























SMITHSONIAN INSTITUTION  
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# NATICK DICTIONARY

BY

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## ANNOUNCEMENT

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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 This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895.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 Wiford, 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

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BY EDWARD EVERETT HALE

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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 *nijjuui*, 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 Heckewelder 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 quinuppe, 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

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Abn.=Alnaki.

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 n. 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 Ojchipwe 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 Ojchipwe 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.

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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.
- Beverley=Beverley, 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 Sclavonic 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 Jenne, 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. II, Cambridge, 1850 (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 pa 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. 1 [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*: Teashshinninneogane peantamooonk wogkounnumun kah anunumwontanun. 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 Christianene 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. 1-111, 1636-89, edited by J. H. Trumbull; vols. iv-xv, 1689-1776, edited by C. J. Hoadly; 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 matcheseaenyog wequetoog kah wuttooanatoog uppeyaonot Christoh kah ne yeuyeu 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 "Oggussumash kuttooankash." 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.
- Duponcean=Duponcean, 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.

Egyp. = 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 wunneetpanatamiwe 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 mukkieesog woh taug wunnamuhkutte ogketamunnate Indiane unnontoowaonk. Kah Meninnuk wutch mukkieesog. *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: sampwshanan Christianoh uttoh woh an pomantog wussikkittethonat 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 nuppoquohwussuanaenumun. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1680 edition.

S. Q., Samp. Quin., Samp. Quinnp. = Sampwutteebae quinnuppekompauaenin . . . mache wussukhūmun ut English-māne unnontoowaonk nashpe . . . Thomas Shepard, quinnuppenimun en Indiane unnontoowaonganit nashpe . . . John Eliot. Kah nawlutche ut aiyenongash oggussemesese ontcheteeuun 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. = Massachuset psalter: asuh, Ukkuttoohomaongash David weche wunnaunchemookaonk ne ansukhogup John, ut Indiane kah Englishe nepatuhquonkash, etc. *Second title:* The Massachuset psalter: or, Psalms 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 kesukol Jehovah kesschtunkup. Kekuttoohkaonk papaume kuhquuttun-moonk kah nanawehitoonk ukkesukohum 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 Indian 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.=Ethemim.
- 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. I, 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. Horstford. 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.
- MS 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 Puss-patock 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 Osnuk.  
 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 Linneus), Karl von. Several works on botany.  
 Lah., Lahontan = Lahontan, Armand Louis de Belondarcé, *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 Jeune = 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 Renben 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. = Litanian, 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 Esquimaux 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 Algic, or Chippeway language, formed in part, and as far as it goes, upon the basis of one furnished by the Hon. Albert Gallatin. Baltimore, 1827.
- Mah. = Mahicanni, Mohegan.
- Maill., Maillard = Maillard, Anthony S.  
Grammar of the Mikmaq 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, 1792-1800. 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. 1-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.=Muhhekaneeew, 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. 1-CLXXV. Boston and New York, 1815-1902.
- Narr.=Narragansett, or, in citations from Roger Williams, more properly Cowwesunc 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.=Osunkhirhine (or Wzokhilain), Peter Paul.

K. A.=Wgbanaki 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.=Quinnipiæ (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 mukkiezog, wussesënumun wutch sogkottungunash nanceswe testamentsash . . . Negonac wussukhûmun ut Englishmanne unnontowaonganit nashpe . . . John Cotton. Kah yenyeu qushkinnûmun en Indiane unnontowaonganit . . . 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 moenwehkomunganash 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. (Chp.)=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., Schooleraft=Schooleraft, 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.

Deser. 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. I), 1812 (in Pinkerton, John, A general collection of voyages and travels, vol. XIII); Richmond, 1819 (The true travels . . . of Captaine John Smith, etc., vol. I); 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 Sangahjewagahbahweh. 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. Vespucius, Americus).

Nav. Col.=Navarrete, Martin 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=Winthrop (=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*; *\*Hobbamocho*.

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

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

**abohquos**, n. a covert; — *sokanon*, a covert from rain, Is. 4, 6. See *appuh-quósa*; *appóhquos*.

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

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

**adchaü**, v. i. he hunts, is hunting. Vbl. n. *adcháonk*, *adcháonk*, hunting, what is taken by hunting, Prov. 12, 27. X. agent, *adchaen*, a hunter, Gen. 10, 9 (*adcháen-in*, a fowler, C.). With an. obj. *adchamü*, he hunts (bin, live game); pl. *-andog*, Mic. 7, 2; suppos. *achawont*, when he hunts, when hunting, Lev. 17, 13; infin. *achawat*, to hunt, C. From *achau*, he strives after, is diligent or active to secure.

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

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

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

**adt. át**, prep. in, at, to, El. Gr. 22 (sometimes written *ahkut*): *adt yayüt naiyag*, upon the four corners, Ex. 38, 2; [*ayewonk*] *adt sepaginüt hashab*, [a place] for spreading nets upon, Ezek. 26, 14 (*ahkut sepaginüt*, 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 "*assáw*, a snowshoe; *oot-assáw-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; *ahkut tahshe*, 2 K. 4, 8; *attache*, 1 Cor. 11, 25, 26. See *tohsu*; *attache*.

[Narr. *ayáche*, as often as. Cree *it-tássu-ak*, they are so many; *hè it-tássu-chick*, as many as they are. Decl. *endché*, so much as, as many; *endchen*, so often as, Zeisb.]

**adtahou**, v. t. he hides (it), Matt. 25, 18; *aut-adtahau-un*, I hide it, Ps. 119, 11; Jer. 13, 5; imper. 2d pers. *adtahauush*, hide it, Jer. 13, 4. This is a caus. inan. form, from a primary not found in Eliot. See *\*atáah* (Narr.), an apron, = *adtaw*, he hides. See also *adtahau*.

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

**adtannekittéau**, v. i. he plants (lays the foundation of) his house; suppos. *adtannekittéadt quassukquaniit*, when he built (founded) his house on a rock, Matt. 7, 24; — *uaguntu*, — in the sand, v. 26. With inan. subj., *adtannehtéau*, *uttaw*, the house is planted, or founded, v. 25. See *urkittéau*.

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

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

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

[Narr. *kut-tattáam-ish ááke*, I will buy land of you. Abn. *net-atañšé*, j'achète, je traite; *net-atañmañ*, j'achète de lui; *atašéSañgun*, achat, traitement. Cree *at-áwáyoog* [*nhd-áhwá*, Chip.], he exchanges, barter, Howse. Chip. *atá-wennan*, 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. *hohtóen*.

[Abn. *sás'kanar*, son frère cadet.]

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

[Narr. *nutónkqs*, my cousin; *watónkqs*, a (his) cousin; *wat-tonkšittuock* (v. mut.) they are cousins. Abn. *nadañngšs*, pl. *-ššok*, mon cousin, seu le fils des parents de ma mère (dicit vir vel mulier); *nadañngšsesekšé* [*n' dññgšses* (dimin.) and *špa* (fem.)], ma cousine, la fille du parent de ma mère (dicit vir); *nadañngšs*, dit-on à la femme de son frère, dit le père au mari de sa fille, etc. Cree *táhkoo-mnyoo*, he is related to him. Chip. *nindangšhe*, 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 (?); — *venomianwash*, at 'the time of grapes', Num. 13, 20.

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

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

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

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

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

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

**agwe**. See *agwu*.

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

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

[Abn. *tsamakš*, aiguille pour faire des nattes ou des raquettes; *tsáikkáidi*, aiguille française.]

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

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

**ahaósukqueu**. See *hóšekóen*.

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

**ahcheu**. See *ahchu*.

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

**ahchewontam**—continued.

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

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

[Cree "ache-oo (*ch=teh*) or *age-oo* (*g=dg*), he moves (quasi, Lat. *age-re*)", Howse, 156. Chip. *auj-eh*. Abn. *ahantsi*, de plus en plus; — *negai-mihssi*, surpasse-toi de plus en plus. Del. *ahchaw* (when prefixed), very, Hkw.; *achawat*, 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-kolnatam*, El.]; imperat. 2d sing. *ahchusitash*, Ps. 45, 10 [= *kuk-kelutash*, El.; see *kukkelutai*].

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

**ahhaohomoonok**. See *awwahhomoonok*.

**ahhut**. See *adt*.

**ahkheateauat**. See *ohkheateauat*.

\***ahketeaumuk**, an herb, C. (that which is planted). See *ohkheateauat*.

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

**-ahkon**, **-uhkon**, **ogkon**—continued.

*ahkon*, do not remove it, Prov. 23, 10; *kumawot-ahkon*, 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; *mussoopotera* (*wannin-ahpetchau-uu*, he maketh (it) dry, Hag. 1, 4. From *apperau*, *ohteau*, it is dried by heat, parched. Cf. *uunapi*; *uunaseut*; *uunohoteauon*. See *apperau*).

[**ahquantam**.] **ahquontam**, **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; — *tamainnean*, forgive thou to us (our sins), Matt. 6, 12. With an. 2d obj. — *tamawau*, he forgives (it) to (him); act. intrans. *ahquontawau*, he exercises forgiveness, pardons, forgives. Vbl. n. — *auonok*, the exercise of forgiveness, Ps. 130, 4; — *tamoonk*, a forgiving, forgiveness (e. g. of sins, Col. 1, 14). Cf. *ahquantam*.

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

**ahque**, v. i. he leaves off, desists, refrains: — *keketchawont*, he left off (when) talking with him, Gen. 17, 22; *nutta ahque womonauk*, he leaves not off his kindness, Ruth 2, 20. More commonly used as a negative-imperative or prohibitive particle—answering to Greek *ay*; Fr. *ne pas*: *ahque wabesh*, 'fear not', do not fear, Gen. 15, 1; — *nutwontamok*, take ye not thought, leave off thinking, Matt. 10, 19; — *heltash*, 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 [= *ahkunch*, v. 29, a more question-

**ahque**—continued.

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

[Narr. *ahquâc*, leave off, do not; *ahquâc assôkish*, be not foolish, R. W. 39, 41. Quir. *matta cakquâc*, it ceaseth not, Pier. 15, 40. Cree '*ahquâ* [= *ahkâ*], subordin. neg. not; used with subj. and imperative'; '*âk-*, or *awk-*, and *âkoo-*, privative and intensive' prefixes. Abn. *âkSi*, cessationem significat; *weh-âkSi-pi*, je cesse de manger; *âkSihoiui*, demeure en repos (dit-on à celui qui se fâche, badine, etc.).]

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

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

**ahquêteau, queheteau**, v. t. (caus.) he refrains from (it), leaves it off; imper. 2d. pl. *ahqueteâk 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. *ahquêtuak*, 'let us cease' (fighting); but the verb is imperat. 2d. pl.]

**ahquêkin**, 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*.

[**ahquêne**.] See *\*ahquêc*, peace; a truce.

**ahquiyehuhtéâü**, v. i. he refrains from fighting, Jer. 51, 30. From *ahque* and *ahquêteau*.

**ahqunon**, 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. *âkSranü*, (la pluie) cesse.]

**ahquoantam**. See *ahquantam*.

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

**ahquompi**—continued.

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

**ahquontam**. See *ahquantam*.

**ahtauunât**. See *ahtauunât*.

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

**ahteûk**. See *ahteuk*, a (cultivated) field.

**ahtinusuk**, when she 'fluttereth over' (her young), Dent. 32, 11.

**ahtoamp**. See *ahtoamp*, a bow.

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

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

**ahtou, ahtou**. See *ahtauunât*.

**ahtuk**, n. a deer; pl. *ahtukwag*, El. Gr. 9; *ahtukwag*, I K. 4, 23 (*ahkik*, C.; *ahteuk*, 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 *nukkonahuk* (old deer) for 'hart' (Dent. 12, 15); and more often, *ahgomp* or *ahgomp* (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—

*ahtuk*, in New England, appears to have been the common name of the fallow deer, *Cervus virginianus*. Narr. *ahtuk* and *ahwântch*. Peq. *ahwântch*, *nôgh-ich*, deer; *ahwântchahy*, 'deer, i. e., wet-nose'; *ahwântch ahkikese*, a great deer (Abn. *ahwântch*, 'cerf'; 'manrouse' of Josselyn); *ahwântch ahkikese* 'the biggest deer' (moose?), Stiles MS. Etch. *ahwântch*. Del. *ahwântch*. Abn. *ahwântch*, chevreuil. Old Alg. *ahwântch*, Lah. Chip. *ahwântchahy*, *ahwântchahy*, red deer; *ahkik*, 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 "Idik was a famous hunter of the North", etc. Look for the possible relation of Mass. *ahhâü*, 'he hunts', *ahchü*, 'he strives after', etc., and *ahtuk* (*ahtuk*), 'deer'.]

**ahtuk**—continued.

*aiyomp*, *ayimp*, *eiyomp*, 'hart', 'roe', is Abn. *aiiübe*, the male of deer or deerkind, a buck. Narr. *kullioomp* [*keh-eyyomp*], 'a great buck'; and so, *paucottäurwat*, *-talwat*, a buck. Del. *ayapwü*, Zeisl. East. Chip. *ayarbey awaskesh*, male deer, Long.

*eiyompämëse*, pl. *-soy*, 'young hart', Cant. 8, 14; 'young roes', Cant. 4, 5; dimin. of *eiyomp*.

*quwëck*, pl. *-yypüog*, *-quöog*, 'hind', Gen. 49, 21; Cant. 2, 7; a doe, the female deer. Narr. *auñu*, *quwëke* (the former term corresponding to Abn. *h'rar*, female of deer-kind); *quwëquäwëse*, a young doe.

*mäsöog*, 'fallow deer'. See *mäs*.

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

[Narr. *atüskärüwog*, *-kowiüg*, rulers, lords, R. W. 120, 133.]

**áhunou**. See *hennüü*.

**\*aiannäü**, v. t. an. he imitates (him); *mutiamnäü*, I imitate, C. See *áatütkonawomat*; *unneu*.

**\*aianne**, C. See *eiüüw*.

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

**aiypanehteau**, v. caus. he maketh calm (*mishittashineüth*, the storm), Ps. 107, 29. See *amépin*.

**ait**, suppos. of *ayeu*, q. v.

**áihukóntowáonk**. See *amwakóntowáonk*.

**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*.

**\*akésu-og** (Narr.), they are counting. See *ogketawáinát*.

**akodchu**, v. i. he is ashamed; *nut-akodj* (*nut-ádkodch*, C.), I am ashamed, Luke 16, 3; *muttu akodchuog*, they were not ashamed, Gen. 2, 25 (*nut-ádkodchehëk-quu*, it ashamed me, C.). Vbl. n. *-chuwok*, shame, Prov. 18, 13 (*ogkodchuwok*, C.). Caus. an. *akodchehëu*, he shames (him), makes him ashamed; *kut-a-kodchehëüog*, thou puttest them to shame, Ps. 44, 7. Imperat. 2d+3d pers. *ahque akodjheh*, put me not to shame, Ps. 119, 31.

**amäeü**, **amäei**, 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. *amäish*, depart, go away; suppos. *amäit*, *amäitü*, when he went away; with an. obj. *amäeüaü*, he goes away from him; *amäewoh*, *amäyehoh*, he went away from him, Judg. 6, 21 (?), more commonly, *amächtauwau*, he departs or goes away from (him), 1 Sam. 16, 14; imperat. 2d+1st sing. *amäeüth*, depart thou from me, Luke 5, 8; suppos. part. *amächtauwau*, when he departs, when departing, from (him), Jer. 17, 5.

**-ämag**, **-ämaug**, pl. *ämaggwog*, n. gen. for 'fish taken by the hook.' See *\*ammaüü*.

[**amakompau**, v. i. he stands away;] imperat. *-pauish*, stand thou away, C. **ämachkauu**, v. t. an. he drives (him) away; pl. *-kauüoa*, they drive away, Job 24, 3.

**-ämaug**. See *-ämag*.

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

[Narr. *amäunish*, take it away.]

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

**amayeuwok** [= *amaeüwok*], vbl. n. departure, going away, 2 Tim. 4, 6.

**\*amisque** [= *amisy*], Muh. a beaver, Edw. Cf. *bammuk*, a name which was applied properly only to the living adult animal. (Abn. *temúksê*, castor vivant.) *Amisk*, a generic name for beaver-kind, has been retained in the principal Algonquian dialects: Abn. *pepsu-emesk*, *nipen-emesk*, winter beaver, summer beaver; *kenúksk*, great beaver, or beaver skin; *atsimúksk* (or *naüü-emesk*), male, *núksúksk* (or *sk-emesk*), female beaver. Cree *amisk*. Chip. *amík*. Shawn. *amésh wauh*. Miami *mahkwaw*. Del. (Musi) *amochk*, Zeisl.

\***ammiát**, perhaps, it may be, C.

**amómou**, v. t. an. he warns (him); gives (him) warning; pl. -*óog*, Ps. 19, 11; *kut-ammómoh*, thou warnest him, Ezek. 5, 18; *wut-amómuh*, he warned him, Acts 10, 22; suppos. *amánou*, if he warn, Ezek. 33, 3. Vbl. n. (pass.) *amón-tuonk*, warning, Ezek. 33, 45.

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

**anakausu**, v. i. he works, he labors, Prov. 31, 13; *not-anakous*, I labor, John 5, 17; suppos. *noh anakausit*, he who works, Eccl. 3, 9. N. agent. -*suen*, a worker, Is. 40, 19; pl. -*suog*, Is. 44, 11. Vbl. n. -*suonk*, laboring; work, labor, Eccl. 3, 10, 11.

[Narr. *anakáusu*, 'a laborer', pl. (suppos.) -*sichik*. Abn. *ned-arokké*, je travaille; *ned-arokk'hési*, je travaille pour moi. Chip. *auoki*, Bar.; *auokee*, Sch.]

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

[Abn. *éreme-kizegnk*, pendant le jour; (*áiremi*, sign. la continuation d'une action; *éremi*, qui va laissant, coulant). Del. *eligischquik*, today; *elemi-siquunk*, this spring; *elemi-nipunk*, this summer, Zeisb.]

**anántam, unántam**, v. i. he thinks, purposes, wills; is mind-ed, Luke 12, 17; Acts 19, 21; *ne anantamap* (pret.), that which I thought, Is. 14, 24; suppos. *ne anontog*, what he may think, or will; 'according to his will', Dan. 4, 35 (*anantog*, 'if he permit', Heb. 6, 3). With an. obj. *anamanáü*, he wills to (him), he permits (him); suppos. *anamanáü*, if he permit (me), 1 Cor. 16, 7. Vbl. n. *anantamáonk*, thought, purpose, opinion, will; *ananimáonk*, permission, will or thought (in relation to an an. obj.), Job 12, 5. Adj. and adv. *anantamaw*, *anantamaw*, 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. *anumanáü*), 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)

**anántam, unántam**—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-cántam* or *nt-unántam*, I think; *nt-cántam-mowonck*, my thought or opinion. Abn. *ned-erérdam*, je pense. Chip. *inendam*, he thinks; *kashk-endam*, -he is sad, etc., Bar.; *nind-enándam*, I think, J. Cree *ítéthetum*, he thinks (it); *ítéthe-mayoo*, he so thinks (him); *mítho-ítéthetum*, he well thinks, approves, etc. Del. *clendam*, 'indicates a disposition of the mind'; *niv-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-uecpoh anaquab-ean* (2d sing.), I stand before thee, Ex. 17, 6; — *anaquab-it* (3d sing.), — before him; — *anaquab-éog* (2d pl.), — before you; — *anaquab-hettit* (3d pl.), — before them, Deut. 9, 2; *uecpau anaquabek* (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. *anaquohtag* (suppos. of *anaquohteu*), before it, Ex. 19, 2; Judg. 20, 28; *anaquohtag wek*, before his house, C. Cf. Quir. *arquabi*, Pier.

**anaquesuonk, ónoq-**, vbl. n. a joining, a joint, Eplh. 4, 16; pl. -*ongush*, Cant. 7, 1.

**anaquashaü**, v. i. he trades, traffics; imperat. *anaqushunk*, trade ye, Gen. 34, 10; 3d pl. *aw-gusháhettich*, let them

**anaquashaü**—continued.

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

[Narr. *anaquashaüog* (they trade), 'traders'; *mouanaquashaüog* or *mouanaquashächick*, 'chajmen'; *anaquashéto*, let us trade, R. W.]

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

[Narr. *anaskhümmin*, to hoe, or break up; pl. *anashk-hümwoog*, they hoe. Abn. *Säverekéheuen*, il le bêche.]

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

[Abn. *arak'hígün*.]

**\*anáuchemineash** (Narr.), n. pl. acorns, R. W.; *amachin*, nut, pl. *-mínash*, C.

[Del. *wanachquim*, Hkw. Abn. *aneskenen*, 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. *áue*, more than.

[Narr. *enéck*, further; *n'neickomásu*, a little further.]

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

[Abn. *anikesso*. Cf. Abn. *naïmaï-kesso*, il est léger.]

**anéúham**, v. i. he has advantage, gains [goes beyond, *aneu-om*]. With inan. obj. — *hamaüü*, he profits or is profited by (it); *toh unne aneuhamai-un wosketoup*, what is a man profited, etc., Matt. 16, 26; suppos. (t. inan.) *aneuhamauadt*, if he gain (it), *ibid.*; suppos. pass. or inan. subj. *aneu-hamuk*, what is gained; pl. *yeus aneuhamng-ish*, these things are gained, Phil. 3, 7; *nut-tánörün*, I overcome or conquer, C. Vbl. n. *aneu-naúdonk*, gain, advantage, profit; and pass. *aneu-móadtuonk*, 1 Tim. 6, 6.**aneupáe**. See *ánuupáe*.

**ánin, anun**, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From *áue*, more, beyond, with the formative of verbs of growth: it goes beyond, exceeds (the good or normal); with an. subj. *ánimú*, *anunú*, he rots ('stinketh', John 11, 39), pl. *áninwoog*,

**ánin, anun**—continued.

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

The primary signification, it will be observed, is to exceed, to pass beyond; hence *noh áwit*, 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, *n'áwit* (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 *anímáü* (q. v.), with the characteristic (*mun*) of action of the hand. Imperat. 2d pl. *aninnunonk metsuonk*, give ye (them) food, Matt. 14, 16. With an. 2d obj. *aninnunau*, he gives (it) to (him); imperat. 2d ÷ 1st sing. *aninnunneh*, give thou (it) to me, Matt. 14, 8 (*aninnuneh*, help thou me, Ps. 22, 19; 38, 22; *kenunéünah*, give thou me, C.); *aninnunatü*, he gives (him) assistance, helps (him); *-maüü miltamwossissoh*, he helped the woman, Rev. 12, 16; *kut-aninum-üsh*, I help thee, Is. 41, 10. See *anímáü*.

[Narr. *kut-ánimú-mi*, will you help me?; *anínemá*, help me.]

\***anishámog**, n. codfish, C. See \**paugauáit*.

**anischeau**. See *ánnischéan*.

**-anit**, in compos. for *anait*, *anaitto*, q. v.

**anitchewan**, **anúchuan** [*anú-utchéan*], v. i. it overflows, flows abundantly, Ps. 78, 16, 20. See *ánuupá*; *ánuwetchuwan*.

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

\***anna**, n. a shell, C.; shell-fish. See *hógki*.

[Narr. (pl.) *ánúrsack*, shells. Abn. *és*, pl. *éssak*, coquilles; *ne-manéshé*, j'a-masse coquillage pour manger.]

\***annachim**, n. a nut, C.; an acorn. See \**ánúchémnash*; *nín*.

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

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

**annin**. See *annín*.

**anninnóonk**, **annun**, vbl. n. corruption, Job 17, 14; Lev. 22, 25.

**annoke**. See *ánókke*.

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

**annoo**, **unnáú**, v. t. an. he says to, tells (him). See *annáú* and cf. *nóónét*. Pret. *annóop*, *annóop*, he said to him, he told him; *ne ánnon*, what is commanded (said), Ex. 34, 11; suppos. *nóh annon*, he who tells or says to, 'commands', or directs; *toh annon*, what he commands (may command), 'his commandment', Prov. 8, 29. With inan. obj. *annínáú* (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: *annínánnon*, when he gave (his decree) to; *toh annon*, 'his commandment', i. e. his commanding, word-giving; *ánnonódt*, '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**, **unnáú**—continued.

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

[Cf. Abn. *nel-á-raú*, j'ai coutume de lui dire; *aréss*, flèche [i. e. a missile]. Del. *allunsi*, go along; *allunsi*, arrow, bullet; *allunnuhón*, to throw; *ptók-á-lunsi* [round missile], bullet, Zeisb.]

**annónáú**, v. t. an. (1) he commands, directs (him); *nut-annón*, I command or tell (them), 1 K. 17, 4; suppos. *ne annónog*, that which I command you, Dent. 4, 2. (2) he hires, employs (him); *nut-annón-uk*, he hires me, Judg. 18, 4; suppos. *nóh annónon*, he who hires, Matt. 20, 1; suppos. pass. *annónit*, 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. *annóóden*, one who serves for hire, Ex. 12, 45; one sent, a messenger, Prov. 17, 11; *annónunáen*, a commander, Is. 55, 4.

[Narr. *ánóce* (= *ánóosh*), hire him; *kut-annónash*, I hire you.]

**annóosu**. See *annóosu*.

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

**annótam**, v. t. inan. he sends (it), Lam. 1, 13; imper. 2d pl. *-tamok*, *-tamook*, send you, 2 Sam. 17, 16. Vbl. n. *-team-óonk*, a sending, a command, 2 John 4.

**annúamáú**, v. t. an. (1) he gives word to, commands (him): *annúannóonk* *ne annú-annónon*, the task which he (suppos.) giveth (to them) to do, Eccles. 3, 10; *annúannón*, when he gives (to the sea) his decree, Prov. 8, 29. See *annón*. Cf. *annínánnon*. (2) he helps, assists (him): *nut-annúánnon-oh*, he helped them, Acts 18, 27; *kut-annúnn-annéppn*, he helps us, 1 Sam. 7, 12.

**annún**, **annin**, v. t. he lays hold of, puts hands on, seizes; with an. obj. *annn* (?). 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.): *nut-annúnn* *ann-nútténgan-ít*, he took her by the hand, Mark 1, 31; *kut-annúnn*, thou holdest me up, Ps. 73, 23; *nut-annúnn* *annéssét-ót*, she caught him by the feet.



**annún, annin**—continued.

2 K. 4, 27; imperat. *anú wussakqu-ut*, take (him) by the tail. Ex. 4, 4; suppos. *noh anám-woh annúnt wehtawog-ut*, he who a dog takes by his ears, Prov. 26, 17.

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

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

**annunnóonk**. See *annunóonk*.

\***annuonk**, vbl. n. sneezing. C. Cf. \**nanákwonk*, 'smorting'. C.

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

[Narr. (v. adj. an.) *anakésu*, he is painted; pl. *anakésuck*, they are painted. Abn. *eraghináiss*, il le faut matacher, peinturer, etc.; *ned-éraghi*, je me matache; *érags*, il se matache.]

**anóqqs**, n. an. a star; pl. *anogqsgo*, El. Gr. 9; 1 Cor. 15, 41; Job 22, 12; *mis-hánogkus* [*mishe anogqs*, great star], the morning or day star, 2 Pet. 1, 19. For *anogqssu*, 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. *anékqqs*, pl. *anékqsuck*; *mis-hánogk*, morning star. Chip. *anáng*, Bar.; (St Mary's) *an-óng*. Del. *arínék* (Camp.); *alané* (Zeisb.). Modern Abn. *at-akús*, 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 anómut*, Prov. 18, 8; suppos. (or locat.?) *anómut*, when it is within or inside; 'adv. of place', within, El. Gr. 21 (*unommitgen*, adj. (?) within, C.); *watt únóm bag*, the inwards, entrails (within his body), Lev. 1, 9. In other dialects the primary meaning of *anóme* is 'below', 'under'.

[Abn. *arainék*, dessous: *arainé kst'*-

**anóme**—continued.

*mék*, sous l'arbre. Chip. *aninaii* or *anám*, under, underneath, below, Bar. 460 (*pinújaii*, *pinúj*, in, within, inside of). Del. *allóai*, -*iyen*, therein, in there, Zeisb. Gr. 175.]

**anóhom**, v. t. he sings (a song); imperat. 2d pl. *anóhomók* . . . *anóhomóonk*, sing ye a song, Ps. 149, 1. With an. 2d obj. -*homúu*, he sings to (him); suppos. -*homout*, when he sings, he singing, Prov. 25, 20. Cf. *ketóhomom*. From *anó* (*anóo*), 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 anóhque* . . . *ne noohque*, as much as, . . . so much, Rev. 18, 7; *noh ne anóhque ussit*, he who so does ('hath so done this deed', 1 Cor. 5, 3); *nesahtréng 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 *nogque*.

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

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

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

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

**-antam**, the characteristic and formative of verbs expressing mental states and activities. See *anóntam*. [In the Delaware, -*clendun*, 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 *outanu*.

**anúchuan**. See *anúchevan*, it overflows.

**ánue**, (it exceeds, surpasses) as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: *anue wónnegá*, (it is) better, Matt. 18, 8, 9; *anue onk néu* (object.), more than me, Matt. 10, 37.

[Quir. *arwe*, *arche*, *artche*, Pier.; *arche mísi*, the greatest, p. 40; *arche*, 'chiefly', p. 40; in compos. *arwe*, *arwe-níguol*, more noble; *arwénángese*, more excellent, p. 10; *arwe-kítamanáchásko*, most merciful, p. 41. Del. *allowávi*, Zeisb. and for the superl. degree *chawi*, most.]

**anúhkau**, v. t. he is superior to, better than, surpasses, Nah. 3, 8; *sun kut* —, art thou better than?, Nah. 3, 6.

[Quir. *arráokawek* and *árráokawá*, Pier. 10.]

**anùm**, n. a dog; pl. *anúmwog*, Matt. 7, 6 (Narr. *aylin*; Nipm. *atim*; Quimip. *arim*, El. Gr. 2; R. W. 107). From *anunúú*, he holds with his mouth (*anun-*, with *-núú* the characteristic of action performed by the mouth). [The Peq. *ahteah* (Abn. *atíé*), is related to *adehu*, he hunts. Cf. Engl. hound (Gothic, *hunda*) and hunt.]

[Abn. *atíé*, pl. *atíak*; *arenás*, *-ssak*. Peq. *n'ahteah*, (my) dog, Stiles. Etch. *allomoos*. Del. *allum*. Chip. (St Mary's) *aw'émooosh*; (Sag.) *aw we mouch*, dog (Sch.); *anúm*, 'meandog', Bar. Miami *lám wáh*. Menom. *ah náim*.]

**anumwussukup**, **-sikkup**, **-kuppe**, n. a willow tree, Ezek. 17, 5; Is. 44, 4; Job 40, 22 (*-sukuppe*, Mass. Ps.).

**anun**. See *ánin*.

**ánupáé**, **aneu-**, as adj. and adv. overflowing, Is. 28, 18; with *sokanon*, an 'overflowing shower', Ezek. 13, 13; *neh pish anápadto*, 'he [it] shall overflow', Is. 8, 8. See *anúchevan*.

**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 wáhhogkúúh*, they corrupt themselves, Ex. 32, 7; suppos. 2d pl. *ánish-hóog*, when you are corrupted, corrupt yourselves, Deut. 4, 24. With *inan*.

**ánussehheau**, **anisheau**—continued. subj. *anústeu*, (it) corrupts (it), 1 Cor. 15, 33.

**anúchuan**. See *anúchevan*.

**ánuwodt**, as adv. too much, more than enough, Ex. 36, 7, = *ánue woh ált*, Ex. 36, 5.

**ánuwutchuwan** [= *anúchuan*], it overflows, Ps. 78, 20. See *anúchevan*.

**anwohhou**, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl. *-hawmash*, 1 Sam. 17, 43.

[Narr. *wuttáno*, (his) staff. Abn. *aiúbad'hsá*, *háton* (*nef'aiúbad'hsá*, je m'appuie sur (quelque chose) en marchant).]

**anwóhsin**, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17 [utl' *annúvos-sunwv h nuhhog*, I rest myself, C. (bad)]; imperat. 2d pl. *-sínok*, rest ye, Mark 6, 41; *utoh ádt anwóhsik* (suppos.), whereon he resteth, Job 24, 23. Vbl. n. *-sínóónk*, resting, rest, a resting place, Num. 10, 33.

[Abn. *arés'ssin*, 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.); *ohkeomwás-og*, bees, C.; *nohkeomúus*, Mass. Ps. Cf. *ahámáquésúék* (*ohhóomáquésúék*, C.), a needle or pin.

[Del. *amóé*, a bee, wasp, Zeisb.]

**áohsubhqueáú**. See *háshkóú*.

**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. *neh áyegúéúék*, he who is adverse, an adversary; pl. *-qucagig*, Neh. 4, 11. See *ayéúh'teav*; *ayéúúhkonáú*.

**apehtunk**. See *appohteav*, it remains or rests in.

\***apóme** (Narr.), n. the thigh; pl. *-mush*. See *nehquav*; *nóhpé*.

[Chip. (St Mary's) *bíavum*; (Mack.) *bíavm*, Sch. n. 458. Del. *lu uch pot nu*, the middle of the thigh, Zeisb.]

**appahquósu**. See *appahquósu*.

**appappin**, **ahp-**, v. i. he sits upon (it); *wutahpappin*, she sits on it, Lev. 15, 20; suppos. *ne appapít*, that whereon he sits, Lev. 15, 22, 23, 26. Augm. of *appin*.

[Chip. *ahpáhbevin*, a saddle, Sum.]

**appéh, ahpéh (-han)**, n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. *-hanog, -heonog*, 2 Sam. 2, 6; Job 22, 10. From *pahéan*, it waits for (?) (*n'uppaid*, I wait for him, Ps. 130, 5). Cf. *ohppéh*.

[Narr. *apè*; pl. *apèhana*, traps; *wusk-apèhana*, new traps. Cf. Cree *appit*, 'tobacco bag'.]

**appesettúkquassin** (?), he kneels; caus.—*heuh*, he made them kneel, Gen. 24, 11; (v. i.) rest on their knees; 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. *appesetukquassinook*, 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. *téssáksháshu*, lit, élevé de terre; *apshu*, 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 pí ney*, a place to sleep on, Zeisb.]

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

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

**apposú, 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; *apposish weyauis*, 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. *keu ápéan*, thou that sittest, Jer. 22, 2. (2) he rests, remains, abides (*μῆρει*), Ps. 10, 8; 1 John 3, 14; imperat. *apsh*, pl. *apek, apegk*, Gen. 22, 5; 1 Sam. 19, 2; Matt. 10, 11; suppos. *noh apít*, he that abideth, who remains (*ὁ μένων*), 2 John 9 (*matta apéi*, '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. *nu 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*, see *habet*; see *ohtauunát*, *assu* (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 eud*, let him sit here; *mat-apéi*, he is not at home. Abn. *ned-ápi*, je suis assis; 3d sing. *apsh*. 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.]

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

[Abn. *ps'kshéimshu*, coussin de tête; *ps'kshéin ish*, 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 anomukomuk 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; — *nashpe 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 *appuhquóis, obbohquos, 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-pák-wé*, 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. *apúminneónash*, parched corn; *apúminneónaw-sáimip*, parched

**appûminneónash**—continued.

meal boiled with water. Abn. *abîmin-âûnar*, blé groulé; *nef'abîminé*, *nef'-abîmîsi*, 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 apsuik*, that whereon he lies, Lev. 15, 20.

\***apwonnah**, an oyster, C. See \**oppone-nâihock*.

**apwôsu**, it is baked, roasted. See *ap-pasu*.

**apwôu**, -wau, v. t. an. he roasts or cooks (meat): *apwônat weyans*, to roast flesh, 1 Sam. 2, 15; also, as used by Eliot, v. t. inan. he bakes or cooks (bread or other inan. obj.): *apwôog petukwunnuk*, they bake bread (in an oven), Lev. 26, 26; *apwou petukwunnog*, he baketh (a cake of) bread, Is. 44, 15; 2 Sam. 13, 8; *pish kut-appôn*, 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. *nef'âbîpesi* [= *nef'apepesin?*], je fais cuire dans la cendre; *ne-batgâstâ*, je fais cuire (v. g. de la viande); *ne-batgasse-mâik penak*, je fais cuire des poires de terre; *nef'abâwâgâst*, je fais cuire sur les charbons; *ne-pesâkâbâwâgâst*, — à la broche; *ne-pesâkyâbâwân*, je grille (v. g. un anguille, viande); *nef'âbîstâûn*, je grille de la viande, sans broche; *nâššâbapskâst*, je rôtis, me servant d'une corde; *nef'apšsin*, *ne-pessagâbâwân*, etc., je rôtis avec une broche, etc.; *nef'abâûn*, je rôtis (v. g. un lièvre); je le fais rôtir, etc. [Cf. Del. *achpoun*, bread, Zeisb.]

\***aquaunduut** (Peq.), n. the 'blue fish' [Temnodon saltator, Cuv.], Stiles. Cf. \**osacôntuck*.

\***aquène** (Narr.), n. 'peace', R. W.; a truce, cessation of hostilities. From *ahque* (*ayûé*, R. W.), he desists, leaves off, refrains.

**aquidnet**, at the island. See *ahquedue*.

**âqut** = *agquit*, (when he is) clothed. See *hogko*.

**as**. See *ash*.

**asampamukquodt**. See *assompamukquodt*.

\***asaûanash** (Narr.), n. pl. 'a kind of dice which are plumb stones painted, which they cast in a tray', R. W. 145, 146.

[Abn. *éssâsan-ar*, les grains du jeu du plat.]

**âse**-, in comp. words. See *hâse*-.

**âsekesukokish**, day by day. See *hâse*; *hâsekôen*.

**asemuk**, suppos. pass. part. of *useûit*: *ne asemuk*, that which is done, Ecl. 8, 17; pl. -*kish*, v. 16.

**aséquam**, v. t. he sews (it); — *a wash-kouagk*, he sews new cloth, Mark 2, 21; *kut-nshquam*, thou sewest up, Job 14, 17 (*nshquamûnat monag*, to sew one's clothes, C.).

[Abn. *nef'âskâsâûn*, je couds chemise; *skâsâûn*, il la faut coudre; *nef'âskâsâûn*, 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 pamouult*, 'while he yet spake'); *ash pamoultam* [ou], while I live, Ps. 63, 4 (*as pamoultam*, Ps. 146, 2); *as yeu apch*, 'while I have any being', while I remain here, Ps. 146, 2. Cf. *asq*.

[Narr. *as pamouéwi*, 'he is not gone by', i. e., he is yet going. Micm. *échk*, lorsque, pendant que. Chip. *ku mushi*, *mushi uânge*, not yet; *hara mushi*, before. Del. *es*, yet, Zeisb.]

**âshâbp**, **âshâp**. See *hâshâbp*, a net.

\***ashaûnt** (Narr.), a lobster, pl. *âwûng*, R. W.; *ou so hau nutte hor*, lobster, Wood. Peq. *mâschândang*, Stiles.

**ashim** (?), n. a fountain, Cant. 4, 12 (but elsewhere *tohkekôm*). The nearest correspondence with this word found in any dialect of the Algonquian is Abn. *asiem nébi*, 'il puise de l'eau'; *âsihi nébi*, 'vas quérir, puise, de l'eau, soit du ruisseau, soit à la cabane'; *nef'âsîhîlé*, 'je puise de l'eau, font de fluvia.' Perhaps related to *assau-nâ*, 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.): *ashkoshqukontu*, 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: *onut-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. *areskakš*, arbre vert, qui ne peut bruler; *skáksr*, bois que n'est pas sec; (modern Abn. *ska-kwina*, green stick, K. A.)]

\***ashónaquo** (Narr.), a cap or hat. See *hashannukar*; \**onkyuekha*.

**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. *we 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 *ushpunum*, when he lifts or hoists (it) up.

**ashq**. See *asq*.

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

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

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

**ashqunut**, suppos. of *sequatit*; *noh ashqunut*, he who is left, who remains; pl. *-ntcheg*, 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. *-kósog*, thorns, Gen. 3, 18. From *hassume* and *kóús*, stony (i. e. very hard) briar.

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

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

**askécuttum**, 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: *wut-askon*, his horn, Ps. 112, 9; pl. *áskonog*, Dan. 7, 8 (*weireen*, 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 (*oskún*, C.); *wutaskon*, his hide, Lev. 4, 11; pl. *-uaoq*. From *aske*; *askún*, it is not yet (prepared). Cf. *ohkon*.

[Del. *askehey*, Zeisb.]

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

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

[Narr. *asküg*; *móaskuy*, a black snake. Abn. *skšk*, pl. *skšgak*. Peq. *skougs*, Stiles. Chip. *keuhbeg*, J.; *giuhbeg*, Bar.; (St Mary's) *ke ná bík*, 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'; *mon-askotasquash*, 'melons', *ibid.* (but *man-ask-támuk*, 'cucumbers', 'or a raw thing', and *ohhosketámuk*, 'watermelon', C.) From *asq*, n. generic for that which is eaten raw or green, with *askcht*, green (in color); green-colored fruit which may be eaten raw or unripe. "*Isquoutersquashis* 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*.

**askotasq**—continued.

[Narr. *askötusquash*, "their vine apple, which the English from them call squashes, about the bigness of apples, of several colors," R. W. Chip. (Gr. Trav.) *ashketuhno*, melon; (Saginaw) *esh-ke-tah-no*, Sch. n. 462. Shawn. *yeshketahmäikee*, melon [cf. *ohhosketänuk*, C. supra]. Del. *chaskitanonk* (pl.), watermelons, Zeisb.]

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

**askuhwheatau**, v. i. he keeps watch, watches, 1 Sam. 4, 13; *nut-askuhwheatau* (*-askariteam*, 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. *-teanonk*, watching, a watch. N. agent. *-tean*, 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; missonok*.

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

**asokekotteamö**, v. i. he is a deceiver, (habitually) deceives; suppos. *noh asokekotteamvüt*, he who deceives, Job 12, 16. (*nut-asokekotteam*, I cheat, C.) Vbl. n. *-amaonk, -aumvonk*, deceiving, deceit, craft. N. agent. *-amaen*, a deceiver, one who is crafty, Job 5, 12; 15, 5.

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

**asokekómai**, 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. *asatuonk*, folly.

[Narr. *assötu* and *assöko*, a fool. Abn. *azSyaünagan*, folie; *asSghi*, il est fou, il n'a point d'esprit.]

**aspuhquaeü**. See *ustpuhquaeü*.

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

[Narr. *asquam*, not yet; *as pumünviri*, 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; *echkSmeahh*, auparavant. Cree *numma éskva*, not yet. Del. *esqua*, esquata, not yet, Zeisb. Ill. *esésa*, not yet.]

\***asqhuttoche**, whilst, C. = *asq-attoche*.

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

[Chip. *nüel ajta*, 'I draw (move) backwards,' Bar.]

**assamaü**, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. *ossamak*, 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. *sohkomonas nut-shépsenésog*, feed my lambs, John 21, 15. From *assamaü*, with characteristic (*öhk*) of continued action.

[Narr. *assámme*, give me to eat. Abn. *ned'asamaü*, je lui donne à manger; *ned'asar*, je donne à manger. Micm. *eshemsey*, je donne à manger. Cree *ássamayoo*, he gives him food; *ássam-issoo*, 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; = *wushpinnum*, q. v.

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

**assishquittauag**—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; *shwísh-cuttaw*, R. W. 47, 80. See (Narr.) *chip-pámpuck* under *chipappi*.

**assôcpôsu, 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*: — *aycuonk*, hiding place, covert, Is. 32, 2.

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

**assôushaü**, v. i. he goes backward; *nut-assôusham*, I go backward, Job 23, 8; *kut-*, thou goest backward, Jer. 15, 6; *assôushaog*, they go backward, Jer. 7, 24 (*assushaog*, John 18, 6).

[Creé *assêche*, backward. Abn. *ass-taîsî*, d'une façon directement opposée; *nêd-ass-taîsî*, je marche à reculons.]

**a'ssownch**. See *\*ausownch*.

**assotamooonk**, n. a kingdom, Dan. 7, 27; Obad. 21; = *tahotamooonk*, q. v. Cf. *ketassot*.

**assushaü**. See *assôushaü*, he goes backward.

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

**assunekôaz**. See *assinuckôus*.

**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 *nêss*, two.

[Creé *âche*, *âche*, else, other, alias; *égoh*, or. Chip. *ishkwâ-*, in comp. 'after, or the end of something'; *ajawâü*, behind. Del. *schî*, *schita*, or, Zeish.]

**asuhkaüaü**, 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. *asuhkomwoog*, Jer. 2, 8.

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

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**asuhkaue**—continued.

Is. 43, 10. From *asuh* and *âü*, 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. *wtut-issumungquossu*, he smells of. Vbl. n. *-gussuwok*, his smell; *manontam ne asumungquok hogkoonk*, 'he smelled the smell of his raiment,' Gen. 27, 27. Cf. *watchenungquodt, wectumungquodt*.

**ât**. See *alt*.

**\*atâuntowash** (Narr.), imper. 2d sing. climb (it); *atâuntowen*, I climb. See *wuttontâüaü*.

**\*ataúskawaw** (Narr.), pl. *-wâuog, -wâüg*, lords, rulers, R. W. See *ahúshkôwawâü*.

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

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

[Abn. *sât'ar*, blüets frais, sans être secs (sing. *sâ'tê*); lorsqu'ils sont secs, *sikisât'ar* (*at'sitar*, les fruits sont mûrs; bons à manger). Narr. *sâtâush*, 'are these currants [these berries are] dried by the natives.']

**attôaü**. See *atôaü*.

**attuk**. See *ahuk*, 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 attumunuk*, he who receiveth, Prov. 29, 4; pass. inan. *ne attumunumuk*, that which is received, 2 K. 5, 26. With an. 2d obj. *attumunnumâüaü*, he receives (it) from (him).

[Creé *oôtinum*, he takes it.]

**âü, âu**, v. i. he goes thither (to or toward a person or place); opposed to *wam, am*, he goes thence (from a person or place), Gen. 26, 1; 33, 17; Ex. 4, 18 (*âü*, he is gone, Prov. 7, 19); pl. *âug* ('they journeyed', i. e. went on their way, Gen. 35, 5), Hos. 7, 11; imperat. 2d sing. *awsh*; 1st pl. *oütuh* (*otuh, aonotuh*, Mass. Ps.), let us go to; 2d pl. *onyg*, go ye, Matt. 21, 2; Josh. 2, 16; suppos. *uttoh ayôí* (*atí*, Mass. Ps.), whither

**aü, äü**—continued.

I (may) go, John 14, 4; *may ne äyoi*, the way in which I go, Job 23, 10 (but *abön*, as I go, as I went to, Acts 26, 12; *öü uttoh woh äoi*, going whither I may go, 2 Sam. 15, 20; *äion*, if I go to, Ps. 139, 8); *töh äyöän*, where thou goest; *ne äyöän*, 'in thy way', as thou goest, Ex. 23, 20; suppos. 3d sing. and part. *äyout* (*äiont*, *äönt*), when he goes, he going, Jer. 41, 6; John 12, 35; 2d pl. *äüög*, 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. *awonaw*; *uttoh awonaw-uk*, 'whither it goeth', Mass. Ps., John 3, 8). From the root of this verb is formed, by prefixing *m'* (preteritive?), *m'äi*, *may*, a path; i. e. where there has been going (old Engl. gang).

*äü* or *awon* was used when going to or from a place which was spoken of without reference to the locality of the speaker; *peyäu* (he comes) and *nonchä* (he goes) to or from the place of the speaker, or in which the speaker assumes to be; *amäcü*, he absents himself, takes himself away, without reference to the act of going.

[Narr. *yö kütt äunan*, go (you) that way; *yö äüata*, let us go that way. Chip. *nünd-zhah*, I go (John 11, 11); pret. *ke zhääh*, he went to (2, 12); suppos. *azhäyöu*, whither I go (8, 14; 14, 4); *azhäwähuanu*, whither thou goest (14, 5). Abn. *nemäu neda*, je vas là; *nemäütsi*, je vas, je m'en vas. Del. *cu* or *wacu*, he goes (thither, to a place); suppos. *amc*, if I go; *atc*, if he goes; part. *eyat*, going; imperat. *aak*, go ye.]

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

**audcháonk**. See *älchäü*.

**audtä**. See *äüah*.

\***äühaqut** (Narr.), a mantle. See *högko*.

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

\***äümanep** (Narr.), a fishing line, pl. *-napwesh*, R. W. 104.

[Del. *a mü na tüc*, Zeisb.]

\***äumaüi** (Narr.), he is fishing, 'is gone to fish'; pl. *awunätög*, they fish; *ät äümen*, I am fishing; suppos. pl. *awnachick* (*amücheg*, El.), they who fish, fishermen. (N. agent. *äümen*, pl. *-awnog*,

\***äumaüi**—continued.

fishermen, El.) This verb signifies to fish with hook and line. It is not used by Eliot except in the participial *äünacheg*, and the derived n. agent. (Cf. *mutamägquaw*, I go a fishing.) Its base is *äü* (*awun*), 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 *äüaük* (*äünätög*, *äünätög*), 'when he takes,' and pass. 'what is taken'; pl. *äünätögwoog*, *äünätögwoog*. 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 *keltah-lan-äünätögwoog*, sea-fishes, Num. 11, 22; *mögk-onnäyüwoog*, great fishes, John 21, 11; *haw-awnog-quit*, (objective) to any fish, Deut. 4, 18. See *namohs*.

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

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

**äünag, öñag, unnag**, suppos. of *äünac*, q. v., if it be so, when it is so; *ne äünag*, *neawnak*, that which is (i. e. when it is) so or thus; pl. *nish äünagish*, *-kish*; used substantively for event, occurrence, action; what is to be, or may be, so, or in such manner; *wawne ne äünag papawne äyewwuttuank*, 'all the things concerning the war', 2 Sam. 11, 18; *uttoh äünak*, 'how the matter may fall', Ruth 3, 18; *pasuk ne woh äünag*, 'one thing is needful', must be so, Luke 10, 42; *ne äünak*, 'the color of it', i. e. its appearance, likeness, Num. 11, 7; Ezek. 1, 16. Negat. *matta äünatögk*, 'if it were not so', John 14, 12, = *matta waw-nag*, Judg. 9, 15 (*weünag*, such, C.). As prep. according to, after the manner of. See *nan*; *wawne*; *wäh*.

\***äunakësu**, he is painted. See *awogku*.  
**äunchemökäü, unnaunch-**, v. i. he tells news, bears tidings, relates, communicates information; pl. *-kwog*, they told the tidings, 1 Sam. 11, 4; *pish kut-awuchenawkom*, thou shalt bear tidings,



**auchemōkaū, unnaunch**—cont'd.

2 Sam. 18, 20. With an. obj. *-akawāū*, he bears tidings to, tells news to (him); *nuttinauchemōkawāōāōh wunnaunchemōkawōnk*, I told them good news, 'I communicated to them the gospel', Gal. 2, 2. Vbl. n. *-akawōnk, -akawōnk*, news, tidings, 2 Sam. 13, 30; 18, 25, 26 (*achnawōnk*, news, C.). Continuative of *auchemāū (-nau)*, he tells, gives information.

[Narr. *auchemōkaw*, tell me your news; *awāū mesh auchemōkau*, who (has) brought this news; *tockete-āuchim*, what news (do you tell)? Cree *āchemōo*, he relates. Abn. *kēgāi aritāīgšat*, quelles nouvelles dit on? *Sritāīgšat*, bonnes nouvelles; *āitseus*, il en dit, il en raconte.]

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

**auohquāū**, at the end, or extremity. See *ahquāū*.

**auskomuāū, auñsk-**, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. *auñskōnuwōnk*, chiding, reproof given; pass. *auñskōntuōnk*, being reproved, reproof received, correction, Prov. 15, 10; 27, 5.

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

[Abn. *sēgūñš*, bête puante.]

\***āūsūp** (Narr.), pl. *-pūānog*, the raccoon, R. W.

[Abn. *īssbanes*, 'chat sauvage', Rasles; modern Abn. *āšan*, 'raccoon, K. A. Del. *nachenau*, raccoon; but *ēpūmī-mānschī*, 'raccoon wood, yellow wood', Zeish. S. B. 66. Chip. *asseeban*, Long; *āis'se binu*, Seb.; *ausebnu*, Sum.]

\***āūtah, audtā, aūtawhun** (Narr.), the apron or covering worn in front, R. W.; for *adta*, he hides; and (caus.) *uñtāh-heau-un* (*uñtāhwhū*), hidden. (Cf. *uñtāhdou*. Eliot has *nish wut-udtāhwhūñkhōnuwōsh*, (of) these they made aprons, Gen. 3, 7; i. e. things which continue to (or permanently, *ad-k-*), hide.

**auwakompanōnk**, vbl. n. torment (endured or suffered), Rev. 18, 7. See *onkapunāñtūnk*.

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

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

**auwakōntowāōnk, āiuhk-**, vbl. n. groaning, Ps. 6, 6; 38, 9.

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

[Narr. *auwāsis*, warm thyself. Abn. *āšās*, il se chauffe. Del. *awos si*, warm yourself, Zeish.]

**auwēpin**, v. i. the wind ceases, Mark 4, 39; there is a calm (*auwēpōhquōt*, 'calm weather', when it is calm; *auwēpū ahquōmpū*, a calm season; *owwēpinūē*, calmly, C.).

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

**auwohōmōōnk, āhhaoh-, āhhauwōh-**, 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 (*auwohkonāt*, to use, to be used, to wear clothes out, C.).

[Del. *au wee ke*, to use, Zeish.]

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

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

**auwohteangash**. See *\*ampatryash*.

**auwohteau**, v. t. inan. he makes use of, uses (it); pl. *-tēang nuttūōhkoat*, they use the right hand, 1 Chr. 12, 2; — *yeu siogkōwōnk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohtēat*, he who uses, the user, Deut. 18, 10. (*nutt-awohtēau*, I use; *nutt awohtēam*, I wear, C.). Vbl. n. *awohtēōnk*, making use of, using; pl. *-ongash*, weapons, Gen. 27, 3; 1 Sam. 21, 8. (Cf. *ayeūhtēau*.)

**auwōsu**. See *auwassu*.

**awakonche**. See *auwohkonche*.

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

\***awâün** (Narr.), someone; interrog. who? = *houün*, q. v.

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

[Alm. *as'ssäs*. Menom. *ah way sha*. Del. *au we sis*, a beast, Zeisb. Chip. *ah-wayse*, a wild beast, S. B.]

**awossu**. See *awassu*.

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

[Chip. (St. Mary's) *wans'suh*, far off; (Mack.) *was-sua* (*wása*, Bar.). Cree *wilhoor*, afar off. Alm. *as'ssisi*, plus avant, derrière; *naüsot*, c'est loin; *naüda naüsötsi*, ce n'est pas loin. (See *naüdt; naüdtcaunnüt*.) Del. *awossi*, *äigen*, 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; *nöh 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. *nattu ayeuog*, they do not dwell, do not have place, 'they were not', Jer. 31, 15; pret. *nutt au-up*, I was (there), Acts 11, 5 [indef. *wa no nutt ain*, I was there, Prov. 8, 27; *töh kutt ain, töh kutt ai-in*, where dwellest thou? John 1, 38]; imperat. *ayish*, dwell thou; suppos. 1st pers. *utöh äyer* (*ävi*), where I may dwell, Is. 49, 20; Ezek. 43, 7; 2d pers. *äyean*; 3d pers. *nöh äyit*, he who dwells, Is. 8, 18; *we äyig*, where he dwells, Job 15, 28; pl. (particip.) *ney ayegig, ney na ayitchey*, 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.) *äwet*, he 'who lives or dwells in a place', Edw. Chip. *ahyäh*, he is (in a place), John 6, 9; 8, 35, 40; *töh ah'yäh*, he shall be (there), John 12, 26; (*ahawawale aiündahyau*, where dwellest thou? 1, 38); suppos. *ah'yäyau*, while I am (here), 9, 5; *ah'y-äl*, (where) he is, 7, 11. Cree, *net iau*, 'I am being or existent'; *i-är*, *i-äwo*, he is, etc.; inan. *i-är*, it is, etc.; suppos. *i-i-än*, or *i-a-yäü*, if I am, etc.; *i-ät*, if he is, etc. (*i-ä-thät*, 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-e-au, to be," as a substantive verb.]

**ayeuhteau, ayeuwehteau**, v. i. he makes war, engages in war, fights; imperat. *ayeuhteäuash*, make war, do battle, fight, Prov. 20, 18. Vbl. n. *ayeuhteauök, ayeuwent*, war, a battle; pl. *-ayush*, Job 10, 17. N. agent. *ayeuhteau, -in*, one who fights or makes war, Josh. 17, 1; 1 Sam. 16, 18. Cf. Sanskrit *ayudh* (pret. *äyutsi*), pugnaré; etum acc., impugnare; *äyudhu*, arma.

[Narr. (imperat. 2d pl.) *jähetteke*, fight; (1st pl.) *jähettitee*, let us fight. Muh. (suppos.) *äioteet*, the man who fights, Edw. Alm. *aišššak*, ils combattent; *wel-äšššauñauñ*, je combats contre lui. Cree *wöcteyäyau*, he attacks him.]

**ayeuqueük**, pl. *-yueugig*, he who is opposed, an adversary. See *äayue*.

**ayeuatowawaonk**, vbl. n. an alarm of war, Jer. 4, 19. (From *ayeuatow*, and *outawawaonk*, calling out, shouting.)

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

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

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

## Ch

[Elliot 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.

**chadchabenumóonk, 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 Elliot for) he swears.

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

**chágohtag, chik-**, suppos. of *chikopteau*, it burns.

**chágwas, chauguas,** pron. interrog. and relative, what, Matt. 5, 46; 6, 25. See *teagus*; *teague*.

[Quir. *chagran*, that which; pl. *chagranash*, Pier. Abn. *kéyá áss*, qu’y a-t-il? qu’est-ce que c’est?; *kéyá kesi*, que veux tu dire? Cree *kéko*, what? *kékwau*, something, anything, whatsoever, what? Chip. *káyo*, what? anything, etc.]

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

[Cree *chí ché!* ‘expressive of surprise and disappointment.’ Chip. *sé*, shame! pslaw! Bar.]

**chahquög,** See *chohquög*, a knife.

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

\***chanisschau,** v. i. he reels or staggers (like a drunken man), C. Vbl. n. (augm.) *chachannisschaonk*, 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. *quaquepeshout*. The word ‘locust’ is transferred without translation in Lev. 11, 22; Matt. 3, 4. *chansomps*, locust, Mass. Ps., Ps. 78, 46; *chánsops quashau*, ‘a grasshopper jumps’, C.

[Abn. *tsáives*; pl. *-sok*, sauterelles, Rasles; *cháls*, cricket, K. A.]

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

**chaubohkish,** ‘except, or, besides’, El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From *chippi*, separate, apart. [—it primarily a plural? *áish chaubohk-ish*, those things apart?]

**chauguas.** See *chágwas*, what.

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

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

[Narr. *chawrophónnuin*, to cast overboard; *chawrophash*, cast (thou it) overboard. Abn. *tsaá’ps*, 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-tsáá pí’ra*, je tombe dans l’eau; *tsáápi’ré*, il tombe, etc.]

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

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

**chechequanáü.** See *chequanáü*.

\***checout, chequit,** n. the name of a fish (Labrusquetage, 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; *newutsh cheku*, 'after a long time', Matt. 25, 19. See *cheguuppu*, etc.

[Narr. *wassanne títsha*, 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 ussconk*, doing violently, an act of violence. Is. 59, 6; (*chekewâr*, forcibly, C.) See *cheguait*.

[Abn. *tsiguãðisi*, malgré, à contre-cœur; par force.]

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

**chekehéäu**, 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-wac*, I compel, C.).

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

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

**cheketamoonk** (?), vbl. n. rebellion, Prov. 17, 11 (*cheketamöe*, rebellious, C.).

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

[Abn. *tsikkéhtögn*, balai; *ne-tsikekékém-eu sigštan*, je balaye la cabane. Chip. *nin tchigatögn*, I sweep; *tchigatögn*, broom, Bar. Del. *tschikhammen*, to sweep; *tschikhikan*, broom, Zeisb.]

**chekhäisu, -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 [?].

**chemáü**, v. i. he paddles or rows (a boat); *meuthke chemöög*, they paddle hard, with exertion; 'toil in rowing', Mark 6, 48; suppos. *noh chemáit*, pl. *ney chemacheg*, they who paddle, who 'handle the oar', Ezek. 27, 29.

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

**chemáü**—continued.

*wai*, he paddles; imperat. 2d sing. *chimáin* (*chemáin*, a canoe), Sch. II, 387; *tchíman*, canoe, Bar. Del. *tschónarau*, a paddle, Zeisb.]

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

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

**cheouash**. See *chéouash*.

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

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

\***chépéssin** (Narr.), the northeast wind, R. W. See *wutcheperöygu* (in the east); *wutcheperosh* (the east wind). The cold northeast was perhaps assigned to *Chépy* and the spirits of evil, as was *sovanüv*, the pleasant southwest, to *Kautátorit*.

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

**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-qt*.

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

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

[Abn. *tsiparuütep*, tête de mort.]

**chepisk**. See *chippisk*.

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

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

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

\***chepy, cheeby** (Peg.), 'evil spirit, or devil,' Stiles. "Abbanochi or *Chepie* many times smites them with incurable diseases, scares them with apparitions and panic terrors," etc., Josselyn's Voy., 133. From a letter of Heekewelder'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. *chipeck*), 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. *chipeck* (pl.), the dead; *chep-assâtam*, the dead sachem; *chep-asquâv*, a dead woman. Abn. *tsebiši*, séparation, Rasles (*chibâi*, ghost, K. A.). Del. *tshipey*. Nanticoke, *tsee-e-p*, ghost, dead man.]

**chequit**. See \**checont*.

**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; *nepavushadt chequanappu*, 'the moon stayed', Josh. 10, 13; and *nepauz chequanappep*, 'the sun stood still', ibid. (*nod-chequannap*, I am silent, C.) From *chêke* and *âppu*.

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

**chequanâi, chechequanâi**, v. t. an. he takes by violence from (him), he robs (him); *ney chechekpukqueaney pish chechequanaog* (pass.), 'they that prey upon thee will I give for a prey' (they who rob thee shall be robbed), Jer. 30, 16.

[Narr. *aqûie chechepunnorash*, do not rob me; suppos. pl. *chechepunnorâchick*, robbers; pass. *chechepunnâtin*, there is a robbery committed. Abn. *tsigâisîsi*, par force, malgré.]

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

**chequnikompâi**—continued.

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

**chequunussin**, v. i. he lies still; *voh nutchequunussin*, 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-puhkkaash*, they shave their heads (with negat., Ezek. 44, 20). With an. obj. *chequodweyâheâû nushpe chequodweyâheg*, he shaves (him) with a razor, Is. 7, 20 (*chequodwehchog*, razor, C.).

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

[Abn. *zaskudômš*, (le chien) jappe.]

**chétæu**, v. i. it is stiff. As adj. — *mîsittupuk*, a stiff neck, Ps. 75, 5. Caus. inan. *chetaurechteau*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intr. (adj. an.) *chetaûesu*, he is stiff, unyielding (*nut-chetaues*, I am stiff, C.).

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

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

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

[Abn. *tsî tokkšbiar*, parures, soit de cou, soit de tête.]

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

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

\***chichêgin** (Narr.), a batchet, R. W.

\***chîckot** (Narr.), fire (*chîkkoht*, C.). From *chekoe* and *ohtæu*, it rages, is violent. See *chîkkohtæu*.

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

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

**chikkup**—continued.

[Chip. *jingusik*, pine tree, Bar.: *shin gwaúk*, Sch.]

**chikohteau**, v. i. it burns, as a fire or a torch Ex. 3, 2; Dent. 5, 23; Jer. 7, 20; pret. *natan chikohtap*, the fire burned, Ps. 39, 3; suppos. *ne chógohdag*, that which burns, Gen. 15, 17. From *cheke* and *ohtau*, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. *chíckot* (*chíckóht*, C.), fire.]

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

**chippappu**, 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); *chippappu awetawomannat*, 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.

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

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

[Abn. *tschísi*, *tsatschísi*, *tzatzchísi*, séparation. Del. *tspíwi*, *tspat*, separately; *tschitsch-pi*, asunder, apart. Zeisb.]

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

**chippesu**. See *chippissu*.

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

**chippeu**—continued.

*uoh chapit*, he who separates himself; pl. *ney chapáchey*, Ezra 6, 21; Jude 19; freq. *chadechapeu*; with inan. subj. *-pena*, it divides, marks separation (or pass. is divided, Hos. 10, 24; imperat. *chadechapeuandj*, let it divide (one thing from another, Gen. 1, 6). As adv. *wut-chadechaube ponammi*, 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. *chippínéutook*, that which separates, a wall, Ezek. 42, 20 (a hedge, C.).

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

**chippinnin**, n. a free man, Rev. 6, 15; *-níninun*, he is a free man; *sunawumatta wut-chippíninunaw-a*, am not I free? 1 Cor. 9, 1; suppos. pass. *chippíninúmit*, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. *missinnin*, a captive.

**chippinum**, v. t. he separates (it), puts it apart. From *chippi*, with characteristic (*-num*) of action performed by the hand. Augm. *chodchuwénum* [= *ch-chippínunum*], he separates permanently or authoritatively, establishes a division; with inan. subj. *-nua*, it establishes a division, it divides. Vbl. n. *-nawáook*, *-nucóok*, a dividing, a bound-mark; *-oook*, *-awawóok*, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an. obj. *chippínaiti*, he separates or parts (them); imperat. 2d sing. *chippin*, Gen. 13, 9; pl. *-inawók*, Num. 31, 27; suppos. *chapunant*, when he parts (them), Num. 6, 5; Prov. 18, 1.

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

[Narr. *nuchipscat*, a stony path; i. e. *way-chippispk-ut*.]

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

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

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

**chipwuttonapwaü**, v. t. an. he kisses (him); *chipwuttam*, v. t. inan. he kisses (it); *wut-chipwuttanap-oh*, he kisses him, Gen. 27, 27; *wut-chipwoddtan-nukquoh wusseetash*, she kissed (to him) his feet, Luke 7, 38 (*wut-chipwuttanap*, I kiss, C.).

[Abn. *stsi'daunra*, 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 *autoh*, with the inan. instrument. formative *-óhhou*.

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

[Peq. *anchungyese*; *massowyan*, Stiles. Abn. *tsgheres*; *tsgheresks*, étourneau, Rasles; modern Abn. *chog-táskw*, K. A. Del. *tschoquali*, blackbird, Zeisb.]

**chog**, n. a spot, a bit, a small piece (of 'farthing', Matt. 5, 26). For *chóhki* or *chítiki*, (it is) like a point or spot. Cf. *kodchaki*. Suppos. inan. *chóhkiag*, a spot, a blemish; *waupe chóhkiag*, a bright spot, Lev. 13, 4, 19.

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

**Chogquussuog**. See \**Chokquog*.

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

**chóhchóhkiag** (freq. of *chóhkiag*, 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. *-esoonk*, a spot, mark, or blemish, Jer. 13, 23.

\***chóhchunquuttahham**. See *chóhchunquuttóhám*, he knocks.

**chóhkésu**, v. adj. an. (1) he is spotted; pl. *mohwáwe 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. *neg chóhkesiteh* (freq. *chóhchóhks-*), they who are spotted, Gen. 30, 32, 39.

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

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

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

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

**chóhkushik**, (suppos. as) n. 'a jot', a kiss, C.

a point, a speck, Matt. 5, 18; Luke 16, 17.

**chóhquóg, chahquóg**, n. a knife, Gen.

22, 6; Judg. 19, 29; pl. *-gush* (cf. *kenel-*

*quog*, a sharp knife, under *kéwá*); *keung*

*chahquóg*, a sharp razor, Ps. 52, 2.

[Narr. *chahquék* (for *-quók*?). Abn.

*ntsi'ksaks*, couteau; pl. *-agsr*. Menom.

*ahshaykon*.]

\***Chokquog, Chogquussuog**, n. pl. Eng-

lishmen, C. "Englishmansog ussh

*Chóhquog*," title-page of Indian laws,

1709. "They call Englishmen *Chá-*

*quaguoek*, that is, Knife-men", R. W.

51.

[Abn. *ntsi'ksaksí*, he has a knife.]

**chóhchippe**, besides (praeter), Is. 44, 6,

8; 1 K. 22, 7. For *chóhchippe* (*chad-*

*chawé?*), as implying separation, 'that

apart', besides. See *chippe*. The Mass.

Ps. has *chippe*, 'save' (besides, except-

ing), Ps. 18, 31.

**chóhchowáog**, n. pl. 'quails', Ex. 16, 13

(but 'quailsog', transferred, Num. 11,

31). See \**panpock*.

**chuh**, interj. ho! look! *chuh, kow, qush-*

*kish*, 'ho! such a one [thou], turn aside,'

Ruth 4, 1.

**chuhchunquuttóhám**, v. t. he knocks

at or upon (it); *nut-* —, I knock (at

the door, Rev. 3, 20). For *chuh, chuh,*

*quuttaham*, he makes a measured *chuh*

*chuh*, or call of attention (?). Cf. (Narr.)

*yagurawattábig*, a drum, R. W.

\***chúnkw**, n. an oyster, C. See *oppo-*

*cutáhook*.

## E

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

\***eatawús** (Narr.), it is old, said of cloth: *eatawána*, old traps.

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

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

**éiantogkonauáü**, v. t. an. he mocks at (him). See *éántóhkonauonot*.

\***éiassunck and wáseuck** (Narr.), a knife, R. W. Peq. *wiyauzcege*, Stiles.

**éiyáne** (*áur*, Mass. Ps.), of divers sorts

**eiyáne**—continued.

or kinds; all sorts of; of every kind; *noache eiyane wine*, 'store of all sorts of wine', Neh. 5, 18; *wame eiyane*, all kinds of, Dan. 3, 15; *iyán-askehtuash*, 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* (*nín*, *en*, 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; *adchānín* (pl. *-enínun-og*), anyone who is hunting, some hunter; *usse-u*, agit; suppos. *noh áw-ít*, qui (quum) agit, or ager; n. agent. *usse-a-en*, ille agens. *usse-én-ín*, qui agens. See *\*nín*.

**\*énada** (Narr.), seven (*enutta tahshe*, M. V. Rec.).

**\*enewáshim** (Narr.), a male (beast). See *nínun*; *nomposhim*.

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

**enneapeyau** (**unne-**), v. i. he sojourns. Cf. *nanshpeyau*; imperat. *enneapeyauash yru ohke*, 'sojourn in this land', Gen. 26, 3; *unneapeyomat*, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) *áneapeoucheg*, (who are) strangers, sojourners, Lev. 25, 45; (sing.) *anapeycont*, v. 40; *anea-*, v. 47.

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

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

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

**\*ewò** (Narr.), pron. 3d sing. he, she; *awám ewò*, who is that? *ewò manít*, this God; *ewò uckqushánehéck*, they who fear him, R. W. See *yenuh*; *noh*; *-w-*. It is properly a demonstrative.

## H

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

**hahánu, ahánu** (**-nou**), v. i. he laughs, Gen. 17, 17; 18, 12; Ps. 2, 4; *mutta nut-ahaw*, I do not laugh; pret. *kut-ahánuip*, thou didst laugh, Gen. 18, 15; *toh-watch hahawít* (suppos.), wherefore does she laugh? v. 13; *ahquompí udt ahánimik* (suppos. inan. or supine), 'a time to laugh', Eccl. 3, 4.

[Narr. *ahánu*, he laughs; pl. *-nock*; *tawhitch ahánean* (suppos.), why dost thou laugh? Menom. *ah-yah-nen*, to laugh. Shawm. *ah-yú-lew*.]

**hahanuonk, ahán-**, vbl. n. laughing, laughter, Job 8, 21; Eccl. 7, 3 (*ahánuonk*, *ahansháonk*, C.).

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

**hashábp, hasháb**—continued.

*hashábpog*, 'flax' (the plant, when in the field), Ex. 9, 31; *hashábp*, flax (prepared), Judg. 15, 14; 'tow,' Is. 43, 17; *hashábpé tuttappun*, a tow thread, Judg. 16, 9; *hashábp-onak*, linen cloth, Mark 14, 51 (*hasháponag*, 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 Rets, et que ce fut la toile d'araignée qui lui en donna l'idée."—Charlevoix, III, 282.

[Narr. *ashòp*, 'their nets'; *asháppock*, hemp; *masáwnock*, flax (Canada nettle?), R. W. Abn. *rhápe*, filets, rets; *sétagisk*, espèce de chanvre dont on fait des rets (*taghenáik*, le chanvre). Chip. *assáb*, 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. *hashonukawash*, their hats, Dan. 3, 21.

[Narr. *ashónaquo*, or *sawiketippo*, a cap or hat, R. W.]



**hasinnekkóús.** See *assinnekkóús*.

**hassun,** n. a stone; *hassun*, pl. *-nash*, El. Gr. 10; dim. *hassunímes*, 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.; *assin*, *assin*, pl. (an.) *-neen*, Sch. Cree *assinnee*; dimin. *assinimis*. Del. *achston*, Zeisb.]

**hassunekkóaz.** See *assinnekkóús*.

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

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

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

**hennaú, hennou, áhunou,** v. t. an. he calls him (by a name or appellation); appellat. Cf. *ussouvenauí*, he calls him by his name, nominat; pass. he is called: *pish hennou Ishah*, 'she shall be called Woman', Gen. 2, 23; *pish hennou magawéin*, 'he shall be called Bountiful' (i. e. the Giver), Is. 32, 5; suffix form *vutínuh*, appellat. eum. he addresses him, he calls him: *David naganu vutínuh* [= *vut-henna-uh*?] *nun-Mamítom*, 'David himself calleth him [my] Lord', Mark 12, 37; *toh kuttchenú*, 'what art thou called?' Gen. 32, 27; *noh ahlenít* (*ahhenuit*, Mass. Ps.) he who is called, John 9, 11; suppos. *áhunouit*, 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. *hettavouk, hettavouk*, mutual address, language, speech, Gen. 11, 1. See *ahenít*.

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

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

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

-**hk.** See *'k*.

\***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 *chepu*.)

"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, *Hobbamocui*; 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 *hogko* (he covers himself, wears as covering). With impers. prefix, *vuhhog*, the (any) body; pl. *vuhhogkoog*, El. Gr. 9. (2) the person; with the prefixed pronouns it has the force of ipse; *nuhhog* [*u'hog*], my body, or myself, ego ipse; *kuhhog*, thy body, thyself; *vuhhog*, his body, himself.

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

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

[Narr. *suckáthock* [*sucki-vuhhogki*], black-shell money, R. W. Abn. *Sara-hághé, écaille de poisson*.]

**hogko,** 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. 95, 1; imperat. 2d pl. *hogkuk*, 'put ye on', clothe yourselves with, Eph. 6, 11; suppos. an. *hogput, áput, agput*, when he wears, or is clothed with, Ps. 109, 18; 68, 13; Dan. 12, 7; *we áput, agput*, that which he wears, which 'is on him', Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkavouk*, clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-oupuh* (*oukavouk*, C.). With a subst. expressing the thing worn or put on, *hogkavoun*, v. t. he puts (it) on.

**hogkō**—continued.

[Narr. *acōh*, 'their deer-skin', which serves for clothing [= *hogkō*]; *acguash* [= *hogkash*, El.], put on; *aihuqut*, a mantle (i. e. what he wears). Del. *achyumanu*, he is clothed; *e hach quāt*, his cloth; *e hach quānk*, 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. *pācheau*, he makes him small, or low (see *pēū*); suppos. *howan hohpaheant*, whoso humbleth himself, Matt. 18, 4.

**hohpau**, v. i. he is humble; pl. *hohpāog* (indicat. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. *hohpash*, 'humble thyself', be humble, Prov. 6, 3; suppos. *ahhohpāchey* [*hohpau*]; pl. *hohpāicheg*, Prov. 16, 19; *hohhohpāchey*, the humble, Ps. 10, 12. Vbl. n. *hohpāōnk*, *hohpāōnk*, humbling, humility, Prov. 15, 33; 22, 4. N. agent. *hohpāū*, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. *hohpāte*, Prov. 16, 19 (*hohpāte*, C.).

**hohtōeu**, -**tōēu**, 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, = *nohohtōeu*, 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 adtōkit*, she who is next in age, 'a second daughter', Job 42, 14. Cf. *adtōkit*.

[Abn. *itūsi*; *thēsokkē*, tour à tour; *ahūtsiisi*, *ahūteghikēsi*, de plus en plus.]

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

[Abn. *neuss-Sues*, mon grand père; *nsk-Sues*, ma grande mère, etc. Chip. *nūniskōmiss*, 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 Bar., 53. Powhatan, *homony*, broken maize, Beverley. "*Honini*, 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', -*nūn-nu*, pl. -*nūnēush*, which formed part of all names given to prepared corn. Cf. Narr. *aupānūnūwe-nash*, parched corn; *aupā minca-nūn-sūmp*, parched meal boiled, etc.; *was-kokkumack-ōnēne-ash*, new-ground corn; *evāchī-nū-nē-ash*, corn, etc. Abn. *glā-ūmūū*, il pile le blé; *skamšū-nur* (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. *kauk*, Zeisb.; *mwēck kauk*, gray goose, Camp. Abn. *kaāks* (?). Peq. *kohuk*, Stiles.]

\***hopōnck** (Narr.), a tobacco pipe, R. W. See *nhpōnck*.

\***hoquām** (Narr.), a fishhook. See *nhūqūm*.

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

**hōsekōeu**, adv. in course; turn by turn: — *kesokōtash*, 'day unto day' (*Akēstakōtash hohsukkwē*, Mass. Ps.); — *no-konash*, 'night unto night', Ps. 19, 2. Cf. *asuhkane*, it follows, comes after; *āhsuhque*, *āhsuhque*, to and fro; *paquanshean āhsuhque*, he walked to and fro, 2 K. 4, 35; *āhsuhquewā* and *ahāhsuk-quewā*, he goes to and fro, this way and that, Job 1, 7; 2, 2 (infinite); *ahāhsuk-que wuhquāwē*, he looked this way and that, Ex. 2, 12.

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

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

**howan** [*rū-nūmī*, *ō-nūmī*], someone, anyone; as interrog. who? (El. Gr. 7); pl. *howanig* (*awēn*, who? *awōn*, *howan*, anybody, C.). In Prov. 14, 34, the adj.

**howan**—continued.

adv. form is used: *howat missiminnuog*, any people.

[Narr. *awûn*, 'there is somebody'; *awituu ewô*, who is that? pl. *awanick*, 'some come.' Peq. *Wamowauk*, 'Englishmen', Stiles, i. e. 'some men', or 'who are these?'; *owanur*, Mason's Narrat. of Peq. War. Micm. *sen*, quel-qu'un, celui qui, etc. Abn. *asçamî*, quel-

**howan**—continued.

qu'un; *aswamûnga*, quel homme est-ce qui, etc. Del. *aweeen*; pl. *aweenik*, who are they? Zeisb. Gr. 176. Cree *ow'emâ*, pl. *ow'nekke*, who? whosoever; indef. *ow'neuk*, someone, anyone. Chip. *awé-uen*, who? pl. *ag*; *awûu*, one, somebody, anybody; *aw'igwén*, 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. *aiû*, he goes; *aiû*, he is going, is now on his way, Prov. 7, 19; *sokamon*, there is rain; *sokenoni* (*sakenonni*, 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. *é*, postposit. significat actualitatem actionis; *ssgheraûné*, il pleut actuellement; *psan*, il neige; *psaûné*, il neige actuellement, etc.]

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

**iâne**. See *eiâne*.

**iânussuog**, 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; *you in kah you in*, of this manner and of this, 'thus and thus', 2 Sam. 17, 15.

**iôgkôishômco**, v. i. — *onatah ut'echip-pag-wat*, 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 *ashqonk*, *ashqunû*, 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. *-ogkussu*, 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 *wisqutan* (*wesek*, 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): *mus-sekenem 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. *jishamunau*, he despises or hates (him); suppos. *noh jishamunod*, he who despises; pass. *noh jishamunû*, he who is despised, Job 12, 5. Vbl. n. *jishamunavonk*; pass. *jishanittuonk*, hatred, Ps. 29, 19.

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

[Abn. *ne-kasshau*, je l'essuie; *ne-kassessitchau*, je lui essuie les piés; *kasschats*, qu'on l'essuie. Del. *tchishkam-uen*, 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. *assanañ*, he gives him food; *sohkomai* [= *assohkamai*], he supports, or continues to give him food; *petaiñ*, he he puts (it) into; *petukaiñ*, he goes into; *amaiñ*, he departs; *amaohkan*, he drives (him) away, keeps him going, etc. See *kah*.

\***cachauxet** (Peq.), the name of a fish; 'cunner', Stiles. The 'chogset', *Labrus chogset*, Mitch. (*Ctenilabrus burgall*, Stour.) For *chohchohkkesit*, marked with spots, spotted, or striped.

**kachémw**, **kahchémw**, v. i. inan. it comes (and continues coming) out from: *natau kuchémw*, 'a fiery stream issued', etc., Dan. 7, 10. See *kutche*.

**kacheu**, v. i. he goes or comes out of: *kacheog*, 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 *kodtuppa*.

**kah**, copulative, and 'k, progressive, in its simple separable form, 'it goes on' or 'continues'. Cf. Greek *εἶτι*; Sansk. *ati*, according to Weber, from root *at*, 'to go', i. e. 'a going farther.' Sansk. *gá*, to go; *ga*, going, or *cha*, 'et, que'; Greek *καε, τε, και*.

[Narr. *ká*. 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 (*kulche*, Danf.)

**kákenumunne**, the first-ripe (fruit). Mic. 7, 1. See *kencimunne-ash*.

**kakenupshout**, (when) going very swiftly; suppos. of *kogkenpshau*. See *kunpshatü*.

\***kakewau**, v. i. he is mad, Mass. Ps. See *kogktau*.

[*kasenussit*, suppos. a churl, Is. 32, 5, 7.]

\***kaskóhat**, n. a sturgeon, C. See \**kai-posh*.

\***caukóanash** (Narr.), n. pl. stockings, R. W.

[Abn. *kenéshu-nar*, chausses, bas. Peq. *cuagowantch*, a stocking, Stiles. Del. *kau kon*, legging, Sch. II, 472; *ga gun*, Zeisb.]

\***cauóimpsk** (Narr.), a whetstone, R. W.

\***kaúposh** (Narr.), a sturgeon; pl. *-shatóg*, R. W. (*kápposh* and *kaskóhat*, C.) From *kuppi* (an. adj. *kuppesa*, he is) shut up, inclosed, protected, i. e. by his hard scales or plates (?).

[Abn. *kubassé*, pl. *-sak*. Chip. *nanai'*, *naugh may* [i. e. THE fish; *nanohs*, El., or *n'anag*]. Menom. *nah mawe*, sturgeon (*nahmatish*, fish). Powh. *kopotome*, 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. *Kelitaniit* [*Kelitaniit*], 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 kechequabenitumuk* (suppos. pass. inan.), that which he is hung upon, a gallows, Esth. 5, 14; 7, 9 (*nuk-kechekóquabes pemineat*, I am choked with a halter, C. It should be *nashpe pemineat*).

**kechequanau**, v. t. an. he takes him by the throat; with pron. affixes, *uk-kechequan-ah*, Matt. 18, 28; hence, he embraces (him). (*nuk-kechekóquan*, I embrace, I hold by the throat, C.)

[Abn. *ne-ksekedshúenaiñ*, je le-suffoque.]

**kechisu**. See *kechissu*.

**keechippam. kehch-. keihch-**, on the shore, Josh. 11, 4; Judg. 5, 17; John 21, 4; — *kehtahamit*, 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. *kiguábi'*, a young man unmarried.]

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

\***Keesuckquãnd** (Narr.), the Sun God, a name of the sun, R. W. [*Kesukquãnit*, God of Day or of the Sky]. See *k̄suk*.

**kéhc̄he, 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 waantawog*, the old are wise, 'with the ancients is wisdom', Job 12, 12. In the sing. *kehche ayeonk*, the chief place, 2 Sam. 23, 8; *kehche wutashinnunk*, the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. *keh̄t*; *keh̄tauã*.

**kehchemugqwomp**, n. chief captain. See *mugqwomp*.

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

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

**kehchippam**. See *kehchippam*.

**kehchisqua, kutchisqua**, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. *-quaoy*, 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-kehchisu*, Luke 1, 18); *kutchisu-it*, '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. *maht̄ntam*. "Chise is an old man, and *kihchise* a man that exceedeth in age."—E. Winslow's Relation (1624).

[Narr. *kihchize*, an old man; pl. *-zuck*; *kutchinnu*, a middle-aged man (i. e. he is growing old). Miem. *kijig8*, vieux; *kijig8aik*, los vieux. Del. *kikey*, old, Zeisb.]

**kehchithãu**, v. i. he forbears or refrains from doing (?); *nas-saunmanup kehchithon* (infinit.), *matta nuk-kehchit̄thohon* (causat.), 'I was weary with forbearing, I could not stay', Jer. 20, 9;

**kehchithãu**—continued.

suppos. *kehchithãu*, 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 *kehchésu*). Vbl. n. *kehkechesuonk*, a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

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

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

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

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

**keh̄t, keiht̄**, 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. "maussa vel *kétté*, in antecessum," Rasles.]

**kéhtadtau**, v. caus. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. *-taúóma*, it sharpens (it), Prov. 27, 17; *-taúwin*, he sharpens it; pass. it is sharpened, make sharp, Ezek. 21, 9; suppos. *keh̄tattauon*, if I whet (my sword), Dent. 32, 41 (*ketottog*, a whetstone, Wood). Cf. *caúómpsk*.

[Abn. *we-kittud̄sn*, je l'aiguise; *akit-tud̄sn*, il l'aiguise; *kidadañgan*, pierre à aiguiser.]

**Kehtanit, Keihtannit** [*keh̄t(-n)anit*], the chief or greatest *manit*, for 'the Lord God', Gen. 24, 3, 7. With the verb subst. *keh̄tanit̄a, keihtannit̄a*, he is (or it is) the greatest *manit̄a*; and with the locative suffix, *keh̄tanit̄o-at*, the place of the great *manit̄o*, or where he is: hence, probably, *Kehtãntorrit*, 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. *getãntorrit*, Zeisb. Gr. 37.]

**kehtauäi** ?), 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, *kehtauwaen*, pl. *-éuog*, 'nobles', Prov. 8, 18.

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

[Abn. *aghikšétséti*, pollex.]

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

[Abn. *aghikšétséti, ur-ghikšétséti*, mon gros orteil.]

**kehtimaü**, v. t. an. he appoints (him) over, appoints (him) to office or command. 2 K. 11, 18; *uk-kehtim*, I appoint (him to rule over, etc.), 1 K. 1, 35; *kuk-kehtim quosholtumwaémog*, 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. *-ápash*, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; *kehtup-*, Gen. 24, 30; *kíhtéápétenápash*, Ex. 35, 22. From *keht-*, (*m*)*ulpitén* (arm), *appew* (it remains, or is permanent).

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

[Narr. *kíthhan* and *wchékwan*, the sea, R. W.; *kikhonnohk* (?), Stiles. Del. *kíthhan*, a great river (?); *kúthécan*, the great ocean, Zeisb. (The Del. Indians called the great river (Delaware) and bay *Kíthhan* (Kíthanne, Hkw.): 'Kid han núnk, in the main river', Zeisb.) Chip. (Sag.) *kvecheghama*, lake; *keche-keche-*

**kehtoh**, **keihtoh**—continued.

*gunat*, great lake, sea; (Mack.) *gíche-gunee*, sea. Shawn. *Echikuniv*, sea.]

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

[Del. *kítatency*, Zeisb.]

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

[Narr. *kítónek*; dim. *kítónakpese*. Abn. *ketrakš*, navire. Menom. *kuk-tayemóon*. Del. *ki tool to wall* (pl.) ships, Zeisb.]

**kehtoonanich**. See *kehtequanitch*.

**keihchippam**. See *kechippam*.

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

**Keihtannit**. See *Kehtanit*.

**keihtoh**. See *kehtoh*.

**kekomaü**. See *kekoman*.

**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 (*keneyew*, secretly, C.; *-ot kényeaw-ot*, in a secret place, Job 40, 13); pl. *kenéogish*, secret things, Deut. 29, 29. With verb subst. *keneyewog*; suppos. *keneyewoak*, or *-yewuk*, when it is secret; as n. a secret. Prov. 25, 9; Dan. 4, 9. See *konumoto*. [Abn. *kimiš*, en cachette. Del. *kimi*, Zeisb.]

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

**kên**, pron. 2d pers. sing. thou; *sun ken noh woh paant*, art thou he who shall come? Matt. 11, 3; pl. *kenúiaü*, you, ye (El. Gr. 7).

[Narr. *kên*; pl. *kénonurán*.]

**kénai**, **kéneh**, (it is) sharp, keen, Prov. 25, 18; in comp. *kéne-*, *kên-*; e. g. *ken-ompak*, a sharp stone, Ex. 4, 25; *keuch-quog*, a sharp knife, Ezek. 5, 1; *kák-neuhquayogish* (freq. pl.), sharp-pointed things, Job 41, 20 (*keniyew*, sharply, C.); suppos. *kenag*, when it is sharp, that which is sharp, Is. 5, 28; Rev. 14, 14; *wussetuk*, . . . *kenag*, the

**kēnai, kēneh**—continued.

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

[Illin. *níkintš*, j'aiguise, j'apointis (Grav.); *kinta, kinte, kintš*, dans la composition marquent souvent aiguiser, apointir. Abn. *kāššis, kāššiak*, épine; *kāššio*, cela, est épineux, aigu. Del. *kinēū*, it is sharp, Zeisb. Voc. 18; *kihnsu*, he is sharp (harsh, jealous, etc.), Zeisb. Gr. 167.]

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

**kēnām**, n. a spoon; pl. -*móog*, 1 K. 7, 50 (*kwanám, quonam*, a spoon or ladle, C.). Cf. *kēnóú; kōnūmuk; kōnūm*.

[Narr. *kunām-núuog*. Abn. *emkšāin*.]

**kēnāū**. See *kēnān*.

**kēnauwameonk**, vbl. n. [an arraying or putting in array (?),] an army, Joel 2, 20; 1 K. 20, 25. Cf. *kukhēnawere*, 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. *kākenūmunneash*, Num. 18, 12, 13; *kākenūm-*, Ex. 22, 29. See *kākenūmunne*.

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

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

[Narr. *kēnomp*, captain or valiant man, R. W. Abn. *kināibē, kināibas*, homme courageux; *ne-kināibai*, 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. -*ablog*, Acts 27, 29. See *kenuhquab; \*kenūšuep*.

**kenōnāū**, 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. *kenaanak*. Vbl. n. *kenonāūonk*; pass. *kenanittuonk*, counsel, advice, Prov. 20, 18. N. agent. *kenanūanen*, a counselor; pl. -*ēuog*, Job 3, 14 (and *kenosowacuin*, Is. 9, 6).

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

**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-htugg*, sharp wood].

**kenuhwheg**, n. a nail; pl. -*gash*, John 20, 25 [*kenehheau*, 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 (-*sh*) of involuntary action, IIos. 7, 8; Ps. 106, 35; Dan. 2, 43; *nošau kenukshau muss'gouit*, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. -*shāc*, Neh. 13, 3.

[Narr. *wānūnikshau*, to mingle; *wānūnikshaus*, mingled. Del. *glē eke mi so*, mixed, Zeisb.]

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

**kenún, kinún**—continued.

*kinuu wosketoup*, I carry a man, (C).  
See *kinúnuu*.

[Narr. *kinúnish*, I will carry you.]

**kenunkwab**. See *kenukwab*.

**kenúikwhonk, kin-**, n. a pin; pl. *-ou-gash*; Ex. 27, 19; 38, 20, 21. From *kínáit* and *uhquac*, sharpened at the point.

**kenunnaü, kin-**, v. t. an. he carries (an an. obj.) in his hand or arms; suppos. *kónnuuot*, when he carries (him), when carrying: — *ahomph*, — a bow, Amos 2, 15; — *wukkiezah*, — a child, Num. 11, 12. With pronom. affixes, *uk-kinuu-áh*, she bears them, Deut. 32, 11. See *kenúu*.

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

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

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

**kenupshauü**, v. i. he makes haste, he goes quickly, Eccl. 1, 5; 1 Sam. 17, 48; imperat. *kenupshauü*, go thou quickly, make haste, 1 Sam. 20, 38; 23, 27; suppos. *kunupshout*, *kenupshout*, Job 9, 26; Prov. 7, 23. Adj. and adv. *kenupshác*, swift-going: — *kuhtanogquash*, 'swift ships', Job 9, 26; *kenuppe kenupshác peyay*, 'they come with speed swiftly', Is. 5, 26 (*kónnupishác*, very swiftly, Dan. 9, 21). Augm. and intens. *kogkenupshauü*, he goes swiftly; suppos. *kakkenupshout*, (when) going swiftly, 'swift of foot', Amos 2, 15; *ueg kakkenupshout-ehy*, they who are swift, Amos 2, 14; Jer. 46, 6.

[Abn. *ue-k'érburskiki*, je me dépêche à faire cela.]

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

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

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

**kes-**. See *kusse-*.

**kesanohteau, kesanohteau**, v. i. it is ripe; suppos. *ne kesantatag*, that which is ripe, Is. 18, 5; pl. *nish kesantatagish*, Jer. 24, 2 (*kesamúnta*, ripe, C.).

**kesantam**, v. i. (and t. inan.) he has a purpose, purposes, intends; *wukkesantam*, I purpose, 1 K. 5, 5. Vbl. n. *-tunúauk*, purposing, a purpose, Eccl. 3, 17; 8, 6. *kesi-, kes-* (or *kusi-, 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.]

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

[Narr. *matteúg kesittáuuu*, is there nothing ready boiled?; *wassáuuu ukkissu*, too much boiled or roasted. Abn. *kisidé é'to*, cela est-il cuit? Del. *kishitoun*, to make (it) ready, Zeisb.]

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

**kestean** [*kesittéau*], v. i. it is finished, completed, made complete; *aukkausuauk kestéau-uu*, the work is finished, 1 K. 7, 22 (sometimes used as v. t. inan.; *kestean-uu*, he finishes it, he creates it, Jer. 31, 22; *kestéauat wut-awakauauk*, to finish his work, John 4, 34); suppos. *uuh kestéauk*, he who makes complete, 'the creator', Is. 40, 28. With an. obj. *kecheuü*, q. v. (*kestéuúat*, to finish, C.)

[Abn. *ue-kosi'tshu*, j'achève quelque chose. Cree *késcétor*, he finishes it. Narr. *wukkisútu wéyuúú*, he made the light; *awauu kesitéuúwín késcúck*, who made the heavens? Del. *gi schi'toon*, it is done, finished, Zeisb.]

**kestéauauk, -teouak**, vbl. n. a making complete, 'creation', Mark 13, 19.

**kestéausu**, v. adj. an. it is made complete, 'it is finished', John 19, 30; suppos. *kestéausik*, 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; *qūnūi kesuk*, all the day long, Ps. 25, 5; 74, 15; pl. *-kquash*; *monatūsh kesukquash*, many days, Is. 24, 22 (but more commonly used, *maḥetlīkquānogok*; see *quānu*); 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*; *ākesukokish*, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. *kesukquāre*, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35; *kesukquē uqquāi*, a light by day.

*kēsuk* by its form appears to be the suppositive or participial of a verb *kēsū*, or with inan. subj. *kēsū* (*kūsūn*), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix *kus-*, *kūsū-* (q. v.), in the passive form *kus-sittan*, he is heated, made warm (as n. heat of the sun), and in the verb-adj. an. *kesasū* (*kesasūnwat*, to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. *kizšs* (comp. *nekizššs*, je suis chaudement); old Alg. *kijis* (= *kezhis*); Chip. *gē'zīs*, *kēsīs* (cf. *gē'zīk*, sky; *gē'zīkōd*, day); Menom. *kay-shōh* (cf. *kay-shāick*, sky); Muh. *kesogh*, Edw.; Del. *gischuch*, etc. The same radical, probably, is found in *kesanohtau* (*kesanohta*, C.), it is ripened; *kestau* (Cree *kēsētōw*), he perfects, completes, and with an. obj. *kezhāū* (Cree *kēsahayoo*, he finishes), he makes, 'creates', gives life to; *kesukū*, it grows to maturity, is full grown, is ripe; and with an. subj. *kesitta*—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); *kās* (splendere).

[Narr. *kēsuck*, the heavens, R. W. (*kesk*, Stiles); *kesuckquāi*, by day, R. W. Peq. *kēzuck*, Stiles. Abn. *kizškš*, jour, le ciel, Pair. Chip. *gē'zīk*, *gē-zīk*, sky. Menom. *kayshāick*, sky. Shawn. *keš-sa-kēe*, day. Micm. *kish-kšk*, 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 *nokou*, the night season, Gen. 1, 5; pl. *kesukodtash*, Dan. 8, 14, 27. Adj. and adv. *kesukodāre*, *-dāru*, in the daytime, by day, Ex. 13, 21; Job 5, 14; *kesukodāru kah wak-kānōu*, by day and by night, Ps. 1, 2 (*kesukodāre kah wak-kōnaw*, Josh. 1, 8); *kesukhāttue*, C.

**kesukodtumash**, n. pl. days, in the sense of years [*kodtanaw-ash*] or as measuring long periods of time, Deut. 11, 21; Job 14, 1; *tahshānash 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: *kepenawōnōk kesukun*, 'the harvest is ripe', Rev. 14, 15. With an. subj. *kesutte* (q. v.); suppos. *pujeh kesukū*, till he is (full) grown, Gen. 38, 11.

[Del. *gischē*, *kischē*, ready, done; *gischēcheu*, it is ready, done, finished; *gischē gu*, he is born, Zeisb.]

**ketassot**, n. king, Cant. 7, 5; Is. 6, 5; pl. *-tanwog*, Josh. 10, 5; Job 3, 14 (*tah-satamwog*, kings, Gen. 35, 11). Vbl. n. *ketassatamōnōk*, a kingdom, Matt. 5, 20 (*assatamōnōk*, Dan. 5, 31; 7, 27; *tahsatamōnōk*, pl. *-angush*, Zeph. 3, 8; Hag. 2, 22).

[Quir. *kittasatamānōk*, 'princes', = *sāchenānōnōk*, Pier. 35.]

**ketéahheau**, v. caus. he giveth life to, maketh live, 'quickeneth': *ak-kē'ah-oh*, 'he quickeneth them', John 5, 21; *kuk-kē'ah-eh*, thou quickeneth me, Ps. 71, 20.

**ketéahhogkōu** [*ketéah-hogk*], n. a living creature, a living body or personality (see *hogk*): *pomautawre ketéahhogkōu*, he becomes (*-nawre*) a living soul, Gen. 2, 7; *pomautawre ketéahhogkōu*, a living creature, Lev. 11, 46; life, Deut. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (*ketéahogkōu*, 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. *pomautaw*; (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-keteau*, shall I recover? 2 K. 8, 8, 9. Adj. and adv., *keteac*, of life, in life: — *matug*, 'tree of life', Prov. 13, 12; — *tohkek-om*, 'fountain of life', Prov. 13, 14; 'quick', Num. 16, 30. Vbl. n. *keteau-uk*, living or being alive; the life principle or vital force; 'the soul' (i. e. the life), Job 12, 10; *uk-keteau-uk wegaua usuguchegamut*, 'the life of the flesh [is] in the blood', Lev. 17, 11. See \**kitonekpu*?

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

**ketohomom**, v. i. he sings, recites in song; *nuk-ketohomom*, I sing, Ps. 57, 7; with an. obj. *ketohomomut*, he sings to (him) or tells by song; pl. *-anawidog*, they sing to (him), 1 Chr. 16, 33; suppos. *kottahomom*, pl. *-onchey*, Eccl. 2, 8. Adv. and adj. *ketohomac*, *-hanawac*, of singing, of song, 2 Sam. 19, 35; Neh. 7, 67. Vbl. n. *ketohomom-uk*, a singing, song; *wane ketohomac uk-ketohomom-gash* (pl.) *Dawid*, all the psalms (singing songs) of David [title of the psalms in meter]. N. agent. *ketohomomden* (indef. *-wacnin*), a singer, 1 Chr. 6, 33. Cf. *kutta*, he speaks; *ketakau*, he goes on speaking, he talks. See *anahom*.

[Abn. *kisahads*, il chante.]

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

[Narr. *kekutto káunta*, let us speak (talk) together; *kuttókash*, speak.]

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

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

**kezheau**—continued.

Houssé, Cree Gr., pp. 19, 20, and 84, verbs of 'making' in *-káyoo*, *-katáyoo*, and *-kísoo*.) Abn. *ne-kisi'tsu*, j'achève quelque chose; (with an. obj.) *ne-kisi-haii*. Del. *kischiton*, he makes, prepares (something); *kischi*, ready, done; *kischitoo*, to make something ready; *kischicheen*, it is ready, done, finished, Zeisb.]

**kinou**. See *kenúu*.

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

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

**kinún**. See *kenún*.

**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 peyau*, he came near to, etc., Dan. 8, 17.

[Abn. *kikatsisi*, contre quelque chose, joignant quelque chose, le long du bord de la rivière; *ketsisi*, tout proche. Del. *gichgi*. Chip. *whigau* or *tehig*. Cree *chéke*, close by, near, nigh, by.]

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

[Abn. *Ssaümi-keskégS*, il est trop large, trop ample (e. g. a garment); *keské*, large, cela l'est.]

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

**kishpinum, kusp-**, v. t. he ties (it) firmly, binds close, makes fast. From *kuppi* (close, fast), with the formative (*-num*, with an. obj. *-nau*) 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-ôah*, they tied them, 1 Sam. 6, 10. (Vbl. n. *kishpinôonk*, 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. *-ongush*, bonds, Ezek. 3, 25; Job 38, 31.

[Narr. *kspînsh*, pl. *kspînucvok*, tie it fast. Cree *kêchepissou*, he is girt.]

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

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

**kitchewewês** [*kêche wêwês*], n. the great owl, Lev. 11, 17; = *kêche kahkaikhaus*, 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. *kitonckquêau*, when thou diest [shalt die]; 3d pl. *-quêhettit*, when they die; pret. (intens.) *kukitonckquêban*, 'they are dead and gone'; *paissu-ent kitonckquêwê*, 'he can not live long' [he is near dying], R. W. Apparently from *kêtaonk* (vbl. n. from *ketau*, q. v.), the life, with the formative of verbs of going; *ketaumkigien*, life goes. In the Abnaki, a verb adj., from the same base, *kê'taïssê*, 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, deitour *kê'taïssê*; un mort qui reviens après sa mort, *kê'taïssê*." Rasles.

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

**kitteamonteanumâi**, v. t. an. he pities, is kind to, shows mercy to (hini); imperat. 2d sing. *-mouch*, Zech. 7, 9; pl. *-uegk*, Job 19, 21; suppos. *noh kottum-onteanumout*, he who is merciful, who pities, Gen. 19, 16; Prov. 19, 17. Vbl. n. pass. *kitteamonteanuonk*, compassion, mercy, Num. 11, 15 (*uk-kitteamonteanuonk*, v. i. I pity; *kittumong-keneaukquod*, (when he is) miserable, pitiable; *kuttumung*, sadly, C.). See *kittumungineacai*; *kuttumungec*.

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

**kitteâshe**. *toh Kîtteâshe*, *toh kutteâshish*, how many times? 1 K. 22, 16; 2 Chr. 18, 15. See *tohu*.

**kittumma**. See *kuttumma*.

**kiyunk**, n. 'the euk-oo', 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 *no*, and *ko* and *pissh*, to express the past (aorist) and future tenses of the verb 'to be': *noh koh mo*, *no koh*, *noh puont*, 'who was, and is, and is to come', Rev. 4, 8; so *ken nokoh* [= *noh koh*] *mô*, *ken nokoh*, *ken puon* [and *ken nokoh pissh*], Rev. 11, 17; 16, 5; *neukoh* [for *nêu noh koh*], I am, i. e. I who continue to be; and *neeu nokoh*, I am, Mark 13, 6; *môukô* [for *mo ne koh?*] *noh*, it was so, Gen. 1, 7, 9, 11, etc.; *koh uttoh kô uttapin*, 'and where is he?' Job 14, 10, where *kô* serves as an auxiliary to *uttapin*.

**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 *koppôuk*.

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

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

**kobshagkinittuonk**, vbl. n. a being shut up, a prison (pl. *-ongush*). 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 ussêit*, what he is about to do, Gen. 41, 28; *kod-agimog*, when you intend (are about) to build, Luke 14, 28; *kod nuhjug*, 'he was about to sail', Acts 20, 3; with the

**kod**—continued.

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

[Narr. *kotoū enēchaw*, 'she is falling into travail', i. e. is about to be delivered. Abn. *kadāsi*, inan. subj. *k'adaš*, "nota futuri, vel potius ad exprimendum je veux, afin que, sur le point de," Rastles. Del. *n'gatta*, I will (from *gattawau*, to want, will, desire); *gotta*, he willeth, Zeisb. Gr. 162. In the Chip. and Cree *kā* (before a vowel, *ka*) 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 (*kodchūkki neyau*, 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. *kodtinuum*, 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; *auk-kodtantam*, I desire (it), Job 33, 32; imperat. 2d sing. *ahque kodtantash*, do not desire, Prov. 23, 3. Vbl. n. *kodtantamook*, desire, will, Prov. 18, 1; Rom. 7, 18. With an. obj. *kodtanumai*, he desires or longs for (him); suppos. *kodtanumad*, 'if thou hast a desire unto her', Deut. 21, 11.

[Narr. *ucattāntum* or *ucattiteam*, I long for it. Del. *gattatamau*, he desires.]

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

[Abn. *sskūtai'tebi*, au-dessus de la tête; *sskūsi'si*, dehors, au-dessus de; *kētē* (in antecessum), avant, auparavant, Rastles.]

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

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

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

**kodtinnum**—continued.

*aut-topkodteg*, I draw (out) my sword, Ex. 15, 9; *kodtinnum un-mokis*, he drew off his shoe, Ruth 4, 8; suppos. *noh un-mokis kodtinuk*, he who draws off his shoe, 'that bath his shoe loosed', Deut. 25, 10; imperat. 2d sing. *kodtinush*, *-tuush*; with an. obj. *kodtinmai*, *kodmai*, he pulls (him) out; imperat. 2d pl. *kōdnuk wutch nastau-ut*, pull him out of the fire, Jude 23; with pron. affix, *kod wuch*, 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-kētucawau*, fire (manu), v. g. une épine du doigt; *kēhigan*, tire-bourre.]

**kodtompskoag**, 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 *onkūlau*. See *kottokquag*.

**kodtohamont**, pl. *-merch*, singers, Eccl. 2, 8; suppos. of *ketahomūni*.

**kodtuhkōe** (?), suppos. *kodtuhkōng*, *-ahkōng*, 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 *auukquom-unat*, to dream; to be inclined to dream.

[Narr. *ukētōquom*, I am sleepy. Abn. *kad'sh*, il a sommeil. Del. *a'gattūngrau*, I am sleepy, Hkw.]

**kodtūmo**, (it is) a year, Lev. 25, 5; Deut. 14, 22; Luke 2, 41; pl. *-maush*; suppos. *kōdtumuk*, *-mook*, 2 K. 19, 29; Luke 13, 7. Adj. and adv. *kodtumawā*, of a year, yearly, Lev. 16, 34; 25, 53; *nishere kodtumwac kogkodtumwac* (freq.), 'three years [i. e. three times yearly], year after year', 1 Sam. 21, 1. For *qutthama*, it measures or is a measure; suppos. *quathumuk* (?). See *quttham*.

[Narr. *uquitte-cawtinmo*, one year. Abn. *uck'si-guden*, *nissi-guden*, one year, two years. Del. *kait'era*, year, Camp.; *gueltin*, Zeisb. Shawn. *ku'w*.]

**kodtumwohkom**, v. i. from *kodtūmo*, 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: *naho-wese kodtumwohkom*, she is twelve years old, Mark 5, 42.

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

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

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

\***kogkahqutēau**, v. i.: *uk-kogkahqutēau*, I counsel or advise, C.; with an obj. *kogkokoarūi*, he gives counsel (to him), C.

