. 174.]

**nópadtinayeu** (?), adv. southwestward, Acts 27, 12 [*tannushin en nópadtinayeu*, and *wutcheksuan*, "it lieth to the southwest and northwest", A. V.; "looking northeast and southwest", Rev. Ver.; ("looking down the southwest and down the northwestward", Greek); "toward the southwest and by west and northwest and by west", L. Tomson, 1596.]; *nopatinnew*, eastward (or northeastward) (?), Mar. Vin. Rec. 1685. [Narr. *nopátin*, the east wind, R. W. 83.]

**nosweetaúónat**, **noswet-**, **nosweht-**, v. adj. an. to serve, Deut. 10, 12; to obey, Prov. 30, 17; 2 Cor. 10, 5; *noswehtamunát*, with inan. obj. to obey the words of, commands of, etc., 1 Sam. 8, 19; *noswetawonáút*, to serve them, Deut. 4, 19; *noswetash*, obey thou, Gen. 27, 8; *noswétah nen*, yield yourself to me, C. 216; *noswetamok*, obey ye, Deut. 13, 4; *noswehtók*, obey ye (them, an.), Eph. 6, 1; *noswetamúnate*, to obey; *ken noswétah*, obey thou me; *noswehtaw manit*, obey God, C. 202.

**noswehtamóonk**, **noswetamóonk**, n. obedience, 1 Sam. 15, 22; *mat noswehtamóonk*, disobedience, 2 Cor. 10, 6 (*noswetamóonk*, C. 202).

**noswehtauónat**. See *nosweetaúónat*.

\***nottomag**, mink. See Judd's Hadley, 355. Cf. Del. *guenamochk*, Zeisb. (= *quinnámaug*), otter (see his *nkeke*).

**nouttipukok**. See *nótipukok*.

\***nowwéta** (Narr.), no matter, R. W. 54.

**nowadt**. See *nóadt*.

**noche**, for *na och*, adv. thenceforth, therefrom, from that time. Often used interchangeably with *koche*, *kutche*; but while both are inceptive, *nache* seems to appropriately mark the time and *kutche* the occasion of beginning of action, as *wutche* does the cause of action. [NOTE.—On further examination I do not find this distinction well founded. See *och*.] *yeu kesukok nache kunnishshesh*, 'this day will I begin to magnify thee', Josh. 3, 7; *nache wekíttau*, he began to build; *neg nagig nache wuttantohkonóuh*, they

**nōche**—continued.

began to mock him, Luke 14, 30, 29; *yeu nōche ussenaōut*, this they began to do. [Matta *nōche peyoh*, 'I am not come', Matt. 9, 13; *nōchi Jehorah*, 'I am the Lord's' (i. e. I proceed from the Lord), Is. 44, 5, in which places *nōche* is perhaps used for *nen aōh*.] See *tahnōche*, causelessly, 'in vain', and *kutche*.

[Del. *nutschi*, at the beginning, Zeisb. Gr. 177.]

\***nōchum**, I blame; from *wutchumōnate*, to blame, C. 182.

**nōchumwesuonk**, n. tenderness, weakness, Deut. 28, 56.

**nōchumwetancowaonk**, **nōchumwehtahwhuttuonk**, n. a wound; pl. *-ongash*, Prov. 26, 22; 27, 6.

**nōchumwi**, adj. weak (El. Gr. 13), Num. 13, 19; primarily, weak, because in its beginning (from *nōche*): *nōchumwe wunnepog*, — *moskehtue*, the tender herb, Deut. 32, 2; Job 28, 27; pl. *nōchumwiyeuash*; an. *nōchumwesu*, (he is) weak (El. Gr. 13), tender, Gen. 33, 13; 1 Chr. 22, 5; *nōh nōchumwesit*, he that is tender, Deut. 28, 54, 56; he that is lame, Prov. 26, 7; pl. Matt. 11, 5 (*nōchūnwē*, maimed, C. 172; *nōchūnwī*, tender, *ibid.* 175; *nōchūnwē*, weak, *ibid.* 176).

[**nōdsquaōnat**, v. act. an. to seduce, to commit fornication with:] *nōdsquaōnont*, 'seducing', Ex. 22, 16. See *nawunōdsquaūū*.

\***nōchumwesuē**, adv. weakly, C. 230.

**nōhki**, **nōkiyeue**, adj. soft, Prov. 25, 15; Job 41, 3; pl. inan. *nōkkiyeuash*, Ps. 55, 21; an. *nōhkēsū*, tender (soft, as a young animal), Gen. 18, 7 (*nōh-keshakānash*, soft wool, C. 175; *nōhkie monag*, limber cloth, *ibid.* 172).

**nōhkik** [that which is softened or made soft]: "Nocake, as they call it, which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder."—Wood. It is used by Eliot for 'meal' (1 Chr. 12, 40), 'flour' (Lev. 2, 4, 5, 7; 24, 5), and 'ground corn' (2 Sam. 17, 19). *nōhkikanehtēush*,

**nōhkik**—continued.

'grind thou meal', Is. 47, 2.] See *nanahking*; *wunōhkinnūm*.

[MARGINAL NOTE.—"From a word which means 'to sift', sifted. Cf. sieve. From *nōkeu*?"]

[Narr. "*nōkchick*, parched meal, . . . which they eat with a little water, hot or cold", R. W. 33; *pishquēhick*, unparched meal, p. 36. Del. *lo-cat*, flour, meal, Zeisb. Voc. 9 (cf. *to ka hel la*, to let it drop, p. 44).]

**nōhqueu**, **nōhque** [*nō uhquēu*. See *nō*; *nōwsukomūneat*]: *wunahqueu*, so far as, at such a distance, Acts, 28, 15; *na nōhque*, so far distant, Ps. 103, 12; *wassaume nōohk*, if it be too far distant, 'if the way be too long for thee', Deut. 14, 24 (*utloh unūnhkūhquat*, how far? C. 228). Cf. *anōhque*; *nūhquainat*; *wēhque*.

[Narr. *tou nūckquaque*, how far? R. W. 72 (how much, 137); *tou anūckquaque*, how big?; *yō anūckquaque*, so far, *ibid.*.]

**nōkeontamunat**, v. t. to descend to or upon: *nōkōntam*, (he) came down (upon the mount), Ex. 19, 20; *wunōkeontamun*, he descended on (it), Ex. 19, 18; *nōkontaūōog*, they descended (upon it, i. e. a ladder), Gen. 28, 12.

**nōkinat**, v. i. to descend, to go down: *nōkeu*, he descended, Ex. 34, 5; (from heaven) Matt. 28, 2; she went down, Gen. 24, 16; *nōkōp*, he descended (pret.), Eph. 4, 9; *wanōkeog*, they shall descend, John 1, 51; *nōch nōken kesuk-quat*, 'I came down from heaven', John 6, 38; *nōh nōkit*, he who descends, or descended, Ps. 133, 3; Eph. 4, 10; *nōkēno*, *-mō*, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; *nōkitch*, let him descend or come down, Mark 15, 32; *nōkinuk wunūtchegash*, when he let down his hands, Ex. 17, 11. From *nōkinum*.

[Del. *nahik*, *nahivi*, down, below; (whence) *nahoochwen*, to go down or below, Zeisb. Gr. 180.]

**nōkinumunát**, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down; *nōkinun*, she let it down, Gen. 24, 18; *pish nōkinumwog*, they shall take (it) down, Num. 4, 5; *nōkinumōk*, 'raze it', Ps. 137, 7.

**nōkohteauunát**, to soften or make soft: *nōkohteau*, he softens (it), Job 23, 16. See *nōhki*.

**nōkompanónat**, v. t. an. to let or lower (one) down, as by a cord, etc.: *nōnōkompanuh*, she let them down (by a cord), Josh. 2, 15; [*nōnō*] *nōkompanit*, I was let down (from the wall), 2 Cor. 11, 33.

**nōkonónat**, **nōhk-**, v. t. an. to cast down, to throw down (an. obj.): *wut-tinōhkonuh ohkēt*, he cast him down to the ground, Dan. 8, 7; *wōnōkuh-konuh*, he cast them down (from the rock), 2 Chr. 25, 12. Cf. *penōhkonau*. See *unōhteamunát*.

**nōkshinát**, v. i. to cast one's self down: *nōkshau*, she fell down, John 11, 32.

**nōkuhkonauónat**, v. t. an. to cast or throw down from a high place: *wōnōkuhkonáh*, they threw her down, 2 K. 9, 33; *wut-tinuhkonáh*, they cast him (into the sea), Jonah 1, 15; *wōnōkuhkonuh*, he cast them down, 2 Chr. 25, 12. Cf. *penōhkonau*.

**nōnamontukquohwhónat**, v. t. an. to owe to, to be indebted to: *pasuk nōnamontukquohwhau*, one owed (him so much), Luke 7, 41. See *unōntukquoh-whónat*.

**nōnau**, **nōnō**, check. See *nananau*, (*m'nōnau*).

**nōne**: *nane quthunōonk*, scant measure, Mic. 6, 10.

**nōnónat**, v. act. an. to give suck, to suckle, 1 K. 3, 21: *wōnōnuh*, she gave him suck, 1 Sam. 1, 23; *nōnōnag*, they give suck, Lam. 4, 3.

[Cree *nōonu*, he sucks, Howse 81.]

**nōnontamunát**, v. t. to suck, to obtain by sucking, to imbibe (*nōninnat*, C. 211): *pish kenōnontam wōlpanagunō*, thou shalt suck the breasts, Is. 66, 16 (in this place Eliot has given to this verb the meaning elsewhere appropriated to *nōmunát*, and vice versa; see example under *nōmunát*); *nōnōnantam*, he shall suck up, Job 20, 16; *nōnōnantawoh*, they shall suck up, Job 39, 30 (*mukkoies nōnōntam*, a child sucks, C. 211). Cf. *mūmōntam*, he smells. See *nōmunát*, and \**menānunk*, milk.

**nōnō**. See *nanau*.

**nōnōnāe**, **nōnōunāe**, adj. flaming, Is. 29, 6; Ezek. 20, 47; Nah. 2, 3: *nōnōnāe wōtaw*, flaming fire, 'fiery flame', Dan. 7, 9.

**nōnōuneau**, n. flame, Judg. 13, 20; Job 15, 30; *nōnōnūut*, in the flame, Judg. 13, 20.

**nōnuk**, n. a suckling, one who sucks or is suckled, Deut. 32, 25; Jer. 44, 7; Lam. 4, 4. See *nōnōtamunát*; *nōmunát*.

**nōnukāe**, adj. sucking: *nōnukāe muk-kies*, a sucking child, Num. 11, 12. See *nōmunát*.

[Narr. *nūnese*, a baby, Stiles; *nōnōnu nōnōnāis*, a sucking child; *mōwōnōnūg*, milk; *wōnōnōnōgan-ash*, breasts, R. W. 126. Peq. *nūcaus*, 'sucklings of men and beast', Stiles. Del. *no ne tschik* (pl.), suckling babes, Zeisb. Voc. 25.]

**nōnōmunát**, v. i. to be unable: *nōnōnūm*, I can not, Luke 11, 7; 16, 3; *nōnūm*, he was not able, he could not, Num. 14, 16, = *nōnōnūm*, Deut. 9, 28; *nōnōnōmūmūm*, we are not able, Ezra 10, 13; *wōnōnānūh*, they (inan.) could not, Ezek. 31, 8; *ānheau āmāshkēu-ōnāt*, he could not drive (them) out, Judg. 1, 19 (*nōnāt*, 'to be wanting, or defective', C. 214).

[Narr. *nōnōnūm*, *nōnōnshem*, I can not, R. W. 30. Del. *nol hand*, lazy, Zeisb.]

**nōnōnāt**, v. t. to suck: (*nōnōnōnūut*, I to suck, Job 3, 12, with prefix of 1st pers.); *nōnōnau*, I suck, C. 211; *pish kenōn*, thou shalt suck (the milk), Is. 60, 16; *pish nōnōwog*, they shall suck, Deut. 33, 19; *neg nōnōnōlogig*, they who suck (the breasts), Joel 2, 16 (*nōnōnūlche*, a sucking child, Is. 49, 15, = *nōnōnese*, R. W. 45). See *nōnōntamunát*.

**nōnōnat**, **nōwōnat**, v. i. to say (with reference to the thing said), Luke 14, 7. It is used by Eliot as synonymous with the irregular verb *ussinát*, to say, but the latter appears to have been used when attention was to be called to the speaker or the person spoken to. Cf. *amōw*, he says to; *kenōnāi*, he speaks with authority; *kūtaw*, he speaks, utters speech; *ketōkaw*, he goes on speaking; *kehketōkaw*, he goes on talking; *ut-tinōnat*, to say to; *nōwau* . . . *Jehovah toh*

**nōōnat, nōwonat**—continued.

*ānukue, ne nussin*, he said . . . 'What the Lord saith [may say] to me, that will I speak', 1 K. 22, 14 (cf. Num. 24, 13); *nōwau*, he said, Gen. 27, 35; 1 K. 8, 15; *nōwop*, he said, 1 K. 8, 12; 2 Sam. 13, 28 (*anōwop*, he said to, 2 Sam. 13, 35; *nōwau*, he said to, or saith to, *ibid.*); *nōwag*, they say or said, Is. 41, 7; *nōwash*, say thou, Prov. 20, 22; Luke 7, 7; *nōwagk*, say ye, Lev. 11, 2 (*nōōk*, speak ye to, *ibid.*); *ahque kutche nōwagk*, do not begin to say, Luke 3, 8; *nōadt*, if he say, Gen. 24, 14; *nōwau*, if thou sayest, Prov. 24, 12 (*nōwōnat*, to say, C. 207).

[*Quir. rwan*, to speak, Pier. 52. Del. *lu-e-u*, he says, Zeisb. Voc. 9, 20; *lu-cep*, he said (pret.); *lu-e*, say on, tell.]

**nōsh**, my father. See *ashē*.

**nōsqoqtamunát, nōsqat**, v. t. to lick: *pish nōsqoqtamvog*, they shall lick (thy blood), 1 K. 21, 19; *nōsqoqtog*, when he licks (grass), Num. 22, 4; *nōsqauāōog wame*, they lick up all, Num. 22, 4; freq. *nōnōsqoqtamunát, -qoqtamunát*, to lick often or habitually; *pish nōnōsqoqtamvog (-sqoqtamvog) puppissai*, they shall lick the dust, Mic. 7, 17; Ps. 72, 9; Is. 49, 23; (*nōtū*) *nōnōsqoqtam nippe*, the fire licked up the water, 1 K. 18, 38. See *nosq*.

**nōsukauōnat** [= *asukauōnat* (?); cf. *asukaiāi*], v. t. an. to follow, to pursue: *nōnōsukauoh*, he followed them, Luke 22, 54; *nōsukauont*, pursuing, Judg. 4, 22; *sun wōh nōnōsukāu*, shall I pursue (them)? 1 Sam. 30, 8; *nōsukau*, pursue thou (them), *ibid.*

**nōsuttahhōwaōnat**. See *nōswuttah-whauōnat*.

**nōsuttahwhauōnat**. See *nōswuttah-whauōnat*.

**\*nōswēnat**, v. i. to yield; *nōnōswēem*, I yield, C. 216.

**nōswēonk**, n. yielding, submission, Eccl. 10, 4.

**\*nōswetamōonk**. See *nōswētamōonk*, obedience.

**nōswetaūnat**, v. t. an. to yield to, to serve. See *nōswētaūnat*.

**nōswuttahhouwaen-in**, n. a pursuer, Lam. 1, 6.

**nōswuttahwhauōnat. nōsuttah-, nōsuttahhōwaōnat**, etc., v. t. an. to follow after, to pursue: *nōsuttahhōu*, he pursued after (him), 2 Sam. 2, 19; *nōsuttahhōwag*, they pursued, Judg. 8, 4; *nōnōsuttahhōōog*, I will pursue them, Ex. 15, 9; *nōg nōswuttahukwōō-gig*, they which pursue (are pursuing) you, Is. 30, 16; *kenōswuttahūqunot*, (he) to pursue thee, 1 Sam. 25, 29. Cf. *nōskauōnat*.

**nōot**. See *manat*, a basket.

**nōtamogquæen, nōtamogquomaen**, n. a fisher, one who fishes, pl. + *nog*, Is. 19, 8; Ezek. 47, 10; Luke 5, 2; *nōtamīgwaenōog*, Jer. 16, 16 (cf. *ōmæ-nnog*, Ezek. 47, 10); *nōwashahpawog*, fishers (with nets), Matt. 4, 18; *nōtogh-quīnuāēnīn*, pl. + *nog*, C. 159. See *\*nōmaū*.

**nōtamōgquāeu**, adj. of or belonging to a fisherman: — *hōgkwōnk*, 'fisher's coat', John 21, 7.

**nōtamōgquam**, 'I go a fishing', John 21, 3; *nog pish nōnōtamōgquōnōūh*, they shall fish them [take them by fishing], Jer. 16, 16.

**nōtamōgquōonk**, n. a draught of fish, Luke 5, 9.

**nōtamogquomaen**. See *nōtamogquæen*.

**nōtamōonk**, n. hearing, 2 K. 4, 31; *tīātehe nōtamōonk*, a quick hearing, C. 163.

**nōtamunát**, v. t. to hear, Ezek. 12, 2; *mēhtavogwash nōtamōmōout*, ears to hear with, Deut. 29, 4; *nōnōtām*, I hear, 1 Sam. 2, 23 (C. 194); *nōtām*, he hears or heard, v. 22; *nōtamunap*, he heard, Ps. 78, 21; *nōtamvog*, they hear or heard, Matt. 11, 5; imperat. *nōtash*, hear thou, Deut. 33, 7 (*nōtāh*, hear thou me, 1 K. 18, 37; *ken nōtāh*, C. 194); *nōtamak*, hear ye, Is. 42, 18; Deut. 6, 4; *nōtiegk*, hear ye me, 2 Chr. 29, 5; hearken ye, 2 Chr. 18, 27 (*kenātamūmōw*, ye hear, C. 194; *nōtoadtinnēat*, to be heard, *ibid.*); with an. obj. *nōtōnat*, to hear a person (see examples in imperative above); *kenōtāh*, thou hearest me, Ps. 17, 6; *mēhtavog nōtūt* (subj.), when the ear heard or hears me, Job 29, 11.

**nōtau, nōteau**, n. fire, Ps. 105, 39; Prov. 30, 16; Gen. 22, 6. See *chikkiná-suog*.

[Quir. *ron'* and *yout*, Pier. 22. Narr. *náttapsh yóteg*, sit by the fire, R. W. 30; *náte, yóte, chéckot, sqútta*, fire; *nóttwese* and *chickautárese*, a little fire, *ibid.* 47, 48. Peq. *yent*, Stiles. Abn. *skštái, skštar*, feu, Rasles. Del. *luteü*, it burns; an. *n'lussi*, I burn, Zeisb. Gr. 162, Voc. 20.]

**nōtimis**, n. an oak tree, 2 Sam. 18, 9; Is. 44, 14.

[Narr. *paugútemisk*, R. W. 89.]

**nōtinat**, v. i. to lift or take up a burden.

**nōtinónat**, v. t. an. to lift as a burden; an. obj. *nōtinóp nippekouta*, I drew him out of the water, Ex. 2, 10.

[Narr. *náwtásh*, 'take it on your back', R. W. 51. [Cree *ne náttow*, I fetch him, Howse 52.]

**nōwantamōe**. See *neóantam*, he grieves.

**nōwawonk**, n. a saying (that which is said, Deut. 1, 23; 1 Sam. 18, 8): *nuttinawawonk*, my saying, Gen. 4, 23; *nuttinawawonganash*, 'my commandments', Ex. 16, 28.

**nōwesunok**, my name, Is. 42, 8. See *wésunok*.

**nōwonat**. See *nóánat*.

**\*nquittaquánnegat** (Narr.), one day. See *nequt*; *-quime*.

**nuhhog, nuhog**, my body, Matt. 26, 36; myself. See *nuhhog (u'hog)*.

**nuhhogkat**, unto me, Is. 6, 6; Cant. 7, 10.

**nuhkukháunat**, v. t. an. obj. to come upon, to overwhelm, Ex. 14, 26; *pish nuhkukháuau soutimoh*, 'he shall come upon princes', Is. 41, 25.

**nuhkukkomunát**, v. t. to cover over, to envelop, to overwhelm: *nuhkukkom*, it covered, Ex. 14, 28; 40, 34; *wamúh-kukkomat*, it covered it, Ex. 24, 15, 16. From *nukinat*.

**nuhog**. See *nuhhog*.

**nuhquainat, unuhquainat**, v. i. to look, to direct the eye, without reference to an object (cf. *náttawómpu*, he looks for a purpose, he looks in order to see something which is or is not within sight): *nuttinuhquainat noggue*, I look toward (it), Jonah 2, 4 (cf. *noggue*); *nuhquáóog*, they

**nuhquainat**, etc.—continued.

looked or faced (to the north, etc.), 1 K. 7, 25; *toh watek nuhquáóog kesukquáew*, why do you look toward heaven? Acts 1, 11. V. t. *noh nóggqueh*, he who sees me, Gen. 16, 13; *unuhquáew, ahaóukquew*, 'he looked this way and that way', Ex. 2, 12. The compounds are numerous, as *ompamuhquáewínat*, to look back or behind; *sohhéwquáewínat (sonkóh-)*, to look out from, to look forth; *ushpuh-quáewínat (asp-, ish-, ep-)*, to look upward, etc. From (*nawunat*) *nawin*, to see; *-uhquáew*, to that side, in that direction (?). See *nó, nóáwt*; \**páwukquáew*; *wóápu*. (Cf. *kukkinassinéat*, to take a view, C. 214.)

**nukkeemo**, it was shaken, Ps. 18, 7; pl. inan. *+ash*, they were shaken, *ibid.* See *numukkwunwóáwt*.

**nukkies**, yes. See *nuz*.

**nukkodtumunát**, v. t. to leave behind, to abandon, to forsake (inan. obj.), Prov. 13, 14; 16, 17; Dan. 9, 5; *ne twag nogkodtámuk*, a thing left, C. 172. With an. obj. *nukkonónat* (q. v.); *nukkodtumunát*, to leave, C. 199; *numukkodtum*, I leave, *ibid.*

[Narr. *núckáttash*, leave or depart; pl. *núckáttamoke, núckáttamútta*, let us depart, R. W. 55. Cree *núggatun*, he fetcheth him, Howse 42.]

**nukkomaunónat** [*negonne-aunónat*], to be first, in advance: *nukkomau*, he came first to . . . , John 20, 4.

**nukkonáew**, adv. by night, in the night, Ex. 13, 21; Ps. 32, 4; 42, 8; 105, 39. See *nóhkog*.

[Narr. *núukocks nokan-náwi*, by night, R. W. 70.]

**nukkóne** [= *negonne*, first], adj. old, ancient, of old, Eccl. 1, 10 ('original', 'old', C. 173): — *wip*, ancient river, Judg. 5, 21; — *quwónou*, old lion, Is. 30, 6; — *mayash*, the old ways, Job 22, 15; *nukkonadchu*, the ancient mountain, Deut. 33, 15; *yesh nukkón-eyewkish*, 'these are ancient things', 1 Chr. 4, 22; *ayimup negonne nukkón-eyew*, 'he hath made the first old'; *ne negonneyewash*, 'that which waxeth old', Heb. 8, 13.

[Abn. *negáwúé*, c'est une vieille coutume; *negáwúé arenáibak*, les anciens;



**nukkône**—continued.

*nikkañniši*, devant, par avance; *nenik-kaññssá*, je marche devant, Rasles, 558, 559. Del. *n'chowiyeyu*, it is old, Zeisb. Gr. 165.]

**nukkonónat**, v. t. an. to leave, to go away from, to abandon, to forsake, Deut. 12, 19; pass. *noh nussu nukkonau*, he alone is left, Gen. 44, 20; *pish nukkonau*, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonóg*, if ye turn away, Num. 32, 15; *toh wutch nukkonóg*, why have ye left (him), Ex. 2, 20; *ahque nukkosch* (an. suffix), do not thou leave me, Ps. 27, 9; *nukkonant* (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 3, 20 (see *nukkodtumwát*); *nukkónaituog*, they departed from each other, Acts 15, 39 (*nukkonáittineat*, to be left, C. 199).

[The Narragansett form appears to have been (*nukkodshónat*) *nickatshónat* for the v. an., though the first of the following examples may be traced to *nukkonónat*: *mat kunnickansh*, I will not leave you; *ahque kunnickatshash*, do not leave me; *tawhitch nickatshéan*, why do you forsake me? R. W. 75. (This form has the characteristic *sh* of disastrous or undesirable action.)]

**nukkukquinneat**, v. i. to be old, with reference to a measure of duration or existence: *kanenukkukquinnecat*, to be in a full (good old) age, Job 5, 26 (see *-quinne* and *kodtumwohkom*); *toh unukkoohquiyeu noh nonksy*, how old is that girl? C. 240.

**nukkukquiyeuonk**, age: *wuttin* —, 1 K. 14, 4.

**nukkuumat**: *uttoh ne nukkuumat*, 'whether it is easier' (to say, etc.), Mark 2, 9.

**nukkumatta** (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. *kuttamma*, unless. See *nikkámme*.

**nukkúmmé**. See *nikkámme*.

**nukoh**. See *ko*.

**nukon**, n. night, Gen. 1, 5, 16; pl. *nukonash*, *nukkonash*, Job 7, 3; *nukkon + ash*, C. 164. From *nokinant*, to descend, to go down; or from *nukkonónat*, to leave, to go away from (?) the sun, gone down or having left (?). See *nohkoq*.

**nukquodtut**. See *munúkkquodtut*.

**nukquttegheün**, an only child, son or daughter: *wannukquttegheonuh okasoh*, the only one of her mother, Cant. 6, 9; *wannukquttegheun*, my only child, Luke 9, 38.

**nummatappinneat**, v. i. to seat one's self, to sit down: *nummatappu*, he sat down, Ruth 4, 1; Luke 14, 28; *nummatappuog*, they sat down, Ruth 4, 2; Luke 22, 55; *nummatapsh*, sit down, Is. 52, 2 (*wannattáppánat*, to sit; *wannumáttap*, I sit; *appu*, he sits, C. 209). See *appin*; cf. Abnaki (Rasles, 'asseoir', p. 388).

**num-meech**. See *meechu*.

**nummekitchónout**, (one) having a flat nose, Lev. 21, 18 (*nenéque nutelan*, flat nose, C. 170).

**nummishe**, I . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = *mishe*, with prefix of 1st person.

**nummissés, -ssis**, my sister. See *nummissies*.

**nummittamwos, -wus**, my wife. See *mittamwus*.

\***nummontuhquahwhuttuonk**, n. a debt, C. 203.

\***nummoohquónat**, 'to sup up pottage', etc., C. 211; *pish wamuhquog*, they shall sup up pottage, Hab. 1, 9.

**num-muttummashum may**, 'I run in the way' ('of thy commandments'), Ps. 119, 32, = *num-muttummaamashoutam may*, Mass. Ps.

**numpakou**. See *nompakou*, a jewel.

**numwábpangunúat** (?), v. t. to fill (one thing with another): *numwában kutaskon puance*, fill thy horn with oil, 1 Sam. 16, 1; *numwábpangunak*, fill ye (barrels with water), 1 K. 18, 33; *numwábpogkunumwog weanonkash*, they filled the troughs (with water), Ex. 2, 16; *numwáquom uppathonchamut*, she filled her pitcher, Gen. 24, 16.

**numwáé**, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

\***numwamechimehkónat**, to fill [to make full with food (?)], C. 191: *númmawamechimehtean*, I fill [I am filled, I become full of food (?)], *ibid*.

**numwameechum**, I am full, he is full (of food), Prov. 30, 9.

- numwápagod**, (a place) full of water, 2 K. 3, 17.
- numwáp [pinneat (?)]**, v. i. to fill up, to make full (of an. obj.): *wá pish numwápuog*, they shall fill (thy houses, i. e. thy houses shall be full of them), Ex. 10, 6.
- numwohtauunat** (*numwohtiúat*, 1 Thess. 2, 16), v. t. and i. to fill up, to make full, to be full (inan. subj.): *numwohtau*, it filled (the whole earth), Dan. 2, 35; it is full, Ps. 26, 10; *pish numwohtau*, he shall fill (the world), Is. 27, 6; *wumumwohtauin nastau*, he filled it with fire, Rev. 8, 5; *numwohtoush*, fill thou (thy hand), Ezek. 10, 2; *asquam numwohtau*, it is not yet full, Gen. 15, 16; *numwohtaj*, let (it) be filled, C. 191.
- numwonkquau**, n. a heap. From *numwonkquacu*. See *numwonkquág*.
- numwonkquattauunát**, v. t. to heap up, Eccl. 2, 26; *numwonkquottou*, he heaps up, Ps. 39, 6; freq. *nanómongquodtauunat*, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *numwonkquág*.
- numé**, adj. dry (?). Found only in Eliot in compound words. See *numobpe*.
- nunassenát**, v. t. to make dry, to dry (from *numé-ussenát*): *pish nunnunasum*, I will dry up (the waters), Is. 42, 15; 44, 27; *nunnáhsun sepwash*, he drieth up the rivers, Hag. 1, 4. Cf. *wumínabpehtau-un*, he maketh it (the sea) dry, Hag. 1, 4. See *numobpe*; *nunmohhteaton*.
- nunkane**, **nonkane**, adj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; (*nunkon*) Matt. 11, 30; *anue nunkinwog onk*, 'they are lighter than', Ps. 62, 9 (*nonkké wéánu*, a light burden; *nonganne*, lightly, C. 172, 228).  
[Narr. *núkon*, light; *kwannáki*, you are light, R. W. 55, = *kwánákon*, p. 75. Del. *langan*, Zeisb. Gr. 173.]
- nunkomp**, n. a young man, El. Gr. 9; pl. *nunkompag*, Is. 40, 30; dim. *nunkompas*, *nunkompasmes* (El. Gr. 12); *ash nunkompacan*, when thou wast young, John 21, 18 (*nónkup* or *nonkumpas*, a boy, C. 156). Cf. *wusken*.
- nunkquaash** [= *numwonkquash*], heaps; suppos. *nano* (?), q. v. Cf. *mutánunuk*, etc.
- nunksqua**, **nunksq**, n. a girl (El. Gr. 9), a young woman, Gen. 24, 14, 16; Deut. 22, 15, 28 (*nonkkishq*, *wisskisqua*, a girl, C. 157); *penompacnunkps*, a virgin, Deut. 22, 23 (see *penomp*); pl. *nunksquaog*, Ps. 148, 12; *wumunksquomog* (obj. *-moh*), her maids, Ex. 2, 5; *nunksquahetit*, 'in their youth' (subj.), when they were girls, Ezek. 23, 3; dim. *nunksquaes*, *nunksquames* (El. Gr. 12).  
[Del. *long-ochqueú*, a brisk young woman, Zeisb. Voc. 43.]
- \*nunnápi**. See *numobpe*, dry.
- nunnaumon**, my son; *ken nunnaumon*, *yeu kesukok nannaumon kuhhog*, 'Thou art my Son, this day have I begotten thee,' Heb. 1, 5. See *wumnaumomh*.
- \*nunne nogkishkóadtuonk**, 'well met' (as a salutation), C. 225. See *nogkushkanúant*.
- nunneukontunk**, **nunnúk-**, n. an image or idol, 2 Chr. 34, 4, 7; Mic. 1, 7 (*nunukótunk*, C. 155).
- nunneyeu**, n. urine. See *ninyeu*.
- nunnippog**, **-ipog**, 'fresh water', James 3, 12. See *nippe*; *-pog*.
- nunmohhteáou** [= *nanabpi* (?)] : *nunmohhteáuwut*, on dry ground, Ex. 15, 19, i. e. made dry (?), or dry by nature (?); Josh. 3, 17, = *wobhteáúat*, Ex. 14, 16, 22 (*nunnapohteiyeuwut*, 'in dry places', Mass. Ps., Ps. 105, 41); *wutch nunmohhteáuwut*, 'from the dust of the earth', Gen. 2, 7 (*nunnapohtei*, dry ground, Mass. Ps., Ps. 107, 35). See *numobpe*.
- nunmohhteateou**, **-teaiyeuteop**, he dried up (the waters), made dry land, Josh. 4, 23, 5, 1 (*nunnapohteiyeuteuteu tohkekamuash*, he dries up the springs, Mass. Ps., Ps. 107, 33). See *numobpe*; *wmassenát*.
- nunmohkinnum**, **nannah-**, v. t. he sifts (it), Is. 30, 28; *nunnannahkinnum*, I sift (it), Amos 9, 9; *nunmohkinnumuk*, when it is sifted, *ibid.*; *nannahking*, a sieve, Is. 30, 28. Cf. *nahkkik*, from primary *nohkéi* (?).
- nunmohkinnunúat**, v. t. to shake (inan. obj.): *nunmohkinnunúat*, (he or it) shook (it), made it shake, Heb. 12, 26; pass. *nunmohkinnúat*, it was shaken, Ex. 19, 18 (*nunmohkinnúat*, Ps. 18, 7).
- nunmohkushonát**, **nannukshonát**, **nunmohkushonát**, v. i. to tremble, to shake: *nunmohkushonúat*, I quake (for

**nunnukkushonát**, etc.—continued. I fear), Heb. 12, 21; *nunnukkushomp*, I trembled, Hab. 3, 16; *nunnukshem*, it trembled, 2 Sam. 22, 8; *nunnukshaog*, they trembled, Ex. 19, 16; 1 Sam. 14, 15; *nunnukshau nishenukshónok mæcheke*, 'he trembled very exceedingly', Gen. 27, 33; *nunnukkushont, -gushont* (part.), trembling, Mark 5, 33; Acts 9, 6; *matta voh nannukkushonog* (?), 'which can not be moved' (?), Heb. 12, 28 (*nunnukkishónat*, to tremble or tingle, C. 213; *nannukkishshom*, I shake, p. 208; *-kishom*, I tremble; *naweyaus nunnukishshau*, my flesh trembleth, p. 213).

[Del. *nun gach tschi*, I shake for cold, Zeish. Voc. 25.]

**nunnúkontunk**. See *nunnekotunk*.

**nunnukquappineat**, v. t. to be in danger: *nunnukquoppu en*, he is in danger of, Matt. 5, 21, 22, = *nukquoppu*, Mark 3, 29.

**nunnukque**, adj. and adv. dangerous, perilous, 2 Tim. 3, 1.

**nunnúquodtut**, adv. in peril, in danger (= *nukquodtut*), Lam. 5, 9; Rom. 8, 35; 2 Cor. 11, 26; *nánnukquok*, when it is dangerous, Acts 27, 9 [both suppos. forms, but used as nouns, as in Rom. 8, 35]. Cf. *nana[h]konchíyeyu*.

**nunnukqushonát**. See *nunnukkushonát*.

**nunnukqussenát**, v. i. to take heed, to act cautiously (*nunnukqussineat*, to beware, C. 182): *matta nannukqussu*, he took no heed, 2 K. 10, 31; *nunnukqussish* (*kuhhog*), take heed to thyself, Ex. 34, 12; Deut. 4, 9; 12, 30; (*nukshu*,) Ex. 10, 28; *nannukqussék*, take ye heed (to yourselves), Deut. 11, 16; 27, 9; Jer. 9, 4; Matt. 16, 6; *nannukqussiteh*, let him take heed, 1 Cor. 10, 12; *nashpe nannukqussit*, 'by (his) taking heed', Ps. 119, 9 (*næn nannukqus*, I beware, C. 182; *nannukqussontash keitah*, beware of the sea, p. 232).

**nunnukqussuónok** (from v. t. an.), beware ye of (an. obj.), = *vabesuónok*, Phil. 3, 2.

\***nunnukquassuntamunat**, v. t. to beware of (inan. obj.): *nannukquassuntash keitah*, beware of the sea, C. 182, 232.

**nunnuksháe**, adj. trembling, which trembles, Deut. 28, 65; 2 Cor. 7, 15 (*nínukshæ*, C. 176); *mat nannukqushé kuttawin*, boldness of speech, 2 Cor. 7, 4.

B. A. E., BULL. 25—7

**nunnukshónok**, n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

**nunnutcheq**, my hand. See *nenutcheq* (*m'nutcheq*).

**nunobpe**, adj. dry, Num. 6, 3 (*nunápí*, C. 169): *nunobpí, nunoþpeu*, dry land (as distinguished from water or land covered by water), Gen. 1, 9, 10 (= *naboh-teai*, Hag. 2, 6); *nunobohke*, 'the earth', dry land, Prov. 30, 16; *ajin ketoh nunoþíeyáut*, 'he made the sea dry land', Ex. 14, 21; *nunappesish*, be (thou) dry, Is. 44, 27.

[Narr. *nápí*, dry; *nápququat*, dry weather, R. W. 82.]

**núnohkomuk**, n. a landing place (a 'shore'), Acts 27, 39; John 21, 8, 9; Jonah 1, 13; *ketahhamne núnúohkomuk*, the seashore, Jer. 47, 7.

**nunohtáe**, adj. dry (that which has become dry or is made dry): — *mehtug*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pl. *-úash*, Josh. 9, 5; Ezek. 37, 2; *nunohtáut*, in that which is dry (i. e. in a dry tree, Luke 23, 31); *nunohtáeu*, Ezek. 37, 4; Hos. 9, 14.

**nunohteauunát**, v. i. to become dry, to dry up: *nunohteau*, it is (become) dry, Josh. 9, 12; *nippesish* . . . *nunohtash*, the waters dry up, Job 12, 15; *nunah-top*, it was dry, Judg. 6, 40; *nunohtaj*, let it become dry, Judg. 6, 39; *nunohsit* (?), if it be dry, Judg. 6, 37. Cf. *námoteau* (Narr.), harvest time, R. W. 92.

**nuppe**, diminutive *nuppisse*. See *nippe*, water; *nuppisse*, a pool or pond.

**nuppissepog**. See *nippissepog*.

**nupph**, **nupphwhun**, n. a wing (not found except in the constructive or objective *nupph*, *nupphichunoh*, with prefix of 3d person): *nupphwunau*, winged, having wings, Is. 6, 2; *yáwín-npíhwhunau*, having four wings, Ezek. 1, 6. See *wunupph*, *wunupphichun*. [Allied to *nuppunat* and *nepaus* (?).]

**nupþw**, **nupþwe**, adj. (he is) dead, Judg. 4, 22; 1 Sam. 24, 14; pl. an. *nupþwoog*, Ps. 88, 5, 10.

**nupþwe**, **nupþwegane**, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 13, 3.

**nupþwoonk**, n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.

\***nuppōpassinneat**, 'to wither or pine away (as a tree)', C. 216; *mektuk nuppōwā*, a tree withers, *ibid.*

**nuppūnat**, v. i. to die, Eccl. 3, 2; 1 Cor. 9, 15 (*nuppūnat*, C. 237). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to *nupphō*, a wing or wings. The Indian languages abound in euphemisms for expressing death, "so terrible is the King of Terrors to all natural men." "They abhor to mention the dead by name, . . . and amongst States, the naming of their dead Sachims" is one ground of war, R. W. 161. *nuppōw*, *nup*, he dieth or died, Job 14, 10; 21, 23; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; *nen nupup*, I died . . . Gen. 30, 1; 48, 21; Rom. 7, 9; *pish nup*, he shall die, Ezek. 18, 4, 20; — *kenup*, thou shalt die, Gen. 2, 17; *nuppun*, he dieth, Eccl. 3, 19; *nuppuk*, *nupuk*, when he dies or is dead, he may die, Eccl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; *nōh nēt nupuk*, who died there, 2 Sam. 10, 18; *nupukeg*, *nupukeg*, pl. the dead, Eccl. 4, 2, = *nupunutchig*, Num. 16, 48 (*pish nunūp*, I shall die; *nont wame nenup-pānun*, we must all die, C. 188).

[Alg. *nūpai*. Chip. *nība*, he sleeps (Bar.); *nībā*, he dies. (The Chip. prefix *nī* (Bar.) denotes a 'going away', change (?) of place or posture; cf. *nepau*, to rise up.) Narr.: Roger Williams usually employs the verb *kitonck-quēi* [nat] (q. v.), to die, and has *nīpwi*, *māw* [*nuppōw*, *amācū* (?)], 'he is gone'; *nīppitch eivō*, let him die [a sentence: let him be put to death]; *nīphētītich*, let them die, R. W. 122; *mīchem-shāwī*, he is gone forever, p. 160; *yo āpapan*, he that was here; *mauchaūhōm*, the dead man; pl. *mauchaūhōmwock*, = *chēpēck*; *chēpassōtam*, the dead sachem; *chēpassūwāw*, a dead woman; *sachīmatāpan*, 'he that was prince [sachem] here', p. 161. Cree *nīppu*, he is dead; *nīppōw*, he sleeps, Howse 31. Del. *mboiwī*, mortal; *mboagan* death, Zeisb. Gr. 104.]

**nupweshanónat**, v. t. an. to persuade: *wānēpēshāwuh*, he persuaded him, 2 Chr. 18, 2; *sunūnnattā* . . . *kenupweshanukwā*, doth not (he) persuade

**nupweshanónat**—continued.

you, 2 Chr. 32, 11; *nupweshanōmun*, we persuade, 2 Cor. 5, 11 (*nupweshashōnōnat*, to persuade, C. 204; *nunupweshan*, I persuade, p. 203).

**nupweshassowaonk**, n. persuasion, Gal. 5, 8 (*nupweshassowaonk*, C. 204).

**nupwoónk** (?), n. a riddle, Judg. 14, 12-15; a proverb, Prov. 25, 1 (*nupwōwaonk*, C. 163); 'a mystery', 1 Cor. 13, 2. See *nupwōacheg*; *siogkōwaonk*.

[**nupwoshónat** (?),] to choke; *nupwosh-wōog*, they are choked (with cares), Luke 8, 14; *nīsh uhpassunamōwāsh*, these (inan.) choke (it), Mark 4, 19 (*nupwoshōon wutche wēyāus*, I am choked [with flesh], C. 185; *passhōōnnīnēat*, to be choked, *ibid.*; *mukkehchīquābes penīnēat*, I am choked with a halter, *ibid.*). See *kechequābīnau*.

**nushāe**, adj. slain, killed (dead by violence), Is. 22, 2.

**nushāonk**, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13.

**nushēhteāen**, n. a murderer, Deut. 35, 28; 1 John 3, 15; *shēhtēden*, 'bloody man', Ps. 5, 6.

[Narr. *kemīnētāchīck*, pl. murderers, R. W. 117.]

**nushēhteāonk**, n. murder (abstract), Luke 23, 19; killing, Hos. 4, 2; pl. *-ongash*, Matt. 15, 19; Mark 7, 21; *shēhtēāonk*, Rom. 1, 29.

**nushēhteāunat**, v. i. to commit murder, to be a murderer: *nōh nashēchōp*, 'who had committed murder', Mark 15, 7; *nushēhteāog ut māyut*, they commit murder in the way, Hos. 6, 9; *kenushēteāwāw*, you commit murder, Jer. 7, 9; *nushēhteūhkon*, *-teāhkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (*nūnīshēteam*, I kill; *nūnīshēteap*, I did kill, C. 196).

[Narr. *kemīnēantūōck*, they murder each other. R. W. 76.]

**nushónat**, v. act. an. to kill, Deut. 9, 28; Esth. 3, 13; Acts 9, 24 (*nūnīshónat*, C. 196); pass. *nushītīnēat*, to be killed, Esth. 7, 4; but *nushāw*, *nushāog* (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see *nush-ūhōnāt*): *nūnūsh*, I slew him, 1 Sam.

**nushónat**—continued.

17, 35; 2 Sam. 1, 16; *nush*, kill thou, Judg. 8, 20; Acts 10, 13; *nushon* (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; *nushok*, kill ye, Luke 15, 23; *nushelteuhkon*, -*ahkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; *pish wunush*, I shall slay, Gen. 27, 41; *nushont*, *nashont* (part.), slaying, Gen. 4, 15; Ex. 21, 14; *nushau*, *nusheau*, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 3; he was slain, Dan. 5, 30; *wunshóuh*, (it) slew them, Dan. 3, 22, = *nah wunushoh*, Luke 13, 4; *pish nusharu*, he shall be put to death, Ex. 21, 12, 15, 16, etc.; *mos nusheau*, he must be killed, Rev. 13, 10; *nushaog*, they slew, Gen. 49, 6; Judg. 3, 29; *pish nushoog*, they shall be slain, Ezek. 26, 6; *nushóog* (as part. pl.), slain, they who are slain, Ezek. 26, 6; 32, 21, 23-25; Is. 22, 2; *noh nashomuk*, who was slain, Judg. 20, 4; pass. *pish nunushit*, I shall be slain, Prov. 22, 13; *osqheonk nashit*, the blood of the slain, Num. 23, 24; *neg nushitcheq*, the slain, Ezek. 32, 20.

[Narr. *niss*, kill him; pl. *nissoke*, R. W. 122.]

**nushúhkónat**, v. act. i. to kill, to make slaughter (*nishéhkónat*, to kill, C. 196): *togkodteq kodtinnunawun nushúhkónat*, 'the sword is drawn . . . for the slaughter', Ezek. 21, 28 (to go on killing, to kill as a business, *k'* progressive).

**nussegunneat** [*nussu-segunneat*], v. i. to remain alone: *nen webe nussequnit*, 'I only remain', 1 K. 18, 22; *nen webe nussequnneanit*, I only am left, 1 K. 19, 14. See *sequanau*.

**nussin, nuttin**, I say. See *ussinát*.

**nussu, nusseau**, adj. an. alone (solus), Ex. 18, 18; 24, 2; Deut. 33, 28; Matt. 18, 15; *nase*, Job 9, 8; *nunnusse*, I alone, Is. 63, 3; *nahse* . . . *nusseu*, alone . . . by myself, Is. 44, 24; *nohsüt*, if she be 'desolate' (as, a widow), 1 Tim. 5, 5 (*nunnánsiup*, I was alone; *nonsiyeué* (and 'uukse'), all alone, C. 167; *nonsiyeu*, *ibid.* 232).

[Narr. *kánnishishem*, are you alone? *nishishem*, I am alone; *paúsvuk naúnt manít*, 'there is only one God'; *naúgom naúnt*, He alone (made all things, etc.),

**nussu, nusseau**—continued.

R. W., 31, 114, 115. Del. *nechoha*, adv. alone, Zeisb.]

[**un**]nussu, (he is) shaped, etc. See under *U*.

**nutcheq**, hand. See *menutcheq* (*n'nutcheq*).

**nuttaihe**, pl. an. *nuttaiheog*; inan. *nuttaiheash*, mine, (is) mine, Gen. 26, 20; Mal. 3, 17; Ezek. 35, 10. See *wuttaihe*. **nuttaihéin**, ours, (is) ours. See *wuttaihe*.

**nuttin, nussin**, I say. See *uttinónt*.

**nuttinin**: *nen nuttinin* *nen nuttinin*, for 'I am that I am', Ex. 3, 14; *ne- wutche ne nuttinin* ('ne *nuttinin*', Mass. Ps.), 'for so I am', John 13, 13; *qut matta ne nuttinin*, 'but it is not so with me', Job 9, 35; *yeu mo nuttin- ain*, thus I was, Gen. 31, 40; *yeu nuttin- ain*, thus I have been (and am), v. 41; *woh nuttini onatuh ne matta ániyeu*, 'I should have been as though I had not been', Job 10, 19 (*nen nuttine-ain nen nuttine-ain*, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain' [*nuttinne-ain* = I am such as (I)]; *nuttini*, I am become; [*nuttini*] *yumun*, we are become; *wainnat*, to become, C. 181). See *wainneat*. Cf. *wuttinín*.

[Del. *n'telli*, I (do, say, etc.) thus or so; *k'telli*, thou (dost, sayest, etc.) thus or so; *w'telli*, he, etc., Zeisb. Gr. 177.]

**nuttinne**, even I, Neh. 4, 13; ego ipse, Ezek. 38, 23.

**nux**, adv. yea, yes, verily (El. Gr. 21); verb subst. *nuxyeuoutch*, let it be yea, James 5, 12; *nuk*, yes, Stiles (Narr.). "*nux*, as it is commonly written, but should rather be *nukkie*, in two syllables", Exp. Mayhew. See \*6.

[Micm. *é*, 'oui'; *lok* (= *nok*), 'bien', Maill. 29. Abn. '*ya* signif. affirmatitem: *niga*, oui, c'est cela', Rasles 553; *nikki*, c'est cela même, p. 555. Chip. *e nange ka*, yes, certainly; *e nange*, O yes, Bar. 476. Del. *ekee*, ay! Zeisb. Illin. "Rad. *naga*, *nagata*, vox feminis propria, assurément, vraiment; *nissi naga*, oui vraiment, je le dis."—Grav. MS.]

## O.

\***ô, ôô** (onasal), yea, yes; "but there being | another Indian word of the same signification, viz., *uax*, . . . the former is scarce ever used in writing."—Exp. Mayhew. (*ôu*, well, it is well, C. 227.)

**ôâas, ôaus, howaas**, n. an animal, a living creature, Gen. 2, 19; 7, 4; Lev. 11, 47 (*ôâas* [*ôâas*], C. 171); pl. *oâasineg*, Is. 13, 21; *oâasineg*, Ezek. 1, 14; *oââsineg*, v. 19 (*oâsineg*, creatures, C. 171; *oâoâsineg*, p. 56): *nishnoh ôaus wunahmahshout*, 'every thing that hath breath', Ps. 150, 6; *nishnoh oâas pâmontog*, every thing that liveth, Ezek. 47, 9; *nishnoh oâas pish pomautam*, every thing shall live, *ibid.*; *oâas momonchin*, creeping thing, Lev. 11, 20, 21; *wuske ôâas*, a new creature, Gal. 6, 15. Cf. *wôôu, wôu* (an egg); *wêch* (forth, out of); *ashê*, father; *wepais*, flesh. Largely used in compound words, especially in the names of animals. The termination *-tsu* of the animate form of adjectives (El. Gr. 13) is derived from *ôâas*; so *nonpâas*, male (= *ne-omp-oâas*, man-animal); *mukquash* (*mogkêôâas*), great animal, wolf; *musquassus*, *musquash*, red animal, muskrat.

[Abn. *oâasak*, les animaux, Rasles. Del. *au we sis*, a beast, pl. + *sac*, beasts; *au we yey is*, wild beast, wild creature, Zeisb.]

\***oadteteaonk**, n. payment, C. 203.

**ôadtehteauunât**, v. t. to pay, as a debt, a vow, etc.; to make payment of: *ôadtehteau*, he pays (tribute), Matt. 17, 24; *oadteteau*, Jonah 1, 3; *pish kutôadtehteam*, thou shalt pay (money), 1 K. 20, 39; *ôadtehtesh*, pay thou (thy vow), Eccl. 5, 4.

**ôadtuhkônât**, v. t. an. to pay to, Deut. 23, 21; Esth. 4, 7: *Eutoadtuh koush*, I will pay thee, Num. 20, 19; *ôadtuhkou, -kuu*, pay thou to (him or them), 2 K. 4, 7; Ps. 50, 14; *neu nûtôadtuhkauôog*, (in that case) I will pay you, i. e. if you agree (subj.), Esth. 3, 9; *ôadtuhkah*, pay thou me, Matt. 18, 28 (*oadtuhkah eyeu*, pay me now, C. 203). See *oâtôâi*.

\***oadtuhkossuwahûônât**, v. t. an. to cause to be paid [to], C. 203.

**ôaus**. See *ôâas*.

**obbohquos**, n. See *uppôhquôs*.

**ôbohquônok**, n. a covering, Ex. 26, 7. See *appuhquôs*.

\***ockqutchaun** (Narr.), "a wild beast of a reddish hair about the bigness of a pig, and rooting like a pig; from whence they give this name to all our swine"; pl. + *nug*; R. W. 95; the woodchuck (*Arctomys monax*) (?). Cf. *ogkoshquog* ('conies' ?), El. From *âgushau*, *aggshau* (*agweshau*), he goes under, roots or burrows. See *ogkêchin* (*agwe-wutchau*), he comes from under. Cf. *ogkêchin*.

[Mod. Abn. *ag-askw*, K. A. Del. *gosh go shak* (pl.), hogs, Zeisb. Voc. 17.]

**ogguhse**, adj. little [small in quantity or amount], Prov. 24, 33: *anue ogguhse*, much less, Prov. 17, 7. Dim. *ogguhsemese nippe*, a (very) little water, Gen. 24, 17; *iogguhsemese*, 'by little and little', Deut. 7, 22, = *ôôgguhscâeu*, Ex. 23, 30 (*ogkosse*, adv. little, C. 233).

**ogguhsoadtu**, of little worth, Prov. 10, 20.

**ogguhsuog**, an. pl. few, Deut. 26, 5; Matt. 7, 14; inan. pl. *ogguhsinash*, a few things, Matt. 25, 21, 23; *ogguhsinash* (dimin.), Gen. 47, 9: *ogguhsequinogok*, in a few days [at the end of a few days], Dan. 11, 20 (*ogkossôog*, few, C. 189). [For *ogkesu* (?) and *ogkesesu* (?).]

**ogkemônât, agkemônât**, v. t. an. to number or count (an. obj.): *ogkem*, number ye (the people), Num. 26, 2; 'take the sum of', Num. 4, 22; *ogkemâk*, Num. 1, 2; *agkemettepoh*, they numbered (them), Num. 26, 65; *nag-ogkemteheg, agkemutcheh*, they who were numbered, Num. 26, 51, 57.

[Cree *w'êke-mayog*, he counts him, Howse 43.]

**ogkesu**.

[NOTE.—Definition not given. See *ogguhse: ogkemônât; ogketamînât*.]

**ogketamînât**, v. t. (1) to number, to count, to take the sum of: *nashpe ogketamînât*, by count, 'according to a certain number', Deut. 25, 2 (inan. obj.); *ogketam*, he counts, Job 31, 4; *ogketâj*

**ogketamünát**—continued.

*ne adtashik*, let him count the number of, Rev. 13, 18; *ogketam*, he has numbered, Dan. 5, 26. (2) to read (C. 206); *ogketam*, he read, Josh. 8, 34; *ogketamup matta*, he read not, v. 35; *ogketash*, read thou, Jer. 36, 6; *noh ogketog*, he who reads, Matt. 24, 15.

[Narr. *akétash*, pl. *akettamöke*, count or reckon (it), 'tell my money'; *akésuog*, 'they are telling of rushes'; *nakésinin*, I am telling or counting; "for their play [gaming with rushes] is a kind of arithmetic"; *ntaqúe akésmen*, I will leave play [I cease counting], R. W. 136, 145, 146. Del. *achkindamen*, to count, to read, Zeisb.]

**-ogkod**, pl. + *tash*; an. *-ogkussu*, pl. + *og*.

**\*öggodchinát**, to be ashamed, C. 180, = *akodchinát*. See *akodchu*.

**\*okodchüe**, adv. with shame, 'modestly', C. 229; *mat okodchüe*, shamelessly, *ibid.* 230. See *akodchu*.

**\*ogkodchuonk**, n. shame, C. 159. See *akodchu-onk*.

**ogkome**, *-mai*, prep. beyond. See *ongkome*.

**-ogkon**. See *ákhon*.

**ogkoshquog**, n. pl. 'conies', Prov. 30, 26. Cf. *móhtukquás-og*. In Lev. 11, 5, 6, "cony" and "hare" are transferred from the English. See *águshau*; \**ock-qutchauu*.

**ogkochin**, **hogkōchin**, v. i. it depends or is suspended from, he is suspended from, 2 Sam. 18, 9, 10. Cf. *águshau*, he goes under; *agve-roushan*, he hangs under. See *roushan*.

[Narr. *téy yo awghálttick*, what hangs there?; *yo awghálttous*, hang it there, R. W. 56. Chip. *agódjín*, he hangs or is on high, Bar. 180. Cree *w'kooche-mayoo*, he suspends him in water [?], Howse 43; cf. *w'ekootov*, he hangs it up, p. 47.]

**ogkwau**, he seemed to (them), Gen. 19, 14 [visus est?].

**ogquamush**: *puppissi* . . . *ne ogquamushonk*, the dust which cleaveth to you, Luke 10, 11. Cf. *onkluannát*, to cover.

**ogquanumunát**, v. t. to liken or compare one thing with another; an. *ogquanumónat*, to liken one person to

**ogquanumunát**—continued.

another: *ahque ogquánunom*, 'count me not', do not liken me to, 1 Sam. 1, 16; *howan ogquannunóg*, to whom will ye liken (him), Is. 40, 18; inan. *ogqueneunkquodt*, *-quodt*, it is like (it may be likened-to), Matt. 13, 31; 20, 1; 22, 2. The verb substantives from *ogque* and *ogqueneunk* and their derivatives are variously formed and with no uniformity of application: *pish nutogqueneunk-queh*, I will liken him to, Matt. 7, 24; *alloh woh nutogquontamun*, to what shall I liken (it), Matt. 11, 16; *kuttogqueneauu*, do ye make it like (him), 'compare it unto' (him), Is. 40, 18.

[Del. *K'delgiqui*, so as thou, thou art like; *w'delgiqui*, so as he, he is like, Zeisb. Gr. 172, 173.]

**ogquè**, **agque**, **wuttogque**, like to, in the same manner as, Is. 40, 22, 24, 31; *ne ogquè*, like it, Deut. 4, 32. See *ogqueneunkquok*; *nogque*; *ogkōneun*.

[Del. *linagquod*, *elinagquod*, 'so, so as', Zeisb. Gr. 172.]

**ogqueneunk**, **agqueneunk**, n. likeness, similitude, Deut. 4, 16, 17, 18; *agqueneunkquok*, that which is like to, = *ogqueneunkquodt*, Matt. 13, 31; 22, 2. The 2d pers. subj. pres. of the verb used for the concrete noun.

**ogqueneunkquessu**, adj. an. (he) is likened or made like to, Matt. 7, 26; 13, 24.

**ogqueneunkquessuonk**, n. the making like in appearance, a similitude, Is. 40, 18; parable, Matt. 15, 15; 22, 1.

**ogquidnash**, pl. n. islands, Is. 40, 15. See *ahquedne*; *munwón*.

**oggunneát**, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see *hogkōn*. *oggunumónat*, v. t. to put on, to ornament the person with, 1 Pet. 3, 3, = *ne águt*, 'which was on him', which he wore, Gen. 37, 23, = *ne agquít*, 1 K. 11, 30; *agut silver*, (when he is) clothed with silver, Ps. 68, 13; *hahabónak agquít*, clothed in linen, Dan. 12, 7 (see *agquít*; *hogkōw*); *wag ágquitcheg*, they that wear, 1 Sam. 22, 18 (*ogquá-neun*, to put on, C. 204; *nútogquanneh-huam* (causat.), I clothe; *wúttogquanneh-huónat*, to clothe; *wúttogquannehúttin-neat*, to be clothed, *ibid.* 185).

**ogqunneát**—continued.

[Narr. *ocquash*, put on clothes], R. W. 107.]

**ogqunneg**, n. a shield, Deut. 33, 29; Is. 22, 6; pl. + *ash*, 1 Chr. 13, 34. From *ogqunneát*.

**ogqunneunkquassinneat**, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (*nuttoqqueneunks sawvunumuk*, I seem to be weary, C. 208).

**ogquodchuaen wadchuut**, he went up into the mountain, Matt. 5, 1; 14, 23; Mark 6, 46; *ogquodchuaen wadchuut*, 'he went up into a mountain', Matt. 5, 1.

**ogquodtum**, v. t. 'he garnished', 'overlaid' (*ætu*, the house) with (it), 2 Chr. 3, 6, 7; *wet-ogquodtum-wi*, he overlaid it with, v. 4, 5.

**ogquonkquag**, n. 'rust', Matt. 6, 19.

**ogquonkshæe**, adj. moldy; pl. *-shaash*, Josh. 9, 5; verb subst. *ogquonksheau*, it was moldy, v. 12.

**ogquonkshunk**, n. 'mildew', 1 K. 8, 37; lit. mold. (Elsewhere than here 'mildew' is transferred.)

\***ogquos, togquos**, a twin; pl. + *suog*, C. 176.

[Narr. *tackquwoek*, twins, R. W. 45.]

**ogqushki**, adj. wet, moist (by dew or rain, *og*), Dan. 4, 33; *wenominæash* . . . *en ogqushke*, grapes . . . moist, Num. 6, 3. Verb subst. *ogqushkaj*, let it be wet, Dan. 4, 15; *ioqkôsishôma*, it 'distills' (like dew), Deut. 32, 2 (cf. *ogqueshippunukquog*, they are wet (with showers), Job 24, 8); *kutogquatchippunukquog*, they wet thee (with dew), Dan. 4, 25. Cf. *nuchippog*. See *wuttogki*; \**ockqulechum*.

[Peq. *wuttiggi*, wet (i. e. it is wet); *wauhtigtaggachy*, 'deer, i. e. wet-nose', Stiles.]

\***ogwantamûnat** (?), to perceive; *ogquontamooditinnæat*, to be perceived, C. 203; *ogquantamûnat*, to suppose or imagine, *ibid.* 211.

\***ogwhan** (Narr.), a boat adrift, R. W. 99. **ogwu**. See *agwu*.

**ohguhshêoog**, he minisheth them, makes them few, Ps. 107, 39.

\***ohhomaquesuuk**, a needle or pin, C. 161 [for *ohkom*- (?)].

**ohlhontseonat**. See *ontsen*.

**ohkas**, = *ôkas*, mother.

**ohke**, n. the earth, land, Gen. 1, 10; Ps. 78, 69; *ut ohkeil*, on the earth, Lev. 11, 2 (*ohké*, ground, C. 160); a country, region, 2 K. 3, 20; *ut ohkeil*, in the land, 1 K. 8, 37; *nutohket*, to my country, Gen. 24, 4; *kutók*, thy land, Ex. 34, 24; pl. *ohkeash*, countries, Gen. 26, 3, 4; *wecnohke*, the grave, Prov. 30, 16. From the same radical as *ôkas* (mother), *ashé* (father), *wôôu* (an egg), etc.; 'that which produces' or 'brings forth'. Like *ôkas* (q. v.), the form is passive. Cf. Greek, γέα, γή; Egypt. *kau* (fem.); *ka*, a bull; *kua*, the phallus (?).

[Narr. *atke* and *sanaukamuck*, earth or land; *nittauke*, *nissauendukamuck*, my land; *weskukamuck*, new ground, R. W. 89. Del. *hacki*, Zeisb. Voc. 8.]

**ohkehteaeen-in**, n. a sower, one who sows, Matt. 13, 3, 18.

**ohkehteauanát, ahkehteauanát**, v. t. to plant, Eccl. 3, 2; *ohkehteau tanohketæonuk*, he planted a garden, Gen. 2, 8; *ohketeaog ohteuhkônash*, they sow the fields, Ps. 107, 37; *pish weenominæohketeauaog*, they shall plant vineyards, Is. 65, 21 (= *pish ohketeaog weenominæohketonash*, Zeph. 1, 13); *pish kutohketeam*, thou shalt sow, Mic. 6, 15; *ne ahketeaop*, that which thou sowest, 1 Cor. 15, 36, 37; pass. *ne ahketeamuk up*, that which was planted, Eccl. 3, 2; *ahketead(t)*, subj. when he sowed, Matt. 13, 4; *noh ahketeadt*, he that sows, v. 37 (*ohkechkônât*, to sow or plant; *nultohketeam*, I sow or plant; *ahquompi kutohketeam kuttanni*, when do you sow your rye? C. 209). See *ohkeuhkonat*.

[Narr. *auketeaûmen* (and *guttâwennûm*), to plant corn; *auketeaûmitch*, 'plantingtime' (let him plant); *auketeaûhettit*, 'when they set corn'; *nunnautauketeaûmen*, 'I have done planting', R. W. 91-92.]

\***ohkeieu**, adj. below, C. 168.

**ohkeiyeu**, adv. toward the earth (El. Gr. 21); *ohkekontu*, out of the ground, Gen. 2, 9. See *agwu*.

[Narr. *aukeaseûu*, 'downward', R. W. 52.]

\***ohkeommôsog**, bees, C. 156. See *oâhkeomæ*; *massonog*.



- ohkeonogk** [*ohke-wonog*, earth hole], n. a cave: *ohkeonogkqut*, in caves of the earth, Heb. 11, 38, = *ohkeonogquehtu*, Job 30, 6.
- ohkcon**, n. a skin (dressed or prepared for use; cf. *askón*, *oskón*, *wuskón*), Lev. 13, 46, 48, 56; 15, 17. From *oggunéat*, to cover, to clothe; cf. *hogkw*, he clothes himself; *wuskon*, i. e. *wuskeohkcon*, a new or undressed skin.) Cf. *mónak*.
- ohkconie**, adj. made of skins: *badgerde ohkconie*, made of badgerskins, Num. 4, 10, 12, 14; *ne teague mattagunne wiskq*, 'anything (vessel or bottle) of skin', Lev. 13, 59, = *teague hohkconie wiskq*, v. 58, = *ohkconie wiskq*, v. 57, = *teagquodtag*, v. 48, = *mattagunne wiskq*, v. 49, = *wame ne ohkconayeawak*, v. 51; *hohkconie awohteawank*, all that is made of skins, Num. 31, 20. See *oggunéat*.
- ohkoununk**, n. collect. skins; skins of badgers, Ex. 35, 23; cf. *sheepsoskunk*, *goatsoskunk*, sheepskins, goatskins, Heb. 11, 37.
- ohkq**, n. a worm. See *ohk*.
- ohkuk**, **ohkuhk**, **ahkuhq**, n. an (earthen) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. + *quog*, Mark 7, 4: *nippece hassune ahkuhqog*, water-pots of stone, John 2, 6 (*ohkuke*, a kettle, C. 161).
- [Narr. *áucuck*, a kettle; *mishquoockuk*, a red (copper) kettle, R. W. 36.]
- ohkukquteaen-in**, n. a potter, a maker of pots, Jer. 18, 6.
- ohpantu**, 'he treadeth on' (walks upon), inan. obj., Job 9, 8.
- ohpequan**, shoulder. See *mohpeqk*.
- ohppeh**, 'I may cast a snare'; (or suppos.?) *matta woh ohppéh*, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. *appéh*.
- [MARGINAL NOTE.—"Wrong."]
- \***ohquáe**, C. 235, = *uhquáe* (on the other end), q. v.
- ohquanumónat**, v. i. an. to forsake. See *ahquanumau*.
- ohquánunumánat**, v. i. to be loathsome. See *áhquanumónat*.
- ohquanupam**, on the shore or margin of the sea, Ex. 14, 30, = *ohquann kehtahannit*, Mark 2, 13; *ohke* . . . *ohquan-shin may ketahannit*, 'land by the way of the sea', Matt. 4, 15.

**ohquássóaeen**, -*ónin*, 'an austere man', Luke 19, 21, 22.

**ohqueneunkqus**, adj. terrible. See *unk-queneunkqussur*.

**ohquontamoonk**, indignation, 2 Cor. 7, 11.

**-ohaté**, **-ohtag**, **-ohteau**, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

**ohatéau**, 'he croucheth', Ps. 10, 10.

**ohtauunát**, **ahtauunát**, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Neh. 9, 15; Amos 2, 10 (*ahtauunát*, to have, C. 194; *ahtauunát*, to spare or preserve, *ibid.* 210; *ohu*, he hath (it), Mass. Ps.): *noh wadchawont weuntauunónineh*, *ohtau pomantauóonk*, 'he that hath the Son hath life', 1 John 5, 12; *noh* . . . *matta ohtou pomantauóonk*, 'he hath not life', *ibid.*; *ney ohtunkeg ohke*, 'who were possessors of lands', Acts 4, 34; *nutahtomun* . . . *wetu*, we have . . . a house, 2 Cor. 5, 1; *ohtauunát ohke*, to inherit the land, Ex. 23, 30; *noh ohtunk*, the owner (suppos.), Prov. 1, 19; *howan ohtunk*, who hath? Prov. 23, 29; Ex. 24, 14; *ne teagwas ohtunk ketatteawing*, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (*ohteau*) which Eliot has most frequently employed to supply the want of the verb of existence (see Du Ponceau's notes to Eliot's Grammar, xxi-xxix, and Pickering's Supplem. Observ., xxx-xliv). Thus, *ayenok* . . . *ohteau wuttat Kirjath-jearim*, 'the place is behind Kirjath-jearim', Judg. 18, 12; *ohteau*, it is, it was, Ex. 40, 38; Matt. 6, 30; *pish ohteau*, it shall be, Gen. 17, 13; Matt. 6, 21; *ohtag*, (that) which is, Matt. 5, 14; *pish ohtawsh* (inan. pl.), they shall be, Deut. 6, 6; *ohuop*, it was, John 1, 1; *kutah-tauun*, thine is, Matt. 6, 13; *ahtau ohtouok*, he 'hath any inheritance', Eph. 5, 5; *ahtoog*, they had (brick, etc.), Gen. 11, 3; *nupponk ohtau ohkuhqut*, there is death in the pot, 2 K. 4, 40; *na ohtu*, *nah ohtu*, there are (there is?), C. Math. Not. Ind. 52 (*nutahtou*, *nutohtó*, *nutohtó*, I have, I possess (it); *kutahtoup*, thou hadst; *noh ohtou*, he has; *nutahtou*

**ohtauunát, ahtauunát**—continued.

*mua*, we have; *kuttahtauwaw*, ye have; *niy ahtooq*, they had, C. 194, 226).

[Del. *ohatton* or *wulatton*, he has or possesses, Zeisb. Gr. 158; *hattaü*, 'he has, it has, it is there', *ibid.* 162; *hatteu*, Zeisb. Voc. 18.]

\***ohtek**. See \**ohtek*.

-**ohteau**. See -*ohtae*.

**ohteóonk, ahtóonk**, n. a possession: *wutohtuonk*, their possession, Gen. 47, 11; *wúch ahtóonk*, 'for a possession', Lev. 14, 34; *machennohtag ohtóonk*, an everlasting possession, Gen. 17, 8.

**ohteuukonát**, v. i. to sow or plant a field, Matt. 13, 3; Lev. 26, 5; Is. 28, 24; *ohteühkaisu*, is sown, 1 Cor. 15, 43, 44. See *ohkhehtauunát*.

**ohteuuk, ohtek**, n. a field, Matt. 13, 38, 44; land which is cultivated or inclosed, or to which the idea of ownership or individual possession attaches (from *ohtauunát* or *ohtae*, and *ohke*); pl. *ohteuukónash*, Ps. 107, 37; John 4, 35 (*ohteuukónash*, C. 160); *wut ohtekonit*, in his field, Matt. 13, 31; *ut ohtekonit*, in the field, Ex. 23, 29; *utroskeche ohtekonit*, in the open field, Num. 19, 16; Lev. 14, 53 (*ahúek*, soil, a field, C. 160). See *ohke*.

**ohtohtosu**, (is) removed, Job 14, 18. See *ontahtauunát*.

**ohtomp, ahtomp**, n. a bow, 2 K. 13, 16; Ps. 78, 57; *wonkiniau wutohtompe*, he bends his bow (hath bent, Lam. 2, 4); *kutahtomp*, thy bow, Gen. 27, 3; *ohtomp kah kóshquodtash*, bow and arrows, 2 K. 13, 15; pl. *wutohtompch, wutahtompewooh*, their bows; Jer. 51, 56; 1 Sam. 2, 4; *ohtompéitcheq*, those who carry bows, bowmen, Jer. 4, 29; *noh kónunmont ahtompch*, he that handleth the bow, Amos. 2, 15; *noh nohtaukney kah pátunkan-ocheg ohtompch*, who handle and bend the bow, Jer. 45, 9. [*ohúe-omp*, that which belongs to a man (?). See *ompéitgash; wonkinouut*.

[Abn. *tañbi*. Peq. *n'teump, nuteumpsh*, (my) bow: *Toutaunmcaudno waudgunun n'teump neegai nuckhegunt; mōh-che mussjūnus mochin teatum eyew teatum gynchūnus*, 'I wish I had my bow and arrows: I think I would [now] shoot you' ('*eyew*, now; *teatum*, I think; *mōh-che*, I will; *moche sauguunbe*, I'll

**ohtomp, ahtomp**—continued.

certainly; *gyncheus*, I kill'), Stiles. Del. *hat ta pe*, Zeisb. Voc. 18. Micm. *ahpee*. Montagn. *achaape*. Skoffie *mishtasap-pee*. Chip. *mitigwab*. Powh. *attawp*, a bow; *attonce*, arrows, J. Smith.]

**oiohquashadt** (?), when he was walking along by (or near), Matt. 4, 18, = *poun-wushadt*, Mark 1, 16.

**ókas, ohkas, okas**, n. mother; construct. *ókasoh*, Gen. 21, 21; Matt. 10, 35, 37; *ohkasoh Jesus*, the mother of Jesus, John 2, 1; *nókas, nokas*, my mother, Matt. 12, 48; Luke 8, 21; *kókas, kwakas*, thy mother; Mark 3, 32; Luke 8, 20; Eph. 6, 2; pl. *nokasinónoq*, our mothers, Lam. 5, 3; *okasinneuk*, mothers, (collect.) all motherhood, Mark 10, 30 (*wut-tookásin*, a mother; *wútehēwau*, her mother, C. 162). From the radical *óu*, *o*, with a termination marking the nomen patientis, as *awche, ach* does the nomen agentis. Perhaps the same word (with animate termination), as *ohke*, earth.

[Narr. *okásu*, a mother; *nókace, nich-whaw*, my mother, R. W. 44.]

**okauau**, he: *negut wákauau*, he has one wife, 1 Tim. 3, 2.

**okummes** (?) [= *ókas-ummissés*?], aunt, father's brother's wife: *kokumnes*, 'thy aunt', Lev. 18, 14; *kokummes*, thy grandmother, 2 Tim. 1, 5 (*wutókummissin*, a grandmother, C. 162).

[Del. *mu cho mes*, grandfather (ait femina?), Zeisb. Voc. 23.]

**óm**, n. a hook (and line), Matt. 17, 27. See \**amañái*.

[Del. *aman*, fish-hook, Zeisb.]

**omácheq**, n. pl. fishers: *neg omácheq*, they who (fish with a hook) 'cast angle', Is. 19, 8.

**omáén**, n. a fisherman; pl. *omaenuog*, Ezek. 47, 10. Cf. *watánuoggaen*.

**omaenat** (?), to fish. See \**amañái*.

\***ómmiss**, pl. + *suog*, herring, C. 159. See *amúsú-og*, 'a fish somewhat like a herring', R. W. 102. See \**munawhatteúq*. [PENCIL NOTE.—'Dim. of *amañog*?: for *ammissu*, depreciative *amish*. See note in R. W. 114.']

\***omógppeh**, adv. almost, C. 233; *ut ónóg wame*, generally, *ibid.* 225, 228. Cf. *monawch*, at times, now and then.

**omohk[inat?]**, v. i. to rise up, to rise from sleep (*omukkenate*, to arise, C. 180): *omohkeu nompoéteu*, he rose early in the morning, Ex. 24, 4; *omohku*, 1 K. 3, 20; *omohkeog nompoéte*, they rose early, Ex. 32, 6; 1 Sam. 29, 11; *omohkeon* (subj.), when I arose, 1 K. 3, 21; *noh omohkit nompoéte*, he who rises early, etc., Prov. 27, 14; *omkish*, arise thou, Gen. 19, 15; *omokenaw kah nepomaw*, it arose and stood upright (pass. form, 'was arisen' and 'was stood'), Gen. 37, 7 (*nuttomuhkem*, I arise; *nuttomuk-kémmu*, we arise, C. 180).

[Abn. *aïnikkš*, je me lève, a somno.]

**omohkinónat**, v. t. an. to raise up, an. obj.; *omohkineh*, raise thou me up, Ps. 41, 10.

[Abn. *šdaïmikenāñ*, je le fais lever, je le lève de terre.]

**omp**, n. man. This word is nowhere found by itself, and perhaps was already obsolete when Eliot's acquaintance with the language was commenced; but its recurrence in compound words suffices to fix it as the dialectic name appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, while those of other tribes or nations were contemptuously regarded as even less than homines—*missinnuog*, or captives. (See *missin*; *missinnin*.) From this root come, apparently, *nompaas* (*ne-omp-ótas*, the man animal), a male; *wosketomp* (*wos-kehuae-omp*, hurtful or bloody man), a warrior, or 'brave', one who bears arms (see note below); *mugguomp* (*mogke-omp*, great man), a captain; *naukomp* (*naukon-omp*, light man?), a young man, not grown up; *penomp* (*penoue-omp?*, a stranger to man, *nescia viri?*), a virgin; *onskawónat* (for *omp-*), to conquer, to put to flight; and, perhaps, *ompheáonk* (*omp-óhtáe*, that which belongs to man or to the conqueror), tribute.

[NOTE.—Regarding *wosketomp* the compiler notes: "This is wrong, but I can not fix the true meaning of *wosket-*." This is followed by a note in pencil: "Perhaps not wrong. 1883."]

**ompachissin**, 'the top of it [a ladder] reached' (to heaven), Gen. 28, 12.

**ompamuhquaenát**, v. i. to turn one's self around, to turn back, to look behind one: *ompamuhquaeu*, 'he turned back', 2 K. 2, 24; *ahque ompamuhquash*, do not thou look behind thee, Gen. 19, 17; *ompámuhquacóh*, she looked back, v. 26; *matta ompamuhquacog*, they look not back, Jer. 46, 5; *ompamuhquachtawau*, v. t. he looked back at, Jer. 13, 16. See *nuhquainat*.

\***ompána[enat?]**, v. i. to lift one's self up, to rise up (as opposed to *nawruaiat*, to bow down): *ompádeut*, he lifted himself up; *ompánaawp* (pret.), Mass. Ps., John 8, 7; *ompánaít*, when he lifted himself up, v. 10.

\***ompateg**, pl. + *ash*, weapons, Mass. Ps., John 18, 3, = *awrohteangash* (?), El. See *awrohteau*.

\***ompattamünat**, 'to wear clothes out'; *nahtompattamünat*, to wear out; *nummahche ompattam*, I did wear; *nag wóh ompattamwog*, they would wear, C. 215. See *awrohkon*.

**ompattussinat**, to lean upon (*ompattissünat*, C. 199): *noh ompattussin wek*, he leans on his house, Job 8, 15; *ompattussinwog*, they lean on (him), Mic. 3, 11; *ompattussuk*, if he lean (or leaning) on it, 2 K. 5, 18; 18, 21; John 13, 23; *ompattissunaw kah awrohhou*, 'the stay and the staff', Is. 3, 1; *ompattissunawonk*, the stay, *ibid*.

**ompheáe, ompeteáe**, adj. of tribute; *-teaguash*, tribute money, Matt. 17, 24.

**ompheáonk, ompwet-** (*ompheáonk*, C. 203), n. tribute, Gen. 49, 15; Num. 31, 28; Matt. 17, 24, 25; 'toll', Ezra 4, 20: *omp-óhtáe, omp-óhtéonk*, that which belongs to men, i. e. masters (?). See *omp*. [<sup>14</sup>*ompéht* . . . *áonk*, an old Indian word that signifies obedience by giving any . . .', C. 155 (partly illegible in his manuscript).] See *omwinnáonk*.

**ompénat**, v. i. to be loose, unbound, free, 1 Cor. 7, 27: *ompéau*, if thou be loosed (or free) from, *ibid*; *noh ompeneau wutch*, she is loosed from (the law), Rom. 7, 2.

**ompeneáúu**, adj. (was) loosed, Mark 7, 35; pl. an. + *og*, Dan. 3, 25.

**ompeneónat**, v. t. an. to loose or unbind an. obj. (*ompinneónat*, to release, Luke 23, 20); = *ponanaónat* (see *ponanau*): *wutómpinneuh*, he loosed him (from bonds), Ps. 105, 20 [-*neouh* for *neuh*(?)]; Acts 22, 30; *ompinneau*, he looseth (the prisoners), Ps. 146, 7; *ompinneuk*, loose ye him, Matt. 21, 2; *kutompeninánunaout*, 'I (to) release unto you', i. e. I to cause to be unbound to you, Matt. 27, 21; *ompin* (?), loose thyself, Is. 52, 2.

**ompenumúnat**, v. t. to loose, to unbind, Rev. 5, 2: *ompeneum*, he looseth (the bonds), Job 12, 18; *ompenim nappenumeat*, he has loosed my cord, Job 30, 11; *ompininunash*, they are untied, loosed, Is. 33, 24.

[Narr. *aúmpanish*, untie this; *aumpanúmmín*, to undo a knot, R. W. 54.]

**ompetag**, -ak, adv. afterward, after that, Josh. 24, 5; Ps. 73, 24; Neh. 6, 10; Mark 4, 28: *wutch ompetak*, for the time to come, the future, Is. 42, 23 ('shortly', C. 230).

**ompeteáé**. See *ompheitéé*.

**ompeteáonk**. See *ompheitéonk*.

**ompontinnunúnat magóonk**, to send an offering (or tribute, homage), 1 Sam. 6, 3: *nish ompontinnunauogish wutch magóonk*, which things ye return him for an offering, 1 Sam. 6, 8.

**ompochanunúnat** (*ompochénat*, v. i. ? to roll, C. 206): *wutompochanunúnat qussuk*, to roll away the stone, Gen. 29, 8 [i. e. to remove the obstruction(?), *ompennunúnat* and *wutche* (?)].

\***ompochénat**, v. to roll, C. 206.

\***omppuwussúeonknunkquat**, n. vice, C. 165.

**ompsk**, **ompsq**, in compound words, a stone or rock; equivalent in some cases to *qussuk*, in others to *hassun*. See *kenompsq* (a sharp stone, under *kénai*), *wanashquompsqut* (the top of a rock), *togwonkanompsk* (a millstone, under *togguhwonk*), *kussokoi-ompsk* (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but *missitche ompsqut* (obj.), 'a great stone', is in Samp. Quinnup, p. 156. The primary meaning seems to be an upright (*ompaé*) rock or stone (*p'sk*). Eliot has:

**ompsk**, **ompsq**—continued.

*pasipshkodt-ut* [*pashu-p'sk*], 'in a cleft of the rock', Ex. 33, 22; *agwepassompskodhtu*, 'under the [clef upright] rocks', Is. 57, 5; *woskeche piskuttu*, (from) 'the top of the rocks', Num. 23, 9; *ut attache pishkodut*, 'on a crag of the rock', Job 39, 21; *kenugke pumipshquchtu*, (of river courses) 'among the rocks', Job 28, 10; *kussampskóiyewut*, 'on (high) rocks' (or on a high rocky place), Jer. 4, 29; *chippipshkut*, 'upon a rock' under water, Acts 27, 29; *mamosompsquchtu*, in 'gravcl' (?), Is. 48, 19; *wutch woskechepiskuttu*, 'from the top of the rocks', Num. 23, 9 (sing. *woskechepiskq*, on the top of a rock, Ezek. 24, 7).

**ompskot**, n.: *nequt-ompskot*, 'a penny', Matt. 22, 19; Mark 12, 15; Rev. 6, 6 (*ompskod*, a penny, C. 203; *ompskotashi*, pence, Ind. Laws, II, p. 3). Cf. *nequt-ompskinaushettit*, 'of a span long' (pl.); *nequt omskinausu ne sahleag*, 'a span shall be the length of it', Ex. 28, 16.

[Narr. *nequittómpscat*, 1 penny (that is, a penny's worth of *wámpan*; probably a measure of length); *neesaúmscat*, 2 pence; *yowúmscat*, 4 pence; *quttatasháúmscat*, 6 pence (= *quttawatu*, *quát-tuatu*; *neca* = 2 *quáttuatus*, = 12 pence, or a shilling); *piáckquat* (10 *quáttuatus*), 60 pence, = *quttatashincheck aumscat*, = *nequittómppeg*, or *nequínishcaúsu*, 1 fathom of their stringed money; *neesaumpaúgatuck*, 2 fathoms = 10 shillings, etc.; *neesaumsqussayi*, 2 spans of *wámpan*; *yowompscussáyi*, 4 spans, etc., R. W. 128, 135.]

\***ompsq**. See *ompsk*.

[-**ompu**: *en wompu*, he looks. Cf. Chip. *out wauw*, to see.]

\***ompuwussúonk**, n.: *aiontogkoie ompuwussúonk*, craft or guile, C. 165.

**ompweteánu-in**, n. a tributary, Lam. 1, 1; pl. *ompweteánuog*, Judg. 1, 30.

**ompweteáonk**. See *ompheitéonk*.

**ompwunnáonk**. See *omwunnáonk*.

**ompwunnit**: *noh ompwunnit*, 'a raiser of taxes', an imposer of tribute (?), Dan. 11, 20.

**ompwunnónat**, v. t. to pay tribute to, Mark 12, 14; Luke 23, 2: *pish kutómpwunnukquog*, they shall be tributaries [pay tribute] to you, Deut. 20, 11;

**ompwunnónat**—continued.

*wutompwunukouh*, they were tributaries to them, Judg. 1, 33; *wutompwunuh*, (he) gave him presents, paid tribute, 2 K. 17, 3.

**omskauónat**, v. t. an. to prevail over, to put to flight: *pish omskauwóog*, they shall chase, put to flight, Lev. 26, 8; *omskosu*, he prevailed in battle, was the conqueror, Ex. 17, 11; *wutomskauoh*, he chased him, Judg. 9, 40.

**omwunnónok**, **ompw-**, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See *ompcheteónok*.

**ónag**. See *áunag*.

**ónát**, **auonát**, v. t. to go to a place or object, Eccl. 7, 2; Jer. 37, 12. See examples under *áü*, to which add *outuh*, let us go to, 1 Sam. 11, 14; Luke 2, 15; *ongg*, go ye, Matt. 21, 2; Josh. 2, 16. Cf. *amunát*.

**onatu**, adv. as, like, Ps. 78, 15, 27, 65; *onatu* . . . *netatuppe*, as . . . so, Prov. 26, 9 (construed with the suppos. mood for *unne toh*, as though, as when). Caus. verb subst. *onatuheyeuó* ('he took on him'), he made himself like, Heb. 2, 16.

**onch**, conj. yet, notwithstanding that, Ex. 9, 17; Eccl. 1, 7; Hos. 9, 16; *ohnchikoh*, but yet, Rom. 5, 7; *ohnch*, Is. 14, 1 (= *onk*, with form of imperat. 3d pers. singular or absolute participle). See *gut*.

**oncheteau**. See *onchteau*.

**oncheteauun**, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Eliot's translation of Samp. Quinnup, 1689): *oncheteau wuthashapauh*, they mended their nets, Mark 1, 19; *oncheteauun wék*, to repair his house, 2 Chr. 24, 12; 34, 10; *oncheteauunat*, 2 Chr. 24, 5. See *onchteau*.

**onchittamaonát** (?), v. i. to chew the cud (?); cf. *kohkodhumaü*. *onchittamau*, it chews the cud, Lev. 11, 4, 5, 6; *onchittamont*, part., cheweth the cud, Lev. 11, 3, = *kohkodhumont*, Deut. 14, 6; *onchittamoncheg*, pl. they which chew, etc., Lev. 11, 4, = *kohkodhomoncheg*, Deut. 14, 7; *matta onchittamauó*, he does not chew, Lev. 11, 7, = *matta kohkodhunoóu*, Deut. 14, 8.

**onchteau**, **oncheteau**, he amends (it); suppos. 2d pl. *oncheteaóg*, if ye amend (your ways), Jer. 7, 5; *oncheteaok*, amend ye (your ways), v. 3; *oncheté*, amended, title-page of second ed. of Indian Bible. See *oncheteauun*.

**onchteóonk**, n. a repairing, repair: *onchteóonk wék*, the repairing of the house, 2 Chr. 24, 27.

**onchteunk**, part.: *onchteunk pokghouk*, the repairer of (he who repairs) the breach, Is. 58, 12.

**ongkome**, **ogkomaí**, prep. on the other side of, Josh. 24, 2, 3 (its adverbative is sometime *yóóí*, 2 Sam. 2, 13): *ogkomáe*, on the other side (of the way), Luke 10, 31, 32; *ogkomáe pummeunoukanit*, on the other side of the wall, Neh. 4, 13 ('behind the wall'); *nag ogkomut sepauit*, (to) those beyond the river, Neh. 2, 7. See *acawenun(óakít)*. *ogkomuk* [= *Accomac*] *Jordan*, (that which is) beyond Jordan, Matt. 4, 15.

[*Abn. aingSaimek*, en delá. *Quir. ak-kómmuk kathans*, over the seas, Pier. 10. Cree *akámik*, across, on the other side. Del. *gamunk*, over there, the other side of the water; *achgameu*, over against, Zeish.]

**ongkoue**, prep. beyond (El. Gr. 21), 1 Sam. 20, 37; *wutuhsame* . . . *ongkoue*, on this side . . . on that side or beyond (the river), Josh. 8, 33; *aongkóúe*, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23; *amup aongkouoh komut*, 'come from the uttermost parts of the earth', Matt. 12, 42; *en aongkoue*, to the furthest ('utmost'), Deut. 34, 2 (*onkkóue*, C. 168); *ongkoue*, behind, 1 Sam. 21, 9. See *wutuhsame*.

**ongquomónat**. See *onkquomomomoonok*.

**onk**, conj., a particle which nearly answers to the Greek *δέ*, and is commonly used in the continuation of a recital or for connecting parts of a proposition or members of a sentence less closely and directly than by *kah*. It is sometimes put for 'and', Gen. 20, 12, 13; Matt. 18, 5; elsewhere for 'so', 'so that', Ps. 78, 20, 29. *anue onk wame*, more than all, 1 Chr. 16, 20; *anue mis-suken onk neen*, he is more great than I,

**onk**—continued.

Mark 1, 7; *missi onk*, greater than, Mark 4, 32 (*onkne*, besides, C. 234).

[Was it originally the same as *wonk* ?]

**onkaeese**, adv. (dimin. of *onkoute*), a little farther, Acts 27, 28.

[Narr. *awassáse*, R. W. 55.]

**onkapunanituonk**, n. torment (endured; referred to the subject), Rev. 9, 5; Ex. 1, 13, 14 ('rigor'). See *awakompánáonk*.

**onkapunanonat, onkapunnónat**, v. t. an. to torment, to torture: *wonkapunnónat*, to torment them, Rev. 9, 5; *ahque onkapunanch*, torment me not, Luke 8, 28. Pass. *onkapunnanóg*, they were tortured, Heb. 11, 35. Cf. *awakompunassu*.

**onkapunnánittue**, adj. and adv. cruel, severe, Heb. 11, 36 (with reference to the subject or victim).

**onkapunnáonk**, n. torment, torture, cruelty [inflicted; referred to the agent], Rev. 9, 5 (3d pers. pl.).

**onkatog**, adj. another, Deut. 28, 30; *pasuk . . . onkatog*, one . . . the other, Deut. 21, 15; *ketassat ayeuhkonont wonkatogeh ketassatoh*, a king going to war against another king, Luke 14, 31 (here *onkatog* has the prefix of 3d pers., 'his other' (?), and objective affix); pl. *onkatogig* (*ónkatuk*, Pier. 14). From *onk* or *wonk*.

\***onkatogánit**, conj. otherwise, C. 234.

\***onkatuk, onkne**, conj. besides, C. 234.

**onkauoht, onkauohtau, onkauwoht**, n. a shadow, Gen. 19, 8; 2 K. 20, 9; Is. 32, 2.

**onkauwonkqut**, 'behind a tree', Is. 66, 17.

**onkhununát** (*onkwhónat*, an.), v. t. (1) to put one thing above another, to cover. (2) to hide. See *puttoham. onkwhan*, he hideth (it), Prov. 27, 16; *wonkluam nuskesuk*, I hide my face, Deut. 31, 18; *onkwhont*, part. hiding, Prov. 27, 16; *onkwhosik, wukwhosik*, (it) is covered by, Prov. 26, 23, 26 (*nuttónk-himam nukhog*, I cover (myself), C. 187).

[Creé *uckwánnahum*, he covers it, Howse 45; *uckwánnawayoo*, he covers him, *ibid.* 45, 83.]

**onkne**. See \**onkatuk*.

**onkouhtáe**, adj. shady: — *mehtug-quash*, Job. 40, 22.

**onkquanumoonk**, n. sorrow, physical pain, Nah. 2, 10. See *onkquommomoonk; wukquanumoonk*.

**onkquatunk**, n. a recompense, Is. 35, 4; *wut* —, his recompense, Job 15, 31 (*onkquatunk*, wages or reward, C. 203).

\***onkqueekhwo**, n. a hat, C. 160; *ohk-quontapape*, cap, C. 239.

[Narr. *saunketippo* or *ashónaquo*, a hat or cap, R. W. 107.]

\***onkqueneunkque**, adj. cruel, C. 168; severe, p. 175.

**onkquequohhou, -hwo**, n. a veil, Ex. 34, 33; 2 Cor. 3, 14. See *puttogquequohhou*.

**onkquequohhou**, 'he covered his face' (with it), Is. 6, 2.

**onkqunésog**, n. pl. claws: *wonkqunésog*, their claws, Zech. 11, 16. Dimin. from *uhquon*, a hook. See *múhkos*.

**onkquohquodt**, (it is) 'lowering', Matt. 16, 3. See *kuppohquodt*, (when it is) cloudy weather; \**onnhóquat*, raining, C.

[Del. *achgunhocquat*, it is cloudy weather, Zeisb. Gr. 162; *ach gum hok*, cloudy, Zeisb. Voc. 13.]

**onkquommomoonk**, n. sorrow, Gen. 3, 16; pain, 'torment', Matt. 4, 24. See *onkquanumoonk; wukquanumoonk*.

**onkquommomwe**, adj. sorrowful, in sorrow, Gen. 3, 16, 17. See *unkke*.

**onkquosketúeonk**, n. poisoning, Ps. 58, 4. See *úhquosket*.

**onkquotteónat**, v. t. an. (1) to recompense (a person): *onkquotteau*, he recompensed (them), Prov. 26, 10; *neh pish wónkquatauoh*, he will recompense her, Jer. 51, 6; *kuppapasku onkquatonsh* [-oush?], I will render to you double, Zech. 9, 12; *unonquatók*, recompense ye (her), Rev. 18, 6; *neyan onkquatunk-queóg*, as she has recompensed you, *ibid.* (2) to hire, to pay wages: *kutonquat-oush*, I will give thee hire, 1 K. 5, 6; *yeu kah yeu onkquatoe nuttinúhikqon*, 'thus and thus he dealeth with me' (pays me such wages), Judg. 18, 4. See *amannáü* (2).

[Narr. *kuttáínckquíttaunch*, I will pay you; *kummuchickónckquatoous*, I will pay you well; *tocketaonckquítinnea*, what will you give me? R. W. 72; *kutteáa*

**onkquoteónat**—continued.

*commé'nsh*, 'I will give you your money?', p. 135.]

**onkussohhou**, n. the cover or 'lid' (of a chest, 2 K. 12, 9).

**onkup[pe]**, n. strong drink, Is. 5, 11, 22; Prov. 20, 1, = *nanuhkag wuttattámóonk*, Lev. 10, 9, = *menuhke wuttattámóonk*, Num. 6, 3; *onkuppe*, Prov. 31, 4, 6.

[Abn. *a'ksbi*, boisson forte, Rasles. Del. *achewon*, strong, spirituous, Zeisb. Gr. 167.]

**onkwheg**, n. = *onkwhónk*; pl. + *ash*, covers to dishes, etc., Num. 4, 7.

**onkwhongane**, adj. covering, Num. 4, 5.

**onkwhonk**, n. a covering, Num. 4, 6, 10, 14; a screen or curtain, v. 25, 26; *wutsh mshéhtash*, a covert from the tempest, Is. 32, 2; pl. *onkwhongash*, coverings, Prov. 31, 22. See *puttogham*.

**onkwhosuonk**, n. that which makes a cover or covers; pl. -*ongash*, Ex. 25, 29.

\***onnóhquat** (?), 'raining', C. 222. Cf. *wunohqwoth*, fair weather.

[Narr. *ánaquat*, rain, R. W. 83. Del. *alhaéquat*, 'it rains a general rain (over a large surface of country)', Zeisb. Gr. 161; 'stormy, rainy weather', Zeisb. Voc. 14.]

**ónquesuonk, ana-**, n. a joint; pl. -*ongash*, Cant. 7, 1; Eph. 4, 16.

**ónouwussu**, adj. lean, Ezek. 34, 20 [from *anow-ueyau*, low [hollow] flesh (?); *awceyauééwees pish ánuawussuwáw*, 'the fatness of his flesh shall wax lean', Is. 17, 4; *ianáuwussuog*, 'ianawussitoheg (an. pl.)', Gen. 41, 3, 4; *ánawussúe*, C. 172.

[Narr. *nanóuwussu*, it is lean, R. W. 143.]

**onquontówonát**, v. i. to roar, as a wild beast: *pish onquontówau*, he shall roar, Is. 42, 13; *nutogquontówomun*, we roar, Is. 59, 11; *pish onquontówoog wuske quinonout*, they shall roar like a young lion, Is. 5, 29 (= *nehnehteau(og)*, Hos. 11, 10).

**onquottantamunát**, v. t. to recompense or reward; (inan. obj.) to repay: *woh woh onquottantam*, he will recompense (it), Job. 34, 33; *nutonkquattantam*, I will recompense (it), Jer. 16, 18; *ahque onkquótók*, do not recompense (evil for

**onquottantamunát**—continued.

evil), Rom. 12, 17; *onkquattantój*, let him recompense (thy work), Ruth 2, 12.

**onsapinneát**. See *ontapáinéat*.

**ontahtaunúnát**, v. i. to be moved, Jer. 24, 9; to be in a state of motion or to be made to move from one place to another, passively [sometimes transitive, to move or impart motion to: *wutontatáunúnát*, with prefix of 3d pers., to remove it, Gen. 48, 17]: \**matta ontahtaunúnát* (pass. neg.), not to be moved, 1 Chr. 16, 30; *pish ontohtéau*, it shall be removed, Ezek. 7, 19; *sun woh quassuk ontahtaunúnát*, shall the rock be removed? Job 18, 4; *pish ontahtaunúnát*, it shall be removed from its place, Is. 22, 25; *quewhútag ontohtéau*, the foundation moved [was moved], 2 Sam. 22, 8; *agweh ohlagish wadchuwash ontahtaash*, the foundations of the mountains were moved, Ps. 18, 7; *mat pish ontohtéau*, it shall not be moved, Ps. 96, 10.

[\*NOTE.—'Wrong. This is a different verb. See *ontatáunúnát*']

[Cree (1) *a'-astáyoo* (inan.), he is, or is lying, in another place; (2) *a'-atháyoo* (an.), 'he ali-ates, puts, him in another place, removes him'; (3) *a'-ootáyoo*, he goes elsewhere, 'removes', Howse 157. Chip. (1) *auud'-ahá*, (2) *ooi' auud'-assáun*, (3) *auud'-oota*, *ibid.*]

\***ontaneehkinneat**, to step; *nuttonláneh-típ*, 1 step, C. 210. Cf. *ontáun*.

**ontapinneát, onsap-, ontsap-**, v. i. to be removed to another place (with reference to change of place without the action, volition, or power of independent motion of the object moved); with prefix of 3d pers. *wutontapéwát*, (he) to be moved, 1 Thess. 3, 3: *God náwe appit, matta pish ontappu*, God is in the midst of her, she shall not be moved, Ps. 46, 5; *nag pish ontappuog*, they shall move, Mic. 7, 17; *matta ontappéog*, they may not be moved, 2 Sam. 7, 10; *ontapush, ontsapish*, 'be thou removed', Matt. 21, 21; Mark 11, 23; *onsappineau, ontsappuog*, Num. 33, 5, 6, 7, 8, etc. (*antsapinneat, ontsáhtáunúnát*, to move, to move one's house, C. 202; *nutantsepap*, I move; *nutantsepámun*, we move, *ibid.*; *tohráw ontootáun*, why do you remove? *ibid.* 239).

**ontapinneát**, etc.—continued.

[Cree *a't-äp-u* (an.), 'he other-sits, changes his seat', Howse 156. Chip. *aund'-ähbeh*, *ibid.*]

**ontashónat**, v. t. an. to remove or move from place to place (to be removed?), Ezek. 23, 46): *ontashau*, he removeth (them), Dan. 2, 21; *wutontahshuh*, he removed them, Gen. 47, 21; he removed him, Acts 7, 4. Cf. \**ateshem*; *otshoh*.

**ontataúunat**, v. t. to move (an inan. obj.), Gen. 48, 17 (with prefix of 3d pers.): *ontatouskusect*, remove thy foot, Prov. 4, 27 (*ontattaush*, Luke 22, 42); *ontah* (?) *ähkon*, remove (it) not, Prov. 23, 10; *nöh ontattunk*, he who removeth, Deut. 27, 17; *matta pish kutontattóoh*, thou shalt not remove (it), Deut. 19, 14; *nóotahshah*, remove (it) far from me, Prov. 30, 8 (*antsappinneat*, *ontsaháunat*, to move, to move one's house, C. 202). Cf. *ontataúunát*.

[Cree *a't-astów* (inan.), he removes it, Howse 156. Chip. *ood' aund'-ahóon*, *ibid.*]

**ontchetóe**, amended. Title-page of second ed. of Indian Bible. See *onchteau*.

**onthamunát**, v. i. to put out, to quench, to extinguish, as a fire, lamp, or candle (cf. *notau ihtea*, the fire goes out, Prov. 26, 20; *wequananteg matta ohtaw*, the candle does not go out, Prov. 31, 18; *waban atshoh*, the wind bloweth): *nag ontóhchóog*, they are quenched, Is. 43, 17 (*ontah*, Ps. 118, 12); *matta pish ohtánaw*, it (anger) shall not be quenched, 2 Chr. 34, 25 (— *ontánaw*, 2 K. 22, 17); *matta pish onthamóun*, it shall not be quenched, Is. 34, 10; 66, 24; *matta áutanók*, not to be quenched, Luke 3, 17; *nag onthamwog*, they quench (coals), 2 Sam. 14, 7; *unthamwog nateau*, they quenched the fire, Heb. 11, 34; pass. *pish onthamun*, it shall be put out, Prov. 13, 9; *notau . . . matta pish onthamóun*, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See *whappattáunat*.

**ontónu**, adv.: *ontónu penushau*, he fell backward, 1 Sam. 4, 18, = *antashau* (*antashoog*, they fell backward, Is. 28, 13). Cf. \**ontanehkinneat*.

\***ontowaonk**: *tanne ontowónk*, a hoarse voice, C. 171. See *ayeuteantonwaonk*.

**ontsappinneát**. See *ontapinneát*.

**ontseonk**, n. offspring: *nutontseonk*, my offspring, Job 31, 8; *wut* —, his or their offspring, Job 21, 8.

**ontseu**, he descends, proceeds from, he is the offspring of: *wanne ontseu*, 'without descent', Heb. 7, 3 (see *wutontseonk*); *neg ontsecheg wutch Jacob*, 'they that come of Jacob', Is. 27, 6; *ontsetcheg*, they which issue from (them), 2 K. 20, 18; *nutonseu*, I proceed from, John 8, 42; *ohhontseóg wutch máchuk en machuk*, 'they proceed from evil to evil', Jer. 9, 3. Cf. *amunát* (indic. 1st sing. *nómi*).

**-óutp**, in compound words, head. See *chepóntup*; *kodtántupont*; *\*uppáóntup*; *wompóntupont*; *wuskónóntup*. Cf. *Abn. Step*.

\***onuhqushakomuk**, 'a house of merchandise' (?), Mass. Ps., John 2, 16.

**óontóhkonaonát**, **eiantuhk-**, **eiantogk-**, etc., v. t. an. to mock at, to deride; *eiontogkónaog*, they scoff at (him), Hab. 1, 10; *kuttóontóhkónesh*, thou mockest me, Num. 22, 29; *nag náche wutóontóhkónóuh*, they began to mock him, Luke 14, 29 (see *momonchetaúuá*); an. act. i. *óontogkossu*, he mocks, is mocking, Judg. 16, 9, 13. Vbl. n. *óontóhkussowaen*, a mocker, Job 17, 2.

**óontómuk**, **tóuntómuk**, n. the womb, matrix, Ex. 13, 2; 12, 15; 34, 19; Num. 8, 16; *wutch óontómukqut*, from the womb, Jer. 1, 5 (*ótómuk*, Exp. Mayhew; *wuttontómúkqut*, C. 158).

\***oppónenauhóck** (Narr.), n. pl. oysters, R. W. 103; *uponuhpug* (Narr.), Stiles; *a'pánnnyhaug* (Peq.), *ibid.*; *chúnkaw*, *apwónnah*, an oyster, C. 159. From *apwónat* (to roast) and *hog*, *wúhóg* (shell-fish).

**opwósu**. See *appósu*.

\***osacóntuck** (Narr.), 'a fat sweet fish, something like a haddock', R. W. 103. Perhaps the pollack (Merlangus purpureus, Mitch.) or hake (Merluccius vulgaris, Cur.), more often called 'whiting'. Possibly the same as 'agwaunduat, blue fish' (Peq.), Stiles.

**oshkoshqui**, adj. green: *oshkoshqut*, as the green herb, Ps. 37, 2. See *ashkoshqui*.

\***oskón**, n. a hide, C. 156; a skin. See *askón*; *wuskón*.

\***oskosk**, grass, C. 160. See *moskeht*.



**ðsowunnumunát**, v. t. to change, Dan. 7, 25; Jer. 2, 36: *ðsowunnum wuthogkoun-ash*, he changed his clothes, Gen. 41, 14; *matta wutðsowunmoh*, he does not change it, Lev. 27, 10 (*ðsowumont*, if he change, an. obj., Lev. 27, 10); *matta nutðhðsue ussu*, 'I change not', Mal. 3, 6; *ðsowemaw*, it changes, it is changed, Lam. 4, 1.

**ossðepðsu**, he slideth back, Hos. 4, 16; *assðepðsue*, adj. backsliding, Hos. 4, 16. Cf. *assðatshau*, he goes backward.

**otan**, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl.  $\dagger$  *ash*, Gen. 19, 29; 2 Pet. 2, 6. See *kehlotan*, a great town.

[Narr. *otàn*, the town, pl. *otànash*; *atamick*, to the town, R. W. 120. Del. *u te ney* (*u te nünk*, in town), Zeisb. Voc. 31.]

**otanemes**, n. dim. for *otan*, a village, Matt. 21, 2; pl.  $\dagger$  *ash*, Is. 42, 11; Luke 13, 22.

\***oteshem** (Narr.): *wetuðmuck nðteshem*, I came from the house; *acðwumuck nðteshem*, I came over the water; *nawewatucknðteshem*, I came from far; *tuckðteshana*, whence came you? R. W. 28; *tunna wutshatðock*, whence come they? *ibid.* 29. See *atshoh*; *wadchinat*.

\***ðu**, well (it is well), C. 227. See \***ð**.

**ouwán**, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Abn. *aðanis*, il fait brouillard; *aðanebégat*, — sur la rivière. Chip. *awánibissa*, it drizzles, Bar. 533; *awán*, it is foggy, *ibid.* 532. Del. *awann*, fog, Zeisb. Voc. 7.]

**ouwassu**, he warms or warms himself, Is. 44, 16. See *awassu*.

**owanux**. See *howan*.

**owohkóntwáu**. See *awohkóntwáu*.

**owðshaog**, n. the hawk, Deut. 14, 15. See *mashtyanon*; *qwanwon*.

**ðwonogkuog**, v. i. 3d pers. pl. they 'have holes', they burrow, Matt. 8, 20, = *awonogkuog*, Luke 9, 58. See *wónogq*.

\***ðwepinnü**, adv. calmly, C. 227. See *awépin*.

**-w-**, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: *awadchanumun*, he keeps it; *awadchanumawun*, he does not keep it, or, as more commonly found, *matta awad-*

**-w-**—continued.

*chanumawun* (with a double negative). The negative *w* enters into the composition of several words other than verbs of negation, as *wanne* (q. v.), *w-awne*, none. Cf. *howan*, someone; *awne*, etc.

**wach, wotch**, adv. out of, forth from, thence: *na wotch sohhamun*, there went forth from, Num. 11, 31; *na wotch sohhamun*, 'he went out from thence', 1 K. 12, 25; *na wotch qushken*, thence he returned, 2 K. 2, 25; *watchewun*, he made from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation: cf. *na wotch* (*wache*), therefrom;\* *koch*, *kache*, *kutche*, which denote origin and progress, though often used by Eliot for *wache*; whence *kutche* or *kche*, chief; *kechis*, old; *kutchissik*, the beginning (of action, etc.), and the perhaps identical *wutche* as a preposition (from, out of, for). *ash*, a father, and *awas*, *ðkas*, a mother, and perhaps *ohke*, the earth, have apparently the same origin; hence, too, *wachtuungunog*, parents, etc.; also *wutch*, *wutche*: *mo teag wutch*, without cause, 1 Sam. 19, 5, = *mat teag wutch*, Lam. 3, 52, = *wawne monteag wutch*, Ps. 35, 7, = *wutch monteag*, *ibid.*; *nawan wutche*, for the same cause, Phil. 2, 18. See *wutche*.

[\*NOTE.—After "na wotch (*wache*), therefrom", in the manuscript, occurs the following: "mo wutche (*wache*) and, with a slightly altered form and meaning, *watche*), thence-after (the sign of the pluperfect tense)." In the margin this is marked "omit", and a footnote explains that "*wache*, for *wós wutche*, with reference to a future, implies obligation or necessity. See *wutche*."] ]

[Cree and Chip. See Howse, Cree Gr., pp. 166, 289, 291.]

**wochaus, wochas**, n. a fly, Eccl. 10, 1; Is. 7, 18. Cf. *masshu*.

[Del. *u tsche*, Zeisb. Voc. 12; pl. *útschëwak*, *ibid.* 31.]

**wochennat**, v. i. to be weaned, Gen. 21, 8; *wacheninop*, he was weaned, Gen. 21, 8.

**wochetuonganog**, pl. parents: *wochetuunguh* (constr.) his parents, Luke 2, 27, = *wutchetuunguh* (obj.), Luke 18, 29; *kochetuungawððog*, your parents, Luke 21, 16; Eph. 6, 1.

**ochiinneat**, v. p. to be advantaged or profited (*walchinneat*, Is. 47, 12); *teag naehiin*, what advantage will it be to me? what am I profited? Job 35, 3; *matta naehiin*, it profited me not, Job 33, 27; *teagus kachiyimwa*, what are you profited? Hab. 2, 18; *wachiin*, (it) is profitable, Eccl. 10, 10; *woh wachiin*, it may profit, Job 35, 8; *nish matta pish kachiinash*, these things shall not profit thee, Is. 57, 12; *nish matta walchiyemukish*, things which can not profit (be profitable), 1 Sam. 12, 21; *wanne teag wachieu*, it profiteth nothing, Job 34, 9. Cf. *wachein*, he made from (it).

**ohk, ohkq, ohkq**, n. a worm, Job 17, 14; 24, 20; 25, 6 (=askok, Ps. 22, 6); pl. *ohquoy*, Is. 14, 11; *ohyou*, it bred worms, Ex. 16, 20; *askkakinassog*, worms, Deut. 28, 39 (*askkase*, dimin. *askok*, Is. 41, 14); *ohke*, C. 156. See *askok*.

[Del. *nooch-we*, Zeisb. Voc.]

**ohomous**, n. a little owl, Lev. 11, 17, =*kakokhomvren*, Deut. 14, 16. See *kakokkhaus*.

[Narr. *ohomous*, an owl, R. W. 85.]

**ohquaeu**. See *uhquac*.

**okas**. See *okas*.

**omsinneat, omussinneat**, v. i. to go or come down, to move downward. See *wamsinneat*.

**omunát, wámunat**, v. i. to go or come from (cf. *au*, v. i. he goes thither; *péyau*, he comes hither): *amun*, *am*, *wam*, he goes or comes, went or came, 2 Chr. 1, 13; Job 37, 9; Prov. 14, 16; Dan. 8, 5; *na amun*, he went thence, 2 K. 2, 25; Gen. 20, 1; 35, 21; *amwog*, they journeyed (went), Gen. 35, 16 (went from, Num. 33, 5, 13, 17, etc.); *tuwóh kam*, *toh kamun*, whence comest thou? Gen. 16, 8; Job 1, 7; *tohnok kamwaw*, whence come ye? Gen. 42, 7 (*tohnunaw kam kekít*, when did you come from home? C. 185); *onyk*, go ye to, from *ónat*, *wóónat*, Matt. 21, 2; Josh. 2, 16 (more commonly *nonchek*); *quátóm numnisinninwumut*, I go to my people, Num. 24, 14; *pish nutom wuhhogkat*, I shall go to him, 2 Sam. 12, 23; *kutómua*, we are going, Num. 10, 29;) with inan. nom., *amaw nannunniyeu*, it cometh (is come) out of the north, Jer. 46, 20; *pish amwog wutch wuhhogkat*, 'they shall be of her', i. e. proceed from

**omunát, wámunat**—continued.

her, Gen. 17, 16; *wamaw* (there) proceeds out of (inan.), Mark 7, 21; *amaw*, there came out of (the cloud a voice), Luke 9, 35 [*kuktanog ónaw*, a ship was going to (from *auónat*, *ónat*), Jonah 1, 3]; *amwupongkouwokomuk*, (she) came from the uttermost parts, etc., Matt. 12, 42; *ahque amwogk*, depart not from, Acts 1, 4; *nutosen kah nam Godut*, 'I proceeded forth and came from God', John 8, 42; *noh namun*, I am from him, John 7, 29. The Mass. Ps. substitutes *ótau* (*awunau*) for Eliot's *au*, he went to, where obj. is inan. Derivatives: *pomohhamunat* (*pumtoh*, the sea), to go by water; *soh-hamunat*, to go forth; *wámunat*, *wómunat* (*womawnat*?): *enmayul newáman*, 'in the way by which thou comest' (mayest come, i. e. mayest come from), Is. 37, 29; *wé wómawuk wutch*, 'that proceedeth out of' (that may come from), Deut. 8, 3; *wéwawuk* (for *wómawuk*?) *kesukyt*, (it) may come from heaven, 2 Pet. 1, 18; *howan yeuoh wag Edom*, (suppos.) 'who is this that cometh from Edom?' Is. 63, 1 (*noh wág Godut*, (who art) come from God, Mass. Ps., John 3, 2); *utóh wamomp*, whence I came, John 8, 14 (*utóh wamawuk*, 'whence it cometh', Mass. Ps., John 3, 8); *asq yeu wámawomp*, before I go (hence), Job 10, 21; *wáik Judea*, when he came out of Judea, John 4, 54. See *walchínat*.

[NOTE.—The terms and their definitions in heavy parentheses above are marked with the marginal note, "from *auónat*, *ónat*."] ]

[Narr. *nishoon hómrock*, they go by water (by boat), R. W. 74; *tánuu co-wáám*, whence came you?; *yó nowáám*, I came that way, ibid. 28. Del. *noom*, *koom*, *waw*, I, thou, he comes from thence, Zeisb. Abn. *wámen*, je viens de là; subj. *smá*; *Séghé*, venant, etc.]

**onanumau**. See *wannínunau*.

**one, ona**, = *wanne*, q. v.

**onetuonk**. See *wumnetuonk*.

**onói, onóe**, adj. blue, Esth. 1, 6: *onó-agk*, *onóag*, blue (cloth), Ex. 38, 18, 23; 2 Chr. 2, 7; = *onóónag*; pl. *onóiyewash*, Esth. 1, 6.

[Roger Williams gives Narr. *pesháú*, blue (p. 154), but that is apparently identical with *yppéshau*, a flower. Pos-

**onóí, onóe**—continued.

sibly the Indian who taught him the word, having misunderstood his question, gave him the name of the object to which his attention was called instead of its color. Cotton gives *peshtai*, blue (168); *uppëshou*, a flower (160); *peshtánnguat*, blue color (168). Cf. Arab. *zahr*, a flower; *az'rek*, blue.]

**onou, onói**, adj. deep. Except in compound words, it has always the definitive prefix, *m'onói*, probably to distinguish it from *onói*, blue (the color of deep water); and for the same reason the *m'* is retained in such compounds as *manonpag*, deep waters. See *manói*.

**onóuhkói**, n. a valley, Josh. 11, 16, 17; 2 K. 3, 17; Is. 40, 4 (*oonouwohkwái*, + *yeuash*, C. 158): *ut onóuhkouwit*, in a valley, Gen. 14, 17; *en onóuhkóiyewit*, to the valley, Num. 32, 9; *en onóuhkóiyewe*, into the valley, Josh. 7, 24; *onouohkóiyewe*, adj. 'of the low country', 2 Chr. 26, 10 [*onói-ohke*, hollow land]; pl. *onóuhkuash*, *onóuhkóiyewash*, Ezek. 36, 4, 6.

**onouusse**, leau. See *onouusse*.

**ononát**, v. i. 'to yell' as a wild animal. 'to howl': *onouog*, 'they yell' (as lions' whelps), Jer. 51, 38 [from *onon*, a dog (?)]; *nishno pasuk pish onow*, every one shall howl, Is. 15, 3; *naush kah onsh*, 'cry and howl', Ezek. 21, 12; *onok*, howl ye, Zech. 11, 2.

[Chip. *wah-o-no*, he howls, Spelling Book.]

**ononok**, n. howling, Is. 15, 8; Zeph. 1, 10.

**onowakonk**. See *wunowakonk*, a covenant, an agreement.

**oshe, osh**, (constr.) **oshoh**, n. father, Gen. 17, 5; Prov. 17, 21; Matt. 10, 37; *naash*, my father, Gen. 22, 7; Luke 15, 21; *nashun*, our father, Luke 3, 8; 11, 2; *kash*, thy father, Gen. 12, 1; *wutch negonne nashik*, from my forefathers, 2 Tim. 1, 3 (suppos. form); *kashen* (*kashow*), your father, Gen. 31, 6, 7; 43, 7; *oshoh* (constr.), the father of his father, Prov. 17, 21; (obj.) Gen. 19, 33; 28, 7; *ken pish wutashin*, thou shalt be a father (of many nations), Gen. 17, 4; *wutashinaw*, [he who is (?)] a father, Ps. 103, 13; Prov. 4, 1; Is. 9, 6; Mark 13,

**oshe, osh, oshoh**—continued.

12; 1 Thess. 2, 11; *God wutashé'og*, 'if God were your father', John 8, 42. See \**ateshem*; *atshoh*; *wadchinat*.

[Narr. *osh*, a father; *nash*, my father, *osh*, your father; *cuttoso*, have you a father? R. W. 44. Del. *noorch*, my father; *gooch* (*kooch*), thy father; *och-wall*, his father, Zeish. Voc.]

\***oshesin**, an uncle, C. 162 (dimin. of *oshe*). See *wussisses*.

**oshkappeum, -oppeum**, n. a concubine: *naskappeum*, my concubine, Judg. 20, 4, 6; (obj. pl.) + *oh*, 2 Sam. 16, 21, 22; 21, 11. See *wishquá*; *wuskappeum*.

**oshoh**. See *oshe*.

**oske**, for *weske* (especially in compound words), new, young, first in time, etc.; before.

[**osowéneat**, v. i. to swim:] *weg woh osowecheg*, they who can swim, Acts 27, 43. Cf. *panasso*, he swims; *osshé-pánu*, he slideth back.

[Del. *a scho will*, to swim, Zeish. Voc. 14.]

**osqheonk**, n. blood. See *wusqheonk*.

**osukongquneau**(?), it (the brazen sea) 'was set above upon them', 1 K. 7, 25.

**otattamoonk**. See *wuttattamoonk*.

**otch**. See *och*; *wutch*.

**otcheun**, he made from (it), Gen. 2, 22. See *ochinneat*.

**otchteau**, he produces (it) from (it), he forms it: *otchteau-un*, Ex. 38, 8; *otche-un*, he produces from it (am. obj.), Gen. 2, 22.

**otshoh**: *wabun otshoh*, the wind bloweth, John 3, 8 (*wuttishau*, Mass. Ps.). Cf. \**ateshem*.

[Del. *tu úndchen*, whence blows the wind?; *lowanúwuk úndchen*, the wind comes from the north, Hkw. 456 (see '*wandschun*', Zeish. Gr. 161). Chip. *nódin*, it blows, is windy, Bar. 532. Old Alg. *lutún*, wind, Lah.]

**owee**, interj. of sorrow (El. Gr. 22); *owee*, ah! C. 234.

**oweesquabinneat**, v. i. to wrap up. See *weesquapinneat*.

**owesuonk**, n. his name, Ex. 20, 7; Gen. 29, 16. See *w'esuonk*.

**owohsumunát**. See *wahsumunát*.

**owonogkwog**. See *úwonogkwog*.

## P

**p'**. See *pá*.

**pá**, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: *náwáantam*, I am wise; *pá-náwáantam*, let me be wise, El. Gr. 25.

[Cree *pá*, indecl. particle, prefixed to the root of the verb, has the force of 'should' or 'would' conditional: *ne pá nípan*, I should or would sleep.]

**pá**, applied to extension in time, an indefinite going-on. It has the force of 'yet' in such phrases as 'while he was yet speaking'. Indic. *ash pámekesukok*, while it was yet day, 2 Sam. 3, 35; *paamu*, 'upward' in age or time: 'from twenty years old [*kah paamu*] and upward', i. e. passing, Num. 26, 2, 4, = *paame*, 2 Chr. 31, 16, 17. Suppos. *ash páwáadit*, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pass. (inan. subject) *paúnéas*, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, *paíj* or *paíjeh* (q. v.) [or *paimejeh* (?)], let it go on or continue (until). Cf. *páwantum* (suppos. *paúnólog*), he lives; *paunshau*, he walks; *pámsheau*, it is past, etc. (Cf. also Sansk. *paamb*, ire, se movere.)

[Abn. *pémi* (= *amptsi* and *áuptsi*), in compos. 'pendant, vel encore'; 'il est á' (with verb in infinitive), Rasles. Del. *pen mí*, yet, to this time, Zeisb.]

**pá-**, **pé-**, **pū-** [**p'**], prefixed to words which signify motion, denotes indirection in the act or agent. In verbs of motion it signifies 'all about', 'in one direction or another', or without direction. Cf. *pa-me*, 'out of the way', 'astray', and *pa-mnah*, the sea; *pa-mosá*, he swims; *pa-mompagin*, it creeps; *pa-nítcheau*, (water) runs, etc. [For the Cree, Howse (84) has *pim-nítáchemo*, 'he moves himself horizontally, crawls', and perhaps this may be the primary signification.]

**paamu**, adv. past, upward (in age or time), Num. 26, 2, 4. See *paime*.

**paanonteg**, as n. a (winnowing) fan, Is. 30, 24, i. e. that which blows away. See *paunauhauk*.

**pabahtanum** [*pa-bát-an-um*], v. t. he trusts: *pabahtanunau*, he trusts in (him), has confidence in; inan. *pabahtantam*, he trusts (it), depends on (it). Adj. and adv. *pabahtanunwe*, -wáe, faithfully (*pápahantámwe*, C.).

**padahquohhan**. See *padtohquohhan*.

**padteateamin-ash**, n. pl. nuts, Gen. 43, 11.

**padtippáshin**, **padtapáshin**, v. i. it drops, there is dropping; freq. *pa-pad-tippáshin*, there is a shower; verbal *pá-pádtínunk*, 'showers', Deut. 32, 2.

[Del. *pankpechen*, a drop; *popankpechen*, it drops (cf. *popetlan*, it is showering, 'rains by showers'), Zeisb. Abn. *áipeteraün*, il est encore à pleuvoir, il pleut encore.]

**padtohquohhan**, **padahquohhan**, v. i. it thunders (*padtohquóhhan* and *padtoh-quóhshánni*, it thunders, C.); as a n. thunder. [From a verb which signifies 'to hear', 'to be heard' (?). Pierson's Catechism (Quiripi) has *padak*, he heareth. Cf. Cree *péyton-ayoo*, he hears him; *péyhum*, he hears it. But see the next following verb.]

[NOTE.—The bracketed part of this definition is marked "omit" in the manuscript.]

[Abn. *pédaúghias*, le foudre, tonnerre. Quir. *páddahquáhhau*, Pier. Del. *pechacquon*, it thunders, Hkw., which Cass corrects to *paathoc'quon*, 'it begins to thunder' (from *paó*, 'to come', and *hoc'quon*, 'thunder'). [Is either correct?] Zeisb. has *ped hac quon*, it thunders; *pen da quot*, it is heard, Voc. 26.]

**padtuhkuhnteau**, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

**pagkodontám**. See *pákdontám*.

**pagúamau**, v. t. an. he destroys (him); inan. *paguatau*, *pagwodtau*, he destroys (it); v. i. *paguateau*, *pagwohteau*, he is destroying, or is a destroyer; pl. *paguatoog*, they destroy, are destroyers. (This was the name given to the Muhhekan of eastern Connecticut by neighboring tribes: *Pequattóog*, Pequots, 'destroyers'.) Verbal *paguauuonk*, destroying, destruction, Prov. 15, 11; 18,

**pagúanau**—continued.

7; Is. 59, 7; 'pestilence', Ps. 91, 6. From *pohp-* (*pogk-*), to break, to divide. See *pohquí*.

[Narr. *paíquana*, 'there is a slaughter'; *pequítóng paíquanan*, 'the Pequits are slain', R. W. 151. Cree *páckwaht-ayoo*, 'he hates (him)'.]

**paguodche, pagwodche**, adv. 'it may be', perhaps, El. Gr. 22 (*pogquátche*, C.).

[Alg. *pakšash*, probably.]

**pahchanitchau**, v. i. he has fingers; *ne-quíta-tahshe* —, he has six fingers, 2 Sam. 21, 20. See *pohchanutch*.**pahchasittau**, v. i. he has . . . toes, 2 Sam. 21, 20; lit. he has divided-feet (*páhshé-wusset*). See *pohchanutch*.**pahchau, pauchau, póhchau**, v. i. he turns aside, deviates: — *watch mayut*, he turns aside from the way, Num. 22, 23.

[Del. *juhgechen*, 'where the road strikes off'; *paigéen*, 'to turn out of the road', Zeisb.]

**pahheau**, v. t. an. he waits for (him): *nup-páh*, I wait for (him), Ps. 130, 5; suppos. *noh páhhiit*, he who waits; v. t. inan. *pahtau, pahto*, he waits for (it); v. i. an. *páhussu*, he is waiting; suppos. *noh páhtsü*, he who is waiting. Verbal *páhstóok*, waiting, 'forbearance', Rom. 2, 4 (*páhssóog*, they wait; *nup-páhdis*, I stay, I am ready; *páhtsü*, ready, C.). From *pá*. Cf. *páme*.

[Del. *pec soop*, he waited (pret.), Zeisb.]

**pahke, pohki**, (1) it is clear, plain, evident; adv. plainly, clearly. (2) it is clean, pure. See *pohki* and cf. *pohquáe*.**pahkheáü, pahkehheáü**, v. t. an. (caus.) he cleans (himself or another), makes clean, 'purifies', Lev. 8, 15. V. t. inan. *páhketéáü*, he makes (it) clean, purifies (it). V. i. an. *páhkesu* (= *páhkessu*), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.**pahpakhshas**, n. a 'partridge', Jer. 17, 11, = *pohpohkussu*, 1 Sam. 26, 20. Cf. *páhpháhquíttoq* (pl.), 'quails', Ps. 105, 40. See *manecashiques*, the swallow.

[Narr. *páupock-sáog*, partridges, R. W. 85. Peq. *pópoquatccc*, quail, Stiles (see his *kutquass*, partridge). Del.

**pahpakhshas**—continued.

*páhhaekü*, pheasant; *popocus*, partridge. Chip. (Gr. Trav.) *páh-push-kah-se*, 'a snipe' (?), Sch. II, 466.]

**pahpasinum**, v. t. he plucks off (as corn, Luke 6, 1). See *pohshinum*.**pahpassehteau**, v. i. he is cleaving or splitting (wood). Suppos. *noh pahpatschtag*, he that cleaveth wood, Eccl. 10, 9. Redupl., with caus. inan. form, from *pohshinum*, he divides (it), 'he causes it to divide', 'makes it half' (see *pohshé*).**páhpohkumas**, n. a moth, Luke 12, 33. Cf. Matt. 6, 19, *pápoqattamuk* (suppos.), 'moth', for 'when it is injured by the moth'. See *pápeky*.**páhshé, pahshe**, half, a part of. See *pohshé*.**páhsonogk**, n. pl. *-agquash*, a board, Acts 27, 44; Ex. 27, 8. See *páhpasschteau*.

[Abn. *psikaskš*, planche, ais. Del. *passikachk*, Zeisb.]

**páhsu**. See *pásoo*.**páhtekómuk**. See *páumawuttawáe komuk*.**pájeh**, adv. until; *yeu pájeh*, until now; *nó pájeh*, until (*vápaj*, C.). See *páme*. [Del. *petschi*, Zeisb.]**pákodche**, adv. completely, to the end, to the full, thoroughly. (It is strictly a verb impers., 'there is completion', 'it is through'.) Freq. or intens. *pápoqkodche*, 2 Chr. 36, 21. See *páhshéne*.

[Narr. *paucéche, paugéche*, R. W. [Del. *paekantschi*, fully, completely, Zeisb.]

**\*pákodchimau**, v. t. an. he condemns (him), primarily, disposes of, makes an end of; *noh pákodchimáit*, he who condemns; *pogkodcheummu*, 'to condemn', 'to convince', C.**pákodchteau**, v. i. (inan. subj.) it finishes, completes, or comes to an end; intensive *pákojteau*, Dan. 9, 24, John 5, 36; pass. part. *pákojteau-m*, (it is) finished, Ezra 5, 16. The causative form, *pogkodchechteau* (he makes complete, finishes), is of more frequent occurrence: *nup-pogkodchechteau*, I have finished or completed (it), 2 Tim. 4, 7.

[Del. *paekantschiehton*, he fulfills, completes (it), Zeisb.]

- pākodtantám, pogk-, pagk-**, v. i. and t. inan. he determines, resolves, purposes, 2 Chr. 32, 2; Lam. 2, 8. Act. vbl. *pākodtantámōnk*, determination, settled purpose. From *pikodche* and *-tantam*, completely-minded. Cf. *kodtantam*, he intends or wishes.
- \***pākonnōtam**, n. a codfish, C.  
[Narr. *paugetauit*, R. W. Aln. *nš'-kanekš*, *nškaméyš*, pl. *-gšak*, morue, Rasles.]
- páme, páme**, may be regarded as a defective verb used separately as an auxiliary or in composition with other verbs to denote progress, continuance, or duration of action. It is related to, if not formed from, the indefinite participle. *páme, páamu*, is the suppos., *pamameü* the indic. form. See under *pámantam*.  
[MAY-ISAL NOTE.—Rewrite this. Cf. *pámantam; pomohlam; pomushau. ash pamameü. 2 K. 14, 4, see ash.*']
- pamequanum** [= *pame-umnequanum*], v. t. inan. he rolls (it) about; suppos. *noh pamequánuk*, he who rolls (when rolling) it, Prov. 26, 27.
- pamitchuan, -utchuwan, -owan**, v. i. impers. it flows or runs (as water, irrespective of direction or force). As n. 'running water', Prov. 5, 15. Imperat. 3d pers. *pamitchuawaj*, 'let (the waters) be dispersed abroad', Prov. 5, 16 (*onutuk nippéit pamutchevohk*, 'as waters which run', Mass. Ps., Ps. 58, 7). From *páme* (q. v.) and *utche-u*, it proceeds from. More immediately, from *pomushau*, he walks, moves, with the introduction of the hard *ch*, denoting involuntary or inanimate activity.  
[Creep *pámichevram*, it flows, as water, Howse 49.]
- pammoh**. See *pummoh*, the sea (?).
- pamompagin**, v. i. unipers. it creeps or crawls (*unp-pamunālasham*, I creep, C.). As adj. (also *pamompagéc*) creeping, crawling. Suppos. *ovéias noh pámompagit*, an animal which creeps or crawls; pl. *uey pámompakecheg*. Freq. *pápámompagigin*, *páhpámompagigin* (and *pápámatecheg*, Ps. 148, 10). See *pápámompakecheg*.  
[Creep *pámunúáchemoo*, 'he moves himself horizontally, crawls', Howse 84.]
- pamompagin**—continued.  
Aln. *ue-penigšsi*, je rampe, je marche sur le ventre. Del. *pímochkhuu* (v. adj. an.), stirred, moved, Zeisb. Gr. 166; *pommocheu*, it creeps, Zeisb. Voc. 27.]
- pámontog**, suppos. of *pámantam* (q. v.), he lives; *noh pámontog*, he who liveth, 1 K. 3, 23, 25; Lam. 3, 39; pl. *pámontogig*, 'the living'.
- pamōsco, pamwōsco, pumōsco**, v. i. he swims, moves himself by swimming (*unp pamosawecm*, I swim, C.); suppos. *noh pámōsawit*, he who swims, Is. 25, 11. For *pame-asso*. Cf. *awawécut*, he swims.  
[Aln. *ue-pemakšitsin*, 'je nage'.]
- pámshau, pamushau**, v. i. inan. it passes, goes on. See *pomushau*.
- pamutchuwan**. See *pámitchuan*.
- pamwōsco**. See *pamōsco*.
- \***pánikquá** [= *pamuhquaeü*], 'spint-eyed', C. From *paine* and *uhquá*, he looks contrary or perversely.
- panne, pannu**, out of the way, perversely, contrary: *pamuu weatün*, 'the wind was contrary', Matt. 14, 24; Acts 27, 4; *au pameu*, 'he went another way', 1 K. 13, 10. Cf. the prefix *pá-*; also *penóve*, strange, foreign; *penávu*, it is spread about.  
[Del. *pallivi*, elsewhere, otherwise; *pálliaev*, he goes away, goes wrong, Zeisb.]
- panneäu**, v. i. he errs, goes out of the way, goes wrong, Prov. 10, 17; suppos. part. *paméont*, going astray, 'perverse', Prov. 14, 2; verbal *pamneyeouk* (*pamne-u-ouk*), wrong-going, 'perverseness', Prov. 15, 4.
- panneüssu**, v. i. an. he does wrong, commits a fault; suppos. *noh pámesit* (*panneüsséit*), he who does wrong, who goes astray, Num. 5, 12, 29; verbal *panneüsséouk*, wrong-doing, error, Prov. 17, 9; Jude 11; agent vb. *panneüsseden*, a wrong-doer ('the unjust', 1 Pet. 3, 18).
- pannowau**, v. t. he deceives, speaks falsely to (him). Imperat. 2d + 1st pers. *ahyue pannowah*, do not lie to me, 2 K. 4, 16. Adj. and adv. *pannowae*, falsely, deceitfully. N. verbal *pannowaouk* (and *-wayeouk*), wrong saying, a lie, Ps. 7, 14; Rev. 21, 27; agent vb.

**pannowau**—continued.

*pannowaēn-in*, a liar. From *panne*, and *nowau*, he speaks.

**pannu**. See *panne*.

**panuppu**, **panuppe**, throughout, thoroughly; as v. i. *panuppu wame*, (he) is through all, Eph. 4, 6; prep., Rom. 1, 8; adv., Gen. 11, 3; Rom. 15, 19; intens. *panpanuppe*, throughout, 2 Chr. 34, 7; wholly, Jer. 2, 20.

[Abn. *panūmīdī*, 'par tout'.]

**panupwushau**, v. t. he goes throughout: *panupwushaog otawash*, 'they went through the cities', Luke 9, 6; 2 Chr. 16, 9 (*panupwushōat keltōh kah ohke*, 'to compass sea and land', C.); but *kup-panupwushoneau*, etc., 'you compass', etc., Matt. 23, 15). From *panuppu*.

**pāpādītinunk**, n. coll. fine rain, 'showers', Dent. 32, 2. See *padīppīshīn*.

**papahtantam**, v. i. and t. inan. he trusts. See *pabāhtanuu*.

**papānompagin**, freq. of *panompagin* (q. v.), it creeps.

**pāpāmotcheg**, part. pl. 'creeping things', Ps. 148, 10.

**pāpanne**, adv. 'safely', Prov. 31, 11 (?) (*panpāne*, 'wholesome', C.): *papanne kuh-kiancaish*, mark thou well, Job 33, 31.

**papannowau**, v. i. he flatters; suppos. *nōh papannōat*, he who flatters, Prov. 28, 23. Adj. and adv. *papanāe*, flatteringly, Prov. 26, 28.

**papaquanne**, **papak-**, adv. 'utterly', 'thoroughly', Judg. 15, 2; Is. 40, 30; Nah. 1, 8; Zech. 14, 11.

**papashpe**, prep. (?) through: *wussittum papashpe mahtokys-at*, he shines through the cloud, Job 22, 13. By redupl. from *peshau*, it breaks through. Cf. *nepātuz papshāu*, the sun rises.

**papaskhas**, n. the 'swallow', Ps. 84, 3; but cf. *mancaashleque*.

**papasku**. See *pāpiske*, double.

**papaume**, prep. concerning, with respect to, of.

**papeásik**, suppos. part. inan. when (it is) very small, a very small thing; pl. *panpēasikish*, 'small things', Zech. 4, 10; Acts 26, 22. See *pēásin*.

**papeissit**, pl. -*ítcheg*; suppos. part. an. very small (persons), very young, Esth. 3, 13. Intens. of *peississu* (q. v.). From

**papeissit**—continued.

*papeissesu* has come the corrupted form 'papoose' (pl. 'papoooses'), a young child.

[Narr. *yō cuppāppōos*, is this your child?; *panpōos*, a child; *nippāppōos*, my child, R. W. Feq. *pouppōos*, 'an infant new-born', Stiles.]

**papekq**, n. a flea, 1 Sam. 24, 14; 26, 20 (*poppek*, C.). Cf. *pāhpohkumas*.

[Abn. *babikš*, puce; *babis*, ciron dans les mains, etc.; *ps'kšē*, vers dans la chair, sur viande. Del. *achpīquak* (pl.), fleas, Zeisb.]

**papenuppashunk**, n. 'a drop' ('in the bucket', Is. 40, 2). [Is it a noun collective from *pu* (peace) and *uppe*, 'very little water'?] Cf. *padīppīshīn*.

**papésukaeu**, v. i. or adv. it is twilight; in the twilight, Ezek. 12, 6.

**papisiswauṅk** (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chip. *puu'pe*, he laughs.]

**pāpiske**, **papasku**, **papske**, v. i. it is double; adj. double. By redupl. from *piskeu* (there is) double: *piskimūm-ōk pāpiske weyaung . . .*, 'double unto her double, according to . . .', Rev. 18, 6; *papske ahtōōk*, a double portion, Dent. 21, 17. Sometimes with *nessit* (twice), as *nessit piskeu* (for *pāpiskeu*) *āudtehtau*, he pays double, Ex. 22, 4, 7.

**pāpihusuke**, adv. one against the other, reciprocally opposite, 1 K. 20, 29; Num. 8, 2, 3. By redupl. intens. from *pihusuke* (q. v.).

**papokquog**, suppos. as n. a cleft; pl. -*gish*, Amos 6, 11. From *polyhōquū*, augm. of *hōquū*, it breaks, opens. See *passipokdūtut*.

**papomushau**, **papōmshau**, v. i. he journeys, continues walking, Acts 10, 38 (*papaumushau*, Matt. 9, 35). Freq. of *pomushau* (q. v.).

\***paponaumsū**, pl. +*og* (Narr.), n. "a winter fish which comes up in the brooks and rivulets; some call them frost fish," etc., R. W. 105. The 'tomcod' or 'frost-fish' of the markets (Gadus [Morhua] tomcodus, Mitch.). Tacaud, the specific name given by Cuvier, may be from *tohkōi* (Narr. *tohkī*), 'when it is cold', 'cold-weather fish', or Narr. *taquūtīn*, frost, it is frozen, 'frost-fish', but certainly does not signify

**\*paponauumsû**—continued.

'plenty fish' in any Algonquian dialect. From *papou-ni-é* and *aumsû*, dimin.

[Abn. *apSnuimess-ak*, 'petits [poissons] de la mer'.]

**\*papône** (Narr.), winter, R. W. 69. See *papôn*.

**\*papônetin** (Narr.), v. unipers. (it blows from the west, or it blows wintery), the west wind, R. W. 83. From *papône* (*papôn*, El.), winter.

**papske**. See *pâpiske*.

**papukuanne**. See *papaquanne*.

**pâpûmunont**, pl. *-oachég*, suppos. part. of *papûmurau*, flying: *pâpûmunont* *pâskœau*, flying bird (i. e. bird when flying), Is. 148, 10.

**pasau**. See *pâsœau*.

**\*pâshanne**, adv. fully, C. See *pohshane*.

**pashksheau**, v. i. it bursts asunder, bursts with violence, explodes; intens. of *pâsishau* (it bursts) by the incorporation with the root of *shk*, marking violence and disaster.

**pashkuhkom**. See *paskuhkom*.

**pashpêhtâhheau** (*-tâhwhau*, El. Gr.), v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him), Job 26, 12.

[Old Alg. *pâchîpaoua*, I dart, Lah.]

**pâshpishonau**, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shot through', Ex. 19, 13.

**pasinum**, v. t. he plucks (it, as corn, etc., Mark 2, 23). See *pohshinum*.

**pasishau**, **passishau**, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an. subj., Acts 1, 18. Intens. of *peshau* (see *pêshau*).

**paskanontam**, v. i. he suffers extreme hunger, he is starving, Jer. 38, 9; *nupp*, I perish with hunger, Luke 15, 17. Vbl. n. *pâskânontamœnk*, extreme hunger, Ex. 16, 4. Adv. *paskanontamœre*, in extreme hunger, Lam. 2, 19.

[Abn. *pêskarândamSsê*, il a faim marchant (?), Rasles. Cf. Abn. *pêskâüt*, 'creu'.]

**paskœgun tahshé**, num. nine; pl. an. *paskœgun tahshœg*; inan. — *tahshinash* (or *tohsûash*), El. Gr. 14 (*pasukœgun*, Luke 17, 17): *nâbo paskœgun*, nineteen (as an adj. varied by *tahshé* (or *tohsû*) in pl. an. and inan., 2 K. 25, 8); *paskœ-*

**paskœgun tahshé**—continued.

*gun tahshînchag* (pl. an. *-koddog*, *-kodd-tash*), nine hundred, El. Gr. 15.

[Narr. *paskûgit* (*pâskœgit*, C.), as adj. pl. with *tasûog* and *tashinash*, R. W. Del. (Unami) *peshkonk*, Hkw.]

**paskuhkom**, **pashk-**, v. t. he bursts (it) asunder or in pieces (Nah. 1, 13; Jer. 2, 20; 5, 5; 30, 8: applied to the bursting of bonds or fetters). Cf. *sahqkuhkom*. See *\*peshkœnunin*.

**pâsœw**, **pâhsu**, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.

[Chip. *bêsho*, near by, Bar. Abn. *pês-sê*, c'est proche. Del. *peshot*, Zeisb.]

**pâsœau**, **pasau**, v. t. an. he brings (him) to: *up-pâsœ-uh*, he brings him, Luke 10, 34; imperat. 2d pl. *pâsœk*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) signification of the verb: 'near them', bring them near. From *pâsœw*, near.

[Abn. *ne-pêsSâu*, je l'apporte.]

**pâsœche** [= *pâsœw-utche*, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *peshotschi*, near; *peshuwat*, *peshuwiwi*, near, Zeisb.]

**pâsœsukau**, v. i. he goes or comes near, he approaches; suppos. *noh pâsœsukœg*, he who comes near, Num. 1, 51; Luke 7, 12; imperat. *pâsœsukûeth*, let him come near to me, Is. 50, 8.

**pasotappu**, v. i. he is (remains) near, Is. 50, 8 (elsewhere *pasœoppu*); suppos. *noh pasotappit*, *noh pasœopit*, he who is near, Is. 57, 19; Prov. 27, 10. From *pâsœche*, or *pâsœw*, and *âppu*, manet.

[Abn. *pêsSâdapS*, il est proche, il demeure proche.]

**pasotshau** [*pasœche-ut*], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *noh pasotshadt*, he who comes near, Num. 3, 10, 38. *pasotshau* expresses merely the fact of approach or proximity; *pâsœsukau*, the action of going or coming, continuing to approach.

[Abn. *pêsSâSsê*, approche-toi; *ne-pêsSâSsê*, j'approche; *ne-pêsSâSsêkânen*, j'approche de cela.]

**pâspishau**, v. i. it breaks through, it bursts forth, blossoms, (after *nepauz*, the sun) rises, Eccl. 1, 5; suppos. part.



**paspishau**—continued.

*paspishout*, (when rising,) sunrise, Eccl. 1, 5; Num. 21, 11; Ps. 50, 1; and of the rising of the 'day-star', 2 Pet. 1, 19 (*up-pospishauonk nepat*, the sunrising, C.); freq. *papashpishau*, he passes through (a place or country); pl. *-aog*, 2 Sam. 2, 29. Freq. or intens. of *péshau*, it blossoms, bursts forth.

[Narr. *páshisha*, it is sunrise, R. W.]

**pasuag**, suppos. inan. (when it is) made fine, in powder: *pasuag naékhié*, fine flour, Lev. 23, 13, 17, etc. Cf. *sohqui*, powder.

[Abn. *pesá*, poudre. Narr. *pishquéhick*, unparched meal.]

**pasuodtam**, v. t. inan. he chews (it)?; suppos. inan. *pasuodtamauuk*, (when it is) chewed, Num. 11, 33.

**passipkodont** (for *passoipkodont*), 'in the clefts of the rock', Jer. 49, 16; Obad. 3; *passipkodont*, Ex. 33, 32: *passoipkodontu*, (among) the clefts, Is. 57, 5. From *pahshe* (*pahshé*), broken or divided, and *-ompsk*, n. gen. for rock. See *papokyoog*.

**passishau**. See *pasishau*.

**passóhtham**, **-áhtham**, v. i. he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; *passóhtham* (v. t.), he diggor 'cleaves' into (it), Judg. 15, 19. Vbl. n. *passóhthey*, **-áhthey**, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (*pohsahtey*, Ps. 40, 2); pl. *-gash*, Gen. 14, 10 [*passéhtan-ash*, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. *passagk*; *passi*.

**passúkossau**, v. i. he parts the hoof, Lev. 11, 7. From *pohsu*, divided, and *úkóssa*, (its) hoof. See *múhkos*; *uhquéc*. [Chip. *pezhiki*, a buffalo.]

**pasuk**, num. one; Ex. 12, 46; Judg. 9, 2; Eccl. 4, 8, 10. (In his Grammar, Eliot gives as the numeral adnoun 'one', *nequt*, only.) *-pasuko*, it is one; pl. *-kwaog*, they are one, 1 John 3, 7. Verbal, *pasukoonk*, being one, unity, oneness. *-pasukoog*, inan. *-kwaash*, with *nequt* prefixed, one hundred, El. Gr. 15; *nequt pasukoé*, a hundred times, Eccl. 8, 12. See Pickering's note on *nequt* and *pasuk* in the reprint of Eliot's Grammar (2 Mass. Hist. Coll. ix), p. xiv. Cotton made this distinction: "*nequt*, a thing that is past; *pasuk*, a thing in

**pasuk**—continued.

being." This Heckewelder considered a mistake, yet it was not without some foundation. *pasuk* denotes unity and completeness, one by itself, and without reference to a series; *nequtta* (its ordinal is *neqoune*, first) appears to have the same base as *múkkonne*, old, discarded, left behind [cf. *múkkonau*, he leaves (him) behind], and so first in order of time; but if this distinction was not already obsolete in the time of Eliot and Williams it does not appear to have been observed by either.

[Mah.: "*páshchuk* is the true Mahicanni word for one", Hkw. Narr. *páwáuck*, R. W. (who gives also *nequt*, one). Abn. *pézeké*, inan. *pézekénu*, one (but *nequt* or its equivalent is found in *nekédaüs* [= *nequtta táshé*], six; *neqédaünkáu*, eleven; *neqédaítegšé*, one hundred, etc.), Rasles. Chip. *ba-shick* and *nin-got-júah* (or *núng o dwa*), Sch. II, 211, 213, 216. "Before substantives signifying measure of time or other things, . . . instead of *bejig* [*bashick*], we say *núngó*."—Bar. Gr. 433. *pázhiq*, one; *pázheyo*, he is one, Jones. Cree *péyak*, *péyakoo*, he is one or alone; *péyákooteaw* (inan.), he uniteth, Howse.]

**pasukqut**, num. once, Gen. 18, 32; Josh. 6, 3.

**paswauwátuog**, v. i. (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From *pásw* and *wétauwoog*, they are related, lit. they live together.

**paswohteau**, v. i. (inan. subj.) it is near, Ps. 22, 11; Zeph. 1, 7. From *pásw* and *ohteau*, se habet.

**paswoppu**. See *pasatappu*.

**paswu**, adv. lately, El. Gr. 21; 'for a season', Acts 13, 11: *onk pasuécé* (dimin.), 'some days after', Acts 15, 36 (*pasuécé*, soon, C.). See *pásw*.

\***pattohqoohanni**, v. i. it thunders, C. See *padtohqoohann*.

**pauanontam**, v. t. he fans (it); v. i. *pauanontassu*, he fans; cf. Jer. 4, 11; 15, 7; Is. 41, 16.

**pauanuhtunk**, **paan-**, **pauunón-**, n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See *pauanonteg*.

**pauchau**. See *pahchau*.

**pauđtaü**, v. t. he brings (it), 1 K. 8, 32; Esth. 3, 9 (*patou*, he brings, C.); 'he cometh with', 2 Sam. 18, 27; imperat. *pauđtaush*, bring thou, Amos. 4, 1 (*pat-anish*, C.); suppos. *pauđtuuk*, when he brings, Ps. 126, 6 (*pautuuk*, Mass. Ps.). Vbl. *pauđtuók*, a bringing in, Heb. 7, 19. Cf. *pauđtau*. (Cf. also Sansk. *pat*, ire; *pat*, ire, adire.)

[Narr. *pauđtuus*, bring hither, R. W. Abn. *apđtsu*, il apporte; *nepđtsu*, j'apporte; with an. obj. *ne-pđtsuđ*, je l'apporte. Chip. *oo bctoon*, he brings it. Cree, inan. *pęytow*, an. *pęytsuohayoo* (?), Howse 41. Del. *peton*, he brings, Zeisb. Gr. 152.]

**-paug**, n. gen. in compound words, signifying water. See *-pug*.

\***pauganaüt** (Narr.), n. codfish, pl. *-tawwook*, R. W. See \**pükonnüätan*.

\***paugätemisk** (Narr.), n. an oak tree (*pohkühünis*, white oak; *wesattünis*, red [yellow] oak, C.); *pauyautemissuätul*, an oak canoe, R. W.

\***paushoons** (Peq.), meadow lark (Stur-nella Iudoviciana, Bonap.), Stiles.

\***paukúnawaw** (Narr.), a bear; also the name of the constellation 'the Great Bear, or Charles Waine', R. W. [For *pohkkuawaw*, he goes in the dark or at night (?).]

\***Paumpägussit** (Narr.), n. 'the sea god . . . that deity or godhead which they conceive to be in the sea.'—R. W. 98, 110.

**pauumshaü**, v. i. he walks. See *pauumshau*.

\***pauočaüoüg** (Narr.), v. i. 'they are playing or dancing', R. W. 145; *pauočaütoewin* [*pauochohtauun?*], 'a bauble to play with', *ibid*.

**paućpakinasić**, adv. in the twilight, Prov. 7, 9. Dimin. of *pohpohkeni*, it is dark. Suppos. *pohpohkenik*, when dark (?). See *pohkeni*. Does not often occur in Eliot's translation; perhaps not elsewhere than in the verse cited.

\***paupock** (Narr.), partridge, pl. — *sioüg*, R. W. See *pohpohkshas*. Cf. (Peq.) *papauatęse*, quails, Stiles (= *pohpohquttog*, quails, El.); *pohpohk-ussu*, partridge, El.

[Chip. (Gr. Trav.) *pohpohkshas*,

\***paupock**—continued.

'snipe'; *pohpohsa*, 'woodpecker', Sch. II, 466. Del. *paub hu cku*, pheasant, Zeisb.]

**pauunóntunk**. See *pauanuhntunk*.

**pauwau**, (1) v. i. he 'uses divination' (infin. *pauwáinnuat*, Ezek. 21, 21), he practices magic or sorcery. Adv. *pauwáie*, 1 Sam. 15, 23. Vbl. n. *pauwauonk* (pl. *-ongush*), 'witecraft', 2 Chr. 33, 6; Gal. 5, 20 (cf. Acts 8, 9). (2) n. a wizard, a diviner, Ex. 22, 18; Deut. 18, 14; Dan. 4, 7.

[Narr. *pauwáur*, 'a priest', pl. *-wáoüg*, R. W. 111. Cf. Quir. *peaió*, 'holy', Pier. 41, etc.]

**payont**, when he comes, when coming; suppos. part. of *pęyau*.

**-pę**, the root of names of 'water' in nearly all dialects of the Algonquian. It has usually the demonstrative prefix, and is not found without it in the New England dialects. See *nippe* (*n'pę*); *-pęg*. [Cf. the Sansk. *pá*, to drink (*pa*, drinking, for drink; *ap*, water), a root which runs through almost all Indo-European languages: Zend. *páo*, water; Afgh. *pói*; Litu. *uppe*, flumen; Irish *abh*, flumen; Greek *Πο*, *πέπωκα*; Lat. *potum*.]

[Abn. *nebi* (*n'pi*). Narr. *nip*. Muh. *n'bey*. Chip. *ne'-bi*, *ne-be*, *ne-bee*, water; *sę' bę*, see *bee*, river. Cree *nip pęe*.]

**pę**. See *pá*.

**peamesan**. See *peásin*.

**peantam**, v. i. he supplicates, (in Eliot's transl.) he prays; lit. he is small-minded (*pe-antam*), he humbles himself. Tr. an. *peantamauuu*, he prays to, supplicates (him); *ken kuppęantamaush*, I pray to thee, Ps. 5, 2. 'Advocate form' (imperat.) *peantamaewash*, pray thou for (them), 1 Sam. 12, 19; *węanshinmeew*, pray thou for us, Jer. 37, 3. Vbl. n. *peantamóonk*, supplication, prayer.

[Narr. *peęyáuntam*, 'he is at prayer', R. W. Abn. *peáibátam*, il prie. Del. *pa ta mau*, to pray, Zeisb. Muh. *peyánton-mauwéakon* (vbl.), 'religion', Edw. Quir. *peaió*, used by Pierson for 'holy', etc., Catechism 41, 42, 57; inan. pl. *peáuous*, *ibid*. 55. This seems to be the primary or the simple verb from

**peantam**—continued.

which *peantam* was formed, and is perhaps identical with *paucaw* (q. v.); [*peitúowangan*, 'holiness', Pier. 51. See *attaboan*.]