**kogkéau**, **kogkéwau**, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kakeau*, Mass. Ps.): *kuk-kogkēi* (pres. actual), thou art beside thyself; *matta uk-kogke-oh* (negat.), I am not mad, Acts 26, 24, 25; suppos. *neh kogkeait*, he who is mad; pl. *-échéq*, Matt. 4, 24; suppos. pass. inan. as n. *kogkeāuk*, madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogkeōnk*, madness. N. agent. *kogkeāen*, indef. *-ueiān*, a madman. Adv. *kogkē*, *kogkeē* (*kogkeaw*, C.), madly, of madness. Vh. adj. *kogkeāu*, he does madly, he is actively mad, 'lunatic', Matt. 17, 15.

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

[Cree *kēsēkwappayōo*, he is drunk.]

**kogkeissippamwau**, **-amou**, v. i. he is drunk, Ps. 107, 27 (suppos. *kakesup-padi*, when he is drunk, Mass. Ps.); imperat. *ahye kogkesippamwāsh*, don't be drunk, C. Vbl. n. *-amōnk*, drunkenness, Deut. 29, 19. N. agent. *-amwāen*, a drunkard, Prov. 26, 9.

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

**kogkéwau**. See *kogkéau*.

**kogkōhsūm**, **kogoxum**, **kogkohkus-sūm**, **kuhkussūm**, v. t. he cuts in

**kogkōhsūm**, etc.—continued.

shape, carves, engraves, fashions by cutting (it), Zech. 3, 9; (infinitive) Ex. 31, 5; 35, 33; suppos. *neh nōtōe kohkōkōsūt*, he who skilfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogoxum-wōnk*, carving, 'graving', Zech. 3, 9. Adv. and adj. *kogoxumwē*, *kogkōksūmwē*, 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. *kākōksout*, *kogkōksout*, Ex. 4, 11; Ps. 38, 13; pl. *-ōucheg*, Is. 43, 8 (*kogkopsāe nēhtawog*, a deaf ear, C.); *kohkōksahtawog*, pl. *-ogush*, deaf ears, Is. 35, 5, = *wahtawogush kappiye-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 *kuppōhasu*.

[Narr. *n'cōpsa*, I am deaf. Abu. *nē-gagh'psa*. Del. *geyepchoat*, a deaf person, Zeisb.]

**kogkōūequāū**, **-quāou**, v. i. he sleeps (lightly), he slumbers, Ps. 121, 3, 4. Vbl. n. *-quōnk*, slumber, light sleep, Prov. 24, 33.

**kōgkōnōgohquohou**, **-ogkahquohou**, n. a thistle, 2 K. 14, 9; 2 Chr. 25, 28.

**Cf. kōmukketaharūi**, he pierces, pricks. **kogkōnum**, v. t. he withholds (it); with an. 2d obj. he withholds (it) from (him); *kuk-kogkōnumūi*, thou withholdest (it) from him, Job 22, 7. From *kōūnum*.

**kogkūsohkoag**, n. a high place; pl. *-gish*, 1 Sam. 13, 6. Augm. of *kūsohkoag*, suppos. of *kūsohkōi*, high.

**kogoxum**. See *kogkōhsūm*.

**kogsuhkōag**, n.; pl. + *ish*, 'hills', Luke 23, 30 (for *kogkūsohkoagish*).

**koh**. See *ko*.

**kohkaton**, **kohketon**. See *kukhattan*.

**kohkodhumāi**, v. i. he chews the cud; negat. *matta kohkodhumāon*, he does not chew the cud, Deut. 14, 8, = *matta ōchittamūon*, Deut. 11, 7; suppos. *kohkodhumant*, Deut. 14, 6, = *ōchittamont*, Lev. 11, 3; pl. *-ōucheg*, Deut. 14, 7. Cf. *ōchittamau*.

**kohkōnōāi**, v. t. an. he denies (him). See *quānōarūi*.

**kohkuhquag** [suppos. of *kukkuhquēn*, 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.

**kohkuttan**, = *kühkuttan*, he thirsts.

**kóhñkan**, (there is) drought, v. impers. as n. Deut. 8, 15; *en ueppuine kankanit*, in the drought of summer. Cf. *kühkuttan* [*kühk*, *wuttan*, dry, mouth], he thirsts.

\***kohunk** (Peq.), a goose, Stiles. See \**hóuck*.

**kommoto**, **kummoto**, v. i. and t. inan. he steals, Gen. 31, 19; Matt. 6, 20; pl. *-torog*, Matt. 6, 20; imperat. of prohib. 2d pl. *kommantukou*, do not steal, Ex. 20, 15; Mark 10, 19; suppos. pass. inan. *we kummotoumik*, that which is stolen, Gen. 31, 39 (*nuk-kummot*, I steal, C.). Vbl. n. *kommatorouk*, stealing, theft, Ex. 22, 3; Hos. 4, 2. N. agent. *kommatorouca* (indef. *-áúáú*), a thief. From *kómen*, secretly, by stealth.

[Narr. *kuk-kúmmot*, you steal; *kamóatukikik* (suppos. pl.), thieves. Chip. *kemooshkek*, he is a thief; suppos. *chegemooid*, he who steals, John 10, 1, 10. Abn. *kumsteuó*, il dérobo, Del. *kimochereu*, to steal away privately, Zeisb.]

**kómuk** (?), n. a building, an (artificial) inclosure. The primary signification is, perhaps, that which is built for other use than for a dwelling place (*wík*), Acts 5, 23; *woskerhe komuk*, the top of the house, Is. 22, 1; *askuharetoé komuk-qt*, in the watch tower, Is. 21, 5; *qun-umkue-komuk*, high building, 'tower'; *meechunee-komuk*, food-house, a barn, Luke 12, 24 (*umayen-kómuk*, meeting-house, C.).

[Narr. *wunuwuchi-rámoock*, a chimney, R. W. Micm. *óúé*, a harbor, Rand. Cf. Abn. *-kumúg*, in *ketakumúg*, the mainland; *púpmukumúghek*, univers (*pú-páúúúú*, par tout); *mesagúgumúg*, 'cabane de picux, à la française, Rasles; Micm. *makhumúg*, terre, Maill.]

**kongketéai**, v. i. he is in good health, is well, Gen. 29, 6. Intens. of *ketem*.

\***konkitchea** (Narr.), as, often (?).

**konkont**, **konkontu**, n. (onomatope) a crow, 'raven', Cant. 5, 11; *kutchikkonkont* [*kheche konkont*], Deut. 14, 14. and (pl.) *kilchikongóntuog*, raven, ravens, Luke

**konkont**, **konkontu**—continued.

12, 24 (*kongkont*, a crow, C.). Sansk. *káka*, *kága*; cornix, *kóvava*.

[Narr. *kaukont*, pl. *-tuog*. Abn. *kara-kara*'messs (dimin.), corneille. Chip. (Gr. Trav.) *kahgahye*, crow; *kahgahgese*, raven (?). Menom. *kahkakaewe*, raven. Shawn. *káh káhk ee*, crow. Onond. *kah kah*.]

**kónkuttanóonk**, vbl. n. thirst, Neh. 9, 15. See *kühkuttan*.

\***konooh** (Peq.), bear, Stiles MS., 1769. = *qunooó* (?).

**kónukkehatawhaú**, v. t. an. he pierces or pricks (him) with a sharp instrument; lit. he causes (it) to pierce (him); pl. *-whóóg*, they pierce; and pass. they are pierced, Acts 2, 37; with pron. affixes, *ak-kónukkehatawhoh*, he pierced him with (a spear), John 19, 34 (suppos. instrum. *kónukkehatawhog*, *kannukahtohog*, a spear, Mass. Ps., Ps. 35, 3; 47, 9).

**konuksheau**, v. i. inan. subj. it pierces, it penetrates, 2 K. 18, 24; suppos. *konuk-ashuuk*, when it pierces, piercing, Heb. 4, 12.

**kónumuk**, that which bears or supports; *ohke konumuk*, 'the pillars of the earth', Ps. 75, 3. From *kóúú*, suppos. inan. pass.

**kónunnont**, suppos. of *kenunnaú*, he carries (an. obj.).

\***kopiauss**, **kupýás** (Peq.), a frog, Stiles. **koppómuk** [= *kobhamuk*], a haven (that which is closed), Acts 27, 12.

\***kópposh**, n. a sturgeon, C. See \**kuú-posh*.

**kóshkag**, **kóskag**, width or breadth. See *kishki*.

**kóshki**. See *kushki*.

**kósittag**, **kásittag**, when it is hot; suppos. of *kussittan*, q. v.

**kóskag**. See *kishki*; *kóshkag*.

**kóskquom** (?), n. a witch.

[Abn. *kóssigáúú*, *kóssigáúú*, 'une jonglerie,' etc.; 'le feu fausses observations de futuro', Rasles.]

[**kottonkquag**, a heap, Mass. Ps., Ps. 33, 7; *kottankquag*, 78, 13.] Cf. *kottongquag*; *kahkuhquon*.

**kouéu**, **kouweu**, v. i. he sleeps, Gen. 2, 21; Matt. 8, 24; 9, 24; (definit. pres. *konó*), he is asleep, he now sleeps, 1 K.

**kouéu, kouweu**—continued.

18, 27; *auk-kouem*, I sleep, Cant. 5, 2; suppos. 2d sing. *káccan*, when thou sleepest, Eph. 5, 14; 3d sing. *noh káit, káwit*, he who sleeps; pl. *kácchey*. Vbl. n. *kouéouk*, sleeping, sleep, Prov. 24, 33; *níshé-kouéouk*, a deep sleep, Gen. 15, 12. N. agent. *kouéouen* (indef. *-éouén*), a sleeper, Jonah 1, 6.

[Narr. (pres. defin.) *couvéoué*, he is asleep; *couvéouéouk*, they sleep; *gá couéish*, lodge here; (suppos.) *cáwit*, while he slept. Abl. *ne-kásh*, je dors; *kásh*, il dort. Del. *ganwáú*; participle pres. (suppos.) *goué*, sleeping; *ganwáú*, to sleep, Zeisb.; *u'gáwáú*, Hkw. (*u'gáwé*, Cass.) I sleep.]

**kóúhquodt, kóúhquod, kóunq-**, n. an arrow, Ps. 11, 2; Prov. 25, 18; Job 41, 28; pl. *-ásh*, 2 K. 13, 15, 18. From *kóús*, a thorn, *uh-* (rad. of *uhquáé*, at the point or extremity), pointed, and *ohéou* (suppos. inan.), that which has a sharp point or is sharp at the end.

[Narr. pl. *káúquatash*. Peq. *keeguanu*, *kheguat*, Stiles. Abn. *káúšéio*, cela est épineux, aigu (*aršs*, flèche sans tête; *pu'kšé*, flèche à tête); *káúšk-aršs*, flèche où il y a des plumes, etc. Chip. (Šag.) *keonawarkoym*.]

**kóúnum**, v. t. he carries, supports, holds in hand; suppos. *kóunúk* (*ne kóunúk*, what he carried, 'his carriage', 1 Sam. 17, 22); pl. *quúhútkquash kóunúkey*, they who carry spears, 'spearmen', Acts 23, 23; freq. *kogkóunum*, he holds or carries (it) habitually, continues to hold or carry (it), as a distaff, Prov. 31, 19; with an. obj. *kóunáú*, *kogkóunáú*, 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; *kíshke kóús-séhtu*, by the (thorn) bushes, Job 30, 4. See *úshúékóús*. The radical is *uhq*, pointed (see *uh-quáen*), with perhaps the vb. adj. formative *-assu*, he is sharp pointed (pl. *-sog*), which gives the noun the animate form.

[Abn. *káúšis*, épine.]

**kouweu**. See *kouéu*.

**kó**. See *kowa*.

**kóche**. See *kutche*.

**kóchteau**, v. t. he adds to or increases by progression; primarily a causative, he makes it progress or go on; infin. *-éouúut*, 'to add' (i. e. to go from) one thing to another, Deut. 29, 19; with an. 2d obj. *uk-káchte-oh*, I add to him (years to his life, 2 K. 20, 6). From *kóche* (*kutche*). See *kóthuu*.

**kóhkókhhaus**, n. (onomatopoe) an owl, Deut. 14, 15, 16; Lev. 11, 16; pl. *-sog*, Job 30, 29; *kóche* (and *níshé*) *káhk-kákhhaus*, the great owl, Deut. 14, 16; Is. 34, 15; dimin. *káhkákhhouwem*, the little owl, Deut. 14, 16, = *ahomous*, Lev. 11, 17. Cf. *wéwéš* (screech owl).

[Narr. *kóhkókhom*, *ohomous*, an owl. Abn. *kšškasšs*, chat-huant (and *kškasšs*, le concou). Chip. *š-kš-kš-o*, *ku-ko-ko-o*. Del. *gokhoos*, owl; *gokhotú*, a little owl, Zeisb.]

**kókkókanogs**, n. a bell, Ex. 39, 25, 26 [*-ogqussu*, owl-like (?)].

**kóon**, n. snow, Ex. 4, 6; Job 6, 16; Ps. 148, 6. Cf. *múhpas*, *sóchepeo*.

[Narr. *cówe* (and *sóchepeo*). Del. *gáú*, *gáúu*, Zeisb. Chip. *káú*, *aw-kone*. Menom. *koon*.]

**kótnau, kótnéteau**, v. t. he makes an addition to (it), increases (it) by adding (cf. *káchteau*): *ahqé katúsh*, thou shalt not [do not] add to it, Deut. 12, 32; *matta uk-kótnau-ó-un*, he did not add (anything or more), Deut. 5, 22; *uk-kótnéteau-un*, he addeth to it, Gal. 3, 15; imperat. 2d pl. *kótnéteau-ók*, add ye to (it), 1 Pet. 1, 5.

**kówa, kó**, n. a pine tree, 'fir', Hos. 14, 8; pl. *kówaw*. From the same root as *kóús*, the tree, like the English pine (pin tree), taking its name from its pointed leaves, épines, or its general shape.

[Narr. *kówaw*, a pine tree; dimin. *kówaríshúek* (pl.), young pines. Abn. *kšé*, pin; *káúšis*, épine, Rasles; modern Abn. *ko-wa*, pine tree, K. A. Del. *cu-we*, Zeisb.]

**kúhhog**, thy body, thy person, thyself, Matt. 22, 39. See *-hog*.

**kúhkenauwéhhéau**, v. caus. an. (augm. of *kenúhheau*) he shapes, fashions, gives form to (an an. obj.), Job 26, 13; suppos. *káhkouúwéchéem*, he form-

**kuhkenauwéhéau**—continued.

ing (when he forms), Is. 44, 10; pass. *kuhkénáihétéau*, he is formed; pret. *nik-kuhkénáihétéap*, I was shapen, Ps. 51, 5. Adv. *kuhkénáure*, shapely, in order, orderly, Luke 1, 1, 3. With inan. obj. *kuhkénáuwéhtéau*, he shapes or fashions (it); pret. *nik-kuhkénáuwéhtéap*, I formed (it), Is. 45, 7. Cf. *kenáuwéauwóok*.

**kuhkham, kuhham**, v. t. he marks (it) out; *uk-kuhkham-uu*, he marks it out (*nashpe penúmwéat*, by a line, Is. 44, 13); suppos. instr. [*kuhkheg*] *kuhhey*, that which serves to mark with, a line; pl. *nik-kuhkhegúwásh*, my lines, Ps. 16, 6; *kuhkhegú-éhtu*, within the lines, 'gates', Dent. 15, 7; freq. and augm. *kuhkheg-hey*, a (land-) mark, bound, limit, Ex. 23, 31; Prov. 23, 10; Matt. 25, 4; line, Is. 28, 10 (*kuhkheg*, a rule; adj. *kuhkhegíne*, regular, C.).

**kuhkinneam**, v. t. he observes, takes note of, marks (mentally or by observation), Lev. 13, 33; suppos. *kóhkinúuk*; 3d pl. *kóhkinúuáohéttí*, Ex. 12, 42 (*nik-kechkenéau*, I view, C.).

**kuhkinneasu**, v. i. he makes a mark, distinguishes by mark or observation, Job 33, 11; imperat. 2d sing. *kuhkín-neúshish*, mark thou, take note, observe, Ruth 3, 4. Vbl. n. *-asuonk*, a mark, sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; pl. *-ouyásh*, Gal. 6, 17; Ps. 135, 9.

**kuhkotomáü**, v. t. inan. and an. he points (it) out to, shows, makes known to (him); *kuh-kukótomú-óush úwúyúsh*, I will show thee mighty things, Jer. 33, 3; *uk-kuhkótomáü-uh*, he showed (it) to him, Ex. 15, 25.

[Narr. *kuk-kukótéous*, I will show thee (the way); *kókotémúúéu úmýí*, show me the way.]

**kuhkótomwehteáü**, v. caus. inan. and an. he instructs him, teaches (it) to (him) [*nik-kuhkótomwehteéau*, I teach, C.] N. agent. *kuhkótomwehteéén*, a teacher, 1 Chr. 25, 8 (a minister or schoolmaster, C.). Vbl. n. *-éuonk*, teaching, instruction, C.

**kuhkúhheg**, suppos. instrum. a bound, landmark, limit. See *kuhkham*.

**kuhkúhunk**, a boundary; pl. *-égásh*, Gen. 49, 26; suppos. of *kuhkúhéau*, it marks. [*kúhkumúuk*, a bound, Mass. Ps. 104, 9.]

**kuhkuhqueu**, v. i. he goes upward, ascends, Ex. 24, 15, 18; Judg. 13, 20; suppos. *hówan kóhkuhquéú*, who shall ascend? etc., Rom. 10, 6. Adv. *kuhkuhque*, above, higher, Josh. 15, 19; suppos. inan. *kóhkuhquay* [*kótonkquay*, Mass. Ps. 33, 7], (that which goes above,) a summit, a heap. With inan. subj. *kuhkuhqushín*, it goes up, Ezek. 41, 7. Cf. *quwúukque*, *quwúukque*.

**kuhkuhqunáü**, v. t. an. he draws him up; pl. *-quúóyúwáshpe penúwéhtéuásh*, they drew (him) up with cords, Jer. 38, 13.

**kuhkússum**. See *kóhóhsum*.

**kuhkúttón, kóhkatón, kóhketón**, v. i. he thirsts, is thirsty [has a dry mouth, *kóhkatón wát-tón*], Judg. 15, 18; John 4, 13; *nik-kóhkatón* [*nik-kóh-kéttón*, C.], I thirst, Judg. 4, 19; suppos. *nóh káukúttay*, he who thirsts, Matt. 5, 6; Is. 55, 1; pl. particip. *wéy káukúttayig*, the thirsty, they who thirst, Matt. 5, 6. Adv. and adj. *kuhkúttónáwe*, of thirst, thirsty, Is. 41, 17. Vbl. n. *-áuwonk*, thirst, Ex. 17, 3; Judg. 15, 18; *kóukúttónáwóok*, Neh. 9, 15.

[Narr. *nik-éúwékatówe*, I am thirsty.]

**kuhpéau**, v. i. he comes to land, lands (from a boat); pl. *kuhpéóy*, Acts 27, 43, 44. From *kúppi*.

**kuhpínaü, kuhpunaü**, v. t. an. he draws (him) out [of the water (?)], Ps. 18, 16; — *hásáhpóh* (an.), he draws the net, John 21, 11. [*nik-kuhpúun-áp*, (of the waters), Mass. Ps., Ps. 18, 16; *kuhpúun-áp áshápóh*, 'he drew me out', Mass. Ps., John 21, 11.]

**kuhpóhke**, n. [*kúppi-óhke*, protected or inclosed place] the landing place, the shore; *kuhpóhke-it*, on the shore, Matt. 13, 2. Cf. *kóhhamuk*.

\***kuhpóhhouk**, n. a ladle or spoon (?), C.

**kuhpóhkomuk**. See *kúppóhkomuk*.

**kuhpóhhamowonk**, a haven, Acts 27, 12. See *kóhhamuk*; *kúppóhham*.

**kuhpunaü**. See *kuhpínaü*.

**kuhquutum**, v. t. he designates, appoints (marks out); *nik-kuhquutum áyewonk*, I appoint a place, 2 Sam. 7, 10. Adv. and adj. *kuhquutumme*, of appointment, designated, Jer. 8, 7. Cf. *quttíhham*, he measures.

**kuhtónog**, = *kehánog*, a ship.



**kukkehtaü, kukkeihtäü**, v. t. an. he gives attention to, hearkens to, observes (him). From *kukhham*, he marks (?). Imperat. 2d sing. *kukkeitash*, Ps. 45, 10 [*ahchuantash*, 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-kiktam*, je suis attentif, j'écoute; imperat. *kíta*, *kekšittäimi*, je t'écoute, je t'obéis.]

**kukkonashquae** (?), adv. and adj.: — *missonkqaminiueash*, 'full ears of corn in the husk', 2 K. 4, 42.

**kukkow**. See *kijnuk*.

\***kumma**, adv. lately, C. See *kuttamma*.

**kummōto**. See *kommōto*, he steals.

\***kunām** (Narr.), a spoon; pl. *-māng*, R. W.; *kunām*, *quamm*, C. See *kenām*.

**kunkohteädteäse**, adv. and adj. of dryness, dry: — *ohke*, dry (i. e. parched by drought) land, Jer. 50, 12. See *kānkau*, (there is) drought.

\***kunnatequanick**, n. a window, C. See *kenoqkeneg*.

\***kunnónsep** (Narr.), n. a killock or anchor, R. W. See *knukquab*.

**kuppād, kuppād**, n. ice, Job 6, 16; 38, 29. From *kuppi-ōiteau*; lit. 'when it is covered' or 'closed up.'

[Peq. *kuppat*, Stiles. Narr. *capāt*, R. W. Del. *F'patten*, it (e. g. the river) is frozen up, Zeish.]

\***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; *kuppahda*, in covert, Job 38, 40; 'in thickets', Jer. 4, 29; Is. 9, 18; pl. *kuppiyeuash*, 'groves', 2 Chr. 31, 1. (Sansk. *kumb* or *kub*, tegere; Greek *κύπεω*, *κεπέω*; Engl. keep, coop.)

[Narr. *cuppi-machāng*, thick wood, a swamp, R. W.]

**kuppogki**, (it is) thick; *kahpugku pohkenā*, (there is) thick darkness, Deut. 4, 11; *pasuk menuthequmil uunukkahque kuppogki*, (it is) a hand's breadth thick, 2 Chr. 4, 5; suppos. *ne kōlhpugok*, the thickness of it (*gōhpugok*, Ezek. 41, 9). Adv. *kuppogke*, Ezek. 41, 26.

**kuppogki**—continued.

[Abn. *kepāghé*, (bois) épais, en plat; suppos. *kepaghek*. Del. *kupohkan*; an. *kupohkisso*, Zeish.]

**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.) *kobhamuk*, when it is closed, when it closes, Josh. 2, 5; Titus 1, 11; with an. obj. *kuppohhāü, kuppohhōu*, he stops (him). Vbl. n. *kuppohhamuonk, -mō-wouk*, a stopping (place), a 'haven', Acts 27, 12. From *kuppi + am* (*ohham*), he goes. [*uk-kuphōm*, I shut, C.]

[Narr. *kuphōmmin*, to shut the door; *kūphash*, shut the door, R. W. Abn. *ne-kephāmoi*, je le bouche (un trou). Del. *kpa-hi*, shut the door; *kpa-hoon*, a door, Zeish. Voc.]

**kuppōhkomuk** [*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. *cuppuommoek*, "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'cūpsa*, I am deaf. Abn. *ke-bahāüss*, il bouche cela; *gaghēpsé*, il est sourd. Del. *kpahasu*, Zeish.]

**kuppohquodt**, (when it is) cloudy weather, when the sky is overcast. Adv. and adj. *-quodtāe, -quodte* (?), cloudy, Ezek. 30, 3.

[Narr. *kūppuquodt*.]

**kuppuhham**. See *kuppohham*.

**kuppuhhausu**. See *kuppohosu*.

**kuppuhhou**, n. a door, Prov. 26, 14. See *kuppohham*.

[Del. *kpa-hoon*, Zeish. Voc. 8.]

**kupputtōn** [= *kuppi-wuttōn*], closed mouth], v. i. he is dumb, speechless; *pišh kukkuputtōn*, thou shalt be dumb, Luke 1, 20; pret. *kupputtōn-up*, he was speechless, Luke 1, 22.

**kupshagkineasuonk**, vbl. n. imprisonment; pl. *-angush*, Heb. 11, 36.

\***kupyās**. See *kopiāss*; cf. *mohmōskuh-tas*.

**kushki**, (it is) rough (it scratches, is harsh): — *hugkaonk*, a rough garment, Zech. 13, 4; — *mayash*, rough ways, Luke 3, 5; with an. subj. (v. adj.) *kushkesu*, he is rough.

[('ree, *korissu*, he is rough; *kaskaska-lum*, he scrapes it. Abn. *ku'khigun*, 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 *kesatum*.

[Abn. *kesi* (partic.) très.]

**kusseh**, interj. lo, behold, El. Gr. 22.

[Del. *sche*, *schele*, see there! Zeish.]

**kussehtanip[pe]**, **-tanup**, n. a stream, a current, Ps. 124, 4; Is. 30, 28; pl. *-peush*, Is. 34, 9. For *kusseldan-nippe*, flowing water, Is. 30, 25. Hence (adv.) *kusseltanne* *sepien*, the stream of a brook, Job 6, 15; *aanuwelchawan kusseltanup*, an overflowing stream, Is. 30, 28.

**kussitchuan**, **-uwan** [*kusse-utchuun*], 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. *-uwsh*, Cant. 4, 15.

[Abn. *kesi* (partic.) très; *kes'cé*, il va très vite; *kesistään*, *kesitään*, 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. *kisiltay*, *kosiltay*, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For *kuss-ohtau* (*pujeh* *kuss-oh-tá-ut*, 'till the sun be hot', Neh. 7, 3); suppos. *kás-oh-tag*, Ex. 16, 21. (With *-sh*, of invol. action or of derogation, *kissittashau*, he sweats, C.)

[Narr. *kussittah*, it is hot; *káussittels*, hot weather; *nick-quassittáunum*, I sweat. Abn. *kesidé*, vel *kesabedé*, cela est chaud. Del. *kescház*, warm, hot, Zeish. Gr. 42; *keschitü*, 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-oupsk*, 'a sharp rock',

**kussohkói**—continued.

1 Sam. 14, 4; *kussohkóiyene aywaganáit*, 'in the top of high places', the highest place, Prov. 8, 2; *kussohkóiyene wach-cha-ut*, 'into a high mountain', Is. 40, 9 (*kussuhkoe wachchur*, high hill, Mass. Ps., Ps. 104, 18). Cf. *tohkaawanug kussampskói-gau-ut*, 'they eliab upon the rocks', Jer. 4, 29.

**kussoimpskussum**, v. t. he heats or makes hot (an oven, furnace, etc.); infinit. *-annuat*, Dan. 3, 19; suppos. *kussampskussuk*, when he heats (it), Hos. 7, 4. From *kussa*, *oupsk* (a stone), with the formative of verbs denoting action of fire (*-ssum*): he makes the stones hot (for cooking in the Indian manner).

[Abn. *kesapské*, pierre chaude.]

**kussopitteau**, v. i. it is very hot, heated (by fire, or beyond natural heat); suppos. *kissopittay*, *kosopittay*, when it is very hot; as n. great heat, Deut. 29, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. *-pittée*, *-pitté*, hot (by the action of fire, etc.), 1 Sam. 21, 6; Ps. 6, 1: — *ague*, for 'fever', Deut. 28, 2. (Vbl. n. *kissopittéatónk*, fervency, heat, C.)

**kussoppussu**, **-pissu**, v. adj. an. he is hot; pl. *-suug*, Hos. 7, 7; suppos. *kussopasuk*, when he is hot; *nepuaz kussopasuk*, when the sun is hot (?), 1 Sam. 11, 9 (*nuk-kissápis*, I am hot, C.). Vbl. n. *kussoppissuonk*, heating, heat, inflammation, Deut. 28, 2. From *kussa* and *appassu*.

\***kussunnashâonk**, n. 'fever', Mass. Ps., John 4, 52 (*uvasnashâonk*, El.).

**kutamungineaeati**, v. t. an. he pities (him), Joel 2, 18. Cf. *kittamontean-nati*.

**kutche**, **kœche** [*k'acha*, *k'atche*] signifies, primarily, it proceeds or makes progress from; hence, it begins, has its origin or source; but while *waiche* is used with reference to a beginning or starting point, present or past, *kœche* 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, kwoche**—continued.

etc.), Matt. 26, 74; but *wache* in the corresponding verse, Mark 14, 71. *Nv wutche kutche*, 'then began', i. e. therefrom (will he gather you together), Deut. 30, 4; *yev kwoche omohkionun*, for this cause I raised thee up, Ex. 9, 16; *kwoche-kekōmān, kwoche-maunouchaun, kochu wutōhkinān, kwoche-kimwan*, 'in him [from him] we live, we move, we have our being . . . we are his offspring', Acts 17, 28. (*kutche*, begun; *kwoche*, more, C.) Cf. *k'*; *kuch'mō* (suppos. *kache-mōwōk*); *kehche*; *keh-*.

[Narr. *neu kōche*, I begin, or *wok-kōcheasem*. Abn. *kētē*, in antecessum, avant, auparavant. Micm. *kich et kigi* [= *kōche*], servent à former des tens antérieurs; *kich* répond aussi à notre oui, on déjà, pour le temps passé, Maill. Cree *kēche-tow*, he begins it; *kōche* (conj. causal), that, to the end that. Chip. *kiju*, in advance, beforehand; *kitchi* [after, in time], Bar.]

\***kutchinnu** (Narr.), a middle-aged man, R. W. See *kehchisu*. Eliot has *kehchenog*, '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 *wohkukquoshin*, it ends.

**kutchisqua**. See *kehchisqua*.

**kutchissik, kádshik** [suppos. of *kutchisin* or *-ishin*], 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 yev wchqshik*, from the beginning to the end, Eccl. 3, 11; *kádshik wutwōk*, 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; *wok-kutchessum*, I wash myself, John 9, 11 (*wok-kitissun*, I wash, C.); pl. *-mawg wut-hashatpwooh* (an.), they wash their nets, Luke 5, 2; imperat. 2d sing. *-mush*, wash thyself, 2 K. 5, 10; suppos. *kutchessunog wukhoy nippe*, if I wash myself with water, Job 9, 30. Vbl. n. *kutchissunōwōk*, wash-

**kutchissumai**—continued.

ing one's self or another, Eph. 5, 26; Tit. 3, 5. With inan. obj. *kutchissittan, kishittan*, he washes (it), Gen. 49, 11; 1 K. 22, 38; imperat. 2d sing. *kutchissittawsh*, 2 Sam. 11, 8; *pish kuk-kishittaw-mi*, thou shalt wash it, Lev. 6, 27. Vbl. n. *kutchissittōwōk*, Neh. 4, 23.

[Abn. *ne-kesigōā*, je me lave le visage; *ne-kesiretsa*, — les mains; *ne-keseség-henai*, — (v. g. une chemise). Del. *kschiechu*, v. adj. clean; *tschöchem*, wash him; *kschiechtōol*, wash it, Zeisb.]

**kutham**. See *kuttaham*.

\*[**kutham**,] v. t. he hollows out, makes a hole (?); *wok-kutham*, I make a hole, C.

[Abn. *kéyōnāsa sōnrk'tōsan* (ou) *isōnsōnrkētōn*, avec quoi creuseras-tu?]

\***kutquauss** (Peq.), a partridge, Stiles. See *puhpahkshas*; \**paupork*.

**kuts, kuttis**, n. the cormorant, Lev. 11, 7; Is. 34, 11; *kuttisshu-og* (pl.), Deut. 14, 17.

[Narr. (pl.) *kitsuog*.]

**kutshámun**. See *ukkutsháunwan*.

**kuttaham, kutham**, v. t. he digs (it), he digs (it) up or out, or digs into (it), Prov. 16, 27; Job 24, 16 (pl.); *wok-kutshámun*, he digged it (a pit, Ps. 7, 15).

**kuttaihe**, (it is) thine, belongs to thee; *kuttaheim* (incl. pl.) it is ours, belongs to us. See *wuttaiheau*.

**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 kuh wawau*, he spake and said. Freq. [*kekutto*]; suppos. pl. *kákuttoag, kákettoag*; negat. *wat kíkuttoag, mo-kákuttoag*, when they speak not, the speechless, the dumb, Ex. 4, 11; Ps. 38, 13. With *k'* progressive, *ketakau*, he goes on speaking, he talks; and freq. *keketakau*, he converses, narrates. See *ketakau*. Vbl. n. *kuttawōk*, speech, utterance ('the Word', John 1, 1); pl. *-ongush*; *kuk-kuttawōngush*, thy words, thy speech, Job 4, 4; Is. 29, 4; *ketahkaj kuttawōk*, 'let him speak a word', Gen. 44, 18 (*kuttawōk*, C.). Cf. *kehktoahkōn*, continued

**kuttō**—continued.

speech, talk, narration; *lettōwōnk* (see *hennāü*), *unnōttōwōnk*, language, mutual speech. (Sansk. *gad* (dicere, loqui) and *kath* (loqui); repet. *gadgada* (lallans, balbutiens).)

[Abn. *ketsūngan*, 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. *kittunniy*, even now; *kittun-yi tokkan*, 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. *Kittanonteanunniū*): *kuttumungee wosketomp*, 'a mean man', Is. 31, 8; *kuttumungkosketomp-aog* (pl.), 'men of low degree', Ps. 62, 9.

[Chip. *kitimngad*, it is poor, mean (of a house, e. g.); an. *kitinagisi*, he is poor, Bar. Del. *ktemacu*, 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. *m'askeht*, grass (from *askehtau*, it is green); *m'ay*, path, way (from *āa*, he goes); *m'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; *nitah* (*n'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 *michenohleau*.

\***máchequoce** (Narr.), n. a girdle of wampum, R. W.

[Abn. *skšaišš*, collier de porcelaine(?).]

**máchipsqueht-uash**, n. pl. 'rough places', Is. 40, 4.

**máchipsqueht-uash**—continued.

[Narr. *máchipscaot*, a stone (stony?) path.]

**machish**. See *malche*; *majish*.

**machuk**, suppos. of *malche*, bad.

**maggōkinont**, pl. *-ocheq*, 'the spoilers', Jer. 51, 48; suppos. of *mukkōkinūü*.

**magkkinnum**, = *mukkinnum*, he collects or gathers.

**magōadtik**, (that which is) precious, 2 Chr. 9, 1; suppos. of *mōgōadtuē*.

**magō**, *magou*, v. t. (1) he offers or presents (it), he gives (it), Esth. 2, 18; Ps. 147, 16 (*mākinuē*, Mass. Ps.); *nun-mag*, I present (it); imperat. 2d sing. *magish*; 2d pl. *magak*; *nun-mag-m*, he offers it. (2) he gives in exchange, he sells; pl. *magooq*, they sell, Ex. 21, 35; suppos. *nah magak*, he who sells, the seller, Is. 24, 2; freq. *mahmagoo*; pret. *mahmagup*, he sold often, 'was a seller of', Acts 16, 14.

[Narr. *māuks*, give thou; *māyoko*, give ye. Abn. *ne-mēghen*, je donne. Cree *māyga*, he gives; *mānāyga*, he gives with iteration; *māygaysku*, 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 magō-ongash*, he gives gifts, Esth. 2, 18.

[Quir. *māygaákq*, his gift, Pier. 51.]

**mahche** (nearly related to if not identical with *mahtshean*, it passes away, is gone), (1) after, in time, Luke 6, 1; *mahche quinnappckompawean*, 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 wunum-mah*, (he) had blessed them, Gen. 24, 1. Cotton, strangely enough, associates this word with "ah-tōnānāt, to have, to be had," and gives "*um-mahche*, I have or had; *kum-mahche*, thou hast, thou hadst," etc. Cf. *amōwē*, he departs; Narr. *māw*.

[Narr. *mauch* or *mēsh*: *tashin mēsh com-māg*, how much have you given? Cree *gher* (auxil.), have. Chip. *ke* or *ge*, J.; *ki-* (suppos. *ka-*), sign of the perfect and pluperfect, Bar.; *mashi*, yet [i. e. until now]; *ka mashi*, not yet. Del. *ma-tschī*, already, Zeisb. Voc.]

**mahchekussum**, **-kissumomow**, v. t. (fire) consumes, burns (it) up, 1 K. 18, 38; 2 Chr. 7, 1; with an. obj. *mahchekuswāi*, (fire) consumes (him), Job 1, 16; *um-mahchekusue-oh*, it consumed him, 2 K. 1, 10; with an. subj. (v. adj.) *mahchiklussu*, 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. *-pinnēat*, Luke 17, 9; imperat. 2d sing. *mahchēpawsh*, eat it up, Rev. 10, 9 (*nun-mahchēp*, I devour, C.). With an. obj. *mahchēpawāi* [*mahchēppawāi*], he devours (him), i. e. eats him up, makes an end of him, Ezek. 19, 6. From *mahche* and *-appow*, formative of verbs of eating.

[Narr. *māchēpawt*, when he hath eaten; *māchēpawēāa*, after I (shall) have eaten.]

**mahchi**. See *mōchi*, (it is) empty.

**mahchināu**, v. i. he is sick, Gen. 48, 1; 2 Sam. 13, 1; *nun-mahchināum* (*nun māchināum*, Cant. 5, 8), I am, or was, sick. Matt. 25, 36 (*nun-mahcheum*, C.);

**mahchināu**—continued.

suppos. *mahchināult*, Lev. 15, 33; pl. *-mācheg*, the sick, Matt. 9, 12. Vbl. n. *mahchināōnk*, sickness, 1 K. 8, 37.

[Narr. *nun-māchēum*, I am sick; *māchināitī* (pres. defin.), he is sick (*mōchēnūāi*, C.).]

**mahchishq**, n. an empty vessel (*mōchē-wishq*); 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 (*māchināw*, Is. 19, 5). Adv. and adj. *māchumōwē*, *mōchumōwē*, of waste, of barrenness, waste, barren, Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n. *-mōwōnk*, a waste, desolation, Jer. 49, 13. See *mōchēwēn*; *mōchēi*.

**mahchumwēhtau**, v. caus. inan. he wastes (it), makes (it) waste; pl. *-chtōog*, Jer. 2, 15; *nun-māchumwēht-oh*, I make thee waste, Ezek. 5, 14. Vbl. n. *māchchumwēhtōnk*, wasting, a making waste, Is. 59, 7.

**mahmuttatag**. See *mōhmuttahtag*.

**mahshagquodt**, n. (a time or season of) famine, Gen. 12, 10; 26, 1. From *mahtshean*. Adv. *māshogquē*, Ps. 17, 19.

**māshētahshik**, suppos. of *nāshētashin*, there is a tempest, a great wind.

**māhtāntam**, **mōhtantam**, v. i. he is old, implying decrepitude, senility, and decay. Cf. *kēchēssu*. From *maht-* (*māche*) and *-antam*, the formative of verbs of mental activity, he is past-minded or falling-minded: *nun-māhtantam*, I am old, Ps. 37, 25; suppos. *māhtantog*, when she is old, Prov. 23, 22; 'full of days', Jer. 6, 11; 'stooping for age', 2 Chr. 36, 17. Vbl. n. *māhtantamōnk*, (infirm) old age.

[Narr. *māhtantam*, 'very old and decrepit.']

**māhtogqs**. See *matogqs*, a cloud.

**mahtow**, v. i. he ceases, is done, makes an end (of speaking); suppos. *asq māhtowog*, 'before he had done speaking', Gen. 24, 15; *asq māhtowam*, before I had done speaking, v. 45 [*nun-māhtowam* (?), I cease, C.].

**māhtshānw**, **mōhtshānw**, v. i. it grows less, gradually fails or wastes away, 1 K. 17, 14, 16.

**mahtsháncw, mohtsháncw**—continued.

[Del. *schauwittéü*, 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 mahtshuk*, 'that which is past', Eccl. 3, 15; *nippe mahtshok*, when the water fails, Job 14, 11. Adv. and adj. *mahtsháe*, John 6, 27. See *maheche*; \**míchokot*.

**mahtug**. See *mehtug*.

**máhtupahteau**. See *mohtuppeau*.

**maí**. See *may*.

**majish**, adv. at the last: — *ne kesukok*, in the last day, John 6, 39, 40, 44; 7, 37; *ogghshesene majish*, 'yet a little while', John 13, 33 (*májjishyeyue*, 'lately', C.). Intens. *manmajish*, *manmachish*, at the very last, last of all—a sign of the second future, when it shall have been. From *maheche*, with which cf. *pish*.

**mamahche** (augm. of *maheche*), a sign of the pluperfect: — *waehkomop*, he had called (them) together, Acts 10, 24.

**mamahche kesuk**, the air, the atmosphere, 1 Cor. 9, 26; Rev. 9, 2; Prov. 30, 19. [For *mamehcheu* (intens. of *méchchéü*), it is empty, void(?).]

\***mamaskisháü-i** (Narr.), v. i. he has the (small-?) pox [redness(?)]. Vbl. n. *matisk-isháionek*, the [small-] pox, R. W.

**mamatchenáü**, intens. of *matchenáü*.

**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 *wameshshquítseu*, 'sparrow', Ps. 102, 7, and *manéshashquish*, 'sparrow', Ps. 84, 3, with *papashkas*, 'swallow', *ibid.*); with *papashkas*, 'swallow', *ibid.*); *mashéshasques*, swallow, Jer. 8, 7. Cf. *pahpakhshas* ('partridge', Jer. 17, 11).

**mamonauantam**. See *momonouantam*.

**mamonchu**, v. i. (freq. of *moíchu*, 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. *manonchénuw*; pl.

**mamonchu**—continued.

*-mouash*, (the waters) move, or 'are moved', Jer. 46, 8.

**mamóntunnum**. See *momóntunnum*.

**mamontam**, [v. i. he is] 'a wizard,' 2 K. 21, 6; pl. *-moy*. Vbl. n. *mamont-áionek*, pl. *-móowogush*, enchantments, 2 K. 17, 17. Cf. *mowtu*.

**mamóntunuk**, when he moves (it); suppos. of *momóntunnum*, q. v.

**mamossompsquehtu**, n. [in?] 'gravel', Is. 48, 19. See *máompsq*, a smooth stone, pebble.

**mamunappeht**, n. a spider, Prov. 30, 1. Adv. and adi. *mamunapítteue hashabp*, a spider's web, Job 8, 14.

[Abn. *mómessrabikké*. 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 *mússi*, *mússi*, it is great; by augm. reduplication, *ma-mússi*. Cf. *mússisse*. See *mússi*.

[Narr. *músséu* (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. *manússékou*, thou shalt not (do not) commit adultery, Ex. 20, 14; Deut. 5, 18. Vbl. n. *manússuonk*, adultery, X. agent. *manússuoen*, indef. *-áwín*, an adulterer, Is. 57, 3 (*manúshquawuén*, an adulteress, Lev. 20, 10. See *manúshquáü*).

[Narr. *mamútsu*, (he is) an adulterer; suppos. pl. *manmáútschick*, adulterers.]

**mámuttatag**. See *mohmuttahtug*.

\***manisímmin** (Narr.), to cut or mow(?).

**manisquáósu**, v. i. she is an adulteress or a harlot, 'plays the harlot', Ezek. 23, 3, 5; pl. *-suog*; *kun-manisquáú*, thou committest fornication, Ezek. 16, 26. X. agent. *manúshquawuén*, Lev. 20, 10. [Is here Chip. (prefix) and Del. *mán*, *máwa*, "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 masugkunk*, 'God Almighty',

**manit, manitto**—continued.

Ex. 6, 3; and in the 7th v. *neen Jehoadh kwan-Manittomwo*, 'I am the Lord your God' (lit. 'I the Lord am your God'), and *neen kwan-Manittomwo*, '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*, *Keiltamit*, '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 (*ânue*) another person or thing; suppos. *anit*, when he is superior to or more than, etc. (cf. *ânin*); suppos. *anëuk*, 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; *kwan-manittam-woo*, your gods, etc., the suffix *am* denoting that "the person doth challenge an interest in the thing", Fl. Gr. 12.

[Narr. *manit*; pl. *manittôrook*. Peq. *mandta*, Stiles. Chip. *nân-é-do*, *man-é-do*; *Kitchi Manito*, Great Spirit, Lord God (Bar.); *keshá-muedon*, J. Del. *manitto*, god, spirit, angel, Camp.; *manitto*, *get-anitto*, Zeish. Muh. *manito*, 'a spirit or spectre', Edw.]

**manitowmpae**, adj. and adv. [god-man-ly,] pious, religious. Used with *ponantamook* (living, life), as the title of Eliot's translation (1665) of "The Practice of Piety", holy living.

**manittowmp** [*manittô-omp*], man of God, golly man, 2 K. 4, 7, 9.

\***mannotaubana** (Narr.), 'embroydered mats which the women make' to line the wigwam, 'hangings', R. W. 47. Cf. *manot*.

**manontam, munn-**, v. t. he smells (it), Gen. 27, 27; Job 39, 25 (*menontam*, he smells; *nun-ninontam*, I smell); *nun-nunontamook*, [the sense of] smell, C.). See *-mangquot*.

**manontam, munn-**—continued.

[Abn. *ne-merai'danen*, je le flairer; (3d pers.) amer. Del. *nellam*, to smell, Zeish.]

**manoham**, v. t. he ransoms or redeems (it) by payment, he buys (it); suppos. *manohuk ohtuk*, if he redeems the field, Lev. 27, 19; *kod-manohuk weck*, if he will (desires to) redeem this house, *ibid.*; with an. obj. *manowhau*, he ransoms (him), Lev. 25, 49; suppos. *manowhand*, Lev. 27, 13. Abl. n. *manow-ahook*, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *wunnahou*, he values, fixes the valuation of (with an. obj. *wunow-achau*), and *wunowawai*, he makes a treaty or covenant with.

[Narr. *kum-manohamin*, have you bought it?; *kum-manohaminosh*, I will buy of you. Abn. *ne-manShau*, j'a-chète (v. g. un esclave); *ne-manShamaShau*, j'achète de lui; *ne-manShasi*, je m'achète; *ne-manShamaisi*, je traite.]

**manonau**, n. a cheek; *nun-nanon-ut*, on my cheek, Job 16, 10; *kun-nanon-ash*, thy cheeks, Cant. 1, 10 (*konauut*, on thy cheek, Luke 6, 29, = *kun-nanon-ut*, Matt. 5, 29); *wanomanau*, his cheek, Lam. 3, 30 (*wannanon*, C.). Perhaps from *namanu*, it sucks; perhaps from *anomanu*, it speaks.

[Abn. *manšé*, jone; *manšé*, ma jone; (3d p.) *Sanšé*.]

**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; *kenot* [*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. "*Nottassen* or bags, which they plait from hemp which grows wild."—Megapopolensis. From *not-in*, he lifts or takes up (a burden).

[Narr. *manôte*, a basket. Peq. *man-otgh*, Stiles. Abn. *menšé*, sac; *man-aišts*, un charge.]

- mansk, manshk**, n. a fort, Is. 25, 12; Micah 7, 12; *manuhke manskash*, 'strongholds', Lam. 2, 5.  
[Narr. *amánusk*, a fort, R. W. Del. *ma-nachk*, a fence, a fort, Zeisb.; *Mén-achkink* (the Delaware name of Pittsburgh), 'at the fort', Hkw.]
- manunuhkemouk**, suppos. of *manunuhkema*, it rushes, Is. 17, 12, 13.
- manunnappu**, v. i. he remains quiet or patient, he sits patiently: *tahkudg manunnappuog*, the waves are still, are quiet, Ps. 107, 29, 30.
- manunne**, (it is) slow, soft, gentle; adv. slowly, patiently, softly (*manúne*, gently, C.); *neen manunne nítton kah manunne neenan*, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. *manunniyen*. N. agent. *-yeunenin*, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. *-yeuonk*, patience, Heb. 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; imper. 2d pl. *manunnusseck, -nisseyk*, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. *-nussuonk*, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.  
[Narr. *manúnushesh* (for *manúnushesh?*), go thou gently, slowly.]
- \***manunushae nippe**, 'still water', Mass. Ps., Ps. 23, 2.
- \***manusquesséd-ash** (Narr.), n. pl. beans, R. W.; *kehlohtea manusquessét*, an Indian bean, C. Cf. *tappuhquam-ash*.  
[Peq. *manusquessétes*, beans, Stiles. (St Marys) *miskud'áimán*; (Gr. Trav.) *nish-ko-de-ce-mán*, Sch. Menom. *mansh-ko-eh-shock*. Shawn. *m'skoche'thah*. Chey. *mónisk*, pl. *móniski*, Hayden, 295. (Abn. *mesksittar*, gros comme fèves de terre.) Del. (pl.) *ma-hach-eigwall*, Zeisb.]
- \***maquamittiniyew**, (from) the west, Mass. Ps., Ps. 107, 3. Cf. *pultataniyeu*, (from) the west, *ibid.*, 75, 6.
- \***masaúnock** (Narr.), flax, R. W. See *massonog*.
- masegik**, suppos. of *missegen* (*missokin*), it bears or produces much.
- mashéshashques** (?), n. the swallow, Jer. 8, 7. See *mannesashques*.
- masq**. See *massq*.
- mashquanon**, n. a hawk, Job 39, 26. Cf. *orihshaog*; *quanuon*.  
[Del. *meechgaluone*, hawk, Zeisb. (i. e. broad-tail).]
- maskeht**. See *moskeht*, Grass.
- maskehtu**. See *moskehtu*.
- máskóacheg**, suppos. pl. they who boast boasters, Ps. 49, 6; Rom. 1, 30. See *muskóau*.
- maskog**, suppos. of *miskom*, q. v.
- masotamañut**, suppos. of *masotamañ*, he pierces (him). See *musará*.
- masq, mashq**. See *massq*.
- 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 *masso*, it pricks. See *masotam*; *musará*.  
[Chip. *mas-sán, mihzón*, nettle; *gerhe mihzón* (great nettle), thistle, Sch. 1; *masún*, nettle, Bar.; *mahzahn*, thistle, Sum.]
- \***massowyan** (Peq.), a blackbird [?], Stiles.
- masugkenuk**, (he who is) mighty, powerful, very great, Luke 22, 26: *Manít wane 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: *ohtoon matchaog*, he has nothing, Prov. 13, 7, = *ohtoon mo teug*, v. 4. See *matta*.
- matche**, (it is) bad; as adj. and adv. bad, badly: *matche accenan*, 'a naughty tongue', Prov. 17, 4; *matche anamacúin*, a wicked messenger, Prov. 13, 17; suppos. *nachuk* (as n.), that which is bad, evil, Prov. 17, 13: *na nachuk ohtoon*, 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. *matshigwenis*, cela est mal, cela n'est pas bien. Del. *madhik*, (inan.) bad, evil; *machit*, 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 (*matchékúe*, poor; *noh matcheko*, he is poor, C. i.). Vbl. n. *matchekwoak*, poverty, Prov. 13, 18. N. agent. *matchékuen* (indef. -*tain*), a poor man, Ex. 23, 3.

[Narr. *man-máchekv*, I am poor.]

**matchemungquot**, n. a bad smell, Ps. 38, 5; Ex. 7, 18. For *matchemungquah-tau*, it smells badly; from *mathe*, with formative of verbs of smelling (*mach-mungquat*, 'a stink', C. i.).

[Narr. *machenuquat*, it stinks. Abn. *matchemungot*, cela sent mauvais. Del. *machschiniquot*, Zeisb.]

**matchemunikqussu**, v. adj. an. he smells badly. Vbl. n. -*qussuonk*, making a bad smell, Joel 2, 20 (*man-matchimunkqus*, I stink, C. i.).

[Narr. *machemóqussu*, 'a vile or stinking person', R. W. Abn. *matchemungss*, il sent mauvais.]

**matchenáneteau**, v. i. he curses; pl. -*uog*, Ps. 62, 4. Vbl. n. *matchenánetéonk*, cursing, Ps. 59, 12.

**matchenantam**, v. i. (and t. inan.) he thinks evil, is evilly-minded (*matché-antam*); imperat. 2d pl. -*antamok*, Matt. 9, 4. Cf. *mishanautam*.

**matchenáü** (intens. *manatchenáü*), v. t. an. he curses (him); suppos. *noh manatchénout*, he who curses, when he curses, Ex. 21, 17. See *matchéü*; *matchénáüü*.

**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. *matcheseacu* (indef. -*ainin*), an evil doer, Prov. 13, 6, 21; pl. -*ainuog*, Prov. 14, 19.

[Cre. *matéhissu*, he is wicked. Del. *muttauchsuwi*, sinful, Zeisb. Gr. 104; *machitssu*, he is bad, Zeisb. Voc. 21.]

**matchetou**, v. i. he is bad [inherently or by nature, *mathe-ohtan*], Prov. 13, 5, 22; pl. -*toovog*, Prov. 14, 19. Vbl. n. *matchéonk*, -*toovonk*, badness [of heart

**matchetou**—continued.

or purpose (inactive)], Prov. 8, 7; Eccl. 3, 16.

[Cre. *matéhissu*, he is bad.]

[**matchéü**, **matcheyeu**] intens. **matchéü**, -**eyeu**, v. i. he curses or swears profanely; *kitchu manatcheyeu*, 'he began to curse', Matt. 26, 74; imperat. 2d pl. *ahque manatchemnok*, curse not, Rom. 12, 14.

**matikeno**, **matukkeno**, v. i. he is great (primarily in stature), pl. -*noog*, Deut. 9, 2; suppos. *noh matikeuak*, pl. -*keg*, Rev. 19, 18; great men, 2 Sam. 7, 9; Job 32, 9; *matikkenitchey*, 1 Sam. 30, 2.

**matohtéáeyeu**: *en matohtéáeyeu ma-uhkoiyen-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 *teug* (thing, res): *matta teag*, *matteag*; *matchaog*, nothing, rien, Luke 22, 35; Prov. 13, 7. Apparently a contraction of *mohteau* (*mo* privative and *oh-teau*), 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. *machéug*, no, not (*machéug*), nothing, not so, R. W.; *matuks*, no, Stiles. Abn. *mañda*, non. Miem. *m8*, point; *m8ks8ch*, rien, ne pas; *ma8en*, personnes. Cre. *nánnáü*, no, not; *annnáúta* (strong neg.), no; *nánná-nisse* (soft neg.), no. Del. *makhta*, *tah*, Zeisb.; *mátta*, no; *tá*, a lazy no; *tagú*, no, not; *atta*, *ta*, no, no, Hkw. Powh. *mattagh*, Smith.]

\***mattaásu** (Narr.), not far off, near by, 'a little way', R. W. 76; *matá8u nó8-shem*, 'I came from hard by', ibid. 28.

\***matá8ehan** (Narr.), there is a cross (i. e. a head) wind; suppos. *matá8ehatch*, when the wind is cross. See \**wenná8ehan*.

**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*, -*magwe*,

**mattamog, mattamag**—continued.

foolish(ly), Prov. 17, 25. Vb. adj. *mattamagwessu*, -*magwesu*, he does foolishly, is foolish (actively). Vbl. n. *mattamagook*, folly (abstractly). Prov. 15, 14; 1 Cor. 3, 19; *mattamagwessook*, -*wessook*, 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 (*mattánittuonk*, C.). From *mattánnumäü*.

\***mattannauke** (Narr.), pl. -*aukanush*, 'a fine sort of mats to sleep on', R. W.

[Abn. *auk'kaün*, *matte*, 'peau, etc.'; sur quoi on s'assoit; *uedau'k'é*, 'j'ai une natte sur quoi, etc., Rasles'. Del. *a ma eu*, *mat*, Zeisb.]

**mattannit**, n. the bad spirit, the devil; pl. *-tiog*, El. Gr. 9 (*tiog*, James 2, 19); *mattand*, Gookin. From *mat* (= *mathe*) and *m'avit*.

[Mih. *matanbou*, Edw. Chip. *mahj-manedoo*, *J. (mä che mä é do*, Sch. II, 458). Abn. *ketsini'sesks*, *dien*, le grand génie; *matini'sesks*, *diable*. Del. *mat-schi* (or *nachtschi*) *manitta* or *machtando*, Ilkw.]

**mattantam**, v. i. and t. inan. he grudges (it), is unwilling. From *matla* and -*antam*, he is not-minded; adv. *mattantamw*, 'grudgingly', 2 Cor. 9, 7.

**mattanum** (?), *nam-mattanum*, I am unworthy ('to unloose', etc., Mark 1, 7); elsewhere, *mat-tapenum*.

**mattánnumäü**, v. t. an. he curses (him), speaks evil to (him); imperat. 2d pl. *mattánnumak*, curse ye (Meroz), Indg. 5, 23; 3d sing. *mattánnumäü*, let him be cursed, Deut. 27, 14; *mattánnumare manumach*, let (him) be as cursed, Jer. 20, 15; — *uttanumach*, let (it) be cursed. Cf. *mathe*; *matchenäü*.

\***máttapeu** (Narr.), 'a woman keeping alone in her monthly sickness', R. W. [= *mat-tapeü*, 'she is not at home', R. W., or *mattappu*, she sits apart (?).]

**mattappasquas**, n. a bat, Lev. 11, 19; *mattabasquás*, Is. 2, 20; *mattabpasques*, Deut. 14, 18. See *mishabohquas*.

\***mattappu**, v. i. he sits down; *pish mattappuog*, they shall sit, Ind. Laws, xvi, xii. Cf. *nummattappuawat*.

[Narr. *mattappsh pútey*, sit by the fire.]

**matteag**, nothing. See *matla*.

**mattonpog**, suppos. as n. war: *quag-quashronnummak mattonpog*, prepare ye war, Joel 3, 9; *wekontog mattonpog*, they who delight in war, Ps. 68, 30. Adv. and adj. *mattonpogwe kesakod*, day of war or battle, Job 38, 23.

[Abn. *mattánb'és*, *la guerre*; *mattán-bégsi-arewáubok*, *les guerriers*. Micm. *mattuk*, 'to beat'; *máttote*, 'I beat thee'; *máttáögä*, 'I fight', Rand. Del. *machtupeck*, bad time, war time (*machtapan*, bad morning weather), Zeisb.]

**mattúhquab**, n. skin (of a human being), Lev. 13, 34-38; Ezek. 37, 8; *mattúh-quab*, my skin; *mattahquab*, his skin. For *m'atúh-quáde* and *áppa*, that which is (permanently) upon the outside.

\*[**matuhteau**, v. i. he quarrels;] *matu-mattuhteau*, I quarrel, C.

**matug**. See *mattug*, a tree.

**matukkenö**. See *matukeno*.

\*[**matwákau**, v. i. he dances;] *ahque matwákesh*, don't dance, C. Vbl. n. *matwákkiönk*, dancing, C.

**matwäü**, (he is) an enemy, Ex. 15, 9; Is. 59, 19; pl. *matwäog*.

[Narr. *matwäog*, 'soldiers.']

\***matwäonck** (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.) *ney maüog*, they who weep, 1 Cor. 7, 30 (*ney maüog*, Matt. 5, 4); freq. *maümaü* (he mourns). Adj. and adv. *maüwe*, Num. 25, 6 (*maüwe*, 2 Sam. 3, 16). Vbl. n. *maüonk*, weeping.

[Narr. *maüno*, 'to cry and bewail'. Abn. *maü'sé*, il pleure à cause, etc.; *ne-ma'sig'hé*, je pleure. Chip. *ke-mahwe* (pret.), he wept, John 11, 35; suppos. *mahw'id*, when she wept, John 20, 11 (J.).]

\***mauchaúhom** [he has gone], 'the dead man'; pl. *matuchaúhomwog*, the dead, R. W. For *mathe-ann*.

\***maúchepwut** (Narr.), when he hath eaten; *manchepwúéan*, after I (shall) have eaten, R. W.; suppos. of *maúchepw*, he has eaten.

**mauemaü**, v. t. an. (freq. of *maü*) he mourns for (him), Gen. 37, 34; pl. -*maüog*, they mourn, Num. 20, 29; im-

**mauemau**—continued.

perat. prohib. *mauemuhkon*, mourn thou not, Ezek. 24, 17. Vbl. n. *mauemauonk*, mourning, Zech. 12, 11.

[Abn. *ne-masimau*, 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 asukmaumachiash*, '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; *ai-quegs*, 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 (*nomachishene*, lastly, finally, C. and Danf.; *ni ma-machish 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. *anadeu*, he departs (Narr. *maur*, he is gone, i. e. is dead); *uenuunni*, he takes it; *amununni*, he takes (it) away.

**maumuttam**, v. i. (and t. inan.?) he mourns: — *utech*, he mourns for (him), 2 Sam. 19, 1; *uun-momuttam*, I lament, C. Cf. *mau*, *mauemau*.

[Abn. *ne-masidatuen*, je pleure quelque chose.]

\***mauêtu** (Narr.), a conjurer, R. W. — *maetu*, El.

\***maunuau**. See *minuouau*, he hisses, C.

\***maut** (Narr.), denotes completed action or cessation of activity. See *autche*.

\***mautabon** (Narr.), 'it is day.' See *molitampun*, morning.

**may**, **mai**, n. way, path: *ayim may*, he made a way, Ps. 78, 50; *nen 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; *maikouti*, in (or among) ways, Is. 42, 16; *uun-muttamashau may*, 'I run in the way' (of thy commandments), Ps. 119, 32. = *uun-muttammaomashoutau may*, Mass. Ps. 1. From *a-u*, he goes to (ad-it), with the impersonal prefix (?). See *m'*.

[Narr. *mayi*; *mayôo*, is there a way?

**may**, **mai**—continued.

*mat mayauimio*, there is no way, R. W. (Cf. suppos. negat. *matta maunoy* and *nu ait matuk*, where there is no way, Ps. 107, 4, 40.) Quir. *maouk*, in the way (to), Pier. 29.]

\***mecautea** (Narr.), a fighter. See *nekonaui*.

**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. *manchai*, he eats what is alive); *uun-meech*, I eat; *umneechin*, he eats it, Gen. 3, 2; Is. 7, 22; suppos. *uoh meechik*, *meechuk*, he who eats (it), John 6, 58, 51; pass. inan. *meechtau*, *meechumnu*, it is eaten, whence *meechon*, 'victuals', Gen. 14, 11. Vbl. n. *meechumnuonk*, fruit, vegetal food, Gen. 3, 3; Amos 8, 2. See *meetsu*.

[Narr. *meitch*, eat thou; *teaquu kum-mech*, what wilt thou eat? Abn. *ne-mitsi*, je mange cela; *ne-mitsi*, je mange (v. i.); *ne-mshau*, je mange (an.obj.). Micm. *wigichi*, je mange. Cree *meechu*, he eats (it); freq. *maimechu*. Chip. *mejin mappya*, food to eat, John 4, 32; *maijid wegos*, (he who) eats flesh, John 6, 56; *ne-mjeu-in*, my meat, John 4, 34, J.; *uun mijjin*, I eat (it), Bar.]

**meepit**. See *mipit*.

\***meesk**, n. elbow, C. See *ishquanogkod*.

[Abn. *neskëun*, mon coude; 3d pl. *Sksëunar*. Del. *wi squon*, (his) elbow, Zech.]

**meesuuk**, **meis-**, **meyaus-**, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17; *uun-meesuuk*, her hair, John 12, 3; *pasuk meyausuuk*, one hair, Matt. 5, 36. (Cf. *veshëgton*, hair on the body or limbs, the hair of animals, and *qu-anthyaoua*, 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, *quauwukpaonk*.

[Abn. *ne-mssau*, je le tonds; *ne-mssi*, je me tonds, je me rase les cheveux; *meeskëuin*, chevelure d'ennemi; *ne-massekëi*, je lève la chevelure. Menom. *maish*, head; *may-may-nanu*, hair, Sch. 11, 470. Del. *ai lueh*, hair; *miech hee*

meesunk, etc.—continued.

*ken* [cf. *weshagan*, El.], hair or wool, Zeisb.]

**meetsu, mētsu**, v. i. he eats, he takes food, 1 K. 19, 6. Active intrans. form (or verb adj. an.) of *meech-u*, as if *meech-ən*. Imperat. *meetsish*, eat thou; pl. *meetsck*; suppos. *noh meetsit*, he who eats, 'the eater', Is. 55, 10. Vbl. n. *meetsuon*, food ('meat', Matt. 6, 25). Cf. *meechot*, *maurhau* (v. t. an.).

[Narr. *ascimetsesimuis* (= *asq kīam-metsimuis*), have you not yet eaten? *kōm-metsimuin*, your eating (infinit. 2d sing.). Abn. *we-nitsesi*, je mange. Miem. *mīgichi*, je mange. Cree *mīchesoo*, he eats; *mīchesōosu*, he eats a little. Chip. *wēsūn*, he eats. Menom. *mee-tee-shūn*. Del. *mitsu*, Zeisb.]

**meetwe, metwe**(?), n. a 'poplar', Gen. 30, 37; Hos. 4, 13.

\***mesūn, meun**(?) (Peq., Groton, 1762), n. the sun, Stiles.

**méhchéu, mēchéyeu**, (v. i. she is) barren, Gen. 25, 21; 11, 30; Luke 1, 7 (*mehchihyēu*, barren; *mohchihyēu*, empty, C.). Vbl. n. *mehchihyēuonk*, barrenness, sterility, 2 K. 2, 21. See *mehchūmo*; *mohchi*.

**mehmehshanōm**(?), v. i. he pants: *wūm-mehmehshauūm-ūp* (pret.) I panted, Ps. 119, 131. Cf. *sauwhkissu*.

[Abn. *mūmātsiré wērésūgan*, le cœur me bat.]

**mehquantam, -oantam**, v. t. he remembers (it); *wūm*, I remember, Gen. 41, 9; imperat. 2d sing. *mehquantash*, Ex. 20, 8; Deut. 5, 15; suppos. *meh-quantog*, when he remembers, 2 Cor. 7, 15. Vbl. n. *mehquantamōnk*, remembrance (of inan. obj.), a memorial, Eccl. 1, 11; Neh. 2, 20 (*wūmnyen meh-quantamōnk*, 'a good memory', C., should be *wūmnyeh mehquantamōnk*). With an. obj. *mehquānumūnū*, he remembers (him), Gen. 19, 29; with affixes, *kūm-mehquānumūnūsh*, I remember thee, Ps. 77, 3; imperat. *wūm-mehquānum-eh*, remember thou me. Vbl. n. *mehquānumōnk*, memory, remembrance (of an. obj.), Job 18, 17; Prov. 10, 7. From *ahquantam* [*ahque-udōm*], he refrains from thinking of, with negat. prefix; *mo-ahquantam*, he does not refrain, etc.

**mehquantam, -oantam**—continued.

[Narr. *kūm-mehquānum-er*, dost thou remember me? Abn. *we-mī kšūthaiū-dōmōn*, j'ai la mémoire de cela, je m'en souviens; (with an. obj.) *we-mī kšūthaiū-mūnū*, *we-mī kšēremūnū*.]

**mehquau, mēquau**, n. the thigh, Ezek. 24, 4; *agwe neequa-ut*, under my thigh, Gen. 47, 29; *weshquau*, his thigh. Cf. *mohpōw*, hip, upper part of the thigh; *mohpōgh*, shoulder.

**mēhtāuog**, n. the ear; pl. *-ogwāsh*, El. Gr. 10, *-ogwāsh*, Rom. 11, 8; *wēhtāuog*, my ear; 2d pers. *kēht-*; 3d pers. *wēht-*. From *wahūcon*, he understands, knows (?); suppos. *wāntog*, he who knows, understands, the knower(?), or perhaps from the causative form, it makes (him) understand. Cf. *notāmūnūt*, to hear.

[Narr. *wātūwōwog*, pl. *-gūsh*. Abn. *metšaks*; 3d pers. *štasaks*; pl. *-ogšr*. Peq. *kutturwūwog*, your ear, or 'what you hear by', Stiles. Muh. *tonohque*, ear, Edw. Del. (3d pl.) *whittawak-sūl*, Hkw.; *hūttāock*, ear, Camp. Cree *me-tā-wē-ki*, ear, Harmon.]

**mehług, -tugq, mahtug**, n. (1) a tree, wood; pl. *-agwāsh*, El. Gr. 10; *uhtug-kōkōntu*, 'among thick trees', Ps. 74, 5; dimin. *mehługwēs* and *mehługwēmēs*, a small tree, El. Gr. 12. (2) small wood, a stick, a twig (*mehługkōmes*, a stick, C.); pl. *mehługkōmesash*, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, *-uhtug* or *-uhtugq*, tree, wood; *-uuk*, a tree (while standing or in the earth). See *agronk*; *kishkūnk*; *wūssuonk*; *quūwhtug*.

[Narr. *mihlūck*, pl. *-quash*. Chip. *mīly*, pl. *-gog*. Cree *mīstīck*, dimin. *mīstīckōos*. Del. *tachau* [= 'tugkūn(?)], wood (*me ta chāu*, firewood); *mēhūttak*, a tree, Zeisb.]

**meisunk**. See *mesunk*.

**mekāussu**, v. i. act. he strives, contends; suppos. *mehkāsūš*, Is. 50, 8.

**mekonāū**, v. t. an. he contends with (him), strives against (him); imperat. 2d pl. *mekonōnk*, contend with, do battle with (him), Deut. 2, 9, 24; suppos. *noh mekonōnt*, he who contends with, Is. 45, 9; mutual, *mekonūttog*, they contend one with the other, they strive together, Lev. 24, 10; 2 Sam. 14, 6.

**mekonaü**—continued.

[Narr. *kum-mécauteh*, you are a quarreler.]

**mekonteau**, v. i. he contends, makes war, James 4, 2 (with *ayewohiteau*, he fights).

[Narr. *mecáuntéa*, let us fight; *mecaútea*, a fighter.]

**menadchu**, n. the left hand; *wan-menadchu*, his left hand, Dan. 12, 7 (*menatche menitcheq*, the left hand, C.). Adv. and adj. *menadché*, left, of the left: — *vrisset*, his left foot, Rev. 10, 2; of inan. obj. *menalchénniyeu*, (it is) on the left, Zech. 4, 3, 11.

[Narr. *yo númímatch*, (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' munáántonáin*, I vomit, R. W. Del. *metandum*, he vomits, Zeisb.]

**mēnān**, n. the tongue; pl. *mēnānash*, James 3, 5, 6; Acts 2, 3; *wēnān* (*wēnān*), his tongue. [Related to *anān*, *umān*, he speaks, commands (?).]

[Narr. *wēnāt* (misprint for *wēnān*?). Abn. *mīrārs*; 3d pers. *sīrārs*.]

\***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 *sogkottungue*. Participial or suppos. inan. from *nannān*, he sucks, with *m'* prefixed, that which he sucks [cf. *sogkottunk*; or is it 'what is given' (*menin*-)?]. See *nannontamunút*; *nannunút*.

[Narr. *nunnūnūy*, (woman's) milk; *wannūnūgān*, a breast. Abn. *merenúks*, du lait; *nēnūi*, je tēte; *nšūnūnān*, je la tēte.]

**menógkus**, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; *kenógkas*, thy belly; *wannógkus*, his belly, Lev. 11, 42 (*wannúygs*, bowels, C.). Cf. *wónogy*, a hole, a pit.

[Narr. *wānāks*. Abn. *nāūgan*, (mon) ventre. Del. *wach tey*, Zeisb. Voc. 12.]

\***menontam**, C. See *nannontam*, he smells.

**menuhkequog**, n. 'steel', Jer. 15, 12

**menuhkequog**—continued.

(with *misscheuog*, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. *chohquog*; *kenehquog* (under *kēnāi*).

**menuhkéteou**, v. caus. inan. he makes (it) hard or strong; pl. -*teog*, Jer. 5, 3 (*wun-menuhkéteo*, I fasten, C.).

**menuhkeu**, -*ke*, -*ki*, (it is) strong, firm, hard ('*menuhke* or *menuhku*, adv. strongly', El. Gr. 21), Ex. 6, 1; 1 K. 19, 11; Ezek. 3, 9; suppos. *menuhkehiik*, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) *menuhkesu*, he is strong, Is. 40, 26. N. agent. *menuhkesuon*, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. *menuhkesuonk*, strength, might.

[Narr. *mīnūksu*, strong; *mīnūquwūn* [dimin. little strong], weak. Abn. *menurkaseni*, je me sers de force, j'emploie la force. Mim. *menakēi*, je suis pressé (adv. *menakē*); *melkei*, je suis dur (adv. *melki*).]

**menuhkinnum**, v. t. he takes a strong hold of, holds (it) fast; pl. -*nanvog*, 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-merkenūi*, je lie tiens fortement, fermentent; (with inan. obj.) *ne-merkenemēn*.]

**menuhkonog**, n. a stronghold; pl. -*ogquash*, -*ogwosh*, Judg. 6, 2; 1 Sam. 23, 29, = *menuhke manskash*, Lam. 2, 5.

**menuhkoshketomp** [= *menuhke-wosketomp*], n. a valiant man, 1 Sam. 16, 18.

**menukque**, n. the armpit: *agwe menukquit*, under the armpit, Ezek. 13, 18 ('to armholes'); *agwe kemikque-it*, under thy armpits, Jer. 38, 12.

[Abn. *neregšī*, mon aisselle; *Sregšī* (son aisselle).]

\***menuks**, n. a brant, C.

[Narr. *wunnúks*, pl. -*suck*, R. W. Del. *manúnekas ahas* (= bad fowl), 'a blackbird nearly twice as large as a duck', etc. Camp.; *wareck kwak*, 'gray goose', ibid.]

**menutcheg**, n. the hand; pl. -*egush*, El. Gr. 10; *wannutcheg*, my hand; *wannutcheg*, his hand, often in contracted form, *menutch*, *wannutch*, *wannutch*,

**menutcheg**—continued.

etc.; *putukquuték* (= *putukquí-waunuteh*, round-hand), the fist, Ex. 21, 18; *anum-anutehég* (*anóme*, within), the inside of the hand, the palm, the hollow, Lev. 14, 15, 26. See *nuttinnóhkin*, the right hand; *menuteha*, the left hand (*menúcheg*, C.; *waunutehek*, my hand, E. M.).

[Narr. *waunúcheke*, (his) hand; pl. *-chegemash*. Abn. *weetsi*, ma main; 3d pers. *Sectsi*. Chip. *ai-úutú*, my hand, Bar. Del. *wachk*, my hand, Zeisb.]

**menwee**, n. the navel; *kéwee*, thy navel, Prov. 3, 8; Cant. 7, 2; *wenwee*, his navel, Job 40, 16. For *m'wé*, the middle (?).

[Abn. *Sici*, nombril; *waúsiSi*, millien.]

**mépít**, **meepit**, n. a tooth; pl. *-tash*, El. Gr. 10; *-tash*, Cant. 4, 2; *wépit*, *keepít*, *wépit*, my, thy, his tooth.

[Narr. *wépit*; pl. *-tash*. Peq. *wébat*, (my) tooth, Stiles. Abn. 3d pers. *Sipít*.]

**mequau**. See *meliquau*.

**mégun**, n. (1) a feather; (2) a pen, 3 John 13; pl. *-unog*; *am-mégunog*, his feathers, Ps. 91, 4. Adv. and adj. *mequau*, feathered, Ps. 78, 27; *am-mequau*, Ezek. 39, 17; *marhekéquau*, *mishéquau*, (he is) much feathered, full of feathers, Ezek. 17, 3, 7.

[Chip. *m'égunu*, Shawm. *meék a náh*, Del. *mí gun*, Zeisb.]

**métah** [**m'tah**], n. the heart, 1 K. 3, 12; Is. 1, 5; pl. *-hush*, Rev. 2, 23; *núttah*, *kúttah*, *wúttah*, my heart, thy heart, his heart [*augens*, (my) heart, Wood]. Adj. and adv. *nutáhhawm*, of the heart, 1 Cor. 4, 5. Cf. *núttáhe*, it is mine (belongs to me); *wúttáhe*, it is his (belongs to him).

[Narr. *wúttáh*, (his) heart; *núttá*, my heart. Muh. *atoh*, Edw. Del. (3d pers.) *w'de*, Zeisb. and Hkw. (= *w'tag*); *w'e*, my heart, Zeisb. Chip. *we-shá*, *w'tag*. Menom. *may tah*. Shawm. *ó dái er*.]

**\*meteáúhock** (Narr.), "the periwinkle, of which they make their *wómpum* [*wómpum*, p. 130] or white money."—R. W. 104. *Pyrala casica* or *P. canalicularis* (?). From *néhtéwog* (Abn. *metáúks*), an ear (?), ear-shaped shell.

**\*météwis** (Narr.), "black earth": "From this *météwis*, is an Indian town, a day

**\*météwis**—continued.

and a half's journey, or less (west, from the Massachusetts) called *Météwís-siek*."—R. W. Plumbago or graphite (?).

**métsu**. See *metsu*.

**mettásash**. See *nuttásash*.

**metugkókontu**. See *mehtug*.

**\*metúp-peash**, n. pl. brains; *waantou wúttup*, a wise brain, C. Narr. *wúttup*, the [his] brain, R. W. Cf. *óutup* (Abn. *step*), his head.

[Abn. *asúchéban*, cervelle; *wétep*, tête.]

**metwe**. See *metwee*.

**meun**. See *\*meúu*.

**meyausunk**. See *meeanuk*.

**m'hogk**. See *núhhóg*.

**miáe**, **miyáe**, **moáe**, **móeu**, adv. together, Is. 45, 8, 21; Job 41, 15; Dent. 33, 17; *máe*, Acts 1, 6; *moeu*, El. Gr. 21; *moépe*, C.; *moáe piasalshagk*, draw near together, Is. 45, 20; *moáeu*, v. 16; *waurewog moeu*, they bow down together, Is. 46, 2.

[Abn. *waúsi*, *waúsiSi*, ensemble. Micm. *mas*, *masi*, ensemble, tout à la fois. Chip. *máawá*, Bar. Cree *máámoor*, all together, collectively.]

**miáeog**, **miyaeog**, v. i. they are assembled, are together, Num. 20, 2; (*waúyúog*, Rev. 19, 19); *wápwéog*, 'they gather together', Is. 49, 18; imperat. *wágwéek*, *wáwék*, assemble yourselves, Gen. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *wáppe waúwan*, the water is gathered together, Ex. 15, 8; *wákkáuwáak waúwan*, Lev. 8, 4 (— *wáyeuau*, Judg. 20, 1), the assembly is gathered together; pl. *wáwéuwash*, Prov. 27, 25.

[Narr. *wáwéwe*, 'a court or meeting'; *wáwéwéek*, let us meet. Abn. *waússáúu*, on s'assemble. Quir. *wáwéwéwak*, a congregation, Pier. 61.]

**mianaú**, **móunaú**, etc., v. t. an. he assembles, gathers (them) together, 2 Sam. 12, 29; suppos. *wápwáak*, 'if he gather together', Job 11, 10; imperat. 2d sing. *wáwu*, *wáwu*, *wáwu*, gather thou (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Augm. and freq. *wáwáwáwu*, Mark 13, 27. With inan. obj. [*wáwáwáwu*] *wáwáwáwu*, he gathers (it or inan. things). See *wáwáwáwu*. This

**mianaü, móinaü**—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'ghimauk*, j'assemble (les hommes).]

\***míchachunck** (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 Quinipiæ dialect has *mítta-chonky*, soul. The word has no discoverable affinity with either of the two names (*kunkakincumuck* and *pebnooch-ichauppánick?*) which Williams gives (p. 136) to 'looking glass'. Elsewhere (p. 116) Williams writes pl. *michichúnck-quog*.

[Chip. *wabmotéltchagwan*, Bar. 46. Del. *me tshi tshank*, soul, spirit, Zeisb.]

**michemappu** [= *michéme-appu*], v. i. he abides forever, Is. 40, 28; suppos. *Miche-mupit Mawit*, 'the Eternal God', Deut. 33, 27.

**michéme, misheme**, adv. forever, everlastingly, Matt. 6, 13; Philemon 15; Ps. 90, 2 (so Cotton).

[Narr. *michéme*. Abn. *métsimisi*, toujours. Miem. *mech*, d'avantage, encore, de plus. Cree *míosúk*, always. Del. *anetschimi*, often (?), Zeisb.]

**michemohteau** [= *michéme-ohteau*], v. i. it is forever, endures forever; suppos. *we nichemohitag*, that which is forever, 'eternal', Rom. 1, 20 (= *michéme ohtag*, Ps. 145, 13). Adv. and adj. *michemoh-té* and *michemoh-té*, everlastingly), Deut. 33, 15; Hab. 3, 6.

\***míchokat** (Narr.), a thaw; *michokatch*, when it thaws, R. W. = *máshchepquadt*, when it melts away, vanishes. Cf. *máshchean*.

[Del. *máshchagquat*, 'the river clears up, is getting free of ice', 'the weather clears up', Zeisb, Gr.]

\***micúckaskeete** (Narr.), a meadow, R. W. See *mákkushpít*, 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 *watechinin* (corn), *wawaminneash* (grapes), *keneü-minneash* (first ripe fruits), *wómpí-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. *meen*; pl. inan. *meen-in*, berries, Sch. n, 368; but *mánda-min*, pl. an. *-minog*, corn; *miskiri-min*, pl. *-minog*, raspberries, etc. Cree *ménis*, a berry. Del. *máhn*, 'huckleberry', Zeisb.]

**mishashq**. See *mishashq*.

**mishabohquas, -bpuhquas**, n. 'mouse', Lev. 11, 29; Is. 66, 17. Properly the great mouse (*míshé-abohquas*) or rat. Cf. *mattappasquas*, bat.

[Abn. *Saúbigsséss*, souris. Chip. *wawábigonodji*, mouse, Bar. Del. *paques*, a mouse, Hkw.; *ah po quacs*, Zeisb.]

**mishadchu** [= *míshé-wadchu*], n. a great mountain, Luke 3, 5; Rev. 8, 8.

**mishadtuppō, -pu** [= *míshé-adt-uppō*], v. i. he feasts, Prov. 15, 15. Vbl. n. *-pu-onk*, a feast, Ex. 23, 16; 34, 22. Caus. *mishadtupcheau*, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.

**mishánámcō** (?), v. i. he groans, John 11, 33; pl. *mishánánamog* (*míshánánamog*, Job 24, 12; *wan-míshánánamum*, we groan, 2 Cor. 5, 2, 4.

**mishanantam**, v. t. he despises, contemns, thinks meanly of (it); with an. obj. *mishánánamái*, he despiseth (him), Prov. 14, 2, 31. Vbl. n. act. *mishánánamónk*, dishonoring; pass. *mishánánamónk*, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 35, 26; Prov. 18, 3 (*mishánánamwe*, 'meanly', C.). Cf. *máshchamotam*.

\***mishánneke** (Narr.), = *míshé-annék*, a squirrel; pl. *-nequack*, R. W.; *shenew-gye*, Stiles (*míshannuck*, C.). [The root is 'claw' or 'scratcher' (?).]

\***mishánneke**—continued.

[Alm. *mí'kké*, *écureuil*; *préniks*, *mes-ániks*, 'ces deux ont un beau poil'; *anikússes* (dimin.), suisse [chipmunk]. Etch. *mekoo*, red squirrel. Miami *nekwarh*, squirrel. Shawn. *an-èk-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. *-antawank*, much thinking, meditation, Ps. 119, 97.

**mishantowau**, **-ontowau**, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; impers. (?) *mishontawi*, Is. 30, 7; imperat. 2d sing. *mishantawash*, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adj. *mishantawáe*, with loud voice, loudly, Ps. 150, 5; Prov. 27, 14. Vbl. n. *mishontawauk*, *-ontawauk*, a shout, a loud noise (*mishontawáe*, to roar, C.). From *mishe* and *-ontawáe* (he utters). See \**mishontawápuhu*, he howls.

[Narr. *mishántawash*, speak out.]

**mishashq**, **misashq** [= *mishe-n'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*; *wusshashqubok*.

**mishasketomp**, n. 'champion', 1 Sam. 17, 4, 23, 51.

\***misháupan** (Narr.), a great wind, R. W., i. e. it blows greatly; *mishá-utáupan*. See *wáham*.

**mishe**. See *missi*, great.

**mishe-abohquas**. See *mishabohquas*.

**mishe-adtóau**. See *mishádtúe*.

**mishe-adt-uppoo**. See *mishádtuppuo*.

**mishe-annék**. See \**mishánneke*.

**mishe-anogqs**. See *mishánogqus*.

**misheáshko**, v. i. (and t. inan.) he swallows it (completely), swallows up, Rev. 12, 16; *ne misheashquít* (suppos.), that which he swallows up, Jer. 51, 44; with an. obj. *misheshquimeau* (*miss-*), he swallows (him) up. Cf. *qusséshko*.

**mishe-ashq**. See *mishashq*.

**mishegski**. See *mishikski*.

**mishéheau**, v. caus. an. he makes (him) great, exalts (him), 1 K. 1, 15; *mun-misheh*, I exalt (him), Ps. 89, 19; suppos. *noh misheheant*, he who exalts, 2 Cor. 12, 20; suppos. pass. (part.) *mishelit*, made great, exalted, 2 Cor. 12, 7; with inan. obj. *mishéheau*, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; *mun-misheoh*, 'I magnify' (it), Rom. 11, 13; suppos. *noh masheunk*, Prov. 28, 8.

**mishehtashin**, v. i. it storms, there is a tempest; as n. (*mishéhtash*), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; *waban mishehtash*, 'there arose a tempestuous wind', Acts 27, 14; *wateh mishe tahshinít*, 'from the storm', Is. 25, 4; suppos. *mishéhtashik*, Acts 2, 2. [The separation of words in the last example implies that Eliot understood *mishéhtashin* to be formed of *mishe* and *tahshin* (it lifts up), i. e. 'a great uplifting.' It seems rather to be from *mishéheau*, with (the characteristic of violent action, *sh*, and) the formative of verbs denoting action of the wind, *-shin*, 'the wind increases greatly.']

[Narr. *mishéhtashin*, there is a storm.]

**mishékishki**, **-koi**, (it is) broad, wide (*mishé-kishki*, great from side to side), Job 11, 8; Is. 33, 21; *mishéshákskoi*, Matt. 23, 5; *misheshéski*, Ps. 119, 96; *missi kah mishéski káhtoh*, the great and wide sea, Ps. 104, 25; *mishékiske-maogkchtu*, 'in the broad ways', Cant. 3, 2. See *kishki*.

**mishe-m'askeht**. See *mishashq*.

**misheme**. See *michéme*.

**misheu**, (it is) great; adv. greatly, 1 Chr. 16, 25. See *missi*.

**mishe-wadchu**. See *mishadchu*.

**mishikski**, **mishegski** (?), (it is) 'froward'; suppos. *mishiskay*, 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 (*miskonóntip*, C.); *wiskonóntup*, (his) skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22. For *miskon-óntup*, bone-head. Cf. *chepíantup*.

\***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 *mise-adlōau*. See *magōadtik*; *wōgōadtue*.
- mishonogod**, (it is) wide, broad; suppos. *-ogok* (of a gate or way, Matt. 7, 13).
- \***mishontōahpuhsu**, v. i. he howls; *wam-mishontōahpuhs*, I howl, C. See *mishantōawau*, he shouts.
- mishontōwau**. See *mishantōawau*.
- \***mishōon**, n. a chin, C.
- mishōon**, n. a boat. See *mūshōm*.
- \***mishquammāg**, pl. *-māiqwock* (Narr.), n. salmon, red-fish, R. W. 103 (= *mishqui-ānaug*).  
[Abn. *meskšamcōg*; pl. *-gšak*.]
- \***mishquāshim** (Narr.), a red fox, R. W.: *mishquāshups*, a fox, Stiles.
- \***mishquāwtuck** (Narr.), a (red) cedar tree, R. W. (= *mishqui-uhug*).  
[Del. *me hok ho cus*, Zeisb.]
- mishqui**, (it is) red. See *mūsquī*.
- \***mishqushkou**, n. a trout, C.  
[Abn. (pl.) *skštam-sk*. Del. *meschil-ameck*, a trout, Zeisb.]
- [**mishuntugkō**, it is much wooded, a forest?]-*kōaw*, 'it is a wood', Josh. 17, 18.
- miskāuāü**, **mussuhkāuāü**, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him): *mahchukish* . . . *quish um-miskāuāüuh*, evils shall befall them, Deut. 31, 17; suppos. *mussuhkawk*, Gen. 42, 4.
- miskom**, **mishkom**, v. t. inan. he happens upon, finds (it); *woh kumāishkomi*, thou shalt find (it), Matt. 17, 27; suppos. *miskog*, when he finds (it), Ps. 119, 162; Matt. 13, 44.  
[Abn. *ne-māskamen*, je trouve ce que j'avois perdu (with an. obj. *ne-mes-kasāü*); *ned-askamesi*, j'ai fais une bonne trouve, Rasles. Cree *miskum*; with an. obj. *miskawayoo*. Chip. *mēkahwon*, (he) found him, J.]
- missantam**. See *mishantara*.
- missagen**, **mussegen** [v. i. it grows or produces abundantly, = *missekin*], 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 missagegne ohke-it*, to a plentiful land, Jer. 2, 7; 48, 33.
- missēchchuog**, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; *missēchchuog kah menuh-kequog*, iron and steel, Jer. 15, 12; *missēchchuogque*, made of iron, Deut. 28, 48; 1 K. 6, 7. In other places *mooshog* (or *mūshay*), q. v., is used for 'iron.' Cotton has *missēchchuog*, mines.
- \***missēsu** (Narr.), v. adj. an. he is whole (the whole of him). See *missi*.
- \***misshāt**, n. belly, C. Probably 'gros ventre'; for *mise-ohtau*, it is great(?).
- missi**, **mishe**, **misheu**, **missiyeu**, (it is) great, Ezek. 17, 3; 1 Chr. 16, 25; pl. *missiyeuash kut-ōukquātunkaash*, your rewards are great, Matt. 5, 12; *nāuo 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; *āuue mohsag*, (that which is) more great, the greatest, Matt. 22, 36.  
[Narr. *mishu*, *missi*. Abn. *mesē*; *nemeseghikš'āsu*, je le fais plus grand. Cree *missōw*, it is large. Chip. *mēcha*, 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. *nōawog*, Lam. 1, 5. Vbl. n. *missinnōaw-ōnk*, captivity.  
[Narr. *missinnege*, *wam-missinnām* [-*nōaw*] *ewō*, 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. *wosketomp*, *omp*. Pl. *missinninūog*, people, *oi πολλοι*, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; *missinnin kah pūppināshim*, man and beast, Gen. 6, 7; *howae missinnin ken*, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (*missinnin* or *missinninūog*, a people; *wammissue missinnin*, a pretty fellow, C.).  
[Narr. *nūuwōck*, *nūuwī-missinnūwōck*, 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. *missippig*, a tear. See *-sippaw*.

\***missippuskunnicheg**, n. the wrist, C. For *missippuskunnicheg*, the bone next to (joining) the hand. Cf. *missipsk*.

**-missis, -mussés**. See *un-missés-oh*.

**missishin**, v. i. it touches. See *missium*.

\***mississikkoshk**, n. a shin (bone), C.

**missittipuk**. See *missittipuk*, a neck.

**missiyeu**. See *missi*.

**missohham**, v. t. he announces, makes public (see *mississe*); 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 missohhamionk*, prophecy, Prov. 30, 1; 31, 1; with an. obj. (remote) *-ah-hamañ*, he announces to (him).

**missohquam**. See *missohquam[in]*, an ear of (dried) corn; *missohquamín*, a full ear of corn.

**missouk**. See *missouk*, a dry tree.

\***missúckeke** (Narr.), pl. *-kéquoek*, bass, R. W. (*suckquog*, Stiles); striped bass (= *Labrax lineatus*?) Peq. *m'ssugkheeg*, Stiles.

**missugken[ō]**, **missuken**, v. i. he is great, powerful, mighty, 1 Chr. 16, 25; *anue missuken ank neen*, he is more powerful ('mightier') than I, Mark 1, 7; suppos. *missugkenok* (q. v.). Vbl. n. *missugkenowok*, greatness (in power, importance, etc., relatively), Esth. 10, 1 (*missugkin-mút*, to abound; *missukin-mút*, to increase, C.). From *missi*, with apparently the formative of verbs of physical or inanimate growth (*-kin*); but, if so, this verb could not properly have an animate subject.

[Alm. *m-mesghir*, je suis grand; 3d pers. *mesghir*; suppos. *mésghirek*, but *meskóssé*, il est gros, or *méségh*. Cree *misshigittu*, he is large. Del. *meechigilik*, the big, great one, Zeisb. Voc.]

**missuhkaüü**, **missuhkomō**. See *missuhkomō*.

**missunkquamín**, **mus-**, n. a (full) ear of corn; pl. *-mínunesh*, *-munash*, *-mínash*, Deut. 23, 25; Gen. 41, 5, 7, 22. Cf. *munun-quomín*.

[Del. *me sa quim*, 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. *sqúí*, femina); (2) a wife, uxor, Gen. 12, 14; Deut. 22, 14; 1 Cor. 7, 16; *munim-*, my wife; *kunn-*, thy wife; *un-mittamwus-soh*, his wife, the wife of (him), Gen. 12, 12; 19, 26. Cf. *wasso*, (she) is his wife.

[Narr. *míttaunus*; *kunnmíttaunus* or *ko-wéewo*, thy wife; *munmíttaunus* or *wéll-gam*, my wife, R. W. Chip. *we-minde-moatwísh*, my wife (Sch. n. 458); *míndu-náic*, 'an old woman', Bar. 26. Miami *mutimsh*, woman; *we-we-rah*, my wife. Menom. *mítama*, woman; *wáyon*, my wife.]

**mittamwussu**, v. i. she is a wife; suppos. *míttaunussú onkatog*, if she be the wife of another, Jer. 3, 1; *un-míttaunussu*, *-wussissu*, he takes to wife, 2 Chr. 21, 6; Gen. 25, 1.

**miyáe**. See *máic*.

**miyaeog**. See *máiwog*.

**m'not**. See *manat*.

**mo**, adv. 'sometimes signifieth not', El. Gr. 21; *mo teug*, nothing, Is. 40, 17, = *monteug* (Is. 41, 17), *matteug* (Luke 22, 35). See *matla*. 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*, *mo*) 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 *-a* 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 ná*, *mónká*. See *ko*). For the force of *m'* as a prefix, indeterminate and impersonal, see *m'*: *na mo ayeawantwónk*, there was a battle, 2 Sam. 2, 17; *má wepau*, there was light, Gen. 1, 3; *keu mo wáttinémun*, thou wast a servant, Deut. 5, 17; *ney mo weenatog*, these (who are dead) were my brothers, Judg. 8, 19; *mo ayeawu*, he was made, etc., 1 Cor. 15, 45. *-mo* or *-ma*, the characteristic of active in-

**mo**—continued.

transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix *m'*—for example, *wakeu*, he descends; *nake-mo*, it descends or is let down; *am*, he goes; *ama*, it goes.

[Mien. *mš*. point; *mošen* (de *mš* et *sen*, quelqu'un i. personne.)]

**moé**. See *míte*, together.

\***moamitteauḡ** (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 *muamychaugand muumachog*, by which name several species of small fish are popularly known, especially the ornamented minnow (*Hydrargyra ornata*, LeSueur). From *mohmoéai*; pass. and mutual form, *mohmoítteauḡ*, they go gathered together or in great numbers.

\***moattôqus** (Narr.), 'a black wolf', R. W. 95. See *mukquashim*; *uttôhpus*.

**mobpee** (?), n. the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. *-piôog*; 2d pers. *kôhp*, *kipp*, Num. 5, 21, 22; 3d pers. *wôhp* (*ôaprus*, a hip, C.). Cf. *mehpau*, thigh; *mohpegk*, shoulder.

[Narr. *apôur*, thigh.]

**moehhtëómœ**, v. inan. (pass.) caus. it is made to be together, it is put together; suppos. *moehhtëómuk*, when it is 'framed together', 'knit together', Eph. 2, 21; Col. 2, 19.

**moéu**. See *míte*, together.

**moeuwehkomaü**, v. t. an. he calls (them) together, he assembles. Vbl. n. *-komaük*, an assembling, assembly, Num. 20, 6.

[Quir. *mauwewhêkomaük*, the church, Pier. 63, 64.]

**mogki, mogke, mogge**, (it is) great (of its kind or comparatively). Adv. and adj. great; *mogke qussukipatanash*, great stones, Josh. 10, 11; 1 K. 5, 17; — *wétuamash*, great houses, Amos 3, 15; *mogkiyeu*, it is great; pl. *-yeutsh*, Gen. 41, 5 (of ears of corn, they are 'rank'); suppos. pl. *môgngish*, *mogagish*, great things.

**mogki, mogke, mogge**—continued.

[Del. *amotugi*, great, big, large, Zeisb. Gr. 168; *machweü*, great, large, Zeisb. Voc.]

**môgôadtue**, adj. and adv. precious, of great price, 2 Chr. 20, 25. See *mogâd-tik*; *mishôadtue*.

**mogquan, -quón**, n. the heel; pl. *-nash*, Job 13, 27; 3d pers. *wogquau*, *wogquouu*, his heel, Gen. 3, 15; 25, 26; 49, 17.

[Abn. *mogšôün*, *mogšôün*, mon talon. Menom. *wahquôün*, (his) heel. Shawn. *okwîner*. Del. *uu quon*, the [my?] heel, Zeisb.]

**mogqueen, -quén**, n. a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From *mogquénim*, it grows large, enlarges (*mogquénim*, 'it became a boil', Ex. 9, 10).

[Abn. *mogšîn*, influre. Del. *machquîn*, swelled, Zeisb.]

**mogquén, -quen**, v. i. it swells, enlarges, Num. 5, 27; *mogquénim*, it becomes large or swollen, Deut. 8, 4; with an. subj. *mogquesu*, he swells, is swollen (*noh mogquesu*, he swelleth; *num-mokques*, I swell, C.).

[Narr. *mogquésu*, he is swelled; *num-môkquese*, I have a swelling. Del. *machweü*, great, large, Zeisb. Voc.]

**mohchi**, (it is) empty, unoccupied (*moh-chiyeu*, C.); *mohchôï kosh wek*, is there room in thy father's house? Gen. 24, 23. Cf. *mêchêv*.

**mohchumœ**. See *machumœ*, it is waste, barren, made desolate.

\***mohéwonck** (Narr.), a raccoon-skin coat, R. W.

[Abn. *mâšak*, robe de peau de cerf, de chat-sauvage, etc.]

**mohkas**. See *wâhkos*, a nail, a claw.

\***mohkodtaén-in**, a widower, C.

**mohkont**. See *wâhkont*, a leg.

**môhkussa, mohkos, mukos**, n. a (burning) coal; pl. *-nash*, Is. 44, 12; 'coals of fire', Prov. 26, 21; *ut môhkossahtu*, upon [among] hot coals, Prov. 6, 28; Is. 44, 19; *ante môï oak w mohkos*, blacker than a coal, Lam. 4, 8. For *w'kussa*, the hot (n. concrete)? or if Rasles' translation of the corresponding word in Abnaki be correct, from *môï* and *kussa*, black-burned(?), or (Abn. *wkassé*) merely 'it is black' (?). Cf. *kussiteau*,

**móhkussa**, etc.—continued.

etc.; "mocassa, the black of the nail", Wood.

[Abn. *mkasé*, charbon éteint (?); *mkasé-skštai*, charbon ardent. Del. *me hachachley*, a coal, Zeisb.]

**mohmoóog**, freq. of *moóog* (= *aióog*, 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 *mahmoskuhteasu*). Elsewhere Eliot has *tinógkukpauu-og*, frogs. Cf. Peq. *kopiuass*.

**mohmóuinu**, freq. of *móuinu*, he gathers together.

**mohmuttahtag**, **mámuttattag**, **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 [mammary], Joel 2, 16; Hos. 9, 14; *mohpanag*, 'my breast', Cant. 1, 13; *mohpanag*, *muhp-*, 'her breast', 'bosom', Prov. 5, 20 (*mohpánuag*, C.).

[Narr. *mápanog*, the breast; *wan-muóigau-ash*, breasts. Menom. *ohpanu*. Shawn. *ópáh 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; *auwánau uhpequauh* (accus. pl.), 'he bowed his shoulders', Gen. 49, 15; *nashau ohpequau-it*, between his shoulders, Deut. 33, 12. Cf. *muttagk*.

[Narr. *uppéke*, shoulder; pl. *uppéguéck*. Chip. *pékwan*, *pikyan*, the (upper part of the) back. Del. *ho pí quon*, the fore shoulder, Zeisb.]

**mohsag**, suppos. of *míssi*, great.

**móhshequassuk**, n. a 'flinty rock', Deut. 32, 13 (= *móóshí-quassuk*). See *quassuk*.

**móhshipsq**, n. flint stone, Is. 50, 7 (= *móóshí-písk*, iron stone).

**mohtantam**. See *máhtántam*, he is old, decrepit.

\*[**mohtanuhkussu**,] **num-mohtanuhkus**, I finish or conclude, C. [?]

\***mohchinau** [= *móhchinau*], he is sick; *num-mohchinau*, I am sick, C.

**mohtompan**, (it is) morning, Ezek. 7, 7; suppos. *-onpug*, when it is morning; as n. Gen. 1, 5, 8, etc.; *eu* (or *pajeh*) *moh-*

**mohtompan**—continued.

*tompan-it*, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.

[Narr. *móutáhon*, it is day.]

**mohťsháno**. See *máhtsháno*.

**móhtukquás-og**, n. pl. 'conies', Ps. 104, 18, and *ogkoshquog*, Prov. 30, 26.

[Abn. *matteššéss-ak*, lièvre.]

**mohťupóhsin**, v. i. it lies waste, Is. 15, 1.

**mohťuppau**, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); pl. *-óog*, Job 6, 17; pass. *-aféno*, it is melted, made to vanish, Job 7, 9; 6, 17; Josh. 5, 1. Cf. *máhtsheau*.

**mohťutteau**, 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.

**móhwháü**. See *máwháü*, he eats (him). **mokaketomuk**, (when he is) dumb, Ps. 38, 13; suppos. of *mokakutta* = *mat kakutta*, he does not speak, he is mute, dumb; pl. *-atog*, Ex. 4, 11; Matt. 9, 33; *mo muk-kaketap* (pret.), I was dumb, Ps. 39, 2, = *mat muk-kaketap*, v. 9.

**mokús**, **mokis**, (indef.) **-sin**, a shoe (moccasin); pl. *mokússinash*, *mokússinash*, Amos 8, 6; Matt. 10, 10; *un-mokús (-us)*, his shoe, Deut. 25, 9, 10; *pehtóvínash*, put on your shoes, Ezek. 24, 17; *mukkóuk-kússinash*, old shoes, Josh. 9, 5.

[Narr. *móússínass* and *móckússín-chass*, shoes which 'they make of their deer skin worn out', R. W. Peq. *múck-assous*, Stiles. Abn. *mkessen*, pl. *-nar*; *ne-mekessen*, mon soulier; *ne-makseneké*, j'en fais. Micm. *m'keshen*, pl. *-nel*. Chip. (pl.) *mákisínau* (*mékisínau*kd, shoemaker), Bar.; *múksín*, pl. *-nuu*, Howse. Cree *múksésín*, pl. *-es'imá*.]

**momanch**, **mómansh**, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.

[Cree *mómáúin*, here and there one.]

**momonchu**. See *mámonchu*, he moves about.

**mómóne**, (it is) 'freckled'; *mómóne chahé*, 'it is a freckled spot', Lev. 13, 39.

**mómonehtaúü** and **momontaü**, v. t. an. he makes sport of, mocks at, derides (him), Neh. 4, 1; pl. *-taúúog*, 2 Chr. 36, 16; suppos. *momontaúont*, when

**momonehtaüüü**, etc.—continued.

he mocks at, mocking, Gen. 21, 9; Job 12, 4.

**mómónesu**, v. adj. an. he is spotted, is black or dark colored here and there, in spots or stripes. Freq. distrib. of *macesu*, he is black; pl. *mámónesutog*, they are 'grisdled', Gen. 31, 12; suppos. *mómónesit*; pl. part. *sítcheq*, 'speckled', Gen. 30, 32, 39 (*ménuu momoesit*, when he is round-about dark-marked, 'ring streaked', Gen. 31, 8). Cf. *mómocchohkesu*.

**mononowantam**, *mamonau*-, v. i. he is scornful, a scorner, Prov. 9, 7, 8; 15, 12. Adv. *-tanwe*, 2 Chr. 30, 10.

**momóntunnum**, *mamónt*-, v. t. he puts it in motion, moves (it) about:—*nippe*, he 'troubled the water', John 5, 4; suppos. *mamóntunuk wussisóttanash*, when he moves his lips, Prov. 16, 30.

**momóuug**, n. pl. the eyebrows; 3d pers. *mamómóuug* (accus. *-oh*, Lev. 14, 9), his eyebrows.

[*Alm. máimáim*, *sourcil*, le poil, etc. Del. *mamaron*, Zeisb.]

**mómocchohkesu**, v. adj. an. he is black-spotted, has dark spots; pl. *mámocchohkesuug* (*mohnuæ chohkesuug*, they are speckled, Gen. 31, 12); suppos. pl. (part.) *mómocchohkesítcheq*, (when they are) spotted, Gen. 30, 32; speckled, Gen. 31, 8. From *móú* (it is dark colored), with freq. or distrib. reduplication, and *chohkesu*, he is spotted or has a spot.

[**mónáe**, **mónáe**, there is much, there is abundance;] pl. *máno mánuash*, 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. *monog*, (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. *monóhettá*, when they 'are increased', become many, Hos. 4, 7. Vbl. n. *monóank*, abundance, Dent. 33, 19.

[Narr. *wussauwne mánuúug*, 'they are too full of people'.]

**mónak**, **mónak** (in compounds, *-ónak*, *-ónakg*, *-ónag*), n. (1) cloth, 2 Sam. 20, 12; Matt. 9, 16; Judg. 16, 14; *hahsháp-ónak*, linen cloth, Mark 14, 51; *wesk-ónakg*, new cloth, Mark 2, 21; *womp-ónak*, (white) cloth, Dent. 22, 17; *kúhpogk-ónag*, a thick cloth, 2 K. 8, 15 (*mónak monag*, black cloth, C., but better, *má-ónak*). (2) a garment of cloth, as distinguished from *ne áqut* or *hogkóank* (cf. *ohkon*), a covering of skins: 'coat', Dan. 3, 21; 'cloak', Matt. 5, 40; 'vesture', Dan. 22, 12.

[Narr. *málnak*, 'an English coat or mantle', R. W. 107.]

**monakenehheau**, v. caus. trans. he makes cloth, he weaves; pl. *-heug*, Is. 59, 5; with inan. obj. *monakenehheau*, he weaves (it). N. agent. *monakenehheawu* (indef. *-núu*), one who weaves, a weaver. Ex. 35, 35; Job 7, 6.

[Narr. *ko-mánnékunúú*, have you any cloth?]

**monanehtheau**, v. i. he is merciful, Num. 14, 18; *wuu-mónanehtheau*, I am merciful; intens. *wuu-mómónanehtheau*, Jer. 3, 12. Vbl. n. *mónanehtheauk*, mercy, Ex. 34, 7; Neh. 9, 32; Ps. 145, 8. Cf. *kít-teawóteawunúú*.

**mónánunúú**, v. t. an. he compassionates, is merciful to (him); *mónánunúu*, I show mercy to, Ex. 33, 19; imperat. *mónánunúuch*, Zech. 7, 9; with suffix *mónánunúuch*, be merciful to me, Ps. 119, 132.

**monaskotasq-uash**, n. pl. melons, Num. 11, 5 (*mónoskótánuuk*, cucumbers, C.). See *askotasq*.

**mónasquisseet**. See \**mánuispusséúúsh*, beans.

**mónát**, (it is) abundant, (there is) much, Ps. 37, 11; *wóh monát*, (it) might abound, 2 Cor. 4, 15; *mancheke monát*, exceedingly abundant, 1 Tim. 1, 14; *pish monát*, it shall be increased, i. e. become abundant, Dan. 12, 4; pl. *monátash*, Prov. 15, 16; 2 Chr. 9, 9. From *monátheau*.

[Narr. *mánuúúsh*, 'great store', abundance.]

**monchanamukqussu**, v. i. he does that which is wonderful, he works wonders; with an. obj. *-qussuúú*, he does, etc.,

**monchanamukqussu**—continued.

to (him); whence, n. agent. *-qussuarn*, a 'wonderful one', Is. 9, 6. From *monchanamuk*, suppos. *o<sub>a</sub> monchanamū* (t. an. form of *monchanatam*), and *ussu*.

**moichanatanam, -um**, v. i. (and t. inan.)

he is astonished, he wonders (at it), he is surprised, Is. 59, 16; pl. *-anucog*, Matt. 22, 33 (= *chepshoog*, Mark 11, 18); *monchautash*, 'marvel (thou)', John 3, 7 (= *nuchchautash*, Mass. Ps.). Vbl. n. *-tamaonk*, wonder, amazement, Acts 3, 10; and causat. *-tawachuraoonk*, causing wonder, a marvel, a wonder, Deut. 13, 1, 2. From *moich-n*, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.

**monchanaū**, 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): *um-monchan-nh en moyat*, he guided them in the way, Gen. 18, 16.

[Narr. *maichuse*, be my guide (imperat.), = *monchussau*, from *monchussau*, v. i. act. he acts as guide, he guides); *kam-maichan-ish*, I will conduct you.]

**moichu**, v. i. he goes, so 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; *num-monchēm*, I go, Matt. 21, 30; pret. *mon-monchip*, I went, Jer. 13, 5; suppos. *noh monchit*, he who goes, Jer. 22, 10; imperat. *monchish*; pl. *monchek*, go; freq. *mamoncha*, q. v. Related to *amāch*, he departs (?). Cf. Sansk. *maich* (ire, se movere); *mauth*, *math* (commovere, agitare); Lat. *motus*, *mittere*.]

[Narr. *manchī* (pres. defin. = *monch-n*), he is gone; *maichish*, be going (imperat.); *num-maichēmān*, I go. Abn. *ne-mātsi*, je vais; *ne-mān neda*, je vais là. Cree *ācher-oo*, he moves. Chip. *amijēh*, Howse 194; *ma'ju*, he goes, Sch. II, 469. Del. *matschū*, he is gone; suppos. *matschū*, Zeisl.]

**mōneāū**, **monneāū**, **monunneāū**, v. t. an. he looks (intently) at, observes (him); *um-monunneāū-nh*, he looked on them, 2 K. 2, 24; imperat. (affix) *monneah*, look thou on me, Ps. 119, 132; pl.
**mōneāū**, etc.—continued.

*monneāū*, *monunneāū*, look ye, Job 6, 28; suppos. *moncaout*, Matt. 5, 28. With inan. obj. *mōnūneāū*, *mōnunneāū*, he looks at (it), Ps. 104, 32; Ezek. 21, 21; Ex. 14, 24; suppos. *noh monneag*, he who looks, etc., Num. 21, 8. Cf. *kuk-kimraam*.

**monetu**, v. i. he is a diviner, a magician. Vbl. n. *monetuoak*, 'divination', Deut. 18, 10. Cf. *monatam*.

[Narr. *manūta*, a conjurer, R. W.]

**monkō**. See *mo* and *ko*.**monneāū**. See *mōneāū*.**mōnōi**. See *manōi*, it is deep.**monomansuonk**, vbl. n. a vision, Dan. 8, 17, 26; 10, 14.**\*mōnoowau**, he hisses; infin. *manu-wāout*, to hiss, C.**monopuhpeg**, n. a trumpet, Neh. 4, 20; Ps. 150, 3; *puhpughash monopuhpeg*, sound a trumpet, Matt. 6, 2. Cf. *puhpugh*.**monsh**, n. a cock or hen, Luke 22, 34, 60, 61 (*mōnsh*, *nāmpash*, a hen, a cock, C.). R. Williams (p. 56) has "chicks, a cock, or hen: a name taken from the English."**monteag**, nothing. See *mta*.**monunks**, n. the ash tree, Is. 44, 14.

[Abn. *aūgnakš*, frêne. Chip. *papāgimuk*. (Baraga has *agimuk*, ash tree [cf. *agim*, snowshoe], and three "other kinds", viz. *gawākamij*, *papāgimuk*, and *wissugak*.) Del. *puhgamuk*, black ash tree, Zeisl.]

**monunneāū**. See *mōneāū*.

**mos**, "a word signifying futurity" (El. Gr. 20), corresponding to the auxiliary 'must' or 'shall' before a verb in the indicative: *mosnunup*, I must die, Deut. 4, 22; *mache mos mit-ahquanta-māū*, how often shall I forgive him? Matt. 18, 21; *ne mos maik*, it must needs be so, Mark 13, 7. See *mache*; *mo*.

[Narr. *moce*, *mesh*: *mesh nōonchem pepaam*, I could not come; *moce-nunip-pēcam*, 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* (= *uske-oshkehtuash*), 'tender grass', Prov. 27, 25; *mish-ashkehtuāi 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. *moskehtuānes*, El. Gr. 12. From *askehtem*, it is (lit. it makes, caus. inan.) green, with the indeterm. prefix, that which is green. See *aske*.

[Narr. *moskituash*, grass or hay. Abn. *moski'ksar*, herbes. Del. *mosgik*, Zeisb.]

**moskehtu, mask-**, n. (the same word as the preceding) is used for medicine, physic, i. e. herbs; *onutuh moskeldu-ut*, like a medicine; *igan-askehtuash*, many (kinds of) medicines, Jer. 46, 11.

[Narr. *moskit*, 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. *mossinum*, he touches; *míssissin*, it touches.

**mósogquehtau**, v. caus. inan. he makes it adhere, joins it to; imperat. *mísog-quetcoush*, 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 *mussukkomā*.

**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 *nassquodtamunát*, to lick, and the name signifies 'the licker,' from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) *mákwa-nun*, he squeezes (hugs)? (Howse 93).] Cf. \**awwansens*; \**paukú-nawaw*.

[Narr. *mosk*, or *paukúnawaw*. Muh. *nquoh*, Edw. Del. *machk*, Zeisb. Abn. *as'ss'ss*, ours; *m'ssk'ss'a'sirts'h's's* [= *m'ss-k'ss'a-s'retsi'ar*], il se lèche les pattes; *m'ss-k'ss'*, peau d'ours. Chip. *mukwá* (*mák-wah*, Howse). Cree *múskwah*.]

**móúnaü**. See *mianauü*.

**móunum**, v. t. he gathers together (inan. obj.); *kun-móunum*, thou gatherest, Matt. 25, 24. Freq. *mohmóunum*. Vbl. n. *móunumóonk*, *mouunumóonk*, (a gathering,) tribute, custom, 1 K. 9, 21; Matt. 17, 25. With an. obj. *mianauü*, q. v. Cf. *mukkinum*.

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**móunum**—continued.

[Narr. *mouinnee*, he gathers (fruit, or inan. obj.): *mouinmehog*, they gather. Abn. *múnsisí*, ensemble; *u-máúšé-nu-men*, je les mets ensemble; *múšúé*, il cueille, il ramasse. Del. *mouuni*, assembled, Zeish.]

**móushag**. See *maúshog*, iron.

**moxinash**, n. pl. See *mokus*, a shoe.

**moyeu**. See *mai*, ordure.

**moyeu, móeu**. See *míte*, together.

**móche**, as an auxiliary of the future tense, expresses obligation or necessity (= *mos ache*); *máche wutubututautunáwun* God, 'we are bound to thank God', 2 Thess. 1, 3; *máche ken puonup-mushan*, 'thou art [must] pass over', etc., Deut. 2, 18 (cf. *wáche mos*, it must needs be, Matt. 18, 7); *wáche mos wutubupontaman*, (how often) must I forgive him? Matt. 18, 21. Cf. *mos; ache*. [Quir. *móche*, there must be, Pier.]

**mócheke**, "a word signifying more, much," used to express degrees of comparison, El. Gr. 15; *anue mócheke*, much more, Rom. 5, 9; 'more exceedingly', Gal. 1, 14; *wano mócheke*, more and more, Mark 15, 14; *mócheke mócheke*, exceedingly, very much, Gen. 17, 2, 6, 20; *mócheke onk*, more than, Matt. 10, 37 (*móchekeyennk*, excessively, C.).

**móchekohtau**, v. t. he has more, adds to his possession of (it); *woh móche-kóhtauk* (suppos.) *wahteunónk*, *móche-kóhtau nukpuarumóonk*, he who increaseth knowledge increaseth sorrow, Eccl. 1, 18.

**móee**. See *mai*, ordure.

**móei**, (it is) black, El. Gr. 13; dark colored, Matt. 5, 26; Esth. 1, 6; pl. *maúyénash*, Jer. 4, 28 (not *maesuwash*, as in El. Gr. 13, by typographical error probably). With an. subj. *móesu* [v. adj. an. he is] black or dark colored; pl. *maesuwog*, El. Gr. 13.

[Narr. *mówi*, *súcki*, black; *mouéne*, a black man.]

**móei, móee, moyeu**, n. ordure, dung, Ezek. 4, 12; 1 K. 14, 10; *un-moyeu*, their dung, 2 K. 18, 27; *un-moe*, Lev. 4, 11; 8, 17.

**mómansh**. See *momtush*.

**momomaskomai** [= *momomaskomai*?]: *un-momomaskom-ai*, they murmured against him, Ex. 15, 24 (*un-momomaskom-ai*, I murmur, C.).

**momomaskowai**, -*kowai*, v. t. an. he murmurs at (him); pl. -*kowag*, they murmur, Ps. 106, 25; suppos. pl. *nag momomaskowag*, they who murmur, Is. 29, 24. Vbl. n. *momomaskowonk*, -*queyonk*, a murmuring, John 7, 12 (*momomaskummaonk*, Ex. 16, 7).

**momomaskuenaui** [= *momomaskuenaui*?]: *momomaskuenaui*, they murmur at (him), Ex. 17, 3 (*momomaskuenaui*, to mutter, C.).

[Abn. *ne-mask'erdum*, je gronde, suis fâché; *ne-mask'ermai*, je le gronde.]

**momomashau**, freq. or intens. of *mashau*, he provokes (him) to anger. Vbl. n. pass. *momomashuonk*, provocation (received), 1 K. 21, 22.

**momomashuam**, v. i. he murmurs, mutters, grumbles. Perhaps not rightly used in John 6, 61; cf. *un-momomashuam-ai*, 'he gnasheth upon him with his teeth', Ps. 37, 12, and *num-momomashuam-ai*, 'they gnash upon me', etc., Ps. 35, 16.

[Abn. *ne-momomashuam-ai*, je fais des grimaces.]

**monae**. See *monae*.

\***monaeech** (?), a dish or tray, C.

**monaeu**. See *monae*.

**monak**. See *monak*, cloth.

**monoi**, -*naeu*, (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; *monoi onk*, it is deeper than, Job 11, 8. Adv. and adj. *momoe nippesh*, deep waters, Ezek. 34, 18; suppos. *momoe*, when it is deep; pl. (with intens. redupl.) *momomogish*, (very) deep places, Ps. 135, 6. In compound words sometimes *monoi*, *monoi*.

**monokoi**, n. a valley, Deut. 8, 7. See *monokoi*.

\***monopagwut**, in deep waters, Mass. Ps., Ps. 69, 2.

**monshog**. See *monshog*.

\***mononk**, vbl. n. weeping, C. See *monoi*.

**monshog**, *monshog*, *moushag*, n. iron, Num. 31, 22; Is. 60, 17; 1 Tim. 4, 2. Adj. and adv. -*shogye*, -*shagye*, of iron, Deut. 8, 9; Is. 45, 2, etc. Cf. *misschug*; *mishshiq*.

**monshog**, etc.—continued.

[Narr. *monshog*. Abn. *monshog*, cela est dur; cf. *siogke*, *soggotnuok* (the name apparently signifies black metal; cf. \**monshog*). Del. *suck-achau*, [black stone,] iron, Zeisb. Voc. 29.]

**monsketomp**, n. a black man [?], El. Gr. 15. Cf. *wosketomp*.

**monpau**, -*pö*, -*pöog* (?), n. the caterpillar, 1 K. 8, 37; 2 Chr. 6, 28; Joel 1, 4; 2, 25; *assanau monpoh* (accus.), he gives food to the caterpillar, Ps. 78, 46 (*monpau*, Mass. Ps.).

**mons**, n. The name of the moose (*Cervus alces*, L.) is used by Eliot in the pl.; *monsoog* for 'fallow deer', 1 K. 4, 23; "mons, a beast bigger than a stag," etc., Smith's Descr. of N. E. (1616). "Which the salvages call a moose", Morton's N. E. Canaan. "The beast called a moose", Wood's N. E. Prospect. The plural indicates *monso*, or *monsu*, 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; *mons-n*, 'he trims' or 'cuts smooth', 'he shaves.' See *monsoin*.

[Narr. *mons*; pl. -*soog*. Abn. *m8s*; pl. -*sak*. Chip. *mons* (Bar.); *möz*, *monsoe* (Sch. II, 464). Cree *monshog*. Menom. *monsh.*]

**mosi**, (it is) smooth, primarily made smooth (by cutting?); bald, C.: *moscheke mazi onk pumave*, smoother than oil, Prov. 5, 3; *moseu kus-sequunukpog*, they leave thee bare, Ezek. 16, 39; *mose qussukquandash*, smooth small stones, 1 Sam. 17, 40; *mos-ompskqueltu*, among the smooth stones, Is. 57, 6. Adj. inan. [*massieu*] *massieu*; pl. -*quush*, Is. 40, 4.

**mosompskinausu**, it is paved, a pavement [i. e. an extension of smooth stones, *mosi-ompsk-kin-ussu*], Esth. 1, 6.

**mosompsq**, a smooth stone; *mosompsqueltu*, among the smooth stones, Is. 57, 6; intens. *momomompsqueltu* ('grave!'), Is. 48, 19.

**mosontupau**, -*ppö*, v. i. he is bald (on the forepart of the head), 'he is forehead-bald', Lev. 13, 41 (cf. *mukkonk-topai*, he is quite bald, his head is bare). Vbl. n. -*ontupponk*, baldness,



**mōsontupau**, -ppō—continued.

Jer. 47, 5; Mic. 1, 16 (*mōsantip*, a bald head, C.).

[Del. *mō schant pe u*, Zeisb.]

**mōsqheau**, -quehheau, v. t. an. he provokes, vexes (him); infin. 2d pers. sing. *kum-mōsqheodnat*, Lev. 18, 18. Freq. *mōmōsqheau*, q. v.

**mōsūhq**, n. a fly; pl. -*quog*, Ps. 78, 45.

Dimin. *mōsēsūhq-uog*, Ps. 105, 31. For *mōi-sogke*, black biter (?). Cf. *sogkemas*, gnat.

[Chip. *āmonssag* (pl.), little bees or flies, Bar.; *mīssisark*, *mīssisak*, 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; *pīsh mōsum un-mēsutak*, 'he shall shave off his hair', Lev. 14, 8; imperat. *mōsumush*,

'cut off thy hair', 'poll thy head', Jer. 7, 29; Mic. 1, 16; suppos. *mōsum*, when he, etc., 2 Sam. 14, 26. With an obj. *mōsvāū* (for *mōschheau*, causat.?), he cuts or makes smooth (an an. obj.); — *wuh-hogkub*, he shaves himself,

Lev. 13, 33; — *shēpsōh*, he shears sheep, Gen. 31, 19; 38, 13. Caus. inan. *mōschheau*, he makes it smooth; suppos. *mōsūtēank*, when he, etc., Is. 28, 25.

Intrans. act. *mōsu*, he smooths, cuts or trims smooth.

[Abn. *ne-mōsēi*, je me tonds; je me rase les cheveux; *ne-mōsāū*, je le tonds.]

**mōsummu** (?), v. i. (adj.) he is jealous; *mōm-mōschheke-mōsummumun*, I am very jealous, 1 K. 19, 10; suppos. *nōh mōsumant*, he who is jealous, Num. 5, 14.

Vbl. n. pass. *mōsūtēamōank*, jealousy, Is. 42, 13.

**mōsumwāēhquok**, n. a razor, Num. 8, 7. From a causative, perhaps framed by Eliot, *mōsumwāēhheau*, and the generic determinative -*quok* (-*quog*), a knife.

**mōwhāū**, **mōhwhāū**, v. a. an. he eats what is alive, devours, as a beast of prey, Gen. 49, 27; 1 K. 13, 28; *unmōh-wchōh*, (the beast) devoured him, Gen. 37, 20; *askak un-mōwhoh*, a serpent bit him, Amos 5, 19; subj. *ne wōh mōwhōt*, that (flesh) which may be eaten, Lev. 11, 47; *nōh mōwhōnt*, he who eats, v. 40; *nōh mōhwhukye*, 'he that eateth me', John 6, 57. Cf. *mētsu*.

**mōwhāū**, **mōhwhāū**—continued.

[Narr. *mōho*, to eat (alive), R. W.; *cum-mōhucquok*, they will eat you; *Mohowāūtsark* or *Mawquāūog*, 'the Canibals, or Men-eaters, up in to the West' (Mohawks). Cree *mōwōwōgōō*, 'he eats him', Howse.]

\***msickquatash** (Narr.), n. pl. 'boiled corn whole' (i. e. *mō-sohquittahhash*, not broken small or pounded?). See *sohquittahham*. When broken, *sohquittahhash* without the prefix. Hence the common name *sucotash*, improperly applied, however, to the unbroken corn.

[Abn. *mesikstar*, blé entier, qui n'est pas pilé. Del. *mesittewall*, boiled corn whole, Zeisb.]

**msque**. See *mīsqūi*, red.

**msquēheonk**. See *msquēheonk*.

**msqui**. See *mīsqūi*, red.

**m'tah**. See *mētah*.

\***mūckko-wheesce** (Peq.), the whip-poorwill, Stiles.

\***muckquētu** (Narr.), he is swift; *kum-mūmuckquēte*, 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. *mōmugquomp*,

Acts 5, 26; *kehchenugquomp*, chief captain, Gen. 21, 22 (*kehchun-*, Acts 21, 31; *kitchun-*, v. 33; pl. *kehchimungquompwog*, Rev. 6, 15) [*mōkquompae*,

valiantly, C.]. = *mōgki-omp*, great man (?).

[Narr. *mūckquomp-āōog*, captains or valiant men.]

**muhhōg** [= *m'hogk*], n. the body, El. Gr. 9; Matt. 10, 28; *kuhhog*, thy body; *wuhhog*, his body; *wuhhogkuk*, 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. *mohkont-ash*. Abn. *Skāūt*, son jambe.]

**mūhkos**, **mūhkas**, u. a nail, a claw, talon, or hoof; pl. -*kossog*; *wuhkassoh*,

his nails (accus. -*sōh*, Deut. 21, 12); Dan. 4, 33; 7, 19; *kuhkōsog*, thy hoofs,

**múhkos, múhkas**—continued.

Mic. 4, 13; *Horsese-kossog*, horses' hoofs, Judg. 5, 22. See *mukys* and *uhquár*.

[Narr. *mokássurk*, nails. Abn. *mekas*, pl. *-sak*; 3d pl. *skásur*. Del. *muckoos*, awl, nail, Zeish.]

**muhkos.** See *múhkussa*, a coal.

**muhpanag.** See *mohpanag*, breast.

**muhpegk.** See *mohpegk*, a shoulder.

**muhpeteog, -eag,** n. a rib, Gen. 2, 22 (*mehpeteak*, C.); 3d pers. *wuhpeteog* and *uhpeteog*, Gen. 2, 21; pl. *-gash*, Dan. 7, 5.

[Narr. *petatágon*, *petatágon*. Abn. *ne-pigatágon*, ma côté, mon côté; 3d pers. *Spigatágon*.]

**muhpit,** n. an arm (*méhpit*, C.); pl. *-piténash*, El. Gr. 10; 2d pers. *kuhpit*; 3d pers. *wuhpit*; pl. *-iténash*, Gen. 49, 24.

[Narr. *wuppitene*, *-énash*, (his) arm, arms. Abn. *pedin*, bras; *ne-pedin*, mon bras.]

**muhpo,** v. impers. it snows (*mawpaw*, Wood); pres. def. *muhpoá*, it is snowing (*muhpawí*, it snows; *sun muhpo*, does it snow? C.). Adv. and adj. *muhpaw kesukod*, a snowy day, 1 Chr. 11, 22. Cf. \**sóchepo*.

[Cree *míspoon*; suppos. *míspook*.]

**muhpuhkuk.** See *muppuhkuk*, a head.

**muhpuhkukquanitch, -nutch,** n. a finger or finger's end; *whp*-, the tip of his finger, Luke 16, 24; pl. *-nitcheash*, fingers, Dan. 5, 5. For *muppuhkukquewannutch*, head of (his) hand.

**muhpuhkukquasetash,** n. pl. the toes, Dan. 2, 41, 42; 3d pers. *uppuhk*-, his toes, 1 Chr. 20, 6. For *muppuhkukquewussetash*, head of (his) foot (*muppuhkukquaset*, C.). See *kátequaset*, 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 ohtog* (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. Peg. *mucknuchur*, boy, Stiles. L. Island, *machuchan*, boy; *machaweest* [= *mukkiése*, El.], a little boy, S. Wood.]

**mukkée,** n. ... 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 (*mukkiés*, C.); pl. *-sog*, Matt. 18, 10. Vb. adj. *mukkiésu*, he is a child; suppos. *mukkiésuon*, when I was a child, 1 Cor. 13, 11. Vbl. n. *mukkiésuonok* (*mukkiésuonok*, C.), childhood, Eccl. 11, 10. [From *mukukki*. This word has been displaced by *naunoon*, etc., in the Cree, Chippewa, and western Algonquian.]

[Narr. *num-múckies*, my son.]

**mukkinnum, magk-**, v. t. he collects or gathers (inan. objects); infinit. *-unwout herbs-ash*, to gather herbs, 2 K. 4, 39; *mukkinuumok*, gather ye (the tares, Matt. 13, 30); *mukkinitch*, let him gather (the manna, Ex. 16, 16); suppos. *noh muguwuk*, he who gathers up, Num. 19, 10. Cf. *móunnum*.

[Abn. *ne-meghencman*, je le trie.]

**mukkoshqut,** n. a plain, Gen. 11, 2; 13, 10; *mukkoshqut*, Gen. 19, 25. From *mogki* and *oshk* (= *ashkoshki*, green; *m'oskeht*, grass), with the locative suffix, the great grass place; *mukkoshqutés*, plain (as adj.), Jer. 48, 21.

[Narr. *múckkaskete*, a meadow. Abn. *meskikskés*, place where grass is. Micm. *m'skeegoaicadee*, meadow.]

**mukkòkin,** v. i. he bares himself, unclothes; imperat. 2d pl. *mukkòkèk*, *-éy*, be bare, 'strip yourselves', Is. 32, 11; with an. obj. *mukkòkináwí*, he strips, makes (him) bare; imperat. prohib. *ahque mukkòkinatcheku*, do not [strip] rob the poor, Prov. 22, 22; suppos. *mugòkinont*; pl. *-oncheg*, 'spoilors', Jer. 51, 48. N. agent. *mukkòkinmwaen*, a plunderer, a robber; pl. *-énuog*, 'extortioners', Is. 16, 4 (suppos. *mukkòkinmwaenuit*, 'if he rob', i. e. if he be a robber, Ind. Laws, xvi).

[Abn. *ne-megsqnañ*, je le pille.]

**mukkukkontup,** n. a bald head, Lev. 13, 42 (locat. + *óunít*).

**mukkukkontupáwí,** v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. *-ppáonk*, baldness, Is. 3, 24. Cf. *masontupáwí*. **mukkutchouks.** See *mukatchouks*.

**mukkuttuk**, n. the knee, Is. 45, 23; pl. *-ukyoog*, Job 3, 12; Is. 35, 3; 3d pers. *ukkuttuk*, his knee. For *m'quttak* (from *quttan-eu*, or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. *eneow*, Goth. *hneigan*, Engl. knee, and Ang. Sax. *hnig-an*, inclinare, incurvare.] *Nish noh mukkuttuk nauwanu*, every knee bows, Phil. 2, 10.

[Abn. *neckeds*, mon genou. Del. *gutg*, Zeisb.]

**mukos**. See *núhkusau*.

**mukqs**, n. an awl, Ex. 21, 6; Deut. 15, 17. From *uhquén*, it is pointed. Cf. *núhkos*.

[Narr. (pl.) *múcksuck*, awl blades. Del. *muckos*, awl, nail.]

**mukquoshim**, n. a wolf (El. Gr. 9), Is. 65, 25; Jer. 5, 6; *munnuquoshim*, Gen. 49, 27; *mukquússham*, C. (who has also *nuttauhquusoog*, wolves). For *mukquoshina* the Mass. Ps. (John 10, 12) has *nuttohqus*. From *móhwháü*, he eats live flesh, with (*-oshim*) the generic determinative of the names of beasts.

[Narr. *muckquoshin*, pl. *-nwock*; *moattógus*, a black wolf; *nutógus*, a wolf; *nutógushlowick*, a wolf-skin coat. Peq. *mucks*, Stiles. Chip. *muh ing gun*, *mé'el gun*, *mar e kan* (*mahecuqun*, J.), Sch. 11, 464. Menom. *manh-nawe*. Shawn. *m'wá wah*. Mex. *mayagueu* [*qu=k*]. Otomi *nachu*.]

**mukquttunk**, n. the throat; *kuk-quttunk-anít*, 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. *gúttuck*. Abn. *mekstaigan*, gosier; 3d pers. *akstaigan*. Del. *gunta*, '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'; — *merchum*, '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*; *match-mungquot* (it smells badly); *wectenungquot* (it smells sweetly), etc.

\***munnánnock** (Narr.), a name of the sun and of the moon, R. W. 79. From *anógus*, star (or from its radical), with a prefix of which the significance is not clear [or from *munóh*, island (?).]

\***munnaonk**, n. the throat, C. (?) Cf. *nawamán*.

\***munnaawatteaüg** (Narr.), "a fish somewhat like a herring." R. W. Probably Alosa menhaden, Mitch., the 'bony fish', 'hard head', or 'menhaden' of the fishermen; called also in the northern parts of New England, *paubagen*. Both names have reference to the use of this and other species of herring as fertilizers; *munnohquohteau*, he manures or enriches the earth, and Abn. "*pskikkunü*, on engraisse la terre," whence "*pskaigan*, petit poisson."

**munnequomin**, n. corn or grain when growing or in the field, Hos. 14, 7; pl. *-múneash*, *-munneash*, green ears of corn, Lev. 2, 14. (Cf. *missunkquanúneash*, *-munash*, full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manured corn (?).]

\***munnoggs**, bowels, C. See *menogkis*.

**munóh**, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, *munóh-hamít* (*menoh-*, *munóh-*), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. *-óhhanash*, Ps. 97, 1; Is. 41, 5. Adj. and adv. *munóh-hamuc*, of an island, Is. 13, 22; 34, 14.

[Abn. *menuhan*, ile; *-hansk*, dans l'île. Chip. *min is*, *me niss*. Menom. *may náush*. Shawn. *méu a thè*. Del. *moa ñh tàhe*, Sch. 11, 462, 474; *me na tey* (and *-te ü*), Zeisb.]

**munnohquohteau**, v. t. he enriches the land, fertilizes, manures; *pujeh munnohquohteau*, until I dung it, Luke 13, 8.

**munnohtam**. See *manontam*, he smells it.

\***munnúcks** (Narr.), the brant goose (Anser bernia); pl. *-suck*, R. W.

[Peq. *a'kohjecz*, brants, Stiles. Mass. *menuks*, a brant, C.]

\***munnúnnug** (Narr.), milk. See *menú-nunk*.

**munumuhkemö**, v. i. it rushes (makes a rushing sound?); suppos. inan. subj. *munumuhkemöuk*, when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. *munumuhk-onk*, a rushing, ibid.

\*[**mununneet** (?), n. the bladder;] adj. -*toe quussuk*, stone in the bladder. Man. Pom. 88.

[Abn. *munššéti*, *mause*, les fesses.]

**mupphukuk**, **muhphukuk**, 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 *-óntup*.

[Narr. *uppaquóntup*, the head; *máppucuck*, a long lock.]

**muppusk**, **-pisk**, n. the back, Rom. 1, 30; Jer. 18, 17; *uppisk*, my back; 2d pers. *kup-*; 3d pers. *uppisk*, *uppushk*; *uppishquáit*, at, on, or to the back. Prov. 10, 13; 19, 29; *unagubah kah muppishquáit*, before and behind me, Ps. 138, 5. From *poske*, bare, uncovered.

[Narr. *uppusquáit*, the back. Abn. *pesksáun*, son dos; *ne-pesksáunck*, derrière mon dos; *ne-paski-pesksáun-éuáit*, je découvre lui, le milieu des épaules. Chip. *pék wun'*, *pé quoy nong*, *pik wun*.]

\***muschúndaug** (Peq.), a lobster. Stiles. See \**asháit*.

\***mushoshketomp**, n. [great man], 'a noble man', Mass. Ps., John 4, 46.

**múshoon**, **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. *-mush*, John 6, 23; *ut un-mishoon-ut*, into the [his] boat, John 6, 22; *kamshoon*, thy boat, Samp. Quinup. 156; *unshoon*, boat or canoe, and *peontáem*, C.

[Narr. *mishóon*; dim. *-máorse*, a little canoe. Abn. *amasser*; pl. *-šrar*, canot de bois. Peq. *mehove*, Stiles. Chip. *chenauu*, Sch.; *tehiman*, Bar. Del. *a mochool*, Zeisb.]

**mushqun**, n. the liver: *mushqun*, my liver, Lam. 2, 11; *wusqun*, *wushqun*, his liver, Prov. 7, 23.

[Chip. *kwon*, *quoon*, *oqoym*, Sch. n. 458. Miami *haw ko ne*. Shawn. *oh kone*.]

**muskésuk**, n. (1) the eye, El. Gr. 10; Job 10, 18; Matt. 18, 9; pl. *-ukquash*. (2) the face, Ezek. 10, 14; *musk*, *kusk*, *wuskésuk*, my, thy, his face or eye. (Sansk. *iksh*, videre; *aksha*, oculus.)

[Narr. *wuskésucuk* (his) eye. Peq. *škeczucks*, eyes, Stiles. Muh. *hkeesque*,

**muskésuk**—continued.

eye. Abn. *ne-siwegsk*, ma face; *šs-*, sa face; *ne-tšéks*, mon œil. Chip. *shk'zh ig*, *skesh ig*, eye, face. Menom. *waish kay shuick*, eye; *osh kay shayko*, (his) face. Shawn. *o škés a kwé*, (his) eye. Del. *wushgink*, (his) face, Zeisb.]

**muskóau**, v. i. he boasts, he speaks boastfully, Ps. 10, 3; suppos. 2d pers. *ken mšskóáun*, thou who (when thou) boasteth, Rom. 2, 23; pl. (part.) *neg mšskóacheq*, they who boast, boasters. Vbl. n. *mšskóauuk*, *misk-*, boasting.

**muskódtuk**, n. the forehead, Lev. 13, 42; *musk-*, *kusk-*, *wuskódtuk*, my, thy, his forehead.

[Narr. *unskódtuck*. Abn. *weskátégššé*, 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*, *weshken*, C.). Cf. *áskon*, a horn; *áskón*, a hide, undressed skin; *mishkóáuntup*, skull.

[Narr. *wuskón*. Chip. *okón*, his bone. Miami *kaw ne*. Menom. *oh kowne*.]

**muskon-óntup**. See *mishkóáuntup*.

**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 *muskóau*.

**muscotam**, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. *-tamaü*, he pierces (it) to (him), makes (it) pierce (him); suppos. *musatamaüut wusqun*, 'when a dart strikes through his liver', Prov. 7, 23. The base or primary verb (*muso*, it pierces) is not found in Eliot; *massonog* (a nettle; *masatáuwok*, 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. *-tamoonk*; pass. *-níttoonk*, anger. See \**sqáuntam*.

[Narr. *unum-musquantum*, I am angry. Abn. *ne-mšskššrdam*, 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 mosquanumeh*, do not be angry with me, C.

[Narr. *kum-musquanum-ish*, 1 am angry with you.]

\***musquash**, the muskrat (Fiber zibethicus); *musquash*, Josselyn's Voy. and N. E. Rar. 53; *musquassus*, Smith's Deser. of N. E.; *muskevash*, Morton's N. E. Canaan; 'civet scented musquash,' Wood's N. E. Prospect. [*musqui-oshin*, red animal (?) or muskon (?).]

[Abn. *mskshéssé*. Del. *damascus*, Zeisb.]

**musquheonk, msq-**, vbl. n. [from causat. *musquéhéan*, it makes him red, it reddens.] blood, Dent. 12, 16, 23; Acts 17, 26; 28, 8; *msqh-*, my blood; *kash-*, thy blood; *wasq-* or *asq-*, his blood. Adj. and adv. *musquheongane*, bloody. Cf. \**nepuék*.

[Narr. *mishqué* and *népuék*, the blood; *mishquash*, the veins. Chip. *misk'kué*, blood; *uskwá awb*, (his) vein. Shawn. *misk wée*, blood; *m'shks mah*, vein. Menom. *mainh kee*, blood. Abn. *mesig-sághes*, il est tout couvert de sang. Del. *nhuk*, blood, Zeisb. Gr. 104.]

**músqui, mishqui, msqui, and -que**, (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. *musquag*, *mashquag*, when it is red, Gen. 25, 30; Ex. 25, 4. In comp. words, *musqa-*, *msqu-*; *msquanagk*, -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. *msqui*. Peq. *mesh'piou* [scarlet?], Stiles. Abn. *mkshighen is*, cela est rouge. Cree *míthkwón*, it is red; *míthkoo*, blood. Chip. *mishqua*, *mishquozé* (an.); radix, *misk*, Sch. n. 466. Shawn. *m'sh-wáh wé*. Menom. *mainh kiew*. Del. *machkeü*, v. adj. red (it is), Zeisb.]

**musseet**, n. a foot: pl. -*tash*, El. Gr. 10; *mus-*, *kus-*, *mus-seet*, my, thy, his foot; *mussetaoush*, their feet. Josh. 3, 15 (*misseet*, a foot, C.).

[Narr. *musseté*. Peq. *kuzseet*, (thy) foot, Stiles.]

**mussegan, -ékon**, n. the loins, Ezek. 23, 15; Nah. 2, 10; *musseganohtogq-ut*, in my loins, Ps. 38, 7; (*mus sékanohtogq*, my

**mussegan, -ékon**—continued.

loins, Prov. 23, 16); *kus-*, in or from thy loins, Gen. 35, 11; *musékonohotogut 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. *si'ksrái*, il grêle. Chip. *sessé-gan*, Bar. Cree *séyséykyou*. Miami *me ze kwaw*.]

**musésé**. See *um-missés-oh*.

**mussi**, whole; suppos. (?) *wak-ketaonk ash mussi*, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See *missi*.)

**mussein**. See *missin*.

**mussinum, 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. *wah masunuk*, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. *mohmussunnum*, he touches (it) often, he handles (it). Vbl. n. *mussunnumaonk*, touching, touch (*missinnumaonk*, C.). With an. obj. *mussunnaü* (*mis-*), he touches (him); suppos. *wah masunont*, he who touches him, Lev. 15, 11, 19; with inan. subj. *mississin* (*-ishin*, *mus-*), it touches, adjoins, reaches quite to; *missishin kesukyat*, 'it reached unto heaven', Dan. 4, 11; *mississin sussipponkonuk*, it reached to the wall of the house, 2 Chr. 3, 11, 12; *missishin kuktanog*, the ship touches, is aground, Acts 27, 41.

**missippégé**. See *missuppégé*.

**missipsk**, n. the ankle; -*kut*, to the ankle, ankle deep, Ezek. 47, 3; 3d pers. *wassipskon*, 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's kshé*, mon cou derrière, *metabisk's kshé*, le derrière et les deux côtés dn cou." Cf. *missippuskwimicheg*, wrist (the back of the wrist, C.).

**mississe**, adv. in public, publicly (?), Matt. 1, 19. Cf. *námusse*, *musi*.

[Miem. *m'shet*, tous; *m'sherda*, tous ensemble. Narr. *misséou*, adj. an. the whole. Abn. *messisi*, *mesetsisi*, tout

**mussisse**—continued.

entier. Del. *messissu*, whole; *messtschegen*, wholly, entire, Zeisb.]

**mussissittom**, n. a lip [*missustan*, C.]: pl. *-aash*, El. Gr. 10; 3d pers. *wassiss*, his lip, Prov. 12, 19; 17, 4. For *mississittom*, it is close to the mouth.

[Del. *arsche ton*, lip, Zeisb.]

**mussittipuk**, n. a neck. Ps. 75, 5; Is. 30, 28 (*missittippig*, C.): pl. *-kaash*, Judg. 5, 30; *kussittipuk*, thy neck, Cant. 7, 4; *was*, his neck, 1 Sam. 4, 18; *missittunhipig* (*uppöke*, R. W.), joining the shoulders.

[Narr. *sitchipuck*.]

**mussohquam[in]**, **missoh-**, **mus-sunk-**, n. an ear of ripened corn. Lev. 2, 14; Mark 4, 28; pl. *-mumcash*, *-min-aash*, Gen. 41, 5, 7; 2 K. 4, 42. From *amssa* (dried), with the formative of verbs of growth. *-quam*; *mussohquamün*, it grows dry or ripens by growth.

[Abn. *missakš*, épi de blé.]

**mussoonk**, **missoonk**, n. a dry tree. Ezek. 17, 24; 20, 47. Cf. *askunk* (a green tree); *kishkunk*.

[Abn. *missakš abási*, arbre sec; *areskakš*, arbre vert, qui ne peut brûler.]

**mussopteau**, v. i. (inan. subj.) it becomes dry, 'it withers', Hag. 1, 4; suppos. *-olday*, when it dries or withers, Is. 27, 11.

**mussuhkaüaü**. See *miskaüaü*.

**mussuhkomö**, **mis-**, v. t. he goes on touching it, Dan. 8, 5; with an. obj. *-ahkaüaü*, he reaches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. *ne-sümmenem*, je le touche (tango).]

**mussunkquamün**. See *missunkquamün*, a (full) ear of corn.

**mussumum**. See *mussumum*.

**musuppég**, **missippég**, pl. *-péquash*, *-pégrash*, n. tear, Lam. 2, 18; Mal. 2, 13; *nas*, my tears, Job 16, 20; Ps. 6, 6. Cf. *missippuü* and *-sippuü*.

[Abn. *meschigšän*; pl. *-nar*, larme; *nššchigšani*, j'en verse. Del. *suppinqall* (pl.).]

**muswäü**, 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.

**muswäü**—continued.

[Abn. *mesün*, vel *mesšdäiss*, il est blessé d'une balle ou flèche; *mesš*, il est blessé.]

**mutchäht**, **-oht**, n. a sinew, Is. 48, 4; pl. *-tash*, Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. *watohold*.

[Abn. *stst*, nerf du corps, de l'homme ou des animaux. Del. *artscheet*, sinew.]

**mutchán**, n. the nose, Is. 3, 21; Prov. 30, 33; the muzzle or snout of an animal, Prov. 11, 22; *nutchán*, *kutchán*, *wutchán*, my, thy, his nose; *ut wutchán-it*, into his nostrils, Gen. 2, 7.

[Narr. *wachuün*. Peq. *kuchijage*, (thy) nose, Stiles. Abn. *ne-kítom*, mon nez; *missítom*, le mufle.]

**muttáag**, **-agk**, n. a standard, a banner, Ps. 60, 4; Is. 59, 19; Jer. 4, 21; 50, 2; 51, 12; pl. *-akínash*.

[Abn. *metšéghen*, étendard.]

**muttáanöog**, **-anwog**, [they are very many], John 21, 6 (of 'the multitude of fishes'), Ezek. 47, 10; Nah. 3, 3; v. i. from *muttáe*; not used in the sing.

**muttáe**, adv. exceedingly, very much, very; — *wanegen*, (it is) exceeding good. Num. 14, 7; — *mocheke*, exceeding much, 2 Sam. 8, 8; — *waneta*, very beautiful, 2 Sam. 11, 2.

**muttánunk**, **muttannong** [n. coll. from *muttáe*, a very great number, a multitude, an. or inan.], a thousand; *neqt muttannunk*, one thousand, Num. 31, 4. Adj. and adv. *-ugane*; pl. an. *muttannongün-ogkussuog*, *neqt muttannong[aw]* *muttannongünogkussuog*, a thousand thousand (persons), 1 Chr. 21, 5; pl. inan. *-ogkollash*, 1 Chr. 22, 14. (See *-ogkull-*.)

[Narr. *n'quité mittánnug*, one thousand. Abn. *utára*, ten; *neyšd amšáki*, one thousand.]

**muttaohke**, **muttaok**, n. the world, Luke 16, 8; John 14, 27. For *muttáe ohke*, very much land.

**muttásash**, **met-**, n. pl. [leggings], 'hosen', Dan. 3, 21; 'gravees', 1 Sam. 17, 6; 'sandals', Mark 6, 9; *muttásash*, stockings, C. Cf. *kaukánash*.

[Chip. *mítšs*, legging; (Sag.) *wö tuh sun*, (his) legging. Menom. *me teesh shon*, Shawn. *müt a tüh*, Miami *tow-sunni*.]

**muttasonitch**, n. the little finger; *mut-mut*, my little finger, 1 K. 12, 10; 2 Chr. 10, 10. For *mutta-asah-itch* (*menut-cheig*), 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 *mut-asuh*, not after (?). See the Abnaki below.

[Abn. *ne-medéssáinshi*, je suis le cadet de tous, 'posito quod nullus alius sit.']

**muttinnohkóu**, **muttinnuhkóu**, n. the right hand: *muttinnohkóu*, my right hand, Ps. 73, 23; *wut-*, his right hand, Dan. 12, 7; (*muttinnuhkóe* *mutticheg*, the right hand, C.)

**muttinnuhkóuneiyeu**, adv. on the right hand, to the right, 2 Chr. 23, 10.

[Narr. *yó mutánuock*, to the right! Abn. *arenakáisi*, la main droite.]

**muttinwhunutch**, n. a finger. See *wuttinwhunutch*.

**muttompeuk** (?), **-pék**, n. the jaw; 3d pers. *wuttompeuk*, *-pék*, his jaw, Judg.

**muttompeuk** (?), **-pék**—continued.

15, 15, 16, 19. Adj. and adv. *wuttompeukone*, Prov. 30, 14.

[Del. *ta wam pi ean*, the jawbone, Zeisb.]

**muttoon**, n. the mouth, El. Gr. 10; *wut-*, *kat-*, *wuttan*, my, thy, his mouth; pl. *-nash*; 3d pl. *wuttanawóush*, their mouths, Ps. 78, 30; Heb. 11, 33.

[Narr. *wuttóne*, (his) mouth. Peq. *kuttónege*, (thy) mouth, Stiles. Abn. *ne-dsu*, ma bouche; *sádsu*, sa bouche. Chip. *núdon*, my mouth (Bar.). Del. *wódon*, (his) mouth, Zeisb.]

**muttoonussog**, n. pl. the kidneys, Ex. 29, 13; Lev. 3, 4; the reins, Jer. 17, 10; *wut-*, my reins, Ps. 26, 2. Cf. *wannussog*, testes.

**muttugk**, **muttukki**, n. the shoulders (upper part of the back); *ut wuttukot*, on my shoulders, Job 31, 36; *kuttugki*, on thy shoulders, Josh. 14, 5; *wuttugki*, on his shoulders, Luke 15, 5 (*wuttuk*?, Judg. 16, 3); *mitk*, a shoulder, C.

## N

**na**, demonstrative particle, there: *na ut* (and *núit*), thereat, therein, thereon, Is. 42, 11; Luke 13, 6; *na wutche*, therefrom, thence, hence, Ex. 11, 1; *na ohtean*, there is, Eccl. 6, 1; *na mo*, there was, 2 Sam. 2, 17; Gen. 1, 3. Cf. *ne*, *neean*, *nóh*, *nan*.

[Del. *na*, 'there it is', Zeisb.]

**nabo**, **nab**, a particle which, "from 10 to 20, they add before the numeral": *nabo nequt*, eleven; *nabo neese*, twelve, etc., El. Gr. p. 14 (*nobo nés*, twelve, Mass. Ps.). Cf. *nápanna* and Chip. *nábáno-tawan*, 'he repeats his words'; *nabáan*, 'he fastens it (or puts it) to the end of something,' Bar. [Narr. *wepau* (?).]

[Narr. *puock-nab-naqut*, eleven; *puock-nab-neese*, twelve. Peq. *pinq-nabut-nuqut*, eleven, Stiles. Abn. *negsdá-áinkáo*, eleven; *nis-áinkáo*, twelve. Chip. *núduwá ashí béjig*, eleven; — *ashí níj*, twelve. Bar. Cree *mitátat-péyáoo-sáup*, eleven; — *néshoo-sáup*, twelve, etc.]

**nabohteai**, n. dry land, Hag. 2, 6. Cf. *nunúnohteáon*.

**nadtauwómpu**, **natt-**, v. i. he looks for the purpose of seeing some object, looks for or at an object; cf. *nuhquáinat*, to direct the eye or look in that or this direction), 1 K. 18, 43; 19, 6 (*natawómpu*); pl. *-puog*, they look, 2 Sam. 22, 42. See *wómpu*. With inan. obj. *nadtauwómpudtam*, he looks for (it); suppos. 2d pl. *nadtauwómpudtamóg wequá*, while ye look for the light, Jer. 13, 16. With an. obj. *nadtauwómpamañ*, he looks for or at (him).

[Abn. *wedrañhadámen*; (with an. obj.) *-hámañ*, je le regarde.]

**nádeoh**, **nédteuh**, as prep. since, Deut. 4, 22; — *ne kesukok*, since that day when, 1 K. 8, 16; *nádeoh paóon*, since when I came, Gen. 30, 30; — *kádsíik muttaok*, since the beginning of the world, Is. 64, 4 (*natach*, lately, since, C.).

[Abn. *wáighé*, *niaga*, *netsi*, pour lors, lorsque.]

**nadtippaeu**. See *nehúppaeu*.

**nadtuppo**, **natuppu**, v. i. he feeds (as an animal, other than man); *pigog uttuppuog ut wadchu-ut*, swine feed upon

**nadtuppo**, **natuppu**—continued.

the mountain, Luke 8, 32; *ke-netussu-moy pish nadtuppoog*, thy cattle shall feed, Is. 30, 23; with inan. obj. *nadtup-pawantam*, he feeds on (it), Jer. 50, 19; with an. obj. *nadtuppuwau*, -*puwau*, he prepares food (?) for or feeds (?) him; imperat. 2d - 3d sing. *nadtuppuh*, 'dress him meat', 2 Sam. 13, 7; cf. v. 5, *wau-whtawitich metsuonk*, let her dress the meat [food]. See *-uppo*, determinative generic of verbs of feeding.

[Narr. *nadtuppoek*, (animals) feed.]

**nahtau**, v. t. [causat. inan. from *na-um*, he sees (?)], he appears, shows himself to (him): *namehu nahtauonot* (infin.), he went to show himself to, 1 K. 18, 2; pret. *nahtauomp*, he appeared to, 2 Chr. 3, 1; with affixes: *ke-nahtaukaw*, I appear to you, Lev. 9, 4. Cf. *nahtinau*, he shows (it) to; *nahtussu*.

**nag**, suppos. of *na-um*, he sees, when he sees (it).

**nag**. See *ney*, 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 *kehthohamomuk*, 'sand of the sea' (*keh-tahhamomukh*, Mass. Ps.), Ps. 78, 27.

[Abn. *u'ga'ks*, sable. Del. *le kau*, Zeisb.]

**nagum**, pron. 3d sing. an. he, El. Gr. 7 (= *noh*, q. v.); pl. *nagoh* (= *nahoh*), they.

[Narr. *na'igom*, his own. Del. *neka* or *nekamu*, he, Zeisb. Gr.]

**nagwutteae**, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17; 19, 13.

[Abn. *nekStewa*, quelques jours ensuite (in posterum).]

**nagwutteaeuwoonk**, vbl. n. continuance, 'perseverance', Eph. 6, 18.

**nagwutteohteau** [*nagwutte-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; *neu nahen nam-nup*, 'I am at the point to die', Gen. 25, 33; *nahen wuppo*, 'he is at the point of death', Mark 5, 23. Cf. *na'i*; *namu*.

[Narr. *nené* (of a dying man), 'he is

**nahen**—continued.

drawing on.' Abn. *ne'héni*, tôt, bien-tôt. Cree *ni-ee*, 'exactly.')

**nahnagkiáe**. See *nahnagkiáe*.

\***nahnaiyeumoadt** (?), a horse, C. See *nayeumuk*; *nayeutan*.

**nahnashau** (freq. of *nashau*), v. i. he breathes; 3d pers. infinit. *wannahnash-ouat*, to breathe, Josh. 11, 11; -*oueat*, v. 14; suppos. *nannashont* (*nahnashant*, Deut. 20, 16) and *nannashonit*, when he breathes; pl. (part.) *ney nannashonitcheg*, they who breathe, Josh. 10, 40 (*nen nannasham*, I breathe, C.). See *nashauonk*.

\***nahog**, they, them; *ut nahog*, to them, C., = *nahoh*, El. Cf. *noh*.

**nahohtéu** [= *ne hohtéu*, the next in order], adv. secondly, El. Gr. 21: — *ompáwik*, the second row, Ex. 28, 18; afterwards (i. e. next after), Deut. 1, 8; Luke 23, 26. See *hohtéu*.

**nahónnushagk**. See *nahnushagk*, 'farewell.'

[NOTE.—Definition not completed.]

**nahosik**, a 'pinnacle', Matt. 4, 5; Luke 4, 9; suppos. from a verb form *ná-i-ussu* (inan. subj. -*usseu*), he makes pointed or tapering; *ne nahosik*, that which is made pointed. See *ná-i*.

**nahtinau**, **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. *nohtinout*, Judg. 1, 25. Cf. *nahtau*; *namehéau*.

**nahtussu**, v. t. he shows, makes apparent (-*ussu*), performs the act of showing; imperat. *nahtus*, show thou (it), Ezek. 43, 10; with affix. *nahtusseh kum-mayash*, show me thy ways, Ps. 25, 4 (*nahtusseh keek*, show me your house, C.).

**na'i**, v. i. it makes a point or angle, it is angled or angular: *yau na'i*, it is four-angled, square, Ezek. 45, 2; *ut yau na'w*, on the four corners, ibid.; suppos. *na'iyag*, *na'iyag*, when it makes an angle; as n. a corner, an angle: *yau na'iyag netu*, the four corners of the house (lit. where the house four-corners), Job 1, 19, = *yau'w na'iyag*, Ex. 27, 2, and *yau nah na'iyag* (freq. all the corners), Acts 11, 5. See *nashin*.



**naihaue, nauwâe**, adv. in the middle, Cant. 3, 10. See *nâeu*.

\***nâim** (Narr.), by and by; (suppos.) *nâmitch*, R. W.

**naiomâü**. See *nâyeumâü*.

**naiomuk**. See *nâyeumuk*, [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 *nâü*, he sees him; cf. *nâhtinâü, nâhtou*]: *ne-namêh, ne-namêhêh*, I find him (-*nâ-mêh*, Hos. 9, 10): *ke-namêh*, thou findest me; *ke-namêsh*, I find thee, I K. 21, 20; suppos. *nâmêhênt*, when he finds, he finding, Prov. 18, 22; negat. *neu mattu namêhêh*, I did not find him, 2 Cor. 2, 13; with inan. obj. *namêhtêü*, he finds (it), Prov. 18, 22; 17, 20; suppos. *nâmêhtenuk*, Luke 15, 9 (*nun-nâmêhêto*, I find, C.).

[Abn. *ne-namâ'ttêu*; (an. obj.) *ne-nâmihâü*, je découvre, je vois; *ne-nâmihêê*, je vois.]

**namohkaeihêü**, v. t. [causat. form of *namohkau*], he lends to (him); -*kaüh-huau*, Ps. 112, 5; -*kohkeu*, Prov. 19, 17; imperat. 2d pl. *namohkaeihutugk*, lend ye, Luke 6, 35; *namakouhe* (?), lend it to me, Luke 11, 5. See *nogkoh-kâeihuumât*.

[Abn. *ne-nemekašihâü*, je lui prête; imperat. *nemekašî* or *kašihî*.]

**namohkau**, v. t. he borrows (from or of another); imperat. -*kaush*, borrow, 2 K. 4, 3; suppos. *nâmohkauênt*, when he borrows, Ex. 22, 14. Cf. *nogkohkounât*.

**namohs**, n. a fish (*nâmâs*, C.); pl. -*sog*, El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21; dimin. *namohsênes*, pl. -*mesog*, Matt. 15, 34. [The first letter does not belong to the root, but represents the determinative particle. It is not found in compound words (see *-âmag*). The base is the same as in *aum*; trans. *awon-âü*, 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 equivalent to it, *âias*, animal, animate being.]

[Narr. *nammâhus*, pl. -*suck*. Abu.

**namohs**—continued.

*nâmâs*, pl. -*sak*. Old Alg. *Eicons* (*nâ-main*, sturgeon). (Chip. *kê'gô* (*nâm ai'*, *nâghmag*, sturgeon). Menom. *nâmâish* (*nâhmâre*, sturgeon). Del. *na mers*, pl. -*sak*. Powh. *noughness*, J. Smith. Micm. *nemesh*, Maillard.]

**nampoham**, v. i. he answers, replies: — *kah nâpohai*, he answered and said, Job 15, 1; 16, 1; with an. obj. -*hamaü*, he answers (him), Gen. 41, 16. Vbl. n. -*hândônk*, an answer, Gen. 41, 16; 2 Sam. 24, 13. From *nompe*, in turn, reciprocally.

**namshpeyau**, v. i. 'he sojourns' [visits, remains for a time (?)], Gen. 20, 1. Cf. *emcepeyau*.

**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 (*nwan, wâih, wont 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* (*nâoh*), he is the same or such; *matta ne nano*, it is not so, Acts 10, 14; *yesh 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. *âuwag, neane, wâih*. [All these have the same base, and it is impossible to distinguish always the forms of each under Eliot's varying notation.]

[Narr. *mut enâno, mat câno*, it is not true.]

**nanaânont**, pl. (*neg*) *nanaânoncheg*; suppos. of *nanaunnaü*, they who rule, rulers, Ex. 18, 21; Is. 52, 5.

**nanaânunum**. See *nanaunnum*, he bears rule, he rules over (it).

**nanabpi, -peu**, (it is) dry. See *nunohpe*.

\***nanagkoonk**, vbl. n. 'snorting', C.

**nanahkingeg**, (as n.) a sieve, Is. 30, 28. See *nâhkik; nunohkinnum*.

**nana[h]konchiyeu-ut**, in a narrow way (passage), Num. 22, 26; in a strait (place), Job 36, 16; *mo aît nanakon-chauag*, 'where there is no straitness',

**nana[h]konchiyeu-ut**—continued.

ibid.; [*nana*] *nunohkontap*, I am in a strait (betwixt two), I Phil. 1, 23.

**nanamunnum qunuhtug**, he brandishes ('shakes') a spear, Job 41, 29.

**nanaseu**, adv. one by one, Mark 14, 19; Is. 27, 12; *nunáse*, John 8, 9. Freq. from *nussa*, *nussen*, alone.

**nanashont**, suppos. of *nashashai*, he breathes.

**nanashwu**, v. i. he prepares, makes ready; imperat. 2d sing. *-wish*, prepare thyself, be ready, Jer. 46, 14. With an. obj. *nunashwauü*, he prepares or makes (him) ready; with inan. obj. *nunashwotom*, he makes (it) ready; suppos. *nunashwotóg*, when he prepares (it). Prov. 8, 27; with inan. obj. and an. ending, *-witanai wactaank*, 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*.

\***nânáwéhteou**, he keeps [safely, makes safe]; *nun-nânáwéhteou*, I keep, C. See *nunawore*, *nunawótea*.

**nanawunnum, -áánum, -aunum**, v. t.

[primarily to keep safely.] he rules over, governs (it), Dan. 4, 17; 5, 21: *ke-nanawunnum*, thou rulest (it), Ps. 89, 9. With an. obj. *nunawunnumai, -áánmai*, he rules over or governs (him), Ps. 59, 13; Rom. 7, 1: *pish ke-nunawunnum*, he shall rule over thee, Gen. 3, 16; suppos. *nunawunnumot, nanaáunot*, he who rules; pl. *-oncheq*, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (*nunawunnuméq*, magistrates, rulers; title-page of Indian Laws). N. agent. *nunawunnumáén, nanaáunáén, nanaáunáén*, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; 'a nobleman', John 4, 46, = *nunashoktomp*, Mass. Ps. (*nunawunnumot*, to rule or govern; *nânáwéhteou*, keep thou me, C.).

[Narr. *wen nunawéhteunum*, I oversee, I look to or keep; *nunawéhteant* (and *nunawétea*), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]

**nanepaushadt, -páúzshad**, n. the moon, Gen. 33, 14; 37, 9; Josh. 10, 12, 13; *wépáúzshad*, Ps. 148, 3. Cf. *népáús*, the sun; also a (lunar) month.

**nanepaushadt, -páúzshad**—continued.

[Narr. *nunepáúshat*, the moon, the moon god (and *nunáunumok*, a name of both the sun and the moon). Abn. *kiz:ss* (le soleil ou) la lune; *nibáúki:ss*, la lune (*nibáú-kiz:ss, níbaúsi*, de nuit: *ne-nibáúsi*, 'je marche de nuit'). Chip. *kee zis* (Sag.), *gí'zis* (St Marys), (*gísis*, Bar.), sun; *te be ke zis, díb' ik gí' zis* (night sun), moon, Sch. Del. *ní pi hum*, the moon; *nipáwi*, by night; *nipawoochoren*, to go, to travel, by night, Zeisb.]

**nanahkinnum**. See *nunohkinnum*.

**nanowe, nanouwe**, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; *nunowigeu*, in safety, Lev. 25, 19 (*nunawore*, free; *nunowigeu*, safely, C.); *nunowore*, voluntary, of free will, Deut. 16, 10.

**nanukshonát**. See *nunukshonát*.

**nanumit**, n. the north wind, Cant. 4, 16.

[Narr. *nunáunmatin* and *nunáidin*.]

**nanunmmiyeu, -mau**, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, *wenté nanunnumau*, from the north, Ps. 107, 3.

[Del. *lowanéü*, 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 manádash*, 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 (*nánó*, moreover, C.); *nunowonkquacu nano nunkquash*, 'heaps upon heaps', Judg. 15, 16.

\***nanóckquuttin** (Narr.), the southeast wind, R. W. Cf. *nunáikquódtu*.

**nanohkinum**, v. t. he seethes (it), boils (?) it; imperat. and suppos. *nunohkinumok toh wah yeu nánohkinumuy*, '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 *nunawonkquóq; nunawonkquau*.

\***nanompanissuonk**, vbl. n. idleness, C. See the following:

**nanopassumai**, he supplicates of, entreats (him). See *nunompassumai*.

**nanouwe**. See *nunawore*.

\***nanówétea**, **nanóu-** (Narr.), a nurse or keeper, an overseer and orderer (of their worship). For *nanawéteau*, he oversees or directs. See *nanawéteum*.

\***nanówussu** (Narr.), vbl. adj. an. it is lean. See *nanawéussu*.

\***nanpeh**, very (used in the comparison of adjectives): *nanpeh peississu*, (he is) very small; *nanpehac*, 'mostly'; *nanpehyeu*, 'especially', C.

[Creo *náspich*, very, Howse.]

**nánukquok**, when there is danger; suppos. of *nannúkquodt*.

**nanukqushont**, suppos. of *nannúkqushant*, he trembles. See *nannúkkushonát*.

**nanumpassumáü**, **nanop-**, v. t. an. he entreats, supplicates (him): *nan-nanumpassumá*, I pray [supplicate] (him), John 14, 16; *nannúache nanopassumáü*, they began to entreat him, Mark 5, 17 (*ken-nanumpassumáüsh*, I pray or entreat you, C.).

**nannukqussu**, **nannukqsu**, v. adj. an. he is palsied, Matt. 8, 6; Mark 2, 3; suppos. *nónonkussit*, v. 4; suppos. part. *-kussinúche*, v. 10. Cf. *nannúkkushonát*, to tremble.

**nanwe**, adv. and adj. common [from *nan*, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *penóre*, strange, foreign, of another kind: *nanwe missinnúnuog*, common people, Mark 12, 37; — *petukpaneg*, common bread; — *wat-Epistléim Jude*, the general Epistle of Jude (*nanwe wosketomp*, any man, C.). See *unih*; *núin*.

[Del. *lemni*, original (?), common; *lenú 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-kweeyin*, "common cloth, such as the Indians ordinarily use," Cass in N. A. Review, No. 50, p. 68. Abn. *areni*; *areni sámanáü*, du petun [tabac] commun du pays; *ned-aren-áüdsé*, je parle Abnaqui; *aren-áüpe* [= Del. *ten-ápé*], homo (*séú-áüpe*, vir). Mic. *lus*, man. The Iroquois equivalent is *oné*, e. g. "onkés oné, sauvage, homme vrai."]

**nanwétu**, v. adj. (he is common-born,) a bastard, Deut. 23, 2; Zech. 9, 6 (*nanwétue*, 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. *-yeuog*, they wander ('through all the mountains', Ezek. 34, 6). With *sh* of involuntary action or mischance, *nanwéshau*, '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. *-squawwen*, Deut. 24, 17. See *núdsquáünat*.

**nanwunnodsquaausü**, **-squaaüsu**, v. adj. an. she is a harlot, practices harlotry. N. agent. *-suen*, Lev. 21, 14; Prov. 23, 27; Is. 57, 3.

**náosukomunneat**. See *nóosukomunneat*.

\***nápaj**, 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; — — *tahshikquáimé*, for fifteen days, Gal. 1, 18.

[Narr. *napánna*. Peq. *nappau*, Stiles. This is Chip. *nabané*, 'one side', i. e. one hand; *nabanéclassé*, 'he has one legging on'; *nabanéinúdj*, 'he has only one hand', Bar.; *nabanéinúdj*, 'the other hand.']

\***napeh**, 'if you dare,' C.

**napehnont**, "adv. of wishing"; 'O, that it were': *atunam*, '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.

\***náppiyéue**, adv. narrowly, C.

**napwóacheg**, suppos. pl. part. of *nupwóau*. See *nupwóáonk*.

**nashauanit**, the spirit of God (*manit*), Matt. 4, 1; cf. *mattanit*, the devil, same verse. [Offener with adj. "Holy" prefixed or "God" added (?)]. See *-anit*.

**nashaué**, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 39, 3; —

**nashaue**—continued.

*nayash*, between the ways, 1 Sam. 14, 4; *nauashaw netauru kah ken*, between us and you, Luke 16, 25; *nanohekoutap nashaw neginash*, I am in a strait betwixt two, Phil. 1, 23; *ne penowondū nashawe unmittawassin 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. *nōen*, in the middle, and *nishore* or *nashwe*, third. To the latter (*nashwe*) *nashaue* is nearly related, as are both these to *neese*, two.

[Chip. *nāsawāū*, between, Bar.; *ne-sahorahgē*, J. (Cf. Del. *lechawwak*, a fork; *lechewon*, breadth.)]

**nashatōnk**, vbl. n. [from *nashāū*, freq. *nahshāū* (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 37, 9, 10; *nashaonk*, Job 4, 9; *nashōnk*, 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-nēssē*, 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 nasuu*, Ezek. 43, 16, = *yawut nashinūt*, v. 17; suppos. *nashik*, where it makes a corner; as n. a corner or included angle: *adi nashik*, at the corner, Mark 12, 10, = *almahshik*, 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: — *gussuk*, corner-stone, Job 38, 6; — *spantam*, corner gate, Jer. 31, 38. Cf. *nā*.

**nashomuk**, suppos. pass. of *nashāū*, he kills. See *nashōnat*.

**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.]

**nashqunānum**, v. t. (with *natau*) he kindles (a fire), Lam. 4, 11: *nunuwashqunānum natau*, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. *nōh nashqunānug*, he who kindles (a fire), Ex. 22, 6.

**nashquneau**, v. i. it burns: *natau nashquneau*, a fire burns, 'is kindled', Deut. 32, 22; Jer. 15, 14. Adv. *-unāc*, burning: *nashqunāc natau*, burning fire,

**nashquneau**—continued.

Dan. 7, 9; — *mohkossash*, burning coals, Ps. 140, 10; — *missehotaq*, red-hot iron, Indian Laws, 1.

**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 wequawateg*, when he lights a candle, Luke 8, 16.

**nashquttau**, v. i. it burns, it is burning: *nomanūc nashquttau*, it burns with a flame, 'a flame burneth', Joel 2, 3; suppos. *ne nashquttat*, that which burns, fire: *unatik wuttūh en nashquttat*, 'as wood to fire', Prov. 26, 21.

Of all these forms the base is the name of fire which Williams writes *sqitta*, 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; *chikoh* (Narr. *chickot*), from *cheke*, fierce, violent, to fire as a power or in action; and *nashqutta* (*sqitta*, R. W.) as nearly equivalent to our characterization of 'the devouring element,' or fire as an enemy. Cf. *nashquttin*.

[Narr. *sqitta*, fire. Abn. *skšūi*, 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. *nawāc*, *-wayeu*, Is. 18, 2, 7; Jer. 50, 17. [?] See *scakham*.

**natauwompu**. See *natauwōmpu*, he looks.

**natinnehteau**, *natinahteau*, v. i. he seeks, makes search; pl. *-aog*, they sought, 2 K. 2, 17. Vbl. n. *-taonk*, search, Ezra 4, 19.

**natinneham**, v. t. he seeks (it), Prov. 14, 6; 18, 1; Job 39, 29; pl. *-hamwog*, they seek (it), Heb. 11, 14; imperat. 2d pl. *-hamak*, seek ye, Matt. 7, 7; suppos. *nōh natinnehog*, he who seeks, Matt. 7, 8; with an. obj. *natinnechāū*, he seeks (him), 2 Chr. 26, 5; *-rehōōi*, Rom. 3, 12; with affixes, *wun-natinnechwh-oh*,

**natinneham**—continued.

he seeks (him), Matt. 18, 12; suppos. *nah natinnehant*, he who seeks (him), Lam. 3, 25.

[Narr. *natinnehas*, search (thou); *tā-qua kin-nātlime*, what do you look for?]

**natippaeu**. See *nehippaeu*.

**natotomāi**, v. t. an. he questions (him), asks (him) a question; (*natotomāiāi*) Matt. 16, 13; *-nāiōh*, Matt. 22, 35; with the characteristic (*-hk*) of continued action, *natotomuhkai*, he makes inquiries, goes on asking questions (of him); infinit. *-konat*, to inquire, Ezra 7, 14.

[Narr. *kin-natōtēni*, do you ask me? *n' natotemūtekam*, I will ask the way. Cree *natow-ēthecayoo*, he looks for, seeks (him); *natow-ēthetum*, he seeks it.]

**natotomuhteakonk**, vbl. n. (from *-nhtau*, v. i. he asks) a question, Mark 11, 29; 12, 34 (*nattatimreheteakonk*, C.).

**nattawōmpu**. See *nattawōmpu*.

**\*nattohqus** (Mass. Ps.), a wolf, John 10, 12 (*nattoqussu-og*, wolves, C.); *ontopus*, a wolf, Wood.

[Narr. *natōqus*, wolf; *montōqus*, a black wolf, R. W.]

**natuppu**. See *nattuppu*, he feeds.

**natwontam**, v. i. and t. inan. he considers, meditates, devises, Ps. 36, 4; *nan-natwontam*, I meditate, Ps. 119, 15; I devise, Mic. 2, 3; imperat. 2d sing. *-ontash nan-natwontamorōnk* (vbl. n.), 'consider my meditation', Ps. 5, 1.

**nā-um**, v. i. he sees, Job 28, 24; Matt. 12, 22; and t. inan. he sees (it), Job 34, 21; *nanūim*, I see, Jer. 1, 11; John 9, 25; suppos. *nag*, when he sees (it), Gen. 42, 1; 3 6 (*nāik*, Matt. 21, 19); imperat. 2d sing. *nāish*, *nāish*, *nāsh*; pl. *nāim-ak*, see, behold. Vbl. n. *nāimōonk*, sight, Deut. 28, 67; Luke 4, 18. With an. obj. *nāiū*, *nānau*, he sees (him), Gen. 42, 7; John 1, 29; imperat. 2d pl. *nōk*, Is. 42, 1; suppos. *nawont*, when he sees (him), 2 K. 4, 25; with affixes, *kenā-eh*, thou seest me, Gen. 16, 13; *nōh nāiū*, he who seeth me, John 12, 45; 14, 9. Cf. *nogque*, *wompu*.

[Abn. *ne-namihšé*, je vois. Del. *ne men*, to see, Zeisb.]

**naumatōnk**, vbl. n. a law, Deut. 1, 5, pl. *-ongush*, Ex. 16, 8. Cf. *nawamk*, *wassittumūūt*.

**-naumon** (not found without the pronoun prefix), son. See *wanūmūmōuth*.

**\*nāūt** (Narr.), alone, only. See *nant*. **nāūt** [*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.

**nāusukomūneat**. See *nāusukomūneat*.

**nāuwāe**. See *nāihawe*.

**nanwahtamūneāi**, v. t. inan. he bows down to (it); infin. 2d pl. Lev. 26, 1.

**nāuwāeū**, v. i. (1) he bends down, bows, stoops, Judg. 5, 27. (2) he worships, Ex. 34, 8; pl. *-āōog*, they worship, Ex. 4, 31; they bow down, Is. 46, 2; imperat. 2d pl. *nāuwāegk*, worship ye, Ex. 24, 1. Adv. *nāuwāe*, Gen. 49, 15.

**nāuwakompāi**, v. i. he stands stooping or bowed down; suppos. *-pawit*, when he stoops, Luke 24, 12.

[Del. *nāuwāqepin*, to hang the head down, Zeisb.]

**nāuwaunum**, v. t. he bends or bows down (his person, head, face, etc.), Ex. 34, 8; pl. *-nāuwog*, Ex. 4, 31; Luke 24, 5; pret. *nāuwaunūmōmp Judah*, I have bent Judah, Zech. 9, 13.

**nāuwōsu**, **-seu**, v. i. act. he performs the act of bowing or stooping, he bows or stoops, Is. 46, 1; John 20, 11; suppos. *nāūsit*, when he stoops, John 20, 5.

**nāuwot**, **nāuwut**. See *nāūt*.

**nāwhutche** [*na wutche*, therefrom or there out of], some of, a part of, El. Gr. 8; Is. 44, 16, 17. — *kesukoolush*, some days, Dan. 8, 27.

**\*nāwāuwquaw** (Narr.), afternoon. From *nāuwāeū*, he goes down, stoops.

**nāyeumāi**, **naicōmāi**, v. t. an. he bears or carries (on his back or shoulders) an an. obj.; infin. 3d sing. *nu-nāyeumōnat yokoh* (an.), to bear the yoke, Lam. 3, 27.

**nāyeumuk**, **naicōmuk**, 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: *nāyeumuk ass-oh*, she rode upon an ass, 1 Sam. 25, 42; — *cherub*, — on a cherub, 2 Sam. 22, 11 (= *nāyeumukg*, Ps. 18, 10); pl. *-nāyūog*, they rode upon (camels), Gen. 24, 61; suppos. part. pl. *ney nāyūmukpūtegeg*, they who

**nayemuk, naicmuk**—continued.

ride upon (asses), Judg. 10, 4; *horsman-og nayemukquthey horses-oh*, 'horse-men [which] riding upon horses', Ezek. 23, 6; sing. *nah namukqut horses-oh*, he who rides horses. Amos 2, 15 (hence *nahutiyewoodit*, 'a horse or a creature that carries', C.).

[Narr. *kun-niish*, I will carry you (on my back); *nayayoiñewot*, a horse; *wannia nayayoiñewot*, he rides on horseback. Abn. *ne-nahšmañ*, je le porte sur mes épaules; 3d sing. *šahš-mañ*; *ahassš*, cheval; *ne-nahšmškš ahassš*, j'y vais; *nšihšmañ* ou *ne-nahš-mañ*, 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 mvk*, 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 awewana*, he shall bear his own burden, Gal. 6, 5; suppos. part. pl. *nayeutogig*, they who bear [are 'laden with'], Is. 1, 4. [From *nawweñ*, *nawwehtam*, he bends or stoops to it (?).]

[Narr. *niútash*, take it on your back; *niútamweck*, '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 teag*, 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. *neának*, -og (when it is so, or such as), according to, in accordance with, like; *neának wnt-awakusuwok*, according to her work. Jer. 50, 29; — *wunnamtuwok*, according to the law, Ezra 10, 3 (*neinog*, such, C.). (2) as n. the appearance of a thing, its likeness: *ne ának onotuh ne ának*, 'the color thereof as the color of', Num. 11, 7; *neánag yeu mattaok*, 'the fashion of this world', 1 Cor. 7, 31; *neának meutcheq*, 'in the form of a hand', Ezek. 10, 8. See *áunog*, and cf. *na; nan; nñih; nō; noh; wame*.

[Del. *nuhanne*, 'so, so it is', Zeisb.]

**neanussu** [*ne umussu*], v. adj. an. he

**neanussu**—continued.

is such as or of the kind, he is like (see *umussu*); suppos. *neánussit*, when he is like, of the kind of (*neýáunsiit*, 'after its kind', Lev. 11, 16, 19; pl. *neyanussehettit*, after their kind vv. 14, 15); *neánussit wosketomp*, with *un-nenkesu-ook*, as is the man so is his strength, Judg. 8, 21; *neánussit wosketomp*, in the likeness of man, Phil. 2, 7.

\***necawnaúquanash**, 'old barns' (pl.). See *awqúnush*, R. W. 93. Illin. (Ms. Dict.) "naganari, naganara, (pl.) vielles cachis dont il ne reste que le trou"; "naganaki nimiriga, il m'a donné son champ qu'il abandonne."

**néchipog**. See *neechippog*.

**nédteuh**. See *nádtéh*, 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 *onsen*.

[Abn. *nšnitzañni*, j'ai un enfant; 3d pers. *šnitzañš*; 3d pl. *-ñnar, ke-nitzañ-nak* [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. *neechait*, 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. *neechar*, she is in travail; *yaygátche nechaúwar*, 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. *nehtippaw*.

[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; *netuh 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, nekig*, when it grows or is grown, Dan. 4, 33 (*nekuk*, Matt. 13, 32); pl. an. *-kig: nekkeeg*, Rom. 9, 11; pl. inan. *-kish: nekukish*, 2 K. 19, 29; (pass. form) *nekil*, when he is born, John 3, 5, 6; pl. *ney nekitcheg*, John 1, 13. Cf. *adtaanegeq; sonkin; tamegen*, etc.

[Abn. *nigs*, un enfant est né, il est sorti; *tzainig* (cf. *tannegeq*, El.), il cesse de croître.]

**neempau**, v. i. it thunders; as n. thunder, Ps. 81, 7 (*ninbau*, thunder, C.); *ken-neempáowog*, 'thy thunder', Ps. 104, 7; 77, 18.

[Narr. *neimpáowog*, thunder.]

**neemskom** (?), v. t. he brings (it, i. e. food or drink?); *nummevnskom petukpaweg*, I fetch bread, Gen. 18, 5; imperat. 1st pl. *neemskomattuh*, let us fetch (it), 1 Sam. 4, 3. With an. 2d obj. *neemskowah 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; *nanashuue nenawun kah ken*, between us (exclus. pl.) and thee, Luke 16, 26; but *nanashuue kenawun*, between us (all of us, inclus. pl.), Judg. 11, 10. The pronoun in the singular has the form of the noun agent, with *w'* directive or demonstrative as the base.

[Del. *ni*, I; *ninwa*, we (exclus.); *kilwa*, we (inclus.), Zeish.]

\***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: *neepátáu sábahéq*, he 'sod

**neepattau, -padtau**—continued.

pottage', Gen. 25, 29; imperat. *neepattauh sábahéq*, 'seethe pottage', 2 K. 4, 38, and with an. obj. *nepas* [= *nepawsh*] *uáshé ohkúhkk*, 'set on the great pot', ibid. (*nepattóhkuhquámat*, to boil the pot (?), C.).

[Abn. *nibadeuc*, lève cela; *ne-nibade-nakáá*, je lève un pieu. Del. *nipachtón*, he raises or sets up (e. g. a post, a pole), Zeish, 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. *neepattunkquonkawog*, their images, Ex. 34, 13 [*nepattuhquonk-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. *-póog*, Ex. 32, 6; imperat. 2d sing. *nepawsh*, 'up', stand, Judg. 8, 20; pl. *-pook, -pók*, stand ye, 1 Sam. 12, 16; Nah. 2, 8; suppos. *nah neepauit*, he who stands, Deut. 1, 38 (*nun-neepau*, I stand, C.). [Cf. Chip. and Alg. *niba, nipaia*, he sleeps, and Mass. *nuppas*, (he is) dead.]

[Narr. *gò nepowsh*, stay or stand here. Del. *ni pa*, he stands; pret. *ni póp*; imperat. 2d sing. *ni pa wil*, Zeish. Cree *néporoo*, he stands.]

\***neepuck** (Narr.?), blood, R. W. Perhaps the Pequot (Muh.) name. See *msquéheonk*.

[Abn. *neba'kkanáá*, mon sang; 3d pers. *abu'kkanáá*, *ba'gakkáán*, sang. Miami *ne pe kou we*, blood.]

**neese**, num. two, El. Gr. 14; an. pl. *neesuwog*, Deut. 22, 30; inan. pl. *neesinash*, Cant. 7, 3; suppos. *neesit nonpe*, when it is two times, when it is doubled, Gen. 41, 32 (*neese tahshe*, twice as much, Job 42, 10).

[Narr. *neesse*. Peq. *naáz, neese*. Del. *ni schi*, Zeish.]

\***neeshaúog** (Narr.), eels, R. W.; *neeshuungok*, Stiles. [*Neese-aiog*, they go by twos or in pairs, they couple; cf. Abn. *nissááak*, ils sont mariés. See *nequittéonnau-og*.] The name of 'Neshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps

## \*neeshahóg—continued.

elsewhere in Massachusetts for the silver eel (*Marema 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. *neesah*, pl. *neesahung*, 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. *neesintah*, let us lie together, Gen. 39, 7, 12; suppos. *noh neesuk*, he who, etc., Lev. 20, 13; Judg. 21, 11. From *nees*, two, with the formative (-sin) of verbs of lying down. Vbl. n. *neesiantonk*, coupling, lying with another, Num. 31, 18.

[Abn. *nissiasda*, *nissiasuk*, 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. — *kollag*; inan. — *kollash*. From *nees* and *ntchey* (hand; see *meantchey*), the second time of employing the hand in counting, twice [the number of fingers on each] hand.

**neesukossont**, suppos. part. parting the hoof, Dent. 14, 6. From *nees*, two, and *múhkos*, nail, hoof.

**neeswe**, both, the two, Matt. 15, 14; Luke 6, 39. See *nees*.

**neetskéhheäü**, v. caus. an. he makes (him) well, heals, cures; *ken-neetskeh-hesh*, I heal thee, 2 K. 20, 5; imperat. *neetskeh kahhög*, heal thyself, Luke 4, 23 (*nan-neetskeh*, I heal; *neetskeh*, heal thou [me], C.). Vbl. n. *neetskehawa-onk*, a cure, Jer. 33, 6. With inan. obj. *neetskehtau*, 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.

-*nog*, Jer. 12, 2. (2) he is born, Prov. 17, 17; Job 5, 7; Is. 9, 6; cf. *neekin*. 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. *wita*.

**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, nagtan*.

**negonue**, 'adv. of order', first, El. Gr. 21. Like *negatta* (one), of which it is the ordinal, *negonue* appears to be nearly related to *nukkâw* (Abn. *negonâü*), old, ancient, and so first in order of time. See *nukkonnauüt*; *nukkâw*; *pasuk*.

[Narr. *neéwani*. Abn. *nikkainisi*, devant, par avance. Del. *nigtai*, at the first, Zeisl.]

**negonshäü**, 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. *negonshuen*, a leader (indef. -*aini*), 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 (*nun-nükunchuam*, I send, C.).

**negonuhkäü**, v. t. an. he goes onward before (him), continues to go before or in advance of [with the characteristic (-uhk) of progression]; *wan-negonuhkâü-oh*, he goes before them, John 10, 4.

[Abn. *ne-nikkainissä*, v. i. je marche devant.]

**negóshkag**, = *we kóshkag*, its breadth. See *kushki*.

**nehchippog**. See *wechippog*.

**nehenwonche**, (1) his own, their own, 2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10. (2) of himself, of themselves, *suásponte*; *nish nehewonche nekukish*, things which grow of themselves, spontaneously, 2 K. 19, 29.

**nehnekikom, -ékugkom**, v. t. he tears or rends (it), Josh. 8, 7; *wan-nukukim-um*, he tears it in pieces (of a wild beast, Mic. 5, 8); *neu nehukugkom*, I



**nehñëkikom**, -ëkugkom—continued.

rend (it), Hos. 13, 8. With an. obj. *nehñëkkukäu*, he tears or rends (him), as a wild beast his prey; with affixes *uan-nehñëkkukäu-oh*, he tears him, Luke 9, 42; suppos. *neh nehñëkkukawot*, 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-nehshaeu*, it rends or tears; *neh-nëk-ianum*, he tears (it) by hand, etc. See the following.

**nehñëkikösu**, v. i. act. he goes on tearing, continues to tear; infin. -*äsinnëat*, Jer. 15, 3; pass. he is torn; suppos. *neh-nëgikawisik*, when he is torn, Ezek. 4, 14. See *nehñëkikom*.

**nehñëkinum**, v. t. he rends or tears (it) in pieces; with an. obj. -*kinäu*: *nun-nehñëkinuk*, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (*nun-nëguum*, 1 tear, C.). From *nëk-aw*, with formative (-*inum*, -*inäu*) denoting action performed by the hand, and intens. reduplication.

**nehñëkshaeu**, v. i. it tears; from *neh-nëkaeu*, with characteristic of involuntary or violent action. As n. a rent, Is. 3, 24.

**nehñëkugkom**. See *nehñëkikom*.

**nehñëteapö** (?), v. i. he devours, Dan. 7, 19; (v. t.) imperat. *nehñëteapsh ıweyau*, devour thou flesh, v. 5.

**nehñeyái** (?), 'cloven', Acts 2, 3.

**nehñeau** (?), v. i. [he procures food by hunting or fishing, etc.?]: *wanne teag nehñeau-awog* (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. *nehñauñëgüäeu*, 'I go a fishing'; *utñin-nehau*, he seeks for.

[Abn. *ue-nat-b'ka*, je vais chercher de la mangaille.]

**nehñippaeu**, **natip**, v. i. it is covered with water; pl. -*paash*, they (inan.) are covered, etc., Gen. 7, 19, 20; [suppos. *nehñippog*, = *nehñippog*, dew?].

[MARGINAL NOTE.—"Wrong; see *agñech-ehi*" (*högki*? *ogñunëät*?).]

**nehñtöe**, adv. and adj. skilful[ly], 2 Chr. 2, 8; *nöhñtöe* and *nühtow*, v. 7, intens. *nunnehñtöe*, 1 K. 5, 6. The base (related to *wahñeau*, he understands) signifies

**nehñtöe**—continued.

knowledge or skill acquired by practice. The primary verb (*nöhñtöeu*, *nöhñtöeu*?) 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. *neh nöhñtönuk*, he who handles (a sickle, Jer. 50, 16); pl. *weg nöhñtönükey*, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From *nöhñtöe*, with skill, and the formative (*unum*) of action of the hand.

[Del. *nüta*, I can, Zeisb. Voc. 10.]

**nehñtütäu**. See *nöhñtötön*.

\***nehmpañog** (Narr.), thunder, R. W. See *nehmpun*.

**nehit** [*me*, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

**nek**. See *neck*.

**nekün**. See *neckün*.

**nekittomashik** (?), suppos. where it parts or divides: *adh nekittomashik way*, 'at the parting of the way', Ezek. 21, 21. Cf. *adh wërsinash nogkiskkawadumwök wayash*, 'where two ways met', Mark 11, 4. [From *nehutta*, 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: *nemehkuh*, so (accordingly), Gen. 37, 14; *nemehkuh neh*, 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. -*unuwök*; with an. obj. *nemunäu*, he takes (him), Josh. 2, 4. Cf. *nunnumni*, it is taken away; *tohq-wunum*, he catches or takes hold of it, etc. The formative, -*unumun* (an. obj. -*unäu*), 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 *neca*.

**ne naj**, let that be so, so be it. See *nu*.

[Narr. *cuñtch* or *cūñtch* *k'èu* *anarāyacu*, [let it be as you command,] 'your will shall be law.']

**nenan**, the same (thing), Phil. 2, 2. See *nu*.

**ne nogque**, 'that way-ward', El. Gr. 21; toward that. See *nogque*.

\***nenohque**, adv. so, C. Cf. *anohque*. See *nogque*.

**nepattuhquonk**. See *nepattunkquonk*.

**nepáus**, -**páuz**, 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*, -*szioq*; *nesuog nepauziog*, two months, Judg. 11, 37. Cf. *kesuk*, *nun-paushadt*.

[Narr. *nippáús*, -*páús*, the sun; *paušuk nipaús*, one month. Abn. *kizss*, le soleil; *nibolšsse*, il éclaire, il marche.]

**nepauzshad**, n. the moon. See *nun-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, Gen. 8, 22; Jer. 8, 20. Cf. *sequan*. "The earing of their corn [the Virginians call] *nepinough*, the harvest and fall of the leaf, *tuquitok*."—Capt. J. Smith's Virginia, b. 2, p. 28. Adv. and adj. *nepunúte*, in or of summer.

[Narr. *népun* and *quagúsquun*, summer. Abn. *nipené*, l'été passé; *nipen*, l'été présent; *nipeghé*, l'été prochain; *nipenúši*, pendant l'été. Cree *népin*; suppos. *nipek*. Chip. *nébin*. Del. *nipen*, Zeisb. Cf. Abn. *mibi*, leaf. Lescarbot gives Souriquois [Miamae] *nibir betour*, when spring comes; lit. when the leaf comes, p. 697 (repr. iii, 671).

\***nequitéconnau-og** (Narr.), n. pl. eels, R. W. [literally, 'they go one by one', or 'singly', i. e., are not seen in pairs. Cf. *neeshuog*; and see Narr. Club ed. of Williams' Key, note 251]; *nequtika*, 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 just:

**nequt**—continued.

*pasuk*, a thing in being," which, though not absolutely correct, is perhaps etymologically well founded. *Nequt* appears to be nearly related to *negoune*, first in order, and to *nukone* (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. *nuqit*, Peq. *nuqit*, Stiles. Abn. *pézekš*, one; *nekšláns*, six; *negšlá'tegšé*, one hundred, etc.; *nekštsiši*, unquement. Micm. *nekš*, an, une fois; adv. seulement, Rasles.]

**nequtchippai**, n. the portion or share of one person, a share, a part, Prov. 17, 2. From *nequt* and *chippe*.

**nequktekesukquashónat**. (infinit. as) n. one day's journey: *nú* —, he goes on one day's journey, 1 K. 19, 4.

[Narr. *nuqittakesuqúckut*, one day's walk.]

**ne-sáhteag**, as n. its length (see *sohtcaü*, it extends); *áhtau nesáhteag*, 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 *aldtahshe*: *nesásusuk tahshe*, seven, Ezek. 45, 23; an. pl. -*tahsuog*, ibid.

[Peq. *nezzáugusk*, Stiles. Narr. *éwata*. Abn. *tuñbašúns*. Cree *neshurássik* or *téppurkoop*. Chip. *nijwássari*, Bar. *niz-wassari*. Del. *ní schasch*, Zeisb.]

**nesnechag**. See *neesnučehog*.

**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) *assomáü*, he feeds him: house-fed animals.

[Narr. *netasúog*, 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; *weame*, . . . *netatuppe*, as . . . so, Prov. 26, 21. For *netatuppe*, it is equal.

[Narr. *netátup*, 'it is all one.']

**neteag** [= *ne teag*], this or that thing: *neu molhsag neteag*, 'this great thing' (mat-

**neteag**—continued.

ter, fact). Deut. 4, 32 (*netoag unykodtū-muk*, a thing left, C. 172).

[Del. *medhacke*, 'matter', Zeisb.]

**nētomp**, my friend. See *wetomp*.

**nētompas**, my sister. See *wetompas*.

**netūtōu**, **nehtūtāu**, v. caus. inan. he learns (it), acquires skill in (it): *wan-netūtōm-oi*, I learn it, Gen. 30, 27; *wan-wahche netūtōp* (pret.), I have learned (it), Phil. 4, 11; pl. *nehtūtāuog*, Deut. 31, 12; *-tōog*, they learn, are skilled in, Dan. 1, 17. Vbl. n. *-tōonk*, *-tāonk*, learning, skill, Dan. 1, 17; John 7, 15. N. agent. *-tōen* (indef. *-tōēwin*), a skillful man, 2 Chr. 2, 13.

**neūantam**, v. i. and t. inan. he grieves, is sorrowful, he grieves for (it), 1 Sam. 20, 34; imperat. of prohib. *ahque neūantāonk*, do not grieve, Gen. 45, 5; pret. *-amop*, *-amop*, I was grieved. Vbl. n. *-amōonk*, grief [grieving], sorrow, Prov. 15, 13; Is. 53, 3. See *wahāwinneat*.

[Narr. *n'neūantam*, 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 (*wawutche*, therefore, C.). Cf. *wahutche*, therefrom.

[Del. *newentschē*, Zeisb.]

**\*neyanat**, last year, C.

**neyane**. See *neane*.

**\*nēyhom** (Narr.), a turkey; pl. *-om-nūuog*.

[Abn. *nēhiné* (and *hēmō*), coq.]

**\*nickómno** (Narr.), a (solemn) feast or dance.

**nikkúmme**, **nuk-**, easily, James 3, 17; with an. subj. *nikkumesu*, Matt. 11, 30; suppos. (?) *nikkunmat*: *wane nikkunmat*, more easily, 'sooner', Luke 16, 17; *utōh ne nikkunmat*, 'whether it is easier' (to say, etc.), Mark 2, 9; *nikkunmatta*, '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. *-pēash*, Ps. 105, 29. From a root *'pe*, *'pē* (not found separate), with the directive and determinative *we*. In compound words

**nippe**, **nuppe**—continued.

the suppos. *'poj* is employed, as in *son-kippog* [*sonqu-pog*], cool water, i. e. water when cool. See *-poj*.

[Peq. *wapp*, *wapph*, Stiles, Quir. *nip'p'*, Pier. 22. Narr. *nip*. Abn. *nēbi*, ean; *tekebi*, ean froide. Cree *nippe* (in comp. *-āppwoog*, 'liquor', liquid). Chip. *nēch*, J.; *nē'bi*, Sch. Del. *nē'bi*, Zeisb. (and *ne nēp* 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. *wappisse nippe*, water of the pool; — *nippesh*, waters of the pool, Is. 22, 9, 11; pl. *-ash*, ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nipērese*, 'some water' (for drinking); *nips*, a pond.]

**nippissepog**, **nup-**, n. a pond or small lake, Neh. 3, 16: *en nippisse-pog-wat*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nippisse* and *-poj*.

**nips**. See *nippisse*.

**nish**, pl. of *ne*, these or those (inan.), El. Gr. 7; Luke 15, 16.

**nish**. See *nishuv*, three.

**nishkeneunkque**, **-ungque**, (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3, 3, 8; suppos. *-unkpōk*, when it is unclean, Lev. 5, 2; *ne* —, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. subj. *nishkeneunk-gussu*, 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. *-ussōonk* (an.), uncleanness, Lev. 5, 3; Col. 3, 5. With inan. subj. *nishkeneunkquodtan*, it is unclean or filthy. Adj. and adv. *-oltāc*, Zech. 3, 3, 4. [Del. *nīs 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. *sokamon*, it rains.

[Chip. *niskādād*, the weather is very bad, Bar. 532. Del. *nisketaan*, foul, rainy weather, Zeisb.]

**nishketeau**, v. caus. inan. obj. he makes (it) unclean, defiles (it); pl. *-awog*, Jude 8.

**nishketeauunāt**, v. act. to defile, to make unclean: *nishketauog*, they defile (it),

**nishketeaunát**—continued.

Jude 8; *ahpe nishkikak*, do not defile yourselves, Lev. 18, 24; *geush un-nishkakpuash*, these things defile (him), Mark 7, 15.

[Del. *niskiton*, he dirties, bewrays (it), Zeish. Gr. 160.]

**nishnoh**, each one, every one (an.), Lev. 11, 15; Is. 6, 2; (inan.) Ps. 119, 101.

\***nishquékinnat**, to rage, C. 206; *un-nishquet*, I rage, ibid. 205. Cf. *nashquttin*, a tempest.

\***nishquëwam**: *neu nannishquëwam*, I chide or scold; *nishquëmittimwat*, to be chid, C. 185. See *aukonnuwü*.

**nishwe**, **nish**, num. three, El. Gr. 14; Ex. 21, 11; *nishwen*, 1 Cor. 13, 13; pl. an. *nishwoq*; inan. *nishwuwash*, *shwuwash*, 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 kodtuwan*, the third year, Deut. 26, 11; *nishwa*, "adv. of order", thirdly, El. Gr. 21; suppos. (an.) *nishwüt*, when he is third, he who is third, Rev. 16, 4, = *nashwüt*, Rev. 14, 9, = *nashewüt*, Matt. 22, 26; *nishwüt nonpe*, three times, at the third time, Ex. 23, 14, 17; Ezek. 21, 14. Cf. *nashawe*, between.

**nishoke**, adv. all the while, so long as, = *ne sohkr*, 1 Sam. 25, 7; *nishoke poumantog*, '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.

[Cree *söke*, extremely, very greatly; *möasök*, always. Howse.]

**nissim**, I say. See *ussihät*.

**n naj**, let it be so. See *nan*.

**nnih**, v. i. it is so, it is like or the same as (with an. subj. *weanusa*, q. v.): *weanussit woslectomp*, *nüih un-menakcan-ook*, as is a man so is his strength, Judg. 8, 21; *wónkó nüih*, it was so, Gen. 1, 7; *nüih*, 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; *ne yegeye nüih*, that now is (so), Eccl. 3, 15; *utloh woh geush eu nüih*, how can these things be (so)? John 3, 9; suppos. *unag*: *nüih mahche yeu unag*, 'it came to pass after this', i. e. it was so after this was so, 2 Sam. 13, 1; pret. *nüieyep*, it was so, Eccl. 3, 15; pl. *geush nüieyepash*, these things

**nnih**—continued.

were so, Is. 66, 2; *ne mos nüih*, it must needs be so, Mark 13, 7. See *neane*, *nüie*.

[Del. *neu*, 'true', Zeish. Gr. 173; 'it is so', Zeish. Voc. 9.]

[NOTE.—'nüih' not separable from *unil*.]

**nnih**, (it) 'was so', Gen. 1, 7; 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; 'is', Eccl. 3, 15; = *nüie*, q. v. Apparently a verb substantive from *nan* or *neane*, literally 'it (was) so', or 'it (is) so': *neawüog nüih*, they said these things were so, Acts 24, 9; *utloh woh geush eu nüih*, how can these things be (so)? John 3, 9; *nüih mahche yeu unag*, 'it came to pass after this' (it was so after this was so), 2 Sam. 13, 1; *ne mahche ányakup*, *ne yegeye nüih*, that which hath been is now, Eccl. 3, 15; *ne pish ának mahche nüieyep*, that which is to be hath already been, ibid.; *geush nüieyepash*, these things have been, Is. 66, 2; *nüieyep*, 'it came to pass' (was so), Neh. 4, 12; *ne mos nüih*, it must needs be so, Mark 13, 7; *woh nüieyepash*, (all things) 'are possible' (may be so), Mark 10, 27 (*neüih*, that is, C. 181; *ne emih* or *neneküh ne* [conj.] so that, C. 234). See *áunag*.

[Narr. *éin* or *müu*, is it so? R. W. 29; *mü*, *éin*, it is true, ibid. 63.]

[This second definition of *nüih* 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 *nüih* occurs in the revised manuscript, where it follows the term \**nüikómwo*.]

\***nnin** (Narr.), man; pl. *nínunüog*, R. W., who also writes *éinü*, man, and pl. *nün-muock*, a "general name belonging to all natives". Related to *ne*, *neen* (I), *nayure*, and *nane* (of the kind or species), the radical meaning of *nün* or *nünü* 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; *nünüuoh* (acusat.) *kah syua*, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See *nüiee*.)

**\*nnin**—continued.

[Quir. *ren*, pl. *renawank*. Abn. *aren-aiñb'*, homme; *nel-aren-aiñs'*, je parle. Abnapi. Chip. *nini*, Bar.; *enimec*, J. Cree *ehlan*, homo, an Indian. Shawn. *èc leu èc*, man; *leu àh wai*, an Indian. Micm. *lusi*, homo. Del. *tenno*, man; *lenip'* [= Abn. *arenaiñb'*], a Delaware, vir; *leni*, a man, Zeisb. (see *nawre*); *lin ni le nu pe*, 'Indians of the same nation', Zeisb. S. B. 70.]

**nó** (?), adv. and demonstr. pron. (?) at that (place), that; *yeu wáquén*, . . . *nó uhquáén*, 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 *nóanukomment*, *nóhqueu*.

**\*nó**, adv. far off. (The idea of motion is associated, going far off or to a distance; *nóult*, at afar off, at a distance, is used when distance in time or place is expressed absolutely.)

**\*nó**, for *noh*, *nahoh*, or *nayoh* (?), Luke 23, 28; *nó unsh*, go (to him), Matt. 18, 15.

**nóadt**, **nóadtít**, **nóadt**, adv. afar off, Ex. 2, 4; 24, 1; in old time, Josh. 24, 2; Neh. 12, 46; Ezra 4, 15; Mic. 7, 14; *nóatitah*, remove it far from me, Prov. 30, 8 (*nawent*, *nóadt*, far, C.; *nóadtít*, a great way off, *ibid.*). See *nóhqueu*.

[Narr. *naiáwat*, a great way; *náwratiek*, far off at sea, R. W. 76. Del. *áwat*, long ago, Zeisb.]

**nóadtuck**, adv. a long time (El. Gr. 21).

**nóahruk**, **nóahruk** [*nóeu-tuk*], the middle of the river, Josh. 12, 2; 13, 9, 16.

**nóappit**, **nóahpit**, the Highest, the Most High, Ps. 18, 13; 46, 4; (he who is) afar off, Prov. 27, 10; suppos. vocat. pl. *nóappéogish*, ye that are [dwell] afar off, Is. 33, 13.

**nóe**. See *nóeu*.

**nóetipukok**, **nouttipukok**, n. midnight, 1 K. 3, 20; Ex. 11, 4; *pajeh* *nóetipukok*, till midnight, Judg. 16, 3; *nóetipukodien*, at midnight, Judg. 16, 3 [*nóeu-poh-kenae-kod*, the middle of the dark hours or time].

[Narr. *nawashowatippoat*, R. W. 67. Del. *lu wít pí kat*, Zeisb. Voc. 44. Abn. *naiápit'kut*, 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; *nóeu-komauk*, 'in the midst of the hall' (i. e. inclosed place), Luke 22, 55; *washou nóeu Samaria kah Galile*, went through the midst of Samaria and Galilee, Luke 17, 11; *watch nóeu asinnekwásshtu*, from the midst of the bush, Ex. 3, 2; *ut nóeu altanohke-temuk*, in the midst of the garden, Gen. 2, 9. See *nashauc*.

[Abn. *naiñs'i*, le milieu, au milieu. Del. *lelawi*, half way (?), Zeisb. Gr. 176; the middle, half, Zeisb. Voc. 20. Chip. *náwagam*, 'in the middle of a lake, bay, of a river, etc.'; *nawái*, center, in the center, middle, in the middle; *náwáiwán*, it is the middle, the center; *náwákwa*, 'in the midst of a forest'; *náwákre* (from *naokre*), 'it is mid-day or noon'; *náwábik*, 'in the midst of an object of metal'; *naw*, *náwa*, *náwi*, 'in composition, signifies in the middle, in the midst of', Bar.]

**nogkiskkauónat**. See *nogkiskkauónat*.

[**nogkohkáieihhuunát**, v. t. to lend:] *námohkaiéihhuunát* *pish kenogkoh* *kou-weh*, thou shalt lend to. Deut. 15, 6 (*-oguhkouc*, Deut. 28, 12); *noh* *nogoh-kouheancheh*, that which is lent to, 1 Sam. 2, 20. Vbl. n. *nogohkáoñit*, *-kouhu-adt* (after *noh*), he who lends, a lender, Is. 24, 2; Prov. 22, 7. See *námohkaiéihhuá*.

[**nogkohkouunát**, v. t. to borrow:] *nogohkóu*, he borroweth, Ps. 37, 21; *matta pish kenogkohkáash*, thou shalt not borrow, Deut. 15, 6; *nogkohkauunah*, it was borrowed, 2 K. 6, 5; *nogkohkouen-in*, a borrower, Is. 24, 2, = *nogkukh-kouen-in*, Prov. 22, 7. See *námohkaiéihhuá*.

**nogkus**. See *menógkus*, the belly.

**nogkuskauónat**, **nogkusk-**, **nogkisk-**, v. t. an. to meet (anyone), Jer. 51, 31; Matt. 25, 1; *kenogskau-quat*, to meet thee, 2 K. 5, 26; *wun-nogskauónat*, to meet him, 2 K. 5, 21; 2 Sam. 19, 24; *wun-nogskawoh*, he met him, 1 K. 18, 7 (*wunne* *nogkiskkáuútonk*, 'well met' (as a salutation), C. 225).

[Narr. *nokuskáwates*, meet (thou) him; *nockuskáwáitea*, let us meet; *néew-meshuókuskaw*, I did meet. "They are joyful in meeting of any in travel,

**nogkushkauónat**, etc.—continued.

and will strike fire either with stones or sticks, to take tobacco, and discourse a little together."—R. W. 75. Cree *nógge-skowáigoo*, he meets him. Chip. *náhgheshkoolááhlerung*, they meet one another. Howse 85. ]

**nogue**, (prep.) toward, Cant. 7, 4; *yeu nogue*, hither, 2 K. 2, 8 (see *yóóí*); *en nogue*, toward (the east, Zech. 14, 4). From *nannúút*, to see (?); *nók*, behold ye; *naskook nogueen*, 'when the eye saw me', Job 29, 11; — *néh noguep*, the eye which saw him, 20, 9; *néh nóg-gueh*, who seeth me [whom I am in the presence of], Gen. 16, 13; — *nóg-queen*, when he seeth thee, Ex. 4, 14; — *nogueen*, when it sees me, Job 29, 11; *howuu kenogkumun*, who seeth us, Is. 29, 15; *uattu kenógkoonu*, he sees us not, Ezek. 8, 12 (— *wuuuuuuuuuu*, 9, 9); *uattu nogueu*, it does not behold him, Job 20, 9. Hence, "to the sight of." It can hardly be the contracted form of *ne oggué*. See *ne nogue*; *nuguiúút*.

[Del. *loqué*, see thou; pl. *loquék*, see ye, Zeisb. Gr. 174.]

**nogquenumunat**, v. t. to yield or deliver up (inan. obj.); *ahpoc nogquenumók*, do not ye yield up (inan. obj.), Rom. 6, 13.

**nogueonát**, v. t. an.; *nogueyék*, yield yourselves up (to him), Rom. 6, 13.

\***nogquissinneat**, v. i. to appear, C. 180; *nunogquis*, I appear; — *sánnun*, we appear, *ibid.*; *ne ogguhse nogueyók*, which appeareth for a little time, James 4, 14. See *anogkeuat*; *auóhque*; *ának-quoq*.

**nogqússuonok**, n. appearance or looks, C. 180; *naskerche nogqússuonok*, a pretence, *ibid.*

[Cree *nók-tosu*, he is visible; *nók-wuu*, it is visible, Howse 114.]

**noh, nagum**, pers. pron. 3d sing. he, she, him, her (El. Gr. 7); *noh* is also, and perhaps in strictness always, a demonstrative pronoun: this (man), he who (El. Gr. 7). See \**nahog*. In Luke 3, 23-38, it is used for the Greek *τὸν* (with *νιὸν* understood), 'the son of'; *nen noh* (*nen ne-noh* or *nen-noh*), I am he (that or the same he), Is. 41, 4; *utnoh*, in him,

**noh, nagum**—continued.

C. 178; *nashpe náguu*, with him; *at náguu*, to him, *ibid.* 178, 231.

\***nohhamúmunát**, v. t. to sail to (to go by water?) = *nóhhamuúút*; *en nohhamun*, to sail to, Acts 20, 16; *núttínhamuunna*, *-hamuunna*, we sailed to, Acts 27, 4, 7; *nóhhamuvog*, they sailed to, Acts 13, 4; *kod uuhlong*, he was about to sail to, Acts 20, 3; *mánuunóhhamovog*, when we sailed slowly.

[Del. *náhinen*, to go down the water (river, creek); *náhíhílléca*, to sail down the water; *uúlláhheenen*, to sail up (the water, river), Zeisb. Gr. 242.]

**nóhkog** [= *nukóóú*], by night, in the night, Job 5, 14; *ne nóhkog*, in that night, Dan. 5, 30. See *nóótópukok*; *nuk-kóóúca*; *nákon*.

**nóhkónónat**. See *nóhkónónat*.

**nóhkóu**, n. the right hand (*nóh kóóúuk*, that which carries (?); from *keuonnuu-úút*). See *wúttínóhkóu*; allied to *muuh-ken*, strong.

**nóhnogkiáe meenan**, a stammering tongue, Is. 32, 4; *nóhagkíáe*, stammering (ly), Is. 33, 19. See *núvata*.

**nóhnompit**, adv. oftentimes, Job. 33, 29. From *noupe*.

**nóhnushagk**, farewell.

[NOTE.—Definition not completed.]

**nóhshamwehteuk** (suppos.), when it is 'compacted' (united firmly?), Eph. 4, 16.

\***nohtimwinneat**, to sob or sigh; *nunnohtimnup*, I sob or sigh, C. 209. See *neá-áudam*.

**nohtinaü**. See *nóhtinaü*.

**nóhtoe**, skilful, skilled, 2 Chr. 2, 7; *nóhtóe*, v. 8; *nóhtoc*, *nóhtoc*, v. 7; *nóhtáhto*(?) v. 14; *nun-*, skilfully, 1 K. 5, 6.

**nohtomp**, in comp. words, one who leads or directs: *nóhtompéantog* (q. v.), one who leads in prayer, a minister; *nóhtompúhpequodt* (q. v.), one who leads in music, a chief musician.

\***nóhtompéantog**, n. ministers, C. 213; but sing. a minister, Rawson, Nash. Men., title-page: 'a bishop', 1 Tim. 3, 2.

**nóhtompúhpequodt**, n. a chief musician, a player on instruments of music (title to Ps. 75 and 77); pl. *nóhtompúhpequodtég*, Ps. 87, 7, = *nóhtópequashéy*, Gen. 4, 21.