**peantawau**, v. i. he has a small voice, speaks low; pass. with inan. subj. *peantawomaw*, it has (or there is) 'a small voice', 1 K. 19, 12. From *pe* and *antawau*. Cf. *mishantawomaw*, 'it roareth' (Job 37, 4), has a great voice. See *mishantawau*.

**peásin**, v. i. it is (very) small; n. a small thing, Num. 16, 13: *wussawme peásin*, it is too small, 2 K. 6, 1. Double dimin. *peamásan*[-in], a very small thing, Ex. 16, 14. Suppos. inan. *peásik*, *peesik*, and *peyásik*, when it is small, a small thing, Josh. 17, 15: *auue peyásik onk ne mo teog*, 'less [more little] than nothing', Is. 40, 17. Intens. *papecásik* (q. v.). See *pēu*.

\***peawe, pewe**, adj. little: *pewe inukkoisog*, little children; *peakomuk*, a little house, C. See *pēu*.

**pechequogkunk**, -*gwonk*, n. the sheath or scabbard of a sword. From *pet-au*, he puts in, and *chokwòg*, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

\***peegham**, v. i. he shaves (himself); *wup-peegham*, I shave, C. See *chequod-vechham*; *masum*.

**peeskq, peeskq**, n. the 'night hawk', Lev. 11, 16; Deut. 14, 15.

[Abn. *pipig88*, 'oiseau de proie' (?). Del. *pischk*, Zeisb. Voc. 6 (cf. *pisgeü*, it is night; *pisgeké*, at night, *ibid.*.)]

**pēü**. See *pēu*.

**pegskiyeue** (?), adj. 'narrow' (of 'windows'), Ezek. 41, 26.

**pehcheu**, adv. unawares, unintentionally, Num. 35, 11; Gal. 2, 4. Perhaps related to *petshau* (q. v.), he goes into it by mischance, he falls into it.

[Abn. *pissisi*, vel *patsi* (by mistake, unintentionally). Del. *pitschi*, accidentally, by chance; as v. he blunders accidentally, Zeisb. Gr. 183.]

**pēhteau**, v. i. it foams; n. foam, Hos. 10, 7; 'the scum' (of a boiling pot), Ezek. 24, 6, 11, 12 (*pehtám*): *petáuttaw-*

**pēhteau**—continued.

*nau* [*pehtan* (an.)-*wuttan-ut*], he foameth (at the mouth), Mark 9, 18. Cf. *péshau*.

[Abn. *pítte* or *pitté*, foam, froth (*écume*); *pittasio*, it foams; *pítte'té Sdsn*, he foams at the mouth.]

**pehtehennitchab**. See *pehtemitchab*.

**pehtoxinau**, v. i. he puts on his shoes (moccasins); imperat. *pehtoxinash*, put on your shoes, Ezek. 24, 17. From *pētau* and (*m*)*okásin*. Cf. *amawush kun-moxinash*, take off thy shoes, Ex. 3, 5.

**pehtuhennitchab**. See *pehtemitchab*.

**pehtuanum**. See *pēttánunum*.

**peisses**, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. + *og*. [By contraction from *peississu*, or a diminutive of endearment for *peissese* (?).]

**peississu**, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. *noh peississit*, 'he who is least', Matt. 11, 11; *ash peississit*, while he was yet (very) young or small, 2 Chr. 34, 3; pl. -*ithey*. Intens. or dimin. of endearment, *papecissit*, pl. -*ithey*, young children, Esth. 3, 13.

[Abn. *pissessi*, il est petit; *pisseseu* (inan.), cela est petit. Chip. *paugi*, a little, a few, Bar. 424, = *pungee*, small, 'limited to the expression of quantity', \* Sch. Cree *appesit* (adv.), little; *áppisississu*, he is small; (inan.) *áppisissin*, it is small. Narr. *pajpóts*, a child.]

[\*MARGINAL NOTE.—'It has changed places with *ogpúse*. See Sch.']

**pemaogok, peónogok**, where the path or way is narrow, Matt. 7, 13, 14: *peónogod* (indic. pres.), Prov. 23, 27 (of 'a narrow pit'); *en peimnaogok mayik*, in the narrow path, Man. Pom. 87. From *pe*, small; -*may*, path; -*óg* (suppos. from *au*), where it goes; -*ohke*, place; and *peónog* (suppos. of *am*, he goes) *ohke*.

[Narr. *peemáyagát*, 'a little way', R. W.]

\***pemisquái** (Narr.), adj. crooked or winding, R. W. 56.

[Cree *páskay*, 'diverging, branching', Howse. Del. *pimochteü*, twisted, turned, Zeisb.]

[**pemsqunnum**, v. t. he wreaths, twines, twists (it);] adj. -*numwáe*, 'wreathed', Ex. 28, 14, = *pepémqsqunnumu*, v. 22.

[Del. *pimochqueü*, vbl. adj. turned, twisted, Zeisb.]

**pemsquoh**, n. a whirlwind. Job 37, 9; Is. 40, 24. For *pemsquáü*, it winds about, twines (?). Cf. *pepemsque*.

**pemunneah**, -*unneat*, n. a cord, a string, Is. 50, 2; Mark 7, 35; pl. + *ash* and + *onash*, Judg. 15, 13; 16, 11, 12. Suppos. of *pemunohteau* (it is twisted or plaited), 'when twisted' (*peminneah* *ome*, a fishing line; *peämenyacht*, a cable, C.). The primary meaning seems to be plaited or braided; that which is made by putting one (strand or thread) across another. Cf. *pummeche*. See *tuttuppan*.

[Abn. *pemaisi*, il va de travers. Cree *pim-ich*, crosswise. Del. *pimnatan*, thread; *piméü*, slanty, Zeisb. Cree *pe-eme-nun*, 'he awryeth it'; *pimme-nun*, 'he twists it'. Howse 93. Powh.: "Their women use to spin . . . a kind of grass they call *pemunenau*; of these they make a thread very even and readily."—J. Smith, Hist. of Va.]

**penáekinnu**, v. i. it grows and spreads, spreads as it grows (of a vine, Ezek. 17, 6). From *penáeu*, with *k* progressive, and -*innu*, the characteristic of verbs of growth and production: 'it goes on growing and spreading', or 'it continues to spread as it grows.'

**penáeu**, v. i. it is spread about, as a growing plant, tree, or vine. Cf. *panne*, out of the way.

[Narr. *pendyi*, 'crooked', R. W. 56.]

**penohkónau**, v. t. an. he casts or throws (him) down: *kup-penuhkon-eh*, thou castest me down, Ps. 102, 10 (*penohkónat*, to throw down, C.). From *nah-kónau*, he throws (to the ground); with the prefix *pe-*, he throws from a height, casts down (to the ground). See *nah-kónónat* and its cognates, and *penuhkau*.

[Abn. *ne-penakánn* or *ne-nesakkáñ*, 'je le jette du haut en bas.']

\***penoht**, n. soot, C. 161.

[Abn. *piratái*.]

**penomp**, n. a virgin, Gen. 24, 16; Is. 7, 14; pl. -*paog*, Esth. 2, 19. From *penóve*, strange, in its secondary or privative

**penomp**—continued.

sense, and -*omp*, n. gen. for 'man', *nesia viri* (?). Cf. \**keegsqaw*; \**quavises*.

[Du Ponceau (?) says: "A young man of Delaware is called *pilapé*. This word is formed from *pilsit*, chaste, innocent, and *lenapi*, man, viz., man in his purity and innocence."—Tocqueville, Démoc. en Amér. app. c. (*penomp*, *peissit* (?), or *penussu* (?).) Hkw. gives *pilapeu*, a lad; *pilawesis*, a boy; *pilawítit*, a male infant babe. Zeisb. gives *pi la pi u*, a big boy; *pi la ve tit*, a little boy; *pi la ve tschisch*, a boy, Voc. 52.]

**penówe**, adj. and adv. (1) strange, differing, or of another kind, uncommon. (2) foreign, of another country or language. From the same base, perhaps, with *panne* (q. v.), out of the way. Vbl. n. *penaweyewaw* [*penówe-wan*], it is different, strange, Prov. 21, 8. Caus. inan. *penaweheteau*, he makes (it) different, distinguishes (it), Lev. 11, 47. Cf. *nanre*.

[Abn. *piri*, *pirši*, 'indicat novitatem'; *pirié*, nouveau. Del. *pili*, another, Zeisb.]

\***penów**, n. a boat, Mass. Ps., John 6, 22. See \**penmog*.

**penówanumau**, **penuan-**, v. t. an. to have a difference with, to contend with (him). Suppos. part. *penuanumont*, when contending with, Job 9, 3; *up-penuanumo-uh*, they contended with them, Prov. 28, 4. V. mutual an. *penuanútuog*, they contend with each other, 'are at strife', 2 Sam. 19, 9. Vbl. n. *penuámtuonk*, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. -*itteie*, at strife with, contentiously, Prov. 27, 15. From *penóve* (emotional an. form).

**penówohkomuk**, **penuwoh-**, n. a strange place, Ex. 2, 22.

**penówoht**, **penuwoht**, (contracted form of the preceding) n. a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. -*teáog*, strangers (*penáwohtea*, a stranger, C.). Used by Eliot for 'the heathen', Ezek. 36, 3, 4. Adj. -*ohiteáe*, foreign, Ezra 10, 11.

[Narr. *nip-penówántawem*, I am of another language, R. W. 31. Abn. *ne-pirsáñdšé*, je parle une language étranger.]

**penowhteau**, v. i. he is strange or unlike by nature. From *penówe* and *ohteau*, he is a stranger or foreigner.

**penowomái**, n. a difference, Ezek. 22, 26; 44, 23.

**penuanumau**. See *penawanumau*.

**penugquékontu**. See *penukquékontu*.

**penuhkau**, v. t. an. and inan. he casts (it) down upon (him); *up-penuhkau-oh*, 'he cast (it) down upon them', Josh. 10, 11. Cf. *penohkónau*.

**penuhteau**, v. t. inan. it casts (it) down, he casts (himself) down upon the ground, 1 K. 18, 42; Dan. 8, 10. Caus. he makes it fall (?).

**penushau**, v. i. he falls; inan. subj. *penushéau*, it falls (as a flower, 'fadeth', Is. 40, 7, 8; *nup-pinísshom*, 1 fall, C.). Vbl. n. *penushaouk*, falling, a fall. Cf. *petshau*, he falls into; *poqkishin*, an. *poqkissu*, he drops, falls inanimately; *chauopsheau*, he falls into the water; *kúchishahsheu*, he falls into the fire; *kepshau*, he falls by stumbling or by reason of an obstacle, etc.

[Abn. *penúré*, il tombe d'en haut. The corresponding primary verb is not found in Eliot. From it *penushau* is formed by adding *sh* (marking mischance) to the root. Old Alg. *pankisin*, to fall.]

**penuwohkomuk**. See *penawohkomuk*.

**penuwot**. See *penawohk*.

**peónogok**. See *penaogok*.

\***peontæm**, a boat or canoe, C.

\***peonog**, n. a little ship, Mass. Ps., John 21, 8. Cf. *kehnanog* (*keh-te-ónog*), a ship. So, *peawe-ónog*, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (*múshon*) or Indian boat. They do not appear to have been widely used.

[Abn. *ketSraks*, a ship; *sáirsépésvragš*, a barque.]

**pepemsque**, adj. and adv. (badly) contorted. Intens. or freq. form of *pepsquau* (Narr. *pepismquái*, q. v.), of the serpent, 'crooked', Job 26, 13; Is. 27, 1. From *pein* (twisted) with *squ* [= *skow*], the mark of badness, violence, or mischance. Cf. *pepsquoh*.

[Narr. *peidyí*, crooked; *pepismquái*, crooked or winding, R. W. 56.]

**pepemsqunumóonok**, vbl. n. a wreath, 2 Chr. 4, 12, 13.

**pepemsqushau**, v. i. 'it whirleth about' (of the shifting wind), Eccl. 1, 6.

**pepenam**, v. t. inan. he selects, chooses (it), Gen. 13, 11; Is. 40, 20; v. an. *pepenau*, he chooses (him). Adj. *pepenaue*, chosen, selected, Jer. 49, 19. From *penówe*, 'he differences it'.

[Del. *pipinamen*, to choose, Zeish.]

**pepenautchitchuñkquonk**, -**uhquok**, n. a mirror, Ex. 38, 8; 2 Cor. 3, 18; James 1, 23; (pl.) Is. 3, 23.

[Narr. *pebenochichauquánick* (?), a looking-glass, R. W. Del. *pepenaus*, Zeish.]

**pepummu**, v. t. (-*mu*, v. i.), he shoots often, continues shooting. Freq. of *pummu*, q. v.

[Narr. *pepenúí*, 'he is gone to hunt or fowl', R. W.]

**pepúmwæu(u)**, n. agent. one who shoots often or habitually; pl. -*mwog*, 'archers', Judg. 5, 11; 'shooters', 2 Sam. 11, 24.

\***pequawus** (Narr.), n. a gray fox, R. W. 95; *pequas*, a fox, Wood.

**pešhau**, v. i. (1) it blossoms, puts out flowers: *pish pešhauu*, it (for an. he) shall blossom. (2) n. a flower, James 1, 10; pl. -*ónash*, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See *up-pešhau*. Cf. (freq.) *paspishau*, (intens.) *pasishau*, and *pashkshéau*.

[Abn. *abasiar* (pl.), ils bourgeonnent; *pé'tscš abáin*, le pain enfle.]

\***pešhau** (Narr.), blue; *pešháúwásh* (pl.), violet-leaves, R. W.; *pešhai*, blue, C.

[Abn. *titiens*, blue paint; *petidiens*, violet. Chip. *apissi*, violet; *apissin*, it is of a violet or dark-blue color, livid, black-blue, Bar.]

\***peškómmin** (Narr.) v. i. (1) it thunders ('to thunder', R. W.). (2) it explodes, as a gun; 'to discharge a gun'. Suppos. inan. concrete *peškúuck*, that which thunders, a gun. Cf. *pashkukom*, he bursts (it); *pashkshéau*, it bursts asunder.

[Abn. *ne-peškam*, I fire a gun; *áscúni peškak*, who shoots?; *pashkšias*, (the gun) bursts. Cree *páskes-wóosoo*, he shoots himself; *póoskoopáthú*, it bursts (from within), like a gun; *páské-páthú*,

\***peskhómmin**—continued.

it bursts (from without), as a bladder; *píssákeve-púthu*, it splinters; *páskesiggun*, a gun. Old Alg. *páskisigun*. Del. *paak su can* and *paí aekh hí can*, gun; *paí aekh kam men*, to fire a gun, Zeisb.]

\***pésuponck** (Narr.), n. 'an hothouse', 'a kind of little cell or cave . . . into [which] frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heap of stones in the middle,' etc. "Here do they sit round, . . . sweating together."—R. W. 158. Verbal from \**pésup-puá*.

\***pésuppaú-og** (Narr.), v. i. (pl.) they are sweating, R. W. 158.

[Cree *ni'-appóogúin*, I sweat. Chip. *nind-ábves*, Bar.]

\***pétacaus** (Narr.), n. 'an English waistcoat'; dimin. *petaurusumóse*, 'a little waistcoat', R. W. 107. From *puttog-queu*, he hides himself (?). Cf. *puttog-quequóhóu*, a veil.

**petan**, n. a quiver, Job 39, 23; Is. 22, 6. From *pétau*.

[Abn. *pítaraiún*.]

**petashqushóank**, **petaoashq-**, vbl. n. an outside garment, 'cloak', Is. 59, 17; Luke 6, 29; 'vesture', Ps. 102, 26.

\***petasinna** (Narr.), 'give me some tobacco', R. W. 35.

**pétau**, v. t. he puts (it) into, Ex. 37, 5, 38, 7. Imperat. *petash*, put thou (it) into (it), Gen. 44, 1. Suppos. inan. concrete *petuk* (that which is put into), a bag or pouch; *petogge*, Wood. Intens. (involuntary action) *petshau*, he falls into. From *pegau*, caus. an. (?).

[Abn. *ne-pí'ran*, I put it into; 3d pers. *apí'raán*; *ne-tá'pásh*, I put it in (a dish, vessel, or the like). Cree *péche* (prep.), in, within; *péthis*, until, unto. *pít*, as an 'instrumentive characteristic' of verbs, implies action performed 'with the arm', 'he pulls' [cf. *m'pít* (*muhpít*)], Howse 87; *péctenun*, he puts it in; *péctahun*, he thrusts it in; *péchenun*, he puts it in the inside, Howse 34. Del. *pin deu*, to put in, to fill, Zeisb.]

**petaug**. See \**petogge*.

**petehennitchab**, **peht-**, **pethen-**, **peht-tuhh-**, n. a finger ring (or bracelet). From *pet-auun*, put into, *natch*, the hand,

**petehennitchab**, etc.—continued.

and *appu*, it remains: 'that which the hand remains put into'; pl. *-abpeash*. Cf. *kéhtippitténaáb*, bracelet, Is. 3, 19 (*kéhteápetenápeash*, pl., Ex. 35, 22).

**pethompákeau**, v. i. he creeps in; pl. *-coq*, Jude 4. Cf. *pamompagin*.

**pethótácheq**, part. pl. (suppos.) they who creep into, 2 Tim. 3, 6. Cf. *pamompagin*.

\***petogge** [= *petaug?*], a bag, Wood.

\***petouwássinug** (Narr.), n. 'their tobacco-bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket.'—R. W. 108.

**petshau**, v. i. he falls into (a pit or snare), Amos 3, 5; Ps. 7, 15; suppos. *petshónit*, when he falls; part. *petshant*, when falling. From *pétau*, with *sh* of mischance or involuntary action. Cf. *pecheu*; *penushau*.

**pétuánun**, **peht-**, **pittu-**, v. i. he is proud; suppos. *noh póhtuánunwéit*, he who is proud, Job 40, 12. Adv. *pétuánunwéit*, 'frowardly', Is. 57, 17 (*pétuánunwéé* and *-móóé*, proudly, haughtily, C.). Vbl. n. *pétuánunwóonk*, pride, Job 33, 17; Prov. 14, 3; 16, 18.

**pétukau**, v. i. he goes (is going) into, Judg. 18, 9; 1 K. 3, 7. From *pétau*, with 'k progressive.

[Cree *péctook-ayoo*, Howse 268.]

**pétukodtum**, v. t. he brings (it) into: *kup-pétukodtomwó*, ye bring (it) in, Hag. 1, 6; with inan. subj. *petukodtau*, Dan. 9, 24.

**pétúkuí**, **petuhki**, **puttukuí**, v. i. it is round; adj. round: *petucsun petukhi*, a small round thing, 1 K. 10, 19. From *pétau* and *uhqué*, it goes in at the ends, the end goes in or returns. Cf. *puttogham*, he covers, incloses (?).

[Narr. *puttúckquí*. Abn. *petegsí*. Cree *púttúkwóow*, it is spherical. Del. *putk-hécan*, a round ball; *putcquímánschi*, [round-nut tree] a black-walnut tree, Zeisb. Voc. 27, 53.]

**petukunneg**, n. a (round) cake, a cake or loaf of bread, Matt. 7, 9 (*petukúinneg*, C.); pl. + *ash*, Judg. 6, 19, 20; *-ganash*, Matt. 15, 36; n. coll. *petukunmunk*, bread, Mark 8, 4.

[Narr. *puttúckquánnéq*, a cake.]

**petutteau**, v. t. he enters, goes into, Gen. 24, 32; Ex. 24, 18; imperat. 2d pers. sing. *pétutteash*, come thou in, enter in, Gen. 24, 31. From *pétan*.

[Narr. *pétítees*, 'come in', R. W. 30. Abn. *pétaSighé*, he enters.]

**pëü**, **pëëu**, or **peweu**, v. i. it is little, it is small: *pëeu onk*, (it is) less than, Ezra 9, 16. This primary verb (represented by Cotton's *peawe*) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivate forms. Caus. *pëheeu*, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1, 10): *kuppch-esh*, I make thee small, Jer. 49, 15; Obad. 2. Imperat. *pëuh*, 'bring (thou) him low', Job 40, 12. See *pëásin*.

\***pewe**. See *\*peawe*.

**peweu**. See *pëü*.

**pëyau**, v. i. he comes hither; imperat. *peyaush*, come thou; *peyunk* (-*onk*, -*onch*), come ye; suppos. part. *payont*, when coming; v. t. an. *peyauau*, he comes to (him): *kup-peyaunsh*, I come to thee, Ex. 18, 6.

[Narr. *peyáu*, he is come; *peeyáuog*, they are come, R. W. 48, 49. Abn. *neba*, je viens; *is abain*, il vient ici. Cree *pey*, *pëyche*, hitherward. Del. *pëü* or *peyeya*, he comes; part. *payat*; infin. *paan*; imperat. pl. *paak*; *pe ye ye*, it comes, Zeisb.]

**piahquttum**, v. t. he has authority over, is master of (it); suppos. *noh piahquttuk wetu*, 'the master of the house', Mark 13, 35; infin. *piahquttumuat*, (to have) authority, v. 34. As adj. and adv. *piahquttumwe*, chief, principal, Gen. 40, 2.

[Narr. *nt-acpúttumck ewö*, he is my subject; *kut-áccúttous*, I will (be) subject to you. "Beside their general subjection to the highest sachems, . . . they have also particular protectors, under sachems", etc., R. W. 120, 121. Abn. *netebérghé*, je gouverne.]

**piogqué**, n. adj. ten. See *piuk*.

**pish**, the auxiliary of the (indicative) future tense, will or shall; 'a word signifying futurity', El. Gr. 20. [Is this *pí-ich*, a participle from *pey*, the radical of *pay-au*, 'the coming', 'that which is

**pish**—continued.

to come'? Cf. *paomoon*, the future, the 'to come', C.]

[Narr. *píteh*; *píteh w'kétom*, shall I recover my health?; *píteh wip-pántowin*, I will bring it to you, R. W. Cree *pátoos*, hereafter; (*chéskwa*, presently) *pá-chéskwa*, presently (with emphasis); *pá*, indecl. particle, the sign of the conditional (as is *gá* of the indicative) future, Howse 199. Chip. *tah*: *tahatta*, it shall or will be, Sch. II, 441. Micm. *apch*, 'ensuite', Mail. 28.]

**pish iógkóshósho**, it shall distil (as dew), i. e. moisten, make moist, Deut. 32, 2. See *ogqushki*.

**-pisk**. See *mappisk* (*m'pisk*), the back.

**-pisk**, in comp. words. See *onpisk*, rock.

**piskeu**. See *pápiske*, double.

**pissagk**, **pusseog**, **-agquan**, n. mire, mud, dirt, Is. 57, 20; Job 41, 31; 8, 11. Adj. *pisseagquan*, 'miry', Ps. 40, 2; *-eogquan*, Ezek. 47, 11 (*pissoqua weyas*, 'corrupted flesh or rotten'); *pissogquán-má*, it sticks to; *pissagk ut toumáog*, 'dirt in the streets', C., = *pisseog ut mai-kontu*, El. in Zech. 9, 3.) See *pissi*.

[Abn. *pesagšé*, ghuant (*asesks*, boue); *pszeské*, boueux, bourbeux; *pškenigam*, fosse.]

**pissamatóonk**, n. a matter of business, 'suit' or 'cause', Ex. 18, 22; 2 Sam. 15, 4 (pl. *-atuongash*, 'weighty matters', C.).

**pissenum**, **pissogkinnum**, v. t. he flays, skins (it); an. *pissenumánuog wuttuh-quabe*, they flay off their skin, Micah 3, 3.

**pisseogquayeuonk** (*pisseogq-ayeu-onk*), n. pl. *-ongash*, miry places, Ezek. 47, 11.

**pissi**, **pusseu**, v. i. it sticks, adheres, is sticky. (This, the primary verb, is not found in Eliot, except in the suppositive concrete, *pissag.*) See *mappissi*. Cf. Greek *πίσσα*.

**pissisháonk** (?), n. 'matters' of business, employment, Ex. 24, 14 (*pissáyeuonk*, employment, C.). See *pissamatóonk*.

**pissogkinnumwe**, adj. peeled, skinned, Is. 18, 2, 7; an. *pissogkínansu*, Ezek. 29, 18. See *pissenum*, he flays, skins (it).

[Abn. *pessihadass*, il écorche.]

**pissogqsheau**, v. i. it sticks, cleaves fast, by mischance, Lam. 4, 4; suppos. *pissogqshank*, when it sticks or cleaves, Job 31, 7; an. subj. *pissogqshau*, he sticks. From *pissagk-ue*, with *sh* of involuntary action.

**pissogquodtin**, **pisseog-**, **pissug-**, n. the rot or blasting of grain, Deut. 28, 22; 1 K. 8, 37; Amos 4, 9.

\***pittakúnnam** (Narr.), v. i. he goes back; *nip-pittakúnnaman*, I must go back; *pittúckish*, go thou back; *pittúcké-tuck*, let us go back, R. W. 76, 77. Cf. *pítukau*; *pítukodtum*. (Perhaps R. W. mistook the signification of this word, 'I go back', for 'I go into the house'.)

**pittu**, -eu (?), n. pitch, Is. 34, 9.

[Cree *pícku*, gum or pitch, Howse 20.]

**pittuanum**. See *pítuanum*, he is proud. **piúhsuke**, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (*piúhsukke*, 'exact, right' (?); *piúhsúk-ékýéue*, 'plainly', C.): *piúhsuke mochtócmuk*, 'fitly framed together', Eph. 2, 21; *wonue piúhsukehtuuk*, fitly joined together, Eph. 4, 16, i. e. made to fit; suppos. of *piúhsukehtuue*, v. caus. (inan. subj.). See *pápiúhsuke*.

**piuk**, num. ten; pl. an. *piukqussuog*; inan. *-qussuash*, El. Gr. 14. Adj. *pioggué*, *piogué*, Deut. 32, 30; Ezek. 45, 14; *piogkut nompe* (to the tenth time), ten times, Gen. 31, 7 (inan. pl. *piukquttash*, Ex. 3, 28).

[Narr. *piúck*, R. W., = Peq. *piugg*, Stiles. Abn. *natára*. Cree *mítátat*. Chip. *midássi*, Bar.; *me dáš we*, Sch. Micm. *m'teln*, Maill.]

**poakussohhug mukqs**, 'he bores his ear through' with an awl, Ex. 21, 6. Cf. *sogkussohhou*, an earring.

**poanatum**, -**antam**, v. i. he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. *póánittanue*, mirthfully, Eccl. 7, 4. Vbl. n. *poanatumsook*, mirth, Eccl. 2, 1, 2. See *hahánu*, he laughs.

**-pog**, -**paug**, in comp. words water. It represents the suppos. inan. concrete form of 'pi (*n'pi*, *nippé*), 'where water is'. *nippe* was not used in composition. *-póg*, the noun generic, was not used separately. Cf. *namí-pog*, 'fresh water', James 3, 12; *sípu*, a river of water,

**-pog**, -**paug**—continued.

Ps. 107, 35, and *woskeche sepu-pog-wut*, on the surface of (upon) the waters of the river, Dan. 12, 6 (= *sepué nippe-it*, v. 7); *tohkekcommu-póg* (under *tohkekcom*), running (or spring) water, Num. 19, 17; Josh. 15, 19; *mishippag* (*míshe-pog*), much water, John 3, 23; *sonki-pog*, cool water, Prov. 25, 25; Matt. 10, 42; *séippog*, 'salt water', James 3, 12; *uppauppog*, 'abundance of waters (cover thee)', Job 22, 11.

**poggoham**, **pogkoh-**, **pogguh-**, v. t. (1) he threshes or pounds out grain, Judg. 6, 11. (2) he beats or knocks (it), pounds (it), strikes (it) with force; pret. *pogkukhum-up*, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. *-hamwáe*, *-hamwáe*, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From *pohquannum*, or rather *poh-qui*, it is broken.

[Narr. *pockhómmin*, to beat or thresh out, R. W. Abn. *ne-bagkléhíminé*, je bats (le blé); *ne-baiktélañ*, je le bats. Cree *púckamaham*, he knocketh it, strikes it with force, Howse. Chip. *puk-e-tai*, v. t. he strikes, Sch. II, 424; *puk-ud-ai* and *poc-kec-tay*, ibid. 468.]

**pogkenau**, v. t. an. (1) he casts away, Is. 31, 7 (*pakenau*, C.). (2) he puts (him) away. (3) he divorces (her). Suppos. *noh pagkenout*, he who puts away or divorces, Matt. 19, 9; imperat. *pogkes*, cast (her) out, Gen. 21, 10; Gal. 4, 30; pl. *pogkenawk*, Gen. 35, 2; suppos. pass. *noh poguit*, she (when) divorced, put away, Lev. 22, 13.

[Abn. *ne-baghírañ*, 'j'abandonne (hommein vel mulieren, etc.).]

**pógkenum**, v. i. he is blind; pl. + *wog*, + *wog*, Is. 42, 16; 56, 10; suppos. *noh pogkenuk*, he who is blind (= *noh pákwanut*, Mass. Ps., John 10, 21); pl. *pogkenukeg*, the blind, Is. 35, 5. Adj. *pogkenumwáe*, Is. 42, 7 (*paikinnuwáe*, C.). From *pohkenú*, it is dark.

[Narr. *n'póckennanun*, I am blind; *paúkúmmun*, dark, R. W.]

**pogkesu**, v. i. act. an. he is putting away or casting off. Eliot occasionally uses this form of the verb (which, in the indicat. 3d pers., corresponds with his 'adjec-



**pogkesu**—continued.

tive-animate'), as in Ps. 43: *tohwutch pogkéscau*, why dost thou cast me off?

[Abn. *pakatsisi*, 'loin de nous; à l'écart'.]

**pogketam**, v. t. inan. he casts (it) away, puts (it) from him (*pakétam*, C.); *nup-pogketam*, I cast off, 2 K. 23, 27; imperat. *pogetash*, cast thou (it) out, Matt. 7, 5; suppos. *pogketog*, when he casts (it) off.

[Narr. *n'pakítam*, I will put her away; *aqúe pakétash*, do not put away; *n'pakénaqu*, I am put away, R. W. 126.]

(In the first two examples he has used the inan. *pogketam* for the an. *pogkenau*.) Old Alg. *packitan*, I abandon or forsake, Lah. Abn. *ne-baghítamen*, j'abandonne cela. Del. *pakíon*, he throws (it) away.]

**pogkodantám**. See *pákdótantán*.

**pogkohham**. See *poggohham*.

**pogkomunk**, n. a rod, a stick (carried in the hand), Ex. 21, 20; Prov. 29, 15: *pogkomunkquonk*, a stake, Is. 54, 2; *-muh-quonk*, a pillar, Gen. 28, 18, 22; 31, 45.

[Cree *pákanoggun*, a club or cudgel, Howse.]

**pogkussu**, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See *penushau*); suppos. *howan woh pogkussit*, 'whoever shall fall'. Matt. 21, 44. With inan. subj. *pogkishin(ni)*, it falls; pl. *-neash*, Nah. 1, 12; suppos. *ne pogshuuk*, it (when) falling, Is. 34, 4. See *pwóhkehchuwáú*.

[Cree *páhkesin*, he falls (as in walking), Howse 80. Alg. *pañgísín*, il tombe (un objet inan.).]

**pochanutch**, **-nitch**, n. a finger; 3d pers. *upphol*, his finger. V. subst. *pachanúchaw*, he has fingers (is fingered), 2 Sam. 11, 20. From *pohshe*, divided, and *-nutch* (*menuthey*), hand. Cf. *pahchasiit*, toe, from *pohshe* and *-sit*, foot. \***póhchátuk**, pl. + *quínash*, a bough, C. See *pokshau*.

**póhchau**, v. i. he turns aside, deviates. See *pahchau*.

**pohkeni**, **-náí**, v. i. it is dark; adj. dark; n. darkness, Gen. 15, 17; Is. 5, 20; 45, 7; Amos 5, 18: *pohken-ahú*, in darkness, Eccl. 2, 14. Adv. and adj. *pokenáe*, darkly, obscurely, Job 22, 13; 1 Cor.

**pohkeni**, **-náí**—continued.

13, 12. Intens. *pohpohkeni*, Job 24, 15. Related to *pohki*, clear, open, as *lucus* to *lucendo*, etc. See *paápukinasik*; *póg-kenum*; cf. *kuppogki*.

[Narr. *paúkámum*, dark, R. W. Abn. *pekenen*, *pekeneghe*. Del. *páckenau*, very dark, Hkw.]

**pohkenittipukook** [*pohkeni-típukook*], 'in the dark night', Prov. 7, 9. See \**táppaco*.

[Narr. *póppakunnetch*, 'dark night' (= *po-pohkeni*, when it is very dark), R. W.]

**pohki**, **pahke**, v. i. (1) it is clear, transparent, that may be seen through, pervious, Rev. 21, 11, 18. (2) Adj. clear, pure, Lev. 11, 36; Prov. 30, 5; Ps. 51, 10. As adv. *pahke* (and *pohkiyeu*, C.), clearly, plainly. Suppos. inan. *póhkuuk*, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and *póh-kehquodt*, when clear, in clear weather, a clear day. (Cotton has *pahke* and *pohkiyeu*, 'clearly'; *pohkiyéue*, 'clean'; *pahkéyáue*, 'cleanly'.) See *pohquide*, open, manifest.

The three roots, *pohk*, (*pák*), *pohq* (*pógh*), *pohsh* (*pásh* or *páj*), have all the same ultimate base, with the idea of division or separation into parts. *pohq*- and its derivatives denote the act of separating (breaking, opening, beating out, etc.); *pohsh*-, the fact of division or partition (*pohshe*, half, part of, etc.), and *pohk* (*pohki*, *pahke*) the result of separation, openness, perviousness, a going through. [Cf. Tamil *pag-u*, to divide, to share; *pár*, to cleave; *pál*, a part, a portion; *paug-u*, a share, Cald. 446, 475. Sansk. *bhag*, dividere; *bháj*, dividere, distribuere; *bhá'ga*, pars, portio; *bhanáj*, frangere; *pakshá*, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with THR: thorough, through, throw (= to through, A. S. *thrawan*), thrust, thrash (A. S. *therse-an*), threshold (A. S. *therse-cl*, *thrace-wald*), thread, throat, throttle, thrill (A.-S. *thirltan*), and drill, etc.]

[Narr. *páquú*, *páquaquat*, 'it holds

**pohki, pahke**—continued.  
up' (i. e. the sky clears), R. W. 82. Abn. *paingšiši*, purement, sans mélange (*paingšiši šios*, I eat clear meat); *pa'kšé*, an arrow; *pa'kain*, thread.]

**pohkohquodtae**, adv. when clear, in a clear day, Amos 8, 9. See *pohki*.

**pohkshau**. See *pokshau*.

**\*pohkuhtimis**, n. white oak, C. See *\*paugūtemisk*.

**pohpohkussu**, n. a partridge, 1 Sam. 26, 20. See *pohpahkshas*; cf. *pohpohquottog*, quails.

**pohpoquesit**, suppos. part. (one who is) lame; pl. *-teheg*, Acts 8, 7. See *pohquessittont*.

**pohpu**. See *poūpu*.

**pohquáe**, adj. open, manifest, 1 Sam. 3, 1; Prov. 27, 5 (*pohquae*, public, C.). Adv. *-acu*, openly, Matt. 6, 4, 6. (Another form of *pohki*.)

**pohquáshinne** (*awoáhkóiyeu*), open (valley), Ezek. 37, 2; *pohquáshinne ohteuk*, open field, Ezek. 16, 5; 33, 27; 39, 5.

**pohquetahham**, v. t. he continues breaking (it), habitually breaks, Ps. 107, 16. Imperat. *pohquetáhahš wépitteash*, break thou their teeth, Ps. 58, 6.  
[MARGINAL NOTE.—“Or causative?—or by pounding? [Howse.] Cree [Grammar], 87. Cf. *sohquttahham*.”]

**pohqui**, v. i. it breaks, is broken. As adj. broken, Ps. 51, 17 (and *pohquiyeu*, Is. 36, 6). Suppos. pass. *pohqui*, when broken; hence, n. a brand, a fragment of wood, Judg. 15, 4; Amos 4, 11. See *paupokiqog*; *poššicau*; *pokshau*.  
[Cree *páke*, part. some (adv. of quantity). Del. *poó ktees* (dimin.), ‘a little junk of fire’, Zeisb.]

**pohquannum**, v. t. he breaks (it) with his hands, Is. 28, 24; Ezek. 4, 16; *nup-pogun*, I break (it), Jer. 30, 8; 49, 35. With an. obj. *pohquanau*, *-quenau*, he breaks (him), Jer. 31, 28; Ps. 46, 9 (*pohquannum*, he opens; *pohquanish usquont*, open the door; *nup-pohqun*, I break (a law), C. The last example is bad, verbs in *num* always denoting action of the hand, or physical action).  
[Narr. *paquamanúinnca*, open (thou) to me the door, R. W. Cree *péekoo-páthu*, it breaks; *peekóonayoo*, he breaks it (by hand).]

**pohquannutchont** (from *pohqui* and *nutch*, with the form of the suppositive active participle), having a broken hand, Lev. 21, 19.

**pohquodche**, as prep. without, outside of (Lev. 9, 11); primarily, in open air, out of doors. Suppos. *pohquodchit* (when) without, out of doors, in open air, Gen. 24, 31; Ex. 21, 19; Lev. 10, 45. [Narr. *puéqúntchick*, R. W. Abn. *pekšatse-nek*, hors de la maison, dehors.]

**pohquohham**, v. i. he goes clear, escapes; imperat. *pohquohush*, escape thou, Gen. 19, 17; caus. *pohquohchannu* (for *-quohchannu*), he makes (him) go clear, delivers (him); imperat. *pohquohchus kuhhog*, save thyself, Luke 23, 37, 39. From *pohki* or *pohqui*, and *om*, he goes. [Nup-*poquohcussu*, etc., our Savior (title-page of N. T.); *nup-pohquohcussuacn*, deliverer, Judg. 3, 9; *nup-pohquohcussu-én*, my Savior, 2 Sam. 22, 2; *kup-pohquohcussu-acnecan*, thy (own) Savior, Is. 43, 3; *noh-pohquoh-ichunont*, he who saves (them), who delivers, Judg. 3, 9; 1 Tim. 4, 10; *wéi ken pohquohcussuacn*, O thou that savest! Ps. 17, 7; *up-pohquohchun-oh*, he saveth them, Ps. 107, 13, 19, 20; delivered them, v. 6; *wag pohquoh wchunnonchek Jehovah*, the redeemed of the Lord, Ps. 107, 2; *pohquetahham*, he cuts (it) asunder, Ps. 107, 16; *tonohincau*, deliver thou us, Judg. 10, 15; *pohquah-wussch*, deliver thou me (intr.), Ps. 119, 153; *pohquah wchuneh wutch*, deliver thou me from, Ps. 119, 134; *pohquah wussch wutch*, — evil men, Ps. 140, 1 (— my persecutors, Ps. 142, 6); *pohquah wussinan wutch*, deliver thou us from, 1 Sam. 12, 10; *pohquah wussincau*, deliver thou us (intr.), Ps. 79, 9; *pohquah wchunittuonk*, deliverance, Judg. 15, 18; *pohquoh hamoonk*, escaping, Ezra 9, 14; *wutch mun-matchseengannúnnash*, our iniquities, Ezra 9, 6, 7; *nup-pohquánun nummeeswak*, I plucked off my hair, Ezra 9, 3.]

[NOTE.—The examples inclosed in brackets under this definition appear on a loose slip inserted in the manuscript. They were neither revised nor arranged by the compiler.]

[Del. *pol gun*, ‘escaped from me’, Zeisb.]

- pohquissittont**, having a broken foot, Lev. 21, 19. Freq. *pohpaquesit*, one who is lame (pl. *-tcheg*, Acts 8, 7). From *pohqui* and *m'sect* (*mussect*).
- pohsahteg**, a (miry?) pit, Ps. 40, 2. See *passóhtham*; *pissagk*.
- pohshane**, adv. fully, completely, thoroughly, Col. 1, 25. See *pákodeche*.
- pohshe**, **páhshe**, it halves, divides in two, is severed; a half, a part of, some of (as opposed to *wame*, the whole of), Ex. 24, 6; 37, 1; Deut. 12, 7; Luke 19, 8; Rev. 8, 1; 11, 9, 11. See *pohqui*. (Cf. Sansk. *paksha*, a side, half (a month). Zend. *pas*, *yek-pásh*, one half (Engl. piece). Tamul *pag-ir*, to divide; *pál*, a part.)  
[Narr. *paúshe*, 'some'; *poquésu*, half (of an. obj.), R. W. Abn. *ps'kšies* (inan.), *-ié*, la moietie en large. Del. *pachšiwí* (an.?), half, Zeisb.]
- pohsheau**, v. i. it divides in two, cleaves asunder, halves itself, Zech. 14, 4. Cf. *pokshau*, he breaks (by violence); *pasishau*, it bursts; *pohqui*, it breaks.
- pohshequáe**, **puhsh-**, adv. at noonday, Job 5, 4 (*puhshauqu-ut*, Acts 10, 9). From *pohshe*, half the day or sun's course.  
[Narr. *paushaŋáue*, *páveshaquave*, R. W. 67. Abn. *paskšé*. Del. *pachhac-queke*, Zeisb.]
- pohshinau**, v. t. an. he divides (him) in two, halves (him): *pishup-páshin-óüh*, they shall divide it (an animal), Ex. 21, 35.
- pohshinum**, v. t. inan. he divides (it), halves (it); pl. + *vog*, Ex. 21, 35. Cf. *pasinnum*.  
[Narr. *paushinim-min*, to divide (into two). Abn. *ne-psikassi*, 'je fens'. Del. *pachseuum-men* (infin.), Zeisb.]
- pohshittahham**, v. t. inan. he cuts (it) in two, Is. 45, 2; Zech. 11, 10.
- poke**. See *pooke*.
- pokshau**, **pohkshau**, v. t. he breaks (an. obj.) with force or violence; with inan. subj. *poksheau*, it breaks, is broken; with inan. obj. *pokshadtau*, he breaks (it), Ps. 107, 16; Jer. 28, 4. Suppos. an. part. *pokshont*, when breaking, 2 Sam. 22, 35. Adj. and adv. *poksháe*, broken, Jer. 2, 13. Vbl. n. *poksháonk*, a breaking, a breach, Prov.
- pokshau**, **pohkshau**—continued.  
15, 4; Is. 30, 13. See *pohsheau*, it divides in two; *pohqui*, it breaks.  
[Narr. *pókshau*, *-shawwa*, 'it is broke'; *poksháttowáin*, to break, R. W.]
- poksunkquonk**, n. a saw, Is. 10, 15. See *tussonkquonk*.  
[Abn. *psipodašáŋgan*, *temipotáŋgáin*. Del. *pachkschican*, a knife; *pachschach-quoacan*, a board-saw, Zeisb.]
- pomahhom**. See *pomohhom*.
- pómantam**, v. i. he lives, Gen. 5, 10, 16, 19, etc.; suppos. *pomantog*, when he lives (or lived), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *pomantamwutich*, living, 1 K. 3, 26. Adj. and adv. *-tanwáe*, living. Vbl. n. *pomantamóonk*, living, life. From *páme* (or *pama*), it continues, with *-antam*, the formative of verbs of mental and emotional activity. See *páme*. An earlier derivative, *pómetu* (*pám-oh-teau*), he 'continues to be', is not found in Elliot, but he has its verbal, *pometuonk* (q. v.).  
[Narr. *as-n'paumpnaúntam*, I am very well (am yet alive); *taubít paump maúntaman*, I am glad you are well, R. W. Abn. *nsri-pemaúšsi*, je suis en bonne santé. Cree *pémoot-ayoo*, he walks; *penát-issu*, he is alive; *pémoot-aymagun*, it goes (as a watch), Howse 36, 80. Del. *pomnauchsu*, he lives; part. (suppos.), *pemauchsit*, Zeisb. Gr.]
- pometuonk**, n. vbl. (from *pometu*; see *pómantam*) a generation, Eccl. 1, 4; Deut. 32, 5.
- pomitchuwan** (it flows, goes on), 'running water'. See *pamúchuan*.
- pomohhom**, **pomah-**, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. *-móonk*, going by water, a voyage, Acts 27, 10. Agentive *pumóhhamwraen(u)*, pl. *-nwog*, 'mariners' (Jonah 1, 5), those going (habitually) on the sea. From *panumoh* or *páue* (q. v.) and *wom*, he goes.  
[Cree *pimásu*, he sails.]
- pomompagée**, adj. creeping, crawling, Lev. 11, 44, 46. See *panompagin*.
- pompasuhkonk**, n. vbl. a ball (to play with), Is. 22, 18.
- poimpu**, **pohpu**, v. i. he plays, is playing (*puhpu*, he plays, C.); pl. + *og*, they play, Ex. 32, 6; Zech. 8, 5; t. an. *poimpau*, he plays with or for (him): *sun*

**poŋpu, pohpu**—continued.

*woh pompch*, wilt thou play with him? Job 41, 5 (*puhpätog*, they play; *puhpäncat*, to play, C.). Vbl. n. *poŋpuonk*, play, sport, Judg. 16, 25 (*puhpäonk*, playing; *pompoonk*, recreation, C.; *pohmpoonk*, Ind. Laws, iv).

[Narr. *puwochatog*, they are playing, R. W. Cree *päpu*, he laughs; intens. *päpäpu*; freq. *päpisku*. Chip. (St Marys) *päi-pē*, (Sag.) *pah-pa*, he laughs, Sch. II, 469. Del. *papaby* (for *papahy?*), to play, Zeisb.]

**pompuchái**, n. a member, organ, limb, or part of the body, 1 Cor. 12, 14, 19, 26; pl. + *yewash*, 1 Cor. 6, 15; *ukkosue pompuchái*, the virile organ, Deut. 23, 1. N. collect. *pompucháinneunk*, all the members or organs collectively, 1 Cor. 12, 26.

**pomushau**, v. i. (1) he walks. (2) he journeys, goes a journey, 1 K. 18, 27; 2 K. 10, 31; but in this sense the freq. *popomushau* is more commonly used. (3) he goes or passes by. Suppos. *pomushadt* (and *pancushadt*), when he walks, if he walk, Ex. 21, 19; Gen. 3, 8; *noh pomushadt*, he who walks, John 12, 35. With inan. subj. *pámsheau*, *pamíshau*, it goes on, passes, is past; pass. inan. (*pámsheomá*) *paumishómá*, it is passed by or over, Is. 40, 27; Jer. 6, 4. N. agent. *pomushaen*, one who is walking, a traveler; pl. -*nuog*, Job 31, 32. Vbl. n. *pomusháonk*, a journey (Gen. 24, 21; 1 K. 19, 7), a walk. Freq. *popomushau*, -*wushau*, he walks much, goes about, travels, journeys, Acts 10, 38; Matt. 9, 35 (*paupaum-*); imperat. *popómshagk*, walk ye, John 12, 35; with inan. subj. *popámshau*, it moves about. From *páme* (*pauméi*). The primary form of this verb appears to be *ponissu* (see Muh. and Abn. equivalents below), the act. intrans. form (he continues doing), as *poim-antam* is the simple intrans. or neuter form (he continues feeling or thinking, he lives), and *pomohom* (or *pám-wóm*), the inact. intrans. (he continues going, passively or without action of his own, he sails or goes by boat). This primary form is energized in *pomushau* by the aspirate, as in the intens. *ussishau* for *us-*

**pomushau**—continued.

*issu*. See *ussénát*; *n'ssect* (*mussect*), a foot. Cf. Sansk. *paud*, ire, se movere.

[Narr. *as punnissin*, 'he is not yet departed' (he lives yet); *nowécontan plunnishem*, I have a mind to travel; *as-punnévi*, he is not gone by; pl. *as-punnévrock*, R. W. This last is an earlier form, which I do not find used by Eliot\* [*poim-áú*, he continues going or travels to a place (see *ái*), goes onward, passes by], corresponding nearly to the v. i. inan. subj. (and impers.) *pauméi*, *paumu*, it goes on, passes. Abn. *ne-pemssé*, je marche; *penssé*, il marche. Muh. *n'pansch*, I walk; *paumsect*, he who walks, he walking. Miem. *pauméi*, I walk. Cree *pémoat-ayoo*, he walks. Chip. (St Marys) *pim-á-sai'*, he walks, (Sag.) *peussay*. Del. *ponsu*; suppos. *penstí*, Zeisb. Gr.]

[\*NOTE.—The compiler afterward wrote the following in pencil on the margin: "Correct this. Eliot has the verb *ash paumavt*, Luke 22, 47, while he was going on, and *pauméi* is v. i. inan. subj."]

**ponam**. See *ponam*.

**ponanau**, v. t. an. he lets loose, sets free (an an. obj.): *pish ponanau psukres-oh*, he shall let loose the bird, Lev. 14, 7; *quwegk pananau* (pass.), a hind (is) let loose, Gen. 49, 21. From *annanái*, he sends (him) away, with *pa* indefinite or indirective prefixed.

**ponashabpaen**, n. agent. one who sets nets, a fisherman; pl. + *nuog*, Matt. 4, 18. From *ponam* and *ashab* (*hashábp*), he sets a net.

**ponaskétuwosuen**, n. agent. one who administers medicine, a physician, Jer. 8, 22; Col. 4, 14. From *pon-an*, (*m*)*askehtu* (*maskehtu*), and *ussénát*, he applies or administers medicine.

[Narr. *maskit ponamín*, 'give [put on] me a plaister', R. W. 159.]

\***pongqui**, shallow, C. See *poiquag*.

**ponkque**, adj. dry (it dries?): *pongque wutlin*, 'a dry wind', Jer. 4, 11.

**ponompau**, v. t. an. he makes a gift to, 'gives gifts to' (a woman), Ezek. 16, 34; v. i. act. (an.), *kup-ponompus*, thou give a reward, Ezek. 16, 34.

[Abn. *ne-pSnatsíssé*, 'je fais presens' (in view of marriage).]

**poñquag**, n. a fording place, Gen. 32, 22; *ponguai*, shallow, C. See *taskconk*.

[Abn. *paikskat*, il y a peu d'eau dans la rivière; *paikāsi*, peu; *ne-bi'kaguā-sōghé*, je passe la rivière au guet, Rasles. Mod. Abn. *po'qua*, shallow; *po'guaso*, very shallow, Osunk. 46, 53. Chip. *bāgwa*, Bar.]

**ponteam** (?), v. t. with prefix: *poshponteam* *hassunnitōnk*, he digs through the wall, Ezek. 12, 7; *nag pannup-pontewog*, they dig (quite) through (the wall), v. 12.

**ponum**, **ponam** (*ponum*, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24; *nup-ponam*, I put (it), 1 Sam. 28, 31. Imperat. *ponsh*, put thou, Gen. 24, 2; 47, 49; *ponitch*, let him put, Rom. 14, 13. Suppos. *ponuk*, he who puts, (and part.) putting. V. t. an. *ponau*, he puts or places (him): *nup-pon-uh*, he put him, Gen. 2, 5; Is. 14, 1; *ponch*, put thou me, 1 Sam. 2, 36. V. t. inan. and an. *ponamaui*, he puts (it) on (him): *nup-ponamaui-un*, he puts it on (him), Gen. 39, 4; *nup-ponamaui-un-ean*, he puts (it) on (it), Gen. 29, 3.

[Narr. *ponamāuta*, (let us) lay it on; *pōneichush*, lay down your burthens; *aukūck pōnamun*, to lay in the earth, R. W. Abn. *ne-pōnemen*, je le mets; *nē-pōmasāū*, je mets dans lui.]

\***pooke**, **poke**, 'a small kind [of tobacco], with short round leaves', used by the Indians in New England, Josselyn, N. E. Rarities, 54. Wood's vocabulary gives 'pooke, coltsfoot.' Prof. Tuckerman, in a note to Josselyn, loc. cit., makes this inferior kind of tobacco, "not colt's foot, but *Nicotiana rustica*, L., the Yellow Henbane of Gerard's Herbal, p. 356." But he is unquestionably right in his inference that "the name *poke* or *pooke* was perhaps always indefinite." It signifies merely 'that which is smoked', or 'which smokes'. See *paokv*, and cf. *pukit*.

[Corvado (Brasil?) *boké*, tobacco; Puri *poké*; see Martius.]

**popōmompakecheg**, vbl. n. pl. 'creeping things', Acts 10, 12. See *panompagiu*.

**popomshauk**, vbl. n. from *popomshau*, freq. of *ponushau*, a going to and fro, Is. 33, 4.

**popōn**, v. i. it is winter; n. winter, Cant. 2, 11; Ps. 74, 17 (pret. *puppon-up*, it was winter, Mass. Ps.). Adj. and adv. *popōnde*, of winter, in the winter. Cf. *tohka*.

[Narr. *paipōne*; *paipōna-kēscwash*, winter month; *paipōpōcup* (misprint for *paipōcup*), last winter, R. W. 69, 70. Quir. *paibūks*, in winter, Pier. 28. Abn. *pehsu*, l'hiver; *pehsné*, le passé; *pebsōghé*, le prochain. Cree *pépoon*, it is winter; *pépoon-oopt'un*, it was winter; *kūtā pépoon*, it will be winter; suppos. *pepōok*, when it is winter; *pepōok-oopt'un*, when it was winter; *pépooké*, when it shall be winter, Howse 191, 192. Chip. *peebon*, last winter; *peebonooing*, next winter; *peebong*, Sch. Old Alg. *pi-pōon*.]

\***poponaumsūog** (Narr.), winter fish. See *\*paiponaumsā*.

\***popoquatēse** (Peq.), a quail, Stiles. See *paipahkshas*; *\*paupock*; *paipahkquatog*.

**popotowegash**, n. pl. bellows, Jer. 6, 29 (i. e. blow instrument). From *paotau*.

[Del. *pu ta woa gan*, Zeisb.]

\***popowuttāhig** (Narr.), a drum, R. W.

\***poppek**, n. a flea, C. See *paippek*.

**pōquag**, a hole or hollow. See *pukūi*.

\***poquaūhock** (Narr.), the round clam (*Venus mercenaria*), the 'quahang' of the Eastern markets; "a little thick shell fish which the Indians wade deep and dive for. . . They break out of the shell about half an inch of a black part of it, of which they make their *suckahack* or *blackmoney*."—R. W. 104. From *poh-keni*, in the sense of closed. Cf. *kup-pogki*, thick, and *hogki*, shell, distinguishing it from the *Mya arenaria* (*sickissuag*) or gaping clam.

[Peq. *pi'quaughhang*, *poah-quauhhang*, Stiles. Abn. *pekshahak*, 'huitres' (cf. *pekshahāik*, 'ils sont cloués', i. e. affermis or serrés?). Del. *poq quē ū*, clam, mussel, Zeisb.]

**posampu**. See *posampu*, he looks into (it).

**posekinau**, -num, v. t. an. and inan. he buries (him), inters (him), Gen. 23, 19; *nup-posekin-non*, I bury, Gen. 23, 13; imperat. *posekin ke-nup-am*, bury thy dead, Gen. 23, 11, 15; suppos. *posekinūt*,

**posकिनौ, -num**—continued.

when burying, he who buries, and (pass. part.) buried. Vbl. n. act. *posकिनौक*, a burying; pass. *-nitteónk*, a being-buried, burial, Matt. 26, 12. Adj. and adv.: *posकिनौत्तुáé ohke*, a burying place, Gen. 23, 4 (*nup-pasúkin*, I bury, C.). [From *posकिनौ*, he strips naked, makes bare (?), or the derivative *m'pusk* (*muppusk*), the back, 'he places or is laid on his back' (?).]

[Narr. *posakinámamun*, to bury, R. W. Abn. *ne-pškenai*, je l'interre.]

**poske**, adj. naked: *nup-poske*, I naked, Job 1, 21; adv. *poskeu*. Adj. an. (v. i. act.), *poskissu*, he is naked, Ex. 32, 35; suppos. part. pl. *poskissi(ni)cheg*, the naked, 2 Chr. 28, 5; Ezek. 18, 7. Caus. *poskisschéau*, he makes (him) naked, Ex. 32, 25; 2 Chr. 28, 19; and, with *sh* privative, *up-posgusháhé-uh*, they make (him) go naked, hurtfully, Job 24, 10. V. i. inan. subj. *poskohtéau*; with the aspirated sibilant (privative), *poshkoh-téau*, it is naked, Job 26, 6. Cf. *nup-pusk*.

**poskinum**, v. t. inan. he bares (it), makes bare or naked: *poskinum wuhpit*, he makes bare his arm, Is. 52, 10. An. *posकिनौ*, he makes (him) naked, bares (him): *nup-poskin*, I strip (him) naked, Hos. 2, 3. Imperat. *poskinushi kehquau*, uncover thy thigh, Is. 47, 2.

**poskissu**, v. i. he is naked: *nup-poskis* I am naked, i. e. by my own act (this is the intransitive active form, or 'adj. an.' of Eliot; see *poske*). Imperat. *poskis kuhkont*, make bare thy head, Is. 47, 2; pl. *poskissegek*, make yourselves bare, Is. 32, 11. Vbl. n. *poskissuonk*, nakedness, Rom. 8, 35; Ex. 20, 26.

[Narr. *nip-póskiss*, I am naked; *paškesu*, naked. Abn. *ne-paskenai*, 'je le mets à nud', je le dépouille.]

**posksin**, v. i. he lies down naked, 1 Sam. 19, 24.

**pótab**, a whale. See *potáop*.

**pótantam**. See *patau*.

**\*powwáw** (Narr.), 'a priest', R. W. See *pauweu*.

**póchenau**, n. the bosom, the breast: *up-póchenauot*, in his bosom, Lam. 2, 12 (*up-póchénau*, bosom, C.). From *poh-shináé*, divided in two (?).

**póhpóhquottog**, n. pl. 'quails', Ps. 105, 40. See *chachawáog*; *páhpáhkshas*; \**paupok*. (Cf. Cree *pá-pátáyoog*, it is spotted; *chá-cháchiagou*, it is striped, Howse 73.)

**pókeu**, v. i., is used by Eliot to translate 'he is puffed up' (Gr. *φυσίζω*); pl. *póke-wog*, they are puffed up, 1 Cor. 4, 18; suppos. *pókit*, when he is puffed up, Col. 2, 18; pl. *neg pókecheg*, they who are, etc., 1 Cor. 4, 19 (*óι πειφυσίζομενοι*). Caus. an. *pókhuráhuau*, it puffeth (him) up, 1 Cor. 8, 1. Cf. *pukit*, smoke, which is perhaps identical with the suppos. *pókit*. *up-pókeonk* (*kehtoh*) 'the swelling (of the sea)', Mass. Ps., Ps. 46, 3.

**pónampau**, **-pamau**, he looks away from (him), Is. 22, 4. From — and *wómpu*, he looks.

**pópótauonk**, vbl. n. (continued) blowing, a blast of air, Ex. 15, 8 (for 'neesings', Job 41, 18). See *patau*, he blows.

**pósampu**, **pos-**, v. t. he looks in or into (it), John 20, 5, 11; 1 Sam. 6, 19. See *wómpu*.

**pósu-og kuhtonogqut**, 'they entered into a ship', John 6, 17 (pret. *pasupaneq*, Mass. Ps.).

[Abn. *pššš*, he embarks. Chip. *boš*, Bar.]

**potáop**, **pótab**, **pótab**, n. a whale, Gen. 1, 21; Job 7, 12; Matt. 12, 40. From *patau* (he blows) [*-pog* (water)?].

[Narr. *pótóp*. Peq. *podumbaug*, *pu-dumbaug*, Stiles. Abn. *pšdšé* (i. e. *pšdas-š'bi*). Del. 'mbiackh, Zeisb.]

**pótau**, v. i. he blows, breathes strongly. (Not used in this form by Eliot, who has instead the transitive *patantam*.) T. inan. *patántam*, he blows (it) or upon (it). Imperat. *patántash*, Ezek. 37, 9; pl. *-amaok*, blow ye upon (it), Cant. 4, 16. Freq. *pápótau*, he continues blowing; part. *noh pápótauont* (*og*), he who bloweth, Is. 54, 16. Cf. *pókeu*; *pápótauonk*; *patoemo*.

[Narr. *potántash*, blow the fire. Cree *póotátum*, he bloweth (it). Abn. *ne-pšdšé*, je souffle le feu; *pšdšáigan*, soufflet à feu (*pápótauwéanámuk*, bellows, C.); *ne-pš'tašáimai*, je souffle contre lui.]

**póthonsh**, **-ansh**, n. a 'pitcher', vessel for carrying water, Gen. 24, 15, 20;

**pothonsh, -ansh**—continued.

*pothonchut*, 'bucket', Is. 40, 15; *pothonchue nippe*, a pitcher of water, Mark 14, 13. From *paultaü*, he brings. Cf. *quoôiphuuk*, a dipping instrument.

[Abn. *pôtaüts*, *pôbâüts*, 'espèce de cruche d'écorce, ronde en haut, pour aller quérir de l'eau'; *pekenâüts*, 'une autre espèce, plus longue que large'.]

**potheoemö**, v. i. it swells, bulges, projects: *potheoemöük*, 'a swelling' (i. e. when there is a bulging or protuberance), as in a wall, Is. 30, 13. Vbl. n. *potheoemök*, pl. *-ongush*, a swelling, 2 Cor. 12, 20.

**pothonkunau**, v. t.: *pothonkunöög wut-ahlotomp-euh*, they bend (draw) their bows, Ps. 64, 3; suppos. part. *-kinont* (pl. *-kinoncheg*) *ahlotomp-eh*, he (they) who draws the bow, Is. 66, 19. See *wonkinonot*; *wuttunkinonot*.

\***pothowâshâ**, break of day (?), C.

**pothsai**, as n. a corner, Prov. 7, 12 (a recess, retired place?): *kishke up-potsau-wam-ut*, 'near her corner', v. 8; *awsh potsau-ut*, go 'into thy closet', Matt. 6, 6. Cf. ut *pachöög*, in a corner, Prov. 21, 9, = *alt pachag*, Prov. 25, 24. From *pachchau*, *pôchchau*, he goes out of the way, turns aside(?). *pothsai* with inan. subj., *pothsau* with an. subj.

[Del. *pu tscheek*, (in) 'the corner of a room', Zeisb.]

**pothupog**, *-pag*, n. a bay, Josh. 15, 2, 5; 18, 19.

Chip. *pe-to-beg*, *pee-toe-bee*, a bog, Sch. II, 462.]

**pusksës**, pl. *+og*, n. a little bird, El. Gr. 9; a bird, Eccl. 10, 20; Amos 3, 5. This word is evidently a diminutive from a noun *psuk* or *psukissu*, which I do not find in Eliot. For the class (aves) 'fowl' Eliot used *puppînshaa-sog*, q. v. [*pahshe*, half *~pusksës*, bird; cf. Sansk. *pakshin*, avis *~pakshâ*, latus, dimidia pars.

[Narr. *pussukesesuck* (pl.), fowl. Abn. *sipsis*, pl. *sipsak*, oiseaux.]

**ptowu**, *towu*, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. *ptaweeog* (pret. *ta-wweep*, he did fly, Mass. Ps., Ps. 18, 10); suppos. *noh ptaweeet* (or *tawweet*), that which (an.) flies, Lev. 11, 20, 21. With

**ptowu**, *towu*—continued.

inan. subj. *ptawë*, *taëü*, it flies; pl. *ptawëog*, Prov. 23, 5; suppos. (*pukü*) *ptawëog*, (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. *ptawëche*, Prov. 26, 2. Caus. inan. (subj. and obj.) *ptawanau*, *tahannau*, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. *ne toawonotog*, *ptawannotog* (*toawonotog*, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj.-adv. *toawunöhhanne*, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, *pothau*, he blows, moves the air. (Cf. Sansk. *pat*, (1) cadere; (2) volare (cf. *pëtau*; *petshau*); Greek *πίπτω*, *πέτουμεν*; Lat. *peto*. See Max Müller's Lect. (III) on Darwin's Philos. of Lang., in Living Age No. 1523, p. 424.)

[Narr. *ptawë*, it is fled (of a bird), R. W. 86. Old Alg. *piouan*, the wind drives the snow, Arch. Amer. II, 26. Cree *twây-hoo*, 'he alights himself (?), as a bird'; *pewun*, it drifts.]

\***ptuks** (Quir.), 'timber' (for building), Pier. 17; 'trees', *ibid.* 28; *p'tuk*, a tree, *ibid.* 44.

**pû-** See *pû*.

**pûchuteaonk**, 'deceit', Prov. 12, 20.

**pûhkuk**. See *muphukuk*, a head.

**pûhpegk**, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (*pûhpeeg*, a trumpet or music, C.). Suppos. (inst.) from *pûhpûhki*, hollow. Cf. *monöhpûhpeg*, a trumpet, and see *punnukau*.

[Powh. *parpecones*, pipes, J. Smith. Abn. *bibišau*, trompette.]

**pûhpequau**, v. i. he sounds a trumpet (Rev. 8, 7, 8), plays upon an instrument of music.

**pûhpequon**, *-quon*, n. an instrument of music; pl. *+ash*, Eccl. 2, 8; Ps. 150, 4; Gen. 31, 27. From *pûhpëquau*, for *pûhpequau-an*.

[Abn. *bibišau*, trompette. Del. *ach pû quon*, flute, pipe, Zeisb.]

\***pûhpu**, v. i. he plays, C.; pl. *pûhpüog*. See *poimpu*.

**pûhpûhki**, *pûhpûhke*, v. i. it is hollow; adj. hollow, Ex. 27, 8. Augm. of *pûk-qui* (q. v.). Suppos. coner. *pûhpûhkeg*, a hollow, Judg. 15, 19. See *pûhpûhkeôteü*.

**puphúhki, puppuhke**—continued.

[Abn. *apikééghen*, 'cela est creu dedans.' Del. *puch tsche su*, hollow, Zeisb.]

**puphúkkitteau**, v. caus. inan. he hollows (it), makes it hollow, Ex. 38, 8.

**puhquohkə**, n. a clod of earth; pl. *-eash*, Hos. 10, 11.

**puhshequáé**. See *pohshequáé*.

**\*puhtadtuniyeu**, in the west, westward, Mass. Ps. Ps. 75, 6; but elsewhere (as Ps. 103, 12; 107, 3) the Mass. Ps. has *naquanittinaiyeu*.

**\*puhtantam**, v. i. he mistakes (?), C.

**pukit, pukut**, n. smoke; suppos. form of v. i. *pukutteau* (Rev. 9, 2), there is smoke. From *pohk-eui*, dark (?), it blinds (?). Cf. *pakeu*. Adj.-adv. *puk-kutáé*, smoky, of smoke, Is. 14, 31; Joel 2, 30. Dimin. *pukkuttaémes*, 'vapor', Ps. 148, 8. (Cf. Sansk. *paúka*, lutum, pulvis; Tamil, *puḡ-ei*, smoke.)

[Narr. *púck*, smoke: *nip-púckis*, 'smoke troubleth me', R. W. 48; *pókitta*, smoke, Wood. Abn. *ne-pekesi*, 'je suis comme aveugle de la fumée'; *pekedaš*, il fume.]

**pukquee**, n. ashes, Gen. 18, 27; 'mire', 2 Sam. 22, 43. The primary signification is dust; like *pukit*, that which darkens or blinds (?).

[Abn. *pekks*, cendre. Chip. *pingguwis*, dust, ashes. Del. *pkindeü*, light ashes, Zeisb.]

**pukquí**, v. i. it goes through, continues (-*úhk*) going through; hence n. a hole, Ex. 28, 32; 39, 23; suppos. *ne pukquag*, *póquag*, or *pohquag*, that which is through, a hole, Ex. 28, 32; 39, 6, 18, 23; 'the eye of a needle', Mark 10, 25. See *pohki; puhpúhki*.

[Narr. *puckhán-nán*, to bore through; (*puchwhéganash* for *puckwhéganash* (pl.), awl blades (for boring shell money), R. W. 130, 131. Del. *pku schí kan*, a gimlet, Zeisb.]

**pukqussum**, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.

**pum**. See *pummoh*.

**pumipsk**, pl. *-squash*, for 'rock,' Job 29, 6; *kenyke pumipsquedu*, among the rocks, Job 28, 20; pl. *pumipsqueduash*, rocks, 1 K. 19, 11. From *pumneü* (?), and *onpsk*, rock.

**\*pumriaumpiteúnck** (Narr.), n. the toothache, R. W. 59; *npum*, my teeth ache, *ibid.* 156.

**\*pummechësham**, he slides, C. (in 1st pers. *nip-pummechësham*).

**pumnee**, n. oil, Ezek. 45, 14; Luke 10, 34 (*pumnee* or *sammeé*, C.).

[Abn. *pemi*, huile, graisse; *pemikan*, étant fondue, on la tire (de dessus l'eau). This last word, or, rather, the passive participle of the same form, *pemikan* ('fat skiumed' or 'dipped' from the surface of the boiling water in which it was melted, to be poured over fine-chopped meat), gave a name to the preparation so much prized by the northern tribes and by Canadian voyageurs.\* Old Alg. *pimite*, fat, Lah. Del. *pæmyy*, fat, Camp.; *pomi*, Zeisb.]

[\*NOTE.—'Same root with *pumneü* ?']

**pummeeche may**, a crossway or path, Obad. 14.

**pummeneutunk**, n. a wañ or rampart, 2 Sam. 20, 15; 22, 30.

**pummetonkupunnáonk**, vbl. n. (from *pumne-ut* and *onkapunnau*, he tortures (him) on the cross), is used by Eliot for the crucifixion; the cross of Christ, Heb. 12, 2; John 19, 19. Elsewhere, *ponetshin*; as (to take up) his cross, *up-ponetshin-eum*, Luke 14, 27.

**pummeü**, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. *pámé*, it passes onward or along. Only found, in Eliot, in derivatives. See *ponushau*.

[Quir. *pumnéan*, 'to walk' (in their own ways), Pier. 37. Abn. *pemaiši*, il va de travers; *penetsintš*, met cela . . . de travers. Cree *pinnich*, crosswise. Del. *pimeü*, *pimicheü* (v. adj.), oblique, Zeisb. Gr. 164; 'slanty', Zeisb. Voc.]

**pumminnum**. See *pumminnum*.

**pummoh, pum**, a name of the sea, or ocean, which had perhaps become obsolete, or superseded by *kehloh*, before the coming of the English, but was still retained in compound and derivative words. It seems to be derived from the diffusive particle *pá-*, and *amundá*, the verb of motion—that which goes all about, is everywhere in motion, without course or direction. [*kehloh* (EL.), *Kithan* (R. W.), from the inan. adj. *kehle*, means



**pummoh, pum**—continued.

that which is chief or greatest, relatively great, vast. Among the words preserved by Eliot and R. Williams, into the composition of which this name of the ocean enters, are the following: *pawnpáqussit* (Narr.), the sea god, R. W. 98; *pummunat*, *pummunumunat* (?), to offer, to consecrate; *pun-upsq*, *pumipsq*, a rock (in the sea?); *pumunóhhamwacenuog*, mariners, Jonah 1, 5 (*pummoh-wumunát*, those who go on the sea; *pámmuhshottoeninuog* [*pamushadtuenuog*?], C. 183); *ohquawupam* [*ohquaw pun*], on the shore or border of the sea, = *ohquawus kehlahawáit*, Mark 2, 13; *pánuósawéncat*, to swim (*punosocnat*, C. 212); cf. *okkuttósawénaóut* [*uk-kehíohsawénaóut*], to cast themselves into the sea, to plunge into the sea, Acts 27, 43; *wosketupam* [*woskeche pun*], the surface of the sea, Is. 18, 2 (cf. Gen. 1, 2); *kehéyippom*, *-pum* [*kehche=katche, pun*], on the shore, John 21, 4, etc.; *keechepam*, Gen. 22, 17.]

[NOTE.—The above definition was not transferred from the rough draft of the manuscript to the revision, seemingly through oversight.]

**pummoóhham**, v. i. (1) he goes inactively or without exertion (?). From *páme* and *óm*. See under *pomushau*. (2) he goes by water, voyages. Not found in Eliot, except in the derived n. agent. *pumunóhhamwacenuog*, 'mariners', Jonah 1, 5 (*pámmuhshottoeninuog*, C., formed apparently from *pamushadt*, suppos. of *pomushau*).

[Del. *pom ma chum*, he goes by water, Zeisb. Virg. *yapom*, the sea, Strachey.]

**pummu**, v. i. he shoots (with bow or gun), 2 K. 13, 17; pl. *-uog*, they shoot, 2 Sam. 11, 24; imperat. 2d pers. sing. *punsh*, pl. *punaw*; inan. pass. *pum-menaw*, it is shot; suppos. *ne pánemuk*, that which is shot (as, an arrow), Jer. 9, 8; freq. *pepummu*, q. v. V. t. an. *-pum-wá*, he shoots at (him); *up-pumwé-uh*, they shoot at him, Ps. 64, 4; freq. *pepunuwau*, he repeatedly shoots at (him), Gen. 49, 23 (with affixes).

[Narr. *pámm*, *pámmoke*, imperat. sing. and pl., shoot; *upámmuck*, I am shot, R. W. Abn. *psnté*, il décoche; *ne-pemáñ*, je décoche contre lui.]

**pummukau**, v. i. he dances, 2 Sam. 6, 14 (*pawngkóoh*, Matt. 14, 6). Vbl. n. *pumunúkkóok*, dancing, a dance, Judg. 21, 21; Ex. 32, 19. [*páhpeg* is put for 'dance', dancing, in Ps. 149, 3; 150, 4, but signifies an instrument of music].

[Abn. *penega*, he dances; *penegañ*, on danse le mort.]

**pummunau**, v. i. he flies, goes swiftly through the air, goes as an arrow from the bow (*pummun-uoi* and *ai*), Job 39, 26; Rev. 14, 6; suppos. part. *pamunaw*, when flying, Deut. 28, 49. Adj.-adv. *pumunawé*, flying, swift-going, Is. 30, 6.

\***pummunneetam**: *up-pummunneetam lausum*, I carry a stone; *ken pumminnegkosch*, do thou carry me, etc., C. 41, 184.

**pummunnum, pumminnum**, v. t. (1) he gives away; (2) he offers, devotes (it), as to God or to a superior, 1 Chr. 29, 6, 9, 17; Mark 12, 43; suppos. *pámmuk*, ibid.; freq. *pawmpumunnum*, *pumpun-*, he offers (it) habitually or by custom. V. t. an. *pumunaw*, he offers (it) to (him), Mark 12, 42; freq. *pump*, Num. 8, 11, 21. Vbl. n. *pumunnumoonk*, a 'collection' (taken in church), contribution, 1 Cor. 16, 2; 'a gathering', ibid. (*pumunnumoonk*, 'alms-giving' (?), Man. Pom. 86).

[Narr. *pumunnum téanguash*, to contribute 'to the wars', R. W. 149; *pumunnumun téanguash*, (to) contribute money toward the (maid's) dowry, ibid. 125. See \**pámpom*.]

**pummuwuttawáe komuk, pummeu-**, the tabernacle, Gen. 33, 7, 8; Ex. 26, 1; 31, 7; 33, 7, 9, 10, etc.; *pátekómuk*, tabernacle, Ex. 25, 8, 9.

**pumóhsumo**, v. i. it emits light, shines. From *páme* and *wóhsun-aw*. Vbl. n. *pumóhstunawonk*, a shining, emitted light, Luke 11, 36. See *wóhsun*.

**pumóhtaash**, pl. (they are in) a row; of inan. objects, 1 K. 7, 3; Lev. 24, 6; *-tawash*, rows, Lev. 24, 6. From — and *oltau*.

**pumóso**. See *pumaso*.

\***pámpom** (Narr.), "a tribute skin when a deer (hunted by the Indians or wolves) is killed in the water. This skin is carried to the sachem or prince, within whose territory the deer was

\***púmpom**—continued.

slain."—R. W. 144. From *pummunun* (freq. *pumpumunun*), he habitually or by custom offers (it); part. pass. *pumpun-munun*, 'offered'.

\***Punachmonog** (pl.), the French, C.

**pungwómuhq-uash**, n. pl. 'quicksands', Acts 27, 17.

\***punnétunck** (Narr.), n. a knife, R. W. 51. See *chokquòg*; \**Chokquog*.

[Peq. *punnédunck*, Stiles.]

**punneu**, v. i. he falls down, prostrates himself (?); *punneu ut wusset-ut*, he fell down at his feet, Luke 8, 41, 47.

[Abn. *peni'ré*, il tombe d'en haut.]

**pungwómuhq**, **penugqué**, on the bank (of a river), Josh. 12, 2; 13, 9, 16; *anuchuan wame up* —, it overflowed all its banks, Josh. 4, 18. Cf. *wusápinuk*.

**puogkinnum**, v. t. inan. obj. he dips (it) in or into; suppos. *puókinuk*, *puogwuk*, when he dipped (it), John 13, 27; Matt. 26, 33. With an. obj. *puogkinnau*, he dips (him): *puogkinnóate howan en nippe*, to dip anyone in water, to immerse, Wun. Samp. ch. 29, § 3. See *puogkeü*.

**puppasotam**, n. a prince; pl. *-mwog*, Prov. 8, 15, 16. Cf. *ketassot(am)*.

**puppashim**, n. a beast (El. Gr. 9), Ex. 23, 29; Rev. 4, 7; pl. *+wog* (and in Gen. 1, 26, 28 *+wassog*).

[Narr. *penushim-wock*, beasts.]

**puppishaa**s, n. a fowl, a bird (avis), Gen. 1, 30; 2, 19; pl. *+og*, Gen. 6, 20; Neh. 5, 18 (*puppishaaashasog*, Lev. 11, 46; *puppishaaog*, fowls, Mass. Ps.). Cf. *psuksés*.

[Narr. *npešháwog*, fowls. Chip. *pē-nai'-si*, *pe-nu-she*, which is apparently an an. i. form of the Old Alg. *pilē*, 'a fowl', Lah.]

**puppissi**, **puppish**, n. dust, Job 38, 38; Deut. 28, 24. From *pissi*, it adheres, sticks (?). See *pissagk*. (Cf. Sansk. *paiśá*, pulvis.)

**puppuhke**. See *puppuhki*.

**puppuhkohteáí** (for *puppuhki-oh-teau*), v. i. it is hollow; n. 'a cave', John 11, 38.

**-pusk**. See *nuppusk*, the back.

**pusseog**. See *pissagk*.

\***pussoqua**, adj. 'corrupted or rotten', C. See *pissagk*.

\***pussoúgh** (Narr.), the wildcat, R. W.

[Abn. *pet8*, scent of an animal, 'piste': *pesSis*, chat, which Mr Pickering, in a note to Rasles, thought "probably corrupted from the familiar English word 'puss' or 'pussy'"; but cf. Cree *pásoo*, 'he scents (as, an animal)', Howse 144. Chip. (Sag.) *pee shoe*, the lynx; (St Marys) *pizh icw'*; *mis'si-bizh icw*, (great lynx) panther. Menom. *pah shay ew*, the lynx; *maínch pay-shay-ew*, the panther.]

**puttagham**. See *puttogham*.

**puttahham**, v. i. he goes into a snare or trap, is taken or entrapped, Ezek. 17, 20; pl. *-hamwog*, Job 34, 30. Suppos. *noh puttahhuk*, he who is ensnared, Ps. 9, 16. Vbl. n. *puttahhamonok*, entrapping, a trap. From *pēt-au* and *am*, 'he goes into'.

**puttahhamwehheau**, v. caus. he makes (him) to be trapped or snared; suppos. pl. *-wehettit*, when they are taken, i. e. made to go into a snare or net, Eccl. 9, 12.

**puttahwhau** (= *puttahcheau*), v. caus. he entraps, takes in a trap or snare; pass. he is entrapped or ensnared, Jer. 5, 26; Is. 24, 18; Prov. 12, 13.

[Abn. *ne-bíba*, 'j'en prens'; *ne-pibámen*, je l'y prens.]

**puttogham**, **puttag-**, **puttughum**, v. t. inan. obj. he covers over, hides (it) by covering, Ex. 3, 6; Num. 4, 5 (*puttoghum-unat poshkissunok*, to cover one's nakedness, C.). From *pēt-au* and *ohkhum*. With an. obj. *puttoghuchau*, *puttoquehchau*, he covers (him), hides him by covering. Adj. an. *puttoghosau*, (he is) hid, covered, 1 Cor. 2, 7. Vbl. n. *puttoghonk*, a covering; pl. *-onganash*, Prov. 7, 16. See *agquú*; *appuhquósu*; *hogki*; *hogkò*; *onkhumunat*. (Cf. Sansk. *pat*, ligare, vestire; *put*, amplet.)

**puttoqueohtau**, he hides himself from (another), John 12, 36.

**puttoqueoqhhou**, n. a covering of the person, a veil, Gen. 38, 14. Cf. *onkque-quoqhhou*; \**pítacaus*; *yánequoqhó*.

**puttoqueu**, v. i. he hides himself, Job 23, 9; John 8, 59; pl. Gen. 3, 8; imperat. *puttoqueush*, Jer. 36, 19.

**puttughum**. See *puttogham*.

**puttukui**. See *pétúkui*, round.

**puttukqunutch, -nitch**, n. the fist, Ex. 21, 18. From *putūkqui* and *menutch(eg)*, 'round-hand'.

**puttukquobissegk**, v. imperat. pl. 'gird yourselves', Is. 8, 9 (see Ex. 23, 5).

**puttukquobpus, -obpis, -oppis**, etc., n. a girdle, Is. 3, 24; Jer. 13, 1; Ex. 28, 4; 29, 5. Properly a contracted form of v. i. an. *puttukquobpesu*, he is girdled, bound about (the loins): *nup-puttukquobbesin*, I am girdled, 'it bindeth me about', Job 30, 18; *puttagquobpissu wutogkodleg*, 'had his sword girded by his side', Neh. 4, 18; pl. *-pissinash*, Rev. 15, 6. From *puttogque-au* (it covers) and *mobpe* (hip), with the intransitive active or simple animate affix *-ussu*.

**puttukquobpus**, etc.—continued.

[Abn. *pedegšabisšn*, ceinture. Virg. *puttaiqwapisson*, 'a cap or hat', Strachey.]

**pwogkeü**, v. i. he dips or immerses himself, 2 K. 5, 14. See *puogkimmun*.

**pwogkusheau en nippekontu**, 'it fell into the water', 2 K. 6, 5.

**pwohkehchuaü**, v. i. he sinks, disastrouly or by mischance: *nup-pwohkehchuaüam*, I sink (in the mire), Ps. 69, 2. See *pojgkussu*.

**pwokuhhowau**, v. i. she hatches eggs, Is. 34, 15: *matta pwohkóyeog* (from *pwogkeü*?), 'does not hatch', Jer. 17, 11. [Abn. *pskššš*, œuf éclos.]

## Q

**quadhog, quadhuk**, suppos. 3d sing. of *quättüham*, he measures.

**quagwashwētam**. See *quagwashwētam*.

**quah**, interj. 'of disdaining', El. Gr. 22 (*chah*, fie upon it! C.).

**quahntinnitumuk** (suppos. pass. part. of *quihhtëau*), forbidden; for 'common', Acts 10, 14, 15. See *queihtinnuh*.

\***quánowask**, a bottle, C. See *quonowasi*.

**quanukquesit**, suppos. 3d pers. of *quanukquesu*, he is lame.

**quanunkuaéan**, suppos. 2d pers. sing. of *quannükquayeyü*, he dwells high, in a high place, Obad. 3. See *quannükquayeyü*.

**quanunon**, n. a hawk, Lev. 11, 16; but in the same connection, in Deut. 14, 15, *oušshaog* stands for 'hawk'. See *mashquanon*. Cf. *qunonon*, 'lion' (panther), and *quohquanonou*, 'greyhound'. From *quanni*, long, and —, tail (?). Cf. Del. *quen-schuckaney* (long-tail) 'panther'; *chau wa lan ne*, 'an eagle with a forked tail', Zeish.

**quaquadhum**, v. freq. of *quättüham*, he measures.

**quaquequestont**, n. grasshopper, Lev. 11, 22; Judg. 6, 5; pl. + *aog*, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of *quequeshau*, he goes leaping. Cf. *chanzomp*; *mayau*.

**quagwashwētam, quagwash-**, freq. of *quoshawwētam*, he prepares.

**quashinum**. See *quashinum*.

**quashkeik**, suppos. of *qushkeu*, he goes back.

\***quättuhquöhquâ**, afternoon, C. From *quättawü*, he (i. e. the sun) sinks, goes downward.

[Narr. *quättükquāquaw*, 'after dinner', R. W. 67.]

\***quausse** (Peq.), 'a virgin girl', Stiles. See *peromp*; \**squäsese* (under *squa*).

**queshau**. See *queshau*.

**quēhtam**, v. t. he fears (it), stands in fear of (it); suppos. *noh quohtag*, he who fears, Ezek. 9, 2; Heb. 11, 27. Cf. *quättänumau*, he honors, shows respect to (him). See *quššau*; *wabesenät*.

[Del. *qui tu men*, to fear something, Zeish.]

**quehteau**. See *ahquchteau*.

**quehtiänumau**, he honors. See *quättänumau*.

**queihtinnuh, quihht-, quht-**, v. t. an. he forbids (him), he threatens (him): *uk-quihhtin-nuh*, he forbade him, John 3, 14; imperat. 2d sing. *quēhtus*, forbid thou; 2d pl. *quēhtinnok*, forbid ye; suppos. part. *quohhtinont*, forbidding, Acts 16, 6; 'when he had appeased (them)' [i. e. caused them to desist (?)],

**queihthinnuh**, etc.—continued.

Acts 19, 35 (*God quehtehchaj*, God forbid, C.). V. t. inan. and an. *queih-téhteau*, *qut-*, he forbids (it) to (him): *woh howan quehtétau wippe*, can any man forbid water? Acts 10, 47 (*nuk-quehtittéam*, I forbid, C.).

**queishontam**. See *qeshadtam*.

**queksó**, v. i. he hisses. See *quequssu*.

**quenappu**, v. t. he sits or rests upon (it); suppos. *noh quenapít*, he who sits upon (it), Is. 40, 22 (*quenohpuuncke* [= *quen-epmuonk*, vbl. n.], a stool, Wood).

**quenau**, -*náé*, adv. as soon as, Mark 5, 36; Josh. 8, 19; Deut. 8, 9; 'scarcely', Gen. 27, 30. Cf. \**quenauet*.

\***quenauet**, v. impers. it is wanting, Exp. Mayhew; *wonot* or *quenauat*, 'to be wanting or defective'; adv. *quenau-adte*, 'necessarily', C.

[Abn. *éskašana*, j'ai besoin de.]

**quenuhikó**, v. i. he wants, is in need; or impers. it is wanting to him: *pasuk kuk-quenuhik*, 'one thing thou lackest', Mark 10, 21; 1st pers. *nuk-quenuhik*, I am in want of, it is wanting to me; 1st pl. *nuk-quenuhik-unan*, Jer. 44, 18; 3d pl. *quenuhik-quoq*. Suppos. 3d pers. *quenahuk*. Vbl. n. *quenuhikó-onk*, *quenuwechikóonk*, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *quenuawussu*, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *quenuwéchuau*, he causes (it) to be wanting, Judg. 21, 3. Augm. *quequenuawan*, he is in great want, need, or privation, 1 Sam. 13, 6 ('in a strait'). Vbl. n. -*maonk*, difficulty, want, 'distress', Neh. 2, 17.

[Narr. *matta nick-quehíck*, I want it not; *tachitch quenawáyean*, why complain you?; *quenowáuog*, they complain, R. W. 53, 66.]

**quenukkompau**, v. t. he stands upon (it), Amos 7, 7. Cf. *quesikkompau*.

**quenohtau**, v. t. he lays a foundation for, he founds (it), places (it) upon: *quenohtau-un*, he founded it (and pass. it is founded or rests on), Luke 6, 48; pret. -*unap*, *ibid*. Suppos. *quenohtunk*, when he places or supports (it); *quenohtunkwinnutch* *hassunmutongamít*, 'if he leaned his hand on the wall', Amos 5,

**quenohtau**—continued.

19. With inan. subj. *quenohtéau*, it stands or is founded on, 2 Chr. 4, 4; suppos. *ne quenohtag*, that which it stands on. As n. a foundation, Judg. 16, 29; 2 Sam. 22, 8 (= *agwe ohtag*, that which is under, Ps. 18, 7).

**quénowáú**, v. t. an. he denies (him), makes denial to (him), Mark 14, 68, 70 (*quénawó-úat*, to deny; *nuk-quénó-wáw*, I deny, C.). Elsewhere *kohkón-awau*, as in Luke 22, 57; Titus 1, 16; *koh-kómoowau* God, he denies God, Ind. Laws II. [From *ahque* and *uawau*, he refrains from speaking (?).]

[Chip. *ahquednwatum*, he denied (it), John 18, 25. Cree *ágoonáwctum*, he denies it (which Howse analyzes 'he strong-back-hears it').]

**quensin**, v. i. he supports himself, leans; pl. -*nwog*, Is. 48, 2.

**quenuhikó**, v. i. (inan. pass.) it is wanted, is missed; *mo-teag quenuhikó*, nothing was missed, 1 Sam. 25, 21; cf. v. 15.

**quequan**, v. impers. it shakes, it trembles, Ps. 18, 7; as noun, an earthquake, Is. 29, 6; pl. + *ash*, Matt. 24, 7.

[Abn. *kšigšan*, tremble-terre. Cree *kwekweu*, it (the earth) trembles.]

\***quequécum** (Narr.), n. a duck; pl. + *máuog*, R. W.; *quéquecum*, Stiles. Peq. *quauquawups*, 'black ducks'; *quaquecum*, 'ducks', Stiles. Onomatopoeitic, but the form is that of a verb, 'he quack-quacks'. Cf. Cree 'hah-ha-way, the old-wife or long-tailed duck (Anas glacialis), and Peq. *ungowé-ums* (Stiles), for the same species. See \**séšep*.

[Abn. *kšikšimesš*, canard. Del. *quiquingus*, the gray duck, Hkw.; 'large ducks', Zeisb. S. B. 28.]

**quequeshau**, v. i. he goes leaping. Freq. of *qeshau*.

\***quequisquitch** (Peq.), n. a robin, Stiles.

**quequssu**, **queksó**, v. an. i. he quacks, he hisses: *nag queksóog*, 'they hiss', Lam. 2, 16. V. t. an. *quequssunau*, *queksunau*, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

[Abn. *kšikšsem*, il siffle; *ne-kšikšsemáú*, je siffle contre.]

**quesekompoonk**, n. a 'scaffold', 2 Chr. 6, 13. See *quesikkompau*.

**qeshadtam, queishontam**, v. t. inan. he leaps over (it); *nuk-qeshadtam*, I leap over, 2 Sam. 22, 30; Ps. 18, 29.

**qeshau, queishau**, v. i. he leaps, jumps, Luke 1, 41; John 21, 7; Acts 3, 8 (*chânsoqsquâshau*, a grasshopper jumps; *nukqueeshshom*, I leaped, C.). Freq. *queqêshau*, he goes leaping, Cant. 2, 8; Acts 14, 10; 'skips', Ps. 114, 6. Related to *qogquëü*, he runs, the substituted *esh* denoting sudden or violent motion. See *quaqueqeshout*.

[Abn. *ne-kesirra*, ou *ne-kesÿsë*, 'je cours, je vas vite.' Cree *kwôssetow*, he jerks it; *kwâskwâskoo-pâthu*, it moves by leaps or jumps.]

**quesikkompau, quesuk**, v. t. he stands upon (it), Amos 9, 1; *kuk-quesikkompau qussuk*, thou standest upon the rock, Ex. 33, 21. Cf. *quenikkompau*.

**quhtinnuh, quiht-**. See *quchtinnuh*.  
**quinahsinnunk**: (*nashpe*) *quinahsinnunk*, '(with) a pestle', Prov. 27, 22. From *quani*, *quinne*, and *hassun*, *assin*, 'long stone'.

**-quinne** and (suppos.) **-quinogok**, after a numeral or an indefinite quantitative ('few', 'many', etc.), is used for *kesukodtash*, days, or (suppos.) *kesukok*, on the day; or, more exactly, for *nukonash* (nights), suppos. *nohkog*. It is formed from *kouëu*, he sleeps. "Their age they reckon by moons, and their actions by sleeps, as, if they go a journie, or are to do any other business, they say three sleeps me walk, or, two or three sleeps me do such a thing, that is, two or three days."—Josselyn's Voy. *pasuk kesuk* . . . *asuh piogkukquinne*, one day . . . or ten days, Num. 11, 19; *nequtta tahshikquinne*, for six days, Ex. 24, 16; suppos. *nishik-quinogok*, on the third day, Hos. 6, 2.

[Narr. *nees-quinagat*, 'two days'; *shuck-quinôkat*, 'three days', R. W. 69. Abn. *kate'ksniši* or *nekstsheniši*, une nuit; *nissgnishi*, deux nuits, etc. Del. *guto-kenak*, one day, Hkw.; *nguttokuni*, one night, *nischogunak*, two nights, etc., Zeib.]

**quinnuppe**, (it is) round about, all around; it turns. As adv. and prep., *quinnuppe kouôog wekit*, 'they lodged

**quinnuppe**—continued.

round about the house', 1 Chr. 9, 27. With an. subj. *quinnuppa: ai quinnuppa*, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb; *quinnuppu*, he turns, changes his course; with inan. subj. *-peu*; suppos. *noh quinnupit*, he who turns or is turned, Lev. 20, 6; imperat. 2d pl. *quinnuppegk*, turn ye, 2 K. 17, 13. Vbl. n. *quinnuppeonk*, a turning, conversion (as in Acts 15, 3). V. t. inan. *quinnuppenun*, he turns (it) about, 1 K. 8, 14; suppos. *noh quannupinuk*, Prov. 28, 9. V. i. refl. *quinnuppehtau*, he turns himself about, Mark 5, 30. V. t. an. *quinnuppenau*, he turns (him) about, 'converts' him; suppos. part. *quannupinout*, when turning, 'converting', Ps. 19, 7; James 5, 19. V. i. inan. subj. *quinnupsheau*, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. *quinnupphoteau*, it encompasses, surrounds, turns itself about.

**quinnuppekompau** [= *quinnuppuompau*] v. i. he stands turned about, is (and remains) converted; pl. + *og*, they are converted, Is. 60, 5. N. agent. *-pau-aeu(in)*, one who is converted, a convert, Luke 22, 32. 'Sampcutteahâe Quinnuppekompauenin' is the title given by Eliot to his translation of Shepard's 'Sincere Convert'.

**quinnupphoke**, as adv. 'everywhere', Acts 17, 30. For *quinnuppe-ohke*, round about the country.

**quinnupshau, -pwushau**, v. t. he goes round about (it); pl. *-shaog*, Ps. 59, 6; imperat. pl. *-peshak*, go ye round about (it), Ps. 48, 12; *ne quannupishauk*, (the river) which encompasses (it), Gen. 2, 11, 13.

**-quinogok**. See *-quinne*.

**qukqunuksheau**. See *qunnukquesu*.

**\*qunnamâug** (Narr.), a 'lamprey'; pl. + *suck*. "The first [fish] that come in the spring into the fresh rivers", R. W. 102. (= *qunni-amaug*, long fish.) Cotton gives 'qunnamag, bass' [?]. See \**nissâek:kr*.

**\*qunnânnonk**, n. a blanket, C.

**qunnassin**. See *quinahsinnunk*, a pestle, i. e. 'long stone'.

**qunnegk**, n. a hind, a female deer, Gen. 49, 21; pl. -*gquâog*, Job 39, 1; Cant. 3, 5. See *ahnk*.

[Narr. *quân*, *quânkê*, a doe; *quân-quâwese*, a little young doe, R. W. 96.]

**qunni**, v. i. it is long; as adj. long, El. Gr. 15; Mark 16, 5; *qunni onk*, longer than, Job 11, 9 (*anêqunnag* [= *anue qunnag*], 'longest', C.). With an. subj. *qunnesu*.

[Abn. *kSné*, *kSnîs*, *kSnagšat*, il est long. Cree *kinwoor*, it is long; an. *kinwoosu*, he is long, i. e. tall. Del. *gunêu*, Zeisb. Illin. *kinawacatawi*, bois long, arbre haut; *kinawacawanaki*, habit long; *kinawaki*, *kinawaki*, long, Gravier.]

**qunnono**, n. a 'lion', Is. 5, 29; pl. + *og*, Cant. 4, 8; a panther (?). Cf. *quoh-qunnonot*, 'greyhound'; *qunnonon*, 'hawk'. The name signifies 'long-tailed'. Cf. \**konoh*.

[Chip. *giwânowe*, it has a long tail, Bar.]

**qunnuhqutayeu**, v. i. he dwells on high, Is. 33, 5.

**qunnukque**, adj. high. See *qunnuikque*.

**qunnukquesu**, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. *noh qunnukquesit* (and *qunnukquesit*), he who is lame, Lev. 21, 18; pl. -*itcheq*, the lame, 2 Sam. 5, 8. *qakqunnukqshau*, he halts, limps; part. *noh qunnukqshont*, he who halteth, Zeph. 3, 19; Micah 4, 6, 7.

[Narr. *nick-qûssaqus*, I am lame. Del. *gulucquat*, lame, Zeisb. Gr.]

**qunnuikque**, **qunnuhque**, it is high; as adv. on high, Job 39, 18; suppos. *qunnuhquodt*, when high, 'of an high stature', Ezek. 31, 3. *qunnukqussâ-mau*, he is tall, 1 Sam. 9, 2.

[Narr. *qunnaiqussu*, a tall man, R. W. Del. *gunaqnot*, it is long, high; *gunaxu*, he is long, tall of stature, Zeisb.]

**qunnukquekomuk** [*qunnukquekomuk*], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

**qunnuktug** [*qunnukque-h'tug*, high wood], n. a pole, a post; pl. -*quash*, Ex. 38, 5, 7 (*quomohtake*, a mast, C.). See *qunnuhtug*.

**qunnuhquoag** (?), n. pl. 'fir trees', Is. 14, 8.

**qunônuhquoau**, v. i. he has long hair; neg. pl. *matla pish qunônuhquooog*, they

**qunônuhquoau**—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. *qunônuhquôant*, having long hair, Ps. 68, 21 (= *qunônuhquôant* (?), 1 Cor. 11, 14, 15). Vbl. n. *qunonuk-quôonk*, a long 'lock of hair', Num. 6, 5.

\***qunôsu** (Narr.), pl. + *og*, pickerel: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105. From *qunni* and -*utchan*, 'long nose'.

[Peq. *quânmoose*, 'pickerel or long-nose', Stiles. Abn. *kSnûšé*, brochet. Old Alg. *kinonge* (Lah.), whence comes *maskinonge* or *masketunjuh*, the great kinonge of the St Lawrence and northern lakes. Chip. (St Marys) *ke nû' zhai*, (Gr. Trav.) *ke no zha*, (Sag.) *kee no zenck*.]

**qunnuhtug**, -**ontug**, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (*konnukukhtotucheg*, Mass. Ps., Ps. 35, 3); pl. -*quash*, 1 Sam. 13, 19. From *qunni* and *h'tug*, long wood. "Qunnuhtug, of *qunni*, long, *mehtug*, wood, or tree; and this word is used for a pike."—El. Gr. 15.

**qunûsseps**. See \**sêšep*, a duck.

**quoashau**. See *quonshau*.

**quogkinnum**, v. t. he dips (it) in or into, Lev. 9, 9; — *wog hogkwoonk asqueheonganit*, they dipped the coat in the blood, Gen. 37, 31. (*quogkinnûšite*, 'dipping, dipped'?) C.)

**quogquadtinohkonnâ**, v. t. an. he wrestles with (him): *nuk-quogquadtinohkon*, I wrestle with (him), Gen. 30, 8; mutual, *quogquadtinûttuog*, they wrestle (one with the other). Vbl. n. *quogquadtinûttuonk*, wrestling, Gen. 30, 8.

**quogquêû**, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. *quogqueti*, let me run; *quogquish*, run thou, 1 Sam. 18, 23; suppos. *noh quâgquîl*, he who runs, 1 Sam. 20, 36. Adv. and adj. *quogquêwe*, running, by running, Mark 10, 17. See *queshau*.

[Narr. *quogquîs*, run thou; *tachich quanniquaquân* (intens.), why do you run so? R. W. Old Alg. *kegatch*, 'quickly' (= *quogquish*?), Lah.]

**quogquôteau**, v. i. he threatens; suppos. *quogquôhtôadt*, when he threatened, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v, p. 6. Vbl. n. *quogquôteoanik*, threat-

**quogquohteau**—continued.

ening, threats, Acts 4, 29. Cf. *quēhtinnuh*.

**quohquonou** (?), for 'greyhound', Prov. 30, 31. See *quanunon*; *quononō*.

**quōhquohquoaonetāu** (?), n. an ass; pl. +*og*, Gen. 12, 16. Elsewhere the English word is transferred without translation.

**quohtinont**, forbidding (him); part. of *quēhtinnuh* (q. v.).

**quompham**, v. t. he dips (it) up; infin. *quomphamun-at nippe*, to dip up water, Is. 30, 14. In Gen. 25, 30, the imperat. 2d sing. *quompātāsh* is used, from a form *quomphatam*, he dips (it)?

[Narr. *quamphash*, *quamphomānnea*, (take thou up; and) 'take up for me out of the pot', R. W. 36. Cree *kwōppahum*, he scoops or lades it out, Howse.]

**quomphippau** [*quompham nippe*], v. i. he dips up water; pl. +*og*, 'they drew water', 1 Chr. 11, 18. Cf. *wuttuhppau*, he draws water.

**quomphunk**, (inan. part. of *quompham*, that which dips or takes by dipping), a net. Adj. *quomphōngane anahausuonk*, network, 1 K. 7, 17, 41.

[Chip. *kwābāhwa*, he fishes with scoop net, Sch.; *ahkwābāhwaqun*, a seine; *kwa* *ba* a *gen*, a scoop net, S. B. 2, 18; a *qua* *bi* *na* *gen*, *ibid.* 2, 19; a *qua* *bi* *na* *gan*, Bar.]

**quonōasq**, n. a gourd, Jonah 4, 6, 10 (*quānōawask*, 'a bottle', C.; i. e. made from a gourd?). From *gunni*, long, and n. gen. *asq* (pl. *asquash*), that which may be eaten raw. Cf. *askatasq*; *nonaskatasq*.

**quoshāe**, -ōe, -aue, it is beforehand, in anticipation of; it goes before, in time; as adv. *quoshōe nam*, he foreseeth, Prov. 27, 12; *quoshāe misōhkanwog*, they prophesy, Num. 11, 27; *quoshōau nōwau*, he promises, Heb. 12, 26.

**quoshappu**, v. i. he is (remains) ready; imperat. 2d pl. *quoshappēgk*, Luke 12, 40.

**quoshauwēheau**, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form, *quaquashwēheau* and *quagquash-*, as in Jonah 4, 7. With inan. obj. *quoshauwēhtam*, he makes (it) ready, prepares (it), and freq. *quaquashwēhtam*, *quagquashwēhtam*,

**quoshauwēheau**—continued.

Jonah 4, 6; Prov. 30, 25. See *quoshwēonk*.

**quoshinum**, **quash-**, v. t. he takes (it) beforehand, has (it) in readiness; *quashinunwog uk-kōnquodtoh*, 'they make ready their arrow', Ps. 11, 2.

**quoshkinnum**, he turns over (see title-page of Indian Bible); 'translated'.

**quoshōau**, v. i. he promises; infin. *quoshōauat*, to 'vow' (to say beforehand), Eccl. 5, 5.

[Abn. *ne-kētēšē*, je promets, je lui dis par avance.]

**quoshodtum**, v. i. he says beforehand, predicts, prophesies; imperat. *quoshodtush*, -*odtsh*, prophesy thou, Ezek. 30, 2; 34, 2. Vbl. n. *quoshodtuonk*, a promising, i. e. the subject of a promise, the thing promised; pl. -*ongash*, 'the promises', Heb. 6, 12. N. agent. *quoshodtumwacn-in*, one who predicts something, a prophet, Deut. 13, 1; Matt. 13, 57. Cf. *kōsukquom*, 'a witch'.

[Cf. Abn. *kssigain*, divination, 'fausses observations de futuro', etc.; see Rasles under JONGLEUR, JONGLERIE.]

**quoshōe**. See *quoshāe*.

**quoshoteau**, v. i. inan. subj. it is made ready, prepared, or provided, Matt. 22, 8: *wame quoshotaush*, 'all things are ready', *ibid.* v. 4.

**quoshorau**, v. t. an. he says beforehand to (him), promises (it) to (him): *kuk-quoshom*, thou promisest or hast promised (him), 2 Sam. 7, 28; 1 Chr. 17, 26; suppos. part. *quoshomont*, vowing, promising, Mal. 1, 14; Heb. 6, 13; *nōh quoshomont*, one who is pledged, 'betrotthed', Lev. 19, 20; Deut. 20, 7. Vbl. n. *quoshomāonk* (-*mūwāonk*), a promising, saying beforehand, Acts 1, 14; 2 Pet. 3, 9; pass. part. inan. *ne quoshōmuk*, that which is promised, being promised.

**quoshquechin**. See *quosquechin*.

**quoshquodchu**, v. i. he feels cold, suffers from cold [shakes with cold?] (*quoshquatchō*, C.); infin. -*chinat*, as noun, 2 Cor. 11, 27.

[Narr. *nūck-quatch*, I am cold, R. W. Chip. *nūn gikadj*, I am cold, Bar.]

**quoshquassau** (?), v. adj. an. he is circumcised, Gen. 17, 10, 26. V. t. an.

**quoshquassau**—continued.

*quos(h)quawau*, he circumcises (him), Ex. 4, 25. V. t. inan. *quoshkussum wryau*, he circumcised the flesh, Gen. 17, 23; suppos. *ne quoshkussuk*, that which is circumcised, Gen. 17, 24. Vbl. n. *quoshquassuonk*, circumcision, Ex. 4, 26; John 7, 22.

**quoshwéonk**, an 'alarm', Num. 10, 5, 6 (vbl. n. from *quoshauwéau*, he makes or causes him to be prepared); a 'note of preparation'; or perhaps directly from *qushheau* (caus. of *qāshāu*, he fears), he makes afraid, alarms.

**quosquechin**, **quosh-**, v. i. it 'hangs over' (extends beyond?), Ex. 26, 12, 13.

**quoushau** (?), **quoashau**, v. i. it spills, is spilled, Mark 2, 22; Luke 5, 37; inan. subj. *quouhteau* (?), it is spilt; suppos. *ne quouhteamuk*, that which is spilt, 2 Sam. 14, 14; *ukquouhtekomuh*, 'he spilled (it)', Gen. 38, 9.

**qūshāu**, v. t. an. he fears (him), is afraid of (him), Prov. 14, 2; with affixes, *uk-qush-uh*, he fears him, 2 Sam. 3, 11; imperat. 2d sing. *qush*; 2d pl. *qushuk* or *-ok*. Vbl. n. *qushāonk*, fearing, fear, Prov. 14, 27; 20, 2; 'reverence', C.

[Narr. *nūck-qusha* [*nuk-qush-uh*], I fear him. Cree *goosāchu*, he is afraid; *gōostayoo*, he fears him; *goos-tum*, he fears it.]

**qushkeu**, v. i. he goes back, returns, 2 K. 15, 12; Josh. 10, 15; suppos. *quash-kéik*, Jer. 40, 5; *nuk-qushkem*, I go back, turn back, Neh. 2, 15 (*nuk-quishkeem*, C.). Vbl. n. *qushkeonk*, turning back, James 1, 17. Adj. and adv. *qushkée*, backward, in return, Is. 1, 4.

[Cree *kéw-ayoo*, he returns; *kwišk-issoo*, he is turned over.]

**qushkotteau** (?), v. i. he passes over [fords?], goes across (a river) [on foot?], Gen. 31, 21; Josh. 3, 17; 4, 10; *seip ne woh mo qushkottéomuk*, a river that could not be passed over, Ezek. 47, 5; *qushod-teaog Jordan*, they passed over Jordan, 2 Sam. 2, 29.

**quseeáshko**, v. t. he swallows (it), Job 5, 5; Ex. 7, 12 (*qushasquneath*, to swallow, Job 7, 19). V. i. *quseeash-quíneau*, he swallows, Obad. 16. Cf. *mishéáshko*.

[Abn. *ne-kššihada*, ou *-dš*, j'avale.]

**qussinausu**, v. adj. an. she is menstruous; as adj. and adv. *-sue*, Lev. 15, 19, 25, 26; suppos. *qussinausit*, when she is menstruous, Lev. 15, 25; 20, 18. Vbl. n. *-ausuonk*, menstruation, Lev. 12, 2.

[Narr. *qushenāusui*, 'a woman keeping alone in her monthly sickness', R. W. 53.]

**qussuk**, n. a rock, El. Gr. 10; Ps. 78, 20; pl. + *quanash*, Ps. 78, 15; *wutch qussuk-quan-štu*, from (among) the rocks, Jer. 51, 25; dimin. pl. *qussukquānēs-ash*, 1 Sam. 17, 40. Cf. *hassun*; *ompsk*.

[Narr. *qussúccun*, heavy; *kuck-quássa-quu*, you are heavy; *qussúck*, a stone. Del. *ksuc-quon*, heavy, Zeisb.]

**qussukquaneutunk**, n. a (stone) wall, Prov. 24, 31; Gen. 49, 22 (*quissukquaneutunk*, C.).

**qussukquanush** (?), n. 'the kite', Lev. 11, 14; but *wrenonit*, kite, Deut. 14, 13.

**qut**, 'conj. discretive', but (El. Gr. 22), yet, and yet, except that ("qut *ouch* sometimes is used for but, because, yet so, but also, but even, nevertheless", C.); *qut malla*, but not, unless there be, Job 6, 6. See *kuttunma*.

**qutchehheu**, v. t. an. caus. he makes trial of (him), proves (him), tempts (him); imperat. *qutcheh*, prove thou (them); *qutcheheh*, prove thou me, Ps. 26, 2; prohib. *qutchehehkon*, do not tempt, Deut. 6, 16 (*qutche*, try thou; *nuk-qutcheuwam*, I prove, C.). Adj. and adv. *qutchehwaé*, *-uhác*, of temptation, tempting, Ps. 95, 8. N. agent. *qutcheu-áéw-in*, one who tries, a tempter, 1 Thess. 3, 5. Vbl. n. *qutchehucaonk*, a trying, trial, temptation, Luke 4, 13.

**qutchéhtam**, **qutchtam**, v. t. he tastes (it), tries by tasting; pret. *nuk-qutchtam-up*, I tasted (it), 1 Sam. 14, 43; suppos. *quadjtog*, *quajtog*, when he tasted (it), John 2, 9; Dan. 5, 2; Matt. 27, 34 (*qutchéhtam-ínat*, to taste; vbl. n. *qutchehtamawonk* [the sense of] taste, C.).

[Abn. *ne-kštādānen*, je goûte, pour voir s'il est bon.]

**qutchehteau**, v. t. he makes trial of (it), he proves (it) by trial; imperat. 2d pl. *-téwak*, prove ye (all things), 1 Thess. 5, 20. Vbl. n. *qutchehteoanik*, pl. *-ongash*, trials, attempts, C.



**quthum**, = *quttühham*, he measures or weighs (it).

\***quttáuatu** (Narr.), sixpence or its value in bead money; otherwise *quttatasháim-scat*, six-penny's-worth, R. W. 128, 129.

**quttauëu**, **kuttauëu**, v. i. he sinks, goes down (in mire, Jer. 38, 6; in water, Luke 5, 7; in a pit, Ps. 9, 15): *ahque kut-taveti*, let me not sink, Ps. 69, 14. Cf. *-quttünk*, the throat; *quttühham*, he weighs; *quttünumau*, he shows respect; *m'kuttuk* (*mukkuttuk*), the knee.

[Abn. *ne-ghedühamen*, 'je l'enfoncé dans l'eau, et va au fond'; *ghed'vra*, il enfonce dans l'eau.]

\***quttáunemun**, 'to plant corn', R. W. 91. For *paquttáunemun* (?).

**quttaushau**, **quttuhshau**, v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. *quttuhshauog onatuk qussuk*, they sank to the bottom like a stone, Ex. 15, 5, = *quttavushaug*, v. 10. From *quttauëu*, with *sh* of mischance. With inan. subj. *quttaushau*, it sank, 1 Sam. 17, 49; \**qutonkamawaw komsam*', it sinks thy boat, Samp. Quinnap. 156.

**quttiantam**, v. t. inan. he honors, shows respect to (it).

**quttíanumau**, v. t. an. he honors, shows respect to (him), Dan. 11, 38: *nuk-quehüánun ketassat*, I honor the king, Dan. 4, 37; imperat. *quttíanun kosh*, honor thy father, Ex. 20, 12; suppos. part. *noh quttíanunont*, he who honors, shows respect to, Prov. 14, 31. Vbl. n. *quttíanunóok*, (showing) respect, honoring; pass. *quttíanütuonk*, being honored, respect or honor, as referred to its object. Cf. *qüchtam*, he fears, and see *quttauëu*, he sinks.

**quttompaghoteq**, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25,

**quttompaghoteq**—continued.

13: *quttompaghoteau*, he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. *quttompaghoteóok*, weighing, C. See *oupskot*, a penny, and examples thereunder.

\***quttöw**, n. a log (?), C.

**quttühham**, **quthum**, v. t. he measures or weighs (it), Ezek. 40, 28, 32; Job 28, 25; suppos. *noh quadhuk*, he who measures; pass. part. inan. *quttuhumuk*, *quthumuk*, measured, Jer. 31, 37; an. *quttuhut*, *qutvut*, (he is) measured, Dan. 5, 27; freq. *ququthum*; suppos. *ququadhuk* (*-hök*, Is. 40, 12); t. an. *quttuhaman-au*, he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. *quttuhamaw*, *quthumaw*, by measure, by weight. Vbl. n. *quttuhhamawóok*, measure, weight. Cf. *ogketamünat*, to count.

**quttühhög**, n. (suppos. inan. or instrumentive of *quttühham*) that which measures, a measuring instrument, Ex. 26, 2; Deut. 25, 14; pl. + *ash*, 1 Chr. 23, 29; *quttühóok* (vbl. n. act.), a measuring, measure: *quttühhongu-it*, by measure, 'in a measure', Is. 40, 12.

**quttuhshau**. See *quttaushau*.

**quttühwhósu**, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; 1 K. 4, 22; pl. + *ash*, 1 K. 5, 11; 18, 32. Prop. rly, v. i. an. he measures, is measuring (*nuk-quttühwhous*, I measure, C.).

**quttukqsheau**, v. i. inan. subj. it turns, bends, makes an angle (of a boundary line, Num. 34, 4). Vbl. n. *quttukshank*, 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. *mukkuttuk*, the knee.

**-quttünk**, n. throat; *uk-quttünk*, his throat. From *quttauëu*, it goes down (?). See *mukquttuk*.

[Narr. *qüttuck*. Del. *gouta*, swallow it, Zeisb.]

## R

\***rame** (Quir.), within, in, Pier. 48, 49, and passim.

\***ramük** (Quir.), as postposition and preposition for under: *nippe ramük okke*, waters under the earth, Pier. 46. Cf. *rame*.

\***rout** (Quir.), fire; *routag*, Pier. 67. See *nabau*.

\***röwat**, **rouwat** (Quir.), of old (?): *nah röwat*, of old (in old time), Pier. 29; *rouwat eo yöäpe*, long ago (?), *ibid.* 36.

## S

**sabáe.** See *saupáe*.

**sabahég** (suppos. inan. of *saupahhéau*), made soft, softened (by water?); n. 'pottage', 2 K. 4, 38; *sóbahég*, Gen. 25, 29; *sebaheg*, Judg. 6, 19, 20; adj. *sabahégane*, 2 K. 4, 40; *nepataush sabahég*, 'seethe pottage', v. 38. See *saupáe*.

**sábasum**, v. t. he melts (it); infin. -*umunot*, Ezek. 22, 20; suppos. inan. or part. pass. *sabasumuk*, when it is melted, Ezek. 22, 22. Vbl. n. *sabassumwoonk*, a melting, a furnace for melting; and suppos. instr. *sabasség*, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. *sábasumce*, molten, 2 Chr. 34, 4; v. adj. an. *sabasosu*, *sábohsosu*, he melts or is melting, Jer. 6, 29; inan. subj. *sabohteau*, it melts, is melted. (*nóh sobpasit*, when he melteth, Mass. Ps., Ps. 58, 8.)

\***sábuck**, n. gunpowder, C. See \**sáú-puck*.

\***sáchim** (Narr.), pl. +*ádog*, n. 'king', R. W. 120. Vbl. n. *sachimááonck*, 'a kingdom or monarchy', *ibid.* See *tah-sótam*.

[Peq. *sánjum*, king, Stiles. Micm. *shahman*. Abn. *saingmañ*, capitaine; *ne-saügmáñi*, je suis capitaine. Del. *sag-kimau*, he is a chief, Hkw. Mass. *sachim*, *sagamore*, a king, Wood. The comparison of these forms shows the identity of the names 'sachem' and 'sagamore', the latter representing the 3d sing. indic. of the verb *soúkhuau*, or *sohkauau* (as Eliot wrote it), 'he prevails over', 'has the mastery'. Cf. *sontim*.]

\***sachimmaacómmock** [for *sachimmoekomuk*] (Narr.), 'a prince's house', R. W. 120.

\***sáchimoa-chepewéssin** (Narr.), n. a strong northeast wind, R. W. 83.

**ságket**, **sáket**, **sáketog**, suppos. of *sohkéi*, *sahkeu*, or *suhkou*, he pours out, ejects: *nóh sagkét*, he who urinates, 1 K. 16, 11; (*ságketog*) 1 Sam. 25, 34; 2 K. 9, 8.

[Abn. *ne-seghi*, mingo; *segdi*, urina.]

**sagkompanau**, -**pagunau**, v. t. an. he leads (them), directs (them), Is. 40, 11 (*nus-sogkompaginúwam*, I lead, I rule,

**sagkompanau**, etc.—continued.

C.); pl. -*anaog*, Matt. 15, 14; suppos. part. -*pagunont*, when he leads, leading, *ibid.*; *sagkompaginúh*, he led (i. e. continued to lead) them, Ex. 13, 17, 18; *ahque sagkompaginnean*, Luke 11, 4, = *ahque sagkompaginainnean*, 'lead us not', do-not lead-thou-us, Matt. 6, 13. N. agent. *sagkompaginuen*, one who leads, a leader.

**sáket**, **sáketog**. See *ságket*.

\***sammee**, oil (?), C. See *pumnee*.

**samogkinumuk**, suppos. pass. (inan.) of *summágunum*, that which is stretched out or held forth, *asa staff*, the hand, etc.

\***samp**. See *saupáe*.

**sampw**, v. i. he is a guide, he directs right; t. an. *sampawu*, he is a guide to (him); *nus-sampawun*, I am a guide to (them), Rom. 2, 19.

**sampwau**, v. t. an. he confesses to (him): *nus-sampwam*, I confess (my sins) to (him), Ps. 32, 5; inan. *sampwamtam*, he confesses (it); pl. -*tamwoog*, Neh. 9, 2; v. i. *sampwe-antam*, he is frank-minded (cf. Abn. *sambisi*, 'franchement, sans feinte', under *sampwi*). (Primarily, he is honest or frank toward.)

**sampshanau**. See *sampwushanau*.

**sampwe**. See *sampwi*.

**sampwenéhheau**, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. *nóh sampwénhheont*, he who justifies, a justifier, Rom. 3, 26. Pass. *sampwénéhil*, he is justified, Rom. 3, 24. Vbl. n. *sampwénhheakonk*, justifying, justification (act.); -*éhhituonk*, being justified, justification (pass.).

**sampweogquanumau**, v. t. an. he accounts (him) just or right, reckons (him) as just. Suppos. part. *sampweogquanumont*, one justifying (himself), Job 32, 2. From *sampwe* and *ogquanumau*.

**sampweússeahheau**, v. caus. an. he causes (him) to do justly, makes (him) righteous or upright; pass. he is made righteous; pl. -*heéog*, they are made righteous, Rom. 5, 19.

**sampwi**, -**we**, v. i. it is (1) straight; (2) right, just, upright. *en samp-*

**sampwi, -we**—continued.

*we may-ut*, in a straight way, Jer. 31, 9; in the right way, Ps. 107, 7; suppos. (rarely used) *sampoi*, if it be right, Prov. 20, 11 [?]\*. Suppos. inan. *ne sampweag*, that which is right, 2 K. 22, 2. Adj. inan. *sampwe yeü*, Ezek. 45, 11. V. adj. an. *sampweesu*, he is straight, upright, 'an upright man', Job 1, 1; suppos. *noh sampwesit*, he who is upright, Micah 7, 4. V. adj. inan. *sampolteau*, it is straight, upright; caus. *sampwechteau*, he makes (it) straight; *sampwechteash kwanay*, make thy way straight; part. *sampwechteau-in*, straightened. V. adj. an. act. *sampweusseü*, he does straight, uprightly. Adj. and adv. *-usseüe*, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. *sampweusseonk*, uprightness (in doing), justice, righteousness, Deut. 24, 13; Ps. 11, 7. N. agent. *-usseuen*, he who does right or justly, a just man. (Cf. Sansk. *sanā*, (1) similis, æqualis; (2) æquus; (3) integer; *sampād*, perfectio, felicitas. Lat. *similis*; Engl. *same*.)

[\*NOTE.—Marked "Not" by the compiler in the manuscript.]

[Narr. *sāmpi*, straight. Quir. *sompāio*, (it is) right, Pier. Abn. *sanbiši*, 'franchement, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cree *sinnutz*, perpendicular; *sinnutiniuum*, he erects it.]

**sampwushanau, sampshanau**, v. t. an. he guides (them): *ken sampwushan-op*, thou didst guide, lead, Ps. 10, 1. Part. suppos. *sampshanont*, pl. *-oncheg*, they who guide, guides, Is. 9, 16. N. agent. *sampwushaen*, a guide (= *sampwoshāsean*, Ps. 55, 13).

\***sanaukamuck** (Narr.) n. land; *nissavēnārkamuck*, my land, R. W. 88. (Probably land inclosed and cultivated, a field: from — and *kōmuk*, inclosed place. See *sonkin*, it grows, and cf. Abn. *ssaūkanār*, 'la terre produit'. Perhaps the same as *sowanohkomuk* (Josh. 15, 19), 'south land', a field with southern exposure (see *sowanūyeu*). Cf. *\*ohtenk*.

B. A. E., BULL. 25—10

\***sannegkōonk** (?), 'to sneeze', C.; but, by its form, a verbal noun, sneezing (?). Perhaps for *nanugkōonk*, C.

[Abn. *neūkkēšūūns*, I sneeze.]

**sanukkuhkau**. See *suunukkuhkau*.

**sasāmatahwhutteonk**, vbl. n. pass. punishment received; being punished, Gen. 4, 13; pl. *-ongash*, 'scourgings', Heb. 11, 36.

**sasāmatau**, v. t. he chastises (him): *nus-sasamat-oh*, I punish him, Jer. 23, 24; I chastise (him), Luke 23, 16, 22 (*nus-sohsasamatoh*, I chastise; *nus-sasamūt-tākhōan*, I punish, C.). Caus. *sasamatahchau* (*-ahhōau*), he punishes (them), causes (them) to be chastised; suppos. pass. *sasamatahchut*, when he is punished, Prov. 21, 11.

[Narr. *sasavūitavōrhitch*, let him be whipped, R. W. 122. Abn. *ns-saūnt-tahā*, je le bats (légèrement).]

\***sasaunckapāmuck** (Narr.), n. 'the sassafras tree', R. W. 90.

[Abn. *sasaūngsbēuakš*, 'bois puant pour faire vomir'; *mākšamū*, bon à manger.]

\***sasēmin-eash** (Narr.), pl. cranberries, R. W. 90.

\***sashkontowāonk**, n. 'a shrill tone, or voice', C.

**sasiogokish**, pl. difficult (very hard) things, Ex. 18, 26. Suppos. pl. of *sasiogke*, freq. of *siogke*, it is hard, difficult.

**sassadt**, n. 'a crane', Is. 38, 14. Cf. *tannag*, crane, Jer. 8, 7. See Cree *thāthicke*, tears, rends; and cf. *tannogi*.

\***sassakussue puppinashimwog**, 'wild beasts', Mass. Ps., Ps. 50, 11 (for *touoh-komukque puppinashimwog*, El.).

\***sassammaūquock** (Narr.), n. pl. eels, R. W. 103.

[Del. *schachamēk*, an eel (cf. *schach-achki*, straight; *vschacheu*, smooth, glossy, slippery), Zeisb. Gr.]

\***sassaqushāuog** (Narr.), v. i. they are slow; *nickgāssakus*, I am slow. See *seseenam*, he is slothful.

\***saunketippo** (Narr.), n. a hat or cap, R. W. 107.

\***saouppunk**, a rod, Mass. Ps., Ps. 2, 9.

**saup**, adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.

## saup—continued.

[Narr. *sauop*. Abn. *séba*. Micm. *shabey*, ce matin; *shaboušk*, demain. Cree *wépiáké*, tomorrow (*wépuč*, soon). Chip. *wábang*, tomorrow; *jéba* (*shaiba*), in the morning. Del. *sedpok*, tomorrow morning, Zeisb.]

**saupáe**, **sabáe**, it is softened, made soft by water; as adj. 'miry', Dan. 2, 43; *saupáe manánsk* (softened clay), 'mortar', Gen. 11, 3. Suppos. concrete, *sábahég*, that which is made soft, 'potage', boiled food (perhaps from a causative form, *saupahéau*, he makes it soft); hence *sappaen* (modern *sappawen*, *sepaen*, *sepaen*, Webst.) for *saupáen*, softened. "The crushed corn is daily boiled to a pap called by them *sappaen*."—Descr. of N. Neth., 1671. Cf. *sábasum*, he melts, softens by heat.

[Narr. *nasúump*, "a kind of meal potage, unparched; from this the English call their samp", etc., R.W. 33. Abn. *utsaúhain*, sagamité; *utsaúbé*, fais-en; *kesaúbs*, *síos-saúbs*, bouillon de chair; *namé-saúbs*, bouillon de poisson, etc. Chip. *nís-sábawe*, I am wet (with rain), Bar.]

\***saúpuck** (Narr.), n. gunpowder, R. W. 149; *sabuck*, C.

[Abn. *sá'saúbigák*, il fait des éclairs. Del. *sasappiwak*, lightnings; *sapiechtúé*, when it lightens, Zeisb.]

**saushkisashaú**, **siashk-**, v. t. an. he scares, frightens (him): *kus-siashkisashch*, thou scarest me (by dreams), Job 7, 14.

**sauskschanittuonk**, ybl. n. being terrified, terror, fright; pl. *-ongash nukkonáeu*, terrors by night, Ps. 91, 5.

[Abn. *ne-séghesi*, je suis épouventé.]

**sauuhkissu**, v. i. (adj. an.) he pants (is very weary, exhausted) (*sauuhkissineat*, to pant; *nus-sauuhkis*, I pant, C.); suppos. *siakussit*, when he pants, Ps. 42, 1.

[Abn. *saukstéssé*, il tombe en défaillance de marcher; *saukstési*, — de chaleur, etc. Del. *schauksin*, to be weak, Zeisb. Gr. 104.]

**saunnum**, v. i. he is weary, 'his strength faileth', Is. 44, 12; *nus-saunnum*, I am weary, Gen. 27, 46 (*pogkodeche nus-souinnum*, I am very weary, C.); suppos. *noh*

## saunnum—continued.

*saunnum*, he who is weary, Job 22, 7. V. t. an. *saunnuman*, he wearies (him). Ybl. n. *saunnumbonk*, weariness, faintness, Lev. 26, 36.

[Narr. *nís-sóranis*, I am weary. Abn. *ne-saš-sái*, je suis las de marcher; *ne-saš-avokké*, 'je suis fatigué du travail', etc.; *sašiši*, lassément. Del. *schauwevi*, tired, weak, Zeisb. Gr. 104; *schauwussu*, he is weak, Zeisb. Voc. 28; *schauwalané*, to faint with hunger, ibid. 55.]

\***sawhoog** (Narr.), loose, unstrung beads or shell money, R. W. 131. (For *schauwhóog*, they are scattered. See *sáham*.)

[Cf. Abn. *sašiši*, 'nonchalamment, sans l'accommoder, sans le lier', etc.]

**séahham**, **seóh-**, v. t. he scatters (it), sprinkles (it), Prov. 20, 8; Ps. 53, 5; Lev. 3, 2. Freq. *seóahham*, Prov. 11, 24 (with inan. suffix). With an. obj. *seóhchau*, *seóhcheau*, he scatters, disperses (them), Prov. 20, 26; Is. 24, 1; *nag saóhchóog*, they are scattered, Ezek. 34, 5; suppos. (pass.) *seóhchulteag*, when you are scattered, Ezek. 6, 8. With augm. of mischance, *seóhshau* and (intens.) *seakshau*, he scatters disastrously, 2 K. 25, 5; 1 Sam. 11, 11. With augm. of continued action, *seóhkonau*, *seóhkau*, he habitually scatters, goes on scattering (them). (These forms are all causative. The primary verb is not used by Eliot, except perhaps in Luke 11, 23, *seóciyeu* [= *se-á-ci-ú*], he scattereth.) See *nawciyeu*; *nuswacu*.

[Narr. *sawhoog*, *sawhósachick*, (pl.) loose (scattered). Abn. *sašiši*, 'nonchalamment'; *sašiši pítš*, 'mets cela dans le sac, sans l'accommoder, sans le lier, simplement comme il est'. Del. *saschemen*, to scatter.]

**séauhteau**, **seóht-**, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6 (*nus-seóuhteau*, I sprinkle, I scatter, C.). **sebaheg**, n. pottage, bouillon. See *sabaheg*.

**séé**, it is sour; adj. sour; '*séé wine*', for 'vinegar', Num. 6, 3; Ps. 69, 21; *séé petukganumk*, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete *séog*, that which is sour, when sour; *mukkone séog*, 'leaven', Ex. 13, 7. Adj. *séané* (of unripe fruit), Is. 18, 5; Jer. 31,

**séé**—continued.

29, 30, (of drink) Hos. 4, 18. Cf. *siogke*, it is hard, difficult.

[Cree *sévi ssi*, he is sour or salt; *sé-wáppuwooy*, sour liquor, i. e. vinegar. Chip. (St Marys) *shé wan*, (Sag.) *seeran*. Menom. *shaywoa*. Del. *shu won*, Sch. II, 478; *shwon*, Zeisb. Voc. 6.]

**seep**. See *sépu*, a river.

**seepsin, sēpsin**, v. i. (he extends himself.) he lies down, Ruth 3, 7; Jonah 1, 5; imperat. 2d sing. *sepsish*, lie down; suppos. *sepsinon*, when I lie down, Job 7, 4.

[Abn. *sānsadsšin* (étendu) or *sān-sātS*. Del. *sopsin*, to be naked; *sopsu*, he is naked (?), Zeisb.]

\***segaño** (Narr.), a widower, R. W. See *sekousq*.

[Del. *schikuwak* (pl.), widowers, Zeisb.]

**segenam**, v. i. he is indolent, slothful. More common in the freq. and intens. *segegenam*, he is habitually idle, lazy: *nag segegenamwog*, they are idle, Ex. 5, 8. Cf. with *ahque segenamōk*, be not slothful or remiss (in a particular matter), Judg. 18, 9; *ahque segegenamōk*, be not slothful (by habit), Rom. 12, 11. Adj. and adv. *-amwe*, Prov. 10, 4; Matt. 20, 3, 6. Vbl. n. *segeenamōonk*, and *saseg-* (*sāsekeneamōonk*, C.), slothfulness, idleness.

[Narr. *kus-sāsaqus*, you are slow. Abn. *skšānik*, le dernier (?), or *sā'gh'ré*, 'il n'est pas ceinturé, il va à la negligence'.]

**séip**. See *sépu*.

**seippog** [*séepog*], n. 'salt water', James 3, 12. Elsewhere in Eliot's translation the English word 'salt' is transferred.

**sekeneam, sekenam**, v. t. (1) he refuses, rejects; (2) he manifests aversion to; (3) he hates (it), Gen. 37, 35; Jer. 31, 15; Prov. 13, 5. Suppos. *nōh sekenog*, he who refuses, hates, Prov. 15, 27. With an. obj. *sekeneau*, he refuses, rejects, hates (him), Gen. 27, 41: *nus-sekeneau*, I hate him, 1 K. 22, 8; 2 Chr. 18, 7; suppos. *nōh sekeneait*, pl. *-itcheq*, they who hate (him), Prov. 8, 36. Vbl. n. act. *sekeneauōnk*, hating, hatred felt, 2 Sam. 13, 15; *sekeneausuonk*,

**sekeneam**, etc.—continued.

hatred in exercise, active hatred; pass. *sekeneadtuonk*, *-coadtuonk*, being hated; hatred received, Gen. 3, 15; Eccl. 9, 1; recipr. or mutual, *sekeneaituonk*, enmity, mutual hatred, Prov. 10, 12.

[Narr. *sekineam*, I have no mind to it; *nis-skineug*, he likes not me; *sekinncau-lottuock*, they hate each other. Abn. *ne-sigāndam*, je ne le veux pas. Del. *schingimamen*, to hate something; *-galaw*, he is hated, Zeisb.]

\***sekontowau**, 'lisping' [he lisps?], C. **sekousq** [for *sekousquā*], n. a widow (*sekānshq*, C.); pl. *-squag*, Lev. 21, 14; 1 Tim. 5, 3; *nen sekousq*, I am a widow, 2 Sam. 14, 5. As a verb, imperat. 2d sing. *sekousquash*, be thou a widow, Gen. 38, 11. From *asūhkau* (she comes after) or *sequau* (she is left) and *squā*, a left woman, a relic. See *sequau*.

[Narr. *segaño*, widower; *segoisquaw*, widow. Del. *schikochquēn*, Zeisb.]

**seōhham**. See *sāhham*.

**sépu**, a river. See *sépu*.

**sepagenum, sepak-, sepagk-**, v. f. he spreads out, extends (it), 2 Sam. 17, 19; Ps. 105, 39. Suppos. *nōh sepagenuk*, he who spreads, extends. Adj. *sepagenunwe*, extended, spread out, Jer. 10, 9.

**sepāghunk**, n. a sail, Acts 27, 40 (*sepak-hunk*, C.). Suppos. inan. of *sepagken*, it spreads, that which extends or is extended. See \**seppagham*.

[Narr. *sepākehig*, a sail; *sepagchom-maita*, let us sail. Abn. *ne-sibéghihimā*, je vas à la voile.]

**sepagkeū** (pl. *-ēog*), v. i. they extend, spread (themselves), 2 Sam. 5, 18; 1 Chr. 14, 13. Pass. inan. *sepagkemā*, *sepakemā*, it is spread, it spreads, extends. Suppos. *sepakemauk*, if it be spread (as leprosy, Lev. 13, 22, 27).

**sepakehtamóonk**, n. the firmament, Gen. 1, 7. (This verbal, from a form *sepakehtam*, was perhaps formed by Eliot.)

**sepakenum**. See *seppagnum*.

**sepe**, (it spreads out, extends; hence) it is long, a long time, Josh. 6, 5; Matt. 23, 14; 'a good while', Gen. 46, 29; *sepe mēche*, long after, Josh. 23, 1. Cf. *quani*; *seskeu*. (Cf. Greek *στᾶ-εἰρ*,

**sepe**—continued.

to draw forth; *σπιζειν, σπεινδ-ειν* (*σπειδ-ειν*), to pour out a liquid; Goth. and Ang.-Sax. *spinnan, spannan*.)

[Cree *sepi-issu*, he is durable, lasting. Abn. *sipiši*, infin.]

**sepepomantam**, v. i. he is long-lived, lives long, is 'stricken in years', Gen. 18, 11; 24, 1. From *sepe*, and *pōmantam* (he lives).

**sepham**, v. t. he offers, he sacrifices (it); v. t. an. *sephanau*, he offers or sacrifices (it) to (him), 1 Cor. 10, 20.

**sephausu**, v. i. he sacrifices, offers sacrifice; pl. *-uog*, Hos. 4, 13. Vbl. n. *-uonk*, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. *-uogash* (*sephausu*, it is offered or sacrificed, C.). N. agent. *sephausiatni*, one who offers, a priest, Lev. 1, 9. N. collect. *sephausuenetawonk*, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rasles under JONGLEUR, JONGLERIE.]

**sephausuau**, v. t. he offers or sacrifices to (him).

**sepohtaeu**, v. i. he is, or continues, long (in a place?); suppos. *noh sepohtait*, 'when he had been there a long time', Gen. 26, 8. Adj. and adv. *sepohtae*, (long) continuing, Jer. 30, 23. Participial *sepohtau-ai*, long continuing, 'durable', Prov. 8, 18.

\***seppagham**, he sails, C. (i. e. *sepag-om*, he goes by spreading out, by a sail). See *sepaḡhank*.

**sepsin**. See *sepsin*.

**sépu, séip, seep**, n. a river, Dan. 8, 3, 7; Gen. 2, 10, 14; pl. *-uash*, Ezek. 47, 9. Literally, 'it extends, stretches out, is long', a continuing stream. See *sepe*. The inseparable generic name for river used in all compound words was *-tuk* (q. v.), from *tukka*, fluctuat, undat. *ut sepu-ut*, by the river; *nashau sepuwchtu*, in the midst of rivers, Ezek. 29, 3; *sepu-pog*, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. *sepuise, sepuvus*, pl. *-ésash*, 'brooks', Job 20, 18.

[Narr. *seip*, R. W.; *sepe, sebe*, Stiles; dimin. *sepoése*, a little river; *sepoése*, a little rivulet, R. W. 88. Old Alg. *sepm*, a river (*sibkinan*, to pour out), Lah. Abn. *sips*, pl. *sipsar*. Cree *sepece*,

**sépu, séip, seep**—continued.

pl. + *ä*. Chip. *sebe, sepece*, pl. + *wun*. Del. *si po*, Zeisb.]

**sequan**, (it is) summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (*sequan*, spring, C. and R. W.). Cf. *népan*. Adv. and adj. *sequáne*, of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Abn. *sigšan*, with *sikkaänš*, 'le ruisseau est tari'. In the Catechismo Algonchino, p. 22 (qu. 28), *sákwaniñik* (in the spring) is translated 'diffuente arborum humore', Fr. 'quand la sève coule'. But there is no 'arbor' in the synthesis. It means probably 'when water runs' (i. e. when it thaws?).

[Quir. *sequoks*, in summer, Pier. 28. Abn. *sigšan*, le printemps. Cree *sekwun*, it is spring. Chip. *seḡwun*, spring. Del. *si quon*, spring, Zeisb.]

\***sequanamáquock** (Narr.), n. pl. [*sequane-ánaug*, pl. + *quog*, early-summer fish], 'bream', R. W. The same species as *mishcip-pátoq*. "Of this fish there is abundance which the natives dry in the sun and smoke." Probably the species now known as 'scuppaug' and 'porgy' (*Pagrus argyrops*, Cuv.).

**sequanau**, v. i. he remains behind, is left, (*ne webe mus-sequinut*, I remain alone, am left, 1 K. 18, 22); suppos. *noh sequanut*, -it, he who is left; pl. *nog sequanuteq*, 'the remnant that are left', 1 K. 14, 10; 2 K. 19, 4 (= *ashquuteq*, Neh. 1, 3). Inan. *sequnecau*, it remains, is left; suppos. *ne sequunuk, asquunuk, ashquunuk*, that which remains, the remainder, the remnant; Lev. 2, 3; 14, 17; 19, 6. N. coll. (?) *ashqshatuk*, pl. + *ish*, what (things) remain, Lev. 27, 18. Cf. *asukkaue*, (it comes) after; *mus-sequnecat*, to remain alone.

[Abn. *sksäñik pemššec*, he last comes, 'il vient des derniers'; *ne-nššškašaiñ*, je le suis, sequor. Narr. *seḡaño*, he is a widower [a relic], is left.]

**sequinttuonk**, pass. vbl. n. that which has been left by another, a remnant, Ezra 9, 8.

**sequnumau**, v. t. an. he leaves a remainder to (him); negat. *matla sequnumawo-a-og*, they leave not a remainder to (him), 2 Sam. 14, 7.

- segettahwahau**, v. t. he remains (of a number), he is left, of (them), Deut. 3, 11. Otherwise written *ashqucht*, *asqueteah*, *asqut*, *ushqucht*, etc. Suppos. pl. *neg segettahwutcheg*, they who are left of, the remnant of, Deut. 3, 11 (*asquttahwutcheg*, 1 K. 9, 21).
- sequtteaumuk**, **ashqueteámuk**, pass. suppos. inan., that which is left, the remnant; pl. + *ish*, the leavings, Ex. 12, 10; Matt. 15, 37.
- segenam**, v. i. he is habitually idle, slothful; freq. of *segenam*, q. v.
- seségk**. See *seséky*.
- [sesেকে]**, v. i. he stretches himself (in bed or when lying down):] *matta woh wutit sesekin*, he can not stretch himself thereon, Is. 28, 20. Cf. *sesepáeu*, he stretches himself (and remains stretched).
- [Abn. *ne-sa'sághesin*, 'je m'étens, étant couché'. Del. *schachachgeu*, straight along, Zeisb.]
- seséq**, **seségk**, n. a venomous serpent, 'adder', Gen. 49, 17; Prov. 23, 32; 'viper', Acts 28, 3; pl. -*quáog*. Perhaps this name was applied by the Indians only to the rattlesnake, and is onomatopoeitic. Cf. *seséwak*, 'he peeps' (as a bird), Is. 10, 14; *sausauag* (suppos.), when it 'tinkles', 1 Cor. 13, 1; and cf. *askak*, snake; *quequuss*, he 'hisses'. (Cf. Greek *áíēer*; Tonga, *sisi*; Polish, *hzyk*, to hiss.)
- [Narr. *sésék*, rattlesnake, R. W.; *seasické*, Wood. Abn. *sísikšé*, serpent à sonnettes; *sísigšian*, la sonnette; *séssegš*, il crache.]
- \***sesép**, **qunússeps**, n. a duck, C. See \**quequécum*. This name perhaps signifies a diver. [Cf. Abn. *netsapi*, 'je me plonge dans l'eau'; 3d pers. *tsašaps*, from which freq. *tsašaps* or *tsašaps* would be regularly formed.\*]
- [\*NOTE.—Marked "doubtful" in the margin.]
- [Cree *sésesep*, pl. + *uk*. Chip. *shéé*—*sheep*, pl. + *ug*.]
- sesepáeu**, v. i. he stretches himself, 2 K. 4, 34; suppos. *noh sesepauet*, he who stretches himself; pl. *nag sesepauéchég*, Amos 6, 7. From *sepe* (*sepáeu*, he extends), with augm. reduplication.
- sesepáeu**—continued.
- Cf. *kou-eu*; *sépsin*; *seséku*. (Sansk. *śī*, jacere, dormire; *śrap*, dormire, jacere; *śrápna*, somnium.)
- shehteáen** [for *nishéhteáen*], n. agent a murderer.
- shpun-au**. See *uspunauómat*.
- shuog**, for *nishuog*, an. pl. three, Jer. 36, 23. See *nishve*.
- shwe**, pl. inan. *shwinash*, for *nishwenash*, *nishwinash*, three.
- shwinchag**, for *nishwinchag*, thirty, Num. 31, 44, 45.
- shwosuk tahshe**, num. eight, El. Gr. 14; pl. inan. *shwosuk tahshínash*; an. *shwosuk tahsuog*, Gen. 8, 23; *shwosuk tahshishquuogkod*, eight cubits (measures of length), Ezek. 40, 9; *shwosuk aultashshikquinápit*, (when) eight days old, Gen. 17, 12; *wábo shwosuk*, eighteen; *shwosuk tahshínchag*, eighty; pl. an. *shwosuk tahshínkodteu*; inan. *shwosuk tahshínkodtash*. Otherwise written *nishwosuk*, from *n'shwe* (*enishwe*), three, the third finger of the second hand, or 5+3.
- [Narr. *shwósuck*, eight; *piúck-nalma shwósuck*, eighteen; *shwósuck tu shínchek*, eighty, R. W. 41, 42. Abn. *utsáúsek*, eight. Old Alg. *nissoussou*, eight, Lah. Cree *swáss'ik*, eight. Chip. *shous we*, eight; (Ojibwa) *nish wás sri*. Del. *chausch*, Zeisb.]
- siashkisasháü**. See *sawshkisasháü*.
- \***sickissuog** (Narr.), n. pl. clams, Mya arenaria or long clam (*sákkissáog*, C.). Peq. *suckstaraug*, Stiles. For *sóhkissu* or *súhkissu*, he spits, squirts water. Adj. v. from *sóhkeu*, *súhkeu*, he spits. See *súhkeu*.
- sinnukkutchahbeau**. See *sinnukkukhau*.
- siogke**, it is hard, difficult; as adv. *siogke nechau*, 'she had hard labor', Gen. 35, 16, 17. Suppos. *ne siogkok*, *siógok*, that which is hard or difficult, 'a hard thing', 2 K. 2, 10; pl. + *ish*. Augm. (suppos.) *sa-siogokish*, (very) hard matters, Ex. 18, 26. Vbl. n. *siogkeyeonk*, a hard matter, a being-hard, 'hard saying', John 6, 60. V. adj. an. *siogkussu*, he is hard; *kus-siogkus*, thou art a hard man, Matt. 25, 24. From *séé*, sour (so,

**siogke**—continued.

Greek  $\acute{\alpha}\zeta\acute{\upsilon}\varsigma$ ; Lat. acerbus, asper; Ang.-Sax. *sorghe*; Eng. sour, sore, sorrow). See *sasiogokish*.

[Narr. *siúckat*, hard; *siúckissúog*, 'they are stout men', i. e. hard fighters. Cree *sasáigissu* (= *su-siogkussu*?), he is nig-gardly. Chip. *sanagád*, it is difficult, hard, disagreeable; suppos. *scuagik*, Bar. Abu. *sañ'gheré*, cela est dur; prefix *saaghi*.]

**siogkod** [for *siogkoht* (*siúckat*, R. W.), from *siogkohtau*, v. i. inan. subj.], it is hard, difficult, Prov. 13, 15; Mark 10, 24.

**siogkwoaonk**, n. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See *nupwoáonk*.

**-sip, -sup**, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to *soupáe* (q. v.). Cf. *nontsippam*; *missippam*; *kogkeissippam*; *ohksippam*, C.; *tápsippam*, etc. To this corresponds the inseparable *-uppa*, *-ippa*, 'to eat', which is found in a similar group of compounds. See *wut-tattamwat*.

[NOTE.—The entire definition is marked "Dele | to exude | *suh'ippe*" | preceded by "or 'to sup' bouillon?" The following two incomplete definitions, *-sippa[eu]* and *sissipik-quooshau*, appear on a memorandum slip inserted in the manuscript.]

**[-sippa[eu]**. Refer to *missippam*; *mus-suppe*; *suppik* (?). Cf. Chip. *-aubo*.]

[Cree *ménis-áppwooy* [*méni-sá-p-wooy* (?)], berry liquor, Howse 19; *min-áppwooy*, berry juice, p. 179. Chip. *min-áhboo*, *ibid.* [*n'ippe* (?); *suh'ippe*, juice (?), exude.] Del. *wsup-pi*, 'sap of trees', Zeish. Voc. 13; *si spi gau*, it leaks, drops, *ibid.* 29.]

**[sissipikquooshau**, 'he winketh with his eyes', Prov. 6. 13; *noh sasupikquát*, he that winketh with his eyes, Prov. 10, 10; *ws-sihpequátch tam un*, he winked at it, Acts 17, 30; *suppikquahtám*, he shuts his eyes, Prov. 16, 30; *suhpig-quoag*, they shut their eyes, Matt. 13, 15.]

[Del. *scho pin queel*, shut your eyes, Zeish. Voc. 29.]

**\*sitchipuck** (Narr.), the neck, R. W. See *musittipuk*.

**skannem(in)**, pl. *skannémumash*, seed, Gen. 1, 11, 12. More commonly used with the 3d pers. pron. prefix *ruskan-ném*, q. v.

[Narr. *skannémeneash*, seed corn, R. W. 91.]

**\*skát** (Narr.), ebb tide; *mittáeskat*, a low ebb, R. W. 100.

[Abn. *ssi'kkat*, décroît.]

**-skeesuk**, the eye, the face. See *mus-késhuk*.

**\*skunk**. See *\*squunk*.

**sóanaiyeu**. See *sowanaiyeu*, of the south, southern.

**sóbáhég, sóbáhég**. See *sabahég*, pot-tage, bouillon.

**sobososit**, suppos. and pass. of *sábosasu*, he melts (it). See *sábasum*.

**\*sóchepe** (Narr.), snow, it snows; *sóchepe-wutch*, when it snows, R. W. (*muhpūwí*, it snows, C.; *marpau*, Wood). See *muhpā*.

[Abn. *psan*, 'il nége'; *kesi'ps*, *kesi-psain*, 'il nége beaucoup', Rasles. Micm. *peshak*, it snows; *mš peshaksk*, it does not snow. Cree *mispoon*, it snows. Chip. *sógipo* (g hard), it snows, Bar. Alg. *sokipo*, il neige.]

**soggohtunkan-ompsk**, n. a flinty rock; flint, Dent. 8, 15; Ps. 114, 8 (*siogke*, hard?).

[Abn. *sagahañ*, 'bate-feu'; *sagahaña-pesk*, la pierre.]

**sogkemas** [*sogkem-oaas*, biting creature; or *sogke-masúh*, biting fly], n. a 'gnat', Matt. 23, 24. See *masúh*; *ochaus*.

[Abn. *ne-sagamek*, elle me pique. Chip. *saginé*, a mosquito, Bar.]

**sogképo**, v. i. he bites; *sogkepawu* (*mus-sogkepōam*, I bite, C.), v. t. an. he bites (him), Eccl. 10, 8; pl. *-oaag*, *-waag*, they bite, Num. 21, 6, *pish ws-sogkép-woh*, he shall bite him, Eccl. 10, 8; *noh sogkepattog* (suppos. t. inan.), he who biteth (it), when he biteth it, Gen. 49, 17. From *sogkeu*, it catches hold, and *-uppa*, v. gen. he eats, he holds for eating or by eating.

[Abn. *ne-sághé*, je mords; *ne-sagamāñ*, je le mords.]

**sogkodtunk**, n. milk (of animals, though wrongly used by Eliot in his earlier translations for milk from the female breast. See *\*meninnunk*), Gen. 18, 8;



**sogkodontunk**—continued.

Prov. 30, 33; Joel 3, 18 (*sogkodontunk*, C.); pl. -*ngush*, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from *sokkottinnum*, he draws forth, that which is drawn out.

[Abn. *ne-sreghinhighé*, je tire le lait (v. g. de la vache).]

**sogkunau**, v. t. an. he catches hold of (him), 1 K. 2, 28.**sogkussohhou**, n. an earring, Job 42, 11; Prov. 25, 12; pl. +*nash*, Ex. 35, 22.

[Abn. *ne-sagheséhi*, pl. -*hénar*, mes pendants d'oreille.]

**sogkuttin**, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. *sohsogkuttin*; suppos. *sohsogkittik*, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed *sohsogkittikeu*, it hooks, Ex. 26, 37.**soh-**, as a prefix, signifies forth from, out from, movement from the place where or in which the action of the verb begins. It is opposed to *pé*, *pá*, signifying approach to, or toward: *pe-yuu*, he comes to; *soh-han*, he goes forth, out from. (Cf. Sansk. *su*, se movere, effundere, and its derivatives; or *sí*, *sai*. Lat. *se-*, sine, separative particle.)**sohham** [*soh-am*], v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (*suhham*, Mass. Ps.); imperat. 2d sing. *sohhash*, go forth; suppos. *sohhog*, if or when he goes forth; inan. part. *sohhamun*, gone forth. Vbl. n. *sohhamónk*, a going forth, departure, Heb. 11, 22.

[Narr. *sáwchush*, pl. *sawhêke*, go forth; *wusauhemitta* (?), let us go forth, R. W.]

**sohhoquaeu**, v. i. he looks forth, looks out (as from a door, or window), Judg. 5, 28 (*sonkaquaeu*, Gen. 26, 8). See *nuhquainat*; *uhquáe*.**sohhowunau**, v. t. an. he puts, brings, or thrusts (him) out; infin. -*weunát*, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. *sohhawuttaw*, he brings or puts (it) out. Cf. *sohwunum*.

[Narr. *kus-sawhóki*, do you put me out of doors?; *nis-sawhóunckewó* (?), he puts me out of doors.]

**sohkau**, **soñquau**, v. i. he overcomes, prevails, has the mastery; *nus-sonquah*, I have prevailed, Gen. 30, 8; *kun-***sohkau**, **soñquau**—continued.

*michene sohkau*, thou prevailedst forever, Job 14, 20; suppos. *noh sohkog*, he who overcomes, has the mastery, Rev. 3, 21. With an. obj. *sohkauau*, *soñquauau*, he prevails over, has the mastery of (him); suppos. *noh sohkauout*, he who overcomes, 1 John 5, 5; Luke 11, 22; pl. *nog sohkaunocheg*, Rev. 15, 2.

[Cree *sákoo-hayoo*, he overcomes, subdues him; *sákoo-tou*, he overcomes it, Howse 165. Chip. *nin gé sháhgooje-óg*, I have overcome them, Jones in *ibid.*]

**sohkenum**, **sok-**, **sok-**, v. t. he pours forth, pours out; — *nippe*, he pours out water, Num. 24, 7 (*sokunum*, Mass. Ps.); imperat. 2d sing. and pl. *sohkiunush*, -*ok*, pour out; suppos. *noh sohkenuk*, he who pours, 2 K. 3, 11. From *sohkeu*, it pours, with the formative 'num, denoting action of the hand. See *sokanon*; \**sókenug*, etc.

[Abn. *ne-syemeneu*, je verse, manu.]

**sohkenumau**, v. t. an. and inan. he pours (it) out to (him), Job 16, 20.

[**sohkeü**, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.)] *sokenaw*, it is poured out, 1 K. 13, 5. From its base, *sohk*, *sook*, are formed t. inan. *sohkiunum*, he pours (by hand); *sokanon*, water pours, it rains; *suhkou*, *suhquontam*, he spits, urinates (expels water), etc. Cf. *sonkin*, it springs up (as a plant), it grows. (Cf. Sansk. *su*, effundere; *sic*, emittere, inspergere, humectare, irrigare, perfundere; *shikára*, pluvia tenuis; Old Germ. *seihjan*, mingere; *seich*, urina.) See *sokanon*.