- nohtónukqus**, n. a brother (?): *nuuñoh-tonuggus*, my brother, Gen. 20, 13; *u-nohtónuggusoh*, her brother, Gen. 24, 53, 55; *noh nuuñoh-tónukqusoh* (constr.), whose brother, Acts 11, 2; *nohtónukqus*, my brother, v. 21; *kuohtónukqus*, thy brother, v. 23. [Employed only by females or to express the relation of a brother to a sister. See *wectíkspuoh*. In the translation of John's gospel printed with the Massachusetts Psalter (1709), *wetaktu* is substituted for *u-nohtónukqussoh* of Eliot.] Cf. *wecnat*; *wectomp*.
- nohtonumunát**, v. t. to handle(?), to carry in the hand(?), to use habitually, to be skilled in the use of; *nohtónumwog togkoltegush*, they handle swords, Ezek. 38, 4; *noh nohtónuk*, sickle, he who handleth the sickle, Jer. 50, 16; *weg nohtónukweg*, they who handle (shield, spear, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. See *nóhtov*.
- nompaas**, adj. male, Num. 3, 15; 5, 3; 31, 17; Matt. 19, 4; pl. *nompa'sog*, Ex. 13, 15; *nomposhim*, a male animal, Deut. 7, 14; pl. *-wussog*, Ex. 13, 12. [Narr. *enevráshim*, R. W. 96.]
- nompakou**, **nump-**, n. a jewel, a precious thing, Prov. 11, 22; Ezek. 16, 12; a 'treasure', Matt. 13, 44; pl. + *uwush*, 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 (= *watch nompe*, v. 18); repeatedly, expressing with a numeral the number of repetitions or 'times': *nishorudt nompe*, 'three times' (to the third time), Num. 22, 28, 32; *wesunsuk tah-shít nompe*, seven times, Lev. 8, 11; 14, 7; *wachekut nompe*, oftentimes, Luke 8, 29; freq. *nonompu*, *nohnompit* (q. v.); *noh nonpeyit ne teag*, 'he who repeateth a matter', Prov. 17, 9; *sua neu nuuñompu in God*, 'Am I in God's stead?' Gen. 30, 2. See *nompaham*.
- [Del. *toppi*, again, Zeisb. Gr. 171; 'once more', *ibid.* 175. Abn. *nañbi*, réciproquement.]
- nompennumunát**, v. i. to restore, to render back: *nompeuwush*, restore thou (it), Judg. 11, 13.
- nompoæu**, **nompoæe**, 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 nompa'eyewo kah squai'eyewo*, 'they shall be male and female', Gen. 6, 19. Cf. *\*nuñ*; *sqúáshim*. [Creo *nápáyoos*, man, vir; *nápáyoos*, 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 nómpank*, Acts 20, 15.
- nomshó** -, v. i. to drift, or be driven before the wind (?); *nomshóog*, they 'were driven', Acts 27, 17; *nuuñoshóuwun*, 'we let her drive', v. 15. [From *noh-ham*, he sails, with *sh'* of violent motion.]
- nompuhquág**, **nomungquag**, n. a heap, Gen. 31, 46, 51, 52; Ruth. 3, 7; *nuu-wonkquáú*, Deut. 13, 16; Josh. 7, 26; *nuu-wonkquáúe*, heaped, Cant. 7, 2; *nuu-wonkquáúe uano nuukquash*, 'heaps upon heaps', Judg. 15, 16. From *nuu'ráe*, full of. See *nuu-wonkquáúuwunát*.
- nomwauseonk**: *usseyv anomwauseonk Jehorah*, 'he executed the justice of the Lord', Deut. 33, 22.
- nonche**: *noh nonche pahulatanumalt*, 'thou art come to trust' (condit.), Ruth 2, 12; *nonche wauussawéwéog*, 'if ye be come to betray me', 1 Chr. 12, 17. See \* *nont*.
- nonkane**. See *nuukane*.
- nonompu**, adj. instead of, Is. 55, 13.
- \* **nonsiyeu**, all alone, C. 232. See *nussu*.
- \* **nont**, used by Cotton sometimes for the verb to be, often, apparently, as an expletive (see *nont* below): *nen nont*, I be; *kra nont*, thou art; *uohur*, he is; *uenuh*, that is, C. 181; *kenuwun yeu*, we are; *kenawno*, ye are; *adg uu*, they are, *ibid.*; *nagun nont*, he was; *nenawun uer*, we were; *kenau ue*, ye were; *adg ue*, they were, *ibid.*; *unpoh nont ne nuñniog*, O that we were (such), *ibid.*; *nont kuppe-yónap*, thou didst come, p. 185; *nont wame nuuñuppimun*, we must all die, p. 188; *nont nuuorontep*, I did dig, *ibid.*; *ankitchogguáissog nont pihp'og*, boys will play, p. 204; *nont pawee nu'pawun*, thou must shortly die, p. 237; *nont uoh sampawu*, he must confess (his

\***nont**—continued.

sins), p. 252; *newag kisnont kussanpoo-  
andannanomat*, 'we must therefore  
acknowledge', C. Math. Notit. Ind. 55;  
so, in title to Ind. Laws, *nish nishpe  
wananuaheey kisnont sasomatahanuog*,  
'by which the magistrates are to [i. e.  
must] punish', etc.; *wnd wnh samyaau-*,  
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  
kannasauu*, him only shalt thou serve,  
Matt. 4, 10.

[Narr. *paúsuck naút manít*, there is  
only one God, R. W. 114.]

**nontaua-hettit**. See *\*adántowash*; *wnt-  
tántauwat*, to climb.

**nontsipamóhettit** [= *nonche-sippau* +].  
See *missippau*.

\***nontweantamúnat**, to wish: *winnont-  
wántam*, I wish, C. 216. See *kolltan-  
tam*, he desires.

\***noóhkeyeúe**, adv. softly, C. 230.

\***noohkie**. See *nahki*.

**nóóhteauunát**, v. i. to be far off; inan.  
subj. *nóóhteau*, it is far from us, Is. 59,  
11.

**nóóhtuk**. See *nóahduk*.

\***noonapúock** [= *noonappuog*] (Narr.),  
'they have not room one by another',  
R. W. 65.

\***noónatch** (Narr.), a deer: "*noónatch*, or  
*attuck nlyin*, I hunt venison", R. W.  
143; *noughitch*, *nógh-ich*, deer, Stiles  
(Peq.); [a doe with a fawn?], "when  
it gives suck." See *ahduk*.

\***nóosuppaúog** (Narr.), beavers, R. W.  
See *tinnmúuk*. Cf. *\*aúsu*, raccoon.

**nóosukomunneat**, **náo-**, **nauus-**, v. i.  
to be at a distance, to be far from,  
Lam. 3, 17; *kennusukom*, thou art far  
from (it), Is. 54, 14; *matta kenóosuka-  
má*, thou art not far from (it), Mark  
12, 34; *nausukongyeog*, (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; *aye-  
onk nussauwe nausukoman* (and *naus-  
ukongyeau*), 'if the place be too far  
from thee', Deut. 12, 2f; 14, 24. See  
*nahqueu* (*amúckpauque*, R. W.).

**nóosukomunneat**, etc.—continued.

[Del. *na schackki*, adv. (?) so far,  
Zeish. Gr. 174.]

**nópádinayeu** (?), adv. southwestward,  
Acts 27, 12 [*tanushin en nópádinayeu*,  
and *witcheksauu*, "it lieth to the south-  
west 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. Tou-  
son, 1596.]; *nopátinuier*, 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; *nos-  
wehtannúút*, with inan. obj. to obey the  
words of, commands of, etc., 1 Sam. 8,  
19; *noswetawauúút*, to serve them,  
Deut. 4, 19; *noswetash*, obey thou, Gen.  
27, 8; *noswétah nen*, yield yourself to  
me, C. 216; *noswetamók*, obey ye, Deut.  
13, 4; *noswehtók*, obey ye (them, an.),  
Eph. 6, 1; *noswetamúnate*, to obey; *ken  
noswétah*, obey thou me; *noswehtae  
manít*, obey God, C. 202.

**noswehtamóonk**, **noswetamóonk**, n.  
obedience, 1 Sam. 15, 22; *nat nosweht-  
tamóonk*, disobedience, 2 Cor. 10, 6 (*nos-  
wetamóonk*, C. 202).

**noswehtauónat**. See *nosweetaúónat*.

\***nottomag**, mink. See Judd's Hadley,  
355. Cf. Del. *gunwamochk*, Zeish.  
(= *quinánang*), otter (see his *ukeke*).

**nouttipukok**. See *nótipukok*.

\***nowwéta** (Narr.), no matter, R. W. 54.

**noádt**. See *nóádt*.

**nóche**, for *na och*, adv. thenceforth,  
therefrom, from that time. Often used  
interchangeably with *koche*, *kutche*; but  
while both are inceptive, *nóche* seems  
to appropriately mark the time and  
*kutche* the occasion of beginning of  
action, as *witche* does the cause of  
action. [NOTE.—On further examina-  
tion I do not find this distinction  
well founded. See *och*.] *yeu kesukok  
nóche kunnishesh*, 'this day will I  
begin to magnify thee', Josh. 3, 7;  
*nóche wekíttau*, he began to build;  
*ney nagig nóche wuttantohkonóuh*, they



**nōche**—continued.

began to mock him, Luke 14, 30, 29; *yeu nōche uss-naōūt*, this they began to do. [*nūtta nōche peyah*, 'I am not come', Matt. 9, 13; *nōchi Jchorah*, 'I am the Lord's' (i. e. I proceed from the Lord), Is. 44, 5, in which places *nōche* is perhaps used for *uen ock*.] See *tahnōche*, causelessly, 'in vain', and *kutche*.

[Del. *nutschi*, at the beginning, Zeish. Gr. 177.]

\***nōchum**, I blame; from *wutchunonute*, to blame, C. 182.

**nōchumwesuonk**, n. tenderness, weakness, Deut. 28, 56.

**nōchumwetanowaonk**, **nōchumwehtahwhuttuonk**, n. a wound; pl. *-onqash*, Prov. 26, 22; 27, 6.

**nōchumwi**, adj. weak (El. Gr. 13), Num. 13, 19; primarily, weak, because in its beginning (from *nōche*): *nōchumwe wunapog*. — *woskehtu*, the tender herb, Deut. 32, 2; Job 28, 27; pl. *nōchumwiyuash*; 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 (*nōchūmwe*, maimed, C. 172; *nōchūmwi*, tender, *ibid.* 175; *nōchūmwe*, weak, *ibid.* 176).

[**nōdsquaónat**, v. act. an. to seduce, to commit fornication with:] *nōdsquaónat*, 'seducing', Ex. 22, 16. See *nauwunwōdsquaónat*.

\***nōchumwesuē**, adv. weakly, C. 230.

**nōhki**, **nōkiyeue**, adj. soft, Prov. 25, 15; Job 41, 3; pl. inan. *nōkkiyeuash*, Ps. 55, 21; an. *nōhkēsu*, 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). *nōhkikaucheush*,

**nōhkik**—continued.

'grind thou meal', Is. 47, 2.] See *nōhkiyung*; *wunōhkiyūm*.

[MARGINAL NOTE.—"From a word which means 'to sift', sifted. Cf. sieve. From *nōku*?"

[Narr. "*nōkchick*, parched meal, . . . which they eat with a little water, hot or cold", R. W. 33; *pishqūhick*, unparched meal, p. 36. Del. *hōcat*, flour, meal, Zeish. Voc. 9 (cf. *lo ka hōl la*, to let it drop, p. 44).]

**nōhqueu**, **nōhque** [*nō nihquēu*. See *nō*; *nōnsukomment*]: *wunōhqueu*, so far as, at such a distance, Acts, 28, 15; *na nōhque*, so far distant, Ps. 103, 12; *wassawne nōhik*, if it be too far distant, 'if the way be too long for thee', Dent. 14, 24 (*utloh wunōhkiyūquat*, how far? C. 228). Cf. *anōhque*; *nōhquamat*; *wēhque*.

[Narr. *tou nōckquaque*, how far? R. W. 72 (how much, 137); *tou anōckquaque*, how big?; *yō anōckquaque*, so far, *ibid.*]

**nōkeontamunat**, v. t. to descend to or upon: *nōkōntam*, (he) came down (upon the mount), Ex. 19, 20; *wunōkōntamun*, he descended on (it), Ex. 19, 18; *nōkōntaōōg*, 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; *nōkap*, he descended (pret.), Eph. 4, 9; *nōnōkeog*, they shall descend, John 1, 51; *nōch nōken kesuk-quit*, 'I came down from heaven', John 6, 38; *nōh nōkīt*, he who descends, or descended, Ps. 133, 3; Eph. 4, 10; *nōkēno*, *-ma*, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; *nōkitch*, let him descend or come down, Mark 15, 32; *nōkinuk wunōutcheqash*, when he let down his hands, Ex. 17, 11. From *nōkinwa*.

[Del. *nahik*, *nahiri*, down, below; (whence) *nahōchōwen*, to go down or below, Zeish. Gr. 180.]

**nōkinumunát**, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down: *nōkinum*, she let it down, Gen. 24, 18; *pish nōkinumwog*, they shall take (it) down, Num. 4, 5; *nōkinunōk*, 'raze it', Ps. 137, 7.

- nōkohteauunát**, to soften or make soft: *nōkohteau*, he softens (it), Job 23, 16. See *nōhki*.
- nōkōmpañónat**, v. t. an. to let or lower (one) down, as by a cord, etc.: *wān-nōkōmpañūh*, she let them down (by a cord), Josh. 2, 15; [*wān*] *nōkōmpañūh*, I was let down (from the wall), 2 Cor. 11, 33.
- nōkōnónat**, **nōhk-**, v. t. an. to cast down, to throw down (an. obj.): *wāt-tinōhōkōnūh ohkēit*, he cast him down to the ground, Dan. 8, 7; *wān-nōkōh-kōnūh*, he cast them down (from the rock), 2 Chr. 25, 12. Cf. *penōhōkōnūh*. See *wānōhōtēnūnūh*.
- nōkshinát**, v. i. to cast one's self down: *nōkshau*, she fell down, John 11, 32.
- nōkūhōnauónat**, v. t. an. to cast or throw down from a high place: *wān-nōkūhōnūh*, they threw her down, 2 K. 9, 33; *wāt-tināhōkōnūh*, they cast him (into the sea), Jonah 1, 15; *wān-nōkūhōnūh*, he cast them down, 2 Chr. 25, 12. Cf. *penōhōkōnūh*.
- nōnamontukquohwhōnat**, v. t. an. to owe to, to be indebted to: *pasuk nōnamontukquohwhau*, one owed (him so much), Luke 7, 41. See *wānontukquohwhōnūh*.
- nōnau**, **nōnō**, check. See *wānūmūn*, (*m'wānūn*).
- nōne**: *nōne ȳthūmānōk*, scant measure, Mic. 6, 10.
- nōnónat**, v. act. an. to give suck, to suckle, 1 K. 3, 21: *wānōnūh*, she gave him suck, 1 Sam. 1, 23; *wānōnūg*, they give suck, Lam. 4, 3.  
[Crec *nōonu*, he sucks, Howse 81.]
- nōnontamunát**, v. t. to suck, to obtain by sucking, to imbibe (*nōnūmūt*, C. 211): *pish kenōnōntem wōhpānōgūnā*, thou shalt suck the breasts, Is. 66, 16 (in this place Eliot has given to this verb the meaning elsewhere appropriated to *wānūnūt*, and vice versa; see example under *wānūnūt*); *wānōnōntem*, he shall suck up, Job 20, 16; *wānōnōntawōh*, they shall suck up, Job 39, 30 (*nōkkoies nōnōntem*, a child sucks, C. 211). Cf. *wānōnōntem*, he smells. See *wānūnūt*, and \**menūnūnk*, milk.
- nōnō**. See *nōnau*.
- nōnōuāe**, **nōnōuāe**, adj. flaming, Is. 29, 6; Ezek. 20, 47; Nah. 2, 3: *wānōuāe wāhūn*, flaming fire, 'fiery flame', Dan. 7, 9.
- nōnōuneau**, n. flame, Judg. 13, 20; Job 15, 30; *nōnōnūh*, 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 *nōnōntamunūt*; *wānūnūt*.
- nōnukāe**, adj. sucking: *wānōkāe nōk-kies*, a sucking child, Num. 11, 12. See *wānūnūt*.  
[Narr. *nūnese*, a baby, Stiles; *wānōsu nōnōnūis*, a sucking child; *wānōnōnūg*, milk; *wānōnōnōgūn-āsh*, breasts, R. W. 126. Peq. *nūzous*, 'sucklings of men and beast', Stiles. Del. *no w tschik* (pl.), suckling babes, Zeisb. Voc. 25.]
- nōnūmūnāt**, v. i. to be unable: *nōnūmūn*, I can not, Luke 11, 7; 16, 3; *nōnūm*, he was not able, he could not, Num. 14, 16, = *nōnūmūn*, Deut. 9, 28; *nōnūmūmūmūn*, we are not able, Ezra 10, 13; *wānōnōnūh*, they (inan.) could not, Ezek. 31, 8; *āhēwū ānōnōhōnūh*, he could not drive (them) out, Judg. 1, 19 (*nōnūt*, 'to be wanting, or defective', C. 214).  
[Narr. *wānōnūm*, *wānōshem*, I can not, R. W. 30. Del. *nol hawit*, lazy, Zeisb.]
- nōnūnāt**, v. t. to suck: (*wānōnōnūnūt*, I to suck, Job 3, 12, with prefix of 1st pers.;) *nōnūnūn*, I suck, C. 211; *pish kenōn*, thou shalt suck (the milk), Is. 60, 16; *pish nōnōwōg*, they shall suck, Deut. 33, 19; *nēg nōnōntōgūg*, they who suck (the breasts), Joel 2, 16 (*wānūnūche*, a sucking child, Is. 49, 15, = *wānūnese*, R. W. 45). See *nōnōntamunūt*.
- 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 *assūnūt*, 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. *anūn*, he says to; *kenōnūh*, he speaks with authority; *kūtō*, he speaks, utters speech; *ketōkūw*, he goes on speaking; *kehketōkūw*, he goes on talking; *attāōnāt*, to say to; *wāwūw* . . . *Jehowah tōh*

**nōōnat, nōwonat**—continued.

*ānūkuq, ne nūssūi*, 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 (*nōwōp*, he said to, 2 Sam. 13, 35; *nōwau*, he said to, or saith to, *ibid.*); *nōwōg*, they say or said, Is. 41, 7; *nōwōsh*, say thou, Prov. 20, 22; Luke 7, 7; *nōwōgk*, say ye, Lev. 11, 2 (*nōwōk*, speak ye to, *ibid.*); *ohūqe kutche nōwōgk*, do not begin to say, Luke 3, 8; *nōwōlt*, if he say, Gen. 24, 14; *nōwōau*, if thou sayest, Prov. 24, 12 (*nōwōōnat*, to say, C. 207).

[*Quir. rōwan*, to speak, Pier. 52. Del. *lu-cu*, he says, Zeisb. Voc. 9, 20; *lu-cēp*, he said (pret.); *lu-c*, say on, tell.]

**nōsh**, my father. See *ōshe*.

**nōsqōdtaunūt, nōsqat**, v. t. to lick: *pish nōsqōttanwog*, they shall lick (thy blood), 1 K. 21, 19; *nōsqōdlog*, when he licks (grass), Num. 22, 4; *nōsqōtūōg wane*, they lick up all, Num. 22, 4; freq. *nōsqōdtaunūt, -qōdtaunūt*, to lick often or habitually; *pish nōsqōdtaunwog (-sqōdtaunwog) pūppissai*, they shall lick the dust, Mic. 7, 17; Ps. 72, 9; Is. 49, 23; (*nōstai*) *nōsqōdtaun wippe*, the fire licked up the water, 1 K. 18, 38. See *nōsq*.

**nōsukāōnat** [= *asukāōnat* (?); cf. *asukāōnū*], v. t. an. to follow, to pursue: *nūnōsukāōh*, he followed them, Luke 22, 54; *nōsukāōnt*, pursuing, Judg. 4, 22; *su wōk nūnōsukāū*, shall I pursue (them)? 1 Sam. 30, 8; *nōsukāu*, pursue thou (them), *ibid.*

**nōsutahhōwāōnat**. See *nōswuttahwhāōnat*.

**nōsutahwhāōnat**. See *nōswuttahwhāōnat*.

**\*nōswēnat**, v. i. to yield; *nūnōswēem*, I yield, C. 216.

**nōswēonk**, n. yielding, submission, Eccl. 10, 4.

**\*nōswetamōonk**. See *nōswētamōonk*, obedience.

**nōswetaōnat**, v. t. an. to yield to, to serve. See *nōswētaōnat*.

**nōswuttahhouwaen-in**, n. a pursuer, Lam. 1, 6.

**nōswuttahwhāōnat, nōsutahhōwāōnat, nōsutahhōwāōnat**, etc., v. t. an. to follow after, to pursue: *nōsutahwhāōnū*, he pursued after (him), 2 Sam. 2, 19; *nōsutahhōwōng*, they pursued, Judg. 8, 4; *nūnōswūhtahhōōg*, I will pursue them, Ex. 15, 9; *wēg nōswuttahōkwōōgig*, they which pursue (are pursuing) you, Is. 30, 16; *kenōswuttahōkwōōnat*, (he) to pursue thee, 1 Sam. 25, 29. Cf. *ōmskāōnūt*.

**nōt**. See *nūnat*, a basket.

**notamogquæen, notamogquomaen**, n. a fisher, one who fishes, pl. --*uog*, Is. 19, 8; Ezek. 47, 10; Luke 5, 2; *nōtanūgwaenōg*, Jer. 16, 16 (cf. *ōmēnwog*, Ezek. 47, 10); *ponāshahpōwōng*, fishers (with nets), Matt. 4, 18; *nōtanōkwōōmūōnōnō*, pl. + *nōg*, C. 159. See \**ōmūōnū*.

**notamōgquæu**, adj. of or belonging to a fisherman: — *hōgkwōnk*, 'fisher's coat', John 21, 7.

**notamōgquæm**, 'I go a fishing', John 21, 3; *nāg pish nūnōtanōgquōōnūh*, they shall fish them [take them by fishing], Jer. 16, 16.

**notamōgquōōnk**, n. a draught of fish, Luke 5, 9.

**notamogquomaen**. See *notamogquæen*.

**notamōonk**, n. hearing, 2 K. 4, 31; *tātehe nōtamōonk*, a quick hearing, C. 163.

**notamunāt**, v. t. to hear, Ezek. 12, 2; *nēhtawōgwōsh nōtamōmōwōnt*, ears to hear with, Deut. 29, 4; *nūnōtām*, I hear, 1 Sam. 2, 23 (C. 194); *nōtam*, he hears or heard, v. 22; *nōtanwōp*, he heard, Ps. 78, 21; *nōtamwōg*, they hear or heard, Matt. 11, 5; imperat. *nōtash*, hear thou, Deut. 33, 7 (*nōtah*, hear thou me, 1 K. 18, 37; *ken nōtah*, C. 194); *nōtamōk*, hear ye, Is. 42, 18; Deut. 6, 4; *nōtiegk*, hear ye me, 2 Chr. 29, 5; hearken ye, 2 Chr. 18, 27 (*kenōtamūnwōwā*, ye hear, C. 194; *nōtōwōltmēat*, to be heard, *ibid.*); with an. obj. *nōtōnat*, to hear a person (see examples in imperative above); *kenōtah*, thou hearest me, Ps. 17, 6; *nēhtawōg wōtūt* (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 *chikkinūt-suog*.

[Narr. *roul'* and *yout*, Pier. 22. Narr. *mūthapsh yōley*, sit by the fire, R. W. 30; *nūte, yōte, chiekot, sqūta*, fire; *nōdāwese* and *chiekotāwese*, a little fire, *ibid.* 47, 48. Peq. *yout*, Stiles. Abn. *skšūti, skštar*, feu, Rasles. Del. *lateū*, it burns; an. *n'ūssi*, I burn, Zeisb. Gr. 162, Voc. 20.]

**nōtimis**, n. an oak tree, 2 Sam. 18, 9; Is. 44, 14.

[Narr. *paugūtēmisk*, R. W. 89.]

**nōtinat**, v. i. to lift or take up a burden.

**nōtinōnat**, v. t. an. to lift as a burden; an. obj. *nōtinōp nippkōntu*, I drew him out of the water, Ex. 2, 10.

[Narr. *nūdūtish*, 'take it on your back', R. W. 51. [Cree *ne nātōw*, I fetch him, Howse 52.]

**nōwantamōe**. See *nōwantam*, he grieves.

**nōwaonk**, n. a saying (that which is said, Deut. 1, 23; 1 Sam. 18, 8); *nuttin-namwaonk*, my saying, Gen. 4, 23; *nuttin-namwaonkwaosh*, 'my commandments', Ex. 16, 28.

**nōwesuonk**, my name, Is. 42, 8. See *nōsuonk*.

**nōwonat**. See *nōwōnat*.

\***nquittaquūnegat** (Narr.), one day. See *nquit*; *-quūne*.

**nuhhog, nuhog**, my body, Matt. 26, 36; myself. See *nukhhog* (*u'hog*).

**nuhhogkat**, unto me, Is. 6, 6; Cant. 7, 10.

**nuhkukháuonát**, v. t. an. obj. to come upon, to overwhelm, Ex. 14, 26; *pish nuhkukhauau soustinah*, 'he shall come upon princes', Is. 41, 25.

**nuhkukkomunát**, v. t. to cover over, to envelop, to overwhelm; *nuhkukham*, it covered, Ex. 14, 28; 40, 34; *waauūh-kukkomau*, it covered it, Ex. 24, 15, 16. From *nukkinat*.

**nuhog**. See *nukhhog*.

**nuhquainat, unuhquainat**, v. i. to look, to direct the eye, without reference to an object (cf. *nadtawōmip*, he looks for a purpose, he looks in order to see something which is or is not within sight); *nuttinuhquain uogpe*, I look toward (it), Jonah 2, 4 (cf. *uogpe*); *nuhquāōg*, they

**nuhquainat**, etc.—continued.

looked or faced (to the north, etc.), 1 K. 7, 25; *toh wateh nuhquāōg kesukquien*, why do you look toward heaven? Acts 1, 11. V. t. *nōh nōggpech*, he who sees me, Gen. 16, 13; *nuhquien*, *ahauōskquau*, 'he looked this way and that way', Ex. 2, 12. The compounds are numerous, as *ompunuhquauāt*, to look back or behind; *suhhōquainat* (*soukshōg*), to look out from, to look forth; *nshquiquāinat* (*asp*, *ishp*, *sp*), to look upward, etc. From (*nannauāt*) *nannu*, to see; *-nuquāc*, to that side, in that direction (?). See *nō, nōuūt*; \**pānikquāc*; *wōmip*. (Cf. *kukkinassiunat*, to take a view, C. 214.)

**nukkeemō**, it was shaken, Ps. 18, 7; pl. inan. + *ash*, they were shaken, *ibid.* See *nucankkumunāt*.

**nukkies**, yes. See *nux*.

**nukkodtumunát**, v. t. to leave behind, to abandon, to forsake (inan. obj.), Prov. 13, 14; 16, 17; Dan. 9, 5; *ne teag nogkōdūmuk*, a thing left, C. 172. With an. obj. *nukkonōnat* (q. v.); *nukkodtunūnat*, to leave, C. 199; *nucankkodtum*, I leave, *ibid.*

[Narr. *nickātash*, leave or depart; pl. *nickātannōke, nīckātannūta*, let us depart, R. W. 55. Cree *nūgga-tum*, he fetcheth him, Howse 42.]

**nukkomaunōát** [*negonne-ūnōnat*], to be first, in advance; *nukkōmou*, he came first to . . . , John 20, 4.

**nukkonāeu**, adv. by night, in the night, Ex. 13, 21; Ps. 32, 4; 42, 8; 105, 39. See *nukhhog*.

[Narr. *nūnkoeks nōkan-nūwī*, by night, R. W. 70.]

**nukkōne** [= *negonne*, first], adj. old, ancient, of old, Eccl. 1, 10 ('original', 'old', C. 173): — *siip*, ancient river, Judg. 5, 21; — *quunōmōn*, old lion, Is. 30, 6; — *mayash*, the old ways, Job 22, 15; *nukkonadehu*, the ancient mountain, Deut. 33, 15; *yesh nukkonēyukish*, 'these are ancient things', 1 Chr. 4, 22; *ayimup negonne nukkonēyunt*, 'he hath made the first old'; *ne negonēyewash*, 'that which waxeth old', Heb. 8, 13.

[Abn. *negūnūē, c'est nne vieille coutume; negūnū arēnūibak*, les anciens;

**nukkõne**—continued.

*nikkãiniishi*, devant, par avance; *nõnikãiniissã*, je marche devant, Rasles, 558, 559. Del. *n'chõwiyiqu*, it is old, Zeish. Gr. 165.]

**nukkonõnat**, v. t. an. to leave, to go away from, to abandon, to forsake, Deut. 12, 19; pass. *nõh unssõ nukkonõn*, he alone is left, Gen. 44, 20; *pish nukkonõn*, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonõg*, if ye turn away, Num. 32, 15; *toh wõtch nukkonõg*, why have ye left (him), Ex. 2, 20; *ahquõ nukkossh* (an. suffix), do not then leave me, Ps. 27, 9; *nukkonõnt* (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 3, 20 (see *nukkadõttumõdt*); *nukkwõittuog*, they departed from each other, Acts 15, 39 (*nukkonõttumõat*, to be left, C. 199).

[The Narragansett form appears to have been (*nukkadõshõnat*) *nõckatshõnat* for the v. an., though the first of the following examples may be traced to *nukkonõnat*: *mat kãnnickãsh*, I will not leave you; *ahquõ kãnnickãtshãsh*, do not leave me; *tãwõtch nõckatshõn*, 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: *kãnenukkukquinnõat*, to be in a full (good old) age, Job 5, 26 (see *-quinnõ* and *kõttunõwõkkõm*); *toh unõuk-kõõhquiyõ nõh nõnksy*, how old is that girl? C. 240.

**nukkukquiyõonk**, age: *wõttin* —, 1 K. 14, 4.

**nukkuumat**: *attoh nõ nukkuumat*, 'whether it is easier' (to say, etc.), Mark 2, 9.

**nukkuumatta** (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. *kuttunna*, unless. See *nõk-kõõnnõ*.

**nukkõmme**. See *nõkkõõmme*.

**nukõh**. See *ko*.

**nukõn**, n. night, Gen. 1, 5, 16; pl. *nukõnash*, *nukkonash*, Job 7, 3; *nukõn + ash*, C. 164. From *nukõinat*, to descend, to go down; or from *nukkwõõnat*, to leave, to go away from (?) the sun, gone down or having left (?). See *nõhkõy*.

**nukquõdtut**. See *nunõnikquõdtut*.

**nukquttegheün**, an only child, son or daughter: *wunõnikquttegheünõ õkasõh*, the only one of her mother, Cant. 6, 9; *nunõnikquttegheün*, 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; *wunõmatappuog*, they sat down, Ruth 4, 2; Luke 22, 55; *wunõmatappsh*, sit down, Is. 52, 2 (*nunõmatappõnat*, to sit; *wunõwunõmãttãp*, I sit; *appu*, he sits, C. 269). See *appin*; cf. Abnaki (Rasles, 'asseoir', p. 388).

**num-meech**. See *meechu*.

**nummekitchõõnt**, (one) having a flat nose, Lev. 21, 18 (*wunõquõ unõchõn*, flat nose, C. 170).

**nummishõ**, I . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = *mishõ*, with prefix of 1st person.

**nummissõs**, -ssis, my sister. See *nunõmissõs*.

**nummittamwõs**, -wus, my wife. See *nõttãmewõs*.

\***nummõtõhquãhwhuttuonk**, n. a debt, C. 203.

\***nummõõhquõnat**, 'to sup up pottage', etc., C. 211; *pish nunõmõtõhquõg*, they shall sup up pottage, Hab. 1, 9.

**num-muttummashõm may**, 'I run in the way' ('of thy commandments'), Ps. 119, 32, = *nunõ-muttunõmõtõmõtõn-tãm may*, Mass. Ps.

**numpakõu**. See *nõmpakõu*, a jewel.

**numwãbpanumõnat** (?), v. t. to fill (one thing with another): *wunõwãbõn kutõskõõn pũnnõõ*, fill thy horn with oil, 1 Sam. 16, 1; *nunõwãbpanumõnõk*, fill ye (barrels with water), 1 K. 18, 33; *wunõwãpõgkũnũnũnõwõg wũnõnõnkõsh*, they filled the troughs (with water), Ex. 2, 16; *nunõwãpõm õppõthõnõõnõtãm*, she filled her pitcher, Gen. 24, 16.

**numwãe**, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

\***numwãmehimõhkõnat**, to fill [to make full with food (?)], C. 191; *nõõnũnũwãmõchĩmõhõtãm*, I fill [I am filled, I become full of food (?)], *ibid*.

**numwãmeechum**, 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.): *wiy pish unu-wápuog*, they shall fill (thy houses, i. e. thy houses shall be full of them), Ex. 10, 6.
- numwohtauunat** (*numwohtinát*, 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; *wannumwohtauún natau*, he filled it with fire, Rev. 8, 5; *numwohtoush*, fill thou (thy hand), Ezek. 10, 2; *asquum numwohtau*, it is not yet full, Gen. 15, 16; *numwohtaj*, let (it) be filled, C. 191.
- numwonkquau**, n. a heap. From *numwonkquacn*. See *numwonkquág*.
- numwonkquattauunát**, v. t. to heap up, Eccl. 2, 26; *numwonkquattou*, he heaps up, Ps. 39, 6; freq. *nanónomngquottauunat*, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *numwonkquág*.
- nuná, alj. dry (?)**. Found only in Eliot in compound words. See *numwope*.
- nunassenát**, v. t. to make dry, to dry (from *numá-assenát*): *pish nunánsasum*, I will dry up (the waters), Is. 42, 15; 44, 27; *nunáhsun sepuash*, he drieth up the rivers, Hag. 1, 4. Cf. *waminab-phetau-un*, he maketh it (the sea) dry, Hag. 1, 4. See *numwope*; *nunobohteateon*.
- nunkane, nonkane**, alj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; (*nunkon*) Matt. 11, 30; *anne nunkiwrog onk*, 'they are lighter than', Ps. 62, 9 (*nunkkê wánnu*, a light burden; *nonganne*, lightly, C. 172, 228).  
[Narr. *náukon*, light; *kwanáki*, you are light, R. W. 55, = *kwanáukon*, p. 75. Del. *langan*, Zeisb. Gr. 173.]
- nunkomp**, n. a young man, El. Gr. 9; pl. *nunkompag*, Is. 40, 30; dim. *nunkompac*, *nunkompacnes* (El. Gr. 12); *ash nunkompácan*, when thou wast young, John 21, 18 (*nónkup* or *nonkumpac*, a boy, C. 156). Cf. *wusken*.
- nunkquaash** [= *numwonkquash*], heaps; suppos. *nano* (?), q. v. Cf. *mittánnuk*, etc.
- nunksqua, nunksq.**, n. a girl (El. Gr. 9), a young woman, Gen. 24, 14, 16; Deut. 22, 15, 28 (*nonkkishq, wisskiskya*, a girl, C. 157; *penompac nunkps*, a virgin, Deut. 22, 23 (see *penoup*); pl. *nunksquog*, Ps. 148, 12; *wannunksquomog* (obj. *-moh*), her maids, Ex. 2, 5; *nunksquahetit*, 'in their youth' (subj.), when they were girls, Ezek. 23, 3; dim. *nunksquacs*, *nunksquacnes* (El. Gr. 12).  
[Del. *long-achyueñ*, a brisk young woman, Zeisb. Voc. 43.]
- \*nunnápi**. See *numwope*, dry.
- nunnaumon**, my son; *kuw nunnaumon, yeu kesukok nunnaumon kuhhog*, 'Thou art my Son, this day have I begotten thee,' Heb. 1, 5. See *wannunnaomh*.
- \*nunne nogkishkôadtuocon**, 'well met' (as a salutation), C. 225. See *nogkushkâduat*.
- nunneukontunk, nunnák-**, n. an image or idol, 2 Chr. 34, 4, 7; Mic. 1, 7 (*nunwákoutok*, C. 155).
- nunneyeu**, n. urine. See *ninyeu*.
- nunnipog, -ipog**, 'fresh water', James 3, 12. See *nippe; -pog*.
- nunnohohteáou** [= *nunabpi* (?); *nunnohohteáuwat*, on dry ground, Ex. 15, 19, i. e. made dry (?), or dry by nature (?); Josh. 3, 17, = *nabohteáuwat*, Ex. 14, 16, 22 (*nunapohteáyeuwat*, 'in dry places', Mass. Ps., Ps. 105, 41); *witch nunnohohteáuwat*, 'from the dust of the earth', Gen. 2, 7 (*nunopohteai*, dry ground, Mass. Ps., Ps. 107, 35). See *numwope*.
- nunnohohteateou, -teaiyeuteop**, he dried up (the waters), made dry land, Josh. 4, 23; 5, 1 (*nunopohteáyeuchteu tobkekannash*, he dries up the springs, Mass. Ps., Ps. 107, 33). See *numwope; nunassenát*.
- nunnohkinnum, nannah-**, v. t. he sifts (it), Is. 30, 28; *nunannahkinnum*, I sift (it), Amos 9, 9; *nunnohkinnuk*, when it is sifted, *ibid.*; *wanahking*, a sieve, Is. 30, 28. Cf. *wóhkkik*, from primary *wóhkeñ* (?).
- nunnukkunumunát**, v. t. to shake (inan. obj.): *nunnukkunum*, (he or it) shook (it), made it shake, Heb. 12, 26; pass. *nunnukkewa*, it was shaken, Ex. 19, 18 (*nukkekwa*, Ps. 18, 7).
- nunnukkushonát, nannukshonát, nunnuqkushonát**, v. i. to tremble, to shake; *nunnukkushon*, I quake (for

**nunnukkushonát**, etc.—continued.  
 fear), Heb. 12, 21; *nunnukkushomp*, I trembled, Hab. 3, 16; *nunnukshou*, it trembled, 2 Sam. 22, 8; *nunnukshuog*, they trembled, Ex. 19, 16; 1 Sam. 14, 15; *nunnukshau nishenuksháonk mácheke*, 'he trembled very exceedingly', Gen. 27, 33; *nunnukkushont*, -*gushont* (part.), trembling, Mark 5, 33; Acts 9, 6; *matta woh nannukkushonog* (?), 'which can not be moved' (?), Heb. 12, 28 (*nunnukkishónat*, to tremble or tingle, C. 213; *nannukkishshom*, 1 shake, p. 208; -*kishom*, I tremble; *naweyas nannukishshau*, my flesh trembleth, p. 213).

[Del. *nun gach teshi*, I shake for cold, Zeish. Voc. 25.]

**nunnúkontunk**. See *nunnekotunk*.

**nunnukquappineat**, v. t. to be in danger: *nunnukquoppa en*, he is in danger of, Matt. 5, 21, 22, = *nukquoppa*, Mark 3, 29.

**nannukque**, 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. *nuna[h]kouchiyen-ut*.

**nannukqushonát**. See *nannukkushonát*.

**nannukqussenát**, v. i. to take heed, to act cautiously (*nannukqussiment*, to beware, C. 182); *matta nannukpassu*, he took no heed, 2 K. 10, 31; *nannukqussish* (*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; *nannukqussiteli*, let him take heed, 1 Cor. 10, 12; *nushpe nannukqussit*, 'by (his) taking heed', Ps. 119, 9 (*nun nannukqis*, I beware, C. 182; *nannukqussiontash keitah*, beware of the sea, p. 232).

**nannukqussuonök** (from v. t. an.), beware ye of (an. obj.), = *wabesuonök*, Phil. 3, 2.

\***nannukquassuontamunat**, v. t. to beware of (inan. obj.): *nannukquassuontash keitah*, beware of the sea, C. 182, 232.

**nannuksháe**, adj. trembling, which trembles, Deut. 28, 65; 2 Cor. 7, 15 (*ninnukshae*, C. 176); *uat nannukqushé kuttaw*, boldness of speech, 2 Cor. 7, 4.

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**nannuksháonk**, n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

**nannutcheq**, my hand. See *nennutcheq* (*n'nutcheq*).

**nunobpe**, adj. dry, Num. 6, 3 (*nunnápi*, C. 169); *nunnápi, nunnápeu*, dry land (as distinguished from water or land covered by water), Gen. 1, 9, 10 (= *naboh-teú*, Hag. 2, 6); *nunnobohke*, 'the earth', dry land, Prov. 30, 16; *ayin ketoh nunnobágránt*, 'he made the sea dry land', Ex. 14, 21; *nunnappesish*, be (thou) dry, Is. 44, 27.

[Narr. *núnápi*, dry; *núnáppuut*, dry weather, R. W. 82.]

**núnohkomuk**, n. a landing place (a 'shore'), Acts 27, 39; John 21, 8, 9; Jonah 1, 13; *ketahhauw nunnohkomuk*, the seashore, Jer. 47, 7.

**nunohtáe**, adj. dry (that which has become dry or is made dry): — *nchtug*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pl. -*áush*, 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; *nun-wohsit* (?), if it be dry, Judg. 6, 37. Cf. *núnunewa* (Narr.), harvest time, R. W. 92.

**nuppe**, diminutive *nuppisse*. See *nippe*, water; *nippisse*, a pool or pond.

**nuppissepog**. See *nippissepog*.

**nuppoh**, **nuppohwhun**, n. a wing (not found except in the constructive or objective *nuppoh*, *nuppohchunoh*, with prefix of 3d person): *nuppohwanan*, winged, having wings, Is. 6, 2; *yauin-népíahwanau*, having four wings, Ezek. 1, 6. See *wannuppoh*, *wannuppohchun*. [Allied to *nappunat* and *nepaus* (?).]

**nuppō**, **nuppōe**, adj. (he is) dead, Judg. 4, 22; 1 Sam. 24, 14; pl. an. *nuppōog*, Ps. 88, 5, 10.

**nuppōe**, **nuppōngane**, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 13, 3.

**nuppōonk**, n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.

\***nupwopassinneat**, 'to wither or pine away (as a tree)', C. 216; *mehtak nupwopāta*, a tree withers, *ibid.*

**nupwónat**, v. i. to die, Eccl. 3, 2; 1 Cor. 9, 15 (*nupwónat*, C. 237). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to *nuppo*, 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. *nuppa*, *nup*, he dieth or died, Job 14, 10; 21, 23; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; *nen nupap*, I died . . . Gen. 30, 1; 48, 21; Rom. 7, 9; *pish nup*, he shall die, Ezek. 18, 4, 20; — *kenap*, thou shalt die, Gen. 2, 17; *nuppan*, he dieth, Eccl. 3, 19; *nuppak*, *nupak*, when he dies or is dead, he may die, Eccl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; *noh neit nupak*, who died there, 2 Sam. 10, 18; *nupakeg*, *nupakeg*, pl. the dead, Eccl. 4, 2, = *napanuchig*, Num. 16, 48 (*pish nupwónat*, I shall die; *wonit wame nenupwónan*, we must all die, C. 188).

[Alg. *nipai*. Chip. *niba*, he sleeps (Bar.); *nibá*, he dies. (The Chip. prefix *ni* (Bar.) denotes a 'going away', change (?) of place or posture; cf. *nepau*, to rise up.) Narr.: Roger Williams usually employs the verb *kitonek-quéi* [nat] (q. v.), to die, and has *nipawé*, *náw* [*nupwá*, *anáwé* (?)], 'he is gone'; *nippitich eró*, let him die [a sentence: let him be put to death]; *niphéttich*, let them die, R. W. 122; *míchem-sháwé*, he is gone forever, p. 160; *yo áyapan*, he that was here; *manchááhom*, the dead man; pl. *manchááhomwóck*, = *chépéck*; *chépassótam*, the dead sachem; *chépassúw*, a dead woman; *sachimáápan*, 'he that was prince [sachem] here', p. 161. Cree *nippu*, he is dead; *nippúw*, he sleeps, Howse 31. Del. *mboówé*, mortal; *mboagan* death, Zeisb. Gr. 104.]

**nupweshanónat**, v. t. an. to persuade: *winnepweshanuh*, he persuaded him, 2 Chr. 18, 2; *sunnunnetta* . . . *kenupweshanawro*, doth not (he) persuade

**nupweshanónat**—continued.

you, 2 Chr. 32, 11; *nupweshanónaw*, we persuade, 2 Cor. 5, 11 (*nupweshashanónat*, to persuade, C. 204; *wonupweshan*, 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 (*nupwówaonk*, C. 163); 'a mystery', 1 Cor. 13, 2. See *nupwawacheg*; *siogkawonk*.

[**nupwoshwónat** (?),] to choke; *nupwoshwóog*, they are choked (with cares), Luke 8, 14; *nish ahpassuwonawash*, these (inan.) choke (it), Mark 4, 19 (*nupwoshon wateh wegan*, I am choked [with flesh], C. 185; *passhóonánnéat*, to be choked, *ibid.*; *núkkéchéquates pemínnéat*, I am choked with a halter, *ibid.*). See *kechequánnan*.

**nusháe**, adj. slain, killed (dead by violence), Is. 22, 2.

**nusháonk**, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13.

**nushéteaan**, n. a murderer, Deut. 35, 28; 1 John 3, 15; *shéteán*, 'bloody man', Ps. 5, 6.

[Narr. *keniwéwáchick*, pl. murderers, R. W. 117.]

**nushéteaoonk**, n. murder (abstract), Luke 23, 19; killing, Hos. 4, 2; pl. *-ongash*, Matt. 15, 19; Mark 7, 21; *shéteáonk*, Rom. 1, 29.

**nushéteauunat**, v. i. to commit murder, to be a murderer: *noh nushétohp*, 'who had committed murder', Mark 15, 7; *nushéteaoog ut mayut*, they commit murder in the way, Hos. 6, 9; *kenushétoonawo*, you commit murder, Jer. 7, 9; *nushéteuhkon*, *-teahkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (*nunishétean*, I kill; *nunishéteap*, I did kill, C. 196).

[Narr. *kenincautéóck*, they murder each other. R. W. 76.]

**nushónat**, v. act. an. to kill, Deut. 9, 28; Esth. 3, 13; Acts 9, 24 (*nunishonát*, C. 196); pass. *nusháttinnéat*, to be killed, Esth. 7, 4; but *nushaw*, *nushaoog* (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see *nushááhkónat*; *nunush*, I slew him, 1 Sam.



**nushónat**—continued.

17, 35; 2 Sam. 1, 16; *nush*, kill thou, Judg. 8, 20; Acts 10, 13; *nushou* (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; *nushook*, kill ye, Luke 15, 23; *nushelchukkon*, -*ahkon*, thou shalt not kill, Dent. 5, 17; Matt. 5, 21; *pish wunush*, I shall slay, Gen. 27, 41; *nush-out*, *nushout* (part.), slaying, Gen. 4, 15; Ex. 21, 14; *nushan*, *nushcau*, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 3; he was slain, Dan. 5, 30; *wen-shóth*, (it) slew them, Dan. 3, 22. = *nah wunushoh*, Luke 13, 4; *pish nushatu*, he shall be put to death, Ex. 21, 12, 15, 16, etc.; *mos nushcau*, he must be killed, Rev. 13, 10; *wushaog*, they slew, Gen. 49, 6; Judg. 3, 29; *pish wushoog*, they shall be slain, Ezek. 26, 6; *nush-óg* (as part. pl.), slain, they who are slain, Ezek. 26, 6; 32, 21, 23-25; Is. 22, 2; *nah nushomak*, who was slain, Judg. 20, 4; pass. *pish wunushit*, I shall be slain, Prov. 22, 13; *washoonk nashit*, the blood of the slain, Num. 23, 24; *weg nushitcheq*, the slain, Ezek. 32, 20.

[Narr. *niss*, kill him; pl. *nissok*, R. W. 122.]

**nushúhkónat**, v. act. i. to kill, to make slaughter (*nishchkónat*, to kill, C. 196); *togkoltq koltimmutawun nush-úhkónat*, 'the sword is drawn . . . for the slaughter', Ezek. 21, 28 (to go on killing, to kill as a business, *k'* progressive).

**nussequeeat** [*nussu-sequeneat*], v. i. to remain alone: *wen webe nussequeat*, 'I only remain', 1 K. 18, 22; *wen webe nussequeawait*, I only am left, 1 K. 19, 14. See *sequan*.

**nussin, nuttin**, I say. See *ussinat*.

**nussu, nussu**, adj. an. alone (solus), Ex. 18, 18; 24, 2; Dent. 33, 28; Matt. 18, 15; *wase*, Job 9, 8; *wunusse*, I alone, Is. 63, 3; *wahse* . . . *wusseu*, alone . . . by myself, Is. 44, 24; *wahsít*, if she be 'desolate' (as, a widow), 1 Tim. 5, 5 (*wunúnsip*, I was alone; *wonseyeuf* (and 'wukse'), all alone, C. 167; *won-sipeu*, *ibid.* 232).

[Narr. *kúwishishem*, are you alone? *wishishem*, I am alone; *paúswék naúnt manít*, 'there is only one God'; *wáúgom naúnt*, He alone (made all things, etc.),

**nussu, nusseu**—continued.

R. W., 31, 114, 115. Del. *wachoha*, adv. alone, Zeish.]

[**un**]nussu, (be is) shaped, etc. See under *U*.

**nutcheq**, hand. See *wenutcheq* (*ut-nutcheq*).

**nuttaihe**, pl. an. *nuttaiheog*; inan. *nut-taiheash*, 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 *uttinóat*.

**nuttiníin**: *wen nuttiníin nen nuttiníin*, for 'I am that I am', Ex. 3, 14; *wen-wutche wé nuttiníin* ('*wé nuttiníin*'), Mass. Ps.), 'for so I am', John 13, 13; *qut matta wé nuttiníin*, 'but it is not so with me', Job 9, 35; *wen mo nuttiníin*, thus I was, Gen. 31, 40; *wen nuttiníin*, thus I have been (and am), v. 41; *woh nuttiníin onatuh wé matta ániyeu*, 'I should have been as though I had not been', Job 10, 19 (*wen nuttiníin-wé-áin nen nuttiníin-wé-áin*, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain' [*nuttiníin-wé-áin*]=I am such as (I)); *nuttiníin*, I am become; [*nuttiníin*] *wan*, we are become; *wuníinat*, to become, C. 181. See *wunáawent*. Cf. *wuttiníin*.

[Del. *w'telli*, I (do, say, etc.) thus or so; *k'telli*, thou (dost, sayest, etc.) thus or so; *w'telli*, he, etc., Zeish. Gr. 177.]

**nuttinne**, even I, Neh. 4, 13; ego ipse, Ezek. 38, 23.

**nux**, adv. yea, yes, verily (El. Gr. 21); verb subst. *waryeunutche*, let it be yea, James 5, 12; *wuk*, yes, Stiles (Narr.). '*nux*, as it is commonly written, but should rather be *wukkie*, in two syllables', Exp. Mayhew. See \*6.

[Micm. *í*, 'oui'; *lok* (=wuk), 'bien', Maill. 29. Abn. '*ga* signif. affirmatitem: *áiga*, oui, c'est cela', Rasles 553; *wikkí*, c'est cela même, p. 555. Chip. *e nange ku*, yes, certainly; *e nange*, O yes, Bar. 476. Del. *ekce*, ay! Zeish. Illin. 'Rad. *naga*, *wagata*, 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., *oos*, . . . 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 (*ôâus* [*ôâus*], C. 171); pl. *oovusiney*, Is. 13, 21; *ôâsiney*, Ezek. 1, 14; *oâsiney*, v. 19 (*oâsiney*, creatures, C. 171; *oovusiney*, p. 56); *nishuoh ôaus wawuhahshoat*, 'every thing that hath breath', Ps. 150, 6; *nishuoh oas pâmuntog*, every thing that liveth, Ezek. 47, 9; *nishuoh oas pish pamtutan*, every thing shall live, ibid.: *oas momonchin*, creeping thing, Lev. 11, 20, 21; *wuske ôâus*, a new creature, Gal. 6, 15. Cf. *wôân, wân* (an egg); *wêh* (forth, out of); *ashe*, father; *wepaus*, 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 *ôâus*; so *manpâus*, male (= *ne-amp-ôaus*, man-animal); *wukquash* (*wogkôâus*), great animal, wolf; *wusquassus, wusquash*, red animal, muskrat.

[Abn. *oâsausak*, les animaux, Rasles. Del. *au we sis*, a beast, pl. + *sac*, beasts; *au we yey is*, wild beast, wild creature, Zcish.]

\***oadtchteaonk**, n. payment, C. 203.

**ôadtchteaunâat**, v. t. to pay, as a debt, a vow, etc.; to make payment of: *ôadtchteaon*, he pays (tribute), Matt. 17, 24; *oadtchteau*, Jonah 1, 3; *pish kutôadtchteau*, thou shalt pay (money), 1 K. 20, 39; *ôadtchteash*, pay thou (thy vow), Eccl. 5, 4.

**ôadtuhkônât**, v. t. an. to pay to, Deut. 23, 21; Esth. 4, 7; *kutôadtuh koush*, I will pay thee, Num. 20, 19; *ôadtuhkou, -kau*, pay thou to (him or them), 2 K. 4, 7; Ps. 50, 14; *neu wâtôadtuhkônâog*, (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 *oâtâin*.

\***oadtuhkossuwahuônât**, v. t. an. to cause to be paid [to], C. 203.

**ôaus**. See *ôâus*.

**obbohquos**, n. See *oppâhquôs*.

**ôbohquônok**, n. a covering, Ex. 26, 7. See *appâhquôs*.

\***ockqutchau** (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. *ogkushquog* ('comies' ?), El. From *âgushau, âgshau* (*âgveshau*), he goes under, roots or burrows. See *ogkachin* (*âgve-wutchau*), he comes from under. Cf. *ogkachin*.

[Mod. Abn. *og-askwe*, K. A. Del. *gosh go schak* (pk), hogs, Zcish. Voc. 17.]

**ogguhse**, adj. little [small in quantity or amount], Prov. 24, 33; *aww ogguhse*, much less, Prov. 17, 7. Dim. *ogguhsewese wippe*, a (very) little water, Gen. 24, 17; *iogguhsewese*, 'by little and little', Deut. 7, 22, = *oâgguhseân*, Ex. 23, 30 (*ogkusse*, 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; *ogguhsesinash* (dimin.), Gen. 47, 9; *ogguhsesinogok*, in a few days [at the end of a few days], Dan. 11, 20 (*ogkossâog*, few, C. 169). [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; *ogkemak*, Num. 1, 2; *ogkemehetepoh*, they numbered (them), Num. 26, 65; *wag ogkematcheg, agkematcheg*, they who were numbered, Num. 26, 51, 57.

[Cre *w'cke-mayog*, he counts him, Howse 43.]

**ogkesu**.

[NOTE.—Definition not given. See *ogguhse: ogkemônât: ogketâmânât*.]

**ogketâmânât**, v. t. (1) to number, to count, to take the sum of: *washpe ogketâmânât*, by count, 'according to a certain number', Deut. 25, 2 (inan. obj.); *ogketam*, he counts, Job 31, 4; *ogketaj*

**ogketamūnāt**—continued.

*ne adtashik*, let him count the number of, Rev. 13, 18; *ogketau*, he has numbered, Dan. 5, 26, (2) to read (C. 206); *ogketau*, 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. *akētash*, pl. *akettamōke*, count or reckon (it), 'tell my money'; *akēswoy*, 'they are telling of rushes'; *nutkēsiniin*, I am telling or counting; "for their play [gaming with rushes] is a kind of arithmetic"; *ntayūte akēsamen*, I will leave play [I cease counting], R. W. 136, 145, 146. Del. *achkīnānen*, to count, to read, Zeisb.]

**-ogkod**, pl. + *tash*; an. *-ogkussu*, pl. + *og*.

**\*ōgkodchināt**, to be ashamed, C. 180. = *akodchināt*. See *akodcha*.

**\*okodehūe**, adv. with shame, 'modestly', C. 229; *mat okodehūe*, shamelessly, ibid. 230. See *okodecha*.

**\*ogkodchuonk**, n. shame, C. 159. See *akodchuonk*.

**ogkome**, -*mai*, prep. beyond. See *ongkome*.

**-ogkon**. See *āhkon*.

**ogkoshquog**, n. pl. 'conies', Prov. 30, 26. Cf. *mōhtukquōs-og*. In Lev. 11, 5, 6, "cony" and "hare" are transferred from the English. See *āgushau*; *\*ock-qtchuan*.

**ogkōchin**, **hogkōchin**, v. i. it depends or is suspended from, he is suspended from, 2 Sam. 18, 9, 10. Cf. *āgushau*, he goes under; *ayur-ronshau*, he hangs under. See *amshau*.

[Narr. *tāy go ayurhātīck*, what hangs there?; *yo ayurhātions*, hang it there, R. W. 56. Chip. *ayūljin*, he hangs or is on high, Bar. 180. Cree *u'ekooche-mayoo*, he suspends him in water [?], Howse 43; cf. *u'ekootor*, he hangs it up, p. 47.]

**ogkōwau**, he seemed to (them), Gen. 19, 14 [visus est?].

**ogquamush**: *puppissi* . . . *ne ogquamushonk*, the dust which cleaveth to you, Luke 10, 11. Cf. *onkhamunāt*, to cover.

**ogquanumunāt**, v. t. to liken or compare one thing with another; an. *ogquanumunāt*, to liken one person to

**ogquanumunāt**—continued.

another: *ahque ogquānum*, 'count me not', do not liken me to, 1 Sam. 1, 16; *horeau ogquānumōy*, to whom will ye liken (him), Is. 40, 18; inan. *ogquānumquodt*, -*quot*, 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 utogqueneunk-queh*, I will liken him to, Matt. 7, 24; *utok woh utogquodamun*, to what shall I liken (it), Matt. 11, 16; *kutogqueneunauu*, do ye make it like (him), 'compare it unto' (him), Is. 40, 18.

[Del. *K'delyiqūi*, so as thou, thou art like; *u'delyiqūi*, so as he, he is like, Zeisb. Gr. 172, 173.]

**ogquē**, **agque**, **wutogque**, like to, in the same manner as, Is. 40, 22, 24, 31; *ne ogquē*, like it, Deut. 4, 32. See *ogqueneunkquok*; *nogque*; *ogkōwau*.

[Del. *liuquod*, *eliuquod*, '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 *ahqueduc*; *munuōh*.

**oggunneāt**, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see *hogkos*. *oggunumunāt*, v. t. to put on, to ornament the person with, 1 Pet. 3, 3, = *ne āgut*, 'which was on him', which he wore, Gen. 37, 23, = *ne āgut*, 1 K. 11, 30; *āgut silvee*, (when he is) clothed with silver, Ps. 68, 13; *hahabōnōak āgquāt*, clothed in linen, Dan. 12, 7 (see *āgquāt*; *hogkōw*); *way āgquatcheg*, they that wear, 1 Sam. 22, 18 (*ogquānēnt*, to put on, C. 204; *nutōgquānēh-hum* (causat.), I clothe; *wutōgquānēh-hūnāt*, to clothe; *wutōgquānēh-hūnēnt*, to be clothed, ibid. 185).

**ogqunneát**—continued.

[Narr. *ocpuash*, put on (clothes). R. W. 107.]

**ogqunneg**, n. a shield, Deut. 33, 29; Is. 22, 6; pl. + *ash*, 1 Chr. 13, 34. From *ogqunwát*.

**ogqunneunkquassinneat**, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (*nuttoqqueneuaks suormannuk*, I seem to be weary, C. 208).

**ogquodchuaen en 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' (*areta*, the house) with (it), 2 Chr. 3, 6, 7; *wet-ogquodtum-mu*, he overlaid it with, v. 4, 5.

**ogquonkquag**, n. 'rust', Matt. 6, 19.

**ogquonksháe**, adj. moldy; pl. *-shash*, Josh. 9, 5; verb subst. *ogquonkshaan*, 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. *tackjuwoock*, twins, R. W. 45.]

**ogqushki**, adj. wet, moist (by dew or rain, *og*), Dan. 4, 33; *wenominneash* . . . *en agquashke*, grapes . . . moist, Num. 6, 3. Verb subst. *ogqushka*, let it be wet, Dan. 4, 15; *ingkóshómo*, it 'distills' (like dew), Deut. 32, 2 (cf. *ogqueshéppinnukquog*, they are wet (with showers), Job 24, 8; *kutoggetchippinnukquog*, they wet thee (with dew), Dan. 4, 25. Cf. *unehippog*. See *wuttogki*; \**ockqulechaun*.

[Peq. *wuttúggio*, wet (i. e. it is wet); *wauhtúgquchy*, 'deer, i. e. wet-nose', Stiles.]

\***ogwantamūnat** (?), to perceive; *ogquontamoodimūnat*, to be perceived, C. 203; *ogquandamūnat*, to suppose or imagine, ibid. 211.

\***ogwhan** (Narr.), a boat adrift, R. W. 99. **ogwu**. See *agwu*.

**ohguhshēōog**, he diminisheth them, makes them few, Ps. 107, 39.

\***ohhomaquesuuk**, a needle or pin, C. 161 [for *ohkom*- (?)].

**ohhontseonut**. See *ontsen*.

**ohkas**, = *ókas*, mother.

**ohke**, n. the earth, land, Gen. 1, 10; Ps. 78, 69; *ut ohkeit*, on the earth, Lev. 11, 2 (*ohkér*, ground, C. 160); a country, region, 2 K. 3, 20; *ut ohkeit*, in the land, 1 K. 8, 37; *utohket*, to my country, Gen. 24, 4; *katók*, thy land, Ex. 34, 24; pl. *ohkeash*, countries, Gen. 26, 3, 4; *wenohke*, the grave, Prov. 30, 16. From the same radical as *ókas* (mother), *ashé* (father), *wóón* (an egg), etc.; 'that which produces' or 'brings forth'. Like *ókas* (q. v.), the form is passive. Cf. Greek, *γέα*, *γῆ*; Egypt. *kani* (fem.); *ka*, a bull; *kua*, the phallus (?).

[Narr. *áike* and *samukamuck*, earth or land; *áttanke*, *nissaradúrkamuck*, my land; *weskúkamuck*, new ground, R. W. 89. Del. *hucki*, Zeisb. Voc. 8.]

**ohkheateen-in**, n. a sower, one who sows, Matt. 13, 3, 18.

**ohkheateunát**, **ahkheateunat**, v. t. to plant, Eccl. 3, 2; *ohkheateu tenohketeunuk*, he planted a garden, Gen. 2, 8; *ohketeaog ohtehkóonash*, they sow the fields, Ps. 107, 37; *pish wenominneohketeunauog*, they shall plant vineyards, Is. 65, 21 (= *pish ohketeaog wenominneohketeunash*, Zeph. 1, 13); *pish kutohketeun*, thou shalt sow, Mic. 6, 15; *ne ohketeaop*, that which thou sowest, 1 Cor. 15, 36, 37; pass. *ne ohketeamuk up*, that which was planted, Eccl. 3, 2; *ahketead(t)*, subj. when he sowed, Matt. 13, 4; *woh ahketeadt*, he that sows, v. 37 (*ohkrehkómat*, to sow or plant; *wuttohkehteam*, I sow or plant; *ahquonpi kutohketeun kuttamú*, when do you sow your rye? C. 209). See *ohtehkómat*.

[Narr. *anketeatámen* (and *quátámenmu*), to plant corn; *anketeatámitch*, 'planting time' (let him plant); *anketeatálettit*, 'when they set corn'; *wamantanketeatámen*, 'I have done planting', R. W. 91-92.]

\***ohkeieu**, adj. below, C. 168.

**ohkeiyeu**, adv. toward the earth (El. Gr. 21); *ohkrekontu*, out of the ground, Gen. 2, 9. See *agwu*.

[Narr. *aukeeseúu*, 'downward', R. W. 52.]

\***ohkeommōsog**, bees, C. 156. See *áshkeonw*; *massouog*.

**ohkeonogk** [*ohke-wonog*, earth hole], n. a cave; *ohkeonogkqut*, in caves of the earth, Heb. 11, 38, = *ohkeonogqvelta*, Job 30, 6.

**ohkcon**, n. a skin (dressed or prepared for use; cf. *askón*, *oskón*, *wuskón*), Lev. 13, 46, 48, 56; 15, 17. From *oggunucát*, to cover, to clothe; cf. *hogkaw*, he clothes himself; *wuskon*, i. e. *wuskohkcon*, a new or undressed skin.) Cf. *nówak*.

**ohkconie**, adj. made of skins; *badgerde ohkconie*, made of badgerskins, Num. 4, 10, 12, 14; *ne teague mattagunne wisqy*, 'anything (vessel or bottle) of skin', Lev. 13, 59, = *teague hohkconie wisqy*, v. 58, = *ohkconie wisqy*, v. 57, = *teague-quadtag*, v. 48, = *mattagunne wisqy*, v. 49, = *wame ne ohkconnyeowak*, v. 51; *hohkconie awohteaonk*, all that is made of skins, Num. 31, 20. See *oggunucát*.

**ohkoununk**, n. collect. skins; skins of badgers, Ex. 35, 23; cf. *sheepsoskunk*, *goatsoskunk*, sheepskins, goatskins, Heb. 11, 37.

**óhkq**, n. a worm. See *óhk*.

**ohkuk**, **ohkuhk**, **ahkuhq**, n. an (earthen) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. + *quag*, Mark 7, 4; *nippce hussine ahkuhqog*, water-pots of stone, John 2, 6 (*ohkuke*, a kettle, C. 161).

[Narr. *áwreck*, a kettle; *wishquackuk*, 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 *nahpeqk*.

**ohppéh**, 'I may cast a snare'; (or suppos.?) *natta wah ohppéh*, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. *appéh*.

[MARGINAL NOTE.—"Wrong."]

\***ohquáe**, C. 235, = *ahquáe* (on the other end), q. v.

**ohquanumónat**, v. i. an. to forsake. See *ahquanumcau*.

**ohquánunúnát**, v. i. to be loathsome. See *áhquanunúnát*.

**ohquanupam**, on the shore or margin of the sea, Ex. 14, 30, = *ohquann kehthawáit*, Mark 2, 13; *ohke* . . . *ohquan-shin may ketahhawáit*, 'land by the way of the sea', Matt. 4, 15.

**óhquássóáen**, -énin, 'an austere man', Luke 19, 21, 22.

**ohqueneunkqus**, adj. terrible. See *nukqueneunkqussur*.

**óhquontamoonk**, indignation, 2 Cor. 7, 11.

**-óhtáe**, **-óhtag**, **-óhteau**, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

**óhtáeu**, 'he croucheth', Ps. 10, 10.

**óhtauunát**, **ahtauunát**, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Nch. 9, 15; Amos 2, 10 (*ahdóunát*, to have, C. 194; *ahtauunát*, to spare or preserve, *ibid.* 210; *óhtu*, he hath (it), Mass. Ps.): *noh wáchtawónt wunumunúineth*, *óhtau pomantauóonk*, 'he that hath the Son hath life', 1 John 5, 12; *noh* . . . *natta óhtou pomantauóonk*, 'he hath not life', *ibid.*; *weg óhtunqy óhke*, 'who were possessors of lands', Acts 4, 34; *natahtouun . . . wetu*, we have . . . a house, 2 Cor. 5, 1; *óhtauunát óhke*, to inherit the land, Ex. 23, 30; *noh óhtunk*, the owner (suppos.), Prov. 1, 19; *howan óhtunk*, who hath? Prov. 23, 29; Ex. 24, 14; *ne teagaus óhtunk ketatteeunng*, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (*óhteau*) 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-xliiv). Thus, *ayenok* . . . *óhteau tattat Kirjath-jearim*, 'the place is behind Kirjath-jearim', Judg. 18, 12; *óhteau*, it is, it was, Ex. 40, 38; Matt. 6, 30; *pish óhteau*, it shall be, Gen. 17, 13; Matt. 6, 21; *óhtog*, (that) which is, Matt. 5, 14; *pish óhtauish* (inan. pl.), they shall be, Deut. 6, 6; *óhtop*, it was, John 1, 1; *kutah-tawun*, thine is, Matt. 6, 13; *ahtau óhtauok*, he 'hath any inheritance', Eph. 5, 5; *ahtoog*, they had (brick, etc.), Gen. 11, 3; *nippaonk óhtau ohkuhqut*, there is death in the pot, 2 K. 4, 40; *na óhtu*, *nah óhtu*, there are (there is?), C. Math. Not. Ind. 52 (*watahton*, *watohó*, *wattohtó*, I have, I possess (it); *kutahoup*, *wattohtó*, I have, I possess (it); *kutahoup*, *thot hadst*; *nah óhtou*, he has; *wattohtó*

**ohtauunát, ahtauunát**—continued.

*mun*, we have; *kuttahtomawo*, ye have; *wag ahtooq*, they had, C. 194, 226].

[Del. *ahhaton* or *walutlon*, he has or possesses, Zeisb. Gr. 158; *hattaü*, 'he has, it has, it is there', *ibid.* 162; *hatten*, Zeisb. Voc. 18.]

\***ohteak**. See \**ohtenk*.

-**ohteau**. See -*ohtéu*.

**ohteóonk, ahtóonk**, n. a possession: *watohtonk*, their possession, Gen. 47, 11; *watch ahtóonk*, 'for a possession', Lev. 14, 34; *nachennohtag ahtóonk*, an everlasting possession, Gen. 17, 8.

**ohteuhtonat**, v. i. to sow or plant a field, Matt. 13, 3; Lev. 26, 5; Is. 28, 24; *ohtéhkáusa*, is sown, 1 Cor. 15, 43, 44. See *ohkhtauunát*.

**ohteuk, ohteak**, 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 *ahtauunát* or *ohtéu*, and *ohke*); pl. *ohtéuk-káush*, Ps. 107, 37; John 4, 35 (*ahteuk-káush*, C. 160); *wat ohteaukúit*, in his field, Matt. 13, 31; *ut ohteaukúit*, in the field, Ex. 23, 29; *ut woskeche ohteaukúit*, in the open field, Num. 19, 16; Lev. 14, 53 (*ohtéuk*, soil, a field, C. 160). See *ohke*.

**ohtohtosu**, (is) removed, Job 14, 18. See *ohtahtauunát*.

**ohtomp, ahtomp**, n. a bow, 2 K. 13, 16; Ps. 78, 57; *wonkinuau watohtompe*, he bends his bow (hath bent, Lam. 2, 4); *katahtomp*, thy bow, Gen. 27, 3; *ohtomp kah kóhquodtosh*, bow and arrows, 2 K. 13, 15; pl. *watohtompch, watohtompwosh*, their bows; Jer. 51, 56; 1 Sam. 2, 4; *ohtompitcheg*, those who carry bows, bowmen, Jer. 4, 29; *noh kóntuonut ahtompch*, he that handleth the bow, Amos. 2, 15; *noh nahatunkeg kah patunkuonucheg ohtompch*, who handle and bend the bow, Jer. 45, 9. [*ohtéu-oup*, that which belongs to a man (?). See *oumpetush; wonkinouut*.

[Abn. *tañbi*. Peq. *n'teump, nut-tuumpsh*, (my) bow: *Towawur-maachio wawdgunnu n'teump neeyau nuckhegunt; máh-che wassijnuus mochin teatun eyew teatun gpurhúms*, 'I wish I had my bow and arrows: I think I would [now] shoot you' ('*eyew*, now; *teatun*, I think; *máh-che*, I will; *moche scaygunbe*, I'll

**ohtomp, ahtomp**—continued.

certainly; *gyuchers, I kill?*), Stiles. Del. *hat tu pe*, Zeisb. Voc. 18. Micm. *ahpce*. Montagn. *achaape*. Skoffie *nishtasap-pee*. Chip. *witigwab*. Powh. *attarp*, 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, nakas*, my mother, Matt. 12, 48; Luke 8, 21; *kókas, kókas*, thy mother; Mark 3, 32; Luke 8, 20; Éph. 6, 2; pl. *wokasinóog*, our mothers, Lam. 5, 3; *okasinoneuk*, mothers, (collect.) all motherhood, Mark 10, 30 (*wat-tookásin*, a mother; *wáthéhuau*, her mother, C. 162). From the radical *óu*, *ou*, with a termination marking the nomen patientis, as *óshé*, *óch* does the nomen agentis. Perhaps the same word (with animate termination), as *ohke*, earth.

[Narr. *okásu*, a mother: *nókaer, nich-whaw*, my mother, R. W. 44.]

**okauau**, he: *neynt okauau*, he has one wife, 1 Tim. 3, 2.

**okummes** (?) [= *ókas-umnisés?*], aunt, father's brother's wife: *kokummes*, 'thy aunt', Lev. 18, 14; *kokummas*, thy grandmother, 2 Tim. 1, 5 (*wattokummissin*, a grandmother, C. 162).

[Del. *ma cho mes*, grandfather (ait femina?), Zeisb. Voc. 23.]

**óm**, n. a hook (and line), Matt. 17, 27. See \**amutái*.

[Del. *amau*, fish-hook, Zeisb.]

**omáchég**, n. pl. fishers: *weg omáchég*, they who (fish with a hook) 'cast angle', Is. 19, 8.

**omáén**, n. a fisherman; pl. *omáenuog*, Ezek. 47, 10. Cf. *watónoogpauen*.

**omaenat** (?), to fish. See \**amutái*.

\***ómmiss**, pl. + *suog*, herring, C. 159. See *amúsá-og*, 'a fish somewhat like a herring', R. W. 102. See \**amunawohthéung*.

[PESCU. NOTE.—Dim. of *amung*?: for *amúsá*, depreciative *amish*. See note in R. W. 114."]

\***ómóggpeh**, adv. almost, C. 233; *ut ómóg wame*, generally, *ibid.* 225, 228. Cf. *monach*, at times, now and then.

**omohk[inat?]**, v. i. to rise up, to rise from sleep (*omohkenate*, to arise, C. 180): *omohkea nompoáca*, he rose early in the morning, Ex. 24, 4; *omohku*, 1 K. 3, 20; *omohkeag nompoáca*, they rose early, Ex. 32, 6; 1 Sam. 29, 11; *omohkeon* (subj.), when I arose, 1 K. 3, 21; *noh omohkít nompoáca*, he who rises early, etc., Prov. 27, 14; *omkish*, arise thou, Gen. 19, 15; *omokenen kah nepomá*, it arose and stood upright (pass. form, 'was arisen' and 'was stood'), Gen. 37, 7 (*nuttomuhkem*, I arise; *nuttomuk-kénuu*, we arise, C. 180).

[Abn. *aúnikk*, je me lève, a sommo.]

**omohkinónat**, v. t. an. to raise up, an. obj.: *omohkineh*, raise thou me up, Ps. 41, 10.

[Abn. *Sááimikenáá*, 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, *nompaus* (*ne-omp-ótas*, the man animal), a male; *wosketomp* (*woskehuat-omp*, hurtful or bloody man), a warrior, or 'brave', one who bears arms (see note below); *mugguomp* (*mogke-omp*, great man), a captain; *núnkomp* (*núnkon-omp*, light man?), a young man, not grown up; *penomp* (*penoic-omp?*, a stranger to man, *nescia viri?*), a virgin; *onskauónat* (for *omp-*), to conquer, to put to flight; and, perhaps, *ompelvéonk* (*omp-ohvé*, 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: *ompámuhquacáca*, 'he turned back', 2 K. 2, 24; *ahque ompámuhquáish*, do not thou look behind thee, Gen. 19, 17; *ompámuhquáóh*, she looked back, v. 26; *matta ompámuhquavog*, they look not back, Jer. 46, 5; *ompámuhquáhtuacáca*, v. t. he looked back at, Jer. 13, 16. See *nuhquáinat*.

\***ompána[enat?]**, v. i. to lift one's self up, to rise up (as opposed to *nawáenat*, to bow down): *ompánaáca*, he lifted himself up; *ompánaap* (pret.), Mass. Ps., John 8, 7; *ompánaá*, when he lifted himself up, v. 10.

\***ompateg**, pl. + *ash*, weapons, Mass. Ps., John 18, 3, = *awohtetongash?*, El. See *awohtetou*.

\***ompattamúnat**, 'to wear clothes out'; *núhtompattamúnat*, to wear out; *nummahche ompattam*, I did wear; *nag wáh ompattanvog*, they would wear, C. 215. See *awohkom*.

**ompatussinat**, to lean upon (*ompatis-sinúnat*, C. 199): *noh ompatussin wék*, he leans on his house, Job 8, 15; *ompatussinvog*, they lean on (him), Mic. 3, 11; *ompatussuk*, if he lean (or leaning) on it, 2 K. 5, 18; 18, 21; John 13, 23; *ompatussinuó kuh awóhhou*, 'the stay and the staff', Is. 3, 1; *ompatussinuóonk*, the stay, *ibid*.

**ompeteáca**, **ompeteáca**, adj. of tribute; *-teguash*, tribute money, Matt. 17, 24.

**ompeteáonk**, **ompwet-** (*ompeteonk*, C. 203), n. tribute, Gen. 49, 15; Num. 31, 28; Matt. 17, 24, 25; 'toll', Ezra 4, 20: *omp-ohvé*, *omp-ohvéonk*, that which belongs to men, i. e. masters (?). See *omp*. ["*ompéht* . . . *donk*, an old Indian word that signifies obedience by giving any . . .", C. 155 (partly illegible in his manuscript).] See *owáenúonk*.

**ompénat**, v. i. to be loose, unbound, free, 1 Cor. 7, 27: *ompénu*, if thou be loosed (or free) from, *ibid*.; *noh ompeneau wách*, she is loosed from (the law), Rom. 7, 2.

**ompeneáuau**, adj. (was) loosed, Mark 7, 35; pl. an. - *og*, Dan. 3, 25.

**ompeneónat**, v. t. an. to loose or unbind an. obj. (*ompineónat*, to release, Luke 23, 20); = *ponanauónat* (see *ponanau*): *uatómpineuñeh*, he loosed him (from bonds), Ps. 105, 20 [*-neuh* for *-neuh*(?)]; Acts 22, 30; *ompineuñeh*, he looseth (the prisoners), Ps. 146, 7; *ompineuñeh*, loose ye him, Matt. 21, 2; *kutonpenimánunauñat*, 'I (to) release unto you', i. e. I to cause to be unbound to you, Matt. 27, 21; *ompin* (?), loose thyself, Is. 52, 2.

**ompenuunát**, v. t. to loose, to unbind, Rev. 5, 2: *ompeneuñeh*, he looseth (the bonds), Job 12, 18; *ompeneuñeh*, he has loosed my cord, Job 30, 11; *ompineuñeh*, they are untied, loosed, Is. 33, 24.

[Narr. *ámpineuñeh*, untie this; *ámpineuñeh*, 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: *watch ompetak*, for the time to come, the future, Is. 42, 23 ('shortly', C. 230).

**ompeteáé**. See *ompeteáé*.

**ompeteáonk**. See *ompeteáonk*.

**ompontinnunúnat magóonk**, to send an offering (or tribute, homage), 1 Sam. 6, 3: *nish ompontinnunúnat magóonk*, which things ye return him for an offering, 1 Sam. 6, 8.

**ompochanunúnat** (*ompachénat*, v. i. ? to roll, C. 206): *uatompochanunúnat qussuk*, to roll away the stone, Gen. 29, 8 [i. e. to remove the obstruction(?), *ompochanunúnat* and *wutche*(?)].

\***ompochénat**, v. to roll, C. 206.

\***omppuwusséonknunkquat**, n. vice, C. 165.

**ompsk**, **ompsq**, in compound words, a stone or rock; equivalent in some cases to *qussuk*, in others to *hassun*. See *knunpsq* (a sharp stone, under *kénai*), *wawashquompskput* (the top of a rock), *toqeonkanompsk* (a millstone, under *toqehwóok*), *kussokoi-ompsk* (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but *missítche ompskput* (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.

*pasipsskóit-ut* [*pahat-p'sk*], 'in a cleft of the rock', Ex. 33, 22; *agte pussompskódéhtu*, 'under the [cleft upright] rocks', Is. 57, 5; *woskeche piskuttu*, (from) 'the top of the rocks', Num. 23, 9; *ut atatche pishkóitut*, 'on a crag of the rock', Job 39, 21; *kenyke pumipskyéhtu*, (of river courses) 'among the rocks', Job 28, 10; *kussampsskóigewut*, 'on (high) rocks' (or on a high rocky place), Jer. 4, 29; *chippiskut*, 'upon a rock' under water, Acts 27, 29; *mumossompskóitutu*, in 'gravel' (?), Is. 48, 19; *wutche woskechepiskyuttu*, 'from the top of the rocks', Num. 23, 9 (sing. *woskechepisky*, 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; *ompskotutsh*, pence, Ind. Laws, II, p. 3). Cf. *nequt-ompskimáushettit*, 'of a span long' (pl.); *nequt omskinausu ne sahleug*, 'a span shall be the length of it', Ex. 28, 16.

[Narr. *nequtómpscut*, 1 penny (that is, a penny's worth of *wámpau*; probably a measure of length); *necaúmscat*, 2 pence; *yowómscat*, 4 pence; *quttatashuámscat*, 6 pence (= *quttawatu*, *quátutatu*; *neca* = 2 *quátutates*, = 12 pence, or a shilling); *piáckquut* (10 *quátutates*), 60 pence, = *quttatashúcheek awmscat*, = *nequtómpscut*, or *nequtnishaúsu*, 1 fathom of their strung money; *necaunpáigatuck*, 2 fathoms = 10 shillings, etc.; *necaunpsqussápi*, 2 spans of *wámpau*; *yowompsqussápi*, 4 spans, etc., R. W. 128, 135.]

**ompsq**. See *ompsk*.

[-**ompu**: *en wompi*, he looks. Cf. Chip. *ant wab*, to see.]

\***ompuwussúonk**, n.: *áintogkoie ompuwussúonk*, craft or guile, C. 165.

**ompweteáenu-in**, n. a tributary, Lam. 1, 1; pl. *ompweteáenuog*, Judg. 1, 30.

**ompweteáonk**. See *ompeteáonk*.

**ompwunúnat**. See *omwunúnat*.

**ompwunnit**: *noh ompwunnit*, 'a raiser of taxes', an imposer of tribute (?), Dan. 11, 20.

**ompwunúnat**, v. t. to pay tribute to, Mark 12, 14; Luke 23, 2: *pish kutómpwunúnatquog*, they shall be tributaries [pay tribute] to you, Deut. 20, 11;



**ompwunnónat**—continued.

*wutompwunnónat*, they were tributaries to them, Judg. 1, 33; *wutompwunnónat*, (he) gave him presents, paid tribute, 2 K. 17, 3.

**onskauónat**, v. t. an. to prevail over, to put to flight: *pish onskauwóog*, they shall chase, put to flight, Lev. 26, 8; *onskosu*, he prevailed in battle, was the conqueror, Ex. 17, 11; *wutonskauwah*, he chased him, Judg. 9, 40.

**omwunnónok**, **ompw-**, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See *ompwéteáok*.

**ónag**. See *ónag*.

**ónát**, **auonát**, v. t. to go to a place or object, Eccl. 7, 2; Jer. 37, 12. See examples under *áú*, 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. *auonut*.

**onatu**, adv. as, like, Ps. 78, 15, 27, 65; *onatu* . . . *netatuppe*, as . . . so, Prov. 26, 9 (constructed with the suppos. mood for *wame tok*, as though, as when). Caus. verbsubst. *onatuheyeaw* ('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; *ohneh*, Is. 14, 1 (= *onk*, with form of imperat. 3d pers. singular or absolute participle). See *gut*.

**oncheteau**. See *oncheteau*.

**oncheteauun**, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Eliot's translation of Samp. Quinnup, 1689): *oncheteau wutuhshah-pawh*, 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 *oncheteau*.

**onchittamaonát** (?), v. i. to chew the cud (?); cf. *kohkothumáú*. *onchittamaun*, it chews the cud, Lev. 11, 4, 5, 6; *onchittamont*, part., cheweth the cud, Lev. 11, 3, = *kohkothumont*, Deut. 14, 6; *onchittamontcheg*, pl. they which chew, etc., Lev. 11, 4, = *kohkothumontcheg*, Deut. 14, 7; *matta onchittamaunaw*, he does not chew, Lev. 11, 7, = *matta kohkothumónou*, Deut. 14, 8.

**onchteau**, **oncheteau**, he amends (it); suppos. 2d pl. *oncheteauig*, if ye amend (your ways), Jer. 7, 5; *oncheteauok*, amend ye (your ways), v. 3; *oncheteú*, amended, title-page of second ed. of Indian Bible. See *oncheteauun*.

**onchteáonk**, n. a repairing, repair: *onchteáonk wék*, the repairing of the house, 2 Chr. 24, 27.

**onchteunk**, part.: *onchteunk pokgshonk*, the repairer of (he who repairs) the breach, Is. 58, 12.

**ongkome**, **ogkomai**, prep. on the other side of, Josh. 24, 2, 3 (its adverbative is sometime *yóúú*, 2 Sam. 2, 13): *ogkomáú*, on the other side (of the way), Luke 10, 31, 32; *ogkomáú pummeentunkunú*, on the other side of the wall, Neh. 4, 13 ('behind the wall'); *wag ogkomat septut*, (to) those beyond the river, Neh. 2, 7. See *awawawú* (*áakít*). *ogkomuk* [= *Accomac*] *Jordan*, (that which is) beyond Jordan, Matt. 4, 15.

[*Abn. ángsáúnek*, en delá. Quir. *ak-kómmuk kathous*, over the seas, Pier. 10. Cree *akáúnik*, across, on the other side. Del. *gamunik*, over there, the other side of the water; *achgawen*, over against, Zeisb.]

**ongkoue**, prep. beyond (El. Gr. 21), 1 Sam. 20, 37; *wutuhshame* . . . *ongkoue*, on this side . . . on that side or beyond (the river), Josh. 8, 33; *onngkóúe*, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23; *awup onngkouoh komut*, 'come from the uttermost parts of the earth', Matt. 12, 42; *en onngkoue*, to the furthest ('utmost'), Dent. 34, 2 (*onngkoue*, C. 168); *ongkoue*, behind, 1 Sam. 21, 9. See *wutuhshame*.

**ongquomónat**. See *onkquommonawonok*.

**onk**, conj., a particle which nearly answers to the Greek *δὲ*, 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. *awue onk wame*, more than all, 1 Chr. 16, 20; *awue wis-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 *ongkone*), a little farther, Acts 27, 28.

[Narr. *awassóse*, R. W. 55.]

**onkapunanituonk**, n. torment (endured; referred to the subject), Rev. 9, 5; Ex. 1, 13, 14 ('rigor'). See *awonkapunáúonk*.

**onkapunanonak, onkapunnónak**, v. t. an. to torment, to torture: *wonkapunomóúonak*, to torment them, Rev. 9, 5; *ahpé onkapunáneh*, torment me not, Luke 8, 28. Pass. *onkapunnánóog*, they were tortured, Heb. 11, 35. Cf. *awarikonpanunessá*.

**onkapunnánittue**, adj. and adv. cruel, severe, Heb. 11, 36 (with reference to the subject or victim).

**onkapunnónok**, n. torment, torture, cruelty [inflicted; referred to the agent], Rev. 9, 5 (3d pers. pl.).

**onkatog**, adj. another, Dent. 28, 30: *pusuk . . . onkatog*, one . . . the other, Dent. 21, 15; *ketussat ayeútkonout wonkatogch ketussátoh*, 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* (*úunkatak*, Pier. 14). From *onk* or *wonk*.

\***onkatogánit**, conj. otherwise, C. 234.

\***onkatuk**, *onkne*, conj. besides, C. 234.

**onkauoht, onkauohtean, onkauwoht**, n. a shadow, Gen. 19, 8; 2 K. 20, 9, Is. 32, 2.

**onkauwonkqut**, 'behind a tree', Is. 66, 17.

**onkhumunát** (*onkchónat*, an.), v. t. (1) to put one thing above another, to cover. (2) to hide. See *puttogham, onkcham*, he hideth (it), Prov. 27, 16; *autonkham unskesak*, I hide my face, Dent. 31, 18; *onkchóont*, part. hiding, Prov. 27, 16; *onkchóosik, ukurhóosik*, (it) is covered by, Prov. 26, 23, 26 (*wáttónk-hímanu nindhog*, I cover (myself), C. 187).

[Creé *uckwámágham*, he covers it, Howse 45; *uckwánáwáyoog*, he covers him, *ibid.* 45, 83.]

**onkne**. See \**onkatuk*.

**onkouhtáe**, adj. shady: — *wéhtag-quash*, Job. 40, 22.

**onkquanumóonk**, n. sorrow, physical pain, Nah. 2, 10. See *onkquomnou-máonk; onkquanumóonk*.

**onkquatunk**, n. a recompense, Is. 35, 4; *wnt* —, his recompense, Job 15, 31 (*onkquatonk*, wages or reward, C. 203).

\***onkqueekhō**, n. a hat, C. 160; *ohk-quontapapē*, cap, C. 239.

[Narr. *sonkctippo* or *ashónáwpo*, a hat or cap, R. W. 107.]

\***onkqueneunkque**, adj. cruel, C. 168; severe, p. 175.

**onkquequohhou, -hō**, n. a veil, Ex. 34, 33; 2 Cor. 3, 14. See *puttoqyequohhou*.

**onkquequohhou**, 'he covered his face' (with it), Is. 6, 2.

**onkqunésog**, n. pl. claws: *wonkquné-sog*, their claws, Zech. 11, 16. Dimin. from *uhquon*, a hook. See *wúhkos*.

**onkquohquodt**, (it is) 'lowering', Matt. 16, 3. See *kappohquodt*, (when it is) cloudy weather; \**unóhquodt*, raining, C. [Del. *achgumhóequodt*, it is cloudy weather, Zeisb. Gr. 162; *ach gum hok*, cloudy, Zeisb. Voc. 13.]

**onkquommomóonk**, n. sorrow, Gen. 3, 16; pain, 'torment', Matt. 4, 24. See *onkquanumóonk; onkquanumóonk*.

**onkquommomwe**, adj. sorrowful, in sorrow, Gen. 3, 16, 17. See *onkque*.

**onkquosketúeonk**, n. poisoning, Ps. 58, 4. See *úhquosket*.

**onkquotéonak**, v. t. an. (1) to recompense (a person): *onkquotéan*, he recompensed (them), Prov. 26, 10; *neh pish wntonkquatanoh*, he will recompense her, Jer. 51, 6; *kappayasku onkquatanoh [-oush?]*, I will render to you double, Zech. 9, 12; *unonquatók*, recompense ye (her), Rev. 18, 6; *neym onkquatanok-quóy*, as she has recompensed you, *ibid.* (2) to hire, to pay wages: *kutonkquatanoh*, I will give thee hire, 1 K. 5, 6; *yeu kah yeu onkquator wáttóhíkqun*, 'thus and thus he dealeth with me' (pays me such wages), Judg. 18, 4. See *amánáú* (2).

[Narr. *kuttáúonkquíttaunch*, I will pay you; *kummuchíekónkquátous*, I will pay you well; *tocketaonkquítáúnea*, what will you give me? R. W. 72; *kuttáúá*

**onkquotéonát**—continued.

*cominéish*, '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, = *nanuhkay wuttattámóok*, Lev. 10, 9, = *menuhke wuttattámóok*, Num. 6, 3; *onkuppe*, Prov. 31, 4, 6.

[Abn. *a'kshí*, boisson forte, Rasles. Del. *achewon*, strong, spirituous, Zeish. Gr. 167.]

**onkwheg**, n. = *onkwóok*; pl. + *ash*, covers to dishes, etc., Num. 4, 7.

**onkwhongane**, adj. covering, Num. 4, 5.

**onkwihonk**, n. a covering, Num. 4, 6, 10, 14; a screen or curtain, v. 25, 26; *watsh mishchshou*, a covert from the tempest, Is. 32, 2; pl. *onkwihongash*, coverings, Prov. 31, 22. See *puttoghaw*.

**onkwhosuonk**, n. that which makes a cover or covers; pl. -*ongush*, Ex. 25, 29.

\***onnóhquat** (?), 'raining', C. 222. Cf. *wunohquodt*, fair weather.

[Narr. *ánuquat*, rain, R. W. 83. Del. *alhaeqnot*, 'it rains a general rain (over a large surface of country)', Zeish. Gr. 161; 'stormy, rainy weather', Zeish. Voc. 14.]

**ónoquesuonk**, ana-, n. a joint; pl. -*ongash*, Cant. 7, 1; Eph. 4, 16.

**ónouwussu**, adj. lean, Ezek. 34, 20 [from *anuu-ueyus*, low [hollow] flesh (?); *awceyaseé wrees pish ánuurussuunon*, 'the fatness of his flesh shall wax lean', Is. 17, 4; *ianáucussuog*, *ianauwussitohey* (an. pl.), Gen. 41, 3, 4; *ánuuwussúe*, C. 172.

[Narr. *nanóuwussa*, 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 onquontówony waske quononout*, 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: *noh woh onquottantam*, he will recompense (it), Job. 34, 33; *nutonkupattantam*, I will recompense (it), Jer. 16, 18; *ahque onkputók*, do not recompense (evil for

**onquottantamunát**—continued.

evil), Rom. 12, 17; *onkquattantaj*, let him recompense (thy work), Ruth 2, 12.

**ousappinneát**. See *ontapáawát*.

**ontahtauunát**, 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: *wutontatáuwat*, with prefix of 3d pers., to remove it, Gen. 48, 17]: \**mutta ontahtáuwat* (pass. neg.), not to be moved, 1 Chr. 16, 30; *pish ontahtéau*, it shall be removed, Ezek. 7, 19; *sun woh quassuk ontahtéau*, shall the rock be removed? Job 18, 4; *pish ontahtéau*, it shall be removed from its place, Is. 22, 25; *queshlay ontahtéau*, the foundation moved [was moved], 2 Sam. 22, 8; *agru oh-tayish wulchuwash ontahtéau*, the foundations of the mountains were moved, Ps. 18, 7; *nut pish ontahtéau*, it shall not be moved, Ps. 96, 10.

[\*NOTE.—'Wrong. This is a different verb. See *ontatáuwat*.']

[Cree (1) *a't-astáyoo* (inan.), he is, or is lying, in another place; (2) *a't-atháyoo* (an.), 'he all-ates, puts, him in another place, removes him'; (3) *a't-watáyoo*, he goes elsewhere, 'removes', Howse 157. Chip. (1) *auud'-ahá*, (2) *ool' auud'-assáun*, (3) *auud'-oota*, *ibid*.]

\***ontaneehkinneat**, to step: *wuttontáneh-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. *wutontapéneát*, (he) to be moved, 1 Thess. 3, 3: *God áweu appu*, *mutta 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; *mutta ontappí'og*, they may not be moved, 2 Sam. 7, 10; *ontapush*, *ontapish*, 'be thou removed', Matt. 21, 21; Mark 11, 23; *onsappineew*, *onsappuog*, Num. 33, 5, 6, 7, 8, etc. (*outsappineew*, *outsaháuwat*, to move, to move one's house, C. 202; *nutantsepap*, I move; *nutantsepámun*, we move, *ibid*; *tohwañ ontóotáun*, why do you remove? *ibid*. 239).

**ontapinneát**, etc.—continued.

[Cree *a't-ãp-u* (an.), 'he other-sits, changes his seat', Howse 156. Chip. *aunl'-ãhbeh*, *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; *watontáshoh*, 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.): *ontatónshkusect*, removeth thy foot, Prov. 4, 27 (*ontattaush*, Luke 22, 42); *ontah* (?) *ãhkon*, remove (it) not, Prov. 23, 10; *noh ontattunk*, he who removeth, Deut. 27, 17; *matta pish kutantãhoh*, thou shalt not remove (it), Deut. 19, 14; *nóontãhah*, remove (it) far from me, Prov. 30, 8 (*antsappineat*, *ontshãtunmat*, to move, to move one's house, C. 202). Cf. *ontahawáat*.

[Cree *ã't-ãshw* (inan.), he removes it, Howse 156. Chip. *ood' aunl'-ãhshw*, *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. *natãu áhwa*, the fire goes out, Prov. 26, 20; *wepwãndey matta óhtaw*, the candle does not go out, Prov. 31, 18; *waban otshoh*, the wind bloweth): *nag ontaherhóog*, they are quenched, Is. 43, 17 (*ontah*, Ps. 118, 12); *matta pish óhtana*, it (anger) shall not be quenched, 2 Chr. 34, 25 (— *ontãw*, 2 K. 22, 17); *matta pish onthamoun*, it shall not be quenched, Is. 34, 10; 66, 24; *matta áutanak*, not to be quenched, Luke 3, 17; *nag onthamwag*, they quench (coals), 2 Sam. 14, 7; *uhthutawwag wateau*, they quenched the fire, Heb. 11, 34; pass. *pish onthamun*, it shall be put out, Prov. 13, 9; *nãtru* . . . *matta pish onthamoun*, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See *uhwapjattawunat*.

**ontonu**, adv.: *ontonu pnushau*, he fell backward, 1 Sam. 4, 18, = *ontashau* (*antashoag*, they fell backward, Is. 28, 13). Cf. \**ontaneckinned*.

\***ontowaonk**: *tanne ontowonk*, a hoarse voice, C. 171. See *ayenteaontawaonk*.

**ontsappineát**. See *ontapinneát*.

**ontseonk**, n. offspring: *watontseonk*, my offspring, Job 31, 8; *wat* —, his or their offspring, Job 21, 8.

**ontseu**, he descends, proceeds from, he is the offspring of: *watne outsen*, 'without descent', Heb. 7, 3 (see *watontseonk*); *wag ontserheg wateh Jacob*, 'they that come of Jacob', Is. 27, 6; *outsetheg*, they which issue from (them), 2 K. 20, 18; *watonsen*, I proceed from, John 8, 42; *ohhontseog wateh máchuk en machukut*, 'they proceed from evil to evil', Jer. 9, 3. Cf. *omunát* (indic. 1st sing. nom).

**-outup**, in compound words, head. See *cheptónutup*; *kodlãntupont*; \**uppaquóutup*; *wompóntupont*; *wuskónóutup*. Cf. *Abn. Step.*

\***onuhqushakomuk**, 'a house of merchandise' (?), Mass. Ps., John 2, 16.

**óóntóhkonauonát, eiantuhk-, eiantogk-**, etc., v. t. an. to mock at, to deride; *eíontogkouwog*, they scoff at (him), Hab. 1, 10; *kutóóntóhkonah*, thou mockest me, Num. 22, 29; *wag nãche watóóntóhkonóuh*, they began to mock him, Luke 14, 29 (see *wononchitãwãwã*); an. act. i. *óóntogkossu*, he mocks, is mocking, Judg. 16, 9, 13. Vbl. n. *óóntóhkonawawen*, a mocker, Job 17, 2.

**óóntómuk, tóuntomuk**, n. the womb, matrix, Ex. 13, 2; 12, 15; 34, 19; Num. 8, 16; *wateh óóntomukpat*, from the womb, Jer. 1, 5 (*ótómuk*, Exp. Mayhew; *watontómukpat*, C. 158).

\***opponeñauhock** (Narr.), n. pl. oysters, R. W. 103; *uponuhpug* (Narr.), Stiles; *a'pũnyhang* (Peq.), *ibid.*; *chãnkwa*, *apwãnah*, an oyster, C. 159. From *apwãnut* (to roast) and *hog*, *wahkog* (shell-fish).

**opwósu**. See *appawsu*.

\***osacóntuck** (Narr.), 'a fat sweet fish, something like a haddock', R. W. 103.

Perhaps the pollack (Merlangus purpureus, Mitch.) or hake (Merluccius vulgaris, Cuv.), more often called 'whiting'. Possibly the same as 'aquaundut, blue fish' (Peq.), Stiles.

**oshkoshqui**, adj. green: *oshkoshiqu*, 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 *moskelt*.

**ôscowunnumunát**, v. i. to change, Dan. 7, 25; Jer. 2, 36; *ôscowunnum wathogkonu-ash*, he changed his clothes, Gen. 41, 14; *watta wutôscowunnum*, he does not change it, Lev. 27, 10 (*ôscowunnum*, if he change, an. obj., Lev. 27, 10); *watta wutôshâsur ussu*, 'I change not', Mal. 3, 6; *ôscowunnum*, it changes, it is changed, Lam. 4, 1.

**ossôépôsu**, he slideth back, Hos. 4, 16; *assôépôsu*, adj. backsliding, Hos. 4, 16. Cf. *assôítshâi*, he goes backward.

**otan**, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl. *-ash*, Gen. 19, 29; 2 Pet. 2, 6. See *kehlotan*, a great town.

[Narr. *otân*, the town, pl. *otânash*; *otânick*, to the town, R. W. 120. Del. *u te ney* (*u te nûnk*, in town), Zeisb. Voc. 31.]

**otanemes**, n. dim. for *otan*, a village, Matt. 21, 2; pl. *+ash*, Is. 42, 11; Luke 13, 22.

\***ôtêshem** (Narr.): *wetuôtânuck nôteshem*, I came from the house; *acâwânuck nôteshem*, I came over the water; *ûâwawâ-tucknôtêshem*, I came from far; *tuckôteshana*, whence came you? R. W. 28; *tunna wutshâutôck*, whence come they? *ibid.* 29. See *otshoh*; *wachînat*.

\***ôu**, well (it is well), C. 227. See \***ô**.

**ouwân**, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Abn. *oâanis*, il fait brouillard; *oâ-nelégat*, — sur la rivière, Chip. *owânibissa*, it drizzles, Bar. 533; *arân*, it is foggy, *ibid.* 532. Del. *awoun*, fog, Zeisb. Voc. 7.]

**owassu**, he warms or warmed himself, Is. 44, 16. See *awassu*.

**owanux**. See *howan*.

**owohkóntowâu**. See *atwôhókóntawâu*.

**owôshhaog**, n. the hawk, Dent. 14, 15. See *washiguanon*; *quanmon*.

**ôwonogkuog**, v. i. 3d pers. pl. they 'have holes', they burrow, Matt. 8, 20, = *awonogkuog*, Luke 9, 58. See *wonog*.

\***ôwewepinnû**, adv. calmly, C. 227. See *awépin*.

**-ô-**, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: *awâdchannumû*, he keeps it; *awâdchannumûn*, he does not keep it, or, as more commonly found, *watta awâd-*

**-ô-**—continued.

*channumûn* (with a double negative). The negative *ô* enters into the composition of several words other than verbs of negation, as *wanne* (q. v.), *ô-anné*, none. Cf. *howan*, someone; *umew*, etc.

**ôch, ôtch**, adv. out of, forth from, thence: *na ôtch sokhamûn*, there went forth from, Num. 11, 31; *na ôtch sokhamûn*, 'he went out from thence', 1 K. 12, 25; *na ôtch qushken*, thence he returned, 2 K. 2, 25; *atchean*, he made from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation: cf. *na ôtch* (*uatche*), therefrom; \**koch*, *kauche*, *kutche*, which denote origin and progress, though often used by Eliot for *watche*; whence *kutche* or *kêche*, chief; *kehchis*, old; *kutchissik*, the beginning (of action, etc.), and the perhaps identical *watche* as a preposition (from, out of, for). *ash*, a father, and *akas*, *ôkas*, a mother, and perhaps *ohki*, the earth, have apparently the same origin; hence, too, *awchtuonguog*, parents, etc.; also *watch*, *watche*; *woténg watch*, without cause, 1 Sam. 19, 5, = *wat téng watch*, Lam. 3, 52, = *wawé woténg watch*, Ps. 35, 7, = *watch woténg*, *ibid.*; *wenau watche*, for the same cause, Phil. 2, 18. See *watche*.

[\*NOTE.—After "na ôtch (*uatche*), therefrom", in the manuscript, occurs the following: "wô ôtche (*uatche* and, with a slightly altered form and meaning, *uatche*), thence-after (the sign of the pluperfect tense)." In the margin this is marked "omit", and a footnote explains that "uatche, for wô ôtche, with reference to a future, implies obligation or necessity. See *uatche*."] ]

[Cree and Chip. See Howse, Cree (Gr., pp. 166, 289, 291.)]

**ôchâus, ôchaas**, n. a fly, Eccl. 10, 1; Is. 7, 18. Cf. *wasôthop*.

[Del. *u tsche*, Zeisb. Voc. 12; pl. *ûtschêwak*, *ibid.* 31.]

**ôcheinnat**, v. i. to be weaned, Gen. 21, 8; *acheninop*, he was weaned, Gen. 21, 8.

**ôchetuonganog**, pl. parents: *awchetuunguh* (constr.) his parents, Luke 2, 27, = *watchetuunguh* (obj.), Luke 18, 29; *kawchetuunguwôôog*, your parents, Luke 21, 16; Eph. 6, 1.

**cochiinneat**, v. p. to be advantaged or profited (*watchinneat*, Is. 47, 12); *teag wachiin*, what advantage will it be to me? what am I profited? Job 35, 3; *matta wachiin*, it profited me not, Job 33, 27; *teagus kachiginawo*, 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 kachiinawsh*, these things shall not profit thee, Is. 57, 12; *nish matta wadchigen-makish*, things which can not profit (be profitable), 1 Sam. 12, 21; *wanne teag wachien*, it profiteth nothing, Job 34, 9. Cf. *wachien*, he made from (it).

**ohk**, **ohkq**, **ohkq**, n. a worm, Job 17, 14; 24, 20; 25, 6 (= *askok*, Ps. 22, 6); pl. *ohquagoy*, Is. 14, 11; *ahqon*, it bred worms, Ex. 16, 20; *askkokinassag*, worms, Deut. 28, 39 (*askokse*, dimin. *askok*, Is. 41, 14); *ohke*, C. 156. See *askok*.

[Del. *moche-we*, Zeisb. Voc.]

**ohomous**, n. a little owl, Lev. 11, 17, = *kokkokhomowon*, Deut. 14, 16. See *kokkokhous*.

[Narr. *ohomous*, an owl. R. W. 85.]

**ohquaeu**. See *ahquide*.

**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. *uú*, v. i. he goes thither; *péyon*, he comes hither): *omun*, *om*, *wom*, he goes or comes, went or came, 2 Chr. 1, 13; Job 37, 9; Prov. 14, 16; Dan. 8, 5; *na omun*, he went thence, 2 K. 2, 25; Gen. 20, 1; 35, 21; *omwog*, they journeyed (went), Gen. 35, 16 (went from, Num. 33, 5, 13, 17, etc.); *tuosh kam*, *toh kamun*, whence comest thou? Gen. 16, 8; Job 1, 7; *tohhuw kam kekú*, whence come ye? Gen. 42, 7 (*tohhuw kam kekú*, when did you come from home? C. 185); *angk*, go ye to, from *áut*, *áunát*, Matt. 21, 2; Josh. 2, 16 (more commonly *wonchek*): *quúúúú ammissinniméunat*, I go to my people, Num. 24, 14; *pish antou wuhhogkat*, I shall go to him, 2 Sam. 12, 23; *kutánuu*, we are going, Num. 10, 29) with *inan*, nom., *amawá wamumuniyen*, it cometh (is come) out of the north, Jer. 46, 20; *pish amwog wach wuhhogkat*, 'they shall be of her', i. e. proceed from

**omunát**, **wámunat**—continued.

her, Gen. 17, 16; *amawá* (there) proceeds out of (*inan*.), Mark 7, 21; *amawá*, there came out of (the cloud a voice), Luke 9, 35 [*kukhawog ánuu*, a ship was going to (from *áunát*, *áunát*), Jonah 1, 3]; *amwupangknuhkumuk*, (she) came from the uttermost parts, etc. Matt. 12, 42; *ahye amwog*, depart not from, Acts 1, 4; *nutonsen kah nam Godut*, 'I proceeded forth and came from God', John 8, 42; *noh wamun*, I am from him, John 7, 29. The Mass. Ps. substitutes *ánuu* (*amunuu*) for Eliot's *au*, he went to, where *ohj* is *inan*. Derivatives: *pomohomunat* (*puunoh*, the sea), to go by water; *soh-hamunat*, to go forth; *wámunat*, *wámunat* (*wamawánu?*): *en mayat ne wánuu*, 'in the way by which thou comest' (mayest come, i. e. mayest come from), Is. 37, 29; *ne wánuuk wach*, 'that proceedeth out of' (that may come from), Deut. 8, 3; *wánuuk* (for *wánuuk?*) *kesokpat*, (it) may come from heaven, 2 Pet. 1, 18; *howan yeush way Edom*, (suppos.) 'who is this that cometh from Edom? Is. 63, 1 (*noh wáy Godut*, (who art) come from God, Mass. Ps., John 3, 2); *attuh wamomp*, whence I came, John 8, 14 (*attuh wamauk*, 'whence it cometh', Mass. Ps., John 3, 8); *asq yeu wánuwomp*, before I go (hence), Job 10, 21; *wáik Julia*, when he came out of Judea, John 4, 54. See *wachinut*.

[NOTE.—The terms and their definitions in heavy parentheses above are marked with the marginal note, "from *amunát*, *áunát*."] ]

[Narr. *nishoon hánuwok*, they go by water (by boat), R. W. 74; *tánuu co-wánuu*, whence came you?; *yó noránuu*, I came that way, ibid. 28. Del. *noom*, *loom*, *wam*, I, thou, he comes from thence, Zeisb. Abn. *usmen*, je viens de là; subj. *ánuu*; *Sighé*, venant, etc.]

**onanumau**. See *wamunánuuau*.

**one**, **ona**, = *wanne*, q. v.

**onetuonk**. See *wamnetuonk*.

**onói**, **onóe**, adj. blue, Esth. 1, 6; *áwá-ayk*, *áwáay*, blue (cloth), Ex. 38, 18, 23; 2 Chr. 2, 7; = *áwááay*; pl. *áwáyeuash*, Esth. 1, 6.

[Roger Williams gives Narr. *peshuú*, blue (p. 154), but that is apparently identical with *appishau*, 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 *pešai*, blue (168); *uppéshou*, a flower (160); *pešánnáquat*, blue color (168). Cf. Arab. *zahr*, a flower; *az'rok*, blue.]

**onou, onói**, adj. deep. Except in compound words, it has always the definitive prefix, *m'annói*, probably to distinguish it from *annói*, blue (the color of deep water); and for the same reason the *m'* is retained in such compounds as *mannonpuy*, deep waters. See *mánói*.

**onóuhkói**, n. a valley, Josh. 11, 16, 17; 2 K. 3, 17; Is. 40, 4 (*ononuwokkói*, — *yenash*, C. 158): *ut onóuhkoun*, in a valley, Gen. 14, 17; *en onóuhkóiyenut*, to the valley, Num. 32, 9; *en ononh-kóiyenut*, into the valley, Josh. 7, 24; *annóuhkóiyenut*, adj. 'of the low country', 2 Chr. 26, 10 [*annói-nhke*, hollow land]; pl. *annóuhkoyenash*, *annóuhkóiyenash*, Ezek. 36, 4, 6.