[Abn. *sgherain*, il pleut.]

**sohkom**, v. t. inan. he overcomes, prevails over (it); — *atan*, he took the city, Judg. 9, 45; — *muttaok*, he overcomes the world, 1 John, 5, 4; imperat. *sohkash machuk*, overcome evil, Rom. 12, 21. See *sohkan*.**sohkomaü**, v. t. an. he feeds (him), provides food for. See *assanaü*.**sohkósu**, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. *noh sohkausit*, he who is victorious, Rev. 3, 5. Vbl. n. *sohkósuonk*, -*kausuonk*, mastery, victory.

**sohkunkquodt**, as n. height; adv. in height (measure of altitude or elevation); *ne sohkwaik*, *ne sohkunkquok*, its height, Rev. 21, 16; Ex. 25, 23 [i. e. suppos. that to which it has grown, gone up to?]. From *sohkin* (?). A great number of forms, of several roots, are employed by Eliot to express 'height', 'in height', and 'high'. Besides those noted are *ne sohkunkog*, the height of it, 1 K. 6, 2; *ne ashpohitag*, Ex. 37, 1, *ne ashpúhtag*, v. 10, and *ne ohshpohitag*, v. 25; *ne kóhtunkquog* (of a small object), Ex. 30, 2; *ne anahque spohitag*, — — *spanvogkog*, — — *sponyok*, its height from bottom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.

[Abn. *spigainis*, la cabane est haute; *ni éspigainik*, voilà de combien (elle est haute).]

**sohmágunum**. See *suunnágunum*, he stretches forth, holds out (his hand or something with his hand).

**sohq**. See *soqk*, saliva, spittle.

**sohqshanau**, v. t. an. he tears (him) in pieces (as a wild beast his prey), rends (him): *ishkont sohkewashónau*, lest he tear (me), Ps. 7, 2; with inan. obj. *sohqshadttau*, he teareth (it); *sohkshadttoh*, Deut. 33, 20; suppos. *sohqshadtunk*, when he tears, 'rends it in pieces', Ps. 7, 2; pass. inan. *-adttau-un*, it is (violently) broken or torn in pieces, Is. 30, 14.

**sohqquennum**. See *sohqquennum*.

**sohqquettahham**. See *sohqquettahham*.

**sohqqhkaauu**, **soqquhk-**, v. t. he continues tearing or rending (him); with the characteristic *-uhk* of continuing action.

**sohqui**, (it is) in small pieces, fine, in dust or powder; adv. *sohque puppissi*, 'small dust', Is. 29, 5; suppos. *ne sohquag*, that which is in small pieces, in dust or powder, Deut. 28, 24. Adj. inan. *sokquáyeu*, in powder, 2 Sam. 22 43. See *pasquag*.

**sohqnum**, **sohqnen-**, v. t. he breaks (it) in pieces, he pulls (it) to pieces, Mark 6, 41; Is. 5, 5; Jer. 1, 10. From *sohqui*, with trans. formative *-num*, denoting action performed by the hand. \***sohqquompoo** (?), a coward; *-ompooonk*, cowardice, C.

**sohqqussum**, v. t. he cuts (it) small, makes it small by cutting; *sohqqusum-un*, he cuts it in pieces, 2 K. 24, 13; *nus-sohqus*, I cut (her) in pieces, Judg. 20, 6. From *sohqui*, with formative *-sum*, denoting cutting, etc. (see Howse, Cree Gr. 87).

**sohquttahham**, **sohqquet-**, v. t. he breaks (it) in small pieces, pounds (it) or beats (it) small. The formative *tahham*, according to Howse (Cree Gr. 86), "implies he beats or batters the object, after the manner of the root." Inan. pl. *sohquttahhamuwash*, they (grains of corn, Is. 28, 28) are broken; otherwise *sohq-*, *sukq-*. Adj. and adv. *sohquttahhát*, pounded; pl. *sohquttahhush*, whence the adopted name *succotash*. Cf. *sohqqunum*.

[Cree *sékwa-tahám*, he beats it into smaller pieces.]

**sohqutteahháu**, v. i. he is faint-hearted, cowardly (*sohkutteahhawe*, adj. faint-hearted, C.); pl. *-háog*, they are faint-hearted, Jer. 49, 23; suppos. *-hont*, when he is faint-hearted, Deut. 20, 8. Cf. *sequttahwau*, he remains.

[Abn. *skúitché*, il a peur (v. g. des tourments), il craint le châtement, etc.; v. i. *séghesi*, il a peur; an. *séghes*, il craint. Cree *séyissu*, he shrinks, he is afraid; *séghayoo*, he frighteneth him; *sákoo-tay-áyo*, he is faint-hearted, cowardly. (By this division of the word Howse marks a derivation from 'tay (*m'tah*, El.), 'heart' (?).)]

**sohsámomom**, v. pass. inan. it shines (forth), emits light, is bright (cf. *sohsámomommat*, to shine); *wequai sohsámomom pohkewahtu*, the light shineth in darkness, John 1, 5. Adj. and adv. *sohsámomoc*, shining (forth); — *wequai*, a shining light, John 5, 35; — *ketassat*, 'king of glory', Ps. 24, 9. Vbl. n. *sohsámomóok*, a shining-forth (used by Eliot for 'glory'): *wut-touhkomukque sohsámomóok*, his-forest glory, 'the glory of his forest', Is. 10, 18. (In preparing a list of words selected from Eliot's Bible Mr Duponceau, misled perhaps by the order of words in this verse (Is. 10, 18), inserted *sohsámomóok* for 'forest', and on his authority it appears with that meaning among the 'Select Words

**sohsúmmómó**—continued.

from Eliot's Translation', incorporated into the index of Mr Pickering's edition of Eliot's Grammar.)

**sohsunwáe.** See *wóhsunwóe*, adj. bright, shining.

**sohteäu** [*soh-oh-teäu*], v. i. it extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. *ne sah-teag*, the extending of it, its length: *ne sah-teag kah ne kos-kag kah ne soh-kuk*, 'the length and breadth and height of it', Rev. 21, 16; *áetau nesah-teag*, 'on the two ends' (i. e. on both sides of the length of it), Ex. 25, 19. Vbl. n. *sohteauk*, length, measure of length, Eph. 3, 18.

**sohwunum**, v. t. he puts forth (his hand or something with or in his hand), Gen. 38, 28. Cf. *sunmógunum*.

**sohwushau**, v. i. it goeth forth, goes on (of a boundary line, Josh. 19, 11, 13).

**sohwúchuan**, v. i. it flows forth, flows out from: *nippe sohwúchuan*, water issued out, ran out, Ezek. 47, 1, 2. From *soh* and *wúche-u*, it proceeds from. Cf. *panúchuan*.

**sokanon** [it pours], it rains; as n. rain, Matt. 7, 25 (*sokunnon*, Mass. Ps., Ps. 105, 32; *sokenuimi*, it rains; *sun sokénon*, does it rain?; *omóhquat*, raining, C.); suppos. *sokanonk*, *sokenunk*, when it rains, Deut. 32, 2: *nashpe pahkontaut mahche sokanonk*, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. *sokanon naitau*, it rained fire, Luke 17, 29, with *sokanun naitau*, he rained (poured out) fire, Gen. 19, 24. Caus. *sokanónteau*, he causes it to rain, Ex. 9, 23. From *sohk*, *sohkeü*, it pours, with a formative denoting rain or water falling, as distinguished from *-pog*, water at rest. This formative or generic is *-non*, *-nonn*, or *-nnon* (Abn. *-raín*; Del. *-lan*). It is found, besides in *sokanon*, in *mogkinon* (*mogke-non*), it rains excessively; *mishinon*, it rains much; *nishkenon*, it mists or drizzles; *ahquanon* (*ahque-non*), the rain ceases, it holds up; and in its suppos. form in *onnohquat*, 'raining', (when it rains), C., = *ánaquat*, 'rain', R. W. See *sokhenum*. (Cf. Sansk. *umá*, madidus (*uad*, madidum esse); *raç*, ire. Goth. *rann*, currere, fluere.)

**sokanon**—continued.

[Narr. *sókenun*, *ánaquat*, rain; *sóke-núch*, when it rains; *mishúnnan*, a great rain, R. W. 81, 82. Abn. *ssýgeráin*, it pleut (probably from *soh-kenun*, to pour forth; but cf. Sansk. *śikāra*, pluvia tenuis, from *śic* and *śik*, irrigare, humectare; *śéut*, effundere; *śéyut*, stillare, fluere); *kisraín* il a plu; *é'ksraín* (*ah-quanon*, El.), il cesse. Cree *kimme-wun*, it rains (cf. Old Alg. *kinúouan*, Lah.); *séke-stun*, he spills it; *séke-pú-thu*, it spills; *sékeo-nun*, he empties it; *séke-nun*, he pours it. Del. *sókelan*, it rains; *é'schilan*, it rains hard, Zeisb. Chip. *kimúean*, *gimúean*, it rains (*siginun*, he pours it out, spills it, Bar.).]

**sokemó.** See *sohkeü*.

**sokenippash**, imperat. 2d sing., for *sokimush nippe*, pour out water, Ezek. 24, 3.

**\*sókenug** (Narr.), 'a heap' (of corn); suppos. inan. of *sokhenum*, that which is poured.

**sokenum.** See *sokhenum*.

**sokhippag**, imperat. 2d pl. 'draw out' water, John 2, 8. See *watúhúppa* [cat].

**sonkashkod** [*sonk* (in-) (-in') *ashkeht*], n. the coming up of grass: *nahohtéu sonkashkod*, 'the second growth', Amos 7, 1.

**sonkehteau**, v. i. it puts forth, springs out (as buds or shoots from plants); infin. *-auunát*, Job 38, 27.

[Cree. *sák-tin*, it is (come) forth.]

**sonkin, -un**, v. unipers. it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; Is. 55, 13; pl. *nish sonkinash*, they spring up, Matt. 13, 5; suppos. *sonkuk*, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.

[Abn. *sañkeki rar* (le blé) pousse, parait. Del. *saken*, pl. *sakenoll*, Zeisb. Gr. 162.]

**sonkippog, -uppog**, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. *+ash*, 'the cold waters', Jer. 18, 14. From *sonkquí*, cool, and *-pog*, water.

[Narr. *sauñqú níp*, is the water cool?; *sauñ kopáúgot*, cool water, R. W. 34.]

**sonksq, sonkusq, sunkisq**, n. queen, mistress, a woman who rules, 2 Chr. 9, 1; Esth. 1, 9, 11, 15; Nah. 3, 4: *kehchis-sunkisq*, = *kehchi-sunkisq*, chief mistress, great queen, Esth. 1, 12. [*soñghuau*, or

**sownsq**, etc.—continued.

*sohkau*, and *squa*; cf. \**sáchin*.] Often written *sonk-squaw* and *sonck squa*.

[Narr. *saunks*, the queen or sachem's wife; pl. *sauncksquáaog*, R. W. 120; *saunck squauh*, Stiles.]

**sonkun**. See *sonkin*.

**soñquhuu**. See *sohkau*.

**sonqui**, (it is) cold, cool, Matt. 24, 12; v. adj. an. *sonquesu*, he is cold (*sonkqui*, *-queu*, cold; *ohke sonkqui*, the earth is cold; *nus-sonkquis*, I am cold; *annum sonkquesu*, the dog is cold, C. In the last example *sonkquesu* is not appropriately used; *sonqui* denotes, not the sensation, but a quality of the object which imparts sensation; being cold, not feeling cold). Cf. *tohkaeu*; *tohko*. [Narr. *saunqui níp*, is the water cool? R. W. 34.]

**sontim**, n. master, Matt. 26, 18, 25; a prince, Cant. 7, 1; *nus-sontinom ketasot*, 'my lord the king', 2 Sam. 13, 33; pl. *-móog*. Vbl. n. *sontimæonk*, sovereignty, C. See \**sáchin*; *sohkau*.

**sowaníyeu**, **sóanaiyeu**, **sowaniu**, it is southward, to or at the south (or, more exactly, the southwest), Gen. 12, 9; 13, 1, 14; Job 9, 9. Adj. and adv. *sowane*, southern, of the south, Matt. 12, 42; pl. *sowanish*, *sowanish*, things of the south, Ps. 89, 12; Is. 43, 6; *sowanohke* [*sowan-ohke*], the south country, Gen. 24, 62; *sowanohkomuk* [*sowan-c-ohke-komuk*], 'south land', Josh. 15, 19 (i. e. inclosed land, field).

[Narr. *sowaníu*, the southwest (see note to *sowanish-in*). Del. *schawaneü*, southerly, Zeisb. Gr. 164.]

**sowanish-in**, the wind blows from the south; *sowanish* (suppos. 'when it blows'), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. *touéttin*, the south wind; *sowaníshen*, the southwest wind blows. "This is the pleasingest, warmest wind in the climate, most desired by the Indians, making fair weather ordinarily; and therefore they have a tradition that to the southwest, which they call *sowaníu*, the gods chiefly dwell; and hither the souls of all their great and good men and women go."—R. W. 83.

**sowanish-in**—continued.

Quir. *peróu kon saanáíóuk*, 'in another country to the southward', Pier. 28.]

\***sowwanànd** [*sowane-(m')ánuít*], 'the southern god', R. W. 110. See note on *sowanish-in* above.

**sohq**, **sohq**, n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See *suhkou*.

**sohqukuhkom**, v. t. inan. it bursts (it) in pieces (as wine a bottle), Mark 2, 22; Luke 5, 37.

**sokenum**. See *sohkenum*.

**sokussun-it** (?), v. (when he began to) amend, recover from sickness, John 4, 52, = *sokschp*, Mass. Ps.

**soquhkauuu**. See *sohquhkauuu*.

**sowampágunehéq**, n. a sling, 1 Sam. 17, 40; pl. + *ash*, 2 Chr. 26, 14.

**spadtauwompaëu** (for *usp-*), he looks upward, Is. 38, 14 (infín. *-pinneat*); imperat. *spadtauwomps*, 'lift up thine eyes' (look up), Is. 49, 18. See *ush-puhquáinat*.

**spuhho**. See *uspuhho*.

**spuhhówáe**. See *uspuhówáe*.

**spúhówáonk**, vbl. n. See *usphówáonk*, a refuge.

**spuhquáeu**. See *ushpuhquáinat*, to look upward.

**spukquodt**, as n. the taste or flavor of a thing, Ex. 16, 31: *ne áshpukquok*, the taste of it (when tasted), Num. 11, 8; Job 6, 6.

[Narr. *teáqua aspúckquat*, what does it taste of? Abn. *Sri-póqðat*, cela a bon goût; *matsi-póqðat*, cela a mauvais goût. Cree *métho-spúckkoosu*, he is well-tasted; *mítche-spúckwin*, it is ill-tasted. Del. *machtschipoquot*, it tastes ugly, Zeisb.]

**spunauónat**. See *uspuauónat*.

**squa**, female; as n. one of womankind, a female; pl. *squaog*, women, 1 Tim. 5, 14 (where the prefix *nunk* was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vb. subst. *squaiyeu*, she is female, Gen. 6, 19. In comp. *nunksqu*, a girl; *sonksq(ua)*, a queen, etc. (*eshqua*, C.). With the termination denoting a living creature (*-ás for ódas*); *squáas*, *squáus*, a woman (femina); as adj. female, Num. 5, 3; Deut. 4, 16; Matt. 19, 4. Cf. *mítamwus(sis)*, mulier, uxor. See *nompaaas*, a male.

**squa**—continued.

[Narr. *squáús*, pl. -*suck*, woman; women; dimin. *squáússe*, a little girl (*squathússe*, Stiles). Cree *iskwáyo*. Del. *ochqué*, woman; *och quetschúsch*, girl, Zeisb.]

\***Squántam**. "They acknowledge a God who they call *Squantam*, but worship him they do not."—Josselyn's Voy. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The name is clearly the contracted form of *musquantum*, he is angry. "If it be but an ordinary accident, a fall, etc., they will say . . . *musquantum maút*, God is angry."—R. W. 109.

**squáshim, squóshim**, a female quadruped, Deut. 7, 14; adj. *squáshimwe*, Lev. 4, 28, 32; 5, 6. Cf. *nomposhim*, male quadruped.

[Narr. *squáshim*, R. W. Del. *ochquéchum*, Zeisb. In the Abnaki, Rastus says "the small animals (including the otter, the marten, etc.) were distinguished by *naúbékúsh*, male, and *skéékúsh*, female; the moose and both species of deer by *aiaúbe*, male; *hé'rar*, female, and the lynx, 'lion' [panther], hare, and some others by *naúbéssen*, male, and *skééssen* [= *squáshim*, El.], female."]

**squehtahwhau**. See *sequhtahwhau*, he is left, remains of.

**squi**. See *músqúí*, red, bloody.

\***squnck** (mod. *skunk*), Josselyn's Voy. 82, 85.

[Abn. *ségaúsh*, bête puante. Chip. (St Marys) *shí kang*, (Gr. Trav.) *shegog*. Peq. *ausouch*, Stiles.]

**squóntam, squont, squoant**, n. a door, a gate, John 10, 9; 1 Cor. 16, 9; Gen. 21, 17 (*usquont*, a door, C.); pl. -*amash*, Acts 16, 26 (*ushquontamash*, Job 38, 10). Adj. and adv. -*amme*, the door of, or by the door: *vutch squontame kek-ít*, from or out of the door of thy house, Josh. 2, 19. Probably from the root of *sequ-nau*, to be left (see *sequ-nau*). Cf. Chip. *ishkwáúdem*, 'door', with *ishkwáúndán*, 'he leaves it'—the opening left in (building) the house.

**squóntam**, etc.—continued.

[Narr. *squáúntámuck*, at the door, R. W. 51. Chip. *ishkwáúdem*, Bar.; (Sag.) *squon dem*, (St Marys) *ish kwón daim*, Sch.]

**squóshim**. See *squáshim*.

\***sqútta** (Narr.), fire, R. W. 47 (*sqúttá*, a fire spark, Wood). Cf. *nashqutteau; natáu*. (Sansk. *úsha*, actio urendi, ardor; *ush*, urere.)

\* [Abn. *skštái*, -*tar*, feu; *skštásh*, il y en a. Cree *esk'ootáyo*, (there is) fire. Muh. *stauw* (?), Edw.]

\***stoh, eshtoh** (Muh.), no, not, Edwards; *echta*, Gallatin Voc.

\***succotash**. See *sohquattahham* and cf. *\*súckquatash*, corn boiled whole.

\***suckauanaúsuck** (Narr.), n. pl. the black shells. From *súckí* and *anáúrsuck* (R. W.), shells, i. e. shell-fish.

\***suckaúhock** (Narr.), 'black money'. "They break out of the shell [of the *poquaúhock*] about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney, which is to them precious."—R. W. 104, 130. From *súckí*, black, dark-colored, and *hogki*, shell [cf. *mowhackses*, Wood, from *mai*, black, and *hogki-ash* (pl.)].

\***súckí** (Narr.), black, dark colored, purple. V. adj. an. *súckéu*, he is black, a black man. "They call a blackmoor *suckáúttakone*, . . . for *súckí* is black, and *waúttakone*, one that wears clothes."—R. W. 60.

[Del. *suckéú*, v. adj. (it is) black, Zeisb.]

**suhkou**, v. i. he spits, Mark 7, 35 (*suhquúntat*, 'spitting', C.; but it is in the form of the so-called infinitive, to spit: *nuteeskúous*, I spit; *núshuke*, I am mischievous, spiteful (?), C.). The primary meaning appears to be to eject, discharge liquid; hence *noh sáúket*, *noh sáúketog*, qui mingit. See *sahq*, saliva. V. adj. an. *suhkesu*, he is a spitter, he ejects water (*súkkissu*, -*og*, C.; *súkkissu*, -*og*, R. W.), long claus, 'spitters').

[Abn. *séssék*, crachat; *sésséys*, il crache; *ne sésék*, saliva; *ne séghí*, mingo. Del. *n'ús suk*, spit, Zeisb.]

**sukoshkodtaeu** (?), adv. stooping, crouching, Gen. 49, 9.

**sukquiyue**, adj. and adv. in fine powder, in small pieces. See *sohqui*.

**sukqusha-og**, v. i. they are broken, Dan. 11, 22.

**sukquttahham**, v. t. he beats (it) small. See *sohquittahham*.

\***súmhup** (Narr.), n. pl. + *pa'og*, beavers, R. W. 95. Cf. \**amisque*; \**nóosup*; *tumánok*. *nóosup* and *súmhup* probably correspond with Abn. *nšé-mesš*, the female, and *atsi-mesš*, the male beaver.

**summágunum, sohm-, samogkin-**, v. t. he stretches forth, holds out (his hand or something in or with his hand), Is. 5, 25; Gen. 22, 10; Ex. 15, 12 (*nus-sunmogkináitcháem*, I stretch out my hands, C.). Suppos. *summaginuk*, when he held out (his hand, Josh. 8, 19). Pass. *menúchéy nu samogkinuk*, the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) *sumagohteau*, (his hand) is held out, Is. 14, 27. With inan. obj. and an. ending, *summaguamaun*, he holds out (his hand) to or against (him), Is. 5, 25. From *soh-* and *uagw* (he gives, presents), with formative (-*num*) denoting action of the hand.

**sun** is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?': *suuamatta*, 'is it not?'; *suu wauwégen wauwésen*, is it well to do good? etc., Mark 3, 4; *suu neu god*, etc., am I a god? 2 K. 5, 7; *suuamatta yeu . . .*, is not this . . .? Job 4, 6.

[Cree *nah*. Chip. *na*.]

**sunkisq**. See *sonksq*.

**sunk-squaw**. See *sonksq*.

\***sunnádin, nanúmmatin** (Narr.), the north wind, R. W. From *souane-adt* (*souan-it*), to or toward the south (?).

\***sunnúckhig** (Narr.), a falling trap for wolves, loaded 'with a great weight of stones', R. W. 143; a crushing instrument. From the same root with the following words.

\***sunnúckhig**—continued.

[Del. *sill ki te he men*, to squeeze close, to press, Zeisb. (cf. *achsün-hítchican*, a steel trap (?), Zeisb.).]

**sunukehteau, sunugqueht-, sanuk-**, v. caus. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) *ne-sanukehtamuk*, that which is crushed, Is. 59, 5. With an. obj. *-tahheau, -tahocheau*, he crushes (him), makes a weight to fall upon (him); *sunuguetaharhunnéau*, fall (ye mountains) on us, Luke 23, 30. The primary verb (*sunukkeu* (?)), it falls heavily, it oppresses or presses down) is not found in Eliot.

[Abn. *ne-sekkikkaméu*, je le foule; *ne-sekkekmenéu*, je le serre, mame; *ne-segšš-Kikasáü*, je l'écrase.]

**sunukkukhau, sanuk-**, v. t. he crushes (him) (by a falling weight [*hassua*, stone] is implied, or by force from above): *nus-sunukkukuk*, he crushes me, Jer. 51, 34.

-**sup**. See *-sip*.

\***suppawñ**. See *saupáe*.

**suppequash**, n. pl. tears. See *nus-suppiq*.

**susséqunnum**, v. t. he anoints (it), Lev. 8, 10; t. an. *susséqunau*, he anoints (him): *nus-susséqun*, I anoint (him), Ps. 89, 20. Vbl. n. *sussequéonk*, anointing, ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. *-quñittuonk*, being anointed, 1 John 2, 27. Cf. *sohkenéau*, he pours out.

[Cree *sóoskoosu*, he is smooth; *sóos-kvov*, it is smooth.]

**sussippoeu, -poi**, it is on one side of, on the border of: *sussippoeu Lebanon*, on the side of Lebanon (Lebanon on-the-side), Is. 37, 4; *nequt sussippoi*, . . . *og-konéau*, on the one side, . . . on the other, Ezek. 41, 2; *sussippoe squont*, 'the sides of the door', *ibid*.

**sussippoñkomuk**, n. the wall of the house, Ezek. 41, 6; 2 Chr. 3, 11; *sus-sippoñkomuk*, Lev. 14, 37.

## T

- 't. See *adt*.
- tabach**, 'let it suffice', Ex. 44, 6; imperat. 3d sing. of *tápi*, q. v. See *wame*.
- tabepo**. See *tapepu*.
- tabhum**. See *taphum*.
- tabuttantam**, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an. obj. *-tumau*, he thanks (him) (*kut-tabotomish*, I thank you, C.) Adv. *-tamwe*, *-tamwee*, thankfully (*tabattántamwe*, C.). Vbl. n. *-tanóuk*, thanksgiving. [Narr. *taúbot newawáycan*, I thank you (?), R. W. 30.]
- \***tackqiuwock**, n. pl. twins, R. W. 45 (*toqqnos*, *ogquos*, a twin; pl. *+uog*, C.); *toqqnuousuaoog*, they are twins (?), Gen. 25, 24; cf. *toquohsu*, Gen. 38, 27. [Abn. *tagiðisi*, tous deux, 'ensemblement'; *tagššššak*, ils sont jumeaux. Del. *taquiri*, together, Zeisb.]
- tadtamswau wuhkassoh**, he pares his nails, Deut. 21, 12. See *tammussum*.
- \***tah**, in dialect of the Vineyard, at or on, = *adt*, at (Eliot).
- tah**. See *mítah*, the heart.
- tahnoche**, adv. in vain, causelessly, Ex. 20, 7; Lev. 26, 16; Prov. 26, 2; 'vanity', i. e. of no account, Is. 40, 17 (*tohnoche*, vainly, C.). [Chip. *anisha*, vainly, without effect, for nothing, Bar.]
- tahshé**. See *tohsí*.
- tahshin**, v. i. he lifts himself, raises himself: *nut-tahshin*, I lift up myself, Is. 33, 10; imperat. 2d sing. *tahshin kuhhog*, lift up thyself, Ps. 94, 2. Pass. *kuttah tahshénao*, thy heart is lifted up, Ezek. 28, 2.
- tahshinum**, *tohsh-*, v. t. inan. obj. he raises (it), lifts (it) up, Gen. 40, 20 (*tashun-*, Mass. Ps.); imperat. *tohshinush kenutcheq*, lift up thy hand, Ps. 10, 12; suppos. *noh tahshinuk*, he who lifts it up, when he lifts it, Is. 18, 3. (Primarily, he lifts with the hand, *tahshenum*.) With an. obj. *tahshinaw*, *tohshinaw*, he lifts (him) up; pret. *tóhshin-ohp* [-*op*] *askók-oh*, he lifted up the serpent, John 3, 14; suppos. part. *tahshinont*, when lifting (him); pass. *-inimuk*, when he is lifted, John 12, 32.
- tahsotam** [v. i. (?)], as n. a king; pl. *-mwog*, Gen. 35, 11. Vbl. n. *tahsotamawoak*, a kingdom; pl. *-ongush*, Zeph. 3, 8; Matt. 4, 8. Adv. *tahsotawé*, *-tamwe*, of a king, Hag. 2, 22; Ezek. 26, 16. See *ketassot* (*keh tassotam*?); \**sáchim*. [MARGINAL NOTE.—"Lifted up?—cf. *so-tim*."] ]
- tahtippadtau**, v. t. he quenches or cools (it) (?): — *wenau*, he cools my tongue, Luke 16, 24. Cf. *uhtappattanawat*.
- tannaduppoo**, v. i. he feeds (as sheep or cattle), grazes, Gen. 41, 18; Ezek. 34, 14. Vbl. n. *-paonk*, pasture, pasture, Ezek. 34, 14; 45, 15.
- tannag**, n. a crane, Jer. 8, 7 (see *sas-sadt*). From *tanni*, harsh, hoarse, a tearing sound. See *tannogki*. [Narr. *taúnek*, pl. *+kaúog*, R. W. 87. Abn. *tarígan*, pl. *-aúk* (cf. *taraghi*, déchire, imperat.). Del. *tal le ka*, Zeisb. S. B. 29.]
- \***tanne ontowáonk**, 'a hoarse voice', C. See *tannogki*.
- tannegen**, *tannekin*, *adtannegen*, *dtannegen*, v. i. it brings forth, produces, yields (as the earth plants, a tree fruit), John 12, 24; Matt. 7, 17; 13, 26; suppos. *tannegik*, *-kik*, *dtanneg-kuk*, Gen. 1, 29; Luke 13, 9; *ne tannegik*, that which grows, is produced, fruit. With an. obj. *tannétu*, he grows; pl. *dtannetuog*, Ps. 92, 13.
- tannogki**, v. i. it is torn; adj. torn: *tannogki petasquisháonk*, a torn coat, C. From *tanni*, it tears, makes a tearing sound. With *tanni*, *tannogki* (Abn. *taraghi*), it 'tears', *tannag*, 'a crane', cf. Sansk. *dar* (*af*), 'lacerare, dilacerare, findere'; Gr. *δέρω*; Russ. *dra-tj*, scindere; Goth. *ga-tar*; Ang.-Sax. *ter-an*, *tír-an*; Sw. *tára*; Dan. *tære*, to tear; and Greek *γρῦν* (a sound, a grunt), *γρῦζενν*, *γρῦλλη*, *γέρανος*, a crane; Lat. *grus*, *gruere* (Engl. 'the crane crunketh'); *grunire*, to grunt; Ang.-Sax. *cruen*; Dutch and Germ. *kraan*; Sw. *trana*; Dan. *trane*, a crane. [Narr. *tanéki*, *tanécksha*, it is torn or rent, R. W. 134. Abn. *taraghi rre*, cela est déchiré (ou crevé); imperat. *taraghi*,

**tannogki**—continued.

déchire; *tarokššs*, (le loup) hurle. Del. *ta lackat*, cracked, split, Zeisb.]

**tannogkinnum**, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From *tannogki*, with the formative *-num*, denoting action performed by the hand.

[Narr. *kum-mache-tannakiannam-ous*, I have torn it off for you. Abn. *ne-dararaghinahadsn*, I tear (my dress); *ne-taraghenemen*, je le crève de la main.]

**tannogsheau**, v. i. it tears, is torn with violence or by force, 1 Sam. 15, 27. From *tannogki*, with *sh*, characteristic of forcible or violent action.

**tanohketeaonk, adtan**, vbl. n. a garden, Gen. 2, 8, 10; Cant. 4, 12. From (*ad*)*tanohketeau*, he plants, cultivates. Suppos. inan. *adtanohketeamuk*, when planted, cultivated; used for 'garden', Gen. 2, 9.

**tanohtoádu**, v. i. he casts lots, determines by lot, gives or takes by lot; pl. +*og*, Ps. 22, 18. Vbl. n. *-tuonk*, determination by lot, Num. 26, 55; Prov. 18, 18. See *adtoái*, he buys.

\***Tantum**. "The Penobscots call their god *Tantum*."—Capt. J. Smith. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. Probably contracted from *keihtánnúttóm*, 'my great god'. See *Keihtánnútt*; *manit*; *Squantum*.

**tanuppogguhhamóonk**, vbl. noun, a threshing floor, Jer. 51, 33. From *ad-tau* (*un*) and *poggoham*, a place appropriated for or to threshing; = *ahhut-tanuppogghamuk*, 2 Sam. 24, 21.

**tapantam**, v. i. he is satisfied, contented, lit. enough-minded, Deut. 33, 23; imperat. 2d pl. *-mæk*, be ye content with, Luke 3, 14.

[Del. *tipelendam*, Zeisb.]

**tapeneam**, v. t. he accepts (it), receives (it) with satisfaction, Eccl. 9, 7; imperat. 2d sing. *tapeneash*, Deut. 33, 11; 3d sing. *tapeneaj*, let him accept it, 1 Sam. 26, 19. With an. obj. *tapeneauau*, he accepts (him), is satisfied with (him); suppos. part. *tapeneáout*, Esth. 6, 6. Vbl. n.

**tapeneam**—continued.

(pass.) *tapeneauamóonk*, acceptance, being accepted.

[Del. *tephilleu*, it is enough, Zeisb.]

**tapenum**, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. *noh tapenum*, he who is able; pl. *neg tapenukeg*, they who are able, 'such as had ability', Dan. 1, 4; Ex. 18, 21. From *tápi*, with the characteristic *-num* of action performed by the hand: he is enough-handed.

**tapepu, tabepw, tapupw**, v. i. he is satisfied with food, enough-eats [*tápi-uppw*], Nah. 2, 12; *pish tabepwog*, they shall be satisfied, Ps. 22, 26.

[Chip. *nin-débissiu*, I ate enough, Bar.]

**taphéau**, v. caus. an. he makes (him) satisfied, satisfies, contents (him); pass. he is satisfied, made content, Prov. 14, 14; suppos. part. *taphant*, when satisfying, Prov. 6, 30. With inan. + an. obj. (traditive) *tapheteau*, he satisfies (him) with (it), makes (it) satisfy (him); *nut-tapheteau*, I satisfy (them) with, Ps. 132, 15; Jer. 31, 14.

**taphum, tabhum**, v. t. he buys, i. e. makes satisfaction for (it), Gen. 47, 20; 1 K. 16, 24. With an. obj. *taphou* (?); *nut-taphw*, I bought (them), Luke 14, 19.

**tápi, taupi**, v. impers. there is enough, it suffices, Prov. 30, 15, 15; with pron. prefix *nut-tapet*, there is enough for me, Gen. 33, 9; imperat. 3d sing. *taboch*, 'let it suffice', Ezek. 40, 6. (Cf. Sansk. *tarp*, satiare; Greek *τέρωω*.) See *wame*.

[Narr. *taúbi*, it is enough. Abn. *tébat*, c'est assez. Micm. *tebia*, assez, Maill. Del. *tepi*, Zeisb.]

**tapupw**. See *tapepu*.

\***taquáttin** (Narr.), it freezes: *síp taquáttin*, the river is frozen; *auke taquáttsha*, the ground is frozen, R. W. (*togquáttin*, it congeals, stiffens, Ex. 15, 8). From *tohkoí* (*tahki*, R. W.), it is cold. (Cf. Sansk. *teac*, tegere; Lit. *deingù*.)

[Abn. *tagšaden*, cela est gelé, figé; *tagšats*, il est gelé. Cree *ta'k'ów*, it is cold; *awk'wuttin*, it is frozen. Del. *taχ quat ten*, frozen; *ta taχ can*, thick, stiff, Zeisb. S. B. 29, 30.]



\***taquonck** (Narr.), n. 'fall of leaf and autumn', R. W. Vbl. from *tohkoi* (*tahki*, R. W.), freezing, when frost comes.

[Abn. *tagsäingš*. Cree *täckvikiin*, it is autumn. Powh. *tuquitock*, 'the harvest and fall of leaf', Smith's Virginia. Del. *tachquoact*, Zeisb.]

**tashkuhkom**, **task-**, v. t. he treads upon (it); freq. *tattashkuhkom*, Hos. 10, 11 (infm.); suppos. *tattashkukog*, when he treadeth out (the corn, Deut. 25, 4; 1 Cor. 9, 9). With an. obj. *tashkuhkauau*; freq. *tattashkuhkauau*, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infm.) Luke 10, 19.

[Abn. *ne-dakeskamen*, je le foule aux pieds. Cree *täkooskum*, he treads on it, -*skum* "implying with certain roots the use of the leg or foot", Howse, 87.]

\***tashpoonk**, **tasp-**, n. a table, C. [This has the form of an active vbl. n., and can not mean 'table', though it may signify a meal, eating what is held up; from *tahshe-uppa*.] Eliot transfers the word 'table' without translation.

\***tashunum**. See *tahshünüm*.

\***tatakkommäü-og** (Narr.), n. pl. porpoises, R. W. 103. From *tatagkom* (he keeps striking), with -*mäü*, generic for 'fish': the fish which keeps striking (the water).

\***tatägganish** (Narr.), v. t. (imperat. 2d sing.) 'shake this', R. W. 54. Cf. *tataünüm*.

\***tataggoskituash** (Narr.), n. pl. 'a fresh meadow', R. W. [*tataggu-oskcht-uash*, shaking grass (?).]

[Chip. *totógan*, 'a trembling piece of ground in a marsh or swamp', Bar. Del. *tataxan*, stiff, close (?).]

**tatta**, I know not, I can not tell, John 9, 12; 20, 13 (*tatto*, Mass. Ps.). Augm. of *toh*, 'it may be', an adv. 'of doubting', as Eliot calls it (Gr: 22).

[Narr. *tattä*. Abn. *tañnega*, je ne sais, qu'en sais-je? Del. *taktáni*, Hkw.: *taktani*, 'be it who it may' (adv.); 'I don't know where'; *atta*, 'ta, no, not; *matta tani*, in no way, Zeisb. Gr.]

**tattagkomaü**, v. t. an. (freq. of *togkomaü*) he strikes him repeatedly, beats (him): *wat-tattagkomaü*, they beat him, Acts 18, 17; suppos. *tattogkomont*, when he beats (him), Luke 12, 45.

**tattagkomaü**—continued.

With inan. obj. *tattogkodtam*, he beats (it); suppos. *noh tohtogkodtog*, he who beats (it), 1 Cor. 9, 26. See *togkodtam*.

**tattamwohtäü**, v. t. (caus.) he incloses (it) with; pl. -*taüög quassukquawash*, they set in (it) stones; pass. inan. *hassunash tattamwohtäü-wa-ash* . . . *ut pohquog*, 'stones inclosed in ouches', Ex. 39, 10, 6. Vbl. n. *tattamwohtauonk*, setting, inclosing, Ex. 28, 20.

**tattauünüm**, v. t. he shakes (it), Acts 18, 6. The formative -*ünüm* implies action performed by the hand. Caus. *tattauwohtau*, he makes (it) shake, causes (it) to shake; *tattauwohtash kudhog*, shake thyself, Is. 52, 2.

**tatteohtäü menutcheg**, he smites (him) with the fist, Is. 58, 4; suppos. (*noh*) *täü-teadt*, he who smites (him) with, Is. 3, 17.

\***tattuppunnohkōnat**, v. i. (infm.), to spin, C. See *tuppinōhtau*; *tuttuppon*.

[**tattuppagin**, v. i. it rolls (on its axis or about itself).] From *tatuppe*, all the same, motion about a center without advance (?). V. adj. -*ginauau*, it is rolled together or on its axis; pl. -*uwash*, things rolled up, Is. 34, 4. With *sh* (of involuntary action or mischance?), *tattuppagsheau*, it rolls itself or is rolled; suppos. -*shuuk*, 'when rolled together', 'a scroll', Rev. 6, 14. See *tuppinōhtau*; *tuttuppon*.

[Abn. *ne-datebipšidn*, je roule (v. g. pierre, arbre, etc.); *ne-datebenemca*, je le roule. Cree *tätippe-puthu*, it turns (on its axis).]

\***tattappauntüock** (Narr.), v. i. pl. they are weighing (with scales or balances), R. W. 136.

**tatuppe**, v. impers. it is equal; as adv. alike, equally, Job 21, 26: *ne tatuppe, ne-tatup*, 'like, so', El. Gr. 22 (*tatäppäyew*, just so; -*yéwe*, equally, C.). Adj. *tattuppeyew*, pl. -*yewash*, equal (things), Is. 40, 15; Rev. 21, 16. V. subst. *tatuppeyewä*, he is (or it is) the same as, equal to: *wame weyauwtatuppe-moskchtuä*, all flesh is (the same as) grass, Is. 40, 6; pl. -*yewoog*, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. -*yewakish*, things when equal, Ps. 17, 2. From *täpi*, it suffices, by intens. reduplication.

**tatuppe**—continued.

[Narr. *netátip*, 'it is all one'. Abn. *tétebisi*, à l'égalité, également. Cree *tâbiskooch*, alike; *e-âp-itêh*, the same. Chip. *tâbiskko*, equal, like, similar, Bar. Del. *tipisqûi*, exactly so, Zeisb.]

**tatuppehtëáu**, v. caus. inan. he makes (it) equal, equalizes (it), Ps. 33, 15.

[Abn. *téteughenâsé*, il le divise également.]

**tatuppequanum**, v. t. he rolls (it) along, Matt. 27, 60; 28, 2. Suppos. pass. *tatuppequanumk*, when rolled, that which is rolled; hence, as n. 'a wagon', Num. 7, 3; pl. *ungishand-ungguash*, 'chariots', Ex. 14, 9. Suppos. inan. *tatuppequash-nuk* (from *tatuppequashéu*, v. i. it rolls), when it rolls; as n. that which rolls, 'a rolling thing', Is. 17, 13.

**tatuppin**, n. a thread, Cant. 4, 3. See *tuttuppin*.

\***taubút**, **taúbót** (Narr.). See *tabuttantam*, he is thankful.

**taúmaog**. See *taumaog*.

\***taúnek** (Narr.), n. a crane. See *tamag*.

**taumaog**. See *taumaog*.

**taupi**. See *tâpi*.

\***taúpowaw** (Narr.), 'a wise speaker'; pl. *tauporauog*. "Their wise men and old men (of which number the priests are also) . . . they make solemn speeches and orations or lectures to them, concerning religion, peace or war and all things."—R. W. 64, 112. Probably from *tâpi* (*taûbi*, R. W.), and perhaps the same as v. caus. *taphéau*, *taphéau*, he gives satisfaction, satisfies, says what is enough. Cf. *paurau*, a priest.

[Cree *tâpéayoo*, he true-says. Chip. *tâpéa*, he true-speaks (*nîn débve*, I speak truth, Bar.).]

\***taut** [*tautau*], pl. *tautaog* (Narr.), the name of a species of fish, 'sheeps-heads', R. W. This name, in the plural, is now popularly given to the *Labrus americanus* Bloch (*Labrus tauga* of Mitchell).

**taumaog**, **taúm-**, **taoom-** (?), n. a street, Dan. 9, 25; Rev. 21, 21: *taumâogyuçhtu*, into the street, Josh. 2, 19.

[Narr. *catau-may* would be 'old way' or 'long used way' (?). See *catawâs*.]

**taúwohpahham**. See *taupham*.

**tauwutchashunk-ish**, 'breaches', Amos 9, 11. See *touwutehathanaoak*.

\***tawishonk**, adv. in the meantime, meanwhile, Mass. Ps., John 4, 31, = *na unche*, Fl.

**teâg**, as n. thing, object (chose): *ne teag* . . . *matta teag*, or *mattéag*, something . . . nothing, Luke 22, 35; Prov. 9, 13; *ne teag peyasik*, a very little thing (suppos.), Is. 40, 15.

**teaguas**, pl. *-assinish*, n. things, matters, which are not tangible or material, Is. 42, 9; *ne teaguas*, something (spoken, Luke 11, 54). Augm. *tanteaguassinash* (with *wane*, all), things, Gen. 24, 1; Prov. 26, 10; Is. 44, 24. The primary signification of *teâg* seems to be property, possession, something had: *ne ohtuak*, what he hath; *ne ohtag*, what is (se habet). See *ohtawûat*; *ohtuk*.

[Narr. *teâqua*, what is this?; *teagua naúntick evô*, what comes he for?; *teagua cau-nâtime*, what look you for?; *teâg yo angwhâtick*, what hangs there?; *nit-teaugûash*, my money, R. W.]

**teâguash**, **teauguash**, pl. things, possessions; used by Eliot for 'money'; Gen. 23, 13; Matt. 17, 27, etc.

**teagwe**, **teague**, adj. and adv. 'any', Rev. 7, 1: *teague*, . . . *ne teague*, of money, . . . of anything, Deut. 23, 19. As an interrog. what? *teagwe woi mishontawai*, what shall I cry? Is. 40, 6. See *châguas*.

**teanuk**, adv. presently, El. Gr. 21; quickly, immediately, Gen. 18, 7; Acts 10, 29, 33.

[Narr. *teâno*, 'by and by'. Micm. *temk*, d'abord; *temkêsé*, premièrement, Maill. Quir. *châraque*, quickly.]

**teagoku**, adv. 'rather, unfinished', El. Gr. 21 ['on the way to' an end not yet attained (?), or 'shortly'; cf. *tiôhqui*]. See *noqqe*.

**teashiyeuonk**, **teateash-**, vbl. n. a family, Deut. 29, 18; Jer. 33, 24 (*chashiyéuonk*, *teashimimwéonk*, C.).

**tenogkequas**. See *tinogkukquas*.

**tetequashin**, v. i. it trembles, 'pants' (of the heart, Ps. 38, 10). From *tatugkôm* (see *tatugkomaû*), he beats, with *sh*, characteristic of violent action.

**tiaðche**, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (*reachit*, immediately, Mass. Ps., John 6, 21).

**-tin, -tinne**. Eliot calls these "suppletive syllables of no significance", etc. See *wuttinne+*, *wuttit+*.

\***tinogkohteas**, n. a toad; pl. + *suog*, C.

**tinogkukquas, tenogkequas**, n. a frog; pl. + *suog*, Ex. 8, 2, 10; Ps. 105, 30 (*tinogkôhquasc*, -*suog*, C.). Cf. \**kopiauss*; *mohmoskuhteas*. From a verb signifying to jump, with *ds* (*ôâas*), animal: the creature which moves by jumping. See *tanag*, crane ('croaker?').

[Abn. *arikdas*, il saute.]

**tiôhqui, tiuhque**, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (*nuttiohquem*, 'in short', i. e. I am brief, I will speak briefly, C.). V. adj. an. *tioghussu*, he is short, of low stature. V. caus. inan. *tioghuehtau*, he shortens (it), makes (it) short: *kut-tioghuehte-ôh*, thou makest (it) short to him, Ps. 89, 45.

[Narr. *tiaquôngussu*, he is short, R. W. 60. Quir. *tioquah*, is short (of life), Pier. 39. Abn. *taûks'iss*, il est court; *taS'ksât*, cela est court. Del. *taquetto* (adv.), short, Zeisb.]

**tioghunquke**, (it is) low; suppos. *tioghunquodt*, when it is low, Is. 32, 19.

**-tipimon** (?): *nut-tipimon*, my shoulder-blade, Job 31, 22. See *mohpegk*; *nuttugk*.

**tipukok**, suppos. when it is dark. See \**ûppaco*.

**tisasquodt**: *mahche tisasquodt*, after (the season of) mowing, Amos 7, 1.

**tôanneu**, v. i. he gapes, yawns (*nut-toivâmeem*, I gape, C.); with an. obj. *tôannehtau*, he gapes at (him); *nut-tôannehtonguog*, they gape at me, Ps. 22, 13.

**togguhwhonk, toguh-, togwonk**, vbl. n. (from *toghuan*) the pounding (of corn, etc.); hence a mortar or place for pounding: *ut togguhwhonganit*, 'in a mortar', 'in mills', Num. 11, 8. Adj. and adv. *togguhveogane*, of grinding, of a mill; *toguhveungandmpsk*, *togwonkanompsk*, a millstone, Job 41, 24; 2 Sam. 11, 21; Is. 47, 2.

B. A. E., BULL. 25—11

**togguhwhonk**, etc.—continued.

[Narr. *tâckunck* or *wéskunck*, 'their pounding mortar', R. W. Abn. *tagâ-haigan*, la pile. Del. *tachquahoucan*, Zeisb.]

**toghun, togguhhum**, v. t. he grinds (it) (*togguhuan-mi-at*, to grind, C.); *nut-toghunm-eau*, they ground it, Num. 11, 8.

[Narr. *tackhûmmîn*, to grind corn, R. W., i. e. to beat it in a pounding mortar. Abn. *sdû khôâmen*, il pile quelque chose dans la pile (blé, viande, etc.).]

**togkodtam**, v. t. he strikes (it) with a stick or some implement, Ex. 7, 20; Num. 20, 11; suppos. *noh togkodtog*, he who strikes (he when striking), Is. 41, 7; Ezek. 7, 9. Freq. *tohtogkodtuan*, *tat-tagk-*, he strikes repeatedly, beats (it); suppos. *noh tohtogkodtog*, he who beats (it), 1 Cor. 9, 26. Vbl. n. *togkodtuonk*, a blow, a striking, Ex. 21, 25; freq. *totogkodtuonk*, *tatogk-*, a beating, Deut. 17, 8; 21, 5 (pl. *tattogkodtuongash*, 'stripes', Ind. Laws). With an. obj. *togkomûir*, he strikes (him); suppos. *noh togkomont*, he who strikes or may strike, Ex. 21, 12, 15; freq. *tattogkomâû* (q. v.), he beats him. Vbl. n. act. *togkomæ-waonk*, a blow given, Ps. 39, 10; pass. *togkomætaonk*, a blow received, a being-struck, Job 23, 2. See *tojuk*.

**togkodtêg**, n. (a striking instrument), a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. *-êgash*, *-êganash*, Ps. 59, 7. From *togkoltam*. (Cf. Sansk. *tuç*, ferire, vulnerare, tremere; *taç*, pulsare, ferire; *taç*, percutere, ferire. Hib. *tathaim*, I kill; *tathog*, 'a slap'. Cf. Lat. *ignum*, with Ind. n. gen. *-uhug*, wood, a beam, a stick.)

[Narr. *n'tatacôm-muckquun ewô*, he struck (beat) me, R. W. 148. Abn. *ned' khôâmen*, je pile (quelque chose); *ne-dugamâû*, je le bats (v. g. lapide); *ne-taghêtsn*, je frappe avec cela. Cree *tâkatun*, he stabbeth (?) it; *tâkî-chegå-yoo*, he stabbeth; *ootômmahuan*, he beateth it; *ootômmaheggan* (a beating instrument), a hammer, tomahawk; but cf. *tunnehtam*, *tunnigquohewau*. Micm. *taktem*, je frappe. Powh. *tackahacks*, pickaxes; *tomahacks*, axes, J. Smith. Del. *tanganuk*, he stabbed or pierced;

**togkoddteg**—continued.

*tan na mena*, pierced; *tanganlican*, *tanganlican*, a spear, Zeish.]

**togkogku**, v. i. it stops, stays, is stayed (of the progress of pestilence, 2 Sam. 24, 5); *nut-togkogkem*, I stop, C. With *ish*, characteristic of sudden or violent action, *togkogqshau*, it was stopped, stayed, Num. 16, 48, 50, = *togkogqshomaw* (pass. form), Num. 25, 8, = *ontappu*, Ps. 106, 30. Cf. *togkushin*.

[**togku**, v. i. he strikes (with some instrument), deals a blow;] infin. *togkonat qassukqamash asuh koonquttash*, 'to hurl stones or arrows', 1 Chr. 12, 2. With inan. subj. *togkeu*, it strikes; suppos. *togkuuk* (that which strikes), an ax, Is. 10, 15; Judg. 9, 48; pl. + *ash*, Ezek. 26, 9 (*togkong*, C.; *tockucke*, a hatchet, Wood); freq. *tadtogkonat*, to beat, C.

**togkuhwhosu**, v. i. he is grinding, he grinds, Judg. 16, 21; pl. -*osnog*, Matt. 24, 41. N. agent. -*ehosnen*, a grinder; pl. -*enog*, Eccl. 12, 3.

[Abn. *ta'gsahaiass*, on le pile; *dakSassi*, il pile dans la pile.]

**togkun**, v. i. it holds, 2 Chr. 4, 5. See *togkunnu*.

**togkuppinau**, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (infin.). Augm. and intens. *tohtogk-*, *tattogk-*: *ewohtogkuppinau-ah*, they bound him, Judg. 15, 13; suppos. part. *tohtogkuppinaut*, Matt. 12, 29. Double trans. *togkuppinauanu*, he binds (him) fast to (him). From *tohquanu*, he holds fast; with the characteristic of binding or tying (-*pi*).

[Cree *lahkoop-issoo*, he is tied up; *-itlayoo*, it is tied up (*ayppee*, a line or cord). Chip. (suppos.) *tahkoobezood*, bound fast, John 11, 44.]

**togkushin**, v. i. it strikes (with violence), is stopped (by a violent or unexpected obstacle): *ishkont kus-sect togkushin qassukqamit*, lest thy foot 'dash' or strike with violence on a stone, Matt. 4, 6. Cf. *togkogku*.

**togkussittassun**, v. i. he stumbles, John 11, 10; pl. -*unwog*, they stumble, Rom. 11, 11 (*nut-togkussittassin*, I stumble, C.). From *togkushin* and *m'sect* (*mussect*), the foot.

**togquattin**, v. i. it congeals, Ex. 15, 8; stiffens, freezes. See *\*toquattin*.

**\*togquos**, a twin, C. See *ogquos*; *\*tack-juwork*.

**toguhwhonk**. See *toguhwhonk*.

**togwonk**. See *toguhwhonk*.

**toh**, 'adv. of doubting', El. Gr. 22; 'it may be'; (2) adv. 'of wishing'; used as an annex 'to every person and variation in the optative mood', signifying 'O that it were!' (*atinam*); would that, El. Gr. 34, 65: '*was-waadehanan toh*, I wish I keep him'; (3) with the suppos. mood, in what manner, how: *ahque-tenuak toh notamog*, take heed how you hear, Mark 4, 24; *toh dukyue ne mussin*, as he bids me, so (or that) I speak, 1 K. 22, 14. Cf. *uttoh*.

[Moh. *taugh*, *taukh*, Edw. and Prayers, 1, 6, 7.]

**toh**, **tohhn**, interrog. particle, how? where? what? It supplies the place of the interrog. pronoun, inanimate, as *howan* [*évo-wi*], who?, does that of the animate. In some dialects, for example the Cree, *tohhn* or its representative has sing. and pl. an. and inan. forms; but as used by Eliot, it is indeclinable. See *tohuait*; *tohuoh*; *tohuutch*, etc.

[Narr. *tou wattin*, where lives he?; *tuckoekkin* [*toh kooekkin*], where dwell you?; *tahéna* [*toh hennont*], 'what is his name', how is he called?; *tahittamen* [*toh hettamen*], 'what call you this', how is it called? Abn. *taïni aïaïtan*, quo vadis?; *taïni se'men*, unde venis?; *aren-aibes taïni*, combien d'hommes; *taïna*, quiconque. Miem. *dô*, "note interrogative, comme num, ou ne, en latin"; interrog. pron. (an.) *tân*, pl. *tanik*; (pret.) *tanak*, pl. *tanikik*, celui que; (inan.) *tân*, pl. *tânel*; (pret.) *tânel*, pl. *tânikel*, ce que; "*tân* est aussi adverbe de temps, et signifie quand"; "*est* encore adverbe de lieu, et signifie où, en quel lieu, en ce lieu", Mail. Cree *tânâ*, interrog. pron. an. which; pl. *tân-ânekee*; inan. *tân-enah*, pl. *tân-ânehec*, Howse 189 (but in the examples, p. 280, the inflections are transferred to the verb or verbal to which *tân* is prefixed, its use corresponding with that of *toh* (indecl.), by Eliot). Del. *ta*, *taï*, where? Zeish.]

**tohkæu**, adv. 'in cold weather', Prov. 25, 20. See *tohkoi*.

**tohkekum** [= *tohkoi-k-anoo*, it comes cool (?)], n. a spring (of water), a fountain, Lev. 11, 36; pl. *-konnunash*, Josh. 15, 19. Adj. and adv. *-konnue*, of fountains, Cant. 4, 15; Neh. 3, 15; *tohkekonnunupog*, springs of water (*-pog*), Num. 19, 17; Josh. 15, 19.

[Abn. *tekebi*, eau froide; *tekepighe*, fontaine. Cree *tâke-gânu*, cold-liquid-is-it; it is cold (?). Chip. (Sag.) *tack-kebea*, Sch. II, 462; *tâkiguni*, spring water, Bar; *tâkagiuni*, the water is cold, S. B. Shawn. *tik-ee-kûm-ee*. Miami *taw-kéng-gaw-me*.]

**tohkequn, tuhkekun**, v. i. it is heavy, Prov. 27, 3; Job 6, 3; 23, 2; pl. + *ash*, Matt. 23, 4; *tuhkekukqunash*, they are heavy (for me), Ps. 38, 4; suppos. *tuhkequog*, when it is heavy, Ps. 38, 4; *ne tuhkequok*, the weight of it, I K. 10, 14; *unuttuhkequane*, by weight, of the weight of; pl. *-anash*, Num. 7, 86.

[Narr. *quassicqun*, heavy; *kuk-gûsuckqun*, you are heavy (cf. *qussuk*, a rock). Abn. *tekigâr*, il est pesant; *tekigûan*, cela est pesant. Del. *tak-achsûn* (heavy stone), lead, Zeib.]

**tohkoi**, v. impers. it is cold, cold is; as n. cold, Job 37, 9; John 18, 18: *kame tohkoi*, the cold of snow, Prov. 25, 13; suppos. (concrete) *tohkag*, when it is cold, Job 24, 7; pl. *-gish*, Nah. 3, 17 (*mæcheke tohkoi*, it is very cold (weather), C.). The primary signification is, perhaps, congealed, stiffened, or made hard, solid (by cold). Cf. *togquâtîn* (Narr. *taquâtîn*), it congeals, it freezes; *\*taquônk*, and with these *togkogku*, it is stopped, obstructed.

[Narr. *tahki, tâtakki*, 'cold weather'; *tâhkès*, cold [cool, dimin. (?)]; *tâkî-tîppocat*, it is a cold night. Abn. *tag-ûaden, tkûi*, (la sagamité) est froide, cela est gelé, figé; *tekighen*, la terre est froide; *tekiteba'kat*, il fait froid la nuit, etc. Cree *tâk'ôw*, it is cold. Del. *tekak* [suppos. = *tohkag* (?)], cold, Zeib. Gr. 42. Chip. *tû ka gû mi*, 'the water is cold', S. B.]

**tohkokquok**, suppos. when it is cold weather, in a season of cold, 'in the cool of the day', Gen. 3, 8.

[Narr. *taikocks*, cold weather.]

**tohkônogque**, conj. although, El. Gr. 22; *tôk-*, Job 13, 15.

**\*tohkosin**, v. i. [he raises himself (?)], he climbs: *nut-tohkos*, I climb; *tohkosin-neut*, to climb, C.

**tohkotaau**, v. t. he climbs upon (it): — *metug*, he climbed the tree, Luke 19, 4; pl. *tohkotauidog wectuaometu*, they climb up upon the houses, Joel 2, 9; — *kussanpskôigyeu-ut*, they climb up upon the rocks, Jer. 4, 29. Vbl. n. *tohkotaunok*, a ladder, Gen. 28, 12 (*tahkasowontuk*, C.). With the characteristic of forcible or violent action (*sh*), *togkashaanu*; pl. *togkashâog*; *hassaneutuk*, they scale the wall, Joel 2, 7. Cf. *takeu*, 'he wakes', rises (?).

[Narr. *n'taquatehuwaânen*, 'I go up hill'; *taquatechowash*, go (thou) up hill, R. W. 76.]

**tohneit**, conj. if, El. Gr. 22: *tohneit neugay*, if it be so, Dan. 3, 17.

**tohnoh**, adv. Interrog. whence? Gen. 42, 7: — *voh au*, whither can he go? John 7, 35 (*tonnoh*, whither, where; *tonnoh-wêth*, whence, C.). See *toh, tohcu*.

[Narr. *tânuu co-wânuu*, whence came you?; *tuwcock kuttohe*, whither go you? R. W. 28 (cf. p. 73). Abn. *tânni sê-man*, unde venis?; *tânni aânnian*, quo vadis? Micm. *tân, où*, en quel lieu, en ce lieu. Cree *tân-ille*, what place? where?; *tân'itê ôtche*, from which place? whence? Del. *ta talle*, where? Hkw.]

**tohqunnum**, v. t. he lays hold of (it), takes fast hold of, seizes (with the hand), catches; pl. *-unuwog*, Is. 5, 29. Vbl. n. *tohqunnumônok*, a seizing, 'prey', Ezek. 19, 3. With an obj. *tohqunau*, he lays hold of (him), holds him fast, Ps. 10, 9; Judg. 8, 14 (pass. he is seized or taken, Ezek. 19, 8); *nutohqun-ôah*, they caught him, Mark 12, 3. From *togqun, tohqun*, it holds, with formative *-mun*, denoting action by the hand. Cf. *togkogku; togkushin*.

[Cree *tâkwa-num*, he grasps, holds it with the hand; *tâkwânum*, he holds it in his mouth. Abn. *ne-kêrhañ*, 'je prens (v. g. une marte) dans l'attrape'; *kerahigan*, attrape (aux ours).]

**tohsahke**, adv. whilst, so long as, I Cor. 8, 13. Cf. *nisohke*.

**tohshinum**. See *tahshinan*.

**tohsú, tohshéu**, adj. or, as Eliot classes it, a 'distributive pronoun', signifying how much: "pl. *tohsuog, tohsunash*, how many", El. Gr. 8. Elsewhere (p. 14) he gives "*tohsú*, or *tahshe*, which is varied [in the pl.] *tohsuog, tohsúash*, or *tohshinash*", as an 'additional' or 'word suppletive, which signifieth nothing' added to the numerals from 5 to 9 (inclusive), and 'which receiveth the grammatical variation of the things numbered, animate or inanimate': *napanna tahshe*, five; an. pl. *napanna tohsuog*; inan. pl. *napanna tohsunash* [or *tahshinash*]; *yeu tohshéu*, for so much?; *mux, ne tohshéu*, yes, for so much, Acts 5, 8; *wewneese tahshe*, twice as much, Job 42, 10; *negut pasukae tahshee*, a hundredfold (times so much), Luke 8, 8 (*tahshe*, so much; *ne tohshít*, so often, so many times, C.). Pl. an. *tohsuog*, how many (persons); inan. *tohshinash, tahshinash, tohsúash*, how many (things); *ne adtahshe, ne ahhut tahshe*, [that which is to or at so many] so many as, the sum of, 2 Sam. 2, 23; Mark 6, 56; 2 K. 4, 8; suppos. *an. ne adtahsik*, the whole number, the sum, Rev. 13, 18 (*ne auidtahsinít*, 'the sum of the number', 1 Chr. 21, 5); suppos. an. pl. *ne adtahshehettít*, they being (when they were) so many, as many of them as, Judg. 3, 1; 1 Tim. 6, 1. As a 'suppletive' to the numerals from 5 to 10, the signification of *tahshe* (*tohsú*) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to *tahshin*, he lifts himself, raises up, and *tahshinuum*, he holds up or raises (his hand or something in his hand). With an inan. subj. *tahshin* becomes *tahshéu*, it lifts, or is lifted up. The Algonquian system of numbers was *quinary*, and borrowed doubtless from the fingers of the hand. At five (*napanna, nabo napanna*, or sometimes *napanna tahshe*), one hand was put up (*neepaw, neepau-un*, stood upright); at six, 5+1, one finger of the second hand was raised, *nequtta tahshe*, and so on. [Narr. *tashin com-mésim*, how much shall I give you?; pl. inan. *tashinash*. Abn. *késsakuaša*, ou *tañni késsshidít*,

**tohsú**, etc.—continued.

*combien sont ils? késsenšmaša*, ou *késsenšar*, combien . . . de ces choses?; *ni akéšinañ*, voilà tout, voilà toutes (des poires); *negšdañs*, six; pl. an. *negšdañs-késsšak*; inan. *-késsenšr*. Micm. *tach*, combien?; *tachigek*, combien sommes-nous?; *tachigigik*, combien sont-ils? etc. (comme un verbe); an. pl. *ajšgon dčhigik*, six; *dčch* s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Cree "from *táhto*, number (?), are formed *ít-tussu-uk* (an. i.), they are, or number, so many; *ít-táhtin-wah* (inan. i.)", etc.; *nickoot-wáššik*, six. Del. *tschítsh*, more, again; *tu tchen*, how much? Zeisb.]

**tohwutch, tohwaj**, adv. interrog. why? (El. Gr. 21), Job 3, 11, 12: *tohwutch koueyog*, why sleep ye? Luke 22, 46. *tohwaj* is the indefinite and suppos. form. From *toh* and *wutche*, what from? wherefore?

[Cree *tàn'wèche*, what from? why? Narr. *tachúch*.]

**tohwuttintúpánoh**, 'he cared for (them)': *mat . . . tohwuttintúpánoh*, he 'not . . . cared for (the poor)', John 12, 6, = "matta *wutche tohen tuppanunop*", Mass. Ps. (Eliot has *matta toh-hentupámunáwá shepsoh*, 'he careth not for the sheep', John 10, 13, = *matta tuppanunooa shepsoh*, Mass. Ps.).

**tomeü**, v. i. he escapes, saves himself, goes clear (infin. *tomun-at*, to escape, Ezra 9, 8). Caus. an. *tomh'cau*, he causes to go clear, saves, delivers, 1 Sam. 23, 5; imperat. 2d sing. + 3d. pl. *tomwéch*, save thou them, 1 Sam. 23, 2; suppos. *noh mos nut-tomhík*, he can deliver me, 1 Sam. 17, 37. Caus. inan. *tomwéchteau*, he saves (it), 2 K. 13, 25.

**tomogkon**, v. i. it is flooded, there is a flood. As n. a flood, Gen. 6, 17; Job 22, 16; Matt. 7, 25; the rising of water, flood tide (*nippe támogkon*, water flows, C.; *tommogkon, tommog*, Mass. Ps.). Pl. *wadchuwash sogkoatynk tomogkonash*, the mountains flow with milk, Joel 3, 18. Suppos. *tomogkog*, when it flows with, when there is a flood, Ex. 3, 8.

[Narr. *tamóccon*, flood tide; *taumacoks*, upon the flood (i. e. when water

**tomogkon**—continued.

is rising), R. W. 100. Abn. *tamagan*, la marée monte; *tamagaghé*, marée montante.]

\***ton** (Muh.), a connective, and, moreover (between clauses); *don*, Ps. 19, 1, 2, 11, also Watts' Cat. 25, ans. 3, and Lord's Prayer in [Quinney's?] Assembly Catechism 5, 6.

**tonkqs.** See *adtonkqs*, kinsman or kinswoman.

**toshkeonk** (?), vbl. n. a 'crash-ing' noise, a crash, Zeph. 1, 10.

**touappu** [*toueu-appu*, he remains solitary or deserted], v. i. he is deserted, abandoned: *nun-neechanog touappuog*, my children are desolate, Lam. 1, 16.

**toueu, toueuu**, v. i. it is solitary, deserted, unoccupied: *ut toueu*, 'in the desert', Ps. 78, 40. Hence suppos. *touvag*, 'a gap' (place left open), Ezek. 13, 5.

[Del. *touvicchen*, it is open (e. g. the way), Zeisb. Gr. 168.]

**touiésu**, v. adj. an. he is solitary, deserted; as n. (*touviés, touiés*), an orphan, a fatherless child, Ex. 22, 22; Deut. 14, 29; 27, 19.

[Narr. *touivurock*, fatherless children, R. W. 45.]

**touishin, touwushin**, v. i. inan. subj. it is desolate, it lies waste: *ohke pish touishin*, the land shall be desolate, Mic. 7, 13; suppos. *ne tanushik*, that which is desolate or waste, Hag. 1, 9. Adj. and adv. *touishinne, touwushinne*, Job 15, 34; Is. 35, 1.

[Del. *tou vic chen*, it is open, Zeisb.]

**tõuntomuk.** See *õontõmuk*, the womb.

**touohkomuk** [suppos. inan. or pass. part. of *touohkeu*, from *toueu-ohke*, deserted place, 'wild land' (?), n. the desert, the wilderness, a solitary place, Ex. 5, 3; Ps. 107, 4; Is. 14, 7; 44, 23 (*touohkõmuk*, C.); pl. *-ukquash*, Is. 48, 21. Adj. and adv. *-ukque*, of the wilderness, etc., not cultivated, Deut. 32, 10; 2 K. 4, 39; Is. 10, 18.

[Del. *tachanigü*, woody, full of wood, Zeisb. Gr. 165; *te-ke-ne*, the woods, Zeisb. Voc. 30.]

**touõhpeu**, v. i. he goes in (or into) water, John 5, 7 (*touõhpe*, Mass. Ps.); suppos. *touõhpe*, when he goes into water, ibid. v. 4.

**touõhpuhteau**, v. t. (caus.) he casts it into (the water); pl. *-teau cu kehduh-lõuit*, they cast (it) into the sea, Jonah 1, 5.

**touopham, taúwohpahham**, v. t. he puts (it) in water, 'seethes' it, Ex. 29, 31; Num. 6, 19 (*nuttatouõhpunukõh*, he puts me into (the water), Mass. Ps., John 5, 7). Cf. *ucpattau*.

[Abn. *tsapõ*, il se plonge dans l'eau. Narr. *touwoõpskhõmmuke* (imperat. 2d pl.), cast anchor, i. e. throw the stone into the water.]

**tõuppuhosu**, v. adj. an. he is put into water; suppos. *nõh tõuppukhosit*, he (or an. obj., as *vegnus*, flesh) when put in water, 'sodden', Num. 6, 19.

**touweu.** See *toueu*.

**touwushin.** See *touishin*.

**touwutchathamõonk**, 'a breach' (in a house), Amos 6, 11. See *touwutchash-muk-ish*.

\***touwütin** (Narr.), the south wind (?), R. W.

\***toyüsik** (Narr.), n. a bridge, R. W. Cf. *tsõonk*.

[Del. *tu yuch quoua*, Zeisb.]

**toanneu.** See *plõanu*.

**tõhpu.** See *toõpu*.

**tõkeu, tõhkeu**, v. i. he wakes from sleep, Ps. 78, 65; pret. *nut-tõkep*, I did wake, Ps. 3, 5; Jer. 31, 26; imperat. 2d sing. *tõkish*; suppos. *tõkeit*, when he wakes, is awakened, Zech. 4, 1; *tõkõm*, when I wake, Ps. 17, 15. With the characteristic (*sh*) of suddenness or involuntary action, *tõkshcu*. V. t. an. obj. *tõkianu*, he wakes, awakens (him): *nut-tõkin-uk*, he wakes me, Is. 50, 4; Zech. 4, 1.

[Narr. *tõkish*, wake thou, pl. *tõkõke; kitunigü* [*kittamma*, El.] *tõkõan*, as soon as I wake; v. t. *tõkõish*, wake him. Abn. *ne-tski'ra*, je m'éveille; *ne-tskkimãü*, 'je l'éveille, moi parlant', etc.]

**-tõn.** See *mõttan*, the month.

**toneque**, it slips, is slippery; as adj. and adv. Jer. 23, 12; imperat. 3d sing. *tonequaj*, let it slip or be slippery, Ps. 35, 6.

**tonequshin**, v. i. inan. subj. (it) slips or slides, Ps. 94, 18; suppos. *nusscet tanukqushik*, when my foot slips, Ps. 38, 16. With an. subj. *tonequessu*, he slips, is slipping. (*Tanukquessic kup-*

**tonequashin**—continued.

*pat*, slippery ice, C.; but the adj. should be *tanneq* or *taneikquashinne*.)

**tõnuppasog**, n. the tortoise, Lev. 11, 29.

[Abn. *tšrebé*; pl. *-bak*, tortue. Del. *tóolpe* [*tálpé*, Ilkw.]; *tálpá*, *turpa*, Campanius (unde deriv. *terrapin*); *tul pe*, a water or sea turtle, Zeisb.]

**tõpu**, **tõhpu**, (there is) a (white) frost, Gen. 31, 40; Ps. 78, 47; 147, 16 ('hoar frost'); *tõp*, 'dew', Cant. 5, 2; suppos. *tõhpucudt*, when there is frost, Ex. 16, 14. Cf. *muhpai*, it snows (C.).

[Narr. *tõpu*, a frost; *missitõpu*, a great frost. Del. *to pan*, frost, Zeisb. S. B. 12; 'it freezes a white frost', Zeisb. Gr. 161.]

**tõskeonk**, vbl. n. a fording place (?); *ut taskeongamit*, at the ford, Is. 16, 2. Cf. \**tõjũsk*, a bridge; see *poiquag*.

[Narr. *wut-toeckemim*, to wade; *toek-kítuck*, let us wade.]

**tõwu**. See *ptanen*, he flies.**-tugk**. See *muttugk*, *m'tugk*, the shoulders, i. e. the upper part of the back.**tuhkekqun**. See *tõhkequn*, heavy.**tuhkekun**. See *tõhkequn*.**\*tuhkés**, adv. by this time, Mass. Ps., John 11, 39; = *ycu aqumopak*, El.

**-tuk**, n. generic for 'river'; found only in compound words, as *kishketuk*, near to or by the river, Ex. 2, 5; Ezek. 47, 6, 7; *nóahituk* (*nóen-tuk*), the middle of the river, Josh. 12, 2; 13, 9, 6; *kehteih-tukgat*, a great river, Gen. 15, 18. So, *qummi-tuk-ut* (hodie, 'Connecticut'), at the long river; *missi-tuk* ('Mystic'), the great river, etc. It is a contraction, or perhaps the suppos. form, of a verb *tukko*, signifying it waves, flows in waves, fluctuatus est. The pl. *tukkoag* is used by Eliot for 'waves', Ps. 65, 7; 89, 9; Mark 4, 37, etc. (*keitoh wuttuk-amoh*, the sea whose waves, etc., Is. 51, 15). Heckewelder confounds this word, which, for the Delaware, he writes *hittuck* and translates 'a rapid stream', with *m'htuk* (*m'htug*, El.), a tree, Hist. and Lit. Trans. Am. Philos. Soc. 1, 61. *tukko* itself is either a derivative form or nearly related to the primary verb *toġku*, he strikes. It has apparently dropped an initial syllable, *out*, the characteristic of involuntary

**-tuk**—continued.

motion or change of place (see *ontapin-néat*), which syllable is restored to its derivatives: *keht-outukqog*, 'the mighty waves', Ps. 93, 4; *mish-outukõe kehtoh-han-it*, to 'the troubled [great-waved] sea', Is. 57, 20; *kehtahhan-outuk*, a wave of the sea, James 1, 6; *ketahhamuppog tukawoogk*, the waters of the sea (when they) are troubled, Ps. 46, 3. See *sepu*.

[Abn. *teġs*, flot, pl. *teġs'ak*; *kesantegs*, grand flot. Chip. *tigou-äg*, waves, Luke 21, 25.]

**tummehtam**, v. t. inan. he severs (it), cuts it off, Prov. 26, 6; Jer. 10, 3; imperat. 2d sing. *tummehtash*, *tummehtash*, Matt. 5, 30; Luke 13, 7; *tummehtamwog up-puhkuk*, 1 Sam. 31, 9, = *tummuussuwog up-puhkuk*, 2 Sam. 20, 22, they cut off his head; suppos. *tummehtamhog*, when he severs, cuts off, Is. 66, 3; suppos. inan. and pass. *tummehtamuk*, when it is cut off, being cut off, Deut. 23, 1; Job 14, 7. With an. obj. *tummehtahchau* (*tummetah-*, *tammuttah-*, etc.), he cuts (him) off; *tut-tummetah*, I cut him off, Lev. 17, 10; suppos. part. *noh tametahchont*, he who cuts off, Is. 51, 9. **tummigquohwau**, **-wõu**, v. t. an. he cuts off (his) head, beheads (him), Matt. 14, 10.

[Narr. *tumegúassin*, 'to cut off or behead', R. W. Abn. *ne-temigšéčhañ*, *ne-temikšsũñ*, *ne-temigšč harañ*, je lui coupe la tête. Powh. *tamahacks*, axes, J. Smith (see *toġkodtġ*). Del. *temahicam*, hatchet; *temitechenu*, cut off, Zeisb.]

**\*tummóckquashunc** (Narr.), n. a beaver coat, R. W. See *tummũnk*.

**tummuhhouau**, v. caus. he deserves, earns, is worthy of, Jer. 26, 11: — *onkquatumk*, he earns wages, Hag. 1, 6; suppos. *noh tamhouadt*, he who earns (it), *ibid.* Vbl. n. *tummuhhouawonk*, desert; *kut-tamhouaongawoash*, your deserts, Ezek. 7, 27. Cf. *attumumim*, he receives it.

**tummũnk**, n. a beaver; pl. *-wikquag*, El. Gr. 9 (*tũniũnk*, C.; *toamunque*, Stiles). This name is evidently a verbal from the base *tummu-u* (he severs, cuts off), from which are formed *tummuusuta*, *tummehtam*, *tummigquohchau*, etc., and signifies 'the cutter'. "His teeth . . .



**tummûnk**—continued.

he sharp and broad, with which he cuts down trees as thicke as a man's thigh, afterwards dividing them into lengths," etc., Wood. See \**amisque*.

[Narr. *tummôck*, pl. + *quatôg*; (also) *nôosup-patôg*; *sûndup-patôg*, R. W. Abn. *tema'ksê*; le mâle, *atsîmesks*, fem. *wasmesks*. Del. *tamâque*, Hkw.]

**tummussum**, v. t. he cuts off; as used by Eliot it has the same signification as *tummehtan*, q. v. \* Withan. obj. *tummus-sahvhai*, with nearly the same signification as *tummehtahvhai*. Freq. *tad-tansvau vuhkassoh*, he cuts his nails. Deut. 21, 12.

[\*MARGINAL NOTE.—"The difference is that one is severed by repeated blows (*-chtahum*), the other by simple cutting (*-assum*). See Howse 87 et seq."]

[Abn. *ne-temesemen*, *ne-temesû*, je le coupe.]

\***tunnock** (Narr.), whither? See *tohnoh*.

\***tûppaco** (Narr.), 'toward night': *otematippocat* (suppos.), 'toward night'; *nanashovca-tippocat*, midnight, R. W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (*tipukok*, -ok) in the compounds *pohkenûtipukok*, 'in the darkness of the night' (when it is dark night), Prov. 7, 9; *pajeh nôc-tipukkok*, till midnight (*nouttipôhkod*, 'late at night', C.); *nôctipukodâeu*, at midnight. *tûppaco* signifies it is dark, or the time of darkness, and has the same base with *pohkeni* (q. v.), if not formed from it directly by the prefix *adl* or *ut* (*adl-pohk-eû*).

[Abn. *taûni êdtsi tebi'kat*, quel temps de nuit?; *tûbkskîkiban*, la nuit (passée), de totâ nocte dicitur; *is tûbksîsik*, cette nuit. Miem. *tepkîsnogct*, lune, mois. Del. *tpocu*, Zeisb. and Hkw. Cree *tibiskow*, it is night. Chip. (St Marys) *têb ik uû*, (Gr. Trav.) *tebik* (*tibikad*, night, Bar.). Alg. *tibikat*, il est nuit.]

\***tuppanum**, v. t. he cares for [takes care of (?)] it, Mass. Ps. See *tohorut-tutûpûnoh*.

**tuppinôhteau**, **tuttup-** (freq.), v. i. he twists, he spins (caus. he makes to turn around). Ex. 35, 25; neg. pl. Luke 12, 27; Matt. 6, 28. From *tuppin*, *tuttupin*, it turns or winds (about its axis). Adj. and adv. *tuppinohâc*, spun or twisted, Ex. 35, 25. See *tatuppagin*; *tatuppe*; *tuttuppin*.

[Abn. *ne-datebabêremen*, je dévide, je fais peloton.]

**tuppuhquama-ash**, n. pl. beans, 2 Sam. 17, 28; but "beans-ash", Ezek. 4, 9; lit. creepers, or twiners; *tuppuhquama*, 'it winds about', twines. Probably the *Phaseolus vulgaris* L. (common pole bean), as *manusquassêdash* (Insh bean) is the var. *nanus*. See \**manusquassêdash*.

[Abn. *d'tebu'ksar*, fèves, fâscôles; *d'tebakšêremen*, il Pentortille. Mod. Abn. *ad-ba-kva*, bean, Osunk.]

**tuppuksin**, v. i. he encamps, pitches tents (makes a ring); pl. *-sinuog*, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. *tuubukkussik*, when he was encamped, Ex. 18, 5. V. t. an. *tuppuksinchtâuonâ*, to encamp against; *wuttupsinchtâuonâ*, they encamped (against) them, Judg. 6, 4. Vbl. n. *-sinuonok*, a camp, Num. 2, 3; Ps. 78, 28.

\***tupsaas** (Peq.), a rabbit, Stiles.

**tussonkquonk**, n. a saw; pl. *-angush*, 1 Chr. 20, 3. See *poksunkquonk*.

**tuttuppinôhteau**. See *tuppinôhteau*.

**tuttuppin**, **tatuppin**, v. i. it turns or winds itself about, it twines; as n. a (spun or twisted) string, thread, cord, Judg. 16, 9, Josh. 2, 21, = *tuttuppuwah-tog*, v. 18, suppos. of *tuttuppinôhteau*, q. v.

[Abn. *atepšadšar*, entortillé. Cree *tê-tippe-puthu*, it turns (on its axis); *ûppec*, a line, or cord.]

## U

**ubbuhkumun:** *vutch ubhukumunit*, from the kernel (of the grape), Num. 6, 4. Cf. *appuhquósu*; *uppóhquós*.

**úhhuúsuwaonoge** (?), checkered, 1 K. 7, 17: — *quomphongame anakaúsuonk*, 'nets of checker work'; lit. 'checkered net work'.

**-uhkon.** See *-áhkón*.

**úhkos.** See *máhkos*, a hoof, a nail.

**uhpegk, uhpequan,** n. (his) shoulder. See *mohpegk*.

\***uhpúckachip** (Peq.), n. gull, Stiles.

**úhpuonkash, úhpooonk,** pipes and tobacco, C. 162; *hopúonck*, a (tobacco) pipe, R. W. vi (56). Cf. *kogkchoóponat*, to be drunk, C. 189. See *wuttamúwoog*; *wuttóohpooúwecónish*.

[Del. *ho pout can*, pipe; *hobboú*, he smokes, Zeisb.]

**uhquáé,** adj. (1) at the point or extremity of; (2) at the end, border, or extreme part (*ahquáé*, on the other end, C. 235); *ukquáé wttamwohhou*, the end or tip of his staff, Judg. 6, 21; *ut ahquáé*, at the ends, Ex. 39, 15, = *wóhkukquáog*, Ex. 39, 16 (see *wóhkúéu*); *uhquáé Moab*, upon the border of Moab, Num. 21, 15; *uhquáé wotogkounít*, (to) the skirts of his garment, Ps. 133, 2; the borders of his garment, Mark 6, 56; *ut ohquáé*, on the edge of, Ex. 26, 4; *qut asquam wóhquáéu*, but the end (shall) not (be) yet, Mark 13, 7. Cf. *ahque*.

The radical *uhq* or *uhk* (a point or sharp extremity) enters into a great number of compound words, as *úhkos* (*máhkos*), the nail of a man or hoof of an animal; *uhquan*, a fishhook (*mukqs, uhks, uhkas*, anawl), etc.; *wuttuhquab*, his skin; *onkquúncóog*, claws, etc. See also *wéshshík*; *wóhkukquóshík*; *uppukuk*, the head; *wússúkquu*, the tail; *kukukhquén*, uppermost; *unkque*, 'sore', extreme.

[Qur. *matta éakquúno*, he is without end, Pier. 15; ceaseth not, *ibid.* 40.]

**uhquáé, uhquáéu,** n. the foreskin (preputium), Gen. 17, 11, 23, 24, 25, = *uhquáéu wutúhquab*, 2 Sam. 3, 14: *quoshquússak wévyáus ut uhquáé*, he was circumcised in the flesh of his foreskin,

**uhquáé, uhquáéu**—continued.

Gen. 17, 24; pl. *uhquáiyéuash*, 1 Sam. 18, 25, = *wéquáiyéu wóduhquabeyéuash*, 1 Sam. 18, 27.

**uhquan, ukquon, uhquoan,** n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (*uhquón*, pl. *-quónash*, C. 159): *wéyáuse uhquonash*, flesh hooks, Num. 4, 14. See *onkquúncóog*.

[Narr. *hoquáin*, pl. *-áinash*, R. W. 104. Del. *anan*, fishhook; *hocquoon*, pot hook, Zeisb. Voc.]

\***uhquantámwe,** adv. cruelly, C. 227.

**úhquanumáúónat,** v. t. an. subj. to be an object of aversion or abhorrence to: *ohquanumau*, he is loathsome (intransitively), Prov. 13, 5.

**úhquanumónat, ahquan-, óhquán-, unkquan-**, v. t. an. to abhor, to hold in abhorrence: *matta wutúhquanumóog*, I will not abhor them, Lev. 26, 44; *nag wutukquawumukquog*, they abhor me, Job 30, 10; *pish kutúhquanumukou*, it shall abhor you, Lev. 26, 30; *wéutukquawumóuh*, they abhor him, Prov. 24, 24; *yeyu pish uhquanumogig*, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. *ahquanumau*, he forsakes, abandons, and *jishontam*, he despises, rejects, hates. See *unkque*.

**úhquanumukquok,** n. an abominable thing, an abomination, Lev. 20, 13; pl. *unkquémumukpunkish*, 'abominations', abominable things, Deut. 32, 16. See *unkquawumoonk*, sorrow.

**uhqueu.** See *unkque*.

\***uhquompanumóadtúonk,** as adv. 'harshly', C. 228.

**úhquontamáúónat,** v. t. inan. subj. to be abhorrent to, to be an abomination to: *pish kutúhquontamúóash*, they (inan.) shall be an abomination to you, Lev. 11, 11.

**úhquontamunát, óhquánít-, óhquont-**, v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see *ahquanamau*, he forsakes): *úhquontamun*, he abhorred it, Deut. 32, 19; *pish kutúhquontamun*, you shall abhor it, Deut. 7, 26 (*pish kutúhquontamuná-*

**úhquontamunát**, etc.—continued.

*oash*, they (inan.) shall be an abomination to you, Lev. 11, 11; *úhquonittamwoh*, they abhor (it), Ps. 107, 18; *úhquontamóg*, if you abhor (it), Lev. 26, 15.

**úhquosket**, **unkquasket**, **-quoshkét**, **-keht**, n. poison of serpents, Ps. 140, 3; Deut. 32, 33; poison of arrows, Job 6, 4; *wutonquosketuwoonk*, their poison, Ps. 58, 4; *unkque unkquoshkét*, 'the cruel venom' (of asps), Deut. 32, 33.

**úhshuáonk**, **úhsua-**, **ushuwa-**, n. a custom, Judg. 11, 39; Jer. 32, 11; pl. *-ongash*, Acts 6, 14; 21, 21 (*us-huáonk*, an example, C. 116; *úhshuáonk*, Danforth, Osgus. Kutt. 52). See *usseonk*.

**úhtappattauúnat**, to go out (as fire), to be quenched (see *tahippadtau*): *natau matta úhtappattáun*, fire is not quenched, Mark 9, 44; *matta woh úhtappattáunmuk*, it shall not be quenched, Mark 9, 43, 45, 46, 48; *matta woh úhtappattáunwáa*, (it) can not quench (it), Cant. 8, 7.

**úhtea**: *natau úhtea*, the fire goes out, Prov. 26, 20. See *onthamunát*.

**-úhtug**, in compound words, for *mehtug*, tree, wood.

**ukkosue** [*uhq-ussu* ?], adj. pertaining to the organs of generation: *ukkosue pou-puhcheáeyetan*, the virile organ, Deut. 23, 1.

**ukkósuonk**, n. the pudenda, Lev. 18, 7, 8, 9; *ukkósuonganít*, 'by the secrets', Deut. 25, 11. Perhaps from *kezheáonát* (to give life to): *kezheau*, he created (Gen. 1, 21), gave life to.

**ukkutshaumun**, n. lightning, Ex. 19, 16; Ezek. 1, 14; Matt. 24, 27.

[Narr. *cutsháusha*, R. W. 82.]

**ukkuttuk**, (his) knee. See *mukkuttuk*.

**ukoh**: *nen ukoh*, I am, Ex. 3, 14. See *ko*.

**ukquanogquon**, n. a rainbow, Rev. 4, 4; 10, 1.

**ukquonokquóonk**, n. (his) lock of hair; long lock, Num. 6, 5. See *quónuk-quau*.

**ukquutunk**, (his) throat. See *mukquutunk*.

**ummánunnéhtaunnat**, v. caus. to appease, to make calm: *ummánunnéhtaun*, he appeaseth (strife), Prov. 15, 18.

**ummequnne**, adj. feathered, Ezek. 39, 17. See *méqun*.

**ummissies**, **ummissés**, n. (his or her) sister: *ummissiésin*, our sister, Gen. 24, 60; (constr.) *ummissésóh*, his sister, her sister, Ex. 2, 4; *kunmissis*, thy sister (father's daughter), Lev. 18, 11; *wéssumussoh*, (his) younger sister, Judg. 15, 2. Cf. *wéctompas*, (his) sister, by father or mother; *wéctahtu*, *wéctukquoh*, sister.

[Narr. *wéssummiss* (and *wécticks*), a sister, R. W. 45. Muh. *umase*, an (my) elder sister, Edw. 91, = *umees*, ibid. 87. Del. *miss*, eldest sister, Zeisb. Voc. 5.]

**ummittamwussenat**, v. i. to take a wife.

**ummittamwussóh**, n. constr. the wife of; his wife, Gen. 11, 29. See *mittamwus*, *wusso*.

**ummittamwussu**, he took a wife, Gen. 25, 1: *ummittamwusséwéut* (part.), taking a wife, Ex. 21, 10; *wusse u ummittamwussit*, if or when he takes a new wife, Deut. 24, 5. See *wéctauomónat*.

**ummittamwussuhkauau**, he took a wife for (his son, Gen. 38, 6).

**\*ummugkonáittúonk**, n. permission, C. 203.

**\*umukquinumúnat**, to rub, C. 207.

**\*umukquompæ**, adv. valiantly, C. 234.

*U. kēoomp*; *wuyquomp*.

**unántam**. See *unántam*.

**\*ungowá-ums** (Peq.), 'old wives', Stiles; *Fuligula glacialis* Bonap., or long-tailed duck; old squaw. (Called '*hah-ha-way*' by the Crees; *caccéwee* by the Canadians. Nuttall, p. 45, represents the call of this duck by the syllables '*ogh-ogh-ogh*', '*ogh-ogh-ogh-ogh*'. Cf. *unkque* and derivatives.)

**unkhamunát**, v. t. to cover, to put a covering over, or upon, Ezek. 38, 9; *unkhamwog*, they covered (the ark), 1 K. 8, 7; *ne unkwéutuk*, for covering, that which may cover, Hos. 2, 9. See *puttoghanunat*; *wáttunukhamunát*.

**unkquamónat**, **-anat**, **oncquomonat**, v. i. to suffer pain, to feel pain: *wéuhog pish onkquamónaw*, his body shall have pain, Job 14, 22; *untongquomon*, I am in pain, I feel pain, Jer. 4, 19; *nutouquomomumun*, we are in pain, Is. 26, 18. See *kekchéúsu*, sore.

[Narr. *nchéssamunain*, *nchéssamúttam*, I am in pain, R. W. 156. Cf. Cree *áwkoosu*, 'he is sick'; *áwkoohayoo*, 'he hurteth him', Howse 79.]

- unkquanumōonk**, n. sorrow, Job 41, 22; Eccl. 1, 18 (*onkquanumōonk*, Lam. 1, 12): *mish-unkquomomōongauit*, in great extremity, Job 35, 15. See *onkquanumōonk*; *onkquanumomōonk*.
- unkquánumwinneat**, v. p. to be grieved or afflicted, to be in affliction, Is. 14, 3: *nag mishē unkquánumōog*, they are in great affliction, Neh. 1, 3; *onkquanum-wit*, when he was in affliction, 2 Chr. 33, 12; caus. an. *uhquanumwecheñat* (*unkq-, onkq-*), to cause to be afflicted, to afflict; *onkquanumwechit*, he afflicts, makes me afflicted, Is. 58, 5; *uhquanumwecheunt*, afflicting, making afflicted, Is. 58, 5; *wutáhque onkquanumwecheh*, he did grievously afflict her, Is. 9, 1. See *uhquanumōonk*.
- unkquasket**. See *uhquosket*.
- unkque**, adj. sore, severe, grievous; adv. sorely, grievously (extremely, = *uhquáe*): *unkque echsitsongash*, 'sore boils', Job 2, 7; *wutáhque* (*wutunkque*, Jer. 4, 8) *onkquanumwecheh*, he did grievously afflict her, Is. 9, 1; *uhqueu*, 'cruel', rigorous, Ex. 6, 9. (Apparently the same with *uhquáe*, 'at extremity'. Its derivatives are numerous, and exhibit a wide range of meaning, everywhere traceable, however, to this radical signification. See corresponding words under *uhquáe*.)
- [Cree *áckoosa*, he is sick, Howse 79 (see also pp. 152-153). Mod. Abn. *a-kwan*, bitter, acrid. Del. *achevon*, strong, spirituous; *achowat*, hard, painful, troublesome, Zeisb. Gr. 167.]
- unkquenehuwaonk**, n. severity, Rom. 11, 22.
- unkqueneunkquok**, *ohq-*, that which is grievous, Rev. 16, 2: *unkqueneunkquod*, it is grievous, Gen. 41, 31; Jer. 30, 12.
- unkqueneunkquusue**, adj. an. terrible (in action), Neh. 9, 32; *ohqueneunkqus*, Cant. 6, 4; *kutunkquenukhkausongash*, thy terrible acts, Ps. 145, 6.
- unkquenneunkque**, adj. grievous, Ex. 9, 18, Is. 21, 15; cruel, severe, Prov. 17, 11 (*onkqueneunkque*, C. 168; *unkquene-ñkque*, terribly, *ibid.* 230). See *unkque*.
- unkquenneunkquodte**, *uhqun-*, adj. = *unkqueneunkque*, Jer. 14, 17; Nah. 3, 6.
- unkquenukquonkish**, n. pl. 'abominations', abominable things, Deut. 32, 16. See *uhquanumukquok*.
- unkquontámōonk**, *uhquan-*, n. an abomination, abominable wickedness; pl. *-ongash*, 1 K. 14, 24; Deut. 23, 18.
- únkquosket**. See *uhquosket*, poison.
- unnag**, if it be so: *uoh unnag*, (if it may be so) 'if it be possible', Matt. 26, 39; Rom. 12, 18. See *ámag*; *unneheñat*.
- unnainneat**: *ne wunnegei unnaññeat*, 'it is good so to be', i. e. in such a state or condition, 1 Cor. 7, 26 (*unññat*, to become, C. 181). Cf. *wutññin*; *wutññin*. See *unne*.
- unnaiyeonk**. See *ñniyñwonk*.
- \***unnámmyeue** (?), adv. inwardly, C. 228.
- unnantamōonk**, n. thought, purpose, intention, opinion, Deut. 15, 9; Job 42, 2; 1 K. 18, 21; *unantamōonk*, Job 12, 5 (*unantamōonk*, C. 213): *wuttenantamōonk*, my will; *wuttenantamōonk* (q. v.), his will.
- [Narr. *neatammowonek*, 'that is my thought or opinion', R. W. 65.]
- unnantamunát**, *anantamunát*, v. t. to think, 2 Cor. 3, 5; to suppose, 2 Sam. 13, 33; to purpose, to will, to have in mind (to suppose or imagine, C. 211): *wuttenantam*, I think, Acts 7, 40; I suppose, Luke 7, 43; *sun kuttentam*, think-est thou? Job 35, 2; *unnantam*, he thought, Luke 12, 17; he purposed, Acts 19, 21; *wuttenantamun*, I will (it), Matt. 8, 3; *ne anantamup*, that which I have thought, Is. 14, 24 (*ne pakodtantamup*, that which I have purposed, intended, *ibid.*); *unnantanohp*, I thought, Num. 33, 56; *ahque unantamok*, do not (ye) think, Matt. 5, 17; *watla ne unantam neu*, *qut ken ne unantaman*, 'not as I will, but as thou wilt', Matt. 26, 39; *yeu anantamou*, 'having this confidence', when I thought thus, 2 Cor. 1, 17; *ne anontog*, 'according to his will' (what he may will), Dan. 4, 35; *howanek anantogeh*, whom he (may) will, John 5, 21; Dan. 4, 17. See *anúntam*.
- In form this verb is a frequentative or intensive from *antamunát*, or *anantamunát* (Narr. *utawúntum* or *neántum*, I think; *tocketeántam* and *-tannántum*, what do you think? R. W. 64). The latter is not found in Eliot's transla-

**unnantamúnát**, etc.—continued.

tion and perhaps was not in use, but it serves in forming a great number of verbs expressing states of the mind, mental operations, passions and emotions, etc. Among the more important of these are the following: *ahquautamunát* (*ahque*, not to think of), to forgive; *kodtantamunát* (see *kod*), to desire; *matchentamunát* (*matchet*, bad), to think evil of; *mehquantamunát* (*mehquon*, he finds), to remember; *missantamunát* (*missi*, much, greatly), to think much, to meditate; *monchanatamunát*, to be astonished; *musquantamunát* (*musqui*, red or bloody), to be angry; *muskowantamunát* (*muskóau*, he boasts), to be boastful, to be very glad; *natrontamunát*, to devise, to meditate upon; *neuantamunát*, to grieve, to be sorry; *onquotantamunát*, to recompense, to avenge; *pabaltantamunát* (*pabalatam*, he trusts), to trust; *pakodtantamunát* (*paguodche*, perhaps), to intend or have a mind to; *peantamunát* (*pá*, let me), to pray; *poantamunát*, to be fruitful, to make sport; *tabuttantamunát* (*taupi*, *tápi*, sufficient, enough), to be thankful, to give thanks (to be satisfied or to have enough); *waantamunát*, to be wise; *wannatamunát* (*wanne*, negat.), to forget; *weekontamunát* (*weekóne*, sweet, pleasant), to be pleased, to be glad; *wettantamunát*, to be troubled; *wunantamunát* (*wunne*, good), to bless.

From the same root appear to be derived the names given by the Indians to their gods. "They do worship two gods, a good god and an evil god. The good god they call *Tantum* and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The latter name, applied to the same evil deity who was called *Habbamouk* or *Hobbanoco* (Lechford's Pl. Dealing 52), appears to be the contracted 3d pers. sing. indicat. present of *musquantamunát*: *m'squantam*, 'he is angry', or literally, 'bloody-minded'. The composition of *Tantum* is less obvious.

[NOTE.—The last paragraph of this definition is marked "No" in the margin. It was probably the compiler's intention either to rewrite or to omit it.]

**unnantamwe**, adj. willingly, Judg. 5, 2; 1 Chr. 29, 6.

**unnaumónat**, v. t. an. to permit (*unnamúkkónat*, to permit; *wanumeh*, permit me, C. 203): *unnaumúit*, if (he) permit, 1 Cor. 16, 7; *unnaumog*, if (he) permit (it), Heb. 6, 3; i. e. if he will. See *unmantamunát*.

**unnaunchemokaoenk, aunch-**, n. news, tidings, 2 Sam. 13, 30; 18, 25, 26; pl. *-ongash*, 1 Sam. 11, 6.

**unnaunchemokauónat, aunch-**, v. t. an. to tell news to, to communicate new information: *auunchemokauónat*, 'to carry tidings to', 1 Chr. 10, 9; *unnaunchemokauónatoh wamauunchemokaoenk*, 'I communicated to them the gospel' (i. e. good news), Gal. 2, 2; *auunchemokauóni*, let me bear tidings to (him), 2 Sam. 18, 19. V. i. *auunchemokauónat* (?), *auunchemokaog*, they told the tidings, 1 Sam. 11, 4; *pish kut-auunchemokom*, thou shalt bear tidings, 2 Sam. 18, 20; *peuauunchemómit Saul*, when tidings came of Saul, 2 Sam. 4, 4 (*unnauchimwíneat*, to tell; *unnauchim*, I tell; *unnauchimow*, we are told, C. 213). See *amow*; *auunchemokúit*; *henau*; *unmóat*; *wunnaunchemokauónat*.

[Narr. *auunchemokav*, tell me your news; *auunchemokauhettítta*, let us discourse or tell news; *tocketeáunchem*, what news? (what tell you?); *cuttauunchemókous*, I will tell you news; *cumawauunchemókous*, I have done (telling) my news, R. W. 62.]

**unne, aune, âne**, may have been, originally, an indeclinable adjective and adverb, expressing likeness or resemblance, the relation of the individual to its kind, or of species to genus, etc. (*ne áunú*, that is proper or right, C. 174; *neúh* or *sampci*, right, *ibid.* 174; *uttoh wunú*, what manner, *ibid.* 176; *nahnawne*, adv. especially, *ibid.* 228; *yewunú*, thus, *ibid.* 234; *en wunú*, Mass. Ps., John 3, 9, = *en wunú*, El.); it is not found, however, in this form in Eliot or the vocabularies, but is used largely in composition and as a verb substantive: *ne-ane*, so, such, of this or that kind, whence *nan* and *ne-nan* (q. v.), the same; *áunag*, if it be so, when it is so; hence, as a noun, an event, an occurrence (possible or

**unne**, etc.—continued.

actual), that which is or may be so (see *áunag*); and with *ne*, *ne áunak*, the color, appearance, or other specific quality of an object; *unne*, 'that is', id est, Rom. 9, 8; *unainneat* (q. v.), for *unne-áunneat*, to be so, i. e. of such kind or condition. *-in* or *-en*, as a suffix of animate nouns, has the same meaning, referring an individual to the species or kind, and constituting nouns general (?) or appellative (?), as *wut-tauu-oh*, his or her daughter, the daughter of; *wut-tauu-in*, a daughter, any daughter; *wut-tauu-éank* (collective), the daughterhood, or the whole of the daughters; *adchaen*, a hunter, i. e. some particular hunter; *adchaen-in*, a hunter, i. e. any hunter, one of the hunter kind.

**unneapeyau**. See *ennealpeyau*, he sojourns, stays.

**unnehenát, unhenát**, v. i. to act, to conduct one's self.

**unneheónat, unheónat (neheonát?)**, v. t. an.\* to conduct one's self toward or with respect to another, to act toward, to do to or deal with: *ne unawraht wuttinheónat unmissiminnunoh*, that 'which he thought to do unto his people', Ex. 32, 14; *noh nuttiaheónat*, (what do you wish) me to do to him? Mark 15, 12; *unnehkuaa*, he dealeth (treacherously), Is. 21, 2; *womtusuwok ne áunen, ne pish kuttinchen*, the kindness that I have done unto thee, that thou shalt do unto me, Gen. 21, 23; *toh kuttinchesh*, what have I done (do I) unto thee? 1 K. 19, 20; *matta ne pish kuttinchen*, 'thou shalt not do so unto' (God), treat him so, so deal with him, Deut. 12, 31; *ne unche*, so deal (thou) with me, 2 Chr. 2, 3; *ne nuttáunen ne áuhit*, I will do so to him as he hath done to me (I will do it that he may have done or may do), Prov. 24, 29; *wuttinchenonónt ne áuhikpucog*, we to do to him as he hath done to us, Judg. 15, 11; *ne unche*, so deal thou with me, 2 Chr. 2, 3 (*ne anheop*, as I dealt with (him), *ibid.*); *unnehák, unnehkuk, unnehcek, nag*, deal ye with them, do to them, Gen. 19, 8; Judg. 19, 24; *unnehák nanuk nag*, 'so do ye to them', Matt. 7, 12; *wassittumóonk un-*

**unneheónat**, etc.—continued.

*nehenach*, let judgment be executed on him, Ezra 7, 26; *matcheneheónat*, to act evilly toward, to treat badly: *kum . . . matchenehenumun*, we will deal badly with thee, Gen. 19, 9; *konehelikqun*, (he may) do thee good, Deut. 8, 16. *Inan. uttoh antewkup*, what he did to (it), Deut. 11, 4.

[NOTE.—"Is this a verb causative from *neane (nan)*, with verb subst.? See *áunag*."]

[Del. *liho*, do it to him; *lihineen*, do unto us, Zeisb. Voc. 9, 20.]

\***unnehtongquat**, n. a story, pl. +*ash*, C. 163.

**unnequanumunát (?)**, v. t. to roll, or move by rolling (?): *unnequanumak*, roll ye (great stones, Josh. 10, 18); *wuttinnequanumun*, he rolled (a great stone, Mark 15, 46).

**unneu**, adj. an. anyone, =*howan* (?): *toh pish unnu nampohamauau*, what shall one (i. e. anyone) answer? Is. 14, 32 (*neu unnuh*, I am he, Mass. Ps., John 9, 9, =*noh neen*, El.; *tonoh unnuh*, where is he (this man), *ibid.* v. 12).

\***unniinat**. See *unainneat*.

\***unmissuonk**, n. a color, C. 163; but *woktompae unmissuonk*, mankind, C. 167.

**unnitchuan**, v. i. 3d pers. sing. (it) flows to or toward, Eccl. 1, 7: *unntichuanash kehlahhamit*, they (rivers) flow to the sea, Eccl. 1, 7. See *anitchevan*; *wuttichuan*.

**ünniyeuonk, unnai-**, n. a matter, affair, case, business, Deut. 17, 8: *kuttinaiyeuonk*, 'thy matters', business, 2 Sam. 15, 3; *-onyash*, 2 Sam. 19, 29; *wuttinaiyeuonash*, his business or matters concerning him, his affairs, 2 Chr. 19, 11; *wauhoete unniyeuonash*, 'conditions of peace', terms, Luke 14, 32; *matcheniyeuonk*, 'evil case', bad state of affairs, Ex. 5, 19 (*pomniyeue ünniyeuonk*, rude behavior, manner, way, state, condition, C. 174; *wunnegen unniyeuonk*, a good cause, *ibid.* 216). From *unnehe-nát* (?).

**unnohkón, -uhkón** (?), (it) is cast, is thrown down, Job 18, 8; Prov. 16, 33.

**unnohkónat**, v. t. an. to cast down, an. obj.: *wuttinnohkónuh ohkeit*, he cast him down to the ground, Dan. 8, 7 (*kup-*

**unnohkónat**—continued.

*penuhkoneh*, thou castest me down, Ps. 102, 10. Cf. *náokónat*; *penohkónau*.

**unnóhteamunát**(?), **unnuht-**, v. t. inan. to cast (it) down: *unnóhteah*, cast (it) down, Ex. 7, 9; *kuttinnuhteam*, thou castest it down (to the ground), Ps. 89, 44; *unnóhteah uppokkomuk*, he cast down his rod, Ex. 7, 10. Cf. *náokónat*; *penohkónau*.

**unnohteauónat**, v. t. an. and inan. to cast or throw (an. obj.) to or into: *winohtéog noutaut*, they cast (them) into the fire, 2 K. 19, 18.

**unnómái**, a reason, the reason, 1 K. 9, 15 (*enómái*, Samp. Quinrup.; *unnómái*, *enómáiyéonk*, C. 158).

**unnónat**, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *annó*; *hennái*; *unnaunehemónkáuónat*; *uttínónat*.

**unnontowáonk**, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1: *kuttog unnontawaonk*, 'the voice of speech', Ezek. 1, 24; *kuttinnontawaonk*, thy speech (manner of speech), Matt. 26, 73.

**unnontukquohwhónat**, v. t. an. to owe to another, to owe (*unnóhtukquahwhittinnéat*, to owe (to be in debt); *kuttinnóhtukquahé*, I am in your debt, C. 203): *ahque toh unnontukquáwhutteg*, 'owe no man anything', do not owe, Rom. 13, 8; *toh kittinnontukquohhuk*, how much dost thou owe to, Luke 16, 5; *awuntukquohwonche*, one who owes, Matt. 18, 24; *náanunontukquohhawéan*, -in, a creditor, Luke 7, 41. See *náanunontukquohwhónat*.

**unnóhamauónat**, v. t. to sing (songs) to: *unnóhannók . . . wuske unnóhamaonk*, sing ye to (him) a new song, Is. 42, 10; *anáhomont ketahamaongash*, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *ketahomom*.

**unnóhamunát** (?), v. t. to sing (songs). See *anáhomunat*.

**unnóhomóonk**, n. a song, Is. 42, 10; Num. 21, 17. Cf. *ketahomónk*.

**unnóhqueu**, so far distant, at such a distance, Acts 28, 15 (*uttoh unnóhkúhquat*, how far? C. 228, = Narr. *tounúckquaque*, R. W. 74). See *náhqueu*.

**unnówáonk**, n. a commandment. See *wuttinnawaonk*.

**unnówónat**, to speak to, to tell, to command. See *annó*; *wáonát*.

**unnugkeni**, (it is) sharp [speaking (?)] (of the tongue, Prov. 5, 4). Cf. *kéuai*.

**unnuhquainat**, v. i. to look (toward or at), = *nuhquainat*, q. v.: *unnuhquash ketahhaníyey*, look toward the sea, 1 K. 18, 43.

**unnukquominneat**, v. i. to dream, Gen. 41, 17; *unnukquom*, he dreamed, Gen. 41, 1, 5.

**unnukquomwóonk**, -**muonk**, n. a dream, Deut. 13, 1; Dan. 4, 5; 6 (*-quamwóonk*, C. 163); *wuttinnukquomwóonk*, my dream, Dan. 4, 7, 8; *wunnuquomwóonk*, Gen. 41, 15.

**unnukquomunát**, v. t. to dream: *wuttinnugquomun*, I dreamed (a dream), Gen. 41, 15. Cf. *kodtukquom-unat*, to be sleepy, C. 209.

**unnukquomuwaen**, n. one who dreams, a dreamer, Deut. 13, 1.

[**un**]nussu, (he is) shaped or formed, made like, made such as [**un**nussu]: *toh unnussu*, what form is he of? 1 Sam. 28, 14; *matta newaltéaou neanussit*, 'I could not discern the form thereof' (an.), Job 4, 16; *ne anussit God*, in the form (likeness) of God, Phil. 2, 6; *wuhhogkat nussu*, 'in bodily shape', Luke 3, 22. See *neanc*; *neanuak*; *nussu*.

[**un**]nussuonk, n. form or shape (of an. obj.?): *wuttinnussuonk*, his form, Is. 52, 14; *ut nehewonche wuttinnussuonganit*, in his own image, Gen. 1, 27. Cf. *neanuak*.

**unnuhquainat**. See *nuhquainat*.

\***unúnánunómé**, adv. mildly, C. 229.

\***ununumauwonate**, to give (to), C. 192. See *aninum*.

\***uppaquóntup** (Narr.), the head, R. W. 58; *nuppaquóntup*, my head, *ibid*. See *uppuhuk*.

**uppasq** (?), n. 'the horse leech', Prov. 30, 15.

**uppeanashkinonog**, n. pl. flags, rushes, Is. 19, 6.

**uppéshau**, n. a flower, Ex. 25, 33; Job 15, 33; Is. 40, 7 (*uppéshou*, C. 168); pl. *uppéshauanash*, *uppishóónash*, Ex. 25, 31, 34; 37, 17; *sonkin uppishauanish*, it bloomed blossoms, Num. 17, 8. From *peshaunat*, to blossom; 3d pers. sing. indic. pres. 'it blossoms'; so *péshau*, a flower, James

**uppéshau**—continued.

1, 10; *pesháónash*, flowers (without the prefix), 2 Chr. 4, 5. See \**pesháí*, blue.

**uppisk**, his back: *uppisquánit*, at his back, behind him. See *muppsuk*.

**uppochanitch**, n. (his) finger, Ex. 8, 19. See *pohchanutch*.

**uppóhquós, obbohquos**, n. a tent (awning or covering), Ex. 40, 19: *né ábuh-quásik*, its covering, Cant. 3, 10; *aboh-quos sokanon*, a covert from rain, Is. 4, 6. See *appuhquásu*, he covers.

**uppónat, uppúnat**, v. t. = *apronat, appurónat*, to bake or roast. See *appasu; apwón; nadluppa*.

-**upwó**. See *nadluppa*.

**uppósu**. See *appasu*.

**uppoteau**. See *ahpoteau*.

**uppounneat, uppunneat**, a radical verb meaning to feed one's self, to eat; it is not found in Eliot or Cotton, but from it many derivatives are made. See under *nadluppa*.

**uppuhkuk**, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; 'scalp', Ps. 68, 21. See *muppuhkuk*; \**uppuquóntup*.

**uppuhkukwóash**, n. pl. 'head tires', Ezek. 14, 23.

**uppuhkukquanitch**, (his) finger tip (finger head), John 16, 24 (*muppuhkukquanitchégat* (obj.), my fingers, C. 239).

**uppuhkukqut**, n. (on his head,) 'a helmet', Is. 59, 17; Ezek. 27, 10: — *ahloh-tayish*, 'bonnets', Ex. 28, 40.

**uppuminneonash**, n. pl. = *appámúnnéonash*, parched corn.

**uppunonneonash**, n. pl. parched pulse, 2 Sam. 17, 28.

**us**, imperat. 2d pers. sing. from *ussindt*, say thou: *vag us*, say to them, Lev. 18, 2; Zech. 1, 3.

**ush**, imperat. 2d pers. sing.: *ush Pharaohut*, 'get thee to Pharaoh', Ex. 7, 15.

**ushpohteau**. See *ishpohtag*.

**ushpuhquáinat, aspuhq-, ishpuhq-, spuhq-**, etc., v. i. to look upward, Ps. 40, 12: *spuhquáin*, he looked up, Mark 6, 41; *nutushpoquáin*, I look up, Ps. 5, 3; *aspuhqáin*, when he looked (up), Mark 8, 24. See *uhquáinat; spadtaurwompáçu*.

**ushpunnamunát, ashp-**, v. t. to lift up, to hoist up: *ushpunnamwog sepághrak*, they hoisted up the sail, Acts 27, 40;

**ushpunnamunát**, etc.—continued.

*ushpunnahéttit wáwuppuhachonoh*, when they lifted up their wings, Ezek. 10, 16.

[Del. a *spe num men*, to lift up, Zeisb. Voc. 38.]

\***ushpunnanoak**, n. event, C. 166; *spun-uonogash*, 'diseases', Matt. 4, 23.

**ushpushenat, ushpenat**, v. i. to mount upward, to lift one's self up (?): *ushpeu*, he went up, Gen. 35, 13; *ushpeog, ushpushaog*, they mount upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. *usspenno*, it was drawn up, Acts 11, 10; *onahuh chik-kinasog ashpsuhéttit*, 'as sparks (when they) fly upward', Job 5, 7.

[Del. *aspoeh we*, 'ascend, to go up' (?), Zeisb. Voc. 14.]

**ushquehtahwah**. See *seqtatatachaw*.

**ushquontósinneat** (?), to sew; *uttoche-gewó . . . adt ushquontósinnik*, 'a time to sew', Eccl. 3, 7 (*aséquam*, he sews (it), Mark 2, 21; *kutushquom*, thou sewest up (my iniquities), Job 14, 17; *ush-quanúinat monag*, 'to sew one's clothes', C.); *matta usquosinash*, (it) was without seam, John 19, 23. Cf. *aséquam*.

\***us-huwáonk**. See *úshuáonk*.

**uskon**. See *urukón*.

**ushpówáonk, ushphouáonk, spúh-howáonk**, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19: *spúhko-wáonánawo*, he is a refuge, Ps. 9, 9; *uspuhho-waonganawoash*, they (inan.) shall be a refuge, Num. 35, 15.

**uspuhwo, ushp-, sp-**, v. i. to flee for refuge: *ushpuhwoash ohket*, flee thou away to the land of . . . , Amos 7, 12; *spuhhwaog*, they fled, Josh. 8, 15.

**uspúhhowáe, spúhhowáe**, adj. of refuge, Num. 35, 11, 12: — *ayeonk*, place of refuge, Is. 4, 6.

**uspunaónat, ushpun-, aspun-, ashpun-, spun-, ushpunát**, etc. (1) to happen unexpectedly, to chance; (2) to ail or to be ailing; an. subj. *toh kutushpunam*, what aileth thee? Judg. 18, 23; *toh kutuspínam*, 2 Sam. 14, 5; *toh ushpunawog missinawog*, what aileth the people? 1 Sam. 11, 4; *tolspínawo*, what aileth thee (her?), Gen. 21, 17. The forms of this verb are irregular. It is generally used intransitively after an animate subject, which in the English transla-



**uspunauónat**, etc.—continued.

tion becomes the object. Occasionally the animate form (*ushpunáonát*) is introduced, as in Eccl. 3, 19: *ne ashpunahettit . . . woskotompaog, ne wutushpinó-neau puppínashimwog, pasuk ushpunáog wame*, 'that which befalleth . . . men [which men may encounter by chance], befalleth beasts, even one thing befalleth them [all]'; *tatuppe uspunáog wame*, 'one event happeneth to them all', Eccl. 2, 14; *nag wame . . . ushpunáog*, 'chance happeneth to them all', Eccl. 9, 11; *ne ashpunádt mattamog, ne nutushpinon*, 'as it happeneth to the fool so it happeneth to me', Eccl. 2, 15; *tohwatsh wame yeu spunnaog*, why is all this befallen us? Judg. 6, 13; *matta wahteowun utóh ashpinái*, not knowing what things shall befall me (may happen to me), Acts 20, 22; *shpunnádtí toh kod shpunái*, 'let come on me what will'; Job 13, 13. Cf. *niskáinái*.

[Narr. *tahaspunáyi* (= *toh asp*-), what ails him?; *tocketúspanem*, what ails you?; *tocketuspunnaámagún*, what hurt hath he done to you? R. W. 157.]

**usquesu wame teag**, he leaves nothing undone, Josh. 11, 15: *woh wó kusséqueusumwá*, you should not leave (it) undone, Luke 11, 42. Cf. *aske*, it is raw (unfinished), and *segunaw*, he remains.

\***usquont**, n. a door; pl. + *ámash*, C. 161. See *sqúontám*.

**usquontósu**. See *ushquontósinneat*.

**usseaeen-in**, n. a doer, one who does, James 1, 25.

**ussénát, asénát**, v. t. to do, to perform, to accomplish, to execute, Ps. 149, 7; Matt. 6, 1, 5, 17; *usseu, ussu*, he does, or did, Esth. 4, 17; Prov. 14, 17; *ne nutussen*, 'that do I', Rom. 7, 15; *utóh kodusse matta nutusseín*, what I would (wish to do) that do I not, *ibid.*; *usseit, usit, aseit*, when he does, if he does, Matt. 7, 24, 26; *toh asée*, what I did (might be doing), Neh. 2, 16; *noh asit*, he who performeth, or executeth (suppos.), Is. 44, 26; Ps. 146, 7; *ussish*, do thou, Ex. 20, 9; *ne ussek*, that do ye, James 2, 12; (negat.) *ussekon*, thou shalt not do, Ex. 20, 10; (pass.) *uttoh aséínit*, whatever was done, Gen. 39, 22; *ne asemuk*, what is done, Eccl. 8, 17; pl.

**ussénát, asénát**—continued.

*asemukish*, (things) done, Eccl. 8, 16 (*nuttissen machuk*, I commit evil, C. 186).

[Del. *tüssu*, he doth; *tüssi*, do it, Zeisb. Voc. 9. Creee *a'checco*, he moves, has the faculty of moving, Howse 32; *is-pathu*, it so moveth, *ibid.* 80.]

**usseonk**, n. doing, dealing, Ps. 7, 16; an example, C. 166. See *áhshúonk*.

**usseu**. See *ussénát*.

**ussinát, wussinát**, v. i. to say, to tell: *wussinát nashpe wussissctánnut*, 'to pronounce with his lips', Lev. 5, 4; *wussin*, I say, Gal. 1, 9; *kussín*, thou sayest, Matt. 27, 11; Mark 15, 2; *wussin*, he saith, Zech. 1, 3; *wussin*, if I say, when I say, Prov. 30, 9; Ps. 78, 2; *kussím*, when thou sayest, Job 22, 13; Is. 47, 8; *woh wussin*, shall I say? Heb. 11, 32; *toh kussimwá*, what say ye? Matt. 16, 15; *uttoh awem* (?), whatever thou mayest say, Num. 22, 17; *us*, say thou, 2 Sam. 13, 5; *nag us*,\* say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *wussip*, I said, Eccl. 3, 17, 18; 7, 23; (an.) *kuttísch*,\* thou sayest to me, Ex. 33, 12 (?) (*níssim*, I say; *nuttínawap*, I said; *teagua kússim*, what you say?; *níssimaw*, we say; *níssimunnóup*, we said, C. 207; *toh kuttínawawam* or *kussín*, what do you say? *ibid.* 217). [The examples marked with an asterisk are rarely, perhaps not at all, used except in the indicative, suppos. present, and imperative; *nawonát* and *annawonát* (*wonnónát*) supply the other tenses and persons.] Cf. *nóónát*; *uttínónát*.

**ussinónát** (?), v. t. an.=*uttínónát*, to say to, to tell: *usseck*, tell (you) me, Gen. 24, 49; *usseck*, tell thou me, 1 Sam. 14, 43. (See examples (\*) under *ussinát*.)

**ussish[au]ónát**, v. t. to run to, toward, into: *ussishónát*, to flee to, Jonah 1, 3; *woh nutussishon*, 'that I may run (hasten, go quickly) to (him)', 2 K. 4, 22; *ussishau*, he ran to (them), Gen. 18, 7, (him) 1 Sam. 3, 5; *ussishau wvinnogskauh*, he ran to meet him, Gen. 29, 13; *aháusukque* (*aháusukqueu*) *ussishaoq*, they run to and fro, Joel 2, 9; *ná ussishash*, 'escape (thou) thither', run to it, Gen. 19, 22; *ushshash*, flee thou to, Num. 24, 11; *aháusukque ussishauk*, run ye to-

**ussish[au]ónat**—continued.

and fro, Jer. 5, 1; 49, 3; *na ussishash*, run thou to, 'escape thither', Gen. 19, 22; *na ussishau*, (he) runneth into it, Prov. 18, 10; *kutushishauwaw*, ye run to (it), Hag. 1, 9; *nussishau* (*nussu-ussishau*), he runs alone, 2 Sam. 18, 24, 26; *moushawog*, they run together to, Acts 3, 11; *negoushout* (*negonne-ussishout*), running before (another), 2 Sam. 18, 27. See *pomushau*.

[Cree *it-iss'enuo*, v. i. he flees, speeds thither; *it-iss'awayoo*, v. t. he dispatches him thither, Howse 172.]

**ussowénat, usso-**, v. t. an. to name, or give a name to (an. obj.); pass. *ussowénitmat*, to be named; *wuttissowénit Israel*, 'he called his name Israel', Gen. 35, 10, 18; *pish kuttissowen Jesus*, 'thou shalt call his name Jesus', Luke 1, 31, = *wah kuttissowen Jesus*, Matt. 1, 21; *nag kuttissowenukwog*, they named thee, Jer. 30, 17; pass. *nutussowénitcaun kawesuonk*, we are called by thy name, Jer. 14, 9.

[Cree *wéethayoo*, he names him, Howse 46.]

**ussowénat**, v. t. to call by the name of, to give the name of to (an. and inan.): *ussowéng*, call you me by the name of, Ruth 1, 20; *ussowénu*, he called her name . . . , Gen. 3, 20. Cf. *hettam*.

[Narr. *tahéna* (*toh hemau*), what is his name?; *tahossoréam* (*toh ussowénam*), what is the name of it?; *tahétamen*, what call you this? R. W. 30.]

**ussowessu**, adj. (is) named, Gen. 27, 36; *toh ussowessu*, what is his name? Prov. 30, 4. The 3d pers. sing. of an irregular verb (*ussowéssiténát?*), to be named or called; *kuttissowis*, *kuttissowes*, thou art named, Gen. 17, 5; 35, 10; *toh kuttissowis*, what is thy name? Judg. 13, 17; *asawéssit*, when he is named, being named, 2 Sam. 13, 1, 3; *ussowes*, call his name, name him (?), Hos. 1, 6, 9 (from *ussowéssénat*, v. t. an. (?); *ussowéssóóg*, if you should call me, Ruth 1, 21).

[Narr. *utássawéssé*, I am called; *tockettussawéssé* (*toh kuttissowis*), what is your name? "Obscure and meane persons amongst them have no names", R. W. 29. He gives "matowéssóóckane, I have no name; nowánnchick nowéssuonk, I

**ussowessu**—continued.

have forgot my name, which is common amongst some of them."]

**ussowessenat**, v. t. an. to name, or give a name to (inan. obj.). Pass. *ussowénitnéat*, to be named.

**ussowessenat**, v. i. to be called, or to have the name of: *ussowéssé Jakob*, he is named Jacob, Gen. 27, 36; *pish kuttissowes J.*, thy name shall be A., Gen. 17, 5; *pish kuttissowes J.*, thou shalt be called J., Gen. 35, 10; *pish ussowéssé*, his name shall be called, Is. 9, 6; *kuttissowéssimwaw*, ye are called, or named, 2 K. 17, 34 (*assowéssit*, called, C. 184). Cf. *hettam*.

**ussowétamunát, usso-**, v. t. to name, or give a name to (inan. obj.), nominate: *wutussowétamun ne ohke*, he called the name of that place (Peniel), Gen. 32, 30; 33, 20; *ussowétamuk Babel*, 'the name of it is called Babel', Gen. 11, 9 (*toh kuttissowétam table*, what you call table? C. 184).

[Cree *wéctam*, he names or tells it, Howse 46.]

**ussu**. See *ussénát*.

**ut**, (1) (-*ut*) a suffix or inseparable particle, marking the locative case; (2) prep. in, at, by: *ummayut*, in his way, Is. 42, 24; *kishke mayut*, by the wayside, Gen. 38, 14, 21; *wéne mukkie-ut*, as (like to) a little child, Luke 18, 17; *ut Damascus*, at Damascus; *ut synagogs*, in the synagogues, Acts 9, 19, 20. The vowel of the locative suffix is variable, as *ut utanit*, Acts 8, 8; *ut keltahamnit*, Is. 43, 16; *en wékit*; *en ohkeit* (or *ohket*); *ut manatat*, Acts 9, 25; *ut wuhhogkat*, Mark 5, 29. See *adt*.

[Cree *utá*, adv. there, thither, Howse 33.]

**utchuan**. See *anítchuan*; *wutitichuan*, etc.

\***utchukkúppemis**, n. cedar (tree), C. 164. See *chikkup*; \**mishquártuck*.

**utchwompan** [= *atche-wompan* (?)]. See *adchwompag*.

\***uttæ**, adv. woefully, C. 230.

**uttinnonauónat**, v. t. an. and inan. to say a thing to, to-tell something to: *wuttinnonéau*, they told it to (him), John 12, 22.

**uttinónat** [= *unnónat* (?)], v. t. an. to tell, to say to: *nuttin*, I say to (this man), Matt. 8, 9; *kuttinsh*, I say to thee, John 13, 38 (*nissin*, I say; *nuttinawap*, I said, C. 207); *wuttinuh*, he said to him, John 8, 25; 9, 35 (*wuttinuh*, Mass. Ps., John 3, 4); he said to them, John 8, 39; *wuttinóuh*, they said to him, John 8, 25, 39 (*wuttinapah*, he said unto him, Mass. Ps., John 3, 2, 3; *kuttinush*, 'I say to thee', *ibid.* 3, 5); *nuttinonash nuttaok*, I say to the world (these things), John 8, 28; *kuttinonnumwao*, I say unto you, John 13, 20, 21; *utash*, say thou to (them), Is. 40, 9; *yeu kuttinununan*, this we say unto you, Acts 4, 15.

[Narr. *téaqua nánnawen*, or *néawen*, what shall I speak? R. W. 64. Cree *itwayoo*, he so says, Howse 42.]

**uttiyeu**, adv. where (El. Gr. 21): *uttiyeu áne*, wherever, Deut. 28, 37.

[Narr. *túckiu, tíyu*, where, R. W. 49; *túckiu sáchin*, where is the sachim? *ibid.* 48.]

**uttiyeu**, 'pron. interrog. of things', which; pl. *uttiyewash* (El. Gr. 7): *uttiyeu*, which (who) of these, Luke 22, 24, 27; an. pl. *uttiyeug*, whom, Luke 6, 13.

**uttoh** [*ut-toh*], adv. to what, whereunto, Matt. 11, 16; whither, Cant. 6, 1; to what, how: *uttoh en weunegen*, how beautiful! *ibid.* 7, 1; wherein, Gen. 21, 23; how? Job 22, 13 (*uttoh missi*, how great, C. 171; *uttoh wuni*, what manner; *utókau asuh matta*, whether or no, *ibid.*; *uttoh wuhkähquat*, how far? *ibid.* 228). [A curious analogy might be traced between *ut-toh* and Engl. whither (Old Germ. *huc-dar*, Goth. *hwa-thar*; Slav. *kotorú*; Sansk. *katará* (Bopp. 69, 1-2), from *ka*, interrog., and *tara*; Greek *-τερος*, Lat. *terminus, trans, transgredi*. Cf. *tat*, Bopp. 161.]

[Del. *enda*, Zeish.]

**uttoche**, adv. in due season, seasonably, Ps. 104, 27: *wutch uttocheu kah ahquompi*, 'for a season and a time', Dan. 7, 12; *papawme ahuttache wayout*, at the time of the going down of the sun, Josh. 10, 27; *wó uttoche*, as often as, 1 Cor. 11, 25, 26; *tohwuttoche*, how long, Num. 14, 11. V. subst. *uttocheyewao*, there is a season, fit time, opportunity, Eccl. 3, 2, 3, 4. Cf. *ahquompi*; see *wch*.

## W

**w'**. The inseparable pronoun of the 3d pers. sing. and pl. Before *w* it coalesces with that letter, and the sound of *o* is substituted. Before a vowel 't' or *ut* is inserted for euphony, as *ohtomp*, a bow, *wutohtomp*, his bow.

**waábe**, adv. above, Is. 6, 2; Ex. 40, 19: *wutch waabe*, from above, Ps. 78, 23.

Prep. *waábe wwissittamit*, above his lip, or to his lip above (?), Lev. 13, 45.

**waábeiyeu**, adv. upward, Ezek. 41, 7.

**waábenat, waápenat**, v. i. to rise, to go upward: *waábeit*, if or when he rises up, Job 31, 14; *waápin*, there arises or arose (a new king, Ex. 1, 8); *wáabe-nábut*, infin. 3d pl. (they) to mount upward, Ezek. 10, 16; with inan. subj. *waábpemawk, waábcmawk*, when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; *na pish waápenaw*, there (it) shall be raised up, it shall rise up, Is. 15, 5; *nippeash waápcinawash*,

B. A. E., BULL. 25—12

**waábenat, waápenat**—continued.

the waters rise up, Jer. 47, 2 (*wássáppi woppinnok*, thin air, C. 176).

**waábese**, adj. an. above, Lev. 14, 5, 6.

**waábeu, waápu**, it 'raised itself up', 'went up', Dan. 7, 5; Gen. 2, 6; (with an. or inan. subj.) *noh waábeit*, which goeth (may go) upward, Eccl. 3, 21 (*nawábeem*, I arise, C. 180).

**wáádjishadt**, v. t. to couple, to fasten, join, unite one thing to another, Ex. 26, 6.

**wáádjishunk**, n. a coupling, joint, Ex. 26, 4 et seq.

**wáánegugish**, pl. precious things. See *wáonégugish; wánnegik*.

**wáántamoonk**, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5: *wáwáántamóonk*, my wisdom, Prov. 5, 1; *wáwáántamóonk*, his wisdom, 1 K. 4, 30.

**waantamúnát**, v. i. to be wise (conjugated in El. Gr. pp. 25-27, as example of verb subst.): *waawántam*, I am wise; *kawwántam*, thou art wise; *waantam noh*, he is wise; *waantam*, 'in his right mind', *compos mentis*, Luke 8, 35; *waantamwog*, they are wise; *waantash*, be thou wise; *waantaj*, let him be wise; *waantamon*, when I am wise (or if I am wise); *waantaman*, if thou art wise; *waantog*, if he be wise; negat. *waantamunát*, not to be wise.

**waantamwe**, adv. (El. Gr. 22) wisely, 2 Chr. 2, 12; Prov. 17, 2.

**waantamweyuonk**, pl. *-onganash*, a proverb, *proverbs*, Prov. 1, 1. See *wap-wáonk*; *wogkewáonk*; *wamwáonk*.

**waapenat**. See *wááwénat*.

**waápenumunát**, v. t. to raise up, to lift up: *wáápenum pogkewonk*, he lifted up the rod, Ex. 7, 20; *wáápiuk wuttimohkwi*, when he held up his right hand, Dan. 12, 7.

**waapinónat**, v. t. an. to raise up, to lift up, an. obj.: *wáápin weskén*, raise thou up the lad, Gen. 21, 18.

[Cree *o'opahoo*, he raises himself (as a bird), Howse 84.]

**waápu**. See *wááben*.

**waashanau**, v. t. an. he hangs (him): *ne waashanok*, hang ye him thereon, Esth. 7, 9; *awawashanóh*, they hanged him, Esth. 7, 10; *nah awáshánóh*, they hanged them, 2 Sam. 21, 9. With inan. obj. *wááhshádtóg*, they hanged (it) upon, Ezek. 27, 10; *waashádtó ohke*, he hangeth the earth upon (it), Job 26, 7. See *kechewabánau*.

**waashau**, **woushau**, v. i. he hangs, he is hanging: *nah wóshau*, he who hangs (on it), Gal. 3, 13; *wug woushauog nich-tugut*, they hang on the tree, Josh. 10, 26; *wóshank*, if it hung (on his neck), Matt. 18, 6, = *wáshank*, Luke 17, 2; *wahwáshank onkerhonk*, 'hangings', Ex. 26, 36.

**waashpu**, **waushpu**, **wowushpu**, adj. an. delicate, effeminate: *nah waashpit*, he who is (may be) delicate, effeminate, Deut. 28, 54, 56. See *wowushpuonk*.

**waban**, n. wind, Num. 11, 31; 1 K. 18, 45; Ps. 78, 39 (*wápu*, C. 158); *awépin*, the wind ceased; *na mo nishaovepin*, there was a great calm, Mark 4, 39.

**waban**—continued.

[Narr. *wáápi*, pl. *wáápanash*; *misháupan*, a great wind. "Some of them account of seven, some of eight, or nine [winds]; and in truth, they do . . . reckon and observe not only the four, but the eight cardinal winds", etc., R. W. 83, 84. Peq. *wuttum*, wind, Stiles.] **wabesenát**, **wabesinneát**, v. i. to fear, to be afraid: *wabesu*, (he) feareth, is afraid, Prov. 14, 16 (*nawábes*, I am afraid, or I fear; *nawabésimui* or *nawápanamááwín*, we fear, C. 179, 191); *wabesug*, (they) were afraid, Is. 41, 5; *wabsek*, fear ye, Ex. 20, 20; *ahque wabsek*, fear not, Matt. 14, 27, = *wabeshéok*, Is. 44, 8. See *quéhtam*; *qáshái*.

**wabesuonk**, n. fear, 2 Cor. 7, 11 (*wápsuontamoonk*, 'afraid', C. 217). See *wamwápsuonk*.

**wabesuontamoonk**, n. fear, fright (*wápsuontamoonk*, 'afraid', C. 217).

**wabesuontamunat**, v. t. to fear or be afraid of (inan. obj.), Deut. 28, 58; 3d pers. *awabesuontamunat*, Is. 31, 4. Cf. *quéhtam*.

**wachábuk**, **wachaubuk**, **wutchaubuk**, n. a root, Deut. 19, 18; Matt. 13, 6; Rom. 11, 16, 18 (*watcháppékh* or *wottápp*, C. 164); in compound words, *-achaubuk*, *-alchábuk*. V. subst. *wacháábukakog*, they shall take root, Is. 37, 31; *wug awacháábukakog*, they have taken root, Jer. 12, 3; *pish awacháábukod*, it shall take root, 2 K. 19, 36. See *wutchonquon*.

[Narr. *wattáp*, a root of tree, R. W. 89. Abn. *Sadabi*, *-ábuk*, 'racine à canot' (petites, *Sadabisar*). Mod. Abn. *wadap*, root to sew with. Del. *tschuppíc*, root, Zeisb. Voc. 12.]

**wadchanauónat**(?), v. t. to have in keeping, to have possession of (an. obj.): *wadchanau flocksog*, 'he had possession of flocks', Gen. 26, 14. See *ohtauwát*.

**wadchanittuonk**, n. (the state of being kept), salvation, safety, Is. 59, 16.

**wadchanónat**, v. t. an. to keep (a person or an. obj.), to keep securely, to protect (conjugated in El. Gr. 28-58): *kawadchansh*, I keep thee; *nawadchanónog*, I keep them; *nawadchanuquog*, they keep me (I am kept by them); negat. *wadchanounat*, not to keep, El.

**wadchanónat**—continued.

Gr. 58; pass. *wadchanittéénát*, to be kept; *wadchanónát*, not to be kept, El. Gr. 62, 63; *nów wadchanít*, I am kept; *wadchanau*, he is kept; *wadchanooq*, they are kept; suppos. *wadchanítteanon*, when I am kept; *wadchanít noh*, when he is kept.

**wadchanumunát**, v. t. inan. to keep (it), to own or possess (conjugated in El. Gr. 25, 27); to save, Matt. 18, 11: *nów wadchanumun*, I keep (it); *kóowadchanumun*, thou keepest it; *óowadchanumun*, he keeps it; *kóowadchanumunwó*, ye keep it; *wadchanumwog*, they keep it; imperat. *wadchanísh*, keep thou (it); *wadchaníteh*, let him keep (it); *wadchanumúttuh*, let us keep; *wadchanumóok*, keep ye. Suppos. *wadchanunon*, if I keep; *wadchanuman*, if thou keepest; *wadchanuk*, if he keep (*noh wadchanuk*, he who keeps or possesses; *God wadchanuk kesuk kah ohke*, God the possessor of heaven and earth, Gen. 14, 19, 22); *wadchanumog*, if we keep; *wadchanunóg*, if ye keep; *wadchanunahetít*, if they keep. Negat. *wadchanunwónát*, not to keep.

[Narr. *wadchánunana*, keep this for me, R. W. 52.]

**wadchanuwaen, -in**, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. *wáuchaúnat*, a guardian (of a child); pl. *wáuchaúnawáchiek*, R. W. 126.]

**wadchaubuk**. See *wadchábuk*.

[**wadchinat**] v. i. to come or proceed out or from: *nushánash wufíshaash*, boats came from (Tiberias), John 6, 23; *óshoh toh kod wufíshont*, it 'bloweth where it listeth', John 3, 8; *toh wadchíít*, whence he was (might come from), Judg. 13, 6 (*wosketomp wachíít Phariséut*, 'a man of the Pharisees', Mass. Ps., John 3, 1); *ne wadchíeh*, 'whence I am', John 7, 28; *noh wájahayéut Godut*, 'he which is of God', John 6, 46; *neg wadchíítehég Christ*, 'they that are Christ's', Gal. 5, 24; *nísh wutchíeyéash Jehovah*, these things 'are the Lord's', Deut. 10, 14; *ne . . . wácheun míttamóssiss-oh*, (of) 'that made he a woman', i. e. that he from-ed a woman, Gen. 2, 22; *wáhet míttamóssissít*, 'born of a woman', Gal.

**[wadchinat]**—continued.

4, 4; *howan wadchegit Godut*, 'whosoever is born of God', 1 John 3, 9; 5, 4; *noh wácheu . . . nísh wame*, 'of him [as cause or source] are all things', Rom. 11, 36; *watcháiyéumó*, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8; *wáwhkesunok wutcháiyéumó Godut*, power belongeth to God, Ps. 62, 11; *wáhogkat wutcháiyéumóash (nísh)*, to me belong (these things), Deut. 32, 32; *yéush wájahayé-ugísh*, 'these things which concern' him, Acts 28, 31; *keasau kacháinwó wáche agru, neen wáchai wóhkuamaen*, ye are from beneath, I am from above, John 8, 23. From *wáche*, *ach*. Cf. *amunát*.

[Narr. *tunna wutsháóock*, whence come they? R. W. 29, and see other examples under *\*áteshem*. Del. *wáwáshchun, -cheu*, the wind comes from (a particular quarter), Zeisb. Gr. 161, 182; *wátschíhílléu*, it comes from (somewhere), *ibid.* 182.]

**wadchu**, n. a mountain, Ps. 78, 68; pl. + *ash*, Job 9, 5 (*wadchú*, + *ash*, C. 158); *níshadchu*, a great mountain, Rev. 8, 8; *níshadchu kah wadchu*, mountain and hill, Luke 3, 5; *wadchuckontu*, 'in the hill country', Josh. 13, 6.

**wadchue**, adj. mountainous: *cu wadchue óhkeít*, 'to the hill country', Luke 1, 39.

**wádchuemes**, n. dim. a hill (small mountain), Is. 40, 4; pl. + *ash*, Is. 42, 15; *wáchwáwémesash*, little hills, Ps. 114, 4.

**wadhuppa[enat]**. See *wáttahuppa[enat]*.

**wadóhkinneát**, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2; *neg wadóhkitchég*, the inhabitants of, they who dwell in (a land, or country), Gen. 26, 7; Is. 9, 2. See *watóhkinneat*.

**wádash, wádtch**, n. a (bird's) nest, Ps. 84, 3; Num. 24, 21; *wáche ówádashat*, from her nest, Prov. 27, 8.

[Del. *wách schíe chey*, Zeisb. Voc. 31.]

**wádtan, wódtan**, n. the rump, Lev. 3, 9; 7, 3; 8, 25. Cf. *wáttunkin(óat)*, to bend a bow.

**wádtáutonkqussunok**, n. (the making a sound,) the voice, Is. 40, 6; *ówádt-*, his voice, Is. 42, 2; *-wog*, they make a noise (of the sea), Is. 17, 12; (of

**wadtauatonkqussuonk**—continued.

wheels), Ezek. 3, 13; *wadtauatonkqussuonk wusselash*, the sound of her feet, 1 K. 14, 6; 2 K. 6, 32; *winkqenewinkquodte wadtauatonkqussuonk*, a dreadful sound, Job 15, 21.

**wadtaumáógish**, things which belong to, have influence on, or concern, Luke 19, 42; *ne wadtaumáuonog wuhhogkot*, that which does not concern himself, Prov. 26, 17. Cf. *pissauamatóonk*.

**wadtch**. See *wadsh*.

**wadtonkqs**. See *adtonkqs*.

**wadutchan**. See *wadtitcheuan*.

**waeenodtumunát, waeenot-**, v. t. inan. obj. to praise or commend: *waeenodtumwog*, they praise (it), Ps. 89, 5; *waeenodtumewchettich*, let them praise (it), Ps. 148, 5; 149, 3; *waeenotum magugish*, 'it boasteth great things', James 3, 5. With an. obj. *waeenotumáuonog nag*, 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); *kawowceenótumawáumáow*, we commend (her) to you, Rom. 16, 1. See *waeenómonat*.

**waeénómonat**, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. *woweenomomat; waeenomak*, praise ye (him), Ps. 150, 1, 2, 3; *waeenomouch*, let him praise (him), Ps. 150, 6; *woweenomóuh*, (they) commended her, Gen. 12, 14; *awoweeenomuh*, he approved him, Acts 2, 22; *waeenomau wuhhogkuh*, he praises himself, Ps. 36, 2; *waeenomont wuhhogkuh*, 'boasting himself', Prov. 25, 14. See *wáumáumhkaunúat*.

**waeenu**, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4: *ne wekyshik waeenu*, on the edge of it round about, Ezek. 43, 13; *wéenu*, Gen. 31, 8 (*waeue*, *wewéue*, prep. about, C. 225, 234). See *wawéog; wewuhkaunúat; wewushéau*.

**waheónat**, v. t. an. to know (a person, or an. obj.), to recognize: *waheau*, he knew (them), Gen. 42, 8; *wahauh*, he knoweth, or knew, them, Ps. 138, 6; Gen. 42, 7; *neen nowáich*, I know him, John 7, 29; Gen. 18, 19; *matta pasuk nowáheoh*, I do not know one, Is. 44, 8; *kawáuhsh*, I know thee, Gen. 12, 11; Ex. 33, 12; *kawáhéúmeaw*, ye know me, John 7, 28; *nah matta wahhéog*, ye (may) not know him, *ibid.* (*kawáhish*, I know thee;

**waheónat**—continued.

*nowáech nah*, I know him; *nowáheog*, I know them, C. 196, 197. Cotton gives two pages to the conjugation of the several forms of *waheónat*, *wahéou-áual*, *wahéauwahéonát*, etc.).

[Narr. *matta nowáuwone*, *matta nowáheca*, I knew nothing, R. W. 51 (cf. *matta nowáhheoh*, 'I know not', Gen. 4, 9). Del. *no woa huk*, he knows me, Zeisb.]

**wahheonk**, n. knowledge (of persons), Phil. 3, 8.

**wahheunát**, v. i. to be known (by others), John 7, 4: *wahéoneau*, he is known, Prov. 31, 23.

**wahsukeh**. See *wasukch*.

**wahteauonk**. See *wahteonk*.

**wahteauúnát**, v. t. inan. to know or have knowledge of, to understand, Eccl. 1, 17; 7, 25 (-*ouunát*, C.); 'to perceive', Deut. 29, 4: *wahteouun[at] wawegik kah machuk*, knowing (to know) good and evil, Gen. 3, 5; *wahteou*, he knoweth, understandeth (it), 1 Chr. 28, 9 (-*au*, Ps. 104, 19); suppos. *nah wautog*, he that understandeth (v. i.), Prov. 8, 9; *matta wahteauon*, he does not know (it), John 15, 15; *kawahéteúmeaw*, ye know it, John 7, 28 (*nag wahteonog*, they know, C. 196); *kawahéteuh wutahhóowash*, thou knowest their hearts, 1 K. 8, 39; *nowahéteuon*, I know it, Gen. 48, 19; *kawahéteuon*, thou knowest it, Rev. 7, 14; *ne wahéteuon*, this thing is known, Ex. 2, 14; *wahéteonk*, knowing, when he knew, Mark 5, 30, 33; *wahéteush*, know thou, Dan. 3, 18 (*nowáteo*, I know, I understand; *nowáteouon*, we know; *wahéteouúnát*, to know; *wahéteonish*, know thou; *nah wahéteúitch*, let him know, C. 196).

[Narr. *nowáítam*, I understand; *cowáútam*, you understand [thou understandest]; *cowáútam tawhítche nippe-yámen*, do you know why I come? R. W. 31.]

**wahteauwahéonát**, v. t. an. (caus.) to make one's self known to (another): *wahéteuawahéonát*, making himself known to (them), Gen. 45, 1; *nen pish nowáhéteuawahéonát*, I will make myself known to him, Num. 12, 6 (*wahéteuawahéonát*, make him to know, C. 196).

**wahteauwahuónat**, v. t. inan. (caus.) to make a thing known to, Is. 64, 2; Rom. 9, 22 (*pish wahteauwahuau*, he shall make it known, Is. 38, 19); *nawwahteauwahikyan*, he made (it) known to me, Eph. 3, 3; *wame nish kawahteauwahun-undáash*, I make all these things known to you, John 15, 15.

**wahteonk, wahteauonk**, n. knowledge, 2 Chr. 1, 11, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

**waiyont**, sun-setting. See *wayont*.

**waj, wajej** [= *wutch, wutché*], for, because of, Prov. 17, 14; *yeu wajej*, for this cause, John 12, 18; *newajej*, therefore (for that cause), John 12, 17, 19, 21, = *newaj*, John 13, 31; *newutche yeu wuj*, 'for, for this cause', etc., Rom. 13, 6 (*ne wuj*, for which cause, C. 234; *waj*, conj. for, *ibid.*). See *wutche*.

**wame, wamu**, adv. all, wholly (El. Gr. 21), full (*wameyeuc*, usually, C. 230); with v. subst. *wanut*, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34; *nawaméit*, I have enough, there is enough for me, Gen. 33, 11; inan. pl. *wamutash*, sufficient, Ex. 36, 7; *ohke wamut*, there is land enough, Gen. 34, 21; *wamók, wamohk*, when or if it is enough, if it suffice, 1 K. 20, 10; *ánuc ne woh aít wamohk*, more than (when it was) enough, Ex. 36, 5; *wamach*, let them suffice, Deut. 3, 26; *wamatíche*, let them suffice, be sufficient, Deut. 33, 7; *wamenau*, he has enough; *matta pish wamenau*, he has not enough, is not satisfied, Eccl. 1, 8; *nawamanáttamunuw*, it sufficeth us, we have enough, John 14, 8. Cf. *tápi* (*tabach*, let it suffice, Ezek. 44, 6). See *pohshe*.

[Narr. *wámet tápi*, it is enough, R. W. 35. Abn. *égsámi*, tout entièrement, Rasles 552. Del. *wemi*, all, Zeisb. Gr. 178.]

**wamepwunneat**, v. i. to be full, to have enough of food, to fill one's self, Luke 15, 16: *wamepash*, he is satisfied, Is. 44, 16; *wamepawog*, they are satisfied, are filled, Deut. 14, 29; Mark 8, 8; *wamepawp*, (she) was sufficed, had enough to eat, Ruth 2, 14; *matta pish kawamepawwá*, ye shall not be satisfied, Lev. 26, 26; *ney woh mo wamepawgig*, they which can never have enough, Is. 56, 11; *wamep-*

**wamepwunneat**—continued.

*wéan, wamepawán*, when thou art full, Deut. 8, 10, 12. See *nadtyppon*.

[Narr. *nawáump*, I have enough; *cowáump*, have you enough? R. W. 36.]

**wamesashquish** (?), n. the 'swallow', Prov. 26, 2. See *wamesashques*.

**wámunat, wómunat**. See *amunáit*, to go.

**wanahchikomuk** [*wanashque-komuk*], n. a chimney, Hos. 13, 3 (*wunmachkémuk*, C. 161).

[Narr. *wunmauchicómok*, R. W. 51.]

**wanántamúnát**, v. t. inan. to forget a thing or inan. obj. (*wanawatamunát*, Heb. 6, 10): [*wá*] *wanántam*, I forget, Ps. 102, 4; *wanántam*, he forgets, James 1, 24; *wanawatamwog*, they forget, Ps. 78, 11; *ahque wanántash*, do not (thou) forget, Deut. 9, 7; Prov. 4, 5; *nukkd-wanantam*, I will (wish to) forget, Job 9, 27 (*nawánantam*, I forget, C. 192).

**wanantamwáheónat**, v. t. an. and inan. caus. to cause (him) to forget (it), Jer. 23, 27 (*wanantamwákhénnucan kenau*, make or cause us to forget you, C. 192).

**wanánumónat**, v. t. an. to forget a person or an. obj.: *nawánánun*, I forget; *kawánánun*, thou forgettest, Hos. 4, 6; *woh awánánunóuh*, she may forget them, Is. 49, 15; *wanánunonon*, if I forget thee, Ps. 137, 5; neg. *ahque wanánun*, do not (thou) forget, Ps. 10, 12; Prov. 3, 1; *wanánunoncheg*, they who forget (him), Ps. 9, 17; *nawánánunukwog*, I am forgotten (they forget me), Ps. 31, 12.

**wanashque, wunnash, wannasq**, prep. on the top of, Gen. 28, 18: *wanashque wétanwóhhou*, on the top of his staff, Heb. 11, 21; (of the scepter,) Esth. 5, 2; *wannasque apponogáuit*, the top of the throne, 1 K. 10, 19; *wanashquompk-quit* (objective), 'the top of a rock', Ezek. 26, 14. (Rasles gives to the corresponding Abnaki word a more extended meaning: *Sanaskšiši*, *Sanaskširemaskš*, le bout, au bout; *Sanaskšítan*, le bout du nez, etc.) See *wannash*.

**wanashquodtinnogish**, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5: suppos. *wanashquodtinnu wáldchut*, (when) on the top of the mountain, Ezek. 43, 12.

**wanashquonk**, n. the top (le bout); the top of the bough (tree), Is. 17, 6.

**waneemsquag** [*wanne-müsqi*?], crimson (cloth), Jer. 4, 30.

**wanegik**. See *wanne*; *wanegik*.

**wannantamóe**, -œe, forgetful, James 1, 25. See *wanántaminát*.

**wannasque**. See *wanashque*.

**wanne**, without, destitute of (strictly, it is an indeclinable adjective meaning none, not any; as an adverb it expresses exclusion, loss, or destitution, and is occasionally used by Eliot for direct negation): *matta wanne watashe*, *wanne wutokase*, without father, without mother, Heb. 7, 3; *wanne wahtébe*, without knowledge, Job 35, 35; *wanne ohtaw*, there shall be none, Ex. 16, 26; *wanne kutahcou*, thou hast not, Jer. 30, 13; *wanne nippeno*, there was no water in it (it was without water), Gen. 37, 24; *wanne nushcheaten ahtoon*, no murderer hath, etc., 1 John 3, 15; *wanne kutchokeku*, there is no spot in thee, Cant. 4, 7; *wanne howane*, there was no one (left alive), Num. 21, 35. Cf. *howan*; *wane*; -*o*-.

**wannehheónat**, **wanheónat**, v. t. an. to lose (a person or an obj.): *nawwanheomp wannechanog*, I have lost my children, Is. 49, 29; part. *wanneheont*, losing, he who loses, Luke 15, 4; Matt. 16, 26; *walche wanneheont*, after thou hast lost, having lost, Is. 49, 20; *matta piasuk nawwanheoh*, I have lost none, John 18, 9; *wé wanneheonche*, that which (an.) was lost, Luke 15, 4; but *noh wanneheogkup*, who was lost (pass.), v. 6.

[Cree *wánné hayoo*, Howse 41.]

**wannehteauunát**, **wanteauunát** (-**unneat**), v. t. to lose, inan. obj., or intrans. to be deprived of, to be without: *ne wanteauomp*, that which I lost, Luke 15, 9; *matta pish wanneteauou*, he shall not lose (it), Acts 27, 22; *pish awanteou, awanteauu*, he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 35; *wannehteunk, wanteunk*, if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. *ne wanteauuk*, that which is lost, Matt. 18, 11; -*ónuk*, Lev. 6, 3.

[Cree *wánnémetou*, Howse 41.]

**wanonkwoók**. See *wanonkwóok*.

**wanonau**, n. (his) cheek; Lam. 3, 30; pl. *wanawash*, his cheeks, Cant. 5, 13; *konnawash*, thy cheeks, Cant. 1, 10. See *wanonau* (*m'nonau*).

**wanonkquae**, **wanonkou**, adv. in the evening, yesterday. See *wanonkquáe*.

**wántonowagk**, -**oagk**, n. music, Dan. 3, 5, 7, 10.

**wánónuhkowaeu**, **wawunonkwoae**, adv. by flattery, Dan. 11, 32, 34. See *papannowau*; *wáunonuhkwoáut*.

**wanteauunát**. See *wannehteauunát*.

**waompog**: *quenau waompog*, 'in the (morning) twilight', 2 K. 7, 7.

**wáónat**. See *wáónat*.

**waonégugish**, **waonegigish**, **wááne**, n. pl. precious things, Gen. 24, 53; Deut. 33, 13, 14; Prov. 24, 4. See *wanegik*; cf. *wagebag-ish*, rings.

**wáónt**, if he go astray. See *wáóntat*.

**waont**, sun-setting. See *wáoyot*.

**\*wapantamúnat**, to hasten: *nawápan-tam*, I am in haste, C. 193.

**\*wapunnukquas**, n. the swallow, Mass. Ps., Ps. 84, 3, = *wameesashques* (q. v.), El.

**wapwékan**, n. the fin of a fish: *wapwékanitcheg*, pl. having fins, Lev. 11, 9; Deut. 4, 9.

**\*wasáquanánéctick**, n. a light or candle, C. 161. See *wéqúánanteg*.

**wasenumonche**, n. a mother-in-law, husband's or wife's mother, Ruth 1, 14; Matt. 10, 35.

**wasenumukqutche**, n. a son-in-law, daughter's husband, Judg. 15, 6. See *wasséauunát*.

[Narr. *wosénemuck*, he is my son-in-law, R. W. 124.]

**wasit** (condit. part.). See *wassue*, 'seething'.

**\*waskéke** (Narr.), whalebone, R. W. 103. Cf. *waskón*.

**wassabbe**. See *wassabpe*, thin.

**wasukeh**, **wahsukeh**, **wessukeh**, n. (construct.) the husband of, (her) husband, Num. 30, 7; Deut. 25, 3; Rom. 7, 3 (*wasúkkien, wasékkien*, a husband, C. 161, 171); *pish ken wessuke*, thou shalt be her husband, Deut. 21, 13; *wasuk*, my husband, Gen. 29, 32; *kasuk*, thy husband, Gen. 3, 16; *kahsukowooq*, your husbands, Eph. 5, 24; *wasukkooth* (obj.), to their husbands, *ibid.*; *noh wasuks-*



**wasukeh**, etc.—continued.

*kii*, she who hath a husband, Rom. 7, 2 [*noh asúkkauu*, he whom she follows after?]; collect. *owessukkiimewuk*, all husbands, collectively, Eph. 5, 25. See *wussukeh*.

[Narr. *wásick*, an husband, R. W. 44. Peq. *nehpushamug*, my husband, Stiles.]

\***watamwe**, adv. knowingly, C. 228.

\***watóncks** (Narr.), a cousin, R. W. 45. See *adtonkqs*.

\***wattáp** (Narr.), a root. See *wadchábuk*.

**wáunonuhkauónat**, v. t. an. to flatter (*wáunonuhkauónat*, C. 192): *noh wáunonuhkauónat*, he who speaketh flattery, Job 17, 5 (*wáunonuhkauónat*, I flatter, C. 191). See *pápannawau*. Cf. *wáéónomout*.

\***wauómpég**. See *\*woumpam*.

**wauónat**, **wáónat**, **wauwóinát**, v. i. to go astray, to go out of the way: *no-wauwóin*, I have gone astray, Ps. 119, 176; *onatu* *sheepsut wáónit*, as a lost sheep (as a sheep when it goes astray), *ibid.*; *wáonu*, he goes astray, Prov. 5, 23; *wéónuog*, they go astray, Ps. 58, 3 [*wepauz matla pish wáuauo*, the sun shall not go down, Is. 60, 20 (?)]; *no wáónit wáuch mayut*, he who wandereth (if he wander) out of the way, Prov. 21, 16; *wáuonit*, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; *neg wáuonitcheq* (obj.), they who go astray, Matt. 18, 12 (*wáwóuchik* (as adj.), wandering, C. 176; *wáuonitog*, they wander; *no-wáuonit*, I wander, *ibid.* 214). From— and *wáónat*. See *nawicjeu*; *wáyonit*.

[Cree *wáwáissu*, he errs; *wáwáissin*, he loses himself, goes astray, Howse 81.]

\***wauóntam** (Narr.), n. a wise man or counselor; pl. *wáuóntakick*, wise men, R. W. 120. See *wáunamánát*.

**wauontamauónat**, v. t. an. and inan. to bear witness of, or testify of (it) to (persons): *nawauontamau*, I testify of . . . to . . . Rev. 22, 18; *kawauontamukqueau*, he testifies of (these things) to you, Rev. 22, 16.

**wauontamunát**, v. t. to testify of (inan. obj.): *nawáwáóntamun*, I testify of it, John 7, 7.

**waušpu**. See *wáušpu*.

**wáussummuónat**, v. t. an. to worship, 1 Sam. 1, 3. See *wáussunmáout*.

**wáussumoncheg**. See *wáussunmáout*.

\***Wáutacone** (Narr.), Englishman; pl. *Wáutaconáog*, 'that is, coat-men, or clothed (*Wáutákkámog*, Englishmen, 'such as wear coats', C. 169): *Wáutaconáisk*, an English woman; *Wáutaconéese*, an English youth, R. W. 65. From *wáutáukuan*, he covers with (it). Other names given to the English were: *Awáunagress* (for *-gus?*), pl. *-suck*, "as much as to say, these strangers"; *Cháunquagwock*, knife-men, sword-men, R. W. 51, 65. See *\*wáúúu*. Morton (N. E. Canaan, 3, 5) says: "The Salvages of the Massachusetts . . . did call the English planters *Wáutáwquenauge* [-auge], which in their language signifieth stabbers or cut-throates". . . "A southerly Indian that understood English well . . . calling us by the name of *Wáutáwáunagge*, what that doth signifie, hee said hee was not able by any demonstration to expresse."

[Del. *wáuk ho heu sáu*, to cover, Zeisb.]

**wáutjishaut** (?): *wáutche wáutjishaut*, 'for the joinings', 1 Chr. 22, 3.

\***wáutuiques** (Narr.), 'the coney' (misprinted 'conck' in the reprint). "They have a reverend esteeme of this creature, and conceive there is some Deitie in it."—R. W. 95, 96. Josselyn (Voyages, pp. 82, 85) calls it the *spuck*, q. v.

**wáuwaen**, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; *wáuwaénig*, Prov. 14, 5 (*wáwáéin*, a witness, C. 157).

**wáuwaonk**, n. testimony, witness, 1 John 5, 11; Is. 19, 20.

**wáuwóinát**. See *wáuonit*.

**wáuwónat**, **wáuwaonát**, v. i. to bear witness, to testify (of), John 1, 7, 9: (v. t. an.) *ne wáuwóon*, that which he testifies of or to, John 3, 32; *wáuwáu*, he testifies, Heb. 7, 17; *nawáuwáu*, I testify, Gal. 5, 3; Eph. 4, 7; *nawáuwáunat*, we do testify, 1 John 4, 14; *nag wáuwáucheg*, they who bear witness, 1 John 5, 7, 8; *wáuwón*, if I testify, Acts 20, 24; *wáuwónaj*, let it be a witness, let it testify, Gen. 31, 44; *wáuwóonaj*, let it be a witness, v. 52; *nish wáuwáonajish*, the

**wauwónat, wauwaonat**—continued.  
things which I testify to you, Deut. 32, 46.

\***wauwonuónok**, n. wandering, or going astray, C. 214. See *wauónat*.

\***wáwámek**, n. a dress, C. 160.

**waweenwhatuónok**, n. 'strife', Prov. 15, 18.

**wawunonukoaé**. See *wanónuhkwaéu*.

\***wawwhunnekesüog** (Narr.), pl. mackerel, R. W. 103 [*wuwmogkesu*, he is fat, well-bodied].

**wayeóag-ish, wayeóagish, wohway-**, n. pl. rings, Ex. 39, 16, 17, 20, 21. Cf. *waéenu*, roundabout; *woccaushín*, a winding about; *waónégugish*, precious things.

**wayont, waont** (part. of *wauónat*), sun-setting, Gen. 15, 12; Mark 1, 32; Lev. 22, 7; *papaume ahhattache wayont*, 'at the time of the going down of the sun', Josh. 10, 27 (*owayaonk nepaz*, sun setting, C. 164); *wayau*, it was sunset, Gen. 28, 11; the sun went down, 2 Sam. 2, 24; *ash waoyonkup*, before (it was) sunset, 'before the sun went down', Judg. 14, 18.

[Narr. *wayaúwi*, the sun is set, R. W. 67. Peq. *weyhan*, 'moon', Stiles.]

**weachimíneash**. See *weatchimíneash*.

**weanun, weanin**, n. a burden, Ps. 38, 4; Is. 50, 27; *wéecamin*, his burden, Num. 4, 19; pl. *weaninash*, Gen. 49, 14; *kwééawáwáwáash*, your burdens, Deut. 1, 12; Gal. 6, 2. From *waéenu*, (wrapped) about (?).

**weassunónat** (?), v. i. to bear burdens; *wéassukeg*, pl. *weg wéassukeg*, they who bear burdens, Neh. 4, 10 (*wéassukeg*, v. 17); *wééassunáoot*, (they) to bear burdens, 2 Chr. 2, 2.

[Del. *wi wéashín*, to carry a load, Zeish. Voc. 33.]

**weatchimín**, n. corn (in the field), standing grain, Deut. 23, 25.

**weatchimíneash, weachimíneash**, n. pl. grain, corn (generically), Gen. 27, 28; Lev. 2, 14 (*eachimíneash, -eash*, C.): *appóúash wéatchimíneash*, (contract.) *appunimíonash*, parched corn, 1 Sam. 17, 17; 25, 18, = *uppashquassue wéatchimíneash*, Lev. 23, 14; *munnequomaneash*, green ears of corn, Lev. 2, 14; *munnequomín*, growing corn, Hos. 14, 7; *missunkquamíneash, missuk*, (dry

**weatchimíneash**, etc.—continued.

or ripe) ears of corn, Gen. 41, 5; *missunkquamíneash* (dimin.), thin or blasted ears, Gen. 41, 6; *nukkómuníneash*, old corn, Josh. 5, 11, 12. [Cf. Tupi *ubatin, uba-tim, uba-tim, awaty, awatyí* (*uí, uí, rí, flour, 'farinha'*), which Von Martius (Wörter-samm. Brasil. Sprachen, 427) derives from *uba*, 'gramen' and *tim*, 'nasutum' (*tim*= fructus, Callinago; *timíá*, 'comida', 'sustento', 'alimento', Seixas), or from *uba-túma*, 'gramen medullulosum'; Omaguas dialect and Oyambi (of Cayenne), *awaty, abaty*; Cocomas, *awate* (Castelnau); Caraib *awachít, awachy, goaví* (Callinago); Caya-pós, *muschiá*; Araicú, *metshy* (cf. *meechu*?); Chieriabís, *notsche*; Taino (Yucatan), *mahíz, mayz*; Maya, *yéim*; Tecuna, *shíawú*, Von Martius, l. c.; Cora-pó dialect, *tshumnam*.] See *meechu*, he eats; *mín*, a fruit.

[Narr. *wéachimíneash*, corn (i. e. Indian corn, maize); *scawíneeneash*, seed corn, R. W. 91; *accoquiss*, Indian corn, Stiles. Peq. *wéwáúchemíns*, Indian corn, Stiles.]

**weatchimínechtek (-teuk)**, n. a field of corn, 'standing corn', Deut. 23, 25.

\***wéawhush** (Narr.), v. imperat. 'take it on your back', R. W. 51, = *niúúúsh*, *ibid*. See *wéassunónat*.

**webe**, adv. only, Gen. 18, 27; Num. 4, 9; *matta ne webe*, not only so, Rom. 5, 3; *webe kenauu*, you yourselves apart (you only), Mark 6, 31; *ken webe wussu*, that only, 2 K. 19, 19; *matta howan* . . . *webe nen*, there is no one besides me, Is. 43, 11; *webe noh adhamunuk*, (no one knoweth) 'saving he that receiveth it', Rev. 2, 17. See *wépe*.

[Peq. *wépe*, but (= *qu*, El.), Mayhew, Lord's Prayer.]

**webequshónat**, v. t. an. to fear, Deut. 10, 12. See *qúsháú; wabesenót*.

**webesuónk**. See *wabesuónk*, fear.

\***wéchékum** (Narr.), the sea, R. W. 98. See *kehtoh; pummo*.

**wéechauónat, wéchéónat**, v. t. an. to accompany, to go with: *wéechau*, go thou with him, Matt. 5, 41; *wééechauoh*, he went with them, Acts 10, 23; *wééechauóóth*, they went with him, *ibid*. (= *wééechogquoh* (?), Acts 20, 4); *wé-*

**wechauhónat, wecháónat**—continued. *cháian*, if thou go with me, Judg. 4, 8; *káwechauh*, I go with thee, v. 9; *wechauhau*, he went with (him), *ibid.*

[Narr. *coréchaush*, I will go with you; *coréchaw ewó*, he will go with you; *wechauháttea*, let us accompany (go together), R. W. 73.]

**weeche**, prep. with, in company with (a person, or an obj.), Ex. 23, 1; Job 1, 4; *káweeche wámseumsh*, I go down with thee, Gen. 46, 4; *nóh weechiyemuk*, he was with me, Neh. 4, 18. Cf. *nashpe*, with (inan. obj.).

[Del. *witschi*, Zeisb.]

**weechinnineumnoncheg**, n. pl. one's family or company, Lev. 25, 10. See *teashiyeeoook*.

**week**. See *wék*.

**weekinashq**. See *wekinashq*.

**wekittamun[neat (?)]**, v. i. to dwell in tents or houses; *áwekittamunnaout*, Ps. 78, 55. See *wékimcát*.

**wekittéinát**, v. i. to build a house (for one's self?), to pitch one's tent: *wékíttea*, she builds her house, Prov. 14, 1; he pitched his tent, Gen. 31, 25; *wáche wékíttea*, he began to build, 2 Chr. 3, 2; *wékítteaog*, they pitched their tents, Gen. 31, 25; *matta pish wékítteaooog*, they shall not build houses, Is. 65, 22; *wékítteaog*, build ye the house, Hag. 1, 8; *wékítkaash* [for *wékítteash (?)*], build thee a house, 1 K. 2, 36. See *adtanmegn*.

**\*weekóhquat**, fair weather, C. 158. See *wéumohquadt*.

**weekomónat**. See *wékomónat*.

**weekon, wekon**, adj. sweet, Prov. 20, 17; 27, 7; Rev. 10, 9; pl. + *ash*, Prov. 16, 24. (Strictly, perhaps, verb impers. 'it is sweet', 'they are sweet'.)

[Del. *wín gan*, sweet; *wín gal*, tasting good; *wín gi*, gladly, Zeisb. Voc. 12.]

**wekontamóonk**, n. pleasure, gladness, Eccl. 2, 1; 2 Sam. 6, 12; 1 Chr. 16, 27; joy, Prov. 14, 10; delight, Prov. 15, 8 (*wékontamóonk*, gladness; *taphettaonk*, cheerfulness, C. 193).

**wekontamúnát** [= *wékon (unn) antamunát*], v. i. to be glad, to rejoice, to be pleased, Eccl. 3, 12; 8, 15 (C. 192); to be willing, *ibid.* 215): *náwekontam*, I am glad, Ps. 9, 2; *wékontam*, he is

**wekontamúnát**—continued.

glad, Ps. 16, 9; pass. form with inan. subj. *wékontamamó*, (it) rejoices, is made glad, *ibid.*; *wékontash*, rejoice thou, be glad, Joel 2, 21; *wékontamóok*, *kah áhche muskouantamóok*, rejoice (ye) and be exceeding glad, Matt. 5, 12. See *\*russekittahhuínút*.

[Narr. *náwekontám*, I am glad, R. W. 65. Abn. *nóshinúamen*, je le trouve agréable, à mon gré; *nóshigúádam*, je le veux. Del. *wínginúamen*, to be pleased with; *wíngeléndam*, to love or be pleased with something, Zeisb. (Gr. 179.)]

**wekontamwáe, -we**, adj. and adv. glad, joyful, merry, Num. 10, 10; Esth. 5, 9; Prov. 15, 15; 16, 24 (*wékontamóe*, willingly; *matwékontámwé*, unwillingly, C. 230).

**weekshik**. See *wéhqshik*.

**weematoh**, n. (his) brother; constr. the brother of, Gen. 25, 26; Acts 12, 2; Mark 3, 17; *néemat*, my brother, Acts 9, 17; *kemat*, thy brother, Gen. 27, 35; *neematog*, my brethren, Matt. 12, 48; *kematog*, thy brethren, Luke 18, 20; *wéematog*, his brethren, *ibid.* v. 19; *kemattawóog*, your brethren, Num. 32, 6; *kematou* (v. subst.), (I am) your brother, Gen. 45, 4. See *wéetompas*; *wéetuksquoh*.

**weemattinneunk**, n. collect. the brethren, the brotherhood, Acts 10, 23; 1 Pet. 2, 17.

**ween, wéin**, n. the marrow, Job 21, 24; Prov. 3, 8; Is. 25, 6; Heb. 4, 12.

[Abn. *šin*, Rasles.]

**weenan**, his tongue. See *wéenan*.

**weenohke**, n. a grave, Prov. 30, 16; Hos. 13, 14; *woskeche weenohket*, on her grave, Gen. 35, 20; *wéenohkeeyew nek*, the grave is my house, Job 17, 13. [*wáénuohke*, earth all around (?); *wáénu-ohke*, the winding up place(?).]

**wéenomineash** [*wénomis-minneash*, vine-fruit], n. pl. grapes, Lev. 19, 10; Matt. 7, 16; *wéenom*, a grape, Is. 18, 5. [Narr. *wénoúneenash*, grapes, R. W. 91.]

**wéenomis**, n. a vine, Ezek. 15, 2, = *wéenomessippog*, Ps. 128, 3. From *wáénu*—roundabout (?).

**weenomwussipog, -mesippag**, n. a vine, Ps. 80, 8; pl. + *uash*, Ps. 105, 33 (lit. vine leaves: *wenomis-wuunepog*, the vine in leaf).

**weenont**, n. raven, Lev. 11, 15 (but 'kite', Deut. 14, 13): *katchikkonkont*, 'raven', Deut. 14, 14; *qussukquanush*, 'kite', Lev. 11, 14. Cf. *konkont*.

**weenshónat, weenshauónat**, v. t. to beg, to ask alms (from), Luke 16, 3; *weenshau*, he was begging, Mark 10, 46; he begged (bread), Ps. 37, 25; *wenshau-nitch*, let them beg, Ps. 109, 10. See *wínshamaunomat*.

**wéénu**. See *wáénu*.

**weenuhkauónat**, v. t. an.: *weenuhka-uwaog neg*, they encamp round about them, Ps. 34, 7; *ayenuhkomé weenuhkók*, camp ye round about against (it), Jer. 50, 29. See *wáénu*.

**weenuhkumunát**, v. t. inan. to camp round about (it), to besiege, to compass: *wéenuhkomun*, he besieged it, 2 K. 17, 5; *wéenuhkomank atan*, 'compass ye the city', Josh. 6, 7.

**wéenusheau, -shau**, v. i. it goeth around, 'compasseth' (of a boundary line), Josh. 18, 14; 19, 14: *penunneat weenusheau*, a line compasses it about, 2 Chr. 4, 2. See *wáénu*.

**wéenuwásog**, n. pl. onions, Num. 11, 5. [Mod. Abn. *wi-noz*, onion, K. A. Del. *wi nuu schi*, and *u lee pen*, Zeisb. Voc.]

**wéenuwee**. See *wénuwee*.

**wéepamóé, wéepamuwáonk**. See under *wéepamóuat*.

**wéepit**, (his) tooth. See *wépit*.

[Narr. *wépit*, pl. + *teash*, R. W. 59.]

**wéepwoiyeu-ut**, 'in the passage' (between two places), 1 Sam. 13, 23.

**wéequau**, (his) thigh. See *wéequau*.

**wees, weis**, n. fat, Lev. 9, 10, 20: *wéwis*, its fat, Gen. 45, 18. As adj. *wéwsue*, fat, Zech. 11, 16. From *wéqaus* (?). See *wánuojque*.

[Del. *wísu*, (he is) fat, fleshy, Zeisb. Voc. 13; *wíl su*, fat meat, *ibid.* 12.]

**wéesad Tippogquosh**, n. pl. bitter herbs, Ex. 12, 8; Num. 9, 11. See *wánuwepog*.

**wéesausháonk, wésósháonk**, n. a pestilential or infectious disease, the pestilence, Ps. 78, 50; a fever, Mark 1, 31;

**wéesausháonk**, etc.—continued.

John 4, 52: *wéesóshau*, she was sick of a fever, Matt. 8, 14; Mark 1, 30. Cf. *emwimwéonk*.

[Narr. *wéesausháonck*, the plague; *wésausasháumitch*, the great plague, R. W. 157.]

**wéeshitton**, n. (mouth-hair,) the beard, Ps. 133, 2; Is. 15, 2: *kwéeshittauwít*, on thy beard, Ezek. 5, 1; pl. (often used for the sing.) + *ash*, Lev. 19, 27; Is. 7, 20.

**wéeshquábashin** (?), n. a pool of water, Ex. 7, 19 (only).

**wéesóé**, adj. yellow, Lev. 13, 30, 32. Cf. *wéeswe*, the gall.

[Narr. *wésausí*, R. W. Del. *wísaveíí*, v. adj. it is yellow, Zeisb. Gr. 164.]

**wéesogkinwóonk**, n. bitterness, Prov. 17, 25. See *wéesogkon*.

**wéesósháonk**. See *wéesausháonk*, pestilence.

**wéesquapinneat, wéesquabinneat**, v. i. to wrap one's self up: *wéesquapin*, she wrapped herself, Gen. 38, 14; *wéesquabinnu* (v. t.), he wraps it up, Mic. 7, 3; an. obj. *wéesiquawúth*, she wrapped him (in it), Luke 2, 7; *wéesquabesu*, it is wrapped up (in a cloth), 1 Sam. 21, 9; suppos. inan. *wéesquabesik*, (when) 'it was bound up with', Gen. 44, 30; *wéesquabenau*, he bindeth up (the waters in the clouds), Job 26, 8. Cf. Cree *wáska*, around; *ne wáskánen*, I surround, inclose (it), Howse 34.

[Narr. *wéesquabennu*, to wrap up body for the grave, R. W. 161.]

**wéesumussoh**, n. (constr.) the younger of sons or daughters, (his or her) younger brother or sister, Gen. 19, 31, 38: *mohtoumégít*, . . . *wéesumussoh*, 'the first born', . . . 'his younger brother', Gen. 48, 18, 19; younger sister, Judg. 15, 2. See *mutlááson*; *wéissisu*; *wéctukquoh*.

**wéeswe**, n. the gall, Deut. 29, 18; Ps. 69, 21: *nanwéeswe*, my gall, Job 16, 13. Cf. *wéesogkon*, bitter; *wéesóé*, yellow. (Cf. also Sax. *ge-alewe*, yellow; *gealla*, gall; Greek *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr* and *sá'uda*, bile; *murr*, bitter; *áqfer* (fem. *qáfra*), yellow.)

**weetahtu**, n. a sister or half-sister, Lev. 20, 17; 21, 3; John 11, 5 (strictly, one of the same household or family, a near relative). (*netukkusq*, my sister, Luke 10, 40.) See *unnissies*; *weetompas*; *weetuksquoh*.

[Narr. *wécticks*, *wécsunnis*, a sister, R. W. 45.]

**weetateamung-anin**, n. a neighbor, Prov. 27, 10; Jer. 6, 21; *ketatteamung*, thy neighbor, Ex. 20, 16, 17; *weetatteamung*, his neighbor, Ex. 12, 4; pl.+*og*, Luke 14, 12 (*nettohteamonk*, my neighbor, C. Math., Notit. Ind. 54). See *watohimoin*; *watohitu*.

**weetauadtean**, -*in*, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. *wessentanwáén*.

**weetauómog** (suppos. pres. 1st and 3d pers. sing. 'if I marry her'), n. a betrothed one, 'spouse', Cant. 4, 9, 10, 11.

**weetauomónat**, v. t. an. to take a wife or husband, to marry, Matt. 19, 10 (*wetouadtiinate*, to be married, C. 201); *wetóomau*, he took (her) to wife, Ex. 2, 1; *noh wetauadteadt*, he who is (when he is) married, 1 Cor. 7, 33; *wetauadteaan*, if thou marry, 1 Cor. 7, 28; *wetetauomouh*, 'they had her to wife', married her, Mark 12, 23; pass. *sekousq noh wetauomomp sephauswaenin*, a widow who had a priest (for husband), Ezek. 44, 22; *wetauomout*, he or she marrying, Rom. 7, 3 (*nawetauattam*, I (a woman) am married; *nammittawussissu*, I (a man) am married, C. 201). Cf. *nammittawussicat*.

**weetauomwahéónat**, v. t. an. to cause to marry, to give in marriage; *wetauamwahaau*, he gave (her) to (him) as a wife, Ex. 2, 21.

\***weetauoog**, they live together, Ind. Laws, xiii, 10. See *pasawawátúog*.

[Del. *wéteú*, he goes with (somebody), Zeisb. Gr. 83; *wétauema*, he stays with him, Zeisb. Voc. 60; *wétauwenuk*, he is with me, *ibid.*]

**weetemungquot**, -**quok** (suppos.), n. perfume, Prov. 27, 9 (*wéchinóogquat*, *wetiminkput*, a sweet smell, C. 163).

**weetomónat**, **weto-**, v. t. an. to dwell with (to live in the house with), Judg. 17, 11; to be 'present with', 2 Cor. 5, 8; *wetomeh*, dwell thou with me, Judg. 17,

**weetomónat**, etc.—continued.

10; *nawetom*, I dwell with, Prov. 8, 12; Num. 35, 34; *wetom kitassot*, abide with the king, 2 Sam. 15, 19; *wetomau*, she dwelt with (her), Ruth 2, 23; *wetomouh*, they dwelt with him, 1 Sam. 22, 4; *wattu woh nawetómukawoh*, he shall not dwell in my house, Ps. 101, 7. Cf. *wéchéwónat*.

[Cree *wééyew-mayoo*, he lives with him, Howse 43.]

**weetomp-ain** [*wetu-omp* (?)], n. a friend, Ex. 33, 11; Prov. 17, 17; 27, 6; a kinsman: *wetomp*, my friend, Is. 41, 8; Luke 11, 6; *kéomp*, thy friend, 2 Chr. 20, 7; *wetompag*, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. *wattómunkunóón*, a kinsman.

**weetompas**, **weetompassu** (constr.), n. (his or her) brother or sister, the brother or sister of: *wetompas*, my sister, Gen. 20, 12; 2 Sam. 13, 6; Mark 3, 35; my brother, 2 Sam. 13, 12; *kétoppas* (*két-*), thy sister (father's or mother's daughter), Lev. 18, 9; thy brother, 2 Sam. 13, 20; *wetompasu*, his or her sister, 2 Sam. 13, 2; Ezek. 16, 45; his or her brother, 2 Sam. 13, 8, 10, 20; *netukkusq*, my sister, Luke 10, 40 (*wetompasin*, a sister (or *netat*), C. 162). Cf. *unnissies*; *wematoh*; *wetahtu*. [Narr. *wécticks*, *wécsunnis*, R. W. 45.]

**weetomukqutch**, n. a companion, Judg. 14, 20. From *wetomómat*. Cf. *nohtómukus*.

**weetuksquoh**, n. (constr.) the sister of, his or her sister, John 11, 1 (*wetukushquoh*, Luke 10, 39); *wetukkusq*, my sister, Luke 10, 40. Like *wetahtu*, it is not restricted in its application to a sister of the whole blood, or uterine, but signifies any near kinswoman or female inmate of the house. From *wetah-squa*. See *wetahtu*.

It is not certain that Eliot correctly employed or himself understood the various terms employed to express the relationship between male and female offspring of the same parents or parent. In the Gospel of St John, published with the Psalter (1709), the terms brother and sister are rendered as follows: *wematoh*, his brother, John 11, 41 (so Eliot); *wetahuoh*, her brother, John

**wetuksquoh**—continued.

11, 2 (*wimnohtónukussoh*, Eliot); *wetahnuoh*, his sisters, John 11, 3 (*wecumisoh*, Eliot); *wetaktu*, the sister of (him), John 11, 39 (so Eliot); *wetukishquoh*, her sister, John 11, 1; 28, 5 (*wetukshquoh*, *wetáhtu*, Eliot). So, when the speaker is a female, *wetaktu*, my brother (*nóhtónukus*; *netukkusq*, my sister, Eliot), John 11, 21; Luke 10, 40.

**weewees**, n. the screech-owl, Is. 34, 14. See *kohkokhaus*.

\***weéwo** (Narr.), a wife; *noveéwo*, my wife (= *nunmittamus*), R. W. 44. See *mittamus*; *mittanawussu*.

[Del. *wi wu*, he is married; *wi wall*, his wife, Zeisb.]

\***wehkomáonk**, vbl. n. (a) calling, C. 182, 184.

**wehkomónat**, **weék-**, **wéék-**, v. t. an. to call to, to call, Matt. 9, 13; *wehkomau weékmau*, he called (him or them), Ex. 24, 16; 1 Sam. 13, 17; *mouchish wehkom kahsuk*, go call thy husband, John 4, 16; *kawehkomunuwop*, I have called you, Prov. 1, 24; *kawehkomunup*, I called thee, Num. 24, 10; *wéehkomuh*, he called her, 2 K. 4, 36; *kawehkomelch*, thou didst call me, 1 Sam. 3, 5, 8; *wéehkomuh nahhog*, he called them to him, Acts 20, 1; *wéehkomont* (part.), calling, Is. 41, 2. See *wéhquétumónat*, call upon, to ask.

[Narr. *wééwon*, call (thou), R. W. 49.]

**wéhpanónat**, v. t. an. to lie with, as man with woman, to have sexual connection with; with prefix of 1st pers. *nawéhpanónat*, 2 Sam. 11, 11; *wéhpanóuh*, -*panóuh*, he lay with her, *ibid.* 11, 4; 13, 14; *kawéhpansh*, lie with me, *ibid.* 13, 11; *wéhpanont*, lying with, Deut. 22, 23, 25. From *wéapenát*, to mount up, or (with inan. subj.) *wéapenau*. See *nécsin-wog*.

[Del. *wipentán*, v. recipr. (and *wipen-ga*, *wipadítam*), to lie or sleep with each other, Zeisb. Gr. 133, 184.]

**wéhpepétu**, he is lame (from birth, Acts 3, 2); *wéhathépepétu*, he is a cripple, Acts 14, 8. See *náchwunwi*.

**wéhpuónat**. See *wéptamaonau*.

**wéhqsheau**, v. t. inan. it reaches to, ends at: — *sepuat*, it reaches to the river, Josh. 19, 11; *wéekshin*, it reaches to, ends at, Zech. 14, 5.

**wéhqshik**, **week-**, **wék-**, n. the end, the utmost limit, 1 K. 6, 24; Ps. 19, 6; 'the uttermost part', 2 K. 7, 5; *ne wéhqshik wécciu*, its edge round about, Ezek. 43, 13; *wéhqshik ohke*, *wéekshinne ohke*, 'the ends of the earth', Deut. 33, 17; Is. 40, 28; 41, 9. See *pomushau*, he walks; *wóhkócu*, at the side or sides; *uhquáé*, at the point or extremity of.

**wéhquanunkq**, n. the stump (of a tree), Dan. 4, 15, 23; *wéhquanunkquame*, of the stump, v. 26.

**wéhqquau**. See *mehquau*, the thigh.

**wéhque**, prep. as far as, 1 Sam. 3, 20; Ex. 23, 31; 'even unto', 1 K. 12, 30; *wéutch . . . wéhque*, from . . . to; beginning from . . . ending at. Cf. *náshquau*; *uhquáé*; *wóhkócu*.

[Narr. *yo wéque*, thus far, R. W. 55.]

**wéhqúetumónat**, v. t. to call upon, to ask for (an. and inan.): *kawéhqúetumunk (-uk) kétaonk*, he asked life of thee, Ps. 21, 4; *kawéhqúetumounsh*, I pray thee, Gen. 38, 25; *nawéhqúetumunk*, he shall call upon me (i. e. for help), Ps. 91, 15; *wéhqúetunau*, call thou upon (him), Jonah 1, 6; *wéhqúetumah*, call thou upon me, ask (it) of me, 2 Chr. 1, 7; Ps. 2, 8; 50, 15; *ne wéhqúetumawádt*, that which thou (may have) asked him for, 1 Sam. 1, 17; *wame ne waj wéhqúetumunkquau*, all which they (may) call upon thee for, 1 K. 8, 52; *kawéhqúetumádash*, I beseech you, C. 182). Cf. *natatomaú*, he questions (him). See *wéhkomónat*; *wéqúteamánát*.

**wéhqúetumóonk**, n. [asking for,] a request, supplication, 1 K. 8, 52; 1 Sam. 1, 27.

**wéhqúetumunát**, v. t. to ask for, to call for or upon, inan. obj.: *wéhqúetun*, he asked for (it), Judg. 5, 25; *nawéhqúetun*, I call upon, ask for, Deut. 4, 26; *nawéhqúetunau*, I called on (his name), Ps. 116, 4; *kawéhqúetun ne síohkok*, thou askest a hard thing, 2 K. 2, 10; *wéhqúetug*, *wéhqúetuk*, if he ask for (it), Matt. 7, 8; *wéhqúetush*, ask thou, 1 K. 3, 5; *wéhqúetunúok*, ask ye, Matt. 7, 7 (*wéqúteamánát*, to call; *wéqúttinnat*, to be called, C. 182).

**wéhquog**, suppos. blunt: *misschchuog wéhquog*, iron when it is blunt, Eccl. 10, 10.

[Del. *wiçwon*, (it is) blunt, not sharp, Zeisb. Gr. 167.]

\***wéhquohke** [*wéhque-ohke*], the end of the earth ('uttermost part'), Mass. Ps., Ps. 2, 8. See *wóhkóeu*.

**wéhquosháúnat**, v. t. to go as far as: *wéhquosháog*, they went as far as, Acts 11, 19.

**wéhue** (?), adj. fat, Zech. 11, 16. See *wées*; *wuunogque*.

**wéhtauog**, (his) ear. See *wéhtáuoç*.

**wéhwepétu**, he is lame (from birth, Acts 3, 2): *wéhwepétu*, he is a cripple, Acts 14, 8. See *wáçhuunwéesu*.

**wéin**. See *wéen*.

**weis**. See *wées*.

**wék**, **week**, n. (his) house, tent, or dwelling, Ex. 20, 17; Prov. 14, 11: *ne ponamum week*, he pitched his tent there, Gen. 12, 8; *ayimam wetu*, he built a house, 1 K. 6, 9. See *wétu*.

[Del. *wi kit*, his house; *wik he*, to build a house; *wi quoom*, house, Zeisb.]

**wekinashq**, **weekinashq**, n. a reed, Is. 42, 3; (sugar) cane, Is. 43, 24: pl. + *wash*, reeds, Is. 19, 6. Cf. *mishashq*. Perhaps from *wék* and *ashq* (*méoskcht*), house grass, with which the roofs of the wigwams were filled in or covered. "Their houses are very little and homely, being made with small poles pricked into the ground and so bended and fastened at the tops, and on the sides they are matted with boughs and covered on the roof with sedge and old mats."—Higginson's N. E. Plantation, ch. 12. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush."—Gookin, 1 Mass. Hist. Coll. 1, 149.

[Narr. *wékinash*, reed; pl. + *quash*, R. W. 90.]

\***wékineáúquat** (Narr.), fair weather: *wékimáúquocks*, when it is fair weather, R. W. 81 (*wéekóhquat*, fair weather; *wékeneankquat*, warm weather, C. 158). See \**áúmhquát*; *wuunohquodt*.

**wékinneát**, v. i. to occupy or live in a house, tent, or other dwelling place, Prov. 21, 9: *na wéekéan*, when ye dwell therein, Deut. 8, 12. See *wéekittamun* [*neat*].

**wékinneát**—continued.

[Narr. *tuckowékin*, where dwell you? R. W. 29. Cree *wéçemayou*, he tenteth with him, Howse 22.]

\***wéki-tippocat** (Narr.), 'it is a warm night', R. W.

**wékitteanonk**, n. a building, 2 Cor. 5, 1.

\***wékohtea** (?), as interj. 'O brave', C. 234.

**wékomónat**. See *wéhkomónat*.

**wekon**. See *wéekon*.

\***wékónche**, adv. commonly, C. 227.

[Quir. *wegonje*, 'often', Pier. 5.]

**wéksnik**. See *wéhqshik*.

**wékuhkaúnat**, **wékuhkónat**, v. t. an. to build a house for (another person, etc.), 2 Chr. 2, 3; 6, 7; or, as in Gen. 33, 17, *wékikauan*, 'he made booths for (cattle)': *wékuhkon*, he went on building, Neh. 4, 18; *wékuhkau*, build the house for (of the Lord), 1 Chr. 22, 11; *noh písh nowékekunk*, he who shall build me a house, *ibid.* v. 10; *kwéwekkaununnanonut*, to build thee a house, *ibid.* 29, 16.

**wematin**, n. appel. a brother, 1 Cor. 5, 11; Mark 13, 12 (*sooremattin*, C. 162). See *wéetukshuok*.

[Narr. *wemáttitwook*, 'they are brothers', R. W. 45.]

**wenauwetu** [*wuunwétu*?], adj. an. (is or was) rich, 2 Sam. 12, 1; pl. + *og*, Ruth 3, 10 (*wuunwétu*, a good house, C. 170): *wenauwetua*, -*in* (indef. and general), any rich man, Prov. 28, 11. "A *wuunaytu*, that is a rich man, or a man of estimation, next in degree to a sachem or sagamore."—Morton's N. E. Canaan, ch. 19. Cf. *wuunnetu*-*á*.

**wenauwetuoink**, n. riches, Prov. 30, 8.

\***wénise** (Narr.), an old woman; pl. *wéni-suck*, R. W. 44. See *kéçhíçquá*.

**wenom-in** (?), n. a grape: *seawé wénom*, the sour grape, Is. 18, 5. See *min*.

[Del. (?) *wi na min*, it is ripe, Zeisb. Voc.]

**wénsháen**, n. a beggar, one who begs, Luke 16, 20, 22; obj. *wénsháenuh*, 1 Sam. 2, 8.

**wénshamaúonat**, v. t. to ask (alms) from, (an. and inan.) to ask for (alms): *wénshamuh ne teçguare*, he asked an alms (something) from them, Acts 3, 3. See *wéçshónat*.

**wenwe, weenwee**, n. (his) navel, Job 40, 16; *kéwee, keenwe*, thy navel, Cant. 7, 2; Ezek. 16, 4. See *menwee* (*m'nóé?*).

\***wenýgh** (Narr.), woman, Stiles; (Peq.) *wehyeugh*, my wife, ibid.

**wepamocœ, wepamue**, adj. of generation: — *wuskannem*, semen virile, Lev. 15, 16, 17, 18.

**wepamuwáonk**. See *wepamocœ*.

\***wèpe** (occurs in chap. XXII of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): *wèpe kunnish-atámis*, you killed him; *wèpe kukkemincantín*, you are the murderer; *wèpe cuk-kítámmoot*, you have stole, etc., 121, 122; *cuppittákánnamun wèpe wáme*, (he commands that) 'all men now repent', p. 118 ('only', Mass. Ps., Ps. 2, 12). See *wébe*.

[Peq. *wépe*, but (=gut, El.), Exp. Mayhew, Lord's Prayer.]

**wepumauonat, wehpumónat, wepimónat**, etc., v. t. to eat with, to share a meal with: *wèhpumap*, he did eat with (them), Gal. 2, 12; *pish kaowepimúwœ*, ye shall eat with me, 1 Sam. 9, 19; *yeush wœh nœwepemuknœgœ*, they shall 'dine' with me, Gen. 43, 16; *kaowèhpumopantey*, thou didst eat with them, Acts 11, 3 (*wèhpittúk*, let us eat together, Exp. Mayhew).

[Del. *wipantín* (recipr.), to eat with each other, Zeisb. Gr. 133.]

**wepumawáonk**, n. carnal connection (natural or unnatural), Lev. 18, 23.

**wequai**, n. light, Gen. 1, 4; Zech. 14, 6, 7; John 1, 5, 8; *wequaiáj*, let there be light, let light be; *mó wequai*, there was light, Gen. 1, 3.

[Narr. *wequái*, light; *wequáshim* (dimin.?), moonlight, R. W. 68.]

**wéquánanteg**, n. 'candle', Prov. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2: — *chagohtag*, a burning lamp, Gen. 15, 17; *wéquánantegash*, *chikóhtáush*, lamps burned, Rev. 4, 5 (*waságnónánéctick*, a light or candle; *wéquánánetekonnáwhuk*, a candlestick, C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.

[Narr. *wéquánantig*, a candle or light; pl.—*anash*; *wékinan*, 'a light fire', R. W. 48.]

**wequash**, n. the swan, Lev. 11, 18.

[Narr. *wéquash*, pl.—*áwoog*; and *wóm-patuck*, pl.—*quáwoog*, R. W. 86.]

\***wequáshim** (Narr.), moonlight, R. W. 68. See *wequai*.

**wequetteamúnát** (= *wèhquettumúnát*), **wé-putteamaúónat** (= *wèhquettamaúónat*), **wé-putteamœ** (= *wèhquettamaú*), v. i. she calleth, 'crieth', Prov. 8, 3: *wèhquetteamwœon*, when I called, Is. 65, 12 (*nœwègútteam*, I call, C. 183; *nœwèputteamwœon*, we call, ibid. 184). See *wèhkomónat*.

\***wequittineat**, to be called, C. 184.

\***wesattimis**, red oak: *wesokkúnk*, oak wood, C. 164. See \**paugátumisk*.

\***wesattippog**, bitter water, C. 168.

**wesháganash, wishagkinish**, n. pl. hairs on the body or limbs of man or animals, Ex. 35, 23; Is. 7, 20; Mark 1, 6; Matt. 3, 4 (cf. *wesunk*). Adj. *aweshagimúe*, hairy, 2 K. 1, 8; pl. *weshakimúwœash*, Gen. 27, 23. V. subst. *aweshaganu*, he was hairy, Gen. 27, 11 (*ukkesháe maskq*, a hairy bear, C. 171; from *kushki*, rough?). [Mr Pickering in index to El. Gr. gives "weshagan, hair of animals." The meaning can not be thus restricted, as will be seen from the above examples. It is compounded from — and *hog*, body, or *hogkœ*, it clothes, covers the body, as *weshúttœon* from *taon*, mouth.] See *wishshaurussœonk*.

\***wésheck** (Narr.), n. the hair, R. W. 58. (Cf. Eth. *shaky*, hair-cloth; Sax. *scœcga*, hair, shag.)

**weske**. See *wuske*, young, new.

\***wéskunck** (Narr.), a pounding mortar, R. W. 50. See *taggúwhœonk*.

\***wesogkéyeu**, adv. bitterly, C. 227.

**wesogkon**, adj. bitter, Prov. 27, 7; Rev. 10, 10. See *wesogkinwœonk*, bitterness. Cf. *weswee*, gall.

[Del. *wé sach can*, Zeisb. Voc. 33.]

\***wesokkúnk**, oak wood, C. 164. See *wesattimis*.

[Del. *wésachgak*, black oak, Zeisb.]

\***wesomkuh**, interj. ah! (of sorrow?), C. 234.

**wesósháonk**. See *wesœusháonk*.

\***wesquaubenan** (Narr.), to wrap up a body for the grave, R. W. 161. See *wesquapimœat*.



**wessentamwáen, -in**, n. a bridegroom, Jer. 16, 9. See *wussentamwáen*.

**wessukeh**. See *wasukkeh*, her husband.

**wésuonk, ówe-**, n. a name, Gen. 11, 4 (= Narr. *wésuonck*, R. W. 29): *nawésuonk*, my name, Is. 42, 8; *kawésuonk*, thy name, Gen. 12, 2. From *wussin* (?). See *ussonwessu*.

\***wesuonkanehkónat**, to name: *nawesuonkanehkónatam*, I name, C. 202.

**wetahtuoh**. See *wetuksquoh*.

\***wetapimmin** (Narr.), to sit down: *wetapimwáewas*, sit and talk with us, R. W. 64 (*taúpowaw*, a wise speaker, *ibid.*; *owcetappeno*, he sat down with them, Luke 22, 55).

[Cree *wétuppee-mayoo*, 'he sits with him, co-sits him', Howse 43. Del. *witép*, 'to go with', Zeisb. Gr. 183; *witachpin*, 'to live, dwell with', *ibid.* 184.]

**wetauadteacheg**, pl. the married, they who are married, 1 Cor. 7, 10.

**wetauadtuonk**, vbl. n. marrying, marriage.

**wetauákon[at]** (?), v. t. to be married, to marry, 1 Cor. 7, 9 (*wetuakónate*, to be married, C. 201).

**wetauwadteog, wetauad-, -teaog**, v. i. (?) they marry (one another), Matt. 22, 30; Luke 20, 35 (= *wetatein* [there is marrying?], Mark 12, 25; 1 Tim. 5, 11).

[Narr. *awetawátuock*, 'they make a match' (marry), R. W. 124, = *wussenetáock* (see *wússéntam*). Del. *witawentín*, v. recipr. to live or dwell with each other, Zeisb. Gr. 133; to work together, *ibid.* 183.]

**wétu**, n. a house (El. Gr. 11), tent, Ps. 78, 60: *neek* (*nék*), my house; *keek*, thy house; *week*, his house; *neekum*, our house; *keekou*, your house; *weekou*, their house; pl. *wetuomash*, houses, Lev. 25, 31; *keekoash*, your houses, Neh. 4, 14, *nékinónash*, our houses, Neh. 5, 3; *nekít*, in my house; "*weekwout* or *wekwomud*, in his house. Hence we corrupt this word *wigwam*" (El. Gr. 11); *wetutu ne wetimut*, 'a tent to dwell in', Is. 40, 22.

[Narr. *wétu*, R. W. 28; *wetuómuck náteshem*, I came from the house, *ibid.*; *wetuómuck*, at home; *nékíck*, my house;

**wétu**—continued.

*kékíck*, your house, *ibid.* 47. Quir. *wéjo*, Pier. 21. Cree *wéjece*, a tent or dwelling, Howse 22.]

\***weweén**, n. a horn (?), C. 156.

\***wewéne**, prep. about, C. 234. See *wáénu*.

**weyaus**, n. (his) flesh, Is. 22, 13; *kaweyaus*, thy flesh, Prov. 5, 11; pl. + *og*, Ps. 78, 39; venison, Gen. 27, 3, 7; *askeyaus*, raw flesh; *kesittáe weyaus*, sodden flesh, 1 Sam. 2, 15 (*mejayausse*, 'of the flesh', Mass. Ps., John 1, 15.). Cf. *óás*, an animal.

[Del. *o ʔoos*, meat, flesh, Zeisb.]

**wishagkinish**. See *weshágyawash*.

\***wishitto** (as wrongly written by Du Poncean in index to El. Gr.), the beard. See *weshittom*.

**wishq, wisq, wiskq**, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. + *uash*: *wishquáe pumme*, a pot of oil, 2 K. 4, 2; *mukkonishquadt*, 'in old bottles', Matt. 9, 17; *wiskishquadt*, in new bottles, *ibid.*; *wahelishquash*, empty 'pitchers', Judg. 7, 16; empty vessels, 2 K. 4, 3 (*wasky*, a vessel, C. 161); *quánawask* [*quani-wisky*, i. e. long vessel (?), or *quonansq*, a gourd (?), a bottle, C. 161]. Cf. *wesquapinnéat*.

[Cree *waska*, around.]

**wishquin** (?), n. a concubine: *awishquin*, his concubine, Judg. 19, 2; *awishquin-neunk*, (n. collect.) his concubines, Gen. 25, 6. Cf. *ashkappéum*.

**wishshuwussuonk** (?), n. hair on the body (?), Lev. 19, 20, 21, 25 (as *wessunk*, hair of the head or beard, v. 30, 31, 32). See *wesháganash*.

**wiskq, wisq**. See *wishq*.

**wobpee**. See *wobpee*, the hip.

**wodtan**. See *wadtan*, the rump.

**wodtát**. See *wuttát*, behind.

**woduhquab**. See *mattháquab*, the skin.

**wogkauunonát**, v. t. an. to stir up, to move, to set in motion, to incite to action: *kutche awogkauunúh wamánash*, (it) began to move him at times, Judg. 13, 25; *awogkáuunúhúh*, they stirred them up, Acts 12, 50; *wogkauunau*, he stirreth up (the people), Luke 23, 5; *wogkáuunnaog*, they stir up (the people), Acts 17, 13; *kawogkauunnaout*, to stir you up, 2 Pet. 1, 13; pass. *wog-*

**wogkauunonát**—continued.

*kowénao wamusquanumáonk*, 'he was moved with choler', Dan. 8, 7.

**wogkoueok**, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

**wogkouunumunát**, v. t. to stir up, to set in motion, to excite (inan. obj.): *no-wogkouunum*, I stir up (your hearts), 2 Pet. 3, 1; *wogkouunish*, stir up (thy strength), Ps. 80, 2; pass. *olan wogkouénao*, the city was moved, Acts 21, 28; *nippe wogkouémanuk*, when the water is troubled, stirred, John 5, 7.

**woh**, conj. 'of possibility', may or can (El. Gr. 22), a word usually employed to express the 'notion of possibility to be' or to form the potential mode of a verb (El. Gr. 20): *woh kenusheh*, 'intendest thou to kill me?' Ex. 2, 14; *utloh woh yeshu en nnih*, 'how can these things be?' John 3, 9; *matta woh wun-nampahamaoh*, he can not answer him, Job 9, 3.

**\*wohhogke**, (a body,) a shell, or *anna* (q. v.), C. 156. See *hogki*.

**wóhkóeu**, **wóhkóe**, adv. and adj. at the side or sides, on the sides of, on the ends of: *woskeche kah wóhkóeu wáénu*, on 'the top thereof and the sides thereof, round about', Ex. 30, 3; *neese wóhkóe*, 'on the two sides thereof', Ex. 37, 27; *ut wóhkóeu*, 'in thy borders', Ps. 147, 14; *ut awohquau*, on the two ends of (the breastplate), Ex. 28, 24; *ut uhquau*, at the ends, v. 22; *ne anah-queu kishkay*, its breadth (from side to side), v. 16; *aqohtogquash*, the ends (of the chains), v. 25. See *uhquáe*.

**wóhkuhquóshik**, n. the end, conclusion, Prov. 14, 13: *en wóhkuhquoshinít*, to the end, to the utmost, thoroughly, Job 35, 36; *ut wóhkuhquóshik*, unto the end (of a matter, or in time), Ps. 119, 33, = *no pajeh wóhkuhquashinít*, Rev. 2, 26; *no-wóhkuhquóshicem*, my last end, Num. 23, 10; *asquam ahquau*, 'the end shall not be yet', Mark 13, 7. See *weshshik*.

**wóhkukquoshinát**, v. i. to come to end, to be ended: *wóhkukquoshin*, (it) ends, is ended, Is. 24, 8; 40, 2; *pish wóhkukquoshinash*, (they) shall be ended, Is. 60, 20; *wóhkukquóshik*, when it ends, ended, Jer. 8, 20; *en wóhkukquoshinít*, to the end, to the utmost, Job 35, 36.

**wóhkukquoshitteauunat**, v. t. (inan. subj.) to end, to make an end of (inan. obj.), Dan. 9, 24.

**wóhkuunmiiyeu**, adv. and adj. above, upward, Is. 37, 31: *ut wóhkuunmiiyeu*, at the top (of a dress, Ex. 28, 32); *wutch . . . wusseganit kah wóhkuunmiiyeu*, 'from . . . his loins even upward', Ezek. 1, 27.

**wóhpanag**, his or her breast, Prov. 5, 20: *wóhpanágunit*, on the bosom, John 13, 23. See *mohpanag*; cf. *pochenau*.

**\*wóhquatunumat**, v. t. to pronounce or emphasize: *samp-wóhquatunumat*, 'to pronounce right', C. 243; *wuttin noh-quatunmoonkámoo*, 'their manner of pronouncing', *ibid.* 242.

**wóhquát**: *wutch wóhquát*, from above, Ps. 18, 16, = *wutch waabu*, 2 Sam. 22, 17.

**wóhshinumunát**, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (*wóshwinnumunát*); to 'uncover', Lev. 18, 7-13: *wóhshinum*, he opens (it), Is. 28, 24; *wóhshinum squont*, he opened the door, Acts 5, 19; 1 Sam. 3, 15; *wóshwinnum*, he uncovered, Lev. 20, 11; *wóshwinnumak kenogkaneg*, open you the window, 2 K. 13, 17 (the plural is used, perhaps by mistake, for the singular number, 'open thou'); *wóshwinnumun*, he opened it, *ibid.*; *noh wóshwinnum*, he who (may) open, Rev. 3, 8 (*nawóshwinnum*, I open, C. 202). See *pohki* and its derivatives, also *wóshwetashine*; *wóshwohtag*.

**wóhshitanauunonát**, v. t. to open to (a person): *nawóhshitanunau wóshquontanash*, I opened my doors to (him), Job 31, 32.

**wóhshitanunumat**, **wóshwetánunumat**, v. t. to open (a door or gate): *wóshshitanush*, *-nish*, open the door, 2 K. 9, 3; — *kosquontash*, open thy doors, Zech. 11, 1; *wóhshitanuwog squontanash*, when we opened the doors, Acts 5, 23. [= *wóshshinum-wetu*, to open a house (?).]

**wóshsippatáe**, **wóshsippatáe**, **wóshpohtáe**, **wóshsuppáe**, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, *wóshsippatáe*, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, 'coppere smith' is transferred): *wóshsippáe*, bright, Dan. 12, 3; *wóshsippoháe wequai*, bright light, Ezek. 32, 8; — *togkodteg*, bright sword, Nah. 3, 3; *glistering sword*, Job

**wohsippahtáe**, etc.—continued.

20, 25; — *qussukquawash*, 'glistening stones', 1 Chr. 29, 2; — *qunuhtug*, glittering spear, Job 39, 23.

[Del. *sabbelcu*, 'it sparkles, glitters', Zeisb. Gr. 164.]

**wohsittáe**, **wósittáe**, adj. bright, Cant. 5, 14; 'glistening', Nah. 3, 3: *wóttau wósittau*, the fire was bright, Ezek. 1, 13.

**wohsumauónat**, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.

**wóhsumóe**, **sohsumwáe**, adj. bright, shining, light-giving, Luke 11, 36 (*wosumwé*, C. 168): *wohsumoe wequái*, a shining light, Prov. 4, 18, = *sohsunwac wequái*, John 5, 35.

**wohsumomunneat**, **sohsum-**, v. i. to shine, to emit light: *wequái sohsumamaw*, the light shineth, John 1, 5; *mukon wohsumamaw*, the night shineth, is light, Ps. 139, 12; *wohsunómou*, (it) shone, Matt. 17, 2; *matta wohsumomunwout*, (it) not to shine, Job 36, 32; *wohsunamawutch*, let (your light) shire, Matt. 5, 16 (*wohsunwimeat*, to shine, C. 208).

[Del. *waseleu*, *wacheyéü*, v. adj. clear, light, Zeisb. Gr. 165.]

**wohsumóonk**, n. a shining forth, emitted light: *awohsumóonk wequananteg*, the light of a candle, Rev. 18, 23; *awohsumawongawaw*, their shining (of the stars), Joel 2, 10. Cf. *pumóhsumaw*; *sohsimamaw*.

**wohsumunát**, **owohsumunát**, **wósum-**, v. t. (but for the most part used intransitively or without object expressed) to shine upon, to give forth bright light, 2 Cor. 4, 6; Rev. 21, 23; *awohstenuu*, (it) did lighten it, Rev. 21, 23; *pish kawósum*, thou shalt shine forth, Job 11, 17; *pish wósumwog*, they shall shine, Dan. 12, 3; *wóhsish*, shine thou (give light), Is. 60, 1; *wequái wóhsumakíth*, let not the light shine on it, Job 3, 4 (*nawossun*, I shine, C. 208; *nepáz wohsun*, the sun shineth, *ibid.*). See \**sqúttá*.

[Abn. *susáksré*, lumière; *Sassénemáigan*, -nar, chandelle.]

**wohtamunát**, v. t. to understand, to comprehend, Eph. 3, 18: *num-mácheke wohtam onk*, I have more understanding than . . . , Ps. 119, 100 (*wohwohtam*, v. 99); *matta wahteawog*

**wohtamunát**—continued.

*asuh wohtamwog*, they have not known nor understood, Is. 44, 18; *nawohtamunau* (-in?), we understand it, 2 K. 18, 26; *wohtamok*, understand ye, Prov. 8, 5; *wautaj*, let him understand, Matt. 24, 15, = *wahteawutch*, Mark 13, 14. V. i. freq. *wohwohtamunát*, to possess or exercise the understanding, to understand, Dan. 10, 12; *woh kawohteomwaw . . . kawamplimwaw . . . kawohtamunwaw*, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.

**wóhtoh**: *wóhtoh wóhtótwawut*, (when) he climbs up some other way, John 10, 1.

\***wohwatowau** (as adv.), ho, halloo! C. 233.

**wohwayéogish**, pl. rings. See *wayéog*. **wohwohquianumwog**, 'they are at their wits' end', Ps. 107, 27. From *wóhkóeu* (?).

**wohwohtamóonk**, n. understanding, Is. 40, 28; 44, 19.

**wohwohtamwe**, adj. of understanding, Is. 40, 14.

**wohwohteawunat**, v. i. to bark, as a dog, Is. 56, 10: *matta wohwohteawog*, they can not bark (*anón wohwóhteau*, the dog barks, C. 181; *wohwóhkónat*, to bark (at an. obj.), *ibid.*).

**wohwohtog**, (if he understand,) he who is prudent, a prudent (man), or one of understanding, Prov. 14, 6, 15.

**wohwoshwohkossayeu**, **wohwóshwuhkossáe**, adj. cloven footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7: *wóhwóshwuhkossaweu*, (it) divides the hoof, Deut. 14, 8. From *wóhshinimunát* and *wuhkos*; so, *wóhwóshkossáecheg*, *wóhwóshkossáecheg*, they who part the hoof, Lev. 11, 3, 4; Deut. 14, 7; *wóshweoh wuhkossawoh*, they divide not the hoof, Deut. 14, 7. Cf. *neesukossont*; *passúkoswá*.

**woi**, "adv. of wishing", 'Oh, that it were!', El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (O, wo! C. 234).

**womantamunát**, **womon-**, v. t. to love, inan. obj.: *nawomantam*, I love (thy law), Ps. 119, 113; *womnácheke womontam*, I love (it) very much, Ps. 119, 97; *womantámok wanegik*, love ye that which is good, Amos 5, 15; *kawomantamunawaw*, ye love (them, inan.), Luke

**womantamunát**, etc.—continued.

11, 42 (*wawomántonan wussukhonk*, I love a book, C. 200).

**wometuaéu**, adv. kindly, lovingly: *wometuaéu wamehchóg*, if you deal kindly with me, Gen. 24, 49.

**wómiyeu**; **wómiyeu**, adv. downward, Ezek. 1, 27; *wamiyeu wamiyeu*, very low, Deut. 28, 43. See *wamsúneát*, etc.

\***womoausinneat**, v. i. to love: *womónuk-quissinneat*, to be loved, C. 200. See *womántonanúat*; *womónat*.

**womoausu**, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

**womoausúe**, adj. of love, loving: *kawomousúe kítteamonteanúteónk*, thy loving kindness, Ps. 92, 2.

**womómpenát**, v. i. to look downward: *womompit*, he looked down, Ps. 102, 19; *womompish*, look down, Ps. 80, 14, = *womómpish*, Is. 63, 15; *pijeh womompit*, till he looked down, Lam. 3, 50. Cf. *wussumpenát*.

**womónáonk**, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

**womónat**, v. t. to love, to be kind to (*nishuwomónat*, to love greatly, 'to be ravished with', Prov. 5, 20); *wawomon*, I love (her), 2 Sam. 13, 4 (*wawédmán woskétomp*, I love a man, C. 200); (*kaw*)*womónish*, I love thee, Jer. 31, 3 (*kawomomónish*, C. 200); *pish womonau*, he will love (him), Matt. 6, 24; *wawomomuh*, he loves or loved him or her, 2 Sam. 13, 1; *womomomp*, he loved (her) formerly, 2 Sam. 13, 15; *womomous*, love thou (him), Matt. 22, 39; *womomak kummatwómósóg*, love your enemies, Luke 6, 35; *womomóg*, if ye love (them), Luke 6, 32; *womomog*, they love (them), *ibid.*; *womomadt yeug misimimimog*, if thou be kind to this people, 2 Chr. 10, 7; *wenau womomadt*, as thou lovest (thyself), Matt. 22, 39; *womónatche Jehovah*, whom the Lord loveth; *howan wámononche*, whom he loveth, Prov. 3, 12. [Du Ponceau, in Notes to El. Gr. x, derives this verb, as well as *wawómónomónat*, to bless, from *wanwegen*, good, "Del. *wu-lie-cheu*"; but cf. *womómunau*, he is merciful to (him); *uttoh wóh momómog*, 'to whom I will show mercy', Ex. 33, 19. Cotton (Voc. 200, 201) gives the verbs *womoaussinneat* (v. i.), to

**womónat**—continued.

love; *womomat* (v. t. an.), and *womomántonat* (v. t. inau.) in the several tenses and persons of the indicative.]

[Narr. *wómámonauish* (*kawomomosh*), I love you; *wómámonauick*, he loves you; *wómámonaus* (*kawomomonus*), you are loving, R. W. 31; *wámonáisu* (adj. an.), loving, *ibid.* 125. Del. *ahodau*, or *w'dahodau*, he loves, Zeisb. Gr. 118.]

**womonausuonk**, n. love (in exercise, or directed to an object), kindness (manifested), 2 Sam. 1, 26; Cant. 2, 5; Prov. 5, 19; 2 Cor. 13, 14; Eph. 2, 7; Gen. 20, 13.

**womonittinneat**, v. an. mutual, to love one another: (2d pers. pl.) *kawomonittinneatú*, you to love one another, 1 Thess. 4, 9; (with redupl. freq.) *kawowomonnittinnawonut*, 1 John 3, 11; *womonittitlauh*, let us love one another, 1 John 4, 7; *womonittetgk*, be kind one to another, Eph. 4, 32.

**wómónittuonk**, n. love, or kindness [(1) referred to its object, or (2) mutually felt]; Cant. 2, 4; 8, 6; Jer. 31, 3; John 17, 26; (lustful) Rom. 1, 26, 27; (favor shown) Prov. 14, 9; *wenattue womónittuonk*, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; 'loving kindness', Jer. 31, 3).

\***womosinneat**, v. i. to be kind: *wen nunohche womas*, I have been kind, C. 196; *kítteamomátednámeh*, be kind to me, *ibid.* See *kítteamonteanumau*.

**wompag**, n. 'brightness', bright light (oppos. to *pohkenahutu*, 'in darkness'), Is. 59, 9; *adchawompag*, when it is day, 'in the morning watch', Judg. 16, 2; Ex. 14, 24; that which is white: *ne wompag wóáu*, the white of an egg, Job 6, 6.

\***wompam** (Narr.), pl. *wawómpep*, *wawompésichick*, the white money, "made of the stem or stocke of the periwinkle [Pyruia], which they call *meteahock*, 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 current with the English for a penny."—R. W. 128, 130. The *wompam* was half the value of the *suck-aúthock* (or black money), q. v. "A kind of beads . . . which they call *wampam*—

\***wompam**—continued.

*peak*, and it is of two sorts; the one is white, the other is of a violet-colour."—Morton's N. E. Canaan, 1, 12.

**wompan**, from *wompu*. See *adchuwompag*; *utchwompan*, etc.

\***Wompanând** [*wompan-mânit*] (Narr.), the Eastern God, R. W. 110.

**wompanne**, -*neu*, adv. all night, Judg. 19, 9; (*wam*-) 16, 2; Luke 6, 12. Cf. *moh-tompan*.

[Narr. *kitompanisha*, break of day, R. W. 67. Del. *wapange*, tomorrow (morning), Zeisb. Gr. 178 (cf. *wapanachewi*, p. 182).]

\***wompanneyu**, in the east, Mass. Ps., Ps. 75, 6; 103, 12, = *wutchepwoiyeu* (El.).

[Del. *wapaney*, v. adj. easterly, Zeisb.; *woa pan*, the morning, Zeisb. Voc. 13; *woa-pa-ne-u*, morning, *ibid.* 60.]

**wompasquehtu**, 'in a meadow', Gen. 41, 2; 'in the fens', Job 40, 21.

[Narr. *micúckaskecte*, a meadow; *tatag-goskituash*, 'a fresh meadow', R. W. 90.]

\***wómpatuck** (Narr.), a goose; pl. + *quá-uog*, R. W. 86 (*wompóhtuk*, pl. + *quaoq*, a goose, geese, C. 156).

\***wompekisheëae wosketomp**, a pale man, C. 173; *wompiskawonk wosketomp*, pale man, *ibid.* 232, but *wompiskawonk* is a noun substantive (paleness). See *wompekushonot*; *wosketomp*.

**wompekushonot**, v. i. to be pale, Jer. 30, 6.

**wompequáe**, adj. with child, Hos. 13, 16; 2 K. 8, 12 (*wompéquo*, C. 168); *wompequain*, I am with child, Gen. 38, 25.

**wompequauónat**, **wompequáinat**, v. i. to conceive, to become pregnant: *wompequauog*, they conceived, Gen. 30, 39; *onk woh wompequauuog*, that they might conceive, v. 38, 41; *wompequáon*, *wompequáou*, Gen. 4, 1, 17; 16, 4; (-*quaeu*) Hos. 1, 6; *wompequáit*, if she conceives, Lev. 12, 2; pass. *wompequáinneat*, to be conceived, Hos. 9, 11; *asquam wompequawonk*, before he was conceived, Luke 2, 21. See *neechn*; *neechn*; cf. *wunneehdnat*.

**wompequawonk**, -**quáonk**, n. conception, Gen. 3, 16; 16, 4; Ruth 4, 13.

**wómpi**, adj. white, Matt. 5, 36; pl. *wompiyeuash* (El. Gr. 13), Esth. 1, 6: *wompi-*

**wómpi**—continued.

*yeuash*, it is white; *wompesu*, (he is) white; *nowompes*, I am white; *kwompes*, thou art white, etc. (El. Gr. 16); *wompesketomp*, a white man (from *wompi*, *wosketomp*, El. Gr. 15).

[Narr. *wómpi*, white, R. W. 154. Peq. *wumbiou*, white; *wumbanute*, a white blanket, Stiles. Del. (v. adj.) *woapéu*, it is white; *wapsu*, *woa-psu*, he is white; *wapelechen*, it is white (?), Zeisb. Gr. 164, 167.]

\***wómpimish** (Narr.), a chestnut tree: *wómpimineash*, chestnuts, R. W. 89. See *wompinus*.

[Del. *woa-pim*, chestnut; *woa-pi-min-schi*, chestnut tree, Zeisb. Voc. 61 (i. e. white-nut tree).]

\***wompishocki**, adj. gray, C. 170.

\***wompohkishonot**, to be pale, C. 203; *nowomppahkishan*, I am pale; *toh wutche nee wompohkesean*, why art thou so pale? *ibid.*

**wompohshog**, -**puhshog**, n. (white metal,) 'brass', Ex. 38, 2, 4; Deut. 8, 9; but in 2 Chr. 3, 4, 'brasse' is transferred.

\***wompohshogque** [*wompi-ashog*(?), white], adj. brazen, Ex. 38, 5; Is. 45, 52. Cf. *woóshog*, (black metal,) iron.

**womponák**, n. (white cloth,) linen, Ex. 25, 4; Prov. 31, 24; 'cloth', Deut. 22, 17. See *mónak*.

[Peq. *wumbanute*, a white blanket, Stiles.]

**womponákinne**, adj. of linen, Jer. 13, 1.

**wompóntupont**, one having a white head, 'hoary-headed', Lev. 19, 32.

\***wompontuppáonk**, 'gray-headed', C. 170 (but a subst. grayness of head).

**wompsikuk**, n. the eagle, Lev. 11, 13; (-*kaek*) Job 9, 26; (*wompussikok*) Deut. 14, 12; (*womsikuk*) Ezek. 17, 3 (*wompsukook*, C. 156): dimin. *wompsikukquamesuog*, young eagles, Prov. 30, 17. [= *wompi-wussuqan*, white-tail. The name is perhaps more descriptive of the fishhawk or osprey (Pandion haliaëtus) than of the bald eagle (Haliaëtus leucocephalus), but was very likely applied to both by the Indians of the coast of New England.]

[Narr. *wómpissacuk*, pl. *wompsacuck-quáuog*, R. W. 85. Del. *woa pa lan ne*,

**wompsikuk**—continued.

bald eagle, Zeisb. Voc. 60 (from *wopaepé*, white, and *wo lanne*, (a bird's) tail.)

**wonipu**, *oinpu*, he sees, he looks. This primary verb is not found separately in Eliot, but is employed to form numerous compounds, in the sense of to look (to see purposely), as *wómompu* (*womiyeyu*), he looks down; *pasampu*, he looks into, etc. It is found in other dialects of the Algonkin, as Cree *wáppu*, 'he sees' (Howse 43); Chip. *owáábnunden*, he sees it (Jones, John 11, 9). Cf. *womunat* and *nahquacu*. The three verbs signify: *womun*, he sees (voluntarily or involuntarily, without reference to purpose); *nahquacu*, he directs his eyes, looks (by accident or designedly); *oinpu*, he looks and sees. Cf. *wompá*, bright, white; *wompag*, bright light, 'when he sees'; *mohtompan* (R. W. *motauban*), break of day, etc. See *nadtauwómpu*.

[Cree *wáppu*, it is daylight, Howse 77. Abn. *ioppa*, 'voilà' (Rasles, subst. part. añ). Old Alg. *ní-onapawan*, I see (him); *ní-onabaten*, I see (it), Le Jeune (Arch. Am. 11, 25); *ouabcno*, to see, Lah.]

**wompuhquont** [*wompi-puhkuk*], particip. having (white or) gray hair, having a gray head, Deut. 32, 25; *wowompuhquom*, I am gray haired, 1 Sam. 12, 2; *wompoquoí*, (when) I am gray haired, Ps. 71, 18; *wompuhquang*, (they are) gray haired, Job 15, 10 (*noh woppuhquua*, he is gray [headed], C. 232.) See *\*wompishocki*.

[Del. *wop hoc qua won*, gray hair, Zeisb.]

**wompuhshog**. See *wompohshog*.

**wompumus**, n. a chestnut tree, pl. + *seash*, Ezek. 31, 8; Gen. 30, 37. See *\*wómpimish*.

[Narr. *wómpimish*, R. W. 89; *wómpimineash*, chestnuts, *ibid.*; *wómpimunch*, chestnut, Stiles.]

**womuhkóág-ish**, n. pl. declivities, descents, 'steep places', Ezek. 38, 20. Cf. *wómiyeu*.

**wómunat**. See *amunát*, to go from.

**wómussinuk**. See *wómsinnéat*.

**wonk**, adv. also, Eccl. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (*wonkanet*, *wonk*, *onk*, again, C. 233). See *onk*.

**wonk**—continued.

[Narr. *wónek*, more (in the sense of encore, again), R. W. 48. Del. *wonk*, *wak*, and, also, Zeisb. Abn. *ánnkí*, mais; *ánnkási*, l'un après l'autre, per successionem.]

**wónkinnunúnát**, v. t. to bend, to make crooked [from *wonki*]: *wonkinnun kesukquash*, he bowed the heavens, 2 Sam. 22, 10 (= *quandúhkkam kesuk*, Ps. 18, 9); *wonkinnau wutohtompe*, he bent his bow, Lam. 2, 4; *wonkingish ohtomp*, ye who bend the bow, Jer. 50, 14; *wonkanógish ahtomp*, v. 29 (*wonkinnunúnat*, to bend; *wonkenúttiméat*, to be bent, C. 182). Cf. *wonkítteáúnát*; see *pat-tonkunau*; *wuttunkinonát*.

**\*wonkkenásu** (adj. an.?) bent, C. 218. See *wonki*.

**wonkónous**, **wonkonos**, n. a wall (by the roadside), Num. 22, 24; (of a city), Josh. 6, 5; a fort or stronghold, 2 Sam. 5, 9; Jer. 16, 19; 48, 18, 41 (*wókonos*, a fence, C. 160).

[Narr. *waukúunóúnt*, a fort, R. W.]

**wonkqunésog**, n. pl. (their) claws, of animals, Zech. 11, 17. See *onkqunésog*.

**wonkqússis**, n. a fox, Neh. 4, 3; C. 240; *wonksis*, Luke 13, 32; pl. *wonkqússisog*, Judg. 15, 4. From *wonki*, 'crooked'; *wónkesu*, 'he is (does) crooked', i. e. he 'doubles'.

[Narr. *pequawus*, a gray fox, R. W. 95; *nishquáshim*, a red fox, *ibid.* (cf. *anéqus*, little squirrel). Peq. *áwawumps*, fox, Stiles. Del. *wowcus*, a fox, Zeisb.]

**wonkum**, v. t. an. greet thou (him), 2 Tim. 4, 19; *kwonkomuk*, he greets thee, *ibid.* v. 21; *awonkomuh*, he greets him, Acts 23, 26 (he embraced him, Acts 20, 1); *wonkquttuwongauash*, greetings, Acts 15, 23; *wonkomak*, greet ye (him), 1 Sam. 25, 5; salute ye, Rom. 16, 6-16; *wonkquttehettit*, when we had taken leave of each other, Acts 21, 6.

**wonnepog**. See *wunepog*, a leaf or herb.

**wonogkénat**. See *ónonogkuog*, they burrow, 'have holes'.

**wónogq**, n. a hole, Ex. 28, 32 (-*nog*, Ezek. 8, 7); pl. *wonogquash*, the holes or dens of wild beasts, Nah. 2, 12; *ut wonogqéhtu*, in holes (pitfalls), Is. 42, 22; *sqontame wónogqut*, 'by the hole of

**wónogq**—continued.

the door', Cant. 5, 4; *wónogque passah-theg*, the hole of the pit, Is. 51, 1; *wutch hassunónogqut*, from the holes in the rocks, Jer. 16, 16; *petshonot oggunat*, to fall into a pit, Matt. 12, 11.

[Del. *woa lac*, a hole; *wal heü*, he is digging a hole; *woal heen*, to dig a hole, Zeisb.]

**wonteauunát**, v. i. to dig a hole: *wawonteam*, I have digged, 2 K. 19, 24; *wonteau ohkít*, he digged in the earth, Matt. 25, 18; *wontcash*, dig thou, Ezek. 8, 8; *wónteawon*, when I digged, *ibid.*; *wónteauh kah ukkúthámun*, 'he made a pit and digged it', Ps. 7, 15; *wónteag*, they dig pits, Ps. 119, 85. See *kuttah-han*.

**wóhshuppáe**. See *wohsippaháe*.

**woonki**, adj. and adv. (1) crooked, Prov. 2, 15; *woonki ayeungash*, crooked places, Is. 45, 2; *ne woonkag*, that which is crooked, Eccl. 1, 15; *woonkagish*, crooked things, Is. 42, 16. (2) perverse, wrong, Hab. 1, 4; *wushpe woonkagk*, wrongfully, Jer. 22, 13. Cf. *penáevu*; *pepemsque*.

[Narr. *wáuki*, crooked, R. W. 54. Cree *wágow*, it is crooked, Howse 71. Del. *waktsheü*, v. adj. it is crooked, Zeisb. Gr. 164.]

**woonkitteauónat**, v. t. (an. and inan.?): *woonkitteau wunmayash*, he makes my paths crooked (for me), Lam. 3, 9.

**wóosuppahatumunát**, v. t. to make bright, to furbish, Ezek. 21, 11: *wóosuppahataun*, (it is) furbished, Ezek. 21, 9. See *wohsumunát*.

**wóou**, **wóu**, n. an egg, Luke 11, 12; *ne wampag wóou*, the white of an egg, Job 6, 6; pl. *wóounash*, Is. 10, 14; *wóounash*, her eggs, Job 39, 14 (*wou*, pl. *wóounash*, an egg, eggs, C. 156). See *\*wóweou*. Cf. *óas*, an animal; *wóh*, out of.

[Del. *wáhh wall* (pl.), eggs, Zeisb. Voc. 12; *wa cho wall*, *ibid.* 31.]

**wóshinumunát**, **woshwunnumunát**. See *wohshinumunát*, to open.

**wóshweenit**, ('if he open,') parting the hoof, Deut. 14, 6. Cf. *neesukossont*.

**woshwemc**, (the water) 'parted' asunder', 2 K. 2, 14.

**woshwetánununát**. See *wohshitanununát*.

**wóshwetashine**, adj. open (as a door, or gate), Rev. 3, 8. See *wohshinumunát*; *wohshitannunát*.

**wóshwi**, adj. or adv. open, Ps. 5, 9.

**wóshwohtáe**, adj. open; pl. *-ohhtash*, Dan. 6, 10: — *muttan*, open mouth, Is. 9, 12.

**wóshwohtag**, (that which is) open: — *wishq*, an open vessel, Num. 19, 15.

**wóshwohteau** (from *wóshwohteauunát*), it is or was open, Rev. 10, 2.

**wóshwuhkossacéheg**; *neg wóshwuhkossacéheg*, they which divide the hoof, Lev. 11, 3, = *wóhwóshwuhkossacéheg*, Deut. 14, 7, = *neg wóshwuhkossacéheg*, *ibid.*; *neg wóshwuhkossacéheg* *upphatikossówhoh*, they which are cloven-footed, Lev. 11, 3.

**woshwunnumunát**. See *wohshinumunát*.

**wósinneunkowae**, adv. in the twilight, Ezek. 12, 7, 12.

**wóssittáe**. See *wohsittáe*.

**woskéche**, adj. upper, on top, Deut. 24, 6; the tip of, Ex. 29, 20; Lev. 8, 23; the top or highest part of, Ex. 30, 3; Judg. 9, 51: *wosketuttawog*, the tip of the ear, Lev. 14, 14, 17; *woskottuk*, the forehead, Ex. 28, 38.

**woskeche**, adv. (1) on the top, on the surface: *woskeche wáwóü*, on the face of the deep, Gen. 1, 2; *ut woskeche ohkeit*, on the face of the earth, Dan. 8, 5, = *wosketohkeit*, Lev. 11, 21; *noh wosket*, in that which was uppermost (placed on top of others), Gen. 40, 17; *woskechepiskq*, top of a rock, Ezek. 24, 7; *wutch woskechequttu*, 'from the top of the rocks' (?), Num. 23, 9. (2) 'without' (El. Gr. 21): *anómut kah woskeche*, within and without (i. e. on the outer surface of), Ex. 37, 2. See *woskechepiskq*; *woskodtuk*. Cf. *weske*; *weskesuk*.

[Narr. *woskéche*, on the top, R. W. 52. Del. *wóhgitshéü*, above, on the top or surface of, Zeisb. Gr. 183; *wóhgidhamique*, on the earth, *ibid.* Quir. *skeje*, *skeje*, 'upon', Pier.]

**woskechepiskq**, **-pisk**, n. the top of a rock, Ezek. 24, 7; 2 Chr. 25, 12, = *woskeche qussukquanit*, a pointed rock, cliff, or crag, Ezek. 24, 8. See *chippipisk*; *ompisk*.

**woskeetompsqut**, on the (top of the) rock, Job 28, 9. See *woskeche*.

**woskehettue** (?), adj. hurtful: — *toqkodtéq*, hurtful sword, Ps. 144, 10.

\***woskêheuônât**, to hurt: *woskehîttinneat*, to be hurt, C. 195; *nawoskheum*, I hurt, *ibid.*

**woskehittuonk**, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hab. 1, 3 (= *woskehuwaonk* (?), Gen. 6, 13; cf. v. 11).

**woskehtinneat**, v. t. inan. and v. i. to do harm to (inan. obj.), Rev. 7, 2, = *woskehteauunât*: *nawosketeôh*, I persecuted (it, the church), Phil. 3, 6; *ahque woskehteauok ohke*, do not harm (ye) the earth, Rev. 7, 3; *matta awoske-teauunnaôut woskehtuash*, (they) not to hurt the grass, Rev. 9, 4.

**woskehuwâe**, adj. hurtful, harmful, 1 Tim. 6, 9; *mat woskehuwâe*, 'innocent', Jonah 1, 14.

**woskehuwaen**, n. one who hurts or harms, 'the spoiler', Jer. 51, 56; pl. (obj.) v. 53: *woskehuwacuonog*, 'spoilings', 2 K. 17, 20; 1 Sam. 13, 17.

**woskehuwâonk**, n. violence, hurt, Gen. 6, 11.

**woskehuwônât**. See *woskêôunât*.

**woskesit**, (he is) blemished, deformed, Lev. 21, 17, 18, 21. Cf. *chokkêsu*.

**wosketohteat**: *ut wosketohteaton*, on the open fields, Ezek. 29, 5.

**wosketomp**, n. a man, vir; pl. *wosketompaog* (cf. *missimûin*, a man of another race or nation, a captive): *nêu wosketompauhlu*, among men, Ps. 78, 60; *wosketompaow* (v. subst.), he is a man, he became a man (El. Gr. 12, 16); *wosketomp kah mittawossissoh ukkezheuh*, 'male and female created he them', Gen. 5, 2 (*nukkone wosk*, an old man, C. 157; *nawhutche wosk*, some men, *ibid.* 175; *onkatog woske*, another man, *ibid.* 232; *nawri woske*, any man, *ibid.*). See *omp*.

[Narr. *skeôtomp*, pl. *skeôtompaôog*, man, men (also *nûn*, *nûnumog*), R. W. 44; *nûnwock*, *nûnimissinâwock*, *eniskeetompawôog*, "men, folk, people", *ibid.* pref. 19; *enûn* or *eneskêetomp*, a man, *ibid.* 115.]

**woskheônât**, **woskehuwônât**, **woskhônât**, v. t. an. to hurt, to injure, to do harm to (an. obj.), Prov. 6, 18; *nawoskhukgunat*, to hurt me, Gen. 31, 7; *kawoskhoneuât*, to do thee hurt, v. 29; *awoskheonaôut wosketompah*, (they) to

**woskheônât**, etc.—continued.

hurt men, Rev. 9, 10; *matta nawoskheounonog*, we harm them not, 1 Sam. 25, 7; *woskheau*, he wrongeth, injureth, Prov. 8, 36; *woh woskheau*, (it) may harm (him), Job 35, 8; *woskeheunt*, particip. harming, one who hurts, Rev. 11, 5; *utloh woskeadt*, 'whom thou persecutest', injurest, Acts 9, 5; *woskhuwaan*, 'thou that spoilest', Is. 33, 1; *mat pish kawoskhukka*, he shall not hurt thee, Acts 18, 10; *matta awoskheuh*, hurt thou him not, Luke 4, 35; *woskheuhkon*, do him no harm, Jer. 39, 12; *ahque woskêheuk*, do (them) no harm, Ps. 105, 15 (*woskheacog wuhhogkâuh*, they hurt themselves (injure themselves), C. 239); pass. *nawoskhût*, I am hurt, Jer. 8, 21; *kawoskîteop*, thou wast spoiled, Is. 33, 1.

**wososhquit** (?): *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wâösskeht*, a meadow, C. 160).

[Del. *assiskupu*, v. adj. marshy, muddy, Zeisb. Gr. 164.]

**wossabpe**, **wassabbe**, adj. and adv. thin, 1 K. 7, 29; Lev. 2, 4 (*wossâppi*, C. 176): *wossabpetâhhanwog nanêkag*, they beat (it) into thin plates, Ex. 39, 3; *pish wossappeteauun*, (it) shall be made thin, become thin, Is. 17, 4. Cf. *saupâe*; *wossâppe*.

[Del. *wsshappan*, *wosagyeen*, (it is) thin, Zeisb. Gr. 167, 172.]

**wôsumunât**. See *wohsumunât*, to shine out.

**wôsupohtâe**. See *wohsippahtâe*.

**wôu**. See *wôûu*.

**wounkagk**, n. error (that which is crooked), Eccl. 10, 5. See *woonki*.

**woushau**. See *waashau*.

**woweashin**, n. a winding about, Ezek. 41, 7. Cf. *wayôong*; *wayout*; *wôûu*.

[Cree *wôwâsschayoo*, he circumvents him, Howse 41; *wôwewor*, it is circular, *ibid.* 79; *wôwewow*, he roundeth it, *ibid.*]

**wowushpwoonk**, n. effeminacy, 'delicacy', Deut. 28, 56. See *waashpu*.

**wowushpu**. See *waashpu*.

**wowussumônât**, **wâus-**, **wowos-**, v. t. an. to worship, 1 Sam. 1, 3; Rev. 19, 10; 1 K. 12, 30 (*-muônât*, C. 216): *wowussumaoog manitto*, they pray to a (false) god, Is. 45, 20; *wowussumoh*, he worships



**wowussumónat**, etc.—continued.

(it), Is. 44, 15; *wowowussumomun*, we worship (intrans.), Gen. 22, 5; *way waussumoncheg*, they who worship, Ps. 97, 7 (*wowowussuwámmun*, we worship, C. 216; *wowussum God*, worship God, *ibid.*; *wawowussittameat*, to be worshipped, *ibid.*). Cf. *nawwamun*, he bows down; *peantam*, he prays.

**wowussumoncheg**, **wáus**, pl. worshippers, they who worship, Ps. 97, 7; 2 K. 10, 19.

**wóm**. See *wómundt*.

**wómíyeu**. See *wómíyeu*, downward.

**wómsinneát**, **wómussinneát**, v. i. to go downward, Judg. 7, 10; Gen. 46, 3; *womusú en*, *wómsu en*, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; *wómsuog*, they go down (to the gates), Judg. 5, 11; *noh wómsit*, he who goeth down, Eccl. 3, 21; *onutuh púppinashim amussit*, he goeth down as a beast, Is. 63, 14; *kaweeche wómsseunsh*, I go down with thee (into Egypt), Gen. 46, 4; *neg wómsúchéeg en passotheganiit*, they that descend into the pit, Ezek. 26, 20; 31, 16; *ne ahkut wómsúsimuk*, the descent, downward slope (of a mountain), Luke 19, 37; *nawowussin wadchuat*, I came down from the mount, Deut. 10, 5. See *wómíyeu*.

[Narr. *wawunsu* [*wómsu*], down hill, R. W. 76.]

**wómsuonk**, n. a ravine (?), a steep descent: *kishke wómsuonganit*, 'by the clift of (Ziz)', 2 Chr. 20, 16. Cf. *wómuhkódóg*.

**\*wuchepúnnoek** (Narr.), "a great bunch of hair bound up behind."—R. W. 58.

**\*wuchickapêuck** (Narr.), "birching bark and chestnut bark, which they dress finely and make a summer covering for their houses."—R. W. 48.

**wudchinat**. See *wadchinat*.

**wuhog**, (his) body, himself, Lev. 21, 4; Prov. 31, 22; Cant. 3, 9. See *muhhóg*.

**wuhhogki**, that which covers the body; hence a shell, and in pl. *wuhhogkiash* (q. v.), scales (of fish), Job 41, 15; *wuhhogkiúcheg*, (fish) having scales, Lev. 11, 9.

[Narr. *suckáúhoek*, *suckáwhoek* [*súcki-wuhhogki*, black-shell], black money,

**wuhhogki**—continued.

R. W. 104; *poquaúhoek* [*kúppogki-wuhhogki* (?)], 'a little thick shell-fish', *ibid.*, the round clam; *meteaúhoek* [— and *wuhhogki*], 'the periwinkle' (*Pyruca carica* or *canaliculata*), *ibid.*

**wuhhogkomminneash**, n. pl. husks, Luke 15, 16; *wuhhogkomunúit*, to the husk, Num. 6, 4.

**wúhkós**, **ókos**, n. a hoof (his hoof), his nails or claw, Dan. 4, 33; Deut. 21, 12. See *múhkos*.

**wuhpeteog**, **wuhpit**, **wuhpeg**. See *wuhp-*.

**wuháúog**, pl. + *ash*, (his) ear, ears, Is. 32, 3; 33, 15. See *méhtáúog*.

**wuhduk**, **wuttugk** [*wut-uhduk*, of the tree], n. a branch, John 15, 2; Is. 9, 14; (*wuttuhkq*) Is. 19, 15; Ezek. 15, 2; *otuh-quannum*, his branch, Job 15, 32; 18, 16; *notuhquannumut*, on my branch, Job 29, 19; pl. *wuttuhquash*, branches, (wood for) fuel, Is. 9, 5; Gen. 22, 6. See *wut-uhq*.

**\*wukse** (and *wómsíyeuē*), adj. alone, C. 167. Cf. *nussu*.

**wunánetuonk**. See *wunánúttuonk*.

**wunassomónat**, v. t. an. to betray: *wonassomun*, I betray, Matt. 27, 4; *noh amussamoh*, who betrayed him, Matt. 10, 4, = *neh wunassomukgatcheh*, Mark 3, 19; *nonche wunassameóg*, 'if ye be come to betray me', 1 Chr. 12, 17; *amussamónat*, to betray him, John 13, 2 (*wunassamit*, he was betrayed (?), C. 182 [when he was betrayed (condit.), as in 1 Cor. 11, 23, whence Cotton probably took this word]).

**wunassomuwáe**, adv. treacherously, Is. 21, 2.

**wunassomuwáenin**, n. one who deals treacherously, Is. 21, 2.

**\*wunnachkémumuk**. See *wanahchikomuk*, a chimney.

**\*wunnágehan**, or **wunnégin wáúpi** (Narr.), a fair wind: *wunnégitch wuttin*, when the wind is fair, R. W. 84. Cf. *matágehan*, a cross wind, *ibid.*

**wunnagetahhamwe qussukquonash**, hewed stones, 1 K. 7, 9 (*-agkuttahhame*, v. 11, 12).

**wunnag[k]ittahwau**: — *chikkup-poh*, he heweth down cedars, Is. 44, 14.

**wunnagkittuhhausuen**, -in, a carpenter, Is. 44, 13.

**wunnaiyeu**, adj. and adv. (he is) happy. See *wunniyeu*.

\***wunnàm** (Narr.), "their red painting, which they most delight in."—R. W. 154.

**wunnamamõnõk** (?), n. healthfulness, promotion of health, Prov. 16, 24; = *wunnámwannaonk*, a blessing (?). See *neckskesuonk* (under *uetskesu*).

[Del. *nolamatsi*, I am well, Zeisb.]

**wunnámonaenat**, v. i. to beget a son or sons: *wunnamonieu*, he begets a son, Eccl. 5, 14; *pish wunnamonacu*, he shall beget sons, Gen. 17, 20; *wunnamoniyeu*, he beget (us), James 1, 18; *noh wunnamonüit*, -*nait*, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; *noh wunnamonüit*, he who beget thee, Prov. 23, 22; *wunnamonack*, beget (ye) sons, Jer. 29, 6 (*wunnamoniyeu*, I beget (a son or sons), C. 181). Cf. *wultaunenat*.

**wunnampõhamauõnat**, v. t. an. and inan. to answer (a question) to (anyone), Matt. 22, 46; Acts 24, 10. See *nampõhan*.

**wunnampamõonk**, n. belief, faith, Heb. 11, 1; C. 182; *kannampamõonk*, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; *nashpe wunnampamõonk*, -*õonk*, by faith, Heb. 11, 3, 4, 5, etc.

**wunnampamunat**, (1) v. t. to believe, Luke 24, 25 [with an. obj. expressed, to believe or believe in (a person)]. (2) *wunnampamunat* (an. and inan.), to obey: *wunnampamun*, 'he hearkened to' (him), Gen. 23, 16; *wunnampamun*, I believe, Mark 9, 24; Acts 27, 25; C. 182; *kannampamunõ God*, ye believe in God, John 14, 1; *wunnampamunog*, they believed, Ex. 4, 31; *wunnampamun*, *õnampamun*, he believes, Prov. 14, 15 (*wunnampamunõnat*, to be believed, C. 182); *wunnampamunõog*, they believed (him), Ex. 14, 31; *nah nat õnampamunõ*, he did not believe them, Gen. 45, 26; *kannampamun*, dost thou believe on (him)? John 9, 35; *õnk noh wunnampamun*, that I may believe on (him), v. 36; *howan wunnampamunõnt*, whose believeth in (him), Rom. 9, 33; = *howan wunnampamun*, 1 John 5, 1, 5.

**wunnampamunat**—continued.

[Narr. *õnãmãmõtous*, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [πιστεύω] πιστεύειν, for believing or obeying, as it is often used in the New Testament."—R. W. 65.]

**wunnamuhqut**, adv. truly, verily (El. Gr. 21), Matt. 11, 11; Heb. 11, 15; surely, Is. 40, 7.

**wunnamuhqutte**, -*teyeu*, adj. true, 1 K. 10, 6; Jer. 42, 5 (*wunnamuhkutëyeu*, truly, C. 230); *wunnamuhqutteyeuõ*, (it) is true, Dan. 6; 12; -*yeuwash*, (words) are true, 2 Sam. 7, 28; *ne wunnamuhkutëyeuõk*, that which is true (truth concrete), 1 K. 22, 16, = *wunnamuhqutteyeuõk*, 2 Sam. 15, 20; *wunnamuhqutteyeuõnk*, truth (abstract), Ps. 15, 2.

[Del. *wulamoy*, he says true or the truth; *wulamoy*, v. adj. it is true, right, Zeisb. Gr. 165.]

\***wunnamwateouõnat**, to prove; (i. e. to know-true, to demonstrate), C. 205.

**wunnánittuonk**, **wunánetuonk**, n. a blessing (referred to the object), Deut. 28, 2.

**wunnántamunat**, **wunnanittamunát** [*wunne-wunnantamunát*], v. t. inan. to bless (it), Deut. 28, 12; 2 Sam. 7, 29; *wunantash*, bless thou (it), Deut. 33, 11; *pish wunnantam*, he will bless (it), Deut. 7, 13; *nichene wunnantamunach*, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be pleased with a thing.

[Narr. *noveõntam*, *noveõntamun*, I am glad, R. W. 65. Del. *nolelendam*, I rejoice, am glad; *nolatenam*, I am happy, Zeisb. Voc. 50. Cree *noonintomen*, we rejoice, Howse.]

**wunnánumaonk**, n. a blessing (referred to the giver or agent), Deut. 33, 7. See *wunnamamõonk*.

**wunnánumau**, **õnanumau**, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See *wunne*.

[Del. *nolinamen*, I like it, Zeisb.]

**wunnánumõnat**, v. t. an. to bless, to invoke blessings on (Num. 24, 1) or confer blessings (*wunnaunumõnat*, C. 182; *ne nandnum*, I bless, *ibid.*); *wunnánunomõp*, he blessed (them), Deut. 33, 1; *õnaminumõonõnt*, they to bless (them), Deut. 27, 12; *kannanunõush*, I will bless

**wunnáumónat**—continued.

thee, Gen. 22, 17; *wannam*, I bless (her), Gen. 17, 16; *wunnaumeh*, bless me, Gen. 27, 34; pass. *wish kwanamit*, thou shalt be blessed, Deut. 27, 3; *wish wannáttaman*, (it) shall be blessed, v. 4, 5 (*wunnaúttimat*, to be blessed, C. 182).

\***wunnappineat** (?): *kanepeam*, welcome, C. 217.

**wunnash**, v. to erect, to set upright (lit. to set on end): *wunnashau*, he set up (a pillar), 1 K. 7, 21; *noh wánashont ahpehanoh*, he that setteth snares, Jer. 5, 26; *wunnash*, set (a watchman on the tower), Is. 21, 6; *wunnash akukuk*, set on a pot (on the fire), Ezek. 24, 3. See *wunnoh-teuauát*. Cf. *wanashque*, on the top of, or rather 'on end'.

[Del. *wo nach qui wi*, top of a house or tree, Zeisb.]

**wunnashauonk**, (his) spirit, Prov. 18, 14. See *nasháúonk*.

**wunnashque**. See *wanashque*, on the top of.

**wunnatotamaúónat**, v. t. an. and inan. to question, to ask anyone questions, Matt. 22, 46; Mark 9, 32, etc. See *nataúonáú*.

\***wunnauanoúnuck** (Narr.), a shallop; *wunnauanoúnuckqués*, a skiff. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."—R. W. 98. Cf. *kóúuk*.

\***wunnáug** (Narr.), a tray; pl. *+ánash*, R. W. 50; *wunnaugonéese*, a little tray, *ibid.* See *wunnonk*.

\***wunnaugonhómmin** (Narr.), 'to play at dice', that is, by throwing painted plumbstones (*asaúanash*) into a tray, R. W. 146.

**wunnaumoniin**, n. appellative, a son (i. e. anybody's son), Prov. 17, 25; Heb. 5, 8 (*wunnaumonien*, C. 162).

**wunnaumonuh**, n. constr. (his or her) son, Gen. 22, 3; 21, 2, 3, 5, 7; (the son of) 2 K. 4, 37; *wunnaumon*, my son, Gen. 21, 23; 22, 7, 8; *wunnaumon wunnaumonuh*, my son's son, Gen. 21, 23; *kenamon*, thy son, Gen. 22, 2, 12; Lev. 18, 10 (*kenónon*, thy son, pl. *kenauónog*, C. 162.); *en wunnaumonát*, toward or to his son, Deut. 28, 56, 57; on

**wunnaumonuh**—continued.

his son, Gen. 22, 6; pl. *wunnaumonog*, my sons, Gen. 48 (collectively, all my sons, *wunnaumonauk*, Gen. 48, 9; 1 Sam. 2, 24); *wunnaumonuh*, his sons, the sons of, 1 Chr. 21, 20; 2 Sam. 23, 6; Gen. 50, 12.

\***wunnáumwash** (Narr.), speak the truth: *wunáumwaw ewé*, he speaks true; *coandáumwaw*, you speak true, R. W. 63. The two last "are words of great flattery, which they use to each other, but constantly to their princes at their speeches", etc. *wunnaum-wáyeen*, 'if he say true', *ibid.* 64 (*wunnaumwaw*, I speak truth, 1 Tim. 2, 7; *wunnaumwáyeen*, if I speak true, John 8, 46).

\***wunnaumwáunck** (Narr.), n. 'faithfulness', R. W. 64.

**wunnaunchemókaonk** [*wunne-wunchemókaonk*], n. good news, Prov. 25, 25; the gospel, Gal. 2, 2. See *unchemókaú*; *wunnaunchemókaúónat*.

**wunnaúónat**, 3d pers. infin. of *naúónat*, *naurónat*, to see him, 2 Sam. 13, 6.

**wunne**, **one**, adv. and adj. well, beautifully, pleasantly (Lat. bene); good, beautiful, pleasant: *wunne wuttáwantash*, be of good courage, 1 Chr. 19, 13; *wunne ohke*, a good land, Deut. 8, 7; *one méchamamash*, his pleasant fruits, Cant. 4, 16; *woh kane mutkkanóúinawau*, ye might well bear with him, 2 Cor. 11, 4; adj. an. with prefix, *kani*, thou art happy, Deut. 33, 29; *wish kani*, thou shalt be secure, Job 11, 18; *onk woh nani wutch ken*, that it may be well with me for thy sake, Gen. 12, 13; *kaniúimwónish uscéog*, happy are ye if ye do them, John 13, 17; *wunniúteeg*, they who are happy, the happy, Mal. 3, 15. See *wunnegen*; *wunniyeu*.

[Quir. *werra*, *wáwérre*, well (adv.), Pier. 52 and passim. Del. *wúit*, good; *wéhik*, the best; (an.) *wéshít*, the best, holy, Zeisb. Voc. 12, 13. Chip. *wéwéú*, adv. 'well, right, just, exactly, diligently', Bar. Cf. Chip. *oni*, as prefix.]

**wunnechoteagk**, v. (imperat. 2d pers. pl.) 'set on bread', i. e. serve the food, Gen. 43, 31. Cf. *wunnáug* (Narr.), a tray, R. W. 50.

**wunnechânât, -ônat**, v. i. 3d pers. infinit. of *neechânât*, to conceive, Heb. 11, 11. See *wonnepauânât*.

**wunnechânêunk**, n. offspring, collectively, Rom. 9, 8 (all children).

**wunnechan(oh)**, his child, constr. the child of, i. e. offspring, son or daughter, indeterminate of age or sex; pl. *wunnechanewôog*, children, offspring, as related to *wchetuonpawuh*, their parents, Matt. 10, 21. See *neechan*.

**wunnechanônât**, v. t. an. to beget (a child): *noh wannechanit*, he who begets (a child), Dan. 11, 6.

**wunneetupanatamwe**. In the title of Eliot's Bible, excellent, 'holy'; grace, 'grace of God', Acts 14, 43; vbl. n., holy man, Mark 6, 20. Cf. *wachetupanatam*, 'profaned', Ezek. 22, 26.

**wunnegen**, 'adv. of quality' (El. Gr. 22) and adj. (it is) good, pleasant (used by Eliot sometimes as the equivalent of *wanne*, but, strictly regarded, *wanne* or *wanni* is applicable to the abstract, the possible or suppositive, or the subject, *wunnegen* to the concrete, the actual, or the object; yet Eliot was compelled to employ the latter form to express abstract good. See *wunnegik*\*: *wunwawun . . . na en wunnegen*, he saw . . . that it was good, Gen. 1, 4, 10, 18; *ne wunnegen ut weuskesukut*, the thing was good in his eyes, Gen. 41, 37; 'he was content' with it, Lev. 10, 20; *amue wunnegen*, (it is) better, a better thing, Matt. 18, 8, 9; *ut wunnegen ohkeit*, . . . *wunnegen utahatawonk*, 'in pleasant places, . . . I (have) a goodly heritage', Ps. 16, 6; (rare in) pl. *wunnegenash*, good things, Matt. 12, 35; v. subst. negat. *mattt wunnegeninaw*, -no, it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 10; *quawu wanne wunnegeninawgk*, thenceforth it is (will be) good for nothing, Matt. 5, 13; *wanne wunnegeninawgk*, no good thing will (he withhold), Ps. 84, 11.

[\*FOOT NOTE.—"On reflection I am convinced that *wunnegen* is, primarily, the contracted infinitive, or 3d pers. sing. indic. pres. of a verb *wunnegenât*, to be good, as *wunnensât*, to do good or well. From this verb *wunnegik* and (negat.) *wunnegeninawgk*, etc., are regularly formed. No, it is the inanimate noun, or 3d pers. pres. indic., meaning 'good thing' (*bonum* or *καλόν*) or 'it is good!'"

**wunnegen**—continued.

[Abn. *Srighen*, 'cela est bon, beau', Rasles. Narr. *wunnegin*, *côvish* [*kôvish*], welcome, sleep here, R. W. 38. Del. *wu lie chen*, it is good or well done, Zeisb. Voc. 34.]

\***wunnegennûe**, adv. famously, C. 228.  
**wunnegik, wanegik, -guk**, that which is good, a good thing, 2 Tim. 1, 14; *nishuoh waneguk*, every good thing, Philem. 6; *ne teagua wanegik*, any good thing, Josh. 21, 45; *wachteoum wanegik kah machuk*, to know good and evil, Gen. 3, 5; pl. *wunnegikish, wanegikish* (more commonly *wanegugish*), good things, Josh. 23, 14, 15; Ps. 103, 5. See *wunégugish*.

\***wunnegin waupi**. See *wunmágehan*.  
**wunnehteauunât**, v. t. inan. to beautify (it), to render beautiful or pleasing, Is. 60, 13; *noh wunnehteou nishmoh teag*, he has made everything beautiful, Eccl. 3, 11.

[Del. *wuliton*, to make (something) well; *waniton*, to make (?), Zeisb. Gr. 160; *paliton*, to spoil something, to do it wrong, ibid.]

**wunnehtonuhquamuc**, it buds, Is. 27, 6.

\***wunnekuonk**, n. the birth of a child, birth, Ind. Laws VII, 7.

\***wunneneehhuâe**, kindly, C. 228.

**wunneneheónât**, v. t. an. to do well toward (or do good to) another: *wunneneheog nâg wânenehukuegig*, if ye do good to them that do good to you, Luke 6, 33; *wunnenehikkw*, (do not my words) do good to (him), Mic. 2, 7; *wah kânencheoóng*, (when) ye may do them good, Mark 14, 7; *wunneneheontuh wanne*, let us do good to all men, Gal. 6, 10. From *wanne-wunneneonât*.

**wunneónât**, v. t. an. to beautify, to make beautiful, to make good (?): *wunneh, kuhhog nashpe . . . wunneetwónk*, 'deck thyself with . . . excellency' (beauty), Job 40, 10. See *wunneneheónât*.

**wunnepog**, n. a leaf, Lev. 26, 36; Is. 64, 6; (*wunnepog*) Job 13, 25 (*wunnepog*, C. 164): *wunepog*, his leaf, Jer. 17, 8 (*wunee-pog*, Mass. Ps., Ps. 1, 3); pl. + *quash*, Dan. 4, 12, 14; *ut wachumice wunnepogut*, on the tender herb, Deut. 32, 2; *neechu wunnepogquash*, he eats herbs, Rom.

**wunnepog**—continued.

14, 2, = *wunnepaquash*, Ps. 105, 35, = *wunnepuquash*, Mark 4, 32; *wunnepoque meetsunk*, 'a dinner of herbs'. Prov. 15, 17. Cf. *wesadtipogquash*, bitter herbs, Ex. 12, 8; Num. 9, 11.

[Narr. *wunnèpog*, leaf, pl. + *quash*, R. W. 89. Del. *wunipak*, Zeisb. Voc. 35.]

**wunnesenat** [*wunne-ussenát*], v. i. to do good, to do well, Num. 24, 13; Mark 3, 4.

[Del. *wulilissin*, to be good; *wulisso*, good, handsome, Zeisb. Gr. 166.]

\***wunnetoóahatáuinat**, v. t. caus. to make good; 3d pers. *ánetoóahatáuinat*, 'to make (it) good', C. 226.

**wunnetue**, **wunnetu**, adj. an. good, Ps. 112, 5; beautiful, Gen. 29, 17; 1 Chr. 16, 29 (*wunnetoó*, good, bonus, C. 226); *wunneton*, a good man, Ps. 112, 5; Matt. 12, 35. Cf. *wenawetu*, rich.

[Narr. *wunnetu*, 'proper and personal', R. W. 60; *wunnetuuta*, my heart is good, *ibid.*]

\***wunnetúnat**, to be good: *kánetáuat*, (thou) to be good, C. 226.

**wunnetuonk**, **one-**, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10; *ánetuonk*, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; *wutehe kánetuonk*, for thy good, Deut. 10, 13.

\***wunniish** (or *nehunúshshash*), fare you well, C. 227.

\***wunnikketeaunat** (?): *nuttanákkó wunnikkétáam*, I am pretty well, C. 225. See *keteau*.

[Narr. *konketeáug*, they are well, R. W. 28.]

**wunninabpehteau**, he maketh (it) dry, of the sea, Hag. 1, 4. See *wunassenát*.

**wunniyeu**, **wunnaiyeu** [*ana yeu*], adj. an. (?) (he is) happy, Job 5, 17; Ps. 127, 5; 137, 8, 9; *noh wunniyeu*, happy is he who, Prov. 16, 20; *ánie wunniyeu*, more happy, 1 Cor. 7, 40 (*sun . . . wunniyeug*, are (they) well? C. 225). See *wunne*; *wunnen*.

\***wunniyeúe**, adv. happily, C. 228.

**wunnógkus**, (his) belly, Lev. 11, 42; *kenógkus*, thy belly, Cant. 7, 2. See *menógkus*.

**wunnogkussue**, -*usse*, adj. of the belly; as n. bowels, Col. 3, 12; Acts 1, 18.

**wunnogque**, **wunogkœe** [= *wunne-hogk*, good-bodied or well-covered], adj. fat, 1 Sam. 28, 24; Ezek. 34, 20; as v. *wunóg-kœog*, they shall grow fat, Deut. 31, 20; *no áheche wunogkœ*, he was very fat, Judg. 3, 17.

[Narr. *wunwunogkœo*, it is fat, R. W. 143.]

**wunnogqutcheq**, pl. they who are fat, the fat, Is. 10, 16; Ezek. 34, 16; = *wunóg-qutcheq*.

**wunnohquodt**: *pish wunnohquodt*, it will be fair weather, Matt. 16, 2 (*wéekóh-quat*, fair weather; *wunnohquat*, pleasant weather; *wékeneankquat*, warm weather, C. 158). See *ónnóhquat*.

[Narr. *wékinéáquat*, fair weather, R. W. 81.]

**wunnóhteauhau**, he maketh peace, Ps. 147, 14.

**wunnohteauunát**, v. t. to set up, to erect: *wunnohtóog*, they set up (towers), Is. 23, 13. See *wunniash*.

**wunnopmamikquok** (after *adt*), 'in an open place', Gen. 38, 14.

**wunnoppeuhkohteakon**, n. craftiness, Eph. 4, 14; *wunnopeuhkómituonk*, a conspiracy, 2 K. 17, 4. Cf. *ásokekoltdám*.

**wunnoppeuhkónat**, v. t. an. to beguile, to deceive by craft: *wunnoppeuhkonomp*, he beguiled (Eve), 2 Cor. 11, 3.

**wunnopewessu**, adj. an. 'subtile', Gen. 3, 1 (= *nehtómpuwissuénú*, 2 Sam. 13, 3); *wunnopewessuén*, adv. subtilely, 1 Sam. 23, 22; (*-wáéu*) with guile, Ex. 21, 14; *wunnopewessuráe*, with subtlety, Gen. 27, 35; 2 K. 10, 19.

**wunnopuwussinneat**, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

**wunnopuwussuonk**, n. subtlety (*á-nomp*, his subtlety, 2 Cor. 11, 3).

**wunnomwauseonk**, n. righteousness, right-doing, Prov. 11, 18; Matt. 5, 6.

**wunnomwáyeuonk**, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. *wunnamuhquítee*.

**wunnonk**, n. a dish, 2 K. 21, 13; *wunnon-ganít*, in my dish, Matt. 26, 23; C. 161; *wunnonganít*, in the dish, Mark 14, 20; *wunnonk*, 'platter', Matt. 23, 25. Cf. *wun-nógkus*, belly; *wónogq*, a hole (dug out?).

**wunnonk**—continued.

[Narr. *wunniay* [*wunniay*], 'a tray', R. W. 50; pl. *wunniaynash*. Micm. *Slakan*, 'un plat', Maill. 10. Del. *ulacanis*, a dish; *ulacanahen*, to make dishes; *ulacanahe-munshi*, (dish-tree) elm tree, Zeisb.]

**wunnonkou**, adv. yesterday (El. Gr. 21), i. e. last evening, John 4, 52; *pa'ch wunnonkout*, until evening, Josh. 10, 26.

[Del. *wu la cu*, evening, Zeisb. Voc. 34.]

**wunnonkwok, wannonkwok**, n. (when it was) evening, the evening, Gen. 1, 5, 8, 13, 18.

[Narr. *wunniquit*, evening, R. W. 67. Del. *walacaniwi*, in the evening; *walaku*, 'last night', Zeisb. Gr. 171 ('this evening', *ibid.* 178).]

**wunnonkwaé**, adj. and adv. in the evening, of evening, Zeph. 3, 3; Gen. 30, 16; Esth. 2, 14.

[Micm. *Selug*, 'ce soir', Maillard 28. Del. *walaku*, (in the) evening, Zeisb. Gr. 171.]

**wunnonhukauónat**. See *wáunonhukauónat*, to flatter.

**wunnonhukowaonk**, n. flattery, Dan. 11, 21 (*wunnekwáonk*, C. 220).

**wunnoohwhósinneat**, v. i. (to be) adorned, C. 217 (as participle): *pish kenashpe wunnoohos*, thou shalt be adorned with, Jer. 31, 4. See *wunneónat*.

**wunnohamwónk**, n. a valuation or estimated value (for ransom?), Lev. 27, 16; *kamóhamwónk*, thy valuation (value fixed by thee), Lev. 27, 12, 13.

**wunnowáonk** [*wunne-wáonk*], n. a covenant, an agreement: *wáonwáonk*, my covenant, Gen. 17, 4; *wáayim wáonwáonk*, I make my covenant, v. 2; *wáonwáonk*, his covenant, the covenant of, Ps. 78, 10; 105, 8; *wáonwáonk ayinaiek nashpe magwónk*, 'make a covenant with me by a present', Is. 36, 16.

**wunnowónat**, v. t. an. to make a league with, Dan. 11, 6; to covenant with: *wunnohteahuuu*, he maketh peace, Ps. 147, 14.

\***wunnuhketeaonkánnu**: *sun wunnuhketeaonkánnu*, 'is it a healthy time?' is it healthy? C. 225.

**wunnumuhkinumunát**, v. t. to turn a thing upside down, 2 K. 21, 13: *anumuhkinumun*, he turned it upside down, Ps. 146, 9.

\***wunnupkomiyáonk**, n. opportunity, C. 163.

**wunnuppauwhunne**, adj. winged, Dent. 4, 17.

**wunnupphoh**, (her or its) wing, the wing or wings of (constr.), Job 39, 26; 1 K. 6, 24: *pasuk wunnupphoh*, one wing (of), 2 Chr. 3, 12 (*wunniupphoh*, a wing, pl. +*wanash*, C. 156).

[Narr. *wunniup*, wing, pl. +*wash*, R. W. 85.]

**wunnupphowhun, wunnuppuwhun, wunnupwhun**, n. (his, her, or its) wing (constr. +*oh*, the wing or wings of), Deut. 32, 11: *wunnupphohwáonhoh*, their wings, 2 Chr. 3, 11; Job 39, 26; *pasuk wunnupphohwáonhoh*, one wing (of), 2 Chr. 3, 11; *ut wunnupphohwáonhoh*, on the wings of, 2 Sam. 22, 11; *ut woskeche wunnupphohwáonhoh*, upon her wings, Deut. 32, 11; *mogkinnupuhwáonhoh*, having great wings; *quoggonipuhwáonhoh*, long-winged, Ezek. 17, 3. See *nupphoh*.

**wunnupwoaonk**, pl. -*ongash*, (his) proverb, proverbs, Prov. 25, 1. See *siogkwáonk*; *wunantaweyewonk*.

**wunnusswog**, n. pl. (his) testicles, Deut. 23, 1; adj. *wunnussue*, Job 40, 17; *quosh-quunnussawont*, one who has his testicles broken, Lev. 21, 20. From *neesuog*, a pair (?).

**wunnutcheg, wunnutch**, n. (his) hand. See *menutchey*.

**wunogkcoe**. See *wunnogque*.

**wunowhónat**, v. t. an. to fix a valuation on, to value (for ransom?): *pish anawhóh*, he shall value him, Lev. 27, 12; *inan. wunowhamunát*: *pish anwahamin*, he shall estimate it, Lev. 27, 14. Cf. *wanaham*.

**wus**, n. the brim or edge, (of a cup) 2 Chr. 4, 5: *ut wussadt*, on the edge of (a curtain), Ex. 26, 4, 5; on the brim of, 2 Chr. 4, 5; pl. *wussash*, the borders of, 2 K. 16, 17.

[Narr. *wúss*, 'the edge or list' (of cloth), R. W. 134.]

**wusápinuk, wussapinuk** [*wus-appinuk*], that which is on the edge of], n. the bank or margin (of a river, etc.), 2 K.

**wusápinuk, wussapinuk**—continued.  
2, 13; Dan. 12, 5; *kishke wussápinuk*, by the bank, Deut. 4, 48; *wussápinuk ut sepout*, on the bank of the river, Gen. 41, 17; *ánarutchan wussábetuukquosh*, (it) overflowed its banks, Josh. 3, 15 (*wussáppinuk*, a bank, C. 158, 160).

**wushiko**, he sneezed, 2 K. 4, 35. See \**annuank*; \**nanagkwoonk*; \**sanmegkwoonk*.

**wushim-in**, n. a daughter-in-law, a son's wife, Matt. 10, 35; *kushim*, thy daughter-in-law, Gen. 38, 24; (son's wife) Lev. 18, 15; *wushimoh* (constr.), his daughter-in-law, Lev. 20, 12.  
[Del. *chumm*, Zeisb. Abn. *nesem*, 'ma bru (dit le père)'.]

**wushimoh**, n. constr. (his) daughter-in-law, (his) son's wife, Gen. 38, 11; *wushimoh*, 16.

\***wushówanan** (Narr.), n. the hawk, R. W. 87. See *quannoon*.

**wushpunnaúónat**, v. t. an. and inan. to bind up, to bind to or upon, an. ending and inan. obj.: *ashpunauoh noochun-uehtahuehaongash*, he bound up his wounds, Luke 10, 34; *wushpunmaush kummoxtunesh*, bind on thy sandals, Acts 12, 8; *noh woshpununk sheavesash*, he who binds the sheaves, Ps. 129, 7. Cf. *assepinump*; *kishpinuk*, etc.

**wuskannem**, n. seed (semen), lit. his or its seed (?) (cf. *skannémunash*, seeds, Gen. 1, 11, 12); of plants or grain, Lev. 27, 16; Matt. 8, 20, 22, 23; *wuskannem mustard*, a mustard seed, Matt. 13, 31; of man, Gen. 38, 9; *weppanawce* (-*muóde*), *wuskannem*, semen virile, Lev. 15, 16, 18; 19, 20; pl. *wuskannemmunesh*, -*nash*, seeds, Matt. 13, 31; seed corn, Gen. 47, 19, 23, 24; *askan*, his seed, Lev. 27, 16; *kaskan*, thy seed, Deut. 11, 10. [*wuskeminneash* (?), but cf. *wuskenuunneat*, to be young.\*] See *sohqui*.

[\*NOTE.—In another place in the manuscript occurs the note "skannem-un, with pronom. prefix."]

[Del. *woch ga nihm*, seed, Zeisb. Voc. 34.]

**wuskappeum** (?), n. (his) concubine: *kaskappeumog*, thy concubines, Dan. 5, 23. See *ashkappeum*.

**wuske, weske**, adj. and adv. (1) new, Is. 65, 17; *wuske ketassot*, a new king, Ex. 1, 8; *wuske teag*, a new thing, Num.

**wuske, weske**—continued.  
16, 30; *wuske manak*, new cloth, Matt. 9, 16; pl. *wuskeaiash kah nukonne hiash*, things new and old, Matt. 13, 52. (2) young: *wuske penomp*, a young virgin, 1 K. 1, 2; but rarely used in this sense except in compound words; cf. *wuskoshim*, etc. (3) first in time, of or at the beginning: *weske kutchissik*, in the beginning, Gen. 1, 1; *wutch weske kesukott*, from the first day, Dan. 10, 12; *wutch weske*, from the very first, Luke 1, 3. Cf. *aske*.

[Cree *wéskutch*, formerly, Howse 33. Del. *wuskiyeyu*, it is new, Zeisb. Gr. 165; *wuski*, new, ibid. 168; a little while ago, ibid. 172.]

**wuskehettuonk**, n. See *woskehittuonk*, violence or hurt suffered, a wound, etc.

**wuskehuwáonk**, n. See *woskehuwáonk*, violence, etc.

**wusken, -in**, n. a youth, a young man, Gen. 4, 23; 41, 12; Eccl. 11, 9; Matt. 19, 20, 22; dim. *wuskenes*: *ken wuskenes*, thou art but a youth, 1 Sam. 17, 33; *wuskenes*, adj. an. he was a youth, 1 Sam. 17, 42 (*wuskenin*, *wunkomp*, a young man; *wuskemin*, a girl, C. 157). Cf. *wunkomp*.

[Narr. *wuskéne*, a young man, R. W. 124.]

**wuskenué**, adj. and adv. of youth: *kaskenué*, of thy youth, Eccl. 11, 9; 12, 1.

**wuskenuóonk**, n. youth, the season of youth, Eccl. 11, 10; Ps. 103, 5.

**wuskenuunneat**, v. i. to be young: *wutche wuskenuunneat*, from his youth, 1 Sam. 17, 33; *wutche wuskenuunneat*, from my youth, Matt. 19, 20; *wuskenuwuskenaw*, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. *wuskénuh*, Gen. 18, 7); *weske wuog*, they are young (as n. pl. young men, youths, Is. 40, 30; Jer. 31, 13); *ash wuskenuaw*, he was yet a youth, Judg. 8, 20. [The form indicates 'to become', 'to grow' (-*enaw*).]

**wuskesuk**, (his) eye, (his) face. See *wuskéusik*.

**wuskishim**. See *wuskoshim*.

**wuskittamwus** [*wuske-mittamwus*], n. a young woman, Ruth 4, 12; (pl. obj.) Tit. 2, 4.

**wuskodtuk**, n. the forehead, Ex. 28, 38; Ezek. 3, 9; *kuskodtuk*, thy forehead, v. 8; *ut wuskodtugtuq*, on his forehead, Rev. 14, 9. See *wuskodtuk*; *woskeche*.

[Narr. *mascátuck*, the forehead, R. W. 58.]

**wuskón**, n. (his) bone, Job 2, 5; Ezek. 37, 7; pl. +*ash*, Judg. 19, 29; Ezek. 37, 1, 3; *wuskonash*, the bones, Prov. 14, 30 (*wishkon*, *weshkeen*, C. 157 [but perhaps only of a broken bone]). See *áskon*; *wuskon*; *ohkan*; *oskon*.

[Del. *woch kan*, bone, Zeisb.]

**wuskonóntup**, n. the skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; = *wuskon-óntup*, bone-head; so, *wishkonóntup* [= *wishewuskon-óntup*], John 19, 17 (*wuskonóntip*, C. 157). Cf. *chepiontup*; *wishkonóntup*.

**wuskoshim**, **wuskishim**, adj. young (of an animal): *alfe wuskoshim*, a young calf, Lev. 9, 2; *wuskishim*, a young (pigeon), Gen. 15, 9.

[Del. *wusk cham*, a young creature, Zeisb.]

**wuskoshimwus**, n. a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12; dim. *wuskoshimamés*, Deut. 33, 22; Nah. 2, 12.

**wuskuhwhun-an**, n. a dove, Cant. 5, 12; Hos. 11, 11; Jer. 8, 7.

[Narr. *wuskúchàn*, a pigeon; *wuskorhannanákit* [*wuskorhannan-áukit* (?)], the pigeon country, R. W. 87.]

**wusqheonkane**, -**ongane**, adj. bloody, Ex. 4, 25, 26.

[Narr. *wishqúw*, *népuck*, the blood; *wishqúwásh*, the veins, R. W. 60 (*wishqúwásh*, *ibid.* 158).]

**wusq(ue)heonk**, n. (his) blood, Num. 35, 33; Rev. 14, 20; Matt. 16, 17; *wusqheonk*, my blood, John 6, 54, 55, 56; *wusqheonk*, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. *wusqúheonk*, blood.

**wussagsóhou**, n. (her) earring, Gen. 24, 30. See *sogkussóhion*.

**wussampenát**, v. i. to view or look out (from): *wussamp*, I looked (from my window), Prov. 7, 6; *wussampu*, he looked (from the window), Cant. 2, 9; *yeyug wosompitcheq*, they who look (out from windows), Eccl. 12, 3. Cf. *nadtauwómpu*; *wonómpenat*.

[Narr. *wussaanpatámmín*, to view or look about, R. W. 75; *wussaan patámoonk*, a prospect, *ibid.*]

**wussapinuk**. See *wusápinuk*.

\***wussáppe**, adv. thinly, C. 230; *wussáppi woppinnok*, thin air, *ibid.* 176. See *wossalpe*.

**wussaume**, adv. too, extremely, very greatly, Gen. 34, 7 (*wussómme*, C. 173); *wussaume peasin*, 'too strait', 2 K. 6, 1; *wussaume musquanatamrog*, they were very wroth, Gen. 34, 7; *wahshagquod wussaume*, 'the famine was grievous', Gen. 12, 10; *wussaume nóok*, 'if the way be too long', if the place be too far off, Deut. 14, 24.

[Narr. *wussaume kusópita*, it is too hot (to be eaten); *cosúame sokenámmis*, you have poured out too much, R. W. 34. Cree *osám*, overmuch, Howse 33. Del. *wasmi*, too much, Zeisb, Gr. 172.]

**wussaumepoh**, (he is) gluttonous, a glutton, Matt. 11, 19 (= *áhquodtan-wáénin*, Luke 7, 34). See \**wussomup-póonk*.

**wussaumepowaénin**, n. a glutton, Deut. 21, 20; *wussaumepowáen*, Prov. 23, 21.

**wusset**, n. (his) foot. See *wusset*.

\***wusséke** (Narr.), 'the hinder part of a deer' (or other animal), R. W. 143.

[Del. *socan*, the hind part of any creature, Zeisb. Voc. 11.]

\***wussekitteahhuónat** (*wussikkíteahómat*, C. 237), to please: *-hittíneat*, to be pleased; *wassekitteáh*, I please, C. 204. See *wessekontamónat*.

**wussenát**, v. i. to flee: *wassem*, I flee, (or) I fled, 1 Sam. 4, 16; *wish nasemun*, we will flee, Is. 30, 16; *kasemwáw*, you flee; *wussemawog*, they flee, v. 17; Prov. 28, 1; *wussemáw* (= *aw*), he fled from, Ex. 2, 15; *wussemáw*, flee ye, Jer. 49, 8; *toh-wutch wussemáw*, wherefore didst thou flee away? Gen. 31, 27. Cf. *wussishónat*.

\***wusséntam** (Narr.), 'he goes a wooing', R. W. 124; *wussentátook*, 'they make a match', *ibid.* See *wessentamónat*, etc.

**wussentamóonk**, n. a wedding, Matt. 22, 7.

\***wussentamúnat**, to marry; *wasseentam*, I marry, C. 201. See *wessentamónat*.

**wussentamwáen**, n. a bridegroom (one who marries): *wessentamwáen*, Jer. 16, 9.

**wussénumónat**, v. i. to be a son-in-law of (to marry the daughter of ?), 1 Sam. 18, 18, 23, 27; *wussénum ketassat*, 'be the



**wussénumónat**—continued.

king's son-in-law', 1 Sam. 18, 22; *pish ken wassenunukguch*, thou shalt be my son-in-law, 1 Sam. 18, 21; *wascénunukguchte*, a son-in-law, Judg. 15, 6.

**wusshashquobok** (?), n. the flag (a water plant), Job 8, 11. Cf. *nishashq*.

**wussin**, he saith, 3d pers. sing. indie. pres. from *ussinát* or *wussinát*.

\***wussininneat**, v. i. to adorn (one's self), to make handsome; *noosin*, I adorn; *noh wussinuta*, he adorneth, C. 179.

\***wussinnuotamunat**, 'to be adorned', C. 179 (to adorn one's self with, inan. obj. ?).

**wussisses**, **wussusses**, (his) uncle (consanguineus?), Esth. 2, 7; father's brother, Lev. 10, 4; *nossusses*, my uncle, Jer. 32, 8; *kussusses*, thy uncle, Jer. 32, 7; *ashes-oh*, 1 Sam. 10, 14; 14, 50; *unmittamussosk ashesoh*, his uncle's wife, Lev. 20, 20 (*ashesin*, an uncle, C. 162). Dimin. from *ashe*. Cf. *adtonkps*, 'cousin'.

[Narr. *wassese*, an uncle; *nissese*, my uncle, R. W. 44.]

**wussisseton**. See *wussissetan*, a lip.

**wussittumoonk**, n. judgment, sentence, Rom. 5, 16; Is. 9, 7: *asittumoonk*, his judgment, Rom. 2, 2.

**wussittumunát**, v. t. inan. (and intrans.) to judge, to pass judgment on, 1 Chr. 16, 33; Ps. 96, 13: *wussittununát awakompudé*, to condemn, John 3, 17; *nosittun*, I judge, Ezek. 34, 17; *ken kasittun*, thou who judgest, Rom. 2, 1; *ken wassittunan*, thou who mayest judge, thou when thou judgest, Rom. 2, 1; *wussittun*, he judges, 1 Cor. 2, 15; *wussittak*, when he judges, Rom. 2, 16; *noh wussittak*, he who judges (when he judges), the judge of, Gen. 18, 25; *wassittunwóg*, if ye judge, Matt. 7, 2; *wussittich nashae ken kah nashae neen*, let him judge (the matter) between thee and me, Gen. 16, 5.

**wussittunwaen**, -in, n. a judge, one who judges; pl. -*waenwoy*, judges (as in title of the book of Judges).

**wusso**: *noh wusso*, she is a man's wife, Gen. 20, 3 (she 'who is another man's wife', Ind. Laws xi, 8). Cf. *mittameus*; *unmittamussosk*.

[Abn. *n8ssi*, je suis mariée (ait mulier).]

**wussohsumoonk**, (his or its) glory, Ex. 24, 16, 17. Cf. *sohsunoonk*, 1 Cor. 15, 41. See *sohsinunoonk*; *woshsunoonk*.

\***wussomsippamoonk**, n. drunkenness, C. 165.

\***wussompuoobok**, n. gluttony, C. 165 [*wussatune ulpaoobok*, excessive feeding]. See *wussatunepwanéin*.

\***wussoohquattóminash**, pl. walnuts, C. 164: *wussahquattomis*, a walnut tree, *ibid*.

\***wussoohqūohham**, v. i.: *wussoohqūohham*, I write; *san woh kassahqūohham*, can you write? C. 216.

\***wussoquat** (Narr.), n. a walnut tree; *wussuquatóminéag*, walnuts. "Of these they make an excellent oil, . . . for their anointing of their heads."—R. W. 90. From *sussequat*, to anoint (?). [Peq. *wishquats*, walnut tree, Stiles.]

\***wussuckhósu** (Narr.), adj. painted, R. W. 107; a painted coat (or skin), *ibid*. 154.

\***wussuckwhómme** (Narr.), to paint, R. W. 66. See *wussukhumunát*.

**wussue** [=wusseu (?)] : *wussue ohkuk*, 'a seething pot', Jer. 1, 13; v. i. imperat. *wussish*, seethe thou it, Ezek. 24, 5; *wasit ohkuk* (condit.), a pot when it seethes, 'a seething pot', Job 41, 20. See *wumash*.

**wussukeh**, (her) husband; constr. the husband of; v. subst. *ken wussukkin*, thou art a husband, Ex. 4, 25, 26. See *wasukeh*.

**wussukhumauónat**, v. t. an. and inan. to write anything to or for a person: *kassukkuhhamáunumunant*, to write to you, 2 Cor. 9, 1; Jude 3; *toh ánsukhumé nattinsukhumun*, what I have (is) written I have written, John 19, 22; *kassukkuhhamáunumunwo*, I write to you, 1 John 2, 12.

**wussukhumunát**, **wussukkuhhumunát**, v. t. to write, Luke 1, 3: *woh wassukkuhham*, I would write (it), 3 John 13; *wussukkom*, *wussukkuham*, he wrote, Ex. 34, 28; Num. 33, 2; John 8, 8; *nakkobwussukhumup*, I was about to write, Rev. 10, 4; *ahque wussukkuwash*, do not write, *ibid*.; *yesh nasukkuhhamunwash*, I write these things, 1 Cor. 4, 14 (*wussukkuhamunát wussukkuohhok*, to write a book, C. 216).

**wussukhumunát**, etc.—continued.

[Narr. *wussúckquash*, 'write a letter'; *wussúckrheke*, -*yímni* (?), write, 'make me a letter' [for *wussúckwchonk ayiméh* (?)]; *wussúckrheke*, *wussúckwchonk*, a letter. "From *wussúck-wchónmen*, to paint; for, having no letters, their painting comes the nearest."—R. W. 66.]

**wussúkqun**, n. a tail of an animal, Job 40, 17; Is. 9, 14: *wussúkquat*, by the tail, Ex. 4, 4.

[Narr. *wussúckqun*, a tail, R. W. 103. Abn. *Ségsné*, queue (de castor). Del. *schu cku ney*, Zeib.]

\***wussúkqúohhonk**, n. a book, C. 216.

\***wussúkwchónsonk**, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.: *ut wussúckichongnít*, 'in a book', Ex. 17, 14, but elsewhere *ut bókut wussúckwchonk*, Dan. 5, 25. (On a blank leaf of the copy of Eliot's Bible which is before me a former owner has left his autograph, "nec Elisha, yeu wossóhquohwonk" (my book), and underneath, in English, "I Elisha, this my hand.")

**wussumíteaoank**, n. judgment or sentence (incurred, referred to the object), Job 27, 2.

**wussumónat**, v. t. an. to judge, to pass sentence on, to condemn, 1 K. 3, 9: (3d pers. sing.) *ássumónat*, Is. 3, 13; *kásum kuhhog*, thou condemnest thyself, Rom. 2, 1; — *wumunatuonk* (for *kásumtun?*), thou judgest the law, James 4, 11; *ahque ássunok*, judge (ye) not, Matt. 7, 1; *wósumont*, *wáussamont*, *wásumont*, particip. judging, he who judges, 2 Tim. 4, 1; James 4, 11; Job 21, 22; (*wus-*) Prov. 29, 14; *wússunaw*, he judges (them), Ps. 7, 11; *ássumit*, he sentenced him ('gave sentence'), Luke 23, 24; *ássunóh*, they judge him, 1 Cor. 14, 24; *kásumonwop*, ye have condemned (him), James 5, 6; *kássítteawó*, ye are condemned, v. 9; *matta awakompané wússunaw*, he is not condemned, John 3, 18.

**wussuses**. See *wússises*.

**wut-**, prefixed to the name of a place or people, forms a gentile or ancestral noun, as *wut-Hebrew*, the Hebrew, Gen. 14, 13; *wut-Amorite*, *ibid.*: so *ukkananít*, the Canaanites, v. 21; *wut-Egyptianseog*, the Egyptians, Ex. 7, 18; *wut-ohkit*, an inhabitant of; *wut-óhtu*, Acts 20, 4.

**wutahtomp**, (his) bow. See *ohkomp*.

**wutamehpunaonk**, n. trouble, Neh. 9, 32. See *wuttamantamunat*.

**wutamieyu** (adv. as n.), the hind parts of man or other animal, behind; *ut wutamieyu*, 'into the draught', Matt. 15, 17; *atámieyu*, his hinder part (opposed to *weskesuk*), Joel 2, 20; *atámieyuemoash*, their hinder parts (of animals), 2 Chr. 4, 4 (*wuttommieyu*, as prep. behind, C. 235). See *wuttát*.

[Cree *uttámik*, underneath, Howse 34.]

**wutappin**, n. his bed, Cant. 3, 7. See *appin*.

**wutchaiyeuwo**, it belongs to (him). See *wachínat*.

**wutchaubuk**. See *wachábuk*.

**wutche**, **wutch**, **otch**, prep. from, Eccl. 3, 11; Ps. 78, 4; for, Eccl. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of: *nenan wutche*, for the same cause, Phil. 2, 18; *ne wutche*, for the cause that, for that cause, therefore (see *newutche*); *noh wutchu*, 'of him' (as a cause or source), Rom. 11, 36. See *ach*; *wachínat*; *waj*. Cf. *otshoh* (*wutchisheau*), the active form.

[Narr. *yó wuché*, from hence, R. W. 74. Del. *untschi*, of, by, therefore; *wuntschi*, of, on account of; *wentschi*, therefore, for this reason, Zeib. Gr. 178; *untschi*, *wuntschi*, *wentschi*, of, from, on account of, for the sake of, *ibid.* 182.]

\***wúchéhewau** (?), her mother, C. 162. See *ókas*.

[Narr. *wúchewaw* (and *okásu*), a mother; *núchewaw*, my mother, R. W. 44.]

**wutcheken**, **wutchegen**, it bears, yields, brings forth, produces: *wutchegen meechum*, it bore fruit, Luke 8, 8; *wutcheken* . . . *almondsash*, it yielded almonds, Num. 17, 8; *pish wutcheken* . . . *wáégo-gish*, he shall yield . . . dainties, Gen. 49, 20; *pish wutcheken pasuk bath*, (the land) shall yield one bath, Is. 5, 10. **wutchekwoo**: *wunwutchegen wutchekwoo*, his hand was leprous, Ex. 4, 6.

**wutcheksuayeu**, **-iyeu**, adv. westward, to the west, Gen. 13, 14; *wutcheksuaw*, north-westward, Acts 27, 12 (= *pultadunieyu* and *maguamittimieyu*, Mass. Ps., Ps. 75, 6; 103, 12; 107, 3).

**wutcheksuayeu, -iyeu**—continued.

[Narr. *chéksu*, the northwest, R. W. 83; *Chéksuwánd*, the western god, *ibid.* 110.]

**wutchepwaiyeu, -wóiyeu, -woayeu**, adv. eastward, to the east: *wutche wutchepwóiyeu*, from the east, Is. 41, 2; Ps. 107, 3.

[Narr. *chepewéssin*, the northeast wind, R. W. 83.]

**wutchepwosh**, n. the east wind, Job 27, 21 [the northeast wind (?); see (Narr.) *chepewéssin*] (*wutchepwoshe wítin*, east wind, C. 158): suppos. *wadchepwashik*, when the wind is east, when the east wind blows, Is. 27, 8.

\***wutchettuongánog**, ancestors, C. 162. See *oehetuonganog*, parents.

\***wutcheyéuê**, adv. merely, C. 229.

**wutchiinneat**, v. i. to be profited or advantaged (to profit by). See *oehiinneat*.

**wutchimau**, v. (he blames?); pass. he is blamed, 1 Tim. 3, 2.

**wutchinat, wutchinneat**. See *watchinat*; \**óteshem*.

\***wutchipattúkque mēsunk**, curled hair, C. 168.

**wutchómqut**: *ut wutchómqut kéhtahhanit*, in the bottom of the sea, Amos 9, 3.

**wutchonquom**: *wutchonquom natugqut*, to the root of the tree, Matt. 3, 10, = *wutchuhquom*, Luke 3, 9. Cf. *wadchábuk*, a root.

\***wutchumonate**, v. t. to blame: *nen wachum*, I blame; *wutchittinneat*, to be blamed, C. 182. See \**wachum*, I blame.

**wutohkinneat, wadohkinneát**, v. i. to be an inhabitant of or to dwell in (a land or country), Neh. 11, 2: *yeu watohkin*, here will I dwell, Ps. 132, 14; *wadohkitomp*, I dwell, Gen. 24, 37; *uttoh wadohkekyog, ut toh wódohke*, (the land) which ye shall inhabit, wherein I (shall) dwell, Num. 35, 34 (cf. *uttiyeu kutohk*, what is thy country? Jonah 1, 8); pass. *wutokeinat*, to be inhabited, Is. 13, 20; *howan wroh wadohket eoa . . . wadchunaut*, who may dwell in thy . . . hill? Ps. 15, 1; *wutohkish en ohkit*, dwell thou in the land, Gen. 26, 2; *neg wadohkitcheq*, they who dwell in (a place or country), the inhabitants of, Gen. 26, 7; Is. 9, 2. This

B. A. E., BULL. 25—14

**wutohkinneat**, etc.—continued.

is one of a considerable number of words which Eliot made use of to express, approximately, an idea which the Indian was slow to receive—that of fixed and permanent habitation. Thus *ohtauuádt*, to possess (a place); *opiúneat*, to be or remain in a place, to stay; *wutayinneat*, to be in a place named, in this place (*yeu, ayceonk*), and, so, to dwell in (a house, a tent, etc.); *wecetomóuat* (from *wétu*), to dwell with, to live in the house of or with; *wutohkinneat*, to be of the land of (*wut-ohke*), to inhabit, etc. See *wadohkinneát*.

**wutohtimoín**, n. a nation, Is. 60, 12; Jer. 7, 28 (*wutohtimoín*, C. 157); pl. *wutohtimóineash*, Gen. 10, 32; Is. 40, 15, 17; *wutohtimóineunk*, the nations (collectively or corporately), Jer. 31, 10.

**wutohtu**, n. an inhabitant of or one belonging to a place: *Sopater wutohtu Berea*, 'Sopater of Berea', Acts 20, 4; *wutch wutohtuáut Israel*, (a captive) 'from the land of Israel', 2 K. 5, 2; *wutohtu*, 'he dwelt' (was a dweller) in, etc., Gen. 20, 1; 26, 6.

**wutompeuk, wuttompek**, n. (his) jaws, Judg. 15, 16, 19; *wutombeukanawash*, their jaws, Job 29, 17; adj. *wuttompukone*, Prov. 30, 14.

**wutonkquosketúeouk**, n. poison, Ps. 58, 4. See *úhquosket*.

**wutonse[nat (?)]**, v. i. to proceed from or grow from: *wutonsem kah nam Godut*, 'I proceeded forth and came from God', John 8, 42.

**wutontseonk**, n. descent, lineage (a proceeding from), 2 Chr. 31, 19; pl. *-ongash*, 'genealogies', 2 Chr. 12, 15. See *ontsen*.

**wutótu**: *wó adtit wutótu wumeeetsouk*, she 'bringeth her food from afar', Prov. 31, 14.

**wutoshimau**, n. appel. the father, individual for the class, Mark 13, 12. See *ashv*.

**Wutoshin(ne)**, n. the Father; obj. *Wutoshinneuh*, John 6, 45, 46.

**wutoshinneunk**, n. the fathers (collectively), Num. 31, 26; Mal. 2, 10; 1 John 2, 13. See *ashv*.

**wuttaeyeu**, adj. inan. behind, 2 Sam. 10, 9. [Probably for *wutamiyeu*.]

\***wuttægkesinneat**, to be wet: *wuttægkes*, I am wet; *wuttægkesinneat*, we are wet, C. 215. See *wuttogki*.

**wuttah**, his heart. See *wétah* (*m'tah*).

**wuttahhamonk**, -unk, n. a well, Gen. 21, 25, 30; 24, 11; John 4, 11: *Jakob athomonk*, Jacob's well, John 4, 6; *wuttahhamonk*, 'the well', *ibid.* See *kuttaham*, he digs (it).

\***wuttahimneash** (Narr.), n. pl. strawberries, R. W. 90 (*wuttahimneash*, a strawberry, C. 164).

[Chip. *odéinini*, heart berry, Bar. 441. Del. *ute him*, Zeisb. (= *wuttahimneash*). Alg. *otéimin*, pl. +an.]

**wuttahtukquosh**, n. pl. (his) temples, Judg. 5, 26 [*wut-acetauc*, on each side (?), or *wutahu-kquosh*, brothers or sisters (?)].

**wuttaihe**, his, (is) his, belongs to him, Lev. 27, 15, 19, 26: *wuttaiheh kah wai wuttaiheh*, (he) is mine and I am his, Cant. 2, 16; *nish wuttaiheash Cesar*, the things which are Caesar's, Mark 12, 17; *noh wuttaiheit*, 'he whose right it is', to whom it belongs, Ezek. 21, 27; *wuttaihe*, (is) mine, belongs to me, Ps. 60, 7; *nippe wuttaihen*, the water is ours, Gen. 26, 20; *wame ne nauwan wuttaihe*, all that thou seest is mine, Gen. 31, 43; *wame . . . wuttaihe'n*, all . . . is ours, Gen. 31, 16; *ah'oonk kuttaihe'n*, the inheritance shall be ours, Mark 12, 7; *wame wuttaiheog*, *kuttaiheog*, all (an. pl.) mine are thine, John 17, 10.

**wuttamantamunat**, v. t. to be troubled, to have care or trouble about anything (*wuttamantamunat*, to care, C. 184): *kataantam*, thou art careful, full of care, Luke 10, 42; *wuttamantam*, he is or was troubled, Dan. 5, 9; *wuttamantam*, I am troubled, Ps. 38, 6; *wuttamantamook*, be ye troubled, Is. 32, 11. See *wuttamantamunát*.

[Narr. *utop wuttamantamunat*, friend, I am busy, R. W. 49. Cree *áthem-issu*, he is difficult (?); — *chayoo*, he perplexeth, embarrasseth him, Howse.]

\***wuttamáuog**, n. tobacco; *wuttammásim*, give me tobacco, R. W. 55; *wuttammagon* (and *hopúgnék*), a pipe, *ibid.* 56. Peq. *wuttammunc*, a pipe, Stiles. Mass. *sun woh kastam*, will you smoke? C. 241, = *kattattam* (?), drink (?). [*wuttam* (he

\***wuttamáuog**—continued.

smokes) is, I think, for *wuttamau*, t. an. form of *wuttattam*, he drinks. Cf. the Abn. *Sólámuñ*, 'petun' (tobacco); *Sólámé* (= *wuttamau*, El.), il petune, Rasles.] See *áhpwáankash*; *wuttoohpóowmuvónish*.

**wuttameheónat**, v. t. an. to trouble, to disturb, to discomfort, to hinder: *otamcheonaoot*, to trouble them, 2 Chr. 32, 18; *ahque wuttamheh*, do not trouble me, Luke 11, 7; *ahque wuttamheh kahhog*, do not trouble thyself, Luke 7, 6; *howan wuttamhehkhítch*, let no man trouble me, Gal. 6, 17 (*wuttamhuónat*, to hinder; *wuttamhehhuwan*, I hinder, C. 194).

[Narr. *otámmish* (*kotamehish*, C. 194), I hinder you; *otammúme*, *otamme*, you trouble me, R. W. 49. Cree *ootwame-thoo*, he is busy; *ootámmehayoo*, he interrupts him, Howse 82.]

**wuttaonk**, n. a path: *wam-may-cue wutaonganawash*, 'the paths of their way', Job 6, 18; *wuttaongunít*, 'in their paths', Prov. 2, 15; *wuttaonganash*, her paths, Prov. 3, 17.

[Abn. *aiñdí*, chemin; (suppos.) *aiñdik*. (*may* is not found in Rasles.)]

\***wuttapóhquot**, wet (weather), C. 176. See *wuttogki*.

**wuttash**, pl. *wuttaj*, let it seethe (boil)? Ezek. 24, 5 (or is *wuttaj* for *-ash*, 2d pers. sing.?). Cf. *wassue*.

**wuttát**, adv. behind (El. Gr. 21), Judg. 18, 12; behind all, hindermost, Gen. 33, 2 (*wuttate*, after, behind, C. 235): *wuttat waggig*, they who are last, Matt. 19, 30; *wuttát ohtagish*, 'things behind', Phil. 3, 13. See *wutamigyeu*.

[Del. *utenk*, afterwards, Zeisb. Gr. 172; at last, the last, *ibid.* 178.]

**wuttattamóonk**, *otta*, n. drink, Matt. 25, 35, 42: *wuttattamóonk*, my drink, Ps. 102, 9; *ot-*, his drink, Is. 32, 6.

**wuttattamunat**, *wadt-*, v. i. to drink, 2 Sam. 11, 11; Neh. 8, 12; Esth. 3, 15: *wuttattam*, he drank, 1 K. 19, 6; *wuttattamwog*, they drank, Ex. 24, 11; *toh wadtattam*, what he drinks, 2 Sam. 19, 35; *wuttattamóg*, if you drink, 1 Cor. 10, 31; *wuttattash*, drink thou, Gen. 24, 14, 18; Lev. 10, 9; *wuttattamook*, drink ye, Cant. 5, 1; *wuttattaj*, let him drink, John 7, 37 (*noótítam*, I drink; *nágum wuttátam*, he drinks, C. 189). (*wuttattamunat* has

**wuttattamunat**, etc.—continued.

the form of a verb transitive and frequentative. The earlier form of the intransitive is not found in Eliot. As *meccinat* means primarily to eat vegetal food, the radical verb from which *wuttattamunat* is derived signified to drink water. This earlier form, without reduplication, may be traced in some of the phrases given by Roger Williams and Cotton: *aque-waumatous* (*ahque wa-meattoush*), do not drink all, R. W. 34; *sus woh katum epea*, will you smoke it now? [i. e. drink (?)], C. 241. There was another word, meaning to drink (intransitive), whose original form it is not easy to trace in its compounds. The radical appears to be *sip*, related perhaps to *sapáe*, *sabáe* (q. v.), *sip-pewash* (tears); possibly to *sepe*, *sip*. *kogkissippamwéan*, a drunkard (*koghesip*-, C.; *kakesup*-, Mass. Ps.); *tohweít wónk ohksippamwéan*, 'if you will leave off drinking', C. 240 [*ahque-sip* (?)]; *wuttamwéan matokys woh matta missipwéno sokamuk*, 'I will command the cloud that it rain no rain upon it', Is. 5, 6; *tápsippánhettít* (*tápsippamweháltít*, Mass. Ps.), 'when they have well drunk' [*tápi-sippam*], John 2, 10; *wup-pomgranatum awéeksippáonk*, the (sweet? wekon?) juice of my pomegranates, Cant. 8, 2. Cf. *missuppeg*, a tear.

[Narr. *nieccáekatoné*, I am thirsty, R. W. 33 (= *nuk-kohkuttan*); *páutous notáim*, give me drink; *wuttáttash*, drink, *ibid.* 34; *wuttattamúttá*, let us drink, *ibid.* 35.]

**wuttattamwaitch**, n. a spoon, Num. 7, 62; 68; pl. + *wash*, v. 86; a cup, Jer. 25, 15; 1 Cor. 10, 21; *wuttattamwaidj*, Gen. 44, 2 (*notattamwaidch*, my cup, C. 161). From *wuttattamwechónat*, to give to drink, to cause to drink, 'let him (it) give drink to me'.

[Narr. *kunám*, a spoon; pl. *kunnamáuog*, R. W. 50.]

**wuttattashónat**, v. t. an. to hide (a person), Ex. 2, 3; *wuttattashah*, she hid him, Ex. 2, 2. [= *wuttat-attashónat*, to hold behind anyone (?); suffix an. form from *adashau*, he hides.] Cf. *Wááta-coue* (?); *wuttrókhumwáit*.

[MARGINAL NOTE.—"Wrong."]

**wuttaun**, **wuttaunoh**, (his) daughter; appel. *wuttaunin* (*wuttóin*, C. 162), a daughter, Matt. 10, 35; constr. *wuttaunoh*, the daughter of, 1 Chr. 2, 49; pl. *wuttaunog*, *wuttanog*, *wuttanog*; *wuttaunes* (*wuttómecs*, C. 162), my daughter, Deut. 22, 17; Judg. 11, 35; *kuttaunes*, thy daughter, Gen. 29, 18; *wuttaunúog*, our daughters, Gen. 34, 9; *kuttaunúog*, your daughters, Gen. 34, 9; Jer. 29, 6; *wuttónoh wékas*, my mother's daughter, Gen. 20, 12; *wuttaunóuk*, n. coll. the daughters, all the daughters, Judg. 21, 21. Cf. *wetáhtu*; *wetompis*. See *adók-kít*, second daughter.

[Narr. *wúttáunís*, my daughter, R. W. 45. Del. *wélan*, daughter; *wéla nall*, his daughter, Zeisb.]

**wuttaunaenat** (?), to have (as father or mother) daughters: *kah omptak wuttóneú*, 'and afterwards she bare a daughter', Gen. 30, 21; *matta písh kátawúyey*, thou shalt not have daughters, Jer. 16, 2. Cf. *wunámomawéat*.

**wuttentanámóonk**, n. (his) will, wish, Mark 3, 35; the will of, the purpose of: *noh ascít wuttentanámóonk wásh*, he who doeth the will of my father, Matt. 7, 21; *kuttentanámóonk n. mach*, thy will be done, Matt. 6, 10 (*— ne máj*, Luke 11, 2); *matta wuttentanámóonk, qut kuttáhe máj*, not my will but thine be done, Luke 22, 42. See *wunáutentámóonk*.

**wuttin**, **wuttinne**, he himself, she herself, ille ipse, the emphatic pronoun of the 3d pers. sing.: *utóh wuttin tonus-sunum*, how has she become a desolation? Zeph. 2, 15. See *wunáutíneat*.

\***wuttininúmekossinat**, to serve; *wuttin-nomuhkoattíneat*, to be served, C. 208.

**wuttinneumuhkauónk**, n. his service, a serving (him), service rendered to, Ezra 6, 18.

**wuttinneumuhkauónat**, v. t. an. to serve (him), 2 Chr. 29, 11; 34, 33; *wuttinneumuhkauoog*, they served (him), Gen. 14, 4; *katenímuhkáiunup*, I have served thee, Gen. 30, 26; caus. *wuttinneumuhkonwinnamukup*, thou wast made to serve, Is. 14, 3; *matta kátín-néumuhkónawáhinnéw*, I have not caused thee to serve, Is. 43, 23.

**wuttinniin** (?), 3d pers. sing. pres. indie. from *wuttinwáinneat*, = *wétt-úne-áin-*

**wuttinniin**—continued.

*neat*, to be like (or such as) himself, to be of his (own) kind (?): *neéne unanotog ut wutahhut, ne wuttinniin*, 'as he thinketh in his heart, so is he', Prov. 23, 7; *neaniit wuttinneunin, ne wuttinniin was-sotimomoi*, 'as with the servant, so with his master', Is. 24, 2; *wuttinniin howan*, 'whosoever', Matt. 16, 24, 25 (*wuttinniin howan*, Prov. 6, 29); *ne pish wuttinniin*, 'so will be his manner', 1 Sam. 27, 11. See *wanninneat*.

**wuttinnohkóe, wuttinuhkóe**, adj. and adv. right (dexter), Ex. 29, 20; Lev. 8, 23, 24; Rev. 10, 2: *wuttinohkánit*, in his right hand, Matt. 27, 29; Rev. 2, 1 (*wuttinohkóe wutitcheq*, the right hand, C. 157). See *wuttinohkóu; nohkóu*.

**wuttinohkóu**, (his) right hand, Dan. 12, 7: *wuttinohkóu*, my right hand, Ps. 73, 23; *kuttinohkóu*, thy right hand, Ps. 18, 35; *wutch wuttinohkóuweiyeue*, from the right side (of the temple, etc.), 2 Chr. 23, 10. See *wuttinohkóu; nohkóu*.

**wuttinnowaonk**, n. (his) commandment, Acts 15, 5; the Word, John 1, 1 (= *kuttowaonk*, *ibid.*): *wuttinowaongash*, my commandments, Gen. 26, 5. [*wanowaonk*, from *wanowámat, amwanáii* (q. v.), he commands.] Cf. *kuttowaonk, kuttowaongash*.

**wuttinnúm**, n. (his or her) servant, Gen. 16, 3: *wuttinnúmun*, Gen. 24, 5, 9; *wuttinneunum*, a servant, Lev. 25, 40 (pl. *wuttinneunumum*, v. 44); *kuttinneunum*, thy servants, Lev. 25, 44; *wuttinnum*, 'my maid' (servant), Gen. 16, 2; '*wuttinneunum*, my man', El. Gr. 12; *wuttinneunomoh*, his servant (constr.), 2 Sam. 13, 18; *wuttinnunoh*, Gen. 30, 7; *kittinnum*, thy servant, Gen. 16, 6; *kittinneunum*, Neh. 1, 7, 8; *pish kuttinneunumum*, he shall serve thee, Lev. 25, 40 (*wuttinninúmin*, a servant; *wuttinnunumum*, my servant; *wuttinninúminoh*, his servant, C. 167; *wuttinnunum*, a servant, *ibid.* 208).

**wuttinnúmhkausu**, adj. an. (is or was) serving, Gen. 29, 20 (he served).

**wuttinnúmhkausuonk**, n. service done, the doing of service, Ezek. 29, 18.

**wuttinnúmunneat**, v. i. to be a servant, to serve, Ex. 21, 7.

**wuttinnúmunneunk**, n. coll. the servants collectively, Ex. 21, 7; *wuttinneunumneunk*, Eph. 6, 5.

**wuttinnunkumóin, wuttinonk-**, n. a kinsman, Ruth 3, 12; 4, 1. See *wectompin*.

**wuttinuh**, he said to him: *howan wóh wuttiggun uttoh*, etc., who can tell him how, etc., Eccl. 8, 7. See *hennau*.

[NOTE.—The definition was not completed. Above the words "said to" the compiler wrote "commanded" in pencil.]