**onowusse**, lean. See *ánnowusse*.

**ononát**, v. i. 'to yell' as a wild animal, 'to howl': *annoyog*, 'they yell' (as lions' whelps), Jer. 51, 38 [from *annu*, a dog(?)]; *nishko pashuk pish anna*, every one shall howl, Is. 15, 3; *nuash kah onsh*, 'cry and howl', Ezek. 21, 12; *annak*, howl ye, Zech. 11, 2.

[Chip. *wah-o-no*, he howls, Spelling Book.]

**onoonk**, n. howling, Is. 15, 8; Zeph. 1, 10.

**onowaouk**. See *wannowáouk*, a covenant, an agreement.

**oshe, osh**, (constr.) **oshoh**, n. father, Gen. 17, 5; Prov. 17, 21; Matt. 10, 37; *wash*, my father, Gen. 22, 7; Luke 15, 21; *nashuu*, our father, Luke 3, 8; 11, 2; *kash*, thy father, Gen. 12, 1; *watsh ne-guime washik*, from my forefathers, 2 Tim. 1, 3 (suppos. form); *kashen* (*kashoo*), 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; *wutashimán*, [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'ig*, 'if God were your father', John 8, 42. See *\*áteshen*; *otshoh*; *wadchinut*.

[Narr. *osh*, a father; *nósh*, my father, *ósh*, your father; *entáso*, have you a father? R. W. 44. Del. *wosh*, my father; *gooch* (*kouch*), thy father; *och-wall*, his father, Zeish. Voc.]

**\*oshesin**, an uncle, C. 162 (dimin. of *oshe*). See *wussisses*.

**oshkappeum, -oppeum**, n. a concubine: *woshkappeum*, my concubine, Judg. 20, 4, 6; (obj. pl.) *oh*, 2 Sam. 16, 21, 22; 21, 11. See *wishquín*; *woshkappeum*.

**oshoh**. See *oshe*.

**oske**, for *wuske* (especially in compound words), new, young, first in time, etc.; before.

[**osowéneat**, v. i. to swim:] *weg wosh osowwecheg*, they who can swim, Acts 27, 43. Cf. *puansow*, he swims; *ossie-pisw*, he slideth back.

[Del. *a scho will*, to swim, Zeish. Voc. 14.]

**osqheouk**, n. blood. See *wusqheouk*.

**osukouguneau**(?), it (the brazen sea) 'was set above upon them', 1 K. 7, 25.

**otattamóonk**. See *wattattamóonk*.

**otch**. See *ach*; *wutche*.

**otcheun**, he made from (it), C. 2, 22. See *achiméat*.

**otchteau**, he produces (it) from (it), he forms it: *otcheau-uu*, Ex. 38, 8; *otche-uu*, he produces from it (an. obj.), Gen. 2, 22.

**otshoh**: *waban otshoh*, the wind bloweth, John 3, 8 (*wuttishau*, Mass. Ps.). Cf. *\*áteshen*.

[Del. *ta ándchen*, whence blows the wind?; *boranóonk ándchen*, the wind comes from the north, Hkw. 456 (see 'wantschun', Zeish. Gr. 161). Chip. *nódin*, it blows, is windy, Bar. 532. Old Alg. *lutin*, wind, Lah.]

**owee**, interj. of sorrow (El. Gr. 22); *owee*, ah! C. 234.

**owesquabinneat**, v. i. to wrap up. See *wesquapinnéat*.

**owesuouk**, n. his name, Ex. 20, 7; Gen. 29, 16. See *w'esouk*.

**owohsumunát**. See *wahsumunát*.

**owonogkooog**. See *áwanogkooog*.

## P

**p'**. See *pá*.

**pá**, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: *awawantaw*, I am wise; *pá-awawantaw*, 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 nípa*, 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 pámkesukok*, 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 pámuatli*, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pass. (inan. subject) *paáména*, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, *paí* or *paíeh* (q. v.) [or *paoméjeh* (?)], let it go on or continue (until). Cf. *paánantum* (suppos. *paánatog*), he lives; *paámshau*, he walks; *paámshau*, it is past, etc. (Cf. also Sansk. *paamb*, ire, se movere.)

[Abn. *paáni* (= *amptsi* and *aiptsi*), in compos. 'pendant, vel encore'; 'il est á' (with verb in infinitive), *Rasles*. Del. *paeni ní*, 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-ane*, 'out of the way', 'astray', and *pa-muoh*, the seat; *pa-mosso*, he swims; *pa-mompagin*, it creeps; *pa-nitchaua*, (water) runs, etc.

[For the Cree, Howse (84) has *pa-nitáchenau*, '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 *paame*.

**paanonteg**, as n. a (winnowing) fan. *Is.* 30, 24, i. e. that which blows away. See *paanauhtauk*.

**pabahtanum** [*pa-bát-an-am*], v. t. he trusts: *pabahtantam*, he trusts in (him), has confidence in; inan. *pabahtantaw*, he trusts (it), depends on (it). Adj. and adv. *pabahtanumwe*, -*wáe*, faithfully (*pápahtantáwwe*, C.).

**padahquohhan**. See *padtohquohhan*.

**padteateamin-ash**, n. pl. nuts, Gen. 43, 11.

**padtippáshin**, **padtapáshin**, v. i. it drops, there is dropping; freq. *pa-padtippáshin*, there is a shower; verbal *pá-pádtínauk*, 'showers', Deut. 32, 2.

[Del. *paupkechen*, a drop; *paupankpechen*, it drops (cf. *paupetáta*, it is showery, 'rains by showers'), *Zeisb.* Abn. *áipeteráin*, il est encore á pleuvoir, il pleut encore.]

**padtohquohhan**, **padahquohhan**, v. i. it thunders (*padtohquóhhan* and *padtohquóhhaná*, it thunders, C.); as a n. thunder. [From a verb which signifies 'to hear', 'to be heard' (?). Pierson's Catechisin (Quiripi) has *padak*, he heareth. Cf. Cree *páytor-ayoo*, he hears him; *páyton*, he hears it. But see the next following verb.]

[NOTE.—The bracketed part of this definition is marked "omit" in the manuscript.]

[Abn. *pádañhiags*, le foudre, tonnerre. Quir. *páddahquóhhan*, Pier. Del. *pechawquon*, it thunders, Hkw., which Cass corrects to *paathoc'quon*, 'it begins to thunder' (from *paú*, 'to come', and *hoc'quon*, 'thunder'). [Is either correct?] *Zeisb.* has *peh hoc'quon*, it thunders; *pa da quot*, it is heard, *Voc.* 26.]

**padtuhkuhteau**, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

**pagkodontám**. See *paikodontám*.

**pagúanau**, v. t. an. he destroys (him); inan. *paquatai*, *paquodan*, he destroys (it); v. i. *paquanteau*, *paquchteau*, he is destroying, or is a destroyer; pl. *paquatoog*, they destroy, are destroyers. (This was the name given to the Muhhekan of eastern Connecticut by neighboring tribes: *Pequattoog*, Pequots, 'destroyers'.) Verbal *paquawauk*, destroying, destruction, *Prov.* 15, 11; 18,



**pagúanau**—continued.

7; Is. 59, ̄; 'pestilence', Ps. 91, 6. From *paipq* (*paigk*-), to break, to divide. See *paipqiti*.

[Narr. *paúquana*, 'there is a slaughter': *peputtóng paúquawan*, 'the Pequots are slain', R. W. 151. Crep. *páckwáht-ayoo*, 'he hates (him)'.]

**paguodche, pagwodche**, adv. 'it may be', perhaps, El. Gr. 22 (*paogpáitche*, C.).

[Alg. *paúshsh*, probablyment.]

**pahchanitchau**, v. i. he has fingers: *ne-gutta-túshsh* —, he has six fingers, 2 Sam. 21, 20. See *pohchanitch*.

**pahchasittau**, v. i. he has . . . toes, 2 Sam. 21, 20; lit. he has divided-feet (*paúshsh-wassset*). See *pohchanitch*.

**pahchau, pauchau, póhchau**, v. i. he turns aside, deviates: — *wéttch waygat*, he turns aside from the way, Num. 22, 23. [Del. *paúghechen*, 'where the road strikes off'; *paúgheca*, 'to turn out of the road', Zeisb.]

**pahheau**, v. t. an. he waits for (him): *way-páh*, I wait for (him), Ps. 130, 5; suppos. *nóh páhhit*, he who waits; v. t. inan. *paútau, páhta*, he waits for (it); v. i. an. *paútsau*, he is waiting; suppos. *nóh páhtsú*, he who is waiting. Verbal *páhtsók*, waiting, 'forbearance', Rom. 2, 4 (*paútsong*, they wait; *way-páhtis*, I stay, I am ready; *paútsú*, ready, C.). From *pá*. Cf. *páime*.

[Del. *paú soap*, he waited (pret.), Zeisb.]

**pahke, pohki**, (1) it is clear, plain, evident; adv. plainly, clearly. (2) it is clean, pure. See *páhlí* and cf. *paúquáú*.

**pahkheáú, pahkehheáú**, v. t. an. (caus.) he cleans (himself or another), makes clean, 'purifies', Lev. 8, 15. V. t. inan. *paúketeáú*, he makes (it) clean, purifies (it). V. i. an. *paúkeseú* (= *paúkessú*), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.

**pahpahkshas**, n. a 'partridge', Jer. 17, 11, = *páh-póhkussá*, 1 Sam. 26, 20. Cf. *paúpaúguttóng* (pl.), 'quails', Ps. 105, 40. See *maúwessashigues*, the swallow.

[Narr. *paúpaock-súog*, partridges, R. W. 85. Peq. *paúpaúqtéca*, quail, Stiles (see his *kúpaúss*, partridge). Del.

**pahpahkshas**—continued.

*paúbaock*, pheasant; *paúpens*, partridge. Chip. (Gr. Trav.) *paú-páshsh-kúshsh*, 'a snipe' (?), Sch. II, 466.]

**pahpasinum**, v. t. he plucks off (as corn, Luke 6, 1). See *pohshianum*.

**pahpassehteau**, v. i. he is cleaving or splitting (wood). Suppos. *nóh pahpáshshetg*, he that cleaveth wood, Eccl. 10, 9. Redupl., with caus. inan. form, from *pohshianum*, he divides (it), 'he causes it to divide', 'makes it half' (see *pohshsh*).

**páhpohkumas**, n. a moth, Luke 12, 33. Cf. Matt. 6, 19, *paúpaúttáwák* (suppos.), 'moth', for 'when it is injured by the moth'. See *paúpekg*.

**páshshe, páshshe**, half, a part of. See *paúshsh*.

**páhsonogk**, n. pl. *waypaúsh*, a board, Acts 27, 44; Ex. 27, 8. See *paúpasshettau*.

[Abn. *paúkaskš*, planche, ais. Del. *paússikáshk*, Zeisb.]

**páhsu**. See *páso*.

**páhtekómuk**. See *paúmanawáttáwáúde komuk*.

**pájeh**, adv. until; *way pájeh*, until now; *nó pájeh*, until (*nápaú*, C.). See *páime*. [Del. *paúshsh*, Zeisb.]

**pákodeche**, adv. completely, to the end, to the full, thoroughly. (It is strictly a verb impers. 'there is completion', 'it is through'.) Freq. or intens. *paúpaúkodeche*, 2 Chr. 36, 21. See *pohshianum*.

[Narr. *paúwáttche, paúngáttche*, R. W. [Del. *paúkaúttché*, fully, completely, Zeisb.]

\***pákodechimau**, v. t. an. he condemns (him), primarily, disposes of, makes an end of; *nóh pákodechimáú*, he who condemns; *paúkodechiumáú*, 'to condemn', 'to convince', C.

**pákodechteau**, v. i. (inan. subj.) it finishes, completes, or comes to an end; intensive *paúkojttéau*, Dan. 9, 24, John 5, 36; pass. part. *paúkojttéau-un*, (it is) finished, Ezra 5, 16. The causative form, *paúkodechichtéau* (he makes complete, finishes), is of more frequent occurrence: *way-paúkodechichtéou*, I have finished or completed (it), 2 Tim. 4, 7.

[Del. *paúkaúttchéchtéou*, 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. vb. *pākodtantámōōnk*, determination, settled purpose. From *pakotche* and *-antam*, completely-minded. Cf. *kodtantam*, he intends or wishes.

\***pākonnōtam**, n. a codfish, C.

[Narr. *pangamūt*, R. W. Abn. *as'-kamokš, as'kaméps*, pl. *-gšok*, morue, Rasles.]

**páne, 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. *pánu, pánuu*, is the suppos., *pamnuu* the indic. form. See under *pámantam*.

[MARGINAL NOTE.—Rewrite this. Cf. *pamantam; pamoham; pamushau. ash pamnuu*, 2 K. 14, 1, see *ash*.']

**pamequanum** [= *pame-nuuequanum*], v. t. inan. he rolls (it) about; suppos. *noh pamequánuk*, he who rolls (when rolling) it, Prov. 26, 27.

**pamitchuan, -utchuan, -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. *pamitchuwalj*, 'let (the waters) be dispersed abroad', Prov. 5, 16 (*anutuh nippéit pamutchevohk*, 'as waters which run,' Mass. Ps., Ps. 58, 7). From *páme* (q. v.) and *utche-u*, it proceeds from. More immediately, from *pamushau*, he walks, moves, with the introduction of the hard *ch*, denoting involuntary or inanimate activity.

[Creep *pámúchevum*, it flows, as water, Howse 49.]

**pammoh**. See *pammoh*, the sea(?).

**pamompagin**, v. i. impers. it creeps or crawls (*amp-pámúntasham*, I creep, C.). As adj. (also *pamompagé*) creeping, crawling. Suppos. *ovias noh pámpompagit*, an animal which creeps or crawls; pl. *ny pámpompakechey*. Freq. *pápámompagin*, *páh pámpompagin* (and *pápámotechey*, Ps. 148, 10). See *pápámompakechey*.

[Creep *pámútehevum*, 'he moves himself horizontally, crawls', Howse 84.]

**pamompagin**—continued.

Abn. *uc-pamigšsi*, je rampe, je marche sur le ventre. Del. *pímochkhasu* (v. adj. an.), stirred, moved. Zeisb. (Gr. 166; *pámúochéu*, 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'.

**pamōso, pamwōso, pumōso**, v. i. he swims, moves himself by swimming (*amp pamōsarccu*, I swim, C.); suppos. *noh pámosarvit*, he who swims, Is. 25, 11. For *pame-asso*. Cf. *asuvénev*, he swims.

[Abn. *uc-pemakšitsin*, 'je nage'.]

**pámshéau, pamushéau**, v. i. inan. it passes, goes on. See *pamushau*.

**pamutchuwan**. See *pamitchuan*.

**pamwōso**. See *pamōso*.

\***pánikquá** [= *pámúhquacé*], 'squint-eyed', C. From *pánu* and *ahquá*, he looks contrary or perversely.

**paune, pannu**, out of the way, perversely, contrary; *pánu wáttin*, 'the wind was contrary', Matt. 14, 24; Acts 27, 4; *an pánuen*, 'he went another way', 1 K. 13, 10. Cf. the prefix *pá-*; also *peuvó*, strange, foreign; *pámúu*, it is spread about.

[Del. *pullivi*, elsewhere, otherwise; *pulliavu*, he goes away, goes wrong, Zeisb.]

**panneáú**, v. i. he errs, goes out of the way, goes wrong, Prov. 10, 17; suppos. part. *pámúcut*, going astray, 'perverse', Prov. 14, 2; verbal *pámúnevōnk* (*pámú-u-ōnk*), wrong-going, 'perverseness', Prov. 15, 4.

**pannettüssu**, v. i. an. he does wrong, commits a fault; suppos. *noh pánušit* (*pámúššit*), he who does wrong, who goes astray, Num. 5, 12, 29; verbal *pámúšševōnk*, wrong-doing, error, Prov. 17, 9; Jude 11; agent. vb. *pámúšševén*, a wrong-doer ('the unjust', 1 Pet. 3, 18).

**pannowau**, v. t. he deceives, speaks falsely to (him). Imperat. 2d 1st pers. *ahque pánuuvah*, do not lie to me, 2 K. 4, 16. Adj. and adv. *pámúvawé*, falsely, deceitfully. N. verbal *pámúvavōnk* (and *-vavēvōnk*), wrong saying, a lie, Ps. 7, 14; Rev. 21, 27; agent. vb.

**pannowau**—continued.

*pannowawēn-in*, a liar. From *panne*, and *nowau*, he speaks.

**pannu**. See *pannu*.

**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. *panuppanuppe*, throughout, 2 Chr. 34, 7; wholly, Jer. 2, 20.

[Ain. *panpūmīdī*, 'par tout'.]

**panupwushau**, v. t. he goes through-out: *panupwushau otawish*, 'they went through the cities', Luke 9, 6; 2 Chr. 16, 9 (*panupwushāut kchtah kah ahke*, 'to compass sea and land', C; but *kup-panupwushonew*, etc., 'you compass', etc., Matt. 23, 15). From *panuppu*.

**pāpādinunk**, n. coll. fine rain, 'showers', Dent. 32, 2. See *puḏippāshin*.

**papahtantam**, v. i. and t. inan. he trusts. See *pabhtawau*.

**papāmpagin**, freq. of *panuompagin* (q. v.), it creeps.

**pāpāmotacheg**, part. pl. 'creeping things', Ps. 148, 10.

**pāpanne**, adv. 'safely', Prov. 31, 11 (?) (*panpāne*, 'wholesome', C.); *papanu kuh-kinuwēsish*, mark thou well, Job 33, 31.

**papannowau**, v. i. he flatters; suppos. *nah papanaawat*, he who flatters, Prov. 28, 23. Adj. and adv. *papanāe*, flatteringly, Prov. 26, 28.

**papaquanne**, **papuk-**, adv. 'utterly', 'thoroughly', Judg. 15, 2; Is. 40, 30; Nah. 1, 8; Zech. 14, 11.

**papashpe**, prep. (?) through: *wassittuu papashpe nahtokys-ut*, he shines through the cloud, Job 22, 13. By redupl. from *pshaw*, it breaks through. Cf. *nepāuz papshāu*, the sun rises.

**papaskhas**, n. the 'swallow', Ps. 84, 3; but cf. *wamewashupes*.

**papasku**. See *pāpiske*, double.

**papame**, prep. concerning, with respect to, of.

**papeásik**, suppos. part. inan. when (it is) very small, a very small thing; pl. *panpāsikish*, 'small things', Zech. 4, 10; Acts 26, 22. See *pāsān*.

**papeissit**, pl. *-itcheg*; suppos. part. an. very small (persons), very young, Esth. 3, 13. Intens. of *peississu* (q. v.). From

**papeissit**—continued.

*panpessesu* has come the corrupted form 'papeissit' (pl. 'panpāssis'), a young child.

[Narr. *yō cuppāppōos*, is this your child?; *panpāos*, a child; *nippāppōos*, my child, R. W. Peq. *panpōos*, 'an infant new-born', Stiles.]

**papekq**, n. a flea, 1 Sam. 24, 14; 26, 20 (*panpek*, C.). Cf. *pāhpohkunnis*.

[Ain. *babāks*, puce; *babis*, ciron dans les mains, etc.; *ps'kšē*, vers dans la chair, sur viande. Del. *achpāpuk* (pl.), fleas, Zeisb.]

**papenuppashuuk**, n. 'a drop' ('in the bucket', Is. 40, 2). [Is it a noun collective from *pa* (*prave*) and *napu*, 'very little water'?] Cf. *puḏippāshin*.

**papēsukaew**, v. i. or adv. it is twilight; in the twilight, Ezek. 12, 6.

**papisiswauk** (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chip. *puu'pu*, he laughs.]

**pāpiske**, **papasku**, **papske**, v. i. it is double; adj. double. By redupl. from *piskeu* (there is) double: *piskinnuuk-ak pāpiske ucpauuy . . .*, 'double unto her double, according to . . .', Rev. 18, 6; *papske ahtōuk*, a double portion, Dent. 21, 17. Sometimes with *nessit* (twice), as *nessit papske* (for *pāpiske*) *āudtehan*, 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 *pohpohpū*, augm. of *polapū*, it breaks, opens. See *passipokkottut*.

**papomushau**, **papōmshau**, v. i. he journeyes, continues walking, Acts 10, 38 (*papomushau*, 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.). Taw-and, the specific name given by Cuvier, may be from *tahkōi* (Narr. *tahki*), 'when it is cold', 'cold-weather fish', or Narr. *taquātūn*, frost, it is frozen, 'frost-fish', but certainly does not signify

**\*paponaumsû**—continued.

'plenty fish' in any Algonquian dialect.  
From *papon-âv* and *aunsi*, dimin.

[Abn. *opânuânuess-ak*, 'petits [poissons] de la mer'.]

**\*papône** (Narr.), winter. R. W. 69. See *popôn*.

**\*papônétin** (Narr.), v. unipers. (it blows from the west, or it blows wintery), the west wind, R. W. 83. From *papône* (*popôn*, El.), winter.

**papske**. See *pâpiske*.**papukuame**. See *papupuuame*.

**pâpûmunont**, pl. *-onchéy*, suppos. part. of *pepûmûran*, flying; *pâpûmunont* *pâkses*, flying bird (i. e. bird when flying), Is. 148, 10.

**pasau**. See *pasauu*.**\*pâshanne**, adv. fully, C. See *pohshane*.

**pashksheau**, v. i. it bursts asunder, bursts with violence, explodes; intens. of *pasishau* (it bursts) by the incorporation with the root of *shk*, marking violence and disaster.

**pashkuhkom**. See *pashkuhkom*.

**pashpehtëâhheau** (*-dahchun*, El. Gr.), v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him), Job 26, 12.

[Old Alg. *pâchîpauanta*, I dart, Lâh.]

**pashpishonau**, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shot through', Ex. 19, 13.

**pasinnum**, v. t. he plucks (it, as corn, etc.), Mark 2, 23. See *pohshinnum*.

**pasishau**, **passishau**, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an. subj., Acts 1, 18. Intens. of *peshan* (see *pêshau*).

**paskanoutam**, v. i. he suffers extreme hunger, he is starving, Jer. 38, 9; *napp*, I perish with hunger, Luke 15, 17. Vbl. n. *paskânuoutamouk*, extreme hunger, Ex. 16, 4. Adv. *paskânuoutamure*, in extreme hunger, Lam. 2, 19.

[Abn. *peskâcânuânuâssé*, il a faim marchant (?), Rasles. Cf. Abn. *peskâut*, 'creu'.]

**paskogun tahshé**, num. nine; pl. an. *paskogun tahshéog*; inan. — *tahshinash* (or *tohsâsh*), El. Gr. 14 (*pasukogun*, Luke 17, 17): *nâbo paskogun*, nineteen (as an adj. varied by *tahshé* (or *tohsâ*) in pl. an. and inan., 2 K. 25, 8); *paskau*

**paskogun tahshé**—continued.

*gun tahshéochog* (pl. an. *-kollôg*, *-kod-tash*), nine hundred, El. Gr. 15.

[Narr. *paskûgit* (*pâskogit*, C.), as adj. pl. with *tashéog* and *tashinash*, R. W. Del. (Unami) *peschkoek*, 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. *sahqûhkom*. See *\*pesklûmûnin*.

**pâsœ**, **pâhsu**, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.

[Chip. *bêsho*, near by, Bar. Abn. *pês-âst*, c'est proche. Del. *peschot*, Zeisb.]

**pasœau**, **pasau**, v. t. an. he brings (him) to: *ap-pasœ-uh*, he brings him, Luke 10, 34; imperat. 2d pl. *pasœak*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) signification of the verb: 'near them', bring them near. From *pâsœ*, near.

[Abn. *ne-pêsâti*, je l'apporte.]

**pâsœche** [= *pâsœ-wâche*, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *peschotchî*, near; *pechuwat*, *pechuwâci*, near, Zeisb.]

**pâsœsukau**, v. i. he goes or comes near, he approaches; suppos. *noh pasœsukog*, he who comes near, Num. 1, 51; Luke 7, 12; imperat. *pasœsukîteh*, let him come near to me, Is. 50, 8.

**pasœtappu**, v. i. he is (remains) near, Is. 50, 8 (elsewhere *pasœoppu*); suppos. *noh pasœtappit*, *noh pasœopit*, he who is near, Is. 57, 19; Prov. 27, 10. From *pâsœche*, or *pâsœ*, and *âppu*, manet.

[Abn. *pêsâdaps*, il est proche, il demeure proche.]

**pasœtshau** [*pasœche-âut*], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *noh pasœtshuut*, he who comes near, Num. 3, 10, 38. *pasœtshau* expresses merely the fact of approach or proximity; *pâsœsukan*, the action of going or coming, continuing to approach.

[Abn. *pêsâdâssé*, approche-toi; *ne-pêsâdâssé*, j'approche; *ne-pêsâssœkâmûn*, j'approche de cela.]

**paspishau**, v. i. it breaks through, it bursts forth, blossoms, (after *nepatuz*, the sun) rises, Eccl. 1, 5; suppos. part.

**paspishau**—continued.

*paspishant*, (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-paspishanoak nepat*, the sunrising, C.); freq. *paspishishau*, he passes through (a place or country); pl. *-oy*, 2 Sam. 2, 29. Freq. or intens. of *pëshau*, it blossoms, bursts forth.

[Narr. *pëshisha*, it is sunrise, R. W.]

**pasuag**, suppos. inan. (when it is) made fine, in powder: *pasuag uashik*, fine flour, Lev. 23, 13, 17, etc. Cf. *sohqui*, powder.

[Abn. *pesäi*, poudre. Narr. *pishiquê-hick*, unparched meal.]

**pasuodtam**, v. t. inan. he chews (it)?; suppos. pass. inan. *pasuodtamannak*, (when it is) chewed, Num. 11, 33.

**passipokodut** (for *passipokodutt*), 'in the clefts of the rock', Jer. 49, 16; Obad. 3; *passipokodut*, Ex. 33, 32; *passipokodchtu*, (among) the clefts, Is. 57, 5. From *pashie* (*pashê*), broken or divided, and *-ompsk*, n. gen. for rock. See *papokpuog*.

**passishau**. See *pasishau*.

**passôtham**, **-âtham**, v. i. he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; *passôtham* (v. t.), he diggor 'cleaves' into (it), Judg. 15, 19. Vbl. n. *passôthey*, *-athley*, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (*pohsahley*, Ps. 40, 2); pl. *-gash*, Gen. 14, 10 [*passchtan-ash*, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. *passayk*; *pissi*.

**passúkossau**, v. i. he parts the hoof, Lev. 11, 7. From *pohsu*, divided, and *ükôssa*, (its) hoof. See *múkkos*; *uhquê*. [Chip. *pechiki*, 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.) *-pasukoa*, it is one; pl. *-kwaoy*, they are one, 1 John 5, 7. Verbal, *pasukooonk*, being one, unity, oneness. *-pasukwoog*, inan. *-kwaash*, with *nequt* prefixed, one hundred, El. Gr. 15; *nequt pasukoa*, 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 *neqooone*, first) appears to have the same base as *múkkooone*, old, discarded, left behind [cf. *múkkooonk*, 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. : "*pëshchuk* is the true Mahicanni word for one", Hkw. Narr. *pëshsark*, R. W. (who gives also *nequt*, one). Abn. *pëshkêš*, inan. *pëshkêšn*, one (but *nequt* or its equivalent is found in *nekšhâis* [= *nequtta tashê*], six; *neqšdâinkâo*, eleven; *neqšdêlegšê*, one hundred, etc.), Raskes. Chip. *ba-shick* and *ain-gal-juth* (or *ning o dwa*), Sch. II, 211, 213, 216. "Before substantives signifying measure of time or other things. . . instead of *bejig* [*bashick*], we say *ningô*."—Bar. Gr. 433. *pëshig*, one; *pëshhego*, he is one, Jones. Cree *pëshak*, *pëshakoo*, he is one or alone; *pëshakootow* (inan.), he uniteth, Howse.]

**pasukqut**, num. once, Gen. 18, 32; Josh. 6, 3.

**paswauwâtúog**, v. i. (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From *pásoo* and *wetawooy*, they are related, lit. they live together.

**paswohteau**, v. i. (inan. subj.) it is near, Ps. 22, 11; Zeph. 1, 7. From *pásoo* and *ohtean*, se habet.

**paswoppu**. See *pasatappu*.

**paswu**, adv. lately, El. Gr. 21; 'for a season', Acts 13, 11; *onk paswê* (dimin.), 'some days after', Acts 15, 36 (*paswê*, soon, C.). See *pásoo*.

\***pattohqoohanni**, v. i. it thunders, C. See *puhtohquohann*.

**pauanontam**, v. t. he fans (it); v. i. *pauanontussa*, he fans; cf. Jer. 4, 11; 15, 7; Is. 41, 16.

**pauanuhtunk**, **paan-**, **pauunôn-**, n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See *pauonoteg*.

**pauchau**. See *puhchau*.

**paudtaü**, v. i. 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 (*patanish*, C.); suppos. *pauđtunk*, when he brings, Ps. 126, 6; *pauđtunk*, Mass. Ps. 1. Vbl. *pauđtöök*, a bringing in, Heb. 7, 19. Cf. *paśnaü*. (Cf. also Sansk. *pat*, ire; *pat*, ire, admire.)

[Narr. *pauđtons*, bring hither, R. W. Abn. *apđśu*, il apporte; *u pđśu*, j'apporte; with an. obj. *u-pđśaü*, je l'apporte. Chip. *oo hatau*, he brings it. Cree, inan. *pđtaw*, an. *pđshoohayou* (?), Howse 41. Del. *peton*, he brings, Zeisb. Gr. 152.]

**-paug**, n. gen. in compound words, signifying water. See *-paug*.

\***pauganaüt** (Narr.), n. codfish, pl. *taun-wook*, R. W. See \**päkanauđtan*.

\***paugäutemisk** (Narr.), n. an oak tree (*pađkubtinis*, white oak; *uśattinis*, red [yellow] oak, C.); *paugäutemissauñ*, an oak canoe, R. W.

\***paushoons** (Pep.), meadow lark (*Stur-nella Indoliceana*, Bonap.), Stiles.

\***pauküawaw** (Narr.), a bear; also the name of the constellation 'the Great Bear, or Charles Waine', R. W. [For *pađkenawau*, 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.

**pauushaü**, v. i. he walks. See *paun-shau*.

\***pauočaüog** (Narr.), v. i. 'they are playing or dancing', R. W. 145; *paun-ochauđtonwün* [*paunochtočtanu?*], 'a bundle to play with', *ibid*.

**paupäkinasik**, adv. in the twilight, Prov. 7, 9. Dimin. of *pađpukkeni*, it is dark. Suppos. *paupäpukkenik*, when dark (?). See *pađkenni*. Does not often occur in Eliot's translation; perhaps not elsewhere than in the verse cited.

\***paupock** (Narr.), partridge, pl. *-siog*, R. W. See *pađpukkeshas*. Cf. (Pep.) *paupaquäśe*, quails, Stiles (= *pađpashq-attag*, quails, El.); *pađpock-ussa*, partridge, El.

[Chip. (Gr. Trav.) *pađpukkeshas*,

\***paupock**—continued.

'snipe'; *pađpuksha*, 'woodpecker', Sch. n, 466. Del. *paub ha cku*, pheasant, Zeisb.]

**paunöñtunk**. See *paunöñtunk*.

**pauwau**, (1) v. i. he 'uses divination' (infin. *paunöñtunk*, Ezek. 21, 21), he practices magic or sorcery. Adv. *paun-wäe*, 1 Sam. 15, 23. Vbl. n. *paunawöök* (pl. *-augush*), 'witchcraft', 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. *paunwäe*, 'a priest', pl. *-wäüog*, R. W. 111. Cf. Quir. *pauiö*, 'holy', Pier. 41, etc.]

**payont**, when he comes, when coming; suppos. part. of *päyan*.

**-pé**, 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 *näpp* (*näpe*); *-paug*. [Cf. the Sansk. *pa*, to drink (*pa*, drinking, for drink; *ap*, water), a root which runs through almost all Indo-European languages: Zend. *paö*, water; Afgh. *poi*; Lit. *uppe*, flumen; Irish *abh*, flumen; Greek *Πηδ. πέτωκα*; Lat. *potum*.]

[Abn. *uñi* (*näpe*). Narr. *näp*. Muh. *näpey*. Chip. *uñ-ñi*, *uñ-be*, *uñ-bee*, water; *śöñi*, *see bee*, river. Cree *näp pe*.]

**pé-**. See *pä-*.

**peamesan**. See *paśsin*.

**peantam**, v. i. he supplicates, (in Eliot's transl.) he prays; lit. he is smudged-minded (*pa-antam*), he humbles himself. Tr. an. *peantamañan*, he prays to, supplicates (him); *ken kupppeantam-öñsh*, I pray to thee, Ps. 5, 2. 'Advocate form' (imperat.) *peantamwänsh*, pray thou for (them), 1 Sam. 12, 19; *uwänshinwan*, pray thou for us, Jer. 37, 3. Vbl. n. *peantamöñk*, supplication, prayer.

[Narr. *peyañtantam*, 'he is at prayer', R. W. Abn. *pañbätam*, il prie. Del. *pa tu man*, to pray, Zeisb. Muh. *peyañtam-uwawöñk* (vbl.), 'religion', Edw. Quir. *peuiö*, used by Pierson for 'holy', etc., Catechism 41, 42, 57; inan. pl. *pañtons*, *ibid*. 55. This seems to be the primary or the simple verb from

**peantam**—continued.

which *peantam* was formed, and is perhaps identical with *paawau* (q. v.); *peaiawaganu*, 'holiness', Pier. 51. See *attaboan*.]

**peantowau**, v. i. he has a small voice, speaks low; pass. with inan. subj. *peantowomau*, it has (or there is) 'a small voice', 1 K. 19, 12. From *pe* and *antowau*. Cf. *mishantowomau*, 'it roareth' (Job 37, 4), has a great voice. See *mishantowau*.

**peasin**, v. i. it is (very) small; n. a small thing, Num. 16, 13: *wussawine peasin*, it is too small, 2 K. 6, 1. Double dimin. *peamēsau*[-in], a very small thing, Ex. 16, 14. Suppos. inan. *peasik*, *pecsik*, and *pepāsik*, when it is small, a small thing, Josh. 17, 15: *auw pepāsik onk ne no teag*, 'less [more little] than nothing', Is. 40, 17. Intens. *papecsik* (q. v.). See *pū*.

\***peawe, pewe**, adj. little; *pewe mukkoisog*, little children; *peakomak*, a little house, C. See *pū*.

**pechchquogkunk, -gwonk**, n. the sheath or scabbard of a sword. From *put-au*, he puts in, and *chahquog*, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

\***peggham**, v. i. he shaves (himself); *awp-peggham*, I shave, C. See *chegquod-wchham*; *wasum*.

**peeskq, peeskq**, n. the 'night hawk', Lev. 11, 16; Deut. 14, 15.

[Abn. *pipiḡḡ*, 'oiseau de proie' (?). Del. *pischk*, Zeisb. Voc. 6 (cf. *pisgeū*, it is night; *pisgck*, at night, *ibid.*.)]

**pēū**. See *pū*.

**peškiyeue** (?), adj. 'narrow' (of 'windows'), Ezek. 41, 26.

**pehcheu**, adv. unawares, unintentionally, Num. 35, 11; Gal. 2, 4. Perhaps related to *peššan* (q. v.), he goes into it by mischance, he falls into it.

[Abn. *pisšisi*, vel *pitsi* (by mistake, unintentionally). Del. *pischē*, accidentally, by chance; as v. he blunders accidentally, Zeisb. Gr. 183.]

**pēhteau**, v. i. it foams; n. foam, Hos. 10, 7; 'the seam' (of a boiling pot), Ezek. 24, 6, 11, 12 (*pehtām*; *pehtāttas-*

**pēhteau**—continued.

*auw* [*pehtau* (an.)-*uttam-ut*], he foameth (at the mouth), Mark 9, 18. Cf. *pēšhau*.

[Abn. *pūttē* or *pittē*, foam, froth (*écume*); *pūttāšio*, it foams; *pūttēttē šišū*, he foams at the mouth.]

**pehtehennitchab**. See *pehtehennitchab*.

**pehtoxinau**, v. i. he puts on his shoes (moccasins); imperat. *pehtariwush*, put on your shoes, Ezek. 24, 17. From *pētāu* and (*m*)*okššiu*. Cf. *amamush kum-mocchinash*, take off thy shoes, Ex. 3, 5.

**pehtuhennitchab**. See *pehtehennitchab*.

**pehtuanum**. See *pētuanum*.

**peisses**, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. -*og*. [By contraction from *peššissu*, or a diminutive of endearment for *peššise* (?).]

**peississu**, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. *awh peššissit*, 'he who is least', Matt. 11, 11; *awh peššissit*, while he was yet (very) young or small, 2 Chr. 34, 3; pl. -*itheg*. Intens. or dimin. of endearment, *papeššit*, pl. -*itheg*, young children, Esth. 3, 13.

[Abn. *pisšessi*, il est petit; *pisšesau* (inan.), cela est petit. Chip. *paugi*, a little, a few, Bar. 424, = *pauger*, small, 'limited to the expression of quantity', \*Sch. Cree *appis* (adv.), little; *āppisšissu*, he is small; (inan.) *āppisšiu*, it is small. Narr. *pajpōis*, a child.]

[\*MARGINAL NOTE.—"It has changed places with *ogpūse*. See Sch."]

**pemaogok, peōnogok**, where the path or way is narrow, Matt. 7, 13, 14: *peōnogod* (indic. pres.), Prov. 23, 27 (of 'a narrow pit'); *eu peōmawogok inayik*, in the narrow path, Man. Pom. 87. From *pe*, small; *-maw*, path; *-āog* (suppos. from *au*), where it goes; *-ohke*, place; and *peōmaw* (suppos. of *auw*, he goes) *ohke*.

[Narr. *peewūyagūt*, 'a little way', R. W.]

\***pemisquāi** (Narr.), adj. crooked or winding, R. W. 56.

[Cree *pāskay*, 'diverging, branching', Howse. Del. *pimochqucu*, twisted, turned, Zeisb.]

[**pemsquannum**, v. t. he wreaths, twines, twists it;] adj. *-nawwáe*, 'wreathed'. Ex. 28, 14, = *pepémsquannumau*, v. 22.

[Del. *pimochpéñ*, vbl. adj. turned, twisted, Zeisb.]

**pemsquoh**, n. a whirlwind. Job 37, 9; Is. 40, 24. For *pemsquáú*, it winds about, twines (?). Cf. *pepemsque*.

**pemunneacht**, *-unneat*, n. a cord, a string. Is. 50, 2; Mark 7, 35; pl. *-ash* and *-onash*. Judg. 15, 13; 16, 11, 12. Suppos. of *pemmohtéau* (it is twisted or plaited), 'when twisted' (*peminneacht oné*, a fishing line; *pémoneacht*, 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. *pumméche*. See *tottuppuu*.

[Abn. *pemaisí*, il va de travers. Cree *pim-ich*, crosswise. Del. *pimémtan*, thread; *piméñ*, slanty, Zeisb. Cree *péme-nuu*, 'he awryeth it'; *piméne-nom*, 'he twists it', Howse 93. Powh.: 'Their women use to spin . . . a kind of grass they call *pemémtan*; 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 *penáéu*, 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.'

**penáéu**, v. i. it is spread about, as a growing plant, tree, or vine. Cf. *pemue*, out of the way.

[Narr. *penúty*, 'crooked', R. W. 56.]

**penóhkónau**, v. t. an. he casts or throws (him) down: *kup-penóhkon-eh*, thou castest me down, Ps. 102, 10 (*penóhkónat*, to throw down, C.). From *nóhkonau*, he throws (to the ground); with the prefix *pe-*, he throws from a height, casts down (to the ground). See *nákonóuat* and its cognates, and *penóhkuu*.

[Abn. *ne-penóhkónau* or *ne-nesakkañ*, 'je le jette du haut en bas.']

\***penóht**, n. soot, C. 161.

[Abn. *piróhtí*.]

**penomp**, n. a virgin, Gen. 24, 16; Is. 7, 14; pl. *-paog*. Esth. 2, 19. From *penówe*, strange, in its secondary or privative

**penomp**—continued.

sense, and *-omp*, n. gen. for 'man', *nesica viri* (?). Cf. \**keegsqaw*; \**qumwises*.

[Du Ponceau (?) says: "A young man of Delaware is called *pilapé*. This word is formed from *písit*, chaste, innocent, and *lewapí*, man, viz., man in his purity and innocence."—Tocqueville, Démoc. en Amér. app. c. (*penomp*, *peíssit* (?), or *penóssu* (?).) Hkw. gives *pilapew*, a lad; *pilawésia*, a boy; *pilawítit*, a male infant babe. Zeisb. gives *pí la pí u*, a big boy; *pí lu we tí*, a little boy; *pí lu we tschitch*, 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 *panue* (q. v.), out of the way. Vbl. n. *penóweyewá* [*penówey-óu*], it is different, strange. Prov. 21, 8. Caus. inán. *penówehtéu*, he makes (it) different, distinguishes (it), Lev. 11, 47. Cf. *nanwe*.

[Abn. *pirí*, *pirsí*, 'indicat novitatem'; *pirí*, nouveau. Del. *píli*, another, Zeisb.]

\***penóon**, n. a boat. Mass. Ps., John 6, 22. See \**penoog*.

**penówanumau**, *penuan-*, v. t. an. to have a difference with, to contend with (him). Suppos. part. *penówanumant*, when contending with, Job 9, 3; *up-penówanumau-uh*, they contended with them, Prov. 28, 4. V. mutual an. *penówanútuog*, they contend with each other, 'are at strife', 2 Sam. 19, 9. Vbl. n. *penówanútuonk*, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. *-itówé*, at strife with, contentiously, Prov. 27, 15. From *penówe* (emotional an. form).

**penówohkomuk**, *penúwoh-*, n. a strange place, Ex. 2, 22.

**penówoht**, *penúwoht*, (contracted form of the preceding) n. a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. *-téwog*, strangers (*penówohtéu*, a stranger, C.). Used by Eliot for 'the heathen', Ezek. 36, 3, 4. Adj. *-óhtéde*, foreign, Ezra 10, 11.

[Narr. *nip-penówóntawem*, I am of another language, R. W. 31. Abn. *ne-pirówóhté*, je parle une langue étrangère.]



**penôwohteau**, v. i. he is strange or unlike by nature. From *penôwe* and *ohteau*, he is a stranger or foreigner.

**penôwomâi**, n. a difference, Ezek. 22, 26; 44, 23.

**penuanumau**. See *penuanumau*.

**penugquékontu**. See *penugquékontu*.

**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. *penohkônan*.

**penuheau**, 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. *penushau*, it falls (as a flower, 'fadeth', Is. 40, 7, 8; *up-piutsham*, I fall, C.). Vbl. n. *penushaok*, falling, a fall. Cf. *petshau*, he falls into; *pujkishin*, an. *pujkusun*, he drops, falls inanimately; *chauopsheau*, he falls into the water; *kitchisushau*, he falls into the fire; *kepshau*, he falls by stumbling or by reason of an obstacle, etc.

[Abn. *pen'ré*, 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. *pujkisin*, to fall.]

**penuwôhkomuk**. See *penuwôhkomuk*.

**penuwot**. See *penuwot*.

**peónogok**. See *penuoyok*.

\***peontæm**, a boat or canoe, C.

\***peonog**, n. a little ship, Mass. Ps., John 21, 8. Cf. *kehlanoy* (*kehle-ôny*), a ship. So, *peare-ôny*, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (*nâshau*) or Indian boat. They do not appear to have been widely used.

[Abn. *ketstrak*, a ship; *saïrspêðrag*, a barque.]

**pepemsque**, adj. and adv. (badly) contorted. Intens. or freq. form of *pepsquau* (Narr. *pepismquâi*, q. v.), of the serpent, 'crooked', Job 26, 13; Is. 27, 1. From *pein* (twisted) with *spu* [= *skow*], the mark of badness, violence, or mischance. Cf. *pepsquoh*.

[Narr. *pepîyî*, crooked; *pepismquâi*, crooked or winding, R. W. 56.]

**pepemsquunwôonk**, vbl. n. a wreath, 2 Chr. 4, 12, 13.

**pepemsquashau**, 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. *pepenane*, chosen, selected, Jer. 49, 19. From *penôwe*, 'he differences it'.

[Del. *pipinamau*, to choose, Zeish.]

**pepenautchitchuûnkuonk**, -uhquok, n. a mirror, Ex. 38, 8; 2 Cor. 3, 18; James 1, 23; (pl.) Is. 3, 23.

[Narr. *pepenchichauquûnîck* (?), a looking-glass, R. W. Del. *pepenais*, Zeish.]

**pepummu**, v. t. (-*mu*, v. i.), he shoots often, continues shooting. Freq. of *puummu*, q. v.

[Narr. *pepemuî*, 'he is gone to hunt or fowl', R. W.]

**pepûmwaen(u)**, n. agent. one who shoots often or habitually; pl. -*nuog*. '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 peshauu*, it (for an. he) shall blossom. (2) n. a flower, James 1, 10; pl. -*ânash*, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See *up-pešhau*. Cf. (freq.) *puspishau*, (intens.) *pusishau*, and *pusshshau*.

[Abn. *abasiar* (pl.), its horngement; *pe' tses8 abain*, the pain enfle.]

\***pešhau** (Narr. ), blue; *pešhaânash* (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.]

\***peškhômmîn** (Narr. ) v. i. (1) it thunders ('to thunder', R. W.). (2) it explodes, as a gun: 'to discharge a gun'. Suppos. inan. concrete *peškuwêk*, that which thunders, a gun. Cf. *pusshkuon*, he bursts (it); *pusshshau*, it bursts asunder.

[Abn. *up-peškam*, I fire a gun; *ašenuî peškak*, who shoots?; *peškasias*, (the gun) bursts. Cree *peškes-wôosoo*, he shoots himself; *peškoopîthau*, it bursts (from within), like a gun; *peške-pîthau*,

\***peskhómmin**—continued.

it bursts (from without), as a bladder; *pússákeve-puthu*, it splinters; *pússásgágn*, a gun. Old Alg. *pússásgágn*. Del. *puak sucan* and *puí achk hí can*, gun; *puí ach 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-puú*.

\***pésuppaú-og** (Narr.), v. i. (pl.) they are sweating, R. W. 158.

[Cree *mé-aypópágn*, I sweat. Chip. *uiml-úbes*, Bar.]

\***pétacaus** (Narr.), n. 'an English waistcoat'; dimin. *pétacausuúwé*, 'a little waistcoat', R. W. 107. From *puttoq-puén*, he hides himself (?). Cf. *puttoq-quequóhau*, a veil.

**petan**, n. a quiver, Job 39, 23; Is. 22, 6. From *pétan*.

[Abn. *pítaróúú*.]

**petashqusháonk**, **petashq-**, 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 *peyan*, caus. an. (?).

[Abn. *ne-pí-ruu*, I put it into; 3d pers. *apí-ruú*; *ne-pí-ru*, I put it in (a dish, vessel, or the like). Cree *péteche* (prep.), in, within; *péthis*, until, unto. *pít-*, as an 'instrumentive characteristic' of verbs, implies action performed 'with the arm', 'he pulls' [cf. *mé-pít* (*múhpít*)], Howse 87; *péteannu*, he puts it in; *péteahnu*, he thrusts it in; *péechennu*, he puts it in the inside, Howse 34. Del. *pin den*, to put in, to fill, Zeisb.]

**petaug**. See \**petogge*.

**petehennitchab**, **peht-**, **pethen-**, **peht-tuhh-**, n. a finger ring (or bracelet). From *pet-annu*, put into, *natch*, the hand,

**petehennitchab**, etc.—continued.

and *appu*, it remains: 'that which the hand remains put into'; pl. *-ahpewsh*. Cf. *kéhtippiténuúh*, bracelet, Is. 3, 19 (*kéhtépetemápeush*, pl., Ex. 35, 22).

**pethompákeau**, v. i. he creeps in; pl. *-coq*, Jude 4. Cf. *pamompágn*.

**pethotácheq**, part. pl. (suppos.) they who creep into, 2 Tim. 3, 6. Cf. *pamompágn*.

\***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. *petsháuit*, when he falls; part. *petshaut*, when falling. From *pétan*, with *sh* of mischance or involuntary action. Cf. *pehchen*; *peanshau*.

**pétuánun**, **peht-**, **pittu-**, v. i. he is proud; suppos. *noh pótúánunwít*, he who is proud, Job 40, 12. Adv. *pétúánunwá*, 'frowardly', Is. 57, 17 (*pétuánunwé* and *-múwé*, proudly, haughtily, C.). Vbl. n. *pétúánunwóonk*, 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 *pétan*, with 'k progressive.

[Cree *pétook-ayoo*, Howse 268.]

**pétukodtum**, v. t. he brings (it) into; *kup-pétukodtumwá*, ye bring (it) in, Hag. 1, 6; with inan. subj. *petukodtau*, Dan. 9, 24.

**pétúkui**, **petuhki**, **puttukui**, v. i. it is round; adj. round; *peansuun petukhi*, a small round thing, 1 K. 10, 19. From *pétan* and *uhquie*, it goes in at the ends, the end goes in or returns. Cf. *puttoqham*, he covers, incloses (?).

[Narr. *puttúckpni*. Abn. *pet-gú*. Cree *púttúkwor*, it is spherical. Del. *putk-hiean*, a round ball; *púcequiminschi*, [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 (*petukúwéq*, C.); pl. — *ash*, Judg. 6, 19, 20; — *ganash*, Matt. 15, 36; n. coll. *petukunmuk*, bread, Mark 8, 4.

[Narr. *puttúckpúwéq*, 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. *píttecs*, 'come in', R. W. 30. Abn. *pétasíghé*, he enters.]

**pēū, pēēu, or peweu**, v. i. it is little, it is small; *pēu onk*, (it is) less than, Ezra 9. 16. This primary verb (represented by Cotton's *peture*) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivate forms. Caus. *pēheuu*, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1. 10): *kuppēch-esh*, I make thee small, Jer. 49. 15; Obad. 2. Imperat. *pēuh*, 'bring (thou) him low', Job 40. 12. See *péasin*.

\***pewe**. See *\*pewee*.

**peweu**. See *pēū*.

**pēyau**, v. i. he comes hither; imperat. *peyash*, come thou; *peyank* (-*onk*, -*onch*), come ye; suppos. part. *peyont*, when coming; v. t. an. *peyauu*, he comes to (him): *kup-peyauush*, I come to thee, Ex. 18. 6.

[Narr. *peyáu*, he is come; *peeyáuoq*, they are come, R. W. 48, 49. Abn. *u-ba*, je viens; *is abáin*, il vient ici. Cree *pey*, *pēyēhe*, hitherward. Del. *pēū* or *peyēu*, he comes; part. *payat*; infin. *paan*; imperat. pl. *paak*; *pe ye yu*, it comes, Zeish.]

**piahquttum**, v. t. he has authority over, is master of (it); suppos. *noh piahquttuk wetu*, 'the master of the house', Mark 13. 35; infin. *piahquttumnuat*, (to have) authority, v. 34. As adj. and adv. *piahquttunwe*, chief, principal, Gen. 40. 2.

[Narr. *nt-acquítunck ewó*, he is my subject; *kut-áeqúctous*, 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-eh*, a participle from *pey*, the radical of *pay-au*, 'the coming', 'that which is

**pish**—continued.

to come'? (Cf. *paonáoon*, the future, the 'to come', C.)

[Narr. *píteh*; *píteh n'kétom*, shall I recover my health?; *píteh níp-pántouriu*, I will bring it to you, R. W. Cree *pátoos*, hereafter; (*chúskwa*, presently) *pá-chúskwa*, presently (with emphasis); *pá*, indecl. particle, the sign of the conditional (as is *gá* of the indicative) future, Howse 199. Chip. *tah*: *tah utta*, it shall or will be, Sch. II. 441. Micm. *apch*, 'ensuite', Mail. 28.]

**pish ióggkóishósho**, it shall distil (as dew), i. e. moisten, make moist, Deut. 32. 2. See *ogpúshki*.

**-pisk**. See *uappisk* (*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; -*cogquan*, Ezek. 47. 11 (*pissogqu ueyau*, 'corrupted flesh or rotten'); *pissogquán-uá*, it sticks to; *pissagk ut tonuáyoq*, 'dirt in the streets', C., = *pisseog ut uai-koutu*, El. in Zech. 9. 3.) See *pissi*.

[Abn. *pissagšé*, gluant (*aseskš*, boue); *pissaké*, boueux, hourbeux; *pískeuigan*, fosse.]

**pissamatóonk**, n. a matter of business, 'suit' or 'cause', Ex. 18. 22; 2 Sam. 15. 4 (pl. *atuungash*, 'weighty matters', C.).

**pissenum, pissogkinnum**, v. t. he flays, skins (it); an. *pissenumáuoq wuttuh-qahe*, 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 *puppissi*. (Cf. Greek *πίσσω*.)

**pissisháonk** (?), n. 'matters' of business, employment, Ex. 24. 14 (*pissatíyauonk*, employment, C.). See *pissumatóonk*.

**pissogkinnumwe**, adj. peeled, skinned, Is. 18. 2, 7; an. *pissogkinnansu*, 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. *pissogqsheauk*, when it sticks or cleaves, Job 31, 7; an. subj. *pissogqsheau*, he sticks. From *pissugk-m*, 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: *ai-pittakúnnamuu*, I must go back; *pittúekish*, go thou back; *pittúeké-tuek*, let us go back, R. W. 76, 77. Cf. *pítukau*; *pítukottuu*. (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.

[Tree *piéku*, gum or pitch. Howse 20.]

**pittuanum**. See *pítuánum*, he is proud.  
**piuhsuke**, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (*piuhsukke*, 'exact, right' (?); *piuhsúk-éyáue*, 'plainly', C.); *piuhsuke uoché-téauk*, 'fitly framed together', Eph. 2, 21; *uauue piuhsukhtuuk*, fitly joined together, Eph. 4, 16, i. e. made to fit; suppos. of *piuhsukhtéau*, v. caus. (inan. subj.). See *piúpiuhsuke*.

**piuk**, num. ten; pl. an. *piukqussuag*; inan. *-qussuash*, El. Gr. 14. Adj. *piogqué*, *piogué*, Deut. 32, 30; Ezek. 45, 14; *piogkut uaupe* (to the tenth time), ten times, Gen. 31, 7 (inan. pl. *piukquattash*, Ex. 3, 28).

[Narr. *piúek*, R. W., = Peq. *piúgg*, Stiles. Abn. *niúra*. Cree *niútat*. Chip. *midáissari*, Bar.; *me dáš we*, Sch. Micm. *niélu*, Maill.]

**poakussohhug mukqs**, 'he bores his ear through' with an awl, Ex. 21, 6. Cf. *sogkussohhoo*, an earring.

**poanatum, -antam**, v. i. he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. *poánittuauwe*, mirthfully, Eccl. 7, 4. Vbl. n. *poanatumóonk*, 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*, *nippe*)', 'where water is'. *nippe* was not used in composition. *-póg*, the noun generic, was not used separately. Cf. *uauu-pog*, 'fresh water', James 3, 12; *sípu*, a river of water,

**-pog, -paug**—continued.

Ps. 107, 35, and *woskeche sepú-pog-wit*, on the surface of (upon) the waters of the river, Dan. 12, 6 (= *sepúé nippe-it*, v. 7); *tohkekunnu-póg* (under *tohkekum*), running (or spring) water, Num. 19, 17; Josh. 15, 19; *nishippog* (*náise-pog*), much water, John 3, 23; *sauki-pog*, cool water, Prov. 25, 25; Matt. 10, 42; *síppog*, 'salt water', James 3, 12; *uauu-pog*, '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. *pogkukhtuu-np*, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. *-hauuá*, *-hauwáe*, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From *pohquunuu*, or rather *poh-qui*, it is broken.

[Narr. *pockhóumín*, to beat or thresh out, R. W. Abn. *u-bagkékéhimíué*, je bats (le blé); *u-baiúktéhuá*, je le bats. Cree *párcamuhuu*, he knocketh it, strikes it with force, Howse. Chip. *pak-e-tai*, v. t. he strikes, Sch. ii, 424; *pak-ud-ai* and *paé-ker-tay*, ibid. 468.]

**pogkenau**, v. t. an. (1) he casts away, Is. 31, 7 (*pákéau*, C.). (2) he puts (him) away. (3) he divorces (her). Suppos. *noh pogkentat*, he who puts away or divorces, Matt. 19, 9; imperat. *pogkes*, cast (her) out, Gen. 21, 10; Gal. 4, 30; pl. *pogkenak*, Gen. 35, 2; suppos. pass. *noh pogúit*, she (when) divorced, put away, Lev. 22, 13.

[Abn. *u-baghíreúí*, 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 pákenuit*, Mass. Ps., John 10, 21); pl. *pogkenukéy*, the blind, Is. 35, 5. Adj. *pogkenuwáe*, Is. 42, 7 (*piúkinnuwáe*, C.). From *pohkenuí*, it is dark.

[Narr. *n'póckenuum*, I am blind; *puú-kánum*, 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: *tolowutch pogkésau*, 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 (*puketam*, C.); *utp-pogketam*, I cast off, 2 K. 23, 27; imperat. *pogketash*, cast thou (it) out, Matt. 7, 5; suppos. *pogketog*, when he casts (it) off.

[Narr. *u'pakítam*, I will put her away; *agúe pakétash*, do not put away; *u'pokéauquu*, I am put away, R. W. 126. (In the first two examples he has used the inan. *pogketam* for the an. *pogkeuu*.) Old Alg. *pukétem*, I abandon or forsake, Lab. Abn. *ne-baghitam n*, j'abandonne cela. Del. *pakiton*, he throws (it) away.]

**pogkodantám**. See *pákkodantán*.

**pogkohham**. See *pogpohham*.

**pogkomunk**, n. a rod, a stick (carried in the hand), Ex. 21, 20; Prov. 29, 15; *pogkomunkquank*, a stake, Is. 54, 2; *-muh-quank*, a pillar, Gen. 28, 18, 22; 31, 45.

[Creé *páckanogguu*, a club or cudgel, Howse.]

**pogkussu**, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See *penushuu*); suppos. *howan wóh pogkussil*, 'whoever shall fall', Matt. 21, 44. With inan. subj. *pogk-ishin(ní)*, it falls; pl. *-neash*, Nah. 1, 12; suppos. *ne pogshunk*, it (when) falling, Is. 34, 4. See *pocókkechouú*.

[Creé *pákkésin*, he falls (as in walking), Howse 80. Alg. *pañgísin*, il tombe (un objet inan.).]

**pochanutch**, **-nitch**, n. a finger; 3d pers. *appoh*, his finger. V. subst. *pachanúchuu*, he has fingers (is fingered), 2 Sam. 21, 20. From *pohshe*, divided, and *-nutch* (*neunteh*), hand. Cf. *pachasú*, toe, from *pohshe* and *-sit*, foot.

\***pochátuk**, pl. + *quúash*, a bough, C. See *pokshuu*.

**póchchau**, v. i. he turns aside, deviates. See *pachchau*.

**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 *paúppukinsisik*; *pákkéuum*; cf. *kupppogki*.

[Narr. *paúkúuumu*, dark, R. W. Abn. *pekenem*, *pekeneghe*. Del. *páckenam*, very dark. Hkw.]

**pohkenittipukook** [*pohkeni-típukook*], 'in the dark night', Prov. 7, 9. See \**túppawo*.

[Narr. *póppakunnetch*, 'dark night' (= *po-pohkenit*, 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. clean, pure, Lev. 11, 36; Prov. 30, 5; Ps. 51, 10. As adv. *pahke* (and *pohkiyeu*, C.), clearly, plainly. Suppos. inan. *póhkkok*, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and *pohkequadt*, when clear, in clear weather, a clear day. (Cotton has *pahke* and *pohkiyeu*, 'clearly'; *pohkiyíve*, 'clean'; *pahkequáé*, 'cleanlily'.) See *pohquáde*, open, manifest.

The three roots, *pohk*, (*pák*), *pohy* (*pógh*), *pohsh* (*pásh* or *páíj*), have all the same ultimate base, with the idea of division or separation into parts. *pohy* 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*, *páhke*) the result of separation, openness, perviousness, a going through. [Cf. Tamil *pay-u*, to divide, to share; *pár*, to cleave; *pál*, a part, a portion; *paug-u*, a share, Cald. 446, 475. Sansk. *bhag*, dividere; *bhág*, dividere, distribuere; *bhág*, pars, portio; *bhanúg*, frangere; *pakhá*, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with **TH**: thorough, through, throw (= to through, A. S. *throwan*), thrust, thrash (A. S. *thresc-an*), threshold (A. S. *thresc-el*, *thresc-wald*), thread, throat, throttle, thrill (A.-S. *thirltan*), and drill, etc.]

[Narr. *paúqui*, *paúququadt*, '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): *pačšš'*, an arrow; *pačšš'*, thread.]

**pohkohquodtae**, adv. when clear, in a clear day, Amos 8, 9. See *pohki*.

**pohkshau**. See *pokshau*.

**\*pohkuhtimis**, n. white oak, C. See *\*paugšš'*.

**pohpohkussu**, n. a partridge, 1 Sam. 26, 20. See *paupohkshas*; cf. *paupohquottog*, quails.

**pohpøquesit**, suppos. part. (one who is) lame; pl. *-tehey*, Acts 8, 7. See *pohquassittout*.

**pohpu**. See *paupu*.

**pohquáe**, adj. open, manifest, 1 Sam. 3, 1; Prov. 27, 5 (*pohquae*, public, C.). Adv. *-aen*, openly, Matt. 6, 4, 6. (Another form of *pohki*.)

**pohquáshinne** (*amóhkkóiyen*), open (valley), Ezek. 37, 2; *pohquáshinne ohtek*, open field, Ezek. 16, 5; 33, 27; 39, 5.

**pohquetahham**, v. t. he continues breaking (it), habitually breaks, Ps. 107, 16. Imperat. *pohquetáhsh wépitteash*, break thou their teeth, Ps. 58, 6.

[MARGINAL NOTE.—'Or causative?—or by pounding? [Howse.] Cree [Grammar], 87. Cf. *sohquattahham*.']

**pohqui**, v. i. it breaks, is broken. As adj. broken, Ps. 51, 17 (and *pohquiyen*, Is. 36, 6). Suppos. pass. *pohquit*, when broken; hence, n. a brand, a fragment of wood, Judg. 15, 4; Amos 4, 11. See *paupokpog*; *paushewu*; *pokshau*.

[Cree *píke*, part. some (adv. of quantity). Del. *paoklées* (dimin.), 'a little junk of fire', Zeisb.]

**pohquannum**, v. t. he breaks (it) with his hands, Is. 28, 24; Ezek. 4, 16; *wap-poguu*, I break (it), Jer. 30, 8; 49, 35. With an obj. *pohquannu*, *-quannu*, he breaks (him), Jer. 31, 28; Ps. 46, 9 (*pohquannu*, he opens; *pohquawish uspuot*, open the door; *wap-páhquu*, I break (a law), C. The last example is bad, verbs in *annu* always denoting action of the hand, or physical action). [Narr. *paupannuánnu*, open (thou) to me the door, R. W. Cree *péekoo-páthu*, it breaks; *pačkóowayoo*, 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. *paegóatcheek*, R. W. Abn. *pačkšatse-nek*, hors de la maison, dehors.]

**pohquohham**, v. i. he goes clear, escapes; imperat. *pohquohash*, escape thou, Gen. 19, 17; caus. *pohquohchuuu* (for *quohchhuu*), he makes (him) go clear, delivers (him); imperat. *pohquohchus kuh-hoy*, save thyself, Luke 23, 37, 39. From *pohki* or *pohqui*, and *om*, he goes. [Narr. *paupahussu*, etc., our Savior (title-page of N. T.); *wap-pohquohussuannu*, deliverer, Judg. 3, 9; *wap-pohquohussu-én*, my Savior, 2 Sam. 22, 2; *kyp-pohquohussu-annu*, thy (own) Savior, Is. 43, 3; *noh-pohquoh-ehannu*, he who saves (them), who delivers, Judg. 3, 9; 1 Tim. 4, 10; *wó ken pohquohussuannu*, O thou that savest! Ps. 17, 7; *wap-pohquohchhu-oh*, he saveth them, Ps. 107, 13, 19, 20; delivered them, v. 6; *wag pohquoh whannucheh Jehorah*, the redeemed of the Lord, Ps. 107, 2; *páhquattaham*, he cuts (it) asunder, Ps. 107, 16; *tomóhmannu*, deliver thou us, Judg. 10, 15; *pohquah-wussch*, deliver thou me (intr.), Ps. 119, 153; *pohquah whannu wutch*, deliver thou me from, Ps. 119, 134; *pohquah wussch wutch*, — evil men, Ps. 140, 1 (— my persecutors, Ps. 142, 6); *pohquah wussinnu wutch*, deliver thou us from, 1 Sam. 12, 10; *pohquah wussinnu*, deliver thou us (intr.), Ps. 79, 9; *pohquah whannútuonk*, deliverance, Judg. 15, 18; *pohquah hamoosk*, escaping, Ezra 9, 14; *wutch annu-watchescoingannúónash*, our iniquities, Ezra 9, 6, 7; *wap-pohquánnu wánnuwasuk*, 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. *paok gwa*, 'escaped from me', Zeisb.]

**pohquassittont**, having a broken foot, Lev. 21, 19. Freq. *pohpaquesti*, one who is lame (pl. *-teche*, Acts 8, 7). From *pohqui* and *n'sect* (*nussot*).

**pohsahteg**, a (miry?) pit, Ps. 40, 2. See *passóhtham*; *piissayk*.

**pohshane**, adv. fully, completely, thoroughly, Col. 1, 25. See *pákoche*.

**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. *paishé*, 'some'; *poquésu*, half (of an. obj.), R. W. Abn. *ps'kšies* (inan.), *-iz*, la moitié en large. Del. *pachširi* (an.?), half, Zeisb.]

**pohsheau**, v. i. it divides in two, cleaves asunder, halves itself, Zech. 14, 4. Cf. *pokshau*, he breaks (by violence); *paishau*, it bursts; *pohqui*, it breaks.

**pohshequáe**, **puhsh**, adv. at noonday, Job 5, 4 (*puhshaqu-ut*, Acts 10, 9). From *pohshe*, half the day or sun's course.

[Narr. *paishaqúar*, *páweshaquar*, R. W. 67. Abn. *paskšé*. Del. *pachhac-quoke*, Zeisb.]

**pohshinau**, v. t. an. he divides (him) in two, halves (him): *pishup-páhshin-óüh*, they shall divide it (an animal), Ex. 21, 35.

**pohshinum**, v. t. inan. he divides (it), halves (it): pl. *+wog*, Ex. 21, 35. Cf. *pasinum*.

[Narr. *paushinim-min*, to divide (into two). Abn. *ne-paikassi*, 'je fens'. Del. *pachserum-men* (infín.), 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. *pokshant*, 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. *pókeshau*, *-sharuru*, 'it is broke'; *poksháttouwin*, to break, R. W.]

**poksunkquonk**, n. a saw, Is. 10, 15. See *tussonkquonk*.

[Abn. *psipodašaugan*, *temipodašaugān*. Del. *pachšchican*, a knife; *pachšchach-quoacan*, a board-saw, Zeisb.]

**pomahhom**. See *pomohhom*.

**pōmantam**, v. i. he lives, Gen. 5, 10, 16, 19, etc.; suppos. *pōmantog*, when he lives (or lived), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *pōmantammutch*, living, 1 K. 3, 26. Adj. and adv. *-tanwáe*, living. Vbl. n. *pōmantamōnk*, living, life. From *pāme* (or *pama*), it continues, with *-antam*, the formative of verbs of mental and emotional activity. See *pāme*. An earlier derivative, *pōmetu* (*pām-óhtau*), he 'continues to be', is not found in Eliot, but he has its verbal, *pōmetuonk* (q. v.).

[Narr. *as-n' paumpnaúntam*, I am very well (am yet alive); *taubút paump maúntaman*, I am glad you are well, R. W. Abn. *nsri-pemaúšsi*, je suis en bonne santé. Cree *pémoot-ayoo*, he walks; *péndát-issu*, he is alive; *pémoot-aymagui*, it goes (as a watch), Howse 36, 80. Del. *pommauchsu*, he lives; part. (suppos.), *pemauchsit*, Zeisb. Gr.]

**pometuonk**, n. vbl. (from *pōmetu*; see *pōmantam*) a generation, Eccl. 1, 4; Deut. 32, 5.

**pomitchuwan** (it flows, goes on), 'running water'. See *paMitchuan*.

**pomohhom**, **pomah-**, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. *-mōonk*, going by water, a voyage, Acts 27, 10. Agentive *paumóhhamraca(u)*, pl. *-nwoog*, 'mariners' (Jonah 1, 5), those going (habitually) on the sea. From *paumoh* or *pāme* (q. v.) and *wam*, he goes.

[Cree *pimásu*, he sails.]

**pomompagée**, adj. creeping, crawling, Lev. 11, 44, 46. See *paomopagin*.

**pompasuhkonk**, n. vbl. a ball (to play with), Is. 22, 18.

**pōmpu**, **pohpu**, v. i. he plays, is playing (*puhpu*, he plays, C.); pl. *+og*, they play, Ex. 32, 6; Zech. 8, 5; t. an. *pōhpau*, he plays with or for (him): *sun*

**pompu, pohpu**—continued.

*woh pompch*, wilt thou play with him? Job 41, 5 (*pahpāog*, they play; *pahpāu-ueat*, to play, C.). Vbl. n. *pohpōonk*, play, sport, Judg. 16, 25 (*pahpāonk*, playing; *pompōonk*, recreation, C.; *pohmpōonk*, Ind. Laws, iv).

[Narr. *panochatōog*, they are playing. R. W. Cree *pāpa*, he laughs; intens. *pāpāpa*; freq. *pāpāsku*. Chip. (St Marys) *pāp-pā*, (Sag.) *pah-pa*, he laughs, Sch. II, 469. Del. *papahy* (for *papahy?*), to play, Zeisb.]

**pompuchāi**, n. a member, organ, limb, or part of the body, 1 Cor. 12, 14, 19, 26; pl. + *yaush*, 1 Cor. 6, 15; *akkosue pompuchāi*, the virile organ, Deut. 23, 1. N. collect. *pompuchāinnewok*, 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 *panowushadt*), when he walks, if he walk, Ex. 21, 19; Gen. 3, 8; *wah pomushadt*, he who walks, John 12, 35. With inan. subj. *pāmsheau*, *pāmsheau*, it goes on, passes, is past; pass. inan. (*pāmsheoman*) *potumshāman*, it is passed by or over, Is. 40, 27; Jer. 6, 4. N. agent, *pomushāen*, one who is walking, a traveler; pl. -*uog*, Job 31, 32. Vbl. n. *pomushāonk*, 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 (*paupam-*); imperat. *popōmshagk*, walk ye, John 12, 35; with inan. subj. *popomshāen*, it moves about. From *pāme* (*paumu*). The primary form of this verb appears to be *ponissu* (see Muh. and Abn. equivalents below), the act. intrans. form (he continues doing), as *pon-antum* is the simple intrans. or neuter form (he continues feeling or thinking, he lives), and *ponohhōm* (or *pām-wāom*), 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 *ussēnāt*; *n'sset* (*musset*), a foot. Cf. Sansk. *paṇḍ*, ire, se movere.

[Narr. as *panonissin*, 'he is not yet departed' (he lives yet); *non'ecōntum pānmishem*, I have a mind to travel; *as-pumūwēvi*, he is not gone by; pl. *as-pumūwēwōck*, R. W. This last is an earlier form, which I do not find used by Eliot\* [*pon-āū*, he continues going or travels to a place (see *āū*), goes onward, passes by], corresponding nearly to the v. i. inan. subj. (and impers.) *panūwū*, *panūu*, it goes on, passes. Abn. *ne-pemššō*, je marche; *pemššō*, il marche. Muh. *n'pansch*, I walk; *panasect*, he who walks, he walking. Miem. *panūwī*, I walk. Cree *pēmoot-ayoo*, he walks. Chip. (St Marys) *pim-ū-sai'*, he walks, (Sag.) *panussay*. Del. *pomsu*; suppos. *pemsit*, Zeisb. Gr.]

[\*NOTE.—The compiler afterward wrote the following in pencil on the margin: "Correct this. Eliot has the verb *ash pomawit*, Luke 22, 47, while he was going on, and *panneuu* is v. i. inan. subj."]

**ponam**. See *ponuu*.

**ponanau**, v. t. an. he lets loose, sets free (an an. obj.): *pish ponanau psukēs-oh*, he shall let loose the bird, Lev. 14, 7; *qumegk pananau* (pass.), a hind (is) let loose, Gen. 49, 21. From *annanū*, he sends (him) away, with *pa* indefinite or indirective prefixed.

**ponashabpaen**, n. agent, one who sets nets, a fisherman; pl. -*uog*, Matt. 4, 18. From *ponam* and *ashab* (*hashāhp*), he sets a net.

**ponaskétuwosuen**, n. agent, one who administers medicine, a physician, Jer. 8, 22; Col. 4, 14. From *pon-am*, (*m'at-skehta* (*moskehta*), and *ussēnāt*, he applies or administers medicine.

[Narr. *waskit panamūn*, 'give [put on] me a plaister', R. W. 159.]

\***pongqui**, shallow, C. See *poiqpay*.

**ponkque**, adj. dry (it dries?): *pongque wutūn*, '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 givest a reward, Ezek. 16, 34.

[Abn. *ne-pšutššēššē*, 'je fais presens' (in view of marriage).]



**poñquag**, n. a fording place, (Gen. 32, 22; *ponguá*, shallow, C. See *taskronk*.)

[Abn. *pañkskat*, il y a peu d'eau dans la rivière; *pakáñi*, peu; *ne-hi'kagáñi-sághé*, je passe la rivière au guet, Rasles. Mod. Abn. *po'guá*, shallow; *po'guáso*, very shallow, Osunk. 46, 53. Chip. *báguá*, Bar.]

**ponteam** (?), v. t. with prefix: *poshponteam bussunnátoonk*, he digs through the wall, Ezek. 12, 7; *nag paunup-ponteag*, they dig (quite) through (the wall), v. 12.

**ponum**, **ponam** (*ponnum*, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24; *unp-ponum*, I put (it), 1 Sam. 28, 31. Imperat. *ponsh*, put thou, Gen. 24, 2; 47, 49; *pondeh*, let him put, Rom. 14, 13. Suppos. *ponuk*, he who puts, (and part.) putting. V. t. an. *ponau*, he puts or places (him): *unp-pon-uh*, he put him, Gen. 2, 5; Is. 14, 1; *ponch*, put thou me, 1 Sam. 2, 36. V. t. inan. and an. *ponamauan*, he puts (it) on (him): *unp-ponamaun-un*, he puts it on (him), Gen. 39, 4; *unp-ponau-un-ean*, he puts (it) on (it), Gen. 29, 3.

[Narr. *ponamáuta*, (let us) lay it on; *pañeishush*, lay down your burthens; *aakúek pónamun*, to lay in the earth, R. W. Abn. *we-pñemen*, je le mets; *ní-pñamašáñi*, 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 *pukeu*, and cf. *pukit*.

[Corvado (Brasil?) *boké*, tobacco; Puri *póké*; see Martius.]

**popómompakecheg**, vbl. n. pl. 'creeping things', Acts 10, 12. See *panompayin*.

**popomshauk**, vbl. n. from *popomshau*, freq. of *ponushau*, a going to and fro. Is. 33, 4.

**popón**, v. i. it is winter; n. winter, Cant. 2, 11; Ps. 74, 17 (pret. *puppom-up*, it was winter, Mass. Ps.). Adj. and adv. *poponáe*, of winter, in the winter. Cf. *tohkoí*.

[Narr. *popónic*; *pupona-kécsurush*, winter month; *pupopócep* (misprint for *pu-pócep*), last winter, R. W. 69, 70. Quir. *popónks*, in winter, Pier. 28. Abn. *popónu*, l'hiver; *popónuc*, le passé; *popóghé*, le prochain. Cree *pépoon*, it is winter; *pépoon-oo-p'au*, it was winter; *káttá pépoon*, it will be winter; suppos. *pe-póok*, when it is winter; *pu-póok-oo-p'au*, when it was winter; *pé-póoké*, when it shall be winter, Howse 191, 192. Chip. *peeban*, last winter; *peebonony*, next winter; *peebong*, Sch. Old Alg. *pi-poon*.]

\***poponaumsúog** (Narr.), winter fish. See \**puponaumsá*.

\***popoquatése** (Peq.), a quail, Stiles. See *puhpahkshas*; \**puapock*; *puhpuohquatog*.

**popotowegash**, n. pl. bellows, Jer. 6, 29 (i. e. blow instrument). From *poatuu*.

[Del. *pu tu wau gan*, Zeisb.]

\***popowuttáhig** (Narr.), a drum, R. W.

\***poppek**, n. a flea, C. See *pupeky*.

**póquag**, a hole or hollow. See *pukquá*.

\***poquaúhock** (Narr.), the round clam (*Venus mercenaria*), the 'quahaug' 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 *suckáúhock* or blackmoney."—R. W. 104. From *poh-kéni*, in the sense of closed. Cf. *kup-pogki*, thick, and *hogki*, shell, distinguishing it from the *Mya arenaria* (*súckissuog*) or gaping clam.

[Peq. *pu-quanghauy*, *puh-quauhauy*, Stiles. Abn. *peksabak*, 'huitres' (cf. *peksabaik*, 'ils sont cloüés', i. e. affermis or serrés?). Del. *por que ñ*, clam, mussel, Zeisb.]

**posampu**. See *puosampu*, he looks into (it).

**posekinau**, -num, v. t. an. and inan. he buries (him), inters (him), Gen. 23, 19; *unp-posekin-non*, I bury, Gen. 23, 13; imperat. *posekin ke-nup-am*, bury thy dead, Gen. 23, 11, 15; suppos. *posekinú*,

**posekinau**, -num—continued.

when burying, he who buries, and (pass. part.) buried. Vbl. n. act. *pose-kindonk*, a burying; pass. -*nittéonk*, a being-buried, burial, Matt. 26, 12. Adj. and adv.: *poskinüttéé ohke*, a burying place, Gen. 23, 4 (*nup-pasákin*, I bury, C.). [From *poskinau*, he strips naked, makes bare (?), or the derivative *m'pusk* (*nuppusk*), the back, 'he places or is laid on his back' (?).]

[Narr. *posakánnamnu*, to bury, R. W. Abn. *ne-pškenai*, je l'interre.]

**poske**, adj. naked: *nup-poske*, I naked, Job 1, 21; adv. *posken*. Adj. an. (v. i. act.), *poskissu*, he is naked, Ex. 32, 35; suppos. part. pl. *poskissi* (*n'itcheq*), the naked, 2 Chr. 28, 5; Ezek. 18, 7. Caus. *poskissétau*, he makes (him) naked, Ex. 32, 25; 2 Chr. 28, 19; and, with *sh* privative, *nup-posqushéé-uh*, they make (him) go naked, hurtfully, Job 24, 10. V. i. inan. subj. *poskohteau*; with the aspirated sibilant (privative), *poshkohteau*, it is naked, Job 26, 6. Cf. *nup-pusk*.

**poskinum**, v. t. inan. he bares (it), makes bare or naked: *poskinum wóhpit*, he makes bare his arm, Is. 52, 10. An. *poskinu*, he makes (him) naked, bares (him): *nup-poskinu*, I strip (him) naked, Hos. 2, 3. Imperat. *poskinush 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. *poskisseyk*, make yourselves bare, Is. 32, 11. Vbl. n. *poskissenonk*, nakedness, Rom. 8, 35; Ex. 20, 26.

[Narr. *nip-pškiss*, I am naked; *paškesu*, naked. Abn. *ne-pškenai*, '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 *potau*.

\***powwáw** (Narr.), 'a priest', R. W. See *paunau*.

**póchenau**, n. the bosom, the breast: *nup-póchenau*, in his bosom, Lam. 2, 12 (*nup-póchénu*, bosom, C.). From *póshináé*, divided in two (?).

**póhpóhquttog**, n. pl. 'quails', Ps. 105, 40. See *chachawóog*; *paipahkshus*; \**puupock*. (Cf. Cree *pá-páúyoo*, it is spotted; *chá-chéchéyoo*, it is striped, Howse 73.)

**pókeu**, v. i., is used by Eliot to translate 'he is puffed up' (Gr. *φυστοῖ*); pl. *poke-wog*, they are puffed up, 1 Cor. 4, 18; suppos. *pokit*, when he is puffed up, Col. 2, 18; pl. *neg pokecheg*, they who are, etc., 1 Cor. 4, 19 (*οἱ πεφυστωμένοι*). Caus. an. *pokehuwáhuau*, it puffeth (him) up, 1 Cor. 8, 1. Cf. *pkit*, smoke, which is perhaps identical with the suppos. *pkit*. *nup-pokeonk* (*kehtoh*) 'the swelling (of the sea)', Mass. Ps., Ps. 46, 3.

**pónanpau**, -pamau, he looks away from (him), Is. 22, 4. From — and *wómpu*, he looks.

**pópotauonk**, vbl. n. (continued) blowing, a blast of air, Ex. 15, 8 (for 'neesings', Job 41, 18). See *potau*, he blows.

**pósampu**, pos-, v. t. he looks in or into (it), John 20, 5, 11; 1 Sam. 6, 19. See *wómpu*.

**pósu-og kuhtoonogqut**, 'they entered into a ship', John 6, 17 (pret. *posupa-neg*, Mass. Ps.).

[Abn. *pšss*, he embarks. Chip. *bosi*, Bar.]

**potáop**, **pótab**, **pótab**, n. a whale. Gen. 1, 21; Job 7, 12; Matt. 12, 40. From *potau* (he blows) [*-pog* (water)?].

[Narr. *pótóp*. Peq. *podunbaug*, *pa-dunbaug*, Stiles. Abn. *pšéché* (i. e. *pšhas'bi*). Del. 'ubichk, Zeisb.]

**potau**, v. i. he blows, breathes strongly. (Not used in this form by Eliot, who has instead the transitive *potantam*.) T. inan. *potántam*, he blows (it) or upon (it). Imperat. *potántash*, Ezek. 37, 9; pl. *-amak*, blow ye upon (it), Cant. 4, 16. Freq. *papotau*, he continues blowing; part. *nóh papotauon* (*og*), he who bloweth, Is. 54, 16. Cf. *pokeu*; *paipotauonk*; *potoemao*.

[Narr. *potántash*, blow the fire. Cree *pótátum*, he bloweth (it). Abn. *ne-pšhásé*, je souffle le feu; *pšdashánu*, soufflet à feu (*papapotauwanámuk*, bellows, C.); *ne-pš'tashánu*, je souffle contre lui.]

**póthonsh**, -ansh, n. a 'pitcher', vessel for carrying water, Gen. 24, 15, 20;

**pothoush, -aush**—continued.

*pothonchau*, 'bucket', Is. 40, 15; *pothonchau nippe*, a pitcher of water, Mark 14, 13. From *pauitai*, he brings. Cf. *quoñiphauk*, a dipping instrument.

[Abn. *pótáúts8, pítáúts8*, 'espèce de cruche d'écorce, ronde en haut, pour aller quérir de l'eau'; *pekéúts8*, 'une autre espèce, plus longue que large'.]

**potoemō**, v. i. it swells, bulges, projects: *potoemōuk*, 'a swelling' (i. e. when there is a bulging or protuberance), as in a wall, Is. 30, 13. Vbl. n. *potōmōk*, pl. *-ongush*, a swelling, 2 Cor. 12, 20.

**potonkanau**, v. t.: *potonkandog wut-ahōmp-eh*, they bend (draw) their bows, Ps. 64, 3; suppos. part. *-kinōnt* (pl. *-kinōcheg*) *ahōmp-eh*, he (they) who draws the bow, Is. 66, 19. See *wōnkīnōnt*; *wutūnkīnōnt*.

\***potowāshā**, break of day (?), C.

**poṭsai**, as n. a corner, Prov. 7, 12 (a recess, retired place?): *kishke up-pōtsai-wōm-ut*, 'near her corner', v. 8; *aush pōtsai-ut*, go 'into thy closet', Matt. 6, 6. Cf. *ut pōchōg*, in a corner, Prov. 21, 9, = *adt pōchag*, Prov. 25, 24. From *pūchēau*, *pūchēau*, he goes out of the way, turns aside (?). *pōtsai* with inan. subj., *pōtsaiu* with an. subj.

[Del. *pu tscheek*, (in) 'the corner of a room', Zeisb.]

**potuppog, -pag**, n. a bay, Josh. 15, 2, 5; 18, 19.

Chip. *pu-to-heg, per-toe-ber*, a bog, Sch. II, 462.]

**pusksēs**, 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 *psukōsu*, which I do not find in Eliot. For the class (aves) 'fowl' Eliot used *puppīnshēas-og*, q. v. [*pūshē*, half *~pusksēs*, bird; cf. Sansk. *pūshān*, avis *~pūshā*, latus, dimidia pars.

[Narr. *pussukēsuck* (pl.), fowl. Abn. *sipsis*, pl. *sipsuk*, oiseaux.]

**ptōwu, tōwu**, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. *ptāweeg* (pret. *ta-weep*, he did fly, Mass. Ps., Ps. 18, 10); suppos. *noh ptāweēt* (or *taweēt*), that which (an.) flies, Lev. 11, 20, 21. With

**ptōwu, tōwu**—continued.

inan. subj. *ptāwē, tawē*, it flies; pl. *ptāweeg*, Prov. 23, 5; suppos. (*pukū*) *ptāhōg*, (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. *ptāwēchē*, Prov. 26, 2. Caus. inan. (subj. and obj.) *ptāwōu, tahannau*, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. *we tāwōndog, ptāwōwōtog* (*tāwōndog*, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj.-adv. *tāwōwōhōwō*, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, *ptōwu*, he blows, moves the air. (Cf. Sansk. *pat*, (1) cadere; (2) volare (cf. *pāta*; *patshau*); Greek *πῖπρω, πέτρωναι*; Lat. *peto*. See Max Müller's Lect. (III) on Darwin's Philos. of Lang., in Living Age No. 1523, p. 424.)

[Narr. *ptōwē*, it is fled (of a bird), R. W. 86. Old Alg. *pīōwō*, the wind drives the snow, Arch. Amer. II, 26. Cree *teāy-hoo*, 'he alights himself (?), as a bird'; *pewan*, it drifts.]

\***p'tuks** (Quir.), 'timber' (for building), Pier. 17; 'trees', ibid. 28; *p'tuk*, a tree, ibid. 44.

**pū-** See *pū*.

**pūchuteaonk**, 'deceit', Prov. 12, 20.

**-pūhkuk**. See *muppūhkuk*, a head.

**pūhpegk**, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (*pūhpey*, a trumpet or music, C.). Suppos. (instr.) from *pūhpūhki*, hollow. Cf. *noyōpūhpeg*, a trumpet, and see *pūnanukō*.

[Powh. *puwpeones*, pipes, J. Smith. Abn. *bibīšai*, trompette.]

**pūhpequau**, v. i. he sounds a trumpet (Rev. 8, 7, 8), plays upon an instrument of music.

**pūhpequon, -quōan**, n. an instrument of music; pl. *-ash*, Eccl. 2, 8; Ps. 150, 4; Gen. 31, 27. From *pūhpequau*, for *pūhpequau-an*.

[Abn. *bibīšai*, trompette. Del. *awh pī quon*, flute, pipe, Zeisb.]

\***pūhpu**, v. i. he plays, C.; pl. *pūhpūōg*. See *pūōpū*.

**pūhpūhki, puppūhke**, v. i. it is hollow; adj. hollow, Ex. 27, 8. Augm. of *pūhquī* (q. v.). Suppos. coner. *pūhpūhōg*, a hollow. Judg. 15, 19. See *pūpūhke*, *koldeū*.

**puphúhki, puppuhke**—continued.

[Abn. *upíkšéghen*, 'cela est creu dedans.' Del. *puch tsche su*, hollow, Zeisb.]

**puphúhkitteau**, v. caus. inan. he hollows (it), makes it hollow. Ex. 38, 8.

**puhquohkə**, n. a clod of earth; pl. *-eush*, 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 *nutqanúttimiyen*.

**\*puhtantam**, v. i. he mistakes (?), C.

**pukit, pukut**, n. smoke; suppos. form of v. i. *pukittuam* (Rev. 9, 2), there is smoke. From *pohk-eui*, dark (?), it blinds (?). Cf. *pukou*. Adj.-adv. *puk-kuttáé*, smoky, of smoke, Is. 14, 31; Joel 2, 30. Dinin. *pukuttáémes*, 'vapor', Ps. 148, 8. (Cf. Sansk. *pañka*, lutum, pulvis; Tamil, *puḡ-ē*, smoke.)

[Narr. *púek*, smoke: *nip-púekis*, 'smoke troubleth me'. R. W. 48; *pukitta*, smoke, Wood. Abn. *ne-pekesi*, 'je suis comme aveugle de la fumée'; *pukedós*, 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. *pekkes*, 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 pukquay*, *púquay*, or *púhquay*, that which is through, a hole, Ex. 28, 32; 39, 6, 18, 23; 'the eye of a needle', Mark 10, 25. See *póhki*; *puphúhki*.

[Narr. *puckhám-nin*, to bore through; (*puchóhéganash* for *puckóhéganash* (pl.), awl blades (for boring shell money), R. W. 130, 131. Del. *pu schi kan*, a gimlet, Zeisb.]

**pukqussum**, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.

**pum**. See *pummo*.

**pumipsk**, pl. *-squish*, for 'rock,' Job 29, 6; *kenyke pumipsquétu*, among the rocks, Job 28, 20; pl. *pumipsquétuash*, rocks, 1 K. 19, 11. From *pumncü* (?), and *onysk*, rock.

**\*pumraumpiteúnck** (Narr.). n. the toothache, R. W. 59; *upum-*, my teeth ache, *ibid.* 156.

**\*pummechësham**, he slides, C. (in 1st pers. *nup-pummechësham*).

**pummee**, n. oil, Ezek. 45, 14; Luke 10, 34 (*pummee* or *sammee*, 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 skimmed' 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. *pimé*, fat, Lah. Del. *pacuyy*, fat, Camp.; *pomi*, Zeisb.]

[\*NOTE.—Same root with *pummee* ?.]

**pummeeche may**, a crossway or path, Obad. 14.

**pummeneutunk**, n. a wall or rampart, 2 Sam. 20, 15; 22, 30.

**pummetonkupunnáonk**, vbl. n. (from *pumme-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, *pumetshin*; as (to take up) his cross, *upumetshin-eum*, Luke 14, 27.

**pummeü**, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. *páme*, it passes onward or along. Only found, in Eliot, in derivatives. See *pumushau*.

[Quir. *pumécán*, 'to walk' (in their own ways), Pier. 37. Abn. *penaíši*, il va de travers; *penetsintš*, met cela . . . de travers. Cree *pimnich*, crosswise. Del. *pimcú*, *pimicchéü* (v. adj.), oblique, Zeisb. Gr. 164; 'slanty', Zeisb. Voc.]

**pumminnum**. See *pumminnum*.

**pummo**, **pum**, a name of the sea, or ocean, which had perhaps become obsolete, or superseded by *kichtoh*, 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 *umunát*, the verb of motion—that which goes all about, is everywhere in motion, without course or direction. [*kichtoh* (El.), *Kithuan* (R. W.), from the inan. adj. *kichte*, 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: *pumwipigussit* (Narr.), the sea god, R. W. 98; *pummunat, pummunummat* (?), to offer, to consecrate; *pum-upsq, pumwipsq*, a rock (in the sea?); *pumwáhhatuawawuog*, mariners, Jonah 1, 5 ( *pummoh-awuwát*, those who go on the sea; *pumwáhshottoewinog* [*pumwshadtuawinog*?], C. 183); *ohpumpupum* [*ohquani pum*], on the shore or border of the sea, = *ohquani kehlahkumát*, Mark 2, 13; *páwósawáwurat*, to swim [*pumwóow-umat*, C. 212]; cf. *okkuttóswáwéuáut* [*uk-kehthóswáwéuáut*], to cast themselves into the sea, to plunge into the sea, Acts 27, 43; *wosketupum* [*woskeche pum*], the surface of the sea, Is. 18, 2 (cf. Gen. 1, 2); *kehchíppum, -pum* [*kehchó=kutche, pum*], on the shore, John 21, 4, etc.; *kechlepum*, Gen. 22, 17.]

[NOTE.—The above definition was not transferred from the rough draft of the manuscript to the revision, seemingly through oversight.]

**pummóhham**, v. i. (1) he goes inactively or without exertion (?). From *páme* and *ám*. See under *pumwshat*. (2) he goes by water, voyages. Not found in Eliot, except in the derived n. agent. *pumwóhhatuawawinog*, 'mariners', Jonah 1, 5 (*pumwáhshottoewinog*, C., formed apparently from *pumwshadtuawinog*).

[Del. *pum ma chum*, he goes by water, Zeisb. Virg. *yupum*, the sea, Strachey.]

**pummu**, v. i. he shoots (with bow or gun). 2 K. 13, 17; pl. *-nog*, they shoot, 2 Sam. 11, 24; imperat. 2d pers. sing. *pumsh*, pl. *pumwák*; inan. pass. *pumwéaw*, it is shot; suppos. *ne páwemwák*, that which is shot (as, an arrow), Jer. 9, 8; freq. *pepummu*, q. v. V. t. an. *pumwáú*, he shoots at (him); *up-pumwé-úh*, they shoot at him, Ps. 64, 4; freq. *pepumwáú*, he repeatedly shoots at (him), Gen. 49, 23 (with affixes).

[Narr. *páwum, páwumoke*, imperat. sing. and pl., shoot; *upáwumwák*, I am shot, R. W. Abn. *psáté*, il décoche; *ne-péwáú*, je décoche contre lui.]

**pummukau**, v. i. he dances, 2 Sam. 6, 14 (*pumwukóob*, Matt. 14, 6). Vbl. n. *pumwukóobuk*, dancing, a dance, Judg. 21, 21; Ex. 32, 19. [*páhpeq* is put for 'dance', dancing, in Ps. 149, 3; 150, 4, but signifies an instrument of music].

[Abn. *penega*, he dances; *penegaúñ*, on danse le mort.]

**pummunau**, v. i. he flies, goes swiftly through the air, goes as an arrow from the bow (*pummun-aw* and *áú*), Job 39, 26; Rev. 14, 6; suppos. part. *pumwúwát*, when flying, Dent. 28, 49. Adj.-adv. *pumwúwáde*, flying, swift-going, Is. 30, 6.

\***pummunneetean**: *wop-pummunneetean hussun*, I carry a stone; *ken pumwáwneegkossesh*, do thou carry me, etc., C. 41, 184.

**pummunum, pumminum**, 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. *páwumwák*, *ibid.*; freq. *pumwáwumminum, pumwáwum-*, he offers (it) habitually or by custom. V. t. an. *pumwúwát*, he offers (it) to (him), Mark 12, 42; freq. *pumwáw*, Num. 8, 11, 21. Vbl. n. *pumwáwumwáwóonk*, a 'collection' (taken in church), contribution, 1 Cor. 16, 2; 'a gathering', *ibid.* (*pumwáwumwáwóonk*, 'alms-giving' (?), Man. Pom. 86).

[Narr. *pumwéwám téwugwásh*, to contribute 'to the wars', R. W. 149; *pumwéwumwáw téwugwásh*, (to) contribute money toward the (maid's) dowry, *ibid.* 125. See \**páhupum*.]

**pumwuwattauwáe komuk, pummeu-**, the tabernacle, Gen. 33, 7, 8; Ex. 26, 1; 31, 7; 33, 7, 9, 10, etc.; *páht-kómuk*, tabernacle, Ex. 25, 8, 9.

**pumóhsumco**, v. i. it emits light, shines. From *páme* and *wóhshun-aw*. Vbl. n. *pumwóhshunawóonk*, a shining, emitted light, Luke 11, 36. See *wóhshun-*.

**pumóhtaash**, pl. (they are in) a row; of inan. objects, 1 K. 7, 3; Lev. 24, 6; *-tawwásh*, rows, Lev. 24, 6. From — and *óhtaw*.

**pumóso**. See *pumwáwso*.

\***púmpom** (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 *pumpumun* (freq. *pumpumunumun*), he habitually or by custom offers (it); part. pass. *pumpum-unun*, 'offered'.

\***Punachmonog** (pl.), the French, C.

**pungwómuhq-uash**, n. pl. 'quicksands', Acts 27, 17.

\***punnétunck** (Narr.), n. a knife, R. W. 51. See *chokquog*; \**Chokquog*.

[Freq. *punnédunk*, Stiles.]

**punneu**, v. i. he falls down, prostrates himself (?); *punneu ut wusséet-ut*, he fell down at his feet, Luke 8, 41, 47.

[Abn. *pué'ré*, il tombe d'en haut.]

**punukwékontu**, **penuggué**, on the bank (of a river), Josh. 12, 2; 13, 9, 16; *unuchun wum up* —, it overflowed all its banks, Josh. 4, 18. Cf. *wusápiunuk*.

**puogkinnum**, v. t. inan. obj. he dips (it) in or into; suppos. *puókinnuk*, *puogpauk*, when he dipped (it), John 13, 27; Matt. 26, 33. With an. obj. *puogkinnun*, he dips (him): *puogkinnónte howan en nippe*, to dip anyone in water, to immerse, Wun. Samp. ch. 29, § 3. See *puogkéú*.

**puppascotam**, n. a prince; pl. *-uwoq*, Prov. 8, 15, 16. Cf. *ketassot(um)*.

**puppashim**, n. a beast (E. Gr. 9), Ex. 23, 29; Rev. 4, 7; pl. *-uwoq* (and in Gen. 1, 26, 28 + *wassog*).

[Narr. *puushim-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; *puppishasog*, fowls, Mass. Ps.). Cf. *pukwés*.

[Narr. *upesháwoq*, fowls. Chip. *pú-nai'-si*, *pu-ne-she*, which is apparently an an. i. form of the Old Alg. *pilí*, 'a fowl', Lah.]

**puppissi**, **puppish**, n. dust, Job 38, 38; Deut. 28, 24. From *pissi*, it adheres, sticks (?). See *pissagk*. (Cf. Sansk. *patísá*, pulvis.)

**puppuhke**. See *puppuhiki*.

**puppuhkohteáí** (for *puppuhki-óhteau*), v. i. it is hollow; n. 'a cave', John 11, 38.

**-pusk**. See *nappusk*, the back.

**pusseog**. See *pissagk*.

\***pussoqua**, adj. 'corrupted or rotten', C. See *pisséqua*.

\***pussoúgh** (Narr.), the wildcat, R. W.

[Abn. *pués*, scent of an animal, 'piste': *puésis*, chat, which Mr. Pickering, in a note to Rasles, thought "probably corrupted from the familiar English word 'puss' or 'pussy'"; but cf. Cree *pússoo*, 'he scents (as, an animal)', Howse 144. Chip. (Sag.) *pué shoe*, the lynx; (St Marys) *púzh íew'*; *mis'si-bízh íew'*, (great lynx) panther. Menom. *puh shay ew*, the lynx; *wáinck pay-shay-ew*, the panther.]

**puttagham**. See *puttagham*.

**puttahham**, v. i. he goes into a snare or trap, is taken or entrapped, Ezek. 17, 20; pl. *-hamwoq*, Job 34, 30. Suppos. *noh puttahhok*, he who is ensnared, Ps. 9, 16. Vbl. n. *puttahhamonok*, entrapping, a trap. From *pút-uu* and *ham*, '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** (= *puttahhehau*), 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. *we-bíha*, 'j'en prens'; *we-píhá-men*, je l'y prens.]

**puttogham**, **puttag-**, **puttughum**, v. t. inan. obj. he covers over, hides (it) by covering, Ex. 3, 6; Num. 4, 5 (*puttogham-unut púshkissunok*, to cover one's nakedness, C.). From *pút-uu* and *oinkhuan*. With an. obj. *puttogghorhau*, *puttog-guchhau*, he covers (him), hides him by covering. Adj. an. *puttogghosau*, (he is) hid, covered, 1 Cor. 2, 7. Vbl. n. *puttogghonok*, a covering; pl. *-onpuwash*, Prov. 7, 16. See *agpuá*; *appuhquósu*; *hogki*; *hogka*; *onkhuanunut*. (Cf. Sansk. *pat*, ligare, vestire; *put*, amplecti.)

**puttogquehtau**, he hides himself from (another), John 12, 36.

**puttogquequohou**, n. a covering of the person, a veil, Gen. 38, 14. Cf. *onkpué-quohou*; \**pú'teaus*; *yánequohou*.

**puttogqueu**, v. i. he hides himself, Job 23, 9; John 8, 59; pl. Gen. 3, 8; imperat. *puttogquesh*, Jer. 36, 19.

**puttughum**. See *puttagham*.

**puttukui**. See *pútúkpú*, round.

**puttukqunutch, -nitch**, n. the fist, Ex. 21, 18. From *puttákuqi* and *menutch(eg)*, 'round-hand'.

**puttukquobpissegk**, v. imperat. pl. 'gird yourselves', Is. 8, 9 (see Ex. 29, 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. *puttukquobpessu*, he is girdled, bound about (the loins): *nup-puttukquobbesin*, I am girdled, 'it bindeth me about', Job 30, 18; *puttappquobpissa wutogkodteg*, 'had his sword girded by his side', Neh. 4, 18; pl. *-pissinash*, Rev. 15, 6. From *puttugquac-an* (it covers) and *moppe* (hip), with the intransitive active or simple animate affix *-assu*.

**puttukquobpus**, etc.—continued.

[Abn. *peleyshahissa*, ceinture. Virg. *puttaipapissan*, 'a cap or hat', Strachey.]

**pwogkeü**, v. i. he dips or immerses himself, 2 K. 5, 14. See *pwogkinnum*.

**pwogkusheau en nipekontu**, 'it fell into the water', 2 K. 6, 5.

**pwohkehchuaü**, v. i. he sinks, disastrously or by mischance: *nup-pwohkehchuaüam*, I sink (in the mire), Ps. 69, 2. See *pwogkassu*.

**pwokuhhowau**, v. i. she hatches eggs, Is. 34, 15; *nuttu pwohkóqog* (from *pwogkóü*?), 'does not hatch', Jer. 17, 11. [Abn. *pwokshsh*, œuf éclos.]

## Q

**quadhog, quadhuk**, suppos. 3d sing. of *quattáhhau*, he measures.

**quagwashwétam**. See *quagwashwétam*.  
**quah**, interj. 'of disclaiming', El. Gr. 22 (*chah*, fie upon it! C.).

**quahntinnitumuk** (suppos. pass. part. of *quahntéau*), forbidden; for 'common', Acts 10, 14, 15. See *quahntinnuh*.

\***quánowask**, a bottle, C. See *quonowass*.

**quanukquesit**, suppos. 3d pers. of *quanukquessu*, he is lame.

**quanunkquaéan**, suppos. 2d pers. sing. of *quanukquayéu*, he dwells high, in a high place, Obad. 3. See *quanuhquayéu*.

**quanunon**, n. a hawk, Lev. 11, 16; but in the same connection, in Deut. 14, 15, *owáshang* stands for 'hawk'. See *mashepanon*. Cf. *qumonon*, 'lion' (panther), and *quohquonon*, 'greyhound'. From *quani*, long, and —, tail (?). Cf. Del. *quas-schucktauey* (long-tail) 'panther'; *chau wa lan ne*, 'an eagle with a forked tail', Zeish.

**quaquadhum**, v. freq. of *quattáhhau*, he measures.

**quaquequestont**, n. grasshopper, Lev. 11, 22; Judg. 6, 5; pl. + *oog*, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of *quaqúshau*, he goes leaping. Cf. *chawzomp*; *mapau*.

**quaquoshwétam, quagwash**, freq. of *quashuawéhtam*, he prepares.

**quashinum**. See *quashinum*.

**quashkeik**, suppos. of *quashkeu*, he goes back.

\***quáttuhquóhquá**, afternoon, C. From *quattáúu*, he (i. e. the sun) sinks, goes downward.

[Narr. *quattákuquawaw*, 'after dinner', R. W. 67.]

\***quausses** (Peq.), 'a virgin girl', Stiles. See *penump*; \**quáússé* (under *quá*).

**queshau**. See *queshau*.

**quéhtam**, v. t. he fears (it), stands in fear of (it); suppos. *noh quohbay*, he who fears, Ezek. 9, 2; Heb. 11, 27. Cf. *quattánumu*, he honors, shows respect to (him). See *quásháü*; *wábeséü*.

[Del. *quá tu men*, to fear something, Zeish.]

**quehteau**. See *ahquáhhau*.

**quehtiánumau**, he honors. See *quattánumau*.

**quiehtinnuh, quiht-, quht-**, v. t. an. he forbids (him), he threatens (him); *uk-quiehtinnuh*, he forbade him, John 3, 14; imperat. 2d sing. *quiehtus*, forbid thou; 2d pl. *quiehtinnuk*, forbid ye; suppos. part. *quiehtinnon*, forbidding, Acts 16, 6; 'when he had appeased (them)' [i. e. caused them to desist (?)],

**queihthinnuh**, etc.—continued.

Acts 19, 35 (*God queitchehaj*, God forbid, C.). V. t. inan. and an. *queith-téteu, qut-*, he forbids (it) to (him): *woh howan qut'éteu nippu*, can any man forbid water? Acts 10, 47 (*unk-quecht-tétau*, I forbid, C.).

**queishontam**. See *queishantam*.

**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 (*quenobpuuncke* [= *quenappuonk*, vbl. n.], a stool, Wood).

**quenau**, -*uáé*, adv. as soon as, Mark 5, 36; Josh. 8, 19; Deut. 8, 9; 'scarcely', Gen. 27, 30. Cf. \**queuauet*.

\***quenauet**, v. impers. it is wanting. Exp. Mayhew; *uauat* or *queuauat*, 'to be wanting or defective'; adv. *quenau-adé*, 'necessarily', C.

[Abn. *éskásta*, j'ai besoin de.]

**quenauhíko**, v. i. he wants, is in need; or impers. it is wanting to him; *pasuk kúk-queauhík*, 'one thing thou lackest', Mark 10, 21; 1st pers. *uk-queauhík*, I am in want of; it is wanting to me; 1st pl. *uk-queauhík-umau*, Jer. 44, 18; 3d pl. *queauhík-quoq*. Suppos. 3d pers. sing. *queuhuk*. Vbl. n. *queauhíko-onk*, *queuauuchíkoonk*, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *queuauukssu*, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *queuau-uréhuu*, he causes (it) to be wanting, Judg. 21, 3. Augm. *quequeuauuróu*, 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-quehíek*, I want it not; *tachítch queuauwáyeau*, why complain you?; *quenóruáyoq*, they complain, R. W. 53, 66.]

**quenikkompau**, v. t. he stands upon (it), Amos 7, 7. Cf. *quesikkompau*.

**quenóhtau**, v. t. he lays a foundation for, he founds (it), places (it) upon; *qu-nohtau-uu*, he founded it (and pass. it is founded or rests on), Luke 6, 48; pret. -*unap*, *ibid*. Suppos. *quenóhtonk*, when he places or supports (it); *quenóhtaukwáutéh hóssumáitongawít*, 'if he leaned his hand on the wall', Amos 5,

**quenóhtau**—continued.

19. With inan. subj. *quenóhtéau*, it stands or is founded on, 2 Chr. 4, 4; suppos. *ne quenóhtay*, that which it stands on. As n. a foundation, Judg. 16, 29; 2 Sam. 22, 8 (= *agwa óhtay*, that which is under, Ps. 18, 7).

**quécowáú**, v. t. an. he denies (him). makes denial to (him), Mark 14, 68, 70 (*queuauwó-wat*, to deny; *uk-queuá-wáu*, I deny, C.). Elsewhere *kóh-kón-áuu*, as in Luke 22, 57; Titus 1, 16; *kóh-kón-uóu-wau* God, he denies God, Ind. Laws II. [From *ahque* and *uáuu*, he refrains from speaking (?).]

[Chip. *ahquahurawatu*, he denied (it), John 18, 25. Cree *ágnóhúwatu*, he denies it (which Howse analyzes 'he strong-back-hears it').]

**quensín**, v. i. he supports himself, leans; pl. -*unay*, Is. 48, 2.

**quentamó**, v. i. (inan. pass.) it is wanted, is missed; *no-tray quentáuu*, 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. + *ush*, Matt. 24, 7.

[Abn. *kšigšau*, tremble-terre. Cree *kwékruu*, it (the earth) trembles.]

\***quequécum** (Narr.), n. a duck; pl. + *máyoq*, R. W.; *quóquecum*, 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. *ingorá-ums* (Stiles), for the same species. See \**séšép*.

[Abn. *kšikšimesš*, canard. Del. *quí-quíngus*, the gray duck, Hkw.: 'large ducks', Zeisb. S. B. 28.]

**quequéshau**, v. i. he goes leaping. Freq. of *queshau*.

\***quequisquitch** (Peq.), n. a robin, Stiles.

**quequssu**, **queksó**, v. an. i. he quacks, he hisses: *nay quéksóoq*, 'they hiss', Lam. 2, 16. V. t. an. *quequssumau*, *quéksumau*, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

[Abn. *kšikšisseu*, il siffle; *ne-kšikšesseuáí*, 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 (*chânopsquôshau*, a grasshopper jumps; *nukqeshshom*, I leaped, C.). Freq. *queqeshau*, he goes leaping, Cant. 2, 8; Acts 14, 10; 'skips', Ps. 114, 6. Related to *qwoqweü*, he runs, the substituted *esh* denoting sudden or violent motion. See *quuqueqeshout*.

[Abn. *ne-kesirra*, ou *ne-kesššé*, 'je cours, je vas vite.' Cree *krâssétow*, he jerks it; *kwâskwâskoo-pâtha*, 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*.

**quittinnuh, quihit**-. See *quittinnuh*.  
**quinahsinnunk**: (*qushpe*) *quinahsinnunk*, '(with) a pestle', Prov. 27, 22. From *quini*, *quinne*, and *hassun*, *assin*, 'long stone'.

**-quinne** and (suppos.) **-quinogok**, after a numeral or an indefinite quantitative ('few', 'many', etc.), is used for *kesukoitash*, days, or (suppos.) *kesakok*, on the day; or, more exactly, for *wukonash* (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 journee, 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 tuhshikquinne*, for six days, Ex. 24, 16; suppos. *nishik-quinogok*, on the third day, Hos. 6, 2.

[Narr. *nees-quinagut*, 'two days'; *shuck-quôckut*, 'three days', R. W. 69. Abn. *kate'ksniš* or *nekššgheniš*, une nuit; *nissgniš*, deux nuits, etc. Del. *guto-keuk*, one day, Hkw.; *nguttokuni*, one night, *nishogunak*, two nights, etc., Zeib.]

**quinnuppe**, (it is) round about, all around; it turns. As adv. and prep., *quinnuppe kouçog weckit*, 'they lodged

**quinnuppe**—continued.

round about the house', 1 Chr. 9, 27. With an. subj. *quinnuppe: aü quinnuppe*, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb; *quinnuppe*, he turns, changes his course; with inan. subj. *-peu*; suppos. *noh quinnupit*, he who turns or is turned, Lev. 20, 6; imperat. 2d pl. *quinnuppeyk*, turn ye, 2 K. 17, 13. Vbl. n. *quinnuppeonk*, a turning, conversion (as in Acts 15, 3). V. t. inan. *quinnuppeonau*, he turns (it) about, 1 K. 8, 14; suppos. *noh quinnupinuk*, Prov. 28, 9. V. i. refl. *quinnuppehtau*, he turns himself about, Mark 5, 30. V. t. an. *quinnuppeonau*, he turns (him) about, 'converts' him; suppos. part. *quinnupinout*, when turning, 'converting', Ps. 19, 7; James 5, 19. V. i. inan. subj. *quinnupshou*, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. *quinnuppehtau*, it encompasses, surrounds, turns itself about.

**quinnuppekompau** [= *quinnuppeompau*] v. i. he stands turned about, is (and remains) converted; pl. + *og*, they are converted, Is. 60, 5. N. agent. *-pou-aru(in)*, one who is converted, a convert, Luke 22, 32. 'Sampurttokâde Quinnuppekompauarun' is the title given by Elliot 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. *-shau*, Ps. 59, 6; imperat. pl. *-pishok*, go ye round about (it), Ps. 48, 12; *ne quannupishunk*, (the river) which encompasses (it), Gen. 2, 11, 13.

**-quinogok**. See *-quinne*.

**qukqunuksheau**. See *quaukquesti*.

**\*qunnamâug** (Narr.), a 'lamprey'; pl. + *suek*. "The first [fish] that come in the spring into the fresh rivers", R. W. 102. (= *quani-amang*, long fish.) Cotton gives 'quannamng, bass' [?]. See \**nissâkeke*.

**\*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. *-gqudug*, Job 39, 1; Cant. 3, 5. See *ahuk*.

[Narr. *quññ*, *quññke*, a doe; *quññ-quññesse*, a little young doe, R. W. 96.]  
**quññi**, v. i. it is long; as adj. long, El. Gr. 15; Mark 16, 5; *quññi onk*, longer than, Job 11, 9 (*anqquanug* [= *anuc quññug*], 'longest', C.). With an. subj. *quññesu*.

[Abn. *kSúé*, *kSúis8*, *kSnag8at*, il est long. Cree *kiawow*, it is long; an. *kiawoosa*, he is long, i. e. tall. Del. *quññü*, Zeisb. Illin. *kinawacutái*, bois long, arbre haut; *kinawacwanaki*, habit long; *kinawái*, *kinawaki*, long, Gravier.]

**quññonw**, n. a 'lion', Is. 5, 29; pl. *-og*, Cant. 4, 8; a panther (?). Cf. *quoh-quññonw*, 'greyhound'; *quaññuon*, 'hawk'. The name signifies 'long-tail'. Cf. *\*kwooh*.

[Chip. *quññinoww*, it has a long tail, Bar.]

**quññuhqutayeu**, v. i. he dwells on high, Is. 33, 5.

**quññukque**, adj. high. See *quññüñkque*.

**quññukquesu**, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. *noh quññukquesit* (and *quññukquesit*), he who is lame, Lev. 21, 18; pl. *-itcheq*, the lame, 2 Sam. 5, 8. *quññukqueshean*, he halts, limps; part. *noh quññukquesheant*, he who halts, Zeph. 3, 19; Micah 4, 6, 7.

[Narr. *nick-quññuqsus*, I am lame. Del. *quññuqut*, lame, Zeisb. Gr.]

**quññüñkque**, **quññuhque**, it is high; as adv. on high, Job 39, 18; suppos. *quññuhquodt*, when high, 'of an high stature', Ezek. 31, 3. *quññukquessü-uum*, he is tall, 1 Sam. 9, 2.

[Narr. *quññüñqussa*, a tall man, R. W. Del. *quññuqut*, it is long, high; *quññaru*, he is long, tall of stature, Zeisb.]

**quññunkquekemuk** [*quññunkque-kemuk*], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

**quññuuktug** [*quññunkque-h'tug*, high wood], n. a pole, a post; pl. *-quash*, Ex. 38, 5, 7 (*quññuuktake*, a mast, C.). See *quññuh'tug*.

**quññöñuhquoaü** (?), n. pl. 'fir trees', Is. 11, 8.

**quññöñuhquoaü**, v. i. he has long hair; neg. pl. *nuttu pish quññöñuhquoaü*, they

**quññöñuhquoaü**—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. *quññöñuhquoaü*, having long hair, Ps. 68, 21 (= *quññöñuhquoaü* (?), 1 Cor. 11, 14, 15). Vbl. n. *quññöñuhquoaü*, a long 'lock of hair', Num. 6, 5. \***quññösu** (Narr.), pl. *-og*, pickerel: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105. From *quññi* and *-atchau*, 'long nose'.

[Peq. *quññöness*, 'pickerel or long-nose', Stiles. Abn. *kSúes8at*, brochet. Old Alg. *kinonge* (Lah.), whence comes *naskinonge* or *naskeluneh*, the great kinonge of the St Lawrence and northern lakes. Chip. (St Marys) *ke nã' zhai*, (Gr. Trav.) *ke no zhai*, (Sag.) *ke no zueck*.]

**quññuh'tug**, **-ontug**, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (*kunukukchtoh-ueh*, Mass. Ps., Ps. 35, 3); pl. *-quash*, 1 Sam. 13, 19. From *quññi* and *h'tug*, long wood. "*Quññuh'tug*, of *quññi*, long, *neltug*, wood, or tree; and this word is used for a pike."—El. Gr. 15.

**quññüsseps**. See *\*süsüp*, a duck.

**quññöshau**. See *quññöshau*.

**quogkiunum**, v. t. he dips (it) in or into, Lev. 9, 9; — *wog hogkwanoak asquheonquññit*, they dipped the coat in the blood, Gen. 37, 31. (*quogkiunösu*, 'dipping, dipped' C.)

**quogquadtinohkonoü**, v. t. an. he wrestles with (him): *nuk-quogquadtinohkon*, I wrestle with (him), Gen. 30, 8; mutual, *quogquadtinöñtuog*, they wrestle (one with the other). Vbl. n. *quogquadtinöñtuonk*, wrestling, Gen. 30, 8.

**quogquëü**, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. *quogquëti*, let me run; *quogquësh*, run thou, 1 Sam. 18, 23; suppos. *noh quogquëti*, he who runs, 1 Sam. 20, 36. Adv. and adj. *quogquëwe*, running, by running, Mark 10, 17. See *queshau*.

[Narr. *quogquëis*, run thou; *tawhich quanniquaquëü* (intens.), why do you run so? R. W. Old Alg. *kegatch*, 'quickly' (= *quogquësh*?), Lah.]

**quogquöhteau**, v. i. he threatens; suppos. *quogquöhtöedti*, when he threat-ened, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v, p. 6. Vbl. n. *quogquöhtöeanok*, threat-

**quogquohteau**—continued.

ening, threats, Acts 4, 29. Cf. *quohhtin-nuh*.

**quohquonou** (?), for 'greyhound', Prov. 30, 31. See *quawnton*; *quonoum*.

**quôhquohquonnetáu** (?), n. an ass; pl. +*og*. Gen. 12, 16. Elsewhere the English word is transferred without translation.

**quohntont**, forbidding (him); part. of *quohhtinuh* (q. v.).

**quompham**, v. t. he dips (it) up; infin. *quomphamun-at nippé*, to dip up water, Is. 30, 14. In Gen. 25, 30, the imperat. 2d sing. *quompatâsh* is used, from a form *quomphatum*, he dips (it)?

[Narr. *quomphash*, *quomphomâinnea*, (take thou up; and) 'take up for me out of the pot', R. W. 36. Cree *kwâppahum*, he scoops or lades it out, Howse.]

**quomphippau** [*quompham nippé*], v. i. he dips up water; pl. -*auy*, 'they drew water', 1 Chr. 11, 18. Cf. *wattuhppau*, he draws water.

**quomphunk**, (inan. part. of *quompham*, that which dips or takes by dipping), a net. Adj. *quomphingane anahomsuonk*, network, 1 K. 7, 17, 41.

[Chip. *kwadabaha*, he fishes with scoop net, Sch.; *ahkwababiahgwa*, a seine; *kwâ be a gwa*, a scoop net, S. B. 2, 18; *a gwa bi na gwa*, ibid. 2, 19; *a gwa bi na gwa*, Bar.]

**quonwasq**, n. a gourd, Jonah 4, 6, 10 (*quânwâsk*, 'a bottle', C.; i. e. made from a gourd?). From *quani*, long, and n. gen. -*asy* (pl. *asquash*), that which may be eaten raw. Cf. *askatasq*; *non-askatasq*.

**quoshâe**, -ôe, -*aué*, it is beforehand, in anticipation of; it goes before, in time; as adv. *quoshâe uam*, he foreseeth, Prov. 27, 12; *quoshâe missohhtawoog*, they prophesy, Num. 11, 27; *quoshâau naawau*, he promises, Heb. 12, 26.

**quoshappu**, v. i. he is (remains) ready; imperat. 2d pl. *quoshappegk*, Luke 12, 40.

**quoshauwêheau**, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form, *quashquash-wêheau* and *quashquash*, as in Jonah 4, 7. With inan. obj. *quoshauwêhtam*, he makes (it) ready, prepares (it), and freq. *quashquashwêhtam*, *quashquashwêhtam*,

**quoshauwêheau**—continued.

Jonah 4, 6; Prov. 30, 25. See *quoshawê-onk*.

**quoshinum**, **quash-**, v. t. he takes (it) beforehand, has (it) in readiness; *quashinumwoog uk-kônkquâttôh*, 'they make ready their arrow', Ps. 11, 2.

**quoshkinnum**, he turns over (see title-page of Indian Bible); 'translated'.

**quoshôau**, v. i. he promises; infin. *quoshôaut*, to 'vow' (to say beforehand), Eccl. 5, 5.

[Abn. *ne-kêttêê'*, je promets, je lui dis par avance.]

**quoshodtum**, v. i. he says beforehand, predicts, prophesies; imperat. *quoshodtush*, -*oltsh*, prophesy thou, Ezek. 30, 2; 34, 2. Vbl. n. *quoshodtuonk*, a promising, i. e. the subject of a promise, the thing promised; pl. -*ongtsh*, 'the promises', Heb. 6, 12. N. agent. *quoshodtuawawen-in*, one who predicts something, a prophet, Deut. 13, 1; Matt. 13, 57. Cf. *kônkquam*, 'a witch'.

[Cf. Abn. *kssôigâin*, divination, 'fausses observations de futuro', etc.; see Rasles under JONGLEUR, JOUJLERIE.]

**quoshôe**. See *quoshâe*.

**quoshohteau**, v. i. inan. subj. it is made ready, prepared, or provided, Matt. 22, 8: *wame quoshahhtash*, 'all things are ready', ibid. v. 4.

**quoshomau**, 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. *quoshomant*, vowing, promising, Mal. 1, 14; Heb. 6, 13; *wôh quoshomont*, one who is pledged, 'betrotted', Lev. 19, 20; Deut. 20, 7. Vbl. n. *quoshomâonk* (-*nuwtonk*), a promising, saying beforehand, Acts 1, 14; 2 Pet. 3, 9; pass. part. inan. *ne quoshôonk*, that which is promised, being promised.

**quoshquechin**. See *quoshquechin*.

**quoshquodchu**, v. i. he feels cold, suffers from cold [shakes with cold?]; *quoshquatchow*, C.; infin. -*chînut*, as noun, 2 Cor. 11, 27.

[Narr. *nîck-quatchow*, I am cold, R. W. Chip. *nîu gîkâlî*, I am cold, Bar.]

**quoshquassausu** (?), v. adj. an. he is circumcised, Gen. 17, 10, 26. V. t. an.

**quoshquassausu**—continued.

*quosh(h)quawwa*, he circumcises (him), Ex. 4, 25. V. t. inan. *quoshkussuu weyas*, he circumcised the flesh, Gen. 17, 23; suppos. *we quoshkussuk*, that which is circumcised, Gen. 17, 24. Vbl. n. *quoshquassuonk*, circumcision, Ex. 4, 26; Job 7, 22.

**quoshwéonk**, an 'alarm', Num. 10, 5, 6 (vbl. n. from *quoshawéhean*, he makes or causes him to be prepared); a 'note of preparation'; or perhaps directly from *qushéhean* (caus. of *qúsháú*, he fears), he makes afraid, alarms.

**quosquechin**, **quosh-**, v. i. it 'hangs over' (extends beyond?), Ex. 26, 12, 13.

**quoushau** (?), **quoshau**, v. i. it spills, is spilled, Mark 2, 22; Luke 5, 37; inan. subj. *quoshéau* (?), it is spilt; suppos. *we quoshéauonk*, that which is spilt, 2 Sam. 14, 14; *akquonhkonuh*, 'he spilled (it)', Gen. 38, 9.

**quusháú**, v. t. an. he fears (him), is afraid of (him), Prov. 14, 2; with affixes, *ak-quash-uh*, he fears him, 2 Sam. 3, 11; imperat. 2d sing. *quush*; 2d pl. *qushéuk* or *onk*. Vbl. n. *quusháunk*, fearing, fear, Prov. 14, 27; 20, 2; 'reverence', C.

[Narr. *núek-quashá [nuk-quash-uh]*, I fear him. Cree *goostáchu*, he is afraid; *qúostayon*, 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-qushkeu*, I go back, turn back, Neh. 2, 15 (*nuk-quishkeem*, C.). Vbl. n. *qushkrook*, turning back, James 1, 17. Adj. and adv. *qushkéé*, backward, in return, Is. 1, 4.

[Cree *kúns-igoo*, he returns; *kwisk-issou*, he is turned over.]

**qushkodteau** (?), v. i. he passes over [fords?], goes across (a river) [on foot?], Gen. 31, 21; Josh. 3, 17; 4, 10; *scip we wóh mo qushkodtéauk*, a river that could not be passed over, Ezek. 47, 5; *qushod-téuog Jordan*, they passed over Jordan, 2 Sam. 2, 29.

**quseeáshko**, v. t. he swallows (it), Job 5, 5; Ex. 7, 12 (*qushasquúeat*, to swallow, Job 7, 19). V. i. *quseeash-quúncaw*, he swallows, Obad. 16. Cf. *mishéáshko*.

[Alm. *ne-kssihada*, on -*ah*, j'avale.]

**qussinausu**, v. adj. an. she is menstruous; as adj. and adv. *-saw*, Lev. 15, 19, 25, 26; suppos. *qussinausit*, when she is menstruous, Lev. 15, 25; 20, 18. Vbl. n. *-aussonk*, menstruation, Lev. 12, 2.

[Narr. *qushéutwáú*, 'a woman keeping alone in her monthly sickness', R. W. 53.]

**qussuk**, n. a rock, El. Gr. 10; Ps. 78, 20; pl. *-quawush*, Ps. 78, 15; *wutch qussuk-quaw-áhtu*, from (among) the rocks, Jer. 51, 25; dimin. pl. *qussukquawésh-ash*, 1 Sam. 17, 40. Cf. *hassun*; *onpek*.

[Narr. *qussáequn*, heavy; *kuek-quássa-quu*, you are heavy; *qussáek*, a stone. Del. *ksac-quon*, heavy, Zeish.]

**qussukquaneutunk**, n. a (stone) wall, Prov. 24, 31; Gen. 49, 22 (*qussukquaw-áutunk*, C.).

**qussukquanush** (?), n. 'the kite', Lev. 11, 14; but *weenont*, kite, Deut. 14, 13.

**qut**, 'conj. discretive', but (El. Gr. 22), yet, and yet, except that ('*qut onch* sometimes is used for but, because, yet so, but also, but even, nevertheless', C.); *qut máttu*, but not, unless there be, Job 6, 6. See *kuttamma*.

**qutcheheu**, 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. *qutchehehkonk*, do not tempt, Deut. 6, 16 (*qutche*, try thou; *nuk-qutcheuram*, I prove, C.). Adj. and adv. *qutchehoráé*, *-uháé*, of temptation, tempting, Ps. 95, 8. N. agent. *qutcheu-áén-in*, one who tries, a tempter, 1 Thess. 3, 5. Vbl. n. *qutchehuráonk*, a trying, trial, temptation, Luke 4, 13.

**qutchéhtam**, **qutchtam**, v. t. he tastes (it), tries by tasting; pret. *nuk-qutchéhtam-up*, I tasted (it), 1 Sam. 14, 43; suppos. *quwájtog*, *quwájtog*, when he tasted (it), John 2, 9; Dan. 5, 2; Matt. 27, 34 (*qutchéhtam-áut*, to taste; vbl. n. *qutchehtamáonk* [the sense of] taste, C.).

[Alm. *ne-kstádáéna*, je goûte, pour voir s'il est bon.]

**qutchehtéau**, v. t. he makes trial of (it), he proves (it) by trial; imperat. 2d pl. *-hóuk*, prove ye (all things), 1 Thess. 5, 20. Vbl. n. *qutchehtroonk*, pl. *-ongush*, trials, attempts, C.

**quthum**, = *quttühhäm*, he measures or weighs (it).

\***quttäuat** (Narr.), sixpence or its value in bead money; otherwise *quttatashäün-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 Kutaweti*, let me not sink, Ps. 69, 14. Cf. *-quttünk*, the throat: *quttühham*, he weighs; *quttünnuau*, he shows respect; *m'kuttuk* (*makkuttuk*), the knee.

[Abn. *ne-ghe'dähanen*, 'je l'enfoncé dans l'eau, et va au fond'; *ghedä'era*, il enfonce dans l'eau.]

\***quttänemun**, 'to plant corn', R. W. 91. For *paqquttänemun* (?).

**quttaushau**, **quttuhshau**, v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. *quttahshauog onatuk qussuk*, they sank to the bottom like a stone, Ex. 15, 5, = *quttawushaug*, v. 10. From *quttauëu*, with *sh* of mischance. With inan. subj. *quttaushrau*, it sank, 1 Sam. 17, 49; '*qutonkamawoo kamsham*', it sinks thy boat, Samp. Quinnap. 156.

**quttiantam**, v. t. inan. he honors, shows respect to (it).

**quttianumau**, v. t. an. he honors, shows respect to (him), Dan. 11, 38: *nuk-qhe'dänuun ketshant*, I honor the king, Dan. 4, 37; imperat. *quttianun kash*, honor thy father, Ex. 20, 12; suppos. part. *noh quttianunant*, he who honors, shows respect to, Prov. 14, 31. Vbl. n. *quttianunöonk*, (showing) respect, honoring; pass. *quttianunöonk*, being honored, respect or honor, as referred to its object. Cf. *quchtam*, he fears, and see *quttauëu*, he sinks.

**quttompaghoteg**, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25,

**quttompaghoteg**—continued.

13; *quttompaghotan*, he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. *quttompaghotöonk*, weighing, C. See *onpskot*, 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. *quttühhamöonk*, *quttühhamöonk*, measured, Jer. 31, 37; an. *quttühham*, *quttühham*, (he is) measured, Dan. 5, 27; freq. *quaquthoma*; suppos. *quaqadhuk* (*-hök*, Is. 40, 12); t. an. *quttühhaman-uu*, he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. *quttühhamöe*, *quttühhamöe*, by measure, by weight. Vbl. n. *quttühhamöonk*, measure, weight. Cf. *ogketamünüt*, 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; *quttühhög* (vbl. n. act.), a measuring, measure; *quttühhög-üt*, by measure, 'in a measure', Is. 40, 12.

**quttuhshau**. See *quttianumau*.

**quttühwhösu**, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; 1 K. 4, 22; pl. *-ash*, 1 K. 5, 11; 18, 32. Prop-ly, 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. *quttukshuk*, 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. *mukkuttuk*, the knee.

**-quttüük**, n. throat; *uk-quttük*, his throat. From *quttauëu*, it goes down (?). See *mukquttuk*.

[Narr. *quttuck*. Del. *guntu*, swallow it, Zeisb.]

## R

\***rame** (Quir.), within, in, Pier. 48, 49, and passim.

\***ramük** (Quir.), as postposition and preposition for under: *wippe ramük okke*, waters under the earth, Pier. 46. Cf. *rame*.

\***rou** (Quir.), fire; *rouog*, Pier. 67. See *nobuu*.

\***röwat**, **rouwat** (Quir.), of old (?): *nah röwat*, of old (in old time), Pier. 29; *rouwat eo poöpe*, long ago (?), *ibid.* 36.

## S

**sabáé.** See *saupáé*.

**sabahég** (suppos. inan. of *saupahhéau*), made soft, softened (by water?); n. 'pottage', 2 K. 4, 38; *sóbahég*, Gen. 25, 29; *sebahég*, Judg. 6, 19, 20; adj. *sabahégone*, 2 K. 4, 40; *nepataush sábahég*, 'seethe pottage', v. 38. See *saupáé*.

**sábasum**, v. t. he melts (it); infin. *-ummat*, Ezek. 22, 20; suppos. inan. or part. pass. *sabasumuk*, when it is melted, Ezek. 22, 22. Vbl. n. *sabassumoonk*, a melting, a furnace for melting; and suppos. instr. *sabasség*, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. *sábasumare*, molten, 2 Chr. 34, 4; v. adj. an. *sábasosu*, *sábohsosu*, he melts or is melting, Jer. 6, 29; inan. subj. *sabohteau*, it melts, is melted. (*noh sobpasit*, when he melteth, Mass. Ps., Ps. 58, 8.)

\***sabuck**, n. gunpowder, C. See \**sait-puck*.

\***sáchim** (Narr.), pl. +*áog*, n. 'king', R. W. 120. Vbl. n. *sáchimááonck*, 'a kingdom or monarchy', *ibid.* See *tah-sáotam*.

[Peq. *sánjam*, king, Stiles. Miem. *shahnuu*. Abn. *sáingmañ*, capitaine; *ne-sáingmañi*, je suis capitaine. Del. *sákimau*, he is a chief, Hkw. Mass. *sáchim*, *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 *soókghuau*, or *sohkuau* (as Eliot wrote it), 'he prevails over', 'has the mastery'. Cf. *sontin*.]

\***sachimmaacómmock** [for *sachimmo-komuk*] (Narr.), 'a prince's house', R. W. 120.

\***sáchimoa-chepewéssin** (Narr.), n. a strong northeast wind, R. W. 83.

**ságket**, **sáket**, **sáketog**, suppos. of *sohkéu*, *sahkeu*, or *súhkou*, he pours out, ejects: *noh ságkét*, 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-sogkompoginúwam*, I lead, I rule,

**sagkompanau**, etc.—continued.

C.); pl. *-anaog*, Matt. 15, 14; suppos. part. *-pagunont*, when he leads, leading, *ibid.*; *sagkompagunuh*, he led i. e. (continued to lead) them, Ex. 13, 17, 18; *ahque sagkompaginuem*, Luke 11, 4, = *ahque sogkompagumainnean*, '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 *pummeer*.

**samogkinumuk**, suppos. pass. (inan.) of *sunmágunum*, that which is stretched out or held forth, *asa staff*, the hand, etc.

\***samp**, See *saupáé*.

**sampw**, v. i. he is a guide, he directs right; t. an. *sampawau*, he is a guide to (him); *nus-sampawau*, I am a guide to (them), Rom. 2, 19.

**sampwau**, v. t. an. he confesses to (him); *nus-sampawam*, I confess (my sins) to (him), Ps. 32, 5; inan. *sampawatan*, he confesses (it); pl. *-tamwog*, 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 *sampweushanau*.

**sampwe**. See *sampwi*.

**sampwenéhheau**, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. *noh sampwenéhheont*, he who justifies, a justifier, Rom. 3, 26. Pass. *sampwenéhít*, he is justified, Rom. 3, 24. Vbl. n. *sampwenéhheauk*, justifying, justification (act.); *-éhíttonk*, 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. *-héog*, 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 way-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. *we samp-wag*, that which is right, 2 K. 22, 2. Adj. inan. *sampwe yeü*, Ezek. 45, 11. V. adj. an. *sampwesu*, he is straight, upright, 'an upright man', Job 1, 1; suppos. *noh sampwesi*, he who is upright, Micah 7, 4. V. adj. inan. *samp-wohteu*, it is straight, upright; caus. *sampwohtean*, he makes (it) straight: *sampwohteansh kwan-may*, make thy way straight; part. *sampwohtean-wa*, straightened. V. adj. an. act. *sampwewussöü*, he does straight, uprightly. Adj. and adv. *-ussede*, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. *sampwewussöök*, uprightness (in doing), justice, righteousness, Deut. 24, 13; Ps. 11, 7. N. agent. *-ussetan*, he who does right or justly, a just man. (Cf. Sansk. *sanä*, (1) similis, æqualis; (2) æquus; (3) integer; *sampäd*, perfectio, felicitas. Lat. *similis*; Engl. same.)

[\*NOTE.—Marked "Not" by the compiler in the manuscript.]

[Narr. *sänpwi*, straight. Quir. *sompäio*, (it is) right, Pier. Abn. *sanbiäi*, 'franchement, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cree *sinautz*, perpendicular; *sinnutinium*, he erects it.]

**sampwushanau, sampshanau**, v. t. an. he guides (them): *ken sampwushan-op*, thou didst guide, lead, Ps. 10, 1. Part. suppos. *sampshanon*, pl. *-ouchey*, they who guide, guides, Is. 9, 16. N. agent. *sampwushaen*, a guide (= *sampwoshäsean*, Ps. 55, 13).

\***sanaukamuck** (Narr.) n. land; *nis-sawänkäkamuck*, my land, R. W. 88. (Probably land inclosed and cultivated, a field: from — and *känuk*, inclosed place. See *sonkin*, it grows, and cf. Abn. *Saänkänsr*, 'la terre produit'. Perhaps the same as *sowanohkomuk* (Josh. 15, 19), 'south land', a field with southern exposure (see *sowaniquen*). Cf. \**ohtek*.

B. A. E., BULL. 25—10

\***sannegköonk** (?), 'to sneeze', C.; but, by its form, a verbal noun, sneezing (?). Perhaps for *nanagköonk*, C.

[Abn. *nenékkäümäs*, I sneeze.]

**sanukkuhkau**. See *sannukkuhkau*.

**sasamatähwhuteaonk**, vbl. n. pass. punishment received; being punished, Gen. 4, 13; pl. *-ongash*, 'scourgings', Heb. 11, 36.

**sasamatau**, v. t. he chastises (him): *nus-sasamat-oh*, I punish him, Jer. 23, 24; I chastise (him), Luke 23, 16, 22 (*nus-sasamatoh*, I chastise; *nus-sasamit-tähwan*, I punish, C.). Caus. *sasamatähwhau* (*-ahhau*), he punishes (them), causes (them) to be chastised; suppos. pass. *sasamatähwhat*, when he is punished, Prov. 21, 11.

[Narr. *sasamitähwhiteh*, let him be whipped, R. W. 122. Abn. *nus-säim-töhäü*, je le bats (légèrement).]

\***sasaunckapâmuck** (Narr.) n. 'the sassafras tree', R. W. 90.

[Abn. *sasängsbéwäks*, 'bois puant pour faire vomir'; *mäksanü*, bon à manger.]

\***sasémin-eash** (Narr.), pl. cranberries, R. W. 90.

\***sashkontowäonk**, 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 *thäthicke*, tears, rends; and cf. *tunnögi*.

\***sassakussue puppinashimwog**, 'wild beasts', Mass. Ps., Ps. 50, 11 (for *tonoh-kouukque puppinashimwog*, El.).

\***sassammaüquoock** (Narr.), n. pl. eels, R. W. 103.

[Del. *schachamëk*, an eel (cf. *schuch-achki*, straight; *weschachen*, smooth, glossy, slippery), Zeisl. Gr.]

\***sassaqushäuog** (Narr.), v. i. they are slow; *näckgässakus*, I am slow. See *seegenam*, he is slothful.

\***saunketippo** (Narr.), n. a hat or cap, R. W. 107.

\***sauppunk**, a rod, Mass. Ps., Ps. 2, 9.

**saup**, adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.

**saup**—continued.

[Narr. *sáup*. Abn. *séba*. Micm. *shabey*, ce matin; *shabonisk*, demain. Cree *wápuh-ke*, tomorrow (*wápuh*, soon). Chip. *wábang*, tomorrow; *jéba* (*gháiba*), in the morning. Del. *scápok*, tomorrow morning, Zeisb.]

**saupáe**, **sabáe**, it is softened, made soft by water; as adj. 'míry', Dan. 2, 43; *saupáe nuuansk* (softened clay), 'mortar', Gen. 11, 3. Suppos. concrete, *sá-bahég*, that which is made soft, 'potage'; boiled food (perhaps from a causative form, *saupáhhéan*, he makes it soft); hence *sappáen* (modern *sappáren*, *separu*, *sepa*, Webster.) for *saupá-en*, softened. "The crushed corn is daily boiled to a pap called by them *sappáen*,"—Descr. of N. Neth., 1671. Cf. *sábasum*, he melts, softens by heat.

[Narr. *musáump*, "a kind of meal potage, unparched; from this the English call their samp?" etc., R.W. 33. Abn. *utsáiháim*, *sagamité*; *utsáibé*, fais-en; *ksáúhš*, *šios-sáúhš*, bouillon de chair; *nanáš-sáúhš*, bouillon de poisson, etc. Chip. *nis-sábhare*, I am wet (with rain), Bar.]

\***saúpuck** (Narr.), n. gunpowder, R. W. 149; *sahack*, C.

[Abn. *sa' sáúbigésák*, il fait des éclairs. Del. *sasáppáwak*, lightnings; *sapicéhtité*, when it lightens, Zeisb.]

**saushkisashaú**, **siashk-**, v. t. an. he scares, frightens (him): *kus-siashkisushch*, thou scarest me (by dreams), Job 7, 14.

**sauskschanittuonk**, vbl. n. being terrified, terror, fright; pl. *-ongash mukkaméu*, terrors by night, Ps. 91, 5.

[Abn. *ne-sághesi*, je suis épouventé.]

**saauhkissu**, v. i. (adj. an.) he pants (is very weary, exhausted) (*saauhkis-simant*, to pant; *nus-saauhkis*, I pant, C.); suppos. *sáukussit*, when he pants, Ps. 42, 1.

[Abn. *sáukstéssé*, il tombe en défaillance de marcher; *sáukstési*, — de chaleur, etc. Del. *schaušsin*, to be weak, Zeisb. Gr. 104.]

**saauunum**, v. i. he is weary, 'his strength faileth', Is. 44, 12; *nus-saauunum*, I am weary, Gen. 27, 46 (*pogkatche nus-saauunum*, I am very weary, C.); suppos. *noh*

**saauunum**—continued.

*saauunuk*, he who is weary, Job 22, 7. V. t. an. *saauunumut*, he wearies (him). Vbl. n. *saauunúonk*, weariness, faintness, Lev. 26, 36.

[Narr. *nús-sáuramis*, I am weary. Abn. *ne-saúš-sáú*, je suis las de marcher; *ne-saúš-arokké*, 'je suis fatigué du travail', etc.; *sáúšiši*, lassément. Del. *schauwewi*, tired, weak, Zeisb. Gr. 104; *schauwussu*, he is weak, Zeisb. Voc. 28; *schauwudumé*, to faint with hunger, *ibid.* 55.]

\***sawhoog** (Narr.), loose, unstrung beads or shell money, R. W. 131. (For *sáwhóog*, they are scattered. See *sáwham*.)

[Cf. Abn. *sáúš*, '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. *seahham*, Prov. 11, 24 (with inan. suffix). With an. obj. *saharhau*, *seákhéau*, he scatters, disperses (them), Prov. 20, 26; Is. 24, 1; *nuy sáwhóog*, they are scattered, Ezek. 34, 5; suppos. (pass.) *waháwhátráag*, when you are scattered, Ezek. 6, 8. With augm. of mischance, *seáshau* and (intens.) *seáksau*, he scatters disastrously, 2 K. 25, 5; 1 Sam. 11, 11. With augm. of continued action, *seáwhkonat*, *seáwhkat*, 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; *seáwéu* [= *se-á-éi-n*], he scattereth.) See *nuuwiyeu*; *nuwéu*.

[Narr. *sawhoog*, *sawhósachick*, (pl.) loose (scattered). Abn. *sáúš*, 'nonchalamment'; *sáúš píhš*, 'mets cela dans le sac, sans l'accommoder, sans le lier, simplement comme il est'. Del. *sáshéuon*, to scatter.]

**séauhteau**, **seácht-**, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6 (*nus-seáwhéu*, I sprinkle, I scatter, C.). **sebaheg**, n. potage, bouillon. See *sabahég*.

**séé**, it is sour; adj. sour: 'sée wine', for 'vinegar', Num. 6, 3; Ps. 69, 21; *séé petukquunuk*, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete *séog*, that which is sour, when sour; *nukkone séog*, 'leaven', Ex. 13, 7. Adj. *séane* (of unripe fruit), Is. 18, 5; Jer. 31,



**sée**—continued.

29, 30, (of drink) *Hos.* 4, 18. Cf. *siogke*, it is hard, difficult.

[Cree *sári ssi*, he is sour or salt; *sé-wáppuwoog*, sour liquor, i. e. vinegar. Chip. (St Mary's) *shé wun*, (Sag.) *sewun*, Menom. *shaywon*. Del. *shu won*, Sch. 11, 478; *sehwon*, 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. *sāiusāššin* (étendu) or *sāi-sāšš*. Del. *sapsin*, to be naked; *sopsu*, he is naked (?), Zeisb.]

\***segaño** [Narr.], a widower, R. W. See *sekonsq*.

[Del. *schikurak* (pl.), widowers, Zeisb.]

**segenam**, v. i. he is indolent, slothful. More common in the freq. and intens. *segenam*, he is habitually idle, lazy: *ung segenamwog*, they are idle, *Ex.* 5, 8. Cf. with *ahque segenamok*, be not slothful or remiss (in a particular matter), *Judg.* 18, 9; *ahque segenamok*, be not slothful (by habit), *Rom.* 12, 11. Adj. and adv. *-unwe*, *Prov.* 10, 4; *Matt.* 20, 3, 6. Vbl. n. *segenamōonk*, and *susg-* (*sāsekeneamōonk*, C.), slothfulness, idleness.

[Narr. *kus-sāsuqus*, you are slow. Abn. *skšāiik*, le dernier (?), or *sā'gh'ré*, 'il n'est pas ceinturé, il va à la negligence'.]

**séip**. See *sépu*.

**seíppog** [*sé'pog*], 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. *noh sekenog*, he who refuses, hates, *Prov.* 15, 27. With an. obj. *sekeneau*, he refuses, rejects, hates (him), *Gen.* 27, 41; *ms-sekeneau*, I hate him, *1 K.* 22, 8; *2 Chr.* 18, 7; suppos. *noh sekeneat*, pl. *-itcheq*, they who hate (him), *Prov.* 8, 36. Vbl. n. act. *sekeneamōonk*, hating, hatred felt, *2 Sam.* 13, 15; *sekeneamsuonk*,

**sekeneam**, etc.—continued.

hatred in exorcise, active hatred; pass. *sekenealtuonk*, *-wouttuonk*, being hated; hatred received, *Gen.* 3, 15; *Ecl.* 9, 1; recipr. or mutual, *sekeneaituonk*, enmity, mutual hatred, *Prov.* 10, 12.

[Narr. *sekineam*, I have no mind to it; *nis-šekinewg*, he likes not me; *sekimcau-hattūek*, they hate each other. Abn. *ne-sigōidum*, je ne le veux pas. Del. *schingimunen*, to hate something; *-golan*, he is hated, Zeisb.]

\***sekontowau**, 'lisping' [he lisps?], C. **sekousq** [for *sekonsquā*], n. a widow (*sekāniskq*, C.); pl. *-sputug*, *Lev.* 21, 14; *1 Tim.* 5, 3; *neu sekonsq*, I am a widow, *2 Sam.* 14, 5. As a verb, imperat. 2d sing. *sekonsquash*, be thou a widow, *Gen.* 38, 11. From *asahkau* (she comes after) or *sepuau* (she is left) and *squā*, a left woman, a relict. See *sepuau*.

[Narr. *segaño*, widower; *sepašsiquan*, widow. Del. *schikochqten*, Zeisb.]

**seóhham**. See *sáhhatum*.

**sépu**, a river. See *sépu*.

**sepagenum, sepak-, sepagk-**, v. t. he spreads out, extends (it), *2 Sam.* 17, 19; *Ps.* 105, 39. Suppos. *noh sepagenuk*, he who spreads, extends. Adj. *sepagenunwe*, extended, spread out, *Jer.* 10, 9.

**sepághunk**, n. a sail, *Acts* 27, 40 (*sepak-hunk*, C.). Suppos. inan. of *sepyken*, it spreads, that which extends or is extended. See \**seppagham*.

[Narr. *sepákehig*, a sail; *sepagchom-máita*, let us sail. Abn. *ne-sáih'ghilúna*, je vas à la voile.]

**sepagkeü** (pl. *-fog*), v. i. they extend, spread (themselves), *2 Sam.* 5, 18; *1 Chr.* 14, 13. Pass. inan. *sepagkemon*, *sepakemon*, it is spread, it spreads, extends. Suppos. *sepakemōonk*, if it be spread (as leprosy), *Lev.* 13, 22, 27.)

**sepakehtamóonk**, n. the firmament, *Gen.* 1, 7. (This verbal, from a form *sepakehtum*, was perhaps formed by Eliot.)

**sepakenum**. See *sepagenum*.

**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 machehe*, long after, *Josh.* 23, 1. Cf. *quimí*; *seken*. Cf. Greek *πρό-τιν*,

**sepe**—continued.

to draw forth;  $\sigma\pi\lambda\epsilon\iota\nu$ ,  $\sigma\pi\epsilon\nu\delta\text{-}\epsilon\nu$  ( $\sigma\pi\epsilon\theta\text{-}\epsilon\nu$ ), to pour out a liquid; (Goth. and Ang.-Sax. *spinnan*, *spannan*.)

[Cree *sépe-issa*, he is durable, lasting. Abn. *sipiši*, enfin.]

**sepepomantam**, v. i. he is long-lived, lives long, is 'stricken in years', Gen. 18, 11; 24, 1. From *sepe*, and *pómantam* (he lives).

**sepham**, v. t. he offers, he sacrifices (it); v. t. an. *sephanan*, he offers or sacrifices (it) to (him), 1 Cor. 10, 20.

**sephausu**, v. i. he sacrifices, offers sacrifice; pl. *-nag*, Hos. 4, 13. Vbl. n. *-nauk*, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. *-nongwah* (*séphausu*, it is offered or sacrificed, C.). N. agent. *sephausimau*, one who offers, a priest, Lev. 1, 9. N. collect. *sephauseneštanouk*, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rasles under JONGLEUR, JONGLERIE.]

**sephausauu**, v. t. he offers or sacrifices to (him).

**sepohtau**, 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. *sepohtá*, (long) continuing, Jer. 30, 23. Participial *sepohtau-uu*, long continuing, 'durable', Prov. 8, 18.

\***seppagham**, he sails, C. (i. e. *sepuq-ami*, he goes by spreading out, by a sail). See *sepiqhanuk*.

**sépsin**. 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 *-tok* (q. v.), from *tokka*, fluctuat, undat. *ut sepu-ut*, by the river; *nashaue sepuwchta*, in the midst of rivers, Ezek. 29, 3; *sepu-pug*, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. *sepuše*, *sepuvus*, pl. *-šauš*, 'brooks', Job 20, 18.

[Narr. *séip*, R. W.; *sepe*, *sebe*, Stiles; dimin. *sepuše*, a little river; *sepušmese*, a little rivulet, R. W. 88. Old Alg. *sipim*, a river (*sibikimau*, to pour out), Lah. Abn. *sipš*, pl. *sipšar*. Cree *sépece*,

**sépu**, **séip**, **seep**—continued.

pl.  $\rightarrow$   $\bar{a}$ . Chip. *sébe*, *sépece*, pl.  $\rightarrow$  *wan*. Del. *sí pu*, Zeish.]

**sequan**, (it is) summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (*séquan*, spring, C. and R. W.). Cf. *wépan*. Adv. and adj. *sequáur*, of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Abn. *sigšau*, with *sikkaušš*, 'le ruisseau est tari'. In the Catechismo Algonchino, p. 22 (qu. 28), *sákwaušnik* (in the spring) is translated 'diffilente arborum humor', 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. *sigšau*, le printemps. Cree *sékwau*, it is spring. Chip. *séguuu*, spring. Del. *sí quon*, spring, Zeish.]

\***sequanamáuquock** (Narr.), n. pl. [*sequane-ánuq*, pl.  $\rightarrow$  *quog*, early-summer fish], 'bream', R. W. The same species as *mishew-pátoy*. "Of this fish there is abundance which the natives dry in the sun and smoke." Probably the species now known as 'sculpin' and 'porgy' (*Pagrus argyrops*, Cuv.).

**sequanau**, v. i. he remains behind, is left, (*neu uwe mus-sequáuit*, 1 remain alone, am left, 1 K. 18, 22); suppos. *noh sequanot*, -it, he who is left; pl. *nag sequanotcheq*, 'the remnant that are left', 1 K. 14, 10; 2 K. 19, 4 (= *ashquanotcheq*, Neh. 1, 3). Inan. *sequneanu*, it remains, is left; suppos. *ne sequanuk*, *ashquanuk*, that which remains, the remainder, the remnant; Lev. 2, 3; 14, 17; 19, 6. N. coll. (?) *ashquauk*, pl.  $\rightarrow$  *ish*, what (things) remain, Lev. 27, 18. Cf. *asukkau*, (it comes) after; *mussequanent*, to remain alone.

[Abn. *séšáuk penššé*, he last comes, 'il vient des derniers'; *ne-šššškúšáú*, je le suis, sequor. Narr. *seguáno*, he is a widower [a relief], is left.]

**sequittuonk**, pass. vbl. n. that which has been left by another, a remnant, Ezra 9, 8.

**sequunumau**, v. t. an. he leaves a remainder to (him); negat. *nattu sequunumawo-á-og*, they leave not a remainder to (him), 2 Sam. 14, 7.

- sequattahwau**, v. t. he remains (of a number), he is left, of (them). Deut. 3, 11. Otherwise written *ashquicht*, *ashquetch*, *ashput*, *ushquicht*, etc. Suppos. pl. *uq sequattahutcheg*, they who are left of, the remnant of, Deut. 3, 11 (*asquattahutcheg*, 1 K. 9, 21).
- sequiteaumuk**, **ashqueteâmuk**, 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 *seséqk*.
- [sesেকে]**, v. i. he stretches himself (in bed or when lying down): *natta noh wuttit sesekin*, he can not stretch himself thereon, Is. 28, 20. Cf. *sesepáeu*, he stretches himself (and remains stretched).
- [Abn. *us-sá'sághesin*, 'je m'étens, étant couché'. Del. *schachachgea*, straight along, Zeisb.]
- seséqk**, **seségk**, n. a venomous serpent, 'adder', Gen. 49, 17; Prov. 23, 32; 'viper', Acts 28, 3; pl. *-quáug*. Perhaps this name was applied by the Indians only to the rattlesnake, and is onomatopoeitic. Cf. *sesékw*, 'he peeps' (as a bird), Is. 10, 14; *satusuag* (suppos.), when it 'tinkles', 1 Cor. 13, 1; and cf. *askak*, snake; *quequassa*, he 'hisses'. (Cf. Greek *σῆξερ*; Tonga, *sisi*; Polish, *hzyk*, to hiss.)
- [Narr. *sésék*, rattlesnake, R. W.; *seusické*, Wood. Abn. *sisikšé*, serpent à sonnettes; *šisigšian*, la sonnette; *sésesegš*, il crache.]
- \***sesép**, **qunússeps**, n. a duck, C. See \**quequécum*. This name perhaps signifies a diver. [Cf. Abn. *utsapi*, 'je me plonge dans l'eau'; 3d pers. *tsasaps*, from which freq. *tsé-tsasaps* or *tsé-tsaps* would be regularly formed.\*]
- [NOTE.—Marked "doubtful" in the margin.]
- [Cree *sésesep*, pl. — *uk*. Chip. *shéshéep*, pl. — *ug*.]
- sesepáeu**, v. i. he stretches himself, 2 K. 4, 34; suppos. *noh sesepauet*, he who stretches himself; pl. *uq sesepauécheq*, Amos 6, 7. From *sepe* (*sepáeu*, he extends), with augm. reduplication.
- sesepáeu**—continued.
- (Cf. *kou-ou*; *sépsiu*; *seséku*. Sansk. *śi*, jacere, dormire; *seap*, dormire, jacere; *śrápna*, somnium.)
- shehteáeu** [for *uushéhtéáeu*], n. agent. a murderer.
- shpun-au**. See *uspuuáutáut*.
- shuog**, for *uishuag*, an. pl. three, Jer. 36, 23. See *uishure*.
- shwe**, pl. inan. *sharínash*, for *uishwéuash*, *nisharínash*, three.
- shwinchag**, for *uishwínchag*, thirty, Num. 31, 44, 45.
- shwosuk tahshe**, num. eight, El. Gr. 14; pl. inan. *shwosuk tahshínash*; an. *shwosuk tahsuog*, Gen. 8, 23; *shwosuk tahshishápuuogkod*, eight cubits (measures of length), Ezek. 40, 9; *shwosuk aultahshikápuuápit*, (when) eight days old, Gen. 17, 12; *uábo shwosuk*, eighteen; *shwosuk tahshínchag*, eighty; pl. an. *shwosuk tahshínkóduq*; inan. *shwosuk tahshínkóduash*. Otherwise written *uishwosuk*, from *u'shore* (*uáshare*), three, the third finger of the second hand, or 5-3.
- [Narr. *sharásuk*, eight; *piúck-udna shwósuk*, eighteen; *swosusuk ta shínchek*, eighty, R. W. 41, 42. Abn. *utsáúsek*, eight. Ohl Alg. *uissouassou*, eight, Lah. Cree *suwá's'ik*, eight. Chip. *shous are*, eight; (Ojibwa) *nish wás wá*. Del. *chausch*, Zeisb.]
- siashkisasháü**. See *sauishkisasháü*.
- \***sickissuog** (Narr.), n. pl. clams, Mya arenaria or long clam (*sákkissúog*, C.). Peq. *sucksurang*, Stiles. For *sóhkkissu* or *sóhkkissu*, he spits, squirts water. Adj. v. from *sóhku*, *sóhkuu*, he spits. See *sóhkuu*.
- sinnukkutchahheau**. See *sinnukkutcháku*.
- siogke**, it is hard, difficult; as adv. *siogke nechau*, 'she had hard labor', Gen. 35, 16, 17. Suppos. *ué siogkok*, *siogkok*, 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. *siogkeyeuok*, a hard matter, a being-hard, 'hard saying', John 6, 60. V. adj. an. *siogkussa*, he is hard; *kus-siogkus*, thou art a hard man, Matt. 25, 24. From *séé*, sour (so,

**siogke** continued.

Greek  $\delta\acute{\alpha}\delta\acute{\alpha}$ ; Lat. acerbus, asper; Ang.-Sax. *sorghe*; Eng. sour, sore, sorrow). See *saiogokish*.

[Narr. *súekut*, hard; *súekissúog*, 'they are stout men', i. e. hard fighters. Cree *sasúyissu* (= *sa-súogkusu*?), he is nig-gardly. Chip. *saiogául*, it is difficult, hard, disagreeable; suppos. *seuoguk*, Bar. Abn. *súú'gheré*, cela est dur; prefix *suoghi*.]

**siogkod** [for *siogkóht* (*súekot*, R. W.), from *siogkohtan*, v. i. inan. subj.], it is hard, difficult, Prov. 13, 15; Mark 10, 24.

**siogkówaonk**, n. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See *uapuroonk*.

**-sip, -sup**, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to *supáe* (q. v.). Cf. *watsíppan*; *missíppan*; *kogkíssíppan*; *ohkíssíppan*, C.; *tápsíppan*, etc. To this corresponds the inseparable *-appoo*, *-ippoo*, 'to eat', which is found in a similar group of compounds. See *wat-tattunnat*.

[NOTE.—The entire definition is marked "Dele | to exude | *soh'tippe*" | preceded by "or 'to sup' bouillon?" The following two incomplete definitions, *síppa[eu]* and *sissíppik-quoshau*, appear on a memorandum slip inserted in the manuscript.]

[**-sippa[eu]**. Refer to *missíppan*; *wus-suppé*; *súppik* (?). Cf. Chip. *-aubo*.]

[Cree *méni-áppwooy* [*méni-sáppwooy* (?)], berry liquor, Howse 19; *min-áppwooy*, berry juice, p. 179. Chip. *min-áhhoo*, ibid. [*n'ippe* (?); *soh'ippe*, juice (?), exude.] Del. *wusup-pí*, 'sap of trees', Zeish. Voc. 13; *sí spí gúu*, it leaks, drops, ibid. 29.]

[**sissíppikquoshau**, 'he winketh with his eyes', Prov. 6, 13; *noh sasúppikquáit*, he that winketh with his eyes, Prov. 10, 10; *wus-súhpequáich tam wa*, he winked at it, Acts 17, 30; *súppikquarhtám*, he shuts his eyes, Prov. 16, 30; *súhpiquacoy*, they shut their eyes, Matt. 13, 15.]

[Del. *seho pin quel*, shut your eyes, Zeish. Voc. 29.]

\***sítchipuck** (Narr.), the neck, R. W. See *missittipuk*.

**skaunem'in**, pl. *skaunémmunshi*, seed, Gen. 1, 11, 12. More commonly used with the 3d pers. pron. prefix *wuskaném*, q. v.

[Narr. *skaunémeneush*, seed corn, R. W. 91.]

\***skát** (Narr.), ebb tide; *mittáskat*, a low ebb, R. W. 100.

[Abn. *Ss'kkat*, décroît.]

**-skeesuk**, the eye, the face. See *uskéuk*.

\***skunk**. See *\*squuck*.

**sóanaiyeu**. See *sowanaiyeu*, of the south,

southern.

**sóbáhég, sóbáhég**. See *sabahég*, pot-tage, bouillon.

**sobososit**, suppos. and pass. of *sábasasu*, he melts (it). See *sábasum*.

\***sóchépo** (Narr.), snow, it snows; *sóchép-wuteh*, when it snows, R. W. (*muhpáwi*, it snows, C.; *wawpaw*, Wood). See *muhpoo*.

[Abn. *psan*, 'il neige'; *kesi'ps*, *kesip-stain*, 'il neige beaucoup'. Rasles. Micm. *peshak*, it snows; *us peshauk*, it does not snow. Cree *mispoon*, it snows. Chip. *sógípo* (g hard), it snows, Bar. Alg. *sokípo*, 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** [*sogken-omas*, biting creature; or *sogke-mosúh*, biting fly], n. a 'gnat', Matt. 23, 24. See *masúh*; *achaus*.

[Abn. *wesaganuk*, elle me pique. Chip. *sugimé*, a mosquito, Bar.]

**sogképo**, v. i. he bites; *sogkepnanu* (*wus-sogkepnanu*, I bite, C.), v. t. an. he bites (him), Eccl. 10, 8; pl. *-aawog*, *-waog*, they bite, Num. 21, 6, *pish wus-sogkép-woh*, he shall bite him, Eccl. 10, 8; *wah sogkepattog* (suppos. t. inan.), he who biteth (it), when he biteth it, Gen. 49, 17. From *sogken*, it catches hold, and *-appoo*, v. gen. he eats, he holds for eating or by eating.

[Abn. *wesághé*, je mords; *wesaganawé*, je le mords.]

**sogkodtunk**, n. milk (of animals, though wrongly used by Eliot in his earlier translations for milk from the female breast. See *\*méninwuk*), Gen. 18, 8;

**sogkodtunk**—continued.

Prov. 30, 33; Joel 3, 18 (*sogkodtunk*, C.); pl. -*ngush*, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from *sokkottinnuu*, he draws forth, that which is drawn out.

[Abn. *ne-sereghin'highé*, 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-sagheschi*, pl. -*hshuar*, mes pendants d'oreille.]

**sogkuttin**, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. *sahsogkuttin*; suppos. *sahsogkuttik*, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed *sahsogkuttikeu*, 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*, *pé*, signifying approach to, or toward: *pe-yau*, he comes to; *soh-han*, he goes forth, out from. (Cf. Sansk. *su*, se movere, effundere, and its derivatives; or *si*, *sai*. Lat. *se*, sine, separative particle.)

**sohham** [*soh-om*], v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (*suhham*, Mass. Ps.); imperat. 2d sing. *sahhash*, go forth; suppos. *sahhog*, if or when he goes forth; inan. part. *sahhamum*, gone forth. Vbl. n. *sokhummank*, a going forth, departure, Heb. 11, 22.

[Narr. *sawehash*, pl. *sawhêke*, go forth; *wassuhenuitta* (?), let us go forth, R. W.]

**sohhoquaeu**, v. i. he looks forth, looks out (as from a door, or window), Judg. 5, 28 (*sokhoquaeu*, Gen. 26, 8). See *nihquaiuat*; *uhquâe*.

**sohhowunau**, v. t. an. he puts, brings, or thrusts (him) out; infin. -*wuomat*, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. *sokhaunttau*, he brings or puts (it) out. Cf. *sokwanum*.

[Narr. *kus-sarhâki*, do you put me out of doors?; *nis-sarhâcunckewô* (?), he puts me out of doors.]

**sohkau**, **soñquau**, v. i. he overcomes, prevails, has the mastery; *nus-sonquach*, I have prevailed, Gen. 30, 8; *kua-*

**sohkau**, **soñquau**—continued.

*uicheue* *sohkau*, thou prevailedst forever, Job 14, 20; suppos. *noh sohkog*, he who overcomes, has the mastery, Rev. 3, 21. With an. obj. *sokkawan*, *soñghawana*, he prevails over, has the mastery of (him); suppos. *noh sokkawant*, he who overcomes, 1 John 5, 5; Luke 11, 22; pl. *uag sokkawancheg*, Rev. 15, 2.

[Creo *sâkoo-layoo*, he overcomes, subdues him; *sâkoo-tow*, he overcomes it, Howse 165. Chip. *win gé shâkoyojé-ôg*, 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 (*sokwanum*, Mass. Ps.); imperat. 2d sing. and pl. *sokkinush*, -*ok*, pour out; suppos. *noh sokkenuk*, he who pours, 2 K. 3, 11. From *sokkeu*, it pours, with the formative *'um*, denoting action of the hand. See *sokawan*; \**sokentg*, etc.

[Abn. *ne-sigmenueu*, je verse, manu.]

**sohkenumau**, v. t. an. and inan. he pours (it) out to (him), Job 16, 20.

[**sohkeu**, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.)] *sokenuo*, it is poured out, 1 K. 13, 5. From its base, *sokk*, *sook*, are formed t. inan. *sokkinuuu*, he pours (by hand); *sokawan*, water pours, it rains; *sokkou*, *sokpoutau*, he spits, urinates (expels water), etc. Cf. *sokkin*, it springs up (as a plant), it grows. (Cf. Sansk. *su*, effundere; *sié*, emittere, inspergere, humectare, irrigare, perfundere; *shikâra*, pluvia tennis; Old Germ. *sihjan*, mingere; *siéh*, urina.) See *sokawan*.

[Abn. *sôgheruin*, il pleut.]

**sohkom**, v. t. inan. he overcomes, prevails over (it); — *otau*, he took the city, Judg. 9, 45; — *muttaok*, he overcomes the world, 1 John, 5, 4; imperat. *sokkush uuchuk*, overcome evil, Rom. 12, 21. See *sokkau*.

**sohkomaü**, v. t. an. he feeds (him), provides food for. See *assanaü*.

**sohkôsu**, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. *noh sokkwasit*, he who is victorious, Rev. 3, 5. Vbl. n. *sokkôsuwank*, -*kawuwank*, mastery, victory.

**sohkunkquodt**, as n. height; adv. in height (measure of altitude or elevation); *ne sohkunk*, *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 sohkankog*, the height of it, I K. 6, 2; *ne ashpahdag*, Ex. 37, 1, *ne ashpahdag*, v. 10, and *ne oshpahdag*, v. 25; *ne kóhltankquog* (of a small object), Ex. 30, 2; *ne umahque spokdag*, — — *spanogkog*, — — *spangok*, its height from bottom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.

[Abn. *spiguinis*, la cabane est haute; *ni'ispiguinik*, voilà de combien (elle est haute).]

**sohmágunum**. See *summágunum*, he stretches forth, holds out (his hand or something with his hand).

**sohq**. See *sahq*, saliva, spittle.

**sohqshanaú**, v. t. an. he tears (him) in pieces (as a wild beast his prey), rends (him): *ishkunt sohkawashánaú*, lest he tear (me), Ps. 7, 2; with inan. obj. *sohshadtaú*, he teareth (it); *sohkshadtaú*, Dent. 33, 20; suppos. *sohqshadtank*, when he tears, 'rends it in pieces', Ps. 7, 2; pass. inan. *-adtaú-um*, it is (violently) broken or torn in pieces, Is. 30, 14.

**sohqquennum**. See *sohqquennum*.

**sohquttahham**. See *sohquttahham*.

**sohqhkaúau**, **soqhkh-**, v. t. he continues tearing or rending (him); with the characteristic *-ahk* of continuing action.

**sohqui**, (it is) in small pieces, fine, in dust or powder; adv. *sohque pappissi*, 'small dust', Is. 29, 5; suppos. *ne sohquag*, that which is in small pieces, in dust or powder, Dent. 28, 24. Adj. inan. *sahquigene*, 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.

\***sohquompoo** (?), a coward; *-ompooonk*, cowardice, C.

**sohqussum**, v. t. he cuts (it) small, makes it small by cutting; *sohqsum-um*, he cuts it in pieces, 2 K. 24, 13; *nis-sohqus*, I cut (her) in pieces, Judg. 20, 6. From *sohqui*, with formative *-sum*, denoting cutting, etc. (see Howse, Cree Gr. 87).

**sohquttahham**, **sohqut-**, v. t. he breaks (it) in small pieces, pounds (it) or beats (it) small. The formative *tah-hum*, according to Howse (Cree Gr. 86), "implies he beats or batters the object, after the manner of the root." Inan. pl. *sohquttahhamuush*, they (grains of corn, Is. 28, 28) are broken; otherwise *sohq-*, *sahq-*. Adj. and adv. *sohquttahhac*, pounded; pl. *sohquttahhash*, whence the adopted name *succotash*. Cf. *sohqunum*.

[Cree *sékwá-tahám*, he beats it into smaller pieces.]

**sohqutteahháú**, v. i. he is faint-hearted, cowardly (*sohkutteahhane*, adj. faint-hearted, C.); pl. *-hóog*, they are faint-hearted, Jer. 49, 23; suppos. *-hont*, when he is faint-hearted, Dent. 20, 8. Cf. *soquttahhau*, he remains.

[Abn. *skéitché*, il a peur (v. g. des tourments), il craint le châtiment, etc.; v. i. *séghesi*, il a peur; an. *séghesi*, il craint. Cree *séjissa*, he shrinks, he is afraid; *séghayou*, he frighteneth him; *sákoú-tay-séyou*, he is faint-hearted, cowardly. (By this division of the word Howse marks a derivation from *'tay* (*m'tah*, El.), 'heart' (?).)]

**sohsúomom**, v. pass. inan. it shines (forth), emits light, is bright (cf. *wohsúomomumcat*, to shine); *wequai sohsúomom pohkenahú*, the light shineth in darkness, John 1, 5. Adj. and adv. *sohsúomac*, shining (forth); — *wequai*, a shining light, John 5, 35; — *ketassat*, 'king of glory', Ps. 24, 9. Vbl. n. *sohsúomóonk*, a shining-forth (used by Eliot for 'glory'): *wat-tomohkomukque sohsúomóonk*, 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 *sohsúomóonk* for 'forest', and on his authority it appears with that meaning among the 'Select Words

**sohsumomoo**—continued.

from Eliot's Translation', incorporated into the index of Mr Pickering's edition of Eliot's Grammar.)

**sohsumwáe.** See *wáhsunwáe*, adj. bright, shining.

**sohsteau** [*sóh-shtéu*], v. i. it extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. *ne sohsteag kah ne kosag kah ne sohkauk*, 'the length and breadth and height of it', Rev. 21, 16; *átaeu nesohsteag*, 'on the two ends' (i. e. on both sides of the length of it), Ex. 25, 19. Vbl. n. *sohsteauk*, length, measure of length, Eph. 3, 18.

**sohwunum**, v. t. he puts forth this hand or something with or in his hand, Gen. 38, 28. Cf. *sunwáguunum*.

**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 sohúwúchuan*, water issued out, ran out, Ezek. 47, 1, 2. From *sok* and *wúche-u*, it proceeds from. Cf. *panúthuan*.

**sokanon** [it pours], it rains; as n. rain, Matt. 7, 25 (*sokanuun*, Mass. Ps., Ps. 105, 32; *sokanuuní*, it rains; *sun sokánuun*, does it rain?; *sunúhquat*, raining, C.); suppos. *sokanook*, *sokéauk*, when it rains. Deut. 32, 2; *uashpe pahkóntaut máche sokanonk*, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. *sokanuun áatuu*, it rained fire, Luke 17, 29, with *sokanuun áatuu*, he rained (poured out) fire, Gen. 19, 24. Caus. *sokanáuteu*, he causes it to rain, Ex. 9, 23. From *sok*, *sokkú*, it pours, with a formative denoting rain or water falling, as distinguished from *-pog*, water at rest. This formative of generic is *-nuun*, *-nuon*, or *-nuou* (Abn. *-nuáin*; Del. *-nuu*). It is found, besides in *sokanon*, in *mogkinuun* (*mogku-nuon*), it rains excessively; *nishinuun*, it rains much; *nishkenon*, it mists or drizzles; *ahquanuun* (*ahqu-nuun*), the rain ceases, it holds up; and in its suppos. form in *omohquat*, 'raining', (when it rains), C., = *áaagquat*, 'rain', R.W. See *sokranuum*. (Cf. Sansk. *uudá*, madidus (and, madidum esse); *rap*, ire. Goth. *raun*, currere, fluere.)

**sokanon**—continued.

[Narr. *sokénuun*, *áaagquat*, rain; *soké-úche*, when it rains; *nishinuun*, a great rain, R. W. 81, 82. Abn. *ssyheránuun*, il pleut (probably from *sok-kenun*, to pour forth; but cf. Sansk. *shikra*, pluvia tennis, from *sic* and *shik*, irrigare, humectare; *shut*, effundere; *shyot*, stillare, fluere); *kisránu* il a plu; *shkéránu* (*ah-quanuun*, El.), il cesse. Cre. *kinne-uuun*, it rains (cf. Old Alg. *kinúuun*, Lah.); *soké-stuu*, he spills it; *soké-púthá*, it spills; *soké-uuun*, he empties it; *soké-uuun*, he pours it. Del. *sokéluun*, it rains; *k'shíluun*, it rains hard, Zeish. Chip. *kinúuun*, *gimúuun*, it rains (*sigi-uuun*, he pours it out, spills it, Bar. i.)]

**sokemoo.** See *sokkú*.

**sokenippash**, imperat. 2d sing., for *sok-inush nippe*, pour out water, Ezek. 24, 3.

**\*sokenug** (Narr.), 'a heap' (of corn); suppos. inan. of *sokénuun*, that which is poured.

**sokenum.** See *sokénuun*.

**sokhippag**, imperat. 2d pl. 'draw out' water, John 2, 8. See *watúhíppat* [out].

**sokashkod** [*sok*(in)-(u')*yashkóht*], n. the coming up of grass: *wahóhtéu sokashkod*, 'the second growth', Amos 7, 1.

**soukehtéu**, v. i. it puts forth, springs out (as buds or shoots from plants); infin. *-ánuúat*, Job 38, 27.

[Cre. *sák-tín*, it is (come) forth.]

**sonkin**, -un, v. unipers. it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; 18, 55, 13; pl. *nish sonkinash*, they spring up, Matt. 13, 5; suppos. *sonkak*, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.

[Abn. *sunkekí rar* (le blé) pousse, paraît. Del. *saken*, pl. *sakenú*, Zeish. Gr. 162.]

**sonkippog**, -uppog, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. *-ash*, 'the cold waters', Jer. 18, 14. From *sokpú*, cool, and *-pog*, water.

[Narr. *savunqú'níp*, is the water cool?; *sunu kopúyog*, 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. [*sunghuuun*, or

**sowksq**, etc.—continued.

*sohkau*, and *squa*; cf. \**sáchim*.] Often written *sook-squar* and *sook squa*.

[Narr. *sounks*, the queen or sachem's wife; pl. *sounksquáog*, R. W. 120; *sook squaw*, Stiles.]

**sonkun**. See *sonkin*.

**soñghuau**. See *sohkau*.

**sonqui**, (it is) cold, cool, Matt. 24, 12; v. adj. an. *soopcsu*, he is cold (*sonkui*, -*quon*, cold; *ohke sonkpi*, the earth is cold; *uus-sonkps*, I am cold; *annum sookycsu*, the dog is cold, C. In the last example *sonkycsu* 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. *soonqui níp*, is the water cool? R. W. 34.]

**sontim**, n. master, Matt. 26, 18, 25; a prince, Cant. 7, 1: *uus-sontinom krtas-sot*, 'my lord the king', 2 Sam. 13, 33; pl. -*nióog*. Vbl. n. *sontimáonk*, sovereignty, C. See \**sáchim*; *sohkau*.

**sowaníyeu**, **sónaníyeu**, **sowaníu**, 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. *sowaníe*, southern, of the south, Matt. 12, 42; pl. *sowanísh*, *sowanísh*, things of the south, Ps. 89, 12; Is. 43, 6: *sowaníohke* [*sowaníohke*], the south country, Gen. 24, 62; *sowaníohkomk* [*sowaníe-ohke-komuk*], 'south land', Josh. 15, 19 (i. e. inclosed land, field).

[Narr. *sowaníu*, the southwest (see note to *sowanísh-in*). Del. *schawaníu*, southerly, Zeisb. Gr. 164.]

**sowanísh-in**, the wind blows from the south; *sowanísh* (suppos. 'when it blows'), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. *touríttin*, 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 *sowaníttin*, the gods chiefly dwell; and hither the souls of all their great and good men and women go."—R. W. 83.

**sowanísh-in**—continued.

[Quir. *perón kon saúanáóók*, 'in another country to the southward', Pier. 28.]

\***sowwanánd** [*sowaníe-(m')ánít*], 'the southern god', R. W. 110. See note on *sowanísh-in* above.

**sohq**, **sohq**, n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See *sohkou*.

**sohqkuhkom**, 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.

**soquhkauu**. See *soquhkauuu*.

**sowampágunehéq**, n. a sling, 1 Sam. 17, 40; pl. + *ash*, 2 Chr. 26, 14.

**spadtauwompáeu** (for *usp*-), he looks upward, Is. 38, 14 (infín. -*pínneat*); imperat. *spadtauwompsh*, 'lift up thine eyes' (look up), Is. 49, 18. See *ush-puhquáinat*.

**spuhhó**. See *uspuhho*.

**spuhhówáe**. See *uspuhhoawáe*.

**spúhhówáonk**, vbl. n. See *usphanwáonk*, a refuge.

**spuhquáeu**. See *uspuhquáinat*, 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. *téiqua aspúckquat*, what does it taste of? Abn. *Sri-púgdat*, cela a bon goût; *matsi-púgdat*, cela a mauvais goût. Cree *métho-spúckkoosu*, he is well-tasted; *mítche-spúckwun*, it is ill-tasted. Del. *núchtschipoquot*, it tastes ugly, Zeisb.]

**spunauónat**. See *uspuauónat*.

**squa**, female; as n. one of womankind, a female; pl. *squáog*, women, 1 Tim. 5, 14 (where the prefix *sook* was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vb. subst. *squaiycsu*, she is female, Gen. 6, 19. In comp. *sooksquá*, a girl; *sooksq(uá)*, a queen, etc. (*eshqua*, C.). With the termination denoting a living creature (-*ás for átas*); *squáas*, *squáus*, a woman (femina); as adj. female, Num. 5, 3; Deut. 4, 16; Matt. 19, 4. Cf. *mítamurus(sis)*, mulier, uxor. See *nompas*, a male.



**squa**—continued.

[Narr. *squáns*, pl. -suck, woman, women; dimin. *squásew*, a little girl (*squáshes*, Stiles). Cree *iskwáyo*, Del. *ochquwí*, woman; *och quetschítsh*, girl, Zeish.]

\***Squántam**. "They acknowledge a God who they call *Squantam*, but worship him they do not."—Josselyn's Voy. "The good god they call *Tuntum*, 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 . . . *musquántum 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. *ochquáchim*, Zeish. In the Abnaki, Rasles says "the small animals (including the otter, the marten, etc.) were distinguished by *naúhékíks*, male, and *skétkíks*, female; the moose and both species of deer by *naúúbe*, male; *hórar*, female, and the lynx, 'lion' [panther], hare, and some others by *naúbéssen*, male, and *skéssenn* [= *squáshim*, El.], female."]

**squéhtahwhau**. See *sequhtahwhau*, he is left, remains of.

**squi**. See *másqúí*, red, bloody.

\***squnck** (mod. *skunk*), Josselyn's Voy. 82, 85.

[Abn. *ségaúks*, bête puante. Chip. (St Marys) *shí kang*, (Gr. Trav.) *shegog*. Peq. *ausouuch*, 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. -*annne*, the door of, or by the door: *wúch squontanne kek-ít*, from or out of the door of thy house, Josh. 2, 19. Probably from the root of *sequannau*, to be left (see *sequannau*). Cf. Chip. *ishkwáuden*, 'door', with *ishkwáuden*, 'he leaves it'—the opening left in (building) the house.

**squóntam**, etc.—continued.

[Narr. *squánuúntumuck*, at the door, R. W. 51. Chip. *ishkwáuden*, Bar.; (Sag.) *squon dem*, (St Marys) *ish kwón daim*, Sch.]

**squóshim**. See *squáshim*.

\***sqútta** (Narr.), fire, R. W. 47 (*sqúttta*, a fire spark, Wood). Cf. *nashquíteau*; *uótau*. (Sansk. *ósha*, actio urendi, ardor; *ush*, urere.)

[Abn. *skéttí*, -*tar*, feu; *skéstašio*, il y en a. Cree *esk'oodáyo*, (there is) fire. Muh. *stauw* (?), Edw.]

\***stoh, eshtoh** (Muh.), no, not, Edwards; *eshta*, Gallatin Voc.

\***succotash**. See *sohquittahham* and cf. *\*uséckquatash*, corn boiled whole.

\***suckauanaúsuck** (Narr.), n. pl. the black shells. From *súcki* and *anáwsuck* (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 *súcki*, black, dark-colored, and *hogki*, shell [cf. *nowlaeckes*, Wood, from *mwi*, black, and *hogki-osh* (pl.)].

\***súcki** (Narr.), black, dark colored, purple. V. adj. an. *suckésu*, he is black, a black man. "They call a blackamoor *suckáuttakouc*, . . . for *súcki* is black, and *waútaoune*, one that wears clothes."—R. W. 60.

[Del. *suckwí*, v. adj. (it is) black, Zeish.]

**suhkou**, v. i. he spits, Mark 7, 35 (*suhquúmeat*, 'spitting', C); but it is in the form of the so-called infinitive, to spit: *núteskóuons*, I spit; *nú-suke*, I am mischievous, spiteful (?), C). The primary meaning appears to be to eject, discharge liquid; hence *nóh sáykot*, *nóh sáykotog*, qui níngit. See *sahq*, saliva. V. adj. an. *suhkesu*, he is a spitter, he ejects water (*súkkissu*, -*og*, C; *súkkissu*, -*og*, R. W.), long clams, 'spitters').

[Abn. *sésekéš*, crachat; *sésegéš*, il crache; *ne sésekéš*, salive; *ne ségíhí*, mingo. Del. *n'sis suk*, spit, Zeish.]

**sukoshkódtaeu** (?), adv. stooping, crouching, Gen. 49, 9.

**sukquiyue**, adj. and adv. in fine powder, in small pieces. See *sahqui*.

**sukqusha-og**, v. i. they are broken. Dan. 11, 22.

**sukquttahham**, v. t. he beats (it) small. See *sahquttahham*.

\***súmhp** (Narr.), n. pl. + *paóog*, beavers, R. W. 95. Cf. \**amisque*; \**uóosup*; *tumúnk*. *uóosup* and *súmhp* probably correspond with Abn. *nšé-meskš*, the female, and *atsi-meskš*, the male beaver.

**sumnágunum, 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 (*nis-sumnagkinútehém*, I stretch out my hands, C.). Suppos. *sumnaginuk*, when he held out (his hand, Josh. 8, 19). Pass. *nurútehcy ne samogkinuk*, the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) *sumnagohdeau*, (his hand) is held out, Is. 14, 27. With inan. obj. and an. ending, *sumnagunumauu*, he holds out (his hand) to or against (him), Is. 5, 25. From *sah-* and *uagw* (he gives, presents), with formative (-'nam) denoting action of the hand.

**sun** is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?'; *sumamatta*, 'is it not?'; *sun wimneyou wimneson*, is it well to do good? etc., Mark 3, 4; *sun nen god*, etc., am I a god? 2 K. 5, 7; *sumamatta you . . .*, is not this . . .? Job 4, 6.

[Cree *uth.* Chip. *ua.*]

**sunkisq.** See *souksq.*

**sunk-squaw.** See *souksq.*

\***sunnádin, nanúmmatin** (Narr.), the north wind, R. W. From *sorane-ait* (*soran-ít*), 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 nuu*, to squeeze close, to press, Zeisb. (cf. *ahsün-hittéhican*, a steel trap (?), Zeisb.).]

**sunukehteau, sunugqueht-, sanuk-**, v. caus. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) *ne-sunukehtamuk*, that which is crushed, Is. 59, 5. With an. obj. *-tuhéau, -tahréau*, he crushes (him), makes a weight to fall upon (him); *sun-angyutahréuueau*, 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. *we-sekkikkanen*, je le foule; *ne-sekkehnenen*, je le serre, man; *ne-segšš-kikššú*, je l'écrase.]

**sunukkukhau, sanuk-**, v. t. he crushes (him) (by a falling weight [*lassau*, stone] is implied, or by force from above): *nis-sunukkukuk*, he crushes me, Jer. 51, 34.

\***sup.** See *sip.*

\***suppawu.** See *saupáw.*

**suppequash**, n. pl. tears. See *nis-suppéq.*

**susséqunum**, v. t. he anoints (it), Lev. 8, 10; t. an. *susséqunau*, he anoints (him): *nis-susséqun*, I anoint (him), Ps. 89, 20. Vbl. n. *sussequéouk*, anointing, ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. *-quúttuók*, being anointed, 1 John 2, 27. Cf. *sokkenum*, he pours out.

[Cree *sóoskoosu*, he is smooth; *sóoskwóu*, 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, . . . ogkomaen*, on the one side, . . . on the other, Ezek. 41, 2; *sussippoe squout*, '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*, *t*, v. See *uam*.
- tabepco.** See *tapcpn*.
- tabhum.** See *taplum*.
- tabuttantam**, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an. obj. *-tanam*, he thanks (him) (*kut-tabotomish*, I thank you, C.) Adv. *-tanwe*, *-tanve*, thankfully (*tabuttántanwe*, C.). Vbl. n. *-tanóok*, thanksgiving. [Narr. *taútót neanwáycan*, I thank you (?), R. W. 30.]
- \***tackqíuwock**, n. pl. twins, R. W. 45 (*togqnos*, *ogqnos*, a twin; pl. *-uog*, C.); *togqnosuonog*, they are twins (?), Gen. 25, 24; cf. *tagwóhsu*, Gen. 38, 27. [Abn. *tagíshí*, tous deux, 'ensemblement'; *tagíshíshák*, ils sont jumeaux. Del. *taquwí*, together. Zeisb.]
- tadtamwau wuhkassoh**, he pares his nails, Deut. 21, 12. See *tannussam*.
- \***tah**, in dialect of the Vineyard, at or on, = *adt*, at (Eliot).
- tah.** See *nítah*, 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.]
- tabshé.** See *tohsí*.
- tahshín**, v. i. he lifts himself, raises himself: *nut-tahshín*, I lift up myself, Is. 33, 10; imperat. 2d sing. *tahshín kuhhog*, lift up thyself, Ps. 94, 2. Pass. *kuttah tahshémas*, thy heart is lifted up, Ezek. 28, 2.
- tahshinum, tohsh-**, v. t. inan. obj. he raises (it), lifts (it) up, Gen. 40, 20 (*tashum*, Mass. Ps.); imperat. *tohshínush kenatcheg*, lift up thy hand, Ps. 10, 12; suppos. *nob tahshínuk*, he who lifts it up, when he lifts it, Is. 18, 3. (Primarily, he lifts with the hand, *tahshenum*.) With an. obj. *tahshínau, tohshínau*, he lifts (him) up; pret. *tóhshín-ohp* [-*owp*] *askk-oh*, he lifted up the serpent, John 3, 14; suppos. part. *tahshínont*, when lifting (him); pass. *-ínimuk*, when he is lifted, John 12, 32.
- tahsotam** [v. i. (?)], as n. a king; pl. *-mrog*, Gen. 35, 11. Vbl. n. *tahsotamóok*, a kingdom; pl. *-ongash*, Zeph. 3, 8; Matt. 4, 8. Adv. *tahsotawé, -tamwe*, of a king, Hag. 2, 22; Ezek. 26, 16. See *ketassot* (*kéh tassotam*?); \**sáchim*. [MARGINAL NOTE.—'Lifted up?—cf. *son-tim*']
- tahtippadtau**, v. t. he quenches or cools (it) (?); — *uam*, he cools my tongue, Luke 16, 24. Cf. *uhtappattanóat*.
- tannadtuppo**, v. i. he feeds (as sheep or cattle), grazes, Gen. 41, 18; Ezek. 34, 14. Vbl. n. *-páonk*, pasturage, pasture, Ezek. 34, 14; 45, 15.
- tannag**, n. a crane, Jer. 8, 7 (see *sas-sadh*). From *tanni*, harsh, hoarse, a tearing sound. See *tannogki*. [Narr. *taúnck*, pl. + *kaúog*, R. W. 87. Abn. *tarégan*, pl. *-óók* (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. *dtannétuog*, 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* (*ar*), 'lacerare, dilacerare, findere'; Gr. *δέρω*; Russ. *драть*, scindere; Goth. *ga-tar*; Ang.-Sax. *tar-an*, *tír-an*; Sw. *tára*; Dan. *bære*, to tear; and Greek *γρῦν* (a sound, a grunt), *γρῦζεν*, *γρύλλω*, *γέρονος*, a crane; Lat. *grus*, *gruere* (Engl. 'the crane crunketh'); *grannire*, to grunt; Ang.-Sax. *cracen*; Dutch and Germ. *kraan*; Sw. *trana*; Dan. *trane*, a crane. [Narr. *taméki, tamékska*, it is torn or rent, R. W. 134. Abn. *taraghi'rré*, cela est déchiré (ou crevé); imperat. *taraghi*,

**tannogki**—continued.

déchire; *tarokššes*, (le loup) hurle.  
Del. *ta laekat*, cracked, split, Zeisb.]

**tannogkinnun**, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From *tannogki*, with the formative *-nun*, denoting action performed by the hand.

[Narr. *kum-nuche-tannakiannun-ous*, I have torn it off for you. Abn. *nedararaghinahoolša*, I tear (my dress); *ue-taragheuenen*, 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. *adtanohketeaonk*, 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 *keihánnittóom*, 'my great god'. See *Kéihámit*; *manit*; *Squantum*.

**tanupogguhhamóonk**, vbl. noun, a threshing floor, Jer. 51, 33. From *ad-tan(un)* and *pogguhham*, a place appropriated for or to threshing; = *adhot-tanupogguhham*, 2 Sam. 24, 21.

**tapantam**, v. i. he is satisfied, contented. lit. enough-minded, Deut. 33, 23; imperat. 2d pl. *-mak*, be ye content with. Luke 3, 14.

[Del. *tipendun*, 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. *tapeneamin*, he accepts (him), is satisfied with (him); suppos. part. *tapeneatout*, Esth. 6, 6. Vbl. n.

**tapeneam**—continued.

(pass.) *tapeneaminóonk*, acceptance, being accepted.

[Del. *tephillen*, it is enough, Zeisb.]  
**tapenum**, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. *uoh tapenumk*, 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, tabepō, tapupwō**, v. i. he is satisfied with food, enough-eats [*tápi-appa*], Nah. 2, 12; *pish tabepwoog*, they shall be satisfied, Ps. 22, 26.

[Chip. *ain-áhissiu*, 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. *taphéant*, when satisfying, Prov. 6, 30. With inan. —an. obj. (traditive) *taphéau*, he satisfies (him) with (it), makes (it) satisfy (him); *ant-taphéau*, 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* (?); *ant-tapōsh*, I bought (them), Luke 14, 19.

**tápi, taupi**, v. impers. there is enough, it suffices, Prov. 30, 15, 15; with pron. prefix *ant-tapet*, there is enough for me, Gen. 33, 9; imperat. 3d sing. *tabach*, 'let it suffice', Ezek. 40, 6. (Cf. Sansk. *tarp*, satiare; Greek *τέρω*.) See *uame*.

[Narr. *taábi*, it is enough. Abn. *táhad*, c'est assez. Micm. *tebia*, assez, Maill. Del. *tepi*, Zeisb.]

**tapupwō**. See *tapapu*.

\***taquáttin** (Narr.), it freezes; *šip taquáttin*, the river is frozen; *auke taquáttin*, the ground is frozen, R. W. (*togquáttin*, it congeals, stiffens, Ex. 15, 8). From *tokkoi* (*tahki*, R. W.), it is cold. (Cf. Sansk. *traś*, tegere; Lit. *deugiti*.)

[Abn. *tagšalen*, cela est gelé, figé; *tagšats*, il est gelé. Cree *tu'k'ów*, it is cold; *awk'wittin*, it is frozen. Del. *taχ quit ten*, frozen; *to taχ can*, thick, stiff, Zeisb. S. B. 29, 30.]

\***taquönck** (Narr.), n. 'fall of leaf and autumn', R. W. Vbl. from *tohkoi* (*tahki*, R. W.), freezing, when frost comes.

[Abn. *tagsäügs*. Cree *täckwäkin*, it is autumn. Powh. *taquöock*, 'the harvest and fall of leaf', Smith's Virginia. Del. *tachquooc*, Zeisb.]

**tashkuhkom**, **task-**, v. t. he treads upon (it); freq. *tattashkuhkom*, Hos. 10, 11 (infin.); suppos. *tattashkuhog*, when he treadeth out (the corn, Deut. 25, 4; 1 Cor. 9, 9). With an. obj. *tashkuhkawau*; freq. *tattashkuhkawau*, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infin.) Luke 10, 19.

[Abn. *ne-dakeskänen*, 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-ippau*.] Eliot transfers the word 'table' without translation.

\***tashunum**. See *tahshänum*.

\***tatakkommäü-og** (Narr.), n. pl. porpoises, R. W. 103. From *tataykom* (he keeps striking), with -*adü*, generic for 'fish': the fish which keeps striking (the water).

\***tatágganish** (Narr.), v. t. (imperat. 2d sing.) 'shake this'. R. W. 54. Cf. *tatawänum*.

\***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. *taktäüü*, Hkw.; *taktüü*, 'be it who it may' (adv.); 'I don't know where'; *atta*, 'ta, no, not; *natta taü*, 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. *tattagkomand*, when he beats (him), Luke 12, 45.

**tattagkomaü**—continued.

With inan. obj. *tattagkomaü*, he beats (it); suppos. *wah tohtogkollong*, he who beats (it), 1 Cor. 9, 26. See *togkollam*.

**tattamwohtäü**, v. t. (caus.) he incloses (it) with; pl. *tañöü quassakpamash*, they set in (it) stones; pass. inan. *hassumash tattamwohtäü-us-ash* . . . *ut pohquag*, 'stones inclosed in ouches', Ex. 39, 10, 6. Vbl. n. *tattamwohtawock*, setting, inclosing, Ex. 28, 20.

**tattauüum**, v. t. he shakes (it), Acts 18, 6. The formative -*uum* implies action performed by the hand. Caus. *tattauwihöam*, he makes (it) shake, causes (it) to shake; *tattauwohtash kuhog*, shake thyself, Is. 52, 2.

**tatteohtäü meutcheg**, he smites (him) with the fist, Is. 58, 4; suppos. (*wah*) *tät-teadt*, he who smites (him) with, Is. 3, 17.

\***tattuppunnohkönat**, v. i. (infin.), to spin, C. See *tuppinöhtau*; *tattuppun*.

[**tattuppagin**, v. i. it rolls (on its axis or about itself).] From *tatuppu*, all the same, motion about a center without advance (?). V. adj. -*gimauus*, it is rolled together or on its axis; pl. -*suash*, things rolled up, Is. 34, 4. With *sh* (of involuntary action or mischance?), *tattuppagshau*, it rolls itself or is rolled; suppos. -*shuuk*, 'when rolled together', 'a scroll', Rev. 6, 14. See *tuppinöhtau*; *tattuppun*.

[Abn. *ne-datchipšäü*, je roule (v. g. pierre, arbre, etc.); *ne-datebemenen*, je le roule. Cree *ätippe-putha*, it turns (on its axis).]

\***tatappauntüock** (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 (*tañppäyeeu*, just so; -*yéu*, equally, C.). Adj. *tattuppeyeeu*, pl. -*yeeuash*, equal (things), Is. 40, 15; Rev. 21, 16. V. snbst. *tattuppeyeeu*, he is (or it is) the same as, equal to: *wame weyeeu tattuppe moskchtua*, all flesh is (the same as) grass, Is. 40, 6; pl. -*yeeuöog*, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. -*yeeuwäsh*, things when equal, Ps. 17, 2. From *täpi*, it suffices, by intens. reduplication.

**tatuppe**—continued.

[Narr. *uclitap*, 'it is all one'. Abn. *téchési*, à l'égalité, également. Cree *tâhskooch*, alike; *chp-itsh*, the same. Chip. *tâhshko*, equal, like, similar, Bar. Del. *tpôspû*, exactly so, Zeisb.]

**tatuppehtëau**, v. caus. inan. he makes (it) equal, equalizes (it), Ps. 33, 15.

[Abn. *téteughnâsê*, il le divise également.]

**tatuppequanum**, v. t. he rolls (it) along. Matt. 27, 60; 28, 2. Suppos. pass. *tatuppequanumuk*, when rolled, that which is rolled; hence, as n. 'a wagon', Num. 7, 3; pl. *saugishand-nauquash*, 'chariots', Ex. 14, 9. Suppos. inan. *tatuppequash-nuk* (from *tatuppequashau*, v. i. it rolls), when it rolls; as n. that which rolls, 'a rolling thing', Is. 17, 13.

**tatuppiu**, n. a thread, Cant. 4, 3. See *tattuppiu*.

\***taubût**, **taûbot** (Narr.), See *tabattantam*, he is thankful.

**taûmaog**. See *taummaog*.

\***taûnek** (Narr.), n. a crane. See *taunag*.

**taûmaog**. See *taummaog*.

**taupi**. See *tâpi*.

\***taûpowaw** (Narr.), 'a wise speaker'; pl. *taupawawag*. "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. *tâphéau*, *tâpêheau*, he gives satisfaction, satisfies, says what is enough. Cf. *paucéau*, a priest.

[Cree *tâpawawag*, he true-says. Chip. *tâpawa*, he true-speaks (*nûn dêbwe*, I speak truth, Bar.).]

\***taut** [*tautau*], pl. *tautâag* (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 tautoga* of Mitchell).

**taummaog**, **taûm-**, **tauom-** (?), n. a street, Dan. 9, 25; Rev. 21, 21; *taummaogyahtu*, into the street, Josh. 2, 19.

[Narr. *outau-mag* would be 'old way' or 'long used way' (?). See *catawâs*.]

**taûwohpahham**. See *taupham*.

**tauwutchashunk-ish**, 'breaches', Amos 9, 11. See *tauwutchathauwouk*.

\***tawishonk**, adv. in the meantime, meanwhile, Mass. Ps., John 4, 31, = *na unche*, El.

**teâg**, as n. thing, object (chose): *ne teag* . . . *matto teag*, or *matteag*, something . . . nothing, Luke 22, 35; Prov. 9, 13; *ne teag pegasik*, a very little thing (suppos.), Is. 40, 15.

**teaguas**, pl. *-assâish*, n. things, matters, which are not tangible or material, Is. 42, 9; *ne teaguas*, something (spoken, Luke 11, 54). Angm. *taiteaguassâish* (with *waime*, all, things, Gen. 24, 1; Prov. 26, 10; Is. 44, 24. The primary signification of *teâg* seems to be property, possession, something had; *ne ohtauk*, what he hath; *ne ohtag*, what is (se habet). See *ohtauwât*; *ohtak*.

[Narr. *teâgwa*, what is this?; *teagwa naûntick ewâ*, what comes he for?; *teâgwa ean-nâtimeu*, what look you for?; *teâg yo augchâtick*, what hangs there?; *nit-teagûash*, my money, R. W.]

**teâguash**, **teaguash**, 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 wâi nishoutawai*, 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. *teuk*, d'abord; *temkeséi*, premièrement. Mail. Quir. *châraque*, quickly.]

**teagoku**, adv. 'rather, unfinished', El. Gr. 21 ['on the way to' an end not yet attained (?), or 'shortly'; cf. *tâloqûi*]. See *noqqûe*.

**teashiyéonk**, **teateash-**, vbl. n. a family, Deut. 29, 18; Jer. 33, 24 (*chashiyéonk*, *teashimiméonk*, C.).

**tenogkequas**. See *tinogkukquas*.

**tetequashin**, v. i. it trembles, 'pants' (of the heart, Ps. 38, 10). From *tatgokom* (see *tattugkomaû*), he beats, with *sh*, characteristic of violent action.

**tiadche**, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (*wachét*, 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 (*tinogkôhquase, -suog*, C.). Cf. \**kopiatuss; mohmoskuhteas*. From a verb signifying to jump, with *ds* (*âdas*), animal: the creature which moves by jumping. See *tanayag*, crane ('craker'?).

[Abn. *arikdaš*, il saute.]

**tiôhqui, tiuhque**, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (*wuttitohquim*, 'in short', i. e. I am brief, I will speak briefly, C.). V. adj. an. *tiôhqussa*, he is short, of low stature. V. caus. inan. *tiôhquehtéau*, he shortens (it), makes (it) short: *kut-tiôhquehte-ôh*, then makest (it) short to him, Ps. 89, 45.

[Narr. *tiôhquôngussa*, he is short, R. W. 60. Quir. *tiôhquâch*, is short (of life), Pier. 39. Abn. *tuâkššess*, il est court; *tuâkššât*, cela est court. Del. *tiqutto* (adv.), short, Zeisb.]

**tiôhquonkque**, (it is) low; suppos. *tiôhquonknodt*, when it is low, Is. 32, 19.

**-tipimon** (?): *wut-tipimon*, my shoulder-blade, Job 31, 22. See *mohpegk; wut-tugk*.

**tîpukok**, suppos. when it is dark. See \**tîpquaco*.

**tisasquodt**: *wahche tisasquodt*, after (the season of) mowing, Amos 7, 1.

**tôanneu**, v. i. he gapes, yawns (*wut-toirânneua*, I gape, C.); with an. obj. *tôannehtau*, he gapes at (him); *wut-tôannehtongquog*, they gape at me, Ps. 22, 13.

**togguhwhonk, toguh-, togwonk**, vbl. n. (from *toghau*) the pounding (of corn, etc.); hence a mortar or place for pounding: *ut togguhwhongwâit*, 'in a mortar', 'in mills', Num. 11, 8. Adj. and adv. *togguhwhongane*, of grinding, of a mill; *togguhwhongwâimpsk, togwonkanompsk*, a millstone, Job 41, 24; 2 Sam. 11, 21; Is. 47, 2.

**togguhwhonk**, etc.—continued.

[Narr. *tâckunck* or *wîskunck*, 'their pounding mortar', R. W. Abn. *tagšahâigann*, la pile. Del. *tachquathowean*, Zeisb.]

**toghum, togguhhum**, v. t. he grinds (it) (*togguhhum-un-at*, to grind, C.); *wut-toghummun-eau*, they ground it, Num. 11, 8.

[Narr. *tackhûmmîn*, to grind corn, R. W., i. e. to beat it in a pounding mortar. Abn. *šâi Khšâmen*, 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 togkudtog*, he who strikes (he when striking), Is. 41, 7; Ezek. 7, 9. Freq. *tohtogkodtan, tat-tugk-*, he strikes repeatedly, beats (it); suppos. *noh tohtogkudtog*, he who beats (it), 1 Cor. 9, 26. Vbl. n. *togkodtuonk*, a blow, a striking, Ex. 21, 25; freq. *tohtogkudtuonk, tatugk-*, a beating, Dent. 17, 8; 21, 5 (pl. *tattogkudtuongush*, 'stripes', Ind. Laws). With an. obj. *togkomâis*, 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. *togkomawaonk*, a blow given, Ps. 39, 10; pass. *togkomâttewonk*, a blow received, a being-struck, Job 23, 2. See *togku*.

**togkodtêg**, n. (a striking instrument), a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. *-êgash, -êganash*, Ps. 59, 7. From *togkodtan*. (Cf. Sansk. *tuğ*, ferire, vulnerare, tremere; *tuğ*, pulsare, ferire; *tuğ*, percutere, ferire. Hib. *tallabain*, I kill; *tathug*, 'a slap'. Cf. Lat. *tigulum*, with Ind. n. gen. *-uhug*, wood, a beam, a stick.)

[Narr. *n'tatakeôm-muckquu ewô*, he struck (beat) me, R. W. 148. Abn. *w-dâ Khšâmen*, je pile (quelque chose); *w-dagawanû*, je le bats (v. g. lapide); *w-tagh'êtsu*, je frappe avec cela. Cree *tâkatum*, he stabbeth (?) it; *tâkâ-chegâ-yoo*, he stabbeth; *ootômmahum*, he beateth it; *ootômmahegyan* (a beating instrument), a hammer, tomahawk; but cf. *tannmehtam, tannigquolwchau*. Micm. *taktem*, je frappe. Powh. *tockahacks*, pickaxes; *tomahacks*, axes, J. Smith. Del. *tanganuk*, he stabbed or pierced;

**togkoddteg**—continued.

*tan ga moad*, pierced; *tanauñicau*, *tanauñicau*, a spear, Zeish.]

**togkogku**, v. i. it stops, stays, is stayed (of the progress of pestilence, 2 Sam. 24, 5); *nut-togkogkem*, 1 stop, C. With *esh*, characteristic of sudden or violent action, *togkogqshau*, it was stopped, stayed, Num. 16, 48, 50, = *togkogqsh-omau* (pass. form), Num. 25, 8, = *nut-toppu*, Ps. 106, 30. Cf. *togkushin*.

[**togku**, v. i. he strikes (with some instrument), deals a blow:] infin. *togkonut qussakqatunash asah kinokpattash*, 'to hurl stones or arrows', 1 Chr. 12, 2. With inan. subj. *togkôn*, it strikes; suppos. *togkuk* (that which strikes), an ax, Is. 10, 15; Judg. 9, 48; pl. — *ash*, Ezek. 26, 9 (*togkouq*, C.; *tockucke*, a hatchet, Wood); freq. *tâtâtôgkôut*, to beat, C.

**togkuhwhosu**, v. i. he is grinding, he grinds, Judg. 16, 21; pl. — *ôsuag*, Matt. 24, 41. N. agent. — *achusau*, a grinder; pl. — *enag*, Eccl. 12, 3.

[Abn. *tâ'gâhâissâ*, on le pile; *dakâssâ*, il pile dans la pile.]

**togkun**, v. i. it holds, 2 Chr. 4, 5. See *togkumun*.

**togkuppinau**, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (infin.). Augm. and intens. *tohtogk-*, *tattogk-*: *nuttohtogkuppinau-ah*, they bound him, Judg. 15, 13; suppos. part. *tohtogkuppinaut*, Matt. 12, 29. Double trans. *togkuppinautau*, he binds (him) fast to (him). From *tohqunau*, he holds fast; with the characteristic of binding or tying (-*pi*).

[Creë *tâhkoupp-issou*, he is tied up; — *tâtâgou*, it is tied up (*tâppee*, a line or cord). Chip. (suppos.) *tâhkoobezou*, bound fast, John 11, 44.]

**togkushin**, v. i. it strikes (with violence), is stopped (by a violent or unexpected obstacle): *ishkont kussect togkushin qussakquand*, 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. — *nutwog*, they stumble, Rom. 11, 11 (*nut-togkussittassin*, 1 stumble, C.). From *togkushin* and *n'sect* (*nussect*), the foot.

**togquâttin**, v. i. it congeals, Ex. 15, 8; stiffens, freezes. See *\*togpâttin*.

**\*togquos**, a twin, C. See *ogquos*; *\*tack-ginwack*.

**toguhwhonk**. See *toguhwhonk*.

**togwonk**. See *toguhwhonk*.

**toh**, 'adv. of doubting', El. Gr. 22; 'it may be'; (2) adv. 'of wishing'; used as an amex 'to every person and variation in the optative mood', signifying 'O that it were!' (*utinam*); would that, El. Gr. 34, 65; 'rep-waudehauun toh, I wish I keep him'; (3) with the suppos. mood, in what manner, how: *ahqut-touak toh nutanôg*, take heed how you hear, Mark 4, 24; *toh ânkqoc ne aussin*, as he bids me, so (or that) I speak, 1 K. 22, 14. Cf. *alloh*.

[Moh. *tough*, *taukh*, Edw. and Prayers, 1, 6, 7.]

**toh**, **tohhen**, interrog. particle, how? where? what? It supplies the place of the interrog. pronoun, inanimate, as *howan* [*'wa-uu*], who?, does that of the animate. In some dialects, for example the Creë, *tohhen* or its representative has sing. and pl. an. and inan. forms; but as used by Eliot, it is indeclinable. See *tohuât*; *tohuoh*; *tohuuteh*, etc.

[Narr. *tou wattiâ*, where lives he?; *tackwêkin* [*toh kawêkin*], where dwell you?; *tâhau* [*toh heauon*], 'what is his name', how is he called?; *tahâttanau* [*toh hettanau*], 'what call you this', how is it called? Abn. *tâini aiâinân*, quo vadi?; *tâini s'umau*, uncle veni?; *areu-âibes tâini*, combien d'hommes!; *tâinu*, quiconque. Miem. *dâ*, 'note interrogative, comme num, ou ne, en latin'; interrog. pron. (an.) *tân*, pl. *tanik*; (pret.) *tanak*, pl. *tanâkik*, celui que; (inan.) *tân*, pl. *tânâ*; (pret.) *tânâ*, pl. *tânâkel*, 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. Creë *tânâ*, interrog. pron. an. which; pl. *tân-ânceke*; inan. *tân-emah*, pl. *tân-âncehe*, Howe 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*, *tani*, where? Zeish.]



**tohkæu**, adv. 'in cold weather'. Prov. 25, 20. See *tohkoi*.

**tohkekum** [= *tohkoi-k-umoo*, it comes cool (?)], n. a spring (of water), a fountain, Lev. 11, 36; pl. *-kommuwash*, Josh. 15, 19. Adj. and adv. *-kommaw*, of fountains, Cant. 4, 15; Neh. 3, 15; *tohkukommupog*, springs of water (-*pog*), Num. 19, 17; Josh. 15, 19.

[Abn. *tekebi*, eau froide; *tekepiyhe*, fontaine. Cree *tike-gluuu*, cold-liquid-is-it; it is cold (?). Chip. (Sag.) *tack-kecheu*, Sch. II, 462; *takiguané*, spring water, Bar.; *takugitané*, the water is cold. S. B. Shawn. *tik-ee-kim-ee*. Miami *taw-kéng-gur-ur*.]

**tohkequm, tuhkekun**, v. i. it is heavy. Prov. 27, 3; Job 6, 3; 23, 2; pl. — *ash*, Matt. 23, 4; *tuhkekukquash*, they are heavy (for me), Ps. 38, 4; suppos. *tohkequog*, when it is heavy, Ps. 38, 4; *we tuhkequok*, the weight of it, 1 K. 10, 14; *uawitohkequaw*, by weight, of the weight of; pl. *-awash*, Num. 7, 86.

[Narr. *quassiqum*, heavy; *kuk-quissuck-quu*, you are heavy (cf. *quasuk*, a rock). Abn. *tekiySe*, il est pesant; *tekiySan*, cela est pesant. Del. *tak-awshin* (heavy stone), lead, [Zeish.]

**tohkoi**, v. impers. it is cold, cold is; as n. cold, Job 37, 9; John 18, 18; *kaww tohkoi*, the cold of snow, Prov. 25, 13; suppos. (concrete) *tohkog*, when it is cold, Job 24, 7; pl. *-gish*, Nah. 3, 17 (*umacheke tohkoi*, it is very cold (weather), C.). The primary signification is, perhaps, congealed, stiffened, or made hard, solid (by cold). Cf. *tappaitin* (Narr. *taquaitin*), it congeals, it freezes; *\*taquûnk*, and with these *tohkogku*, it is stopped, obstructed.

[Narr. *tahki, tûtakki*, 'cold weather'; *tahkès*, cold [cool, dimin. (?)]; *takî-tûpocet*, it is a cold night. Abn. *tug-Sûden, tkâi*, (la sagamité) est froide, cela est gelé, figé; *tekiyheu*, la terre est froide; *tekiyebûkat*, il fait froid la nuit, etc. Cree *tûk'ow*, it is cold. Del. *tekek* [suppos. = *tohkog* (?)], cold, Zeish. Gr. 42. Chip. *tû ku yû 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; *tûk*, Job 13, 15.

**\*tohkôsîn**, v. i. [he raises himself (?)], he climbs; *ant-tohkân*, I climb; *tohkôsianewt*, to climb, C.

**tohkotaau**, v. t. he climbs upon (it); — *actug*, he climbed the tree, Luke 19, 4; pl. *tohkotauûog wectuûmichtu*, they climb up upon the houses, Joel 2, 9; — *kussawpshâyen-ot*, they climb up upon the rocks, Jer. 4, 29. Vbl. n. *tohkotawûnk*, a ladder, Gen. 28, 12 (*tahkasawantuk*, C.). With the characteristic of forcible or violent action (*sh*), *tohkoshawu*; pl. *tohkoshâyog*; *hussawcutuk*, they scale the wall, Joel 2, 7. Cf. *tokeu*, 'he wakes', rises (?).

[Narr. *w'taquatehuwafûwau*, 'I go up hill'; *taquatchûwush*, go (thou) up hill, R. W. 76.]

**tohneit**, conj. if, El. Gr. 22; *tohneit neway*, if it be so, Dan. 3, 17.

**tohnoh**, adv. interog. whence? Gen. 42, 7; — *wsh an*, whither can he go? John 7, 35 (*toiwah*, whither, where; *tonnoh-wêch*, whence, C.). See *toh, tohên*.

[Narr. *tûnuu co-wânuu*, whence came you?; *tûnuck kattûnu*, whither go you? R. W. 28 (cf. p. 73). Abn. *taûni se'mau*, unde venis?; *taûni oûânuu*, quo vadis? Miem. *tân, oû, en quel lieu, en ce lieu*. Cree *tân-ûtu*, what place? where?; *tân'itlê 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. *-unwog*, Is. 5, 29. Vbl. n. *tohqunnumûnk*, a seizing, 'prey', Ezek. 19, 3. With an. obj. *tohqunnu*, he lays hold of (him), holds him fast, Ps. 10, 9; Judg. 8, 14 (pass. he is seized or taken, Ezek. 19, 8); *awtohqun-ûah*, they caught him, Mark 12, 3. From *toqun, tohqun*, 'it holds, with formative *-nun*, denoting action by the hand. Cf. *tohkogku; tohkushin*.

[Cree *tâkwa-nun*, he grasps, holds it with the hand; *tâkwânum*, he holds it in his mouth. Abn. *w-ê'ehûû*, 'je prens (v. g. une marte) dans l'attrape'; *keve-higan*, attrape (aux ours).]

**tohsahke**, adv. whilst, so long as, 1 Cor. 8, 13. Cf. *nishke*.

**tohshinum**. See *tahshinum*.

**tohsú, tohséu, alj.** 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 tohsé, which is varied [in the pl.] tohsúog, tohsúash, or tohsúnash*", 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': *napanua tohsé, five*; an. pl. *napanua tohsuog*; inan. pl. *napanua tohsunash* [or *tohsúnash*]; *yea tohséu*, for so much!; *nur, ne tohséu*, yes, for so much, Acts 5, 8; *wanneese tohsé*, twice as much, Job 42, 10; *neput yasukoe tohsé*, a hundredfold (times so much), Luke 8, 8 (*tohsé*, so much; *ne tohsú*, so often, so many times, C.). Pl. an. *tohsuog*, how many (persons); inan. *tohsúnash, tohsúnash, tohsúash*, how many (things); *ne aulashé, ne ahhut tohsé*, [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. inan. *ne aulashé*, the whole number, the sum, Rev. 13, 18 (*ne aulashé*, 'the sum of the number', 1 Chr. 21, 5); suppos. an. pl. *ne aulashétté*, 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 *tohsé* (*tohsú*) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to *tahshín*, he lifts himself, raises up, and *tahshínun*, he holds up or raises (his hand or something in his hand). With an inan. subj. *tahshín* 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 (*napanua, nabo napanua*, or sometimes *napanuu tohsé*), one hand was put up (*neepa, neepa-un*, stood upright); at six, 5+1, one finger of the second hand was raised, *neputa tohsé*, and so on. [Narr. *tashín com-mésim*, how much shall I give you?; pl. inan. *tashúnash*, Abn. *késsakusa*, ou *taíni késséhídít*,

**tohsú, etc.**—continued.

*combien sont ils? késsenruusa, ou késsenur, combien . . . de ces choses?; ní aké sináú, voilà tout, voilà toutes (des poires); negdáús, six; pl. an. negdáús-késsak; inan. -késsenr. Mien. tach, combien? tachigek, combien sommes-nous?; tachigik, combien sont-ils? etc. (comme un verbe); an. pl. ajsgon déchigik, six; déch s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Cree "from báhto, number (?), are formed it-tussa-uk (an. i.), they are, or number, so many; it-táhtin-wah (inan. i.)", etc.; nickoot-wássik, six. Del. tschitsh, more, again; tu tchen, how much? Zeisb.]*

**tohwutch, tohwaj, adv. interrog. why?** (El. Gr. 21), Job 3, 11, 12; *tohwutch konogog*, why sleep ye? Luke 22, 46. *tohoray* is the indefinite and suppos. form. From *toh* and *watche*, what from? wherefore?