**wuttinuhkóe**. See *wuttinohkóe*.

**wuttinwhunnutcheq, wuttinwhunitch**, n. (his) finger, Matt. 23, 4; Lev. 4, 17, 30; (*wuttinuhchunitch*) Lev. 4, 25: *nul-*, my finger, John 20, 25; *kut-*, thy finger, v. 27; *kehtogwanitch, keituhq*, (great finger,) the thumb, Ex. 29, 20; Lev. 8, 23, 24; *wppuhkukwanitch*, (head of finger,) the tip of the finger, John 16, 24.

\***wuttip** (Narr.), the (his) brain. "In the brain their opinion is, that the soul keeps her chief seat and residence."—R. W. 58.

\***wuttishau** (Mass. Ps.), = *otshoh*, El., in John 3, 8, 'the wind bloweth'; *wuttishonk*, = *wutjishont*, *ibid.*

**wuttichuwan, wuttichowan, wad-tutchuan**, defect. v. (it) flows or flowed from (after *nippe, sepu*, etc., in sing. and pl., with or without the pl. affix *-ash*), Ps. 105, 41; John 7, 38: *sepuog wuttichuwan*, 'rivers of water run down' (from), Ps. 119, 136; *sepuash wadutchúog*, rivers run from, Eccl. 1, 7; *nippe wuttichuánuq kah kussitchuan anarutchuwan*, 'the waters gushed out (from the rock) and the streams overflowed', Ps. 78, 20. The several words which describe running water are used by Eliot, with little apparent regard to grammatical construction, as verb, noun, or adjective, as the construction requires. The radical is uncertain, perhaps *wutche* or *wóch* (q. v.). In Gen. 2, 10–14, are other forms of these compounds: *seip ne ashunk*, the river which goeth toward (flowing), v. 14; *seip ne wanupishunk*, which compasseth (flowing about), v. 11, 13; *seip wutchishau*, a river went out of (flowed from), v. 10. Cf. *amwutchuwan, awitchevan*, it overflowed, overflowing; *kussitchuan*, it flowed in a stream (n. a stream); *pamitchuan, pamitchevan*, it ran or flowed (generally or indefi-

**wuttichuwan**, etc.—continued.

nitely); *suhwítchuan*, it flowed out of, forth from; *sokkhetchuan*, it gushed out, burst out, Is. 35, 6; *umítchuan*, it flowed to, ran to; *woweyjouchuan*, it flowed round about, 1 K. 18, 35.

[Abn. *ari'tsáin*, il coule, v. g. le sang.]

**wuttogki**, n. moisture, Luke 8, 6. See *ogqushki*, wet, moist; \**wuttapòhquot*, wet weather; *wuttagkesiuneat*, to become wet.

[Peq. *wuttággio eyéiv-kéczuk weenugh*, wet today, very; *wauhtággachy*, a' deer, i. e. wet nose', Stiles.]

**wuttogque**. See *ogquè*.

\***wuttohokhokminneónash**, pl. blackberries, C. 164.

**wuttóhuppa[enat]**. See *wuttuhuppa[enat]*.

**wuttompek**. See *wutompek*.

**wuttóntauunat**, v. t. to climb to or into: *wuttóntauuadit*, if he climb up (into it), John 10, 1; *kútóntauuohou*, he climbed up, went by climbing (on his hands and feet), 1 Sam. 14, 13; *nóntauúhettit kesuk-quit*, if they climb up to heaven, attain to by climbing, Amos 9, 2. See *toh-kóntauunat*.

[Narr. *atáuntowash*, climb the tree; *ntáuntawem*, I climb, R. W. 91.]

**wuttoohpoomweonish**, n. tobacco, C. 241. See (Narr.) *wuttanuúog*; *úhpukash*.

\***wuttoónat**, to complain: *uotówan*, I complain; *uotówap*, I did complain, C. 186; *sui katówan uuhog*, did you complain of me? *ibid*.

\***wuttotúkkon**: *tuúche wuttotúkkon*, 'it jerketh or suddenly twitcheth', C. 195.

**wuttóantamunát**, v. t. to care about, to be careful of, inan. obj. (*wuttóantamunat*, to care, C. 186): *wuttóantam*, he careth for, 1 Cor. 7, 32, 34. Cf. *wuttóantamunat*.

**wuttóhuppa[enat]**. See *wuttuhuppa[enat]*.

\***wuttookummissin**, a grandmother, C. 162: *kokummiss*, thy grandmother, 2 Tim. 1, 5; (*kokummes*) thy aunt, Lev. 18, 14.

**wuttóon**, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See *wuttóon*.

\***wuttóonantamoonk** (?), n. 'valor', Man. Pom. 86, l. 1.

\***wuttóotchikkinneasin**, a grandfather, C. 162.

\***wuttówosketompaog**, pl. 'men of high degree', Ps. 62, 7.

**wuttugk**. See *wuhtuk*.

**wuttuhhunk**, n. a paddle, Dent. 23, 13.

[Narr. *wútkunck*, a paddle or oar, R. W. 99; *puútons wéndchunck* [= *puú-taush nóstuhhunk*], bring hither my paddle, *ibid*. Del. *tahacun*, paddle, oar, Zeisb. Voc. 29.]

**wuttuhuppa[enat** (?), **wuttóhup-**, **wadhup-**, **wuttóhup-**, v. i. to draw water (*wuttuhupponat*, Mass. Ps., John 4, 7, 15); *wuttuhuppaog*, *wuttuhpaog*, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (= *quomphuppaog*, 1 Chr. 11, 18); *wuttuhuppak*, draw ye water, Nah. 3, 14; *wadhupahettit*, when they drew water, Gen. 24, 13; *uotuhupau* I drew water for (them), Gen. 24, 19; *wuttóhupauau*, she drew water for (them), v. 20. Cf. *sokhippog*, 'draw out' (water), John 2, 8; *numwápag* . . . *nippe*, fill (it) with water, v. 7.

[Del. *thup peek*, a well, Zeisb. Voc. 12.]

**wuttuhq**, **wuttuhqun**, **wuttuk** [*wut-uhq*, of the tree], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 20: *wutuk*, wood, Is. 60, 17 (*wuttoohqénash* or *mishash* (?), wood, C. 164; *póhchátuk* (from *pokshunat*, to be broken, or from *póhchewu*, it divides, branches), a bough, *ibid*). See *wuhtuk*.

[Narr. *wúdtuckqun*, 'a piece of wood'; *wúdtúckquannash*, lay on wood (on the fire), R. W. 48; *puúchawuquunúwéash*, pl. branches (of a tree), R. W. 89.]

\***wuttuhukomunat**, v. i. to arrive: *uotuhukom*, I arrive, C.

[Cree *túckoo-sin*, he arrives (by land), Howse 50. Narr. *ntiáuké wushem*, I came by land, R. W. 31.]

**wuttuk**. See *wuhtuk*; *wuttuhq*.

**wuttunkhumunát**, v. t. to cover with: *wuttunkhumun monak*, she covered it

**wuttunkhumunát**—continued.

with a cloth, 1 Sam. 19, 13. See also *ukkhamunát*; cf. \**Wáitacene*.

**wuttunkin[ónat] ahtompeh**, to bend a bow: *noh wadtunkinont ahtompeh*, he who bends a bow; *wuttunkinouch wutotompeh*, let him bend his bow, Jer. 51, 3; but *kenau woukinógish ohtomp*, you that bend the bow, Jer. 50, 14, 29; *neg*

**wuttunkin[ónat] ahtompeh**—cont'd.

*patunkanoncheg ohtompeh*, they who bend the bow, Jer. 46, 9; Is. 66, 19. See *patonkunau*; *woukinomat*.

**wutuhshame**, adv. (?) on this side, Josh. 8, 33 (opposed to *ongkoue*, on that side, beyond): *wutuhshame sepunt*, on this side of the river, Dan. 12, 5 (*wuttoshimayeu*, on this side, C. 235).

## Y

**yá**. See *yo*; *yóáí*.

**yaneinn**: *wame yanéinno wutch malla-mog*, 'is not seemly for a fool', Prov. 26, 1.

**yánequohho**, n. a veil, Gen. 24, 65, = *puttogqecquohhou*, Gen. 38, 14, = *ong-qwequohhou*, Ex. 34, 33; 2 Cor. 3, 14.

**yáneyéu**: *pish yanéyéu*, it shall be as, or like, Is. 17, 5 (circumstance to circumstance or fact to fact); *ne wonk yame*, and likewise (in the same manner), John 6, 11. Cf. *wame*; *onutuh*; *tutappé*.

**yánitchan** [*yamitanum-nutcheq*, he shuts the hand (?)], n. a handful, Lev. 2, 2; pl. +*ash*, Ezek. 13, 19; *negpautchan*, a handful of, 1 K. 17, 12.

**yánittanununát, yeann-**, v. t. to shut (a door, gate, etc.): *yánittanum squnt*, he shuts the door, Judg. 3, 23; *yamittanumwog*, they shut the gate, Josh. 2, 7; *yánittanunau* (v. i.), he shut the door, Gen. 19, 6; *pish kedwittanum*, thou shalt shut the door, 2 K. 4, 4.

**yánunumunát**, v. t. to shut: *yánunum weuskesukquash*, he shuts their eyes, Is. 44, 18; *yamunush*, shut thou (their eyes), Is. 6, 10; *noh yanunuk*, he who shuts (his eyes) Is. 33, 15.

[Narr. *yéúsh*, shut the door after you, R. W. 50.]

**yau** [*yauwe*], num. four (El. Gr. 14), Ezek. 1, 10; *yawog, yawawog*, an. pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; *yauwush*, pl. inan. four (things), Prov. 30, 18, 21; *yauut nai*, four square, Ex. 38, 1; *yauqúinogkok*, on the fourth day, 2 Chr. 20, 26; *nabo yau*, fourteen; *yauwuchag* (-*kodtog*, -*kodtash*), forty, El. Gr. 14.

[Narr. *yóh*, four, R. W. 41. Peq. *yauh*, Stiles. Del. *ne wo*, Zeisb.]

**yeann** [*yá-en*, to yonder, thither], prep. to, as far as: *wutch . . . yeann*, from . . . to, Mic. 7, 12, = *yaén*, Zech. 9, 10. See *yeu unne*.

**yeannitanununát**. See *yánittanununát*.

**yeu**, (1) demonstr. pron. inan. this: an. *yeuoh*; pl. inan. *yeush*, an. *yeug*, these; pl. an. *yéuh*, these (accus.), Gen. 15, 10; *uttiyeu*, interrog. which?; pl. *uttiyeush* (El. Gr. 7); *yeu nepauz*, this month, Ex. 12, 2; *yeu kodtanuk*, this year, Luke 13, 7; *yeu waj*, for this cause (El. Gr. 22); *yeu in kah yeu in*, thus and thus, 2 Sam. 17, 15. (2) adv. here, in this place, 2 K. 2, 8; Gen. 22, 1, = *yeuut*, Gen. 21, 23; *yeu nogque*, toward this way (El. Gr. 21); *hither*, 2 K. 2, 8. See *ayeu*.

[Del. *yau*, here, Zeisb. Gr. 171. Quir. *yeuoh*, Pier. 5. Narr. *yeu* (q. v.). Cree (an.) *ow'á*, (inan.) *oom'á*, this, Howse 188. Chip. (an.) *wowh*, (inan.) *oowh*, Howse 188. Micm. *st*, 'ici', Maillard 30.]

**\*yéuh** (Narr.), man (*wenigh*, woman), Stiles.

[Peq. *nehyeugh*, my wife; *nehysushanug*, my husband, Stiles.]

**yeuhquog**, n. pl. lice, Ps. 105, 31, = *yeukow(og)*, *yeuhkow(og)*, Ex. 8, 16, 17, 18.

**yeuoh**, this, (an.) 'this man', El. Gr. 7. See (Narr.) *ewó*; cf. *noh*.

**yeu unne**, adv. in this manner, thus, John 11, 48, = *yeu in*, 2 Sam. 17, 15 (*yeu unni*, thus, C. 234).

**yeu yeu**, adv. now (El. Gr. 21), Gen. 21, 23; 22, 2; 2 Cor. 6, 2.

**\*yo** (Narr.), = *yeu*: *yo wéque*, thus far; *yówa*, thus, R. W. 55; *yó wutché*, from hence, *ibid.* 74 (= Mass. *yeu wutche*, Ex. 33, 15).

[Del. *yu-wuntschi*, from hence, therefore, Zeisb. Gr. 171.]



**yô, yâ**, adv. yonder, that way: *yeu nog-que in kah yâ in*, hither and thither, to this side and to that; *yô nuttônan*, we will go yonder, Gen. 22, 5 (*wonk hô kuppeyauunumu*, we will come again [hither (?) to you, *ibid.*]; *monchish yeu wutch, yaavush*, go hence to yonder place, i. e. go hence, go to yonder (from *yâ-auonat*), Matt. 17, 20.

[Narr. *yo nowêkin*, I dwell here, R. W. 29.]

**yôâi, yôaeu, yoâe** [*yô ayeu*], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5: *wutch yôâe kesukqut kah yeu onk in aongkoue*, from the one side of heaven unto the other, Deut. 4, 32; *wutch yoâe . . . nogque*, on the one side . . . on the other, 1 Sam. 14, 4; *yôaeu . . . nahôhtôe yôayewok*, on the one side (of the ark) . . . on the other side, Ex. 37, 3; *ut yôâe*, at the sides of (the ark), v. 5; *wutch*

**yôâi, yôaeu, yoâe**—continued.

*yeôâeu . . . ogkômae*, out of one side . . . out of the other (of the candlestick), v. 18; *pasuk yôâyeu . . . onkatuk ogkomâeu*, one on one side (of him) . . . another on the other, Ex. 17, 12; *yôâeu nannunniyeu*, on the northward side, Lev. 1, 11. Cf. *ongkome*.

[Del. *yawi*, on one side, Zeisb. Gr. 171.]

**\*yôte** (Narr.), fire; *Yôtanit*, 'the fire god', R. W. 47, 110. See *natâu*.

[Peq. *yeut*, fire, Stiles.]

**yowutche** [*yeu-wutche*, because of this], adv. wherefore, Matt. 18, 8.

[Del. *yu wuntschi*, from hence, Zeisb.]

**yoyatche**, adv. always, Matt. 28, 20; 26, 11 (usually, C. 230); *yeoyatche*, Is. 45, 17. See *wameyeue*. Cf. *nayewuttôe*.

[Micm. *yaychis*, 'tousjours', Maillard 28. Del. *yaneui*, Zeisb.]



ENGLISH—NATICK



## A

- abhor**, *uhquanumau*; inan. *uhquanum*, he has an extreme aversion to; *uhquanumau*, he is abhorred, is loathsome; *uhquanumukquok* (when it is abhorred), an abominable or detestable thing.
- abide**, *áppu*; it abides in, *appchtunk-un*.
- able**, *tapenun* (*tápinun*), he is able, potest. From *tápi*, sufficient.
- abomination**, *uhquanumukquok*.
- abound**, *monat*, when there is much or plenty; *nun-máchekoltoh*, I abound, Phil. 4, 18.
- about**, (concerning) *puquame*; (round about) *quimuppe*; *wa'enu* (*waene, we-wee*, C.).
- above**, *wabé*, *wohqut*; *watch wohqut*, *watch wabab*, from above; *wohkumáyeu*, upward; *káhkukhqe*, higher up.
- abundance**, *ne nusegik*, when it is plentiful (*misseshóonk*, C.), an abounding; *máwetatash*, *misháwetatash*, 'great store', R. W.; *nunmishkol meechum*, 'store of victuals'; *monatash*, many things, abundance; *monatook*, abundance; *manatit*, when there is plenty.
- accept**, *tapeneam*, he receives with satisfaction; *tapeneammonok*, acceptance; *tapeneukquol*, that which is acceptable. From *tápi*, sufficient, enough.
- accompany**, *wéchau*, he goes with, an. obj.; *kowéchaush* (*kowéchaush*, R. W.), I go with you; *wéchauntítéa*, let us accompany, R. W. From *wéche-au*, he goes with.
- according to**, *neanuk* [*ne anak*, that which is so].
- acorn**, pl. *anáwchemineash*, R. W. See nut.
- across**. See crossover.
- act** (*agere*), *ussenal*, to do, to act; *ussu*, he does; *ussu*, he acts; *umékhvau*, he does, with respect to others, he conducts himself; *waweneheau*, he did well to, conducted himself well toward; *yeu nuttíhikqun*, thus he deals with me. See conduct one's self; do to.
- action**, *usseonk*, a doing.
- add**, *katchteau*, *katenaltau*, he adds (it, to it); *ukkatuchteawan*, he adds to it, makes an addition to it; *kachteau* [*katche-ohtau*], he adds to.
- adorn**, *wuncheaw*, he adorns (makes beautiful) himself; *wunneh kichhog*, adorn thyself (*brússimau*, he adorns himself, C.); *wunchteau*, he adorns (inan. obj.).
- adorned**, inan. *wunchteomuk*, an. *wun-narhosu*.
- adultery**, *manussu*, he commits adultery; *manussékon*, thou shalt not commit adultery; *manussu-en-in*, an adulterer (*manuátsu*, pl. *manuátsuchick*, R. W.); *manishquansu-en-in*, an adulteress. See fornication.
- advantage**. See profit.
- adversary**. See against; enemy; opposite.
- advice**, *kwantittuonk*, good advice received. See counsel.
- advise**, *kogkaltimau*, v. t. he gives advice to, advises (*kogkaltittau*, he advises, C.); *wegpattumok kah kwactamok*, 'give your advice and counsel', Judg. 20, 7.
- affair** (matter of business), *ánniyéwouk*.
- affrighted**, *chepshau*, *chepshontau*, he is affrighted, startled, astonished (*kitcheshaltau*, he affrights; *kitcheshanittiméat*, to be affrighted (?); *kuttishanittionk*, fright, C.).
- afraid**, *wabesu*, he fears, is afraid; *nawrabes*, I am afraid; *qushau wabesoneau*, he is afraid of (him); *quéhtam*, he is afraid (to do, to go)—not implying slavish or disgraceful fear (*wesássu*, (he is) afraid; *cowéssus?* are you afraid?; *tawhúch wesássau?* why fear you?; *manowéssas*, I fear none, R. W.). See fear.
- after**, adv. after that, afterward, *ne nuchche* (see have, auxil.); prep. *asuhkaue* [*asuhkaue*, it goes after, follows]: *wegonne onk nen . . . asuhkaue onk nen*, before me . . . after me, next after

**after**—continued.

(in order of time or place); *naholdóeu* (secundus, -a, -um); *noh asuhkít*, he who goes or comes after. Cf. *asuh*, or; *neese* [ne-esse], two.

**afternoon**, *quáttuhquóhquá*, C.; *panicóm-paw*, *nawéwárgaw*, R. W.; *quáttikquá-quaw*, after dinner, *ibid.* See day.

**afterward** (in the future), *ompetak*.

**again**, (a second time) *nompe*; (in addition) *wonk* (*wonkanet*, *onk*, or *wonk*, again, C.).

**against**, *ayewukhkoné*; mutually opposed, *ayewukhkonítue* (*ayewukawítue*, C.); *ayewukhkonau*, he goes against, he makes war on (an.); *nup-penauum-uk*, he is against (at variance with, contending with) me. *piúhsuke*, over against, opposite to; reciprocally opposite, over against each other, *pápiúhsuke*. Cf. *pá-piske*; *pap-skeu*; *neesit piskeu*, it is double; *piskimnan*, he doubles (it). See opposite; war.

**age**. See old; old age.

**ago**. See long time ago.

**agreement**. See covenant.

**ah! alas!** *awee! woi!*

**ail**, *toh kut-ushpman?* what aileth thee? also to: *kut-áspman* (and *tocketáspanem*, R. W.); *toh uspuanáü* (*tahaspuanáü*, R. W.), *tohsplanau?* what ails him, what does he happen on, what chances he?; so, *nag wame . . . ushpunúog*, 'chance happeneth to them all', Eccl. 9, 11; *tatuppe uspuanáog wame*, 'one event happeneth to them all' (they chance all alike), Eccl. 2, 14.

**air** (atmosphere), *mamuhche kesuk*, = *mamohchíyeu kesuk*, the empty or void sky.

**alarm**. See war.

**alewife**. See fish; menhaden.

**alike**, *tatuppe*, equally.

**alive**, *pomanatog* (when he lives, living).

**all**, *wame*, *wamu* (omnino); *wamut* (when there is all), enough. *mámüsse* (*missésa*, R. W.), totus, ex toto (*mamússéyéé*, wholly, entirely, C.). From *missi* (*mussi*), great, by reduplication.

**almost**, *náhen*, nearly, nigh to (*omóggpeh*, C.).

**alone**, *nussu*, *nusscu* [*noh usseu*, he who does?]; *w'nishshem*, I am alone, R. W. *nomsiyéú*; *wukse*, *nonsiyeu*, all alone, C.; *nun-nánsi-up*, I was alone, *ibid.*

**alone**—continued.

*nont*, of himself only, I. P.; *naínt*, R. W.; *pasuk naínt* God, there is only one God, *ibid.*

**also**, *wonk*, again, moreover.

**always**, *wagwuttedé*, continually; *yoyat-che* [= *yeu wutche*, from this time?], *nícheme*, forever. See ever.

**am**. See *appu*; *ayeu*; *na*; *nont*; *ohtau*.

**amazement**, *chepshaonk*, a startling; *chep-shau*, he is amazed, affrighted; *monchanatam*, he wonders. See wonder.

**among**, *kenugke*, *kannuke*. Related to *konukkehatalchau*, he pierces, penetrates (?), *kannukkashuuk*, penetrating, piercing; from *kenag*, that which is sharp. Cf. Lat. *inter*, *interere*, *intrare*.

**ancestors**, *wutchtuongánog*, C. From *wutcheu*, suppos. *watchit*. See parents.

**anchor**, *kenúhquab*, *kenúwíqap*, *kenomp-squab* (*kunúósnep*, R. W.); *kussuppanuk-quank*, C.).

**and**, *kah*. From 'k progressive.

**angle**, *nái*, angular, having corners or angles; *naiyag* (when it is angular or cornering), a point, angle, or corner; *ut yaué nace*, at the four corners of; *yaué naiyag uctu*, the four corners of the house. Cf. *kendi*, sharp; *kenag*, that which is sharp. *pochag*, an interior angle or corner. See corner.

**angry**, *musquantam*, he is angry; suppos. part. *noh musquantog*, he who is angry, i. e. any angry man; imperat. prohib. *ahque musquantash*, be not angry (so, R. W.); *nunmosquántam*, I am angry, C.); act. verbal *musquantamúonk* (*musquannítamúonk*, C.); pass. verbal *musquannítuonk*. anger. V. t. an. *musquannu-mau*, he is angry at or with (an. obj.). From *musqui*, red, bloody, and *antam*, minded, purposing, or having in mind.

**animal**, *óás*, *óaus*, *howaas* (*óás*, *owaaas*, *óóas*, C.), animal, creature (pl. *óásásineg*, *owaaásineg*): *nishnoh óas pánontog*, 'every thing that liveth' (*pomanamóe owaaásineg*, 'living creatures', C.). *né-tassuog* (pl.), tame or domestic animals (*netástog*, R. W.). *puppínashim* (*penashim*, R. W.), pl. -*wéog*, beast. Cf. *puppínshaas*, pl. *puppínshaasog*, bird, avis. *Óás*, *howaas*, is evidently related to *howan* (*awáán*, R. W.), someone, anyone, a person. The termination repre-

**animal**—continued.

sents the verb of animate agency, *us-su*, he does, acts. The prefix is perhaps the inseparable pronoun of the 3d pers. sing. *w'* (*evò*, he, R. W.), as in *hovam*, *avèàn* [*evò-unnì*, any he].

**ankle**, *massipsk*; *wassupskon*, his ankle bone [*n'sussuppoi-oskon*, the side bone?].

**anoint**, *susséquinan*, he anoints (him); *sussequinan*, he anoints (it) (*mississequin*, I anoint, C.); act. verbal *susse-quéonk*, anointing, anointment; pass. verbal *sussequinútuonk*, being anointed.

**another**, *onkatog*, another person, pl. *onkatogij*, others; *onkatog*, another thing, pl. *onkatogunash* (*onkatuk*, *onkne*, besides; *onkatogúnt*, otherwise, C.). From *onk*, *wonk*.

**answer**, *nanpaham*, he answers; *nanpahamau*, he answers (him).

**ant**, *annucks*.

**any, anybody, any person**, *howan* (*avèàn*, R. W., whoso; Del. *awren*, who; *awon*, *howan*, anybody, C.). *nanwi*, *nanwe*; *nanwe wosketomp*, any man, C.; *nanwe missiminnuog*, common people, C. Adj. inan. *teagwe*: *ut teagwe mehtugkit*, on any tree; *ne teaguas*, any thing.

**apart**, *chippi*, *cheppi* (it is separate); *chippau*, he separates himself; *chippau*, he separates himself to, 'consecrates himself'.

**appear**, *manogguis*, I appear, C.; *ámuk-quoik* (when it appears), the appearance of a thing (*nogguiswouk*, appearance, looks, C.). See looks.

**appease**, *nan-mánuunúhtau*, he appeaseth (strife, Prov. 15, 18), from *manunne*, quiet, calm, moderate. *mahténum*, he appeases or pacifies, C.; *mahtéannónat*, to quiet, *ibid.*, from *mahto*, he makes an end, has done.

**appoint** (a person to post or place), *kehtimá*, he appoints (him); *kuk-kehtim*, thou appointest (him); *noh mukkehtim*, he whom I appoint.

**appoint or designate** (a place or inan. obj.), *kukquttam*, he appoints (it). Adj. *kukquttamne*, appointed.

**apron**, *áutah*, *áitavíum*, *avutá*, the apron or covering worn in front by the Indians; 'a pair of small breeches or apron', R. W.

**archer**, *pípumwacwèn-ia*, one who shoots habitually, pl. *-innuog*; *pípumutcheq* (pl.), they who are shooting, actually. From *puannu*, he shoots, with frequentative reduplication.

**arm**, *mutpít* (*méhpít*, C.); *wulpít*, his arm (*wuppúttene*, pl. *-wash*, R. W.). *m'ap-phet*, related to *appéh*, a trap; suppos. *appéhít*, (when) it holds fast or catches.

**around**, *waénu*, adv. and prep. it goes around, winds or curves around (*waéne*, *wevène*, about, C.); *quinuuppe*, adv. [*quin-appu*, *quinuuppe*, it turns about], about, around; *quinuupohke* [*quinuup-ohke*], everywhere, all about.

**arrive**, *utáuké wáshem*, I come by land, R. W. 31. Cf. Cree *tiékwosin*, he arrives (by land), Howse 50. For *mutohke* (?). Cf. *awkeewashatog*, 'they go by land', R. W. *womishoonhómmín*, 'I come by water' (i. e. by boat, *wushoon*), R. W. 31.

**arrow**, *kóuhquodt*, *kóukquodt* (suppos. part. inan., having a pointed or sharpened end); pl.  $\pm$  *ash*. *caiquatash*, arrows, R. W. Peq. *keegum*, arrow; *muckhegum*, my arrows.

**artful**. See crafty.

**as**, *wéane* [*ne-unnì*, like that, of this or that kind], as, so, in like manner; *onutuh* [*unne-toh*], as though, as if, as when, used with the suppos. mood; *wéhque* [*ui-uhquacw*, going to the extreme or limit] as far as; *wéutch* . . . *wéhque* (with verb of motion), from . . . to (*yo wéque*, thus far, R. W.); *áutahshe*, *atache*, *utache*, *ahut tahshe* [for *adit tohsá*, = *ut-tahshé*], as much as, as many as, as often as (*ayatche*, as often, R. W.). See like; long as; such.

**ascend**, *kukkuhquew*, he goes up, denoting voluntary, progressive upward motion; *wápu*, *wábcu*, he rises up or ascends, denoting change of place, without respect to locomotion; with inan. subj. *waape-ma*, it rises, ascends (is raised), as smoke, the water in a river, etc.; *ushpu*, *ushpúshau*, he ascends into the air quickly or with swift motion, as the soaring of a bird, etc.; with inan. subj. *ushpémá*, *usspémá*, it mounts aloft, is borne upward. See go.

**ashamed**, *akodchu*, he is ashamed; *nut-akodj* (*nut-ádkodch*, C.), I am ashamed; *akodchekhean*, he makes (him) ashamed, puts (him) to shame (*nut-ádkodchekhik-qun*, it ashamed me, C.).

**ashes**, *pukyee*. Cf. *pukit* (Narr. *púck*), smoke; *pukyee*, mire, mud; *poqut* (that which is broken off?), a brand.

**ash tree**, *monunks*, Is. 44, 14.

**ask**, *natatoman*, he asks (him) a question, questions; *natatomvreh-teau*, *natatomvreh-teau*, he inquires, asks a question; *natatomihkcau*, he makes inquiry of, he asks questions of (about anything) (*natatomvrehkcau*, *natatomihkcau*, he asks, inquires, C.; *n'natoteniúcau*, I will ask the way (inquire about it), R. W.; *kun-natoteni?* do you ask me? *ibid.*).

**ask for**, *vehquetam*, he asks for (it); *veh-quetamun*, he asks (him) for (it) (*keh-vepctunmúsh*, I beseech you, C.). Cf. *vehkomau*, *weúkomau*, he calls (him).

**assemble**, *miacog*, *maigacog*, they assemble, meet together; *mukkiameonk moemaw* or *miyáemaw*, the assembly meets (is gathered together); freq. *mohmócog*, they meet often or habitually (*miavé-tuck*, let us meet; *miavéhattit*, when they meet, R. W.). From *miáe*, *miyae*, *mooe* (*moque*, C.), together. V. t. an. *miauaui*, he assembles, causes (them) to assemble, gathers together (*miáwene*, a court or meeting, R. W.).

**assembly**, *mocurehkomonk*, *mishóonk*, a great many together; *mukkiameonk*, a gathering.

**astonished**, *chepshau*, he is astonished, amazed; *nonchanaatam*, he wonders. See amazement; wonder.

**astray**, *panne*, out of the way; *panneai*, he goes astray; suppos. part. an. *panneónt*,

**astray**—continued.

going astray, erring. *waouau*, *wéouau*, he goes astray, wanders out of the way; suppos. part. an. *wéónit*, *waounit*, going astray; hence, *wayont*, *waont*, sun-setting (*waoumitúog*, they wander, C.). From *waéenu* (*wééne*, C.) and *au*, he goes round.

**as yet**, *ashpumeu*, *ash páme*.

**at**, *adt*, *ahlut*, *ut*. At or in a place (the locative case), expressed by the termination *-ut*, *-at*, or *-it*, with or without a governing preposition.

**attempt**, *kodussu* [*kod-ussu*], he attempts (*nen mukkolússep*, I attempted, C.).

**aunt** (?), *okumnes* [from *okas*, related to the mother]; *kokumnes*, thy aunt, Lev. 18, 14; but thy grandmother, 1 Tim. 1, 5. See grandmother.

**autumn**, *n'pun* (*néepun*, R. W.; *nepinnáe*, C.), the harvest season, the latter part of summer and beginning of autumn (*taquónek*, the fall of the leaf, R. W.; *'ninnawáret*, fall, C.). See seasons.

**avoid**, *chippimau*, he avoids (it), puts it away; *chippehtau*, he avoids, keeps away from (it); *qussúhkom* (?), he shuns or avoids (*nuk-quisúhkom*, I shun or avoid, C.).

**awl**, *m'ukqs* (*múcksuck*, awl blades, R. W.). Cf. *kóus*, a thorn; *m'úhkos*, a nail or talon. *puckchéganash*, awl blades, R. W., from *puckhunnin*, to bore, *ibid.* See point.

**ax**, *togkunk* (*togkong*, C.), pl. +*ash*, that which strikes; suppos. part. inan. from *togkom*, he strikes an an. obj. *chichégün*, a hatchet, R. W.; pl. *chichégünash*. Cf. Del. *puckshécan* or *kshécan*, a knife; *m'chonschican*, a large knife, Hkw., Corr

## B

**babe**. See child; infant.

**back**, *muppusk*, *muppisk* (*muppuskq*, C.; *muppusquan*, R. W.), from *poske*, *poskeu*, it is bare, naked, unprotected, with indef. prefix, *m'poske*; *kuppusk*, thy back; *muppusk*, *muppisk*, my back; *uppisk*, his back; *uppusquanit*, *uppusquanit*, at his back, on his back, behind him.

**backward**, (oppos. to faceward) *ontóuu*: *ontóuu penushau* or *antashau*, he fell backward; (oppos. to forward) *qushké*: *qushkeu*, he goes back, returns; *qushkenaw*, it goes backward; *nukqushken* (*nuk-quisshken*, C.), I go back. *asóts-shau*, he retrogrades, moves backward; *nut-assóshau*, I go backward.



- bad**, *mathe* (Lat. male); suppos. part. inan. *matchit*, when it is bad; concrete n. *matchuk*, *machuk*, evil, that which is bad; adj. *matchetou* [*matcheta*, he is bad], bad, evil, wicked; *matchesu* [*matche-ussu*, he does badly], a bad person, i. e. (one, he, who) acts badly; vbl. n. of agency *matcheseān-in*, an evil doer; act. vbl. *matchetōonk*, badness, wickedness (in disposition, purpose, or nature); pass. vbl. *matchetchetouonk*, wickedness encountered or referred to its object; act. vbl. *matchesuonk* [from *matchesu*], the doing of evil, badness in action. From *matta*, *mat*, adverb of negation. Cf. Engl. not, naught, naughty.
- bag**, **basket**, *manat* [*m'nat*], pl. *m'nā-tash*; *munnide*, a basket, R. W.; *munnōtgh*, Stiles; *sogkissānute*, a hand basket, C. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks, made of hemp, which will hold 5 or 6 bushels."—R. W. 50. "Notassen, or bags which they plait from hemp."—De Vries, *Megapolensis*, 2 N. Y. H. S. Coll. III, 95, 107, 158. From *nālin-at*, to lift or take up a burden (*nidūtāsh*, 'take it on your back', R. W.); see bear. *petunk* (when it is put in; suppos. part. inan. from *petanun*, he puts it into), a bag or pouch for carrying small articles: "*petowāssinug*, their tobacco bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.
- bait** (for fishing), *onawangōnnakaun*, R. W. Cf. Abn. *asāigan*, Rasles.
- bake** (roast), *appawau*, *apicau*, *appāsu*, he bakes, roasts, or cooks; *apicōnat weyau*, to roast flesh (*appāshish weyau*, roast the meat, C.). The primary signification appears to be to prepare for food.
- bald**, *mōsi* (smooth); *mukkūkki* (bare): *mōsontuppa*, he is bald, has a bald head (*mūsontp*, a bald head, C.); *mukukkontuppa*, he is bald.
- ball** (for playing), *pompasuhkonk*. From *pompu*, he plays; *asuhkau*, he chases, follows after: *pomp-asuhkau*, he chases in sport.
- bank** (of river), *wusāpimuk* (*wussāpimuk*, C.), = *wus-appin-uk*, where the edge or margin is, that which is at the edge (*wus*).
- bare**, *mukkūkki* (*muckūcki*, 'bare, without nap', R. W., of cloth); *mukkokey*, 'strip yourselves', Is. 32, 11. Hence *mukkōkinau*, he robs, plunders, strips bare; *mukkōkinnuwān-in* (n. ag. n.), a robber, and perhaps *mukki*, *mukkūchouks* (*mūckquachucks*, R. W.), a child, a boy. See bald; naked.
- bargain** (agreement), *wunnawāonk*, = *wunne-nawāonk*, good saying, satisfactory talk. See trade.
- bark** (v.—as a dog), *wohwohtau*, he barks (*wohwōhtau*, C.); *wohwohkau*, he barks at, keeps barking (onomatopoeic; so *wohwātawau*, 'ho! hullo!', C.).
- bark** (n.), *wunnadteak*, C.; *wuchickapēuck*, 'birchen bark and chestnut bark, which they dress finely and make a summer covering for their houses.'—R. W. 48. Cf. Abn. *maskšé*, pl. *-kšār*, 'écorce de bouleau à cabaner', etc., Rasles.
- barn**, *auqūn-nash*, barns, R. W.
- barren**, *mīchēteu*, *mēchēcyeu* (she or it is empty, is nought); *mehcheyēu*, barren (*mōchiyēu*, empty, C.); *mehcheyewonk*, barrenness, sterility; *matchekine ohke*, barren land. From *mat*, *mathe*, or *mahtsheau*.
- barter**. See sell; trade.
- basket**. See bag.
- bass** (a fish), *Labrax lineatus* (?), *missūckēke*, R. W.; pl. *-kēquock*; *suckequoq* (pl.), Stiles. Peq. *m'suqkhege*. *quinamag*, bass, C. (?).
- bastard**, *nawetū* (*nawetūe*, C.). From *nawce*, general, communis, and *wetū*.
- bat**, *mattappasquas*, *matappusques*.
- battle**, *ayewultuonk*, *ayewētōonk* [making war, vbl. from *ayewhtau*, he makes war against]. *matwātōonk*, R. W. Cf. *matwāu*, he is an enemy.
- bay**, *potuppeg*, *potuppag*.
- be**. See *appu*; *ayeu*; *nat*; *nont*; *ohtau*.
- beads**. See wampum.
- beans**, *tuppuhquam-ash* (pl.) [from *tuppuhquau*, it turns or rolls]; *manusquassēd-ash*, R. W.; Peq. *mushquissedes*, Stiles.
- bear** (n.), *mosq*, *masq*, *masq* (*moshq*, C.); *mosk* or *paukūmawaw*, R. W.; Muh.

**bear**—continued.

*ingwah*, Edw.; Del. *naĕhk*, *nachk*, Hkw.). From *maowchau*, (*mauqaúu*, R. W.), he devours, eats, an. obj. (?). Peq. *a'háwqwat*, Stiles; Narr. *konooah*, *ibid.* See *wolf*.

**bear** (v.), *kwáwumum*, he bears or carries (it), takes it along; with an. obj. *kennauu*, *konuuu*, he carries (him); with suffix *ukkenmóh*, he carries or bears him; *kónuunt* (suppos. part. an.), when he carries or bears: *kónuunt alhtompēh*, carrying a bow (see take). *kónuun*, he bears, sustains, holds up; suppos. part. inan. *kónuuk*, when it carries, it carrying, a carriage or anything used for carrying burdens; freq. *kogkónuun*, he supports, holds strongly or firmly. *naycutan*, he bears (it) on his person as a burden; imperat. 2d pers. sing. *naycutash*, bear or carry it (*nácutash*, take it on your back, R. W.); suppos. pass. part. *naycumuk*, *naiámuk*, (when he is) borne or carried on the back (of a man or beast), hence *naycumuk*, when he rides: *naycumukqwoq kamelsok*, 'they rode on camels', Gen. 24, 61; *noh nawcumukqut* (*naycumukqut*), he who rides, a horseman; pl. *neg naycumukqutcheq*, riders, horsemen. So *nahnaiyeuáncwot*, R. W.; *nahnaiyeuáncwot*, a horse 'or a creature that carries', C.; Del. *nayundam*, to carry on the back or shoulders; *nauyunges*, a horse, 'the beast which carries on its back', Hkw. Perhaps from *nauwacu*, he bends down; *nauwachtam*, he bends or stoops to it. See *horse*.

**bear children**, *nechaw*, *néchau*, she is in travail or brings forth (*néchau*; *paug-cóche* [*pukodeche*] *nechawraw*, she is already delivered, R. W.). See *beget*.

**bear fruit**. See *produce*.

**beard**, *weeshittam*, = *wéshak-tam*, hair (of the) mouth (?). See *hair*.

**beast**, *puppashim*, pl. + *wog* (*penashim*, pl. + *wock*, R. W.). See *animal*.

**beat**, *tattagkomau*, he beats (him); suffix *wut-tattagkomóh*, they beat him; *tattagkódtam*, *tohtogkódtam*, he beats (it). Freq. from *togkomau*, he strikes (him), and *togkódtam*, he strikes (it). *pogguh-han* (*pochómmin*, to beat out corn, R. W.), he threshes or beats out corn. See *grind*; *strike*.

**beautiful**, *wunnegen* (good, handsome, desirable, pleasing); *wunnehcheu*, he beautifies himself, makes handsome; *wunnetesu*, he makes (it) beautiful or pleasing.

**beaver**, *tunnáuk*, pl. + *quaog* (*tommunque*, Peq.; *tunnók*, C.; *tunnóck*, R. W.). From *tunnigwohóh*, he cuts off (sc. trees)? Cf. Abn. *temáksé*, pl. *-ksak*, castor vivant. *nóosuppaóog* (pl.) and *sínhuppaóog*, R. W. See *\*amisque*.

**because**, *newutche*, *ne wutche* (for this, from this). See *cause*; therefore; wherefore.

**become**. Cotton gives 'I am become, *nuttimi*'; 'to become, *wunniat*'. Eliot has the verb *unaiiméat*, 'so to be' (1 Cor. 7, 26), evidently from *wunni*, such or of the kind, to be of the kind, to be such, to become such. In two or three instances this verb is employed as the representative of the verb 'to become', though it is not to be regarded as its exact equivalent; thus *toh ániit*, what may have become of him, Ex. 32, 1, 23 (= *toh áóhs*, where he might be, Acts 7, 40).

**bed** (place for sleeping), *appin*; *wutappau*, his bed [*wutappin*, he sat there].

**bees**, *oohkávumawussog* (*ohkoomawosog*, C.).

**before** (in front of), *anaquohtag* [when it is opposite, *anaqueu-óhtag*], before (it); *anaquabit* [when he is opposite, *anaqueu-ápít*], before (him); *anaquabel*, before me; *anaquabean*, before thee; *anaquabhéttit*, before them (*anáquabit*, before him, C.); *anaquohtag wek*, before his house, *ibid.* [*anaqueu*, opposite, from *nuhquacu*, he looks toward]. *negonuhkan*, he goes before or in advance of, he leads; *negontacu*, he sends (i. e. in advance of himself) to another. See *lead*.

**before** (preceding in time), *negonacu*; adv. *negonue*, formerly, before time; *asquam*, not yet; *quoshác*, beforehand, anticipatory.

**beg** (ask alms), *weenshau*, he is begging; n. agent. *weensháen*, a beggar; *weenshamau*, he asks for (it) as alms; *aw-wenshan-uh ne teagwas*, 'he asked an alms from them', Acts 3, 3.

**beget**, *wunnechanau*, he begets (a child or children, without reference to sex); *wunnamoníeu*, *wunnamoníyeu*, he

**beget**—continued.

begets (a son or sons); *wuttawnyeu, wut-tóneu*, he begets (a daughter or daughters). With a feminine nominative the same verbs signify to bear, to bring forth.

**begin**, expressed by *nache* [no *wutche*] or *kache* [kó *wutche*] in combination with a verb. The former regards the beginning only as a completed act or point of time without regard to ensuing or progressive action or to lapse of time; the latter (*kache, kutche*) indicates progression from a starting point, beginning of action yet in progress or continuous. See 2 Cor. 8, 6: *neyane nache ussip, ne kó tatuppe kesteunkuncaw*, 'as he had begun, so would he [go on and] finish.' *nache wekíteau*, he began to build; *yeu nache ussenáút*, this they began to do; *neyane nache ussip*, as he began to do; *kutche usseen, kah wonk nuppakodche ussem*, 'when I begin [to do] I will also make an end' (do thoroughly), 1 Sam. 3, 12; *kutchissik, kádshik*, (when it began) in the beginning, Gen. 1, 1; Is. 64, 4; *wutche kutchissik onk yeau wehshik*, from beginning to the end (*nen kítche or nuk-kítcheússen*, I begin; *kutche*, begun, C.); *kachénaw*, (it begins,) it starts from, issues from (as a stream, etc.). See come from.

**beguile**. See deceive.

**behave**. See conduct one's self; do to.

**behavior**, *únniyéuonk*. See business.

**behead**, *tunnigyoúwóu*, he beheaded (him) (*tínegúassin*, 'to cut off or behead', R. W.).

**behind**, *wuttát, wódtát* (*wuttate*, C.); *wuttat wagig* (those who go behind), 'they who are last'; *wódtát ohtagish . . . negonóhtagish*, 'things behind . . . things before', Phil. 3, 13. *wuttamiyeu* (it is behind), the hind parts or posteriors; 3d pers. *otaníyeu*, his hind parts. See back.

**behold!** (interj.), *kusseh*, lo! behold! see thou! Cf. Lat. *ce, ecce* (= *ce-ce*), Fr. *voici*.

**believe**, *wunnamptau*, he believes (it); *wunnamptau*, he believes (him); *nawnamptau*, I believe (*wunnamptauwóonk*, belief, faith; pl. *wunnampuhotig*, believers, C.). "This word they use just as the Greek tongue doth that

**believe**—continued.

verb *πῑτέπειν*, for believing or obeying, and they say, *coannáunatous*, I will obey you [or, I believe you]."—R. W. 65.

**\*bell**, *kawkakanogs* (onomatope).

**\*bellows**, *popapatawauáumuk*, C. [that which is blown with; from *patawau*, he blows].

**belly**, *menogkus* (*munnogs*, bowels, C.); *wunnogkus*, his belly (*wunnáks*, R. W.), from *wonogg*, a hole (?). *missháit*, C., for *misshéit*, (suppos. part. from *misshéu*, he is lifted up, made great, enlarged. See bowels.

**belong to**, *nuttaihe*, it belongs to me, is mine; *kuttaihe*, it is thine; *wuttaihe*, it is his; *nuttaihéin, nuttaihen*, it is ours; *nish wuttaihe-ash*, the things which are his. *ohtau* (he has), it belongs to (him) as a quality, attribute, or appendage; *kut-ahtau-un kelassotamóonk*, 'thine is the kingdom', Matt. 6, 13; *noh ohtunk*, he having, the owner, he to whom it belongs; *ne teaguas ohtunk*, anything which is (belongs to), Ex. 20, 17. Vbl. *n. ohtóonk, ahtóonk*, a having or belonging, a possession. In compound words *-ohúde* signifies belonging to, of the nature or quality of. *wutchaiyeu-maw*, it belongs to, in the sense of it proceeds from, is caused by, or the like; *meuhkesuonk wutchaiyeu-maw* *Godut*, power belongs to God, Ps. 62, 11. See his; mine; thine.

**below**, adv. and prep. *agwe, agwu, ogwu. ohkeiyeu* (*ohkeieu*, C.), below, i. e. earthward. *agwe, or agwu*, the more common form, is apparently contracted from *ohkeieu*.

**bend**, *woonki* (*wáuki*, R. W.), it bends, is crooked; *wónkínunun*, he bends (it) (*wonkunum*, C.); *ne woonkag*, that which is bent; pl. *woonkagish*, bent or crooked (things). See crooked.

**bend one's self**, *nauwaweu*, he bends down or stoops; *nauwósu, nauwóseu* [*nauwaweu-ussu*], he performs the act of bending or stooping; *náúusit*, when he bends, bending; *nauwanum uppukuk*, he bends his head; *nauwáchtan*, he bends down to or before (it); *nauwá-kompau, nauwósikompau*, he bends or stoops.

- bent.** See crooked.
- berry,** in compound names, *-mîme*, pl. *mîmneash*, small fruit of any kind (*wut-tâhîmneash*, strawberries, R. W.; *wattah-mîmneash*, a strawberry, C.). See whortleberry.
- besides,** *onkne* (more than that, further), C.; *wonk*; as conjunction, *chaubohkîsh*, 'except, besides', El. Gr. 22; *chonchippe* (*chippe*, Mass. Ps.), he or it excepted, saving, excepting; *kotne*, C. [for *qut ne* ?].
- besiege,** *wecnukawcaog neg*, they besiege or encamp round about them; *wecnukom*, he besieged (it) [= *wacnu-uhkom*, he goes round about].
- bestow.** See give.
- betray,** *wanassamau*, he betrayed (him); *wanassomit*, when he was betrayed (*wanassomit*, betrayed, C.); *nannassom*, I betray; n. agent. *wanassamwâênîn*, a betrayer, one dealing treacherously.
- between,** *nashawe* (*nashâwe*, C.): *nashawe mayash*, but, strictly between the paths.
- beyond,** *ongkoue*, *aongkôûe* (*onkkôue*, C.): *wutuhshame* . . . *ongkoue*, on this side . . . beyond (a river, etc.); *ongkoué*, *ongkomâe*, on the other side of: *yôai* . . . *ogkomai*, on this side . . . on the other side (*acâwumuck*, R. W.; so, *Acâwumôâ-kîl*, England, *ibid.*, = *agkome-en-ohke-ut*, in the land on the other side or beyond; Alg. *guamink*, on the other side, Lah.). From *onkhum*, he covers or hides (it).
- bind,** *kishpinum*, he binds, ties, makes (it) fast; *kushpinush* (*kspânsh*, R. W.), bind it or tie it fast; *kishpinau*, he binds (him); v. i. act. *kishpissu*, he makes fast, and pass. he is made fast or tied. *togkuppinau*, he binds, holds fast by bonds (him); freq. or intens. *tohtogk-*, *tattagk-*, *tahtogkuppinau*. *wushpunnam*, he binds up or together, = *assepinum*. *Êwecpinau*, he binds (him), as by oath, imposes an obligation.
- birch bark.** See bark (n.).
- bird,** *puppînshaas* (pl. + *og*), a bird or fowl, *avis* (*n'peshawog*, pl., fowl, R. W.; *puppînshaog*, Mass. Ps.). Cf. Chip. *pucâist*. *psukses*, 'a little bird', pl. + *og* (*pussekeseuk*, R. W.; *pissuksenesog*, birds, C., i. e. very small birds, a diminutive of the 2d degree).
- birth,** *nectunok*, *neekuok* [from *nêtu*, *nêkit*, a bringing forth, and pass. a being brought forth]; *wunnectunok*, *wun-neekuok*, his birth. See born.
- bit,** *chogq*; *chohkag*, a spot, spotted; *kod-châhki*, a piece or fragment. See piece; spot.
- bite,** *sogkepôau*, he biteth; *sogkepau* (*nussogkepôawan*, I bite, C.); suppos. *noh sogkepneut*, he who is bitten. Cf. *sogkunum*, he catches hold of, hooks into. See hook.
- bitter,** *wesogkon*; vbl. n. *wesogkînawonk*, bitterness (*wesogkêyeu*, bitterly, C.). Cf. *weswe*, the gall; *wesôe*, yellow.
- black,** *mâi* (*môwi*, *sûcki*, R. W.); adj. an. *mâesue*, (he is) black; pl. inan. *mâeyeuash*; an. *mâesuwog* (*mâesue woske*, black man, C., = *mâosketomp*, El. Gr.). *sûcki*, R. W.; an. *suckêsu*: "hence they call a blackamoor *suckâuttacone*, a coal-black man; for *sucki* is black, and *wâûtacone*, one that wears clothes," R. W.; but, strictly speaking, *sûcki* was dark colored and not black. The dark purple shells from which the more valuable peag was made, and the dark peag itself—blue, purple, or violet—were named from their color *suckâuhock*.
- blackberries,** *wuttohkoîkôwminnêônash* (?), C.
- blackbird,** *chôgan*; pl. *-nêuck*, R. W.: "Of this sort there be millions, which are great devourers of the Indian corn", *ibid.* Peq. *auchugyeze* [= *chohkcsu*, *chohkcsitche*, spotted?], *massowyan*, Stiles, the bobolink, *Emberiza oryzivora*?
- bladder,** *manunnctau*; *manunnctoe qu-suk*, stone in the bladder, Man. Pom. 88.
- blame,** *wutchimonate*, to blame; *nôchum*, I blame, C. (?); *wutchimau*, he is blamed, 1 Tim. 3, 2; *wutchimuneach*, let me bear the blame; *monteag wutchimau*, he is blameless (is nothing blamed). See condemn.
- blast** (of air), *papotauôonk*, a blowing strongly. From *papotau*, intens. from *potau*, he blows.
- blasting** (of grain), *pissogquodtin*, *pissogquodtin*. Cf. *pissagquan*, mud; *pissag* (*pissugk*, C.), dirt, mire.

- \***blanket**, *pinaquet*, *qunnánonk*, C.; *sqúás aúhaqut*, a woman's mantle; *acóh*, the deer skin (worn by men), R. W.; *maúnek* (= *monak*), *nqúttíashíagat*, an English coat or mantle, *ibid.* See clothing.
- blemished**. See deformed; maimed.
- bless**, *wunnántam*, he blesses (it) [= *wanne-antam*, he is good-minded, regards favorably or feels kindly]; *nanantam*, I bless (it), I give blessing. Hence the name Nonantum of the first village of 'praying Indians' gathered by Eliot. *wunnánúmau* (*wunnaunomau*, C.), he blesses (him); *vbl. n. (act.) wunnánúmaonk*, a blessing given; (*pass.*) *wunanútuonk*, a blessing received.
- blind**, *pogkenun*, he is blind (*n'póckunnum*, I am blind, R. W.); *suppos. part. pogkenuk*, blind; *pl. pogkenukeg*, the blind. From *pohkenúí* (*pohkunni*, C.), it is dark.
- blood**, *musquéhéonk* [*m'squéhéonk*]; *wisquéhéonk*, *wusqhéonk*, his blood; *nóshqhéonk*, my blood (*mishqéé*, *néepuck*, blood; *misquínash*, veins, R. W.). From *musqué*, *musqueu*, (it is) red; *musquéhéau*, it makes red, causes redness; *suppos. part. inan. musqhéunk*, making red.
- bloom, blossom**, *peschauu*, it blossoms, bursts forth; *pishaumá*, it is blossomed; *suppos. part. pass. pishaumáonk*, blossomed. From *pokshau*, it breaks. See flower.
- blow** (n.), *togkomáonk* [*act. vbl.*, a striking of an animate object, from *togkomau*, he strikes]; *togkomittenonk* (*pass. vbl.*, a being struck); *togkodtuonk*, a stroke or stripe, primarily the striking of inan. object; *tatteaonk*, a stroke, C. See beat; strike.
- blow** (v.), *patáu*, *patáeu*, he blows. This form is not found in Eliot, but is indicated by derivatives; from it is formed the intensive and transitive *pa-patáuáonk* (*act. vbl.*), a strong blowing or blast. *patántam*, he blows or breathes on (it) (*patántou*, he blows; *nuppá-patántóvám*, I blow, C.); *imperat. patántash*, blow thou on (it) (*patántash*, 'blow the fire', R. W.; *pótavash*, 'make a fire', *ibid.* [for *patáush*, from *patáeu*, as above]). *waban atshoh*, the wind blows, John 3, 8 [for *wadchíeu*, *wúché au*, comes from].
- blue**, *peshtúí*, R. W.; *peshtai*, C.; *peshtán-úsqat*, blue color, C., i. e. *peshtá-anogkenuk*, when it is painted (or looks) blue (cf. *péshauí*, *up-peshau*, a flower). *amóí*, blue; *anóogk*, blue cloth (cf. *anóí*, deep).
- bluefish** (Temnodon saltator), *Peq. aquaundúut* (Stiles).
- board** (n.), *páhsanogk*, *pl. -ogguash*. From *pohshinun*, he cleaves or divides (it).
- boast**, *muskóau*, *muskouau*, he boasts; *pl. máskóacheg*, boasters. *wacnomaú*, he praises; *wacnomaú wúhlogkuk*, praising himself, boasting; *pl. wacnomaoncheg*, boasters. *míshéau wúhlogkuk* (he makes himself great), he boasts.
- boat**, *mushóon*, *mishóon* (*mushóan*, C.; *Peq. meshve*, Stiles; *mishóón*, 'an Indian boat or canoe made of a pine, oak, or chestnut tree', R. W.; *dimin. mishóonúnése*, a little canoe, *ibid.*; *mishóon hómwóck*, they go by water (by boat), *ibid.*; *peantám*, C.; *penáoon*, boat; *penóog*, a 'little ship', *Mass. Ps.*, John 6, 22; 21, 8; *Narr. wapshtu*, a canoe, Stiles; *pawgatenissáánd*, an oak canoe; *kwawé-wawáánd*, a pine canoe; *wompmíssáánd*, a chestnut canoe; *wunnaunánóánduk*, a shaftop; *dimin. -uckquise*, a skiff, R. W. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels"). *kehstonog*, *kuhtanog*, a ship (*kítónuck*, R. W.; *kehstonog*, C.).
- body**, *múhlog*, *m'hogk* (*múhlog*, C.), a body of man or animal; *múhlog* (*nóhlog* C. *nóhóck*, R. W.), my body, myself; *nóhloganóónog*, our bodies, C.; *kúhlog* (*kóhlog*, C.; *cohóck*, R. W.), thy body, thyself; *wúhlog* (*wúhóck*, R. W.), his body, himself.
- boil** (n.), *mogquén*, = *mogquenu*, it swells or bulges out; from *mogke*, great.
- boil** (v.), *tchawopham wéyau*, he boiled the flesh (i. e. he put it in water). *neputáush sabaheg*, boil (thou) pottage (*ne-patthókkúquónat*, to boil the pot, C., from *neputáuw-óhkukg*). *touopham*, it boils or seethes, is boiling; *tóupmúhshosít*, (when it is) boiled, 'sodden'; *núwáwóhpáhléam*, I boil (it), i. e. make it boiled [from *tóuhpeu*, it is in the water]. *wussúe óhkuk*, a boiling pot; *wússúsh óhkuk*, make the pot boil; *wússít óhkuk*, a pot when it boils. *natau quo-*

**boil**—continued.

*quónchekomehtau nippeash*, fire causeth the waters to boil, Is. 64, 2.

**bonds**, *kishpissuonqash*, pl. of *kishpissuonk*, from *kishpissu*, he ties.

**bone**, *muskon*, his bone, the bone of; *wuskon* (*weshkeen*, *wishkon*, C.); pl. *muskonash*, bones; *wuskonash*, his bones. Cf. *áskon*, a horn; *áskón*, *úskon*, a hide (*oskón*, C.); *wutaskon*, his hide. *weween*, a horn, C.

\***book**, *wussukuhonk* (*wussukúohhonk*, C.), vbl. n. from *wussukhum*, *wussukkuhum*, he writes, continues writing. See write.

**bore**, *pukqusun*, he bores a hole (in or through), 2 K. 12, 9; *puckhunmín*, 'to bore through', R. W.; *pukquag*, (when it is bored) a hole, eye of a needle, Mark 10, 25; *puckvheganash*, awl blades for boring the wampum beads, R. W. Cf. *puhpúhke*, hollow; *papukquanne*, *paraquanne*, thoroughly; *pohquáe*, open; *pohki*, clear, transparent. *poahkussohhug mukqs*, he bores his ear (bores to him the ear), Ex. 21, 6.

**born**, *neekit* (when he is brought from); *netu* (he comes forth, is born, primarily grows); *noh neekit ut neekit*, 'one born in my house', Gen. 15, 3. See birth.

**borrow**, *nogkóhkou*, he borrows; *nogkóhkouin*, (it is) borrowed; n. agent. *nogkóhkouaen*, *-éuin*, so *-kukkauwaenín*, a borrower. *namóhka*, he borrows; *namóhkaush wíshquash*, 'go borrow vessels', 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: *namóhkaíhhuau*, *namóhkaóhheau*, he lends; *nogóhkaóhheau*, *nogóhkaeíhhuau*, he lends; suppos. *noh nogóhkaóóúit*, a lender.

**bosom** (pectus, sinus), *páchenau* (*up-páchénou*, C.): *uppáchénaóut*, in his bosom [*póshínúéu*, it is divided in two, is halved]. See breast.

**both**, *néeswe*, Matt. 13, 30; 15, 14 (*na-neeswe*, C. ?); *neese*, two.

**bottle**, *quonanasq* (*quánawask*, C.), i. e. a gourd; *wisq*, a vessel. From *usq*, a gourd (?).

**bottom**, *ohkéit*; *ut agwe*; *ohkéiyen né*, the bottom of it; *wutch woskeche onk yuen ohkéit*, *wutch woskeche onk yauw ágwe*, from top to bottom, Matt. 27, 51;

**bottom**—continued.

Mark 15, 38; *ut wutchónqut kehtahhanúit*, *ut agwe kehtahhanúit*, in the bottom of the sea (*náumatuck*, in the bottom, R. W.).

**bough, branch**, *wúttuhg*, *wúttuk* [*vut-uh-quaé*, at the ends or outermost parts?]. *pauchautaquunnésash*, branches, R. W.; *póhchátuk*, a bough, C.; *póhchóhkom póhchátuk*, he breaks a limb, *ibid*. *wúdtuckqan*, a piece of wood, R. W.; pl. *wúttóohqúnash*, wood, C. *chéóuash*, *chéowash*, branches (of a vine), Gen. 40, 10, 12.

**bought**, *adtoadche*. See buy.

**boundary**, *chadchabenunóonk*, a bound mark, i. e. division; from *chachaubenun* (*chadchapínun*, C.), he divides. *kúhkúhuk*, a boundary (a marking out); *kúhkúhkeg*, (that which marks) a bound mark, limit.

**bow**, n. an. *ahomp*, *ohomp*; *wutahomp* (Peq. *n'tewmp*, *nuttewmpsh*, Stiles), my bow; *wutahompsh*, their bows; *pátonkúnáog wutahompsh*, they bend their bows, Ps. 64, 3; *ohomp kah kóuhquod-tash*, bow and arrows.

**bow down**, *nauwaeu*, he bows down; *nawósu*, he makes a bowing or bending; *nauwaéhtam*, he bows down to (it); *nauwaéhtauau*, he bows down to (him). See bend.

**bowels**, *menógrus* (*munnogs*, C.), the belly or the bowels. *wúttinnomhog*, the entrails, = *wut-anome-hog*, of the inside of the body. See belly.

**boy**, *múkkatchouks* (*múckquachucks*, R. W.; Peq. and Narr. *muckachuk*, Stiles), a man child, a boy (*nonkúp*, *nonkumpaes*, a boy, C.; but *nunkomp* is rather a young man); *nunnmuckquáchucks*, my son, R. W.; *muckquachuckquémese*, a little boy, *ibid*.

**bracelets**, *kehíppitennápeash*, *kehéúppetennápeash*, from *kehé*, great, *petauun*, it is put on, *appu* (?); or is it from *kehé* and *appé* (suppos. *appéht*), trap, gin, that which holds fast? See ring.

**brag**, *mishowáu*, he brags or swaggers, C., = *mishelheau* (?), he makes himself great. See boast.

**brain**, *wúttip*, R. W. (where "their opinion is that the soul keeps her chief seat and residence"); *waantan wúttip*,

**brain**—continued.

a wise brain, C.; *metùppëash* (pl.), brains, *ibid*.

**bramble**. See briar.

**branch**. See bough.

**brand**, *natau pohqut*, a firebrand [*pohqut*, when it is broken].

**brant goose** (Anas bernicla), *menuks*, pl. *menuksog*, C.; Peq. *a'kobjéce*, Stiles; *munúcks*, pl. *munúcksuck*, R. W.

**brave**. See man; valiant.

**breach**, *pokshdonk*, a breaking.

**bread**, *petukqunneg*, pl. + *ash* (*puttukqunnége*, R. W.; *petukqunneg*, C.), a cake, bread in a cake [that which is round; from *petukqui*, *puttukqui*, round]; *petukqunnuk*, n. collect. bread: *weekog petukqunnuk*, unleavened (i. e. sweet) bread; *weekone petukqunnegash*, unleavened cakes.

**breadth**, *ne koshkag*, *ne kishkag*, *ne anáque kishkag*, its breadth, the breadth of it. From *kishke* (*kishki*, C.), broad, from side to side; *kishke*, at the side of. Vbl. n. *kushkesuonk*, breadth (abstractly). *mishkeshkæc ayenonk*, a broad place; *mishonogod squont* . . . *mishonogok may*, (it is) a wide gate . . . a broad way, Matt. 7, 13; *mishkeshkemaogkehtu*, 'in the broad ways', Cant. 3, 2.

**break**, *pohqunnum*, he breaks (it) asunder or in two, as a staff, a thong; *pohqunau*, he breaks asunder (an an. obj., a bow, a kettle, etc.); *pohquetahham*, he breaks asunder (an inan. obj. pertaining to or for another); *pohquetahhamwog wuhkontash*, they broke his legs; *pohquetahash wecpitlúash*, break thou their teeth, Ps. 58, 6; *pokshau*, *pokshau*, it breaks or bursts asunder, with violence, it is broken (*poohqúshau*, C.; *pókesha*, *pokshauwa*, R. W.); *pokshattam*, he breaks (it) with violence or suddenly. *sohqunnum*, *sukqunnum*, he breaks (it) in pieces, as bread; *sohquttahham*, *sukquetham*, he breaks in pieces (an inan. obj. pertaining to or for another).

**breast**, (pectus) *póchenau* (it divides in two, is halved); (mamme) *mohpanag* (*mohpáñneg*, C.); *mapánnog*, the breast, R. W.; *wohpanag*, his or her breasts, sometimes pl. *wohpanagash*. See bosom.

**breath**, *nashauonk*, *nashaonk*, the breath, the spirit, El. Cf. Del. *lechëwon*, Hkw.

**breathe**, *nahnúshau*, he breathes, (*nahnashánat*, to breathe, C.); *nahnashanú*, when he breathes.

**briar**, **bramble**, *kóus*; *asinnekóus* [*has-sine-kóus*, stony (i. e. very hard) briar?], a thorn; pl. *kóusog*, *asinnekóusog*. Cf. *muhkos* [*m'kóus?*], the nail of a man or talon of a beast; *mukqs*, an awl.

**bride**, *wectauadteon-in* [*wectauadteadi*, when she is married, taken as a wife] (*nawectauadham*, I (a woman) am married, C.). See wife.

**bridegroom**, *wussentamwien*, *-waénin* [*wussentan*, he marries (*wusséntam*, 'he goes a-wooing', R. W.)]. See husband; marry.

\***bridge**, *toypusk*, R. W. Cf. *toskeonk*, a ford.

**bright**, *wóshsumáe* (*wossumáe*, C.), bright, shining, as a torch or fire; *wohsippáe*, *wohsippóhtáe*, bright, glittering, as stones, polished metal; *wóshsuppáe* (and *wóshítáe*) *togkodteg*, glittering sword.

**brightness**, *wohsunbonk*, a shining forth, emitting light. *wompag*, bright light, that which is bright; from *wompi*, white.

**brim**. See edge.

**bring**, *paudtau*, he brings (it) hither: *paudtaush* (*paútous*, R. W.; *patawish*, C.), bring thou it hither; *paudtah*, bring (it) to me; *paudtóak* (*paudtóog*, R. W.), bring ye it. *pásowau*, he brings (him) hither or near; with suffix *uppasowu*, he brought him to him (*nóh páso*, bring him, C.); from *páhsu*, *páso*, he is near. *sohhowunau*, he brings (him) out, caus. from *sohham*, he goes out; caus. inan. *sohhowuttau*, he brings (it) out. *petukodtum*, he brings (it) in. *patchippohúnat*, 'to bring up anything from a place', C. (?). See fetch.

**bring forth**. See bear children; produce; yield.

**broad**, *kishki*, *koski*. See breadth.

**broken**, *poksháe* (*pókesha*, *pokshauwa*, R. W.; *poohqúshshau*, C.). See break.

**brook**, *sepuése*, *sepuus*; *sepoése*, little river, R. W.; *sebuécece*, *sebuéczue*, Narr., Stiles.

**brook**—continued.

Dimin. from *sēpu*, a river. Dimin. of 2d degree *sepōnēse*, a little rivulet, R. W.

**broth, pottage**, *sōbahég, sebahég, sabaheg*, that which is made soft or thinned. From *saupāe, sabāe*, soft, thin, melting.

**brother**, *wemat-oh*, his brother, the brother of (him); *wemat-in* (*awemāttin*, C.), a brother, i. e. any brother, the brother of any; *wemat*, my brother; *kwemat*, thy brother; pl. *wematog*, his brothers (*weematittuok*, they are brothers, R. W.). *wectahtu-oh*, her brother or sister, properly one of the same family or born in the same house (*netat*, a sister, C.).

*min-nohtōmukqas*, my brother; *kenohtōmukqas*, thy brother; *wamnohtōmukqas-oh*, her brother, the brother of (her). *wetompas-su* (his or her friend), his or her brother or sister (*wetompas-in*, a sister, C.); *neetompas*, my brother or sister; *keetompas*, thy brother or sister (Abn. *nidānbé*, mon frère, seu un étranger que j'aime comme mon frère, Rasles). N. collect. *wemattinnucuk*, all the brothers, the brotherhood. *wecsumus-oh*, his or her younger brother or sister, the younger of brothers or sisters (*wecsumnis*, a sister, R. W.; Muh. *ngheesun*, a younger brother or sister, Edw. 91). *mohtomégit*, *mohtomégitche*, his or her eldest brother or sister, the first born of brothers or sisters (Muh. *netoheon*, an elder brother; *nnase*, an elder sister, Edw. 91). See sister.

It is doubtful whether Eliot had himself mastered the distinctions in the expression of degrees of relationship between male and female members of the same family. From a comparison of the revised edition of his translation with the translation of John's Gospel printed with the Massachusetts Psalter in 1709 it appears that *wemat-oh* expressed the relation of brother to brother, *wem-nohtōmukqas-oh* of brother to sister, *wectahtu-oh* of brother or sister (without distinction of sex) to brother, and *wetompas-su* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under PARENTE, SECR.

**build a house**, *wekitteau*, he builds his house, makes his wigwam (houses himself); *wekuhkau*, he builds a house for (another person).

**building**, n. *wekitteauk* (pass. vbl. being built). *-komuk*, which seems to signify an inclosed place, a shelter or covert, was used in the composition of names of buildings other than dwelling houses erected by the English. Thus *quumukque-komuk* (*quinuhqui-kōmuk*, C.), a high tower; *mayyeakomuk* [*niyae-komuk*], a meeting house, C.; *mechimukkōmuk* (feeding house), a barn, *ibid.*; *woskeche komuk*, the top or roof of a house, etc.

**burden**, *weanun, weanin; weassunau*, he bears a burden; *weassuk*, when he bears a burden; pl. *neg weassukeg*, bearers of burdens (*nidūtāsh* and *wiāchush*, take it on your back, R. W.).

**burn**, v. i. *chikohtau, chikohtau*, it burns; *nataw chikohtop*, the fire burned (*chik-koht*, C.; *chickot*, fire, R. W.); from *chike, chikke*, violent, fierce, and *ohtau*, it has itself, it inherently is; *chikohtāe*, burning, on fire. V. t. *chikkosum, chikkosun*, he burns (it); with an obj. *chikkossu* (*nut-chikkos*, I burn, C.). Vbl. n. (act.) *chikkōsuonk, chikkōsuonk*, a burning; (pass.) *chikkoswuttōnk*, a being burned. V. i. *nashqueneau*, it burns, primarily it rages. Cf. *nashquit* (when it storms violently), a tempest or destructive storm (*nun-nishquet*, I rage; *nashquitin*, a northerly storm or a tempest, C.). Suppos. part. concrete *nashquittag*, that which burns, a fire (*squtta*, R. W.); *nashquimāe mohkossuash*, burning coals. V. t. *nashquassu* [*nashquun-ussu*, he makes burn], he kindles, sets on fire; sometimes v. i. *nashquānunohtau*, he kindles fire. See consume.

**burnt**, *chikkohtauan; chikkosumun* (oi inan. obj.), pl. + *ash*.

**burrow**, *wōnogy* (a hole); *ōwonogkuog, awonogkaog*, they burrow (have holes).

**burst**, *pashksheau*, it bursts asunder; *pashkukom, pashkukom*, he bursts (it) asunder. From *pāshhe*, half; *pōshsheau*, it divides in two. See gun.

**bury**, *posckinnau*, he buries (him); suffix *up-posckin-ōuh*, they buried him (*nup-pasūkin*, I bury, C.; *posakūna-*



**bury**—continued.

*man*, to bury, R. W.); *poskeinüt* (when he is buried), his burial; *poskeinütteonk*, a burial, being-buried. From *poskeu*, he is naked; *poskinau*, he strips (him) naked or is naked.

**bush**, *nepéunk*; *chippishinnechtugk*.

**business, affair**, *ánniyéuonk* [act. vbl. from *unnáinnéat*, to beseech in such manner], condition, case, circumstances: *ponniyéue ánniyéuonk*, 'rude behavior, manner, way, state, condition', C.; *wánnéga ánniyéuonk*, a good cause, *ibid.*; *matcheniyeuonk*, 'evil case', E.; *wuttinniyeuonk*, his affairs. *pissau-natáonk*, *pissisháonk* (*pissaiyeuonk*, C.), business, employment.

**but**, conj. *qut* (*qut*, *qut onch*, C.); *webe*, *wepe* (only), but, Mass. Ps.; *qut onch*, *ohnehikoh*, but yet.

**buy**, *adláú*, he purchases from (him); *noh adláadt*, he who buys, a buyer;

**buy**—continued.

*adláadtche*, bought, purchased; act. vbl. *adláonk*, a purchase (*áadtuhkau*, he pays (him); *áadtuhkah*, pay me; *nut-tóttówam*, I buy, C.). *manóhamin*, he buys it, R. W.; *kam-manóhamin?* have you bought (it)?; *kam-manóhomoósh*, I will buy it of you; *kuttattaámish*, I will buy this of you, *ibid.* Elsewhere, *manóhám*; an. obj. *manówhau*, he redeems or ransoms. *taphéum*, *taphéon* (he satisfies, makes satisfaction), he buys (it); *taphéunau*, he buys it of (him); *nut-taphéunauop*, I bought (it) of (him). From *tápi*, it is enough, it suffices.

**by**, prep. *nashpe*, by, by means of, with (object, agent, or instrument) (*náshpe*, *nashpéne*, by or through, C.); *wutehe*, *wutehe*, proceeding from.

**bye and bye**, *nám*, *námitch*, R. W.

## C

**call** (v.), *wehkomau*, *wehkomau*, he calls (him); *wehkom kahsuk*, call thy husband (*wéum*, R. W.); *wehquetum*, he calls for (it), asks for (it); *wehquetunau*, he calls on (him) for (it), asks (him) for (it); *kawehquetunoush*, I pray thee (*kawehquetunámish*, I beseech you, C.).

**call by a name** (appellare), *hettamun*, it is called (*tahéttamen*, what call you this? R. W., = *toh hettamun*, what is it called?); *ne pish hettamun moy*, it shall be called the way, etc., Is. 35, 8. *hennou*, *hennau*, he is called (by the name of); *toh kuttehenit?* what is thy name (how are you called)? (*tahénu?* what is his name? R. W.); *hennou*, *áhuuón*, he calls (him); suffix *wuttinúsh*, he called him.

**call by a name** (nominare), *ussowenau*, he calls or names (him); *pish kuttusowen Jesus*, thou shalt call his name Jesus. *ussowetam*, he calls or names (it); *toh ussowetam?* (*tahossowéttam*, R. W.) what is the name of it? *ussowéssu*, (he is) called or named; *assowéssit*, called (when he is called), C.; *utíssa-wéssé*, I am called or named, etc., R. W.

**calm**, *auwépin*, the wind ceases (*auwépu*, a calm, R. W.; *auwépié ahquompí*, a calm season, C.; *auwépesha*, it calms, R. W.). Cf. *waban*, wind.

**camp**, *tuppuksinnáonk* [act. vbl. from *tuppuksinnáowog*, *tuppuksinúowog*, they encamp].

**can** (auxil.), *woh*, 'may or can', expressing 'a possibility to be', E. (Gr. 20: *uttoh woh yeush en mih*, how can these things be? John 3, 9; *matta woh wunnampahamanoh*, he could not answer him. See able; unable.

\***candle**, *wéquánanteg* (*wasáquanántétk*, C.; *wéquánantig*, R. W.). See light.

**canoe**. See boat.

**cap**, *hashanuka* (*ashónaquo*, or *saunkétipé*), cap or hat, R. W.; *onkéekkah*, a hat, C. Cf. *onkéueg*, *onkéueg*, that which covers over; a cover).

**captain**, *mugwomp*, *mugquomp*, pl. *+aog* (*kéénoomp*, *máckquomp*, pl. *-paiog*, 'captains or valiant men', R. W.; *unuk-quompáe*, valiantly, C.), = *mege-omp*, great man (relatively great or by com-

**captain**—continued.

parison). *keenomp* (*kenompāe*, valiantly; *kenompāonk*, valor, C.).

**captive**, *missin*, indef. *missinnin* (*missinnege*, R. W.; *num-missindam ewo*, this is my captive, R. W.). *missinnin* primarily signifies a man (*homo*) of any other (that is, inferior) nation, as distinguished from *wosketomp*, the tribe-man (*vir*); literally it is 'one of the many', *missinnimu*; pl. *missinnuunuoq*, people (*nin-nimissinnucock*, 'folk', R. W.), answering to Greek *οἱ πολλοὶ* etymologically, but more exactly to *βάρβαροι*, 'barbarians', in its applied use; *missinōou*, *missinnaw*, he is a captive, an outside or foreign barbarian.

**capture**, *missinohkonau*, he takes or carries away captive (him or them); with suffix *nah ummissinohkonuh*, he took them captive. See catch; seize; take.

**care for**, *wuttawantam*, he cares for, is careful of (it); *wuttamantam*, he is careful, or full of care (*wuttanantam*, C.); *notammūwantam*, 'I am busy', R. W.). *nawantam*, he takes care of (it); *nawantantawē*, careful, C.

**carry**, *kup-pumminēgkon-ish*, I will carry thee; *nup-pumminuēctean huusun*, I carry a stone, C. (?). *sohōawuttam*, he carries (it) forth. See bear; bring.

**carve**, *kogkōhsun*, *kogoksum*, *kukhussum*, he carves, shapes by cutting, cuts out, engraves (it); *kogo.rumawonk*, 'engraving', carving; *kogoksumwe*, carved, 'graven'.

**cast** (a stone), *togkonat qussuk*, to hurl a stone at an object, from the hand or a sling. From *togkom*, he strikes.

**cast away**, *pagketam*, he casts (it) away (*nup-pdketam*, I throw away, C.); *pagkenau*, he casts (him) off or away (*n'pakētam* [the inanimate form of the verb is here given, wrongly], I put her away, R. W.); *noh pagkenont ummittam-wusoh*, he who divorces or puts away his wife; *pognit*, (when she is) put away, divorced.

**cast down**, *wnohkōnau*, *nohkonau*, *nōkinau*, he casts (him) down; suffix *wuttinnohkonuh ohkeit*, he cast him to the ground; *nōkshau*, *nōkshaw*, he

**cast down**—continued.

casts himself down (quickly or violently); *nōkshkonau*, he casts (him) down (from a high place); suffix *wan-nōkshkonuh*, he casts them down; *wnohteau*, he casts (him) into or to; *wnohteōog notawt*, they cast (them) into the fire; *wnōhteam*, *wnuhteam*, he casts (it) down; *penohkonau*, he casts or throws (him) down (*penohkōnat*, to throw down, C.); *penuhkau*, he cast down upon (him); *uppenuhkawoh qus-sukquanash*, he cast down on him stones, Josh. 10, 11; *penuhteau*, he cast down (it) upon (it); *penuhteau wuhhōgkuh en ohkekōntu*, he cast himself down on the earth, 1 K. 18, 42. In all these forms the theme is *nōkeu*, *nōkhu*, he descends, - *en ohke-au*, goes earthward.

**cast into the water**, *chawopham* (*chawewoppōminin*, to cast overboard; *chawophasā*, cast (thou) it overboard, R. W.); *chawohpuhteash om*, 'cast a hook', Matt. 17, 27. So, *chawopham*, he boils or seethes (it), i. e. puts it in water. Cf. *chawopsheau*, he casts himself or falls into the water.

**catch** (ensnare), *puttawhau*, *puttuhhau*, he catches by a snare, ensnares; and pass. (but more usually, *puttōhham*, *puttāhham*, he is caught, ensnared); *puttāhhamwog*, they are snared; *puttuhhuk*, when he is snared; *kuppūtham*, thou art caught (in a snare), Jer. 50, 24; *puttāhhamuchettit*, when they are caught (as fishes in a net); *puttuhhukquehettit*, when they are caught (as birds by a snare), Eccl. 9, 12. Cf. *petshau*, he falls into (a pit or snare); *petutteau*, he goes into, enters; *pētau*, he puts into.

**catch** (lay hold of), *tohqumau mosquoh*, he catches a bear; *wutōhqunōuh*, they catch him; *tohqumam* (*tohqumam*, C.), he catches, seizes hold of (it). Cf. *toggun nishwe* . . ., 'it received and held three' (thousand baths), 2 Chr. 4, 5. *wuttannau*, he catches or lays hold on (him) by (a part or member); *nuttannun waweshittam-it*, I caught him by his beard; *noh anunont anuwōoh wehtawogut*, one taking a dog by the ears.

**caterpillar**, *mapōog*, *mapawōok*.

**cattle**, *netassu* (*netas*, C.), pl. *netassuog*, any domestic or tamed animal.

**caught** (by inan. obj.), *uppihukuk sogkut-tin*, his head caught (in a tree).

**cause; causing**. Efficient causality was expressed by a special form of conjugation of the verb, of which Eliot gives an example in his Indian Grammar, page 59, and of which frequent use is made in his translation of the Bible. Its characteristic is the insertion of *-wah-* or *-eh-* after the root of the verb, as *pogkenumwog* they are blind, *pogkenumwehebog* they are made to be blind; *nantau* he hears (it), *watamwahch* cause thou me to hear; *wahteau* he understands, *wahteauwehch* cause thou me to understand; *noh panneont* he who goes astray, *noh panneahleont* he who causeth (others) to go astray, etc. The formal cause and the material cause are expressed by *wach*, alone and in compounds, entering into the composition of nearly all verbs which include the idea of source, origin, production, or the like, as referred to the issue or thing produced, the animate or inanimate object proceeding from, issuing from, or caused by another. See because; father; from.

**cave, cavern**, *hassunegk*.

**cedar**, *chikkup* (*utchukkappemis*, C.; *mishqudwetuck* [= *musqui-uhug*, red wood], R. W.).

**change**, *osawunum wuthogkawash*, he changes his garments; *osawunont*, if he change (beast for beast, Lev. 27, 10); *matta nut-ohosus ussu*, I change not (I do not changeably); *osawemaw*, it is changed, it changes; *pajeh osawemawuk*, till it is (shall be) changed.

**cheat**, *asokekotteamaw*, he uses deceit, deceives intentionally (*nut-assoakekotteam*, I cheat, C.); *noh asokekotteamwit*, the deceiver, he who deceives (habitually); n. agent. *asokekotteamawen*, one who deceives (actually). See deceive.

**cheek**, *mananau*, *n'nanau*; *nannanau*, my cheek; *wannanau* (*wanninou*, C.), his cheek [*nannau*, he sucks?].

**cherish**, *nusohkommoosineam*, I cherish or nourish (*sunmoontinneat*, to be cherished or nourished, C.).

**chestnut**, *wompnuus* (*wompinish*, R. W.), a chestnut tree; *wompinincash*, chestnuts, R. W.; *wumpnuuwch* (Narr.), Stiles; Del. *wapin*, chestnut, Hkw. [*wompi-minneash*, white fruit or nuts].

**chew**, *pasquodtan*, he chews (it)?; *asquam pasquodtanawuk*, before it was chewed, Num. 11, 13 [*pasquag*, fine, minute; cf. *pup-pissi*, dust]. *onchittamau* or *kohkodhumau*, it chews the cud; *onchittamont*, *kohkodhumont* (suppos. part. an.), chewing the cud. *oncheteawun*, 'revised' or 'corrected', is used on title-page of Rawson's edition of Samp. Quinnup. (Sincere Convert), 1689.

**chief**, *keche*, *kehte*, *kehtau*, he is chief or relatively great. See old. *missag*, *mohsag*, relatively great or important; *awuc mohsag*, that which is more or most great; *missugke*, great, powerful, important; *masugkenuk*, (when he is) very great, chief; *wame masugkenuk*, 'the Almighty'. *pihquttuk*, *pihquttumautche*, chief or principal (man, servant, etc.), Gen. 40, 20, 22. See ruler; sachem.

**child**, *mukki*, pl. +og; dimin. *mukkiēs*, a little child (*mukkoies*, C.; *nun-muckiese*, my child, R. W.). *nawuk*, (when he sucks) a sucking child; *nawukie mukkiēs* (*nondannis*, *ndonsu*, R. W.; Narr., *minnese* Stiles; Peq. *nizaus*, Stiles) a suckling. *peisses*, *peississu*, (he is) very small [an. dimin. from *pea*, little]; *peississit* [suppos. part. from *peississu*], when he is very small; *noh peississit*, 'he who is least', Matt. 11, 11; pl. *peississitcheg*. Intens. or dimin. of endearment, *pap'is-sesu*, *papeississit*, *papeisek* (inan., but applied to children, 'little thing') (*papoos*, a child, R. W.; *nip-papoos*, my child, *ibid.*; Peq., *pouppous* Stiles; Lat. *pupa*, *pusa*). *mukkitouches* (*muckquachucks*, R. W.), a male child, a son. See boy. *nunkomp* (*nunkup*, C.), a boy, a youth; dimin. *nunkompas*, *nunkompames* (*nonkumpas*, C.) [*nunkon* (*nauki*), light, levis, and *omp*, man]. *nunksqua*, *nunksq* (*nonkishq*, C.), a girl, young woman [*nunkon-squa*]; dimin. *nunksquas*, *nunksquames*. See young. *neechanog*, pl. (they are born) children (without regard to age or sex), offspring; *wunnechan*, his child (Muh.

**child**—continued.

*venecham*, Edw.; *kenechánog*, your children, C.; *wennecháneunk*, the children, as a body or class, collectively. See daughter; son.

\***chimney**, *wanachikomuk* (*wannachkēmuk*, C.; *wannauchicómock*, R. W.), = *wanashque-komuk*, on the top of the house.

**chin**, *mishan*, C.

**chogset**. See *cunner*.

**choke**, *nupashoon*, I am choked, C.; *nupwoshwóog*, they are choked, El.

**choose**, *pepenam*, *pepenam*, he chooses (it); *pepenash*, choose thou; *pepenau*, he chooses or selects (him); *nahche pepenáuonche*, after having chosen him, C. From *penawce*, it is different; *pe-penau*, he differences.

**chosen**, *pepenawonche*, *-awonche*, one who is chosen.

**circle**. See *round*.

**circumcise**, *quoshqussau*, *quosqussau*, he circumcises (him); *quoshqussausu*, (he is) circumcised; suppos. part. *noh quoshqussuk*, being circumcised.

**circumcision**, vbl. n. *quoshqussausuonk*.

\***city**, *kehtotam*, *keihtotam*, great or chief town. See *town*.

**clam**, *poquáuhock*, R. W.; Peq. *pouh-quauhhaug*, *p'quauhhaug*, Stiles; the round clam (*Venus mercenaria*), from the black or, rather, dark purple margin of the shell, of which the Indians made the 'suckáuhock or black money', R. W. 104. The first portion of the name, *poquawce*, is retained in Nantucket; the last, *quauhhaug*, in other parts of New England. Rasles gives (Abn.) 'pekšé, pl. pekšahak, huitres'. The derivation is not clear. Perhaps *pukquag*, that which is bored, and *haug* (*hogk*), a shell; or *pukquag* (*póquag*) may be employed in its derived sense, an inclosure, with reference to the box-like character of the shell as contrasted with the gaping valves of the *Mya*. *sickiswog* (*sákkissüog*, C.; Peq. *sycksawaug*, Stiles), long clams, *Mya arenaria* [= *suhq*, *sohq-ussuog*, they spit or squirt].

**claws, talons**, *onkquunnésog*; *wonkquunnésog*, their claws [*uhquon-ese*, dim. a little hook]. *múhkos*, pl. *múhkossog*, the

**claws, talons**—continued.

nails, claws, hoofs [*n'uhkóus*, a sharp point].

**clay**, *manómsk*, pl. *manómskog*, 'bricks'.

**clean**, *pahke*, *pohki* (*pohkoiyéue*, C.; *pahkeyéue*, cleanly, *ibid.*); *pahkesu*, (he is) clean, made clean or pure; *pahketau*, he cleans (it), makes clean.

**clear**, *pahke*, *pohki*, (it is) clear (*pahkeyéue*, C.; *páquí*, R. W.); *pohquáe*, open, manifest, that may be seen through (*pahkee*, *pohkiyéu*, clearly, C.); *póhkok* (when it is clear, transparent), the clear sky (*páquí*, *páquaquáut*, 'it holds up', R. W., i. e. it is clear). Related to *pukquí*, it is hollow, bored through; *póquag*, a hole; hence, that which may be seen through. Cf. Greek *διδά*, *διδά αγω*, *δεδίω* (*δεδίω*), possibly *δαίω*, to divide.

**cleave**, *pohshinum*, he divides, cleaves in two, literally he halves (it), from *pohshe*, half. *pahpasschtau*, he cleaves it, makes it divide [*pohshe*, with redup. freq. and caus. inan. form].

**climb**, *kutóntawóhtou*, he climbed up, went by climbing; *wutóntawau*, he climbed up to or into a place (*n'táuntawem*, I climb; *átáuntawash*, climb thou, R. W.); *tohkatatau*, he climbs on (it), as a ladder, a rock, a tree (*nut-tohkaw*, I climb, C.).

**close**, **closed**, *kuppohham*, he stops, shuts, closes (it); *noh kobhog*, he who stops or closes; *kobhamuk*, suppos. part. inan. pass. closed, when it is closed (*káppash*, 'shut the door', R. W.; *kuppóhhash* *úsqunt*, shut the door, C.); *kuppi*, thick, close, dense (*cuppi-mach-àug*, a thick wood, a swamp, R. W.); *kuppahtu*, in a thicket or thick wood; *kuppádt*, *kuppád* (when it is close), ice (Peq., *kuppát* Stiles); *kuppohhou* (the instrument of closing), a door; *koppó-muk*, *kobhamuk*, *kobhog*, a closed place, a harbor or haven; *kupputtan* [= *kuppitan*, closed mouth,] a dumb person, etc. See *shut*.

\***cloth**, *móuak* (*maánek*, R. W.; *monag*, C.), *m'ónag*, *m'ónagk*, in compound words *-onagk*: *womponak* (*wómpinúit*, R. W.), white cloth; *msquonagk* (*mish-quinúit*, R. W.), red cloth. *comawneknunuo*, have you any cloth? R. W., i. e. *kum-mawnek-umuo*. *móuak* was often

**cloth**—continued.

used for a garment, cloak, coat, or other clothing. That which is traded (?); cf. *kummanôhamin?* 'have you bought?'; *nummouanaquish*, I come to buy (of you); *mouanaqushawog*, chapmen, R. W. Or, with reference to its texture, *monak*, that which is many (?).

**clothe**, *hogkwo*, he is clothed (with); *hogkush* (*ocquash*, R. W.), 'put on', be thou clothed with; *hogqut*, *agguît* (when he puts on), clothed with; *ne agguît*, *ne âqut*, that which he is clothed with (*squâus aûhaqut*, 'a woman's mantle', R. W.); *oggunneat*, *hog-*, to wear clothes, to be clothed (*oggunneat*, to put on, C.); *nul-ôgquannehhuam*, I clothe, C., i. e. make clothed. V. t. *oggunnum*, I put on (clothes). From *hog*, the body, the person (?). Cf. *ohkwan*, a dressed skin (*acôh*, 'their deer skin' mantle, R. W.); *hogkwonk*, clothing; *hogki*, scales; *onkhuam*, he covers (pass. he is covered); *onkquneat*, to be clothed.

**clothing**, *hogkwonk* (*aukwonk*, C.), pl. *-ngash*, garments. See dress.

**cloud**, *matokqs*, *mahtohqs* (*mattâuqs*, R. W.); *wompatokqs*, a white cloud; *matohquodt* (*mâttaquat*, R. W.), when it is cloudy or overcast, 'foul weather' [= *m'wuttogki*, moisture, wet?].

**coal**, *mohkussa*, *mohkos*, a burning coal; pl. *mohkossaash*, coals of fire: *anue mœi onk ne mohkos*, blacker than a coal [= *m'kossa*, that which is hot (?), or *mœikossa*, black-hot (?)]. Cf. Abn. *mkasê*, charbon éteint; *mkasêskstai*, charbon ardent, Rasles.

\***cock**, *monsh* (*mônish*, *nâmpash*, 'a hen, a cock', C.; perhaps intended for *mônish* *nompshim* (a male); *chicks*, "taken from the English", R. W.).

**codfish**, *anishâmog*, C., from *anussu*, *anishu*, it is tainted, putrid, or smells badly, descriptive enough of a badly cured codfish; *pauganaût*, pl. + *amcock*, R. W. (but *pâkonnôtam*, haddock, C.).

**cold**, *sonqui*, (it is) cold or cool (to the touch); *ohke sonkqui*, the earth is cold, C.; *sonkipog*, cold water (*saungui nîp?* is the water cool? R. W.; *saunkopaugot*, cool water, *ibid.*); adj. an. *sonkquesu*, he is cold (*amûm sonkquesu*, the dog is

**cold**—continued.

cold; *nus-sonkques*, I am cold, C.). *tohkoi* (*tchki*, *tûtakki*, R. W.), it is cold weather (*mœcheke tohkoi*, it is very cold, C.; *tahkêes*, cold, R. W., but rather, cool, a little cold, dimin. of *tahki*); adv. *tohkœu*, in cold weather; suppos. inan. *tohkag*, (when it is) cold. Cf. *taquônck*, autumn; *taquâtlin*, it is frozen, R. W.; *tâpu*, *tohpu*, frost; *tahtippadtou*, he quenches, he cools (it); *âhtappadtam*, he quenches. *quoshquodchu*, he feels cold, suffers with cold (*quosquatchu*, he is cold, C.; *nûckquatchu*, *nûckquatchimin*, I am cold, R. W.; *amûm quosquatchu*, the dog is cold, C.).

**collect**. See assemble; gather.

**come**, *peyâu*, he comes, oppos. to *monchu*, he goes, both verbs having regard to the place where the speaker is or is supposed to be; *peyâush* (*peyosh*, C.), come thou; *peyunk*, come ye; suppos. part. *payont*, when he comes, he coming; *paâhettit* (*peyâhettit*, R. W.), when they come, they coming or being come (*tahwhitch kup-peyâimena?* what come you for? R. W., = *tahwutch kup-peyâimæ?*). See arrive.

**come** or **proceed from**, *wutcheu*, *wadchîyeu*, he proceeds or originates from or in (having regard to the origin or source), sometimes *wutjishau*; suppos. part. *wadchût*, *wajhet*, he who comes from: *toh wadchût*, 'whence he was', i. e. whence he came, Judg. 13, 6; *ne wadchich*, 'whence I am', John 7, 28; inan. pl. *mushônash wutjishaash*, boats came from, John 6, 23 (*tuma wutshâ-ock?* whence come they?; *wetuômuck nôteshem*, I came from the house; *nâw-watuck nôteshem*, I came from afar, R. W.). From *wutche*, from. *kachêmæ*, *kutchemæ*, it proceeds or comes from (with regard to procedure or progress); *knen kitchu*, I begin, C., i. e. I go onward from; or *nûkkitchêûssen*, *ibid.* See begin; earth; father; proceed.

**comfort**, *tapêhhuau*, *tapheau*, he comforts (him), lit. causes (him) to be content (*nul-tappêh*, I comfort, C.; *tap-pêhhuônât*, to comfort, *ibid.*). Caus. from *taupi*, *tâpi*, it is sufficient, or enough; *tapantam*, he is satisfied. See satisfy.

- command** *annumau*, *annanau* (he speaks with authority to), he commands (him); *annanónish*, I command thee (*kut-annanuk*, he commands thee; *nut-annanuk*, he commands me, C.); *toh ánon*, *ne ánon*, what he commands; suppos. part. *noh ánon*, he who commands, he when commanding; *wuttin-naweaonk*, (his) saying, command. See say; think.
- commandment**, *naumatuonk*, pl. *-ongash*, law, commandment. *annatcamoonk*: *wuttannatcamoonk* God, a commandment of God; act. vbl. from *annateam*, *annatan*, he commands (inan. obj. or intrans.) *naweaonk*, a saying (by a superior to an inferior), a commandment; from *nawau*, he says. See say. *kukkuhwaonk*, ordering, an order or command [lit. a marking out, from *kukkuau*, he marks out, sets in order].
- common**, *maochekeyeua*, it is abundant, it is common; *nanwe missinninuog*, common people; *nanwe petukyuog*, common bread (*nanwe wosketomp*, any man, C.); '*nanwe wut-Epistleum Jude*', the general epistle of Jude.
- commonly**, *wekónche*, C.
- commotion**, *wogkouonk* (a stirring up, or setting in motion), a stir, tumult, commotion.
- companion**, *wetomukgutch* (he who goes with or accompanies); *wetomp*, a companion, comrade, friend. See friend.
- compare**. See liken.
- compel**, *chetanuwau*, he compels (him), C.; *chetimau*, El. See force, v.
- complain**, *quenowáuwog*, they complain, R. W. (rather, they are in want, lack something); *tahúchítch quenawáyeanz* why complain you (sing.)? R. W.
- completely**, *pakodche* (*paucóche*, 'already', R. W., and *paugcotéche*): *pakodche ussenat*, to do completely, to accomplish; freq. *papogkodche*, to the full or uttermost. See finish.
- conceal**. See hide.
- conceive**, *wompequau*, *wompequaeu*, *-guóou*, she conceives, is pregnant; *wompequait*, if or when she conceives; adj. *wompequáe* (*wompéquo*, C.), with child, pregnant; *wompequauonk* (a conceiving), conception.
- concerning**, prep. *papaume*.
- condemn**, *pakodchimau*, *pogkodchimau* (he makes an end of, finally disposes of), he utterly censures or condemns (*pogkodchummuónat*, to condemn, to convince (?), C.). From *pakodche*, completely, utterly; lit. there is an end of it, he finishes it. *wussumau*, he judges, sentences, or condemns (him). See judge.
- condition, circumstances**, *inníyetonk* (his affairs, matters, res). See business.
- conduct one's self or behave toward, do or act toward**, *unnéhuau*, *unnehau*, *unheau*, he deals with, treats, acts toward, does to (him); *ne pish kuttinhen*, that or thus thou shalt do to me; *toh kittinheshe'* what am I doing to thee? how do I act toward thee?; *ne unnehé*, so deal thou with me, 2 Chr. 2, 3; *unnehuk* (*unnehéuk*) *nag*, deal ye with them, deal with them; *ne muttinheun ne ánhit*, I do to him as he hath done (as he may do, suppos.) to me, Prov. 24, 29. This verb, of very frequent use, is a causative from *neane*, such, so: *unnehéau*, he causes it to be so to him.
- coney**, *waátuckques*, R. W. In the reprint 'the conek', but in the original 'the conie'. *mohtukwasog*, conies, Ps. 30, 26 (*wuhukwasuog*, Mass. Ps., Ps. 104, 18).
- confess**, *sampwam*, *sampwántam*, he confesses (it); *sampwau* (*sampwauu*, C.), he confesses to (him). From *sampwe*, *sampwi*, rectus.
- conjurer**, *pauwau* (*powwáw*, R. W.), a priest, conjurer, or sorcerer. See priest; wizard.
- conquer**, *sohkom*, he conquers, overcomes, prevails over (it): *sohkom otan*, he took the town; *sohkush machuk*, overcome (thou) evil, Rom. 12, 21; an. *sohkau*, he prevails over, conquers (him); suffix *wus-sohkau-oh*, he prevailed over him; *noh sohkaunont*, he who prevails or conquers (suppos. when conquering); pl. *neg sohkaunocheg*, they when conquerors, the conquerors. *án-náau*, *ámáwau*, he overcomes or conquers, C. (?).
- consider of, meditate on, devise**, *natwóntam*, he considers of (it).

**consume**, *mohtuppohtau*, *mohtuppaev* (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif., *mohtuppaemo*, it is consumed, melted (*mohtupaenate*, to consume; *num-mohtupaem*, I consume or I am sick, C.). With the sense of misfortune or disaster, *mahtsheau*, it wastes away, consumes; so, *mahtsheau*, *mahsheau*, it decays, it fails, it vanishes away. From *mache*. See decay; have; pass away; sick. *noutau nahchekussum*, the fire consumed (it); *noutau nahchekussuau*, the fire consumed (him), = *mahche-chikossam*, made an end of burning. *mohtuttano*, it is consumed; *mah-tuttguash mohtutta-ash*, the trees are consumed, i. e. burned up. *mahtsuuae*, *mahtsuhuae*, consuming (as a fire).

**contempt**, vbl. n. act. *mishananumaonk*, a despising or contemning; pass. *mish-anamittuonk*, a being despised or contemned. See despise.

**contend with, be at difference with**, *penuananau*, he contends or is at strife with (him); *noh penuanumont*, he (when) contending, he who contends; mutual an. *penumittuog*, they contend with one another. From *penoweu*, there is a difference; *penowe*, different.

**contented**, *tapantam*, he is satisfied with (it); he is contented, = *tápi-antam*, satisfied, or enough-minded.

**contention**, vbl. n. act. *penuanumaonk*, having a difference with; recip. and pass. *penuánittuonk* (mutual difference), contention, strife.

**continual**, *nagwutteé*; adv. *nagwutteaeu* (it continues or is continual), at all times, always (*nagwutteaeu penuaonk*, perseverance, C.).

\***converted**, *quinmuppekompau*, (he stands turned about), he is converted. N. agent. (indef.) *quinmuppekompauaéniin*, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", *Sompwutteahae Quinmuppekompauaéniin*).

**cook**. See bake; roast.

**copulate**, *wehpamau*, he has sexual connection with (her), he lies with, as man with woman; with suffix *owehpo-*

**copulate**—continued.

*nuh*, he lay with her; *wehpamaw uskannem*, semen virile; *wehpamawáonk*, sexual connection; but the same (?) verb, *wehpamau*, *wepinau*, signifies he eats with, shares a meal with, as *pish káw-wepimimwaw*, ye shall eat with me, 1 Sam. 9, 19 (*wehpittituk*, let us eat together, Exp. Mayhew). See couple.

**cord, string**, *penunneat*, *penunneoh* (*peninneah* t ome, a (fishing) line, C., = *aúmanep*, R. W.; *peámenyacht*, a cable (?), C.). *tuttupun*, *tuttupponoh* (it is twisted), a cord, string, or thread; *hashabe tuttuppan*, a tow thread; *musqú tuttuppan*, a scarlet thread.

**cormorant**, *kuts*, *kuttis*, *kuttuksu*, pl. *-uog* (*kitsuog*, R. W.).

**corn**, *weatchimín* (the plant or corn in the field); pl. *weatchimínneash* (the fruit) (*eachimmineash*, C.; *ewáchimneash*, R. W.; Peq. *wewaítcheníns*, Stiles; Narr. *accoquiss*, Stiles; Abn. *skamán*, pl. *-nar*, *mesikStar*, 'blé entier, qui n'est pas pilé'; *Saibighenár skamánar*, or *Saibemenar*, blé blanc; *Sisámenar*, blé jaune). This name is compounded of *min*, pl. *minneash*, grain, fruit, and a word which is related to *meech*, he eats, and *meecham* (he eats it), food, the primitive form or radical force of which I can not fix. *munnequomín*, green corn (in the field); pl. *munnequamínneash*, green ears of corn; *missunkquamínneash*, dry ears; dimin. *missukquamínneash*, dried up or blasted ears. *appasuwash* (and *apwósue*) *weatchimínneash* (contract. *appumínneónash*), parched or roasted corn (*aupámínneanash*, R. W.); from *apwou*, *appassu*, he roasts. *nahkik* (*nocake*, Wood; *nókehick*, R. W.), 'Indian corn parched in the hot ashes, . . . afterwards beat to powder', 'parched meal, which they eat with a little water, hot or cold', R. W.; from *nahkik*, it is soft; *nahkik* (suppos.), when it is softened. *pishquéhick*, unparched meal, R. W.; from *pashquog*, that which is fine or in powder, whence caus. *pashquעהau*, he makes it fine; suppos. *pashquéhik* (Abn. *pískess*, 'il est fleuré'; pl. *-sák*, Rasles). *nusi-ump*, 'a kind of meal pottage, unparched . . . From this the English

**corn**—continued.

call their samp, which is the Indian corn beaten and boiled", R. W.; *aupí-minecaucauamp*, 'their parched meal boiled with water', *ibid.*; from *sau-páe*, *sabte*, softened by water, macerated (whence *sábatég*, pottage; *was-sobye*, thin): *ne saupáe* (*nawsaump*, R. W.), that which is boiled soft or macerated in water; hence, *sappaen* [*sauppaen-wu*, pass. part. form], 'the crushed corn boiled to a pap', Montanus, Descr. N. Netherland, 1671, = the suppawn, sewpaw, of the Dutch (and pone of Pennsylvania and Maryland?). *m'sickquatash*, 'boiled corn whole', R. W., = mod. succotash [*sohquttahash*, *inan*, pl. from *sohquttaham*, he breaks it to pieces, or, as applied to an ear of corn, he shells it; *m'sohquttahash* (sc. *mimneash*), the shelled corn boiled, instead of boiled ears].

**corner**, *naiyag*, *nayag*, *nahnaiyag*, the external point where two lines meet, a corner or angle externally, a point [*nái*, squared, angled; *naihaue* (*nóeu*), in the middle or between two]: *adt naiyag*, to or at the corner; *yau naiyag* (or *naee*) *netu*, the four corners of the house; freq. *adt nahnaiyag*, at the four corners, i. e. at all the corners. *nashik*, = *naiyag* [from *nasháue*, between]: *yau-ut nashik okke*, at the four corners of the earth; *adj. nashinne*, of or at a corner; *nashinne qussuk*, a corner-stone. *pachekechey*, *patsai*, *pachóag*, *pachag*, a retired place, out of the way, a recess, a corner: *ut pachóag*, *adt pachag*, in a corner, Prov. 21, 9; 25, 24; *ash patsaut*, go into the closet, Matt. 6, 6 [from *pachau*, *pauchau*, he turns aside, deviates; or from *pohcheau*, it divides, separates].

**corpse**, *ahchunk*, oftener *napuk* (when he is dead). *muncháuhom*, 'the dead man', 'the deceased', R. W., lit. he has gone away. See dead; death; die.

**corrupt**, *amunna*, it is corrupt, tainted, putrid, rotten; *amunveg*, *amunveg* [*amun-nawog*], they are corrupt; suppos. *awít*, (when it is) corrupt ('it is putrefied', R. W.); n. concrete *aneuk*, a corrupt thing (when it is corrupt), a rotten thing; act. vbl. *amunawónk*, corruption

**corrupt**—continued.

(*weyausue amunawónk*, 'corruption of the flesh', C.); *adj. amúttue*, corrupted; an. act. *amussa*, he causes or produces corruption; he is corrupt, rotten, or putrefied. From *ánué* (?), more, beyond, further, too much. *pussoqua*, rotten, C.: *pussoqua weyaus*, 'corrupted flesh, or rotten', *ibid.* Cf. *pisugq*, dirt, mire (*pisugk*, C.).

**counsel**, n. agent. *kenamnuen*, pl. *-ánuog*, counselors, and *kenasawánuin* (*kenasawánuin*, C.), pl. *-ánuinuog* [*kenamnuí*, he speaks to with authority, as a superior to an inferior or an elder to a younger]. See advice; advise.

**count**, *ogketam*, he counts, takes the number of (*inan*, objects); *ogkemau*, he counts (an. objects); *ogketash* (*akétash*, R. W.), count thou or reckon; *ogketaj ne altahshik*, let him count the number or the sum of; an. obj. *ogkesu*, he is making a count, engaged in counting; hence, *akésuog*, 'they are telling of rushes' (i. e. gambling), R. W. 145 'for their play is a kind of arithmetic'; *nashpe ogketanumat* (infin. as noun), 'by count'. From *ogkúe*, like to, in the same manner as (?). See read.

**couple**, infinit. *neesinat*, to couple, to lie two together; *neesin*, he lay with (her), she lay with (him); *neesintuh*, lie thou with me; suppos. part. *neesuk*, when he or she lies with (Abn. *nissššák*, ils sont mariés; *neki tsé* (ait vir), *nšši* (ait mulier), je suis marié). From *neese*, two. See copulate.

**cousin**, *adtonkqs* (consanguineus, or affinis ?); *kadtonkqs*, thy cousin, Luke 1, 36; *wadtonkqasoh*, her cousins (*watóncks*, R. W., *wodtonkqsín*, C., a cousin; *watóncks*, my cousin; *watónksítuog*, they are cousins, R. W.); *nuttonkqsog*, 'sirs', Acts 27, 25 (for Gr. *ἀνδρες*).

**cove**, *aucíp*, 'a little cove or creek'; *aucippáwese*, 'a very little one' [= *aucip-áwe*, dimin.], R. W. From *kuppi*, closed, shut in. Cf. *kobpog*, a haven.

**covenant, agreement**, *wunnuwáonk* [*wunne-nawéonk*, good talk]; *wunnuwánu*, he covenants, makes a league or agrees with (him).

**cover**, *onkhum*, he covers over, hides (it); *nut-onkhum nuskesuk*, I hide (cover)



**cover**—continued.

my face; vbl. n. *onkwhonk*, a covering, a screen; n. concrete *onkweh*, that which covers (as the cover to a dish or box); hence *onkqueckha* [= *onkwhéga*], a hat. Cf. *ogquuncat*, to wear clothes, to be covered; *ogkwa*, he is clothed; *ogkome*, *ongkoue*, beyond, on the other side of (covered). *puttagham*, *puttughum*, he covers up, he hides (it): *puttoghumunát* *poshkissuonk*, to cover one's nakedness, C.; n. concrete, *puttagweh*, a covering [puttogweh, he hides himself]. *wuttunkhamun* [*wut-onkham-wá*] *monak*, she covered it with a cloth. Cf. *Waátacone*, pl. *Waátaconáog*, R. W. (*waldhkögno*, C.), 'coat men', 'such as wear coats', a name given to the English. *nukkuhkom*, it covers over, overwhelms, puts under (as a flood); an. *nukkuhkanau*, it overwhelms, covers over (him); from *nokeu*, it descends, comes down, with *k'* progressive. *natippau*, *nehippau*, it is covered with water, Gen. 7, 19, 20.

**covering**, *onkweh* (see cover). *uppóhquos*, *obohquos*, a covering (awning, screen, or the like) *onkweh*, something put over or above; *ne ábuhquosik*, its covering (of a chariot, Cant. 3, 10) (*abockquósinash*, pl., the mats used for covering the wigwams, R. W.).

**covet**, *ahchewontam* (he thinks very much of, desires exceedingly), he covets (it); pl. suppos. *ahchewontegig*, the covetous.

**coward**, *sohquompoo*, C.; *sohquompooonk*, cowardice, *ibid.* (?); *sohquutahhawe*, faint-hearted, *ibid.* (?).

**crafty**, *wunompewessu*, *wunompuwussu*, *nehómpwéssu*, (he is) crafty, 'subtile' 'with guile', (*wunupwovae* *kenosawáonk*, crafty counsel, C.); *wunompeuhkau*, he beguiles, deceives by craft (him). Cf. *nompataumat*, to substitute one thing for another.

**crane**, *tannag* (*taánek*, R. W.), from *tanne*, hoarse (?). *sassadt*; cf. Abn. *sassaghi-ši*, il est droit.

**crash**, *toshkeonk*, a crashing (noise?), Zeph. 1, 10.

**crawling, creeping**, *panompagít*, (when) it creeps; *noh panompag*, that which creeps; pl. *panompakecheg*; an.

**crawling, creeping**—continued.

*panompagin dáas*, 'creeping thing' (*nup-pumunáwashon*, I creep, C.); freq. and habit. *pápánompag*, pl. *pakchecheg*, and *pápánaatcheg*, creeping things.

**create**. See make.

**creature**. See animal.

**creeping**. See crawling.

**crooked**, *wonki* (*wúki*, R. W.; *wonkoi*, C.), crooked (lit. it bends); *ne wonkag*, that which is crooked or bent; adj. an. *wonkesu* (*wonkéndesu*, C.), he is bent or crooked; *wonkagk*, (when it is crooked) error, transgression. *wónkinunum*, he bends (it); *wonkíteau*, he makes (it) bent or crooked [related to *wáénu*, round about, bent or curved around?]. *pendyí*, crooked, R. W. [*panneau*, he goes out of the way, turns aside, errs]. *pemisquáí*, 'crooked or winding', R. W.; freq. *pépemsque*, crooked, tortuous; cf. *pémsquoh* [*pémsquew*, it whirls or twists], a whirlwind.

**cross over**, *qushkodteau scip*, he crossed over the river; *scip ne woh mo qushkodtómuk* (pass. particp.), a river that could not be crossed over or passed.

**crossway**, *pumneche may*, Obad. 14.

**crow**, n. *konkontu* (*kaukont*, pl. *uog*, R. W.; *kongkont*, C.); *kutchikkonkont* [*keche konkont*], 'raven'; elsewhere *konkontu* and *wenont*. Onomatopoeic.

**cruel**, *onkapunnáe*, *áwakompanáe* (tormenting, torturing), cruel, severe (of pain or torture); *onkqueneunkwe*, C., *unkqueneunkwe*, El., grievous, terrible, extreme [from *ánuke* or *ánuque*, at the extremity, extreme].

**crust** (of bread), *koshkítake*, C. From *kóshki*, rough (?), or *kishke-ohag*, that which is at the side of (?).

**cry** (weep), *maü* (*mou*, C.): *nummacheke móh*, I weep much; *nummauop*, *nummóps*, (*nummoup*, C.) I did weep; *mauug*, *mauuk*, when he weeps or cries; suppos. pl. *ney máuugig* they who weep; adj. *maue*, *muuwe*, weeping (*máuo*, 'to cry and bewail', R. W.); freq. *mauenuü*, he cries or mourns. See mourn.

**cry aloud, cry out**, *mishontawau*, he cries out, shouts (roars, C.); imperat. sing. *mishontawash* (*misháántowash*, R.

**cry aloud, cry out**—continued.

W.), cry out; vbl. n. act. *mishontawoonk*, a crying out, outcry, shouting.

**cuckoo**, *kijunk*, Lev. 11, 16; but in Deut. 14, 15, *kukkor* is transferred. It is not certain to what species of bird the name used by Eliot belonged.

**cunner, chogset**, or **burgall** (*Labrus chogset*, Mitch.; *Crenilabrus burgall*, Storer), *cachauzet*, Stiles (Peq.) [*chohchohkesit*, spotted?].

**cure, heal**, *neetskêhheäü*, he cures or heals (him) (causat., makes him well); *neetskêheäu*, he cures or heals (it, as a fever, a wound); *neetskesu*, (he is) cured or restored to health (*nun-neetskeh*, I heal, C.); *neetskehhuwaonk* (a making well), a cure.

**current**, *kussitshwan* (it flows swiftly onward); *uk-kissitshwanwōonk* (vbl. n. act., a flowing onward, a continuous flowing). See flow.

**curse**, *mattānumai*, he curses (him); *mattānumōk*, curse ye (him); *mattantam*, *mattamitam*, he cursed (it) (*nun-mattamittam*, v. i. (?), I curse, C.; *mattamiskōnat*, v. t. an. (?), to curse, *ibid.*); *mattamittuonk* (*mattamuttuonk*, C.), a curse (pass.); *mattawunōonk*, a curse (act.); cf. *mattamūit*, devil. *matchenaneteäu*, v. i. he curses; *matchenantam* (he thinks evil, is evil-minded), he curses (it); *matchenanetēōonk*, cursing; *manatche-*

**curse**—continued.

*nau*, he curses (him) [intens. from *matchenanū*].

**custom**, *āshuōonk*, *ushuōonk*, a custom (*ushuwaōonk*, *usseonk*, an example, C.; *uhshuwaonk*, example, Danf.), = *ussēōonk*, doing (?). See action.

**cut**, *tummussum*, *tummehtam*, he cuts (it) off: *tummehtamwoog uppuhkuk*, *tummussumwoog uppuhkuk*, they cut off his head, 1 Sam. 31, 9; 2 Sam. 20, 22 (*nun-tummūssum*, I cut, C.; *tummehtamwate mehtug*, 'to hew down a tree', Ind. Laws); suppos. pass. part. *ne woh tāmetahkamuk*, that which must be cut off; *tummehtamun*, (it is) cut off. *tummehtamau wuhtawog*, he cut off from (him) his ear; with suffix *wuttummehtamauoh*, he cut (it) off from him. *tummigquohwou*, he beheaded (him), = *tummehtamau uppuhkuk* (*tineqāassin*, to cut off or behead, R. W.). *nehnekikkom*, he tears, claws, rends, cuts in pieces (as by the teeth or claws); with an. obj. *nehnekukkau*; intrans. *nehnekikkissu*, he tears, rends, or cuts (particip. *nehkissōu*, cutting, C.); *neekussōu*, *neeggsōu*, he cuts himself. *moosun wameesunk*, he cuts or shaves his hair [lit. he smooths it; from *masi*, smooth] (*moosominat*, to shear (sheep), C.; *mooswittineat*, to be shaved, *ibid.*; *peeghunnat*, to shave, *ibid.*; *nuppegam*, I shave, *ibid.*).

## D

**dance**, *pumukau*, he dances; *pummukōnat* (*pumukkōnat*, C.), to dance; *pummukauonk*, a dancing (*pauochatog*, 'they are playing or dancing', R. W.; *ahque matwākesh*, do not dance, C.; *mattwakkōonk*, dancing, *ibid.*). This was probably the war dance. Cf. *matwau*, an enemy; *matwauōonk*, a battle, R. W.).

**dangerous**, *nānukquōk* (when there is need to beware), from *nunmukqussu*, he takes heed, is cautious (*nun nunnukqus*, I beware, C.), which is from *nuhquawu* (?), he looks for, looks out, uses his eyes: *nunmukque aquompigewash*, perilous times; *nunmukquappu*, *nukquappu*, he is in danger.

**dark**, *pohkenāü* (*paukūmmun*, dark, R. W.; *pohkūnni*, C.), when it is dark; as n.

**dark**—continued.

darkness; *pohkeni* (?), it is dark; *pohkenahtu*, in darkness; *pohkenittipukōk*, 'in the dark night', night-darkness; adv. *pohkenūte*, darkly, obscurely; causat. *pohkenumwāe* [= *pohkenumuhhāe*], making dark, made dark, blind. Probably from *pogkenau*, he puts away, a putting away light or the sun. Cf. *wayont*, (going away) sunset. But how related to *pohki*, *pohke*, clear, plain, transparent? See day.

Roger Williams states that the Indians called the constellation *Ursa major* ("the great Beare, or Charles Waine") *mosk* or *paukūmmawawaw*, "which . . . signifies a Beare", and Stiles (Narr. Voc.) has *konooh*, a bear.

**dark**—continued.

The name, as applied to the constellation and the animal, was probably derived from *pohkenai*, signifying 'he goes when it is dark', or by night.

**daughter**, *wut-tain-oh*, his daughter, the daughter of; pl. *wut-tain-og*, the daughters of, his daughters; indef. *wut-tain-in*, the daughter of anyone, any daughter, a daughter (*wut-tain*, C.); *wut-taines* (*nittāmis*, R. W.; *nuttōnces*, C.), my daughter; collect. *wuttaunēuk*, all the daughters, all who are daughters, the daughterhood; *wuttōneu*, *wuttauniyeu*, he begets or has a daughter, she bears or has a daughter.

Mr Duponceau, in his Notes on Eliot's Grammar (pp. xiii, xiv), expressed his surprise, "after the positive statement of our author that substantives are not distinguished by cases (except [animates when governed by a verb transitive] as above mentioned), to find different terminations of the same word in various parts of his translation of the Bible, of which he makes no mention and gives no explanation in his Grammar." He instances '*wuttaunoh* Zion, 'daughter of Zion', Lam. 2, 8; *woi Jerusalem wuttaunin*, 'O daughter of Jerusalem!' *woi penomp Zion wuttaunin*, 'O virgin daughter of Zion!' Lam. 2, 13; *wuttissuēutuk wuttanoh Zion*, 'the wall of the daughter of Zion', Lam. 2, 8; *woi kenaau Jerusalem wuttaunēuk*, 'O ye daughters of Jerusalem!' Cant. 2, 7; *kah ompetak wuttōneu* (misprinted for *wuttōneu*), 'and she bare a daughter', Gen. 30, 21. "The first of these terminations is correct", Mr Duponceau informs us, *wuttanoh*, *kuttanoh*, *wuttanoh* being "the proper nominatives of this word", but the others "can not be accounted for" otherwise than by the conjecture that Eliot "had recourse to different Indian dialects." A very moderate proficiency in the study of the language would have enabled Mr Duponceau to reconcile the seeming incongruity in a manner more creditable to Eliot as a translator and to his own critical sagacity. Thus, *wuttaunoh*, his or her daughter, or the daughter of (corresponding in form

**daughter**—continued.

with the 3d pers. sing. of the transitional or suffix verb), is really the possessive or genitive-construct form, the termination *-oh* indicating its government by or dependence on the noun following. In *Jerusalem wuttaunin*, lit. 'any Jerusalem daughter', the first word has the form of an adjective, and the termination *-in* (any) indicates the indefinite use of the word 'daughter'; *wuttaunēuk*, in *Jerusalem wuttaunēuk*, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in *ompetak wuttōneu*, 'afterwards she bare a daughter', *wuttōneu*, instead of being, as Mr Duponceau supposed, "in the accusative governed by an active verb", is itself the verb, *ompetak* representing the adverb 'afterwards'. See younger son or daughter.

**daughter-in-law** (son's wife), *wushim-oh*, his or her son's wife, the daughter-in-law of; *kushim*, thy daughter-in-law; indef. *wushim-in*, a daughter-in-law.

**dawn**, *mohtompan* (*mautābon*, 'it is day' R. W.); *mohtompog*, when it is morning (used with reference to a past or future morning); *en mohtompamit*, until morning. See day.

**day**, *kesuk* (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, column), day, sunlight; *pasuk kesuk*, in one and the same day, Gen. 27, 45; 1 Sam. 2, 34; pl. + *quash*, Is. 24, 22, (*ananakēsuck*, this day, R. W.). Rarely used; see sun. *kesakod* (*kēsakat*, R. W.; *kesūkod*, C.), a day, the space of a day; suppos. *kesukok*, when it is day; a day past, future, or contingent; *ne kesukok*, on that day when, or while it was that day; *yfu kesukok*, (on or within) this day; *negonne kesukod*, the first day; *kesukod kah nuhkon*, day and night; pl. *kesukollush*, days; adv. and adj. *kesukodāeu*, *-āde*, by day, in the daytime (*kesūkkātae*, C.; *kēsquash*, *kēsuckquāi*, by day, R. W.). After a numeral adjective or the adjectives 'few', 'many', or the like, 'days' was more commonly expressed by *-quinuu* or *-quinne*, a day (or when it was the day), or by the suppos. form

## day—continued.

*quinōgok* or *quinōkok*: *pasuk kesuk, asuk neesuk kesukquāe* . . . *asuk piogkuk-quinne*, 'one day or two days . . . or ten days', Num. 11, 19; *neqtte kesuk asuk neesequinnu*, 'a day or two', Ex. 21, 21; *ogguhse-quinne*, few days; *machetikquinne*, for many days. The suppos. form is used after an ordinal, as *nishikquinogok*, on the third day (*shuck-quinōckat*, 'three days', R. W.; *nishik-quinnohquod*, three days hence or ago, C.); *yaquinogkok*, on the fourth day (*yoramōckat*, 'four days', R. W.). So, *maheche machetik-quinogok*, 'after many days' (*neeskquinōgokod*, two days ago, C.); *manusse quinne kesukod*, all the day long, *ibid.*, which last phrase points to the etymology, from *quinne*, long, the measure of duration).

"They are punctual in measuring their day by the sun, and their night by the moon and the stars". R. W. 67. Besides the more obvious mode of indicating time of day or night, by saying that the sun or moon was 'so high' (*yó tánt nípéan*, 'the sun thus high, I will come', R. W.), the seasons of light and darkness were subdivided, under significant names, to a degree that admitted of considerable accuracy in expressing time. The principal of these subdivisions or hours were as follows: *adchawōmpag*, (when it is) morning watch, just before daylight [*ahelu vrompag*, he looks earnestly for daylight]; *ketompog*, (when it is) daybreak [*keht-vrompag* (?), the beginning of daylight] (*kitompaynisha*, break of day, R. W.; *patowwisha*, C.); *chouōcatch*, about cock-crowing, R. W.; *vrompag* (bright light), full daylight (*vrompan, maūtābon, chichāuquat*, it is day; *ampatāban*, it is broad day, R. W.; Cree *wápuu*, Howse 77); *nohtompay*, it is morning (*maūtābon*, R. W.); *nohtompog*, when it is (or was, or will be) morning, in the morning; *nonpōdeu*, early in the morning; *nonpukkeik*, 'on the morrow', i. e. when it was (next) morning; *pāsh-pishout* (*up-poshpishaonk nepaz*, C.; *pāshisha*, 'it is sunrise', R. W.), sunrise [when he springs forth, suppos. from *pishpeshau* (freq. of *peshau*), he springs

## day—continued.

forth, it blossoms; cf. *uppeshau*, a flower]; *pohshequāe* (halfway), noon (*pāveshaquav, paushaquāe*, R. W.; *yahen pavshaquāv*, almost noon, *ibid.*; *pohshequāe*, C.); *panicōmpav, nauwēuqav, quttikquavav*, R. W., *quātuhqōhquod*, C., afternoon [*pānikompan*, he stands at one side or sidelong; *nāwōt-uhquāe*, he looks afar or from a distance; *qut-tauēu*, he is sinking, going downward]; *vayout, waout* [suppos. from *vauouu*, he goes astray, goes out of the way, is lost], sunset; *vayau* (*vayāuēi*, R. W.), it is sunset (*ōwayaonk nepaz*, C.); *ash vasaongkup*, before sunset (past time); *paūpakinasik*, Prov. 7, 9, *papésakau*, Ezek. 12, 7, in the twilight; *vauonkquāe*, at evening; *wōnonkank, vauonkōwak*, '(when it was) evening (*vauūduquit*, R. W.); *tāppaco, otenatippocat*, toward night, R. W.; *nukon, nuhkou* (*nukkon*, C.), pl. + *ash*, night [from *nukkonau*, he leaves or forsakes?]; past or future suppos. *nohkog*, when it was night; *nukkonāe* (*nāukocks, nokanūēi*, R. W.), by night; *pohkenitipukok*, in the darkness of night (*pōp-pakvamtch, quchayotch*, dark night, R. W.; *pohkintippōhkod*, C.) [from *pog-keni*, it is dark, and *tippaco* (*tāppaco*, R. W.), of doubtful meaning; cf. *Abn. tāūūēdštsiteb'kal*? *quel temps de la nuit?* etc., Rasles 494]; *uētīpukōdēu*, at mid-night; *pojeh nōētipukok*, till midnight (*nouūtīppōhkod*, 'late at night', C.; *vauashowatippocat*, midnight, R. W. [from *nōēu*, in the middle; *nashēu*, between or midway, and *tippaco*?]); *vampanne, vompūne*, all night.

**day by day, daily**, *āsekasukokish*.

**day's journey**, *neqtte kesukquashōnat* (infin.), to go one day's journey; *n'quiltakesiqōckat*, *n'quittakes-pumnishen*, 'one day's walk', R. W.

**dead**, *nuppak*, pl. *nupakeg* [suppos. part. from *nuppō*, he dies]. Though Eliot employs this word exclusively, it was more customary with the Indians to substitute some euphemistic equivalent, "because they abhorre to mention the dead by name", (R. W. 161), as *chē-peck* [from *chippēu*, he separates himself or is separated; suppos. part., 'the

**dead**—continued.

separated']; *mauchailhom*, pl. + *wock*, the dead man, the dead (he has passed away); *michemeshávi*, 'he is gone forever'; *kitonckquí*, 'he is dead', R. W. 160; *máw*, 'he is gone', *ibid.* [for *amaeu*, he is gone?]. See die.

**deaf**, *kokopsau*, (he is) deaf; suppos. part. *kokopsout*, pl. *-oncheg*, the deaf, he or they when deaf (*kogkopsäe nichōwog*, a deaf ear, C.). The radical is *kuppi*, closed, shut up.

**dead with**. See conduct one's self.

**death**, *nippaonk* (E. and C.), participial from *nippaw*, he dies. Sometimes the infin. *nippunde* was used for the noun abstract.

**debt**, *amontuhquohwit*, *-rhot*, a debt, referring to the debtor (when he owes); vbl. n. pass. *amontuhquohchuttuonk*, a being owed. Elsewhere, *ne amontukquohchout* (what he owes); *óatuhkan nonamontuhquohkquacn*, 'pay thy debt' (what thou owest), 2 K. 4, 7 (*nuttin-ohukquáwhut*, I am in debt, C.); *nohtuhquahchüttuonk*, debt (pass.), *ibid.*; *nosawamantuckquáwhu*, I am much in debt, R. W. 134; *nonamantuckquahéginash*, debts; *kumnonamaütuckquash*, I will owe it you, *ibid.*). See owe.

**decay**, *mahsheau*, he or it fails, passes away, decays. From *mahe*. See fade.

**deceive**, *assaekekomau*, he deceives, cheats (him); v. i. *assaekekodteam*, he deceives or cheats (*nuttassaekekodteam*, I cheat, C.); suppos. part. *noh assaekekodteamwit*, he who deceives, 'the deceiver'; *noh assaekekomit*, he who is deceived, the deceived. *wannompeuhkonau*, he deceives by craft, beguiles (him); *wannompiwissu*, he is crafty, deceives by craft. See lie.

**decrepit**, *mohtantam*, (he is) decayed, infirm by reason of age, failing; suppos. part. *noh mahtaantog*, he who is decrepit; *kehchis asuh noh mattaantog*, 'old man or him that stooped for age', 2 Chr. 36, 17. See fade; pass away.

**deep**, *manáevu*, *manóí*, (it is) deep; *manoe nippeash*, deep waters; *wuttahhamunk manóí*, the well is deep; *manóionk*—, it is deeper than—; *manánoagish*, '[very] deep places', Ps. 135, 6. In compound words, *anóí*, without the in-

**deep**—continued.

definite particle, which serves to distinguish it, when standing alone, from *anóí*, blue (the color of deep water?); as, *anóíohkóí*, a valley (*anouwohókóí*, C.). Adj. an. *anouwussu*, (he is) lean, low in flesh; *anóí-weyau*, etc. Roger Williams has *wame náinakiáúog*, they go to hell or to the deep (page 117).

**deer**, *ahtuk*, *ahthug* (*attack*, R. W.; *attük*, C.), a deer; pl. *ahthugog*, *ahthukugog* (*attackugog*, R. W.). This word is used by Eliot for 'roe', 'roebuck', and sometimes 'hart'; but in Deut. 12, 15, *nuk-konahtak* (old deer) for 'hart', and elsewhere *aiyomp*, 'hart' and 'young hart' (*nóonatch*, pl. + *aug*, R. W.; *pancottáuwat*, *pancottáuraw*, a buck, a great buck, *ibid.*; *wawwáunes*, a young buck, *ibid.*; Peq. *noughúch*, *nógh-ich*, deer, Stiles; *waughtággachy*, 'deer, i. e. wet-nosed', *ibid.*; *wungachie maukjáse*, a great deer; *wussahávet maukjyhasse*, the biggest deer, *ibid.*). *quoneyk*, a hind or female deer; pl. *quonegáúog* (*quán*, *quónke*, a doe, R. W.; *quonequáwese*, a little young doe, *ibid.*). *aiyomp*, *aiyimp*, *ciyomp*, a 'hart', 'young hart', 'roe'; *ciyompáunesog*, 'young harts', 'young roes' (*kuttíomp* [*kehciyomp*], a great buck, R. W.). *mas*, pl. *masóog*, 'fallow deer', 1 K. 4, 23 (*moóssóog* (pl.), 'the great ox, or rather, a red deer', R. W.; *moóse*, 'the skin of a great beast as big as an ox, some call it a red deer', *ibid.*; *moósqin*, a fawn, *ibid.*; *moos*, 'a beast bigger than a stag', Capt. John Smith, 1616). Was it so called from its skin, which was dressed smooth, *masi*?

**deformed**, *noh waskesit*, he who hath (he having) a blemish or deformity.

**delicate**, *washpít*, *wowashpít*, tender, delicate, effeminate; suppos. part. *noh wwashpít*.

**deliver**, *pohquohchussan*, he delivers (him), frees, or releases from constraint (*nup-pohquohchussáuan*, *nup-pohquohchuttáan*, I deliver, C.); from *pohquohham*, he escapes, goes free (i. e. *pohquodchüt*, out of doors, where it is open); caus. an. *pohquohheau*, he causes (another) to go free; *pohquohheau-ussu*, he acts or does that which

**deliver**—continued.

causes (another) to go free. So, *poh-quaehus kuhhog* and *pohquohush*, 'escape thou', 'save thyself'. *tomheau*, he delivers, rescues, saves (him), makes him safe; caus. from *tomew*, he saves himself, escapes; inan. *tomwehteau keitotawish*, 'he recovered the cities', 2 K. 13, 25. See loose.

**deliverance**, *pohquohchunnituonk*, *tomhettuonk* (pass. vbls.), the being saved, being delivered.

**den**. See cave; hole; pit.

**dense**. See close; thick.

**deny**, *quēnawantam*, he denies (it); with affix *uk-quēnawantam-un*, he denied it (*nuk-quēnōwam*, I deny, C.); *quēnawau*, *kohkōnawau*, he denies, makes denial (to another); suppos. 3d pers. pl. *kohkōnawahettit*, when they denied, gave denial; suppos. part. pl. *neg kohkonawacheq*, they who deny, they (when) denying.

**depart**, *amaeu*, *hə* departs, goes away; *amaish* (*amaish* and *amaetash*, C.), depart thou, go away; *amaetawau*, he departs from (him); with affix *wut-amaetaw-oh*, he departed from him; suppos. *amaetawont*, when he departs (or when departing) from; *anageuonk*, departure, going away. *sohham* [*soh-əm*], he departs, goes forth, sets out (on a journey or the like); *sohhash* (*sāwvluish*, R. W.; *sohhash*, C.), go thou forth (*sawhēke*, go ye forth, R. W.); *sohhamōonk*, departure, going forth.

**descend**. See go.

**descent**, *wammsuonk* [act. vbl. from *wam-su*, he descends, goes downward], a descending or going down, hence a ravine, a steep descent (*wammsu*, 'down hill', R. W.). Elsewhere *nehahutwōmussimuk* (suppos. part. inan., when it descends), a descent, declivity, downward slope (of a mountain, etc.). *wutontsounk*, descent, lineage (a proceeding from: *wutontseu*, he proceeds, or descends from).

**desert**. See forest.

**deserted**, *toveu*, *tovevu*, deserted, solitary, desolate; hence, *toappu* [*toeu-ppu*], he is deserted or desolate; *touchkōmuk*, a solitary or desert place, the wilderness; *toiwēs*, *toiwēs* [*toeu-ussu*], a fatherless child, an orphan; pl. *toiwēsog* (*toiwēcock*, R. W.). See solitary.

**deserve**, *wuttāppēhkom*, I deserve; *tāpē-komunate*, to deserve, C.

**desire**, *kodtantam*, he desires, longs for, has an inclination to (it); *nuk-kodtantam* (*neattāntum* or *neattiteam*, R. W.), I long for, I desire (it); an. obj. *kodtanum-au*, I long for (him); suffix *kuk-kodtantam-oush*, I desire (it) from thee [*kod-antam*; *kod* is often used with other verbs to express purpose, intention, determination, or desire; sometimes it denotes activity in the immediate future, 'about to do or to be done; as, *utloh kod useit*, what he may be about to do or is about doing, Gen. 41, 28. See intend. Cf. *kodtuppa*, he is hungry (desires to eat)]. *ahche-wontam* [*ahche-antam*, he thinks very much of, is exceedingly minded], he desires exceedingly, covets.

**desist**, *ahque*, he desists, leaves off, Gen. 17, 22; Ruth 2, 20.

**desolate**. See deserted; solitary.

**despise**, *jishantam*, *jishontam*, he despises, he hates (it); *wut-jishantam* (El. and C.), I despise, I hate; an. *jishanuman*, he despises or hates (him). *sekeneenam* (he refuses, rejects), he despises, hates (it). *nishantam*, he despises, contemns (it); an. *nishamanau*, he despises or contemns (him).

**destitute of**, *wanne*, not having, being without; *wanne wahtebe*, without knowledge; *wanne wutōshē*, without a father; *wanne wūppeno*, there is no water in it, it is destitute of water; caus. *wamneh-heau*, *wamnehtau*, he is deprived of (made to be without), he loses. See without.

**destroy**, *pagānanu*, *pagwanau*, he destroys (them); inan. *paguateau*, *pagwohtau*, he destroys (it) or (v. i.) he destroys; *paguatōog*, they destroy; suppos. *paguatwuk-ōtanash*, when he destroyed the cities; an. suffix *up-paguanuh*, he destroyed them; *paguanuonk* (vbl. n. act., a destroying), destruction; *pagwahtean*, a destroyer.

**determine**, *pakodtantam*, he purposes, intends, is determined [*pakodche-antam*, he is thoroughly minded or clear minded]; vbl. n. act. *pakodtantamōonk*, determination, purpose.

**devil**, *mattavit*, pl. *mattamitooq*, -ooq [*mat-avitto* or *mathe-avitto*, the negative or opposite of *m'anitto*, god, the not-god or evil god] (Muh. *matandou* or *man-aito*, devil. "The last of these words properly signifies a specter or anything frightful", Edwards, 2 Mass. H. C. x, 88. Del. *machtando* or *matshimanitto*, devil, evil spirit, Hkw.). It is probable that this word was formed by Eliot or by his Indian converts. The devil or evil spirit of Indian mythology was called *Hobamook*, *Hobbamoco*, *Abbamoch*, or *Chepie* (Smith's Deser. of N. E.; Josselyn; Lechford). "*Abbamoch* or *Chepie* many times smites them with incurable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched consternation, worshipping the Devil for fear", Josselyn, 3 Mass. H. C. iii, 300. "Another power they worship, whom they call *Hobamock*, and to the northward of us, *Hobamogui*. This, as far as we can conceive, is the Devil", Winslow's Relation (1624). The etymology of this name is not apparent; but *chepie* (Peq. *cheeby*, *chepy*, Stiles), is a form of *cheppe* or *chippe*, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware "*tshépey* or *tshétschank*" (sometimes wrongly used for "the soul or spirit of man") as signifying a specter, spirit, or ghost, and having "something terrifying about it." "They call the place or world they are to go to after death *Tshi-pey-och-giuk* or *Tshépeyhaeking*, the world of spirits, specters, or ghosts, where they imagine are various frightful figures", Hkw., 2 Mass. H. C. x, 147. Eliot has *chepi-ohke* and *chepiok-kinnuk* for hades, hell (the place of separation or the land of spirits). So, *chépeck*, 'the dead', R. W. [*chippooq*, they are separated or apart]; *tee-e-p*, 'ghost, dead man', Nanticoke Voc. in 2 Mass. H. C. x, 139. *Squantum*, another name for the evil spirit (Josselyn; Higginson), is clearly a contraction of *musquantam*, 'he is angry'. Roger Williams says (109), "if it be but an ordinary accident, a fall, etc., they will say, 'God

**devil**—continued.

was angry and did it; *musquantamant*, God is angry.'" See spirit; God.

**devise**. See consider.

**devote**. See offer.

**devour**. See eat.

**dew**, *nee-chippooq* (*nee-chipooq*, R. W.); *nee-chipagwé* *puttippeshineash*, dew-drops [*neechau*, it gives birth to or (pass.) is born of, -ooq, water].

**dice**, *wunnaugouhómmiin*, "to play at dice in their tray" (*wunnonk*, a dish, El.; *wunniug*, a tray, R. W.); *asaiámash*, "the painted plum stones, which they throw", "a kind of dice, which they cast in a tray with a mighty noise and sweating", R. W., 145, 146.

**die**, *nuppo*, *nup*, he dies or is dead; suppos. part. *nápak*, when he dies, he dying; pl. *nupakeg*, the dead; *pish kenup*, thou shalt die (*kitanekquá*, he is dead, R. W.; *nipwé*, *náw* [= *amacu* ?], he is gone, *ibid.*; *náppitch ewó*, let him die, *ibid.*; *náphéttitche*, let them die, *ibid.*; *pish wunniup*, I shall die, C.) [related to *acepan*, he rises up, and *nuppo*, a wing? or to *ahpateau*, *uppateau*, lit. 'withers?']. See dead.

**difference**, *penawonáti*, a difference or unlikeness. See contend.

**different**, *penawé*, strange, foreign, different, or unlike [related to *panne*, out of the way; *panneu*, he goes out of the way, errs, is astray]; *penaweyenaw*, it is strange, different, or unlike. See foreign; strange; stranger.

**difficult**, *siogke* (*siukke*, C.; *siúekat*, hard, R. W.); suppos. *siogkod*, *siogkok*, when or if it is hard or difficult; *we siogkok*, that which is difficult, a difficult matter. From *see*, *soog*, sour, bitter. See hard.

**difficulty**, *siogkeycuank* (vbl. n. act.), a hard matter, hard case, difficulty; intens. *sasiogok*, pl. + *ish*, difficult matters.

**dig**, *kattahham*, he digs into or through, or, he digs for or digs up (anything); *kattahhewooq* *actúómash*, 'they dig through houses', Job 24, 16; v. i. *uk-kuthaawuacau*, they digged it (as, a well; cf. *wattahhamuank*, a well). *wónteau*, he digs a hole; *wáwontean*, I have digged a hole (*wá-wonuhkontan*, I make progress by digging, or go on dig-

**dig**—continued.

ging; cf. 2 K. 19, 24; Is. 37, 25): *wón-teah kah uk-kuthám-wi*, 'he made a pit and digged it', Ps. 7, 15; *wón-teah*, they dig holes; *wónhkontamæ wuttah-hamongash*, wells (which are) digged [from *wónogq*, a hole]. *passátham*, *piássátham*, he digs a pit [from *passáhteg*, *passóhteg*, a pit]. *qunuhpóhtamun*, he digs around or about it (as a tree).

**dip**, *quogkinnun*, *puogkinnun* (?), he dips (it) in or into; *piogkeü*, *puogkeü*, he dips or immerses himself (*puogkinnó-nate hovan*, to dip or immerse anyone, Wun. Samp. ch. xxxix, 33). *quompham nippe*, he dips up water; v. i. *quomphip-puog*, 'they drew water' (*quámplash*, *quamip homínea*, 'take up for me out of the pot', R. W.).

**dirty**, *nishkeneunkpe*, unclean, filthy, impure (inherently or by nature); suppos. *nishkeneunkquodtae*, (when it is) dirty or unclean (as, a garment); adj. an. *nishkeneunkqussa*, (he is) unclean, dirty.

**dish**, *wunonk*, a dish or tray (*wunúüg*, pl. + *ánash*, a tray, R. W.; *wunonk*, *wunucch*, dish or tray, C.); *wunon-ganit*, in the dish (*wununganése*, a little tray, R. W.). From *wónogq*, a hole (?), *wonogken*, it has a hollow, is dug out. Cf. *wunúügkas*, the belly. See bottle; kettle; vessel.

**disperse**. See scatter.

**dissolve**, **melt**, *mohtupóhtau*, it melts, is dissolved (passes away); *wunmoh-tupacem*, I consume, I am sick, C. From *moh* (= *maut*, *maiche*), *-oh-teau*, signifying completed and passing-away existence. See consume.

**distant**. See far.

**distress**. See pain; want.

**disturb**. See hinder; trouble.

**divide**, *pohshínun* (*paushínun*, R. W.), he divides (it) in two, halves it; *pish pohshínunwog*, they shall halve (it); v. t. an. *pohshínun*, he halves or divides (an animal or animate object); v. i. *pohshéau*, *pokshéau*, it divides itself, cleaves asunder. From *pohshe*, *páhshe*, half; cf. *pohquunnu*, he breaks (it) asunder; *pokshau*, it breaks. *chippínun*, he divides or separates (it) from, he makes

**divide**—continued.

a division or partition of (it); an. obj. *chippínau*, he divides or makes division of; *chippínunmak ompeteonk*, divide ye the tribute; *chippínanok neg toh-quogeg*, divide ye the prey (animals taken, or prisoners); v. i. *chippeu*, it separates itself, is separate or divided (*chippachúsin*, it divides, as a path, a stream, R. W.); *chippánwónk* (vbl. n. act., a dividing or division), a tribe; pl. *chippissu-og*, they who are divided or separate, a people or tribe. *chadchabenun*, he divides, keeps apart, causes to be separate (*nut-chadchapínun*, I divide, C.); with inan. subj. *chadchabemæ*, *chadchapemæ*, it divides; *chadchapemæ-udj*, 'let it divide', or cause to be separate (one thing from another, Gen. 1, 6); vbl. n. act. *chachabenuónk*, a division or separation, a bound mark [freq. from *chippínun*].

**diviner**. See priest.

**divorce**, *pojkenau*, he casts (her) away, divorces her (*apakétan*, I put her away, R. W.). See cast away.

**do**, *agere*, *usséüt*, to do, act, perform, accomplish, execute; *ussu*, *usseu*, he does (it); v. i. *wut-ussen*, he does (so) (*wuttissen machuk*, I commit evil, C.); suppos. *noh asit*, *ascit*, he who does or performs, a doer; *ussish*, do thou; *usseck*, do ye; *we asenuk*, that which is done, a thing (when) performed; negat. imperat. *ussekon*, do not do (it), Ex. 20, 10.

The compounds of this verb are innumerable, for it is not only combined with such words as express the quality of action, as *wunnesu* [*wuane-ussu*], he does well; *matchesu* [*matche-ussu*], he does ill, etc., but it serves to express potential activity, as well as action performed; that is, the idea of activity inseparable from that of an animate being. Thus, with an animate subject it was sometimes used as a verb of existence, and in composition it denotes an animate subject (as *oh-teau* does an inanimate subject) of the compound verb.

**dog**, *aním* (*anzám*, C.), pl. + *wog*. Eliot, in noticing the changes which some of the consonants undergo in passing from one dialect to another,



**dog**—continued.

instances this word, as Roger Williams had before done, as pronounced by the Indians of Massachusetts, *awim*, with "um produced"; by the Nipmucks, *alim*; by the Northern (and the Quinipiac) Indians, *awim*, and, as Roger Williams states, by the Narragansetts, *ayim* (El. Gr. 2; R. W., Key, 96). Stiles gives *ayimp*, *aujimp* (Narr.), and *n'ahceah* (Peq.). "The Delawares say *alim*; the Algonkins *alim*, the Etchemins or Abenakis *allomoo* [*allum-ôas*]", Barton's Compar. Voc. From a root signifying to take hold of or to hold fast, to hold on to. The animate form occurs not rarely in Eliot's translation; as, *noh awim-woh awimout weltaug-wot*, 'one that taketh [suppos.] a dog by the ears', Prov. 26, 17; *nut-awim w-weshit-tan-it*, I caught him by his beard, 1 Sam. 17, 35.

**doing, action, usseonk** [vbl. n. act. from *usseu*].

**do not!** *ahque* (*aque*, leave off, do not! R. W.), desist or refrain from, followed by a verb in the imperative; *ahque wabeshish*, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, *wabeshkhon* (*aque assôkish*, be not foolish, R. W.); *ahque awaish*, don't depart, C.); *ahqueh*, 'have patience with me' (Matt. 18, 26), where it is used as a verb in the an. suffix form. Eliot calls it an 'adverb of forbidding', 'beware, do not' (Gr. 21). He uses it as a verb in the indicative in Gen. 17, 22; Ruth 2, 20, for 'he desists, leaves off'. When compounded with the verb to form the imperative negative it has the form *-âhkon*, *-uhkon*, or *-kon*, as *kumwot-uhkon*, thou shalt not steal (steal not); *ahchevawumâhkon*, thou shalt not covet; *meshetohkon*, thou shalt not kill, etc. The vowel sound variously written *ah*, *-uh*, *-oh*, *-eh* was probably nearly like the German *â*.

**door, squântam, squant, squont** (*usquont*, C.), pl. *-amush*, door or gateway; *appu wusquontam-wt ut wek-it*, he sat in the door of his tent (*squantâwumuck*, at the door, R. W.); cf. *osquam*, he sews (it) up; *usquontôsu*, he is sewing. *kuppûh-*

**door**—continued.

*hon*, a door [inan. caus. from *kuppi*, close: that which makes close].

**do to, act or behave toward, wunnehean**, he does to (him), conducts himself toward (another); *ne wunnehe*, so deal thou with me, do this to me; *wunnehûk wunuk wog*, so do ye to them; *toh kittinshesh?* what have I done (what do I) unto thee?; *wunnehean*, he does good to (him) or treats (him) well; *wunneheantuk wame*, let us do good to all men, Gal. 6, 10.

**double, pâpiske, papasku, papsken, papske, pisken; papske ahtôonk**, a double portion; *kup-papasku onkputonsh*, I will render to thee double, Zech. 9, 12; *pishe wessit pisken gadtchean*, he shall pay double, Ex. 22, 4, 7. Related to *pihusake, pâ-pihusake*, over against or (reciprocally) opposite; or from *pasuk-a*, it is one, by reduplication *pa-pasuk-a*.

**doubt, be doubtful, chanantam**, he doubts; *chanantamwog*, they doubted (*nut-chândatun*, I doubt, C.; *ahque chanantah* (do not doubt me), 'you may take it for granted', *ibid.*).

**doubtless, matta kâche**, 'no doubt' (*matta kuche*, Danf.).

**dove, wuskurhan** (?). See pigeon.

**down. See cast down; downward; go; let down.**

**downward, ohkeiyeu (ohkeien, below, C.), toward the earth, downward (ankerasieu, downward, R. W.)** [from *ohke*, earth]. *wamiyeu*, downward; *wamiyeu wamiyeu*, 'very low', Deut. 28, 43. *wâken*, he descends, goes or comes down [*'ohke-yeu*]. *wamissu, wamsu*, he goes downward; *wamoussin wachout*, I came down from the mountain; suppos. *noh wamsit*, he who goeth downward; vbl. n. act. *wamsuonk*, a going down, a declivity or descent.

**draw out, kodtinnun**, he draws or pulls (it) out; an. *kodtinnau, kodnau*, he draws (him) out; *kodnuk wetch watautut*, draw (him) out of the fire; suffix *wuk-kodtinnuk wetch wippekoutu*, he drew me out of the water; *kodtinnun wattoykotteg*, he drew his sword. *kahpinan* (= *kodtinnau*?) *hahshapoh*, he drew the net.

**draw water, wutuhoppau, wutuhpuu**, he draws water; *wutuhoppaog*, they drew

**draw water**—continued.

water (= *quomphippaog*, 1 Chr. 11, 18); *nathupau*, *natuhupau*, I drew water for (him). See dip.

**dream**, *uunukquom*, he dreams; v. t. *nuttinnugquomun uunugquomawonk*, I dreamed a dream.

**dress**, *hogkwook* (*aukwook*, C.), a garment or covering of skin (*acdh*, 'their deer skin', R. W.); *monak*, cloth (*mōnak*, C.); *matinek*, 'an English coat or mantle,' R. W.); a garment, cloak, coat, etc. (*wāwānek*, a dress, C.); *petashqushōonk*, *petashqushaonk*, a cloak, outer garment. See clothe; clothing.

**drink** (n.), *onkuppe*, *onkup*, *menuhke wuttatamōonk*, strong drink.

**drink** (v.), *wuttātām*, he drinks; *wuttatash*, drink thou (*ahque wāūmatous* (= *wameattash*), do not drink all, R. W.; *pāutous notatām*, give me drink, *ibid.*; *natātām*, I drink, C.); vbl. n. act. *wuttatamawonk*, drink; *wātattamawonk*, his drink. There was another word, meaning to drink, which is not to be found in Eliot except in compounds. Its radical was *sip-* or *sup-* (perhaps related to *sabāe*, *saupāe*, soft, thin, macerated; cf. AS. *sipan*, Engl. *sup*, *sip*, *soup*, etc.), thus, *tāpsuppanwehittit* (Mass. Ps.), *tāpsip-pāmhattit* (El.), 'when they have well drunk', John 2, 10 [*tāpi-sippam-hettit*, when they have drunk enough]; *kogkeis-sippawen*, a drunkard [*kogkeac-sippam*, he drinks madly or to madness]; *ohksip-pamēcāu* [= *ahque-sippamwēcāu*], 'if you leave off drinking', C.; *wussaumsippaminneat* [= *wussaume-sippaminneat*, to drink too much], to be drunk, *ibid.*; *wussaumsippamōe*, drunken, *ibid.*; *ahque kogkesupamwēsh*, don't be drunk, *ibid.*

**drive away**, *amaohkawaū*, he drove (him) away or out [*amaeū*, *k'* progressive, and *au*, he goes]; suffix *wut-amaoh-kaūth*, they drove them away; inan. *nunumik amawohkom sokanon*, 'the north wind drives away the rain', Prov. 25, 23.

**driven by the wind**, *nish towawash*, *tanawash*, things which are driven or fly before the wind; suppos. *ne twannontog waban*, that which is driven by the wind, flies before the wind; elsewhere, *twannontog*, *tohtwanontog*, *ptawawontog*;

**driven by the wind**—continued.

from *ptāeū*, it flies; *ptāeume*, it moves in the manner of flight; cf. Cree *thōōtin*, it blows, Howse 130. *misham nomshāeū*, the boat is driven or drives before the wind or current; *nuninomshō-mui*, 'we let the boat drive', Acts 27, 15; *nomshōog*, they 'were driven' v. 17.

**drop**, *padtippāshin*, *padtapāshin* (v. impers., there is a dropping, it drops), a dropping, a drop; pl. *padtippāshineash*, droppings; n. freq. and collect. *pāpāltinwank* (repeated or continued dropping), showers of rain: *pāpētēū pattippāshine nippēash*, 'he maketh small the drops of water', Job 36, 27.

**drought**, *kōhkan*, *kunkan* (when there is dryness), dryness, drought; *en we-punne kunkamit*, 'into the drought of summer', Ps. 32, 4; also, *kunkhechtāu* (it is dry). *nunohtēu* (it is dry), a drought [from *nūac*, dry, and *ohtēu*].

**drunkard**, *kogkeissippamwēū*; indef. *-wāēnin* (*koghesippamwāēnin*, C.); *kakesuppadt* [suppos. part. from *kogkeissippam*], when he is drunk, a drunken man (*ahque kogkesupamwēsh*, don't be drunk, C.); vbl. n. act. *kogkeissippamawonk*, drunkenness [from *kogke*, madly, frantically, and *-sippam*, he drinks]; *wussaumsippaminneat*, *kogkehoōpōnat*, to be drunk, C.; *wussaumsippamōonk*, drunkenness, *ibid.* [from *wussaume-sippam*, he drinks too much].

**dry**, *nunabpeu*, *nunobpe*, *nanabpi* [for *nun-appu*], it is dry (*unāppi*, dry; *unappaquat*, dry weather, R. W.; *nunāpi*, dry, C.), i. e. permanently dry, as the 'dry land' (Gen. 1, 9, 10), as distinguished from the water or marshy land, *-appu* in composition signifying to be and remain. Otherwise, *nunobiyēu*: *ayim ketoh nunobiyēūat*, 'he made the sea dry land', Ex. 14, 21. *nunohtēe*, dry, that which has become dry [*nun-ohtēu*, it becomes dry, dries up]; *nunohtēe mehtug*, a dry tree. *nunobōhke* [*nun-appu-ohke*], the earth, dry land. *nunobōhtēe*, *nabōhtēu* [*nunappu-ohtēu*], dry ground, earth which becomes dry (comparatively); *nunobōhtēūat*, *nabōhtēūat*, on dry ground; *wutch nunobōhtēūat*, 'from the dust of the earth', Gen. 2, 7. The radical, *nān-*,

**dry**—continued.

is not found except in composition. *kunkohtedácté*, *dry*, implied a lack or deficiency of moisture: *kunkohtedácté ohke*, dry land, i. e. parched by drought. From *kunkan*, *kólmkan*, there is dryness or drought. The same word, compounded with *'tawn*, mouth, *kohkuttawn*, *kukhuttawn*, signifies thirsty, lit. 'he is dry-mouthed'. *mussaw*, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: *mussawunk*, a dry tree; pl. *mussowquaminnash* (*mussunkq-*, *missunkq-*), dry ears of corn [perhaps, as originally applied to a tree, from *mási*, bare, stripped of its leaves]. See drought.

**duck**, *quequécum*, pl. *+núduog*, R. W.; Narr. *quéquecum*, Stiles; *sésép*, *quáisséps*, C.; Peq. *guaquecum*, *quauquumps*, black duck; *pawéquiumps*, 'flat bills'; *a'kotosah*, 'dipper' (Fuligula albeola, Bonap., spirit-duck); *a'pishaug*, 'widgeons'; *m'shizzege*, 'sheldrake'; *a'kobjeze*, 'brants'; *ungowéums*, 'old wives' (Anas glacialis, Fuligula glacialis, Bonap.), Stiles; *menuks*, pl. *+og*, brant, C.

The names *quequécum* ('he quack-quacks') and *ungowécum* (whose call Nuttall endeavors to express by "the guttural syllables 'ogh ough egh'") are clearly onomatopoeic. The others I have not analyzed.

**dugs**, *sogkódtungash* (pl.), teats, dugs; in the singular, *sogkódtunik*, milk. From *sok-kódtinnum*, he draws forth from; *sok-kódtunik* (suppos. part. inan. concrete), that which is drawn forth from.

**dumb**, *kuppúttaw*, (he is) dumb, a dumb person [*kuppi'-tan*, closed mouth]. *mokakuttaw* [*mo*, negat., and *kakuttaw*, he talks], a mute, one who can not speak; suppos. part. *mokakuttaw*, *mat kakuttaw*, (when he is) dumb.

**dung**, *anóhke*, *annoke* (*annóhke*, C.): *wetanóhke-in*, his ordure [*en ohke* ?]. *mawc*, *moyeu*, *mwi*, dung [*mawc*, it is black].

**dust**, *puppissi* (*puppissi*, C.) [= *papeissi*, it is very small (?); but cf. *passeog*, *pis-*

**dust**—continued.

*sagk* (*pissagk*, C.), dirt; *pissagquane*, miry; *pissagqsheau*, it sticketh, cleaveth to, is sticky; *pussoqua*, rotten, decayed].

**dwarf**, *noh cheuesit*, Lev. 21, 20.

**dwelt**, *ayeu*, he is here or there, he is in this or that place, denoting location, temporary or permanent, though in the latter sense *appu* (he remains) was more commonly used: *noh ayeu kah appu*, 'she dwelleth and abideth', Job 39, 28. Cotton gives *aimet* (infin.) as the translation of 'to be', and Eliot often employs this verb as a substitute for the verb of existence; but it can not properly be used to express existence independent of place. The radical is *yeu*, this (an. *yeuoh*, this person), or, as an adverb, here, itself originally an imperfect verb, which may be termed a verb demonstrative. *nuttai*, *nuttaih*, (I am in this or that place), I dwell (in or at); *pish kuttai*, thou shalt dwell; *nuttai-up otenat Joppa*, 'I was in the city of Joppa', Acts 11, 5; *ne ayit*, *ne ayit*, where he might dwell or be; *noh ayit*, he who dwelleth, Is. 8, 8; 57, 15; *na ayish*, there dwell thou; *ayithey* (pl.), the dwellers there, the inhabitants (*yo ntiin*, I live here; *tu wuttin?* where keep you? *tuckuttin* [*toh kuttai-in*]? where lives he? R. W.; Moh. *oicet*, he 'who lives or dwells in a place', Edw.). *watohken*, *wadohken*, he dwells in or inhabits (a place or country); *yeu nastohkin*, here I dwell, i. e. am of the land or country; *watohkish en ohkit*, dwell thou in the land; suppos. part. *noh wad-ohkit*, he who dwells or is an inhabitant; pl. *weg wadohkitchey*, the dwellers or inhabitants; *utiyeu kutohk?* what is thy country? Jonah 1, 8 [*wat-ohke-a*, he is of the land or place]. *wetomau*, he dwells with (him); suffix *wawetomouh*, they dwelt with them; *wawetom*, I dwell with [from *wetu*, house; *wetomau*, he is of the house of].

**dwelling place**, *ayeunk* [ybl. n. act. from *ayeu*], a dwelling in this place. See house.

## E

- each**, an. and inan. *nishnoh*, each, every.
- eagle**, *wompsikuk*, *womsikuk*, *wompassikok* (*wompissacuk*, pl. + *quduog*, R. W.; *wompsikook*, C.) [*wompi-psuk*, white great bird]. The name is more appropriately given to the fishhawk or osprey (*Pandion haliaetus*) than to the bald eagle (*Haliaetus leucocephalus*), but was possibly applied to both birds by the Indians of the coast.
- ear**, *míhtauog*, pl. + *quash*; *wehtauog*, my ear; *kehtauog*, thy ear; *wehtauog*, his ear (*wuttóuwog*, pl. + *quash*, R. W.; Peq. *kuttuvannege*, (your) 'ear, or what you hear by', Stiles.) From *wah-teau*, he knows, understands, perceives (*utteo*, C.); suppos. particip. *wah-teauik*, knowing, with termination marking inan. agent, and *m'* indefinite prefixed. Cf. Gr. *αἰεῖν* (*áiw*), to feel, to perceive, to hear; Lat. *audire*; Fr. *entendre*, to hear, to understand.
- early**, *nompódeu*, *nompóde*, early (next) morning. See day.
- earn**, *tunnuhhouwu onkquatuuk*, he earns (and obtains) wages; suppos. *noh tam-houudt*, he who earns (it).
- earring**, *sogkussohou*, pl. + *nash*.
- earth**, *ohke* (*aúke*, R. W.; *ohké*, C.), the earth, land, place, country (Abn. *ki*, 'terre', Rasles; Gr. *γη*; Lat. *terra*). The primary meaning appears to be 'that which produces or brings forth', corresponding to the an. *ohkas* [= *ohke-áas*], the bringer forth, the mother. *nunahpi*, *nunohpe*, earth, dry land (as distinguished from water). See dry.
- earthquake**, *quequan* (there is a shaking or trembling), a shaking; pl. *quequanash*: *ohke nukkeemo kah quequan*, 'the earth shook and trembled', Ps. 18. 7.
- east**, *wutchepróiyeu*, *wutchepróayeu*, eastward, on or to the east; *wutche wutchepróiyeu*, from the east; *wutchepróash* (*wutchepróashé wítin*, C.), the east wind. For *wutchepróiyeu* the Massachusetts Psalter substitutes *wompanniyeu*, and Roger Williams has *Wompanand*, 'the Eastern God' (i. e. god of the dawn or morning light), but *nopátin*, the east
- east**—continued.  
wind, and *chepwóssin* (= *wut-chepróash* of Eliot), the northeast wind (p. 83) [*wut-chepróash-yeu*, belonging to *Chepy*, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to *Chekesuwand* or *Kesukquand* and the southwest to *Kautintovit* or the good god]. *wompanniyeu* (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, *wompan*, *wópi* (white, light, bright, of the dawn), enters into the composition of the names of places and people, as *Abenaki* (*Wapanackki*) and *Wampanoags* (*Wampan-ohke*). See north.
- easy**, *nikkámme* (*níckámmat*, R. W.; *níckumme*, *núkkámmé*, *núkkámmat*, C.), it is easy, not difficult or hard; suppos. *níckámmat*, when it is easy.
- eat**, *meetsu*, he eats (v. i.), he takes food; infin. *métsinate*, *meetsinnate* (*meetsimmin*, R. W.; Del., *mitzin* Hkw.), to eat; *meetsish*, eat thou; *meetsuog*, they eat (*ascámetesimnis* [= *asq kum-meetsinas*], 'have you not yet eaten?' R. W.; Del. *k'dapí mítzi*, have you eaten? Hkw.; *n'mítzi*, I eat, *ibid.*; *n'dappi mítzi*, I am returned from eating, *ibid.*; Muh. *meetsoo*, he eateth, Edw.); vbl. n. act. *meetsuonk*, eating, taking food [*meech-ussu*]; v. t. *meech*, he eats (inanimate food); *nun-meech*, I eat (Del. *n'mítzi*, Hkw.; *nun-meech*, C.): *woh kummeech weyau*, thou mayest eat flesh, Deut. 12, 20 (*keen méitch*, 'I pray, eat', i. e. eat thou, R. W.). *moewhau, mohwhou*, he eats (him, or animate object): *puppínashim un-mohwoho-uh*, the beast devoured him, Gen. 37, 20; *quanonou matta mowhóou*, the lion had not eaten (him), 1 K. 13, 28 (*evan-móhucquock*, they will eat you; *Mohowagsuck* or *Mauquáuwog*, from *móho*, to eat, 'the cannibals or men-eaters up in the west [i. e. Mohawks]', R. W.). Heckewelder says, "*mitzin* signifies to eat, and so does *mohoan*", the latter being used, in the language of the Delawares, when

## eat—continued.

what is eaten "required the use of the teeth", and *guntammen* when that which was eaten "needed no chewing, as pottage, mush, or the like." "If he has eaten of both kinds of provisions at his meal he will then use the generic term [intransitive verb?] and say *n'dappi mitzi*, I have eaten" (correspondence with Duponceau). The distinction between the verbs may be more correctly expressed, at least so far as the language of Massachusetts is concerned, by stating that the intransitive verb 'he eats' is expressed by *metzu*, the transitive inanimate by *meech*, he eats vegetable food (whence *weatchimimeash*, *eachimimincash* [= *m'eechum-mimincash*, eatable grain], corn, and *meechum-nonk*, fruit, vegetable food), and the transitive animate by *mauchau*, he eats that which has life, or an animate object; perhaps, primarily, he bites or tears with the teeth: *mauchawomaw* [*mauchawomaw*] *ogque askwak-ut*, 'it biteth like a serpent', Prov. 23, 32; suppos. *nah mawhukque*, 'he who eateth me', John 6, 57; *ahquuog numawhachonth*, the worms ate him, 'he was eaten of worms', Acts 12, 23; *mauchan locusts*, 'he did eat locusts', Mark 1, 6; but *nun-meechwey-aw*, I eat meat, flesh (as Deut. 12, 20), etc. These three verbs—*metzu*, *meech*, *mauchau*—denote the act of eating or taking food. There was another and older verb, not found in Eliot except in compound words, which signified to feed or to satisfy the appetite, namely *äppaw* or *upwaw*, (cf. Sansk. *pā*, 'nourrir, soutenir', 'sustentare', Bopp.; Gr. *παω*; Lat. *pā*, in *pā-ri*, *pā-bulum*.) Its compounds and derivatives are numerous, as, *nattuppaw*, *nattuppaw*, it (an animal other than man) feeds or grazes: *pigs-og nattuppawog*, the swine feed or were feeding, Luke 8, 32; *wetassuog pish nattuppawog* (*nattupwoc*, R. W.), the cattle shall feed, Is. 30, 23; v. t. inan. *nattuppawcontan*, he feeds upon; *kolltuppaw* [*kod-äppaw*], he desires to feed, he is hungry; *wamecpaw* [*wame-äppaw*], he feeds wholly or entirely, he is satisfied or fills himself; *täpuppaw* [*täpi-äppaw*], he feeds sufficiently, he

## eat—continued.

has eaten enough, has sufficient; *wus-saumepaw* [*wussume-äppaw*], he eats too much, he is gluttonous; *wishadtuppaw* [*wish-adt-äppaw*], he eats when there is much, he feasts, partakes of a feast; *wectadtuppaw* [*wetu-adt-äppaw*], he eats in company with, he feeds with others; *sogkepaw* [*sogk-äppaw*], he bites; *mauchippaw* [*mauche-äppaw*], he has completely fed, he has done eating (*mauchepwut*, when he hath eaten; *mauchepwucks*, after meals, R. W.), hence, he eats up, devours, wholly consumes (*wummauchep*, I devour, C.). *wchpüttituk*, let us eat together, Exp. Mayhew. Cf. *mepit*, tooth.

**ebb tide**, *mauchetan*, R. W. See tide.

**edge**, *kenag* (that which is sharp), *we kenag*, *wus*, the edge, border, brim, etc. (*wüss*, the edge or list of cloth, R. W.); pl. *wussash*; the borders of; *at wussault*, on the edge (of a garment, etc.), on the brim (of a cup or vessel, etc.).

**eels**, *neeshawog*, *sassamnatquock*, *nequitté-cornatog*, R. W.; Peq. *neesh*, *neeshuangux*, Stiles; Narr. *neeshuanguok*, eels, Stiles; *nequittika*, an eel, C. Two of these names, *nequitté-cornatog*, and *neeshawog*, are evidently compounded with the numerals *nequitta*, one, and *neese*, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (*wukputteghew*, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, *neeshawog*, they couple, go in pairs (*neesuog*, 'two of a sort', a pair, Gen. 6, 19, 20). The origin of these names may be found, perhaps, in the popular belief that the common eel was hermaphrodite, or rather, epicece. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "neshaw eel" is still retained by the fishermen of Marthas Vineyard, at Holmes Hole, and perhaps elsewhere, for the silver eel (*Murena argentea* of Le Sueur) (Storer's Report on Fishes of Mass.).

**effeminate**. See delicate.

**egg**, *wöu*, *wöbóu*; pl. *wöwawash*; *awöwannah*, her eggs; *wö wampag wöbóu*, the white of an egg, Job 6, 6 (*wöu*, pl. *wöwawash*, C.). Cf. *öwus*, animal; *weyawus*, flesh; *awsh*, he proceeds from; *awm*, *wöwam*, he zoes

**egg**—continued.

from; *ohke*, earth; *ohkas* [= *ohk-ókas*], mother; *óntómuk* (*ótómuk*, E. M.), the womb; Gr. *ᾠόν* (*ᾠόν*), egg; *ᾠογενής*, produced from the egg; *ᾠοτόκος*, that lays eggs, etc.; Lat. *ovum*.

**eight**, *shvosuk tahshe* (*shvósuck*, R. W.; *shvosuk* or *nishwó*, C.; Peq. *shvavsk*, Stiles; Del. *chaasch*, *chasch*, Hkw.); *shvosuk tahsuog*, eight (persons or animate objects); *shvosuk tahshe kodtumrae*, eight years; inan. pl. *shvosuk tahshínash* *missankpuaminneash*, eight ears of corn (*shoasuk tashínash*, R. W.); *ut nishvosuk tahshe kodtumrae-ut*, in the eighth year; *shvosuk tahshe nepáuz*, the eighth month. From *n'shve*, three (and *n'ese*, two?), with termination of the suppositive: the second counting or "holding up" (*tahshe*) of the third finger, that is, 5+3.

**eighteen**, *nabo shvosuk*: *nabo shvosuk tahsh-isquanogkod*, eighteen cubits (long, high, etc.) (*piucknabna shvósuck*, eighteen, R. W.; Peq. *piugg nabut shvavsk*, Stiles.).

**eight hundred**, an. *shvosuk tahshe pasuk-kaog*; inan. *-kavash* (*shoasucktashe páv-suck*, R. W.).

**eighty**, *shvosuk tahshinchag* (*shvosuk tashincheck*, R. W.; *nishwotashincheck*, C.); with an. noun *shvosuk tahshinchag-kodtog*; inan. *shvosuk tahshinchage* or *tahshinchagkoddash*.

**either**, *nawce*, C.(?). *nawce*, any, may have been used in the sense of either, but this is not probable.

**elbow**, *mecsk*, C.

**elder**, **eldest**, *kehchiog*, *katchiog*, *kehchisog*, the old men, the elders; *kehchis-sqaog*, the elder women. *mohtomégit*, firstborn of sons or daughters, eldest child, eldest brother or sister. Muh. *netohcon*, elder brother; *n'mase*, elder sister, Edw.

**embrace**, *nuk-kehchikquan*, I embrace, I hold by the neck, C.; *nukkehchiquan-muramun*, we embrace, *ibid*. But Eliot has *uk-kehchikquan-ah*, 'he took him by the throat' in no friendly embrace, Matt. 18, 28. *moshoggunmittuog*, they cling together, embrace each other [reciprocal from *mosogquceog*, *moshogquceog*, they join, adhere]. *wonkomau*,

**embrace**—continued.

he embraces (him) in taking leave; *wonkomau*, he embraced in taking leave of them, Acts 20, 1; suppos. *wonkuttehketit*, when we took leave of each other, Acts 21, 6 [an. form of *wonkinum*, he bends down, bows down].

**empty**, *mohcheyu* (*mohchiyēu*, C.); *mícheu*, *mehcheyu*, it is empty, barren, waste [for *matche-yu*, good for nought, bad]; v. caus. *mohchichheau*, he empties, i. e. makes (it) empty.

**encamp**. See camp.

**enclose**. See close.

**enclosure, enclosed place**, *kómuk*; *kup-pohkomuk*, a place closely shut in; *mchtugque kuppohkomuk*, 'a grove', Deut. 16, 21; a harbor or haven, Acts. 27, 40. See building.

**end** (n.), *uhquacu*, *uhquáe*, *ohquáe*, (it is) at the extremity or point of, at the end: *uhquáe witanwohhou*, the end or point of his staff; *uhquáe wut-ogkwan-it*, 'to the skirts [extremity] of his garments'; *qut asquan ohquacu*, 'but the end is not yet', Mark 13, 7 (*ohquáe*, on the other end, C.). Cf. *úhkos*, *n'uhkos*, a nail, talon, or claw; *uhquon*, a hook; *wat-uhquab*, the skin; *wissuhqun*, the tail; *wáque*, *uhkque*, sore, extreme; *wóh-kócu*, on (its) sides or ends; *welque*, as far as, i. e. ending at; *wahqueu*, so far, at such a distance, etc. *wehshik*, *wekshik* [when it is at the extremity or limit, suppos. from *wehquoshau*, it goes as far as, ending at], when it ends, the end of, the utmost limit: *wehshik ohke* or *wehshinne ohke*, 'the ends of the earth', 'the uttermost parts'; *ne wehshik warentu*, 'its [the altar's] edge round about', Ezek. 43, 13. *wóhkukqushik*, *wóhkukquoshik* [when it reaches or attains its utmost limit, suppos. from *wóh-kukquoshin*, it comes to an end], when it ends (in time or action): *ut wóhkuk-qushik*, to the end, = *cu wóhkukquashinít*. *wamashque*, *wamashique*, at the end of, i. e. the upper end or termination (Abn. *SawaskSisi*, le bout, au bout; *SawaskSittan*, le bout du nez, Rasles).

**end** (v. i.), *wóhkukquoshin*, it comes to an end, is ended; *wóhkukquoshik*, when it reaches the end; inan. subj. *pish wóhkuk-quoshin-ash*, they shall be ended. From

**end** (v. i.)—continued.

*welquoshau*, with *k'* progressive, it moves onward to its limit.

**end** (v. t.). See finish.

**enemy**, *matwau*, (he is) an enemy; *munmatwom*, my enemy; *kunnatwómog*, thy enemies; n. agent. *matwáén*, an enemy, one who acts as an enemy; *munmatwáénú* ut *kunnatwómút*, I am an enemy to thy enemies, Ex. 23, 22. Elsewhere, *matwau*, 'a soldier', i. e. an armed enemy. See soldier; war.

**Englishman**, *Wáutacone*, pl. *Wáutaconúog*, 'coat-men' or clothed, R. W. (*wat-dhkwóog*, 'such as wear coats', C.). Morton, in his N. E. Canaan (book 3, chapter v), says, "the Salvages of the Massachusetts . . . did call the English planters *Wotawquenange* [for *-ange*?], which in their language signifieth stabbers or cut-throates . . . a southerly Indian that understood English well . . . calling us by the name of *Wotawquansawge*; what that doth signifie, hee said hee was not able by any demonstration to expresse." The writer confounded *Wáutaconúog*, coat men, with *Chauquaqueock* (see below). *Wáutaconúisk*, an English woman, R. W.; dim. *Wáutaconémesé*, an English youth, *ibid.* *Araunagessuck*, pl. English men, "as much as to say, these strangers", *ibid.*; *arawanúgus-ántowash*, speak (thou) English, *ibid.* [*aráún*, R. W. (*howan*, El.), somebody, anybody; *arawíck*, 'some come', *ibid.*; *aráún ewò*, who is that? *ibid.*] (Peq. *Wáunouxuk*, Englishmen, Stiles). *Cháwquaqueock*, 'that is, Knivesmen', R. W. (*Chokquog*, *Chogquussuog*, C.; *Englishmansog* or *Chohkquog*, title to Indian Laws, 1705) [*chahkwóog* (*chauquock*, R. W.), a knife]. *Englishmán-muck* (pl.), R. W.

**enmity**, *sekénédtúonk*, enmity, mutual hatred [vbl. n. from *sekeneam*, he hates].

**enough**, *tápi*, *taupi*, (it is) sufficient, enough (*taábi*, R. W.; *tápi*, C.); *nut-tapet* (?), I have enough, Gen. 33, 9; imperat. 3d pers. sing. *tapach*, let it suffice, let it be enough. Perhaps from *ut-appa*, he rests at, sits down at. So, the English 'enough' has been referred to the Heb., Chald., Syr., and Ethiop.

**enough**—continued.

to rest, to be quiet. *wamut*, (there is) enough; inan. pl. *wamutash*, enough, sufficient (things): *ohke wamút*, there is land enough; *nanwameit*, I have enough, there is enough for me; *wamuch*, let it suffice; *womohk*, *wamók*, when or if it is enough; *wamenuu*, he has enough (*wamúet*, *taábi*, it is enough, R. W.); from *wame-ut*, to the whole, at the whole.

**ensnare**. See catch.

**enter**, *petutteau* *wetumut*, he entered the house or tent, he went in; *petutteag*, they entered in; *petutteash* (*petitteash*, C.; *petítees*, R. W.), come thou in, enter in; *petutteadt*, when he enters (*awchitch mut petíteáyeau*, why come you not in? R. W.); cf. *petau*, he puts (it) into. *petukau*, he goes in or into, he is entering or going to enter [from *pet-an*, with *k'* progressive]. See go.

**entreat**. See supplicate.

**envy**, *ishkounanatuonk* (cf. *sekeneadtuonk*, hatred) (*ishkawaussúe*, envious; *ishkounoussúe*, enviously, C.).

**equal**, *tatuppe*, alike, equally; *netatup*, *ne tatuppe*, 'like, so', El. Gr. 22 (*netátup*, 'it is all one', R. W.); *tatuppeyeuoa*, it is equal to, like to (*tatáppéyeu*, 'just so'; *tatuppeyéue*, 'equally', C.); *tatuppeyeuwoog*, they are like, equal; inan. subj. *tatuppeyeuwoash*; suppos. *tatuppeyeuok-ish*, when (things) are equal. From *tápi*, enough, by reduplication (?).

**erect** (adj.). See right; stand erect; man.

**erect, set upright**, *wannashau nepat-tuhquonkoh*, he set up an image, 1 K. 7, 21 (*wannash ohkuk*, 'set on the pot', Ezek. 24, 3; i. e. stand it over the fire). Inan. obj. *wannohéau*, he set (it) upright, erected (it), as a tower, a post, etc. (cf. *wannashque*, on the top of; *wannashikomuk*, a chimney). *neepattam*, he erects or stands (it) up [v. t. inan. from *neepau*, he stands up].

**err**, *panneu*, he goes astray. See astray.

**escape**, *pohquohham*, he escapes, goes clear; *pohquohush*, *pohquawhus kuh-hog*, escape thou, save thyself. *tomenu*, he escapes, saves himself; caus. *tomhéau*, he saves or causes to escape [related to *toeru*, *ptocu*, he flies, and to *tomogkon*, it flows]. See deliver.

especially, *nanpheyen*, C. See very.

**evening**, *wamnonkawak*, (when it is) evening; *wamnonkou*, (it is) evening; adj. *wamnonkqac*, in the evening, at evening. See day.

**ever, forever**, *micheme* (*michéme*, R. W.; *micheme*, C.; *michemesháwá*, he is gone forever, R. W.); inan. *michemohtae*, everlasting; *michemappu*, (he is) everlasting.

**every**, *nishuoh*, each, every; *nishnoh wut-timawraonk*, (his) every word; *nishnoh waskotomp*, every man (*nishuoh teag*, everything, C.).

**everywhere**, *quinnupohke* [*quinnuppe ohke*, about the land]; *quinnuppu mut-taok*, about the world, in every place; *nishuoh ut*, at every place.

**evidence**. See witness.

**evil**. See bad.

**exalt**, *nishcheau*, he exalts (him) [makes him great, caus. an. from *nishé-u*; cf. *nishawau*, he 'brags or swaggers', C., i. e. makes himself great]; *nishchteau*, he exalts, increases, makes (it) great [caus. inan. from *nishé-u*].

**example** (pattern), *us-huwáonk*, C.; *ushuwaonk*, Danf. See custom.

**exceedingly**, *ahche*, very much, very; *muttae* (*mácheke*, much; *máchekeyéwuk*, excessively, C.); *wussaume*, too much;

**exceedingly**—continued.

*muttae mácheke*, 'exceeding much', 2 Sam. 8, 8. See very.

**except**. See besides.

**excite, stir up**, *wogkounau missimín-nvog*, he stirs up, excites the people; *wogkouonk* (vbl. n. act., a stirring up), excitement, commotion.

**exert one's self**. See strive after.

**extinguish**, *ontham nátau*, he extinguishes or puts out the fire; *nátau pish onthamun*, the fire shall be put out; *onthamwog mohkussaash*, they extinguish the coals [trans. inan. form, from *oh-taa*, *últea*, it goes out, as fire or a light]. See quench.

**extreme**, *úhquáe*, at the point or extremity of; hence, at extremity, extreme, grievous, cruel, severe, etc. In the latter sense Eliot usually writes *unkque*, but sometimes *úhque*, *úhquet*, etc. From *úhk* or *úhq*, a point or sharp extremity. See end.

**eye**, *muskésuk*, the eye or the face; pl. *muskésukquash*: *muskésuk*, my eye; *wuskésuk*, his eye. (*wuskésuck*, R. W.; Peq. *skeczucks*, eyes, Stiles; Narr. *wiskezuesquash*, eyes, Stiles; Muh. *hkesaque*, eye, Edw.; *muskésuk*, the eye, the face, C.)

**eyebrows**, *momáunog* (pl.).

## F

**face**, *muskésuk*, the eye, the face (Narr. *skwezup*, face, Stiles). See eye.

**fade, fail**, *mahtsheau*, *mahsheau*, it fails, fades, decays, passes away, comes to an end; inan. pl. *mahtshaash*, they (inan.) pass away; said of the loss of strength and health, the decay incident to sickness or old age, etc.; *nippe mahtshauk*, when the water fails; *ne mahtshauk*, that which is past (suppos. when it shall be passed); so, of the flight of time, *mahtshauk kesukodtash*, 'at the end of the days', i. e. when they shall have passed away; pass. *nippe mahtshimaw* (*máchhíma*), the water shall be wasted, made to fail. Cf. *máchhíma*, he is sick, from *máche* or *maht-* (*maut*, R. W.), expressing completed action or past existence, the auxiliary of the perfect tense. See old (*nohtantam*).

**faint, be exhausted**, *kodtianeau*, he faints; *kodtianeag*, they faint.

**faint-hearted**, *sohqutteahau*, he is faint-hearted; suppos. *nah sohqutteahout*, he who is faint-hearted (*sohqutteahane*, faint-hearted, C.). Causat. from *sohqutteaham*, he breaks in pieces or beats to powder (?). But '*seqtúti*, he is in black, i. e. he hath some one dead in his house', R. W., apparently from *síekí*, black or dark colored.

**fair wind**, *wamagehan* or *wamnégēn wáipi*, fair wind; *wamégēth wáttin*, when the wind is fair, R. W.

**faithful**, *pábahtawunwáe*, *-wuru*, faithful, trusty (*pábahtawunwe*, honestly, C.). From *pábahtawunau*, he trusts (him). See trust.

**fall**, *ponneu*, 'he falls down, prostrates himself (Luke 8, 41; 30, 47; rarely



**fall**—continued.

used). *penushau*, he or it falls (accidentally or by mischance) (*nup-piutsham*, I fall, C.); *penushaog*, they fall; *penusheau*, it fadeth (as a flower, Is. 40, 7, 8); *penushunk*, when it falls; vbl. act. *penushaonk*, *pinshaonk*, a falling, a fall (El. and C.); from *panneu*, which is nearly related to, perhaps identical with, *panneu*, he goes wrong, errs, goes out of the way. *petshau*, he falls (accidentally or by mischance) into, as *petshau uonogkut*, he falls into a hole; *petshaog aphehanit*, they fall into the snare; suppos. *petshonit*, *petshont*, if he fall, when he falls; from *petutteau*, he goes into. *kepshau*, he falls (by mischance), strictly he stumbles and falls, falls by an obstruction in the way, etc.: *kepshau ohkeit*, he fell on the earth; *kepshadog*, they fall; suppos. part. *kepshont*, when or if (he) fall, when falling; *kepshuonk*, when or if (it) fall; vbl. act. *kepshaonk*, a falling, a fall. *pogkishau*, he or it falls, inanimately, drops down (as fruit from a tree); inan. pl. *pogkishuineash*, they shall fall; *pogshunk*, when it falls. *kodsheau*, it falls out of, as *togkoddég kodsheau*, the sword fell out of (its sheath); from *koddinum*, he draws (it) out. *chauopshau*, he falls into the water (*chauopshush*, cast (it) overboard, R. W.); from *chauopshau*, he puts it in water, hence he seethes or boils (it). *kitchisahshau*, he falls into the fire (?), Matt. 17, 15. *nakshau*, it falls, drops, comes down; *neesunk nakshunk*, when the hair falls off (from the head); from *naken*, it comes down, descends. *ontashau*, he falls backward. See waterfall.

**false**, *pannowae* (falsely, C.), *pannowau* (*pannowau*, C.), he speaks falsely, he lies; *ahque pannowah*, do not speak falsely to me, do not lie to me; vbl. n. act. *pannowaonk*, a speaking falsely or wrong speaking, a lie. From *panne*, out of the way, wrongly, and *nawau*, he speaks.

**family**, *weechinnineummoncheg* (pl., they who go with him), his family. *teashiyuonk*, *teashiyuonk*, *tateashiyuonk* (*chashiyuonk*, C.; *nuteashinninonk*, my family, *ibid.*); *nut-teateashiyuonk*,

**family**—continued.

my family; pl. *-ongash*. *wek*, his household (?), El.: *neh wek-it* (those in his house), his household, family.

**famine**, *mahshagquodt*, (when there is) famine or dearth; *mahshogque kesukodtut*, in days of famine. Related to *mahtsheau*, it fails, perishes, is gone; *mehchet* (*mohchijuee*, C.), empty, barren, etc. From *mahche*, denoting past existence or completed action.

**far**, *no*, *no*, far off, to a distance, associated with the idea of motion. The primary signification is 'to that place', as distinguished from *yeu*, 'here', 'at this place'. Thus, *yeu uhquadeu* . . . *no uhquadeu*, 'on the end on this side . . . on the end on that side', Ex. 37, 8. *no rajeh*, until. *nodat*, *nodat*, (suppos. when it is) far off, at a distance, in space or time, in old (far off) times; locat. *nodat-it*, at a distance (*naivrot*, a great way; *nuwvatick*, far off at sea, R. W.); *navrut*, *nodat*, far; *nodtit*, a great way off, C.); *nodtuck*, a long time; *nodhteau*, it is far off; *nodappu*, he is far off; suppos. *nodappit*, *nodappit*, he who is far off. *nosusukau*, he is far from (it, i. e. from the place to which he is going or from the thing of which he is in quest); *nosusukonquocog*, (it) is far from us; *kenosusukom*, thou art far from (it); *nosusukak*, 'get ye far from' (him). *townackquaque?* how far? *yo anickquaque*, so far, R. W.; *utloh uonvuhkähquodt?* how far? C. *nashqueu*, *nashque*, *uonvuhquue*, (it is) so far as; *na nashque*, so far distant [*no uhquadeu*; see above, *no*]. *weshque*, as far as, even unto (*yo weshque*, thus far, R. W.); cf. *wohkieu*, at the end of; see end. *yeau*, *yaen*, to, as far as; *veutek* . . . *yeau*, from . . . to [*ya en*, to yonder, thither].

**farewell**, *nahonmushagk*, *nohmushagk* (apparently a verb, imperat. 2d pers. pl., equivalent to 'fare you well'), Luke 9, 61; Acts 18, 18 (*haurinshech*, fare (thou) well, R. W.; *nehunishshash* or *wannish*, C.).

**farther**, *ongkoue*, *aongkôe*, farther, beyond (*onkôe*, C.); *en ongkoue*, to the utmost, farthest (*avvussse*, farther, R. W., and *nueickomâst*). *onkavese* (dimin. of *ongkoue*), a little farther

**farther**—continued.

(*avressé*, R. W.). *anea* (*enèick* and *àwuisse*, R. W.).

**fast**. See **fasten**; **swift**; **hasten**.

**fasten, make fast**, *menhketau*, he fastens, makes (it) fast (*nun-mènhekteo*, I fasten, C.; *menukohtæ*, firmly, *ibid.*); *manunikish*, 'tie it hard', R. W. [from *menhkeu*, it is strong or firm]. *uk-kecepnan-un nashpe kenontuguegash*, 'he fastened it with nails', Is. 41, 7. *kishpinun*, he binds, ties, makes (it) fast (fastens one thing to another); *kupinush*, *kishpinush*, make thou (it) fast (*kspinush*, pl. *kspinenoke*, 'tie it fast', R. W.; *ruk-kishpinun*, I bind, C.; *kishpinooñk*, binding, *ibid.*); *kishpissu*, pl. *kishpissuog*, fastened, bound, tied (an. obj.), and v. i. act. he fastens, ties; *togkuppinau*, he binds (him) fast, makes (him) fast by bonds: freq. or intens. *tahtogkuppinau*, *tattagkuppinau*; suffix *ratogkuppinaouh*, they bind him fast.

**fat**, *wèrè*, *weis*: *awèis*, its fat, the fat of an animal (cf. *weyau*, flesh; *wehsue weyau*, fat meat). *wunnoguen*, *wunogkæ*, he is fat (*wunwunockoo*, it (a deer) is fat, R. W.; *wunnogue netassnog*, fat cattle, C.) [*wunne-hogkæ*, he is well covered or of good body]: *yo asipatgon*, 'thus thick of fat', R. W.

**father**, *ashoh* (lit. he comes from him), his father, the father of (*osh*, a father, R. W.); *nash* (*nòsh*, R. W.; *nash*, *nashi*, C.; Muh., *nogh* Edw.; Del., *nooch* Hkw.); *kash*, thy father (*còsh*, R. W.), *kasho*, your father; *wutashimau* (he who is a father), the Father ("wetoowink and wetoowenuxit both mean the Father", Hkw.).

Edwards, in his Observations on the Language of the Muhhekaneew Indians (page 13), remarks that "a considerable part of the appellatives are never used without a pronoun affixed. The Mohegans can say 'my father' (*nogh*), 'thy father' (*kogh*), etc., but they can not say absolutely 'father'; there is no such word in all their language. If you were to say *ogh*, which the word would be if stripped of all affixes, you would make a Mohegan both stare and smile." Mr Heckewelder, "notwithstanding Mr Edwards's

**father**—continued.

observation", "could not help being of opinion that the monosyllable *ooch* is the proper word for 'father', abstractedly [?] considered" (correspondence with Duponceau, page 411). Rev Mr Daggett assured Mr Pickering that "there is no word in any of the Indian languages used in the Foreign Missionary School [at Cornwall, Conn.] by which to express in the abstract the relation of 'father' and most of the other social relations" (2 Mass. Hist. Coll., x, 112). More recent writers adopt the statement of Edwards—as Bancroft (III, 257), who cites Brebeuf (81)—and Palfrey (Hist. New Engl., I, 42): "The most common relations they had no means of expressing abstractedly." This is, in one aspect, correct, for the Indian languages did not admit of the expression of a correlative name abstracted from its relation, nor does the English. But they could approximate as nearly to the expression as does the English word 'father' by *wutashimau* (Eliot; *wetoowink*, Hkw.), 'he is a father', lit. he is proceeded from, is a source. It is surprising—and the fact shows how superficial has been the study of the group of languages about which so much has been written—that the radical significance of the word by which the Indian expressed relation to a father has escaped observation. *nash*, *kash*, *ash-oh* represent the 1st, 2d, and 3d persons singular (indic. pres.) of a suffix animate verb, and signify 'I proceed or originate from (him)', 'thou originatest from (him)', 'he originates from (him)'; intrans.my(an.) origin or source, thy origin or source, etc. Thus the Indian reversed the expression of relationship which we employ in the word 'father'; instead of 'he is my father', they said 'I am his offspring' (cf. *wutch negonne nashik*, 'from my forefathers', from where first I came from (suppos.), 2 Tim. 1, 3). The inanimate form of the same verb is often to be met with in Eliot, as *atshoh*, *wutjishau*, *wutchu*, he proceeds or originates from or at (a place or inanimate source), and in Roger Williams's Key, as *òteshem*

**father**—continued.

and *wutshau* (*acdwuck nôtshem*, 'I came [from] over the water'; *tunna wutshatock?* whence come they?). The animate form is frequently employed in its primary signification—that is, without including the idea of paternity, or rather of the filial relation, as *nachai wôhkmaïeu*, 'I am from above'; *kenau kachaimaw wutch agwu*, 'ye are from below', John 8, 23; *noh wutchu . . . nish wame*, 'of him [as original or source] are all things'; Rom. 11, 36; *noh wajhet mittamwossissit*, 'he who is [suppos.] born of a woman', Gal. 4, 4; causat. suppos. *noh wajchayeut Godut*, 'he who is of God', i. e. is caused to proceed from or to have his origin in, John 6, 46; and in this form it is hardly separable from the so-called preposition, which is in fact the primitive impersonal verb, *wutche, wutch, otch* (*wuché*, R. W.), from, because of, etc. See begin; come or proceed from; from.

[MARGINAL NOTE.—"Since writing the above I see in Maillard's Gram. Mikmaque (page 17) that he has translated *n'estek*, mon père, as derived from *êschink*, être fils'"]

**fathers** (n. collect.), *wutashinneuk*, the fathers, collectively or as a class, the fatherhood.

**fear**, *qushau*, he fears, is afraid of (him); *qush*, fear thou (him); *qushenk*, *qushok*, fear ye; vbl. n. act. *qushaonk*, fear (reverence, C.); pass. *qushitteonk*, fear (referred to the subject). *wabegushau* [*wâbe-qushau*], he stands in fear or awe of, greatly fears (him). V. i. *wabesu*, he fears, is afraid; *wabsek*, fear ye; *ahque wabsek*, fear ye not, do not be afraid (*naw-wâbes*, I am afraid, I fear, C.); vbl. n. act. *wabesuonk*, fear (*wapsuantanawonk*, 'afraid', C.). *wabesuontam*, he fears or is afraid of (it). *quhetam* (*quittam*, C.), he fears (it); *kuk-quetanunwaw togkoteg*, you fear the sword; suppos. *noh quahog*, he who fears (it). See affrighted; afraid; honor.

**feast**, *mishadtupwâ*, he feasts [*mishadt-upwâ*], he eats where there is much; causat. *mishadtupwêcheu*, he makes a feast; *mishadtupwutteuh*, let us keep a feast; vbl. n. act. *mishadtupwâonk* (*mishodtupwâonk*, C.), a feasting. *nick-*

**feast**—continued.

*ômno*, 'a feast or dance', R. W.: "Of this feast they have public and private, and that of two sorts: first, in sickness, or drought, or war, or famine; secondly, after harvest, after hunting," etc.

**feather**, *méqun* (penna), a feather, and (2) a pen; *megwme*, *wannequame*, feathered; *wachekéqunaw*, *mishequnaw*, (it is) full of feathers (*meek*, a pen, C.).

**feeble**. See weak.

**feed** (v. i.). See eat.

**feed** (v. t.), *assamau*, he feedeth, giveth food to (him); *assamôuh moskehtuwsh*, he feeds him with grass; *assamok flock*, feed ye the flock, Zech. 11, 4; *assameh* (*assimme*, R. W.), give me to eat, feed me (see Howse 83). *sokkomau*, he feeds, nourishes, continues to feed or provide food for, sustains (him); *kus-sokkomawuk*, he fed thee; *nussokkoman flock*, I feed the flock, Zech. 11, 7; *sokkomanwêch meechun ne tapenewukquok*, feed thou me with food which is suitable ('convenient', Prov. 30, 8); *sokkomaw nut-shesemes-og*, feed thou my lambs, John 21, 15. *wananumeh quompâtâsh ne sôbalég*, 'feed me with that pottage', Gen. 25, 30, lit. give to me (dip up) that pottage. *meetscheog wuh-hogkuk*, they feed themselves [caus. from *metsu*, he eats].

**feel**. See touch.

**female**, *squâas*, *squas*, *squâus*, of woman-kind, female; *squaiyew* (= *squâïeu*), she is female, Gen. 6, 19). See woman. *squoshim* (*squâshim*, R. W.), a female quadruped; adj. *squoshimve*. In the Del. "the males of quadrupeds are called *lenno wêchun*, by contraction *lennochun*; the females *ohque wêchun*, by contraction *ohquêchun*", Hkw.

**fence**, *wônkônous*, *wonkonas* (*wôkanas*, C.), a fence (also, a fort, q. v.); from *wonki*, *wonki*, it bends around, is crooked. *quassukquaneutunk* (*quissuk-quannitunk*, C.), a stone fence, a wall. *qummeneutunk*, a wall or fence.

**fetch**, *nun-neenskom* (*nun-nemskom*, C.), I will fetch, I fetch (it); *neenskomah nippêmes*, fetch me a little water; *neenskomwach petukquameg*, let bread be fetched; *neenskomuttuh*, let us fetch (it). See bring.

- fever**, *wesauasháonk*, *wésásháonk* (a pestilential or infectious disease), a fever, John 4, 52 (*wesauasháonk*, the plague, R. W.); *wesásáshau*, *wesohshau*, he has a fever (but *wesauasháái*, he hath the plague, R. W.). This name is apparently derived from *wesóóé* (*wesáúi*, R. W.), yellow, with the affix denoting bad or evil, *-ish*, and describes "the disease which they call the yellow vomit, which", as Heckewelder states, "at times carries off many of them" (Hist. Account 216). Eliot also translates 'fever' by *kussópítáé agúé* (Deut. 28, 2) [*kussápítáé*, very hot]. *kussúúsháui*, he has a fever (*wanáekússópítánohóck*, my body burns, R. W., i. e. *wanáekússópítáé wóhóck*; *w'nanóúússu*, I have a fever, *ibid.*, i. e. *wen nóte-esu*, I am on fire). See pestilence.
- few**, *ogúhúsuog* (an. pl.), few (*ogkossóog*, C.); inan. *ogúhúsinásh*, few things; dim. *ogúhússínásh*, very few; *ogúhússé-quinógok*, in (at the end of) a few days, pl. of *ogúhússé* (*ogkossé*, C.), small in quantity or amount.
- field**, *ohéuk*, *ohéak* (*ahéuk*, soil, a field, C.); inan. *onásh* (lit. that which is owned or appropriated, to which the idea of individual ownership attaches; suppos. inan. part. from *ohéau*, when possessed); *ut ohéakonít*, in the field; *wut-ohéakonít*, in his field.
- fierce**, *chachépiássu*, R. W.; *chatchépiássu*, *chatchépiássu*, wild, C. *nishqáctú*, fierce, R. W.; *tawhítch nishqúchéttit*, why are they fierce? *ibid.*
- fight**, *mekonáui*, he quarrels, contends, fights with (him); suppos. *nóh mekonónt*, he who fights, when fighting; pl. *neg mekonónchéq*; recip. *mekónútuog*, they quarrel or fight, one with the other (*mécáántéass*, fight (thou) with him; *mécááúntéa*, let us fight, R. W.; v. i. *nam-mekáúntéam*, I fight, C.; *mécáá-éa*, a fighter, R. W.; *cum-mécáúnté*, you are a quarreller, *ibid.*). *ayéwúhko-áui*, he fights with, in battle, prosecutes war against (him). V. i. *ayéwúché-éau*, *ayéúthéahúuau*, he makes war, does battle, fights (*jáhéteke*, fight ye; *jáhé-títéa*, let us fight, R. W.; *ayéwúttóonk*, 'fighting', C.). Vbl. n. act. *ayéu-*
- fight**—continued.  
*éauonk*, *ayéwúttóonk*, fighting, a fight, war, a battle. N. agent. *ayéu-éau*, indef. *-éúin*, one who fights, a fighter, a warrior; pl. *-éúimúuog*; *neg ayéúthéauwúchéq* (and *ayéwúthéauwúttéq*), warriors (habitual fighters) (Muh. *oiécté* (particip.), he who fights, Edw.).
- fill**, *numwóhóteau*, it fills, it is filled (inan. subj.), he fills or makes (it) full; *numwóhóúúsh kéwúttéganít*, fill thou thy hand (*numwóhóttéj*, let it be filled, C.); from *numwáéu* (it is full) and *ohéau*. *numwáppuog wéú*, they (an. subj.) fill the house, i. e. the house is full of them. *numwéápanuam wéússónk pánúncé*, he fills his horn with oil; *numwápanuam-óck*, fill ye (one thing with another, as barrels with water, 1 K. 18, 33). *num-wáncéchéuam* [*numwáncéchéuam*], he is full of food, has filled himself (*num-wáncéchéuam*, I fill, C., i. e. make myself full).
- filth**, *filthiness*, *nishkénéuinkquók* (suppos. part. concrete, when it is filthy), filth, dirt; *nishkénéuinkquássónk*, the doing of uncleanness, filthiness in action.
- filthy**, *nishkénéuinké*, unclean, filthy (inherently or by nature); *nishkénéuink-quóútt*, when unclean or filthy (as a garment, etc.); adj. an. *nishkénéuinkquássu*, (he is) filthy.
- fin** (of a fish), *wápprékan* (?); *neg wáppré-kanítchéq*, they which have fins, Lev. 11, 9; Deut. 4, 9.
- find**, *náwéchéu*, he finds (him); *nam-íthéou*, if I find them; *ke-náwéché*, thou hast found me; *kenáméché*, I have found thee; *unwéchéu*, he finds (it); suppos. part. *náwéchéuink*, when finding (it), when he finds (*un-náwéchéu*, I find, C.). Causat. from *náúam*, he sees: he causes to be seen (?).
- fine** (in particles or powder), *pássuag*, that which is fine or like dust (*pápp-píssi*, dust; *pishqúchéick*, unparched meal, R. W.) [from *péusik*, that which is small ?]; pl. inan. *pishqúchéttáusúúsh*, 'beaten small', powdered, Lev. 16, 13 (causat. inan., made fine). *sohquag*, that which is fine or powdered, fine dust: *sohquog kah páppíssi*, 'powder and dust', Deut. 28, 24; *sohqué páppíssi*, fine

**fine**—continued.

dust, Is. 29, 5. *sukpiyuc*, in fine powder, finely powdered; cf. *sukguttaham*, he beats it to powder, grinds it small or fine.

**finger**, *pohchanutcheq*, *pohchanitch*, pl. *-egash*; *kuppohchanutch*, thy finger; *nequttu-tahshe pahchanitchau*, he had six fingers, 2 Sam. 21, 20. From *pohsheau* (it divides or is divided) and *nutchey* (hand). *nuttinwhanutcheg*, *nuttinwhanitch*, my finger; *wuttinwhanutch*, his finger; *nuttasanitch*, the little finger; *keh-taowanitch*, *keituhquanitch* (the great finger), the thumb; *mupphukukquanitch[eg]*, the tip of the finger [*mupphukukque-nutchey*, the head of the finger] (*mupphukquanitch*, pl. *+eash*, fingers, C.; *mupphukukquanitchegash*), my fingers, *ibid.*.)

**finish**, **make an end, complete**, *pakodchtau* (*pakodjtau*, *pogkodchtau*) *anakausuonk*, he finished the work; *mupphokodchehtoh nup-punmáyeuonk*, I have finished my course, 2 Tim. 4, 7; *pakodjtau-in*, it is finished [cats. inan. from *pakodche*, thoroughly, completely]. *pakodche ussu*, he performs (it) completely, finishes or accomplishes (it); v. i. *nuppakodche ussem*, I make an end of it, complete it. *kestau wut-anakausuonk*, he has finished his work (*kestou-ñat*, to finish, to leave off, C.); *anakausuonk kesteáuan*, the work is finished. *mahto*, *mahtoau*, he made an end of speaking; *matoadt*, when he had done speaking (*nim-nahctain*, I cease; *num-mohtanúhkus*, I conclude or finish, i. e. I go on to conclude, C.).

**fire**, *watau*, *watau* (*nôte*, *yôte*, *chickot*, *sqúta*, R. W.); Peq. *yeut*, Stiles; *chikkoht* or *watau*, C.). *nashquttag* (= *sqúta*, R. W.), a violent or destructive fire; inan. concrete from *nashqumean*, it burns, consumes, rages; cf. *nashquttin*, a tempest or destructive storm. *watau* is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes. *chikkoht* [*chikohteau*, it burns; *chíke-ohtau*, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and *nashquttag* or *squtta* was nearly equivalent

**fire**—continued.

to the expression 'the devouring element'—fire as an enemy or object of dread.

**firm**, *menuhki*, *menuhkeu*, (it is) hard, strong, firm (*menuhkohtáe*, firmly, C.). See hard; strong.

**first**, *negonne* (*neéáwmi*, (for *neéáwmi*)? R. W.), first. This word, though differently written, is identical with *nukkóne*, old (original, old, C.), and like *nequt* (one), of which it is the ordinal, is related to *nukkottam* (*núckátam*, R. W.), he leaves behind, abandons, etc.: *ayinup negonne nukkóne-yeuot*, he hath made the first old, Heb. 8, 13; *ne negonneyeuash*, 'that which waxeth old', *ibid.* *nukkoman*, he came (or went) first, was in advance. *negonsháen* (indef. *negonsháéni*), a leader, one who goes first. See one; old.

**fish** (n.), *namohs* (*namamáus*, pl. *+suck*, R. W.; *námás*, pl. *namassog*, C.; Del. *namás*, in composition; *-ameek*, Hkw.); *dinain*. *namohsemes* (pl. *+og*), little fish. The root is apparently *-auuau* or *-ámáw*, from which *namohs* is formed by prefixing the demonstrative or determinative *n'* and adding the animate termination *ás* [for *áás*, animal]. In compound words this radical, with the suppositive or participial termination, *-auuauq* or *-ámáwq*, appears as the representative of *namohs*. pl. *nogkomámáwog* [*wogke-ámáwq-uoq*], great fishes, John 21, 11; *kehthahamámáwogog*, fishes of the sea. Num. 11, 22; *howamagqut* [*howan-ámáwq-ut*], to any fish, Deut. 4, 18 (*auuauí*, he is gone to fish, i. e. he fishes; *auuauog*, they are fishing; *n'taumen*, I am fishing; *kuttáim-en*, do you fish? *nattuckquaniéem* (= *nótamógquam*, John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (*kego*, *ké-gôe*) for the class. In the Ojibwa vocabularies in Schoolcraft's Indian Tribes, II, 466, we have for sturgeon *nan ai'* (St Marys); *nuh ma* (Gr. Trav.); *naw neigh* (Saginaw); *naugh may* (Mackinaw). So, in the Old Algonkin, *lamek*, 'sturgeon', fish, Lath. *watau*

**fish** (n.)—continued.

*mogwaen-in*, *wa'damágwæen-in* (*nattásh-quinnuáshin*, C.), a fisherman. *omácu* (pl. *omaenog*), one who is fishing; suppos. pl. *neg omácheq* (*awmáchick*, R. W.), fishermen, i. e. they who fish habitually (*áámanep*, a fishing line, R. W.).

**fish** (v.), (with hook and line) *ómaeu* (*awmáú*, R. W., he fishes); (with nets) n. agent. *ponashabpaen*, one who fishes with nets or sets nets; *natamogquonok*, a draft of fish, Luke 5, 9.

**fisher** (*Mustela canadensis*), *pékané*, *Rasles*; *pekan*; *wallancag*, *wallancq* (mod. *wollancag*, Judd, in Gen. Register, xi, 219).

**fit**, *puttukquimatcheg*, *puttukquintch* [*puttukqui-matcheg*, round hand].

**five**, *napanna tahshe* (*nápánna*, R. W.; *napanna*, C.; *Peq. nappau*, Stiles; *Muh. nuon*, Edw.; *Del. (Minsi) ualan*, (Unami) *putlanach*, Hkw.); an. pl. *napanna tahsuog*, five (men or animate objects) (*napannatsuwog skeetompáúog*, five men, R. W.); inan. pl. *napanna tahshinash*, five things (in Gram. 14, *tahsuash*; *napannatashinash waucháash*, five hills, R. W.); *nabo napanna* (*púck-nab nápánna*, R. W.), fifteen; *napanna tahshinachq* (*napannetashincheck*, R. W.), fifty.

**flags or rushes**, *mishashq*, *míshasq* [*míshaskeh*, great grass] (Narr. *muskerchéage*, rushes, Stiles). *wékinasq* (*wékinash*, pl. + *quash*, reeds, R. W.) [*wékinaskeh*, house grass, or grass for making houses (?). "Their houses are . . . covered on the roof with sedge and old mats", Higginson, N. E. Plantation, ch. xii. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush", Gookin]. *wushashquobok*, flag, Job. 8, 11. *uppeanashkinonog* (pl.), flags, Is. 19, 6.

**flame**, *hwananau*, *wonowéau* [= *nawunau*, it sucks?]; *en wánonúut*, into the flame; *namanáé*, *wánonwáde*, flaming.

**flat**, suppos. partic. *nummekitchéuont*, having a flat nose (*nenéque mutchan*, flat nose, C.). *puck* is the radical for thin and flat. See *Rasles*, s. v. *mince*; Howse 27, 35.

**flatter**, v. i. *papanam*, he flatters; an. *papanawau*, he flatters (him); suppos. part. *noh papanamont*, he who is a flatterer; suppos. part. an. *noh papanauad*, he who flatters anyone; adj. *papanáé*, flattering [freq. from *pannawau*, *pannawau*, he speaks falsely]. *wá-enomau*, he praises or flatters (him); freq. *wowáenau* [from *wáenu-au*, he goes round about]. From this comes another form by the insertion of *k'* progressive: *wáunonihkóau*, he flatters, i. e. keeps praising, goes on praising (*wáunonihkóuont*, to flatter; *nawaw-wáunonikóuam*, I flatter, C.); vbl. n. act. *wáunonihkóuonok* (*wowékwáúonok*, C.), flattery. *nawunyeuonog*, they flatter (?), Ps. 5, 9. See praise.

**flax**, *hashabp*, *hashap* (*asháppock*, hemp, R. W.) was the generic name of all vegetable fibers or fibrous material used for strings, thread, or ropes. Eliot uses it for 'tow', 'flax', 'a fish net' (*ásháp*, pl. *ásháppog*, C.; *ashóp*, R. W.), 'a spider's web', etc.: *hashabpuhtugq* [*hashabpuhtugq*, flax stick], a 'stalk of flax', and 'a distaff'; *hashabponak*, 'linen cloth'. Roger Williams gives *ashóp*, a net (or 'nets' 'made of strong hemp'), and the plural *asháppock*, hemp, and *masáúnock*, 'flax'.

**flay**, an. obj. *písshénuan wuttuquabeh*, he flays or takes off the skin of.

**flea**, *papckq*.

**flesh**, *weyaus*, pl. + *og* (*wéeyóús*, 'venison', R. W.; 'meat', *ibid.*; *weyaus*, flesh, C.; cf. *óás*, an animal); *wáweyaus*, thy flesh; *wáweyaus*, his flesh, the flesh of; *askéyaus* [*askun-wéyaus*], raw flesh; *kesittáé wéyaus*, 'sodden flesh', 1 Sam. 2, 15.

**flight**. See prevail over (put to flight).

**flint**, *sogghotunkanompk*, rock of flint, Deut. 8, 15; *móshpisk*, flint, Is. 50, 7.

**float**, *puhpukulhan*, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From *puhpukki*.

**flood**, *tomóqkon*, *tommogkon* (it flows), a flood (*támócco*, flood tide, R. W.; *taumacoks*, upon the flood tide, *ibid.*). See flow.

**flour**. See meal; fine.

**flow**, *tomógkon*, it flows, there is a flowing or flood (*nippe támogkon*, water flows, C.); *tommogkone*, flowing (abundantly, i. e. flooding). Impers. verb *wuttichuan*, *wadtutichuan* (or *-awan*), it flows from: *sepupog wuttichawan*, 'rivers of water run down' (from), Ps. 119, 136; *nuppe wuttichuan-up*, 'the water gushed out' (from the rock), Ps. 78, 20. *sohwutchuan* [*soh-wutchuan*], it flows forth, issues from or out of; *sohkhetchuan*, it continues to flow forth or issues continuously, Is. 35, 6. *uanitchuan*, it flows to or toward; *sepuash uanitchuanash kchtahannit*, the rivers flow to the sea, Eccl. 1, 7. *anitchuan*, *anichuan*, *anuwutchuan* [from *anuc-wutchuan*], it overflows, flows excessively. *kussitchuan*, it flows (as a stream or with a current) continuously; as a substantive a current or flowing stream; pl. + *ash*, or in the active verbal form *uk-kussitchuanawoók sepurussash*, 'the stream of the brooks', Num. 21, 15; adj. *kussitchuane sep*, a flowing river (Cree *keesitcheewu*, it is very swift current [*kecs = keche*, intensive], Howse 175.) Elsewhere, *kusschtanne*, flowing as a stream: *kusschtanne sepucse*, 'the stream of a brook', Job 6, 15; *kusschtanup*, a stream, a current; pl. + *peash*. *woweyonchuan*, it flows circuitously, winds about [from *woweaushin*, it winds about]. *pamitchuan*, *pomitchawan* (*pamitch-*, *pamitch-*, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from *pomushau* (he walks, travels, moves along) by substituting the impersonal termination and introducing the *-ch* guttural, denoting involuntary or inanimate activity. Cotton gives, in a nearly related form, the verb *nup-pum-mechésham*, 'I slide'. In all these verbs the radical is *och* or *wutch*, it proceeds from. See father.

**flower**, *uppéshau*, *péshau* (*uppéshau*, C.), lit. 'it bursts forth', 'blossoms' [from *pokshau*, it breaks]; pl. *uppeshawásh*. See bloom.

**fly** (n.), *ochaus*, *ochaus*, and *másohug*, pl. *másohugwoq*, flies; dimin. *másochéhwoq*.

**fly** (v.), *ptaweu*, *ptaweu*, *taureu*, it (a bird) flies, moves through the air (*ptawéi*, it is fled, R. W.; *nut-taweu*, I fly, C.); *nag ptawewog*, they fly away; suppos. part. *noh taweeet*, *taeit*, that which flies. Nearly related to or identical with *patawan* or *patawu*, he blows or is blown. Adj. *ptaweeche*, flying. *ptawémo*, it (inan. obj.) flies away [*ptaweu* with the impersonal intransitive particle *-mo*]. *tahan*, *ptahan*, *tawin*, it flies or is blown by the wind, as dust or snow; *nish tahanash*, things driven away or made to fly; suppos. *ne ptawawntog wabun* (or *ne taawntog*, or *ne tohtawawntog*), that which flies before the wind or is driven by the wind [*ptaweu-un*, pass. part. of *ptaweu*]. *pumminau*, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; *pummin*, shot, pass. part. from *pummu*, he shoots]; suppos. *pámunout*, when he flies, flying; *neg pámunenutheg* or *pámunonheg*, they (birds, fowls) which fly; freq. *pámunúont*, habitually flying; pl. *neg pámunonheg*; *pámunúont psukes*, a flying bird (bird when flying). *ushpeu*, *ushpushau*, he or it mounts upward in air, soars, flies up; with inan. subj. *ushpeno*, *usspeno*; suppos. *onatuh chik-kinasog ashpsáhettit*, 'as sparks [when they] fly upward,' Job 5, 7. *wussémo*, he flees or flies (from an enemy); *násem*, I flee; *nish násemun*, we will flee (*wussémo*, he flies; *wussemowock*, they fly, R. W.; *wussémo*, *wussemówi*, (he is) flying away, fled, C.); imperat. *wussemak*, flee ye; suppos. *wussemoan*, when thou didst flee; v. t. an. *wasem-wutheawnt mosquoh*, when he flees from a bear. *ussishau*, he flees to (a place or person) for refuge, he runs or goes quickly to; *ná ussishash* or *ushhush*, flee thou thither [from *ussu*, by the inversion of 'sh to denote swift or violent action, he bestirs himself, exerts himself violently, does (agit) with speed or celerity. Primarily *ussishu* means simply he runs quickly or hastens]. *ushpuhew* (and *spuhew*), he flies to for refuge; *nag spuhewwoq*, they fled (for safety); vbl. n. act. *ushpuhawáwóok*, *spúhawáwóok*, a refuge; *ushpuhawáwóok ayeuonk*, a refuge place, place of refuge.

- foam**, *pehtau* (it foams), foam, froth; *pehton*, the scum (of a pot); *pehtauut-taman* [*pehtau-wuttan*], he foams at the mouth. Cf. *peau*, *pehtau*, he puts on or into.
- fog**, *nishkenon*, (when there is) mist, fog, fine rain; cf. *sokenon*, rain, when it rains; n. coll. *nishkenunk*, 'small rain', drizzle, Deut. 32, 2. *owéu*, vapor, mist, steam. See vapor.
- follow**, *asukkauu*, he follows, goes after (him); suppos. *noh asukit*, he who follows; suffix an. *wut-ashkauoh*, he followed him (*asukkouónat*, to follow, C.); *asukkaue* (as adj. and adv.), following, going after; *asukkom*, he follows or goes after (inan. obj.), he pursues (it) [*asuh-<sup>2</sup>l-uu*, he continues to go after or behind; *asuh*, the radical, is related to *n'esse*, two, and to the disjunctive or alternative *asuh*, or]. *násukauuu*, he follows after, goes after, pursues (him); suffix *wuh-násukau-oh*, he followed him; *násukau*, pursue thou them; suppos. *noh násukauont*, he when following, he who follows; so *násuwattahicau*, *násuttahicawu*, he pursues (him), follows after (him); *násuttahicawog*, they pursue; n. agent. *násuttahicawuen*, a pursuer, one who is (actually) pursuing. Cf. *násuwetau*, he serves, obeys, yields to.
- food**, *mecchu* (he eats it); *mecchu-muonk*, fruit, vegetable food; *mecchu-onk*, *mamecchuonk* (*méchimaucks*, victuals, R. W.); *metsuonk* [vbl. n. from *metsu*, he eats], eating, a feeding (*winne metsuonk*, comfortable food (good feeding), C.; *nonpóde metsuonk* (morning feeding), breakfast, ibid.). See eat; feed.
- foolish**, *asótu*, (he is) foolish, ignorant; pl. + *og* (*assótu*, *assóko*, a fool, R. W.; *assótué*, foolish, C.); vbl. n. act. *asótu-onk*, folly (*tohuacheyéonk*, folly, C., but rather<sup>4</sup> uselessness, unprofitableness). *mattamog*, *mattamog*, a fool; pl. *mattamogvog* (*mattamogque*, foolishly, C.); *mattamoguesu* or *gucissu* [*mattamogque-ussu*], he does foolishly, a foolish doer; vbl. n. act. *mattamogoonk*, foolishness, the being foolish; *mattamogquesuonk*, *mattamogqueussuonk*, foolishness in action, the doing foolishly. *asótu-*
- foolish**—continued.  
*onk* is natural folly, simplicity, or ignorance; *mattamogoonk*, foolishness with reference to some special matter.
- foot**, *musset* [*m'asit*], a foot; *musset*, my foot; *kusset* (Peq. *cuzset*, Stiles; Narr. *kusset*, Stiles), thy foot; *wusset*, his foot; pl. + *ash* (*wussete*, pl. *-ash*, foot, feet, R. W.; *nissset*, a foot, C.). From *ussu*, he does, acts (agit), suppos. *noh asit*, *aset*, he who does or acts, the doer. Cf. *ussishau*, he acts quickly, runs.
- for**, *wutche* (it proceeds from), for, on account of; *wé wutche*, for, from, because of, therefore; *wé wutche yeu*, for this cause. Elsewhere *newutche yeu waj*, *yeu wajch*, etc. (*wutche*, for, prep.; *newaj*, for which cause, conj.; *waj*, for, conj., C.).
- forbid**, *quhínau*, *quhínau*, he forbids (him); suffix an. *uk-quhín-nuh*, he forbids him; *ahque quéhúts*, do not (thou) forbid; *nog quéhúts*, forbid thou them; suppos. part. *quóitwont*, forbidding, when he forbids (*quéhékónat*, to forbid, C.); an. and inan. *quéhéteau*, *quéhéteu*, he forbids (it) to (him); *wóh hówan quéhéteu nippe?* can any man forbid water? Acts 10, 47 (*nóh quéhéteu*, he forbiddeth, C.) Perhaps from *ahque*, 'do not', 'refrain'. The primary meaning is, perhaps, to make afraid, to cause to fear or to stand in awe of. The causative form of the verb *quéhdam* (*quátau*, C.), he fears, is elsewhere used in the sense of to appease, to threaten, to make to desist.
- force**, *chekcheu*, he uses force, forces (him); suffix an. *wut-chekcheu*, he forced him, he ravished her (*wut-chekcheu*, I compel, C.). *chetimau*, he compels him. See compel.
- ford**, *ponquag* (?), a fording place (= shallow). *tasuonk*, a ford (*tockéttuck*, let us wade; *wut-tockemín*, to wade; *toyúsk*, a bridge, R. W.).
- forehead**, *uskodtuk* (*m'scáttuck*, R. W.; *misk* [-*odtuk*?], C.); *uskodtuk*, thy forehead; *wuskodtuk*, his forehead, the forehead of; *ut wuskodtungpat*, on his forehead.
- foreign**, *penawé* [*penoéu*, it is different, strange, unlike], strange, foreign; *penawóht*, *penawot*, *penuwot*, a foreigner



**foreign**—continued.

[*penawé-ohéau*, one who is different]; pl. *penawohéotog*, strangers, foreigners; *penawohkomuk*, a strange place, a foreign country. See different; strange.

**forest**, *touohkomuk* (*touohkômuk*, C.; cf. Del. *t'kewik*, in the woods, Hkw.), lit. a solitary place [*touéu-kômuk*], the wilderness, the forest, pl. *quash*. In the index to Mr Pickering's edition of Eliot's Grammar (2 M. H. C., ix), among the "select words from the translation of the Bible", the editor gave '*sohsú-móonk*, forest'. This word (the active verbal of *sohsuwô*, it shines forth) means a shining forth; in Eliot's translation, 'glory'. Mr Pickering's mistake is traceable, I suspect, to his erroneous reading of Is. 10, 18: '*wuttou-ohkomuk-que sohsunóonk*', 'the glory of his forest', lit. 'his forest glory'.

**foretell**. See predict.

**forever**, *nicheme*. See ever.

**forget**, *wanóatam*, he forgets (it); *wanawamau*, he forgets (him); *ahque wuanantash*, do not thou forget (it); *wanantawog*, *wanawantawog*, they forget (*wanóatam*, I forget, C.); *wawánánuumukéog*, they forget me, I am forgot by them [*wanne-antam*, he is without thought of, has not in mind]. *wanantamwáheau*, he causes (him) to forget.

**forgive**, *ahquoantam*, *ahquontam*, he forgives (it); *ahquoantamau*, he forgives (it) to (him); *ahquoantamah* (*ahquontámah*, C.), forgive thou me; *ahquontamáinneau num-natchesongash*, forgive us our sins; *num-mahche ahquontam*, I have forgiven; vbl. n. act. *ahquontámóonk*, a forgiving, forgiveness; pass. *ahquontámóadtiméat*, and contract *ahquontámóadlin* (infin. pass., to be forgiven), a being forgiven, forgiveness received. *ahquontausiónk*, the exercise of forgiveness, the act of forgiving, pardon [active verbal from *ahquontausu*, he exercises forgiveness] (*nut-ahquontous*, I pardon, C.). From *ahque-antam*, he ceases or refrains from having in mind, refrains from thinking of.

**form**, *nussu*, (he is) shaped or formed [*ne-ussu*]: *tah unussu*? what form is he of? 1 Sam. 28, 14; suppos. *ne amussit*, in

**form**—continued.

the form or likeness of; *wuhhogkat nussu*, 'in bodily shape', Luke 3, 22; vbl. n. act. *nussuwog*, *unussuwog*, form or shape (of an. obj.); *wuttunussuwog*, his form. *wauwak*, the form or likeness (of inan. obj.): *neduwog yeu muttaok*, 'the fashion of this world', 1 Cor. 7, 31; *wauwak menutchey*, in the form of a hand; suppos. form of *wauwe* [*ne wanne*], that which is so or is such as; when it is (or being) such as, of that kind. See shape.

**former**. See first.

**formerly**, *wegonne*, *wegonnuac* (*chenohkom-múe*, C.). See first.

**fornication**, *nawwunwadsquawok*, *nawwunwadsquawok*, vbl. n. act. from *nawwunwadsquawau*, he fornicates or is given to fornication; compounded of *nawwe*, anybody, common, and *wad-squawau*, he seduces or commits fornication with; *nawwunwadsquawosuwok*, the commission of fornication, whoring (by either sex); *nawwunwadsquawawen* (indef. *-squawawénu*), a fornicator (of either sex), a prostitute; *nawwunwadsquawawusen* or *-squawáwen* (indef. *-súwénu*), one who commits fornication or acts the whore; *nawwunwadsquawáwusé* *mittanwossis*, a whorish woman. *manisquáwáwusé*, *manisquáwáwusé*, she is a fornicator or commits fornication; *mittanwossisog manisquáwáwúsitchey*, 'women who break wedlock', Ezek. 16, 38; *kunnansquáwáwusé*, thou hast committed fornication with, hast played the whore with (him). See adultery.

**forsake**, *ahquonnuwau*, *ahquonnuwau*, he forsakes or abandons (him); *ahquonánog*, they forsake (him); inan. *ahquonantam*, he forsakes (it). Same as forgive, q. v.

**fort**, *manisk*, *manisk*, a fort or place of defense; pl. *maniskash* (*awmánsk*, R. W.). *wonkonáwus*, *wonkonawus* (*wókwonawus*, a fence, C.; *waukawáwúsint*, a fort, R. W.), a fort, i. e. a palisade, a crooked [*wonk-lé*] or curved fence; see fence. *menuhkonogog*, pl. *-ogwásh*, *-ogquásh*, strongholds; from *menuhkenwun*, he holds it fast.

**fourteen**. See four.

**forty.** See four.

**foundation,** *quenohdag*, suppos. part. concrete from *quenohdau*, he founds or lays a foundation; lit. that which is deep (?). Cf. *quinnonteadt*, 'when he had digged deep'; Luke 6, 48; *quenchtawun*, he founded it; pass. it is founded.

**four,** *yau*, *yauwe* (*yôh*, R. W.; Peq. *yauwh*, Stiles; *yau*, C.; Muh. *nauwoh*, Edw.; Del. *newo*, *newa*, Hkw.); *yauut nai*, four square; pl. an. *yauog*, *yauwoog* (*yôwôck*, R. W.); inan. *yauunash* (*yowânash*, R. W.; *yauunash*, C.); *yauut* (*yauweut*, C.), four times. *nabo yau* (*piuck-nab yôh*, R. W.; Peq. *piugg naubut yau*, Stiles), fourteen; *nabo yauweut*, *nabo yauut*, fourteen times; so, *nabo yauweut kodtumweac*, for fourteen years, i. e. to the fourteenth year; or, fourteen times one year. *yauunchag* (*yowînichêck*, R. W.; *yauwinchêck*, C.), forty; pl. an. *yauunchâgkôdtog*, *yauunchâgottog*; inan. *yauunchagkôdtash*. *yauweut pasukwoog*, four hundred (an.).

**four,** *piuppiûshâas*. See bird.

**fox,** *wonkqâssis*, *wonksis*, pl. +*sog*; dim. *wonkqâssissimes*, a little fox (*pequavus*, a gray fox; *mishquâshim*, a red fox, R. W.; Peq. *u'waump*, fox, Stiles; *wonkqâssis*, C.).

**fragment,** *chogg*, a bit, a morsel; *kodchuki*, a piece or fragment of (*cotchekûn-nemî neegôis*, cut me some (i. e. a piece of) meat, R. W.). See spot; piece.

**free** (adj.), *chippappu* [*chippe-appu*], he remains apart or by himself, he is free; suppos. *chippinimûmit*, when he is free, being free (*chippinimûwe ntu*, (he is) free born, C.); *sunnumatta nut-chippinimûwô?* am not I free? *ompeu*, he is free, unbound. See loose; man (*omp*).

**free** (v.). See deliver; loose.

**freely,** *nannoue*, *nanouwe*, *nanowiyewe*, freely (*nanauwe*, *nannâuwe*, C.), =*nannwe*, common, anybody's (?).

**freeze.** See frost; ice.

**Frenchmen,** *Punachmonog* (pl.), C.

**friend,** *wétomp*, a favorite or dear friend; pl. +*âog*; *wétomp* (*wétop*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*pâyâush wétop*, come hither, my friend,

**friend**—continued.

R. W.); *wétomp*, thy friend; *wetompag* (*wetompâog*, R. W.), my friends (Del. *n'tschu*, my friend; *n'tschûti*, dear, beloved friend; *nîtis*, (my) confidential friend, Hkw.) [*wetu-omp*, house man, companion of the same household or family; so, *wetompassu*, *wetompas*, a brother or sister], *tonkqs*, friend, cousin, kinsman (*natîncks*, my cousin; *watîncks*, a [his] cousin, R. W.; *wodtonkpsin*, a cousin, C.); *nuttonkqsog*, 'sirs', Acts 27, 25, i. e. friends; cf. (fem.) *wetuk-squoh*, her sister; *netukkusq*, my sister (*witicks*, a sister, R. W.).

**frog,** *tinôgkukquas*, *tenogkequas*, *tinogk-quas*, pl. -*suog* (*tinogkôhquase*, pl. -*suog*), *tinogkôhtas*, pl. +*suog*, a toad, C.). *mohmoskûhtasu[og]*, frogs (*mahmoskûhtaseog*, Mass. Ps.), Ps. 78, 45, but not elsewhere. Abn. *moskêkê*, a toad. Peq. *kopiass*, *kypâgas*, frog, Stiles.

**from,** *wutche*, *atch*, *ach* (*wuchê*, *wutchê*, R. W.; *wutche*, C.; Muh. *wech*, Edw.). The *ch* is guttural, nearly equivalent to the German *ch* soft). Primarily a defective or impersonal verb, *wutcheu* (*wutchu*, *atchu*), it proceeds from, comes from, hence as a preposition from, of, because of, etc. *wutche . . . yean*, from . . . to (after verbs of motion); *noh wutchu*, (it is) 'of him', as a source or cause, Rom. 11, 36; *na atch sohltumun*, 'there went forth from', Num. 11, 31; *na wach qushken*, he returned there from (hence); *yau wutche* (*yô wuchê*, R. W.), from hence, from this place; *ne wutche* (from that), for that cause, therefore. This root served to express the origin of motion or source of being, and is to be traced under various modifications of form in a great number of compound words denoting origin, source, motion (animate and inanimate), progression, cause and effect, production, etc. See come from; father; begin. *om*, *wam*, he goes or departs from. See go from.

**frost,** *tohpû*, (there is) frost (*tohp*, Mass. Ps.; *tôpu*, R. W.); *missittôpu*, a great frost, *ibid.*; *taquâtîn*, frost, *ibid.* (it is freezing—the effect of frost); *auke taquâtsha*, the ground is frozen, *ibid.*; *sêip taquâtîn*, the river is frozen, *ibid.*; *tog-*

**frost**—continued.

*guttinash wultuugash*, I freeze my ears (my ears are frozen), C.).

**froth**. See foam.

**fruit**, *meechumnuok* (-*mūook*, C.), pl. -*ongash* [vbl. n. act. from *meechumnuo*, it is eaten, used as food, the pass. inan. form of *meech*, he eats], fruit, perhaps all vegetablefood. *asq, ashq*, pl. *asquosh*, *ashquash*, green fruit or vegetables, primarily anything green or immature of vegetable growth, as *weuskeasq*, pl. *weuskeasquosh*, 'tender grass', 2 Sam. 23, 4; Dan. 4, 15; from *weuske*, new, young, and *asq*; with the indef. particle, *w'askcht* (or by reduplication, *oskosc*, C.), grass, that which is green. From the same root is *aske*, raw (*askin*, it is raw, R. W.; *askin*, C.); *weuske*, new, young; *asq, ashq*, or *asquam*, not yet, and *ashkoshqui* (*askosque*, C.), green in color. The word *asq* was used especially to refer to the fruit of the Cucurbitaceae, melons, gourds, cucumbers, and what are now known by their Indian name, though the plural has been transformed to the singular, 'squash-es. *askotasq*, pl. *askotasquash*, used by Eliot for 'cucumbers'. Num. 11, 5, was "askatasquash, their vine apple, which the English from them call squashes" (R. W.), and which Wood mentioned (X. E. Prospect), as "isquoterquashes, their best bread"; from *askak*, a snake, and *asq*: snake-like or 'crook-neck' squash. *quonooasq*, a gourd [from *quuni*, long]; hence *quūuwask*, a bottle, C. *monaskotasq*, a melon (but by Cotton *monosketānuk*, 'cucumbers'. So, *quinosketānuk*, 'muskmelon', and *ohhosketānuk*, 'watermelon', C., 'or a raw thing'; from *askitānuu*, he eats it raw). *minne*, *min*, pl. *minneash*, berries, nuts, small fruit, grain, etc., that which is produced by and is peculiar to each tree or plant [*u'anni*, the kind of, the species of]. In the singular in compound words it denotes kind or species, the growing tree or plant; in the plural, the fruit, as *weatehemū*, corn

**fruit**—continued.

in the field, standing corn; pl. -*minneash*, corn, grain; *wenomineash*, grapes (*wenom*, a grape; *wenomis*, a vine [from *weenu*, it goes round]); *wōmpimīneash*, chestnuts, R. W. [*wōmpī-mīneash*, white-nuts]; *anduchemineash*, acorns, R. W. (*annachim*, a nut, pl. -*minash*, C.; Del. *wanachquim*, an acorn, which Heckewelder (correspondence with Duponceau, p. 407) derives from *wanipach* (*wunepag*, El.), a leaf, *nach* (*wutch*), a hand, and *quim*, a 'nut growing on a tree': 'the nut of the tree the leaves of which resemble a hand'. Here he evidently mistakes the radical force of *min*, as the examples which he gives sufficiently show. See oak.); *weuswaquatōmineug*, walnuts, R. W. (*weuswahquattōmīw-ash*, C.; *weuswaquat*, a walnut tree, R. W.; Del. *n'sim*, hickory nut [*moosi-min*, smooth nut]; *puetquim*, walnut [*petukquimū*, round nut], Hkw.); *quussukomīweānug*, the cherry tree, R. W. [*quussukquan-min*, stone fruit]; *wuttāhinnash*, R. W., *wuttāminne* [*ash*], C., strawberries. See produce.

**full**, *numwac*. See fill.

**fully**, *pakodche*, completely, thoroughly; *wame*, wholly, entirely, *polshane* (*pāshanne*, C.), fully, completely, thoroughly. See completely; all.

**future**. "The time to come is expressed by a word signifying futurity, added to the indicative mood, as *mos, pish*, shall or will", El. (Gr. 20. *pish* (*pitch*, R. W.) with the present (or aorist) indicative forms the simple future, as *pish . . .*, he will . . .; *pish . . .*, I will . . . (*pitch n'lectam?* shall I recover my health? R. W.); *mos*, though sometimes used by Eliot as the equivalent of *pish*, denotes the future potential or conditional 'must' or 'shall': *ne mos mih*, 'it must needs be' so; *mos wunup*, I must die (*moce*, R. W.). *puonōonk*, the future or to come, C., vbl. n. intrans. from *peyomō*, it is coming. *ompetak*, in the future, in time to come (afterward).

## G

- gall**, *weswe*; *naweeswe*, my gall. Cf. *wesóe* (*wesai*, R. W.), yellow; *wesogkon*, (when it is) bitter; so, AS. *gealla*, gall; *ge-alewe*, yellow; Gr. *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr*, bile, bitter.
- game** (animals hunted), *adchawonk*, vbl. n. from *adchaw* (*auchaáá*, R. W.), he hunts. See hunt.
- game** (gamble). See play.
- gape**, *tóanēnū*, he gapes (*tóanēnat*, to gape; *nut-toiwānēcem*, I gape, C.); v. an. *tóanēntau*, he gapes at (him).
- garden**, *tanohketeaonk*, pl. *tanohketeaongash*, cultivated plants, Is. 17, 10; *ut nocu adtanohketeamuk*, in the midst of the garden, Gen. 2, 9. Cf. *tannētuoq*, they grow as plants, are produced; *dtan-negen*, it yields or produces.
- garment**, *hogkaonk* (*aukaonk*, C.), a covering of skin; *monak* (*móuak*, C.; *maínk*, an English coat or mantle, R. W.). See dress; clothe; clothing.
- gate**, *squont*, *nsquont*. See door.
- gather** (collect), v. t. an. *mianau*, he assembles or gathers (them) together, he causes them to collect. *miyaóog*, *miyaóog*, they gather or collect (themselves together), they assemble; from *miya*, *noeu* (*moiywe*, C.), together; freq. *moh moóog* [i. e. *m' miyaóog*], they gather themselves together often or habitually. See assemble. *móuwun*, he gathers or collects (it); *kum-móuwun*, thou gatherest (*mowinee*, he gathers (fruit or the like); *mowinnecaóog*, they gather, R. W.); vbl. n. *móuwunóonk*, a gathering, i. e. a tribute, custom, toll.
- general**, *nawce*, common, q. v. (*nawce wosktoomp*, any man, C.): *nawce wut-Epistolum Jude*, 'the general epistle of Jude' (= Del. *lenui*, which Heckewelder translates 'original, common, plain, pure, unmixed' (Corresp. #12); more exactly, common, general, normal).
- generation**, *pometuonk* (vbl. n., a living, i. e. a lifetime): *w-p-pummetuonqash Adam*, 'the generations of Adam', Gen.
- generation**—continued.  
5, 1; *pometuonqash*, Is. 41, 4. See copulate; couple.
- giant**, *magoshketomp*, *mogoshketomp* [*mog-ke-wosketomp*, huge man].
- gift**, *magóonk*, vbl. n. act. from *magou*, he gives, a giving or offering; *ummag-óonk wosketomp*, a man's gift, Prov. 18, 16. See give.
- girdle**, *puttukquobpus*, *puttukquobus* (*nuy-puttukquobbesin*, 'it bindeth me about', Job 50, 18; cf. *puttogqeguohhou*, a veil; *puttogchonk*, a covering; *puttogqueu*, he hides; *wobpe*, the thighs); pl. *puttog-quobpissinash*.
- girl**, *nunksquá*, *nunksq* (*nonkshq*, C.), a young woman, a girl (adolescens) [*nouke-squa*, from *nonkaneu*, he is light; so, *nunkomp*, a young man]; dim. *nunk-squacs* (*squasese*, little girl, R. W.; Narr. *squahses*, Stiles; Del. *ochquetschitsch*, Hkw.), a young girl, puella; double dim. *nunksquacemes*. See virgin; woman.
- give**, *magou*, *magou*, he offers, presents, gives, sells; *magok* (*magoke*, R. W.), give ye; *magish* (*máuk*, R. W.), give thou; *magunát* (*mágunat*, C.), to give or sell; *magunát sephawuonqash*, to offer sacrifices, Heb. 8, 3 (opposed to *attumunnumunat*, to receive, Acts 20, 35); suppos. *noh maguk*, he who gives or sells, a giver, a seller; act. particip. *magunutehe*, one who gives, is (actually) giving. See gift. *aninuwau*, he gives to or bestows upon (him) (also he helps or assists (him): *aninuwneh*, help thou me (*kuttánunumai*? will you help me? R. W.)); *aninunók metsuonk*, 'give ye them to eat', Matt. 14, 16, i. e. give ye food to (them); *aninunmah* (*ken ununmah*, C.), give thou to me; *kittinunuwosh*, *kattinunuwosh*, I give (it) to thee, I will help thee.
- glad**, *wékontam*, he is pleased, he is glad [*wékon-antam*, he is sweet-minded]; *nawékontam* (*nawékontam*, C.; *nove-cóntam*, R. W.), I am glad; *wékontash*, be thou glad, rejoice; vbl. n. *wékontamóonk* (*wóonk*, C.), gladness, the being

**glad**—continued.

glad; *wekontawec*, *-tamwéc* (*-taméc*, C.), gladly, willingly; *muskouantam*, he is very glad, he rejoices, lit. he is boastful: *wekontamók kah ahehe muskouanta-mók*, rejoice ye and be exceeding glad, Matt. 5, 12 [*missi-wekontam* ?].

**glittering**, *wohsippéc*, *wohsippohtéc*. See bright.

**glory**, *sohsúmbónk* [*soh-wohsumáonk*, a shining forth; vbl. n. act. of *sohsunaw*, it shines forth. See note on forest].

**gluttony**, *wussawmepáonk* (*wussumip-páonk*, C.), vbl. n. act. from *wus-sawmepá* [*wussawme-uppá*, he eats too much], he is gluttonous. See eat.

**gnat**, *sogkemas*. From the same root as *sogkewá*, he bites.

**go**, *am*, *ón*, he goes from (a place other than that in which the speaker is) or proceeds from; *amawá*, it goes from; *na amawá*, he went thence; *am-wog*, they went on, proceeded on their journey (as in Gen. 35, 16); *tohnoh káom* ? whence dost thou come? (*toh-hawáow káom lekít* ? when did you come from home? C.; *tuwa cováám* ? whence come you? R. W.); *amawp*, he did go or come from; *ahque amawgk*, go ye not from, Acts 1, 4; suppos. *wag*, when he goes or proceeds from.

*au*, he goes to (a place other than that in which the speaker is); *awog*, they go to; *awsh*, go thou to; *awtuk*, let us go to (*yó áwáta*, let us go that way, R. W.); *kutóu toh kól óan*, 'thou walkedst whither thou wouldst [go to]', John 21, 18; *ááon*, if I go. The forms of this verb are more irregular than of perhaps any other of the primitive verbs. It is not always possible to distinguish its suppositive and participial forms from those of *am* under the disguises of Eliot's phonography. This verb is often used intransitively, and its primary signification was, probably, to go: *noadít awí*, 'he is gone a long journey' (afar off), Prov. 7, 19; *uttoh wamawuk*, *uttoh awmawuk*, 'whence it cometh, whither it goeth', Mass. Ps. John 3, 8; *ne ayáan*, 'in the way' (when thou goest), Ex. 23, 20; suppos. *uttoh woh áái* or *ayóú*, whither I may go. Hence *n'ay*, a path: *may toh-*

**go**—continued.

*woh ááhetít*, 'the way wherein they must walk', Ex. 18, 20; *uttigeu may aóóg*, by what way ye should go, Dent. 1, 33. See path.

*amáeu*, he goes away, he departs (without reference to the mode or act of going, but simply expressing the separation or withdrawal of one person or thing from another); *amáish*, go thou away (*nuttamáeen*, I depart; *amáéat*, to depart, C.); suppos. *amáít*, *amayít* . . . *amayítch*, if he depart . . . let him depart, 1 Cor. 7, 15.

*mónchu* (*mauchié*, R. W.), he goes (from the speaker or the place where the speaker is supposed to be; opposed to *peyau*, he comes; see come); *wam-monchem* (*-em*, C.), I go; *wun-monchip*, I went; *monchish* (*maíchish*, R. W.), go thou; suppos. particip. *noh monchít*, he who goes; freq. *momonchí*, he moves, i. e. continues to go; *nishnoh oas* . . . *noh mamonchít*, every animal . . . that moveth, i. e. hath power of motion, Ezek. 47, 9.

*wápeu*, *wábeu*, he goes up (absolutely or without regard to the mode or act of going), he rises; *wápeuwá*, it goes up, i. e. it is raised up: *nippeash wápe-wáash*, the waters rise up, Jer. 47, 2 (*nawábeem*, I arise, C.). From *wábe*, impers. verb, adv., and prep., it is above, above.

*wámsu*, *wómussu*, he goes down (absolutely); *amswog*, they go down; *wáwomussin wádehu-ut*, I came down from the mountain; suppos. part. *noh wómussít*, *noh wámsít*, he who goeth down; *neg wómussítcheg*, they who go down. From *wámeu*, *wámíyeu*, impers. verb, adv., and prep., it is down or beneath.

*kukkuhqueu*, he goes upward, ascends by progressive motion. See ascend.

*wákeu*, he goes downward, descends (from above to or toward the earth [*n'ohke-aw*]; cf. *wámsu*, he goes down below the earth or the speaker); *wákwáw*, he descended, came down; *wáck wákem kesukqut*, 'I came down from heaven', John 6, 38; suppos. *noh wákit*, he who descends, goes or comes down; *wákitch*, let him come down; inan. subj. *wákemá*, it went

## go—continued.

down or came down; v. t. inan. *nōkīnum*, he puts (it) down or lets (it) down.

*qushkēu*, he goes back, returns. See return.

*assōushau*, he goes backward; *nut-assōūsham*, I go backward.

*kutchittōushau*, he goes forward, proceeds onward; *nuk-kitchittōusham*, I go forward; inan. subj. *kutchittōushomaw*, it goes forward [*kutche*]. See begin.

*pasatshau*, he goes near or comes near; suppos. *noh pasatshau*, he who goes or comes near; *pāsasukau*, he is going or coming near, he approaches (implying, by the incorporation of *k'* progressive, continued motion; *pasatshau* expresses merely the act of getting near to, without necessarily including the idea of voluntary motion).

*petukau*, he goes in, enters (ingreditur), i. e. he is going in.

*petutteau*, he goes into or within (init, intrat); *pētutteash* (*petitteash*, C.; *pēttees*, R. W.), come thou in, enter, go in.

*sohham* [= *soh-am*], he goes forth.

*negonnikau* [= *negonne-k'-au*], he goes before, precedes, leads; divested of the idea of progressive motion (expressed by *k'*), *negonnuu*, *nuk-konau*, he is in advance, he leads or precedes.

*asuhkau* [*asuhke-au*], he goes after, follows; *asuhkau-au*, he follows (him); suppos. *noh asukūit*, he who goes or comes after; an. suffix *nah wut-asuhkauh*, he followed them.

*wasukau*, he goes after, pursues, follows. See follow.

*pomushau*, he goes on foot, he walks. See walk.

*ussishau*, he goes quickly to, hastens [*usseu*, with *sh'* of violent motion], he runs to (as distinguished from *quog-quēu*, he goes by running, runs).

*ptæu*, he goes by flying (as distinguished from *panneu*, he flies, and *punnunuu*, he flies to). See fly.

*nohham*, *nohhoon*, he goes by water, sails (*comishoōnhom?* go you by water? R. W., i. e. by boat, *mishoōn*). See arrive.

*panamohkam*, *panomohom*, he goes by sea [*panmoh-am*]; n. agent. *pamōhhamwæen*, pl. -*wæenuog*, they who go by sea, mariners. See sea.

## go—continued.

*kemuhkhom*, he goes spying, or as a spy [*kemeu-am*, he goes secretly].

*panneau*, he goes out of the way, goes wrong; suppos. part. *noh panneent*, he who goes wrong [*panneu*, (he is) out of the way].

*wawonu*, *wōonu*, he goes astray, wanders; *wawuwōin*, I go astray (*wawuwōin*, I wander; *wawonūnog*, they wander, C.); suppos. part. *wawout*, *wayout*, going astray or out of the way, hence the setting of the sun, or his going out of the way. See sun.

*āhshūqueau*, *āhshūq-*, *āhshūky-*, he goes to and fro [*āhshūque*, to and fro, 2 K. 4, 35].

*āgushau*, *āggshau*, he goes below, beneath, or under (it), 2 Sam. 18, 9; Job 24, 8 [*agwe*, below].

Cree *hōot-ayoo*, he goes there; *kēw-ayoo*, he goes back, returns; *kōospu*, he goes (from river or lake) inland; *nāsep ayoo*, he goes to the river, etc.; *wātharecoo*, he goes out, Howse 81.

**god**, *manit* (*manit*, pl. *manittāwoc*, R. W.; Peq. *manidtu*, Stiles; Del. *welsit mannitto*, the good spirit); v. subst. *manittā*, *manitto*, (he is) a god; pl. *manittoog*, *manittoog*, El. Gr. "We 'ay God is; the Indian of this is *Mannitāwoc*. The two first syllables stand for God; the latter assert his existence", Exp. Mayhew (MS). In his translation of the Bible Eliot has in most instances transferred the name of "God" and of "Jehovah" to the Indian text. He gives, however, *Manit wæme wænsugkeruk*, 'God Almighty', Ex. 6, 3, and *nen Manitto*, 'I am God' Is. 43, 12, etc.; cf. *Manit*, 'the Lord', Ps. 2, 4; *Jehovah*, 'the Lord', v. 7; *God-ut*, '(against) the Lord', v. 2. The possessive form *num-manitāwoc*, my god, Ps. 3, 7; 7, 1; *kum-manitāwoc*, thy god, etc., is sometimes used. The word is derived either from *ānuu*, above, with the suppos. part. form and indef. prefix: *m'anit*, he who is above or more than (all) (see more), or from *anheau*, suppos. *ānhit*, he who does to or deals with. It is to be observed that the derivative has the indefinite and impersonal prefix *m'*, 'something above all' or something

## god—Continued.

which deals with us (see conduct one's self). *matlanit* (*mat-anit*), he who is not God, the not-God, the devil, or bad spirit; see devil.

*manittoog*, *manitooog* (*manittowock*, R. W.), the gods of the Indian mythology. "They have given me the names of thirty-seven, which I have, all which in their solemn worship they invoke", R. W. 110. *Kautantowicit*, 'the great South West God', 'to whose house all souls go, and from whom came their corn, beans, as they say', *ibid.*, = *Curtantowicit*, 'their great God', R. W., *Intro.*; cf. *Jehovah Keitannit* [the great god, *kehte-anit*], 'the Lord God', *Gen.* 24, 7. "The Massachusetts call their great god *Kiehtan* [*Kiehtan*?], . . . the Penobscots, the god *Tantum*," *Capt. John Smith*, 1631. "They worship *Kitan*, their good god, or *Iobbamoco*, their evil god", *Lechford*, *Plaine Dealing*. *Tintum* was a contracted form of *keihtanit-am*, my great god or our great god. "Kiehtan . . . the principal and maker of all the rest [of the gods] and to be made by none . . . who dwelleth above in the heavens . . . far westward, whither all good men go when they die", *Winslow's Relation*, 1624; and in the margin: "The meaning of the word *kiehtan*, I think, hath reference to antiquity, for *chiee* [*kutchise*?] is an old man and *kichchise* a man that exceedeth in age". (*Del. Getamitovit*, *God*, *Hkw.*) *Squantam* (= *Kiehtan* and *Kautantowit*?): "They acknowledge a god whom they call *Squantam*, but worship him they do not" (*Josselyn*, 3 M. C. H., III, 300). Contracted from *musquantan*, he is angry; *musquantan Manit*, God is angry, R. W. "If it be but an ordinary accident, a fall, etc., they will say, God was angry and did it", *ibid.* *Iobbamock* (*Capt. John Smith*), *Iobbamoco* (*Lechford*), *Abamoch* or *Cheepie* (*Josselyn*), 'their evil god', 'that we suppose their devil'; see devil. *Keesuckquand* [*kesuk-anit*], 'the Sun God', R. W., "a name of the sun, by which they acknowledge the sun, and adore for a god or divine power". *Cheke-*

## god—continued.

*swand*, 'the Western God', R. W. (*chekes*, the northwest wind, *ibid.*, from *chekes*, violent, fierce, with the animate active termination). *Wompanand*, 'the Eastern God', R. W. [*wompan-anit*, the god of the dawn or of daylight, *Eos*]. *Wannanawéanit*, 'the Northern God', R. W. [*wannanawan-anit*, the god of blessing, or who blesses, confers benefits (?); *wanniyen*, the north]. *Sowwanand*, 'the Southern God', R. W. [= *sowanageu*, *sowanigeu* (*sowanin*, R. W.), southward, to the south, in *Eliot*, but to the southwest according to *Roger Williams*. "They have a tradition that to the southwest, which they call *sowanin*, the gods chiefly dwell; and hither the souls of all their great and good men and women go", R. W.]. Was *Sowanand* [*sowanin-anit*] another name of *Kiehtan* or *Kautantowit*? *Wetumant*, 'the house God', R. W. [*wetumam*, my house, *-anit*]. *Squawant*, 'the Womans God', R. W. [*squa*, woman, *-anit*]. *Muckquachuckquand*, 'the Childrens God', R. W. [*muckquachucks*, *god*, *ibid.*]. *Nanepadeshat*, 'the moons God', R. W. *Panupgussit*, 'the Sea God', R. W.; "that deity or Godhead which they conceive to be in the sea", *ibid.*; see sea. *Yotlanit*, 'the fire God', R. W. [*yote*, fire, *ibid.*]; see fire.

**gold.** "These Indians call gold *wissador*, which argueth there is thereof in the country" (*Archer's Account of Gosnold's Voyage*, 1602, 3 M. H. C., VIII, 77). The Indians were those of the mainland near Elizabeths island (i. e. *Cuttyhunk*).

**good**, *wanne*, *winne* (*wirre*, *willi*), (it is) good, (it is) well (in the abstract, the possible, or subjectively); *wanneyen*, (it is) good, a good thing, good, pleasant, fair (in the concrete, the actual, or objectively); pl. *wannegenash*, good things; suppos. part. inan. *wannegik*, (when it is) good; a good thing, that which is good: *wachteouan wannegik eah machuk*, to know (that which is) good and evil, *Gen.* 3, 5 (*wannegin*, welcome! R. W.; *Del. wulik*, the good, *Hkw.*). *wanne* is largely used in the composition of

**good**—continued.

words to express goodness, happiness, good fortune, beauty, etc.: *wannetu*, (he is) good, a goodly man, a handsome, rich, or prosperous man (*wannetoóé*, good, C.); *wannétu*, proper and personal, R. W.).

**goods** (effects, property, rcs), *manmachiash*: *teagwash asih manmachiash*, 'money or stuff', Ex. 22, 7 (*manmachiash* [typographical error for *manmachuash*], goods, R. W.).

**goose**, *hónck*, pl. *hónckock*, R. W.; Narr. *co'unkh*, Stiles; Peq. *kohunk*, Stiles; *wompóhtuck*, a goose, C. See brant goose.

**gourd**, *quonawag* (*quánawesk*, a bottle (made from a gourd?), C.). From *quani*, long, and *ask*, green vegetable or fruit.

**govern**, *nanaunum*, *nauwauunum*, he governs, rules, protects (it); v. i. and v. t. an. *nanawannau*, *nánauunau* (*nanaunau*, C.), he ruleth, governeth (*náná-wauwamech*, keep thou me, C.; *nunau-nauwauwauwau*, I govern, *ibid.*); n. agent. *nauwauwau*, *nauwauwauwau*, *nauwauwau*, a ruler, a governor (pl. *nanaunuchég*, magistrates, rulers, C.); *nana-donocheg*, *nauwauwauwau*, they who rule. See ruler.

**grain**. See corn.

**grandfather**, *wuttótehkikínneasin*, C. (father's father?).

**grandmother**, *okunmes*; *kokunmus*, thy grandmother, mother's mother, 2 Tim. 1, 5; but *kokunmes*, 'thy aunt', Lev. 18, 14 (*wuttokunmássi*, C.).

**grape**, *wewom-in*, pl. *wenominneash* (*wenómenneash*, R. W.). See vine.

**grass**, *moskcht*, *maskcht*, for *maskchtu*, *m'ask-chtu*, that which is green, or suppos. *m'ask-it*, (when it is) green; pl. *moskchtuash*, grass, pasturage, hay (*moskétuash*, hay, C.; *maskítuash*, grass or hay, R. W.; *oskosk*, grass, C.); v. subst. *moskchtuwa*, it is grass; dim. *moskchtuemes*, El. Gr. 12; *mishaskcht*, much grass. From *aské*, unripe, immature, raw (*ask-án*, 'it is raw', R. W.), from which by duplication comes *ashkoshki* (*askáski*, R. W.; *askosque*, C.), green. See flags; green; meadow; medicine.

**grasshopper**, *chansomps* (*chánsoaps quúshau*, a grasshopper jumps, C.). *qua-*

**grasshopper**—continued.

*quequeshot*, suppos. part. an. from *quequeshuu*, a double freq. from *que-shau*, he leaps or jumps. Eliot uses these words interchangeably for 'grasshopper' and 'locust'. The Mass. Ps. (Ps. 78, 46) has *chansomps* for 'locust', and perhaps this name properly belongs to the common cicada, popularly called 'locust'.

**grave** (adj.), *manunnu*, (he is) grave. See slow.

**grave** (n.), *weenohke*: *woskeche weenohket*, on or above his grave; *posekinausu weenohkeit*, laid in his grave, John 11, 17; *tappáskinongash*, graveclothes. See bury.

**gravel**, *manossompsqueltu* (?), Is. 48, 19.

**gray**, *wompishocki*, C.; *wompquonot*, *wompshquonot*, infin. to have gray hair or be gray-headed; *wompshquon*, he is gray, has a gray head; *no-wompshquom*, I am gray-haired; suppos. *wompquotó*, when I am gray; suppos. part. *noh wompshquon*, he who is gray (*noh wompshquon*, he is gray, C.) [*wompí*, white, and *é* progressive, becoming white].

**great**, *mishe*, *missi* (*mússi*, *mishee*, C.; *mishi*, R. W.), great, large, big, absolutely and not merely by comparison; pl. adj. *missiyewash*, (they are) great, inan. obj. *mishe* is the usual form in Eliot of the adj. and adv., *missi* for the verb; *mishe wetu*, a great house; *wetu missi*, the house is great, as in 2 Chr. 2, 5; Esth. 1, 20; Eccl. 9, 13. Comparative *ánuw mishe*, *ánuw missi*, or *móhsag* (see below), greater [*m'sh*, the indefinite particle with the radical 'sh, expressing excess, intensity, and perhaps primarily greatness. Heckewelder gives (Del.) *chingue*, large; *chingue* or *m'chingue puschi*, a large cat; *m'choushican*, a large knife; 'still, it is easy to see that *m'chon* in the latter word is derived from *chingue* (?), large or great" (Corresp. 448). Elsewhere he gives *meechek achsínink*, at the big rock (Words and Phrases 459). The *m'* certainly does not belong to the root, which is identical with or nearly related to the *-ash* of the inan. pl.]. *misag*, *móhsag* [*m'sag*, *m'shik*], suppos. concrete, a great thing, i. e. a thing when it is great, great rela-



**great**—continued.

tively, great of its class or kind, of things inanimate: *mohsag wetu*, 'the greater house', 2 Chr. 3, 5; *mohsag matchesonk*, 'so great a sin', Ex. 32, 21; *ut mishik-komukqut*, in a great house, 2 Tim. 2, 20; cf. Del. *m'chingue*, above. *mogki*, *mogke*, *mukki*, (it is) very great, huge, ingens, immanis\* (usually of things inanimate); pl. *mogkiyeuash*, Gen. 41, 5 (*mumockiurash wéquananti-ganash*, 'great lights', i. e. the sun and moon, R. W.); as n. *mógagish*, *mogagish*, great things; cf. *mogkin-mun*, *mukkinum*, he gathers together; *ogketam* (*áketam*, R. W.), he numbers, counts, adds up; see *mogke keítotan-ash*, great cities, Dent. 6, 10. The root is *k'* progressive or cumulative. *missugke*, *masugke*, great, powerful, mighty (of animate beings, with relation to position, importance, power, etc., but not to magnitude); *noh masug-kenuk*, he (who is) great; *wame masugkenuk*, the Almighty (Peq. *maussa-keet mundu*, the greatest god, Stiles); pres. part. *noh masugkenutche*, the chief, and so the eldest (servant, Gen. 24, 2); vbl. n. act. *missugkenoonk*, greatness, as of a king, a warrior; see plenteous. *keche* (old, superior in age, therefore chief), in compound words *keht-*, chief or greatest, as in *kehtquassect* [*keht-wassect*], the great toe; *kehtagunitch*, the thumb; *kehtotan* [*keht-otan*], a great city; *kehtannit* [*keht-ánnit*], the great god (the Lord God, Gen. 24, 7); hence *kehtoh*, the sea. See old; sea.

[\*NOTE.—"This requires correction; *mogke* signifies great by aggregation, as its related words show: *mishé wetu*, a great house; *mogke keítotan*, a great city."]

**great** (to make), *mishécheu*, he makes (him) great; suffix an. *nun-mishé*, I exalt him; *kun-mish-esh*, 'I magnify thee', Josh. 1, 7; inan. *mishécheu*, he makes (it) great (*mishéwénat*, to brag or swagger, C.).

**green**, *ashkashki*, *ashkosqui*, *oshkoshque* (*ashkaski*, R. W.; *askosque*, C.), green (it is green): *onatuh oshkosky-ut*, 'as the green herb', Ps. 37, 2; *ashkoshquh-koutu*, in the green, 'in green pastures', Ps. 23, 2; pl. adj. and inan. pl. of verb

**green**—continued.

subst. *ashkoshkiyeuash*, (they are) green, Esth. 1, 6; dimin. *ashkosquese*, greenish. *ashkuyame*, green (of a tree, as opposed to dry or dead), flourishing; *ut ashkuyam-ut . . . ut-nunohiti-ut*, 'in the green tree . . . in the dry', Luke 23, 31. *nishnuh askuluk*, 'every green tree'; *askunky*, a green tree, Ezek. 17, 24 (*ashkosqueseñecat*, to begreen, C.). From *aske* (*askún*, R. W.; *askin*, C.), raw, immature, unripe; by duplication *ask-ask-i*, which is nearly related to *asq*, *ashq*, *asqum*, not yet, and *wuske*, new, young, first in time. See grass.

**grieve**, *neuantam*, he grieves, is sorrowful (*nun-nohám*, I grieve, C.; *n'no-antam*, I am grieved, R. W.); *ahque neuantamak*, do not (you) grieve; vbl. n. act. *neuantanonk*, a grieving, sorrow, grief (*nawéantamé*, sad, sorrowful, C.). *wukqánuman*, *onkqunuman*, he is grievously afflicted or is in great pain or sorrow; vbl. n. act. *wukqanumoonk*, *onkq*, excessive grief or affliction [*ah-qué*, *wukye*, at extremity, from *áhq*], a sharp point. See end.]

**grind**, *togkuhchosu*, *togguhchosu*, he grinds in a mill (*togguhham*, he grinds, C.; *tukhámmin*, to grind corn; *tuk-humiméca*, beat me parched meal, R. W.) [*togk'*, radical, he strikes or beats, and *assu*, verb of an. action]. *sohqut-tahhan*, *sohqut-tahhan*, *sohqut-tahhan*, he breaks it into small pieces, be a s (it) to powder, grinds (it) small or fine; causat. inan. from *sohqumun*, he breaks in pieces, and that from *sohqui*, (it is) fine, in powder. See beat; mortar; strike.

**groan**, *mishánánuu*, *mishonámaw*, he groans; *nun-mishanámawun*, we groan. *awrohkontóruu*, *awrohkontóruu*, *awrohkontóruu*, he groans (*nuttowahkontóam*, I groan, C.); vbl. n. act. *awrohkontowoonk*, *áwhkóntowoonk*, *ahhohkánawoonk*, *aw-rohánawoonk*, a groaning.

**ground**, *ohke*; *nunnohoke*. See dry; earth.

**grow**, *tannetu*, it grows, is produced, as a plant from the seed: *asinekósoy pish tannetuog*, thorns shall grow or be brought forth, Gen. 3, 18. Elsewhere *na pish tannegen . . . mehtuyquash*, 'there

**grow**—continued.

shall grow . . . trees', Ezek. 47, 12. *nekin*, *nekin*, it grows, is grown, as a plant increases by growth: *naohé nekin*, it began to grow; *pajeh* . . . *nekik*, until . . . (when it was) grown; *nish nehe-woche nekukish*, things which grow of themselves spontaneously, 2 K. 19, 29. *nekin* means also he is born; suppos. *nekit*, (when he is) born; infin. as subst. *vutich nekinnuat*, from the birth; see birth; born. *adtaneakin=nekin*; *adtanegek*; Matt. 6, 28, =*negik*, Luke 12, 27. *nectu*, he or it grows, as a plant or an animal: *nishasq nectu*, the rush grows Job 8, 11; *nag nectuo*, they grow (*nectu*, he is born, Prov. 17, 17; Job 5, 7); vbl. n. act. *nectuonk*, birth, =*neckuonk*. *kenuppétu*, he grows, increases in stature (grows rapidly): *mukkiec kenuppétu*, the child grew. *kesittu*, he is grown, has attained full growth. *kesukkin[neai]*, he is growing up, is attaining full growth; suppos. *pajeh* . . . *kesukit*, till he . . . is grown up. Cf. *keesaqúshin*, high water, R.W.; see produce; ripe; sun. *sonkin*, *sonkun*, it springs forth, shoots up, as a plant. See spring up.

**guard**. See watch.

**guide**, *monchanau* (he carries away, an obj.), he guides (him); suffix an. *um-monchanauh*, he guided them (*kummó-*

**guide**—continued.

*uchan-ish*, I will conduct you; *maáchase*, be thou my guide; *moáchatea*, a guide, R. W.). *sampwushanau*, *sampshanau*, he guides (them), conducts (them) aright; suffix an. *wussampshanuh*, he guides them; n. agent. *sampwosháscean*, a guide; part. pres. *ney sampshanoncheg*, they who guide, guides, leaders [*sampwe*, right].

**guilty**, *kesantán*, he is guilty; *nuk-kesantánunónun*, we are guilty. *kesohkóontán*, he is guilty; suppos. *kesohkóontog*, when he is guilty (*kesohkotamwook*, guilt, Danf.; *kesantánòe*, guilty, C.; *kesohkóadtámve*, guiltily, *ibid.*).

**gull** (a bird), Peq. *uhpúckachip*, Stiles. **gun**, *péskunck*, R. W. "Conceiving a similitude between our guns and thunder, they call a gun *péskunck*, and to discharge *peskhonmin*—that is, to thunder", R. W. *neimpáuoq peskónwock*, thunderbolts are shot, *ibid.* Abn. *ne-péskam*, je tire du fusil sur quelqu'un; *aSenni péskak?* qui tire?, Rasles. The root is the same as in *páshsheau*, it bursts asunder with violence, through *póshsheu*, it divides in two, and *páshshe*, half. Cf. Cree *póoskoo-páthu*, it bursts (from within), as a gun, Howse 146; *páskesiggun*, a gun, Howse 266-267.

**gunpowder**, *saúpuck*, R. W.; *sabuck*, C.

## H

**had** (auxil.), *mahche*, *mamahche*, are sometimes employed to form a pluperfect tense. See have.

**haddock**, *pákonmótam*, C. See codfish.

**hail**, *mússigón*, Ps. 78, 48; 148, 8; *missegun*, Rev. 16, 21 [*missékan*, great snow?].

**hair**, *meesunck*, *meíssunck*, *meyausunck* (*me-sunck*, C.; *wésheck*, R. W.), human hair of the head, *quanuhquoaui*, he has long hair, is long haired; pres. part. *quanúh-quoaui*, *quáunuhquóuáui*, having long hair; vbl. *quanuonukquóonk* (*máppacuck*, R. W.), a (long) lock of hair. *weshágan*, *wishugkin* (*wésheck*, hair, R. W.), hair on the body or limbs of man or animals, wool (*uohke shakánash*, soft

**hair**—continued.

wool, C.); verb subst. *aweshaganu*, he is hairy; pl. *weshakinútaash*, (his hands) are hairy. Cf. Sax. *scaega*; Engl. shag, hair; Ethiop. *sha-ky*, hair-cloth. Mr. Pickering, in his *Inlex* to Eliot's Grammar, gives "*weshagan*, hair of animals". The meaning can not be thus restricted. See beard. *wishshu-wussunck* (?), hair growing on the body, Lev. 19, 20, 21, 25, etc.

**half**, *póshshé*, *páshshe*, *póhque* (*poquésu*, half [of an obj.], R. W.; *paúshe*, some, opposed to *wáime*, all, R. W.). *póshshimán* (*paushintán*, R. W.), he divides in two, he halves (it); *póshsheau*, it divides asunder, cleaves in two. Cf.

**half**—continued.

Sansk. *paksha*, a side, a half; Zig. *pas*, *pek-pash*, one-half; Engl. piece.

**hand**, *m'antcheg*, *menutcheq* (*menitcheq*, C.); *wannutcheq*, *wannutch* (*wannitcheke*, R. W.), his hand; *wau-nitcheq*, my hand, Exp. Mayhew; pl. *wannutcheqanash* (*wanniskégannash* (?), R. W.), his hands; *ut wannutcheqan-it*, in his hand. From *anít*, primary form of *anunit*; pl. *neg anitcheq*, they that take hold of; suppos. part. of *anunau* or *anau*, he takes hold of (him). *noh-kóu*, the right hand; *wuttinnohkóu* (*wannuhkóe menitcheq*, C.), his right hand; *nuttinnohkóu*, my right hand; see right hand. Perhaps for *noh kóunuk*, he who carries. *menadchu*, the left hand (*menátche menitcheq*, C.); *wannemadchu*, his left hand; *ut wannemadchemawout*, in their left hands (*yo wamatch*, to the left hand (side of a path, etc.), R. W.); *menadchue*, *-chéé* (*wannatchu*, C.), left-handed. *pattukqmitch* [*petukqui-nutch*, round hand], the fist; *anowamatch* [*anóme-nutch*, within the hand], the hollow of the hand; *nogqwanutch*, the palm of the hand.

**handful**, *yánúitchan* [*yánunam-nutch*, he shuts the hand; suppos. *yánitnutch*, when he shuts the hand].

**handle**, *mohamussmawun*, he handles (it); freq. from *mussmawun*, he touches (it).

**handsome**, *wanne*, *winne* (*wussinnu*, he makes handsome, adorns, C.; *nassin*, I adorn, *ibid.*). See good.

**hang**, *kecheqabinau*, he hangs (him); *pish kukkecheqabinuk*, he will hang thee (*kuk-kecheqabinutich*, you shall be hanged (I will hang thee), R. W.; *mikkechiquabes penimneat*, I am choked with a halter, C.); suppos. part. concrete, *adl kecheqabenittimuk*, that upon which or by which (he) is hanged, a gallows. *weashawau*, he hangs (him); *ne washunak*, hang ye (him) thereon; suffix an. *awáashunóah*, they hanged him. *weáshau*, he hangs or is hanging; *voh awáashin*, he may hang or be hanged; suppos. part. inan. *weashunk*, *weóshunk*, if it hang (upon him); *wag woushaog mehtuqqut*, they hang on the trees, Josh. 10. 26. *ogkóchin*, *hogkóchin*, it hangs or is suspended, he is sus-

**hang**—continued.

pended from [*agwe-wutcheu*]. *wáóshad-tau*, he hangs (it) on (him); *ne wunoooh-shadtaunat wisq*, to hang a vessel thereon, Ezek. 15. 3.

**happen**, *aspuunau*, *ashpuunau*, *spunau*, *shpuunau*, *aspu*, *ushpu*, he encounters by chance, he is happened to. The forms of this verb are irregular; it is generally used intransitively after an animate subject, which in an English translation becomes the object: *ne ashpuunahettit wosketompuog*, *ne wut-ushpuonó-neau puppinashúanog*; *pasuk ushpunóog wame*, 'that which befalleth men, be-falleth beasts, one thing befallerth them [all]'; *tatuppe ushpunóog wame* (all are happened to alike), 'one event happeneth to them all', Eccl. 2. 14; *wagrame . . . ushpunóog*, 'chance happeneth to them all', Eccl. 9. 11; *tohwutch wame yeu spunóog*, why is all this befallen us? Judg. 6. 13; *shpuunadti toh kod shpuunai*, 'let come on me what will', Job 13. 13. *nisikawau*, *missuhkawau*, he encounters by mischance, he is happened to (restricted to the encounter of evil or mischance): *machukish . . . pish wanniskewóuh*, evils shall befall them, Deut. 31. 17.

**happy**, *wanniyen*, *wanniyen* [*wanní-en*], he is happy; *awue wanniyen*, happier (from *sau . . . wanniyenog?* are they well? C.); *kani*, thou art happy; *onk woh wani wutch ken*, that it may be well with me for thy sake, Gen. 12. 13; *kanaimwo*, ye are happy; suppos. part. pl. *neg wannitcheq*, they who are happy. See good.

**harbor**. See haven.

**hard**, *siogke* (*siokke*, C.; *siáckat*, R. W.), hard, difficult; *siogkok*, if it be hard or difficult; pl. *siógokish*, hard matters or things; vbl. n. *siogkeyeonk*, a hard matter, 'hard saying', John 6. 60. *menuhki*, strong, unyielding. hard. See sour; strong.

**hare** (?), *wóhtukquásog* (Ps. 104. 18), *ogkoshquog* (Prov. 30. 26), 'conies', but in Lev. 11. 5, 6 'cony' and 'hare' are transferred from the English. *ockkut-chawn* [*ogkushki-tchan* (?), wet nose], described by Roger Williams as 'a wild beast of a reddish hair, about the

**harc** (?)—continued.

bigness of a pig and rooting like a pig', was probably the woodchuck (*Arctomys monax*).

**harlot**, *nawuwanaadsquawen-in*, a harlot or prostitute; *nawuwanaadsquawusen-in*, one who is a prostitute in act, who acts the harlot [n. agent. from verb *nawuwanaadsquaw-ussu*]. *manissquaósu*, *mansquaósu*, she commits fornication, acts the harlot. See fornication; adultery.

**harm**. See hurt.

**harvest**, *kepenum*, he harvests or gathers the harvest (*kepenámanin*, to gather corn, R. W.); *kepenush*, 'reap thou', Rev. 14, 15; vbl. n. act. *kepenumáoonk*, the harvesting, harvest; suppos. impers. and part. pass. *kepenumuk* (when it is harvested), the time of harvest (*náanonca*, harvest time; *anoóant*, at harvest, R. W.; from *nunáen*, it is dry (?); 'nimawawáet, fall, autumn, C.). See seasons.

**hasten**, *kenupshaw*, he makes haste; *kenupshawush*, hasten thou, make haste; suppos. part. an. *kenupshont*, when hastening; freq. *kakenupshont*, making great haste, going very swiftly; *wag kakenupshoniteley*, the swift (potentially) [*kakenupshont*, it is swift or quick, with the particle of violent action 'sh]. *wapantam*, he is in haste; *wawápan-tam*, I am in haste, C.

**hat**. See cap.

**hatch**, *puohkukhauru*, (the bird) hatches. See Is. 34, 15; Jer. 17, 11.

**hatchet**. See ax.

**hate**, *sekeneam*, *sekenam*, he hates (it); an. *sekeneawan*, he hates (him); suffix *wusskenuaóuh*, *wusskenuaóuh*, they hate him; vbl. n. act. *sekeneawáoonk*, a hating, hatred; *sekeneawuonk*, active hating, hating in exercise; vbl. n. pass. and recip. *sekeneawáonk*, a being hated, reciprocity of hatred, enmity; vbl. n. inan. act. *sekeneawáoonk*, a hating of (inan. obj). Primarily *sekeneam* signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. *suhkou*, he spits (*nis-sake*, I am spiteful or mischievous, C.). Del. *kshingálel*, I hate you, Hkw. *jishantam*, he loathes, despises, hates (*nut-jishantam*,

**hate**—continued.

I hate, I despise, C.); an. *jishammanu*, he hates (him).

**haughtiness**, *qunthqunewunkqussuonk*, by reduplication from *qununkqu*, high, and *ussu*, verb of action, he acts very high; vbl. in -*onk*, very high acting. See proud.

**have** (auxil.), *mahche* (after, thereafter). A word which expresses completed action or the end of action, that which has been, was employed as an auxiliary to the verb in forming the perfect and pluperfect tenses (*mant*, *maht*, *mauche*, *násh*, R. W.; *won-mahche*, I have; *kum-mache*, thou hast, etc., C. Cree *ghee*, 'have'; Chip. *ke* or *ge*): *ne mahche*, that which hath been, Eccl. 3, 15; *wun-mahche ussen*, he hath done it, Is. 44, 23 (*tashin mésh commaatg?* how much have you given? R. W.; *mát mésh-nawwónash*, I did not see those things; *wun-mant-aitcetawánen*, I have done planting, R. W.). Cf. *mahtsheau*, it decays, fails, comes to an end; *majish*, *wawwachish*, at last (*nawuchawáhon*, a dead man, R. W.); *mahchinau*, he is sick, etc. See had.

**have** (v.), *ahou*, he has, i. e. possesses or owns (*nuttohtó*, I have, I possess (it); *nutahou*, I have; *kutahou*, thou hadst; *noh ahou*, he has; *wag ahouog*, they had, C.); suppos. *noh ohtouk*, he who has, the owner; *neg ohtouk*, the owners or possessors; vbl. n. *ohtéonk*, *ahéonk*, a having, a possession; vbl. n. pass. or suppos. part. inan. *ohtenk*, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (*ahéuk*, soil, a field, C.). See belong to.

**haven, harbor**, *kobpog*, *kobpaonk*, *kuppohkomuk*, *kuphóhkomuk*, *koppóonuk*, *kobpaonk*, etc., all derived from *kuppohkam*, *kobham*, he shuts close, closes up, which is from *kuppi*, *kuppiyeu*, it is close, thick, dense; suppos. *kobpog*, when it incloses or closes up; act. vbl. *kobpaonk*, a closing or making close; *kuppohkomuk* [*kuppi-komuk*], a closed place, a covert, etc.

**hawk**, *quanunon*, Lev. 11, 16; *owósh-shaog*, Deut. 14, 15; *washquanon*, Job 39, 26 (*weshówanan*, R. W.). Cf. *qun-*

**hawk**—continued.

*nonow*, 'lion'; *quohquinnonon*, 'grey-hound'.

**he, she**, *ewò*, R. W. (Muh. *uwoh*, Edw.); *noh*, he, she; *nágun*, him, her, El. and C. (Del. *neka, nekama*, Hkw.). Strictly regarded, *noh* is a demonstrative and relative pronoun, corresponding to the inan. demonstrative *ne*; *ewò* [*üo*] is the proper personal, represented by *w', w'*, or *w'* as a prefix, and 'oh or 'uh as a suffix, in the 3d pers. sing. of verbs, etc.: *nen uwoh* [*nen ne-noh*], I am he, Is. 41, 4; *noh anakausit*, he who laboreth [*anakausa* (without prefixed pronoun), he laboreth]; *uttigewoh?* where is he? John 7, 11; *uwoh nen*, I am he, i. e. I am that man of whom you speak, John 9, 9; *howai noh?* who is he? i. e. that he, v. 36 (*ut noh*, in him; *ut nágun*, to him; *nashpe nágun*, with him, C.; *watta ne, watta no*, not that (house), not that (man), *ibid.*; *yo áppitoh ewò*, let him sit there; *awáin ewò?* who is that? R. W.; Del. *na nípaúrit*, he that stands there, Hkw., = *noh nípaú*, El.). *wuhog*, his body, himself [*w'hugk*, his body] (*wuhöck*, the body, R. W.): *nashpe wuhogk-uh*, by himself, Heb. 6, 13. *wuttaiheh*, he belongs to me, he is mine: *nen wuttaiheh*, I belong to him, I am his, Cant. 2, 16; pl. *nish wuttaihe-ash*, the things which are his; *wuttaihe*, his. See this.

**head**, *mupphukuk*, *wahpáhkuk*, a head; *upphukuk*, his head; *kupphukuk*, thy head [*m'páhkuk*, the hollow; from *puhki, puhpúhki*, it is hollow]. -*outup*, head (summit, top), in compound words, as *chepioutup* [*chippe-outup*, separated head], a skull (*tsipunáitup*, tête de mort, Rasles); elsewhere, *wuskonoutup* (bone head), a skull (*muskonontup*, C.); *wompoutup* (white head), a white or hoary head; *kóttoutup*, the top or crown of the head (the scalp?) (*uppaquóntup*, the head; *nuppaquóntup*, my head, R. W.; Abn. *wetep*, tête; *wetep*, ma tête; 3d pers. step).

**headdress** (?), *chetuhquab*, 'a crown'.

**heal**, *neckskehwaú*, he heals or cures (him). See cure.

**health**, vbl. n. pass. *neckskethuonk*, health produced or restored, a being

**health**—continued.

cured; act. *wannamúonk*, health, well-being; *sua wannahketeonkám?* is it a healthy time, is it healthy? C. See well.

**heap**, *kohkukquag*, *kukukquag* (when it is heaped up, made high), a heap, a summit, the top [from *kukukquau*, he goes up, ascends]. *nunwonkquau* (it is made full), *nunwonkquág* (when it is made full), a heap; *nunwonkquacu nano nuuquash*, 'heaps upon heaps', Judg. 15, 16 [from *nunwau*, it is full, and *uquacu*, it exceeds, or extremely]. *sokenag*, a heap of corn, R. W. "The women of the family . . . dry the corn in round broad heaps", *ibid.* [pass. part. suppos. from *sokenum*, he pours (it) out; when it is poured out].

**hear**, *nóstam* (*noh nótam*, C.), he hears (it), *nunwotam*, I hear (*nunwótam*, C.); *nástash*, hear thou; *inástah* (*ken nástah*, C.), hear thou me; *nóstau*, he hears (him); suppos. *nástü*, when he hears; *noh nástü*, he who hears, may hear; vbl. n. *nóstamóonk* (*nóstamóonk*, C.), a hearing.

**hearken**, *kukkeitau*, *kukkehtau*, he hearkens to (him), he listens with attention to (him); suffix *kukkehtah*, hearken thou to me; *noh kukkeitok*, to him ye shall hearken (*úttop kikkita*, friend, hearken to me, R. W.: *kukkehtam*, he hearkens (to it, inan.), C.).

**heart**, *wetah* [*m'tah*], a heart; *wuttah*, my heart; *kuttah*, thy heart; *wattah*, his heart (*wuttáh*, R. W.; Muh. *uoh*, Edw.; Del. *w'dec*, Hkw.; Minsi *uchdec*, Barton; Alg. *othai*, McK.). Pronounced, says Duponceau, as "the German *dec* or *tee* (English *day* or *tay*)", Notes to El. Gr. xi, xii.

**heat**, *kusittau* (it is warm), the heat of the sun, natural heat. *kussoppitag*, *kossoppag* (when it is hot), great heat (by the action of fire); vbl. n. *kussoppissuonk* [from *kussoppissu*, he is hot], heat, an inflammation (*kissoppetteahóonk*, feverency or heat, C.). *kussampekussum*, he heats (it), makes it hot; suppos. part. inan. *kussampekussuk*, when it is heated. See hot.

**heath-cocks**, *awuckek-quánoq*, R. W. Probably the Tetrao cupido or pin-

**heath-cocks**—continued.

nated grouse, formerly very common in New England, though now rare, but possibly Tetrao umbellus, the ruffed grouse, pheasant, or 'partridge' of Massachusetts and Connecticut. So named for the beauty of its plumage: *annakeu*, he is painted, decorated with paint; pl. *annakeuck*, they are painted, R. W.

**heaven**, *kesuk* (*kéesuck*, R. W.; Peq. *keesk*, Stiles; Ilkw. *gischuch*, Del.), the visible heavens, the sky: *kesuk kah ohke*, the heaven and the earth, Gen. 1. 1. See sun.

**heavy**, *tohkequn*, *tuhkequan*, (it is) heavy; *tuhkequog*, that which is heavy (*tuhkē-quan*, heavy, C.; *kuckqássaqun*, *kukqás-suckqun*, you are heavy; *qussiáqun*, heavy, R. W.).

**heed**, *nuunukqussu*, he takes heed, acts cautiously (as if in danger); *nuunukqussish*, take heed to thyself, beware; *nuunukqussitsh*, let him take heed (*nen nuunukqus*, I beware, C.; act. inan. *nuunukqussuontash keitoh*, beware of the sea, C.); act. an. *nuunukqussuonau*, he takes heed of (an. obj.). Cf. *náukque*, (it is) dangerous; *nuunukquodtut*, in peril, in danger.

**heel**, *mogquau* (*mogquáun*, C.), a heel; *wogquau*, *wogquau*, his heel; pl. +*ash*. From *mogquau*, it is enlarged, is more great, swells, protuberates. Hence, too, *mogquáun*, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek *κίβλη*, a tumor).

**height**, *sohkuukquok*, *sohkuukquodt*, adv., in height (with measure of elevation or altitude), *ne sohkuukquok*, its height. *ne anashque spashogkog*, *ne anashqueu spashogk* (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10, =*ne sohkuukquok*, Ex. 25, 23, =*ne anashque spashog*, Ex. 27, 1, =*ne ashpohtag*, Ex. 37, 1, =*ne ashpáhtag*, Ex. 37, 10, =*ne kódtuukquag*, Ex. 30, 2, =*ne ohshpohtag*, Ex. 37, 25, =*ne sohkonkog*, 1 K. 6, 2. *sohkonquessuonk*, height of a man or an obj.; *wussohkonquessuonk*, his height [*sonkuk*, when it shoots up, as a plant]. See high.

**hell**, *chepiohkomuk*. See devil.

**helmet**, *uppuhkukqut* (on his head); *nuhpukukqut* (on a head).

**help**, *annunau*, *annununau*, he helps (him); suffix *wut-annáunauh*, he helped them; *annununeh*, help thou me (*kut-tánnununni*? will you help me? *nen-kut-tánnunon-ous*, I will help you, R. W.). Primarily to give to, to bestow upon. See give.

**hemp**. See flax.

**hen**, *náunish*, *námpash*, a hen, a cock, C.; *monsh*, a cock, EL.

**her**. See he.

**here**, *yeu*, *yeuit*, in this place; opposed to *natú*, there, in that place. See this.

**hereafter**, *ompéták*: *nish pish ompetak ángish*, the things which shall be hereafter, Is. 41, 23; Rev. 1, 19; 4, 1 (*ompetag*, shortly, C.).

**herring** (?), *ánnis*, pl. *annmissuog*, herring, C.; *unussáog*, a fish somewhat like a herring, R. W.; Peq. *unpsuauges*, alewives, Stiles. See menhaden.

**hide** (n.). See skin.

**hide** (v.), *adtahtau*, *adtahtou*, he hides (it); *wut-adtahtau-ow*, I hide it; *adtahtash*, hide thou it (*athtahtáunat*, to hide, C.). *adtahtash*, he hides or conceals (himself or another person); *adtahtash*, hide thou (them); suffix *wut-adtahtashuh*, he hid them. *puttogqueu*, he hides himself, is hid; *puttogquesh*, hide thyself; vbl. n. *puttogqueonk* [= *puttogqueu-onk*], a covering or hiding; *puttogquequohhou*, that which serves to hide, a veil. *puttagham*, *puttingham*, he hides (it), lit. he covers it over (*puttoghumunat poshikissuonk*, to cover one's nakedness, C.). *onkham*, he covers (it), he hides (it): *nut-onkham nuskesuk*, I hide my face; vbl. n. *onkronk*, a covering (screen or curtain, etc.); an. *onk-nehau*, he hides or covers (him).

**high**, *quannukque*, (it is) high, tall (*quinukqui wctu*, a high house, C.; *quinúhque*, highly, *ibid.*); *quannukque quannukque*, very high; *quannukquoh-teau*, he is high, i. e. elevated. *quannukquessu* (*quannáquessu*, R. W.; *quinukquēsu*, C.), he is high or tall. From *quanni*, long.

**high place**, *kódtuhkóag*, *kódtóhkóag*, *kódtuhkóag*, a high place, the summit of a mountain or hill; as adj. *ut kódtuhkóe*

**high place**—continued.

*wadchuu-ut*, on the top of the mount [kolt-ohke? Cf. *kolt-ontup*, the top of the head]. *kogkussohkoag*, a high place; pl. +ish, 1 Sam. 13, 6 [suppos. redupl. of *kussohkói*]. *kussohkói*, *kussohkoiyeu*, a (high) peak or point of rock or earth: *kussohkoioampsk*, 'a sharp rock', 1 Sam. 14, 4; *eu kussohkoiyene wadchuu-ut*, into a high mountain, Is. 40, 9 [from *kóus*, *ukps*, anything sharp or pointed].

**hill**, *wadchuwemes*, pl. +ash [dimin. of *wadchuu*, mountain]; *eu wadchue olkeít*, 'to the hill country'; *wadchuckontu*, 'in the hill country' (Del. *wachtschánk*, on the hill, Hkw.).

**himself**, *wahhóg*; see he. *wattin*, *wut-time*, he himself, ille ipse. Though Eliot mentions *tín*, *tíme* as 'suppletive syllables of no significance, but for ornament of the word' (Gr. 23), it is evident enough that they were employed to give emphasis to the pronoun when separated from the verb. From *ewò*, the pronoun of the third pers. sing., was formed the verb *wattimáin-neat* [*wut-wanneáinneat*], to be like or such as [wanc] himself; see kind (n.). *nehewanche*, of himself, sua sponte.

**hinder**, *wattamecheu*, he troubles, disturbs, hinders (him); *ahque wattanhéh*, do not trouble me (*kótánnish*, I hinder you; *cotanmáime*, *cotanme*, you trouble me, R. W.; *kátamehish*, I hinder you; *watamehsháwam*, I hinder, C.). See trouble.

**hind parts**, *wutamíyeu* (*wuttomíyeu*, behind, as prep., C.); *átámíyeu*, his hind parts; *ut wutamíyeu*, 'into the draught', Matt. 15, 17. See behind.

**hip**, *moppe* [*m'ópí*], a hip, upper part of the thigh, ham (*ápapas*, a hip, C.; *ápóme*, the thigh, R. W.); *kobpíóog*, *kuppíóog*, thy thighs; *woppe*, his thigh. Cf. *nehquau*, a thigh.

**hire**, *onkquátcuu*, *onkquátcuu*, he hires (him), pays (him) wages: *kut-onkquát-oush*, 'I will give thee hire', 1 K. 5, 6 (*kut-táinekquátcuuch*, I will pay you, R. W.). *annánuu*, he employs in service, he hires (him) (*kuttánnánuush*, I will hire you, R. W.). See recompense.

**his**, *wattáihé*. See he.

**his own**, *nehewanche*, his own, their own, of himself, sua sponte (*wannechewanche*, their own, C.).

**hiss**, *matumwómat*, to hiss; *noh nánoóótánu*, he hisseth, C. *qucksáw* [*quck-assu*], he hisses; *qucksáwog*, they hiss, Lam. 2, 16 [lit. they make quacking, *quck-assuog*, onomatopoeitic]; *qucksánuu*, *quckussu-mau*, he hisses at (him).

**hither**, *yeu wogque* (toward this place, in this direction): *yeu wogque in kah yá in*, hither and thither (*yeuwogque*, this way, C.; Del. *yu ándachquí*, this way, to this side, Hkw.).

**ho!** *chuh!* interjection of calling: *chuh! ken*, *quckish!* 'ho! such a one, turn aside!' Ruth 4, 1 (*chuh namuk!* behold! C.).

**hoarse**, *tanne ontowáank*, a hoarse voice, C.

**hoe**, *anashkann*, he digs, he hoes (*anáshkig*, pl. +anash, hoes; *anashkouwáótow-win*, a breaking-up hoe; *anashkónnin*, to hoe or break up (the earth); *anashkouwóck*, they hoe, R. W.). See weed.

**hog**, *ockgatchau*, pl. +uag, R. W., 'a wild beast of a reddish hair, about the bigness of a pig and rooting like a pig, from whence they give this name to all our swine'. The animal named by R. W. is the groundhog or woodchuck (*Arctomys monax*). Mr Judd, in Gen. Register, xi, 219, identifies the '*wool-shun*', '*woodschock*,' and '*wójack*' of the early fur traders with the 'fisher' or '*wallanog*' (*Mustela canadensis*). See fisher. I suspect that 'woodchuck' is corrupted from the aboriginal name, and that the dictionary reference, 'See chuck', as a guide to the etymology, is wrong.

**hoist**, *ushquánuu*, *ashquánuu*, he hoists or lifts (it) up: *ushquánuuwog sepáty-hunk*, they hoist the sail. *wawáquúsh*, hoist up (the sail), R. W. See hold.

**hold**, *kónnuu*, he holds in the hand, carries, bears (it). See bear (v.). *kinuau*, he holds or carries (an. obj.): *ukkin-uoh*, she beareth them, Deut. 32, 11; suppos. part. an. *kónnuont áhtompéh*, 'handling the bow'; *kónnuont áwogpsh*, holding the stars (in his hand, Rev. 2, 1). *kogkónnuu* [freq. and intens. from

**hold**—continued.

*kánuum*], he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. *menuhkinan*, he holds (it) fast, takes a strong hold of (it); *nuumenuhkinnum*, I hold fast (I hold, C.); *menuhkenish*, hold thou it fast [*menuhki*, (it is) hard, strong, firm]. *suumágunum wamutcheq*, he holds out (stretches out) his hand; see stretch out. *nshpawum wamutcheq*, he holds up (lifts up) his hand; suppos. *aspuumig wamutcheqanash*, when he held up his hands, Ex. 17, 11. *wuttimmon wequanaateq at wamutchequt*, he holds a lamp in his hand. *wapiinum wamutcheq*, he holds up (raises up) his hands.

**hold** (to take), *tohqunau mosquoh*, he catches a bear; see catch. *wuttamun wessectut*, he takes hold of (catches him by) his feet; *noh anuwwoh anuwont wehtauogut*, he who takes a dog by the ears, Prov. 26, 17.

**hole**, *wónogq*, pl. *wonogquash* [*wonogku*, *ówonogku*, he burrows, has a hole]; *wonogquash*, pits, holes, or dens of wild beasts; excavations. *pukquí*, (there is) a hole, an orifice; suppos. inan. *pukquag*, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication *puppahquag*. See bore.

**homage**. See tribute.

**home**, *ut wekit* (at his house, to his house), at home, to home (*wettáómuck*, at home, R. W.). *mat appu*, he is not at home (*mat apcū*, R. W.). *nickquénnum*, I am going home, "which is a solemn word amongst them, . . . confessing the sweetness even of these short temporal homes", R. W. (Del. *n'matschi*, I will go home, Hkw.).

**honor**, *quttánum*, *qechtánnum*, he honors, shows honor to; *quttánumwak ketassot*, honor ye the king; with an. obj. *quttánumanau*, he honors (him); *quttánum kask*, honor thou thy father (cf. *qechtam*, he fears). *quttántam*, he honors (it), i. e. regards it as honorable (*quttántámce*, honorable, C.); vbl. n. pass. *quttántáuwak*, the being honored, honor received.

**hoof**, *múhkos*, *múhkas* [*m'uhkós*, a sharp point]; pl. *muhkossog*, nails, claws, hoofs: 'horsesekossog', horses' hoofs,

**hoof**—continued.

Judg. 5, 22; *wuhkossog*, his (or its) hoofs (*mokassuck*, nails, R. W.; *mookos*, a hoof, C.). *neesukossau*, he parts the hoof [*nees-uhkos*, two-nailed]; part. an. *neesukossout*, parting the hoof. *pasúkkossau*, 'he divides the hoof' (?), Lev. 11, 7 (cf. verses 4, 5, 6); from *pasukuhkos*, single nailed or having an undivided hoof (?). See claws; nail.

**hook**, *uhquán*, *uhquaan*, *uhquon*, a hook, a fishhook (*uhquón*, C.; *hoquáin*, pl. *-áinash*, R. W.; Del. *anan*, a fishhook, Hkw.). *om*, Matt. 17, 27. *sóhsoqkinnítunaw* (it hooks or fastens), pl. *+ug*, 'hooks', 'taches', Ex. 26, 6, etc.; *sóh-sogkittikeu*, it is hooked or fastened; from *sogkuunum*, he catches or clasps it, hooks on to it. Cf. *sogkepaw* [*sogk-uppaw*], he bites; *sogkenas*, a gnat. See end.

**hope**, *annóosu* (*noh annoásu*, C.), he hopes; *nut-annóus* (*nut-annóous*, C.), I hope; suppos. *annóosit*, when (or if) he hopes; vbl. n. act. *annóosuonk*, *annóá-suonk* (*annóóssuonk*, C.), a hoping, hope, expectation.

**horn**, *askon*; *wutaskon*, his horn. Not distinguishable from (if not identical with) *áskon* or *askon*, a raw hide or undressed skin, as well as *muskon* [*m'askon?*], a bone; *waskon*, his bone. Cotton gives *oskán*, a hide; *wewen*, a horn. The latter is evidently from *wáénu*, it winds around, is curved. See bone.

**hornet**, *oohkáuwas*, Josh. 24, 12; but bee, Ps. 118, 12. See bees.

**horse**, *nahnaiyeuóóadt*, a horse, a creature that carries. C. Eliot, for the substantive, transfers the English 'horse', 'horseshog', but has *noh naamukqut horsesoh*, he who rides a horse, and *naamukqutcheq*, *naiyeumukqutcheq*, horsemen, riders (*wannáa naiyeuóóámevot*, he rides on horseback, R. W.), from *naiyeutam*, he carries or bears it (upon his person); an. *naiyeau*, he carries (him); pass. part. *naiyeumuk*, carried; hence, actively, riding. See bear. Del. *nanaipunges*, a horse, formed from *awesia*, a beast (?), from which the last syllable is taken (?), and *naiyeudam*, to carry a burden on the back or shoulders, Hkw. Corresp. 402.



**hot**, *kussittau* (*kussittah*, R. W.), it is hot, with reference to the heat of the sun, the weather, or natural heat; *kosittag*, *kásittag*, *kósohtag* (suppos. part. inan., when it is hot), the heat of the day (*kesassimeat*, to be warm; *nuk-kesoap*, I am warm, C.; *káusitteks*, hot weather, R. W.). *kussopásit*, when it is warm [suppos. from *kussopeasu*, dim. (?), a little hot]. An. subj. *kussoppussu* [*kuss-awosu*], he is hot (*nuk-kissápis*, I am hot; *nuk-kisseppéis*, I itch; *kussuppesimeat*, to be hot, C.); vbl. n. *kussoppissuonk* (a heating of the person), inflammation. *kussoppittaeu*, it is hot, by the action of fire, made hot, heated, made very hot; as adj. *kussópittáe*, *kussópétáe*, hot; suppos. inan. *kussoppag*, (when it is) very hot (vbl. n. *kissoppetteahóonk*, fervency or heat, C.; this is formed from a causat. verb *kussoppetteahhuau*, he makes it to be hot). *kussampskussum*, he heats or makes hot (a furnace, oven, or the like). The root in all these words is *ohkus* (*ókus*), as in *m'kussa*, a burning coal, from which, too, in the suppos. an. form, may perhaps be derived *kesuk*, the sun; see sun. Cf. Gr. *καίω*; *καύσω*; *καύσις*; *αἴθρα*, to burn; *αἴθήρ*, the empyreal region, the sky; *ἔλη*, *ἔλλη*, heat of the sun; *ἥλιος*.

**house**, *wétu*, El. Gr. 11; *neek*, *nek*, my house; *keek*, thy house; *week*, *wek*, his house: *ut wekit*, in his house; *ut weeku-wout* or *wekuwonut*, in his (their) house; "hence we corrupt this word, *wigwam*", El. Gr. 11 (*wétu*, a house; *wetuómuck nóteshem*, I came from the house; *wetuómuck*, at home; *néekick*, my house; *kéekick*, your house, R. W.); *wetu ne weetinuk*, 'a tent to dwell in', Is. 40, 22; pl. *wetuomash*; *ut weetuómut*, on the house, in the house or houses. *wétu* is evidently the 3d pers. sing. indic. of a verb which can not be accurately translated into English, but to which 'he makes his home' approximates, and *week* (*weg*) appears to be the suppositive form of the same verb. From this last comes *weekinneau*, he lives in or occupies a house; *weekitteau*, he builds a house; an. *wekuhkau*, he builds (is building or constructing) a house for (any person or an. obj.); vbl. n. *wekitteakonk*, a

**house**—continued.

building. Nearly related are: *wetomau*, he lives with (another); *wetontp*, a friend, kinsman; *wetaltu*, a sister (*wetawoog*, they live together, Ind. Laws); *wétauótau*, he takes (her) as a wife, i. e. to his house; *wetawadteog*, they marry or are married (*awetawáduock*, they make a match, R. W.); cf. *wetu*, he is born, he is produced, he or it grows; *wetuonk*, birth; *wékit*, (when he is) born, etc. *komuk* (an inclosed place), an English house or building other than a dwelling house, rarely employed except in compound words: *woskeche kómuk*, the top of the house, on the roof; *qumunkque komuk* (a high building), a tower; *wawuachie komuk asukneechumeeckomuk* (*weechumúkkomuk*, C.), 'store house or barn', Luke 12, 24 (*waweyéckómuk*, a meeting house; *chippikómuk*, a chamber, C.).

**how**, *toh*, *tohhen*: *tih kítteáshe? toh kúttéashish? how many times?*; *tohhen wóhóompu? how often?*; *tohuttáche? how long?* (*toat* R. W., a general interrogative, where? how? what? etc.: *tou anéckquaque? tounéckquaque? how much?*; *tounéckquaque yó wuche? how far from hence?* R. W.; *uttoh unuhkúhquaq? how far?*; *uttoh[ut-toh]missi? how great?*; *uttoh unni? what manner?* C.). *tohsu? tahshe? tohshe? how much?*; pl. *tóhshinash? tahshínash? tohsúash? how many?*; an. *tóhsúog? how many persons?* (*tohshe*, so much; *ne tohsit*, so often; *tohtóhshínash kesúkótush? how many days?* C.; *tashín? how much?*; *tashínash papúash? how many winters?*; an. pl. *tahshínéck? how many?* R. W.). *uttoh* [to what, *ut-toh*], how, as adv. of comparison: *uttoh en wunnegen*, how beautiful (*uttoh missi*, how great, C.).

**howl**, *mishontóómat*, to roar; *mishontóóhpáshimeat*, to howl; *num-mishontóóhpásh*, I howl, C. (?). *awaw*, he howls or yells; *awwog*, they howl; vbl. n. *awwoonk*, howling. See shout; roar.

**humble** (adj.), *hohpáu*, he is humble; *hohpáe* (*hohpáe*, C.), humble; n. agent. *hohpáéúú*, one who is humble; suppos. part. pl. *niag hohpácheq*, *hohhohpácheq*, *ahhohpácheq*, *ahhohpánucheq*, the humble; vbl. n. *hohpaonk*, humility.

**humble** (v.), *hohpapehcheau*, he makes (him) humble, he humbles (him).

**hundred**, an. *pasúkaog*, inan. *pasúka-awash*: *negut pasukaog*, one hundred (persons); *yauut pasukæ kodtuawáe*, for four hundred years, lit. yearly to the four-hundredth (*negut pasusuck*, one hundred, R. W.; *negut passúkoo* or *passúkaog*, C.).

**hungry**, *kodtuppaw*, he is hungry; *nuk-kodtu*, I was hungry (*n'cáttup*, I am hungry, R. W.; *nuk-kodtu*, C.); suppos. *noh kodtu* *pit*, he who is hungry, pl. *nag kodtu* *pratcheg*; n. agent. *kodtu* *pica* [for *kodtu* *paséu*], a hungry man [from *kod-uppaw*, he desires to eat]. *pasúka-nontam*, he is extremely hungry, he starves or is starving; *noh nahen wup-pæ pasukantam*, he is like to die with hunger; vbl. n. *pasúkaontamawonk*, starving, extreme hunger. See eat; starve.

**hunt**, *atcheau*, he hunts, is hunting (*atchaú*, he is gone to hunt or fowl; *n'wachaúmen*, I go to hunt; *atchaú* *tuck*, let us hunt, R. W.; *nuttahchan*, I hunt, C.; Del. *yul' allawáitan*, come, let us go a-hunting, Hkw.); vbl. n. *atchaonk*, hunting (the game taken by hunting, Prov. 12, 27); n. agent. *atchaen*, *at-chaen*, a hunter (*atchéénin*, a fowler, C.). V. t. an. *atchamau*, he hunts (animals or live game); *atchawaog*, they hunt; suppos. part. *atchanont*, (when)

**hunt**—continued.

hunting; *noh atchanont*, he who hunts; with inan. obj. *atchontam wannehtuonk*, he hunts his prey, Job 38, 39. See strive after.

**hurl**, *tojkonat qusukqnanash*, to hurl stones (from a sling, 1 Chr. 12, 2); v. i. *tojkaun*, *tojka*, he hurls, he strikes. See strike.

**hurry**. See hasten.

**hurt**, *woskheau*, *wosk'cheau*, he hurts, injures, does harm to (him); suppos. part. an. *wosk'cheout*, harming, hurting (when he hurts); *nat pish kawroskhuak-ka*, he shall not hurt thee; negat. imperat. *wosk'cheúhkon*, do him no harm (*wosk'cheaog wuhhogkáu*, they hurt themselves, C.; *nawosk'heon*, I hurt, ibid.); pass. *nawosk'hít*, I am hurt; adj. *wosk'heawáe*, hurtful; vbl. n. act., *wosk'heawaonk* (a hurting), hurt, violence; vbl. n. pass., *wosk'hítuonk*, violence suffered (a being hurt), a wound; n. agent. *wosk'heawaen*, one who hurts or harms, 'the spoiler'. Cf. *wesqheonk*, blood.

**husband**, *wasukeh*, *wahsukeh*, the husband of, (her) husband (*wásúck*, R. W.; *wasúkkion*, *wasúkkien*, a husband, C.); *wasuk*, my husband; *kasuk*, thy husband; *kahsukonwoog*, your husbands.

**husks**, *wuhhogkonnimceush*; *ut wuhhog-konnimú*, to the husk.

## I

**I**, *nen*, *nén*; prefixed *n'*, *nut* (*uén*, R. W.; *nen*, C.; Del. *ni*, Hkw.): *nén* *moh*, I am he. The characteristic *n* of the first person fills the place that in several other languages, Semitic and Aryan, is assigned to the principal consonant of the pronoun of the second person. It may be denominated *n'* demonstrative. With the Indian all action began or centered in self. *nén*, the reduplicated demonstrative, was the emphatic 'this one'; hence *enin*, man; *nénuu*, male; *nunú*, any (one person or thing of the kind spoken of), as well as *ne*, this (thing); *na*, these; *noh*, he who, that person; *nag*, they; *neane* [*né-nunú*], so

**I**—continued.

as, thus; *nan*, *nenan*, the same; *n'nih*, it is so, that is, etc. (cf. Engl. thou, they, the, this, that, then, thus, there). *nuttinne*, I myself, ego ipse. See kind (n.).

**ice**, *kuppátt*, *kuppátt* (*capát*, R. W.; Peq. *kuppát*, Stiles); suppos. from *kuppíen*, it is closed: when it is closed up or stopped.

**idle**, *sasegenam*, *sasegenam*, he is idle (habitually, by reduplication from *segenam*, he is indolent, slothful; see slothful, slow); n. agent. *sasegenamwen*, an idle man; vbl. n. *sasegenamawonk* (*sásekenamawonk*, C.), habitual idleness.

**idle**—continued.

*nanompantissichick* (pl.), idle persons, R. W.; vbl. n. *nanompantissionk*, idleness, C. [from *nanompantau*, he begs?].

**idol**, *nanneukontunk*, *wunnukontunk* (*ninnukontunk*, C.), an image, an idol.

**if**, *tohneit*: *tohneit nenag*, if it be so.

**image**. See idol.

**imitate**, *muttianndu*, I imitate; *aiannauonate*, to imitate, C.; cf. *ciyane* (*aiänne*, C.), kinds of, or of the kind of. See like; likeness.

**immediately**, *teanuk* (*teäno*, R. W.), quickly, suddenly, immediately.

**immerse**, *tuopham*, he puts (it) into the water, hence he soaks, he seethes, etc. (*tuowpskhömmke*, 'cast anchor', R. W.). Cf. *chawopham weyau*, he boils flesh (*chouwöphash*, cast it overboard, R. W.); *nepataush sabaheg*, he seethes pottage.

**impossible**. See possible.

**in**.

[NOTE.—Left unfinished. See *ut*.]

**increase**, *mischeau*, he increases (it), he makes (it) great; *pish mischeauwan*, it shall be increased, made great. *mæchekohtau*, he increases (it), he has very much of (it). More commonly increase is expressed by *nano*, signifying 'more and more' (EL. Gr. 15): *nano missi*, it increaseth (is more and more great); *nano waantam*, he increaseth in wisdom (is more and more wise); *nano manatash* (inan. pl.), they increase in number.