[Cree *tán'wéche*, what from? why? Narr. *tohwúch*.]

**tohwuttintápánoh**, 'he cared for (them)': *mut . . . tohoruttintápánoh*, he 'not . . . cared for (the poor)', John 12, 6, = "matta watche toher trappannuop", Mass. Ps. (Eliot has *matta toh-lentápánmáwa shepsah*, 'he careth not for the sheep', John 10, 13, = *matta trappannuoa shepsah*, Mass. Ps.).

**tomeü, v. i.** he escapes, saves himself, goes clear (infin. *tonou-at*, to escape, Ezra 9, 8). Caus. an. *tonhóu*, he causes to go clear, saves, delivers, 1 Sam. 23, 5; imperat. 2d sing. — 3d. pl. *tomorch*, save thou them, 1 Sam. 23, 2; suppos. *noh mos out-tomhik*, he can deliver me, 1 Sam. 17, 37. Caus. inan. *tomarchéu*, 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, tomog*, Mass. Ps.). Pl. *wachuwash sogkodtyuk tomogkonash*, the mountains flow with milk, Joel 3, 18. Suppos. *tomogogon*, when it flows with, when there is a flood, Ex. 3, 8.

[Narr. *tanóccom*, flood tide; *taumacoks*, upon the flood (i. e. when water

**tomogkon**—continued.

is rising), R. W. 100. Abn. *tamáguu*, 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 [Quimney's?] Assembly Catechism 5, 6.

**tonkqs.** See *uhtonkqs*, kinsman or kinswoman.

**toshkeonk** (?), vbl. n. a 'crashing' noise, a crash, Zeph. 1, 10.

**touappu** [*toueu-appu*, he remains solitary or deserted], v. i. he is deserted, abandoned: *nun-neechnawog touappuog*, my children are desolate, Lam. 1, 16.

**toueu, touweu**, v. i. it is solitary, deserted, unoccupied: *at toueu*, 'in the desert', Ps. 78, 40. Hence suppos. *touway*, 'a gap' (place left open), Ezek. 13, 5.

[Del. *tauriechen*, it is open (e. g. the way), Zeisb. Gr. 168.]

**touiéu**, v. adj. an. he is solitary, deserted; as n. (*touwies, touies*), an orphan, a fatherless child, Ex. 22, 22; Deut. 14, 29; 27, 19.

[Narr. *touiwuock*, 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 touwshik*, that which is desolate or waste, Hag. 1, 9. Adj. and adv. *touishime, touwushime*, Job 15, 34; Is. 35, 1.

[Del. *tou wie chen*, it is open, Zeisb.]

**tountomok.** See *hontamok*, the womb.

**touohkomuk** [suppos. inan. or pass. part. of *touhkeu*, 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 (*touohkómuk*, 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. *turhanigéu*, woody, full of wood, Zeisb. Gr. 165; *te-ke-ue*, the woods, Zeisb. Voc. 30.]

**touohpeu**, v. i. he goes in (or into) water, John 5, 7 (*touohpe*, Mass. Ps.); suppos. *touohpit*, when he goes into water, ibid. v. 4.

**touohpuhteau**, v. t. (cans.) he casts it into (the water); pl. *-teau cu krehth-héut*, 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 (*uttuohpuunukoh*, he puts me into (the water), Mass. Ps., John 5, 7). Cf. *uepattau*.

[Abn. *tsaaps*, il se plonge dans l'eau. Narr. *touwoysshómúke* (imperat. 2d pl.), cast anchor, i. e. throw the stone into the water.]

**tóuppuhosu**, v. adj. an. he is put into water; suppos. *uoh tóuppuhosit*, he (or an. obj., as *ueguas*, flesh) when put in water, 'sodden', Num. 6, 19.

**touweu.** See *toueu*.

**touwushin.** See *touishin*.

**touwutchathamoonk**, 'a breach' (in a house), Amos 6, 11. See *taurutchashnik-ish*.

\***touwúttin** (Narr.), the south wind (?), R. W.

\***toyúsk** (Narr.), n. a bridge, R. W. Cf. *tsokouk*.

[Del. *ta yuch quouu*, Zeisb.]

**toanneu.** See *plawu*.

**tohpu.** See *tapu*.

**tòkeu, tònkeu**, v. i. he wakes from sleep, Ps. 78, 65; pret. *out-tòkeu*, I did wake, Ps. 3, 5; Jer. 31, 26; imperat. 2d sing. *tòkish*; suppos. *tòkeit*, when he wakes, is awakened, Zech. 4, 1; *tòkém*, when I wake, Ps. 17, 15. With the characteristic (*sh*) of suddenness or involuntary action, *tòksheu*. V. t. an. obj. *tòkíuau*, he wakes, awakens (him): *out-tòkin-ak*, he wakes me, Is. 50, 4; Zech. 4, 1.

[Narr. *tòkish*, wake thou, pl. *tòkeke; kítouguí [kítoumuu]*, El.] *tòkém*, as soon as I wake; v. t. *tòkíuúsh*, wake him. Abn. *ue-tski'ra*, je m'éveille; *ue-tskkimau*, 'je l'éveille, moi parlant', etc.]

**-tòen.** See *nuttam*, 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.

**tonequashin**, v. i. inan. subj. (it) slips or slides, Ps. 94, 18; suppos. *nusseet tonukqueshik*, when my foot slips, Ps. 38, 16. With an. subj. *tonequasso*, he slips, is slipping. (*Tonukquessie kup-*

**tōnequashin**—continued.

*pat*, slippery ice, C.; but the adj. should be *tōnequ* or *tōnequashine*.)

**tōnuppassog**, n. the tortoise, Lev. 11, 29.

[Abn. *tšeché*; pl. *-hak*, tortue. Del. *tōlpe* [tōlpe, Hkw.]; *tōlpa*, *turopa*, Campanius (unde deriv. terrapin); *tōl pe*, a water or sea turtle, Zeisb.]

**tōpu**, **tōhpu**, (there is) a (white) frost, Gen. 31, 40; Ps. 78, 47; 147, 16 ('hoar frost'); *tōp*, 'dew', Cant. 5, 2; suppos. *tōhpawult*, when there is frost, Ex. 16, 14. Cf. *uōhpai*, it snows (C.).

[Narr. *tōpu*, a frost; *missittōpu*, a great frost. Del. *to puu*, frost, Zeisb. S. B. 12; 'it freezes a white frost', Zeisb. Gr. 161.]

**tōskeonk**, vbl. n. a fording place (?); *ut taskeongauit*, at the ford, Is. 16, 2. Cf. \**tōyūsk*, a bridge; see *pōngwaq*.

[Narr. *wat-tōckemin*, to wade; *tōck-kituck*, let us wade.]

**tōwu**. See *pūwau*, he flies.**-tugk**. See *wattugk*, *m'tugk*, the shoulders, i. e. the upper part of the back.**tuhkekqun**. See *tōhkequn*, heavy.**tuhkekun**. See *tōhkequn*.**\*tuhkés**, adv. by this time, Mass. Ps., John 11, 39; = *yeu aquampak*, 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; *uōhtuk* (*uōen-tuk*), the middle of the river, Josh. 12, 2; 13, 9, 6; *kehtrih-tukpat*, at the great river, Gen. 15, 18. So, *quani-tuk-ut* (Iodlie, '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 wattuk-aminoh*, 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 *u'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 *tugku*, he strikes. It has apparently dropped an initial syllable, *out*, the characteristic of involuntary

**-tuk**—continued.

motion or change of place (see *ontapiu-néit*), which syllable is restored to its derivatives: *keh-ontukwaq*, 'the mighty waves', Ps. 93, 4; *wish-ontukim kehthoh-hau-it*, to 'the troubled [great-waved] sea', Is. 57, 20; *kehthohau-ontuk*, a wave of the sea, James 1, 6; *kehthohauwappog tokawoagk*, the waters of the sea (when they are troubled), Ps. 46, 3. See *sepu*.

[Abn. *tegs*, flot, pl. *tegs'ak*; *kesaitēgs*, grand flot. Chip. *tigou-ig*, 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; *tummehtamwag up-pohkuk*, 1 Sam. 31, 9, = *tummuššamwag up-pohkuk*, 2 Sam. 20, 22, they cut off his head; suppos. *tummehtamwag*, 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. *tummehtahau* (*tummehtah*, *tummehtah*), etc.), he cuts (him) off; *ut-tummehtah*, I cut him off, Lev. 17, 10; suppos. part. *uoh tummehtahout*, he who cuts off, Is. 51, 9.

**tummigquohwhau**, **-wōu**, v. t. an. he cuts off (his) head, beheads (him), Matt. 14, 10.

[Narr. *tumquassin*, 'to cut off or behead', R. W. Abn. *u-tumigšēthau*, *u-tumigššau*, *u-tumigšē* *hacau*, je lui coupe la tête. Powh. *tumhacks*, axes, J. Smith (see *tugkollēg*). Del. *tumhacau*, hatchet; *tumhacau*, cut off, Zeisb.]

**\*tummōckquashunk** (Narr.), n. a beaver coat, R. W. See *tummiuk*.

**tummuhhouau**, v. caus. he deserves, earns, is worthy of, Jer. 26, 11: — *onkpatumk*, he earns wages, Hag. 1, 6; suppos. *uoh tumhouch*, he who earns (it), ibid. Vbl. n. *tummehtamuk*, desert; *kut-tumhouangannash*, your deserts, Ezek. 7, 27. Cf. *attumamum*, he receives it.

**tummūnk**, n. a beaver; pl. *-mukquag*, El. Gr. 9 (*tūmūnk*, C.; *tummuššupic*, Stiles). This name is evidently a verbal from the base *tummu-n* (he severs, cuts off), from which are formed *tummuššau*, *tummehtam*, *tummigquohwhau*, etc., and signifies 'the cutter'. "His teeth . . .

**tummûnk**—continued.

be sharp and broad, with which he cuts down trees as thick as a man's thigh, afterwards dividing them into lengths," etc., Wood. See \*amispué.

[Narr. *tummûnk*, pl. — *quâtiog*; (also) *nâosup-pâtiog*; *sândup-pâtiog*, R. W. Abn. *temâ'kšé*; le mâle, *atsimuskš*, fem. *nasémeskš*. Del. *tamâque*, Hkw.]

**tummussum**, v. t. he cuts off; as used by Eliot it has the same signification as *tummehtam*, q. v.\* With an. obj. *tummuszahorahû*, with nearly the same signification as *tummehtahû*. Freq. *tat-tansawu wuhkusoh*, he cuts his nails, Dent. 21, 12.

[\*MARGINAL NOTE.—"The difference is that one is severed by repeated blows (*-chtaham*), the other by simple cutting (*-assum*). See Howse 87 et seq."

[Abn. *ne-temesemen*, *ne-temesšû*, je le coupe.]

\***tunnock** (Narr.), whither? See *tohnoh*.

\***tûppaco** (Narr.), 'toward night': *otemutippacot* (suppos.), 'toward night'; *wanashowa-tippacot*, midnight, R. W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (*tippacok*, -ok) in the compounds *pohkennitippacok*, 'in the darkness of the night' (when it is dark night), Prov. 7, 9; *pajeh nâe-tippacok*, till midnight (*noutippacokod*, 'late at night', C.); *nâetippacodâwa*, at midnight. *tûppaco* signifies it is dark, or the time of darkness, and has the same base with *pohkenu* (q. v.), if not formed from it directly by the prefix *adl* or *at* (*adl-pohkenu*).

[Abn. *taimî edtsi tebi'kat*, quel temps de nuit?; *tâhshêšîleban*, la nuit (passée), de totâ nocte dicitur: *is tshkšîšîk*, cette nuit. Miem. *tepkšnšgct*, lune, mois. Del. *tpaen*, Zeisb. and Hkw. Cree *tib-biskow*, it is night. Chip. (St Marys) *tê ik ul*, (Gr. Trav.) *tebik* (*tibikat*, night, Bar.). Alg. *tibikat*, il est nuit.]

\***tuppanum**, v. t. he cares for [takes care of (?)] it, Mass. Ps. See *tohorat-tutûpâwah*.

**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*, *tuttuppin*, it turns or winds (about its axis). Adj. and adv. *tuppinôhtâc*, spun or twisted, Ex. 35, 25. See *tatuppinûin*; *tatuppe*; *tuttuppin*.

[Abn. *ne-datshabêremen*, je dévide, je fais peloton.]

**tuppuhquam-ash**, n. pl. beans, 2 Sam. 17, 28; but "beans-ash", Ezek. 4, 9; lit. creepers, or twiners; *tuppuhquamo*, 'it winds about', twines. Probably the *Phaseolus vulgaris* L. (common pole bean), as *manosquassêdash* (Imsh bean) is the var. *nanus*. See \**manusquassêdash*.

[Abn. *d'tebukšâwar*, fèves, fâscôles; *d'tebakšêwemen*, il l'entortille. Mod. Abn. *ad-ba-kwa*, bean, Oamk.]

**tuppuksin**, v. i. he encamps, pitches tents (makes a ring); pl. *-sinowog*, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. *tubukkussik*, when he was encamped, Ex. 18, 5. V. t. an. *tuppuksinchtanôat*, to encamp against; *wattupsinchtanôath*, they encamped (against) them, Judg. 6, 4. Vbl. n. *-sinanook*, a camp, Num. 2, 3; Ps. 78, 28.

\***tupsaas** (Peq.), a rabbit, Stiles.

**tussonkquonk**, n. a saw; pl. *-ongush*, 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, = *tuttuppinowah-tog*, v. 18, suppos. of *tuttuppinôhteau*, q. v.

[Abn. *atêpsrašâr*, entortillé. Cree *tê-tippe-pathu*, it turns (on its axis); *tûppec*, a line, or cord.]

## U

**ubbuhkumun:** *watch ubbukumunit*, from the kernel (of the grape), Num. 6, 4. Cf. *appuhquósu*; *uppáhquás*.

**uhhussauwaonoge** (?), checkered, I K. 7, 17: — *quomphongwe anakatsuwak*, 'nets of checker work'; lit. 'checkered net work'.

**-uhkon.** See *-áhkön*.

**úhkös.** See *máhkös*, a hoof, a nail.

**uhpegk, uhpequan,** n. (his) shoulder. See *uohpeyk*.

\***uhpúckachip** (Pog.), n. gull, Stiles.

**úhpucónkash, úhpöonk,** pipes and tobacco, C. 162; *hopúwark*, a (tobacco) pipe, R. W. vi (56). Cf. *kogkchópyaat*, to be drunk, C. 189. See *wattandúog*; *watthopáamreónish*.

[Del. *ho pou éan*, pipe; *hobhóön*, 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 wattawóhkon*, the end or tip of his staff, Judg. 6, 21; *ut ahqué*, at the ends, Ex. 39, 15, = *wóhkkukquáé*, Ex. 39, 16 (see *wóhkkéu*); *uhquáé Moab*, upon the border of Moab, Num. 21, 15; *ahquáé wotogkónúit*, (to) the skirts of his garment, Ps. 133, 2; the borders of his garment, Mark 6, 56; *ut ahquáé*, on the edge of, Ex. 26, 4; *qut asquam wáhquáé*, but the end (shall) not (be) yet, Mark 13, 7. Cf. *ahqué*.

The radical *uhq* or *uhk* (a point or sharp extremity) enters into a great number of compound words, as *úhkös* (*quáhkös*), the nail of a man or hoof of an animal; *uhquan*, a fishhook (*wóhkeps, uhks, uhkas*, anawl), etc.; *watthopáé*, his skin; *oukquánésoq*, claws, etc. See also *wéshshik*; *wóhkahquáshik*; *appuhkuk*, the head; *wassútkyan*, the tail; *kuk-kuhquén*, uppermost; *unkque*, 'sore', extreme.

[Quir. *watta ókquáno*, he is without end, Pier. 15; ceaseth not, *ibid.* 40.]

**uhquáé, uhquáéu,** n. the foreskin (præputium), Gen. 17, 11, 23, 24, 25, = *uhquáéu wátúhquab*, 2 Sam. 3, 14; *quosh-quessak awéyus ut ahquáé*, he was circumcised in the flesh of his foreskin,

**uhquáé, uhquáéu**—continued.

Gen. 17, 24; pl. *uhquáéyénash*, 1 Sam. 18, 25, = *awpúyéu wóduhquáéyénash*, 1 Sam. 18, 27.

**uhquan, ukquan, uhquoan,** n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (*uhquón*, pl. *-quánash*, C. 159): *wéyáwse uhquónash*, flesh hooks, Num. 4, 14. See *oukquánésoq*.

[Sarr. *hoquáén*, pl. *-áénash*, R. W. 104. Del. *awun*, fishhook; *hocquóan*, pot hook, Zeisb. Voc.]

\***uhquantámwe**, adv. cruelly, C. 227.

**úhquanumáuóat,** v. t. an. subj. to be an object of aversion or abhorrence to: *ahquánawánu*, he is loathsome (intransitively), Prov. 13, 5.

**úhquanumónat, ahquan-, óhquán-, unquan-,** v. t. an. to abhor, to hold in abhorrence: *watta autáhquánawésoq*, I will not abhor them, Lev. 26, 44; *awtáukquánawóhkeqog*, they abhor me, Job 30, 10; *pish kutáhquánawóhkon*, it shall abhor you, Lev. 26, 30; *watáukquánawóhsh*, they abhor him, Prov. 24, 24; *yéy pish ahquánawóhgyg*, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. *ahquánawánu*, he forsakes, abandons, and *jish-óntam*, he despises, rejects, hates. See *unkque*.

**úhquanumukquok,** n. an abominable thing, an abomination, Lev. 20, 13; pl. *unkquénawóhkeponkish*, 'abominations', abominable things, Deut. 32, 16. See *unkquánawóhkon*, sorrow.

**uhqueu.** See *unkque*.

\***úhquompanumóadtúonk,** as adv. 'harshly', C. 228.

**úhquontamáuónat,** v. t. inan. subj. to be abhorred to, to be an abomination to: *pish kutáhquontamáuóash*, they (inan.) shall be an abomination to you, Lev. 11, 11.

**úhquontamunát, óhquánit-, óh-quont-,** v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see *ahquánawéu*, he forsakes): *úhquontawánu*, he abhorred it, Deut. 32, 19; *pish kutáhquontawánu*, you shall abhor it, Deut. 7, 26 (*pish kutáhquontamáuá-*

**ûhquontamunát**, etc.—continued.  
*onsh*, they (inan.) shall be an abomination to you, Lev. 11, 11; *ûhquonaittam-woh*, they abhor (it), Ps. 107, 18; *ûhquontamûg*, if you abhor (it), Lev. 26, 15.  
**ûhquosket**, **unkquasket**, **-quoshkêt**, **-keht**, n. poison of serpents, Ps. 140, 3; Deut. 32, 33; poison of arrows, Job 6, 4; *wutonquosketwewonk*, their poison, Ps. 58, 4; *unkquw ukquoshket*, 'the cruel venom' (of asps), Deut. 32, 33.  
**ûhshuáonk**, **ûhsua-**, **ushuwa-**, n. a custom, Judg. 11, 39; Jer. 32, 11; pl. *-on-gush*, Acts 6, 14; 21, 21 (*us-huawáonk*, an example, C. 116; *uhshuawonk*, Danforth, Oggus. Kutt. 52). See *usscon*.  
**uhtappattauúnat**, to go out (as fire), to be quenched (see *tahippaultan*); *watan mata uhtappattáon*, fire is not quenched, Mark 9, 44; *matta wsh uhtappattauúnmuk*, it shall not be quenched, Mark 9, 43, 45, 46, 48; *matta wsh uhtappattauúmwaw*, (it) can not quench (it), Cant. 8, 7.  
**ûhtea**: *watan úhtea*, the fire goes out, Prov. 26, 20. See *onthamunát*.  
**-uhtug**, in compound words, for *wchtag*, tree, wood.  
**ukkosue** [*ûhqu-ussa* ?], adj. pertaining to the organs of generation: *ukkosue pom-puhchacéigewun*, the virile organ, Deut. 23, 1.  
**ukkosuonk**, n. the pudenda. Lev. 18, 7, 8, 9; *ukkosuonquuit*, 'by the secrets', Deut. 25, 11. Perhaps from *kezhewáonát* (to give life to): *kezhewu*, he created (Gen. 1, 21), gave life to.  
**ukkutshamun**, n. lightning, Ex. 19, 16; Ezek. 1, 14; Matt. 24, 27.  
 [Narr. *entsháushu*, 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.  
**ukquonukquáonk**, n. (his) lock of hair; long lock, Num. 6, 5. See *quáonuh-quawu*.  
**ukquuttuk**, (his) throat. See *mukquuttuk*.  
**ummánunnéhtaunnat**, v. caus. to appease, to make calm: *ummánunnéhtaun*, he appeaseth (strife), Prov. 15, 18.  
**umnequnne**, adj. feathered, Ezek. 39, 17. See *méqun*.

**ummissies**, **ummissés**, n. (his or her) sister: *ummissésiu*, our sister, Gen. 24, 60; (constr.) *ummissésah*, his sister, her sister, Ex. 2, 4; *kummissis*, thy sister (father's daughter), Lev. 18, 11; *wesummissoh*, (his) younger sister, Judg. 15, 2. Cf. *wectompas*, (his) sister, by father or mother; *wectahtu*, *wetukspuoh*, sister.  
 [Narr. *wesummissis* (and *wécticks*), a sister, R. W. 45. Muh. *nuose*, an (my) elder sister, Edw. 91, = *umices*, *ibid.* 87. Del. *mis*, eldest sister, Zeisb. Voc. 5.]  
**ummittawussenat**, v. i. to take a wife.  
**ummittawussoh**, n. constr. the wife of; his wife, Gen. 11, 29. See *mittawus*, *wisso*.  
**ummittawussu**, he took a wife, Gen. 25, 1; *ummittawusscheunt* (part.), taking a wife, Ex. 21, 10; *weske u maittawussit*, if or when he takes a new wife, Deut. 24, 5. See *wetawáonáonát*.  
**ummittawussuhkauau**, he took a wife for (his son, Gen. 38, 6).  
**\*ummugkonaittúonk**, n. permission, C. 203.  
**\*umukquinumúnat**, to rub, C. 207.  
**\*umukquompæe**, adv. valiantly, C. 234. Cf. *kéonop*; *umquomp*.  
**unántam**. See *auántam*.  
**\*ungowá-ums** (Peq.), 'old wives', Stiles; *Fulgula glacialis* Bonap., or long-tailed duck; old squaw. (Called 'hah-law-way' by the Crees; *ewéwewé* by the Canadians. Nuttall, p. 45, represents the call of this duck by the syllables 'ogh-ogh-ogh-ogh-ogh'. Cf. *ukquw* 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 unkwink*, for covering, that which may cover, Hos. 2, 9. See *puttoghawunat*; *wattunkhamunát*.  
**unkquamónat**, **-anat**, **oncquomonat**, v. i. to suffer pain, to feel pain: *wah-hog pish onkquamomaw*, his body shall have pain, Job 14, 22; *nutongquonoma*, I am in pain, I feel pain, Jer. 4, 19; *nutonquomonawunnu*, we are in pain, Is. 26, 18. See *kelkechésu*, *sure*.  
 [Narr. *nehésamunaw*, *nehésammáttaw*, I am in pain, R. W. 156. Cf. Cree *árkooos*, 'he is sick'; *áwkoohayow*, 'he hurteth him', Howse 79.]

- unkquanumöonk**, n. sorrow, Job 41, 22; Eccl. 1, 18 (*unkquanumöonk*, Lam. 1, 12): *wish-unkquanumöonkguñit*, in great extremity, Job 35, 15. See *unkquanumöonk*; *unkquanumöonk*.
- unkquánumwinneat**, v. p. to be grieved or afflicted, to be in affliction, Is. 14, 3: *wag wish-unkquánumwinneat*, they are in great affliction, Neh. 1, 3; *unkquánumwinneat*, when he was in affliction, 2 Chr. 33, 12; caus. an. *uhquanumwheñeat* (*unky-*, *unky-*), to cause to be afflicted, to afflict; *unkquánumwheñeat*, he afflicts, makes me afflicted, Is. 58, 5; *uhquanumwheñeat*, afflicting, making afflicted, Is. 58, 5; *wentáhuq-unkquánumwheñeat*, he did grievously afflict her, Is. 9, 1. See *uhquanumöonk*.
- unkquasket**. See *úhquasket*.
- unkque**, adj. sore, severe, grievous; adv. sorely, grievously (extremely, = *úhquáde*): *wukque-kechshungash*, 'sore boils', Job 2, 7; *wutáhuq* (*wentáhuq*, Jer. 4, 8) *unkquánumwheñeat*, he did grievously afflict her, Is. 9, 1; *uhqueñ*, 'cruel', rigorous, Ex. 6, 9. (Apparently the same with *uhquáde*, 'at extremity'. Its derivatives are numerous, and exhibit a wide range of meaning, everywhere traceable, however, to this radical signification. See corresponding words under *uhquáde*.)
- [Cree *árkousa*, he is sick, Howse 79 (see also pp. 152-153). Mod. Abn. *a-kwau*, 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.
- unkqueneunkquessue**, adj. an. terrible (in action), Neh. 9, 32; *ohqueneunkquas*, Cant. 6, 4; *kutukquánukhuosungash*, thy terrible acts, Ps. 145, 6.
- unkqueneunkque**, adj. grievous, Ex. 9, 18, Is. 21, 15; cruel, severe, Prov. 17, 11 (*unkqueneunkque*, C. 168; *unkqueneunkque*, terribly, *ibid.* 230). See *unky-*.
- unkqueneunkquodte**, *uhqun-*, adj. = *unkqueneunkque*, Jer. 14, 17; Nah. 3, 6.
- unkquenumukquonkish**, n. pl. 'abominations', abominable things, Deut. 32, 16. See *úhquenumukquok*.
- unkquontámöonk**, *uhquan-*, n. an abomination, abominable wickedness; pl. *-ungash*, 1 K. 14, 24; Deut. 23, 18.
- únkquoshket**. See *úhquoshket*, poison.
- unnag**, if it be so: *wah unnag*, (if it may be so) 'if it be possible', Matt. 26, 39; Rom. 12, 18. See *ánnag*; *unnachéñeat*.
- unnainneat**: *ne wwaneyu unnainneat*, 'it is good so to be', i. e. in such a state or condition, 1 Cor. 7, 26 (*unnainneat*, to become, C. 181). Cf. *unnainneat*; *wuttinainneat*. See *unne*.
- unnaiyeonk**. See *unnigéonk*.
- \*unnámmiyeue** (?), adv. inwardly, C. 228.
- unnantamöonk**, n. thought, purpose, intention, opinion, Deut. 15, 9; Job 42, 2; 1 K. 18, 21; *unnantamöonk*, Job 12, 5 (*unnantamöonk*, C. 213); *wuttentamöonk*, my will; *wuttentantamöonk* (q. v.), his will.
- [Narr. *utratamöonk*, 'that is my thought or opinion', R. W. 65.]
- unnantamünát**, *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); *wuttentatum*, I think, Acts 7, 40; I suppose, Luke 7, 43; *san kuttentatum*, 'think-est thou?' Job 35, 2; *unnantam*, he thought, Luke 12, 17; he purposed, Acts 19, 21; *wuttentatum*, I will (it), Matt. 8, 3; *ne unantamuy*, that which I have thought, Is. 14, 24 (*ne pukadtantamuy*, that which I have purposed, intended, *ibid.*); *unnantamuy*, I thought, Num. 33, 56; *ahque unantamuy*, do not (ye) think, Matt. 5, 17; *watta ne unantam uca*, *gut kea ne unantam*, 'not as I will, but as thou wilt', Matt. 26, 39; *yeu unantamuy*, 'having this confidence', when I thought thus, 2 Cor. 1, 17; *ne unantog*, 'according to his will' (what he may will), Dan. 4, 35; *howanah unantogeh*, whom he (may) will, John 5, 21; Dan. 4, 17. See *unatum*.
- In form this verb is a frequentative or intensive from *unatumát*, or *anatumát* (Narr. *unatumatum* or *unatumatum*, I think; *tocketeatum* and *-anatumatum*, 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: *ahpuautamúnát* (*ahpué*, not to think of), to forgive; *kodtantamúnát* (see *kod*), to desire; *matcheautamúnát* (*matchet*, bad), to think evil of; *mehpuautamúnát* (*meh-quinn*, he finds), to remember; *missautamúnát* (*missi*, much, greatly), to think much, to meditate; *monchautamúnát*, to be astonished; *misspuantamúnát* (*misspi*, red or bloody), to be angry; *misskonautamúnát* (*misskáu*, he boasts), to be boastful, to be very glad; *nabronautamúnát*, to devise, to meditate upon; *neuatamúnát*, to grieve, to be sorry; *onpuatamúnát*, to recompense, to avenge; *pababhtatamúnát* (*pababhtam*, he trusts), to trust; *piokodtantamúnát* (*paguawtche*, perhaps), to intend or have a mind to; *peantamúnát* (*pá*, let me), to pray; *poautamúnát*, to be mirthful, to make sport; *tabuttantamúnát* (*tanpi*, *típi*, sufficient, enough), to be thankful, to give thanks (to be satisfied or to have enough); *wautamúnát*, to be wise; *wamantamúnát* (*wam*, negat.), to forget; *wackontamúnát* (*wackon*, sweet, pleasant), to be pleased, to be glad; *wattuntamúnát*, to be troubled; *wawantamúnát* (*wawac*, 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 *Hobbanook* or *Hobbanoco* (Lechford's *Pl. Dealing* 52), appears to be the contracted 3d pers. sing. indicat. present of *misspuantamúnát*: *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.

**unnaunómát**, v. t. an. to permit (*unnaunómákkónat*, to permit; *unnaunómé*, permit me, C. 203): *unnaunómít*, if (he) permit, 1 Cor. 16, 7; *unnaunómog*, if (he) permit (it), Heb. 6, 3; i. e. if he will. See *unnauntamúnát*.

**unnaunchemókaoonk, aunch-**, n. news, tidings, 2 Sam. 13, 30; 18, 25, 26; pl. *-ungush*, 1 Sam. 11, 6.

**unnaunchemókauónat, aunch-**, v. t. an. to tell news to, to communicate new information: *unnaunchemókauónat*, 'to carry tidings to', 1 Chr. 10, 9; *unnaunchemókauónatoh unnaunchemókauónok*, 'I communicated to them the gospel' (i. e. good news), Gal. 2, 2; *aunchchemókauóní*, let me bear tidings to (him), 2 Sam. 18, 19. V. i. *aunchchemókauónat* (?), *aunchchemókauog*, they told the tidings, 1 Sam. 11, 4; *pish kut-aunchchemókauon*, thou shalt bear tidings, 2 Sam. 18, 20; *pabunchemókauónat Saul*, when tidings came of Saul, 2 Sam. 4, 4 (*unnaunchemókauónat*, to tell; *mittin-anchim*, I tell; *unnaunchemókauon*, we are told, C. 213). See *unnaun*; *aunchchemókauog*; *hennau*; *unnaunat*; *unnaunchemókauonk*.

[Narr. *unnaunchemókauon*, tell me your news; *aunchchemókauonhittéa*, let us discourse or tell news; *tockeláunanchim*, what news? (what tell you?); *cattunchemókauon*, I will tell you news; *unnaunchemókauonk*, I have done (telling) my news, R. W. 62.]

**unne, aune, áne**, 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 áuní*, that is proper or right, C. 174; *unni* or *sampri*, right, *ibid.* 174; *atoh unni*, what manner, *ibid.* 176; *nahawunne*, adv. especially, *ibid.* 228; *yeatunni*, thus, *ibid.* 234; *en unni*, Mass. Ps., John 3, 9, = *en unni*, 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 *un* and *ne-un* (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; *unaiñneat* (q. v.), for *unne-áñneat*, 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 *wat-tanu-oh*, his or her daughter, the daughter of; *wat-tanu-in*, a daughter, any daughter; *wat-tanu-éank* (collective), the daughterhood, or the whole of the daughters; *alchahn*, a hunter, i. e. some particular hunter; *alchahn-in*, a hunter, i. e. any hunter, one of the hunter kind.

**unneapeyau.** See *unnehpeyau*, 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 áunawalt wuttinheónat unniissiwáñnauoh*, that 'which he thought to do unto his people', Ex. 32, 14; *noh wuttinheónat*, (what do you wish) me to do to him? Mark 15, 12; *unáñhauun*, he dealeth (treacherously), Is. 21, 2; *wonatusuank ne áñhen, ne pish kattinoh*, the kindness that I have done unto thee, that thou shalt do unto me, Gen. 21, 23; *toh kattinohesh*, what have I done (do I) unto thee? 1 K. 19, 20; *unatta ne pish kattinohon*, '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 wuttinheon ne áñhit*, 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; *wuttinheonauónit ne áñhikpueog*, 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 unheop*, as I dealt with (him), *ibid.*); *unáñhák, un-áñhuk, uncheak, uny*, deal ye with them, do to them, Gen. 19, 8; Judg. 19, 24; *unáñhák unak uny*, 'so do ye to them', Matt. 7, 12; *wussittunóok un-*

**unneheónat, etc.**—continued.

*neheuwah*, let judgment be executed on him, Ezra 7, 26; *matecheheónat*, to act evilly toward, to treat badly: *kun . . . matecheheonunun*, we will deal badly with thee, Gen. 19, 9; *kunenchékqun*, (he may) do thee good, Deut. 8, 16. Inan. *utloh antenkup*, what he did to (it), Deut. 11, 4.

[NOTE.—"Is this a verb causative from *neane (nan)*, with verb subst.? See *áunag*."]

[Del. *libo*, do it to him; *lühóon*, do unto us, Zeisb. Voc. 9, 20.]

\***unnehtongquat,** n. a story, pl. *-ash*, C. 163.

**unnequanumunát (?)**, v. t. to roll, or move by rolling (?): *unnequanunak*, roll ye (great stones, Josh. 10, 18); *wuttinacquanunun*, he rolled (a great stone, Mark 15, 46).

**unneu,** adj. an. anyone, = *howan* (?): *toh pish unnu unupohunawun*, what shall one (i. e. anyone) answer? Is. 14, 32 (*neu unnuh*, I am he, Mass. Ps., John 9, 9, = *noh unnu*, El.; *tonoh unnuh*, where is he (this man), *ibid.* v. 12).

\***unniinat.** See *unniñneat*.

\***unniissüonk,** n. a color, C. 163; but *wosketompue unniissuonk*, mankind, C. 167.

**unnichuan,** v. i. 3d pers. sing. (it) flows to or toward, Eccl. 1, 7: *unáñhauunoh keháñhauñit*, they (rivers) flow to the sea, Eccl. 1, 7. See *áñheweran; wuttichowan*.

**ünniyóonk, unnai-**, n. a matter, affair, case, business, Deut. 17, 8; *kuttinaiyóonk*, 'thy matters', business, 2 Sam. 15, 3; *-onyash*, 2 Sam. 19, 29; *wuttinaiyóongash*, his business or matters concerning him, his affairs, 2 Chr. 19, 11; *wunnohtwé unaiyóongash*, 'conditions of peace', terms, Luke 14, 32; *matecheniyóonk*, 'evil case', bad state of affairs, Ex. 5, 19 (*ponniyóene ünniyóonk*, rude behavior, manner, way, state, condition, C. 174; *wunnegen ünniyóonk*, 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.: *wuttinnohkónoh ohkeit*, he cast him down to the ground, Dan. 8, 7 (*kop-*

**unnohkónat**—continued.

*penuhkoneh*, thou castest me down, Ps. 102, 10. Cf. *nookónat*; *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 uppojkomunk*, he cast down his rod, Ex. 7, 10. Cf. *nookónat*; *penohkónau*.

**unnóhteauónat**, v. t. an. and inan. to cast or throw (an. obj.) to or into: *unnóhteah natant*, they cast (them) into the fire, 2 K. 19, 18.

**unnómái**, a reason, the reason, 1 K. 9, 15 (*enómái*, Samp. Quinnup.; *unnómái*, *enómáigwouk*, C. 158).

**unnónat**, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *annaw*; *hennái*; *unnaunehmónkónat*; *uttínónat*.

**unnontowáonk**, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1; *kuttajeh unnontowáonk*, 'the voice of speech', Ezek. 1, 24; *kuttinnontowáonk*, thy speech (manner of speech), Matt. 26, 73.

**unnontukquohwónat**, v. t. an. to owe to another, to owe (*unnóhtukquohwónat*), to owe (to be in debt); *kuttinnóhtukquah*, I am in your debt, C. 203; *ahque toh unnontukquáhahatteg*, 'owe no man anything', do not owe, Rom. 13, 8; *toh kittinnontukquohhuk*, how much dost thou owe to, Luke 16, 5; *unnontukquohwouche*, one who owes, Matt. 18, 24; *nannamontukquohhawaen*, -in, a creditor, Luke 7, 41. See *nannamontukquohwónat*.

**unnohamauónat**, v. t. to sing (songs) to: *unnohamak* . . . *waske unnohamauónk*, sing ye to (him) a new song, Is. 42, 10; *annahomont ketohamauongash*, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *ketohomom*.

**unnohamunát** (?), v. t. to sing (songs). See *annohamunat*.

**unnohomáonk**, n. a song, Is. 42, 10; Num. 21, 17. Cf. *ketohomáonk*.

**unnohqueu**, so far distant, at such a distance, Acts 28, 15 (*uttóh unnóhkáhquat*, how far? C. 228. = Narr. *tounúckquaque*, R. W. 74). See *nahqueu*.

**unnowáonk**, n. a commandment. See *uttinnowáonk*.

**unnowónat**, to speak to, to tell, to command. See *annaw*; *náwónat*.

**unnugkeni**, (it is) sharp [speaking (?)] (of the tongue, Prov. 5, 4). Cf. *kenai*.

**unnuhquainat**, v. i. to look (toward or at), = *nuhquáiwat*, q. v.: *unnuhquash ketahhuuigeu*, 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 (*-quomwóonk*, C. 163); *uttinnukquomwóonk*, my dream, Dan. 4, 7, 8; *unnuggquomwóonk*, Gen. 41, 15.

**unnukquomunát**, v. t. to dream: *uttinnuggquomom*, I dreamed (a dream), Gen. 41, 15. Cf. *kóttukquom-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 [*unnussu*]: *toh unnussu*, what form is he of? 1 Sam. 28, 14; *matta naurwhiteou neamussit*, 'I could not discern the form thereof' (an.), Job 4, 16; *ne amussit God*, in the form (likeness) of God, Phil. 2, 6; *nubhogkat nussu*, 'in bodily shape', Luke 3, 22. See *neanc*; *neamuk*; *nussu*.

[**un**]nussuonk, n. form or shape (of an. obj.?): *uttinnussuonk*, his form, Is. 52, 14; *ut neherouche uttinnassuonquait*, in his own image, Gen. 1, 27. Cf. *neamuk*.

**unuhquainat**. See *nuhquainat*.

\***ununánumóe**, adv. mildly, C. 229.

\***ununumauwonate**, to give (to), C. 192. See *anninum*.

\***uppaquóntup** (Narr.), the head, R. W. 58; *nuppaquóntup*, my head, *ibid*. See *upphukuk*.

**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. *uppéshauunash*, *uppéshóónash*, Ex. 25, 31, 34; 37, 17; *sonkin uppéshauunash*, it bloomed blossoms, Num. 17, 8. From *péshauonut*, to blossom; 3d pers. sing. indic. pres. 'it blossoms'; so *péshau*, a flower, James

**uppéshau**—continued.

1, 10; *pesháúash*, flowers (without the prefix), 2 Chr. 4, 5. See \**peshái*, blue.

**uppisk**, his back: *uppíxquáit*, at his back, behind him. See *mappusk*.

**appohchanitch**, n. (his) finger, Ex. 8, 19. See *pohchawatch*.

**uppóhquós, obbohquós**, n. a tent (awning or covering), Ex. 40, 19; *uc ábhukquásik*, its covering, Cant. 3, 10; *abohquós sokanon*, a covert from rain, Is. 4, 6. See *appuhquása*, he covers.

**uppónat, uppunát**, v. t. = *apronat, appwónát*, to bake or roast. See *appasu; aprón; nadluppu*.

-**upwó**. See *nadluppu*.

**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 *nadluppu*.

**appuhkuk**, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; \*scalp, Ps. 68, 21. See *mappuhkuk; \*mappaquántup*.

**appuhkukwásh**, n. pl. 'head tires', Ezek. 24, 23.

**appuhkukquanitch**, (his) finger tip (finger head), John 16, 24 (*nappuhkukuhquántichéyat* (obj.), my fingers, C. 23).

**appuhkukqut**, n. (on his head,) 'a helmet', Is. 59, 17; Ezek. 27, 10. — *ahloh-tuyish*, 'bonnets', Ex. 28, 40.

**appuminneonash**, n. pl. = *appúminneónash*, parched corn.

**appunonueonash**, n. pl. parched pulse, 2 Sam. 17, 28.

**us**, imperat. 2d pers. sing. from *ussindt*, say thou: *uay 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 *áshpohtay*.

**ushpuhquáinat, aspuhq-, ishpuhq-, spuhq-**, etc., v. i. to look upward, Ps. 40, 12; *spuhquáin*, he looked up, Mark 6, 41; *autushpoquáin*, I look up, Ps. 5, 3; *aspuhqúit*, when he looked (up), Mark 8, 24. See *uhquáinat; spudtaurumpáin*.

**ushpunnamunát, ashp-**, v. t. to lift up, to hoist up: *ushpunnamwog sepághank*, they hoisted up the sail, Acts 27, 40;

**ushpunnamunát**, etc.—continued.

*ushpunnahettit wunupparhawonh*, when they lifted up their wings, Ezek. 10, 16.

[Del. *a spe nta men*, to lift up, Zeisb. Voc. 38.]

\***ushpunnanoak**, n. event, C. 166; *spunawongash*, 'diseases', Matt. 4, 23.

**ushpushenat, ushpénat**, v. i. to mount upward, to lift one's self up (?); *ushpén*, he went up, Gen. 35, 13; *ashpéog, ushpushaog*, they mount upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. *aspenawo*, he was drawn up, Acts 11, 10; *onatih chik-kínawog ashpsáhettit*, 'as sparks (when they) fly upward', Job 5, 7.

[Del. *aspeoh we*, 'ascend, to go up' (?), Zeisb. Voc. 14.]

**ushquehtahwah**. See *seqtahachau*.

**ushquontósineat** (?), to sew; *attachegwan . . . adt ushquontósineak*, 'a time to sew', Eccl. 3, 7 (*aséquan*, he sews (it), Mark 2, 21; *kutushquan*, thou sewest up (my iniquities), Job 14, 17; *ushquántúnt monag*, 'to sew one's clothes', C.); *natta usquosinash*, (it) was without seam, John 19, 23. Cf. *aséquan*.

\***us-huwaonk**. See *áshuáonk*.

**uskon**. See *uskán*.

**ushpówáonk, ushpoháonk, spúh-hówáonk**, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19; *spúhho-wáonqáunon*, he is a refuge, Ps. 9, 9; *ushpohawongawowash*, they (inan.) shall be a refuge, Num. 35, 15.

**ushpúhwo, ushp-, sp-**, v. i. to flee for refuge: *ushpúhwoash ohket*, flee thou away to the land of . . . , Amos 17, 12; *spúhhoawog*, they fled, Josh. 8, 15.

**ushpúhchwáe, spúhchwáe**, adj. of refuge, Num. 35, 11, 12: — *apewonk*, place of refuge, Is. 4, 6.

**uspunauónat, ushpun-, aspun-, ashpun-, spun-, ushpunát**, etc. (1) to happen unexpectedly, to chance; (2) to ail or to be ailing; an. subj. *toh kutushpunawon*, what aileth thee? Judg. 18, 23; *toh kutuspínawon*, 2 Sam. 14, 5; *toh ushpunawog missánuawog*, what aileth the people? 1 Sam. 11, 4; *tohpínawon*, 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 (*ushpauónat*) is introduced, as in Eccl. 3, 19: *ne ashpuna-hettá . . . wosklotompwog, ne wutashpauónau pappinashimwog, pasuk ushpauóog wame*, 'that which befalleth . . . men [which men may encounter by chance], befalleth beasts, even one thing befall-eth them [all]'; *tatwype uspuóog wame*, 'one event happeneth to them all', Eccl. 2, 14; *aug wame . . . ushpauóog*, 'chance happeneth to them all', Eccl. 9, 11; *ne ashpauóat mattanog, ne wutashpauónau*, 'as it happeneth to the fool so it happeneth to me', Eccl. 2, 15; *takawatch wame yeu spinauog*, why is all this befallen us? Judg. 6, 13; *matta wahéwau utóh ash-piáni*, not knowing what things shall befall me (may happen to me), Acts 20, 22; *shpauóatli toh kóol shpauáni*, 'let come on me what will', Job 13, 13. Cf. *niskáúú*.

[Narr. *tahaspuánáji* (= *toh asp-*), what ails him?; *tóketúshpawem*, what ails you?; *tóketúshpauánájuúyú*, what hurt hath he done to you? R. W. 157.]

**usquesu wanne teag**, he leaves nothing undone, Josh. 11, 15; *woh nu kusséguens-sumwá*, you should not leave (it) undone, Luke 11, 42. Cf. *aski*, it is raw (unfinished), and *segunaw*, he remains.

\***usquont**, n. a door; pl. —*ámush*, C. 161. See *spúóntan*.

**usquontósu**. See *usshquontósinneat*.

**usseaen-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; *ussen, ussa*, he does, or did, Esth. 4, 17; Prov. 14, 17; *ne utussen*, 'that do I', Rom. 7, 15; *utóh kóolusse matta utussen*, what I would (wish to do) that do I not, *ibid.*; *usséit, usit, asséit*, when he does, if he does, Matt. 7, 24, 26; *toh aséé*, what I did (might be doing), Neh. 2, 16; *woh 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 asééniit*, whatever was done, Gen. 39, 22; *ne asemuk*, what is done, Eccl. 8, 17; pl.

**ussénát**, **asénát**—continued.

*asemukish*, (things) done, Eccl. 8, 16 (*nattáissen aawchuk*, I commit evil, C. 186).

[Del. *hüssu*, he doth; *hüssi*, do it, Zeisb. Voc. 9. Cree *a'chccoó*, he moves, has the faculty of moving, Howse 32; *is-putha*, it so moveth, *ibid.* 80.]

**usseonk**, n. doing, dealing, Ps. 7, 16; an example, C. 166. See *áhshimónk*.

**usseu**. See *usséniit*.

**ussinát**, **wussinát**, v. i. to say, to tell; *wussinát nashpe wussissatáant*, 'to pronounce with his lips', Lev. 5, 4; *wussin*, I say, Gal. 1, 9; *kussin*, 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; *kussin*, when thou sayest, Job 22, 13; Is. 47, 8; *woh wussin*, shall I say? Heb. 11, 32; *toh kussinwá*, what say ye? Matt. 16, 15; *utóh asemu* (?), whatever thou mayest say, Num. 22, 17; *as*, say thou, 2 Sam. 13, 5; *nag as*, \*say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *wussip*, I said, Eccl. 3, 17, 18; 7, 23; (an.) *kúttúsh*, \*thou sayest to me, Ex. 33, 12 (?) (*wissin*, I say; *nattáinanawap*, I said; *teagwa kussin*, what you say?; *wissinaw*, we say; *wissinmúúmp*, we said, C. 207; *toh kúttáinanawam* or *kussin*, 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; *nawó-nát* and *awáwónat* (*wáóónat*) supply the other tenses and persons.] Cf. *wáó-nát*; *uttinóat*.

**ussinóat** (?), v. t. an. = *uttinóat*, to say to, to tell; *ussek*, tell (you) me, Gen. 24, 49; *usseh*, tell thou me, 1 Sam. 14, 43. (See examples (\*) under *ussinát*.)

**ussish[au]ónat**, v. t. to run to, toward, into; *ussishóat*, to flee to, Jonah 1, 3; *woh utussishon*, 'that I may run (hasten, go quickly) to (him)', 2 K. 4, 22; *ussishan*, he ran to (them), Gen. 18, 7. (him) 1 Sam. 3, 5; *ussishan wáwónskawoh*, he ran to meet him, Gen. 29, 13; *awá-sukque* (*awáshukqateu*) *ussishog*, they run to and fro, Joel 2, 9; *ná ussishash*, 'escape (thou) thither', run to it, Gen. 19, 22; *ussishash*, flee thou to, Num. 24, 11; *awáshukqew ussishank*, run ye to-

**ussish[au]ónat**—continued.

and fro, Jer. 5, 1; 49, 3; *uu ussishash*, run thou to, 'escape thither', Gen. 19, 22; *uu ussishau*, (he) runneth into it, Prov. 18, 10; *kutushishammwa*, ye run to (it), Hag. 1, 9; *nussishau* (*nussen-ussishau*), he runs alone, 2 Sam. 18, 24, 26; *moushatog*, they run together to, Acts 3, 11; *wegoushout* (*wegoune-ussishout*), running before (another), 2 Sam. 18, 27. See *pomushau*.

[Cree *it-iss'ameo*, 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. *ussowénnat*, to be named; *wuttissowénnh Israel*, 'he called his name Israel', Gen. 35, 10, 18; *pish kattissowén Jesus*, 'thou shalt call his name Jesus', Luke 1, 31, = *wah kattissowén Jesus*, Matt. 1, 21; *ng kattissowénnukwog*, they named thee, Jer. 30, 17; pass. *nutussowénnat-muu kawessouk*, we are called by thy name, Jer. 14, 9.

[Cree *wéthayoo*, he names him, Howse 46.]

**ussowénónat**, 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. *tuhéna* (*toh hennau*), what is his name?; *tahossórtam* (*toh ussowéttamun*), what is the name of it?; *tahéttamen*, 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 (*ussowétténát?*), to be named or called; *kuttissowis*, *kuttissowes*, thou art named, Gen. 17, 5; 35, 10; *toh kuttissowis*, what is thy name? Judg. 13, 17; *awowéssit*, when he is named, being named, 2 Sam. 13, 1, 3; *ussowes*, call his name, name him (?), Hos. 1, 6, 9 (from *ussowéssónat*, v. t. an. (?); *ussowéssóóg*, if you should call me, Ruth 1, 21).

[Narr. *utissowesse*, I am called; *tockettussowéttich* (*toh kuttissowis*), what is your name? "Obscure and meane persons amongst them have no names", R. W. 29. He gives "*nutowéssóóckane*, I have no name; *nówánnchick* *notéssouck*, 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. *ussowéttinnat*, to be named.

**ussowessenat**, v. i. to be called, or to have the name of; *ussowesse Jakob*, he is named Jacob, Gen. 27, 36; *pish kattissowes J.*, thy name shall be A., Gen. 17, 5; *pish kattissowes J.*, thou shalt be called J., Gen. 35, 10; *pish ussowesse*, his name shall be called, Is. 9, 6; *kuttissowéssimwa*, ye are called, or named, 2 K. 17, 34 (*assowéssit*, called, C. 184). Cf. *hettam*.

**ussowéttamunát**, **usso-**, v. t. to name, or give a name to (inan. obj.), nominare; *wuttussowéttamun wé uhke*, he called the name of that place (Peniel), Gen. 32, 30; 33, 20; *ussowéttamuk Babel*, 'the name of it is called Babel', Gen. 11, 9 (*toh kattissowéttam table*, what you call table? C. 184).

[Cree *wéttam*, he names or tells it, Howse 46.]

**ussu**. See *ussóútt*.

**ut**, (1) (-*ut*) a suffix or inseparable particle, marking the locative case; (2) prep. in, at, by; *umawut*, in his way, Is. 42, 24; *kishke awut*, by the wayside, Gen. 38, 14, 21; *wéne mukkie-ut*, as (like to) a little child, Luke 18, 17; *ut Damascus*, at Damascus; *ut synagogas*, in the synagogues, Acts 9, 19, 20. The vowel of the locative suffix is variable, as *ut otanit*, Acts 8, 8; *ut keltah-hannit*, Is. 43, 16; *eu wékut*; *eu ohkéit* (or *ohket*); *ut mamatat*, Acts 9, 25; *ut wuhhogkat*, Mark 5, 29. See *ait*.

[Cree *itá*, adv. there, thither, Howse 33.]

**utchuan**. See *anitchewan*; *wuttitchuan*, etc.

\***utchukkúppemis**, n. cedar (tree), C. 164. See *chikkup*; \**mishquórtuck*.

**utchwompan** [= *atche-wompan* (?)]. See *adchwompan*.

\***uttae**, adv. woefully, C. 230.

**uttinnonauónat**, v. t. an. and inan. to say a thing to, to tell something to; *wuttinnomeau*, they told it to (him), John 12, 22.

**uttinónat** [= *unónat* (?)], v. t. an. to tell, to say to: *uttin*, I say to (this man), Matt. 8, 9; *kuttinush*, I say to thee, John 13, 38 (*oissia*, I say; *uttinawarap*, I said, C. 207); *wuttinoh*, he said to him, John 8, 25; 9, 35 (*wuttinuh*, Mass. Ps., John 3, 4); he said to them, John 8, 39; *wuttinóh*, they said to him, John 8, 25, 39 (*wuttinapoh*, he said unto him, Mass. Ps., John 3, 2, 3; *kuttinush*, 'I say to thee', *ibid.* 3, 5); *nuttinowash mittaok*, I say to the world (these things), John 8, 28; *kuttinonunuwow*, I say unto you, John 13, 20, 21; *utash*, say thou to (them), Is. 40, 9; *ywa kuttinonunuwaw*, this we say unto you, Acts 4, 15.

[Narr. *táqua utáwawen*, or *utáwem*, what shall I speak? R. W. 64. Cree *itrayoo*, he so says, Howse 42.]

**uttiyeu**, adv. where (El. Gr. 21): *uttiyeu áne*, wherever, Deut. 28, 37.

[Narr. *túckiu, tígu*, where, R. W. 49; *túckiu sáchim*, where is the sachim? *ibid.* 48.]

**uttiyeu**, 'pron. interrog. of things', which; pl. *uttiyeuwash* (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 wannegra*, how beautiful! *ibid.* 7, 1; wherein, Gen. 21, 23; how? Job 22, 13 (*uttoh missi*, how great, C. 171; *uttoh wani*, what manner; *utókaw asuh mitta*, whether or no, *ibid.*; *uttoh wauhkúhquát*, how far? *ibid.* 228). [A curious analogy might be traced between *ut-toh* and Engl. whi-ther (Old Germ. *hwe-dar*, Goth. *hwa-thar*; Slav. *kotorú*; Sansk. *katará* (Bopp. 69, 1-2), from *ka*, interrog., and *tara*; Greek *-τερος*, Lat. *terminus*, *trans*, *transgredi*. Cf. *lat*, Bopp. 161.]

[Del. *enda*, Zeish.]

**uttoche**, adv. in due season, seasonably, Ps. 104, 27: *wutch uttochéen kah ah-quompi*, 'for a season and a time', Dan. 7, 12; *papawme ahuttoche wayont*, at the time of the going down of the sun, Josh. 10, 27; *wá uttoche*, as often as, 1 Cor. 11, 25, 26; *tohuttoche*, how long, Num. 14, 11. V. subst. *uttocheyuwa*, there is a season, fit time, opportunity, Eccl. 3, 2, 3, 4. Cf. *ahquompi*; see *ach*.

## W

**w'**. The inseparable pronoun of the 3d pers. sing. and pl. Before *v* it coalesces with that letter, and the sound of *oo* is substituted. Before a vowel 't' or *ut* is inserted for euphony, as *ahtoomp*, a bow, *wtohtomp*, his bow.

**waábe**, adv. above, Is. 6, 2; Ex. 40, 19: *wutch waábe*, from above, Ps. 78, 23.

Prep. *waábe wussisittawit*, above his lip, or to his lip above (?), Lev. 13, 45.

**waabéiyew**, adv. upward, Ezek. 41, 7.

**waábenat, waapenat**, v. i. to rise, to go upward: *waábeít*, if or when he rises up, Job 31, 14; *waápin*, there arises or arose (a new king, Ex. 1, 8); *wawábe-wáút*, infín. 3d pl. (they) to mount upward, Ezek. 10, 16; with inan. subj. *wáábe-máuk*, *wáábe-máuk*, when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; *waá pish waápenat*, there (it) shall be raised up, it shall rise up, Is. 15, 5; *wáápeash waápe-máush*,

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**waábenat, waapenat**—continued.

the waters rise up, Jer. 47, 2 (*wááppi wáápinúok*, 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.) *wáh waábeít*, which goeth (may go) upward, Eccl. 3, 21 (*wáábeem*, 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 *wáánegugish*; *wáánegik*.

**wáántamóonk**, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5: *wááántamóonk*, my wisdom, Prov. 5, 1; *wááántamóonk*, his wisdom, 1 K. 4, 30.

**wautamúnát**, v. i. to be wise (conjugated in El. Gr. pp. 25-27, as example of verb subst.); *wawáutam*, I am wise; *kawáutam*, thou art wise; *waatuu nah*, he is wise; *wawátuu*, 'in his right mind', compos mentis, Luke 8, 35; *wawáttamwog*, they are wise; *wawáttush*, be thou wise; *wawáttog*, let him be wise; *wawáttanuu*, when I am wise (or if I am wise); *wawáttaman*, if thou art wise; *wawáttog*, if he be wise; negat. *wawáttamúnát*, not to be wise.

**waantamwe**, adv. (El. Gr. 22) wisely, 2 Chr. 2, 12; Prov. 17, 2.

**waantamweyuonk**, pl. *-angpuash*, a proverb, proverbs, Prov. 1, 1. See *wap-wáonk*; *songkawonk*; *wamwápuonk*.

**waapenat**. See *wáápenat*.

**wáápenumunát**, v. t. to raise up, to lift up; *wáápuunuu poykumunak*, he lifted up the rod, Ex. 7, 20; *wáápuunak wááttáwáshkun*, when he held up his right hand, Dan. 12, 7.

**waapinónat**, v. t. an. to raise up, to lift up, an. obj.: *wáápuin wáshkun*, raise thou up the lad, Gen. 21, 18.

[Crece *o'opihoo*, he raises himself (as a bird), Howse 84.]

**wáápu**. See *wááshen*.

**waashanau**, v. t. an. he hangs (him): *uu wááshauonk*, hang ye him thereon, Esth. 7, 9; *wááshauonósh*, they hanged him, Esth. 7, 10; *nah wááshauonósh*, they hanged them, 2 Sam. 21, 9. With inan. obj. *wááshauóttog*, they hanged (it) upon, Ezek. 27, 10; *wááshauóttó okke*, he hangeth the earth upon (it), Job 26, 7. See *kechequabánuu*.

**waashau**, **woushau**, v. i. he hangs, he is hanging: *nah wááshau*, he who hangs (on it), Gal. 3, 13; *uug wááshauog uchtáttat*, they hang on the tree, Josh. 10, 26; *wááshauk*, if it hung (on his neck), Matt. 18, 6. = *wááshauk*, Luke 17, 2; *wááshauóshauk onkwehauk*, 'hangings', Ex. 26, 36.

**waashpu**, **waushpu**, **wowushpu**, adj. an. delicate, effeminate: *nah wááshpút*, he who is (may be) delicate, effeminate, Deut. 28, 54, 56. See *wááshpuonk*.

**waban**, n. wind, Num. 11, 31; 1 K. 18, 45; Ps. 78, 39 (*wáápuu*, C. 158); *wááwápuu*, the wind ceased; *uu nu wááshauwépuu*, there was a great calm, Mark 4, 39.

**waban**—continued.

[Narr. *wáápi*, pl. *wáápuunash*; *wááshau-puu*, 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. Peg. *wáttuu*, wind, Stiles.]

**wabesenát**, **wabesinneát**, v. i. to fear, to be afraid; *wabesh*, (he) feareth, is afraid, Prov. 14, 16 (*wááwáshes*, I am afraid, or I fear; *wááwáshesuuuu* or *wááwáshauunáwásh*, we fear, C. 179, 191; *wááshauog*, (they) were afraid, Is. 41, 5; *wááshk*, fear ye, Ex. 20, 20; *ahque wááshk*, fear not, Matt. 14, 27, = *wááshéshéok*, Is. 44, 8. See *quáttam*; *quáshóu*.

**wabesuonk**, n. fear, 2 Cor. 7, 11 (*wááshauunáwásh*, 'afraid', C. 217). See *wááshkquáshuuonk*.

**wabesuontamoonk**, n. fear, fright (*wááshauunáwásh*, 'afraid', C. 217).

**wabesuontamunat**, v. t. to fear or be afraid of (inan. obj.), Deut. 28, 58; 3d pers. *wááshesuontamunat*, Is. 31, 4. Cf. *quáttam*.

**wadáshbuk**, **wadáshbuk**, **wúchauhuk**, n. a root, Deut. 19, 18; Matt. 13, 6; Rom. 11, 16, 18 (*wáásháppéshk* or *wááshápp*, C. 164); in compound words, *wááshauk*, *wáásháshk*. V. subst. *wáásháshkukog*, they shall take root, Is. 37, 31; *uug wáásháshkukog*, they have taken root, Jer. 12, 3; *pásh wáásháshkukod*, it shall take root, 2 K. 19, 36. See *wááshauquuu*.

[Narr. *wááshápp*, a root of tree, R. W. 89. Abn. *Sudabí*, *-áshk*, 'racine à canot' (petites. *Sudabiser*). Mod. Abn. *wááshápp*, root to sew with. Del. *tschappí*, root, Zeisb. Voc. 12.]

**wadáshanauónat**(?), v. t. to have in keeping, to have possession of (an. obj.):

*wááshauunat flocksoy*, 'he had possession of flocks', Gen. 26, 14. (See *ahtanunát*.)

**wadáshanittuonk**, n. (the state of being kept), salvation, safety, Is. 59, 16.

**wadáshanónat**, v. t. an. to keep (a person or an. obj.), to keep securely, to protect (conjugated in El. Gr. 28-58): *kawadáshau*, I keep thee; *wáásháshauonóg*, I keep them; *wáásháshauunéquog*, they keep me (I am kept by them); negat. *wáásháshauunat*, not to keep, EL.



**wadchanónat**—continued.

Gr. 58; pass. *wadchanóttíínt*, to be kept; *wadchanóúnt*, not to be kept, El. Gr. 62, 63; *waawadchaní*, I am kept; *wadchanaw*, he is kept; *wadchanawog*, they are kept; suppos. *wadchanóttíínan*, when I am kept; *wadchanóttíí 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; *waawadchanumuná*, I keep (it); *kawadchanumuná*, thou keepest it; *awadchanumuná*, he keeps it; *kawadchanumunawog*, ye keep it; *wadchanumunog*, they keep it; imperat. *wadchanísh*, keep thou (it); *wadchanítek*, let him keep (it); *wadchanumunáttah*, let us keep; *wadchanumáak*, keep ye. Suppos. *wadchanumuná*, if I keep; *wadchanumuná*, if thou keepest; *wadchanúak*, if he keep (*noh wadchanúak*, he who keeps or possesses; *God wadchanúak kesak kah okky*, God the possessor of heaven and earth, Gen. 14, 19, 22); *wadchanumunog*, if we keep; *wadchanumunog*, if ye keep; *wadchanumunáttí*, if they keep. Negat. *wadchanumunóúnt*, not to keep.

[Narr. *wadchánunáúat*, keep this for me, R. W. 52.]

**wadchanuwaen**, -in, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. *wáchuúánt*, a guardian (of a child); pl. *wáchuúánuachíek*, R. W. 126.]

**wadchaubuk**. See *wadchábuk*.

[**wadchinat**] v. i. to come or proceed out or from: *wushágnash wafjishaash*, boats came from (Tiberias), John 6, 23; *otshoh toh kod wafjishout*, it 'bloweth where it listeth', John 3, 8; *toh wadchíit*, whence he was (might come from), Judg. 13, 6 (*wosketomp wachíit Phariséent*, 'a man of the Pharisees', Mass. Ps., John 3, 1); *wé wadchíeh*, 'whence I am', John 7, 28; *noh wafjehayent Godat*, 'he which is of God', John 6, 46; *weg wadchíitchey Christ*, 'they that are Christ's', Gal. 5, 24; *nish wafjehayenash Jehorah*, these things 'are the Lord's', Deut. 10, 14; *wé . . . atcheenu míttanwossiss-oh*, (of) 'that made he a woman', i. e. that he from-ed a woman, Gen. 2, 22; *wafjet míttanwossissí*, 'born of a woman', Gal.

[**wadchinat**]—continued.

4, 4; *hawen wadchegit Godat*, 'whosoever is born of God', 1 John 3, 9; 5, 4; *noh watehu . . . nish wame*, 'of him [as cause or source] are all things', Rom. 11, 36; *wafjehayenaw*, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8; *wenahkesaunk wafjehayenaw Godat*, power belongeth to God, Ps. 62, 11; *wahlogkat wafjehayenawash (nish)*, to me belong (these things), Deut. 32, 32; *wash wafjehayenawísh*, 'these things which concern' him, Acts 28, 31; *keawen kacháimaw wafjeh ayenawéen wafjehí wafjeháiméen*, ye are from beneath, I am from above, John 8, 23. From *wafjeh*, *wah*. Cf. *amunát*.

[Narr. *tuunu wafjeháttáek*, whence come they? R. W. 29, and see other examples under *\*áteshen*, Del. *wandshánu*, -*chen*, the wind comes from (a particular quarter), Zeisb. Gr. 161, 182; *uatschíhílléen*, it comes from (somewhere), ibid. 182.]

**wadchu**, n. a mountain, Ps. 78, 68; pl.  $\pm$  *ash*, Job 9, 5 (*wadchú*, - *ash*, C. 158); *mishadchú*, a great mountain, Rev. 8, 8; *wisadchú kah wadchú*, mountain and hill, Luke 3, 5; *wadchúakúta*, 'in the hill country', Josh. 13, 6.

**wadchue**, adj. mountainous: *wé wadchue okkét*, 'to the hill country', Luke 1, 39.

**wadchuemes**, n. dim. a hill (small mountain), Is. 40, 4; pl. *ash*, Is. 42, 15; *wadchuwámesash*, little hills, Ps. 114, 4.

**wadhuppa[enat]**. See *wattuhppa[enat]*.

**wadohkinneát**, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2; *weg wafjeháttéy*, the inhabitants of, they who dwell in (a land, or country), Gen. 26, 7; Is. 9, 2. See *wafjeháttéent*.

**wadsh**, **wadtech**, n. a (bird's) nest, Ps. 84, 3; Num. 24, 21; *wafjeh awafjeshat*, from her nest, Prov. 27, 8.

[Del. *wafjeh schíeh ehgy*, Zeisb. Vw. 31.]

**wadtan**, **wodtan**, n. the rump, Lev. 3, 9; 7, 3; 8, 25. Cf. *wattunkín(ouat)*, to bend a bow.

**wadtautonkqussuonk**, n. (the making a sound, the voice, Is. 40, 6; *awadát*, his voice, Is. 42, 2; -*ong*, they make a noise (of the sea), Is. 17, 12; (of

**wadtauatonkqussuonk**—continued.

wheels, Ezek. 3, 13; *wadtauatonkqussuonk* *wissachash*, the sound of her feet, 1 K. 14, 6; 2 K. 6, 32; *wikquencuukquodh* *wadtauatonkqussuonk*, a dreadful sound, Job 15, 21.

**wadtaumáógish**, things which belong to, have influence on, or concern, Luke 19, 42; *ne wadtaumáóogiy wihhógkat*, that which does not concern himself, Prov. 26, 17. Cf. *pissauumatóonk*.

**wadtech**. See *wadsh*.

**wadtonkqs**. See *adtonkqs*.

**wadtutchuan**. See *watitichuan*.

**waeenodtumunát, waeeonot**, v. t. inan. obj. to praise or commend: *waeeonodtumunog*, they praise (it), Ps. 89, 5; *waeeonodtumuwichettich*, let them praise (it), Ps. 148, 5; 149, 3; *waeeonotum magugish*, 'it boasteth great things', James 3, 5. With an. obj. *waeeonotumunog uug*, 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); *kaworweenótumunonáwawá*, we commend (her) to you, Rom. 16, 1. See *waéonómonat*.

**waéonómonat**, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. *worweononotat*; *waeeononuk*, praise ye (him), Ps. 150, 1, 2, 3; *waeeononuch*, let him praise (him), Ps. 150, 6; *worweononóh*, (they) commended her, Gen. 12, 14; *worweononuh*, he approved him, Acts 2, 22; *worweononaw wihhógkah*, he praises himself, Ps. 36, 2; *waeeononout wihhógkah*, 'boasting himself', Prov. 25, 14. See *wáononóhkaónat*.

**waéenu**, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4; *ne wékyshik waéenu*, on the edge of it round about, Ezek. 43, 13; *wéenu*, Gen. 31, 8 (*wacne*, *wéwéne*, prep. about, C. 225, 234). See *wáwéóog*; *wéenuhkaónat*; *wéenushénu*.

**waheónat**, v. t. an. to know (a person, or an. obj.), to recognize: *waheanu*, he knew (them), Gen. 42, 8; *wahesh*, he knoweth, or knew, them, Ps. 138, 6; Gen. 42, 7; *neen nawásh*, I know him, John 7, 29; Gen. 18, 19; *matta pasuk nawáshéoh*, I do not know one, Is. 44, 8; *kawáshush*, I know thee, Gen. 12, 11; Ex. 33, 12; *kawáshénuwawá*, ye know me, John 7, 28; *wah matta wáshéóog*, ye (may) not know him, *ibid.* (*kawáshish*, I know thee;

**waheónat**—continued.

*nawásh noh*, I know him; *nawáshéoh*, I know them, C. 196, 197. Cotton gives two pages to the conjugation of the several forms of *waheónat*, *wahéonául*, *wahénuwáheonát*, etc.).

[Narr. *matta nawáwawawé*, *matta nawáshéu*, I knew nothing, R. W. 51 (cf. *matta nawáshéuh*, 'I know not', Gen. 4, 9). Del. *no waw hák*, he knows me, Zeish.]

**wahheonk**, n. knowledge (of persons), Phil. 3, 8.

**wahheunát**, v. i. to be known (by others), John 7, 4; *wahéonau*, he is known, Prov. 31, 23.

**wahsukeh**. See *wasukch*.

**wahteuonk**. See *wahtronk*.

**wahteuáunát**, v. t. inan. to know or have knowledge of, to understand, Eccl. 1, 17; 7, 25 (-*onuat*, C.); 'to perceive', Deut. 29, 4; *wahéonau[at]* *wahéngik kah wáshuk*, knowing (to know) good and evil, Gen. 3, 5; *wahéonau*, he knoweth, understandeth (it), 1 Chr. 28, 9 (-*au*, Ps. 104, 19); suppos. *noh wáwog*, he that understandeth (v. i.), Prov. 8, 9; *matta wáhteuonau*, he does not know (it), John 15, 15; *kawáhtéonononau*, ye know it, John 7, 28 (*uug wáhtéonug*, they know, C. 196); *kawáhtéoh wáhtáhhawásh*, thou knowest their hearts, 1 K. 8, 39; *nawáhtéonau*, I know it, Gen. 48, 19; *kawáhtéonau*, thou knowest it, Rev. 7, 14; *ne wáhtéonau*, this thing is known, Ex. 2, 14; *wahéonuk*, knowing, when he knew, Mark 5, 30, 33; *wáhtéawsh*, know thou, Dan. 3, 18 (*nawáshéu*, I know, I understand; *nawáshéonau*, we know; *wáhtéonómat*, to know; *wáhtéonish*, know thou; *noh wáhtéóóh*, let him know, C. 196).

[Narr. *nawáhtau*, I understand; *coráwátau*, you understand [thou understandest]; *coráwátau tarhítche níppéyáwánu*, do you know why I come? R. W. 31.]

**wahteuawaheonát**, v. t. an. (caus.) to make one's self known to (another); *wáhtéuawáheonát*, making himself known to (them), Gen. 45, 1; *neen písh nawáhtéuawásh*, I will make myself known to him, Num. 12, 6 (*wáhtéuawásh*, make him to know, C. 196).

**wahteauwahuónat**, v. t. inan. (caus.) to make a thing known to, Is. 64, 2; Rom. 9, 22 (*pish wahteauwahauu*, he shall make it known, Is. 38, 19); *uawahleuu-wahikpuu*, he made (it) known to me, Eph. 3, 3; *wame nish kawahleuuwahoun-uáaush*, I make all these things known to you, John 15, 15.

**wahteonk, wahteuonk**, n. knowledge, 2 Chr. 1, 11, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

**waiyont**, sun-setting. See *wayont*.

**waj**, **wajeh** [= *watch*, *wateli*], for, because of, Prov. 17, 14; *yeu wajeh*, for this cause, John 12, 18; *newajeh*, therefore (for that cause), John 12, 17, 19, 21, = *newaj*, John 13, 31; *newatche yeu waj*, 'for, for this cause', etc., Rom. 13, 6 (*ne waj*, for which cause, C. 234; *waj*, conj. for, *ibid.*). See *wateli*.

**wame, wamu**, adv. all, wholly (El. Gr. 21), full (*wameyeu*, usually, C. 230); with v. subst. *wamut*, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34; *awamutit*, I have enough, there is enough for me, Gen. 33, 11; inan. pl. *wamutash*, sufficient, Ex. 36, 7; *ohkr wamut*, there is land enough, Gen. 34, 21; *wamók, wamohk*, when or if it is enough, if it suffice, 1 K. 20, 10; *ánuw woh all wamohk*, more than (when it was) enough, Ex. 36, 5; *wamach*, let it suffice, Deut. 3, 26; *wamutich*, 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; *awawamutitawamutit*, 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. *épsámi*, tout entièrement, Rasles 552. Del. *wemi*, all, Zeish. 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; *wamepawg*, they are satisfied, are filled, Deut. 14, 29; Mark 8, 8; *wamepawp*, (she) was sufficed, had enough to eat, Ruth 2, 14; *matta pish kawamepawwaw*, ye shall not be satisfied, Lev. 26, 26; *ney woh nu wamepawgig*, they which can never have enough, Is. 56, 11; *wamep-*

**wamepwunneat**—continued.

*wawu, wamepwawu*, when thou art full, Deut. 8, 10, 12. See *naditqpa*.

[Narr. *wawámp*, I have enough; *wawámp*, have you enough? R. W. 36.]

**wamesashquish** (?), n. the 'swallow', Prov. 26, 2. See *wamesashquies*.

**wámunat, wómunat**. See *wamúat*, to go.

**wanahchikomuk** [*wanashque-konak*], n. a chimney, Hos. 13, 3 (*wanachikómuk*, C. 161).

[Narr. *wanawachicómok*, R. W. 51.]

**wanántamúnát**, v. t. inan. to forget a thing or inan. obj. (*awananatamunát*, Heb. 6, 10); [*uá*] *wanántam*, I forget, Ps. 102, 4; *wanántam*, he forgets, James 1, 24; *wananatamwog*, they forget, Ps. 78, 11; *ahque wananatash*, do not (thou) forget, Deut. 9, 7; Prov. 4, 5; *wakkud-wananatam*, I will (wish to) forget, Job 9, 27 (*awáwánatam*, I forget, C. 192).

**wanantamwáheónat**, v. t. an. and inan. caus. to cause (him) to forget (it), Jer. 23, 27 (*wanantamwáheónat kenau*, make or cause us to forget you, C. 192).

**wanánumónat**, v. t. an. to forget a person or an. obj.: *wanánum*, I forget; *kawanánum*, thou forgettest, Hos. 4, 6; *wah awanánumóh*, she may forget them, Is. 49, 15; *wawanánumonau*, if I forget thee, Ps. 137, 5; neg. *ahque wawánam*, do not (thou) forget, Ps. 10, 12; Prov. 3, 1; *wawánawoncheq*, they who forget (him), Ps. 9, 17; *awawánawoncheqog*, I am forgotten (they forget me), Ps. 34, 12.

**wanashque, wunnash, wannasq**, prep. on the top of, Gen. 28, 18; *wanashque watawrohau*, on the top of his staff, Heb. 11, 21; (of the scepter.) Esth. 5, 2; *wannasque apponagauit*, the top of the throne, 1 K. 10, 19; *wanashquampsk-quit* (objective), 'the top of a rock', Ezek. 26, 14. (Rasles gives to the corresponding Abnaki word a more extended meaning: *Sanaskéisi*, *Sanaskéi-remaskék*, le bout, au bout; *Sanaskéittan*, le bout du nez, etc.) See *wannash*.

**wanashquodtinnogish**, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5; suppos. *wanashquodtinnu wadchaut*, (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** [*wanue-wāspi* ?], crimson (cloth), Jer. 4, 30.
- wanegik**. See *wanue*; *wanegik*.
- wannantamóe**, -*oē*, forgetful, James 1, 25. See *wanūtawūnūt*.
- wannasque**. See *wanushque*.
- 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 Elliot for direct negation): *matla wanue watashe*, *wanue wutokase*, without father, without mother, Heb. 7, 3; *wanue waktebe*, without knowledge, Job 35, 35; *wanue ohtawo*, there shall be none, Ex. 16, 26; *wanue kutahotan*, thou hast not, Jer. 30, 13; *wanue nippeuo*, there was no water in it (it was without water), Gen. 37, 24; *wanue ussheteuen ohtoon*, no murderer hath, etc., 1 John 3, 15; *wanne kutchokkesu*, there is no spot in thee, Cant. 4, 7; *wanue howawo*, there was no one (left alive), Num. 21, 35. Cf. *howawo*; *wanue*; -*o*.
- wannehheónat**, **wanhéónat**, v. t. an. to lose (a person or an. obj.): *wanuehcom wanuecheanog*, I have lost my children, Is. 49, 29; part. *wanueheout*, losing, he who loses, Luke 15, 4; Matt. 16, 26; *wahche wanuehheout*, after thou hast lost, having lost, Is. 49, 20; *matla pusek wanuehheoh*, I have lost none, John 18, 9; *wé wáheowhe*, that which (an.) was lost, Luke 15, 4; but *noh wanuehogkup*, who was lost (pass.), v. 6.  
[Cree *wánué hayon*, Howse 41.]
- wannehteauunát**, **wanteauunát** (-*unneat*), v. t. to lose, inan. obj., or intrans. to be deprived of, to be without: *wé wánteawomp*, that which I lost, Luke 15, 9; *matla pish wannehteawon*, he shall not lose (it), Acts 27, 22; *pish awanteawon, wánteawon*, he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 35; *wannehteunk, wánteunk*, if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. *wé wánteawonk*, that which is lost, Matt. 18, 11; -*ónuk*, Lev. 6, 3.  
[Cree *wánuetow*, Howse 41.]
- wanonkooók**. See *wanunokwáok*.
- wanonau**, n. (his) cheek, Lam. 3, 30; pl. *wanawash*, his cheeks, Cant. 5, 13; *komwanawash*, thy cheeks, Cant. 1, 10. See *wanawau* (*wánuawau*).
- wanonkquae**, **wanonkou**, adv. in the evening, yesterday. See *wanunokquáe*.
- wáunontowagk**, -*owagk*, n. music, Dan. 3, 5, 7, 10.
- wánónuhkōwāe**, **wawunonukōae**, adv. by flattery, Dan. 11, 32, 34. See *paupunawawo*; *wáunonuhkōwáunūt*.
- wanteauunát**. See *wanuehteauunát*.
- waompog**: *quawan 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 *wanungyk*; cf. *wageéag-ish*, rings.
- wáónit**, if he go astray. See *wáónat*.
- waont**, sun-setting. See *wáoyont*.
- \*wapantamúnat**, to hasten: *wawépiánton*, I am in haste, C. 193.
- \*wapunnukwas**, n. the swallow, Mass. Ps., Ps. 84, 3, = *waweesashiques* (q. v.), El.
- wapwékan**, n. the fin of a fish; *wapwékwáitchey*, pl. having fins, Lev. 11, 9; Deut. 4, 9.
- \*wasáquanánétick**, n. a light or candle, C. 161. See *wéqánuantey*.
- wasenumonche**, n. a mother-in-law, husband's or wife's mother, Ruth 1, 14; Matt. 10, 35.
- wasénumukqutche**, n. a son-in-law, daughter's husband, Judg. 15, 6. See *wassáwamúnat*.  
[Narr. *woséneawek*, he is my son-in-law, R. W. 124.]
- wasit** (condit. part.). See *wassaw*, '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; *kasok*, thy husband, Gen. 3, 16; *kahsukowog*, your husbands, Eph. 5, 24; *wasukkoonth* (obj.), to their husbands, *ibid.*; *noh wahsuk-*

**wasukeh**, etc.—continued.

*kiit*, she who hath a husband, Rom. 7, 2 [*noh asúkkamau*, he whom she follows after?]; collect. *wassukkíimwuk*, all husbands, collectively, Eph. 5, 25. See *wassukeh*.

[Narr. *wásíck*, an husband, R. W. 44. Peq. *wéyushanuy*, my husband, Stiles.]

\***watamwe**, adv. knowingly, C. 228.

\***watóncks** (Narr.), a cousin, R. W. 45. See *adtonkys*.

\***wattáp** (Narr.), a root. See *wadcháhuk*.

**wáunonuhkauónat**, v. t. an. to flatter (*wáunonuhkarónat*, C. 192); *noh wáunonukumónat*, he who speaketh flattery, Job 17, 5 (*nawawáunonukúwam*, I flatter, C. 191). See *papunawaw*. Cf. *wáúónonót*.

\***wauómpeg**. See *\*woumpem*.

**wáúónat**, **wáónat**, **wáuwóínát**, v. i. to go astray, to go out of the way: *náawáóín*, I have gone astray, Ps. 119, 176; *onáutuh sheepsut wáóínát*, as a lost sheep (as a sheep when it goes astray), *ibid.*; *wáonau*, he goes astray, Prov. 5, 23; *wáóónow*, they go astray, Ps. 58, 3 [*wepawz motta pish wáonau*, the sun shall not go down, Is. 60, 20 (?)]; *no wáóínát wáuch mayut*, he who wandereth (if he wander) out of the way, Prov. 21, 16; *wáononit*, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; *nog wáononítcheq* (obj.), they who go astray, Matt. 18, 12 (*wáwáóóníck* (as adj.), wandering, C. 176; *wáwáonáúog*, they wander; *náwáwáóón*, I wander, *ibid.* 214). From— and *áúónat*. See *nawwíyem*; *wáonot*.

[Cree *wáwáissu*, he errs; *wáwáessin*, he loses himself, goes astray, Howse 81.]

\***wáúóntam** (Narr.), n. a wise man or counselor; pl. *wáúóntakíck*, wise men, R. W. 120. See *wáwántamáúat*.

**wáuwontamáuónat**, v. t. an. and inan. to bear witness of, or testify of (it) to (persons): *náwáuwontamau*, I testify of . . . to . . . Rev. 22, 18; *káwáuwontamukpúneum*, he testifies of (these things) to you, Rev. 22, 16.

**wáuwontamunát**, v. t. to testify of (inan. obj.): *náwáwáúóntamun*, I testify of it, John 7, 7.

**wáushpu**. See *wáushpu*.

**wáússummuónat**, v. t. an. to worship, 1 Sam. 1, 3. See *wáwáussunáúat*.

**wáússumoncheg**. See *wáwáussunáúcheg*.

\***Wáútacone** (Narr.), Englishman; pl. *Wáútaconáúog*, 'that is, coat-men, or clothed (*Wáútkkúúog*, Englishmen, 'such as wear coats', C. 169); *Wáútaconíck*, an English woman; *Wáútaconéess*, an English youth, R. W. 65. From *wáútkáúan*, he covers with (it). Other names given to the English were: *Awáwáúngress* (for *-gus?*), pl. *-suck*, "as much as to say, these strangers"; *Cháúngwáúnguck*, knife-men, sword-men, R. W. 51, 65. See *\*wáúúin*, *Mon* (N. E. Canaan, 3, 5) says: "The Salvagers of the Massachusetts . . . did call the English planters *Wáúwáúngénaúge* [*-wáúge*], which in their language signifieth stabbers or cut-throates". . . "A southerly Indian that understood English well . . . calling us by the name of *Wáúwáúngénaúge*, what that doth signify, hee said hee was not able by any demonstration to expresse."

[Del. *wáuk ho heu sáú*, to cover, Zeisb.]

**wáúúshaut** (?): *wáúche wáúúshaut*, 'for the joinings', 1 Chr. 22, 3.

\***wáúúíiques** (Narr.), 'the coney' (misprinted 'conek' 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 *squack*, q. v.

**wáúwaen**, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; *wáúwáúúny*, Prov. 14, 5 (*wáúwáúúin*, a witness, C. 157).

**wáúwaouk**, n. testimony, witness, 1 John 5, 11; Is. 19, 20.

**wáúwóínát**. See *wáuwónat*.

**wáúwónat**, **wáúwáonat**, v. i. to bear witness, to testify (of). John 1, 7, 9; (v. t. an.) *né wáúwáonon*, that which he testifies of or to, John 3, 32; *wáúwáonon*, he testifies, Heb. 7, 17; *náwáwáonon*, I testify, Gal. 5, 3; Eph. 4, 7; *náwáwáononon*, we do testify, 1 John 4, 14; *nog wáúwáúwácheg*, they who bear witness, 1 John 5, 7, 8; *wáúwáon*, if I testify, Acts 20, 24; *wáúwáonaj*, let it be a witness, let it testify, Gen. 31, 44; *wáúwáononaj*, let it be a witness, v. 52; *wáúwáwáonóúgish*, the

**wauwónat, wauwaonat**—continued.  
things which I testify to you, Deut. 32, 46.

\***wauwonñoñk**, n. wandering or going astray, C. 214. See *wauñat*.

\***wâwâmek**, n. a dress, C. 160.

**waweenwhatuonk**, n. 'strife', Prov. 15, 18.

**wawunonukcoae**. See *wanóuhkawraen*.

\***wawwhunnekesüog** (Narr.), pl. mackerel, R. W. 103 [*wawwogkesu*, he is fat, well-bodied].

**wayeóag-ish, wayeóagish, wohway-**, n. pl. rings, Ex. 39, 16, 17, 20, 21. Cf. *wáéau*, round about; *wawcaushin*, a winding about; *wawéngugish*, precious things.

**wayont, waont** (part. of *wauñat*), sun-setting, Gen. 15, 12; Mark 1, 32; Lev. 22, 7; *yaputme abhattache wayont*, 'at the time of the going down of the sun', Josh. 10, 27 (*wawayontk nepaz*, sun setting, C. 164); *wayau*, it was sunset, Gen. 28, 11; the sun went down, 2 Sam. 2, 24; *ash wawoyngkup*, before (it was) sunset, 'before the sun went down', Judg. 14, 18.

[Narr. *wayauári*, the sun is set, R. W.

67. Peq. *wéphan*, 'moon', Stiles.]

**weachimineash**. See *wéachimíneash*.

**weanun, weanin**, n. a burden, Ps. 38, 4; Is. 30, 27; *wawcauan*, his burden, Num. 4, 19; pl. *wawminash*, Gen. 49, 14; *kawémmínnéwásh*, your burdens, Deut. 1, 12; Gal. 6, 2. From *wáéau*, (wrapped) about (?).

**weassunónat** (?), v. i. to bear burdens; *wéassukéy*, pl. *wéy wéassukéy*, they who bear burdens, Neh. 4, 10 (*wéassukéy*, v. 17); *wawéassunónat*, (they) to bear burdens, 2 Chr. 2, 2.

[Del. *wi wáshin*, to carry a load, Zeish. Voc. 33.]

**weatchimín**, n. corn (in the field), standing grain, Deut. 23, 25.

**weatchimíneash, weachimineash**, n. pl. grain, corn (generically), Gen. 27, 28; Lev. 2, 14 (*wéachimíneash, -eash*, C.): *wéachimíneash*, (contract.) *wéachimíneash*, parched corn, 1 Sam. 17, 17; 25, 18, = *wéachimíneash*, Lev. 23, 14; *wéachimíneash*, green ears of corn, Lev. 2, 14; *wéachimíneash*, growing corn, Hos. 14, 7; *wéachimíneash*, *wéachimíneash*, (dry

**weatchimíneash**, etc.—continued.

or ripe) ears of corn, Gen. 41, 5; *wéachimíneash* (dimin.), thin or blasted ears, Gen. 41, 6; *wéachimíneash*, old corn, Josh. 5, 11, 12. [Cf. Tupi *abatim, riba-tim, uba-tim, awaty, awatyí* (*ui, uí, ri*, flour, 'farinha'), which Von Martius (Wörterstamm. Brasil. Sprachen, 427) derives from *riba*, 'gramen' and *tim*, 'nasutum' (*tim*= fructus, Callinago; *tímítá*, 'comida', 'sustento', 'alimento', Seixas), or from *riba-túama*, 'gramen medullosum'; Omagnas dialect and Oyambi (of Cayenne), *awaty, abatay*; Cocomas, *awate* (Castelnau); Caraib *awachit, awachy, gowari* (Callinago); Cayapós, *wéachimí*; Araicú, *awachy* (cf. *wéachimí*?); Chierialás, *wéachimí*; Taíno (Yucatan), *wéachimí, wéachimí*; Maya, *wéachimí*; Tecuna, *wéachimí*, Von Martius, l. c.; Corapó dialect, *tschumunau*.] See *wéachimí*, he eats; *min*, a fruit.

[Narr. *wéachimíneash*, corn (i. e. Indian corn, maize); *wéachimíneash*, seed corn, R. W. 91; *wéachimíneash*, Indian corn, Stiles. Peq. *wéachimíneash*, Indian corn, Stiles.]

**weatchimíneash, weachimineash**, n. a field of corn, 'standing corn', Deut. 23, 25.

\***wéawhush** (Narr.), v. imperat. 'take it on your back', R. W. 51, = *wéachimíneash*, *ibid.*. See *wéassunónat*.

**wébe**, adv. only, Gen. 18, 27; Num. 4, 9; *matta wé wébe*, not only so, Rom. 5, 3; *wébe kenauu*, you yourselves apart (you only), Mark 6, 31; *ken wébe mussu*, that only, 2 K. 19, 19; *matta hawan . . . wébe uen*, there is no one besides me, Is. 43, 11; *wébe noh adtumunuk*, (no one knoweth) 'saving he that receiveth it', Rev. 2, 17. See *wépe*.

[Peq. *wépe*, but (= *qut*, El.), Mayhew, Lord's Prayer.]

**wébequshónat**, v. t. an. to fear. Deut. 10, 12. See *qúsháú*; *wébequshónat*.

**wébesuonk**. See *wébesuonk*, fear.

\***wéchékum** (Narr.), the sea, R. W. 98. See *kehloh*; *puumoh*.

**wéechauónat, wéchéónat**, v. t. an. to accompany, to go with: *wéechau*, go thou with him, Matt. 5, 41; *wéechauoh*, he went with them, Acts 10, 23; *wéechauóuh*, they went with him, *ibid.* (= *wéechéqush* (?), Acts 20, 4); *wé-*

**wechauhónat, wecháónat**—continued. *chaitum*, if thou go with me, Judg. 4, 8; *kwerechauh*, I go with thee, v. 9; *werechauhau*, he went with (him), *ibid.*

[Narr. *coréchaush*, I will go with you; *coréchaw ewò*, he will go with you; *wchauháttea*, 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; *kwereche wawseumsh*, I go down with thee, Gen. 46, 4; *noh weechigumuk*, he was with me, Neh. 4, 18. Cf. *washpe*, with (inan. obj.).

[Del. *witschi*, Zeish.]

**weechinnineumnoncheg**, n. pl. one's family or company, Lev. 25, 10. See *teashiguoook*.

**week**. See *wék*.

**weekinashq**. See *wekinashq*.

**wekittamun** [*neat* (?)], v. i. to dwell in tents or houses; *awekittamunnaout*, Ps. 78, 55. See *wekinúat*.

**wekittéinát**, v. i. to build a house (for one's self?), to pitch one's tent; *wékiteau*, she builds her house, Prov. 14, 1; he pitched his tent, Gen. 31, 25; *wéche wekíteau*, he began to build, 2 Chr. 3, 2; *wékíteag*, they pitched their tents, Gen. 31, 25; *natta pish wekítteag*, they shall not build houses, Is. 65, 22; *wékíteagk*, build ye the house, Hag. 1, 8; *wékikash* [for *wékíteash* (?)], build thee a house, 1 K. 2, 36. See *adtauuegen*.

\***wekóhquat**, fair weather, C. 158. See *wumohquadt*.

**weekomónat**. See *wekomónat*.

**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, Zeish. 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 (*wekontamóonk*, gladness; *taphettaonk*, cheerfulness, C. 193).

**wekontamúnát** [= *wekon* (nun) *antamunát*], v. i. to be glad, to rejoice, to be pleased, Eccl. 3, 12; 8, 15 (C. 192); to be willing, *ibid.* 215); *wawekontam*, I am glad, Ps. 9, 2; *wekontam*, he is

**wekontamúnát**—continued.

glad, Ps. 16, 9; pass. form with inan. subj. *wekontamunna*, (it) rejoices, is made glad, *ibid.*; *wekontash*, rejoice thou, be glad, Joel 2, 21; *wekontamok*, *kah áhehe muskontamok*, rejoice (ye) and be exceeding glad, Matt. 5, 12. See \**wusekítteakhuónat*.

[Narr. *waweróntam*, I am glad, R. W. 65. Abn. *wéghinamen*, je le trouve agréable, à mon gré; *wéghinamen*, je le veux. Del. *wéghinamen*, to be pleased with; *wéghinamen*, to love or be pleased with something, Zeish. Gr. 179.]

**wekontamwáe, -we**, adj. and adv. glad, joyful, merry, Num. 10, 10; Esth. 5, 9; Prov. 15, 15; 16, 24 (*wekontamwé*, willingly; *wawekontamwé*, unwillingly, C. 230).

**weekshik**. See *wéghshik*.

**weematoh**, n. (his) brother; constr. the brother of, Gen. 25, 26; Acts 12, 2; Mark 3, 17; *wéemat*, my brother, Acts 9, 17; *kenat*, thy brother, Gen. 27, 35; *wéematog*, my brethren, Matt. 12, 48; *kenatog*, thy brethren, Luke 18, 20; *wéematog*, his brethren, *ibid.* v. 19; *kenattawóog*, your brethren, Num. 32, 6; *kenatou* (v. subst.), (I am) your brother, Gen. 45, 4. See *wéetompus*; *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; *woskehe weenohket*, on her grave, Gen. 35, 20; *wéenohkegenau nek*, the grave is my house, Job 17, 13. [*wáénohke*, earth all around (?); *wáénohke*, the winding up place(?).]

**weenominneash** [*wénomis-minneash*, vine-fruit], n. pl. grapes, Lev. 19, 10; Matt. 7, 16; *wéenom*, a grape, Is. 18, 5.

[Narr. *wénoúneash*, grapes, R. W. 91.]

**weenomis**, n. a vine, Ezek. 15, 2; = *wéuomesippog*, Ps. 128, 3. From *wáénoú*, roundabout (?).

**weenomwussipog, -mesippag**, n. a vine, Ps. 80, 8; pl. + *ush*, Ps. 105, 33 (lit. vine leaves: *weenomis-weenepog*, the vine in leaf).

**weenont**, n. raven, Lev. 11, 15 (but 'kite', Deut. 14, 13); *katchikkokout*, 'raven', Deut. 14, 14; *qussukquamush*, 'kite', Lev. 11, 14. Cf. *koukout*.

**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; *weenshau-nitch*, let them beg, Ps. 109, 10. See *wéshamtuonout*.

**wéénu**. See *wéénu*.

**weenuhkauónat**, v. t. an.: *weenuhkau-wang neq*, they encamp round about them, Ps. 34, 7; *agenuhkone weenuhkók*, camp ye round about against (it), Jer. 50, 29. See *wéénu*.

**weenuhkomunát**, v. t. inan. to camp round about (it), to besiege, to compass: *weenuhkomuu*, he besieged it, 2 K. 17, 5; *wéenuhkouank atan*, 'compass ye the city', Josh. 6, 7.

**weenusheau, -shau**, v. i. it goeth around, 'compasseth' (of a boundary line), Josh. 18, 14; 19, 14; *penunecat weenusheau*, a line compasses it about, 2 Chr. 4, 2. See *wéénu*.

**weenuwásog**, n. pl. onions, Num. 11, 5. [Mod. Abn. *wé-nuz*, onion, K. A. Del. *wi nuu schi*, and *u lee pen*, Zeisb. Voc.]

**weenwee**. See *weenwee*.

**wepamóé, wepamuwáonk**. See under *wéhpamóuat*.

**weepit**, (his) tooth. See *wépit*.

[Narr. *wépit*, pl. + *teush*, R. W. 59.]

**wepwoiyeu-ut**, 'in the passage' (between two places), 1 Sam. 13, 23.

**weequau**, (his) thigh. See *wehquau*.

**wees, weis**, n. fat, Lev. 9, 10, 20; *aweis*, its fat, Gen. 45, 18. Asadj. *weisue*, fat, Zech. 11, 16. From *wéguas* (?). See *wénuogque*.

[Del. *wisu*, (he is) fat, fleshy, Zeisb. Voc. 13; *wil su*, fat meat, ibid. 12.]

**weesadtippogquosh**, n. pl. bitter herbs, Ex. 12, 8; Num. 9, 11. See *wénuwepog*.

**weesausháonk, wesósháonk**, n. a pestilential or infectious disease, the pestilence, Ps. 78, 50; a fever, Mark 1, 31;

**weesausháonk**, etc.—continued.

John 4, 52; *wéssishau*, she was sick of a fever, Matt. 8, 14; Mark 1, 30. Cf. *enimwéonk*.

[Narr. *wésanusháonk*, the plague; *wésanusháunitch*, the great plague, R. W. 157.]

**weeshitton**, n. (mouth-hair,) the beard, Ps. 133, 2; Is. 15, 2; *kwéshéttanuit*, 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. *wéeswee*, the gall.

[Narr. *wesamí*, R. W. Del. *wisawéii*, 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. *wéeshquapinsh*, 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; *wéesquabénuu*, he bindeth up (the waters in the clouds), Job 26, 8. Cf. Cree *wásku*, around; *wé wáskánuu*, I surround, inclose (it), Howse 34.

[Narr. *wéesquabénuu*, 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; *mohtomneyit*, . . . *wéesumussoh*, 'the first born', . . . 'his younger brother', Gen. 48, 18, 19; younger sister, Judg. 15, 2. See *mutlátsouss*; *wéississu*; *wéetaksquuh*.

**wéeswe**, n. the gall, Deut. 29, 18; Ps. 69, 21; *wéeweswe*, my gall, Job 16, 13. Cf. *wéesogkon*, bitter; *wéesóé*, yellow. (Cf. also Sax. *ge-alowe*, yellow; *geallu*, gall; Greek *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr* and *só'nia*, bile; *murr*, bitter; *áqfer* (fem. *záfra*), 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). (*netakkusq*, my sister, Luke 10, 40.) See *ummissies*; *wectampas*; *weetuksquoh*.

[Narr. *weticks*, *wesumunis*, a sister, R. W. 45.]

**weetateamung-anin**, n. a neighbor, Prov. 27, 10; Jer. 6, 21: *ketatteamung*, thy neighbor, Ex. 20, 16, 17; *wetateamung*, his neighbor, Ex. 12, 4; pl. +*og*, Luke 14, 12 (*nettahteamunk*, my neighbor, C. Math., Notit. Ind. 54). See *wetohinoin*; *wutáhtu*.

**weetauadtean**, -*in*, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. *wessentawáen*.

**weetauómog** (suppos. pres. 1st and 3d pers. sing. 'if I marry her') n. a betrothed one, 'spouse', Cant. 4, 9, 10, 11.

**weetauómónat**, v. t. an. to take a wife or husband, to marry, Matt. 19, 10 (*wetoadtinnate*, to be married, C. 201): *wetáomna*, he took (her) to wife, Ex. 2, 1; *noh wetauadtealt*, he who is (when he is) married, 1 Cor. 7, 33; *wetauadteawu*, if thou marry, 1 Cor. 7, 28; *awetawomoth*, 'they had her to wife', married her, Mark 12, 23; pass. *sekousq noh wetauomomp sephausawéin*, a widow who had a priest (for husband), Ezek. 44, 22; *wetawomont*, he or she marrying, Rom. 7, 3 (*nawetawattin*, I (a woman) am married; *nunumáttawussissu*, I (a man) am married, C. 201). Cf. *nunumáttawussent*.

**weetauomwahéónat**, v. t. an. to cause to marry, to give in marriage; *wetauomwóweau*, he gave (her) to (him) as a wife, Ex. 2, 21.

\***weetauoog**, they live together, Ind. Laws, xiii, 10. See *pasrawáátóg*.

[Del. *witá*, he goes with (somebody), Zeish. Gr. 83; *witawema*, he stays with him, Zeish. Voc. 60; *witawemik*, he is with me, *ibid.*]

**weetemungquot**, -**quok** (suppos.), n. perfume, Prov. 27, 9 (*wetáinotquot*, *wetáinunkput*, 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 kitassat*, abide with the king, 2 Sam. 15, 19; *wetomau*, she dwelt with (her), Ruth 2, 23; *awetomoth*, they dwelt with him, 1 Sam. 22, 4; *matu woh nawetomúukowh*, he shall not dwell in my house, Ps. 101, 7. Cf. *wetoháómát*.

[Cree *wééce-mayoo*, he lives with him, Howse 43.]

**weetomp-ain** [*wectu-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; *wetompog*, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. *wutáwukumóón*, 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; *kéetompas* (*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; *netakkusq*, my sister, Luke 10, 40 (*wetompasin*, a sister (or *wetá*), C. 162). Cf. *ummissies*; *wematah*; *wetáhtu*.

[Narr. *weticks*, *wesumunis*, R. W. 45.]

**weetomukqutch**, n. a companion, Judg. 14, 20. From *wetomónat*. Cf. *náhtáukqus*.

**weetuksquoh**, n. (constr.) the sister of, his or her sister, John 11, 1 (*wetukushquoh*, Luke 10, 39); *netakkusq*, 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 *wetáht-squa*. See *wetáhtu*.

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: *wematah*, his brother, John 11, 41 (so Eliot); *wetáhtuoh*, her brother, John

**wheetuksquoh**—continued.

11, 2 (*wanuhtóóókquussoh*, Eliot); *wetahnooh*, his sisters, John 11, 3 (*wesunishoh*, Eliot); *wetahlu*, the sister of (him), John 11, 39 (so Eliot); *wetukishquoh*, her sister, John 11, 1; 28, 5 (*wetukisquoh*, *wetahlu*, Eliot). So, when the speaker is a female, *utahlu*, my brother (*uhtóóókquus*; *utukkusq*, my sister, Eliot), John 11, 21; Luke 10, 40.

**weewees**, n. the screech-owl, Is. 34, 14. See *kahkookhaus*.

\***weéwo** (Narr.), a wife; *wawáwa*, my wife (= *wanuhtóóókquus*), R. W. 44. See *mittanuwus*; *mittanuwusna*.

[Del. *wi wá*, he is married; *wi wall*, his wife, Zeish.]

\***wehkomáonk**, vbl. n. (a) calling, C. 182, 184.

**wehkomónat**, **weék-**, **wéék-**, v. t. an. to call to, to call, Matt. 9, 13; *wehkomau weékoman*, he called (him or them), Ex. 24, 16; 1 Sam. 13, 17; *wonchish wehkom kóksuk*, go call thy husband, John 4, 16; *kawehkomauwup*, I have called you, Prov. 1, 24; *kawehkomauwup*, I called thee, Num. 24, 10; *wawehkomuh*, he called her, 2 K. 4, 36; *kawehkomel*, thou didst call me, 1 Sam. 3, 5, 8; *wawehkomuh nahhog*, he called them to him, Acts 20, 1; *wehkomat* (part.), calling, Is. 41, 2. See *wehquetumónat*, to call upon, to ask.

[Narr. *wéewau*, call (thou), R. W. 49.]

**wehpamónat**, v. t. an. to lie with, as man with woman, to have sexual connection with; with prefix of 1st pers. *wawehpamónat*, 2 Sam. 11, 11; *wawehpamuh*, -*pamuh*, he lay with her, *ibid.* 11, 4; 13, 14; *kawehpamuh*, lie with me, *ibid.* 13, 11; *wehpamout*, lying with, Deut. 22, 23, 25. From *wawepnat*, to mount up, or (with inan. subj.) *wawepnan*. See *wesin-wog*.

[Del. *wipenán*, v. recipr. (and *wipenagen*, *wipenánitán*), to lie or sleep with each other, Zeish. Gr. 133, 184.]

**wéhpepétu**, he is lame (from birth, Acts 3, 2); *wéhohpepétu*, he is a cripple, Acts 14, 8. See *wachwanwi*.

**wehpumónat**. See *wepumáonat*.

**wehqsheau**, v. t. inan. it reaches to, ends at: — *sqwat*, it reaches to the river, Josh. 19, 11; *wéekshiu*, it reaches to, ends at, Zech. 14, 5.

**wehqshik**, **week-**, **wek-**, n. the end, the utmost limit, 1 K. 6, 24; Ps. 19, 6; 'the uttermost part', 2 K. 7, 5; *wé wekqshik waccan*, its edge round about, Ezek. 43, 13; *wéqshik ohke*, *wéekqshimé ohke*, 'the ends of the earth', Deut. 33, 17; Is. 40, 28; 41, 9. See *wamushau*, he walks; *wóhkóen*, at the side or sides; *ahquáw*, at the point or extremity of.

**wehquanunkq**, n. the stump (of a tree), Dan. 4, 15, 23; *wéqumunékquame*, of the stump, v. 26.

**wehquau**. See *wéqquau*, the thigh.

**wehque**, prep. as far as, 1 Sam. 3, 20; Ex. 23, 31; 'even unto', 1 K. 12, 30; *watch . . . wehque*, from . . . to; beginning from . . . ending at. Cf. *wahquaw*; *ahquáw*; *wóhkóen*.

[Narr. *yo wéque*, thus far, R. W. 55.]

**wehquetumónat**, v. t. to call upon, to ask for (an. and inan.): *kawehquetumunuk (-uk) ketenonk*, he asked life of thee, Ps. 21, 4; *kawehquetumounsh*, I pray thee, Gen. 38, 25; *wawehquetumunuk*, he shall call upon me (i. e. for help), Ps. 91, 15; *wéqquetumau*, call thou upon (him), Jonah 1, 6; *wéqquetumuh*, call thou upon me, ask (it) of me, 2 Chr. 1, 7; Ps. 2, 8, 50, 15; *wéqquetumunawát*, that which thou (may have) asked him for, 1 Sam. 1, 17; *wame wé wáj wehquetumunékquaw*, all which they (may) call upon thee for, 1 K. 8, 52; *kawéqquetumunawunup*, I have called on thee, Ps. 17, 6 (*kawéqquetumunúsh*, I beseech you, C. 182). Cf. *uwtatomá*, he questions (him). See *wékhomónat*; *wéqutemánat*.

**wehquetumóonk**, n. [asking for,] a request, supplication, 1 K. 8, 52; 1 Sam. 1, 27.

**wehquetumunát**, v. t. to ask for, to call for or upon, inan. obj.: *wéqquetum*, he asked for (it), Judg. 5, 25; *wawehquetum*, I call upon, ask for, Deut. 4, 26; *wawehquetumau*, I called on (his name), Ps. 116, 4; *kawehquetum wé siúkkok*, thou askest a hard thing, 2 K. 2, 10; *wéqquetuk*, *wéqquetuk*, if he ask for (it), Matt. 7, 8; *wéqquetush*, ask thou, 1 K. 3, 5; *wéqquetumnak*, ask ye, Matt. 7, 7 (*wéqutemánat*, to call; *wéqutéméat*, to be called, C. 182).

**wéhquog**, suppos. blunt: *míasecheuog* *wéhquog*, iron when it is blunt, Eccl. 10, 10.

[Del. *wéguon*, (it is) blunt, not sharp, Zeisb. Gr. 167.]

\***wéhquohke** [*wéhque-ohke*], the end of the earth ('uttermost part'), Mass. Ps., Ps. 2, 8. See *wáhkôen*.