**indolent**. See slothful; idle.

**infant**, *peisses* [for *peississu*, he is] very small, an infant (of either sex); intens. *papeissu* (*papöds*, R. W.; Peq. *pouypous*, Stiles); suppos. *peississit*, *papeissit*, when he is very small: *noh peississit*, the smallest child, 'he who is least', Matt. 11, 11; *peississit ketompas*, thy younger sister, Ezek. 16, 46; suppos. part. (pl.) *nag papeississitcheg*, infants, very small children. From *peave*, *peaveu*, it is small; dim. *pease*, *peasin* (suppos. *peasik*), and *papease* (suppos. *papeasick*), it is very small; *papease-ussu* (contr. *papeissu*), he is very small. See child, boy, girl, etc. (Del. *pilawesis*, a boy; *pilawetit*, a male infant babe; *quetit*, a female infant babe, Hkw.)

**inform**, *nahinau*, he shows (it) to (him), he informs (him) of (it); *nahtas*, show thou (it); *nahtassch*, show thou (it) to me (*nunnöhtin*, I show, C.); causat. inan. from *näau* (he sees): he makes him see it; cf. *nehtau*, show thyself to (him), 1 K. 18, 1. *wah-teauwahuau* [causat. inan. from *wah-teau*, he knows], he makes (him) know it (*wah-teauwah*, make him to know, C.). *kuk-kotanau*, *kukkuhtomau*, he informs (him) of. See teach.

**inhabit**. See dwell.

**inhabitant**, *noh ayit*, pl. *nag ayitcheg*; *noh wadohkit*, pl. *nag wadohkitcheg*. See dwell.

**inhabited**, *ohke na wadohitumk*, a land inhabited (i. e. where it was possessed or occupied); *ohke matta wutohkein*, an uninhabited land; *ohke pish wutohkein*, the land shall be inhabited; *chiphokke* [*chepi-ohke*], uninhabited land.

**injure**. See hurt.

**inquire**, *natoptomau*, he inquires of (him), questions (him); *natoptomuhkau*, he prosecutes inquiry, seeks information from (him); *nawushitau*, he inquires into (it), investigates (it) (*neen piteh nadsittamen*, I will inquire into it; *wunadsittamütta*, let us search into it, R. W.). See question.

**instead of**, *nompe*, *nohnompu*: *sun nen nompin*, am I in (his) stead? Gen. 30, 2 [*nompen*, it is in the place or stead of (it); *nompenau*, he is in the place or stead of (him)].

**instruction**, *kukkatmwchteaonk*, instruction, teaching. See teach.

**integrity**, *sampwettahläonk*; *sampweh-teauäonk*, vbl. n. from *sampweh-teau*, he makes it straight or right.

**intend**, *wanantam*, *anantam*, he wills, thinks, purposes, intends, has in mind: [*matta?*] *ne anantam nen*, *qut ken ne anantamau* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne anoutag*, according to his will (what he may will or intend). This verb expresses simple mental activity—volition, passion, thought. It is the primary and type of a large class of verbs (corresponding to Zeisberger's third form of conjugation, in the Delaware, "in *clendau*, indicating a disposition of the

**intend**—continued.

mind") which Eliot regards as "a sort of verb substantives" formed from "adnouns of virtue and vice," etc. (Gr., p. 16), and of which he gives, as an example, a paradigm of the verb *wiántam*, he is wise, regularly conjugated by affixing the verbal particles to the "adnoun" *waántam*; but *waántam* is primarily a verb and not an adnoun or adjective. I have called *waántam* or *anántam* the primary, but strictly speaking it is a derivative by reduplication from a more simple form, *antam*, which expresses mental and emotional activity, as *usu* expresses physical activity, and is correspondingly employed in composition (see *uuantamánát*). *kesántam*, he purposes, intends, forms a resolution or resolves. *pakodántam*, he determines, intends.

**intention**, *uuantamooónk* (*uuantamooónk*, C.); vbl. n. from *uuantam*: an in-

**intention**—continued.

tending (*n'teetammowonék*, that is my thought or opinion, R. W.).

**into**. See put into.

**investigate**. See inquire.

**iron**, *moóshog*, *moushag* (*moóshuck*, R. W.), from *mai*, black; cf. *wompohshog*, brass (?), from *wompi*, white. *missé-chuog*, iron, from *missi*, great (*missé-chóog*, mines, C.). See steel.

**is**, *sun?* is it?; *saanamatta?* is it not? See *appa*; *ayea*; *na*; *nout*; *ohéau*.

**island**, *munúh*, *munúhhan* (*munúh-onk*, C.). Strictly *munúh* signifies an island; *munúhhan* [*munúh-aní*], any island or whatever is island (cf. *kehtóh*, *kehtóhhan* [*ash*], the sea, seas); pl. *munúhhanash*; *munúhhanit*, *menoh-hannet*, on an island. For *m'numu*, *m'numo*, a dry place (it is dry) (?). *aqúidnet*, *ahquednet*, *ogquidnet*, (at the) island: *kishke ahquednet*, near an island, Acts 27, 16; pl. *ogquidnash*, islands, Is. 40, 16.

## J

**jaw**, *wutompék*, *wuttompék*, his jaws; *wutompékanaash*, their jaws; *wutompék*, a jaw, anyone's jaw.

**jealous**, *wusunnuvam* (?), (he is) jealous; suppos. part. an. *maásumont*, when he is jealous; vbl. n. pass. *maástitteamóonk*, jealousy.

**jerk**, *teudche wuttotúkkon*, "it jerketh or suddenly twitcheth", C.

**join**, *mósoqcoog*, they join (lit. stick, adhere) (*munúshogcem*, I join, C.); inan. pl. *mósoqquiháash*, they are joined together, adhere closely. See stick (v.). *missassin*, (it touches) it adjoins, reaches or extends to. See touch.

**joint**, *anaquesuonk*, *ónoquesuonk*, pl. -*ongash*, joints.

**journey**. See day's journey; go; walk.

**judge**, *wussum*, he judges, passes judgment on; with an. obj. *wussumau*, he judges, condemns, sentences (him); suppos. part. *noh wóssumont*, *wusunont*, he who judges, he (when) judging; suffix an. *ásumuh*, he judged him. *wússittum*, he judges (it), he passes judgment on (it); sometimes intrans.

**judge**—continued.

*násittum*, I judge; suppos. part. *wússittuk*, when he judges; *noh wússittuk*, he who judges, the judge *oi*; vbl. n. act. *wússittumóonk*, a judging, judgment, sentence; vbl. n. pass. *wússumitteamóonk*, judgment, sentence (referred to the object), being judged; n. agent. *wússummaen(-in)*, a judge; pl. -*cuog*, judges.

**jump**. See leap.

**just**, *sampwé*, (it is) just or right; an. *sampwesu*, (he is) just, i. e. he does justly; vbl. n. act. *sampwéssuonk*, just doing, justice. See right.

**justify**, *sampwéogquanumau*, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. *sampwéogquanittuonk*, being accounted just, 'justification'. This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: *sampwé*, right, just; *ogquanum*, he counts (an. objects), with the pass. vbl. form, denoting abstract activity, but with regard to, or rather from

**justify**—continued.

the point of view of, the object of the verb. Elsewhere (as in Rom. 5, 16, 18) Eliot employs the causat. form of

| **justify**—continued.

the vbl. n. pass. *sampwenehittuonk*, being made just or right, from *sampwenehchau*, he makes (him) to be just.

## K

**keep**, *wadchanum*, he keeps (it); *awadchanum-in*, he keeps it; suppos. *noh wadchanuk*, he who keeps (it), a keeper; *wadchanish*, keep thou (it). See paradigm of this verb in El. Gr. 24-27. It signifies not merely to keep, but to keep safely, to preserve, to save. *wadchau*, he keeps (him), protects, keeps safe (him); suffix an. *awadchanuh*, he keeps him; *nawadchanuk*, he keeps me; *wadchaneh*, keep thou me; *wadchanuwneh*, keep thou it for me (*wanchawama*, R. W.) See paradigm in El. Gr. 28-63. This verb is largely employed by Eliot in the composition of words new to the language, but not the less intelligible to his Indian hearers; as, vbl. n. pass. *wadchanittuonk*, a being kept safe, 'salvation'; n. agent. *wadchuwane-in*, one who keeps safe, a saviour (*wadchawmat*, a guardian, R. W.). *nawadchawmat*, to keep (?), C.; *nawadchawmat*, I keep, *ibid.* *nawadchawmat*, keep thou me, C.; *nawadchawmat*, I am kept, *ibid.* See protect.

**kernel**, *watch ubhukugumit yean wuhhogkommit*, 'from the kernels even to the husk', Num. 6, 4.

**kettle**, *ohkuk*, *ohkuk*, *ahkukh* (*ahcuck*, R. W.; *ohkuke*, C.), an (earthen) pot or vessel, a kettle; pl. *+quog* [from *ohke*, earth]. *nishquocuk*, a red copper kettle, R. W. [*nishq'*-*ohkuk*, red earthen]. See dish.

**kick at**, *togkishkom*, he kicks at or against (it); *kut-togkishkomun*, thou kickest against it (contract. *togskom*); from *togku*, he strikes, with 'sh of violent action. V. i. *tittinogshau*, he 'kicked', Deut. 32, 15.

**kidneys**, *nuttawussog* (pl.), the kidneys, thereins; *nuttawussog*, myreins, Ps. 26, 2.

**kill**, *nushau*, he kills (him); *nunush*, I kill or killed (him); suppos. *noh nush-*

**kill**—continued.

*out* or *nashout*, he who kills; *nush* (*niss*, R. W.), kill thou; *nushok* (*nissoke*, R. W.), kill ye; pass. *nushout*, *nushchau*, he is killed; *pish nun-nushit*, I shall be killed; *wag nushitehag*, the slain (Gr. *νεκρῶν, νεκρῶν*; Lat. *ner, necis; necor, uci*). *nushukau* (he goes on killing, continues to kill), he slughters (*nishchkonat*, to kill, C.) [*nushau*, with 'k progressive]. V. i. *nushchtau*, *nushchtau*, he kills, he is a murderer (*nun-nishchtau*, I kill, C.); *nushchtauog ut mayut*, they commit murder in the way, Hos. 6, 9; negat. imperat. *nushchchukon*, thou shalt not kill.

**kind** (adj.), *womowanis* [*womowan-ussu*, he acts lovingly], he is kind to; vbl. n. *womowanisuk* (love in exercise), kind acting, kindness. See love.

**kind** (n.), *umí* (*aiámne*, C.; *iamé*, Mass. Ps.), *ciyane*, of the sort or kind of; as a suffix *-in*, *-win*, *-ane*, etc., marking the relation of an individual to a species or of species to genus, family, or class; as in *neane*, *neyane*, such as, of this or that kind [*ne-nuní*]; suppos. inan. *neanuk* (*idnag*, such, C.), when it is of the kind, like; and as substantive, likeness (see like). *nunawen*, *unayen*, it is such or so, it is of the kind of [*nunawen*]; *ne wunayen unawenat* (infin.), 'it is good so to be', 1 Cor. 7, 26, i. e. to be in such a state or condition (*ayenonk*). An analysis of this verb furnishes the key to Eliot's translation of Ex. 3, 14, which proved so inexplicable a puzzle to Mr Pickering and Mr Duponceau, and which Heckewelder concluded, after long research, must, "if it means anything, be either 'I am a man, I am a man' or 'I do so, I do so,'" and which his correspondent, Dencke, thought might be a new verb formed by Eliot, but "not genuine Indian" (Notes on

**kind** (n.)—continued.

Eliot's Grammar, 2 M. H. C. 9, xxiv-xliv). Mr Pickering, at the point where his investigations promised success, was misled by Cotton's vocabulary, where the verb *unninat* is given with the translation 'to become' and "nuttini, I am become". This translation was perhaps suggested to Cotton by some such use of the verb as in John 1, 12: *annauunoninncat* God [*annauunon-unnainncat*], 'to become the sons of God', to be of or such as sons of God. Eliot himself contributed to the misunderstanding by stating that *tit, tin, tinn* were syllables of "no signification, but for ornament," and only "in way of an elegancy" received the affix of the verb, "as *nuttinne, kuttinne, wuttinne*." The manner in which these augments are employed in Eliot's translation makes it clear that, while the *t* may be interposed for euphony merely, the additional syllables are always significant, though not always translatable to English, and that the compound pronouns are equivalent to *nut-unnit, kut-unnit, wut-unnit*, marking the contrast or relation of 'such as' I, thou, or he to or with those of another kind or class. This significance attaches to the verbal forms: *nut-tinniin*, I am of the kind of, I am such as; *ne nuttinniin* (*ne nuttainin*, Mass. Ps.), I am such as that, I am of that kind or class, 'so I am', John 13, 13; *yeu nuttinniin* (*yeu nuttainin*, 'thus I have been', Gen. 31, 41), thus I am; *nen nuttinniin nen nuttinniin*, I am such as I myself am such as, I am of my own kind, 'I am that [which] I am', Ex. 3, 14. So with the pronouns of the 2d and 3d persons: *neane unnanog* . . . *ne wuttinniin*, 'as he thinketh . . . so is he', Prov. 23, 7; *wuttinmin howan*, whosoever, i. e. of what kind soever, he be, Matt. 16, 24, 25; *ne pish wuttinniin*, 'so will be his manner', 1 Sam. 27, 11; *neanuit wuttinneunin, ne wuttinniin ussontimomun*, 'as with the servant so with his master', Is. 24, 2. *neanussit* (*neutheussit*, 'such a one', C.), 'after its kind', suppos. from *neanussu* [*ne-unnit-ussu*], the an. form of *neane*; suppos. *neanuk*, of the an.

**kind** (n.)—continued.

kind or species of, resembling, like. *wane cigane*, all kinds of (inan. obj.). See like.

**king**, *ketassat*, pl. *ketassatamwoog*, kings (= *tahsatamwoog*, Gen. 35, 11). The first syllable is *kelde*, great or chief, which is occasionally omitted, as above, and also in the verbal *ketassatamwoonk* (sometimes *assatamwoonk*, as in Dan. 5, 28, 31, and *tahsatamwoonk*, Zeph. 3, 8; Matt. 4, 8, etc.), a kingdom. **I** have not met with the verb form *assatam* or *tahsatam*, and can not with certainty determine its primary signification. See *sachem*.

**kinsman**, *wectomp*, my friend, my kinsman; pl. *+aog*; *wectomp*, his friend or kinsman; *wectompain*, a friend, a kinsman, i. e. the kinsman of anyone. *wuttinwunkunoin*, a kinsman of a female, Ruth 3, 12; 4, 1; *nuttinwunkunog*, my kinsman, Acts 9, 3. *wuttonkqs-oh*, his kinsman; *wutonkqs*, 'my kinswoman', Prov. 7, 4 (*natncks*, my cousin, R. W.; *wattonkqsin*, a cousin, C.). *ouwattonk*, kindred, C. See cousin.

**kiss**, *chipwuttanapwau*, he kisses (him); *wut-chipwuttanapoh*, he kisses or kissed him; *chipwuttanapwch*, kiss me (*wut-chipwuttanap*, I kiss, C.); reciprocal *chipwuttanapwuttlog*, they kiss each other; vbl. n. *chipwuttanapwconk* (a kissing), a kiss [*chippe-wuttan*, separated mouth].

**kite**, *qassukpauush*, Lev. 11, 14; *wecenont*, Deut. 14, 13; but *wecenont*, a raven, Lev. 11, 5.

**knave**, *aionogkoop*, a knave; pl. *+aog*, C. (?).

**knee**, *mukkuttuk* (*mukkattuk*, C.), a knee; pl. *+quog* (*wonke kittuk*, a crooked knee, C.) [*m'quttauk*, that which sinks down, from *quttanen*, it sinks down, goes down]. Cf. Engl. knee; AS. *cneow*; *hniagan*, incurvare, inclinare, to bow, to bend, to incline.

**knife**, *chohquog* (*chaw[u]ock*, R. W.; "whence they call Englishmen *Chaw-quagwock*, that is, Knife-men"; see Englishman); *kenchquog* (*kenechquog*, C.), a sharp knife [from *kēnai*, it is sharp] (*chequādwechquog*, a razor, C.). *wiaseck*, *nocdick*, *punnitunck*, *eiasunck*,

**knife**—continued.

*chauquoek*, a knife, R.W.; *cleussonkash* (pl.), knives, C.; Peq. *puwécédunk*, *wiyauzege*, knife, Stiles; Del. *pachschican*, a knife. "All words ending in *-ican*, *-hican*, or *-schican* denote a sharp instrument for cutting", Hkw. Corresp. 413.

**knock**, *chuhchunquttahám*, he knocks (at the door); *nutchohchunquttahám*, I knock.

**know**, *waheau*, he knows (him); suffix *kwáwhush*, I know thee; *kwaháánawá*, ye know me; suppos. part. *noh wahéant*, he who knows; pl. *nag wahéonchég*, they who know (an. obj.); pass. *waheau*, he is known (*kwahhish*, I know thee; *nawach noh*, I know him; *nawahik*, he knows me; *kwáwhik*, he knows thee, C. Cotton devoted more than three pages of his Vocabulary to

**know**—continued.

examples of the forms, an. and inan., of the verb *waheau*, *wahéou*; vbl. n. *wahéonk*, knowledge (of persons). *wahéou*, he knows, perceives, understands (it); with inan. obj. or intrans. *wahéouun*, he knows it; *wahéouog*, they know (it) (*nag wahéouog*, C.); *nawahéouun*, I know it (*nawáátam*, I understand, R.W.; *nawáéon*, I know, I understand, C.); suppos. part. *noh wahéonk*, he when knowing, he who knows; vbl. n. *wahéonk*, *wahéouonk*, knowledge (of things). Caus. an. *wahéonwáheau*, he makes (him) known to (him), he makes (him) know (him). *wahéouwáhuun*, he makes (it) known to (him). *tattá*, I know not (*wátop tattá*, my friend, I know not, R.W.; *tattá píteh*, I can not tell, it may so come to pass, *ibid.*; *mat nawahéouo*, I can't tell, C.). See no.

## L

**labor**. See bear children; work.

**lack**. See want.

**ladder**, *tohkatáwouk* (*tahkasowoutuk*, C.). From *tohkatáau*, he climbs upon; *tohkaú*, he climbs.

**ladle**. See spoon.

**lake**. See pond; water.

**lame**, *quaqwenuqshau*, *kukquwukshau*, he halts or is crippled, freq. from *quwukquesu*, he is lame (*niékyásagus*, I am lame, R.W.), denoting temporary or casual lameness; suppos. part. *noh quwukquesit*, *quwukquesit*, he who is lame; pl. *nag quwukquesitchég*, the lame (creature (animal), C.). *kehkechau*, he halts, Gen. 32, 31; suppos. part. pl. *nag kehkechuhutchég*, they who halt. *wéhwépétu*, he is lame, is a cripple (from birth, Acts 3, 2; 14, 8). *nóochumwesu* [an. from *nóochumwei*, it is weak], he is weak, impotent, lame, etc.: *nóochumwesu ut wusséet*, he is 'impotent in his feet', Acts 14, 8; he is lame, 2 Sam. 4, 4; *noh nóochumwésit*, he that is lame, Prov. 26, 7.

**lamprey**, *quwanamag*, pl. *+-suck*, 'lampries, the first that come in the spring

**lamprey**—continued.

into the fresh rivers', R.W., but *quwanamag*, bass, C.

**land**, *ohke*; *wéwohke*, good land, Deut. 3, 25 (*áúke*, *sanaukamuck*, earth or land; *náttáúke*, *nissawéwáúkamuck*, my land; *wéskáúkamuck*, new ground, R.W.). See earth; field.

**landing-place**, *wunóhkomuk*, a landing place ('shore', Acts 27, 39); *ketahhanne wunóhkomuk*, the sea shore, Jer. 47, 7. From *nunae*, dry; *ohke*, land; *komuk*, inclosed place (?).

**language**, *wunontawáonk*: *wunontawáog* *Canaané wunontawáonk*, they speak the language of Canaan, Is. 19, 18 (*Indianne áunontawáonk*, the Indian language, C.; *awanagasantowosh*, speak (thou) English; *enáúntowash* (= *wunontawásh*?), speak Indian, R.W.). *penawántawáonk* [*penawéunantawáonk*], a strange language (*níppenwáúntawem*, I am of another language; *penawáúntawéchéúóek*, they are of a divers language, R.W.). *siogkántawáonk*, a hard language. *hettáwouk*, language, speech peculiar to a nation [vbl. n. from *hettáwog*, they talk with one another].

**lasciviousness**, *kogkeusquáwouk* [*kogkei*, mad, *squá*, woman; 'nymphomania'].

- last**, *mājish*, *machish*, at the last, lastly: *mājish ne kesukok*, in the last day; *oguhsemese mājish*, 'yet a little while' (to the end), John 13, 33; *peissit mājish-yeuā*, 'there remaineth the youngest', 1 Sam. 16, 11; from *māche* (see have, aux.); it denotes time future. *maunachish* [redupl. from *machish*], the very last, at last: *nen maunachish*, I am the last (*ut mōmāūsh ne kesukok*, at the last day, John Cotton); *mōnachishēue*, lastly, C.; *mōmachishēue*, Danf.).
- lasting**, *nichenohltai*, *machemohtau* (it is for ever), *nichenohltae*, *machemohtae*, everlasting [*nicheme*, forever, and *oh-tai*]; suppos. *nichenohltag* (*nicheme ohtag*, Ps. 145, 13), that which is (when it is) everlasting.
- late** (in the day or night), *chéké*, *chechéké* (slow). *wussūme tātsha*, it is too late, R. W.
- lately**, *paswcu* (*paswēšē*, soon, in a short time, C.; *paswcu*, *natah*, *kumma*, lately, ibid.) [*paswcu*, *paswcu*, it is near]. *kut-tumma*, *kittumma*, very lately, El. Gr. 21 (*kittumandiyor-māish*, even now; *kittumyāi tok'an*, as soon as I wake, R. W.).
- laugh**, *ahauu*, *hahanu* (*ahānu*, R. W.; *ahānu*, C.), he laughs; *ahauog*, they laugh; *kenauu hahanogish*, ye who laugh (*ahānuock*, they laugh; *tawhitch ahānau?* why do you (dost thou) laugh? R. W.); vbl. n. *ahānuōnk*, *hahanuōnk* (*ahhanuōnk*, C.), laughing, laughter (*winne tahansha* or *ahanshāōnk*, a pleasant laughter, C.). *ahanehtau*, he laughs at (it); *ahanehtauau*, he laughs at (him).
- law**, *maumatuōnk*, pl. *-ougash*. See commandment.
- lazy**, *scegenam*, intens. *sasegenam*, *scesege-nam*, he is habitually or by disposition idle, he is slothful (*scegenamōe missinnin*, lazy folks, C.). *nānnogquesšē*, lazily, C. See slothful.
- lead** (n., a metal), *mohmuttāhtag*, *māmut-tattag*. In Num. 31, 22 the same word is used for tin, but perhaps not elsewhere.
- lead** (v.), *sagkompauuu*, *sagkompagunau*, he leads (them); suffix an. *wussagkompānūpoh*, he did lead them; *ahque sagkompagunāūnean* (*sagkompaginūnean*, Luke 11, 4; *sagkompaginūnānean*, Ind. Prim.),
- lead** (v.)—continued.  
do not lead us, 'lead us not', Matt. 6, 13; suppos. part. *noh sagkompagunont*, one who leading; n. agent. *sagkompagunū-ae-in*, a leader, = *sagkompaginūnean*, Is. 54, 4 (*nus-sagkompaginūwram*, I lead, I rule, C.). See sachen. *negonshaeu*, he leads, is in advance [from *negonne*, first; see run]; n. agent. *negonshaeu-in*, a leader (but not implying authority or command). *mōnchanau*, he leads (them), shows the way as a guide. *sampwushanau*, *sampshonau*, he leads (them), makes them go right; n. agent. *sampwoshassan*, a leader, a guide; suppos. *noh sampshonont*; pl. *neg sampshononcheg*, they who (may) lead or guide. *nohtomp*, in compound words, one who leads or directs; *nohtompentog* [from *pentog*, when he prays], a leader in prayer, a minister; *nohtompahpe-quodt*, one who leads in music, 'chief musician', etc.
- leaf**, *wunnēpog*, pl. + *quash* (*wunnēpog*, R. W.; *wunnēpog*, C.; Del. *wunipach*, Hkw.), from *wonno*, beautiful, good, and the suppos. of a verb which is nearly related to or identical with *neepau*, it rises up, stands erect. Cf. *nepēunk*, a bush; *nēpun*, summer.
- league**, *wunnawuōnk*. See covenant.
- lean** (adj.), *ōnourussu*, he is lean (*nānōw-russu*, R. W.; *ōnawussūe*, C.); *ūnāw-russu*, Gen. 41, 3; *awēeyauseē wees pish ōnourussenūno*, 'the fatness of his flesh shall wax lean', Is. 17, 4.
- lean on**, *ompatussin*, he leans on (it); pl. *ompatussinwog*, they lean on; suppos. *ompatussuk*, when he leans. *quenohtau*, he leans, rests, or supports (one thing on another). See Amos 5, 19; cf. *quenohtag*, a foundation.
- leap**, *queshau*, *queshau*, he leaps or jumps (*chānsops quōshau*, a grasshopper jumps; *nuk-queeshshom*, I leaped, C.); freq. *quequeshau*, he goes leaping, continues to leap; *queshadtam*, *queshontam*, he leaps over (it).
- learn**, *nētāhtau*, *nehtāhtau*, he learns (it), or v. i. *nun-nētāhtou-un*, I learned it (*nunnehtāhtou*, I learn, C.); vbl. n. act. *netāhtāōnk*, learning (*koḏnehēh-tōōnk*, C.).



- leave** (to take), *wonkomau*, he embraces (him). See embrace; farewell.
- leave** (v. i.), *amaeu*, he leaves, departs. See depart.
- leave** (v. t.), *nukkonau*, he leaves, forsakes, abandons (him); suppos. *nukkonont*, when he leaves, when leaving (*mat kunnickansh*, I will not leave you); recipr. *nukkonittuog*, they leave or forsake one another. See forsake. V. i. or inan. obj. *nukkodtum* (*nukodtum*, C.), he leaves (*nickattash*, leave thou, depart; *nickattanmoke*, leave ye, R. W.; *ne teug nokodtänuk*, a thing left, C.). See remain.
- leave off**, *ahque*, he leaves off, desists, refrains from.
- left** (participle), *nakkodtuonuk*; see leave. *sequanau*, *sequunneau*, he is left, remains; suppos. part. *noh sequanit*, he who remains; pl. *nag sequanucheg* (*nag asquanucheg*, Neh. 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. *ne sequanuk*, *ne ashquunuk*, that which is left; vbl. n. pass. *sequaituonk*, being left, a remainder, that which is left; see remain. *sequttah-rihau*, *asquuttahrihau*, *ushqueltahrihau*, etc., he is left or remains (with regard to others who are not left or are gone): *matta pasuk usqueltahrihoun*, not one is left; suppos. part. pl. *nag sequttahrihucheg* (*asquut*, *ashquelt*, etc.), they who remain; suppos. part. inan. *ne sequttämuk*, what is left; pl. *nish sequttämuk-ish*, the remnants, the leavings.
- left hand**, *menachou*, the left hand; *nummenachou*, his left hand (*menäthe menüthecheg*, the left hand, C.; *nummatchou*, left-handed, C.; *yo nummatch*, to the left hand, R. W.); *menachoue*, left-handed; *menachée wassset*, his left foot; *menachéänniyeu*, on the left, to the left. See hand.
- leg**, *nukkont* (*mohkont*, R. W.), a leg; pl. *+ash*; *wukkont*, his leg.
- leggings** (?), *muttäsash*, *metasash*, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (*muttäsash*, stockings, C.). See stockings.
- lend**. See borrow.
- length**, *ne sähteog*, its length (extent of material object from end to end); *äch-tacu nesakteag*, on the two ends, Ex. 25, length—continued.
- 19, i. e. on both ends or sides of its length, on both ends, longways; vbl. n. *sohteaonk*, (abstract) length. From *soh*, the particle signifying forth from: *sohadit*, to so far forth. Cf. *uöadit*, afar off, to a distance. See measures of length.
- lest**, *ishkont* [= *asequait*, *ushquait*, there remains, is left (?); see left].
- let down**, *nökemau*, it is let down; *nökompnanau*, he let (him) down, lowered (him) as by a rope; *pannompnanau ut mauwat*, he let (him) down in a basket; *nun-nökompnanit*, I was let down; suffix an. *wun-nökompnan-uh*, she let them down (by a cord), Josh. 2, 15; *nökimun*, he lowers (it), takes (it) down.
- let me, let us** "may be expressed by adding this word, *pa*, unto the indicative mode, as *pañawraantau*, let me be wise", El. Gr. 25 (*pañawraah*, let me know him, C.); but Eliot very rarely employed this particle to form the 1st pers. pl. of the imperative, which in all transitive verbs was regularly formed in *-outuh* or *-attah*: *ayewoutuh manawnskog*, let us make bricks, Gen. 11, 3; *hah wushoutuh*, come, let us kill him, Matt. 21, 38; Mark 12, 7; *ayimuttah wetuomash*, let us build houses, Mark 9, 5 (= *ayimoutuh*, Gen. 11, 4); *outuh*, let us go to; v. i. *monchetuh*, let us go. Roger Williams gives nearly the same form for active verbs and for subjective verbs, *-tuck* or *-ituck*, as *coiwetuck*, let us sleep; *tokituck*, let us wake; *metesituck*, let us go eat; *petitauäta*, let us go in; *wussauhemütta*, let us go forth; *nickattanütta*, let us depart; *necäuntitea*, let us fight; *aguetuck*, let us refrain, etc.
- liberate**. See deliver.
- lice**, *yeuhquog*, *yeukaoog*.
- lick**, *näsquodtam*, *näsquatam*, he licks (it); freq. *näsnäsquodtamuwog puppissai*, they lick the dust.
- lie**, *pannawau*, he lies, deceives (*noh pannäau*, C.); *ahque pannaweah*, do not lie to me; *matta wir-pannawean*, I lie not; vbl. n. act. *pannaweanok*, lying; n. agent. *pannawean-in*, a liar (suppos. pl. *pirpannawéchéck*, liars, R. W. 117). From *panne-nawau*, he speaks wrongly.

**lie down**, *sepsin*, *sepsin*, he lies down; *nus-sepsin*, I lie down; *sepsish*, lie down; from *sepe*, long, extended, and *ussu*, verb of an. activity: he makes himself long. *sesepiev*, he lies stretched at full length, he stretches himself; freq. from *sepe*, (it is) long, extended.

**lie with**. See couple.

**life**, *ketaonk*, living, the life principle, life; *pomvntanwouk*, living, life as a state of being; *pometuonk*, a lifetime, a generation. See live.

**lift up**, *ushpuvun*, *warpinum*, he holds or lifts (it) up; see hold. *tahshinum*, he lifts (it) up; he raises (it); *nut-tahshinum* *nanutcheq*, I lift up my hand; *tahshinash* (or *tahshinush*) *kenutcheq*, lift up thy hand; suppos. *tahshinuk*, when he lifts it up; inan. subj. *kuttah tahshinoo*, thy heart is lifted up. *tahshinuu*, he lifts (him) up, raises (him); *tahshin kuhhog*, lift up thyself; *nut-tahshin*, I lift up myself.

**light** (adj.), *nunkinnu*, *nonkaneu*, he is light (*kun-naiki*, you are light, = *kun-nukon*, *nukon*, light, R. W.; *nonkké* *veduum*, a light burden, C.); *anue nunkivrog onk*, they are lighter than, Ps. 62, 9; *nunkomp*, a young man [*nunkane-omp*], dimin. *nunkompas* (*nukup* or *nonkumpas*, a boy, C.).

**light** (n.), *wequai* (*wequai*, R. W.; *wequashim* (dimin.?), moonlight, *ibid.*), it is light; *nú wequai*, there was light; imperat. 3d pers. sing. *wequaij*, let there be light. *wompag*, (when it is) light, bright light, daylight; opposed to *pohkenahlu*, in darkness [suppos. inan. from *wompiev*, it is white or bright]; see day. *wequá-venteg* (*wequáventig*, R. W.; *wasáquá-ventick*, C.), a light, candle, lamp, torch, etc. (*wekinan*, a light fire, R. W.; *wequándnetuckonnáuhuk*, candlestick, C.).

**lightning**, *ukkutshamun* (it lightens), lightning; infin. as noun *kutshamunát*, lightning, Zech. 9, 14 (*cutsháusha*, R. W.; *Abn. sa'saibig'Sak*, l'éclair, Rasles).

**like**, *agguá*, *aggué*, *avutogque* (*ogqueu*), like to, resembling; *ne oggué*, like it or like that. See liken; likeness. *unneu*, it is of the same kind as, it is of like kind (see kind, n.); suppos. *awiak*, *áunag*, *ónag*, etc., (when it is) of the kind, (when it is) like. *neane*, *neyanne*

**like**—continued.

(as, El. Gr.), *ne unneu*, that kind of, such as that, in that manner, so, such, like; *neyanneyeu*, *neyanneu*, it is like, he is like; suppos. *neanuk*, *ne áunag*, (when it is) like that, in the likeness of, 'according to': *n'na'j neanuk unnauma-tuonk*, let it be done according to the law, Ezra 10, 3; *nedunag yeu nuttaok*, 'the fashion of this world', 1 Cor. 7, 31; *neavuk neavutcheq*, in the form of (like) a hand, Ezek. 10, 8; with verb of an. activity *neavussu*, *neyavussu*, he is of the kind of or is like to, he is like as [*ne-umneu-ussu*]; suppos. *neavussit*, *neyáunussit*, (when he is) of the kind of or is like to: *neavussit* . . . *n'nih*, as is . . . so is; *neavussit wosketomp*, 'in the likeness of man', Phil. 2, 7 (*neaháussit wosketomp*, such a man; *neahénessit*, such a one, C.). See so; likeness; such. *netatuppe*, that which is equal to or alike (like, so, El. Gr. 22); *neave* . . . *netatuppe*, like . . . so (*netátup*, it is all one, R. W.); from *ne* and *tatuppe*, it is equal; see equal. *tatuppeyeu*, it is like, i. e. it is equal to or the same as; pl. *tatuppeyeuog*, they are alike. *onatih*, as, like: *onatih* . . . *netatuppe*, as . . . so (used only with the suppos. mood, for *unne toh*, as though, as when, as if).

**liken**, *ogguontam*, he likens or compares (it) to (it) (*ogguantam*, he supposes, C.). *ogguanumau*, he likens (him) to (him or it); *ahque ogguánum*, 'count me not', do not compare me with or liken me to, 1 Sam. 1, 16; *howan ogguanunóg God-ut*, to whom will you liken God? Is. 40, 18; sometimes in the causat. an. form *nut-ogguhconau*, I compare (them) to, make (them) like; elsewhere *ogguanneu*, he compares or likens (him) to; vbl. n. *ogguenneuk*, likening, a likeness. *ogguenneukquassu*, he is like, resembles, he is made like to (by life or action [*issu*]); inan. *ogguenneukquodt*, (when) it is like, is likened to; sometimes as n., a likeness or comparison.

**likeness**, *ogguenneuk*, *aggueneuk*, likeness, resemblance; or suppos. form *ogguenneukquodt*, *aggueneukquok*, when (it) is like. *neavussit* (when he is like),

**likeness**—continued.

in the likeness of. *wamussuonk*, a likeness (of person to person), resemblance: *ut nehewonche wuttinnussuonganit*, 'in his own image', Gen. 1, 27; *wuttinnussuonk*, his form, appearance, Is. 52, 14 [vbl. n. from *unni* and *ussu*]. See like.

**line**. See mark.

**lineage**, *wutontseonk*. See descent.

**linen**, *hashapponak*, 'linen cloth'; *wanegik hashponak*, 'fine linen'. See flax.

**"lion"**, *qunonow*. "For beasts, there are some bears, and they say lions also; for they have been seen at Cape Anne", N. E. Plantation, ch. xii. Cf. *quoh-quonow*, 'a greyhound'; *quanunon*, a hawk. Probably the 'catamount' or 'panther'.

**lip**, *nussissittan* (*missistatan*, C.), pl. + *ash*; *wussissetanash*, his lips.

**liquid**. See soft.

**lisp**, *sekoutanau*, C.(?).

**little**, *pewe*, *peace*, C., for *peäu*, it is little or small\*; more commonly (dimin.) *peasin*, (it is) a little thing; suppos. inan. *peasik*, *peyäsik*, *peesik*, (when it is) little: *anne peasik onk ne moteag*, less than nothing; double dimin. *peamesan*, a very little thing; otherwise *papeasin*, suppos. *papeasik*, (when it is) a very small thing, a very little thing; an. *papeasu*, suppos. *papeasit*, *papeissit*, (he is) very little; and *peississu*, suppos. *peississit*, by redupl. *papeississit*. See infant. *ogguhse*, little in quantity or amount (*ogkosse*, C.); pl. an. *ogguhuog*, few (persons); inan. *ogguhinash*, few (things); dimin. *ogguhsemese nuppe*, a very little water. See few.

[\*MARGINAL NOTE.—In the Dahomey language "the addition of *pee-ree*, or small, is sufficient to express an almost entirely different meaning in our idiom; thus *tob*, a city; *tob pee-ree*, a village; *hoh*, a house; *hoh pee-ree*, a hut" (Forbes's Dahomey, I, 219). See *Pee-wee* in Bartlett's Dictionary of Americanisms.]

**live**, *pomantam*, he lives; *nuppoman tam*, I live; suppos. *noh pamöutog*, he who lives; pl. *neg pamontogig*, the living, they who live; pres. part. *pamontamutche*, living, alive; adj. *pomantamweae*, living; vbl. n. *pomantambönk*, *hie* (*asipawmpmaütantam*, I am very well; *aspaupmpmaütantam sachim*, how does the sachem? R. W.; *asq nuppomantam*, I am

**live**—continued.

yet alive, C.). The form of this verb in *-antam*, denoting mental activity, with the prefixed particle of indefinite motion or activity, *pä*, seems to mark as its primary signification the power of mental action, or, rather, the continued exercise of that power; *cogitat*, ergo est. Heckewelder gives, from the Unami, *ili k'lehelleya?* are you yet alive?; *ili n'pawomissi*, I am yet able to walk about; and states that "*pomnauchsin* implies action or motion connected with life, which is still the principal idea" (Corresp. 392).

**liver**, *wushqun*; *wushqun*, *wusqun*, his liver.

**living**, *keteae*, 'having life'; vbl. *keteaonk*, living, the life principle, vitality, life: *uk-keteaonk weyau ohtau wuspuheonganit*, 'the life of the flesh is in the blood', Lev. 17, 11. *keteau*, he is well, he is recovered from sickness, he is in life and health; causat. *keteahheau*, he makes (him) live.

**lo! behold!** *kusseh!*

**lobster**, *ashaüt*, pl. + *teaüg*, R. W.; *Peq. muschündaug* (pl.?), Stiles; *au so haun-aw hoc*, Wood.

**log**, *qatlöw*, a log, C.

**long**, *quani* (it is) long; *quani onk*, longer than (*awegunay* [for *anne quunag?*] longer, longest, C.). *sepe* [*sepen*] (it is extended, stretched out), long, extended through time or space, 'a good while', Gen. 46, 29: *sepe mahche*, long after, Josh. 23, 1; hence, *sepi*, *söp*, a river; *sepagenum*, he spreads or stretches (it) out; *sepághunk*, (*sepákehig*, R. W.) a sail; *sepepomantam*, he lives long, he is long lived, 'stricken in years', Gen. 24, 1; *sépsin* [*sepe-tassin*], he lies down, makes himself long, stretches out, etc.

**long as**, *tohsahke* (*tó sahke*, C.); time future, *nó pajeh*, so long as, until; *nisáhke*; *ash*: *ash pamantam*, while I live.

**long time ago**, *nóadt*, *nóadt üt*, *nóadt* (when it is far off), 'in old time', Josh. 24, 2; *nóadtuck*, a long time, El. Gr. 21. *newutch cheku*, 'after a long time', Matt. 25, 19. See far.

**look**, *nuhquaeu*, he looks or directs the eye (with reference to the act of

**look**—continued.

looking and without regard to the object or purpose); *nuttinuhquain noggue*, I look toward (it); *unuhquáueu, ahaóóuk-queu*, 'he looks this way and that way', Ex. 2, 12; *unnuhquash ketahhanigyeu*, look thou toward the sea, 1 K. 18, 43; from *nogque*, toward (?); cf. *nahqueu, nahque (nó uhqueau)*, so far as; *na nahque*, so far distant (*nenahque*, so, C.); *anahque*, so, thus; *vehque (uégue, R. W.)*, so far as, etc. The compounds are numerous; as, *ompamuhquacu*, he looks backward or behind; *sohkaquacu, sonka-quacu*, he looks forth; *ushpuhquacu, spuhquáueu*, he looks upward (*pdánikquá*, squint-eyed, C. i. e. *panne-uhquacu*, he looks wrong or astray).

*natauwompu, natauwompu*, he looks (in order to see something); *neg natauwompuog*, they look; *natauwompip*, I looked; v. t. inan. *natauwompattam*, he looks for (it); an. *natauwompamau*, he looks for (him). The primary verb *wompu* or *ómpu* is not found by itself in Eliot, but is preserved in other Algonquian dialects; cf. Chip. *oowáhbunden*, he seeth it, John 11, 9; *nin ge wáhbahmah*, I have seen him, John 1, 34; Cree *wáppu*, he sees; *ne wáppamou*, I see him, Howse 43, 53. *womómpu*, he looks down; *womompish, womómpsh*, look thou down. *wussampu, wussompu*, he looks out from (a window or other opening); *nosamp nukkenogkeneganit*, I look out from my window (*wussaum-patámmáin*, to view or look about; *wussaum-patánoonck*, a prospect, R. W.). *posampu, posampu*, he looks into or in; *posampit*, when he looked in (to the tomb). *ponampu*, he looks away; an. *panampamau*, he looks away from (him); *panampaméh*, look thou away from me, Is. 22, 4.

*monéau*, he looks on or at (him); suppos. part. *monéauont mittamwussissóh*, (when) looking at a woman; *monéah*, look on me; pass. infin. *wumetu en monéauwóneat*, beautiful to look upon, Gen. 26, 7; intens. *monuueau*, he looks at with attention, he regards attentively (him); inan. *monéam*, he looks on or at (it); intens. *monuueam ohke* (Gen. 6, 12), *moninneam ohke* (Ps.

**look**—continued.

104, 32), he looked on the earth; *monéaumunát, monunneaumunát* (infin. as noun), sight, appearance, looks.

*natinnehám*, he looks for (it); *natin-neachau*, he looks for (him). See search for.

**looking-glass**, *pepenautchitchunkwonk, pepenavutichitchukwok*, a mirror (*pebenochichaugudník and kaukakinéamuck*, a looking-glass, R. W.). Exp. Mayhew (MS) gives an Indian word of 61 letters signifying 'our well-skilled looking-glass makers': *nup-pahk-nuh-té-pe-nau-wut-chut-chuh-quó-ka-néh-cha-néh-cha-e-nin-nu-mun-nó-nók* (1).

**looks** (appearance), *nogqússuonk*, appearance or looks; *nuimogguis*, I appear, C. *ánukquok, nóquok: onatuh nóquok náteau*, 'as the appearance of fire', Num. 9, 15, = *nóggúódt*, v. 16; *woskeche nokquok*, (its) outward appearance, 2 Cor. 10, 7. *wumussuonk: woskeche wumussuonk*, (his) outward appearance, 1 Sam. 16, 7. See look; like; likeness.

**loose**, *ompeu, ompu*, he is free, loose, unbound; infin. *ompénat*, to be free, to be unbound, 1 Cor. 7, 27; suppos. *ompéan*, if thou be free; v. t. an. *ompéneau, ompíneau*, he looses, unbinds, frees (him); *wut-ómpíneuth*, he loosed him; *ompíneuk*, loose ye him; inan. *ompénum, ompéneum*, he looses, unbinds (it) (*aumpanímmáin*, to untie a knot; *aímpanish*, untie this, R. W.); *ompéneausu*, he is loosed, set free, unbound [*ompéneau-issu*, denoting the act of loosing or unbinding]. *ponanau*, he lets (him) loose, sets (him) free: *pish ponanau psitkesoh*, he shall let loose the bird, Lev. 14, 7. See scatter.

**lose**, *wannehéau*, he loses (him); suppos. *nóh wannehéant*, he who loses (an. obj.). *wannehéau, wantéau*, he loses (it); suppos. *wanteuk, wannehéteuk*, if he loses (it); pass. part. *ne wantéóuk, ne wantéamuk*, that which is lost. Caus. from *wanéé* (there is not), destitute of, without.

**lot** (hazard), *tamóhtóadtuwonk*, determination by lot, a casting of lots.

**loud**, *mishontawáueu, mishontóteu* (there is a loud noise, lit. a great voice); *mishantawáwash*, shout, cry out, speak loud.

**loud**—continued.

(*nisháúntowash*, speak out, R. W.); as adj. *nishontawae*, loud; *nano mashantawagk nacheke*(?), 'it waxed louder and louder', Ex. 19, 19. See noise.

**love**, *womantam*, he loves, he loves (it); *nawomantam*, I love; *womantamák wawagik*, love ye that which is good; *kawomantam-unwaw*, ye love (*nawomántam wessukhonk*, I love a book, C.). An. *womonau*, he loves (him or her); *nawomon*, I love (*nawomon*, or *wonós*, *mittanucus*, I love a woman); *kawomonsh* (*kawomonshish*, C.; *cawámanush*, R. W.), I love thee (*cawámanúck*, he loves you, R. W.); vbl. n. act. *womonáonk*, a loving, love (referred to the lover); pass. and recipr. *womonittuonk*, being loved or loving one another, love (referred to the loved object) or mutual love. Recipr. an. *womonittitewh*, let us love one another; *womonit-tegk* (*wámóntek*, E. M.), love ye one another (*munckk-wámóntawapneg*, they

**love**—continued.

strongly (*menhki*) loved one another, E. M.). An. act. *womonauwt*, he acts lovingly, is kind or loving (*womosinnat*, to be kind; *nun-mahche womoos*, I have been kind; *womoussiinat*, to love, C.); vbl. n. *womonauwonk*, love in exercise, kindness, love acting. Duponceau, in Notes on El. Gr., x, derives this verb, as well as *womawun*, he blesses, "from *wuongen*, good; Delaware, *wulichen*, it is good or well done." Perhaps from *wamawantam*, he thinks all or wholly (of), he wholly regards.

**low** (adj.), *tiohqui*, *tiohque* [*tiohquca*, it is], short, low (*tiohquohque wchunúkkomuk*, a low barn, C.). See short.

**low** (adv.), *wamiyeu* (it is down), downward; *wamiyeu wamiyeu*, very low, Deut. 28, 43.

**lower**, *nákinnun*, he lowers (it), lets it down; pass. inan. *nakémo*, it is let down or lowered; *nákeu*, he descends, goes down.

## M

**mackerel**, *wawchumekesáog* (pl.), R. W. [*wunne-awmekesuwog*, they are finely painted, they have handsome colors].

**mad**, *kogkcau*, *kogkí*, (he is) mad (*kogkewau*, John 10, 26; *kogkeac*, mad, C.); n. agent. *kogkeanin*, a madman; suppos. *noh kágkédát*, he who is mad; pl. *nag kagkécáheg*, *kogkécáheg*, they who are mad; vbl. n. *kogkédonk*, madness, furor. An. act. *kogéisu*, (he acts) mad; he is mad in action. This word is apparently derived from *k'* progressive by reduplication, *k' k'* denoting rapid or forcible progression. Cf. Gr. *βύω*, to move with rapid motion, to rush, to rage, or be furious; *βύσις*, a raging; Lat. *furor*; Gr. *φρεσθα*, ferri. *kogkeusquawonk*, harlotry, lasciviousness [*kogke-squa*, woman-madness]; *kogkeissippawonk*, drunkenness, drink-madness, etc.

**magistrate**, *nananuwaen*, an overseer, ruler, magistrate (pl. *nananuacheg*, magistrates, Ind. Laws; *nanaunnuwáên-in*, a justice, C.; *neen-nanowáánnemun*, I oversee it, R. W.). See keep; overseer; ruler.

**maid**, *wonksqua*, *wonksq*, a girl, puella (*nonkkishq*, *wisskissqua*, a girl, C.; Abn. *naúkskšé*, dimin. *naúksšéssis*, 'fille, vierge', Rasles); *penomp* (*keepsquaw*, *kíhtuckquaw*, R. W.), virgo. See girl; virgin; woman.

**maimed**, *noh woskesit*, he who is (suppos.) maimed. See hurt.

**maize**. See corn.

**make**, *ayim*, *ayum*, he makes (it); *ayimwog*, they made (*mittigam*, I make; *ayimáuat*, to make, C.); an. *aywáau abtompeh*, he made a bow (but *ayim kóahquodtash*, he made arrows); *noh ayik*, he who makes (it), the maker; *teugk utayim?* what maketh thou? *késit-teau*, *kestau*, he produces, perfects, makes, creates; *kestauop nashonk*, 'he created the wind', Amos 4, 13; *kuk-kestcoh wame teantqussinúsh*, 'thou hast created all things', Rev. 4, 11; elsewhere *kestauwat* (*kestauáinat*, to finish, C.), to complete, to perfect; *ne kestauinuk*, that which is created; *noh kesteunú*, he who creates, a creator (*nuk-kesteo*, I make; *nag kesteoog*, they

**make**—continued.

make, C.; *kēsittin kecsuck*, he made the heavens; *wūkesittūmes wāme*, he made all; *wūkēsittūn aūke*, he made the earth, R. W.; with an. obj. *kezheau*, he made (him), created (him); *wūk-kezeh*, I create him; *wūk-kezhēop*, *wūk-kezhēomp*, I did create (him); suppos. part. *kezhēout*, creating, when he creates. Cf. *keteau*, he comes to life, lives; *keteah-heau*, he gives life to, 'quickeneth', causes to live.

**male**, *nompas*, male, a male (of the human species). *nomposhin*, a male animal (other than man); adj. *nomposhimur*. *euevāshim*, a male animal. R. W. "The males of quadrupeds are called *lenno wēchum*, by contraction *lennochum*; the females, *ochque wēchum*, by contraction *ochquēchum*. With the winged tribe . . . *lenno wchelle* for the males, and *ochquēchelle* (with a little contraction) for the female", Hkw., of the Delaware, Corresp. 368, 369. *nīnu* (he is a man), male: *wūkēzheuh nahō nīnuuoh kah squi*, 'he created them male and female', Mark 10, 6 (but of animals *pishūnompaiyeuō kah squaiyeuō*, they shall be male and female, Gen. 6, 19). See man.

**man**, *nīnu*, (he is) a man; pl. *nīnuuog*, men, homines (*nūin*, *nīnuuog*, man, men, R. W.; Muh. *pūsuck cūn*, or *eue-skētomp*, one man; *nenamauw*, (he is) a man, Edw.; Narr. *yēuh*, Stiles, i. e. *yeuoh*, this one; Del. *lenno*, Hkw. "Lenno in the Delaware language signifies man, and so does *lenape* in a more extended [restricted?] sense. In the name of the *Lenni Lenape* it signifies people; but the word *lenni* which precedes it has a different signification, and means original (?) and sometimes common, plain, pure, unmixed", Hkw., Corresp. 412. This *lenni* is the same word written *nanwe* by Eliot and Cotton, of the same derivation as *nīnu*, but with the form of the adjective [*nīnu-ae*, *n'nu-ae*], and signifies any, common, normal. See general). This word *nīnu* is merely the emphasized demonstrative of the third, and through it of the first, person, *noh*, *nen*, *n'un*, or *en'n*, and with

**man**—continued.

the verbal form, *en'n-a*, he is such as this one or as I. It was employed only when speaking of men of the same race, tribe, or nation as the speaker, or those nearly allied to it. "General [names] belonging to all Natives, as *Nimwock*, *Ninnimissinūwock*, *Enisケットompāuwog*, which signifies Men, Folk, or People," R. W., Introduction. See he; kind (n.); like; this; *missin*, below.

*wosketomp* (vir, a brave), a man; pl. +*aog* (*skētomp*, pl. +*uog*, man, men; *enisケットompāuwog*, people, R. W.; Eliot has *wosketompaog kah nanānuacheg*, 'both high and low', Ps. 49, 2; *wosketomp*, *wosk*, man; *nawri woske*, any man; *onkatog woske*, another man, C.). This, the tribe name of man, appears to be compounded of *woskeheau*, *woskehteau*, he does harm, hurts, destroys, spoils (see hurt) and *omp*, man. The latter word was perhaps obsolete when Eliot acquired a knowledge of the language, but it was retained in many compound words, as will be noticed below. *wosket-* may be nothing more than the suppositive form of *woske*, young, as in *wuskenū* (*wūskēnū*, C.; *wūskēn*, R. W.), a young man, a youth; but this would restrict the application of *wosketomp* to young braves, when, as is evident, it was understood to have a more extended use by Eliot and Williams. The first-mentioned etymology gives a significance to the tribe name corresponding to that of the Pequots (*Pagutuog*, the destroyers) and Mohawks (*Mowhauog*, the devourers).

The recurrence of the word *omp* in compounds, though it nowhere appears standing by itself, shows it to have been the ancient dialectic or tribe name of man, appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, freemen, and masters, while those of other tribes were contemptuously regarded as homines, barbari, captives and slaves. See *missin*, below. From this root come, apparently, *nompas* [*n'omp-ālas*, the man animal], male; *wētomp* [*nectu-omp*], my friend, brother (Abn. *nīdānē*, Rasles); *mugwomp*

**man**—continued.

[*nogke-omp*, great man], a captain; *nunkomp* [*nunkon-omp*, light man], a young man, not yet a warrior; *penomp* [*penae-omp*, strange to man, nescius viri?], a virgin; *ompategash* [*omp-oh-ta-gish*, belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has *awwah-teaongash*; *ahkomp* [*adt-omp*, *ahkut-omp*, belonging to man], a bow; *ompel-téonk*, *ompel-téonk* [vbl. n. from *omp-oh-teau*, it belongs to man], 'an old Indian word', says Cotton, 'that signifies obedience by giving any [tribute]'; tribute or royalty, exacted by and paid to a superior (see *tribute*). The primary signification of the word *omp* is, perhaps, a freeman, independent, owing no fealty; it is allied to *ompau*, he is free, unbound, loose (see *loose*), *ompenuim*, he looses, unbinds; but these last may be derivatives from the common root. Heckewelder states that in the Delaware the names of animals "walking in an erect posture" terminate regularly in *ap* or *ape*, "hence *tenape*, man" (Corresp. 411). A considerable class of words used by Eliot to express manner of standing and change of posture have apparently a similar origin, being compounds of a verb *ompau*, he stands; as *sampakompau*, he stood upright; *quenikompau*, he stands upon (it); *ohpikompau* [= *ompik-ompau*?], it stands upon, etc. (see *stand*). It may be that to stand erect is the primary and to be free a secondary signification of the same verb, *ompau* or *ompau*. Cf. Del. *nihilla-pewi*, 'I am free,' 'my own master,' Zeisb.; Abn. *arenaiibé* (pl. + *ak*), homo; *sénaibé* (pl. + *ak*), vir, Rasles; *kigaibé*, 'jeune homme non marié,' ibid.; "les petits animaux d'i'r. [dicitur] *naipékikis*, *skékikis*, du mâle et femelle", ibid.; Alg. *nape*, male; *alisinape*, man, Lahontan, II, 294; *napeina*, a married man, ibid.

*missin*, indef. *missinin*, pl. *missinin-niog*, man, homo, or rather barbarus; in the pl. people, nations, race, etc. Applicable only to men of other tribes or races than that to which the speaker

**man**—continued.

belongs; hence, used to signify captives, tributaries, etc. From *missi* and *ninnu*, corresponding exactly to the *οἱ πολλοί* of the Greek. Roger Williams has *ninni missinawock* (= *nanni missin-niog*, common men), 'folk or people.' *missinin kah pappinashim*, man and beast (only in Gen. 6, 7); *howae missinin ken?* of what people are you? **manifest**, *polquaeu*, *polquie*, open, clear. See open.

**many**, *mónaog*, (they are) many (persons); inan. *mónatash*, *mónaash*, many (things) (*weussuime mauiduog*, 'they are too full of people', there are too many; *minctash*, 'great store,' abundance, R. W.). *tohsuog?* how many (persons)?; inan. *tohsuash*, *tohsuash*, *tohsuash?* how many (things)? See how. *ne adtashle*, as many as; suppos. pl. an. *neadtashchctit* (when they are counted or summed up), as many as.

**mariner**, *pinunóhkanuwaen-in*, a mariner; pl. *-wacuog* (*pinunóhshattocuinuog*, mariners, C.) [*pinunóh-om*, he goes by sea]. *kchahhanuog* (pl.), mariners, seamen [*kchtoh-om*, he goes by sea].

**mark**, *kukkinuasu*, he marks (it), distinguishes (it) by a mark; vbl. n. *kukkinuasuonk*, marking, a mark, a sign. *kukkinuam*, he marks, distinguishes, notes (it). *kukkham*, he marks (it) out; suffix *akkahkhamu*, he marks it out (cf. *kukkuhleg*, a bound or landmark; *kukkuhauk*, a boundary; *kukkuhauonk*, order, regularity).

**marrow**, *wéin*, *wéin*, the marrow (Abn. *šín*, graisse de moelle, Rasles.)

**marry**, *weussentam*, he marries, C.; 'he goes a wooing', R. W.; *nooscentam*, I marry, C.; *weussentáock*, 'they make a match', R. W.; vbl. n. *weussentamóonk*, a wedding (a marrying); n. agent. *weussentamuaen-in*, one who marries, a bridegroom. *noh weusso*, she is married, Gen. 20, 3; she 'who is another man's wife', Ind. Laws XI, p. 8. *wetuanuau*, *wéetomau*, he marries (her), he takes (her) as a wife (*wetauog*, they live together, Ind. Laws XIII, p. 10); suppos. *noh wetuadteactt*, he who is married, a married man; pl. *negwetuadteacheg*, the married; vbl. n. *wetudtuonk*, marrying,

**marry**—continued.

taking a wife; n. agent. *wetauadteacu-in*, a bride (one marrying); recipr. *wetauadteog*, they marry one another (*awetawitwock*, 'they make a match,' R. W.). See husband; wife.

**marsh**. See meadow.

**marten** (*Mustela americana*), *wappenawgh*, *openock*, Gen. Reg. xi, 219 (*marté*, *épanakess*; *peau de marte*, *épanakess*, Rasles; *openock* and *wappenauk*, Judd, Hist. of Hadley, 355; Del. *woap chus*, Zeisb. Voc. 13).

**master**, *sontim*, master (governor, C.), poss. *nus-sontim-om* [-*om*], my master; *nussontimom ketassat*, 'my lord the king', 2 Sam. 13, 33; pl. *sontimóog*, *sontimosog* (vbl. n. *sontimawonk*, sovereignty, C.).

**mastery**, *sohkausnonk*, *sohkósuonk*, mastery, victory, vbl. n. from *sohkósu*, *sohkausu*, he conquers.

**mat**, *munnotailbana*, 'embroidered mats which the women make' to line their houses, hangings, R. W. *abockquósin-ash*, the mats with which the wigwams are covered, *ibid.*; cf. *ne ábuhquósik*, the covering of it, Cant. 3, 10; *appóhquós*, *obbohquos*, a tent, covering, etc. *mattau-nauk*, pl. *mattauonkanash*, 'a fine sort of mats to sleep on', R. W. *matasquas*, a mat, C.

**matter**, *ánniñéuonk*, res. See business.

**may**, *woh*, 'may or can', joined to a verb, 'expresses the notion of a possibility to be', El. Gr. 20. Eliot classes it as a 'conjunction of possibility', El. Gr. 22: *woh kenushch?* 'intendest thou to kill me?' Ex. 2, 14; *utloh woh yeush en n'niñ?* how can these things be?

**maybe**, *maniát*, 'it may be that', Gen. 16, 2 (*amniát*, perhaps, it may be; *amniate matteag*, may be not, C.; see *tattá*, R. W. 63). *pagwodché*, *pagwedché*, it may be, perhaps (*pogquátché*, perhaps, C.). *toh*, 'it may be' (an 'adverb of doubting'), El. Gr. 22 (*toh* with the significance of would that! (*utinan*) is 'annexed to every person and variation in the optative mood', El. Gr. 34, 65). See how.

**meadow**, *wompaskeht*; *wompasquehtu*, in a meadow. *micáckasckete*, a meadow, R. W. [= *mukkosquit*, a plain, from

**meadow**—continued.

*mogki-askéht*, or *mogki-oshk-ut*, great green place, or where there is much grass]. *tattagoskituash*, 'a fresh meadow' R. W. [= *tattágk-oskeht*, pl. *oskétuash*, shaking grass (boggy, marshy)]. *wososhquit*, marsh: *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wóssóskeht*, a meadow, C.).

**meal**, *pishquéhick*, unparched meal, R. W. [= *pasquag*, that which is fine or in powder]. See fine. *nóhkik* (*nókehick*, 'parch'd meal . . . which they eat with a little water, hot or cold', R. W.; *noceke*, 'which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder', Wood, N. E. Prospect), used by Eliot for 'meal', 'flour', 'ground corn': *pasquag nóhkik*, 'fine flour'; vbl. n. *causat. inan. nókhik-anehtensh*, 'grind thou meal', Is. 47, 2, i. e. make it to be meal. From *nóhki*, it is soft; suppos. *nóhkik*, that which is soft. Del. 'psindamócan, or *tassmanánc*, as they call Indian corn parched, pounded, and used with water or boiled down as pottage', Hkw., Hist. Account, p. 187. Abn. *pesedamSu*, 'farine de blé groulé'; *nskhámen*, 'farine'; *skamSúin-Skhamen*, 'farine de blé d'Inde', Rasles.

**measure**, *quttuhhuw*, *qutham*, *quadhám*, he measures (it), takes the measure (weight, capacity, or dimensions) of it; *quttuhhush* (*quttadhush*, C.), measure thou (it); freq. *quaquadhum*, he measures (it) repeatedly or habitually; vbl. n. *quttuhhamawonk*, measure, weight, etc. (a measuring); suppos. part. *inan. quttuhheg*, *quttuhheg*, (that which measures) a measure; v. t. an. and *inan. quttuhhamauau*, he weighed (it) to or for (him); *nuk-quthumau teaguash*, I weighed him the money, Jer. 32, 9; active (verb of action) *quttuhchósu*, he measures; pass. it is measured, hence, by measure; after a numeral, measures of (sometimes, but rarely, pl. *quttuhchósuash*): *shwínchage quttuhchósu pasquag nóhkik*, 'thirty measures of fine flour', 1 K. 4, 22 (*neu nuk-quttuhchous*, I measure, C.).

**measures of length**: *ómskínausu*, a span (*ómskínnau*, he spans (it), Is. 48, 13); *nequtómskínausu*, one span (*nees-*



**measures of length**—continued.

*aumgussáyi*, two spans (of wampum); *shwaumscussáyi*, three spans; *yowmpscussáyi*, four spans, R. W.). Cf. *ompskot* (*ómpscat*, *áimscat*, R. W.; *ompskod*, C.), a penny (i. e. a penny's worth of wampum, a span?); *negut-ompskot*, one penny (*nessáimscat*, two pence; *yow-ómscat*, four pence, R. W.). *quttawatu*, *quáttuatu* [*qutta*, six], six pence (in wampum) R. W., = *quttatasháimscat*; *néén*, two quttátuates; *shwín*, three quttátuates, eighteen pence; *yowín*, four quttátuates; *quttatashíncheck aumscat* (sixty pence), ten quttátuates, = *piúckquat* [*piúck-quttawatu*], ten sixpences, = *nquit-tómpeg* or *nquitnishaáusu*, one fathom, *ibid.* *nessnehchagunáusu*, twenty fathoms; *nabo napanna tashináusu*, fifteen fathoms, Acts 27, 28 (*nquit-tómpeg*, *nquitnishaáusu*, one fathom; *ness-aum-patágtuck*, two fathoms; *piúckquam-páug-tuck*, ten fathoms, = *nquit páusck*; *shwe-páúsuck*, thirty fathoms, R. W.). *ishquánogkod*, 'a cubit'; after a numeral, *ishquanogkod*, an. *ishquanogkussu*, by cubits, cubits long; *negut-ishquanogkod*, one cubit, Matt. 6, 27, = *negut-ishquánogkod*, Luke, 12, 25.

**measures of time.** See day; month; year.

**meat,** *weyáus*. See flesh.

**medicine,** *moskehtu*, *maskehtu* (*maskit*, phytic, R. W.); *iyánasketuash*, 'many medicines', i. e. various kinds of medicines, Jer. 46, 11 [*m'askeht*, grass, an herb].

**meditate,** *missantam* [*missi-antam*, he thinks much], he reflects or meditates upon (he aims at, C.); *natwontam*, he meditates, considers of, devises (studies, meditates, etc., C.).

**meet,** *nogkushkau*, *nogkiskkau*, he meets (him) (*nokuskáuatee*, meet thou him; *nockuskauáitea*, let us meet, R. W.; *wunne nogkiskháodtuonk*, well met, as a salutation, C.). See assemble; gather.

**melon,** *monaskatasq* (*ohhosketámuk*, a watermelon; *máonsketámuk*, cucumber; *quinosketámuk*, muskmelon, C.). See squash.

**melt,** *sábohtau*, it melts; *inan*, pl., *sábohtaash*, *sábohtaash*, they melt, from *sábáe*, *saupae*, (it is) soft; see soft.

**melt**—continued.

Act. intrans., *sábohsósá*, he melts, performs the act of melting. *sábassum*, *sábossom*, *sáuppusum*, he melts (it), makes (it) soft; n. agent. *sóbossunwacín-in*, a melter, founder, Jer. 6, 29; suppos. part. *inan*. [from *sábáe*, *saupae*, it melts] *sábáhég*, *sábáhég* (when it softens), pottage; adj. *sábassumwe*, molten, melted. See dissolve.

**melt away.** See consume; dissolve.

**member,** *pompúchái*, *pompúchái*, a member, limb, organ; pl. *+yewash*: *ukkosue pompúchái*, the virile organ; n. collect. *pompúcháinnweuk*, the members (collectively), 1 Cor. 12, 26.

**mend.** See repair.

**menhaden,** "*aumstóg* and *munnarhat-teáúg*, a fish somewhat like a herring", R. W. (*ómmis*, pl. *ómmisstóg*, herring, C.; Peq. *umpsuages*, alewives, Stiles). The former was probably the alewife, *Alosa vernalis*. The latter was *Alosa menhaden*, 'white-fish', 'bony-fish', 'hardhead', or *pauhagen*. It was used by the Indians as a manure, whence perhaps its name, from *munúgquohtau*, he manures or enriches the soil (cf. "Fishes called 'aloofes' used for manure", Winth., in Phil. Trans., 1678).

**menstruation,** *qussinauonk*; *qussinausit* [suppos. from *quttinausu*], when (she is) menstruous (*qushendáusu* and *mat-tapeu*, 'a woman keeping alone in her monthly sickness', R. W.).

**mercy,** *monanteau*, he is merciful; *monaneteqk*, be ye merciful; vbl. *monaneteonk*, mercy; *monánon*, he shows mercy, is kind; an. suffix *monanemeh*, be thou merciful to me. *kitteamontanum*, he shows mercy or compassion, he pities; suppos. *noh kodtumontanumont*, he who is merciful or pities (*nuk-kitteamonteanítteam*, I pity, C.).

**merry,** *weekontam*, he is glad; *howan weekontog?* is any merry? James 5, 13; *weekontamwog*, they made merry, Judg. 9, 27. See glad; mirth.

**message,** *kuttuonk*, *nehtambonk*: *negontawau*, he sends a message to (*nekonchuonat*, to send, C.). See send.

**messenger,** *annáanín-in*, a messenger, one who is sent: *annáanu nánáanauah*,

**messenger**—continued.

he sent a messenger to (him). See send.

**metals.** See gold; iron; lead; steel.

**middle**, *nóeu*, *naihaueu*, in the middle, in the midst; *en nóeu*, *ut nóeu*, in the midst of; *nóahuk*, *nóóhtuk* [*nóeu-tuk*], in the middle of the river; *nóetipukok*; *nóetipukkok* [*nóeu-tippaco*], midnight.

**mighty**, *missugke* (great, powerful); suppos. *masugkeruk*, (when he is) powerful; *wame masugkeruk*, the Almighty, Ex. 6, 3.

**milk**, *sogkodtunk* (*sogkōdonk*, C.) [suppos. part. inan. from *soh-kodtinuum*: that which is drawn forth; pl. *sogkodtungash*, teats, dugs, mammae]. *menimnunk*, woman's milk: *Menimnunk wutch Muk-iesog*, 'Milk for Babes', is the title of Cotton's catechism; and in the quotation from 1 Pet. 2, 2, *menimnanúe* is substituted for the *sogkodtungane* of Eliot's version (*muamánung*, a woman's milk, R. W.) [from *nōnau*, he sucks; suppos. part. inan., that which is sucked].

**millstone**, *toguhwónganompisk*, *togwonkanompisk*. See grind; mortar.

**mind** (to have in), *wannatam*, he thinks, purposes, wills, etc. See think.

**mine**, *nuttaihe*, it is mine (it belongs to me); pl. an. *nuttaiheog*, inan. *nuttaiheash*, they are mine; *nuttaihe'in*, it is ours. See belong to.

**mingle, mix**, *kenukshau*, it is mingled or mixed with; *kenukshaog pēnurohlea-ut*, they are mingled among the heathen, Ps. 106, 35 (*nuk-kinukkimun*, I mingle or mix, C.; *wánnickshau*, to mingle; *wánnickshauas*, mingled, R. W.); from *kenugke*, (it is) among.

**minister**, *nohtompēantog* (*nohtomp-ēantog*, one who leads in prayer).

**mink** (*Putorius vison*), *nottomag* (?), Judd, in N. E. Gen. Reg. xi, 219 (= *n'kšē*, *écureuil*, of Rasles?).

**mire.** See mud.

**mirror.** See looking-glass.

**mirth**, *pōomatam*, he makes mirth, Ezek. 21, 10; vbl. n. *pōauittamāonk*, mirth; *neg pōachey*, they who make merry, Jer. 30, 19. *nishe muskwantam*, he makes great mirth, Neh. 8, 12. *wēkontamāonk*,

**mirth**—continued.

gladness, mirth [*wēkontam*, he is glad]. See glad; merry; play.

**miry**, *saupaeu*, *sabaen*, it is soft (softened by water?); *saupáe*, *sabáe*, soft, miry. Cf. *samp*; *sappawen*.

**mischievous**, *woskehueuonk*, hurt, injury done; *woskehittuonk*, *woskhetuonk*, hurt, injury suffered. See hurt.

**miserable**, *kittumongkenewankquat*, miserable (pitiable), C.; *kuttumonkee yeie*, miserably, *ibid.* See pity.

**mishap**, *missuhkauau*, *miskauau*, it happens to (him); applied only to the encounter of evils or mischance. See happen.

**miss.** See want.

**mist.** See fog; vapor.

**mistake**, *nup-pahātātam*, I mistake, C.; vbl. n. *pahātātamāonk*, mistaking, *ibid.*; cf. *pūttahleam*, he is caught, ensnared, trapped. *pamueu*, he errs, goes wrong or astray. See astray.

**mistress**, *sonkisy*, *sonkuseu*, *sonksy*, mistress, queen; *kehche sonksy* (great mistress), queen, Esth. 1, 9, 11, 15, = *kehchis-sonkisy*, v. 12 (Narr. *saunks*, the queen, or sachen's wife; pl. *sauncksqūuog*, R. W.; *saunck squauh*, queen, Stiles; *swack squa*, Conn. Rec. 11, 289) [*sontin-squa*, master-woman, or *sonkyaau* (*sohkau*), she prevails or has the mastery].

**mock**, *momontauat*, *momoncheuau*, he mocks, derides, makes a mock of (him); suppos. part. *nah momontauat*, one who mocks; suffix *nammomontau-ōuh*, they mocked him; inan. *momonchtam*, *momontam*, he mocks (it), he makes a mock of (it); v. i. act. *momontuhsu*, *momontussu*, he mocks, is mocking; n. agent. *mōmōntuhsuen*, *momonchtasuen*, a mocker. *ōōntōhkonauau*, he mocks 'at, derides (him) (elsewhere, *ōōtukk-*, *ōōntukk-*, *ōōntogk-*, *ōōntogk-*, etc.); *wuttōōntōhkonōuh*, they mock him; *kuttōōntōhkonch*, thou mockest me; v. i. act. *ōōtōhkossu*, *ōōntogklossu*, he mocks, is mocking; n. agent. *ōōntōh-kussōwēuēn*, a mocker.

**moist**, *ogqushki*, (it is) moist, wet. See wet.

**moldy**, *ogquonkshāeu*, *ogquonkshau*, it is moldy; adj. *ogquonkshāc*; vbl. n. *ogquonkshunk*, mold, 'mildew'. Cf. *og-*

**boldy**—continued.

*quonkquag*, 'rust', Matt. 6, 19; *ogqush-ki*, it is wet.

**mole**, *manecchumit*, Lev. 11, 30.

**money**. "The Indians are ignorant of Europe's coin; yet they have given a name to ours, and call it *monéash*, from the English money", R. W. Eliot translates money by *teáguash*, *teavguash* (pl. of *teág*, thing, object), res; and Roger Williams gives *wut-teavguash*, 'my money'. See *wampum*.

**month**, *nepiúz* (the sun), a month (*pausuck n'paúus*, a month; *nquit pausuck-en'paúus*, one month; *nees pausuck n'paúus*, two months, etc., R. W.). See sun; moon.

**moon**, *nepaúzshad*, *nanepaúzshad*, *nane-paúshad* (*nanepaúshat*, the moon, the moon god; *manúánock*, a name of the sun or moon, R. W.; Peq. *weyhan*, moon, Stiles); *wuske nepaúusae*, new moon (*yó ocquitteunk*, a new moon; *paúshésú*, a half moon; *wepúashim*, a light moon, R. W.). Dimin. from *nepaúz*, the sun, = *nepaúzesé* (?).

**moose**, *móos*, pl. *móosóog* (for 'fallow deer', I K. 4, 23) ("The Elke, which the Salvages call a *Mose*", Morton, N. E. Canaan. "Móos, a beast bigger than a Stagge", Smith, Descr. of N. England, 1616. *móos*, pl. *móosóog*, 'the great ox, or rather a red deer', R. W. Abn. *móos*, pl. *móosk*, 'original', Rasles.)

**more**, *ánué* (the sign of the comparative): *ánué wannegen*, better; *ánué onk nen*, more than me; *ánué onk wanne*, more than all. *aneu, anueu*, he is more (than another), he is superior (*wuttán-náwin*, I overcome or conquer, C.); suffix an. progr. *wut-aneukonh*, he is better than he, i. e. superior to him, Prov. 12, 9. From the suppos. *aneít* (*nóh aneít*, he who is above or superior), with the indefinite prefix, comes, perhaps, *manúit* [*nú'aneít*], a god, something superior. "There is a general custom amongst them at the apprehension of any excellency in men, women, birds, beasts, fish, etc., to cry out *Manúitóo*, that is, it is a god, as thus if they see one man excel others in wisdom, valour, strength, activity, etc., they cry out *Manúitóo*, a god", R. W. 111. The

**more**—continued.

progr. form *wutaneukonh*, he is better than he, is used in Prov. 12, 9, meaning he is superior, is better off. Compounds: *ánuérodt* [*ánué-roh-adt*], more than enough, too much; *ánuéde*, overflowing; *anuwatehawan*, *anitehuan*, it overflows. *nawo* (a sign of the comparative), more and more.

**moreover**, *wonk*, again, moreover, also.

**morning**, *mohtompan* (*mautábon*, R. W.). See day.

**morrow**, *soap* (*satóop*, R. W.; *soap*, C.; Abn. *seba*, Rasles), tomorrow. *nompódeu*, on the morrow (i. e. early next morning); suppos. *nompak*, *nompah-keik*, *na nómpunk*, (when it was) morning, next morning [from *nompé*, again].

**morsel**, *chogy*, *kotchúhki*. See piece; spot.

**mortar**, *togguhonk*, *toguhwonk*, *togwonk* (*tácanck* or *wískunck*, their pounding mortar, R. W.), a mortar or place for pounding corn; *ut togguhonganit*, in a mortar, in mills, Num. 11, 8. From *tackhúmmín*, to grind corn, R. W.; *togguhumm*, he grinds, C. [*togkau*, he strikes, pounds].

**mother**, *ókasoh*, his mother, the mother of (*ókásu* and *wétecheau*, a mother, R. W.; *wétechéhuan*, her mother, C.); *nókas*, *wókas*, my mother (*nókaee*, *wétecheau*, R. W.); *kókas*, *wókas*, thy mother; *wame ókasuoh*, she was the mother of all (living), Gen. 3, 20; indef. *wutokásin* (*wutóokásin*, C.), a mother, i. e. any mother, the mother of anyone; collect. *ókásimewik*, mothers, collectively or as a class, all motherhood. From the same root as *óhke*, the earth, compounded with *óásu*, animal, animate being, or with *-ussu*, the verb of animate activity, the producing animal, the animate producer; but the form is that of the verb *ókásu*, she produces; *ókásoh*, she produces him or her; *ókásuoh*, she produces them. Cf. *om*, he goes or proceeds from; *wétecheu*, he begins, comes from or out of; *óshoh*, *óshoh*, father, etc. *wétechéhuan* is evidently the caus. an. (*wétechéhuan*) from *wétecheu*, he proceeds from or originates from.

**mountain**, *wadchu* (*wadchú*, C. 1; in composition *-adchu*: *misadchu* [*missi-adchu*]

**mountain**—continued.

*lath wadchit*, 'mountain and hill', Luke 3, 5; pl. *wadchuash*; dimin. *wadchue-mes*, a small mountain, a hill; *wadchue-lontu* (among the mountains), 'in the hill country', Josh. 13, 6 (*ntaquatchuwaatamen*, I go up hill; *toquatchdowash*, go (thou) up hill; R. W.; Del. *wachtschitak*, on the hill; *wachtschunk n'da*, I am going up the hill, Hkw.).

**mourn**, *maw*, he cries (*māuo*, to cry and bewail, R. W.; *nen nummou*, I bewail, C.); vbl. n. *mawonk*, *maonk*, a crying (*māonk*, *moumoonk*, C.). Freq. *maw-maw*, he mourns for (him); vbl. n. *maw-māonk*, a mourning (*moumoonk*, weeping, C.); v. i. *mawunttam*, he mourns (*aummomittam*, I lament, C.). See cry.

**mouse** (?), *mishabpuhguas*, *mishabohguas*, 'the mouse', Lev. 11, 29; Is. 66, 17. Cf. *mattabpusques*, the bat; Abn. *Saibigšššš*, 'souris'; Ill. *acassioa*, rat.

**mouth**, *mutton*, a mouth; *nutton*, my mouth; *kutton*, thy mouth (Peg. *cutō-nege*, mouth, Stiles); *wutton*, his mouth (*cuttōne*, R. W.).

**move**, *mamonchu*, he moves or is in motion (denoting voluntary motion by animate agency); suppos. *mamonchit*, when he moves: *nishnoh oas noh mamonchit*, 'everything . . . that moveth'; freq. from *mouchu*, he goes. *mamontunuuu*, he moves, i. e. imparts motion to (it), he puts (it) in motion: *mamontunuuu nippe*, he moves the waters, John 5, 4; suppos. *mamontuauk*, when he moves (his lips), Prov. 16, 30. *ontoh-teau*, *ontahtau*, (it) is moved (from place to place), it is removed; *pish ontahtauu*, it shall be removed. *ontattau*, he moves (it) from its place, he removes (it); *ontattauash*, *ontatoush kussect*, remove thy foot; *noh ontattank*, he who removes (it). *ontashau*, he moves (him), removes (him) from one place to another. *ontappu*, he is moved (from his former place to a place where he is now at rest), he remains moved: *God nēu appu*, *matta pish ontappu*, 'God is in the midst of her, she shall not be moved'; *ontapush*, *ontsapish*, be thou removed. Cf. *ontham*, he puts out, extinguishes; *oh-taw*, *uhtea*, it goes out.

**move**—continued.

See stir. *popomshau*, he moves about, Gen. 1, 2; freq. from *pomushau*, he walks.

**mow**, *manissimmin*, to cut or mow grass, R. W.

**much**, *mācheke*, an intensive used to express degrees of comparison, El. Gr. 15: *anue mācheke*, much more; *mācheke onk nen*, more than I; *mācheke mācheke*, very much, exceedingly; *noh mācheke anumawut*, 'to whom much is given', Luke 12, 48. *muttae*, very (valde): *muttae mācheke*, exceeding much; *muttae wunnegē*, exceeding good. *anurodt* [*anue-woh-adt?*], too much, more than enough. See how.

**mud**, *pissag*, *pissagquan*, mire, mud (*pissugk ut toumāyog*, dirt in the streets, C.); *pissogquayeunok*, a miry place; *pissogqusheau*, it is sticky, it sticketh, adhereth. Cf. *puppissi*, dust, dirt.

**multitude**, *muttāanog*, *muttāanwo*, (they are) very many, a great many persons; vbl. n. *muttāanank*, persons collectively, the many; suppos. *mattān-ukeg*, (when they are) very many, the multitude.

**mummychog**, *moamitteaug* (pl.), 'a little sort of fish half as big as sprats, plentiful in winter', R. W. *mohmoettinne-nog*, pass. and recip. of *mohmoog*, they gather themselves together; schoolfish. The fish described is doubtless the smelt (*Osmerus eperlanus*), but the name, in a corrupted form, has been transferred to another species.

**murder**, *nushechteau*, *nashtea*, he is a murderer, he commits murder; n. agent. *nushēhteac-in*, a murderer (*shehtēden*, 'bloody man', Ps. 5, 6); vbl. *nushēhteconk*, *shehtētonk*, murdering, murder (*nun-nishteam*, I kill, C.). Intrans. subjective form of *nushau*, he kills. *kemineachick*, murderers, R. W. [assassins? From *kemeu*, in secret?]; *kusk-kemineantūn*, you are the murderer, ibid.

**murmur**, *māmasōkawau*, *māmasōkquēnau*, he murmurs (*māmasōquēnawōnate*, to mutter; *māmasōkawōnate*, to murmur; *nun-māmasōkōwam*, I murmur, C.); an. *māmasōkōmaw*, he murmurs at or against (him); inan. *māmasōquettam*,

**murmur**—continued.

he murmurs at (it); vbl. n. *məməskəwəonk*, a murmuring; *məməskəmməonk*, muttering, murmuring.

**musical instrument**, *puhpēquon*, pl. +*ash*; *puhpēquau*, he makes music; *mōnopuhpeg*, a trumpet (*puhpēeg*; a trumpet or music, C.). Cf. *puhpēg*, a dance, an instrument of music, Ps. 144, 9. From *puhpūhki*, hollow.

**muskrat**, *musquash* (*musquassus* (pl.)), Smith's Descr. of N. England, 1616. "The *muskeashē* is a beast that frequenteth the ponds", Morton's N. E. Canaan. Abn. *məskššəss*, Rasles), Fiber zibethicus [*musqu-gāās*, red animal].

**must**, *mos*, shall or must, auxil. Eliot gives "mos, *pish*, shall or will", as words "signifying futurity, added to the indicative mode to express the time to come", El. Gr. 20; but, strictly speaking, *mos* expresses obligation or necessity, *pish* simple futurity: *mos nunnup*, I must die, Deut. 4, 22; *ne mos n'ni*, it must needs be so, Mark 13, 7 (*moce*, *mesh*, R. W.; *mesh wānchem pēyaun*, I could not come; *moce*, instantly; *māish*, even now, *ibid.*). *məche*, it

**must**—continued.

shall or must be, expressing obligation or necessity for future action [for *moswutche* or *mō-atché*]: *məche keu puwupwusham*, etc., thou art to pass over through, etc., i. e. it must be that thou, etc., Deut. 2, 18; *məche nuttabuttantamaūmūn* God, we are bound to thank God, 2 Thess. 1, 3. *nont*, used by Cotton, sometimes for the verb to be, sometimes apparently as a mere expletive, was sometimes employed to express conditional obligation or necessity—should or must—in a conditional or conjunctive proposition: *noh kodtantog aiwskoiantamunat . . . nont woh mukodtam*, he who would repent must forsake (his sins), C. *kisnont*, *kusmunt*, are similarly used by C. Mather (Notit. Ind. 55) and in the title of the Indian Laws. Cotton's Vocabulary gives *pish nunnup*, I shall die; *nont pish nunnupūnunn*, 'you [we] must die'; *mukkit-chogqūisog nont puhpūog*, boys will play.

**myself**, *nūhlog* [*n'hogk*], my body, my person, myself. Cf. Del. *n'ha'ke*, my body, myself, Zeisb. See body.

## N

**nail**, *keniwhieg*, pl. +*ash* [for *kenehieg*, *kenaiheg*, that which is sharp?]. *keniwhieg*, sharp wood, a wooden pin. Cf. *wōnkōntug*, 'a pin' to hang things on, Ezek. 15, 3, but lit. a wooden hook (*wonkiuhtug*, crooked stick). See pin.

*mūhkos*, *mūhkas*, the nail of a man, the hoof, claw, or talon of an animal; pl. *mūhkossog*; *wūhkosog*, *wūhkassog*, his nails (*mokāssuck*, nails, R. W.) [*ūhku*, the an. form of *uhquaev*, (it is) pointed. Cf. *uhquon*, a hook; *uhque*, extreme, etc. See end].

**naked**, *poskeu*, (he is) naked; v. i. an. *poskissu*, *poskussu*, (he is) naked, i. e., is stripped, made bare, is become naked (*paūskesu*, suppos. pl. *pauskesitehég*, 'naked men and women', R. W.); *nupposkis* (*nippōskis*, R. W.), I am naked; *poskis kuhkont*, 'make bare thy head', Is. 47, 2; *poskissegk*, make your-

**naked**—continued.

selves bare; vbl. n. *poskisseuonk*, *poskissuonk*, nakedness (a making bare). *poskinun*, he uncovers, makes (it) bare: *poskinun wuhpūt*, he makes bare his arm, an. *poskinau*, *posekinau*, he makes (him) bare, strips (him) naked; hence, he buries (him). See bury. *poskischheau*, he causes (him) to be naked, makes (him) naked.

**name**, *wēsuonk* (El., R. W., and C.), the name of a man; *awēsuonk*, his name; *nawēsuonk*, my name; *kawēsuonk*, thy name (vbl. n. from *ussowessu*, he is called, he is named; lit. a calling, appellatio). See call by a name (nominare).

**namely**, *nahnane*, namely, 'viz'; *nene*, 'id est', C.

**narrow**, *pemayogok*, *peūnogok* (of a path or way, Matt. 7, 13, 14; *pemāyagāt*, a little way, R. W.). *tōttōdēchi aiyeuonk*, 'narrow compass', C. (?).

- nation**, *wutohtimoîn* (*wuttohtimoîn*, C.); pl. *-nâneash*; n. collect. *wutohtimoîn-neunk*, the nations, collectively or corporately.
- naught**. See bad; no.
- navel**, *neuwee*; *weeuwee*, his navel [*n'eu nōeu*, the middle or center].
- near**, *pasaw*, *pâhsu*, (it is) near (*pasew*, 'lately', El. Gr. 21; *pasewese*, soon, in a short time, C.); *pasawche*, a little way off (after verb of motion) [*pasaw-ache*]: *monchu pasawche*, he went to a short distance, a little way off. *pasawcheau*, it is near, it draws near; *pasawatappu*, he is near, i. e. he remains near; suppos. *noh pasawatappit*, *noh pasawopit*, he who is near; pl. *neg pasawatapitcheq*, *neg pasawopitcheq*, they who are near. *pasawatshau*, he comes near (quickly, suddenly, or with violence); *pasawatshau*, come thou near. *pasawasukau*, he is going near; *noh pasawog*, he who is coming or going near; *pasawukiitche*, let him come near, let him approach. *pasawau*, he brings (him) near to; suffix *up-pasaw-uh*, he brought him near to him; *pasawak*, bring ye (them) near; cf. *paudtau*, he brings it near.
- nearly**, *nahen*, almost, nearly (*nâhen*, C.); *nâhen nappaa*, he is 'at the point of death', Mark 5, 23.
- necessary**, **needful**, *quenauet*, it is necessary, Exp. Mayhew, MS (*naenat* or *quenauet*, 'to be wanting or defective', C.; *quenauadte*, necessarily, *ibid.*). *pasuk ne woh auuag*, 'one thing is needful', Luke 10, 42, i. e. one thing which must be so. *nauhonk*, 'it is needful', Acts 15, 5. See want.
- neck**, *nussittipuk* (*missittippeg*, C.; *sitchipuck*, R. W.); *wussittipuk*, his neck; pl. *+anash*.
- need**. See necessary; want.
- needle**, *ahâmaquçsuuk*, *ahamogquçsuuk* (*ohhamaquçsuuk*, C.; *maumichémanege*, R. W.); adj. *ahâmogquçsâe*, made by the needle, needle-worked.
- neglect**, *mishanantam*, he neglects, C. See despise.
- neighbor**, *witateamung-anin*, a neighbor; *netatteamung* (*netoitteamunk*, C. Mather), my neighbor; *wecatteamung*, his neighbor; pl. *+og*.
- nest**, *wadsh*, *wadch*, a (bird's) nest: *wutch awadshat*, from her nest. Cf. *ach*, proceeding from; *wutch*, from; *wadchu*, he comes or proceeds from.
- net**, *hashab*, *hashabp*, a net for fish, primarily vegetable fiber or fibrous material; pl. *+pog* (*âshâp*, *âshâppog*, C.; *ashôp*, R. W.; Del. *achquânemam*, a bushnet, Hkw.). *quomphunk* (something to dip up with), a scoop net (?).
- new**, *weske*, *weske*, young, new: *wuskéteag*, a new thing; *weske monak* (*wâskanuit*, R. W.), new cloth; *wuskoshim*, *wuskishim*, a young animal; *weske kut-chissik*, in the beginning, Gen. 1, 1, i. e. when (what is) nearly began. Related to *asq*, *ashk*, etc.
- news**, *unnaunchemakau*, he tells news; ybl. n. *unnaunchemakauonk*, *aunchemakauonk*, news, tidings (*achunauonk*, *ânunh-tamauonk*, C.) an. *aunchemakauau*, he tells (him) news (*aunchemakau*, tell me your news; *aunchemakauhitteua*, let us discourse or tell news; *tockettâun-chim*, what news? R. W.; *nuttinôuchim*, I tell, C.); *nuttinaunchemakauonâoh* *wonnaunchemakauonk*, 'I communicated to them the gospel', i. e. I told them good news, Gal. 2, 2. See inform; speak.
- night**, *nukon* (*nukkon*, C.); pl. *+ash*; *nukonâeu*, *nohkog*, by night, in the night (*nâukockes*, *nokannâwi*, R. W.); *ne nohkog*, on that night. From *nôkeu*, he descends or goes down (?), or from *nukkonau*, he leaves, deserts (?). See day.
- night-hawk**, *peeksq*, Lev. 11, 16; Deut. 14, 15.
- nine**, *paskawgun*, *pasukawgun* (*+tohsî* or *tahshe*, pl. an. *tahsuog*, in an. *tahshin-ash*). *paskawgun tahshinchag*, ninety. *nabo paskawgun*, nineteen.
- no**, **not**, *matta*, *mat*, *matchaog*, 'adverb of denying', no; "also *no* sometimes signifieth no", El. Gr. 21; *matteag*, *matta teag*, *moleag*, *monteag*, nothing; *ohtouu moteag* (Prov. 13, 4), *ohtouu matchaog* (Prov. 13, 7), he has nothing (*machâug*, no or not; *machâge*, nothing, not so; *mâtta nowâucone*, I knew nothing; *matta nickquchick*, I want it not; *machâge nickquchikômina*, I want nothing; *mat enâno*, it is not true; *mat nolcaâgo*,

**no, not**—continued.

I have no money, R. W.; Narr. *mat-tuks*, no, Stiles; *mátta*, no, not; *mat-nequt*, not at all [not one, *mat nequt*]; *matta webe*, not only, C.; Del. *mákhta*, *táh*, Zeisb.; *mátta*, no; *tá*, no (a lazy no); *tagú*, no, not; *atta*, *ta*, no, no; *tak-tani*, *taktáani*, I don't know, Hkw.). *wanne*, without, destitute of: *wanne níppeño*, there was no water in it; *wanne wutáshe*, without a father, having no father; *wanne howane*, there was no one (left), Num. 21, 35. *ahque*, do not (refrain from, leave off), 'adverb of forbidding', El. Gr. 21. See do not. The negative verb is formed from the affirmative by interposing the diphthong *aw* betwée' the radical and the syllable following, as *awadchannumun*, he keeps it; *awadchannumawun*, he does not keep it. It is usually accompanied by *mat* or *matta*, forming a double negative. The 2d pers. sing. of the imperative negative is formed in *-áhkun* or *-uhkun* (from *ahque*, do not), as *kum-motáhkun*, 'thou shalt not steal', etc. Strictly this is the imperative of prohibition or dehortation rather than of simple negation.

**noise**, *wadtuatankqussuonk* (vbl. n., the making of a sound, a voice), noise. See voice.

**noon**, *pohshequaeu*, (it is) noon; *pohshe-quáe*, at noon (*paushaqúaw*, *paresha-qúaw*, R. W.; *pohshequae*, C.). From *pohshe*, half. See day.

**north**, *nánumiyeyu*, *nannumniyeyu*, *nannummau*, to, from, or at the north, northward; *nannunít*, the north wind (*nannunmatin* and *sunndin*, R. W.).

**northeast wind**, *chepevéssin*, R. W.; *sá-chimoachepevéssin*, a strong northeast wind, *ibid*. Is this from *cheepie-ussu*, caused by the evil spirit, as contrasted with *souwanisher*, the southwest wind, 'the pleasiest, warmest wind in the climate', from *souwaniniú*, the southwest, where 'the Gods chiefly dwell' (R. W. 83)?

**northwest**, *wutcheksuau*, northwestward, Acts 27, 12 (*chékesu*, 'the northwest

**northwest**—continued.

[wind]', R. W.; *chékesitch*, when the wind blows northwest, *ibid*.; *Chékesu-wand*, the Western God, *ibid*.; *puh-tadtuniyeyu* and *maqumittiniyeyu*, from the west, Mass. Ps.); *wutcheksuayeyu*, westward, to or from the west, Gen. 13, 14.

**nose**, *nutchau*, a nose, the snout of an animal; *kutchau*, thy nose; *wutchau*, his nose; pl. + *ash* (Peq. *wuchain*, the nostrils; *kuchijage*, [your] nose, Stiles; *wutchón*, a nose, C.).

**not**. See do not; no.

**notwithstanding**, *oneh*, yet, notwithstanding. See yet.

**nourish**, *assamun*, he gives food to (him); *sahkomau*, he nourishes, continues to feed (him). See feed.

**now**, *yeyeyu* (by redupl. from *yeyu*, this).

**number**. See count.

**numerals**.

[NOTE.—Not completed. See one, two, three, etc.]

**nurse**, *nanowéeta*, a nurse (a keeper, overseer), R. W. [*uánuáwéetau*, he keeps (*nunúnuáwéetau*, I keep, C.)].

**nut**, *anwachim*, pl. + *uash*, nut, nuts, C.; cf. *anácheminweash*, acorns, R. W. Del. *quim*, 'a nut growing on a tree' (?); *wunachquim*, an acorn, Hkw., who fancifully derives it 'from *wunipach* [*wun-nepog*], a leaf, *wach*, a hand, and *quim*, a nut growing on a tree', meaning 'the nut of the tree the leaves of which resemble a hand' (Corresp. 407). *pad-teateaminíash*, nuts, Gen. 43, 11. Abn. *pa-gaín*, pl. *-nar*, noix, Rasles. Del. *núsim*, hickory nut [*nási-mín*, smooth nut]; *ptucquim*, walnut [*ptukquí-mín*, round nut]; *wapim*, chestnut [*wonpi-mín*, white nut]; *schauwemin*, beech nut [*noshinne-mín*, angular nut?], Hkw. Virginian *sagatamener*, *osamener*, *pin-muckoner*, 'kind of berry like unto an acorn', used to make bread and for oil; *sopunmener*, 'kind of berry like unto an acorn', 'of this sort they make bread'; *mangummenauk*, 'the very acorn of their kind of oak', boiled with fish or flesh, Tracts app. to Brereton, 3 M. H. C. VIII, 120.

## O

- oak tree**, *natinis* pl. *natinisseash* (*paugatemisk*, R. W.; *pohkuhtinis*, white oak; *wesattinis*, red oak; *wesokkiank*, (red?) oak wood, C.; Abn. *anaskamesi*, oak which bears acorns, Rasles).
- oath**, *chadchekeyeuráonk* (vbl. n. from *chadchekeyeuau*, he swears or vows; lit. he speaks vehemently, El. Gr. 21).
- obey**, *násvētau*, he obeys (him), primarily he follows (him); *násvēctash*, obey thou (him); *násvēctak*, *násvēchtók*, obey ye (*ken násvēctah*, obey thou me; *násvēctau Manít*, obey God, C.); with inan. obj. *násvēctam*, *násvēctam*, he obeys (it, as a command, a law, etc.); *násvēctamók*, obey ye; vbl. n. *násvēctamóonk* (*násvēctamóonk*, C.), obedience, an obeying; *nát násvēctamóonk*, disobedience. From *násvēcu*, he serves, he yields. *wumamptauau* (he believes, trusts to), he obeys (him). "This word they use just as the Greek tongue doth that verb πιστεύειν, for believing or obeying, as it is often used in the N. Testament: *coánúmatous*, I believe you or I will obey you", R. W. From *wumamptam*, he believes.
- object**, *teg* (thing, q. v.).
- odor**, *asunungquot*, *asununkquok*, smell, odor; *matchemungquot*, a bad smell; *wectinungquot*, sweet smell, perfume; *matchemungqussuonk*, a bad smell proceeding from or caused by an animate being; so *wcttissununkqussuonk*, 'his smell', Gen. 27, 27.
- offer**, *pummunuau*, *pumminnuu*, he offers, devotes (it) to a superior; freq. *paupumunau*, he offers or presents (him); suffix *uppaupamenuh*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. "*Pámpom*, a tribute skin when a deer is killed in the water. This skin is carried to the sachem or prince within whose territory the deer was slain", R. W. *magou*, he offers; *ummagou*, he offers it; see give. *séphausu*, he offers sacrifice (*séphausu*, it is offered or sacrificed); *séphausineau*, he offers (it) in sacrifice, he sacrifices (it); *séphausauau*,
- offer**—continued.  
he sacrifices (him, an obj.) to: *nag séphausaog wumunonah* . . . *matannittah*, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *séphausuonk*, an offering, sacrifice; n. agent. *séphausuau*, one who makes offerings, a sacrificer, a priest; *séphamunau*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to. *omponitunau magáonk*, he sends an offering (i. e. a gift or a tribute) [*ompuwanau*, he is tributary to].
- offspring**, *neechanog* (pl.); n. collect. *wunnechánéuuk*, offspring collectively, all children, Rom. 9, 8. See child.
- often**, *nohnompit* [when it is repeated; suppos. from *nohnompit*], oftentimes. *náchékit nompe*, when it is many times (*náchékit*, *nompe*, often, C.; *kóu-kitchéa*, *ayatche* (for *altahshe*), as often: *ayatche nippécam*, I am (come) often here, R. W.). *altahshe*, *ahut tahshe*, *atwache*, *utwache*, as often as, as many times as [*alt tahshe*].
- oil**, *pumnee* (*pumnee* or *sanne*, C.). From *pummoh*, the sea, i. e. *pumné*, of the sea.
- ointment**, *sussequéonk* (anointing; vbl. n. from *sussequan*, he anoints).
- old**, *kéchis*, *kutchissu*, (he is) old, an old man; pl. *kehchisog*, *kutchisog*, old men, elders, seniores. The inan. form sometimes, though rarely, used, as *kehchiyé ketassat*, an old king; pl. *kehchiog* (an. inactive), the old, the ancients (*kitchize*, R. W.; *kehchins*, C.; Del. *kigeyi lenno*, an aged man, Hkw. "Chise is an old man, and *kichchise* a man that exceedeth in age", E. Winslow's Relation, 1624. *kutchinuu*, a middle-aged man (?), R. W.). *kehchisqua*, *kutchisqua*, an old woman (*wéuise*, pl. -*suck*, R. W.; Del. *gieldochqueu*, an aged woman; *chauchschisis*, a very old woman, Hkw.). *hómes*, pl. -*suck*, an old man, old men, R. W. *mahtantam*, *mohtantam*, (he is) old; *wunmohtantam*, I am old; suppos. *mahtantog*, when old (*mattaántam*, 'very old and decrepit', R. W. Del. *mihítusis*, 'an old man worn out with age', Hkw.) This word has nearly



## old—continued.

the same relation to *kehchis* as the Latin senium to senectus: *mohtantam* primarily signifies he fails, decays, is passing away. (Ger. ein alter Greis; Fr. un vieillard, un barbon, Notes to El. Gr. xvii; see fade; decrepit); *kehchissu*, an. of *kehche*, chief, superior, denotes age entitled to respect, a superior by reason of age. *sejepomantam*, (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24, 1. *nukkukquiyeu*, he is old, with reference to a measure of duration (to *unaukkoohquiyeu noh nonksq*, how old is that girl? C.). *nukkóne* (= *negouné*, first), old, ancient (of inan. obj.): *nukkone seip*, 'ancient river'; *nukkone mayash*, the old ways; *ne negonneyewash*, 'that which waxeth old'; *yesh nukkóneyeuukish*, 'these (are) ancient things'. Cf. *nukkonau*, he leaves, forsakes, he is left, is forsaken. *atawás*, 'it is old' (cloth), R. W.; *ataábana*, old traps, *ibid*.

**old age**, *kehchiyewunneat* and *kehchiscunneat* (to be old; infinitive for noun), old age: *ut kukkehchiyewunneat*, in thy old age; *ut wunne kutchiscunneat*, in a good old age. Gen. 25, 8. *mahtawantamóok* (vbl. n. from *mohtantam*), old age, decrepitude, senium. *nukkukquiyeuonk*, old age.

**oldwife** (*Anas glacialis*). See duck.

**on**. See stand.

**once**, *pasúkput*. See one (*pasuk*).

**one**, *nequt* (*pasuk*, *nequt*, C.; *nquit*, R. W.; Peq. *nuquát*, St.; Muh. *ngwittah*, Edw.; Del. *gutti*, *n'gutti*, *pasuk* [for *pásuk*, a diminutive?]) (*páwusuck*, R. W.; "nequt, a thing that is past; *pasuk*, a thing in being", C.; *páschuk*, "a true Mohicanni word for one, and so I suppose *nequt* to be, in its proper place", Hkw.; Abn. *pezekš*; Chip. *paizhik*; Cree *péyak*, one; *piuk*, ten). See Heckewelder's observations on *nequt* (*n'gutti*), *pasuk*, and other Delaware words for one, in Notes on Eliot's Grammar, xlv. The distinction indicated by Cotton does not seem to have been observed by Eliot, Williams, or other early writers of the lan-

## one—continued.

guage, yet it is not improbably well founded.

**one by one**, *nanasau* (an.), *nanáse*.

**onion**, *weenwásog* (pl.).

**only**, *webe*: *ken webe nussu*, thou only; *matta ne webe*, (not that only) not only so. *nont(?)*: *webe nont God*, 'but [except] God only', Mark 2, 7; *pasuk wunt God*, 'there is but one God', one (God only, Ind. Primer (*pasuk náánt Manit*, there is only one God, R. W.). *nuk-quttegheon*, only son, Luke 7, 12; 9, 38.

**open** (adj.), *wóshwi*, (it is) open; *wóshroh-táe* (*wóshroh-teau*, it is) open, i. e. made or become open, opened: *wóshroh-táe nuuttáen*, open mouth; suppos. part. *wósh-wohtag*, (when it is) open: *wóshroh-tag wísq*, an open vessel, i. e. a vessel when open; *wóshwetashine*, opened, open, as a door or gate, Rev. 3, 8. *pohquawt*, (it is) open, manifest, clear; adv. openly; *pohquadehit* (*puqpiatchick*, R. W.), in the open air, out of doors. See clear.

**open** (v.), *wóshshimun*, *wóshwummun*, he opens (it): *wóshwummunok kenogkaneq*, open the window; *wóshwummun squont*, = *wóshshitanun*, he opens the door (*wóshwummun*, I open, C.); suppos. *wóshshinuk*, *wóshshinug*, when he opens (it); caus. inan. *wóshshitanun*, *wóshshetanun*, he opens (a door, gates, etc.), i. e. he makes it open: *wóshshitanush* or *wóshshitanush squont*, open thou the door; an. *wóshshitanunaw*, he opens the door to (him) (*pasuguanamáinaen*, open me the door, R. W.).

**opposite**, *anaquabit*, (when he is) opposite; *anaquoh-tag*, (when it is) opposite; see before. *piuhusuke*, over against, opposite to; freq. *pápiuhusuke*, reciprocally opposite, over against each other; see against. *awpue*, *awshquaw*, *awp-queu*, (he is) opposite, on the other side, he opposes: *howan awpue?* 'who is my adversary?' Is. 50, 8; suppos. part. pl. *nag ayewqueagig*, 'our adversaries', opponents, Neh. 4, 11; hence *ayewuk-konau*, he opposes, goes on opposing, makes war upon, fights with; *neg nut-tayewukkonukquog*, *áashkonukueog*, our enemies; see against; war; cf. *nuh-*

**opposite**—continued.

*quacu*, he looks toward, faces, = *n'asah-quacu* (?).

**or**, *asuh*.

**order** (n.), *kühkdoraank* (order of succession or position).

**order** (v.). See command; shape.

**orderly, in order**, *hohtócu*, *hohtócu*, 'from time to time', Ezek. 4, 10, 11; 'in order', ex ordine, Acts 11, 4. *küh-Énawre*, *kühkówé*, in order, orderly [*kühkenáihéau*, freq. from *kenáihéau*, *kenawrchéau*, he shapes, forms, fashions].

**ordure**. See dung.

**orphan**, *touíés*, *touviés*, *tauríés* [*toueu-ussu*, he is deserted, left alone; or dimin. from *toueu*]; pl. +*og* (*touíuwork*, fatherless children, R. W.). See deserted.

**other**. See another; other side.

**other side**, *ongkomaé*, *ogkome*, on the other side of (beyond): *ogkomaé pnanenentunkauit*, on the other side of the wall (*acáwemuck nótshem*, 'I came over the water', I came from the other side [*ogkomaé*], R. W.); *acáweménákít* [*ogkome-ahkít*], 'from the land on the other side', England, *ibid.*. *oukoué* (*oukkóue*, C.), beyond, behind, on the other side of.

**otter**, *nikeke*, pl. *nikéquoek*, R. W.; *niké-quishunck*, an otter-skin coat, *ibid.*; Alg. *níik*, Lahontan. From *nekikau*, *neuekikau*, he tears, scratches.

**ours**, *nuttáihéin*, it is ours (partic. pl.); *kuttáihéin*, it is ours (gen. pl.) (*nenawm*, ours, C.).

**out**. See draw out; pour out; put forth; spread out; stretch out; wear out.

**out of**, *watché*. See from.

**out of doors**, *phoquadehít*. See clear; open.

**outside**, *phoquodehíeyu*, (it is) on the outside of, in an open place; see clear. *woskeche*, without, outside of: *woskeche* . . . *awanonk*, *qut anomut*, 'the outside of the dish, but within', Matt. 23, 25, 26; and *woskeche* . . . *anomut*, outwardly . . . within, v. 28.

**over**. See above; other side.

**overcome**, *sohkom*, he overcomes, conquers (it); an. *sokkau*, he overcomes (him). See conquer.

**overflow**, *awuwetchuran*, *anitchuan*, it overflows; *anitchuwanne*, overflowing. See flow.

**oversee**. See overseer; govern.

**overseer**, *nanowéeta*, 'an orderer and ruler of their worship', R. W.; *neen-nanowéwánnemum*, I oversee it, *ibid.*; *nanóuwéeta*, 'a nurse or keeper', *ibid.*

**overwhelm**, *náhkukhkom*, it covers, overwhelms (it); *wen-náhkukhkom-un*, it covered it, Ex. 24, 15, 16. From *wókeu*, it descends, goes down.

**owe**, *nonamontukquohwahau*, he owes (him), lit. he is owed. *wmóntukquah-uhau*, he owes, is in debt; suppos. part. *awuntukquohronché*, one who owes; *toh kúttimóntukquohluk*, how much dost thou owe to (him)? (*kúttimóntukquahé*, I am in your debt, C.); vbl. n. *wmóntukquahrchutunok*, a debt, *ibid.*; vbl. n. pass. *nohtukquahrchúttunok*, debt, *ibid.*; *kénnéwamawúttukquawsh*, I will owe it to you, R. W.; *nonamawúttukquahéginash* (pl.), debts, *ibid.*. See debt.

**owl**, *aháwamaus* (*ohónous*, R. W.), *kóh-kakhaus*; *kícheveves*, *keché* *kakháukhaus*, a great owl (*Strix virginiana*?); *néwés*, the screech owl.

**own**, *wadehawum*, he owns (it), he possesses, has in keeping. See keep.

**owner**, suppos. *noh wáddchumit wadchu*, 'the owner of the hill', 1 K. 16, 24; *noh wadáiéhewáitche*, he who owns (an. obj.); suppos. *noh wadáiéhéit*, *noh wadáiéhéit*, the owner of (an. obj.); pl. *wag wadáiéhéitcheq*, the owner. See belong to. *noh óhtunk* (he who possesses; suppos. part from *óhtau*), the owner of (it); pl. *wag óhtunkéq*, the owners. See have (v.).

**oyster**, *chúnkó*, *apwomah*, C.; *oppone-náihóck* (pl.), oysters, R. W.; Narr. *uh-pomáhpag*, Stiles; Peq. *a'páwáuhag*, Stiles. From *apwónaw*, he roasts, and *hóyk*, shellfish: the shellfish which are for roasting.

## P

- paddle** (n.), *wuttuhkunk* (*wátkunck*, R. W.; *paítous ne nóteunck*, bring hither my paddle, *ibid.*, = *paudtash wottuhkunk*).
- paddle** (v.), *chenáú*, he paddles or rows; *memukke chemáog*, they were 'toiling in rowing' (rowing hard), Mark 6, 48; suppos. part. pl. *wame nóhté chemacheg*, 'all that handle the oar' (who are skillful rowers), Ezek. 27, 29 (*imper. chemosh*, paddle or row; pl. *chéneck*, paddle, R. W.).
- pain**, *onkquanumoonk*, *unkquanumoonk*, vbl. n. from *unkquanumau*, he suffers or is in pain; elsewhere *ongquomomow*, he is in pain; *nut-onkquomom*, I am in pain; vbl. n. *onkquomomoonk*, pain, torment; from *unkque*, sore, grievous, extreme. See extreme. *nchesammam*, *nchésammattam*, I am in pain, R. W. See sore; torment.
- paint** (n.), *wannám*, 'their red painting which they most delight in', R. W. From *wanne*, handsome.
- paint** (v.), *wussuckwáómmen*, to paint, R. W., whence "*wussuckwáóonck*, a letter, for having no letters, their painting comes the nearest"; *wussuckwáósu*, (he is) painted, *ibid.* *awogku*, he is painted, he paints himself (*awakésu*, he is painted; pl. *awakéueck*, they are painted, R. W.; *nut-awogkínunam*, I paint, C.).
- pale**, *wompekkushonát*, to be pale; *wompekkushau*, he is pale; *wuskesuk wompekkushanó*, his face grows pale (*wompekkish-ecáe wosketomp*, a pale man; *nawompeppokkishan*, I am pale; *wompishkauonk*, paleness, C.). From *wompi*, white, *k'* progressive, with *-ish* denoting a bad quality. Cf. gray.
- palsied**, *nawunqkussu*, *nónunckkussu*, (he is) palsied, has a palsy; suppos. *noh nanunksit*; pl. *neg nanunksitcheg*, they who have the palsy. From *wannuk-kumun*, freq. of older form *wikkumun*, he shakes, with an active *ussu*. Cf. *nukkenow*, it is shaken; *wannukshau*, he trembles, quakes.
- pant**, *mehnehshanónau*, he pants; *wam-mehmehshanónmup*, I did pant, Ps. 119, 131.
- parched corn**, *appumimnéowash* (pl.), *appum-* (*awpámmineowash*, R. W.; *awpá-mineu-wawsámp*, 'the parched meal, boiled with water, at their houses, which is the wholesomest diet they have', R. W.). From *apwau*, *mín*: he roasts or bakes corn or other fruit.
- pardon**. See forgive.
- parents**, *awchetuonguh*, *wutchetuonguh* (gen. construct, the parents of, his parents: *katchetuonguawóog*, your parents (*wutchetuonguánog*, ancestors, C.)). From *wutcheu*, *wudchíyeu*, suppos. *wadchít*, he comes from. See come from.
- part**, *nawutche*, some, a part; opposed to *wame*, all, the whole. *chippi*, *chippe*, a portion, part, division; suppos. *inan. chipping* (when it is divided or parted): *yawé chippi*, *yawé chippag*, a fourth part; *piukque chippe* (or *chippag*), a tenth part; adv. *chippeu*, partly, in part.
- partridge**, *pahpahkshas*, *pahpahkussu* (*paupock*, pl. *paupocksuog*, R. W.; *Peq. paupouterce*, quail; *cutquawss*, partridge, Stiles. In Ex. 16, 13, Eliot has *chow-chawwoog*, quails; but *quailsog* (obj. *quail-sok*) is transferred in Num. 11, 31; and *paupahqudtog* is used for quails, Ps. 105, 40. Muh. *pahpahcough*, Jeff.; L. I. *apacus*, partridge; *ohocotees*, quail, Wood; Del. *pahhacku*, pheasant; *popocus*, partridge (i. e. quail), Hkw.).
- pass away**, *mahtsheau*, *mishsheau*, it fails, fades, passes away. See fade.
- pass by**, *pómsheau*, it is passed, it passes, 'is over and gone', Cant. 2, 11; 'is past', Jer. 8, 20. *paumushau*, *paumushau*, he passes by; *paumukauan*, he passes by (him); *up-paumukawóh*, he passes by him, he goes by him (*paumishau*, he walks, he goes onward). See walk.
- pasturage**, *tannaduppaóonk*, pasturing, a pasture, vbl. n. from *tannaduppaóog*, they feed or graze.
- patch**, *meshashshíómt*, to patch, C.
- path**, *way*, a way, a path (*wayáí*, R. W.): *ayim way*, he made a way; *neeu way*, I am the way; *kishke wayut*, by the wayside (*wayúó*, is there a way?; *mat mayanámwo*, there is no way; *tonishin*

**path**—continued.

*méyit?* where lies the way? R. W.). From *au*, he goes to, *aii*, he goes, with *m'* indefinite. "From *aan*, 'to go', is derived *eyaya*, 'whither I go'" (Chip.), Schoolcraft.

**patient**, *nanunnissu*, he is patient; vbl. n. *nanunniyewonk*, patient, being patient; *maninnissuonk*, patience in exercise, acting patiently. See *slow*.

**pay**, *óadtuhkau*, he pays (him); *óadtuhkah*, pay thou me (*óadtuhkah eyeu*, pay me now, C.); inan. *óadhteau*, *óadhteauou*, he pays (it), as money, tribute, a vow, etc., he makes payment of (it); *óadhtecash*, pay thou; *pish kutóadhteauu*, thou shalt pay (it) (vbl. n. *óadhteauonk*, payment, C.). *kwanámpatous*, *kuk-keéskuchush*, I will pay you; *keéskuchim teauguesin*, pay me my money; R. W. *pátum*, he pays, "a word newly made from the English: *cuppáimish*, I will pay you", R. W. Eliot gives a paradigm of this verb in the suffix an. form (Gram. 28-58): *kup-patumush*, I pay thee; *nuppayum*, I pay him, etc.

**peace**, *aqúñe*, R. W.

**peg**. See *wampum*.

**peak**, *kussokkái*, *kussokkóiyeu*, on a high peak or summit.

**pekan**. See *fisher*.

**pen**, *mequn* (a feather) (*meek*, a pen, C.); *méqunéqutog*, a penknife.

**penny**, *ompskot* (*ómpscat*, R. W.; *ompskod*, C.): *negut-ompskot* (*negutomskot*, Matt. 20, 2), one penny (*negutómpscat*, R. W.), i. e. one penny's worth of wampum (= a span?). Cf. *nees-áimisceat*, two pence; *nees-aumscussayi*, two spans (of wampum), R. W.

**people**, *nimimissinúcock*, 'folk or people', R. W. See man (*missin*). *chip-pissuog*, a people, a tribe (they who are separate or by themselves), from *chippe*, separate, and act. an. *ussu*. Cf. *chippantoonk*, a tribe (collectively).

**perform**. See *do*.

**perhaps**, *paguodche*, *paguodche* (*pogquátche*, C.), it may be, perhaps. *manúát*, 'it may be that', Gen. 16, 2 (*ammiat*, perhaps, it may be; *ammiate matteag*, maybe not, C.).

**periwinkle**, *meteaáhook*, 'the periwinkle [*Pyruia carica* or *P. canaliculata*], of which they make their *wémpan* or white money', R. W. The *wémpan* was made from "the stem or stock of the . . . *meteaáhook*, when all the shell is broken off". Possibly from *méhtá-uog*, ear, and *hogk*, shell: ear-shaped shell; possibly from *muttáe*, abundant, as distinguished from the rarer black *peag* or *suckawhook*.

**permission**, *uunauykanaittónk*, C.

**permit**, *uunantam*, he wills, intends, purposes (it); an. *uunanamau*, he permits (him); suppos. *uunannúit*, if he permit (him); inan. *uunantog*, if he permit (it), i. e. if he will (*uunamuch*, permit me, C.). See *think*.

**person**, *horan*, anybody, any person, somebody; see any. N. collect. *mut-tannuuk*, persons (as distinguished from cattle, animals, or inanimate objects); an. pl. *muttáuwuog* (they are many), the multitude, many persons.

**persuade**, *nupweshanau*, he persuades (him); suffix *uun-nepweshan-úh*, he persuaded him (*nunupweshan*, I persuade, C.); act. an. *nupweshassauu*, he exercises or uses persuasion (*nupweshashasóonát*, to persuade, C.); vbl. n. *nupweshassauuonk*, persuasion.

**perverse**, *panneu*, (it is) out of the way, contrary; suppos. *noh pannéon*, 'he who is perverse', who goes out of the way, Prov. 14, 2. See *astray*; *different*.

**pestilence**, *eminnédonk*, pestilence, contagious or infectious disease. *wesau-sháonk* (*wesauashatáonk*, the plague, R. W.); vbl. n. from *wésauashatái*, he hath the plague, *ibid.*. *wésósháonk*, 'a fever', John 4, 52; from *wésavi*, *wesóse*, yellow, with *-ish* of derogation or bad quality. See *fever*.

**pestle**, *quinahsin*: *nashpe quinahsinuuk*, 'with a pestle', Prov. 27, 22 [i. e. a 'long stone', *quani-assu*].

**physic**, *maskehtu*, *moskehtu* (*maskit*, R. W.), i. e. herbs. See *medicine*.

**physician**, *ponaskehtuén*, one who gives medicine [from *ponam*, he puts, applies; *maskehtu*, medicine]; *ponaskehtu-ucosuen*, one who is giving medicine, a physician in practice [*ponam-maskehtu-ussu*].

- pickerel**, *quónósuog* (pl.), 'a fresh fish which the Indians break the ice in fresh ponds, when they take', R. W. (Peq. *quánuose*, 'pickerel or long-nose', Stiles; Abn. *kšnášé*, pl. -*sak*, brochet, Rasles). From *quánosu*, he is long.
- piece**, *kodcháhki*, a piece, portion, or fragment of (*kodcháhki weyans*, a piece of meat, C.); *kodcháhki ohteuk*, a part of a field, Gen. 33, 19, = *kodchuhkeolke*, Josh. 24, 32; *kodchuhken petukquunuk*, a piece of bread, Prov. 6, 26. *chogg*, a bit, a small piece or fragment, 'a farthing', Matt. 5, 26 (*chohki*, a minute of time, C.)
- piece**. See prick.
- pigeon**, *wiskuluchun-an* (*wiskóvchán*, R. W.).
- pike**, Alg. *kinonge*, Lah., whence *muskelonge*. See pickerel.
- pillow** (?), *appuhquassunúo*, *appuhq-*. Cf. *ábuhquosik*, *appúhquos*, a covering; *abockquósinash*, mats used for covering the wigwams, R. W.
- pin**, *kenukwihonk*, *kinmukwihonk*; pl. -*ongash*, (wooden ?) pins (cf. *kenuhacheg*, a nail, from *kenai*, it is sharp; also Abn. *kaúšis*, *kaúšiak*, épine, Rasles). *ohhomaquesunk* (for *ohkom*?), a pin or needle, C. *wónkótog*, a pin (to hang things on), Ezek. 15, 3; lit. a crooked stick [*wonki-nhtug*] or wooden hook. In Num. 3, 37, and 4, 32, the English word pin is transferred, *appimwawash*.
- pine tree**, *ko*, *kouva* (*cóvaur*, R. W.; *cowarésuck*, young pines, *ibid.*; *kowás*, pine tree, C. Abn. *kšé*; Del. *cuwe*; L. I. *ev*, Jeff.).
- pipe**, *hopwónck*, R. W.; *áhpwónckash*, pipes, and *áhpwónck*, tobacco, C. Cf. *kogkehoíponat*, to be drunk, C.; *appo*, he feeds, eats. See eat. *wuttámngon*, a pipe, R. W.; Peq. *wuttannumic*, Stiles. Cf. *wuttámduog*, tobacco, R. W. See smoke; tobacco.
- pit**, *passóhtheg*, *passóhtheg*, *passáhtheg* (*passáhitanog*, they dig a pit); *wónogq*, a hole (*petshonut oggunat*, to fall into a pit, Matt. 12, 11). See hole.
- pitcher**, *pathansh*: *appathansh*, 'her pitcher', Gen. 24, 15, 20; adj. *pathonchue wippe*, a pitcher of water, Mark 14, 13. Elsewhere 'pitcher' is rendered
- pitcher**—continued.  
by *wisq*, *wisky* (see vessel), and *wuttuh-huppaitech*, Eccl. 12, 6 (see draw water). See Rasles, s. v. cruche: "*potáúšš*, espèce de cruche d'écorce, ronde en haut", etc.
- pity**, *kitteamonteanun*, he pities. See mercy.
- place** (n.), *ayeunok*: *kutayeunok*, thy dwelling place; *ayeungauit*, to the place. Vbl. n. from *ayeit*, he is located, he is in this or that place. See dwell; high place.
- place** (v.), *ponun*, *ponam*, he puts (it); *apponamun*, he puts it; *wapponam* (*wapponum*, C.), I put; *ponsh*, put thou (it); *ponoak*, put ye (it); an. *ponau*, he puts or places (him); suffix *apponuh*, he puts him; *ponch*, put thou me; *kuppon kuhog*, thou placest thyself, Ps. 139, 5. Cf. *appu*, he sits, rests, is placed (?).
- plague**. See pestilence.
- plain** (adj.), *pahke*, clear, manifest. See clear.
- plain** (n.), *mukkoshtut*. See meadow.
- plant**, *ohketeau*, *ohketeau*, he plants (v. i. and t. inan. obj.): *ohketeou ohtekónash*, they plant the fields (*auketeaúmen*, *quttáunemun*, to plant corn; *auketeaúmitch*, planting time, R. W.; *nutohketeam*, I sow or plant, C.); *pish kutohketeam*, thou shalt plant; suppos. part. pass. *ahketeamuk*, when it is planted, hence a plant; n. agent. *ohketeuen-in*, a planter, one who plants. *ohketeukonau*, he plants a field. See field.
- play**, *pauochau*, he plays, he is playing; *pauochahog*, they are playing, R. W.; *nippauocháunem*, they are dancing, *ibid.* Cf. *weg póacheg*, we who make merry, Jer. 30, 19. See merry. *ponpnt*, *pohtpu*, he plays; *ponpuog*, *pohtpuog*, they play (*puhpúog*, C.; *núh-puhpúom*, I play, *ibid.*); vbl. n. *pohtpuonk*, *ponpuonk*, play, sport (*ponpuonok*, recreation; *puhpúonk*, playing, C.; *pohtpuonok*, Ind. Laws). *muk-kissáúous*, I play, C., i. e. I play at a game, I gamble; *akéúog*, 'they are at cards, or telling of rushes'; *n'takéšemin*, 'I am telling or counting; for their play is a kind of arithmetic'. R. W. *wunauog-ohhómmin*, 'to play at dice', i. e. by

**play**—continued.

throwing painted plum stones (*asááan-ash*) into a tray (*áunúúng*), R. W.

**please** (?), *wussékittéahhúúnat*, C.; *násse-kittéáh*, I please, ibid. *wékontam*, he is pleased. See glad.

**Pleiades**, *asishquttavog*, Job 38, 31; Amos 5, 8; but Roger Williams gives this, *shwíshcuttovéúúng*, as the name of 'the golden mete-wand' (i. e. the belt of Orion), and *chíppápuock*, 'the brood hen' (or Pleiades). The latter is more probably correct, since *shwíshcuttovéúúng* or *asishquttavog* seems to be derived from *shave*, three, and *squtta*, fire (*shwíshcuttov*, a wigwam with three fires, R. W. 46), and *chíppápuock* (= *chíppápuog*, EL.) means they keep apart, are by themselves, are separate.

**plenteous**, *nussegen*, *missegen*, (it is) plenteous, abundant; *nussegene ohke*, a plentiful land; suppos. *ne nusegik*, that which is plenteous or abundant, abundance or plenty (as of a harvest, etc.).

**plenty**. See abound; abundance.

**plough**, *anashkam*, he digs. See dig.

**pluck**, *páhpásinúum* *nússúnkquámímeash*, he plucks ears of corn (*póhsúnkquémum*, Matt. 12, 1). *kóttáhkóm*, he plucks; *mik-kóttáhkóm*, I pluck, C. (?). Cf. *kóttínúum*, he draws or plucks (it) out, as a sword from the sheath, etc.; an. *kóttínéeh*, pull me out, Ps. 31, 4; *kódnák nóttáúut*, pull ye (them) out of the fire, Jude 23.

**plunder**. See rob.

**point**, *áhquacu*, *áhquáé*, at the point or extremity of; rad. *áhk*, *áhq*, a sharp extremity, a point, the point of. See end; extreme. *náiyag* (when it is angular or cornering), an angle, corner, or point (e. g. of land). See angle.

**poison**, *áhquoskét*, *áhquoskét*, *únkquáskét*, poison (of serpents, Ps. 140, 3; of arrows, Job 6, 4); *únkque únkquoskét*, 'cruel venom', Deut. 32, 33. From *únkque*, cruel, sore, grievous.

**pole**, *qunúúhtug* [*qunú-úhtug*, a long stick].

**polished**, *kússénáusue*, Is. 49, 2.

**pond**, *níppisse*, *níps* [dimin. of *níppe*, water], a small body of water, a pool or pond, often compounded with 'pog', 'pauq; *níppissepog*, *níppíssipag*, *níppíssi-*

**pond**—continued.

*pog*; en *níppissepauqut*, into the 'lake, Luke 8, 33; *yáái níppissepauqut*, on one side of the pool, 2 Sam. 2, 13; *níppisse níppe*, water of the pool, Is. 22, 11; *níps*, a pool, John 5, 2, 4, 7 (*níppis*, Mass. Ps.; *níps*, pond, pl. *nípsash*, R. W.; Peq. *níppisauq*, pond, Stiles); *níppissepog*, 'standing water', Ps. 107, 35, i. e. *níppisse-áppog*, suppos. inan. from *áppm*, he sits, remains in a place. See water.

**poor**, *matchéku*, (he is) poor; pl. *matchékuog* (*matchékáé*, poor; *úéú matchékwá*, he is poor; *núum-matchék* (*núum-macheke*, R. W.), I am poor, C.); vbl. n. *matchékú-óuk*, poverty. From *matchék*, when it is bad, or *matche*, bad, with 'k progressive, he is going on badly (?).

**poplar tree**, *meéwéé*, *meéwéé*.

**porgy**, *míshéúp*, pl. *míshéúppáúog*, 'bream', R. W., corrupted to 'scup', 'scuppaug', and 'porgy' or 'paugee' (*Pagrus argyrops*, Linn. and Storer). The name is derived from the large, close scales, *míshé-kúppi*.

**porpoise**, *tatakkómáúog*, porpoises, R. W. (*tataykóm*, he strikes repeatedly, keeps striking or beating; freq. from *togkóm*, he strikes).

**possess**, *óhtau*, he has. See have (v.). *radchánúum*, he has in possession, he keeps (it). See keep.

**possible**, *wóh únag* (if it may be so), if it be possible; *wáme teanteaquáúsinash wóh n'níhycuash*, all things are possible (may be so). *nóskónóngquót*, *nóshkónáukquóúdt*, (when it is) impossible, an impossibility; *matta nóshkónóngquóúdtúno*, it is not possible.

**post**, *nepáttúhquonk*, *neepatúnkquonk*, a post, pillar, stake, standing upright. From *népattau*, it stands upright. See stand.

**posteriors**. See behind; hind parts.

**pot**. See vessel.

**pottage**, *sóbahég*, *sebahég*, *sabahég* [suppos. inan. from *scupácu*, *sabáé*, it is soft, thin, melting, when it is made soft or thinned].

**pound**. See beat.

**pour out**, *sókenúum*, *sókanúum*, he pours (it) out; *nússókín*, *nússókúum*, I pour (it) out; *sóhkenúsh*, pour thou; *sókenák*,

**pour out**—continued.

pour ye; suppos. *noh sohkenuk nippe*, he who pours water; suppos. part. inan. *sókenung* (that which is poured out), 'a heap of corn', R. W.; *sokenip-pash* (for *sókenush nippe*), pour thou out water; an. *sokenumauau*, he pours (it) upon (him). From *sokanon*, it pours, it rains. See rain.

**poverty, matchekwouk.** See poor.

**powder, sohquag** (suppos. inan. from *sohque*), when it is made fine or like dust; *sohquiyeu, sukquiyeu*, in powder, powdered. See fine. *saúpuck*, R. W., *zabuck*, C., gunpowder.

**pox, mamaskishaúí**, he hath the (small?) pox, R. W.; *mamaskishatonek*, the pox, ibid.; *mamaskishaúmitch*, the last pox, ibid.

**praise, wacnau**, he praises; suffix an. *wowecnomóuh*, they praised, commended him; *wacnomaú*, he praises (him); *wacnodum, wocecnodtum*, he praises (it). See flatter.

**pray, peantam** (*peyaúntam*, R. W.), he prays; *nippéantam*, I pray; *peantamok*, pray ye; an. *peantamaúau*, he prays to (him); suffix *kyppeantamoush*, I pray (to) thee; vbl. n. *peantamóonk*, praying, prayer; suppos. part. *noh peantog*, he who prays.

**precious, mishoaltue, mogoultue** [of great price, *misho-oultúac, mogke-oultúac*]; pl. *wonéguish, wáaneguish*, precious things; *wompakou*, a jewel, a precious thing, a treasure; pl. *+unash*. See treasure.

**predict, quoshodtum**, he prophecies (v. i. or v. t. inan. obj.), he foretells or predicts, he promises; vbl. n. *quoshodtuonk*, a prophecy, a promise, prediction; n. agent. *quoshodtumawen-in*, one who predicts, a prophet; suppos. *noh quoshodtuk*, he who predicts. See promise.

**pregnant, wompequeue, wompequáon**, she is pregnant; adj. *wompéquáe* (*wompéquo*, C.), pregnant, with child; vbl. n. *wompequawonk, -wáonk*, conception, pregnancy. See conceive.

**prepare, nanashwamum**, he prepares (it), makes it ready; v. i. *nanashweu*, he prepares, makes ready; *nanashwísh*, prepare thyself; v. t. an. and inan. *nana-shwéttamaú*, he prepares (it) for (him);

**prepare**—continued.

*nanamashwéttamaú-owéctwouk*, I prepare him a habitation, Ezek. 7, 14. *quosh-awéctum, quoshawéctum*, he makes (it) ready beforehand, he prepares (it); freq. *quogquoshwéctum, quagraswéctum, quagquoshwéctum*, he prepares (it); *quog-quoshwéctumok unumay*, prepare ye his way; an. *quoshawécteau*, he prepares (him), makes him ready. See ready.

**prepuce, uhquáen, uhquáe wódtúquab.**

**presently, teawuk**, immediately, quickly (*teáno*, R. W.).

**prevail over, onskauau**, he prevails over (him), he puts (him) to flight; suffix *wot-onskau-oh*, he puts him to flight; v. i. act. *onskósu*, he prevails, is the conqueror. See conquer.

**prey, tohqunumóonk** (vbl. n. from *tohqunnum*, he seizes, lays violent hold on).

**price, áaltteuonk**, payment (vbl. n. from *áaltteuau*, he makes payment).

**prick, koníttequona** (*konníttequona*, C.), he pricks (it); *konnukshéau*, it pricks or pierces; suppos. *kannukshéauk, kannukshéauk*, when it pricks or pierces, piercing, penetrating; v. t. an. and inan. causat. *kónukéhtahurhu*, he causes (it) to prick or pierce (him), he pierces (him) with (it); *akónukéhtahroh akqunúhtugk*, he pierced him with his spear.

**priest, pauwau** (a wizard, witch, magician, etc., in Eliot's translation), pl. *pauwawog* (*pauwáur*, a priest; pl. *pauwáwog*, R. W. "These priests they (the Indians of Cayenne) call *paoyos*; we call them sorcerers."—De Vries, Voy. to Guiana). Roger Williams gives *taúpouwau*, 'a wise speaker'; pl. *taupouwawog*, 'their wise men and old men (of which number their priests are also) . . . they make solemn speeches and orations or lectures to them concerning their religion, peace or war', etc. (p. 112). For *tehpouwawog*, chief priests (?).

**prisoner, kypshagkinau**, he puts (him) in prison; suffix *ukkypshagkinúsh*, he puts him in prison; pass. *kypshagkinau*, he is in prison, and *kypshagkinawu*, he is a prisoner; suppos. part. *noh kobshagkinúsh*, he who is in prison, one imprisoned; *neg kobshagkinúshcheg*, they who are in prison, and *kobshagkinawu-*

**prisoner**—continued.

*utcheq*, prisoners; vbl. n. pass. *kobshag-kinnittuonk*, imprisonment (being imprisoned); vbl. n. act. intrans. *kobshag-kineausuonk*, imprisonment (being prisoner). From *kypogki*, it is closed, thick, impenetrable, with *sh* of forced or violent action, i. e. he is forcibly shut up.

**proceed**, *wadcheu*, *wutcheu*, *wutchiyeu*, he proceeds from, i. e. originates in or is caused by; inan. pl. *nish wutchiyeuash Godut*, these things are God's, i. e. belong to him, proceed from him as their origin or source; suppos. *noh waihit*, *noh wutchit*, he who proceeds from (*noh waihet mittamwossisit*, he that is 'born of a woman', Gal. 4, 4). See from. *outsen*, he proceeds from, is the offspring of; *wanne outsen*, he is 'without descent', Heb. 7, 3; *nutonsen kah nom Godut*, 'I proceeded forth and came from God', John 8, 42; vbl. n. *wut-onseonk*, (his) descent or lineage. *ohhontsen*, he proceeds or moves onward from one thing to another: *ohhontseg wutch machuk en machukut*, they proceed from evil to evil. Cf. *ontappu (ontappu)*, he is removed (*nut-antszap*, I move, C.); *onthaman*, it is put out (as fire or a candle), it is extinguished; *ontattau*, he moves (it); *ontashau*, he moves (him); *ontonuk*, the matrix. *kutchittashau*, he proceeds onward, goes forward. See begin; come from; go; move.

**procure** (?), *nut-ahchuwachteom*, I procure; *nut-ahchawehtoomun*, we procure, C. Cf. *adchacu*, he hunts (*nutachuw*, I hunt, C.)

**produce**, *wutcheken*, *wutchegen*, it produces, bears, yields, brings forth (inan. obj.): *wutchegen meechem*, it bore fruit. *altannegen*, *dtannegen*, *tannegen*, it brings forth or produces (as the earth plants, or a tree fruits): *wutchegen soukuk onk dtannegen meechem*, the blade sprung up and brought forth fruit, Matt. 13, 26; *na pish tannegen . . . mehtugquash*, there shall grow . . . trees, Ezek. 47, 12; imperat. *dtannekej ohke mofecht*, let the earth bring forth grass, Gen. 1, 11. *ummeechuminnaw*, it produces fruit; *wauun-ummeechuminnaw*, it produces good fruit; *matt-ummeechuminnaw*, it produces bad fruit, Matt. 7, 18.

**profit**, *teag nochiin*, what am I profited?; *achiin*, it profits, it is profitable. From *wutcheu*, it comes from (*wanne teag wutchieu*, it profiteth nothing, Job 34, 9, i. e. nothing comes from it). Cf. *atcheu*, he made from (it), Gen. 2, 22. *aneuham*, he gains (it); suppos. part. inan. *aneuhamuk*, that which is gained, profit; pl. *nish aneuhamugish*, things gained, profits; vbl. n. *aneuhamausonk*; gaining, profiting, profit.

**progress**. See come from; go; proceed. **promise**, *quoshau*, *quoshuau*, he promises (*kane quoshuawinca*, you promise well, C.); an. *quoshomau*, suffix *ukquoshomoh*, he promises him; *kukquoshom*, thou promisest (it); vbl. n. *quoshomtonk*, *quoshamwetonk*, a promising, promise; *quoshodtuonk*, promising something, the subject of a promise, the matter or thing promised. From *quoshate*, (it is) beforehand, in advance or anticipation. So *quoshate naum*, he foresees (it).

**pronounce**, *matta wussampwe mussohamawun*, he does not pronounce it right, Judg. 12, 6. *sampwobhquattumawat*, to pronounce right; *wuttinnohquatumoosoonkinnaw*, their manner of pronouncing, C.

**proper** (?), *ne inni*, that is proper or right; *neih* or *sampci*, right, C.; but lit. *ne umi*, that which is so or such as.

**property**. See goods.

**prostitute**. See fornication; harlot.

**prostrate one's self**, *punnieu*, he falls prostrate. See fall.

**protuberance**. See swell.

**proud**, *pchtuunumau*, he is proud; suppos. *noh pchtuunumwit*, he who is proud; vbl. n. *pchtuunumoonk*, pride. See haughty.

**prove**. See try.

**provoke**, *mawsheheau*, *mawsheau*; freq. and intens. *mawawsheau*, he provokes (him) to anger, causes him to be angry (*wum-mawawshegch*, I provoke; *mawawshehionat*, to provoke, C.); suffix. *umwawawsheowh*, they provoked him. Caus. from *musquawumau*, he is angry with (him)?

**pendulum virile**, *ukkosue pompuchaeiyem*; *ukkosuonk*.

**pull**. See pluck.

**punish**, *samatahchau*: freq. and intens. *sassamatahchau*, he punishes or chastises (him); *nussassamatah*, I pun-



**punish**—continued.

ish him (*nussohsamätöb*, I chastise; *nus-säsämätahhämam*, I punish, C.); vbl. n. pass. *sasämätahchutteaonk*, punishment received, chastisement, being punished; n. agent. *sasämätahhwaen*, one who punishes or inflicts punishment.

**pure**, *poiki*, *pakke* (it is) clear, open, pure; an. act. *pakkesu*, he is pure. See clear.

**purify**, *pakkeau*, he purifies (him), makes him pure; *pakkeau*, he purifies (it) [caus. from *pakke*].

**purple**, *süeki*, black, R. W.; Peq. 'suggyo, dark or black, Stiles; but the *suckai-hock*, 'black money' was in fact 'black inclining to blue', R. W. ('of a violet colour', Morton, N. E. Canaan), made from the purple margin of Venus mercenaria, the round clam.

**purpose**, *kesontam*, *kesantam*, he purposes, intends; *nukkesontam*, I purpose; vbl. n.

**purpose**—continued.

*kesantamöonk*, purpose. *amnantam*, he intends, thinks, purposes, wills. See think. *pakolltantam*, he purposes (resolves, determines); vbl. n. *pakolltantamöonk*, purpose, determination.

**pursue**. See follow.

**put**. See place (v.).

**put away**. See cast away.

**put forth**, *sohwawun wumatcheg*, he put forth his hand; an. *sokhoonwanau*, he puts (him) forth, thrusts (him) out (*kussawhoki*, do you put me out of doors? *tawhitch*, *kussawhokiéan*, why do you put me out? R. W.). *sonkehtean*, it puts forth, springs out, as buds or leaves from a plant.

**put into**, *petau*, he puts (it) in or into; suppos. inan. *petunk* (when it is put into), a bag.

**put to flight**. See prevail over.

## Q

**quahaug**. See clam.

**quail**, Peq. *paushoons*, meadow quails (meadow larks), Stiles. See partridge.

**quarrel**, *mekonau*, he quarrels with (him); recipr. *mekonittuog*, they strive together, they quarrel; suppos. part. *noh mekonont*, he who strives or quarrels (*mecaátea*, a fighter; *wepé kummécauteh*, you are a quarreller, R. W.). See fight. *miskisaúwaw*, a quarrelsome fellow, R. W.

**queen**, *sonkisy*, *sonksy* (*sawuks*, R. W.), *kehche sonksy*, *kehchissunkisy*. See mistress.

**quench**, *ontham nótau*, he quenches, extinguishes, puts out the fire; *onthamin*, it is quenched, extinguished. Cf. *nótau áhtea*, the fire goes out, Prov. 26, 20. See extinguish. *áhtappattamunö*, it is quenched, extinguished; pass. part. neg. *matta woh áhtappattamöonk*, (the fire) shall not be quenched, Mark 9,

**quench**—continued.

46, 48; *nótau matta áhtappattööm*, the fire is not quenched, v. 44 (*táhtippadtawánat*, to quench; *nuttáhtáppádtou*, I quench, C.; cf. *táhtippadtou wéanau*, he cools my tongue, Luke 16, 24).

**question**, *natotomawanau*, he questions (him), asks him a question; *natotomuhkau*, he continues to question, makes inquiries [*k* progressive]; vbl. n. *natotomuhteaonk*, a question (*nattotomwéhteaonk*, C.). See ask.

**quickly**, *teámuk*. See immediately; presently.

**quiet**, *chequinappu*, he is silent, he is still (*nut cheqánnap*, I am silent, C.). *manunnappu*, he is quiet, gentle, patient, still, etc. See silent; slow.

**quiver**, *petan*; *kuppetan*, thy quiver; *wpetanwonut*, in his quiver. From *petau*, he puts it into; cf. *petunk*, a bag.

## R

- rabbit**, Peq. *tupsaás*, Stiles. See coney.
- raccoon**, *aásup* (*ausupp*, Wood), pl. -*pánuog* (for *pánuog*?), R. W.; *mohé-wauck*, a raccoon-skin coat, *ibid.*
- rage**, *nan-nishquet*, I rage, C. Cf. *nash-quittin*, *nashquit*, a tempest, violent storm.
- rain**, *sokanon* (*sókenan*, *awaquat*, R. W.; *sokénon*, C.; *omóhquat*, raining, *ibid.* Peq. *sohgecan*, Stiles; Abn. *sógheráin*; Del. *soketaan*, Hkw.); *mogkinnon*, much rain; *nishinnon*, a great rain (*nogkosse sokénon*, a shower of rain, C.); *niskennon*, *nishkenon*, vapor, fog, mist (*sokénonni*, it rains, C.: *sun sokénon?* does it rain? *ibid.*). Lit. *sokanon*, *sokewon*, impers. verb, it rains, it pours out (act. *sokewon*, he pours (it) out: *sokanun noáw*, he rained fire, Gen. 19, 24; *nus-sokun* . . . *nussékon*, I cause it to rain hail, Ex. 9, 18. See pour out). N. collect. *sokewuk*, rain; *nishkenewuk*, 'small rain', mist, Deut. 32, 2.
- rainbow**, *akquanoqpuon*, Rev. 4, 4; 10, 1.
- raise**, *waapenun*, *waapuwin*, he raises (it) up, he lifts (it) up; suppos. *waapínuk waanuteq*, when he raised up his hand; an. *waapenun*, he raises (him), lifts (him) up [from *waábeu*, *waápu*, it rises, goes up]. *tahshinnun*, he raises (it), lifts (it) up; *tahshinush kenuteq*, lift up thy hand; suppos. *tahshínuk*, when he raises (it) up; an. *tahshinun*, he raises or lifts (him) up, and pass. he is raised or lifted up; *nutahshin*, I lift up myself; *tahshin kuhhóg*, lift up thyself; suppos. *tahshinout*, lifting or raising (him) up; pass. part. suppos. *tahshinimuk*, when lifted up. The radical or primitive form *tahsheu*, *tahshé*, he lifts up, is employed in forming the numerals from five to nine and their derivatives, denoting the number of fingers 'held up'. *omóhkinun*, he raises (him) up, causes (him) to rise. See rise.
- ransom**, *manawhán*, he redeems or ransoms (it); *manawhuk ohtew*, if he redeem the field, Lev. 27, 19 (*cummanó-hannin?* have you bought it? *cummanó-hanoásh*, I will buy it of you, R. W.); an. *manawhán*, he ransoms(him); suffix
- ransom**—continued.  
*an-manawhóh*, he ransoms him; vbl. n. *manawhóhók*, a ransom. Cf. *wannawrhau*, he values (him), fixes a value on (him); *wannawán*, he makes an agreement with, he covenants with.
- rap**, *chuhchunquttaham*, he raps or knocks (at the door), Rev. 3, 20 (*nut-chohchunquttaham*, I knock, C.).
- rather**, *teagoku*, 'rather, unfinished', El. Gr. 21.
- rattlesnake**, *sesek*, R. W. (*sesekq*, *sesegk*, 'adder', 'vipér', El.; pl. *sesequáog*).
- raven**. See crow.
- raw**, *aske* (*askeu*), (it is) raw, not ready for use, immature (*askún*, R. W., *askin*, C., it is raw; Abn. *skísi*, crument, étant cru, non cuit, Rus-les); related to *ashq*, *asq*, *asquam*, not yet, before; *wuske*, new, young; *askéht*, grass; *askosque*, green). *askeyaus* [*aske-weyaus*], raw flesh; *ashkétamunewau*, he eats it raw. Cf. Ex. 12, 9. -*asketamuk*, in compound words, 'a raw thing' (i. e. to be eaten raw), C.: *manosketánuk*, cucumbers, 'or a raw thing', etc., C. See squash.
- read**, *ogkétam*, he reads, i. e. he counts (the letters); suppos. *noh ogketog*, he who reads (*nuttogkétam*, I read; *sun woh kuttogkétam*, can you read? C.).
- ready**, *quoshappu*, he is ready [*quoshae-pput*]; *quoshoh-teau*, it is ready [*quoshae-oh-teau*]; *quoshówan*, he makes (it) ready, prepares (it); caus. an. *quoshauwéhean*, and freq. *quaquoshauwéhean*, he makes (him) ready, puts him in readiness, prepares him; caus. inan. *quoswéhtam*, *quaquoshwéhtam*, he makes (it) ready. *manashoreu*, he makes ready, prepares; *wanashorunum*, he makes (it) ready. See prepare; wait.
- reason**, *enonáwi*, *enonáwi* (*wanónáwi*, *enonáwiyewonk*, C.; *enonáwiyew*, reasonable, *ibid.*), a reason.
- rebellion**, *cheketamómk* (*cheketamóe*, rebellious, C.).
- receive**, *attunumun*, *attamunum*, he receives (it); suppos. part. inan. *attunumunuk*: *ahquompi ne ahkut attunumunuk*, 'time for receiving', 2 K. 5, 26.

- recompense, repay**, *onkquattantam*, *onkquadtantam*, he recompenses or rewards (it); an. *onkquattou*, *onkquatteau*, he recompenses, rewards (him), he pays (him) wages or hire; *kutonkquatoush*, I will give you hire; *kuppapasku onkquatoush*, I will render to you double (*kuttaunckquittaunck*, I will pay you, R. W.); vbl. n. *onquatuok* (*onquatuok*, C.), a recompense, a reward, wages.
- recover** (from sickness), *kiteau* (he revives, is made to live), he recovers; *sun woh muk-keteau?* (*pitch n'kietean?* R. W.), shall I recover? *asq kongketeau?* is he (yet) well? *asq keteau*, he is well, Gen. 29, 6 (*nickietean*, I am recovered; *kongketeau*, they are well, R. W.). See live; well.
- red**, *masqui*, *mishque*, *msqui*, (it is) red; suppos. *masquag*, *mishquag*, *mishquag*, when it is red (*masqui*, R. W.; *mishque*, C.; Peq. *mish'pion*, Stiles). From a caus. form, *m'squéhécau*, it makes red, comes the verbal noun *nusquéheonk*, *m'squéhéonk*, blood.
- refrain**, *ahqueteau* (*ahquichon*, C.), he refrains, leaves off, desists. See do not (*ahque*).
- refuge**, *uspáhawáonk*, *ushphawáonk*, *spáhawáonk*, etc., a refuge (vbl. n. from *uspáhawéau*, he flies to for refuge); adj. *uspáhawáé ayeonk*, a place of refuge. See fly (v.).
- refuse**, *sekenam*, *sekenean*, (1) he refuses, rejects; (2) he hates. *jishantam*, (1) he despises, abhors; (2) he rejects, refuses. See hate.
- reins**, *muttaunussog* (pl.), the kidneys, the reins. See kidneys.
- rejoice**, *wikontam*, he is pleased, he rejoices. See glad. *muskouantam*, *muskawanatam* (*mishkouantam*, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans. *muskáau*, he boasts; vbl. n. *miskáaonk*, boasting); *muskouantash*, rejoice thou; *wkontantawók kah ahehe muskouantawók*, 'rejoice ye, and be exceeding glad', Matt. 5, 12.
- relation**. See cousin; kinsman; uncle.
- release**, *ompeneau*, *ompinéau*, he releases (him), looses (him). See loose.
- remain**, *appu*, he remains or rests in a place. See sit. *sequanau*, *sequaneau*, he remains—continued.
- remains, he is left. *sequunau*, he leaves remaining; *sequunau sequuntauonk*, he leaves a remnant; *sequattahéau*, *ashquchatahéau*, *sequetteau*, he remains (is a remainder or remnant) of; suppos. part. pl. neg. *sequattahéat chéy*, *ashquchatahéat chéy*, they who remain, they who are left (others being gone); ne *sequetteunck*, that which remains, the remnant or remainder. See left. *nussesequunau*, *nussesequunau* [*nussu-sequunau*], he remains alone; *nen webe nussequit*, I only remain, 1 K. 18, 22.
- remember**, *nehquantam*, he remembers; *nehquantash*, remember thou; vbl. n. *nehquandawáonk*, remembrance of inan. objects; an. *nehquandawáau*, he remembers (him); suffix *kunnnehquandawáonsh*, I remember thee; *wannehquandawáonsh*, remember thou me (*nehquandawáonsh*, C.; *mequandawáonsh*, R. W.; *kunnnehquandawáonsh?* do you remember me? *ibid.*); vbl. n. *nehquandawáonk*, remembrance of persons, a memorial.
- remnant**. See remain.
- removed**, *ontappu*, he is moved (from his former place to one where he now remains); *ontoteau*, it is moved; *ontahéau*, he removes (it) from its place. See move.
- rend**. See tear.
- repair**, *onchtau*, *oncheteau*, he mends, repairs (it); *oncheteauant wek*, to repair his house; suppos. part. *noh oncheteunck*, he who repairs or mends; vbl. n. *oncheteáonk*, a repairing. In the title of Rawson's revision of Eliot's translation of *The Sincere Convert*, *oncheteauant* is used for corrected or revised.
- repay**. See recompense.
- repeatedly**. *nompe*, again, after a numeral, serves to express repetition, as *nishcutt nompe*, three times, i. e. to the third time; so *wácheékít nompe*, oftentimes. The primary meaning of *nompu* appears to be he repeats, it repeats; *noh nompegit we teag* (suppos.), 'he who repeateth a matter', Prov. 17, 9. Secondly, it means he is in the place of, substituted for; *sun nen nunompin God?* 'am I in the place of God?' Gen. 30, 2; 50, 18.

- repent**, *aiuskoiantam*, he repents; *nutaiuskoiantam*, I repent; *aiuskoiantash*, repent thou, El. and C.
- reply**, *nampoham*, he answers, he replies; an. *nampohanaui*, he replies to (him) (*winnampoham*, I answer, C.); suffix *winn-nampoham-au-oh*, he replied to him.
- reprove**, *auskontam*, he reproves (it); an. *auskomau*, he reproves (him), he chides (him); vbl. n. *auskontuonk*, reproof, correction; *auskomuwaonk*, *auskhómwaonk*, reproving, reproof administered; n. agent *auskomuaen*, *auskhomuwaen-in*, a reprover, one who gives reproof.
- request**, *wchquétun*, he requests (it); vbl. n. *wchquétunawonk* (asking for), a request, a supplication. See ask for.
- rescue**, *tomheau*, he rescues (him). See deliver.
- resemblance**, *ogqueneuk*, *ogqueneuk*; an. *ogqueneukquessu*, he is made like to; vbl. n. *ogqueneukquessuonk* (the making a resemblance or likeness), a similitude, a parable.
- rest**, *awóhsin*, he rests, takes his rest (*nuttanúarossunuch nuhhog*, I ease myself, C.); *awóhsinawok*, rest ye; vbl. n. *awóhsinawonk*, a resting, rest. See remain; sit.
- restore**, *nompenuum*, he restores (it), renders it back [*nómpu*, it is in the place of].
- return**, *qushkêu*, he goes back, he returns, turns back; *wkqushkem*, I turn back (*nukquishkem*, I return, C.); vbl. n. *qushkconk*, a turning back, return (Cree *kêw-ayoo*, he returns, Howse 81). *nippittákiananum*, I must go back; *pittáckish*, go (thou) back; *pittácketuck*, let us go back, R. W.
- revenge**, *awótau*, he revenges, takes revenge (*nuttanúotome*, I revenge, C.; *kuttanúotous*, I will revenge you, R. W.); an. *awótauau*, he takes vengeance on (him); vbl. n. *awótauonk* (*awótauonk*, C.), revenge.
- revive**. See recover.
- reward**. See recompense.
- rib**, *wuhpctog*, *wuhpctag*, a rib (*peteáigon*, R. W.; *wchpctak*, C.); *wuhpctog*, his rib; pl. *wuhpctogash*, *wuhpctagash*, his ribs. See side.
- rich**, *wénauwetu*, (he is) rich (*wénauwetu*, C.; "a *Winnaylue*, that is a rich man, or man of estimation, next in degree to a Sachem or Sagamore", Morton, N. E. Canaan, book 1, xix); vbl. n. *wénauwetuonk*, riches, wealth. Cf. *wuometu*, (he is) good, excellent; *wunnetuonk*, goodness; *wénauwetu*, for *wunnetu*, well housed (?).
- riddle**, *nupwóonk* (*nupwówaonk*, a proverb, C.). *siogkawaonk*, a riddle, a proverb, from *siogke*, it is hard or difficult.
- ride**, i. e. be borne or carried. See bear (v.); horse.
- right** (rectus), *sampwi*, (it is) straight, right, just (*saámpwi*, R. W.; *sampwi*, C.): *ayinawok sampwi mayush*, make straight the paths; *sampweyew ephah*, 'a just ephah', Ezek. 45, 11; act. an. *sampweesu*, (he is) straight, upright, right-doing [*sampwe-ussu*]; vbl. n. *sampweusseonk*, right doing, uprightness, righteousness; n. agent. *sampweussáen-in*, a right doer, one who acts justly or uprightly; caus. inan. *sampwehtau*, he makes (it) straight or right; caus. an. *sampwenéheau*, he makes (him) right, causes (him) to be just or right, justifies him; suppos. *noh sampwenéheout*, he who makes right or justifies; *noh sampwenéhit*, he who is justified; vbl. n. pass. *sampwenéhittuonk*, the being made right, justification; caus. act. an. *sampweusseahéau*, he causes (him) to do right, makes him righteous; *sampweogquanumau*, he accounts (him) right or just, i. e. he justifies (him), from *ogquanum*, he counts or reckons.
- right hand**, *wuttinnohkôu*, (his) right hand; *nuttinnohkôu*, my right hand (*yô mtánnock*, to the right, R. W.); *kuttinnohkôu pish mukkogkôumuk*, (freq.) 'thy right hand shall hold me', Ps. 139, 10; *wutchmuttinnohkôuneiyeye*, from the right side of (it), 2 Chr. 23, 10. From *kóunum*, he carries; *noh kóunuk*, he who carries; *ne kóunuk*, that which carries (but *kôu* belongs to an earlier intransitive form of this verb).
- ring**, *pehtelhenuttab*, *pehtemitchab*, pl. +*eash*. From *petau*, *pehtauum*, (it is) put into, and *nutch*, hand. *wayééog*, *wohwayééog*, pl. +*ish*, rings. Cf. *wowéaushin*, it winds about. See bracelets.

- ripe**, *kesanawhteau* (*kesanawhta*, C.), it is ripe (?); suppos. inan. *kesanawhtag*, *kesanawtag*, when it is ripe; pl. *nish negonne kesanawtagish*, those which are first ripe. *annawtag* [suppos. inan. from *annoh-teau*?], when it is ripe: *figsash negonne annawtag*, when figs are first ripe, Nah. 3, 12. *adtuhtag*: *negonne adtuhtag wënoninneash*, when first (was the season of) ripe grapes; *kesadhtëash*, ripe (grapes), Gen. 40, 10. *kâkenûmunne meechemuonk*, ripe fruit, Mic. 7, 1; *kâkenemuneash*, the first-ripe fruits, Num. 18, 3 (cf. *keneunanneash*, first fruits, Lev. 2, 12, 14). *kepenumonk kesukin*, the harvest is ripe, Rev. 14, 15, i. e. is fully grown, mature. See grow. *munu-nawont*, the harvest is ripe, Joel 3, 13; cf. *nûnnouwa*, harvest time, R. W., from *munâeu*, it is dry (?).
- rise**, *waâpeu*, *wâbeu*, he rises, goes upward (without regard to the mode or act of rising); inan. subj. *waapewa*, it rises: *nippeash waapëwâash*, the waters rise up (*nawâbecu*, I rise, C.). *omohku*, he rises, gets up (*nuttonuhken*, I arise, C.); suppos. *noh omohkit nompode*, he who rises early; inan. subj. *omohkëma*, it arose. *neepaw*, he rises to an erect position, stands up. See stand.
- rising sun**. See sunrise.
- river**, *sêp*, *seep*, *sêp*, *sepu*, pl. *sepuash* [*se-peu*, it is long, extended] (*sêp*, R. W.; Peq. *sepe*, *sebe*, Stiles); *ut sepuit*, at, to, or by the river; *nashawe sepuwêtu*, in the midst of the rivers; *sepupog*, a river of water, Ps. 119, 136; Rev. 22, 1. *tuk-kaw*, *tuk* (not found in Eliot except in compound words), a broad river, as distinguished from a long river (*sêp*). Its primary signification nearly corresponds to the Latin *fluctuosus*, rising in waves, and the pl., *tukkawog*, is used by Eliot for waves. The radical verb *tuk-kaw* may be translated by *fluctuat*, it flows in waves (so Rasles has *tegs*, pl. *tegsak*, flot, for the Abnaki). Heckewelder says that the Del. *hit-tuck*, "when placed at the end of a word and used as a compound", means "a rapid stream", as in *Lenape-wihittuck*, the river of the Lenape (Delaware river), and *Mohicannittuck*, river of the Mòhicans (Hudson river), Hist. Ac-
- river**—continued.  
count 33. *nôâhtuk*, *wôôhtuk* [*nôeu-tuk*], in the middle of the river; *ut kishketuk*, at the bank of [*kishke*, by the side of] the river; *kehëihtukqut* [*kehë-tukut*], to the great river.
- roar**, *chequttunwoog*, they roar (as lions), Jer. 51, 38. *onquontowau*, *ogquontowau*, he roars (as a wild beast). *awaw*, he howls or yells (as a beast).
- roast**. See bake.
- rob**, *mukkôkinuau*, he robs, spoils, plunders; *ahque mukkôkin*, do not rob (them); suppos. *noh mukkôkinont*, one who robs; pl. *neg mukkôkinoncheg*, *wag-gâkinoncheg*, they who rob, 'spoilers'; n. agent. *mukkôkinuawen-in*, a robber (suppos. *mukkôkinuawënnit*, 'if he rob', i. e. if he be a robber, Ind. Laws, xvi). From *mukkukki*, he is bare, stripped bare; cf. *mukkôkeg*, strip yourselves, Is. 32, 11. *chekeheau*, he uses force to (him), he compels (him) by violence (freq. impers. *chechequwittin*, there is a robbery committed; an. *agûie chechequunuwash*, do not rob me; *chechequunuwâchick* (*neg chechequunuwacheg*), robbers, R. W.); *neg chechequunukwe-neg pish chechequawog*, 'they that prey upon will I give for a prey' (they shall be preyed upon or despoiled), Jer. 30, 16. From *chêkee*, by force, violently; cf. *chichëgin*, a hatchet, R. W.
- robin**, Peq. *quequisquitch*, Stiles.
- rock**. See stone.
- rod**, *pogkomunk*, a rod, a stick [suppos. inan. from *pogguhham*, *poghau*, he beats or threshes(?); cf. *pockhômmin*, to thresh or beat out corn, R. W.]
- roll**, *wanëquanum*, he rolls (it), moves (it) by rolling; *unnequanunmak mogke yussukquamash*, roll ye great stones. *tatuppequanum*, he rolls (it); pass. part. *tatuppequanunuk* (that which is rolled), a wagon or cart. *ompochënat*, to roll, C.
- room**, *taubapimmin*, there is room enough, R. W. [*tâpi*, *taupi*, there is enough]. *mohchoi weck*, is there room in the house? Gen. 24, 23 [*mohchiyeu*, it is empty].
- root**, *wachâbubuk*, *wutchâbubuk* [*wutch-appu*] (*wutchâppehk* or *wottapp*, C.; *wattâp*, R. W.). In composition -*achâbubuk*, -*achâbubuk*: *wachâbubuk*, they take

**root**—continued.

**root**, Is. 37, 31, = *awatchabukoog*, Jer. 12, 3; *pish nukkodtahchapihkonooq*, I will pluck them up by the roots, 2 Chr. 7, 20; *kodochabuhkohham*, he roots (it) up. *wutchonquom* (and *wuchonquom*) *matuqut*, at the root of the tree, Matt. 3, 10; Luke 3, 9; i. e. to the lowest part, the base [*wutchomqut*, to the bottom].

**rotten**, *auit* (when it is corrupted, 'it is putrefied', R. W.); adj. *anittue*, corrupt, rotten. See corrupt.

**rough**, *kóshki*, *kushke*, (it is) rough: *kushke hogkoonk*, a rough garment (*koshkeyeue*, 'roughly (a coat not soft)', C.).

**round**, *petukqui*, *petukki*, *puttukqui*, El. and C.

**round about**. See around.

**row** (n.), *pimohktaash* (pl.), inanimate objects in a row or rows; an. *pumikkompoog*, (they stand in) a row. See walk.

**row** (v.). See paddle (v.).

**rub**, *umukquinum-inat*, to rub, C.

**rule** (n.), *kukkehheg*, pl. +*ash*, a rule, rules, C. [*kukkehheg*, a bound, a limit; *kukkham*, he marks (it) out].

**rule** (v.), *nanaanum*, he rules or governs. See govern.

**ruler**, *nanaanuwáén*, *nawanunmuwáén*, *nanaanuáén*, a ruler or governor; *neg nanaanoncheg*, *nawanunoncheg*, they who rule (*nanaanachég*, magistrates, rulers, Ind. Laws). *ataúskawaw*, a lord or ruler, R. W.; pl. *ataúskawawog*. See master; sachen.

**rump**, *waitan*, *wodtan*.

**run**, *quogqueu*, he runs; *quogquish* (*quaqish*, R. W.; Peq. *koquish*, Stiles), run thou; *quogqueti*, let me run (*nug-quogqueem*, I run, C.); adj. or adv. *quogquewe* (*quogquewe*, C.), running. *ussishau*, he runs to, hastens to or toward a place or persons, he goes swiftly or in haste to (it or him). The primary signification is to make violent exertion, from *ussu*, he acts, with 'sh of violent or rapid motion: *ná ussishash*, *ná ushash*, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; *aháú-sukque ussishaog*, 'they run to and fro', Joel 2, 9; *nussishau* (*nussu-ussishau\**), he runs alone or by himself; *moushawog* (*mou-ussishau\**), they run together; *negonshau* (*negonne-ussishau\**), he runs first or in advance; n. agent, *negonsháén-in*, a leader. These two verbs, *quogqueu* and *ussishau*, distinguish the action from the act of running. The former denotes merely the mode of locomotion or the physical action; the latter, the action as means to an end or a voluntary act as referred to the animate actor or agent.

\* [NOTE.—"Perhaps these compounds may be properly referred to *au*, he goes to, with 'sh of swift or violent motion prefixed: *nussu-uh-áú*, etc."]

**run** (as water). See flow.

**rushes**. See flags.

## S

**sachem**, **sagamore**, **sáchim**, a king; pl. +*awog*, R. W.; *sachináuonck*, a kingdom, ibid.; Narr. *sawchen*, Stiles; Peq. *sánjun*, Stiles; Del. *sakinaw*, he is a chief, Hkw. Related to *sohkom*, he has the mastery; *sohkau*, *sonkhuau*, he prevails over or has the mastery of (them); or to *sagkompanau*, he leads (them); n. agent. *sagkompagumuáén*, a leader. Cf. *sonksqua*, a queen. *sohkomaú* and *sonkhuau* are easily corrupted to *sagamore* and to *sawchen*.

**sacrifice**, *séphausu*, he offers sacrifice; *séphasineau*, he sacrifices (it);

**sacrifice**—continued.

*séphausauan*, he sacrifices (him) to; *séphamaúau*, he sacrifices (it) to; n. agent. *séphausuaén*, one who sacrifices, a priest. See offer.

**safe**, *nawoiyeyu*, in safety [*nanóeu*, he is safe?] (*nánauciyeyu*, safely, C.); cf. *nanauidamóe*, careful, C.; *nanaanwan*, he oversees, keeps, rules over, etc. *pápanne*, safely (?), Prov. 31, 11 (*papáne*, wholesome, C.). *pashque*, safely, Acts 27, 44.

**sail** (n.), *sepághunk* (*sepakhunk*, C.; *sépakéhig*, R. W.), a sail; suppos. part. inan-

**sail** (n.)—continued.

from *sepaghnam*, he sails, lit. he goes by spreading out, from *sepe*, suppos. *sepak*, when it is spread out or extended (*sepagheommitáda*, let us sail, R. W.; *sepaghnaminat*, to sail, C.).

**sail** (v.), *pumunóhham*, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent. pl. *pumunóhhamwaeuwog*, mariners, Jonah 1, 5, those who go on the sea [*pumunoh-am*].

**salmon**, *mishquamamáquoock* (pl.), red-fish, salmon, R. W. [*musqui*, red; *am-waugq*]; Abn. *mesksameg8*, pl. +*ak*, Rasles.

**salt**. The English word is transferred by Eliot, the Indians not having then learned the use of salt. In a single instance 'salt water' (James 3, 12) is rendered *séppog*, i. e. sour water [*sé-'pog*].

**same**, *nan*; inan. *neman*, *ne nan*, that same; pl. *ne nanooash*; an. *noh nan*, the same (person); *neame*, so, in the same manner as (*nanúu*, *núuh*, *nout nē*, the same; . . . what the Lord saith to me, that will I speak' (or tell), 1 K. 22, 14. See also; like; such).

**samp**. See soft.

**sand**, *nágunt*, *nagont*, sand, a sandy place; *nagontu*, in the sand.

**sassafras tree**, *saswuckpámuck*, R. W.

**satisfy**, *tápi*, *taupi*, there is sufficient, enough; *tapanam*, *tapanotam* [*tápi-antam*], he is satisfied, is satisfied with (it); *tapheau*, he satisfies (him) with (it); *tapheauau*, he satisfies (him), makes (him) satisfied; suppos. *noh tapheaut*, he who satisfies; *tapeneau*, he is satisfied with (him). See accept; comfort; enough. *tapem*, he is satisfied with food, he eats enough. See eat.

**saucy**, *aiuskeyéwē*, saucily, C.; *mat quaguttámna*, (he is) saucy, *ibid.*(?).

**save**, *tomheau*, he saves (him); *tomwehtau*, he saves, rescues, or delivers (it) [caus. an. and inan. from *tomau*, he saves himself, escapes]. See deliver. *wachaman*, he keeps (it) safe, he saves (it); an. *wachanan*, he keeps or saves (him), pass. he is saved; n. agent. *wachamuaen-in*, one who saves, a savior.

**saw** (n.), *poksunkquonk*, *tussonkquonk*.

**say**, *wussin*, he says, he speaks; *nussin*, I say; *kussin*, thou sayest; *nussin*, if I say, when I say; *utloh aseam*, whatever thou mayest say (*teagua kissim?* what do you say?; *nissinn*, we say, C.); *nag us*, say thou to them, tell them; *nussip*, I said, I did say. See think. *wuttinsh*, he says to him; *nuttin*, I say to (him); suffix *kuttinsh*, I say to thee, I tell thee; *wuttinsh*, they said to him (*wuttinawap*, I said, C.; *teagua n'tán-nawen* or *néawena?* what shall I speak? R. W.). *nawau*, he says; *nawuog*, they say; *nawash*, say thou; *nawagk*, say ye; *nawdt*, if he say; *nawop*, he did say; vbl. n. *nawauonk*, a saying. *nawau* introduces a quotation or has regard to the thing said (*nawau*, 'Sibboleth', Judg. 12, 6); *wussin* and *wuttinsh* to the speaker or the person spoken to; he says, he says it to him. *awánnau*, *un-nunau*, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. *nawau* . . . *Jehovah toh áwukque*, *ne nussin*, 'he said . . . what the Lord saith to me, that will I speak' (or tell), 1 K. 22, 14. See command; send; speak.

**scab**, *mukke*. Cf. *mogquén*, a swelling; *mogki*, (it is) relatively great.

**scabbard**. See sheath.

**scales** (of a fish), *wuhhogkúsh* (pl.); *neg wuhhogkúcheq*, those (fish) which have scales [*wuhhogki*, it covers the body or it is covered, from *hog*, body; *hogkw*, it is clothed; cf. shell].

**scare**, *kus-siashkisashch*, thou scarest me (with dreams), Job 7, 14.

**scatter**, *seáhham*, he scatters (it); caus. an. *seáuchau*, he scatters (them); suffix *wes-seáuchoh*, he scatters them; pass. *nag seáuchóog*, they are scattered; caus. inan. *seáuchéau*, he scatters (it), i. e. he causes it to scatter; suppos. part. inan. *seáucheamuk*, (when it is) scattered, sprinkled; an. progr. *seáuchau*, he scatters (them) in flight or disperses them (*seáuhkónat*, to scatter; *seáuhkónnat*, to sprinkle; *mussewáuhteam*, I sprinkle, I scatter, C.). *seáuchóog*, (they are) scattered (*sawhoog*, *sarhóasachick*, loose beads (wampum unstrung), R. W.; elsewhere collect. *sawau*, *sewan*, loose

**scatter**—continued.

beads). *nawáde*, *nawcayéwe* scattered [ne *séahchan*, or *ne secheu*?].

**scold**, *auwskomau*, *he reproves* (him); see *reprove*. *nunnishquáwam*, I *chide* or *scold*; *nunnishquet*, I *rage*, C.

**scornful**, *mamanówantam*, *he is scornful*, a *scornor* [*momontauau*, *he mocks* (him)].

**scratch**, *nehnekinau*, *he tears* or *scratches* (an. obj.) as a wild beast; suffix *wunnehnekin-uh*, *he tears* him (*nehnekin-nuónat*, to *scratch*; *nunnegunom*, I *tear*, C.). *nukkitcheem*, I *scratch*, C. (?).

**scum**, *pehtom*. See *foam*.

**scuppaug**, *mishcáp*, pl. *+pátoog*. See *porgy*.

**sea**, *keítòh*, *kehtòh*, *keítòh* (*kúthau* and *wechékam*, R. W.; Peq. *kikhoanòhk*, Stiles; Del. *kitáhiéan*, Hkw.); pl. *keh-tahhanash*; *nóeu kehahhannit*, in the midst of the sea; *kishke kehahhannit*, by the sea; *kechippam kehahhannit*, on the seashore (= *uhquanupam*); *kehahhannupog*, the water of the sea [*kehtò*, it is very great, vast]. See *chief*. *páumòh*, *pámmòh*, *páwòw*, a name of the sea which is not found except in compound words. It is probably derived from *pá*, the particle of indefinite, undirected, or variable motion or activity. From it are derived *pámmòham*, *he goes* on the sea; *pámmòhhamwaen*, a *mariner*; *woskechepam* (*wosketupam*, Is. 18, 2), the surface of the sea (cf. *woskeche manói*, Gen. 1, 2); *ohquanupam*, the shore or border of the sea [*uhquae*, on the edge or margin of]; *kehchippam*, *kechepam*, on the shore [*kutche-pam*, where the sea begins], John 21, 4; Gen. 22, 17; *páumpáguussit*, 'the Sea God,' R. W.; *páumee*, oil [*páumée*, of or from the sea]; *páumpisq*, *páumpisk*, a rock in the sea, a *sunken rock*, etc. *wechékam* (R. W.) was perhaps a name given by the Indians of the sea coast to the ocean as the great 'producer' (*wutcheken*, it yields, produces) of their staple food, fish.

**search for**, *nátiñcham*, *he seeks* (it), *searches* for (it); *nátiñchamòk*, *search ye* for (it) (*nátiñchas*, *search* thou; *téaqua cunátiñne?* what do you look for?; *stauhawanatíñchómín*, I can

**search for**—continued.

*not look* or *search*, R. W.; *nun-nátiñcham*, I *search*, C.); an. *nátiñcham*, *he seeks* for (him); vbl. n. *nátiñchamòk*, *search* (for inan. obj.). See *look*.

**season**. See *time*.

**seasonably**, *utáche*, *ahhuttáche* [*utáche*], in due season, seasonably; *utácheyeuá*, there is a season, time, or opportunity.

**seasons**. There was no division of the Indian year exactly corresponding to our somewhat arbitrary assignment of the months to four seasons of equal length. A comparison of the several vocabularies gives the following arrangement as probably correct: Seed-time, *auketeeamítch*, spring, R. W. [imperat. of *auketeeamén*, R. W., *qutlúwemun*, *ohketeam*, El.; let him plant]. Early summer, *séquan*, spring, R. W. and C.; summer, El. Summer, *nípan* (*nepímáe*, C.), El., C., and R. W.; *quáquasquan*, R. W. Harvest time, *nánuora* and *amóhant*, R. W.; *nánuawéat*, fall, C. [from *náwéu*, it is dry]. Fall of the leaf, *taquónek*, R. W. Winter, *pápon*, El.; *pápóne*, R. W.; *páponáe*, C.

**seat**, *appóonk*, vbl. n. from *appu*, *he sits*. See *sit*.

**seawan**. See *scatter*.

**second**, *nahóhtóeu* [next after, next in order, *ne hóhtóeu*] (*náhohtóeu*, C.); *nóh adtókít*, the second (son or daughter) in order of age, the next to the eldest or first born.

**secret**, *kéneu*, (it is) *secret*, private; *kéne*, *secret* (*kemeyéue*, secretly, C.); suppos. inan. *ne kemeyéuáok*, *kemeyéuáok*, that which is secret, a secret; *nish keméogish*, *secret* things.

**see**, *náum*, *he sees*, *he sees* (it); *nun-naum*, I see (*sun kenáum?* dost thou see? C.); suppos. *náik*, *nag*, when he saw; *náunog*, if we see; *náunóg*, if ye see; *náish*, see thou; *náumok*, behold ye (*chuh námuk!* behold! C.); an. *náau*, he sees (him) (*kunáuní?* have you seen me?; *kun-náunous*, I have seen you, R. W.); *nók*, see ye (him); vbl. n. *náunáonk*, a *seeing*, *sight*.

**seed**, *wuskannem*, (its) *seed*; *wuskannem* *mustard*, a *mustard seed*; pl. *wuskan-*





**shadow**—continued.

is a covering or it is covered]. Cf. *onk-queguohou*, a veil; *onkheg*, a cover.

**shake**, *nukkuum*, freq. *nunmukkuum*, he shakes (it), causes it to shake or tremble; inan. subj. *nukkenaw*, *nunukkenaw*, it shakes, it is shaken; derog. *nunnuksheau*, *nannuksheau*, he shakes, trembles; vbl. n. *nunnuksheonk*, trembling. See tremble. *nenemuhkonau*, he shakes (him); *pish kenēnemuhkōnish*, I will shake you, C. *tattawūnum*, he shakes (it); *tattawūnum wuhogkoonk*, he shakes his garment; caus. inan. *tattawohteau*, *taittaohteau*, etc., he shakes (it), makes it shake; *tattawohteash kuhog*, shake thyself; *tattawohteagk puppissi*, shake off the dust, Mark 6, 11 (= *papaūhteagk puppissi*, Matt. 10, 14; Luke 9, 5) (*tatāganish*, shake this, R. W.).

**shall**, aux. *mos*. See *must*.

**shallow**, *wannauanōtānuck*; dimin. *wannauanounuckqēse*, a skiff, R. W. "Although they themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."

**shallow**. See *ford*.

**shape**, *kukhenawrehtau*, he shapes, fashions, forms (it); *kukhenawcheau*, he forms (him). Caus. an. and inan. from *kukhkan*, he marks it out, or *kukhenawce*, placed in order: he causes (it or him) to be made in order or by rule. *nussu*, *unussu*, he is shaped or formed. See *form*.

**sharp**, *kēnai*, *kēnch*, (it is) sharp; suppos. *kenag*, (when it is) sharp, that which is sharp: *wussetunk* . . . *kenag*, the haft . . . the blade (of a knife), Judg. 3, 22; *kenchquog* (*keenechquog*, C.), a sharp knife; *kenompsk* (*kench-ompsk*), a sharp stone. See *edge*; *point*.

**sharpen**, *kēhtadtau*, *kehatau*, he sharpens; *kēhtadtauōmaw*, it sharpens; pass. part. *kehatauau*, (it is) sharpened (*keekodtauūnat*, to whet or make sharp, C.).

**shave**, *mosum* (he smooths (it), makes (it) smooth), he cuts or shaves the hair; *mosum wamesuuk*, he shaves off his hair; *mosuk*, when he shaves his head (*mosomauat*, to shear, C.); an. *moswau*

**shave**—continued.

*wuhhogkuh*, he shaves himself. From *masi*, it is smooth. *peeglamūnat*, to shave; *nuppegum*, I shave; *sui woh kuppegchitteamaw?* will you be shaved? C. *chequodtweyageau* [caus. an., *chequodtwahheau*], he shaves (him); *chequodwēhham*, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. *chequodtweydahēg*, that which shaves, a razor, Is. 7, 20 (= *chequodtwecchou*, Ezek. 5, 1; *chequādwechquog*, C.).

**she**. See *he*.

**sheath, scabbard**, *pechequogkunk*, *pechequogwonk*.

**shell** (?), *wuhhogki* [it covers; or is it causative, makes a covering? From *hogka*, it clothes, covers], a shell (*wohhogke*, a shell, C.); pl. + *ash*, scales (of fish), *suckaūhock*, R. W. [*sūcki-wuhhogki*, black shell], 'black money'; *poquaūhock* [*kuppogki-wuhhogki*, thick shell?], 'a little thick shellfish', R. W. (the round clam); *meteaūhock* [-*wuhhogki*], 'the periwinkle', R. W. (Pyrula). *anna*, a shell, C.; *andēsuck*, shells; *suckawanaūsuck*, the black shells, R. W. (bivalves?).

**shield**, *ogquweg* [when it covers; suppos. inan. from *ogka*, *hogka*, it covers, clothes, is worn on the person]. *mutukkit* (*mutugk-it*, on the shoulders), a shield or 'target' hung on the shoulders.

**shin**, *nāssistkoshk*, C.

**shine**, *wohsun*, he shines, emits light (*nepanz wohsun*, the sun shines, C.); *wohsunōmaw*, *sohsunōmaw*, it shines; *wegwai sohsunōmaw*, the light shineth; suppos. inan. *wegwananteg wohsunōmaw*, a candle when it shineth; adj. and adv. *wohsunāe*, *sohsunwac*, shining, light-giving (*wossunōe*, C.); vbl. n. *wohsunōonk*, *sohsunōonk*, a shining forth, light emitted; *awohsunōonkwegwananteg*, the light of a candle. *pumohsun*, it shines, emits light about it. *wohsittau*, it shines, is bright: *wōtau wohsittau*, 'the fire is bright', Ezek. 1, 13. *wohsippohtau*, it shines, glitters, reflects light; adj. *wohsippohāe*, *wōsoppohāe*, bright, glittering. as a sword, Nah., 3, 3; a stone, 1 Chr. 29, 2, etc.; inan. caus. *wohsuppahum*, he makes (it) shine, he furbishes or polishes (it).

- ship**, *kehlanog*, *kuhtanog* (*kitánuuk*, R. W.; dimin. *kitónuckquese*, a little ship, *ibid.*). From *kehloh-am*, *kehlohham*, he goes by sea; *kehlohhan-wag*, when he goes by sea (?). But see *shallop*. Is *kehle-óumuk* a great 'carrying vessel'?
- shoe**, *mokus*, *mokis*, *mokkussin*; pl. *mokkussinash*, *moxivash* (*mocáassinass* and *mocassinchass*, shoes 'made of their deerskin worn out', R. W.; Peq. *máckassons*, Indian shoes, Stiles); *umnokus*, his shoe; *kummokus*, thy shoe.
- shoot** (with a bow or gun), *pumnu*, he shoots; freq. *pepnuamu*, he shoots often or repeatedly (*pepenóí*, 'he is gone to fowl', he is shooting, R. W.); *punnawog*, freq. *pepunnawog*, *pepunnawog*, they shoot; *punsh* (*punn*, R. W.), shoot thou; *punnook* (*punnook*, R. W.), shoot ye; *noh pépenit*, one who shoots; *neg pepemutcheq*, they who shoot; n. agent. *pepunnaween*, *pepunnaween*, a shooter, an archer; an. *pepunnawau*, *pepunnawau*, he shoots at (him); suffix *up-pepunnawéuh*, they shoot at him. See *fly* (v.); *gun*.
- shore**, *kechhippan*, *keechpan* [*kechepunnómoh*], where the sea begins, the sea shore. *ohquanupam* [*ohquanu-punnómoh*], the sea margin, the edge of the sea; *ohquanu kehlahanait*, on the sea shore, Mark 2, 13. See *bank*; *haven*.
- short**, *tióhqui*, *tióhque*, (it is) short (*tióh-keósüe*, he is) short, C.; *tióquónkqussu*, low and short, R. W.).
- shorten** *tióhquhteau*, *tióquhteau*, he makes (it) short, he shortens (it) [caus. inan. from *tióhqui*, short].
- shortly**, *teanuk*, soon, quickly.
- shoulder**, *mohpegk*, *muhpeg*, the shoulder; *uppegk*, *uhpegk*, his shoulder (*uppegke*, pl. *uppegwóek*, R. W.); *uhpequan*, Gen. 49, 15: *nanashave ohpequanit*, between his shoulders, Deut. 33, 12. *nutugk*, *m'tuk*, the shoulders, i. e. the upper part of the back: *ut nuttukeet*, *ut nuttugkit*, on my shoulders; *wuttugkit*, *wuttukit*, on his shoulders (*nüttik*, a shoulder, C.).
- shoulder-blade**, *tipimón* (?): *wutch nuttipimónit*, from my shoulder-blade, Job 31, 22.
- shout**, *mishontaw*, *mishontawau*, he shouts, cries out with a loud voice; vbl. n.
- shout**—continued.  
*mishontawauok*, a shouting, a loud noise (*misháúntowash*, speak (thou) out, R. W.; *mishontooonat*, to roar, C.). See *howl*.
- show**, *nóhtinaw*, he shows (it) to (him); suffix *wumóhtinóuh*, *wumóhtinóuh*, he showed (it) to them; *kenóhtinush*, I show it to you; *nóhtus*, show thou; *natusseh*, show to me (*wumóhtin*, I show; *nahtusseh keek*, show me your house, C.). Caus. from *nawm*, he sees, *nóau*, he sees him; *nóhtinaw*, he causes him to see it; so, *nachtau*, show thyself to (him), 1 K. 18, 1. See *inform*; *teach*.
- shower**, *népánuon*, C. *na tiádtinon*, 'there cometh a shower', Luke 12, 54. *pápádtinúuk*, showers, rain in showers (n. collect. droppings). See *rain*.
- shrill**, *sashkontawóok*, a shrill tone or voice, C.
- shut**, *yáúnttanum*, he shuts (it), as a door, gate, or the like, to or together; often, he shuts the door (without *sguont* expressed): *yáúnttanawog*, they shut the gate, Josh. 2, 7 (*yeáish*, shut the door after you, R. W.). *yáúnttanum*, he shuts (it), as the hand, the eye, etc.): *yáúwúsh wuskesukóowash*, shut thou their eyes; hence, *yánequohhón*, a veil.
- shut up**. See *close*.
- sick**, *mahchinaw*, he is sick (*wummahcheem*, *wummohtéhuam*, I am sick; *wummatüumcus mohéhuani*, my wife is sick, C.; *wumnaáchnem*, I am sick; *mauchinaúí*, he is sick, R. W.); *wummachinam*, *nen wachinam*, I am sick; suppos. *neg mahchinacheg*, the sick; vbl. n. *mahchínóok*, sickness. See *fade*; *have* (auxil.); *old*; *pass away*.
- side**, *muhpeteg*, rib, side; *uppeteaganit*, *uppeteaganit*, to his side. *sussippoeu*, *sussippoe*, (it is) on the side of: *sussippoeu wadchu*, on the side of the mountain; *negut sussippói*, on one side; *kus-sussippóyeum*, on thy side; *sussippónkomuk*, *sussippónkomuk* [*sussippoeu-komuk*], the side of the house. *wáúhshame* . . . *ongkoue*, on this side of . . . beyond or on the other side of: *wáúhshame sepuat*, on this side of the river (*wáúhshimnyeu*, on this side, C.). *yóáen*, *yóái*, *yóáe*,

**side**—continued.

on one side of: *pasuk yáweu* . . . *onkatuk ogkomáen*, one on one side . . . another on the other. Ex. 17. 12. *acáwmenúakít*, 'from the land on the other side'; *acáwruuck náteshem*, 'I came over the water', R. W. [*ogkomáen-ohke*]. See other side. *acetave*, *acetave*, *éhtái*, on both sides of; *éhtáikenag*, two-edged, sharp on both sides; *acetave seep*, on both sides of the river.

**sight**, *nanuáonk*, a seeing, sight; vbl. n. from *nanu*, he sees.

**silent**, *chequnappu* (he remains quiet), he is silent, he stands still; *chequnapsh*, be thou quiet, be silent (*núcheqúmap*, I am silent, C.).

**sin**, *matclak* (evil), *matclawonk* (evil doing). See bad.

**since**, *núlteuk* (*nateah*, lately, C.): *núlteuh ne kesukok*, since that day.

**sinew**, *nutchohd*, *nutchahd*, a sinew; pl. +*ash*.

**sing**, *unwaham*, *awahom*, he sings (songs, etc.); *awahomok*, sing ye; suppos. part. *noh awahomont*, he who sings, he singing; vbl. n. *unwahamónk*, a song. *ketahomom*, he sings; *nukketahomom* (*nukkatáhómom*, C.), I sing; *ketahomok*, sing ye (*sun kenauau kukketahomomwá?* can you sing? C.); vbl. n. *ketahomónk*, a singing; n. agent. *ketahamwáen-in*, a singer.

**sink**, *quttaueu*, he sinks, it sinks, as in water, in mud, etc.: *kahtanogguash kod quttauécog*, the vessels were ready to sink (on the point of sinking), Luke 5, 7; *quttaueu ut pissocquanit*, he sinks in the mire, Jer. 38, 6. Cf. *quttuhham*, he weighs (it). With particle of derogation or disaster, *quttawushau*, *quttuhshau*: *quttuhshawog onatuh qussak*, they sank to the bottom like a stone, Ex. 15, 5. See dip.

**sip**. See sup.

**sister**, *wectahú-oh*, her brother or sister. *wectompas*, *wetompasu*, his or her brother or sister. See brother. *wectuksquoh*, *wetukishquoh*, her sister; *netukusq*, my sister (*weticks*, a sister, R. W.). *unmissés*, *unmissies*, his or her sister; *unmissésóh*, the sister of (him or her); *nummissis*, my sister, *kunmissis*, thy sister, *unmissiesin* (the

**sister**—continued.

sister of any one), a sister; *wecsumussoh*, his or her youngersister, Judg. 15, 2 (*wecsumuis*, a sister, R. W.); Muh. *n'mace*, my elder sister, Edw.). Abn. *nitsé késsé*, ma sœur, ait mulier; *nebaéneenSiu* (-*Su* s. v. parentée), ait vir, Rasles. See younger brother or sister.

**sit**, *appu*, he sits, primarily he abides, remains in a place, is at rest, he is or remains inactive; hence with an. subj. often used to express passive existence, 'he is', as *ussu* (*agit*) expresses active existence or animate being with potential or implied activity, and *ohtau* (it has itself), inanimate passive existence, 'it is'; *núttap*, I sit; *núttappin*, I sit here or there, I am sitting; *wutappin*, he sits here or there, he is sitting; *appuog*, they sit; *apsh*, sit thou; *yeu apégk*, *yeu apék*, sit ye here, abide in this place; suppos. *noh apit*, he who sits (*yo áppitich ewé*, let him sit here; *mat apéh*, he is not at home, R. W.; *ne appinnat*, to tarry; *appu*, he sit-teth, C.); vbl. n. *appiönk*, a seat. *nummatappu*, he seats himself, he sits down; *nummatapsh*, sit down (*nun-nummáttap*, I sit; *nummáttáppinat*, to sit, C.; *máttapsh*, sit thou down: *núttapsh yóteg*, sit by the fire, R. W.; *pish mattapuog*, they shall sit, be seated, Ind. Laws XII). *wetappu*, he sits down with (him); without object expressed, *wetappeno*, Luke 22, 55 (*wetapréawwas*, 'sit down and talk with us', R. W.). *kishkappu* [*kishke-appu*], he sits near or by the side of (him). *quenappu*, he sits on or upon (it), he rests on (it) (vbl. n. *quenappuönk*, a chair or stool, C.).

**skin**, *mattáhquab* [*m'adt-uhquae-appu*, that which is on the outside or the extreme exterior], the skin of man; *waduhquab*, his skin. *wuskon*, *áskon*, *askon*, a raw hide or undressed skin (of an animal); *wataskon*, his skin (*oskón*, a hide, C.); n. collect. *oskank*, skins: *shepsoskank*, (undressed) sheepskins, Heb. 11, 37. From *wusku*, new, or *askun*, it is raw, unprepared for use, see raw. *ohkán*, a skin dressed or prepared for use as clothing (*acóh*, a deerskin worn as clothing, R. W.); adj. *ohkánie*, made of skins (cf. *onkhun*, he covers or hides; *og-*

**skin**—continued.

*kunnat*, to be clothed; *ogko*, he is clothed; vbl. n. *ogkwoonk*, *hogkwoonk*, clothing). N. collect. *ohkwoonk*, skins.

**skull**. See head.

**skunk**, Peq. *ausowuch*, *a'ssowush*, Stiles; *squink*, Josselyn. Chip. *shi-kauy*, *she gog*, *she gang*, polecat [related to *chokkag*, spotted?]. Abn. *segaüks*, Rasles [related to *segsdi*, pissar, and *sagket*, El.].

**sky**, *kesak*, the visible heavens, the sky. See sun. *pohkok*, the clear sky (lit. when it is clear), suppos. inan. from *pohki*, it is clear: *pohkok msqui*, the sky is red, Matt. 16, 2, 3. See weather.

**slander**, *kekomonau*, he slanders (him), lit. he talks about (him); n. agent. *kekomwacn*, a talebearer, a slanderer.

**slaughter**, *nushaonk*, a killing, from *nushau*, he kills.

**sleep**, *koueu*, *kouweu*, he sleeps; *nuk-kouen* (*nukkuëen*, C.), I sleep; infin. *kouénat* (*kauénat*, C.; Del. *gawéin*, Zeisb.); suppos. *noh kait*, *kawit* (Del. *gawit*, Zeisb.), he who sleeps; pl. *neg kaécheq* (Del. *gewitshik*, Zeisb.); *kaéan*, when thou sleepest (*yò cowish*, sleep thou here, 'do lodge here'; *kukkowé-tous*, 'I will lodge with you', R. W.); vbl. n. *koueonk* (*kaéonk*, C.), sleep; n. agent. *kouéén-in*, a sleeper; *kussuk-koueu*, he sleeps soundly, he is fast asleep [*gussuk-koueu* (?), he sleeps like a stone]. See soul.

**sleepy**, *kodtukquonumat*, to be sleepy, C. (Del. *n'gátungwan*, I am sleepy, Hkw.); cf. *unukquoniméat*, to dream.

**slide**, *slip*, *tæneqshéu*, *tønukqushéu*, he slips; *nusset tæneqshin*, my foot slips; suppos. inan. *tønukqushik*, when it slips. From *tæneque*, it is slippery, with 'sh of derogation. *osséepósue*, he slips or slides backward; adj. *osséepósue*, *asséeposue*, backsliding. Cf. *assóúshau*, he goes backward.

**sling**, *sawéampáguacheg*, pl. + *ash*; *sawéampágunahkam*, he slings (it); n. agent. *sawéampágunahkamwacn*, a slinger.

**slip**. See slide.

**slippery**, *tæneque*, (it is) slippery; *tænequohtéau*, (it) is slippery.

**slothful**, *seségenéam*, *sasegenéam*, more rarely *segenam*, he is slothful, sluggish, indolent: *ahque seségenéamak*, *ahque saségenéamak*, be not slothful; *ahque segenéamak*, be not remiss or idle (in a particular matter; the freq. *sesé-* or *sasa-* denotes general or habitual slothfulness); vbl. n. *seségenéaméonk*, *sasé-* (*sásékéaméonk*, C.), slothfulness, indolence; n. agent. *seségenéamwacn*, an indolent or slothful person. See slow.

**slow**, *chéke*, *chéchéke*: *chéchéke kum-musquantam*, thou art slow to anger; *chéke kukkounéau*, 'you sit up late', Ps. 127, 2, i. e. you are slow to sleep. *manumut*, *manuñéau*, (he is) slow, moderate, patient, quiet, gentle (*manúñe*, gently, C.); *manúñappu*, he is (and remains) quiet, slow, etc.; *manúñissu*, he acts slowly, he is slow (in action) (*manúñshesh*, go slowly, R. W.); n. agent. *manúñeyéuen*, one who is slow, patient, gentle, etc. (cf. *manúñe nittam*, 'slow of (my) speech', Ex. 4, 10, and *chéke ketéahkonch*, 'let him be slow to speak', James 1, 19). *sassaqushúuog*, they are slow; *cussisagou*, you are slow, R. W.

**small**, *pécheau*, he makes (him) small; pass. he is made small; *péuh*, 'bring thou him low', make him small, Job 40, 12 [caus. an. from *peawé*, *peaeu*, it is small]. See little.

**smell**, *munúñtam*, *manóñtam*, he smells (it) (*unúñinóñtam*, I smell, C.; *nquít-máñntash*, smell thou, R. W.); vbl. n. *munúñtaméonk*, smell. *ussunungquodt*, *asunungquodt*, he smells of, has the odor of: *ussunungquodtash myrré*, they (inan. pl.) smell of myrrh, Ps. 45, 8; *asunungquok* (when it smells of), smell, odor, of inan. obj.; *asunungquossu*, he smells of, emits an odor of; vbl. n. *asunungquossuonk*, smell, odor, of an. obj. *matchémungquodt*, it smells badly; *matchémungquok*, a bad smell (*machémunquodt*, a stink, C.). *wéetímungquodt*, it smells sweetly; *wéetímungquok*, a sweet smell (*wéetímukquodt* or *wééchimáquodt*, C.).

**smelt**, *moamítteáig*, 'a little sort of fish, half as big as sprats, plentiful in winter', R. W. This was probably the smelt (*Osmerus eperlanus*); but the corrupted name 'mummychog' has

**smelt**—continued.

been transferred to another species.

From *mohmōog*, pass. and recipr. *mohmoittōog*, they are gathered together.

**smoke**, *pukut*, *pukit* (*pūck*, R. W.); *pukittawāw*, (it) smokes; *pukittawāwash*, they (inan. pl.) smoke (*kek pūkkuttāōo*, your house smokes, C.); adj. and adv. *pukuttāe*, smoking, of smoke; dimin. *pukuttāenes*, vapor, fog. Cf. *pukwee*, ashes, mire; *pukwohke*, a clod of earth.

**smooth**, *māsi*, *māse*, *māsiyeu*, *māseu*, (it is) smooth, bare (*māsi*, bald, C.); pl. *māsiyeuash*, they are smooth; but *māse qussukpauēsash*, smooth small stones, 1 Sam. 17, 40; *māsempsk*, a smooth stone [*māsi-empsk*]. See bald. *māsum*, he smooths, hence he shaves his head, cuts his hair. See shave. *māsewau* [for *māsehauu*, caus. an.], he makes smooth, an. obj., hence he shears or shaves. *māsumwechqok*, that which makes smooth, a razor.

**snail**, *askequttum*, Lev. 11, 30.

**snake**, *askak* (*askūg*, R. W.); *ascowke*, Morton, N. E. Canaan; Peq. *skoogs*, Stiles; *askook*, C.; Del. *achqook*, Hkw.; *māasky* (*nūai*, black), a black snake, R. W.; Del. *suckachqook*, Hkw.); pl. +*og*; dimin. *askōkse*, a small snake, a worm. *sēsēq*, *sēsēq*, pl. *sēsēquōog*, a poisonous snake, 'adder', 'viper' (*sēsēk*, rattlesnake, R. W.) [*sēsēkō*, he rattles, makes a noise (?), 'he peeped', Is. 10, 14; *sōhsawag*, when it tinkles, 'tinkling', 1 Cor. 13, 1]. Cf. *ōhēk*, *ōhy* (*ōohke*, C.), a worm.

**snare**, *appch*, *ahph*, *appchhan*, a snare, gin, or trap. See catch; trap (n.).

**sneeze**, *wushikō*, he sneezes (*sanneqkōonk*, sneezing, C.; *annuonk*, sneezing, *ibid.*). *pāpatauāonk*, sneezing (violent blowing, blast of air).

**snow**, *kau* (*cōne*, R. W.); Del. *gūn*, *gulu*, Hkw.). *sōchepo*, R. W.; Peq. *souch'pou*, Stiles; *sōchepwutch*, when it snows, R. W. *muhpāwī*, it snows; *sun māhpū*, does it snow?; *natta māhpūnaw*, it does not snow, C.; *muhpāe kesukōd*, a snowy day, EL, 1 Chr. 11, 22 (cf. *tōhpu*, frost). Cree *mispōon*.

**so**. See as; like; such.

**sob**, *nohtimwīneat*, to sob or sigh; *nunnohtumuy*, I sob or sigh, C.

**so far as**, *nōhqueu*, *nōhque*, *unnōhqueu*.

See far.

**soft**, *nōhki*, *nōkiyeu* (*nōhkie*, C.), it is soft; an. *nōhkiēu*, he is soft or tender; caus. inan. *nōkohteau*, he softens (it), makes it soft. *swāpāeu*, *sābāeu*, it is soft, i. e. it is made soft, perhaps primarily softened by water: *swāpāe mānōnsk*, softened clay, 'mortar', Gen. 11, 3, etc.; hence, suppos. inan. *sābāhég*, *sōbāhég*, pottage, that which is soft or thinned, and *nasāump*, R. W., 'a kind of meal pottage, unparched. From this the English call their samp.' Dutch *sappacu* (*sappawen*, *sepaewen*, *sepon*, Webster), 'the crushed corn, boiled to a pap', Descr. of N. Netherl., 1671; further corrupted to pone (Abn. *nūcāhān*, *sagamité*, Rasles). See drink (v.).

**softly**, *mamūme*. See slow.

**soldier**, *matwau*, an enemy (in arms), a soldier (*matwauog*, soldiers, R. W.; cf. *matwāonck*, a battle, *ibid.*). See enemy.

**solitary**, *touwushin*, *touishin*, it is solitary, desolate, deserted: *ōhke pish touishin*, the land shall be desolate; suppos. *nek ne tauushik*, my house that is waste, Hagg. 1, 9; as adj. *touwushinne*, solitary, desolate. See alone.

**so long as**, *nīsōhke*, *ne sōhke*, *tōhsahke*, so long as, while. Cf. *nesāhteg*, the length of.

**some**, *nawutche*, *nawutche* (*nōwhitche*, C.), a part of, some of (it) [*nū wutche*, therefrom, as a less taken from or out of a greater]. *pāōshe*, R. W. See half.

**somebody**, *howan*; pl. *howaniq*. See any.

**sometimes**, *mōmanch*, *māmānsh* (*mōmānsh*, C.), sometimes, now and then, 'at times.

**son**, *wau-nawuon-ūh*, his son, the son of; *wuūwauonon*, my son; pl. *wuūwauonog*, my sons; *wuūwauon wuūwauonūh*, my son's son; *kenawuon* (*kenōnon*, C.), thy son; *wuūwauonūin*, a son, i. e. the son of any, any son; n. collect. *wuūwauonūonk*, sons; *wame nūnawuonūonk*, all my sons. *nūnūckiese*, *nūnūckquāchucks*, my son, R. W. See boy; younger son.

**son-in-law**, *wussēwau*, he is the son-in-law (daughter's husband) of: *pish ken*

- son-in-law**—continued.  
*wasenunukqneh*, thou shalt be my son-in-law, 1 Sam. 18, 21; suppos. part. *wasenunukqutche*, a son-in-law (*nose-nuck*, he is my son-in-law, R. W.).
- soon**, *teanuk*. *quenau*, *quenée*, as soon as (*kittunamai*, *kittungái*, R. W.). See immediately.
- soot**, *penoht*, C. (?).
- sore**, *kehkechai* (it is sore), a sore; an. *kehkechésu*, (he is) sore; vbl. n. *kehkechésuonk*, *kehchesuonk*, soreness, a sore (*n'chésannam*, *n'chésannattam*, I am in pain; *nhésannam n'sète*, my foot is sore, R. W.).
- sorrowful**, *neuantam*, he is sorrowful, he grieves; v. i. and v. t. inan. he grieves, he grieves for (it); vbl. n. *neuantam-onk*, sorrowing, sorrow. See grieve.
- sorry**, *auskoiantam*, he is sorry; v. t. he is sorry for (it). See repent.
- so soon as**, *quenau*, *quenée*, as soon as, scarcely.
- soul**, *ketéahogkón*, (he is or it is) a living creature, a living self [*ketéahogk*]. This word is used by Eliot for 'soul', (living) 'creature', a human being, etc. It is doubtful if it was known to the language before he employed it. Cotton, however, has *ketéahogkav*, soul. *cowwéwouck* [= *kouéonk*], the soul, "because they say it works and operates when the body sleeps [*kouent*]. *nicha-chuuck*, the soul in a higher notion, which is of affinity with a word signifying a looking-glass or clear resemblance, so that it hath its name from a clear sight or discerning."—R. W. *nashawonk*, the spirit of man, lit. breath, *πνεύμα*. See spirit.
- sound**. See voice.
- sour**, *sée*, (it is) sour; suppos. *sóg* (when it is sour), that which is sour: *séc petuk-quannuk*, leavened bread; *séc wine*, 'vinegar'; adj. *scáne* [*séc-wine*, sour-like], sour: *seane wenom*, sour (unripe) grape, Is. 18, 5. Cf. *sioqke*, hard, difficult.
- south**, *sonawáyeu*, *sánawáyeu*, southward, to or at the south, but (*sonawáinik*) according to R. Williams, 'the Southwest', where 'the Gods chiefly dwell'. *soiwáohke*, the south country.
- southeast wind**, *nanóckquatin*, R. W.
- south wind**, *soiwásh*, *soiwáshin*, there is a south wind, the south wind blows (*soiwáshish*, the southwest wind; *tou-wáttin*, the south wind, R. W.).
- sow**, *ohketeau*, he sows or plants. See plant.
- span**, *ómskinausu*. See measures of length.
- sparrow**. *nameesashques* is used for 'swallow' and 'sparrow'; *nameesashquish*, Ps. 102, 7 (*nameesashquas*, Mass. Ps.).
- speak**, *kuttaw*, he speaks, he utters speech; vbl. n. *kuttawonk*, *kuttawonk*, speech (a word, C.; the Word, *ó λόγος*); with *k'* progressive *ketákwau*, he talks, goes on speaking; *ketákwash* (*kuttákwash*, R. W.), speak thou (*noh wanne kekétákwau*, he speaks well or is fair-spoken; *nukketákwom*, I speak, C.). *amannan*, *amannawau*, *amannawau*, he speaks to (as a superior to an inferior), he tells or commands (him); *wonók*, speak ye to (them); *noh wonot*, he who speaks to or commands; *ánón*, when I speak to (him) (*nut-amannuk*, he commands me; *wannawónot*, to say, C.). See say; think. *kenannan*, he speaks to (him), he talks with (him); *kenannak*, speak ye to (them)? *kenas*, speak thou to (them); *sullix kak-kenannak*, I talk with you, I speak to you (as a superior to an inferior); n. agent. *kenannawén-in*, a counselor.
- spear**, *quunúhtug*, pl. + *quash* [*quunúhtugk*, long stick]; *awneganúhtuk*, a fish spear, Job 41, 7 (Del. *notaneshicau*, Ilkw.).
- species**. See kind (n.).
- speckled**, *mómóne*, 'freckled', Lev. 13, 39; *mómonesu*, (he or an. obj. is) speckled (*mómónesein*, Gen. 30, 33); suppos. part. pl. *neg mómónesitcheq*, they which are speckled. See spot.
- speech**, *kuttawonk*, speech, utterance; vbl. n. from *kuttaw*, he speaks; *kekétákwonk*, continued speech, talk; vbl. n. from *kekétákwau*, he goes on speaking; *hettawonk*, *winnottawonk*, speech, language. See language.
- spider**, *mamunapít*, *mamunappelt*.
- spill**, *quoáshau*, *quoáshau*, it is spilled, Luke 5, 37; Mark 2, 22; *ne quonúhtamuk*, that which is spilled, 2 Sam. 14, 14.

- spin**, *tuppenchteau*, *tuppencheateu*, (he) spins, twists. See string; twist.
- spirit**, *nashauank*, breath, the spirit of man (*πνεῦμα*, spiritus). Apparently a verbal from *nashāne*, it is between, medium; because intermediate to the material and immaterial or to animate and inanimate existence, a 'tertium quid?'. See soul.
- Spirit of God**, *wun-nashāuanānnoh* God, Gen. 1, 1 (cf. Dan. 4, 8, 9; 5, 18); *nashāuanit*, Matt. 4, 1 (cf. *nattanit*, the devil, *ibid.*).
- spit**, *sahkou*, he spits (*eskawōsinneat*, to spit, to be spiteful, C.; *nuttēskinōus*, I spit; *nāsake*, I am spiteful, C.); *sakq*, *sohq*, spittle.
- spoil** (n., booty), *sequtahhamōnk* [vbl. n. from *sequtahham*, he leaves (it) behind].
- spoil** (v.). See hurt; rob.
- spontaneously**, *nehenwōche*, of himself, of itself, sua sponte.
- spoon**, *neuttattamwāich*, pl. → *wash* (but *natattamwāich*, my cup, C.) From *neuttattamwāichēau*, -*weheau* [caus. from *neuttattam*], it makes him drink, enables him to drink (?). *kanām*, pl. + *māuog*, R. W.; *kunām*, *qunōam*, and *kahpohōnk*, spoon or ladle, C.
- spot**, *chokkag*, *chogg*, a small bit, a trifle, a spot, a jot; *wōmpī chokkag*, a white spot; freq. *chohchokkag* (suppos. inan., when it is spotted or has many spots), that which is spotted; an. *chohkesu*, *chohchohkesu*, (he is) spotted; suppos. *chohchohkesit*, when he is spotted; pl. *neg chohchohkesitcheg*, the spotted (animals). *mōmōchohkesu*, (he is) spotted; *neg mōmōwēchohkesitcheg*, they (animals) which are spotted [*mōmī-chohkesu*, having dark or black spots?]. See speckled.
- spread about**, *penēkinnu*, it spreads about (as a vine), Ezek. 17, 6. From *panneau*, it goes astray.
- spread out**, *sepagenun*, *sepakinnun*, he spreads (it) out; suppos. inan. part. *sepagenōnk*, spread out; inan. subj. *sepagenaw*, *sepakenaw*, it is spread out, it spreads itself; v. i. an. *sepakōg*, they spread themselves. See sail (n.).
- spring** (a season). See seasons.
- spring** (of water), *tohkekōm*, a spring, a fountain, pl. + *mūash*; *tohkekōmmūog*, springs of water, running water, Num. 19, 17; Josh. 15, 19.
- spring up** (as a plant), *sonkio*, *sonkun*, it springs up; *teanuk sonkenash*, (these) spring up quickly, Matt. 13, 5; suppos. part. *sonkuk*; *kutche sonkuk*, 'in the beginning of the shooting up', Amos 7, 1; caus. inan. *sonkenwāchēau*, he makes it spring up. *sonkchēau*, it springs forth, puts out (as a bud from a plant).
- sprinkle**. See scatter.
- square**, *yaue nāi* (four-cornered), square. See angle; corner.
- squash**, "*askūtasquash*, their vine-apple, which the English from them call squashes", R. W. "Isquotersquashes is their best bread in summer when their corn is spent", Wood, N. E. Prospect "Squashes, but more truly *squnoter squashes*", Josselyn, N. E. Rar. 57 Eliot gives *askatasq*, pl. *askatasquash*, cucumbers, Num. 11, 5; *monaskatasquash*, melons; *qunōwasq*, a gourd, etc. Cotton derives this *asq* from *aske*, raw; *manaskatāmuk*, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. *ēskitanek sād sāsē*, pl. *ēskitaneghīr*, 'melon d'eau, i. e. qu'on ne fait pas cuire' (*skīē*, crud). See raw. It was probably a general name for the Cucurbitaceae or melon-like plants, derived either from *aske*, raw, i. e. which may be eaten uncooked, or from the kindred word *askeht*, *oskeht*, that which is green. Cf. *wāne ashkashquosh*, 'all the green grass', Rev. 8, 7. *askūtasq* (pl. *askūtasquash*) is perhaps compounded from *askak*, snake, and *asq*, snake-like plant; perhaps from *askeht-asq*, green melon-like plant. The English adopted the plural *asquash* as a singular and formed a new plural *squashes*.
- squeteague** (*Labrus squeteague* Mitch.) is supposed to be an Indian name of a species of fish common on the coast of New England, but I have not found it in any early writer. The same species is in some places known as *cheeout* or *chequit*.
- squint-eyed**, *pānikquā*, C. [*panne-nuhquacu*, he looks astray or wrong].
- squirrel**, *anēqus*, a little colored squirrel; pl. *anēquussuek*, R. W.; the chipmunk or striped squirrel, *Sciurus striatus* [*anogkesu*, he is painted]. *mī kōē*, *écureuil*; *anikšess*, suisse, Rasles. "The Suisse



**squirrel**—continued.

squirrels are little animals resembling rats. The epithet of Suisse is bestowed upon 'em in regard that the hair which covers their body is streak'd with black and white and resembles a Suisse's doublet, and that these streaks make a ring on each thigh which bears a great deal of resemblance to a Suisse's cap."—Lahontan 1, 235-236 (ed. 1703). *nishânneke*, R. W.; *nishânnek*, pl. +*wog*, C.; *m'ushânneege* and *shenmeague*, a squirrel, Stiles [*nishé-anéqus*, great squirrel].

**staff**, *awohhôn* (*wut-ânho*, R. W.), a walking staff (cf. *awohsîn*, he rests). *qu-nuhtug*, an upright staff, stick, or pole [*quani-tugk*, long stick].

**stagger**, *chanishau*, he staggers, as a drunken man, C.; vbl. n. *chachânishauonk* and *chanehchashauonk*, staggering or reeling, *ibid.* *kehkepshau*, *quehquehchikau*, he staggers.

**stand**, *neepau*, he stands, he rises up (erect); *munneepoh*, I stand; *nêpaush*, stand thou ('up' Judg. 8, 20); *nê-paitch*, let him stand; suppos. *noh nê-pauit*, he who stands (*numepo*, I stand, C.; *yô nêpoush*, stay or stand here, R. W.); inan. subj. *neepawiwô*, *neepôwô*, it stands; *nish neepôwôwash*, these things stand; inan. caus. *nepadtau*, *nepattau*, he makes (it) stand, he stands (it) up, and with inan. subj. it stands (i. e. it is made to stand up): *matta pish nepadtauwash*, they (inan.) shall not stand up, Is. 27, 9; hence *nepattuhquonk*, a post, a stake.

*kompau*, he stands erect, as a man stands. This verb, related to *omp*, man, is not found except in compounds, of which there are a considerable number. Heckewelder observes that in the Delaware 'ap or ape, for walking in an erect posture', is one of the regular terminations of the names of animals; 'hence *tenape*, man', Corresp. 411. *sampokompau* [*sampwe*, straight, upright], he stands upright. *quenikompau*, *quesikompau*, he stands upon (it): *pish kukquesikompau qussuk*, thou shalt stand upon a rock, Ex. 33, 21. *ohpikompau wusscetash*, he stands upon his feet, Dan. 7, 4; cf. *ohpantu*, he walks or treads upon, Job 9, 8. *chequnikom-*

**stand**—continued.

*pau*, he stands still, Josh. 10, 13. *og-quekompauog*, they stand like or in the manner of, Job 38, 14. *pumikompauog*, *-pôog* (they stand in a row), a row of men or animals; cf. *pumûhtuash* (they are in a row), a row of inan. objects. *nawakompau*, *nawôsikompau* [*nawacu*, *nawôsu*, he bends or stoops], he stands bent or stooping. *wacênikompattauog*, they stood round about (it); *wênnekompattauog*, Gen. 37, 7 [*wacenu*, it is round about, around]. *quinnuppekompau* [*quinnuppa*, he turns about], he stands turned about; hence 'he is converted', and *quinnuppekompauacu*, 'a convert'.

*quenohteau*, it stands (is supported) on; suppos. inan. *quenohtag*, a foundation.

**star**, *anogqs* (*anôckqqs*, pl. *anôckackk*, R. W.; *anôgqs*, C.); pl. *anogqsog*; *nishânogqs* (*nishânockk*, R. W.), the morning star [*nishé-anogqs*].

**starve**, *paskânontan*, he suffers extreme hunger, he starves: *noh nahen nappæ paskânontan*, he is like to die with hunger, Jer. 38, 9; vbl. n. *paskânontamôonk*, starvation, extreme hunger.

**stay**, *appu*, he stays or remains. See *sit*. *togkogku*, *togkogqshau*, it is stayed, is stopped: *emûnnetonk togkogqshau*, the plague was stayed, Num. 16, 48, 50, =*togkogqshoma*, Num. 25, 8.

**steal**, *kommato*, *kummato*, he steals; suppos. part. pass. *kommatomuk*, (that which is) stolen; neg. imperat. *kommattuhkon*, thou shalt not steal (*nuk-kummat*, I steal, C.; *wêpe cukkâmmat*, you have stole, R. W.); vbl. n. *kommattowonk*, stealing, theft; n. agent. *kommattowaen-in*, a thief.

**steel**, *menuhkequog*, *misschhuog*. See *iron*.

**sterile**, *mêcheu*, *mehchéyeu*, (it is) sterile, barren, empty. See *empty*.

**stick** (n.). See *rod*; *wood*.

**stick** (v.), *pissogqushau*, *pissogqshau*, it cleaveth, sticketh, it is adhesive or sticky; adj. *pissagguane*, miry, sticky. *mosogque*, it adheres, sticks close; *mosogquohteau*, it adheres to (it), sticks close to (it); inan. pl. *mosogquohtash*, they stick together, adhere (*nummôosogque-*

**stick** (v.)—continued.

*tam*, I cleave to or stick to, C.); from *nussuam*, he touches (it).

**still** (adj.), *chequappit*, he is still, he remains quiet. See silent. *chequassu*, he is still (in action), he does or acts quietly. *ahotopagodtut* (?), 'beside the still waters', Ps. 23, 2, = *manumshae nippeit*, Mass. Ps.

**still** (adv.). See yet.

**sting**, vbl. n. *chokkawaonk*, a stinging [*choggy*, a spot, a very small thing, and *kô*, sharp ?] (*chokkûkha*, a sting, C.).

**stir**, *momontunum*, *na-*, he stirs, moves, causes motion in (it): *momontunum nippeash*, he troubled the waters, John 5, 4; *mamontonuk wussisittanash*, when he moved his lips, Prov. 16, 30. *manonchu*, he stirs, he moves; *manoncheno*, it stirs. *onahteau*, *ontohtau*, it stirs, it is moved from its place. *wogkuanau*, he stirs up, incites, sets in motion (him); *wogkouunum*, he stirs (it) up, sets (it) in motion; inan. subj. *otan wogkouewna*, the city was moved (excited), Acts 21, 28; *nippe wogkouénauk*, when the water is troubled, stirred, John 5, 7; vbl. n. *wogkoue-onk*, stir, commotion. See move.

**stockings**, *caukôamash*, R. W.; Peq. *can-gorvutah*, a stocking, Stiles. See leg-gings.

**stomach**, *muppochinau*, C. See bosom.

**stone**, *qussuk*, a rock, pl. *qussukquanash* (*qussûck*, a stone, R. W.; *qussuk*, rock, C.). *hassun*, a stone, pl. + *ash*; dimin. *hassunemes* (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation). *qussukquanehtu*, among the rocks; *qussukquaneutuk* (*quissukquamitônk*, C.), a wall (Del. *mecheek achsinink*, at the big rock, Hkw.; *qussûcqu*, it is heavy, R. W.). *hassunewgk*, a cave; *hassunewutuk*, a stone wall. *ompsk*, *ompsq*, in compound words, an upright rock, a stone (not found separately in Eliot's Bible; but *missitehe ompsqut*, 'a great rock', occurs in Samp. Quinnup., p. 156); *kenompsq*, a sharp stone [*kench-ompsk*]; *wanashquompsk*, the top of a rock [*wanashquc-ompsk*]; *toqwonkan-ompsk*, a mill stone, etc. *chepiskq*, chip-

**stone**—continued.

*pipisk*, in compound words, a rock [a detached, separate (*chippi*) rock ?]; *woskechepisk*, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; *ut chippipsqut*, 'on the rocks' (on a rock), Acts 27, 29 (*machipsat*, a stony path, R. W., = *may-chippiskqut!*). *pumipsk*, *pumupsq*, pl. *pumipsquash*, a rock, rocks; *kenugke pumipsquachtu*, among the rocks, Job 28, 10; pl. *pumupsquchtuash* (?), 1 K. 19, 11.

**stoop**, *sukoshkodtaeu*, *sukoshkodtassun onatuh qunonou*, 'he stooped down, he couched as a lion', Gen. 49, 9; *wish-quossun*, he couched (as a lion), Num. 24, 9. See bend one's self; bow down.

**storm**, *mishetashin* (it storms), a storm of wind, a tempest (*mishitâshin*, there is a storm, a storm, R. W.; *mishetâshin*, winds, C.); *waabin mishshebtash*, there arose a tempestuous wind, Acts 27, 14; suppos. *mishetashinit*, when it storms: *wutche mishe tahshinit*, from the storm, Is. 25, 4 [*mishetahshin*, it is greatly lifted up, there is a great uplifting]. *nashquittin* (it destroys, it rages with violence), a violent and destructive tempest (*nashquittin*, *uhquôhquut*, a northerly storm or a tempest, C.); suppos. *nashquit*; cf. *nashquittag*, fire; *squtta*, R. W.

**story**, *unuchongquut*, a story; pl. + *ash*, C.

**straight**, *sampwi*. See right.

**strange**, *penawé*, different, unlike, foreign; *penawôhkonuk*, a strange place. See different; foreign.

**stranger**, *penawohteu*, he is strange or a stranger, he is different, unlike; contract. *penawoht*, *penawot*, a stranger (*penawohtca*, C.); pl. *penawohtetog*, strangers, 'the heathen', Ezek. 36, 3, 4 (*nippenoutantawem*, I am of another language; *penawotoutawechthôck*, they are of a divers language, R. W.).

**strawberry**, *wuttahimimeoh*, C.; pl., *wuttâhimneash*, R. W.

**street**, *taumaog*, *taumaog*; *en taumâogog-quehtu*, into the streets.

**strength**. See strong.

**stretch out**, *summagunum*, *samogkin-um* (*summâgkinum*, C.), he stretches

**stretch out**—continued.

out (his hand, a staff, etc.); suppos. *summagunuk weunutcheq*, when he stretched out his hand; *ne samogkinumuk*, that which is stretched out; *summagohteau*, it stretches out or is stretched out, extended (*sumnoggussin-nūnat*, to lie along, C., i. e. to stretch one's self; *nussumoggussin*, I lie along, *ibid.*) [*soh-magun*, he offers or presents it forth]. *sesekeu* (?), he stretches himself. *sesepeáeu*, he stretches himself, lies at full length; suppos. part. pl. *neg sesepeáuecheg*, they who stretch themselves, Amos 6, 7 [from *sesepe*, *sese-appu*, extended, at length]. See spread out.

**strife**, *penúánuítuonk*, contention, strife; vbl. n. recipr. from *penuanumau*, he has a difference with (him). See contention.

**strike**, *togku*, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive *togkonat*, 'to hurl' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. inan. *togkank*, an ax, an instrument to strike with (or to be hurled?), and vbl. n. *togwónk*, *togguéwónk* [= *togkwónk*], a mortar for pounding corn, lit. a striking. *togkomau*, he strikes (him); *nuttogkom*, I strike, El. and C.; suppos. part. *nóh togkomont*, he who strikes; intrans. *nóh togkomít*, he who strikes or smites (with a rod, etc.), Is. 30, 31; freq. *tattagkomau*, he strikes (him) repeatedly, he beats (him); suffix *wuttattagkonóuh*, they beat him (*nuttattagkom*, I beat, C.); vbl. n. act. *togkomawáonk*, a blow; pass. *togkomíteonk*, a blow received. *togkodtam*, he strikes (it); suppos. part. *nóh togkodtog*, he who strikes; freq. *nóh tohtogkodtog*, he who strikes often, who beats; suppos. inan. *togkodteg*, that which strikes, when it strikes, a sword; vbl. n. *togkodtuonk*, a blow, a stroke; *tattogkodtuonk*, a beating (*tattagkodtuongash*, stripes, Ind. Laws). *tatteohintat menutcheq*, to strike with the hand; *pish tádtéadt*, he will smite with (it), Is. 3, 17. See shake.

**string**, *penunneolt*, *penunneat*, a cord, a string (*peninneahat ome*, a fishing line; *peámenyáht*, a cable, C.); pl. +*ash*,

**string**—continued.

*onash*. *tuttuppin*, *tatuppin*, a (spun or twisted) thread; *msquí tuttuppin*, a scarlet thread, Josh. 2, 21; adj. *tuttuppunáe*, twined or spun.

**strip**, *poskinau*, he strips (him), uncovers (him). See naked. *mukkókinau*, he strips, plunders, robs (him). See rob. **strive**, *mékonau*, he strives, contends, quarrels with (him) (*nut-chekeayeuitéam*, I strive, C.); recipr. from *chekeheau*, he uses force. See fight; quarrel. **strive after**, *ahchue*, he strives, exerts himself, is diligent; *ahchue*, 'do thy diligence', exert thyself, 2 Tim. 4, 9; *ahchue tapáonk*, 'labor not to comfort me', Is. 22, 4. See hunt.

**strong**, *menúhki*, *menúhkeu* (*munnúhke*, Exp. Mayhew), it is strong, firm, hard; an. *menúhkesu* (*minúhkesu*, R. W.), he is strong; n. agent. *menúhkesuen-in*, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. *menúhkesuonk*, animate strength, might (dimin. *minúhkesu*, weak, R. W., i. e. a little strong). **strong drink**, *onkyppe*, *onkup*; *menúhke wuttattamóonk*.

**stronghold**. See fort.

**stuff**, *chechtan-ínat*, to stuff, C.; cf. *chetimau*, he compels (him).

**stumble**, *togkusíttassun*, he stumbles (*nuttogkússítássin*, I stumble, C.); *togkusíttassunéhattit*, when they stumble [*togku*-sectash, he strikes with his feet? Cf. *togkúshkom*, he kicks at].

**stump**, *wéhqwanunky*, the stump of (a tree); cf. *wéhque*, as far as; *wéhqshúk*, the end of.

**sturgeon**, *kaúposh*, pl. +*álog*, R. W.; *kópposh* and *kaskóhat*, C.; Abn. *kabassé*, pl. -*sak*, Rasles.

**substitute**, *wompateau*, he substitutes (it), puts it in the place of something else. From *nompe*, again, instead of.

**succotash**, *msíckquátash*, R. W. (who translates it 'boiled corn whole'. Its etymology, however, proves that the Indian *m'síckquátash*, like the modern, was made from shelled corn or corn separated from the cob: *m'súkquátahash*, the beaten-to-pieces (corn), inan. pl. from *súkquátaham*, he beats it to pieces or beats it small).

**such, so.**

[NOTE.—Definition not completed. *Secanóhque*: ánaq; wá; nán; weane; nemekub; ne wá; wut-túin; onk; unnaq; unaiúncat; wuttúin; yeu unnc.]

**suck**, *nanantam*, he sucks (it), he takes by sucking, he sucks up (*wukkoies nanútum*, a child sucks, C.; *wonúncat*, to suck, *ibid.*); an. *nánuu*, he sucks; pass. she is sucked, she suckles or nurses at the breast; *pish kenán sog-kodtunk*, thou shalt suck the milk; part. *nanamutche*, one who sucks, a sucking child; pass. suffix *wonánuh*, she suckled him, gave him suck, 1 Sam. 1, 23; suppos. *nanuk*, when he sucks or is suckled, a suckling; adj. *nanuké*, sucking (*nonánis*, *nónsu*, a sucking child; *manúnnung* [n'nanuk], milk; *wonánuh-ganash*, breasts, R. W.; Narr. *meense* [wónau-ussu], a baby, Stiles; Peq. *nú-zaus*, 'sucklings of men and beast', *ibid.*).

**suddenly**, *teanuk*. See immediately. *tiadhu*, *tiadche*, unexpectedly [*wattatuchue*, not sought for].

**suffer**, *wutchequetham wuttanchpuannok*, I suffer affliction, C.; *wutchequínéetham*, I suffer, *ibid.*; *wukquamouau*, *wukquamouau*, he suffers pain; *watongguomom*, I suffer pain, I am in pain. See pain. **suffice**, *sufficient*. See enough.

**summer**, *nepun*, *sequan*. See seasons.

**sun**, *népáuz*, (1) the sun, (2) a month; pl. + *saog* (*níppáúus*, *níppáúus*, *upáúus*, R. W.) [*népau*, he rises up?]. *Késuck-quand*, the sun as a god, R. W. [*kesuk-áúú*, the god of day]. *munáúmock*, a name of the sun and moon, R. W. Peq. *meéin*, sun; *weyhan*, moon, Stiles. See day.

**sunrise**, *népáuz pashpishau*, the sun rises (*páshishau*, it is sunrise, R. W.); suppos. *pashpishout*, *pashpishout* (when he rises), sunrising; *wáj pashpishout onk yeu pajeh wayouit*, from sunrise to sunset, Ps. 50, 1 (*upashpishaonk nepaz*, sunrising, C.). From *peshau*, freq. *paspeshau*, he bursts forth, he blooms; *pishpeshauu*, it blossoms, Is. 27, 6; 35, 1.

**sunset**, *wayont* [= *wáúúú*, when he goes out of the way or is lost, suppos. from *wáúu*, *wáúúú*]; *wayau*, it is sunset (*wéyáúú*, the sun is set, R. W.; *awaya-*

**sunset**—continued.

*onk nepaz*, sunset, C.); *ash wraongkup*, before it was sunset, Judg. 14, 18.

**sup**, *munúhquaeu*, he sups (it) up (*munúhquónat*, to sup up pottage, etc., C.).

**superior**. See chief; more.

**supplicate**, *wchquctumau*, he asks (him) for (it). See ask. *nanopassumau*, *nanumpassumau*, he entreats, supplicates (him); *munánuumpassum Wutashimau*, 'I will pray to the Father', John 14, 16; suffix *wonánuumpassumáuh*, they entreated him (*kenánuumpassumáuh*, I pray or entreat you, C.). *cowáúnkawish* and *cuckquénamish*, I pray your favor, my service to you, R. W.

**suppose**, *nanantam*, he wills, thinks, supposes. See think.

**surface**, *woskéche*, on the top, on the surface, on the face of (*woskéche*, R. W.): *ut woskeche ohkeit*, on the face of the earth; suppos. *wosket*, *weskit*: *noh wesket ohtag*, that which was uppermost, Gen. 40, 17; *wosketohkeit*, on the face of the earth. From *weske*, new, at beginning; cf. *weskesuk*, face. See outside; without.

**surround**, *waénu*, (it is) round about, it surrounds; *waénuhkaawaog*, they encamp round about (them), Ps. 34, 7; *wénuhkom*, he encamps around (it), besieges, surrounds it.

**swallow** (n., a bird), *manéashques*, a swallow, a sparrow; *papashkas*, swallow, Ps. 84, 3, elsewhere partridge (*manéashquas*, sparrow; *wapianuk-quas*, swallow, Mass. Ps.). See sparrow.

**swallow** (v.), *qusséashka*, *quosseashkau*, *qashashka*, he swallows; *kukquosseashkaméu*, you swallow; *nisseashka*, *misheashka*, he swallows it up, swallows (it) completely or entirely; suppos. inan. *ne maseashlut*, that which is swallowed.

**swan**, *wéquash* (*wéquash*, pl. + *áúog*, and *wámpatuck*, pl. + *quáog*, R. W.; *wámpáhtuk*, a goose, C.). From *wéquai*, light, bright; *wéquassus*, *wéquai-óas*, bright creature.

**sweat**, *kussittanawre*, 'in the sweat of the face', Gen. 3, 19; *uk-kissittom*, his sweat, Luke, 22, 44; *kussitteau*, it is hot (*kissittashóat*, to sweat; *wuk-kissittáshóm*, I sweat, C.). *pesuppaog*, they

**sweat**—continued.

are sweating, R. W., i. e. they are taking a sweat in the *pésuponck*, 'hot house' for vapor baths.

**sweep**, *chekham*, he sweeps (it); an. act. *chekhausu*, *chekhósu*, he sweeps, is sweeping, and pass. it is swept; suppos. inan. *chekhákuk* (when it sweeps), a broom.

**sweet**, *wékon*, *weekom*, (it is) sweet; pl. *wekonash*.

**swell**, *mogguén*, *mogqueen*, it swells, rises up, protuberates, i. e. it becomes relatively great, from *mogki*, it is relatively great; *mogqueénaw*, it became a boil, Ex. 9, 10 (an. *mogquésui*, he is swelled: *wáme wuhóck mockquésui*, all his body is swelled; *wunnóckques*, I have a swelling, R. W.; *wunnóckques*, I

**swell**—continued.

swell, C.). *patóemo*, it swells. See boil; heel.

**swift**, *kenupshau*, intens. *kakenupshau*, he makes great haste, goes very swiftly; adj. inan. *kenúsháe*, *konupshue*, swift; suppos. part. *noh kenupshout*, *kakenupshout*, one who goes swiftly; pl. *neg kakenupshouchey*, the swift (*nuckquétu*, swift; *kummáunuckquete*, you are swift, R. W.). See hasten.

**swim**, *neg woh ósawechey*, they who can swim, Acts 27, 43. *pámasowean*, *pámosóweau*, *pámos*, *páuwósa-*, etc., he swims (*wup-pámosóweeem*, I swim; *sau woh kup-pámosóweeaw*, can you swim? C.). Lit. he swims in the sea (*pá-moh*)?

**sword**, *togkodteg*. See strike.

## T

**tail**, *wussákqun*, (his or its) tail, El. and R. W. [*suhkku*, it follows after].

**take**, *nemunum*, he takes (it); *nemunush*, take it; *nemunitch*, let him take it (*sun kenemáunúan-as?* did you take it? C.); suppos. *nemunuk*, when or if he takes. *attamunum*, *attumunum*, he takes (it), i. e. he receives (opposed to *annimam*, he gives, presents, bestows, and *nemunum*, he takes, i. e. performs an act of taking, takes up, takes hold of); *ahquompi né ahkut attumununuk*, a time for receiving, 2 K. 5, 26. *amáwum*, he takes (it) away; an. *amawumau*, he takes (it) away from (him); *amáwush*, take it away, El. and R. W.; *autamawumunum*, I take it away [*amá*, it goes away]. *annum*, *watamum*, he takes hold and holds an an. obj.: *wuttannum wusseetash*, she held him by the feet, 2 K. 4, 27; suppos. *noh annumwoh annunt wehtaugut*, he who takes a dog by the ears, Prov. 26, 17; mutual *aminmittuog*, they take hold of one another. *tohqunum*, he takes hold of violently, seizes, catches. See catch. *nókirum*, he takes (it) down [*nókeu*, it goes down]. *kodúnam*, he takes (it) off or out: *kodúnam umnokis*, he drew off his shoe, Ruth 4, 8. See draw out.

**talebearer**, *kehkomwáén-in*, n. agent. from *kekoman*, he talks of, he slanders.

**talk**, *ketókau*, he talks, he goes on speaking; freq. *kekétókau* (*noh wumne kekétókau*, he speaks well or is fair-spoken, C.; *kekuttókáwata*, let us speak together, R. W.); n. agent. *kehketóh-kacn-in*, a talker; vbl. n. *kekétókaonk*, *kehketóhkaonk*, talk, much speaking; pl. *ongash*, 'babblings', 1 Tim. 6, 20. See speak.

**tall**, *quunukqussu*, (he is) tall (*quunáqussu*, R. W.); suppos. *noh quunukqussit*, one who is tall (pl. *quunauqussitchik*, the tall, R. W.).

**talons**. See claws.

**taste** (n.), *spuhquodht*, the taste or flavor of anything; suppos. *áshpakquok*, *spuhquok*, when it tastes of anything (*teiqua aspíckquat?* what does it taste of? R. W.).

**taste** (v.), *qutchehtam*, *qutchtam*, he tastes (it), lit. he tries it, makes trial of it; suppos. *qutchehtamou petukquneg*, if I taste bread; *quadjotog*, *quadjotog*, if or when he tastes (it); vbl. n. *kutchehtamawonk*, tasting, taste, C. See try.

**tautog**, *tait*, pl. *tautáúog*, 'sheepsheds', R. W. (Peq. *tautange*, black fish, Stiles), the name of a fish the plural of which

**tautog**—continued.

has been retained for the singular and has given a name to the species *Labrus tautoga* Mitchell (*Labrus americanus* Bloch). Dr J. V. C. Smith says "tautog is a Mohegan word meaning black"! (*Fishes of Mass.* 255).

**teach**, *kukkatam*, he shows (it), makes it known; an. *kukkatamau*, he makes (it) known to (him) (caus. inan. *kukkatamvechteau*, he teaches, C.; *nuk-kukkatamvehteam*, I teach, *ibid.*); n. agent. *kukkatomvehteden*, a teacher; vbl. n. *kukkatomvehteaonk*, teaching, instruction. See inform; show.

**tear** (n., lacrymal secretion), *missippewash*, *missuppequash* (pl.); *wussippewash*, his tears [*w'ssipuk*, that which flows or drops down (?)]. See water.

**tear** (v.), *nehnekimam*, *nenekimam* he tears (it) (*nunnegtamam*, I tear, C.); *nehnekshau*, it is torn; as n. a rent; with 'k progressive *nehnekikkom*, he tears (it) in pieces, i. e. goes on tearing it; v. i. an. subj. *nehnekikosu*, he tears to pieces (as a wild beast; etc.), and pass. it is torn in pieces; suppos. *ne nehnekikawik*, that which is torn (*nehnekissau*, cutting, cut, C.); an. suffix *wennehnekukkauoh*, he tears him in pieces. *sohqshadtau*, *sokshadtau*, *sohk-wushadtau*, he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. *sohqshadtunik*, when he tears; v. i. an. *sohqshakausu*, *sokshakausu*, he tears, pass. it is torn (*sokshau*, it is torn, I K. 13, 5); suppos. *ne sohqshakawik*, that which is torn in pieces (by wild beasts). Lev. 17, 15; 22, 8; v. t. an. *sohqshamau*, *sokshamau*, he tears (him); an. progr. *sohqshakawau*, *sogshakawau*, he goes on tearing (him). The root is *suk-queu*, *sohqqueu*, it is in small pieces. See fine. *tamogkimmum*, he tears (a garment, a skin, cloth, etc.) (*tanocki*, *tanocksha*, it is torn or rent, R. W.; *kum-mahche-tamakunanonis*, I have torn it off for you, *ibid.*); *tannogsheau*, *tannogkushau*, it is torn (by violence or by mischance).

**teats** (ubera), *sogkottungash*. See milk.

**tell**. See command; inform; news; speak.

**tempest**. See storm.

**temples**, *wuttahtukquosh*, his temples.

**tempt**. See try.

**ten**, *piuk*, *piog*; adj. *piukque*, *piogque*, the tenth; *piogqut nonpe*, ten times, i. e. to the tenth repetition; *piogque chippag*, a tenth part; pl. an. *piukqussuog*, inan. *piukqussuash*, *piukquqtash* (*piuck*, pl. *piucksuog*, *piuckquqtash*, R. W.); Peq. *piugq*, Stiles; L. I. *payac*, *paunk*, Wood). See chief.

**tender**. See weak.

**tent**, *uppohquos*, *obohquos*, *abohquos*, a covering, an awning, a tent: *abohquos sokanon*, 'a covert from rain', Is. 4, 6. *wetu*, a dwelling, a house. See house.

**terrible**, *unkqueneunikqussu*, *onkqueneunikquos*, (he is) terrible, an object of terror [*unkqueneunikque*, grievous, cruel, severe, from *unkque*, sore, sorrowful].

**testes**, *wunnussuog*. From *neesuog*, a pair (?).

**testimony**, *waweaonk*, witnessing, bearing witness. From *wawau*, he testifies.

**than**, *onk*: *missi onk*, greater than.

**thank**, *tabuttantam*, he is thankful, he gives thanks; an. *tabuttantamauau*, he gives thanks to (him), thanks (him) (*kutabotomish*, I thank you, C.; *tabot-neawaweyean*, I thank you, R. W.); vbl. n. *tabuttantamoonk*, thanksgiving, thankfulness. From *tapi*, *tauwu*, sufficient, and *-antam*, verb of mental condition: he is satisfied in mind.

**that**, *ne*, that (thing); *woh*, that (man); pl. inan. *nish*, these; with reference to place or time, *na*: *naut*, *na ut*, thereupon, on that; *na wutche*, hence, from that time; *ne wutche*, because, therefore, from that (thing); *ne naj*, 'even so', let that be so; *ne teag*, that thing, anything.

**thaw**, *michokat*, a thaw (*michokatch*, when it thaws, R. W.).

**then**, *neit* [*ne-ut* or *ne* with form of superpositive, upon that, when that].

**thence**, *noche*, *na och* (proceeding from that), thenceforth, therefrom. See begin.

**there**, *na*, at that place, at that time (*nekus*, there, C.?). adv. of place, *naüt*, therein, thereon, thereat, El. Gr. 21. See that.

**therefore**, *newutche*, *ne wutche*, from that.

- they**, *neg*, *nag* (*nahoh*, *nagoh*, El. Gr. 7; *nag*, *nahog*, or *nagunau*, C.), they who; *nagoh*, them who, them.
- thick**, *kuppi*, (it is) thick, close, dense (*cuppi-machaug*, thick wood, a swamp, R. W.); *kypahtu*, in or among that which is thick or close, 'in thickets', 'in covert'; *kuppohquodt* (*káppuquat*, R. W.), thick or cloudy weather; *kappogki* (*kohpoghi*, C.; *koppócki*, R. W.), thick, dense. See close.
- thicket**, *kuppohkomuk* (a place shut in or inclosed or a place where trees are thick or close). Cf. *kuppahtu*, 'in thickets'.
- thief**, *kommatoowen*, -in, n. agent. from *kommato*, he steals. See steal.
- thigh**, *mehquau*, *mehquau*; *neehquau*, my thigh; cf. *mohpu*, the hip. *apóme*, pl. *apómash*, the thigh, thighs, R. W.
- thin**, *saupae*, *sabde*, thin, not hard or dense, in a liquid or semiliquid state, soft. See soft. *wosabpe*, *wosappe* (*wusáppi*, C.; *wassáppi*, R. W.), thin; *wosappeltau* (inan. caus.), he makes it thin; pass. it is made thin.
- thing**, *teág*; *ne teág* . . . *matta teág*, *mattéag*, something . . . nothing (*teáqua*, what thing, R. W.); pl. *teáguash*, *teaguash*, 'money', movable property. *teaguas*, a matter or thing not material or tangible; pl. *teaguassinish*, things, matters, res; with redupl. *wane teanteaguassinish*, all matters, all things, Gen. 24, 1 [*teag* and *ussu*, a thing related to or dependent on animate action].
- think**, *anántam*, *unántam*, he thinks, purposes, wills, supposes, has in mind; *nuttentanam*, I think; *nuttentanammen*, I think it, I will it; *ne anántamup*, that which I did think; *matta ne anántam neu*, *qut ken ne anántaman* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne anóntog*, what he may think or may will, 'according to his will', John 5, 21. In form this word is a frequentative or intensive from an earlier form, *ántam*, which is not found in Eliot. Roger Williams has *n'tunnántam* or *neántam*, I think (Chip. *inéndam*, he thinks, Bar., q. v.). This primary verb, which may be translated 'he is minded' or 'he has in mind', is used in composition of all verbs which ex-
- think**—continued.  
press mental states, conditions, and operations, the passions, emotions, etc., and denotes mental activity, as *ussu* denotes physical activity. The animate active form of *anántam* or *unántam* would be *anánau*, he wills (him), nearly corresponding with *anónau*, *wunnau*, he commands (him); and a corresponding relationship appears to exist between *ussu*, he acts, *usseru*, he does it, and *wussin*, he says. *missantam*, *mussantam* [*missi-ántam*], he thinks much or habitually, he is minded or disposed (*missántam*, he aims at, C.).
- third**. See three.
- thirst**, *kohketam*, *kukhuttawn*, he is thirsty; *nukkohkuttam*, I thirst (*niccáwkatome*, I am thirsty, R. W.; *nukkohkittam*, C.); suppos. *kohkuttang*, when he thirsts; *noh kohkuttang*, one who thirsts; pl. *neg kohkuttangig*, they who thirst, the thirsty; vbl. n. *kohkuttawoonik*, *kónkuttawoonik*, thirst. From *kóhukan*, *kwikkan*, (it is) dry, and *tan*, mouth.
- thirty**, *nishwéuchag* (*shwéuchek*, R. W.; *nishwéimechak*, pl. -*suog*, C.; Peq. *neezuchag naubut piaugog* (twenty-ten) and *swéuchag*, Stiles); an. pl. +*kodtash*; inan. pl. +*kodtash*.
- this**, *yeu*, this (thing); an. *yeuoh*, this (man); pl. inan. *yeush*, an. *yeug* (*yò*, R. W.): *yeu nepauz*, this month; *yeu kesukok*, this day, to-day; *yeu unu*, *yeu in* (*yeuami*, C.), thus, in this manner; *yeu waj*, for this cause; *yeu* or *yeuyeu*, at this time, now; *yeu*, at this place, here; *yeu nogque* (toward this), hither (*yò wéque*, thus far; *yòwa*, thus; *yò uowékin*, I dwell here; *yò wuche*, from hence, R. W.). Cf. *ne*, that.
- thistle**, *kógkóunogoghquhou*. Cf. *kómk-kehahachau*, he pricks or pierces.
- thither**, *yeau*, *yaén* [*yá en*, to yonder]: *yeu nogque in kah yá in*, hither and thither; *monchish yeu wutch*, *yaush*, go hence [go] to yonder place, Matt. 17, 20. See yonder.
- thorn**, *kóus*, a thorn, briar, bramble; *asinnekóus*, *assumekóus* [*hassine-kóus*, stony (very hard) briar], a thorn, thorn bush. Cf. *m'ukps*, an awl; *m'uhkos*, a nail; *kóuhquodt*, an arrow.

- thoroughly**, *paunippe*, *papaunippe*, wholly, thoroughly. See through. *pakodche*, *paugokolche* (*paucéche*, *paugéche*, R. W.), completely, to the full, entirely, thoroughly. *paupaunue*, utterly, thoroughly, completely.
- thou**, *ken* (*keñu*); (inseparable) *k'*; *kahlog*, thyself; *kuttinuc*, thou thyself, tu ipse, such as thou (see kind, n.); *kut-tiñe*, it is thine, it belongs to thee.
- thousand**, *muttanuog*, *muttanunk*; pl. an. *muttanungawog-koolog*, -*kussuog*, inan. -*koolash*, -*kussuash*: *nequt muttanuog muttanungawokussuog*, a thousand thousand (men) (*nuqutte mittanug*, R. W.; Peq. *piingshapanzue*, ten hundred, Stiles). For *muttanuog*, a very great number, very many. See multitude.
- thread**, *tuttuppan*. See string.
- threaten**, *quogwehtóou*, *quogquohótóou*, he threatens; suppos. *noh quogquohótóou*, he who threatens (*nuk-quogquohótóouam*, I threaten; *quogquohótóou*, 'if he make threatening speeches', Ind. Laws); vbl. n. *quogquohótóouonk*, a threat.
- three**, *nishwe*, *nishweu* (*nish*, El. Gr.); *nish*, pl. an. *shúog*, inan. *shwínash*, R. W.; *nish*, *nishwe*, three; *nishwe*, third, C.; Peq. *shwésh*, Stiles; Del. *nacha*, Zeisb.); pl. an. *nishuog*, inan. *nishwínash*, *shwínash*; *nishwunnuog*, *nashweenuog*, *nashwunnuok*, the third (when it is third, suppos. inan.); *nashau*, *nashewot*, *nishwull*, the third (when he is third, suppos. an.).
- thresh**, *pogguhham*, *poggham*, he threshes (corn or grain), he beats (it) out (*pochhómmín*, to thresh or beat out corn, R. W.) [= *pohquctahham*, he breaks it in pieces?].
- threshing-floor**, *taunippogguhhamonok* (?).
- throat**, *mukguttunk*, *n'guttunk* (*qúttuck*, R. W.); *ukguttunk*, his throat [from *gut-tueu*, it sinks down]. *munnáonk*, *nasháonk*, a throat, C. (?).
- through**, *paunippu*, *paunippe*, (it is) through, throughout: *paunippu weame*, (he) is through all, Eph. 4, 6; *paunippu weame mattaohkut*, throughout all the world, Rom. 1, 8. *paunipshau*, *paunipweushau*, he goes through or through—continued.
- out; *paunipweushaog otanash*, they went through the cities (*paunipsháuat kehloh koh ohke*, to compass sea and land, C.).
- throw**, *paketan*, he throws away; *wippáketan*, I throw away; *ahque pahketash*, don't throw, C. See cast away.
- thrust through**, *papashpehtarhan* . . . ut *wattáhhut*, he thrust (it) through (him) to the heart, 2 Sam. 18, 14.
- thumb**, *kehtequánutsh*, *kehthóquánutsh*, pl. *éash* [*kehé-ahquae-nutsh*, great finger].
- thunder**, *padtohquohhan* (it thunders) (*padtöhquöhhan*, thunder; *padtohquohánu*, it thunders, C.; Etch. *paítakeak*; Muh. *paítquahán*; L. I. *paítquahánoe*, Wood; Del. *peetháquon*, it thunders, Hkw.; Abn. *pédáing hiáog*, il tonne, Rasles); *nishé padahquohhan*, great thunder, 1 Sam. 7, 10. *neimáduog*, thunder; *neimáduog peskhónweock*, thunderbolts are shot, R. W.; *nimban*, thunder, C.; *nimpanieklókawoh*, 'the place of thunder clefts', Exp. Mayhew.
- thus**, *yeu wme* (*yeu wmi*, C.), in this manner. See this.
- thy**, *seu*. See thou.
- tide**, *tomógkon*, *tommogkon*, (there is) a flood (*tanúecon*, flood tide; *tanuacoks*, upon the flood tide; *keesagúshín*, high water, i. e. it has reached its full height, is full grown (*kesukun*); *nanashowe tanúecon*, half flood, R. W.; Abn. *tamágan*, elle monte, Rasles). *skát* and *maúshetan*, ebb tide; *mittáeskat*, a low ebb, R. W. (Abn. *sákkat*, it falls, Rasles; *kísekat*, low tide).
- tie**, *kishpinuum*, he ties (it); v. i. act. *kishpissu*, he ties, is tying, and pass. it is tied. See bind; fasten.
- time**, *ahquompí*, (it is) time, period, season: *wutch uttochéeu kah ahquompí*, 'for a season and a time', Dan. 7, 12; pl. *yeuash* (*kesikkáttae ahquompí*, day-time, C.; *ogjosohquompí* [= *ogguhse ahquompí*], a little time, C. 252); suppos. *agquompak*, when it is time, at the time when; *ne agquompak*, at that time. See long time ago.
- tire**, *sawánuu*, he is tired, weary, faint; *matta sawánuu*, he is not wearied (*nissáwamis*, *nissawánish káñmen*, *usowishkávunen*, I am weary, R. W.); *pog-*



**tire**—continued.

*kodche mussotiam*, I am very weary, C.; suppos. *noh sawunuk*, he who is weary; an. *sawunauau*, he tires (him); caus. *sawunnuwahhuau*, he causes (him) to be weary, makes (him) tired.

**to**, after verbs of motion, is expressed by the directive and locative suffix 't' (-*ut*, -*at*, -*it*) when the object is inanimate, and by -*oh*, -*uh* when it is animate, though -*ut* sometimes takes the place of -*oh*. *en* is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately upon, the object: *amnos en Joppa*, send to Joppa, Acts 10, 5. *yeau (yá en, to yonder)*, to, as far as: *wutch . . . yeau*, from . . . to.

**toad**, *tinogkoteas*, C.; Abn. *maskeké*; cf. Chip. *omakiki*, a toad; *omamakisi*, 'he has the smallpox', Bar. See frog.

**tobacco**, *wuttamduog*, R. W.; *wuttamásim*, give me tobacco; *wuttámnaogon*, a pipe, *ibid.*; Peq. *wuttunnuoc*, a pipe, Stiles; *wuttoohpoanveconish*, tobacco, C. (cf. *wuttóhappan*, he draws water); Abn. *8d'aman*; Micmac. *tomahouce* and *tomakan*, a pipe. See pipe.

**toe**, *puhchaset* (cf. *puhchamutcheq*, finger); *kehtequaset*, the great toe.

**together**, *moeu, moae, niyae, móe* (*noyae*, C.), lit. there is a gathering or assembling. See assemble; gather.

**tomorrow**, *sawp* (*saáop*, R. W.; *a saw upp*, Wood). See morrow.

**tongue**, *mēnan*, El. and C.; pl. +*ash*; *wēnan*, his tongue (*wēnat*, R. W.; Del. *wilano*, Hkw.; Miami *wehlaneh*; Sauk *neuraneveh*, Keating).

**too, too much**, *wussaume* (*wussómme*, C.), very greatly, extremely, too: *wussaume nóohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24; *wussaume peasin*, it is too small (*wussaume kusópita*, too hot; *cosauwe sokenummis*, you have poured out too much, R. W.).

**tooth**, *weepit*, El. and C.; *weepit*, my tooth (Peq. *neebut*, Stiles); *weepit*, his tooth (*wépit*, R. W.); pl. +*teash*. From *upwó*, he eats; mutual inan. *uppitteash*, they eat together. See eat.

**toothache**, *punnawmpiteinck*, 'which is the onely paine will force their stout

**toothache**—continued.

hearts to cry', R. W.; Del. *w'niipitne*, I have the toothache, Hkw.

**top**, *wanashque*, on the top; vbl. n. *wanashquonk*, the top or summit: *wanashque wutamwohdon*, on the top of his staff; *wanashquodtinu wachwut*, (when) upon the top of the mountain, Ezek. 6, 13; *wanachikomak* [*wanashque-komak*], the chimney. Lit. at the end of; see end. *woskeche*, on the surface of: *woskechepisky*, on the top of a rock, Ezek. 24, 7; see surface. *kotuhkóe* [*kotuhkóeu*], in a high place, on the summit of (a mountain or hill): *ut kodtuhkóe wachwut*, on the top of the mountain; suppos. *kotuhkóag*, *kotuhkóag*, *kotuhkóag*, (when it is at) the top, a high place; see high place. *kukkuhquag*, *kukkuhquag* [suppos. inan. from *kukkuhquae*, he goes up], the top or summit, also, a heap.

**torment**, *onkapunauu*, he torments (him); *ahque onkapunaneh*, do not torment me, Luke 18, 28; pass. *onkapunánóog*, they were tortured, Heb. 11, 35; vbl. n. act. *onkapunáonk*, tormenting, torment inflicted; pass. *onkapunanittuonk*, being tormented, torment endured. *áwakompawau*, he suffers torment, is tormented; act. he torments (him); vbl. n. *áwakompáonk*, torment; v. i. act. *áwakompawanas*, he inflicts torture, torments.

**torn**. See tear.

**tortoise**, *tanuppasog*, Lev. 11, 29. See turtle.

**torture**. See torment.

**totem**. This word is a corruption from *wutohtae*, *wutohtu*. See *wut*.

**touch**, *mussinun*, *mussinon*, *mussinunum* (*missinum*, C.), he touches (it); *num-mussinun*, I touch; *ahque mussinunak*, do not touch (it), touch ye (it) not; suppos. *noh masunuk*, he who touches (it); an. *mussunau*, he touches (him); suppos. *noh masunont*, he who touches (him) (vbl. n. *missinunáonk*, touch, C.).

**tow**, *hashatp* (*asháppog*, R. W.). See flax.

**toward**, *nogque*: *ne nogque*, 'toward that way', El. Gr. 21; *yeu nogque*, hither; *nuttimuhquain nogque*, I looked toward

**toward**—continued.

(it). From *nihquacu*, he looks or turns his face to. See look.

**towel**, *chishkenitchohhou*. From *chiskhan*, *jiskhan*, he wipes, and *nutch*, hand.

**town**, *otan*, pl. *otanash* (*otân*, R. W.); *otanick*, to the town, *ibid.*; Del. *oténink*, to the town, Hkw.); dimin. *otanemes*, a small town, a village.

**trade**, *kodtauwompasu*, *kodtauompasu*, he sells, barter, trades. See sell. *anaqu-shau*, he trades; *anaqusháhettich*, let them trade (*anaqushénto*, let us trade; *anaqu-shaiog* (they trade), traders; *mouanaqu-shaiog*, chapman, R. W.); cf. *anaquesu*, it is joined, he makes a joint. *nuttom-mattimau*, we bargain; *nun-nahttommatimau*, we have bargained, C.; cf. *nuttottóawan*, I buy, *ibid.*; *adtóau*, he buys of (him), El.

**trap** (n.), *appéh*, *ahpéh*, *appéhhan*, a snare, a trap (*apéhana*, traps; *wuskapéhana*, new traps; *ataúbana*, old traps, R. W.); pl. *appéhhanog*, *appéhceonog*. From *pah-heau*, *up-pah-heu*, he waits for (him); suppos. *noh pahhit*, he who waits for; *nappaih*, I wait for (him). *sunúckhig*, a falling trap for wolves, R. W. 143.

**trap** (v.), *puttahham*, he is taken in a snare, he goes into a snare or trap [*petau*, he puts in, he is put in, and *-am*, he goes (verb of motion)]; *puttah-hanwog*, they are ensnared or caught, Job 34, 30; an. *puttahchaw*, he traps (him), ensnares (him), and pass. he is entrapped; *puttahwchoog*, they are caught in snares, are entrapped; *noh puttuhkuk*, he who is ensnared, trapped; vbl. n. *puttahhamwóonk*, entrapping, catching in a trap.

**travail**. See bear children.

**travel**. See walk.

**tray**, *wunwóok*, a dish, 'platter' (*wunwúog*, tray; pl. *+ánash*, R. W.); *wunwongawit*, in the dish. Cf. *wóogog*, a hole; *wóonogku*, he digs a hole (hollows out?).

**treachery**. See betray.

**tread on**, *taskukhkom*, freq. *tattaskukhkom*, he treads on (it); suppos. *taskukhog*, *tattaskukog*, when he treads on (it); an. *taskukhuau*, he treads on (him) (*noh wuttahtáskukhuáuh*, he treads on

**tread on**—continued.

him, C.). *ohpanu*, he treads on, sets his feet on (it), walks on (it).

**treasure**, *nompakou*, a precious thing, a treasure, a 'jewel'; pl. *+unash*.

**tree**, *mehtug*, *mehtugg*, *matug* (*mántúck*, R. W.; *mehtuk*, C.; Peq. *a'tucksh*, Stiles; Del. *hittuck*, Hkw.); pl. *mehtugguash*, *matugguash*; dimin. *mehtuggues*, *mehtug-qemes*, a small tree (*nuitákoomes*, a stick, C.); pl. *mehtugkomesash*, twigs, 'rods', Gen. 30, 37. The radical is 'h'tug or 'h'tuk (the initial 'm' being the indefinite particle), as is apparent in the compounds, where 'tree' or 'wood' is expressed by *-uhtug*, and sometimes (terminally) by *-uuk* or *-uhuk*: *mis-sawuk*, *mussoonuk*, a dry tree, Ezek. 17, 24; 20, 47 [*musso*, it is dried] (Abn. *mesak8 abási*, arbre sec, Rasles); *askunkp*, *ashkukuk*, a green tree [*askp*, *ashkosh*, green] (Abn. *areskaks8*, Rasles); *agwóok*, under a tree, 1 Sam. 31, 13 [*agwe*, below]; and *ut kishkuk*, under [*kishke*, beside, near to?] a tree, Gen. 18, 4, 8. See ash tree; oak tree; pine tree; poplar tree; sassafras tree; walnut tree; willow tree.

**tremble**, *nunnuksushau*, *nunnukschau*, he trembles (*nunnuksishom*, I tremble, C.); suppos. *noh nunukshont*, he who trembles; vbl. n. *nunnuksáonk*, trembling. From *nunnuksuwom*, he shakes (it), with 'sh of derogation.

**tribe**, *chippawóonk*, *chippawóonwóok*. From *chippawau*, he separates or divides (them); vbl. n. *chippawóonk*, a dividing, division, or separation. *chippissuog* (they separate themselves, they are separated), a people, a tribe.

**tribute**, *ompwéwau*, he pays tribute to, he is tributary to (him); suffix *wotom-pwéwúh*, he paid him tribute, he 'gave him presents', 2 K. 17, 3; vbl. n. *ompwéwáonk* and *ompéhtéonk*, *ompwéwéonk* (*ompéhtéonk*, C.), tribute; n. agent. *ompwéwéen*, *ompwéwéen-in*, a tributary, a payer of tribute; *móuwéwóonk*, *nou-wéwéwóonk* (vbl. n. from *móuwéwéu*, he gathers), a gathering or collecting custom, toll, or tribute, 1 K. 9, 21; Matt. 17, 25. *piámpom*, 'a tribute skin . . . carried to the sachem or prince', R. W. See offer.

**trifle**, *chogg*. See spot.

**trouble**, *wuttamantam*, he is troubled, disturbed, he has care or trouble; *notamantam*, I am troubled (*nétop*, *notamantam*, 'friend, I am busy', R. W.); caus. an. *wuttamehheau*, he troubles, disturbs (him), he gives him trouble, makes him trouble (*notamehéhivram*, I hinder, C.; *kotammish*, I hinder you; *cotannuc*, *cotammime*, you trouble me, R. W.); caus. inan. *wuttamehteau*, he troubles (it), makes (it) trouble or disturbance; *wuttamehpunaonk*, trouble.

**trout**, *mishgúskou*, C.

**true**, **truth**, *wunnumwau*, he speaks truth; *nanonwauan*, I speak truth, 1 Tim. 2, 7; suppos. *wunnumwáeyean*, if I speak truth (*wunnumwáeyean*, if he say true; *wunnumwéash*, speak thou the truth; *wunnumwaw ewó*, he speaks true, R. W.); vbl. n. *wunnumwáeyean*, a truth; *wunnamuhkatéyeuk*, truthfulness (when it is true); adv. *wunnamuhqut*, truly, verily; *wunnamuhqutteyeuó*, (it) is true; pl. *-yeuash*, (they) are true; vbl. n. *wunnamuhqutteyeuonk*, truth (abstract).

**trust**, *pábahtantam*, *paubhtantam*, he trusts, he trusts in (it); *uppabahtantamun*, he trusts in it (*papahtantamínat*, to trust, C.); an. *pabahtanumau*, he trusts in (him).

**try**, *qutchehtam*, he tries, he tastes (it); caus. an. *qutchehheau*, he makes trial of (him), he tempts or proves him; caus. inan. *qutchehteau*, he makes trial of (it), he proves it; vbl. n. *qutchehteauonk* (*qutchehteauonk*, pl. *-ongash*, trials or attempts, C.). See prove. *kodussu*, he tries, makes an attempt.

**tumult**, *wogkoveonk*, tumult, stir, commotion. See stir.

**turkey**, *néyhom*, pl. *néyhomnúuog*, R. W.; N. E. *nahenau*, L. I., *nahiam*, Wood; Abn. *nahame*; Del. *tshikenuu*.

**turn aside or about**, *quinnuppu*, he turns: *meshchtash* . . . *quinnuppu*, the wind turns about, changes its direction, Eccl. 1, 6 (*nukquinnuppu*, I turn, C.); suppos. *noh quinnupit*, he who turns; *quinnupeit*, when it turns (as a door on its hinges, Prov. 26, 14); v. t. *quinnupperum*, he turns (it); suppos.

**turn aside or about**—continued. •

*noh quinnuppinuk wuhtawog*, he who turns away his ear, Prov. 28, 9; an. *quinnuppunau*, he turns (him), makes him turn; vbl. n. *quinnuppeonk*, turning.

**turn back**, *qushkeu*, he turns back. See return.

**turn one's self about**, *quinnuppekom-pau*, he turns about, lit. he stands turned about. See stand.

**turn upside down**, *wunnamuhkinum*, he turns (it) upside down; *wunnamuhkinum-un*, he turns it upside down, he overturns it.

**turtle**, Abn. *tšrebé*, Rasles (cf. *tanup-pasog*, tortoise, Lev. 11, 29); *amikenakš*, 'son écaille'; cf. Chip. *mik e nok*, *ne ke nok*, turtle, tortoise.

**twenty**, *neesnéechag*, *neesnéechag*, pl. an. *+kodlog*, inan. *+koddash* (*neesnééchéck*, R. W.); Peq. *neezunchage* or *piugg nau-but piugg* (ten plus ten), Stiles; Del. *nischinakhki*; Abn. *nisineški*).

**twice**, *neesit* (when there are two): *pasuk-qut asuh neesit*, once or twice; *neesawudt neesit nompe*, when it was doubled twice, Gen. 41, 32; *neesé tahshe*, suppos. *neesit tahshin*, twice as much.

**twins**, *tagwosu weechau*, 'twins were in her womb', she bore twins, Gen. 38, 27; *togguonsuwoog*, there were twins, Gen. 25, 24 (*togguos*, *ogguos*, a twin, pl. *+suog*, C.; *tackquúwoock*, twins, R. W.)

**twist**, *tuppínóhtau*, freq. *tuttuppennóhtau*, he spins or twists, caus. inan. from *tattuppunau*, *tatuppíneau*, it is twisted (turned or rolled around); *tuttuppun*, *tatuppín* (spun, twisted), a twisted thread or string; sometimes *tuttuppuno-ahlog*, that which is twisted or made to twist. From *tatuppe*, equal, alike; *tatuppehteau*, he makes it equal, equalizes it, Ps. 33, 15. Cf. *tatuppequanum*, he rolls (it).

**twisted** (tortuous), *pepemsque* (*pemisquádi*, crooked or winding, R. W.). See crooked.

**two**, *neesé*, *nees*, pl. an. *neesuog*, inan. *neesinash* (*néesse*, *néese*, *nees*, pl. an. *neéswoock*, inan. *neenash*, R. W.; Peq. *nažé*, *neese*, Stiles). See twice.

## U

- unable**, *nōnum, nōnanum*, I am unable, I can not, and he is unable, he can not; *nōnonunumun*, we are not able (*nōndnum, nōnshen*, I can not, R. W.; *nōnat*, to be wanting or defective, C.). Cf. *nōochumwei*, weak; *mattanum*, he is unworthy, Mark 1, 7. *inheau*, he could not, Judg. 1, 19. *matta tapenum*, he is not able, he can not; *matta tapenumō*, it can not, it is unable; from *tāpi, taupi*, enough, sufficient; *tapenum*, he suffices for, can.
- unbind**, *ompeneau*, he unbinds (him). See loose.
- uncle**, *wussisses, wussusses*, his uncle (*ōshesin*, an uncle, C.; *wussese*, R. W.); *nōsusses*, my uncle; *ummittanurussōh* *ōshesoh*, the wife of his uncle (Muh. *nsase*, (my) uncle by the father's side; *nuchehque*, (my) uncle by the mother's side, Edw.).
- unclean**, *nishkenukque*, suppos. *nishkenukquodt*, when it is unclean; an. *nishkenukquassu*, (he is) unclean; vbl. n. *nishkenukquassuonk*, (the doing of) uncleanness; caus. inan. *nishketeau*, he makes (it) unclean, defiles it.
- uncover**, *wōshinum*, he uncovers (opens). *poskinum*, he lays bare.
- under**, *aguru, agure*, it is below, underneath. See below.
- understand**, *wahteou*, he understands. See know.
- undesignedly**, *pehcheu* ('unawares', Num. 35, 11; Gal. 2, 4).
- unexpectedly**, *tiadchu*. See suddenly.
- unless**, *kuttunma* (*kittunma*, C.; *kottunne, kuttunma*, C. Mather).
- until**, *pajeh, yeu pajeh*, until now; *nō pajeh, tōh pajeh* (*nō pajeh, nāpaj*, C.), until that, until.
- unto** (as far as), *wehque* (*yō wēque*, thus far, R. W.) [*wōhkōeu*, at the end of]. See end.
- up**. See go; lift up; spring up.
- upper**, *kukukque*, above, upper. See ascend; go.
- upper part**, *woskeche*. See surface; top.
- upright**, *sampue*. See erect; right; stand.
- upward**, *paamu*, upward, more than (in time): *wutch . . . kah paamu*, from (one month old) and upward, Num. 26, 2, 4. See above; go.
- urge**, *chetimuuu*, he urges; *chetimūōnat*, to urge, C. See compel.
- urinate**, suppos. *nōh sāgketog, nōh sagkeet*, he who urinates. Cf. *sokinum*, he pours out.
- urine**, *ninyeu, nunneyeu; wunumneyeu*, their urine, Is. 36, 12.
- use**, *awohteau, awrahteau*, he uses (it), makes use of (it) (*nuttauhteau*, I use, C.): *awohteaoq muttinnohkon*, they use the right hand; *awrahteaoq yeu siogkawaonk*, they use this proverb, Ezek. 18, 2; suppos. *nōh awohteault*, he who uses; vbl. n. pl. *awohteangash*, weapons, John 18, 3 (utensils?). *awwohkon*, it is used, habitually made use of (*awwohkōnat, ompattamānat*, to wear clothes out, C.). *nōhtōnum, nehtōnum*, he makes habitual use of, knows how to use, is skilled in the use of; suppos. *nōh nōhtonuk*, he who uses; pl. *neg nōhtonukeq*, they who handle or are accustomed to the use of (spears, shields, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5.
- uselessly**, *tahnōche*, in vain, causelessly [*matta-nōche?*].
- usually**, *yoatche*, always (usually, C., and *wameyeue*, usually, *ibid.*).
- utterly**, *papaquanne*. See thoroughly.

## V

- vainly**, *tahnæche*.
- valiant**, *kenompæie*, valiant, valiantly; *kenompæonk*, valor; *kenompæunukqüssionk*, boldness, C. Cf. *kenomp*, a captain, John 18, 12; *keénomp* and *mückquomp*, a captain or valiant man, R. W. See captain. *menuhkesu*, *menuhke ussu*, he does valiantly (he is strong, powerful, in action); *menuhkesuen*, a "mighty man of valor", 2 Chr. 32, 21. *wuttanantamoonk*, 'valor', Man. Pom. 86.
- valley**, *awóuhkóí*, *awóuhkoi*, *manóhóiyeu* (*oonawóhkkóí*, pl. + *yewash*, C.); *en awóuhkóiyeu*, into the valley, into the low country [*awóí-ohke*, deep or low land].
- value**, *wenoham*, he values, fixes the value of (it); *wenohamun*, he values it; an. *wenoham*, he values him, estimates his value (for ransom); vbl. n. *wenohamoonk*, a valuing, valuation, estimated value. See ransom.
- vanish**, *móhtupóhtæu*, *móhtuppæu*, it vanishes, passes away. See consume; fade; pass away.
- vapor**, *owéán*, mist, vapor. *nishkenon*, collect. *nishkenonk*, mist, fog, fine rain. *pukktuæmes* [dimin. from *pukktu*, smoke], vapor, mist.
- vast**. See great.
- veil**, *onkquequohhou*, -*hæ*, a veil (*onkqueek-hæ*, a hat, C.); vbl. n. caus. from *onk-wihau*, he covers (him), he is covered: *onkquequohhou*, 'he covered his face' (with it), Is. 6, 2. *puttogquequohhou*, vbl. n. caus. from *puttagachau*, *puttogquoh-wau*, he hides or covers over. *yánu-quohhæ*, vbl. n. caus. from *yánuwau*, he shuts up, makes close.
- venerable disease** (?), *manaskishatái*, he hath the pox; *manaskishatáimitch*, the last pox, R. W.
- venison**, *weyaus* (flesh, meat), venison (*ncátítæam weeyóus*, I long for venison, R. W.). See flesh.
- very**, *ahche*, very much, exceedingly; *muttae*, *mæcheke*, much, very much; *wissaume*, too much, too, very (*nánpéh*, very; *nánpéh péawag*, least, very small; *ahche* and *péhtuh*, very, C.).
- vessel**, *wiskq*, *wisq*, *wishq* (*wæaskq*, C.), a dish, pot, or vessel: *wishquie pumnce*, a pot of oil; *nukkonishquadt*, 'in old bottles' (when the vessel is old). Cf. *ohkuk*, earthen pot, kettle; *quánawask* [*quánni-wiskq*, long vessel], bottle. *wiskq* or *wæaskq* was the name for any dish or vessel made from a gourd or other of the Cucurbitaceæ, *asq*, *asquash*. See gourd; squash.
- vessel** (boat). See boat; shallop; ship.
- vex**, *wæsqheæu*, *wæsqheæu*, he vexes him. Caus. an. from *musquawumau*, he is angry with (him) (?). See provoke.
- victory**, *sohkawau*, he prevails over (him), he obtains the victory; v. i. an. *sohkósu*, he conquers, he has the victory; suppos. *nóh sohkansit*, he who is victorious; vbl. n. *sohkósuonk*, *sohkawsouk*, victory. See prevail over.
- view**, *kukkinneam*, *kóhkinnum*, he observes, notices, marks (it); *kukkinneasu*, he marks it (*núkkéchéncam*, I view; *kukkinassinneat*, to take a view, C.) See mark. *wissaunpatámmín*, to view or look about; *wissaunpatánoonck*, a prospect, R. W.
- village**, *otanemes*, small town; dimin. from *otáu*.
- vine**, *wenómís*, *wénomwussipog*, *wenomesip-pog*; pl. + *wash* or *quash* (*wenomin*, *wenom*, a grape; pl. *wenominneash*).
- violence**, *woskehwaonk* (vbl. n. act., doing hurt); *woskchittonk* (vbl. n. pass., receiving hurt). See hurt. *chekeené-tuonk* (vbl. n. pass.), suffering force; *chékéæu*, he uses force or violence (to). See compel; force; rob.
- violently**, *chékee* (*chékéwæie*, forcibly, C.): *chékee usseonk*, an act of violence.
- virgin**, *penomp*, pl. + *ag* (*keegsquaw*, *kéhtuckquaw*, R. W. Edwards gives Muh. *penumpausoo*, pl. + *uk*, a boy, boys. Peq. *quaissees*, a virgin girl, Stiles, for *squasee*, *squawhesse*, a girl (?), dimin. of *squa*).
- vision**, *monomansuonk*, a vision. Cf. *moncam*, *monumcam*, he looks upon, beholds (it).

**voice**, *wadtauatankqussuonk wuttatouatankqussuonk* (the making a sound), a voice, noise, sound; *awadtauatankqussuonk*, his voice, put for the noise of the sea, Is. 17, 12; the sound of wheels, Ezek. 3, 13, etc. *nishontawau*, he makes a loud noise, lifts up his voice, shouts; adj. and adv. *nishontawé*, with a loud voice, loud-sounding [*nishontó*, there is a loud noise]. *peantawau*, he makes a

**voice**—continued.

small noise, has a low voice; *manumne peantawomá*, there was a still, small voice, I K. 19, 12 (*tanne* . . . *ontowáonk*, a hoarse voice, C).

**vomit**, *menadtam* (*menattam*, C.), he vomits (*n'wauádtommin*, I vomit, R. W.); vbl. n. *menadtamwóonk*, vomiting.

**voyage**, *pumohhamwóonk*, Acts 27, 10; vbl. n. from *pummohham*, he goes by sea.

## W

**wade**, *touhpeu*, he walks into the water; suppos. *tawohpít*, when he walked into the water (*toekékítuck*, let us wade; *wut-toekémin*, to wade, R. W.).

**wagon**, *tatuppequanunuk* [suppos. part. inan. from *tatuppequanun*, he rolls (it): when it is rolled], a wagon, 'chariot'.

**wait for**, *pahheau*, he waits for (him); *nuppáih*, I wait for (him); suppos. *noh pahhit*, he who waits for; inan. *pahtau-wi*, he waits for it: *wussepe pah-tawu*, he waits long, 'has long patience', James 5, 7; *pahto*, he waits for (it), *ibid.*; v. i. an. act. *pahtussu*, he waits, is waiting; suppos. *noh pahtsit*, he who waits (*pahtwóog*, they wait; *pahtsü wuwnenchhuónat*, ready to do good; *nuppahtis monchenat*, I am ready to go, C.); vbl. n. *pahtsuonk*, waiting, forbearance, Rom. 2, 4.

**wake**, *takeu*, he wakes; *muttókep*, I did wake; *tókish*, wake thou (*tókish*, R. W.); an. *tókinaw*, he wakes (him); suffix *muttókinuk*, he wakes me; *tókinóok*, wake ye (him) (*tókinish*, wake him, R. W.); with 'sh of sudden or violent activity, *tókishau*, he wakes suddenly.

**walk**, *pomushau*, *paumushau*, (1) he walks, (2) he goes a journey, he travels, (3) with inan. subj. *pomsheau*, *pomshau*, it passes, goes by; freq. *popomushau*, *papamushau*, he walks much, continues to walk, travels (*nuppuwúsham*, I walk; *nawékontam pínnmishem*, I have a mind to travel; *cuttinneapánnimishem?* will you pass by?; *aspunnéwi*, he is not gone by; *aspunnéwóok*, they are not gone by, R. W.); suppos. *noh pomushadt*, *paumushadt*, he who walks;

**walk**—continued.

inan. subj. *kesukod paumushomóow*, 'day goeth away', is passing, Jer. 6, 4; vbl. n. *pomushaonk* (walking), a journey; n. agent. *pomushaen*, a walker, a traveler; pl. +*uog*. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. *pa-méméow*, it passed (away), Ps. 18, 12; *ash pa-méowadt*, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; *ashyeu pumappéog*, 'if ye will still abide here', Jer. 42, 10; *ut pametshik squontamut*, 'on the threshold' (where it goes by or passes the door), Judg. 19, 27; *ash páme* (and *ashpummeu*) *kesukod*, while day lasts, while it is yet day, 2 Sam. 3, 35; *pummu*, he shoots; *pummunau*, he flies; *pámmopageu*, he creeps; *pamontam*, *pomaniam*, he lives; *nish pumoháash*, *neg punik-kompaog*, they are in a row; *pumneeche mayut*, in a cross way, Obad. 14; *pum-meneuwonk*, a wall; *pummukaonk*, a dance, etc. See sea (*pummoh*).

**wall**. See fence.

**walnut tree**, *wussoquat*, R. W. (*wussu-quatómíneug*, walnuts; 'of these they make an excellent oil . . . for their anointing of their heads', *ibid.*; *wus-sahquatomis* and *-ónnásh*, C.; Peq. *wishquuts*, walnut tree, Stiles). Cf. *sussegeu*, he anoints.

**wampum**, **wompam**, 'which signifies white' (R. W.), from *wompi*, was the collective name of the white beads or *peag* used as currency, as *suckauhook* [*sucki-hogk*, black or dark shell] was of the dark-colored and more precious kind. Both kinds were known to the



**wash**—continued.

vbl. n. *kutchissittóok*, washing (of inan. obj.); an. *kutchissunau* (-*nau*), he washes (himself or another person); *nuk-kutchissun*, I wash myself (*nukkitissun*, I wash, C.); *kutchissunuwesh* (*kit-tissunuwish*, C.), wash thyself; vbl. n. *kutchissunóok*, washing (of an. obj.).

**waste**. See barren; empty; fade.

**watch**, *askuhuan*, he watches or waits for (it); *askuhumwog*, they watch or wait for (it); v. i. *askuhweteau*, *askuhweteau*, he watches, waits; *askuhwheteagk*, watch ye; *nutaskwéteam*, I watch, Ps. 102, 7; n. agent. *askuhwheteaen-in*, a watchman; vbl. n. *askuhwhetaonk*, watching, a watch; adj. and adv. *askuhwhetea komuk*, watch tower. Caus. from *askun*, it is not yet. See raw.

**water**, *nippe*, *nuppe*; pl. *nippeash* (*nip*, R. W.); *nupp*, *nupph*, Stiles; *mannip-péno?* have you no water? R. W.; Muh. *nbey*, Edw.; Chip. *nebbi*, Edw.; *neebi*, Sch.; *nipi*, Keating; Abn. *nebi*); *nattu nippeno*, *wame nippeno*, there is no water; *yeu nippe*, 'here is water', Acts 8, 36; *nuppe wetch nippékoutu*, 'water from [among the] water', Gen. 1, 6; dimin. *nippisse*, *nips* (*nipécese*, R. W.; *nippis*, Mass. Ps.), a small quantity or body of water, a pond or small lake: *nippisse nippe*, 'water of the pool', Is. 22, 11; pl. *nippesash*, ponds; double dimin. *nippeemes*, *nippemes*, a little water (as for drinking). The radical is 'pe or 'pi, to which is prefixed the *n'* demonstrative, *n'pe*, or, as Edwards gives it (for the Mohegan), *nibey*. This root is identical with or related to *appu*, he sits, stays, remains, and distinguishes water at rest, standing water, or placed water, *n'pe*, suppos. *n'pog* (see *pog*, below), from *sokenoi* (water when poured), rain; *kussitchuwan* (water when proceeding onward), a stream; *tohkekou* (when it comes forth continuously), a spring; *tuk* (when it beats about or is disturbed), a wave or rough-watered river, etc. Suppos. *pog* (*n'pog*), water when at rest, standing water, and in some compounds not distinguishable in signification from the absolute (indicative) *n'pe* (the prefixed *n'* is discarded in all com-

**water**—continued.

pounds); *kehlahuammappog*, the waters of the sea, Ex. 14, 21; *mishippog*, much water, John 3, 23; *tohkekomeupog*, 'running water', spring water (i. e. water after it is taken from a spring), Num. 19, 17; *woskeche sepupog-wat*, on the surface of the water of the river, Dan. 12, 6 (= *sepue nippe-it*, v. 7); *nippissepog*, *nippissipag*, (the water of) a pond or small lake; pl. + *wash*; *sonkipog*, *sonkuppog*, cold water (*sawngui nip?* is the water cool?; *sawnkopaugot*, cool water, R. W.) [*sonkui*, it is cold]; *mwawippog*, fresh water, James 3, 12; *scipog*, salt water, James 3, 12 [*séé*, bitter]. See cast into the water; draw water.

**waterfall**, Narr. *patuck*, *patuck*; Abn. *pañntek8*, chute d'eau, Rasles.

**waves**, *tukkag*. See river. Abn. *tegs*, pl. *tegsak*, Rasles.

**we**, *nenawun*, we (exclusive of the persons addressed, we and not you); *kenawun*, we (inclusive of the persons addressed, we all, we and you) (*nenawun*, *nenāwan*, *nenawun*, we, us, C.; Muh. *neawunh*, Edw.; Del. *nūna*, *kiluna*, Hwk.; Chip. *nenakwēnd*, *keenah-wind*, Sch.); *nanashawe nenawun kahen*, between us and thee, Luke 16, 26; *nashawe kenawun*, between us, i. e. between you and ourselves, Judg. 11, 10; *kenawun wame*, all of us, 2 Cor. 3, 18; James 5, 17.

**weak**, *nachumwi*, *nachumwiyeu*, it is weak, feeble, tender (primarily weak, because in its beginning [*nache*] or early growth): *nachumwe wunepog*, the tender leaf (*nachimwe*, maimed; *nachāmwī*, tender; *nachimāwe*, weak, C.); an. *nachumwesu*, he is weak, he is tender; suppos. *noh nachumwesit*, he who is weak (*nachumwesūē*, weakly, C.); vbl. n. *nachumwesonk*, tenderness, weakness. See wound.

**weapons**, *auwohteangash* (*ompategash*, Mass. Ps.); *nutawohteangash*, my weapons. From *auwohteau*, he uses (it).

**wear clothes**, *kogkōw*, *ogkōw*, he is clothed, he wears clothes. See clothe.

**wear out**, *ompattamānat*, to wear clothes out; *nunmahche ompattani*, I did wear; *nah-ompattamānat*, to wear out, C.



- weary**, *sautinim*, he is weary, tired. See tire.
- weasel**, Peq. *a' mucksh*, Stiles. See fisher; marten.
- weather**, *wunnohquodt*, (when it is) fair weather (*wunnohquodt*, pleasant weather, C.) [*wunne*, good]. *wekineauquát*, fair weather; *wekinánduquocks*, when it is fair weather, R. W.; *wekeneankquat*, warm weather, C. *pohkohquodt*, (when it is) clear, in a clear day [*pohkok*, the clear sky] (*páduqi*, *páduaquát*, 'it holds up', the weather clears, R. W.). *tóhkokquok*, (when it is) cold (*tahki*, *tátakki*, cold weather; *taákocks*, cold weather, R. W.). *matohquodt*, (when it is) cloudy weather (*máttaquat* or *kíppaquat*, it is overcast, R. W.); *matohquokish*, 'in a day of rain', Ezek. 1, 28 [*matokgs*, a cloud]. *onkquohquodt*, 'lowering', Matt. 16, 3 (*onnóhquat*, raining, C.; *ánaquat*, rain, R. W.). *wuttapóhquot*, wet (weather), C.; cf. *wuttogki*, moisture. *michokat*, a thaw; *michokateh*, when it thaws, R. W. See cold; hot; wet.
- weave**, *monakenechau*, *monakenechau*, he weaves, lit. he makes cloth [caus. inan. from *monak*, cloth] (*monagkenechkómát*, to weave, C.); n. agent. *monakenehteaen-in*, a weaver.
- wedding**, *wussentamóonk*, vbl. n. from *wussentam*, he marries.
- weed**, *monaskínnemun*, R. W. See hoe.
- weep**. See cry; mourn.
- weigh**, *quttompaghatau*, he weighs (it) (*noh quttompaghatau nashpe quttóóhey*, he weighs by the pound, C.); suppos. inan. *quttompaghateg*, when it weighs, a balance, 'weights', Deut. 25, 13 (vbl. n. *quttompaghatoónk*, weighing, C.). From *quttáueu*, it sinks down (?). Cf. *quttuhám*, he measures.
- weighty**, *tohkequn*. See heavy.
- welcome**, *kánepeam*, (thou art) welcome, C.
- well** (adj.), *kongketeau*, he is well; *asq-kongketeau*? is he yet well? (*kongketeáug*, they are well, R. W.; *sun wun-nihketeaonkánnu*? is it a healthy time?; *nuttanúkkó wunnikéteam*, I am pretty well; *toh kuttinúkkéteam*? how do you do? C.).
- well** (adv.), *wunne*, *winne*, (it is) well; *wunnesu* [*wunne-ussu*], he acts or does well—continued.
- well; *wunnenchau*, he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.
- well** (n.), *wuttahamónk*, a well; *othamónk*, his well. See wet.
- west**. See northwest.
- west wind**, *papónetin*, R. W.; cf. *papóne*, *pópon*, winter. See northwest.
- wet**, *wuttogki*, (it is wet) 'moisture', Luke 8, 6 (*wuttapóhquot*, wet (weather); an. *notágkes*, I am wet; *wuttágkesiméat*, to be wet, C.; Peq. *wuttággio eyéw k'éezúk weenugh*, wet today, very, Stiles). *ogqushki*, (it is) wet, moist; *ogqushkaj*, let it be wet, Dan. 4, 15.
- whale**, *pastóp*, *pastab*, *pótab* (*pastab*, C.; *pótop*, R. W.; Peq. *podumbaug*, *puhumbaug*, Stiles; Del. *m'biák*, Hkw.) [*puotau*, he blows. "There she blows!" as a modern whaler cries].
- whalebone**, *waskéke*, R. W.
- what** (interrog.), *chagwas*, *chagwas* (*teagua*; *toh*, *teagua kuttinádatom*? what do you think?; *toh kuttinónwam*? what do you say? C.).
- whelp**, *wuskoshin*, *wuskoshimvus*, a whelp, cub, the young of an animal.
- when**, *ahquompak*, El. Gr. 21 [suppos. inan. of *ahquompi*, there is time; *na ut aqumpong*, *ne aqumpong*, at that time]. *uttuháunash*, *uttuháunóoh*, C.
- whence**, *toh noh*, whence, whither (*tonnoh*, where, whither, C.; *tána kourim*? whence come you?; *tanock kuttómé*? whither do you go? R. W.; *tonnoh-whitch*, whence, C.).
- where**, *uttieyu*; *uttieyu áne*, wherever (*táckiu*, *tiyu*, where; *táckiu sáchim*? where is the sachem? R. W.; *tonnoh*, where, whither, C.).
- wherefore**, *yowutche*, *yow waj*, for this cause, because of this.
- whet**. See sharpen.
- whether**, *uttoh asuh matta*, whether or no, C.
- whetstone**, *cauómpsk*, R. W.
- which**, relat. *ne*, that which; interrog. *uttieyu*, pl. *uttieyush*; an. *uttieyug*, whom, Luke 6, 13 (*utthuh*, *uttieyu*, pl. *uttieyush*, which, C.).
- while**, *nisohke*, *ne sohke*, *tohsahke*, whilst, so long as, all the while that: *nisohke*

**while**—continued.

*pomantog*, 'all the days of his life', so long as he may live, 2 K. 25, 30. *ash* ('adv. of continuation', 'still', El. Gr. 21), while, during the continuance of: *ash pámc*, *ashpumneu*, while yet, before the completion or termination of (*ashpumnévi*, he is not gone by, R. W.). See walk.

**whippoorwill**, Peq. *muckko-whoesce*, Stiles.

**whirl**, *pepempushau*, he or it whirls about (of the wind, Eccl. 1, 6); freq. from *pensquai*, it is crooked or tortuous.

**whirlwind**, *pensquoh*, it twists about, it whirls. See whirl.

**white**, *wompi*, (there is) white; pl. *wompiyeash*, white (things); *wompiyeaw*, it is white, El. Gr. 16; v. i. an. *wompesu*, (he is) white; *nawompes*, I am white (*wómpi*, R. W. and C.; Peq. *wumbiow*, Stiles; Del. *wape*, Hkw.; Alg. *wabi*; Abn. *wapiyo*; L. I. *wampayo*; dimin. *wompishocki*, gray (whitish); *wompe-kisheéa*, pale, C.); suppos. inan. *wompag*, when it is white, (that which is) white; brightness, bright daylight: *ne wompag wóóá*, the white of an egg.

**whither**, *toh nok*; *uttoh*, to what, whereunto, whither, how; *toh nogqueu*, Ps. 139, 7. See whence.

**who**, relat. *noh*, he who; interrog. *howan*. [*ewo-unní*, any he.] See any.

**wholly**, *papawuppe*; *papaquanne*, utterly, completely; see thoroughly. *wame* (omnino); see all. *mámusse* (ex toto; *mamússéyêúé*, wholly, C.).

**whortleberry**, *attitáash* (pl.), R. W.; *saítaash*, *ibid.* (?).

**why** (interrog.), *toh wutche*, *toh waj*.

**wicked**, *matchetou* [*matche-ohtau*], he is wicked, inherently bad; *matchesu* [*matche-ussu*], he is wicked, acts badly. See bad.

**wide**, *mishonogod*, *mishonogok*, (when it is) wide, broad, Matt. 7, 13 (?).

**widow**, *sekousg*, pl. *sekousquaog* (*segoús-quaw*, R. W.; *skéúúshq*, C.). From *sequau*, he remains behind, is left, or *asuhkau*, he goes after, and *squa*, woman.

**widower**, *segaúo*, R. W. [*asuhkauau* ?]; *mohkottaén-in*, C.

**width**, *ne koshkag*, the width or breadth of it. See breadth.

**wife**, *mittameus*, *mittamewussis*, a woman, a wife (mulier, uxor); *wannmittameus*, my wife; *kummittameus*, thy wife; *wammittameussoh*, his wife, the wife of (*mittameus*, R. W.; *kommittameus* or *kowéévo*, your wife; *wammittameus* or *nollógana*, my wife, *ibid.*; *kummittámus*, your wife, C.); suppos. *mittamewussit*, if she be, or when she is, the wife of; indef. *wammittamewussin*, a wife, any wife, 1 Cor. 7, 10; v. act. *wammittamewussu*, *wammittamewussissu*, he takes to wife, takes as a wife (cf. *noh wusso*, she is a man's wife, Gen. 20, 3; *wussentam*, he marries, R. W.; *wuskittameus*, a young woman [*wuske*, young]). *negut okauau*, he has one wife, 1 Tim. 3, 2 (see Rasles, s. v. homme). *wééwo*, a wife; *novééwo*, my wife, R. W. Narr. *nehyeugh*, my wife; *wenýgh*, woman, Stiles. Abn. *pháí-nem*\*, femme, Rasles.

[\*COMPILER'S NOTE.—"Can this be a corruption of the French?"]

**wild**, *chachepissu*, (he is) fierce, R. W., wild, C. See fierce. *sassakussuc* . . . *puppínashimwog*, wild beasts, Mass. Ps., Ps. 50, 11; *toohkomukque puppínashim*, wild beast, i. e. beast of the wilderness, El.

**wildcat**, *pussough*, R. W.; *pesow*, Judd, Gen. Reg. xi, 219.

**wilderness**, *toohkomak* (deserted or solitary place). See forest.

**will** (auxil.), *pish*, (*pitch*, R. W.) 'a word signifying futurity', El. Gr. 20, which is prefixed to verbs in the indicative to form the simple future tense. Strictly regarded, it is a unipersonal or defective verb, signifying 'there will be'. Cf. *pá*, 'let me be'; *paj*, *pajeh*, until; *peyaush* (imperat.), come thou; as, *pá nawaantam*, let me be wise, El. Gr. 25; *pish nawaantam*, I will be wise; *pajeh nawaantam*, until I am (will be) wise.

**will** (v.), *unnántam*, *anántam*, he wills, purposes, intends, etc. See think.

**willingly**, *wannandawce*.

**willow tree**, *anuwussukuppe*, *anuwus-sikkup* (*anuwussukuppe*, Mass. Ps.).

**win** (v.), *tumwukhouánat*, 'to obtain', 1 Cor. 9, 25 (?). Cf. *attumunum*, he receives (it). See earn.

**wind**, *waban* (*wépan*, C.); *wáipi*, pl. *wáupanash*, R. W.; Peq. *wáttan*, Stiles; Old Alg. *lootin*, Lahontan; Chip. *no-*

**wind**—continued.

*tine*, *McK.*). Cf. *waáben*, *waápu*, it rises up; *woppinnok*, air, *C. misháápu* [*mishé-wápu*], a great wind, *R. W. misháowépin*, a great calm; *awépin*, the wind ceased, *Mark 4, 39* [*á-waban* or *wáában* (the neg. form), there was no wind]. *wunnághan* or *wunnégin waápi*, (there is) a fair wind; *wunnégitsh wutín*, when the wind is fair, *R. W. matághan*, a cross wind; *matághatch*, when the wind is cross, *ibid.* See driven by the wind; east; north; northeast wind; northwest; southeast wind; south wind; west wind.

**wind about**, *woccaushin*, it winds about, a winding about, *Ezek. 41, 7*. See around.

**window**, *kenogkoneg*, *kenogkeneg* (*kenag-kénnég*), a glass window; *kunnatequanick*, (*C.*).

**wing**, *wunnupphoh*, (*his*) wing, the wing or wings of: *pasuk wunnupphoh*, one wing of (*wunnupphoh*, pl. + *whunash*, *C.*; *wunnúp*, pl. + *pasah*, *R. W.*); also *wunnupphohwhunoh*, *wunnupwhunoh*, the wing or wings of: *pasuk wunnupphohwhunoh*, one wing of; *wunnupphohwhunóh*, their wings, the wings of (them); *nappoh-wunau* (he has wings), 'having wings', *Is. 6, 2*; *yauinnépiáhkunau*, having four wings, *Ezek. 1, 6*. From *neepoh*, *néepau*, he rises up; *caus. inan.*, it makes rise up; *wunnupphohwhunóh*, for *wunnéep-uhhauun-óh*, they cause them to rise ('their wings').

**winter**, *pápon* (*paróne*, *R. W.*; *Abn. peébn*; *Old. Alg. pipoon*, *Lahontan*; *Ottawa, pipón*; *Chip. peebón, pipoon*; *Muh. hpoon*, *Edw.*). See seasons.

**wipe**, *chishkam*, *jishkam*, he wipes (it); *inan. pl. wutchishkamunash*, she wiped them, *Luke 7, 28* (*nut-jeeshkam*, I wipe, *C.*). From *chekham*, he sweeps. See towel.

**wise**, *waantam*, he is wise (*waóntam*, a wise man or counselor; *suppos. pl. waóntakick*, wise men, *R. W.*); *nowaantam*, I am wise; *waantash*, be thou wise; *waantaj*, let him be wise; *suppos. waantog*, if he be wise; *noh waantog*, he who is wise; *vbl. n. waántamóonk*, wisdom, being wise. From *wehéh*, *wehécáu*, he knows, and *anantam*, he has in mind, is minded (?). *taípouaw*, a wise

**wise**—continued.

speaker; *pl. taúpouawog*, their wise men, *R. W.* See priest.

**wish**, *nontweántam*, he wishes; *nun-nontweántam*, I wish, *C. kodántam*, he wishes for, he desires (it). See desire; would that.

**witch**, *kóshukquom*, *Deut. 18, 10. pawau*, a wizard or witch, a sorcerer; *fem. paw-wásh*, witch, 'sorceress', *Is. 57, 3*; see priest. *mamontam*, a diviner, a wizard; *monetuonk*, 'divination', *Deut. 18, 10*; *mamontumáonk*, 'enchantment' (*nau-nétu*, a conjurer, *R. W.*).

**with**, *nashpe*, with, by, by means of (*an inan. object*) (*náshpe*, *by, C.*). *wecche*, with, in company with (*a person or an object*): *ka-wecche wamseush*, I go down with thee, *Gen. 46, 4*.

**wither**, *ahpoteau*, *whpoteau*, it withers; (*dries up?*); *pl. ahpoteash*, *whpoteash*, they wither; *an. uppáshog*, they wither; *cf. appáshu*, he cooks, he is baked, roasted (*apísumma*, warm this for me, *R. W.*).

**withhold**, *kogkóunum*, he withholds (it); *an. kogkóununau*, he withholds (it) from (him). See hold.

**within**, *anáme* (*unwomntyeu, C.*); *en anome*, *en anómut*, in the inside of, in the inner part of; *wuttianomhog*, the entrails or inwards.

**without**, *woskéche*. See outside; surface, *poquadche*, without, outside of (*in the open air*); *suppos. pohquadchit*, (when) outside, without, in open air (*puékáúachick*, *R. W.*). *wanne*, without (not having, destitute of). See no.

**witness**, *wauwau*, he bears witness, he testifies; *wauwauaj*, let it be a witness or a testimony; *suppos. neg wauwacheq*, they who bear witness; *vbl. n. wauwauonk*, witnessing, testimony; *n. agent. wauwáún-in*, a witness (*wáuwéin*, *C.*); *inan. obj. wauwontam*, *wáuwáóntam*, he bears witness to (it), he testifies to (it).

**wolf**, *mukguoshim*, *mummuquoshum* (*muckquashim*, *R. W.*; *mukguáshum, C.*; *natahquáshog*, wolves, *ibid.*; *natah-gus*, *Mass. Ps.*, *John 10, 12*; *natógus*, a wolf; *moatógus*, a black wolf; *nató-quashuwck*, a wolf-skin coat, *R. W.*; *Peq. mucks*, wolf, *Stiles*) [*mogke-oas*, great animal]. Cf. *Muh. mquoh*, bear.

**woman**, *squáas*, *squas*, *squáus*, one of womankind, a female (femina) [*squaoáás*, female animal] (*eshqua*, C.; *squáus*, pl. *squawsuck*, R. W.; *paúsuck squáiv*, one woman, *ibid.*; *dimin. squasese*, a little girl, *ibid.*; *Narr. squauhses*, a girl, Stiles; *Del. ochqueu*, a woman, Hkw.; *okhquch*, *khqucu*, Zeisb.; *ochquetschüsch*, a girl, Hkw.). See female. The radical *squa* is not used by Eliot except in compound words, but in the verb form (*squaijéuá*, she is female) is found in Gen. 6, 19. Eliot has in Gen. 2, 23, *pish hemnou Ishah*, 'she shall be called woman', but this is probably transferred from the Hebrew. *nunksqua*, *nunksq* (*nonkishq*, C.), a young woman. See girl. *mittamvus*, mulier, uxor. See wife.

**vomb**, *óontómuk*, *tóntómuk*, *ótómuk* (with two nasals, 'as one would pronounce *o* with the mouth close shut', Exp. Mayhew) (*wuttóntómáikput*, C.).

**wompam**. See *wampum*.

**wonder**, *monchanatam* (*monchantam*, C.), he wonders at (it), or v. i. he wonders, he is astonished; *vbl. n. monchanatamwóonk*, wonder, astonishment, and sometimes for the caus. *monchanatanwahluwóonk*, (causing wonder), a wonder, a marvel, 'a miracle'; *adv. monchanatamwe*, wonderfully: *kummonchanatamweussen*, 'thou hast done wonderful things', Is. 25, 1.

**wood**, *wúttuhqu*, *wúttuhq*, *wúttuk* (*wúttuhq*, of the tree), a branch or bough, wood for fuel (*wúttuckqu*, a piece of wood; *wúttuckquanash*, lay wood on (the fire), R. W.; *wúttóohqáunash* or *mishash* (?), wood, C.). See forest.

**woodchuck**, *ockqatcharu*, R. W. (?). See hog.

**wooden**, *mehtugque*. See tree.

**wool**, *weshagan* (?). See hair. *nooheshakáunash*, soft wool, C.

**word**, *kuttawonk*, pl. *-ongash*. See speak.

**work**, *anakausu*, he works, he labors (*áuntanákos*, I labor; elsewhere *nutkánákos*, I work, C.); *imperat. anakáúish*, labor thou, work; *suppos. noh anakáusit*, he who works; *n. agent. anakáusuen-in*, a worker (*anakáusu*, pl. *anakáusitchick*, R. W.); *vbl. n. anakáusonk*, work, labor; *v. t. anakáusim*, he

**work**—continued.

works or labors upon (it), he does or accomplishes work upon (it).

**world**, *muttaohke*, *muttaok* [*muttae-ohke*, 'exceeding much' land], the world.

**worm**, *óhkq*, *óhk*, pl. *-quaog* (*oohke*, C.); from *ohkeicu*, of the earth (?); but cf. *askóok*. *askóokse* (*dimin. of askóok*, snake), a worm, Is. 41, 14.

**worship**, *nawuachtam*, he bows down to (it), he worships (it); *neg. imperat. nawuachtawóonk*, thou shalt not bow down to (it), Ex. 20, 5; Deut. 5, 9; v. i. *nawuáeu* (he bows down), he worships. *wowussum*, *wowossun*, he worships, prays to; *an. wowussumau manúto*, he worships a god (*wowussum God*, worship God, C.); *suppos. pl. part. neg. wáussumoncheg*, *neg. wowussumoncheg*, they who worship.

**would that!** (*utinam*), *napehnont*, *woi*, 'adverbs of wishing', El. Gr. 21, 'O that it were!' "The adverb *toh* or *napehnont* properly signifieth *utinam*, I wish it were!" and is annexed to the verb in forming the optative mood, El. Gr. 34.

**wound**, *woskehíttuonk*, a hurt, a wound (being hurt), *vbl. n. pass. from woskehhuau*, he hurts; *nóochumwetanawóonk*, *nóochuwéhtahéwóonk*, a wound (being disabled or made weak), *vbl. n. pass. from nóochumwéhtahuhau*, the caus. *inan. of nóochumwé*, he is weak.

**wrestle**, *quogquadtinóhkonáú*, he wrestles with (him).

**wrists**, *missippuskunnécheq*, C.; cf. *missipsk*, the ankle.

**write**, *wussukhom*, *wussukhum*, he writes; elsewhere, in caus. form, *wussukkuhham*, he writes (it); *wasukhum*, *wasukkuhham*, I write, I write (it); *ahque wussukwhush*, do not write (*wussúckquash*, write a letter'; *wussúckwhéke*, *wussúckwhonck*, a letter, 'from *wussúckwhéómmen*, to paint, for having no letters, their painting comes the nearest', R. W.; *wussóhkháminát wussukqúohónk*, to write a book; *wásoohqúohham*, I write, C.); v. i. act. *wussukwhósu*, he writes, he is writing (*wussúckhósu*, (he is) painted, R. W.); *vbl. n. wussukwhonk*, *wussóhquohwónk*, writing, a letter,

**write**—continued.

a book, etc.; *wissukwhósuonk*, (the act of) writing.

**wrong**, *panneu*, *panneau*, he is out of the way, perverse, he goes wrong; suppos. *noh pannéont*, he who goes wrong; *panneau*, he erreth, Prov. 10, 17; v. i.

**wrong**—continued.

act. *panneussu*, he does wrong; suppos. *noh pannescit*, *noh panneisit*, he who does wrong; vbl. n. *panneyeunok*, wrong, error; *panneusseonk*, wrongdoing, transgression. See *astray*; perverse. *matche*, *matchit*, bad. See *bad*.

## Y

**yawn**, *táannehtau*, he yawns or gapes at; *nuttáannehtounkquog*, they gape at me, Job 16, 10 (infin. *táannehtau*, C.; *nuttoiwáanneem*, I gape, *ibid.*; *nuttódnéman*, we gape, *ibid.*). Cf. *tan*, *m'tan*, mouth.

**yea**. See *yes*.

**year**, *kódtumá*; suppos. *kódtumóok*, *kódtumuk*; pl. *kódtumawash* (*kódtumámó*, pl. +*ash*, C.); adv. and adj. *kódtumwae*, yearly, of the year; *kogkódtumwae*, yearly, year after year, every year; *yeu kódtumóok*, this year (*kakod*, this year; *neyánat*, last year, C.); *kódtumwohkom* [*kódtumá*, with 'k progressive] he continues or goes on for . . . years, he is . . . years old; *naboneese kódtumwohkom*, she was twelve years of age, Mark 5, 42 (*toh kuttéáshé kódtumwohkom?* how many years old are you? C.; *nquítte kautúmno*, one year; *weese kautúmno*, two years; *táshé kautúmno?* how many years? R. W.).

**yell**, *áwá*, he yells; he howls; *maush kah áwsh*, 'cry and howl', Ezek. 21, 12; *áwvog*, they yell, Jer. 51, 38 (of wild animals). Cf. *anum*, a dog.

**yellow**, *weesoe* (*weesai*, R. W.). Cf. *weesue*, gall; *weesogkon*, bitter.

**yes**, *yea*, *ó* or *óó*, nasal; "but there being another Indian word of the same signification, viz. *nux* . . . the former is scarce ever used in writing", Exp. Mayhew. *nux*, yea, yes, verily, El. Gr. 21 (Narr. *nuk*, Stiles; *nux*, which "should rather be *nukkies*, in two syllables", Exp. Mayhew); *nuxyeuawutch*, let it be yea, James 5, 12.

**yesterday**, *winnonkóu*, *winnonkó* (it was evening). See *evening*; *day*.

**yet**, *onch*, yet, notwithstanding; *óhnehkoh*, but yet. *qut*, but, yet, but yet (*qut-onch*, but, because, yet so, but also, etc., C.). *asquam*, *asq*, *ashq*, not yet (*asquam*,

**yet**—continued.

not yet, R. W.; *asquttáche* [*asq-uttáche*], whilst, C.); cf. *askun*, it is raw; *aske*, raw (not complete, unfinished, immature); *asq*, *ashquash*, grass; *wuske*, young, new.

**yield**, vbl. n. *nosseconk*, yielding, submission; *nossehtau*, he serves, submits, yields to (*nun-nosseconk*, I yield; infin. *noswénat*; *noswétah neu*, yield yourself to me, C.). See *obey*.

**yield** (bear fruit). See *produce*.

**yonder**, *yó*, *yd*, yonder, that way; *yeu nogque in kah yó in*, hither and thither, to this side and that; *yó nuttónan*, we will go yonder, Gen. 22, 5. Cf. *yeu*, this; *nó*, afar off.

**you**, *kenauau* (*kenau*, C.).

**young**, *wuske*, *weske*, (it is) new, young; *wuske penomp*, a young virgin; n. agent. *wusken-in* (*wúskeni*, C.; *wuskéne*, R. W.), a young man; *wuskenu*, *wuskéno*, he is young; an. adj. (v. i. act.) *wuskénesu*, he is a young man, he is young; vbl. n. *wuskenuonk*, youth, the season of youth. See *new*; small. *wuskittamwus* [*wuske-m'tamwus*], a young woman. See *woman*. *wuskoshim*, *wuskishim*, a young animal (other than man); *wushkoshimwus*, a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12. See *new*. Cf. Abn. *ské*, *de nouveau*; *ské*, creed.

**younger brother or sister**, *weesunusoh*, his younger brother or sister (Muh. *ngheesum*, (my) younger brother or sister, Edw.).

**younger son or daughter**, *nuttásons*, the youngest (son or daughter). See *brother*.

**yours**, *ne kuttaiheu*, that which is yours, which belongs to you; pl. *nish kuttaihéash* (*kenayeu*, *yeu kenau*, thy, thine, your, yours, C.). See *belong to*.



## ADDITIONS AND CORRECTIONS

- Page 4. **agque.** See *ogquè*.  
8. **anántam.** See *umantamínát*.  
16. **asqueteahwhau, asquttahwhau.** See *sequttahwhau*.  
19. **aunchemokau.** See *ummaunchemokauónat*.  
**aune.** See *unne*.  
**auonát.** See *ónát*.  
25. **dtannegen.** See *adttannegen; tannegen*.  
26. **\*eshtoh.** See *\*stoh*.  
29. **howan.** See *unne*.  
35. **ketassot.** See *tahsotam*.  
45. **kuttauweu.** See *quttauëu*.  
77. **\*nanúmmatin.** See *\*sumúddin*.  
107. **oncuomonat.** See *unkquamónat*.  
112. **okos.** See *wíthkós*.  
227. **board.** This word is preceded by an asterisk in the manuscript



















SMITHSONIAN INSTITUTION LIBRARIES



3 9088 00729 8979