**wéhquosháúonát**, v. t. to go as far as: *wéhquosháog*, they went as far as, Acts 11, 19.

**wéhsue** (?), adj. fat, Zech. 11, 16. See *wées*; *wánnogque*.

**wéhtaúog**, (his) ear. See *wéhtáúog*.

**wéhwepétu**, he is lame (from birth), Acts 3, 2): *wéhwehpétu*, he is a cripple, Acts 14, 8. See *wáchuúwesa*.

**wéin**. See *wéin*.

**wéis**. See *wées*.

**wék, week**, n. (his) house, tent, or dwelling, Ex. 20, 17; Prov. 14, 11: *wé ponamun wék*, he pitched his tent there, Gen. 12, 8; *áwimun wéu*, he built a house, 1 K. 6, 9. See *wéu*.

[Del. *wi kit*, his house; *wik he*, to build a house; *wi quóan*, house, Zeisb.]

**wékinasq, weekinashq**, n. a reed, Is. 42, 3; (sugar) cane, Is. 43, 24: pl. + *wash*, reeds, Is. 19, 6. Cf. *wíshashq*. Perhaps from *wék* and *ashq* (*wéskécht*), 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 (*wéckóhquat*, fair weather; *wékeneáúquat*, warm weather, C. 158). See \**ánnáúquat*; *wánnohquódt*.

**wékinneát**, v. i. to occupy or live in a house, tent, or other dwelling place. Prov. 21, 9: *na wékeau*, when ye dwell therein, Deut. 8, 12. See *wékitamun* [neat].

**wékinneát**—continued.

[Narr. *tuckowékin*, where dwell you? R. W. 29. Cree *wégeremáúgou*, he tenteth with him, Howse 22.]

\***wéki-tippocat** (Narr.), 'it is a warm night', R. W.

**wékitteáonk**, n. a building, 2 Cor. 5, 1.

\***wékohtea** (?), as interj. 'O brave', C. 234.

**wékomónat**. See *wéhkomónat*.

**wékon**. See *wéekon*.

\***wékónche**, adv. commonly, C. 227.

[Quir. *wégonje*, 'often', Pier. 5.]

**wéksihk**. See *wéhqshik*.

**wékuhkáúonát, wekuhkónat**, v. t. an. to build a house for (another person, etc.), 2 Chr. 2, 3; 6, 7; or, as in Gen. 33, 17, *wékikáuan*, 'he made booths for (cattle)': *wékuhkon*, he went on building, Neh. 4, 18; *wékuhkaú*, build the house for (of the Lord), 1 Chr. 22, 11; *noh písh náwéckéonk*, he who shall build me a house, *ibid.* v. 10; *kwéwékaúanunmunonát*, to build thee a house, *ibid.* 29, 16.

**wématin**, n. appel. a brother, 1 Cor. 5, 11; Mark 13, 12 (*úowenáttin*, C. 162). See *wéetúksquoh*.

[Narr. *wématítúock*, 'they are brothers', R. W. 45.]

**wénauwetu** [*wéumwétu*?], adj. an. (is or was) rich, 2 Sam. 12, 1; pl. + *og*, Ruth 3, 10 (*wánnur wéu*, a good house, C. 170); *wénauwétu*, -*ú* (indef. and general), any rich man, Prov. 28, 11. "A *wénnaytu*, 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. *wánnéctú-*.

**wénauwetuonk**, n. riches, Prov. 30, 8.

\***wénise** (Narr.), an old woman; pl. *wéni-suck*, R. W. 44. See *kéchésqúu*.

**wénom-in** (?), n. a grape: *seaw wénom*, the sour grape, Is. 18, 5. See *min*.

[Del. (?) *wi ná min*, it is ripe, Zeisb. Voc.]

**wénshaen**, n. a beggar, one who begs, Luke 16, 20, 22; obj. *wénsháénth*, 1 Sam. 2, 8.

**wénshamaúonát**, v. t. to ask (alms) from, (an. and inan.) to ask for (alms): *wéwíshamh ne teáguu*, he asked an alms (something) from them, Acts 3, 3. See *wéwshónat*.

**wenwe, weenwee**, n. (his) navel, Job 40, 16; *kéowé, kéowé*, thy navel, Cant. 7, 2; Ezek. 16, 4. See *moowé* (*n' nōw?*).

\***wenyēgh** (Narr.), woman, Stiles; (Peq.) *wchpēnggh*, my wife, ibid.

**wepamōe, wepamue**, adj. of generation: — *wiskannem*, semen virile, Lev. 15, 16, 17, 18.

**wepamuwáonk**. See *wcepamōe*.

\***wēpe** (occurs in chap. XXII of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): *wēpe kknūsh-atānis*, you killed him; *wēpe kukkenin-ratūn*, you are the murderer; *wēpe cak-kūamōod*, you have stole, etc., 121, 122; *cappūtakkānōmōm wēpe wāme*, (he commands that) 'all men now repent', p. 118 ('only', Mass. Ps., Ps. 2, 12). See *wēpe*.

[Peq. *wēpe*, but (= *qut*, El.), Exp. Mayhew, Lord's Prayer.]

**wepumaonat, wehpumónat, wepimónat**, etc., v. t. to eat with, to share a meal with: *wchpūmōp*, he did eat with (them), Gal. 2, 12; *pish kōwepimōmōwō*, ye shall eat with me, 1 Sam. 9, 19; *yesh wsh nōwcepamōkōyōg*, they shall 'dine' with me, Gen. 43, 16; *kōwchpūmōpūmōy*, thou didst eat with them, Acts 11, 3 (*wchpūtūttūk*, let us eat together, Exp. Mayhew).

[Del. *wipantūn* (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; *wepūaiōj*, let there be light, let light be; *mō wequai*, there was light, Gen. 1, 3.

[Narr. *wepūi*, light; *wepūshim* (dimin.?), moonlight, R. W. 68.]

**wéquánanteg**, n. 'candle', Prov. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2: — *chōyōhtag*, a burning lamp, Gen. 15, 17; *wepūánantēyōsh*, *chikōhūmōsh*, lamps burned, Rev. 4, 5 (*wasūgimōnānētick*, a light or candle; *wepūánāntēkōnnūshōhtk*, a candlestick, C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.

[Narr. *wepūmōntēy*, a candle or light; pl. — *anūsh*; *wēkūmō*, 'a light fire', R. W. 48.]

**wequash**, n. the swan, Lev. 11, 18.

[Narr. *wēquash*, pl. — *ānōg*; and *wām-pūtuck*, pl. — *quānōg*, R. W. 86.]

\***wéquáshim** (Narr.), moonlight, R. W. 68. See *wepūi*.

**wequetteamūnát** (= *wchqētūmūnát*), **wé-quitteamauónat** (= *wchqētūmūnát*), **wéquetteamō** (= *wchqētūmō*), v. i. she calleth, 'crieth', Prov. 8, 3; *wchqētūmōwōn*, when I called, Is. 65, 12 (*nōw-wēqūtūmō*, I call, C. 183; *wōwēpūtūmōmōn*, we call, ibid. 184). See *wchkomōnāt*.

\***wequittineat**, to be called, C. 184.

\***wesattimis**, red oak; *wesukkūnk*, oak wood, C. 164. See *\*paugātēmōsk*.

\***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. *wesuknk*). Adj. *weshagimūte*, hairy, 2 K. 1, 8; pl. *weshukimūmōsh*, Gen. 27, 23. V. subst. *weshagawān*, he was hairy, Gen. 27, 11 (*akkershāe nosky*, 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 *hōg*, body, or *hōgkōn*, it clothes, covers the body, as *weshūtūn* from *tōn*, mouth.] See *wishshūwōssōnk*.

\***wésheck** (Narr.), n. the hair, R. W. 58. (Cf. Eth. *shakky*, hair-cloth; Sax. *scowya*, hair, shag.)

**weske**. See *weske*, young, new.

\***wéskunck** (Narr.), a pounding mortar, R. W. 50. See *tūggūshōnk*.

\***wesogkēyeu**, adv. bitterly, C. 227.

**wesogkon**, adj. bitter, Prov. 27, 7; Rev. 10, 10. See *wesogkinōnk*, bitterness. Cf. *wesōre*, gall.

[Del. *wi sūch cōn*, Zeisb. Voc. 33.]

\***wesokkūnk**, oak wood, C. 164. See *wesattimis*.

[Del. *wēsūchpuk*, black oak, Zeisb.]

\***wesomkuh**, interj. ah! (of sorrow?). C. 234.

**wesōsháonk**. See *wesūsháonk*.

\***wesquaubenan** (Narr.), to wrap up a body for the grave, R. W. 161. See *wesquāpimēnt*.

**wessentamwāen**, -in, n. a bridegroom, Jer. 16, 9. See *wassentamwāen*.

**wessukeh**. See *wassukeh*, her husband.

**wésuonk**, **owe-**, n. a name, Gen. 11, 4 (= Narr. *wésuonck*, R. W. 29): *wawésuonk*, my name, Is. 42, 8; *kawésuonk*, thy name, Gen. 12, 2. From *wassiu* (?). See *ussawessu*.

\***wesuonkanehkōuat**, to name; *wawesuonkanehkōuat*, I name, C. 202.

**wetahtuoh**. See *wetaksquah*.

\***wetapimmin** (Narr.), to sit down: *wetapimminwaw*, sit and talk with us, R. W. 64 (*taiporaw*, a wise speaker, *ibid.*; *wetapimmin*, he sat down with them, Luke 22, 55).

[Crete *wétappce-mayoo*, 'he sits with him, co-sits him', Howse 43. Del. *witp*, 'to go with', Zeish. Gr. 183; *wituchpin*, '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 (*wetouakōuate*, 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. *wetawátuock*, 'they make a match' (marry), R. W. 124, = *wassent-úock* (see *wassúntam*). Del. *witawentín*, v. recipr. to live or dwell with each other, Zeish. Gr. 133; to work together, *ibid.* 183.]

**wétu**, n. a house (El. Gr. 11), tent, Ps. 78, 60: *wéck* (*wéck*), my house; *wéck*, thy house; *wéck*, his house; *wéckou*, our house; *wéckou*, your house; *wéckou*, their house; pl. *wétuomash*, houses, Lev. 25, 31; *wéckomash*, your houses, Neh. 4, 14. *wéckimash*, our houses, Neh. 5, 3; *wéckit*, in my house; "*wéckwérent* or *wéckwérent*, in his house. Hence we corrupt this word *wigwam*" (El. Gr. 11): *wétu m. wétuamt*, 'a tent to dwell in', Is. 40, 22.

[Narr. *wétu*, R. W. 28; *wétuoméck náteshem*, I came from the house, *ibid.*; *wétuoméck*, at home; *wéckick*, my house;

**wétu**—continued.

*wéckick*, your house, *ibid.* 47. Quir. *wéjo*, Pier. 21. Cree *wéjéce*, a tent or dwelling, Howse 22.]

\***weweén**, n. a horn (?), C. 156.

\***wewéne**, prep. about, C. 234. See *wáwént*.

**weyaus**, n. (his) flesh, Is. 22, 13; *kaweyaus*, thy flesh, Prov. 5, 11; pl. —og, Ps. 78, 39; venison, Gen. 27, 3, 7; *askewaus*, raw flesh; *kesitúic weyaus*, sodden flesh, 1 Sam. 2, 15 (*weyauussuc*, 'of the flesh', Mass. Ps., John 1, 15.). Cf. *áús*, an animal.

[Del. *á'úos*, meat, flesh, Zeish.]

**wishagkinish**. See *wesháguash*.

\***wishitto** (as wrongly written by Du Pontcan in index to El. Gr. 1), the beard. See *weshítam*.

**wishq**, **wisq**, **wiskq**, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. —ash: *wishquie pumaw*, a pot of oil, 2 K. 4, 2; *wiskkonishquadt*, 'in old bottles', Matt. 9, 17; *waskishquadt*, in new bottles, *ibid.*; *wahchishquash*, empty 'pitchers', Judg. 7, 16; empty vessels, 2 K. 4, 3 (*waskq*, a vessel, C. 161); *quáwawusk* [*quáw-wiskq*, i. e. long vessel (?), or *quáwawuq*, a gourd (?)], a bottle, C. 161). Cf. *wessquápinéut*.

[Crete *waska*, around.]

**wishquin** (?), n. a concubine; *wawishquín*, his concubine, Judg. 19, 2; *wawishquín-wéunk*, (n. collect.) his concubines, Gen. 25, 6. Cf. *washkappéna*.

**wishshuwussuonk** (?), n. hair on the body (?), Lev. 19, 20, 21, 25 (as *wéssuonk*, hair of the head or beard, v. 30, 31, 32). See *wesháguash*.

**wiskq**, **wisq**. See *wishq*.

**wobpee**. See *wobpée*, the hip.

**wodtan**. See *wadtan*, the rump.

**wodtát**. See *watít*, behind.

**woduhquab**. See *watítáquab*, the skin.

**wogkauunonát**, v. t. an. to stir up, to move, to set in motion, to incite to action: *kuthe wogkauunonát wáwamash*, (it) began to move him at times, Judg. 13, 25; *wogkauunonátúh*, they stirred them up, Acts 12, 50; *wogkauunonát*, he stirreth up (the people), Luke 23, 5; *wogkauunonog*, they stir up (the people), Acts 17, 13; *kawogkauunonononát*, to stir you up, 2 Pet. 1, 13; pass. *wog-*

woghkauunonát—continued.

*kowéno ummusqanunáonk*, 'he was moved with cholera', Dan. 8, 7.

**woghkoueok**, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

**woghkouununát**, v. t. to stir up, to set in motion, to excite (inan. obj.): *woghkouunna*, I stir up (your hearts), 2 Pet. 3, 1; *woghkouunish*, stir up (thy strength), Ps. 80, 2; pass. *obau woghkouwina*, the city was moved, Acts 21, 28; *wippe woghkouéwunuk*, 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 qush en aih*, 'how can these things be?' John 3, 9; *atta woh wawunampahamawoh*, he can not answer him, Job 9, 3.

\***wohhogke**, (a body,) a shell, or *wowa* (q. v.), C. 156. See *hogki*.

**wóhkóeu**, **wóhkóe**, adv. and adj. on the side or sides, on the sides of, on the ends of: *woskeche kah wóhkóeu wálfnu*, on 'the top thereof and the sides thereof, round about', Ex. 30, 3; *wese wóhkóe*, 'on the two sides thereof', Ex. 37, 27; *ut wóhkóeu*, 'in thy borders', Ps. 147, 14; *ut wohquacu*, on the two ends of (the breastplate), Ex. 28, 24; *ut wohquacu*, at the ends, v. 22; *ne anahqucu kishkay*, its breadth (from side to side), v. 16; *wohohogquush*, the ends (of the chains), v. 25. See *ahquáe*.

**wóhkuhquóshik**, n. the end, conclusion, Prov. 14, 13: *en wóhkuhquoshinít*, to the end, to the utmost, thoroughly, Job 35, 36; *ut wóhkuhquoshik*, unto the end (of a matter, or in time), Ps. 119, 33, = *no pajeh wóhkuhquoshinít*, Rev. 2, 26; *wowóhkuhquoyeum*, my last end, Num. 23, 10; *asqum ahquene*, 'the end shall not be yet', Mark 13, 7. See *wohshik*.

**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; *wóhkukquoshik*, when it ends, ended, Jer. 8, 20; *en wóhkuhquoshinít*, 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.

**wóhkummiyeu**, adv. and adj. above, upward, Is. 37, 31: *ut wóhkumigeu*, at the top (of a dress, Ex. 28, 32); *wotch . . . waseganit kah wóhkumigeu*, 'from . . . his loins even upward', Ezek. 1, 27.

**wóhpanag**, his or her breast, Prov. 5, 20; *wóhpanágunit*, on the bosom, John 13, 23. See *wóhpanag*; cf. *pocheau*.

\***wóhquatununát**, v. t. to pronounce or emphasize: *somp-wóhquatununat*, 'to pronounce right', C. 243; *wutin wohquatunooonkóono*, 'their manner of pronouncing', *ibid.* 242.

**wóhquát**: *wotch wohquát*, from above, Ps. 18, 16, = *wotch waabu*, 2 Sam. 22, 17.

**wóhshiumunát**, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (*wóshwumununát*); to 'uncover', Lev. 18, 7-13: *wóhshium*, he opens (it), Is. 28, 24; *wóhshiumu squoid*, he opened the door, Acts 5, 19; 1 Sam. 3, 15; *wóshwumau*, he uncovered, Lev. 20, 11; *wóshwumauk kwogkany*, open you the window, 2 K. 13, 17 (the plural is used, perhaps by mistake, for the singular number, 'open thou'); *wóshwumumun*, he opened it, *ibid.*; *noh wóshwunuk*, he who (may) open, Rev. 3, 8 (*nawóshwumun*, I open, C. 202). See *phok* and its derivatives, also *wóshwetashine*; *wóshwohtag*.

**wóhshitanauunónat**, v. t. to open to (a person): *nawóhshitanunau nawsipnuntunash*, I opened my doors to (him), Job 31, 32.

**wóhshitanununát**, **wóshwetánununát**, v. t. to open (a door or gate): *wóhshitanunash*, *-nish*, open the door, 2 K. 9, 3; — *kaskquontash*, open thy doors, Zech. 11, 1; *wóhshitanuwoy squontununash*, when we opened the doors, Acts 5, 23. [= *wóhshitanun-wetu*, to open a house (?).]

**wóhsippaháe**, **wóhsippoháe**, **wósupoháe**, **wóshpoháe**, **wóshsuppáe**, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, *wóhsippaháe*, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, 'coppere smith' is transferred): *wóhsippáe*, bright, Dan. 12, 3; *wóshpoháe wraquá*, bright light, Ezek. 32, 8; — *toqkotley*, bright sword, Nah. 3, 3; *glistering sword*, Job

**wohsippahtáe**, etc.—continued.

20, 25; — *qussukquwash*, 'glistening stones', 1 Chr. 29, 2; — *qmahutag*, glittering spear, Job 39, 23.

[Del. *subhcleu*, 'it sparkles, glitters', Zeisb. Gr. 164.]

**wohsittáe**, **wósittáe**, adj. bright, Cant. 5, 14; 'glistening', Nah. 3, 3; *wabant wósittau*, the fire was bright, Ezek. 1, 13.

**wohsuamónat**, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.

**wóhsumóe**, **sohsumwáe**, adj. bright, shining, light-giving, Luke 11, 36 (*wosumóe*, C. 168): *wohsuome wequái*, a shining light, Prov. 4, 18, = *sohsuamwae wequái*, John 5, 35.

**wohsuomunneat**, **sohsu-**, v. i. to shine, to emit light: *wequái sohsuamwae*, the light shineth, John 1, 5; *nukon wóhsuomawae*, the night shineth, is light, Ps. 139, 12; *wohsuómou*, (it) shone, Matt. 17, 2; *matta wóhsuomunwáe*, (it) not to shine, Job 36, 32; *wohsuomawatch*, let (your light) shine, Matt. 5, 16 (*wohsuamwae*, to shine, C. 208).

[Del. *waseleu*, *wacheyéu*, v. adj. clear, light, Zeisb. Gr. 165.]

**wóhsuomónk**, n. a shining forth, emitted light: *awóhsuomónk wequanniteg*, the light of a candle, Rev. 18, 23; *awóhsuomawongawae*, their shining (of the stars), Joel 2, 10. Cf. *pumóhsuawae*; *sohsuómawae*.

**wohsuunát**, **owóhsuunát**, **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; *awóhsuunau*, (it) did lighten it, Rev. 21, 23; *wósh kawósum*, thou shalt shine forth, Job 11, 17; *wósh wósumwog*, they shall shine, Dan. 12, 3; *wóshish*, shine thou (give light), Is. 60, 1; *wequái wóhsuomákíth*, let not the light shine on it, Job 3, 4 (*nawóssun*, I shine, C. 208; *wepá*: *wóhsun*, the sun shineth, *ibid.*). See \**sqáttá*.

[Abn. *súsákshé*, lumière; *Sassénemáigan*, -nar, chanelle.]

**wohtamunát**, v. t. to understand, to comprehend, Eph. 3, 18: *nun-machéke wohtam onk*, I have more understanding than . . . , Ps. 119, 100 (*wohwohtam*, v. 99); *matta wáhtawog*

**wohtamunát**—continued.

*awóh wohtawog*, they have not known nor understood, Is. 44, 18; *nawóhtamunau* (-w?), we understand it, 2 K. 18, 26; *wóhtamók*, understand ye, Prov. 8, 5; *wautaj*, let him understand, Matt. 24, 15, = *wáhtawatch*, Mark 13, 14. V. i. freq. *wohwohtamunát*, to possess or exercise the understanding, to understand, Dan. 10, 12; *woh kawóhtawog . . . kawóhtamunau . . . kawóhtamunawae*, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.

**wóhtoh**: *wóhtoh wóhtóhtamunát*, (when) he climbs up some other way, John 10, 1.

\***wohwatowau** (as adv.), ho, halloo! C. 233.

**wohwayéogish**, pl. rings. See *wayéog*. **wohwohquianumóog**, 'they are at their wits' end', Ps. 107, 27. From *wóhkóeu* (?).

**wohwohtamoonk**, n. understanding, Is. 40, 28; 44, 19.

**wohwohtamwe**, adj. of understanding, Is. 40, 14.

**wohwohteauunat**, v. i. to bark, as a dog, Is. 56, 10; *matta wóhwohteawog*, they can not bark (*awóh wóhwohtawae*, the dog barks, C. 181; *wóhwohkínat*, 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**, **wóhwóshwuhkossáe**, adj. cloven footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7; *wóhwóshwuhkossaeu*, (it) divides the hoof, Deut. 14, 8. From *wóhshinununát* and *wuhkos*; so, *wóshwuhkossáecheg*, *wóhwoshukossuécheg*, they who part the hoof, Lev. 11, 3, 4; Deut. 14, 7; *wóshweoh wuhkossaeoh*, they divide not the hoof, Deut. 14, 7. Cf. *neesukossout*; *passúkosuá*.

**woi**, "adv. of wishing", 'Oh, that it were!', El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (O, wo! C. 234).

**womantamunát**, **wom-**, v. t. to love, inan. obj.: *nawómmuntan*, I love (thy law), Ps. 119, 113; *wómmáechéke womuntan*, I love (it) very much, Ps. 119, 97; *wómmuntámak wawegík*, love ye that which is good, Amos 5, 15; *kawómmuntamunwae*, ye love (them, inan.), Luke

**womantamunát**, etc.—continued.

11, 42 (*woromóntam wussukhoak*, I love a book, C. 200).

**wometuaéu**, adv. kindly, lovingly: *wometuaéu wunchhóog*, if you deal kindly with me, Gen. 24, 49.

**wómiyeu**; **wómiyeu**, adv. downward, Ezek. 1, 27; *wamiyeu wómiyeu*, very low, Deut. 28, 43. See *wamsiincát*, etc.

\***womoussinneat**, v. i. to love: *womoussinneat*, to be loved, C. 200. See *womoussinneat*; *womónat*.

**womouasu**, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

**womouaúsé**, adj. of love, loving: *kwomouaúsé kilttanontéwóntéak*, thy loving kindness, Ps. 92, 2.

**womómpenat**, v. i. to look downward: *womómpu*, he looked down, Ps. 102, 19; *womómpish*, look down, Ps. 80, 14, = *womómpish*, Is. 63, 15; *pish womómpit*, till he looked down, Lam. 3, 50. Cf. *wussampéat*.

**womónáonk**, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

**womónat**, v. t. to love, to be kind to (*mishawomónat*, to love greatly, 'to be ravished with', Prov. 5, 20); *wawomónu*, I love (her), 2 Sam. 13, 4 (*wawómánu woskétamp*, I love a man, C. 200); (*kwomomónish*, I love thee, Jer. 31, 3 (*kwomomónish*, C. 200); *pish wawomónu*, he will love (him), Matt. 6, 24; *wawomónuh*, he loves or loved him or her, 2 Sam. 13, 1; *womomómp*, he loved (her) formerly, 2 Sam. 13, 15; *womomous*, love thou (him), Matt. 22, 39; *womomouk kwomomómpish*, love your enemies, Luke 6, 35; *womomóog*, if ye love (them), Luke 6, 32; *womomóog*, they love (them), *ibid.*; *womomóat yeg wissimóimóog*, if thou be kind to this people, 2 Chr. 10, 7; *wawéu wawomóat*, as thou lovest (thyself), Matt. 22, 39; *womómóntche Jehorsh*, whom the Lord loveth; *howan wáwomómóntche*, whom he loveth, Prov. 3, 12. [Du Ponceau, in Notes to El. Gr. x, derives this verb, as well as *womómónt* [*ónt*], to bless, from *womóyeg*, good, "Del. *wu-lie-chen*"; but cf. *womómóntuh*, he is merciful to (him); *ntoh wóh wómómóntog*, 'to whom I will show mercy', Ex. 33, 19. Cotton (Voc. 200, 201) gives the verbs *womomóssinneat* (v. i.), to

**womónat**—continued.

love; *womomát* (v. t. an.), and *womomónt* (v. t. inan.) in the several tenses and persons of the indicative.]

[Narr. *kwomomóntsh* (*kwomomóntsh*), I love you; *kwomomóntshé*, he loves you; *kwomomóntshé* (*kwomomóntshé*), you are loving, R. W. 31; *wawomóntshé* (adj. an.), loving, *ibid.* 125. Del. *ahawéu*, or *w'dahawéu*, he loves, Zeish. 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.

**womomóntinneat**, v. an. mutual, to love one another: (2d pers. pl.) *kwomomóntinneat*, you to love one another, 1 Thess. 4, 9; (with redupl. freq.) *kwomomomóntinneat*, 1 John 3, 11; *womomóntittek*, let us love one another, 1 John 4, 7; *womomóntteq*, be kind one to another, Eph. 4, 32.

**wómómóntuonk**, 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; *womómóntuonk*, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; 'loving kindness', Jer. 31, 3).

\***womomónt**, v. i. to be kind: *wawomómóntche wawomóntshé*, I have been kind, C. 196; *kilttanomóntchéwóntshé*, be kind to me, *ibid.* See *kilttanomóntchéwóntshé*.

**womopag**, n. 'brightness', bright light (oppos. to *polkewáhtu*, 'in darkness'), Is. 59, 9; *adchwomopag*, when it is day, 'in the morning watch', Judg. 16, 2; Ex. 14, 24; that which is white: *wawomopag wáwánu*, the white of an egg, Job 6, 6.

\***womopam** (Narr.), pl. *wawómopag*, *wawomópéshéck*, the white money, 'made of the stem or stocke of the periwinkle [Pyruia], which they call *metéahóck*, 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 *womopam* was half the value of the *stéck-áthóck* (or black money), q. v. 'A kind of beads . . . which they call *womopam*'



\***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, I, 12.

**wompam**, from *wompā*. See *adchuwompjag*; *utchwompam*, etc.

\***Wompanānd** [*wompam-mānū*] (Narr.), the Eastern God, R. W. 110.

**wompanne**, -*neu*, adv. all night, Judg. 19, 9; (*wam*-) 16, 2; Luke 6, 12. Cf. *moh-toupan*.

[Narr. *kitompanisha*, break of day, R. W. 67. Del. *wapange*, tomorrow (morning), Zeisb. Gr. 178 (cf. *wapanichevi*, p. 182).]

\***wompannyeu**, in the east, Mass. Ps., Ps. 75, 6; 103, 12, = *watcheppawnyeu* (El.).

[Del. *wapanēū*, v. adj. easterly, Zeisb.; *wā pan*, the morning, Zeisb. Voc. 13; *wā-pā-ne-u*, morning, ibid. 60.]

**wompasquehtu**, 'in a meadow', Gen. 41, 2; 'in the fens', Job 40, 21.

[Narr. *miehtekuskyete*, a meadow; *tutay-guskitush*, 'a fresh meadow', R. W. 90.]

\***wompatuck** (Narr.), a goose; pl. + *quā-uog*, R. W. 86 (*wompōhtuk*, pl. + *quog*, a goose, geese, C. 156).

\***wompekisheēa** **wosketomp**, a pale man, C. 173; *wompishkawonk wosketomp*, pale man, ibid. 232, but *wompishkawonk* is a noun substantive (paleness). See *wompekushonāt*; *wosketomp*.

**wompekushonāt**, v. i. to be pale, Jer. 30, 6.

**wompequāe**, adj. with child, Hos. 13, 16; 2 K. 8, 12 (*wompēquo*, C. 168); *wompequāin*, I am with child, Gen. 38, 25.

**wompequāūnāt**, **wompequāīnāt**, v. i. to conceive, to become pregnant: *wompequāuog*, they conceived, Gen. 30, 39; *onk wōh wompequāuāuog*, that they might conceive, v. 38, 41; *wompequāūnāt*, *wompequāūnāt*, Gen. 4, 1, 17; 16, 4; (-*quāūn*) Hos. 1, 6; *wompequāīl*, if she conceives, Lev. 12, 2; pass. *wompequāūnēwāt*, to be conceived, Hos. 9, 11; *asquām wompequāūnēwāt*, before he was conceived, Luke 2, 21. See *wēchan*; *wēchan*; cf. *wamwēchānāt*.

**wompequāuonk**, -**quāonk**, n. conception, Gen. 3, 16; 16, 4; Ruth 4, 13.

**wómpi**, adj. white, Matt. 5, 36; pl. *wompipycush* (El. Gr. 13), Esth. 1, 6: *wompi-*

**wómpi**—continued.

*ycua*, it is white; *wompesu*, (he is) white; *wāwompes*, I am white; *kawompes*, thou art white, etc. (El. Gr. 16); *womposketomp*, a white man (from *wompi*, *wosketomp*, El. Gr. 15).

[Narr. *wómpi*, white, R. W. 154. Peq. *wāmbion*, white; *wāmbānūte*, a white blanket, Stiles. Del. (v. adj.) *wōmpēū*, it is white; *wāpsu*, *wōp-psu*, he is white; *wāpēlechen*, it is white (?), Zeisb. Gr. 164, 167.]

\***wómpimish** (Narr.), a chestnut tree: *wómpimishcush*, chestnuts, R. W. 89. See *wompannus*.

[Del. *wōp-pim*, chestnut; *wōp-pi-mish-schi*, chestnut tree, Zeisb. Voc. 61 (i. e. white-nut tree).]

\***wompishocki**, adj. gray, C. 170.

\***wompohkishonāt**, to be pale, C. 203; *wāwompohkishām*, I am pale; *toh wātch wāwompohkēsāt*, 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-oshog*(?), white], adj. brazen, Ex. 38, 5; Is. 45, 52. Cf. *wāōshog*, (black metal,) iron.

**wompónak**, n. (white cloth,) linen, Ex. 25, 4; Prov. 31, 24; 'cloth', Deut. 22, 17. See *wōnuk*.

[Peq. *wāmbānūte*, a white blanket, Stiles.]

**womponākinne**, adj. of linen, Jer. 13, 1.

**wompóntupont**, one having a white head, 'hoary-headed', Lev. 19, 32.

\***wompontuppāonk**, 'gray-headed', C. 170 (but a subst. grayness of head).

**wompsikuk**, n. the eagle, Lev. 11, 13; (-*kuk*) Job 9, 26; (*wompussikook*) Deut. 14, 12; (*womsikuk*) Ezek. 17, 3 (*womp-sukook*, C. 156); dimin. *wompsikukquāmesuog*, young eagles, Prov. 30, 17. [= *wāmpī-russuogūn*, 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. *wómpissēwāt*, pl. *wompsicuk-quāuog*, R. W. 85. Del. *wōp pa lau ne*,

**wompiskuk**—continued.

hald eagle, Zeisb. Voc. 60 (from *woaappē*, white, and *wo laune*, (a bird's) tail.)

**wompu**, *oimpu*, 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* (*womiyen*), he looks down; *posampu*, he looks into, etc. It is found in other dialects of the Algonkin, as Cree *wáppu*, 'he sees' (Howse 43); Chip. *oowáhhouden*, he sees it (Jones, John 11, 9). Cf. *uut-wuut* and *nahquaw*. The three verbs signify: *wuun*, he sees (voluntarily or involuntarily, without reference to purpose); *nahquaw*, he directs his eyes, looks (by accident or designedly); *oimpu*, he looks and sees. Cf. *wompi*, bright, white; *wompug*, bright light, 'when he sees'; *wóhtompu* (R. W. *motauban*), break of day, etc. See *nad-tuuwómpu*.

[Cree *wáppu*, it is daylight, Howse 77. Abn. *ioppu*, 'voilà' (Rasles, subst. part. *añ*). Old Alg. *ní-ouapimau*, I see (him); *ní-ouabaten*, I see (it), Le Jeune (Arch. Am. 11, 25); *ouabeno*, to see, Lah.]

**wompuhquont** [*wompi-puhkuk*], particip. having (white or) gray hair, having a gray head, Deut. 32, 25; *uawompuhquon*, I am gray haired, 1 Sam. 12, 2; *wompu-quoí*, (when) I am gray haired, Ps. 71, 18; *wompuhquang*, (they are) gray haired, Job 15, 10 (*noh wómpuhquá*, he is gray [headed], C. 232.) See \**wompishorki*.

[Del. *womp hoc qua won*, gray hair, Zeisb.]

**wompushog**. See *wompohshog*.

**wompumus**, n. a chestnut tree, pl. + *wasish*, Ezek. 31, 8; Gen. 30, 37. See \**wómpimish*.

[Narr. *wómpimish*, R. W. 89; *wómpiminesh*, chestnuts, ibid.; *wómpimanch*, chestnut, Stiles.]

**womukhóág-ish**, n. pl. declivities, descents, 'steep places', Ezek. 38, 20. Cf. *wómiyen*.

**wómunat**. See *amunát*, to go from.

**wómussinuk**. See *wómsinnéat*.

**wonk**, adv. also, Eccl. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (*wonkwaet*, *wonk*, *onk*, again, C. 233). See *onk*.

**wonk**—continued.

[Narr. *wónék*, more (in the sense of encore, again), R. W. 48. Del. *wónék*, *wak*, and, also, Zeisb. Abn. *áñkkí*, mais; *áñkasi*, l'un après l'autre, per successionem.]

**wónkinnumunát**, v. t. to bend, to make crooked [from *wonki*]: *wónkinnun kesukquash*, he bowed the heavens, 2 Sam. 22, 10 (= *qwanábukkan kesuk*, Ps. 18, 9); *wónkinnun wóhtompe*, he bent his bow, Lam. 2, 4; *wónkingish ohtomp*, ye who bend the bow, Jer. 50, 14; *wónkanógish ahtomp*, v. 29 (*wónkinnunmat*, to bend; *wónkennáttimnat*, to be bent, C. 182). Cf. *wónkittéunimat*; see *pat-tonkuuan*; *wóttánnimnat*.

\***wónkknásu** (adj. an.?) bent, C. 218. See *wonki*.

**wónkónous**, **wónkonos**, 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 (*wónkonos*, a fence, C. 160).

[Narr. *wónkonnóshint*, a fort, R. W.]

**wónkqunésog**, n. pl. (their) claws, of animals, Zech. 11, 17. See *onkqunésog*.

**wónkqússis**, n. a fox, Neh. 4, 3; C. 240; *wónksis*, Luke 13, 32; pl. *wónkqússisog*, Judg. 15, 4. From *wonki*, 'crooked'; *wónkesu*, 'he is (does) crooked', i. e. he 'doubles'.

[Narr. *pequarus*, a gray fox, R. W. 95; *nishquúshim*, a red fox, ibid. (cf. *ané-quis*, little squirrel). Peq. *a'wámpis*, fox, Stiles. Del. *wáw cas*, 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); *wónkquttuwongquash*, greetings, Acts 15, 23; *wonkomawk*, greet ye (him), 1 Sam. 25, 5; salute ye, Rom. 16, 6-16; *wónkquttéhettit*, when we had taken leave of each other, Acts 21, 6.

**wonnepog**. See *wónnepog*, a leaf or herb.

**wonogkénat**. See *áronogkuog*, they burrow, 'have holes'.

**wónogq**, n. a hole, Ex. 28, 32 (-*og*, Ezek. 8, 7); pl. *wónogquash*, the holes or dens of wild beasts, Nah. 2, 12; *ut wónogquétu*, in holes (pitfalls), Is. 42, 22; *sqontantau wónogqut*, 'by the hole of

**wónogq**—continued.

the door', Cant. 5, 4; *wónogque passah-they*, the hole of the pit, Is. 51, 1; *watch hassuáwónogut*, from the holes in the rocks, Jer. 16, 16; *petshonut oppuut*, to fall into a pit, Matt. 12, 11.

[Del. *won lac*, a hole; *wal heü*, he is digging a hole; *wal heen*, to dig a hole, Zeisb.]

**wonteauunát**, v. i. to dig a hole: *wonwanteau*, I have digged, 2 K. 19, 24; *wanteau ohkít*, he digged in the earth, Matt. 25, 18; *wantash*, dig thou, Ezek. 8, 8; *wánteau*, when I digged, *ibid.*; *wánteau kah ukkúthánuu*, 'he made a pit and digged it', Ps. 7, 15; *wánteauy*, they dig pits, Ps. 119, 85. See *kuttahnuu*.

**wóhsuppáe**. See *wóhsippaháe*.

**woonki**, adj. and adv. (1) crooked, Prov. 2, 15; *woonki uyeungash*, 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; *wáshpe woonkagk*, wrongfully, Jer. 22, 13. Cf. *peuánu*; *pepemsque*.

[Narr. *wáuki*, crooked, R. W. 54. Cree *wágon*, it is crooked, Howse 71. Del. *wákschóü*, v. adj. it is crooked, Zeisb. Gr. 164.]

**woonkitteauónat**, v. t. (an. and inan.?): *woonkítteau nuumayash*, he makes my paths crooked (for me), Lam. 3, 9.

**wóosuppahtumunát**, v. t. to make bright, to furbish, Ezek. 21, 11: *wóosuppahtauu*, (it is) furbished, Ezek. 21, 9. See *wóhsunnuát*.

**wóóu**, **wóu**, n. an egg, Luke 11, 12; *we wámpuy wóón*, the white of an egg, Job 6, 6; pl. *wóóunash*, Is. 10, 14; *wóóóunash*, her eggs, Job 39, 14 (*wou*, pl. *wóóóunash*, an egg, eggs, C. 156). See *\*wóóuon*. Cf. *óóus*, an animal; *wóch*, out of.

[Del. *wáhh wall* (pl.), eggs, Zeisb. Voc. 12; *wa cho wall*, *ibid.* 31.]

**wóshinunát**, **wóshwunnumunát**. See *wóshinunnuát*, to open.

**wóshweenit**. ('if he open'), parting the hoof, Deut. 14, 6. Cf. *wóshkossout*.

**wóshwemó**, (the water) 'parted asunder', 2 K. 2, 14.

**wóshwetánununát**. See *wóshítanuunnuát*.

**wóshwetashine**, adj. open (as a door, or gate), Rev. 3, 8. See *wóshinunnuát*; *wóshítanuunnuát*.

**wóshwi**, adj. or adv. open, Ps. 5, 9.

**wóshwohtáe**, adj. open; pl. *-óhtash*, Dan. 6, 10; — *nuttaon*, open mouth, Is. 9, 12.

**wóshwohtag**, (that which is) open: — *wíshq*, an open vessel, Num. 19, 15.

**wóshwohteau** (from *wóshwohteauunát*), it is or was open, Rev. 10, 2.

**wóshwuhkossáecheg**: *weg wóshwuhkossáecheg*, they which divide the hoof, Lev. 11, 3, = *wóshwuhkossáecheg*, Dent. 14, 7, = *weg wóshwuhkossáecheg*, *ibid.*; *weg wóshwuhkossáecheg* *uppháshkossáecheg*, they which are cloven-footed, Lev. 11, 3.

**wóshwunnumunát**. See *wóshinunnuát*.

**wósinneunkowae**, adv. in the twilight, Ezek. 12, 7, 12.

**wóssittáe**. See *wóssítáe*.

**wóskéche**, 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; *wóskétuttung*, the tip of the ear, Lev. 14, 14, 17; *wóskóttak*, the forehead, Ex. 28, 38.

**wóskeche**, adv. (1) on the top, on the surface: *wóskeche nuunú*, on the face of the deep, Gen. 1, 2; *at wóskeche ohkít*, on the face of the earth, Dan. 8, 5, = *wóskétóhkit*, Lev. 11, 21; *nóh wóskét*, in that which was uppermost (placed on top of others), Gen. 40, 17; *wóskéchepískq*, top of a rock, Ezek. 24, 7; *wásh wóskécheputta*, 'from the top of the rocks' (?), Num. 23, 9. (2) 'without' (El. Gr. 21): *anómat kah wóskeche*, within and without (i. e. on the outer surface of), Ex. 37, 2. See *wóskéchepískq*; *wóskóttak*. Cf. *wóskq*; *wóskéak*.

[Narr. *wóskéche*, on the top, R. W. 52. Del. *wóshgítshí*, above, on the top or surface of, Zeisb. Gr. 183; *wóshgítshánuig*, on the earth, *ibid.* Quir. *skeje*, *skeje*, 'upon', Pier.]

**wóskéchepískq**, **-písk**, n. the top of a rock, Ezek. 24, 7; 2 Chr. 25, 12, = *wóskéche wóssakputtuát*, a pointed rock, cliff, or crag, Ezek. 24, 8. See *chíppískq*; *ómpsk*.

**wóskeetompsqut**, on the (top of the) rock, Job 28, 9. See *wóskéche*.

**wóskéhetue** (?), adj. hurtful: — *toq-kóttéq*, hurtful sword, Ps. 144, 10.

\***woskêheuōnat**, to hurt: *woskêhittinneat*, to be hurt, C. 195; *nawoskheun*, I hurt, *ibid.*

**woskehittuonk**, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hab. 1, 3 (= *woskehuwauok* (?), Gen. 6, 13; cf. v. 11).

**woskehtinneat**, v. t. inan. and v. i. to do harm to (inan. obj.), Rev. 7, 2, = *woskhecanuāt*: *nawosketoōh*, I persecuted (it, the church), Phil. 3, 6; *ahyue woskhecanok ohke*, do not harm (ye) the earth, Rev. 7, 3; *mattu awosketracuanuāt woskhehuash*, (they) not to hurt the grass, Rev. 9, 4.

**woskehuwāe**, adj. hurtful, harmful, 1 Tim. 6, 9; *mut woskehuwāe*, 'innocent', Jonah 1, 14.

**woskehuawaen**, n. one who hurts or harms, 'the spoiler', Jer. 51, 56; pl. (obj.) v. 53: *woskehuawaenog*, 'spoilers', 2 K. 17, 20; 1 Sam. 13, 17.

**woskehuwāonk**, n. violence, hurt, Gen. 6, 11.

**woskehuwōnat**. See *woskheōnat*.

**woskesit**, (he is) blemished, deformed, Lev. 21, 17, 18, 21. Cf. *chokkēsu*.

**wosketohteah**: *ut wosketohteahon*, on the open fields, Ezek. 29, 5.

**wosketomp**, n. a man, vir; pl. *wosketompuy* (cf. *missinnūn*, a man of another race or nation, a captive): *nāen wosketompauht*, among men, Ps. 78, 60; *wosketompoo* (v. subst.), he is a man, he became a man (El. Gr. 12, 16); *wosketomp kuh mittanwossissoh akkezheuh*, 'male and female created he them', Gen. 5, 2 (*nokkone wosk*, an old man, C. 137; *nawhatche wosk*, some men, *ibid.* 175; *onkatog woske*, another man, *ibid.* 232; *nawūi woske*, any man, *ibid.*). See *omp*.

[Narr. *skētomp*, pl. *skētompauōg*, man, men (also *nāen*, *nānūnūg*), R. W. 44; *nānūnūck*, *nānānānānūnūwuck*, *wāskēvompauōg*, "men, folk, people", *ibid.* pref. 19; *nān* or *enwskētomp*, a man, *ibid.* 115.]

**woskheōnat**, **woskehuwōnat**, **woskhōnat**, v. t. an. to hurt, to injure, to do harm to (an. obj.), Prov. 6, 18; *nawoskhukquāt*, to hurt me, Gen. 31, 7; *kwoskhomuāt*, to do thee hurt, v. 29; *awoskheōnāūt wosketompūh*, (they) to

**woskheōnat**, etc.—continued.

hurt men, Rev. 9, 10; *mattu nawoskhecanuōg*, we harm them not, 1 Sam. 25, 7; *woskhecan*, he wrongeth, injureth, Prov. 8, 36; *woh woskhecan*, (it) may harm (him), Job 35, 8; *woskhecan*, particip. harming, one who hurts, Rev. 11, 5; *atloh woskcaht*, 'whom thou persecutest', injurest, Acts 9, 5; *woskhuwau*, 'thou that spoilest', Is. 33, 1; *mut pish kawoskhukka*, he shall not hurt thee, Acts 18, 10; *mattu awoskheuh*, hurt thou him not, Luke 4, 35; *woskhehōhkon*, do him no harm, Jer. 39, 12; *ahyue woskheuk*, do (them) no harm, Ps. 105, 15 (*woskhehog wuhhogkūah*, they hurt themselves (injure themselves), C. 239); pass. *nawoskhūt*, I am hurt, Jer. 8, 21; *kwoskēteop*, thou wast spoiled, Is. 33, 1.

**wososhquit** (?): *na ut wososhquāt*, 'the marshes thereof', Ezek. 47, 11 (*wōssōskēht*, a meadow, C. 160).

[Del. *awōssōkūn*, v. adj. marshy, muddy, Zeish. Gr. 164.]

**wossapbe**, **wassabbe**, adj. and adv. thin, 1 K. 7, 29; Lev. 2, 4 (*wōssāppi*, C. 176): *wōssāpētāhūmūwog nāmēkag*, they beat (it) into thin plates, Ex. 39, 3; *pish wōssāpēteuāt*, (it) shall be made thin, become thin, Is. 17, 4. Cf. *saupāe*; *wōssāppe*.

[Del. *wōssāpētū*, *wōssāpēyū*, (it is) thin, Zeish. Gr. 167, 172.]

**wōssunūnāt**. See *wōssunūnāt*, to shine out.

**wōssupōhtāe**. See *wōssāpēhtāe*.

**wōū**. See *wōūū*.

**wōnkagk**, n. error (that which is crooked), Eccl. 10, 5. See *wōnkū*.

**wōshau**. See *wāshau*.

**wōweashūn**, n. a winding about, Ezek. 41, 7. Cf. *wāyōōng*; *wāyōūt*; *wōūū*.

[Cree *wōwāssēhūyōg*, he circumvents him, Howse 41; *wōwōor*, it is circular, *ibid.* 79; *wōwōretow*, he roundeth it, *ibid.*]

**wōwōshpōonk**, n. officinacy, 'delicacy', Deut. 28, 56. See *wāshpū*.

**wōwōshpū**. See *wāshpū*.

**wōwōssumōnat**, **wāūs-**, **wōwōs-**, v. t. an. to worship, 1 Sam. 1, 3; Rev. 19, 10; 1 K. 12, 30 (*muōnūt*, C. 216): *wōwōssunūwog mānītto*, they pray to a (false) god, Is. 45, 20; *wōwōssunūoh*, he worships

**wowussumónat**, etc.—continued.

(it), Is. 44, 15; *wowussumomnu*, we worship (intrans.), Gen. 22, 5; *wiy woussumoucheq*, they who worship, Ps. 97, 7 (*wowoussuwámmu*, we worship, C. 216; *wowussum* God, worship God, ibid.; *wowussúttiméat*, to be worshipped, ibid.). Cf. *wowumtu*, he bows down; *peantam*, he prays.

**wowussumoncheq**, **wáus**, pl. worshippers, they who worship, Ps. 97, 7; 2 K. 10, 19.

**wóm**. See *amináat*.

**wómíyeu**. See *wómíyeu*, downward.

**wómsinneát**, **wómussinneát**, v. i. to go downward, Judg. 7, 10; Gen. 46, 3; *womusu en*, *womnu en*, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; *womstog*, they go down (to the gates), Judg. 5, 11; *noh wómsit*, he who goeth down, Eccl. 3, 21; *owutuh púppinashim omussit*, he goeth down as a beast, Is. 63, 14; *kaweeche wómsenush*, I go down with thee (into Egypt), Gen. 46, 4; *weg wómussitcheq en passohthegáuit*, they that descend into the pit, Ezek. 26, 20; 31, 16; *wé akhut wómussinuk*, the descent, downward slope (of a mountain), Luke 19, 37; *wówomussin wádehant*, I came down from the mount, Deut. 10, 5. See *wómíyeu*.

[Narr. *wáwusu* [*wáwusu*], down hill, R. W. 76.]

**wómsuonk**, n. a ravine (?), a steep descent: *kishke wómsuongunít*, 'by the cliff of (Ziz)', 2 Chr. 20, 16. Cf. *wómuhkótóg*.

\***wuchepepúnnoek** (Narr.), "a great bunch of hair bound up behind."—R. W. 58.

\***wuchickapéuck** (Narr.), "birching bark and chestnut bark, which they dress finely and make a summer covering for their houses."—R. W. 48.

**wuchinat**. See *wáchéinat*.

**wuhog**, (his) body, himself, Lev. 21, 4; Prov. 31, 22; Cant. 3, 9. See *muhhóg*.

**wuhogki**, that which covers the body; hence a shell, and in pl. *wuhhogkiash* (q. v.), scales (of fish), Job 41, 15; *wuhhogkúcheq*, (fish) having scales, Lev. 11, 9.

[Narr. *suckáwhock*, *suckáwhock* [*súckí-wuhhogki*, black-shell], black money,

**wuhhogki**—continued.

R. W. 104; *popuwáhook* [*kúppogki-wuhhogki* (?)], 'a little thick shell-fish', ibid., the round clam; *wetwáhook* [— and *wuhhogki*], 'the periwinkle' (*Pyruca carica* or *canaliculata*), ibid.

**wuhhogkominneash**, n. pl. husks, Luke 15, 16; *wuhhogkomuúit*, 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 *wuhpé*.

**wuhátuog**, pl. —ash, (his) ear, ears, Is. 32, 3; 33, 15. See *núchtátuog*.

**wuhtuk**, **wuttugk** [*wut-uhug*, of the tree], n. a branch, John 15, 2; Is. 9, 14; (*wuttuhkq*) Is. 19, 15; Ezek. 15, 2; *wutuhgunnu*, his branch, Job 15, 32; 18, 16; *wutuhgunnuúit*, on my branch, Job 29, 19; pl. *wuttuhgunush*, branches, (wood for) fuel, Is. 9, 5; Gen. 22, 6. See *wutuhq*.

\***wukse** (and *nowsiyucé*), adj. alone, C. 167. Cf. *nussu*.

**wunánetuonk**. See *wunánéttuonk*.

**wunassomónat**, v. t. an. to betray: *wunassóm*, I betray, Matt. 27, 4; *noh wunassómoh*, who betrayed him, Matt. 10, 4, = *wé wunassómukqutcheh*, Mark 3, 19; *wónche wunassóméq*, 'if ye be come to betray me', 1 Chr. 12, 17; *wunassómáuit*, to betray him, John 13, 2 (*wunassómúit*, he was betrayed (?), C. 182 [when he was betrayed (condit.), as in 1 Cor. 11, 23, whence Cotton probably took this word]).

**wunassómuwáé**, adv. treacherously, Is. 21, 2.

**wunassómuwáenin**, n. one who deals treacherously, Is. 21, 2.

\***wunnachkémuk**. See *wunachéikómuk*, a chimney.

\***wunnágehan**, or **wunnégin wáupi** (Narr.), a fair wind: *wunnégitel wuttin*, when the wind is fair, R. W. 84. Cf. *wunnágehan*, a cross wind, ibid.

**wunnagetahhanwe qussukquonash**, hewed stones, 1 K. 7, 9 (*-agkuttahhame*, v. 11, 12).

**wunnag[k]ittahwau**: — *chúkkup-poh*, he heweth down cedars, Is. 44, 14.

**wunnagkittuhhausuen**, -in, a carpenter, Is. 44, 13.

**wunnaiyeu**, adj. and adv. (he is) happy. See *wunniyeu*.

\***wunnâm** (Narr.), "their red painting, which they most delight in."—R. W. 154.

**wunnamamôonk** (?), n. healthfulness, promotion of health, Prov. 16, 24; = *wunnâmnuuauonk*, a blessing (?). See *uetskesuonk* (under *uetskesu*).

[Del. *nolanalsi*, I am well, Zeisb.]

**wunniâmonaenat**, v. i. to beget a son or sons: *wunniâmonica*, he begets a son, Eccl. 5, 14; *piâh wunniâmonaenat*, he shall beget sons, Gen. 17, 20; *wunniâmonniyeu*, he beget (us), James 1, 18; *noh wunniâmonniit*, -niit, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; *noh wunniâmonniit*, he who beget thee, Prov. 23, 22; *wunniâmonaenat*, beget (ye) sons, Jer. 29, 6 (*wunniâmonniyeu*, I beget (a son or sons), C. 181). Cf. *wunniâmonaenat*.

**wunnampôhau mauônat**, v. t. an. and inan. to answer (a question) to (anyone), Matt. 22, 46; Acts 24, 10. See *nampôhau*.

**wunnampitamôonk**, n. belief, faith, Heb. 11, 1; C. 182; *kannampitamôonk*, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; *nashpe wunnampitamôonk*, -ôonk, by faith, Heb. 11, 3, 4, 5, etc.

**wunnampitamunat**, (1) v. t. to believe, Luke 24, 25 [with an. obj. expressed, to believe or believe in (a person)]. (2) *wunnampitamunat* (an. and inan.), to obey: *awampitamunat*, 'be hearkened to' (him), Gen. 23, 16; *nannampitam*, I believe, Mark 9, 24; Acts 27, 25; C. 182; *kannampitamôô God*, ye believe in God, John 14, 1; *wunnampitamwog*, they believed, Ex. 4, 31; *wunnampitam*, *awampitam*, he believes, Prov. 14, 15 (*wunnampitamunat*, to be believed, C. 182); *wunnampitamôog*, they believed (him), Ex. 14, 31; *nah nat awampitamoh*, he did not believe them, Gen. 45, 26; *kannampitam*, dost thou believe on (him)? John 9, 35; *onk nah nannampitam*, that I may believe on (him), v. 36; *hawaw wunnampitamant*, whose believeth in (him), Rom. 9, 33, = *hawaw wunnampitog*, 1 John 5, 1, 5.

**wunnampitamunat**—continued.

[Narr. *contânuunatons*, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [ $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega$ ]  $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\upsilon$ , 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.

**wunnamuhquttee**, -teyeu, adj. true, 1 K. 10, 6; Jer. 42, 5 (*wunnamuhkutyeu*, truly, C. 230); *wunnamuhqutteyeu*, (it) is true, Dan. 6, 12; -*yewash*, (words) are true, 2 Sam. 7, 28; *we wunnamuhkutteyeuonk*, that which is true (truth concrete), 1 K. 22, 16, = *wunnamuhqutteyeuonk*, 2 Sam. 15, 20; *wunnamuhqutteyeuonk*, truth (abstract), Ps. 15, 2.

[Del. *wilâmos*, he says true or the truth; *walâmog*, v. adj. it is true, right, Zeisb. Gr. 165.]

\***wunnamwâteouûnat**, to prove; (i. e. to know-true, to demonstrate), C. 205.

**wunnânittuonk**, **wunânetuonk**, n. a blessing (referred to the object), Deut. 28, 2.

**wunnântamunat**, **wunnanittamunât** [*wunni-annantamunât*], v. t. inan. to bless (it), Deut. 28, 12; 2 Sam. 7, 29; *wunantash*, bless thou (it), Deut. 33, 11; *piâh wunantamunat*, he will bless (it), Deut. 7, 13; *niêhene wunantamunach*, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be pleased with a thing.

[Narr. *norecântam*, *norecântam*, I am glad, R. W. 65. Del. *nolelendam*, I rejoice, am glad; *nolântam*, I am happy, Zeisb. Voc. 50. Cree *noonantamcu*, we rejoice, Howse.]

**wunnânumaonk**, n. a blessing (referred to the giver or agent), Deut. 33, 7. See *wunnamamôonk*.

**wunnânumau**, **onanumau**, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See *awaw*.

[Del. *nolinawu*, I like it, Zeisb.]

**wunnânumônat**, v. t. an. to bless, to invoke blessings on (Num. 24, 1) or confer blessings (*wunnawunnouat*, C. 182; *neu nannânum*, I bless, *ibid.*); *wunnânumomp*, he blessed (them), Deut. 33, 1; *awannawunnouat*, they to bless (them), Deut. 27, 12; *kannawunnouah*, I will bless



**wunnechânât, -ônat**, v. i. 3d pers. infinit. of *wnechânât*, to conceive, Heb. 11, 11. See *wunnequânônat*.

**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. *wunnechanwâmôg*, children, offspring, as related to *wchetsungânôuh*, their parents, Matt. 10, 21. See *wnechan*.

**wunnechanônat**, v. t. an. to beget (a child); *wuh wunnechanit*, 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. *watchetapanatam*, '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*\*): *wunwunnu* . . . *un en wunnegen*, he saw . . . that it was good, Gen. 1, 4, 10, 18; *wu wunnegen ut wuskesukgut*, the thing was good in his eyes, Gen. 41, 37; 'he was content' with it, Lev. 10, 20; *wane wunnegen*, (it is) better, a better thing, Matt. 18, 8, 9; *ut wunnegen ohkêit*, . . . *wunnegen utahlanonk*, 'in pleasant places, . . . I (have) a goodly heritage', Ps. 16, 6; (rare in) pl. *wunnegwush*, good things, Matt. 12, 35; v. subst. negat. *nattu wunnegwinnuô*, -*no*, it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 10; *quenu wanne wunnegwinnôgk*, thenceforth it is (will be) good for nothing, Matt. 5, 13; *wanne wunnegwinnôgk*, no good thing will (be withhold), Ps. 84, 11.

\*[FOOT NOTE.—"On reflection I am convinced that *wunnegu* is, primarily, the contracted infinitive, or 3d pers. sing. indie. pres. of a verb *wunnegwât*, to be good, as *wunnegwât*, to do good or well. From this verb *wunnegik* and (negat.) *wunnegwinnôgk*, etc., are regularly formed. No, it is the inanimate noun, or 3d pers. pres. indie., meaning 'good thing' (*bonum* or *καλόν*) or 'it is good.'"]

**wunnegen**—continued.

[Abn. *Srighen*, 'cela est bon, beau', Rasles. Narr. *wunnegin, cōrish* [*kōush*], welcome, sleep here, R. W. 38. Del. *un 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 teygu wanegik*, any good thing, Josh. 21, 45; *wahteowan wanegik kuh 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 *wanegugish*.

\***wunnegin waupi**. See \**wunnagehan*.  
**wunnehteauunât**, v. t. inan. to beautify (it), to render beautiful or pleasing, Is. 60, 13; *wuh wunnehtou nishuoh teug*, he has made everything beautiful, Eccl. 3, 11.

[Del. *walton*, to make (something) well; *wanilton*, to make (?), Zeisb. Gr. 160; *palton*, to spoil something, to do it wrong, *ibid.*]

**wunnêhtouhquamuô**, it buds, Is. 27, 6.

\***wunnekuonk**, n. the birth of a child, birth, Ind. Laws vii, 7.

\***wunneuechhuâs**, kindly, C. 228.

**wunnecheônat**, v. t. an. to do well toward (or do good to) another: *wunnechog nîy wânenechukwengig*, if ye do good to them that do good to you, Luke 6, 33; *wunnechikka*, (do not my words) do good to (him), Mic. 2, 7; *wuh wânenechông*, (when) ye may do them good, Mark 14, 7; *wunnecheemituh wame*, let us do good to all men, Gal. 6, 10. From *wunne-wunneônat*.

**wunneônat**, v. t. an. to beautify, to make beautiful, to make good (?): *wunneh, kuhôg wushpe* . . . *wunnetuank*, 'deck thyself with . . . excellency' (beauty), Job 40, 10. See *wunnecheônat*.

**wunnepog**, n. a leaf, Lev. 26, 36; Is. 64, 6; (*wunnepog*) Job 13, 25 (*wunnepog*, C. 164); *wunepog*, his leaf, Jer. 17, 8 (*wunepog*, Mass. Ps., Ps. 1, 3); pl. + *quash*, Dan. 4, 12, 14; *ut wunneuwew wunnepogut*, on the tender herb, Deut. 32, 2; *wunnech wunnepogquash*, he eats herbs, Rom.



**wunnepog**—continued.

14, 2, = *wunwepaqwash*, Ps. 105, 35, = *wunnepuqwash*, Mark 4, 32; *wunwepogque metawonk*, 'a dinner of herbs', Prov. 15, 17. Cf. *wesadtipogquoshi*, bitter herbs, Ex. 12, 8; Num. 9, 11.

[Narr. *wunwepog*, leaf, pl. + *quash*, R. W. 89. Del. *wu ni pak*, Zeisb. Voc. 35.]

**wunnesenat** [*wunne-ussenát*], v. i. to do good, to do well, Num. 24, 13; Mark 3, 4.

[Del. *wulissin*, to be good; *wulisso*, good, handsome, Zeisb. Gr. 166.]

\***wunnetoóahátuinat**, v. t. caus. to make good; 3d pers. *áwntóahátáuinat*, '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); *wunnetu*, a good man, Ps. 112, 5; Matt. 12, 35. Cf. *wunawetu*, rich.

[Narr. *wunnetu*, 'proper and personal', R. W. 60; *wunnetuá*, my heart is good, ibid.]

\***wunnetúnat**, to be good; *kawetáunt*, (thou) to be good, C. 226.

**wunnetuonk**, **one-**, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10; *awntuonk*, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; *wutche kawetuoonk*, for thy good, Deut. 10, 13.

\***wunniish** (or *nehunúshshush*), fare you well, C. 227.

\***wunnikketeaunat** (?): *wuttanákkó wunnikkétáun*, I am pretty well, C. 225. See *keteau*.

[Narr. *kawetetéáug*, they are well, R. W. 28.]

**wuninabpehteau**, he maketh (it) dry, of the sea, Hag. 1, 4. See *wunassenát*.

**wunniyeu**, **wunniyeu** [*awna yeu*], adj. an. (?) (he is) happy, Job 5, 17; Ps. 127, 5; 137, 8, 9; *noh wunniyeu*, happy is he who, Prov. 16, 20; *awne wunniyeu*, more happy, 1 Cor. 7, 40 (*sun . . . wunniyeuog*, are (they) well? C. 225). See *wunne*; *wunnegen*.

\***wunniyeúe**, adv. happily, C. 228.

**wunnogkus**, (his) belly, Lev. 11, 42; *kenógkus*, thy belly, Cant. 7, 2. See *meúgkus*.

**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. *wunog-kœog*, they shall grow fat, Deut. 31, 20; *mo áhehe 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; = *wunog-qutcheq*.

**wunnohquodt**: *pish wunohquodt*, it will be fair weather, Matt. 16, 2 (*werekoh-quod*, fair weather; *wunohquod*, pleasant weather; *wekewankquod*, warm weather, C. 158). See *awnohquod*.

[Narr. *wekewáquod*, 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 *wunwash*.

**wunnopmukquok** (after *adt*), 'in an open place', Gen. 38, 14.

**wunnoppeuhkohteakon**, n. craftiness, Eph. 4, 14; *wunnoppeuhkúttuonk*, a conspiracy, 2 K. 17, 4. Cf. *awnekkéwéwáw*.

**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 (= *wéhtómpurissúwó*, 2 Sam. 13, 3); *wunnopewessúeén*, adv. subtilely, 1 Sam. 23, 22; (*wáwéu*) with guile, Ex. 21, 14; *wunnopewessurúe*, with subtlety, Gen. 27, 35; 2 K. 10, 19.

**wunnopwussinneat**, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

**wunnopwuwussuonk**, n. subtlety (*aw-nomp*), his subtlety, 2 Cor. 11, 3).

**wunnomwauasseonk**, n. righteousness, right-doing, Prov. 11, 18; Matt. 5, 6.

**wunnomwáyeuonk**, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. *wunnamuhquúte*.

**wunnonk**, n. a dish. 2 K. 21, 13; *wunnon-gamít*, in my dish, Matt. 26, 23; C. 161; *wunnongamít*, in the dish, Mark 14, 20; *wunnonk*, 'platter', Matt. 23, 25. Cf. *wun-nógkus*, belly; *wunogq*, a hole (dug out?).

wunnonk—continued.

[Narr. *wunniang* [*wunniang*], 'a tray', R. W. 50; pl. *wunniangyáash*. Micm. *Slakoo*, 'in plat', Maill. 10. Del. *alacanis*, a dish; *alacaniathen*, to make dishes; *alacaniathe-munisch*, (dish-tree) elm tree, Zeisb.]

wunnonkou, adv. yesterday (El. Gr. 21), i. e. last evening, John 4, 52; *pa'eh wunnonkouat*, until evening, Josh. 10, 26.

[Del. *wa lu eu*, evening, Zeisb. Voc. 34.]

wunnonkwook, wannonkwook, n. (when it was) evening, the evening, Gen. 1, 5, 8, 13, 18.

[Narr. *wunnianguit*, evening, R. W. 67. Del. *agalacaniwi*, in the evening; *awlaypika*, 'last night', Zeisb. Gr. 171 ('this evening', ibid. 178).]

wunnonkquáé, adj. and adv. in the evening, of evening, Zeph. 3, 3; Gen. 30, 16; Esth. 2, 14.

[Micm. *Sohy*, 'ce soir', Maillard 28. Del. *walaka*, (in the) evening, Zeisb. Gr. 171.]

wunnonhukauónat. See *wáunauhkaúat*, to flatter.

wunnonhukowaonk, n. flattery, Dan. 11, 21 (*wunnonhukauónk*, C. 220).

wunnoohwhósinneat, v. i. (to be) adorned, C. 217 (as participle): *pish keunshpe wunnoohwhos*, thou shalt be adorned with, Jer. 31, 4. See *wunnoónat*.

wunnoohamwoonk, n. a valuation or estimated value (for ransom?). Lev. 27, 16; *keunshamwoonk*, thy valuation (value fixed by thee), Lev. 27, 12, 13.

wunnowáonk [*wunno-wáonk*], n. a covenant, an agreement: *wunnowáonk*, my covenant, Gen. 17, 4; *watayim wunnowáonk*, I make my covenant, v. 2; *wunnowáonk*, his covenant, the covenant of, Ps. 78, 10; 105, 8; *wunnowáonk ayimáik wáshpe wáyoonk*, '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: *wunnohtenahau*, 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; *wunnumuhkinumun*, he turned it upside down, Ps. 146, 9.

\*wunnupekomiyaónk, n. opportunity, C. 163.

wunnuppauhwhunne, adj. winged, Deut. 4, 17.

wunnuppoh, (her or its) wing, the wing or wings of (constr.), Job 39, 26; 1 K. 6, 24; *pasuk wunnuppoh*, one wing (of), 2 Chr. 3, 12 (*wunnuáppoh*, a wing, pl. + *whuwash*, C. 156).

[Narr. *wunnuápp*, wing, pl. + *wash*, R. W. 85.]

wunnuppohwhun, wunnuppuwhun, wunnuppwhun, n. (his, her, or its) wing (constr. + *oh*, the wing or wings of), Deut. 32, 11; *wunnuppohwhuóth*, their wings, 2 Chr. 3, 11; Job 39, 26; *pasuk wunnuppohwhuóth*, one wing (of), 2 Chr. 3, 11; *at wunnuppwhuóit*, on the wings of, 2 Sam. 22, 11; *at waskeche wunnuppohwhuóit*, upon her wings, Deut. 32, 11; *wogkianupahwhuóit*, having great wings; *gungyanipahwhuóit*, long-winged, Ezek. 17, 3. See *wunnuppoh*.

wunnuppwoaonk, pl. *-ungwash*, (his) proverb, proverbs, Prov. 25, 1. See *siogkawoonk*; *wunnuhshuoyeunak*.

wunnusswoog, n. pl. (his) testicles, Deut. 23, 1; adj. *wunnussu*, Job 40, 17; *quosh-quunssuónt*, one who has his testicles broken, Lev. 21, 20. From *wessung*, a pair (?).

wunnutcheg, wunnutch, n. (his) hand. See *wunnutcheg*.

wunnogkcoe. See *wunnuappur*.

wunnowhónat, v. t. an. to fix a valuation on, to value (for ransom?): *pish anawhóh*, he shall value him, Lev. 27, 12; *inan wunnohauwóit*; *pish anawhau*, he shall estimate it, Lev. 27, 14. Cf. *wunnohau*.

wus, n. the brim or edge, (of a cup) 2 Chr. 4, 5; *at wussat*, 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. *wiss*, 'the edge or list' (of cloth), R. W. 134.]

wusápinuk, wussapinuk [*was-áppinuk*], 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 sepuut*, on the bank of the river, Gen. 41, 17; *ánuutehuun wussábanukquosh*, (it) overflowed its banks, Josh. 3, 15 (*wussáppánuuk*, a bank, C. 158, 160).

**wushikó**, he sneezed, 2 K. 4, 35. See \**annuuk*; \**nanuykóonk*; \**sunneykóonk*.

**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. *churam*, Zeisb. Abn. *wesem*, 'na 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 *quunnon*.

**wushpunnaúonát**, v. t. an. and inan. to bind up, to bind to or upon, an. ending and inan. obj.: *ashpunnaúoh nochun-wéhtahwáangash*, he bound up his wounds, Luke 10, 34; *wushpunnaúsh kumánuwásh*, bind on thy sandals, Acts 12, 8; *noh wushpunnaú shewesash*, he who binds the sheaves, Ps. 129, 7. Cf. *assepinum*; *kishpinum*, etc.

**wuskanném**, n. seed (semen), lit. his or its seed (?) (cf. *skannémúash*, 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; *wepamawé (-mawé)*, *wuskannem*, semen virile, Lev. 15, 16, 18; 19, 20; pl. *wuskannemúash*, -*úash*, seeds, Matt. 13, 31; seed corn, Gen. 47, 19, 23, 24; *askan-*, his seed, Lev. 27, 16; *kankan-*, thy seed, Deut. 11, 10. [*wuskannimúash* (?), but cf. *wuskannimúeat*, 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 ketassat*, a new king, Ex. 1, 8; *wuske teag*, a new thing, Num.

**wuske, weske**—continued.

16, 30; *wuske munuk*, new cloth, Matt. 9, 16; pl. *wuskeniash kah wukonne hiush*, things new and old, Matt. 13, 52. (2) young: *wuske penoump*, 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 keaukollt*, from the first day, Dan. 10, 12; *wutch weske*, from the very first, Luke 1, 3. Cf. *aské*.

[Cree *wéskutch*, formerly, Howse 33. Del. *wuskigyni*, it is new, Zeisb. Gr. 165; *wuski*, new, *ibid.* 168; a little while ago, *ibid.* 172.]

**wuskehettuonk**, n. See *wuskehittuonk*, violence or hurt suffered, a wound, etc.

**wuskehuwáonk**, n. See *wuskehuwáonk*, violence, etc.

**wusken, -in**, n. a youth, a young man, Gen. 4, 23; 41, 12; Eccl. 11, 9; Matt. 19, 20, 22; dim. *wuskenes: kén wuskenes*, thou art but a youth, 1 Sam. 17, 33; *wuskenesi*, adj. an. he was a youth, 1 Sam. 17, 42 (*wuskenni*, *wukomp*, a young man; *wuskenni*, a girl, C. 157). Cf. *wukomp*.

[Narr. *wuskéne*, a young man, R. W. 124.]

**wuskenue**, adj. and adv. of youth: *kaskenue*, of thy youth, Eccl. 11, 9; 12, 1.

**wuskenuúonk**, n. youth, the season of youth, Eccl. 11, 10; Ps. 103, 5.

**wuskenuunneat**, v. i. to be young: *watche wuskenuunneat*, from his youth, 1 Sam. 17, 33; *watche wuskenuunneat*, from my youth, Matt. 19, 20; *wuskenuwuskenuw*, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. *wuskénuh*, Gen. 18, 7); *wuske wuog*, they are young (as n. pl. young men, youths, Is. 40, 30; Jer. 31, 13); *ash wuskenuw*, he was yet a youth, Judg. 8, 20. [The form indicates 'to become', 'to grow' (-*enw*).]

**wuskesuk**, (his) eye, (his) face. See *wuskésuk*.

**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; *at wuskodtinggat*, on his forehead, Rev. 14, 9. See *wuskodtuk*; *wuskerhe*.

[Narr. *maswittuck*, 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*, *wshkeen*, C. 157 [but perhaps only of a broken bone]). See *áskon*; *wuskon*; *ohkon*; *oskon*.

[Del. *wash kan*, bone, Zeisb.]

**wuskonóntup**, n. the skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; = *wuskon-óntup*, bone-head; so, *wishkonóntup* [= *wishwuskon-óntup*], John 19, 17 (*wuskonontip*, C. 157). Cf. *cheppóntup*; *wishkonóntup*.

**wuskoshim**, **wuskishim**, adj. young (of an animal): *alfé wuskoshim*, a young calf, Lev. 9, 2; *wuskishim*, a young (pigeon), Gen. 15, 9.

[Del. *wusk chum*, a young creature, Zeisb.]

**wuskoshimwus**, n. a whelp; pl. + *sog*, Prov. 17, 2; Nah. 2, 12; dim. *wuskoshimwamis*, Deut. 33, 22; Nah. 2, 12.

**wuskuhwhun-an**, n. a dove, Cant. 5, 12; Hos. 11, 11; Jer. 8, 7.

[Narr. *wuskáwhún*, a pigeon; *wuskuhwhunawáikít* [*wuskuhwhunawáikít* (?)], the pigeon country, R. W. 87.]

**wusheonkane**, **-ongane**, adj. bloody, Ex. 4, 25, 26.

[Narr. *wishqú*, *népeuck*, the blood; *wishqúwush*, the veins, R. W. 60 (*wishqúwush*, *ibid.* 158).]

**wusqueheonk**, n. (his) blood, Num. 35, 33; Rev. 14, 20; Matt. 16, 17; *wusqueonk*, my blood, John 6, 54, 55, 56; *wusqueonk*, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. *wusqueonk*, blood.

**wussagsóhou**, n. (her) earring, Gen. 24, 30. See *sagkussóhoun*.

**wussampenát**, v. i. to view or look out (from): *wussamp*, I looked (from my window), Prov. 7, 6; *wussampat*, he looked (from the window), Cant. 2, 9; *yeng wussampitehey*, they who look (out from windows), Eccl. 12, 3. Cf. *wadtauwómpa*; *wonómpenát*.

[Narr. *wussampatámúwín*, to view or look about, R. W. 75; *wussatum patámóonk*, a prospect, *ibid.*]

**wussapinuk**. See *wusápinuk*.

\***wussáppe**, adv. thinly, C. 230; *wussáppí wáppinuk*, thin air, *ibid.* 176. See *wussáppe*.

**wussaume**, adv. too, extremely, very greatly, Gen. 34, 7 (*wussáume*, C. 173); *wussaume wéasin*, 'too strait', 2 K. 6, 1; *wussaume wusqanatanwag*, they were very wroth, Gen. 34, 7; *wahshagquod wussaume*, 'the famine was grievous', Gen. 12, 10; *wussaume áóokk*, 'if the way be too long', if the place be too far off, Deut. 14, 24.

[Narr. *wussáume kusápita*, it is too hot (to be eaten); *wussáume sokéwáwámis*, you have poured out too much, R. W. 34. Cree *ossám*, overmuch, Howse 33. Del. *wssám*, too much, Zeisb. Gr. 172.]

**wussaumepoh**, (he is) gluttonous, a glutton, Matt. 11, 19 (= *áhquodtanwáwáwá*, Luke 7, 34). See \**wussámap-áwáwá*.

**wussaumepowaénin**, n. a glutton, Deut. 21, 20; *wussáumepawáen*, Prov. 23, 21.

**wusset**, n. (his) foot. See *wusset*.

\***wusséke** (Narr.), 'the hinder part of a deer' (or other animal), R. W. 143.

[Del. *wssm*, the hind part of any creature, Zeisb. Voc. 11.]

\***wussekitteahhuónat** (*wussikkíteahhónat*, C. 237), to please: *shittóonát*, to be pleased; *wussékitteáh*, I please, C. 204. See *wessékitteahhónat*.

**wussenát**, v. i. to flee: *wussen*, I flee, (or) I fled, 1 Sam. 4, 16; *wish wussenáwá*, we will flee, Is. 30, 16; *kásemáwá*, you flee; *wussenáwag*, they flee, v. 17; Prov. 28, 1; *wussenáwá* (= *awá*), he fled from, Ex. 2, 15; *wussenáwá*, flee ye, Jer. 49, 8; *toh-wáwh wussenáwáwá*, wherefore didst thou flee away? Gen. 31, 27. Cf. *wusséshónat*.

\***wusséntam** (Narr.), 'he goes a wooing', R. W. 124; *wussenáwáwá*, 'they make a match', *ibid.* See *wesséwáwáwá*, etc.

**wussentamóonk**, n. a wedding, Matt. 22, 7.

\***wussentamúnat**, to marry; *wussécutám*, I marry, C. 201. See *wessécutámúnat*.

**wussentamwáen**, n. a bridegroom (one who marries); *wessécutámwáen*, Jer. 16, 9.

**wussénumónat**, v. i. to be a son-in-law of (to marry the daughter of ?), 1 Sam. 18, 18, 23, 27; *wusséwáwá wéssáwá*, 'be the

**wussénúmónat**—continued.

king's son-in-law', 1 Sam. 18, 22; *pish ken wussénúmatkquch*, thou shalt be my son-in-law, 1 Sam. 18, 21; *wussénúmatqutche*, 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 *wussinát* or *wussinít*.

\***wussininnéat**, v. i. to adorn (one's self), to make handsome; *wosin*, I adorn; *noh wussinú*, he adorneth, C. 179.

\***wussinnuotamunat**, 'to be adorned', C. 179 (to adorn one's self with, inan. obj. ?).

**wussisses**, **wussisses**, (his) uncle (consanguineus?), Esth. 2, 7; father's brother, Lev. 10, 4; *wosissos*, my uncle, Jer. 32, 8; *kussussos*, thy uncle, Jer. 32, 7; *ashes-oh*, 1 Sam. 10, 14; 14, 50; *unúttúwussosh ashesoh*, his uncle's wife, Lev. 20, 20 (*ashesin*, an uncle, C. 162). Dimin. from *ashé*. Cf. *úttónúps*, 'cousin'.

[Narr. *wássese*, an uncle; *wissosé*, my uncle, R. W. 44.]

**wussisseton**. See *wussisseton*, a lip.

**wussittumoonk**, n. judgment, sentence, Gen. 5, 16; Is. 9, 7; *osittumoonk*, his judgment, Rom. 2, 2.

**wussittumunát**, v. t. inan. (and intrans.) to judge, to pass judgment on, 1 Chr. 16, 33; Ps. 96, 13; *wussittumunát untkompudé*, to condemn, John 3, 17; *wosittum*, I judge, Ezek. 34, 17; *ken kossittum*, thou who judgest, Rom. 2, 1; *ken wossittumán*, thou who mayest judge, thou when thou judgest, Rom. 2, 1; *wossittum*, he judges, 1 Cor. 2, 15; *wossittuk*, when he judges, Rom. 2, 16; *noh wossittuk*, he who judges (when he judges), the judge of, Gen. 18, 25; *wossittumwóp*, if ye judge, Matt. 7, 2; *wossittich wáshaw ken kah wáshaw nén*, let him judge (the matter) between thee and me, Gen. 16, 5.

**wussittumwaen**, -in, n. a judge, one who judges; pl. *wosittumwóp*, 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. *máttumwos*; *unúttumwossh*.

[Abn. *wássi*, je suis mariée (ait mulier).]

**wussohsumóouk**, (his or its) glory, Ex. 24, 16, 17. Cf. *sohssumoonk*, 1 Cor. 15, 41. See *sohssumoonk*; *wossumóouk*.

\***wussossippamóouk**, n. drunkenness, C. 165.

\***wussomuppóouk**, n. gluttony, C. 165 [*wussamúe úhpóouk*, excessive feeding]. See *wussamúe* *úhpóouk*.

\***wussoohquattóminash**, pl. walnuts, C. 164; *wussahquattónis*, a walnut tree, *ibid*.

\***wussoohqūohham**, v. i.: *wossoohqūohham*, I write; *sú woh kussahqūohham*, can you write? C. 216.

\***wussoquat** (Narr.), n. a walnut tree; *wussaraqúttóminúg*, walnuts. 'Of these they make an excellent oil . . . for their anointing of their heads.'—R. W. 90. From *wussoquatú*, to anoint (?). [Peq. *wishquats*, walnut tree, Stiles.]

\***wussuckhósu** (Narr.), adj. painted, R. W. 107; a painted coat (or skin), *ibid*. 154.

\***wussuckwhómén** (Narr.), to paint, R. W. 66. See *wussuckhumunát*.

**wussue** [= *wussen* (?)] : *wussue obkuk*, 'a seething pot', Jer. 1, 13; v. i. imperat. *wussish*, seethe thou it, Ezek. 24, 5; *wasit obkuk* (condit.), a pot when it seethes, 'a seething pot', Job 41, 20. See *wannash*.

**wussukeh**, (her) husband; constr. the husband of; v. subst. *ken wussukéin*, thou art a husband, Ex. 4, 25, 26. See *wassukeh*.

**wussukhumauónat**, v. t. an. and inan. to write anything to or for a person: *kussukhuhunúttumunúttú*, to write to you, 2 Cor. 9, 1; Jude 3; *toh ússukhuhúe unttússukhuhunúttú*, what I have (is) written I have written, John 19, 22; *kussukhuhunúttumunúttú*, I write to you, 1 John 2, 12.

**wussukhumunát**, **wussukkuhuhumunát**, v. t. to write, Luke 1, 3; *woh wossukkuhuhunúttú*, I would write (it), 3 John 13; *wussukhumú*, *wussukhuhunúttú*, he wrote, Ex. 34, 28; Num. 33, 2; John 8, 8; *úttukohwussukhumúttú*, I was about to write, Rev. 10, 4; *ahúe wussukéwásh*, do not write, *ibid*.; *yésh wussukkuhuhumunúttú*, I write these things, 1 Cor. 4, 14 (*wussukkuhuhunúttú wussukéwáshook*, to write a book, C. 216).

**wussukhumunát**, etc.—continued.

[Narr. *wussúckqúash*, 'write a letter'; *wussúckrhúcke*, *-yínnú* (?), write, 'make me a letter' [for *wussúckrhóuk* *ayínúch* (?)]; *wussúckrhúcke*, *wussúckrhóuk*, a letter. "From *wussúck-rhómmen*, 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; *wussúqúat*, by the tail, Ex. 4, 4.

[Narr. *wussúckqun*, a tail, R. W. 103. Abn. *Súgsúé*, queue (de castor). Del. *schu éku ney*, Zeib.]

\***wussukqúohhóuk**, n. a book, C. 216.

\***wussukwhósuonk**, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.; *ut wussúckrhóungúat*, 'in a book', Ex. 17, 14, but elsewhere *ut hákut wussúck-rhóuk*, 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, '*uén Elisha, ye nossóhquahóuk*' (my book), and underneath, in English, "I Elisha, this my hand.")

**wussumítteáonk**, n. judgment or sentence (incurred, referred to the object), Job 27, 2.

**wussumóuát**, v. t. an. to judge, to pass sentence on, to condemn, 1 K. 3, 9: (3d pers. sing.) *assumúat*, Is. 3, 13; *kasum kúhóg*, thou condemnest thyself, Rom. 2, 1; — *wassumáonk* (for *kasittúat*?), thou judgest the law, James 4, 11; *ah-que assumáok*, judge (ye) not, Matt. 7, 1; *wósumóat*, *wáussumóat*, *wásumóat*, particp. judging, he who judges, 2 Tim. 4, 1; James 4, 11; Job 21, 22; (*wus-*) Prov. 29, 14; *wussúuáat*, he judges (them), Ps. 7, 11; *assumúat*, he sentenced him ('gave sentence'), Luke 23, 24; *assumóat*, they judge him, 1 Cor. 14, 24; *kasumóuáat*, ye have condemned (him), James 5, 6; *kasúttéuáat*, ye are condemned, v. 9; *mattu arakompáude wussumáat*, he is not condemned, John 3, 18.

**wussusses**. See *wussissas*.

**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 *wukkáunút*, the Canaanites, v. 21; *wut-Egyptianséog*, the Egyptians, Ex. 7, 18; *wut-óhkit*, an inhabitant of; *wut-óhtu*, Acts 20, 4.

**wutahtomp**, (his) bow. See *óhtomp*.

**wutamehpunaonk**, n. trouble, Neh. 9, 32. See *wuttáumantámmat*.

**wutamíyeu** (adv. as n.), the hind parts of man or other animal, behind; *ut wutamíyeu*, 'into the draught', Matt. 15, 17; *atámíyeu*, his hinder part (opposed to *wuskesuk*), Joel 2, 20; *atámíyeu-wámmásh*, their hinder parts (of animals), 2 Chr. 4, 4 (*wuttómmíyeu*, as prep. behind, C. 235). See *wuttát*.

[Cree *utámik*, underneath, Howse 34.]

**wutappin**, n. his bed, Cant. 3, 7. See *appin*.

**wutchaiyeumó**, it belongs to (him). See *wachínat*.

**wutchaubuk**. See *wachábuk*.

**wutche**, **wutch**, **óotch**, prep. from, Eccl. 3, 11; Ps. 78, 4; for, Eccl. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of; *wuun wutche*, for the same cause, Phil. 2, 18; *wé wutche*, for the cause that, for that cause, therefore (see *wéwutche*); *nóh wutche*, 'of him' (as a cause or source), Rom. 11, 36. See *ach*; *wachínat*; *waj*. Cf. *atshoh* (*wutchishéu*), the active form.

[Narr. *yú 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.]

\***wútchéhwau** (?), her mother, C. 162. See *ókas*.

[Narr. *wúchahar* (and *ókásu*), a mother; *wúchahar*, my mother, R. W. 44.]

**wutcheken**, **wutchegen**, it bears, yields, brings forth, produces; *wutchegeu wé-chen*, it bore fruit, Luke 8, 8; *wutcheken* . . . *almóndsash*, it yielded almonds, Num. 17, 8; *pish wutcheken* . . . *wutéyó-gish*, he shall yield . . . dainties, Gen. 49, 20; *pish wutcheken púsk bath*, (the land) shall yield one bath, Is. 5, 10. **wutchekoo**: *wámmúchege wutchekoo*, his hand was leprous, Ex. 4, 6.

**wutcheksuaye**, **-íyeu**, adv. westward, to the west, Gen. 13, 14; *wutcheksuau*, north-westward, Acts 27, 12 (= *phútdótuníyeu* and *maqúantíttimíyeu*, Mass. Ps., Ps. 75, 6; 103, 12; 107, 3).

**wutcheksuayeu, -iyeu**—continued.

[Narr. *chíkese*, the northwest, R. W. 83; *Chekesuwáid*, the western god, *ibid.* 110.]

**wutchepwaiyeu, -wóiyeu, -woayeu**, adv. eastward, to the east: *wutche wutchepwaiyeu*, 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. *wutchepwoshik*, when the wind is east, when the east wind blows, Is. 27, 8.

\***wutchettuongánog**, ancestors, C. 162. See *wachettuonganog*, parents.

\***wutcheyéúé**, adv. merely, C. 229.

**wutchiinneat**, v. i. to be profited or advantaged (to profit by). See *wachiinneat*.

**wutchimau**, v. (he blames?); pass. he is blamed, 1 Tim. 3, 2.

**wutchinat, wutchiinneat**. See *wachinat*; \**óteshem*.

\***wutchipattukque mēsunk**, curled hair, C. 168.

**wutchómqut**: *ut wutchómqut kékáhhánnít*, in the bottom of the sea, Amos 9, 3.

**wutchonquom**: *wutchonquom matugput*, to the root of the tree, Matt. 3, 10, = *wutchuhquom*, Luke 3, 9. Cf. *wachádbuk*, a root.

\***wutchumonate**, v. t. to blame: *nen wachum*, I blame; *wutchúttinneut*, to be blamed, C. 182. See \**wachum*, I blame.

**wutohkiineat, 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; *wadohkiéomp*, I dwell, Gen. 24, 37; *utóh wadohkiéyog, ut toh wólohke*, (the land) which ye shall inhabit, wherein I (shall) dwell, Num. 35, 34 (cf. *utiyen kutóh*, what is thy country? Jonah 1, 8); pass. *watokeinat*, to be inhabited, Is. 13, 20; *horan wóh wadohket koo . . . wachunnat*, who may dwell in thy . . . hill? Ps. 15, 1; *watohkish en ohkit*, dwell thou in the land, Gen. 26, 2; *neg wadohkiéteg*, they who dwell in (a place or country), the inhabitants of, Gen. 26, 7; Is. 9, 2. This

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**wutohkinneat**, etc.—continued.

is one of a considerable number of words which Elliot made use of to express, approximately, an idea which the Indian was slow to receive—that of fixed and permanent habitation. Thus *óhtuwúút*, to possess (a place); *epínneat*, to be or remain in a place, to stay; *wutaginneat*, to be in a place named, in this place (*yeu, ayewonk*), and, so, to dwell in (a house, a tent, etc.); *wetouéuat* (from *wítu*), 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*.

**wutohtimoin**, n. a nation, Is. 60, 12; Jer. 7, 28 (*wutohtimoin*, C. 157); pl. *wutohtimóneush*, Gen. 10, 32; Is. 40, 15, 17; *wutohtimóneunk*, the nations (collectively or corporately), Jer. 31, 10.

**wutóhtu**, n. an inhabitant of or one belonging to a place: *Sopater wutóhtu Berea*, 'Sopater of Berea', Acts 20, 4; *wutóh wutóhtuút Israel*, (a captive) 'from the land of Israel', 2 K. 5, 2; *wutóhtu*, 'the dwelt' (was a dweller) in, etc., Gen. 20, 1; 26, 6.

**wutompeuk, wuttompek**, n. (his) jaws, Judg. 15, 16, 19; *wutombenkomáwosh*, their jaws, Job 29, 17; adj. *wutompek-one*, Prov. 30, 14.

**wutonkquosketúeouk**, n. poison, Ps. 58, 4. See *úhquosket*.

**wutonse[nat (?)]**, v. i. to proceed from or grow from: *wutonsem kah nam Godút*, 'I proceeded forth and came from God', John 8, 42.

**wutontseonk**, n. descent, lineage (a proceeding from), 2 Chr. 31, 19; pl. *-ongush*, 'genealogies', 2 Chr. 12, 15. See *ontsen*.

**wutóu**: *wó adít wutóu wunnetsuonk*, she 'bringeth her food from afar', Prov. 31, 14.

**wutoshimau**, n. appel. the father, individual for the class, Mark 13, 12. See *ashe*.

**Wutoshiu(ne)**, n. the Father; obj. *Wutoshiuueuh*, John 6, 45, 46.

**wutoshinneunk**, n. the fathers (collectively), Num. 31, 26; Mal. 2, 10; 1 John 2, 13. See *ashe*.

**wuttaiyeu**, adj. inan. behind, 2 Sam. 10, 9. [Probably for *wutaimieuj*.]

\***wuttægkesinneat**, to be wet: *wuttægkes*, I am wet; *wuttægkesinnun*, we are wet, C. 215. See *wuttægki*.

**wuttah**, his heart. See *métah* (*m'tah*).  
**wuttahhamonk**, -unk, n. a well, Gen. 21, 25, 30; 24, 11; John 4, 11: *Jakob athononk*, Jacob's well, John 4, 6; *wuttahhamonk*, 'the well', *ibid.* See *kuttah-lum*, he digs (it).

\***wuttáhinnéash** (Narr.), n. pl. strawberries, R. W. 90 (*wuttaháinnéash*, a strawberry, C. 164).

[Chip. *od'íniná*, heart berry, Bar. 441. Del. *ute him*, Zeisb. (= *wuttahminne*). Alg. *otémin*, pl. + *an*.]

**wuttahtukquosh**, n. pl. (his) temples, Judg. 5, 26 [*wut-acetane*, on each side (?), or *wutahu-kquosh*, brothers or sisters (?)].

**wuttaihe**, his, (is) his, belongs to him, Lev. 27, 15, 19, 26: *wuttaiheh kah neu wuttaiheh*, (he) is mine and I am his, Cant. 2, 16; *nish wuttaiheash* Caesar, 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 wuttaiheh*, the water is ours, Gen. 26, 20; *wanne ne nuuman wuttaihe*, all that thou seest is mine, Gen. 31, 43; *wanne . . . wuttaiheh*, all . . . is ours, Gen. 31, 16; *aháonk kuttahéin*, the inheritance shall be ours, Mark 12, 7; *wanne 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); *kotamantam*, thou art careful, full of care, Luke 10, 42; *wuttamantam*, he is or was troubled, Dan. 5, 9; *notamantamun*, I am troubled, Ps. 38, 6; *wuttamantamok*, be ye troubled, Is. 32, 11. See *wuttamantamunát*.

[Narr. *útop notamantamun*, friend, I am busy, R. W. 49. Cree *áthém-issu*, he is difficult (?); — *chayoo*, he perplexeth, embarrasseth him, Howse.]

\***wuttamáuog**, n. tobacco; *wuttammásin*, give me tobacco, R. W. 55; *wuttammagón* (and *hopúgók*), a pipe, *ibid.* 56. Peq. *wuttammaw*, a pipe, Stiles. Mass. *sun wuh kástan*, will you smoke? C. 241, = *kattatam* (?), drink (?). [*wuttam* (he

\***wuttamáuog**—continued.

smokes) is, I think, for *wuttamau*, t. an. form of *wuttattam*, he drinks. Cf. the Abn. *Sáámuñ*, 'petun' (tobacco); *Sáámé* (= *wuttamau*, El.), il petune, Rasles.] See *ihpawonkush*; *wuttahpawwéonish*.  
**wuttamehéonát**, v. t. an. to trouble, to disturb, to discomfort, to hinder: *otamécheonant*, to trouble them, 2 Chr. 32, 18; *ahyue wuttamehch*, do not trouble me, Luke 11, 7; *ahyue wuttamehch kúkhog*, do not trouble thyself, Luke 7, 6; *howtan wuttamehchkitch*, let no man trouble me, Gal. 6, 17 (*wuttamehúant*, to hinder; *notamehúwam*, I hinder, C. 194).

[Narr. *otáámmish* (*kotaméshish*, C. 194), I hinder you; *otamunúau*, *otamane*, you trouble me, R. W. 49. Cree *notamaw-thoo*, he is busy; *otáámmé-huyoo*, he interrupts him, Howse 82.]  
**wuttaonk**, n. a path: *un-may-ene wuttawangwanash*, 'the paths of their way', Job 6, 18; *wuttawangúit*, 'in their paths', Prov. 2, 15; *wuttawangwanash*, her paths, Prov. 3, 17.

[Abn. *áúshí*, chemin; (suppos.) *áúsh-dik*. (*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. *wissau*.

**wuttát**, adv. behind (El. Gr. 21), Judg. 18, 12; behind all, hindermost, Gen. 33, 2 (*wuttate*, after, behind, C. 235); *wuttat wugig*, they who are last, Matt. 19, 30; *wuttát ohtuyish*, 'things behind', Phil. 3, 13. See *wotamigen*.

[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; *ut-*, 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; *wuttattamog*, 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; *wuttattamok*, drink ye, Cant. 5, 1; *wuttattaj*, let him drink, John 7, 37 (*notáttam*, I drink; *úgum wuttáttam*, 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 *meecinat* 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-watunatous* (*aque wa-watunatous*), do not drink all, R. W. 34; *sau woh kastan epen*, 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 *soupié*, *sabée* (q. v.), *suppequash* (tears); possibly to *sepe*, *sip*, *kogkissippamwān*, a drunkard (*koghesip*, C.; *kakesup*, Mass. Ps.); *tohuwit wouk ohksippamwān*, 'if you will leave off drinking', C. 240 [*aque-sip* (?)]; *wuttamotan watokys woh matta missipano sokamuk*, 'I will command the cloud that it rain no rain upon it', Is. 5, 6; *tápsippánehettit* (*tápsippamwehättit*, Mass. Ps.), 'when they have well drunk' [*tápi-sippam*], John 2, 10; *wap-pongrawatsun awécksippáonk*, the (sweet? *wéon*?) juice of my pomegranates, Cant. 8, 2. Cf. *wissuppeg*, a tear.

[Narr. *níwáwékatoné*, I am thirsty, R. W. 33 (= *wak-kohkuttan*); *pátous wotátám*, 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; *wuttattamwáitf*, Gen. 44, 2 (*wotattamwáitch*, my cup, C. 161). From *wuttattamwechónat*, to give to drink, to cause to drink, 'let him (it) give drink to me'.

[Narr. *kunān*, a spoon; pl. *kunamwáog*, R. W. 50.]

**wuttattashónat**, v. t. an. to hide (a person), Ex. 2, 3; *wuttattashoh*, she hid him, Ex. 2, 2. [= *wuttat-attashónat*, to hold behind anyone (?); suffix an. form from *adshau*, he hides.] Cf. *Wááta-coue* (?); *wuttkhumuát*.

[MARGINAL NOTE.—"Wōng."]

**wuttaun**, **wuttaunoh**, (his) daughter; appel. *wuttaunin* (*wuttáunin*, C. 162), a daughter, Matt. 10, 35; constr. *wuttaunoh*, the daughter of, 1 Chr. 2, 49; pl. *wuttaunog*, *wuttanog*, *wuttanog*; *wuttaunes* (*wuttónnees*, C. 162), my daughter, Deut. 22, 17; Judg. 11, 35; *kuttaunes*, thy daughter, Gen. 29, 18; *wuttaunwáog*, our daughters, Gen. 34, 9; *kuttaunwáog*, your daughters, Gen. 34, 9; Jer. 29, 6; *wuttáwash nokas*, my mother's daughter, Gen. 20, 12; *wuttaunwáonk*, n. coll. the daughters, all the daughters, Judg. 21, 21. Cf. *wotahlu*; *wetompas*. See *adhókit*, second daughter.

[Narr. *wúttáunís*, my daughter, R. W. 45. Del. *wéan*, daughter; *wéa nall*, his daughter, Zeisb.]

**wuttaunaenat** (?), to have (as father or mother) daughters; *kah ampetak wuttáneu*, 'and afterwards she bare a daughter', Gen. 30, 21; *matta písh kadawáney*, thou shalt not have daughters, Jer. 16, 2. Cf. *wunánumuénat*.

**wuttentanóonk**, n. (his) will, wish, Mark 3, 35; the will of, the purpose of; *noh aséit wuttentanóonk wásh*, he who doeth the will of my father, Matt. 7, 21; *kuttentanóonk n wásh*, thy will be done, Matt. 6, 10 (— *ne wáj*, Luke 11, 2); *matta wuttentanóonk*, *qut kuttáhe máj*, not my will but thine be done, Luke 22, 42. See *wuáwáttanóonk*.

**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 *wuáwáttinnet*.

\***wuttininúwékossinat**, to serve; *wuttinnumuhkóttinnet*, 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; *wuttinneumuhkauóog*, they served (him), Gen. 14, 4; *koténimuhkauóonp*, I have served thee, Gen. 30, 26; caus. *wuttinneumuhkonuánnimukup*, thou wast made to serve, Is. 14, 3; *matta koténinneumuhkauóowánnawá*, I have not caused thee to serve, Is. 43, 23.

**wuttinniin** (?), 3d pers. sing. pres. indie. from *wuttinwáinnéat*, = *wut-uáne-áin-*

**wuttinniin**—continued.

*wed*, to be like (or such as) himself, to be of his (own) kind (?): *wéne unanotog ut wutahhut*, *ne wuttinniin*, 'as he thinketh in his heart, so is he', Prov. 23, 7; *newait wuttinneumin*, *ne wuttinniin was-soutinowun*, 'as with the servant, so with his master', Is. 24, 2; *wuttinniin horan*, 'whosoever', Matt. 16, 24, 25 (*wuttinniin horan*, Prov. 6, 29); *ne pish wuttinniin*, 'so will be his manner', 1 Sam. 27, 11. See *unaninced*.

**wuttinnohkôe**, **wuttinnuhkôe**, adj. and adv. right (dexter), Ex. 29, 20; Lev. 8, 23, 24; Rev. 10, 2; *wuttinnohkânuit*, in his right hand, Matt. 27, 29; Rev. 2, 1 (*waninohkôe newiteh*, the right hand, C. 157). See *wuttinnohkôu*; *nohkôu*.

**wuttinnohkôu**, (his) right hand, Dan. 12, 7; *wuttinnohkon*, my right hand, Ps. 73, 23; *kuttinnohkon*, thy right hand, Ps. 18, 35; *watch wuttinnohkôuwigene*, from the right side (of the temple, etc.), 2 Chr. 23, 10. See *wuttinnohkôu*; *nohkôu*.

**wuttinnowaonk**, n. (his) commandment, Acts 15, 5; the Word, John 1, 1 (= *kuttawaonk*, *ibid.*); *wuttinnowaongash*, my commandments, Gen. 26, 5. [*unawaonk*, from *unawômat*, *unawânii* (q. v.), he commands.] Cf. *kuttawaonk*, *kuttawaongash*.

**wuttinnûm**, n. (his or her) servant, Gen. 16, 3; *wuttinnûmwu*, Gen. 24, 5, 9; *wuttinneumun*, a servant, Lev. 25, 40 (pl. *wuttinnineumun*, v. 44); *kuttinnineumun*, thy servants, Lev. 25, 44; *wuttinnûm*, 'my maid' (servant), Gen. 16, 2; '*wuttinewun*, my man', El. Gr. 12; *wuttinneumoh*, his servant (constr.), 2 Sam. 13, 18; *wuttinnûmoh*, Gen. 30, 7; *kittinnûm*, thy servant, Gen. 16, 6; *kittinnûm*, Neh. 1, 7, 8; *pish kuttinnineumun*, he shall serve thee, Lev. 25, 40 (*wuttinninûniu*, a servant; *wuttinninûmwu*, my servant; *wuttinninûmoh*, his servant, C. 167; *wuttinnûmwu*, a servant, *ibid.* 208).

**wuttinnûmuhkausu**, adj. an. (is or was) serving, Gen. 29, 20 (he served).

**wuttinnûmuhkausuonk**, n. service done, the doing of service, Ezek. 29, 18.

**wuttinnûmunneat**, v. i. to be a servant, to serve, Ex. 21, 7.

**wuttinnûmunneunk**, n. coll. the servants collectively, Ex. 21, 7; *wuttinneunneunk*, Eph. 6, 5.

**wuttinnunkumôin**, **wuttinonk-**, n. a kinsman, Ruth 3, 12; 4, 1. See *wectonp-aiu*.

**wuttinuh**, he said to him: *horan wah wuttinyun utoh*, etc., who can tell him how, etc., Eccl. 8, 7. See *heunan*.

[NOTE.—The definition was not completed. Above the words "said to" the compiler wrote "commanded" in pencil.]

**wuttinnuhkôe**. See *wuttinnohkôe*.

**wuttinwhunnutcheq**, **wuttinwhunitch**, n. (his) finger, Matt. 23, 4; Lev. 4, 17, 30; (*wuttinwhunitch*) Lev. 4, 25; *nut*, my finger, John 20, 25; *kut*, thy finger, v. 27; *ketchagwanitch*, *keitahq*, (great finger,) the thumb, Ex. 29, 20; Lev. 8, 23, 24; *epphukukpwanitch*, (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.), = *atshoh*, El. in John 3, 8, 'the wind bloweth'; *wuttishonk*, = *wuttishonk*, *ibid.*

**wuttitchuwan**, **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; *sepuqog wuttitchuwan*, 'rivers of water run down' (from), Ps. 119, 136; *sepuash wadutchiog*, rivers run from, Eccl. 1, 7; *nippe wuttitchunûmp kah kussitchewan anuwutchuwan*, '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 *oeh* (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 quawpishunk*, which compasseth (flowing about), v. 11, 13; *seip wutchishan*, a river went out of (flowed from), v. 10. Cf. *anwutchuwan*, *awitchewan*, it overflowed, overflowing; *kussitchuan*, it flowed in a stream (n. a stream); *panitchuan*, *panitchuwan*, it ran or flowed (generally or indef-

**wuttitchuwan**, etc.—continued.

nily); *saharitchuwan*, it flowed out of, forth from; *sokkitchuwan*, it gushed out, burst out, Is. 35, 6; *wuttitchuwan*, it flowed to, ran to; *woweyouchuwan*, it flowed round about, I K. 18, 35.

[Abn. *ari'tsSain*, il coule, v. g. le sang.]

**wuttogki**, n. moisture, Luke 8, 6. See *ogqushki*, wet, moist; \**wattapohquot*, wet weather; *wattagkesinnat*, to become wet.

[Peq. *wuttággio eyéw-ké'zuk wecaugh*, wet today, very; *watghtággachy*, a' deer, i. e. wet nose', Stiles.]

**wuttogque**. See *ogqé*.

\***wuttohokhokmineónash**, pl. blackberries, C. 164.

**wuttóhuppa[enat]**. See *wuttóhuppa[enat]*.

**wuttompek**. See *wuttompek*.

**wuttóntaunat**, v. t. to climb to or into; *wuttóntaunat*, if he climb up (into it), John 10, 1; *kútóntaunat*, he climbed up, went by climbing (on his hands and feet), I Sam. 14, 13; *wóntaunáttit kesuk-quot*, if they climb up to heaven, attain to by climbing, Amos 9, 2. See *toh-kótuunat*.

[Narr. *atáunatowash*, climb the tree; *ntáunatowem*, I climb, R. W. 91.]

**wuttoohpoomweonish**, n. tobacco, C. 241. See (Narr.) *wuttanúuog*; *áhpookash*.

\***wuttoónat**, to complain; *wóówem*, I complain; *wóowem*, I did complain, C. 186; *sun kotawem wuhog*, did you complain of me? *ibid*.

\***wuttoútkkon**: *twéche wuttóútkkon*, 'it jerketh or suddenly twitcheth', C. 195.

**wuttoántamunát**, v. t. to care about, to be careful of, inau. obj. (*wuttanántamunat*, to care, C. 186); *wuttanántam*, he careth for, I Cor. 7, 32, 34. Cf. *wuttanántamunat*.

**wuttohuppa[enat]**. See *wuttóhuppa[enat]*.

\***wuttookummissin**, a grandmother, C. 162; *kokummas*, thy grandmother, 2 Tim. 1, 5; (*kokumnes*) thy aunt, Lev. 18, 14.

**wuttóon**, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See *wuttan*.

\***wuttóntonamoonk** (?), n. 'valor', Man. Pom. 86, l. 1.

\***wuttóotchikkiuneasin**, a grandfather, C. 162.

\***wuttóowosketompaog**, pl. 'men of high degree', Ps. 62, 7.

**wuttugk**. See *wuhtuk*.

**wuttuhhunk**, n. a paddle, Dent. 23, 13.

[Narr. *wátkuuck*, a paddle or oar, R. W. 99; *paútons wóútkhuuck* [= *paúntaush naútkhuuck*], bring hither my paddle, *ibid*. Del. *tahacun*, paddle, oar, Zeisl. Voc. 29.]

**wuttóhuppa[enat** (?), **wuttóhup-**, **wadhup-**, **wuttóhup-**, v. i. to draw water (*wuttóhupponat*, Mass. Ps., John 4, 7, 15); *wuttóhuppaog*, *wadhuppaog*, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (= *quomphúppaog*, I Chr. 11, 18); *wuttóhuppak*, draw ye water, Nah. 3, 14; *wadhupahettit*, when they drew water, Gen. 24, 13; *naúthupau* I drew water for (them), Gen. 24, 19; *wuttóhuppanau*, she drew water for (them), v. 20. Cf. *sokhippaog*, 'draw out' (water), John 2, 8; *numwéppag* . . . *nippe*, fill (it) with water, v. 7.

[Del. *thip pek*, a well, Zeisl. Voc. 12.]

**wuttuhq**, **wuttuhqun**, **wuttuk** [*wuhtuhq*, of the tree], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 20; *wuhtuk*, wood, Is. 60, 17 (*wuttóhupónash* or *nishash* (?), wood, C. 164; *poúchátuk* (from *poúshenat*, to be broken, or from *poúshenat*, it divides, branches), a bough, *ibid*.). See *wuhtuk*.

[Narr. *wúútkuckan*, 'a piece of wood'; *wuhtúckquannash*, lay on wood (on the fire), R. W. 48; *paúchawáquannásh*, pl. branches (of a tree), R. W. 89.]

\***wuttóhupponat**, v. i. to arrive; *naútkhukom*, I arrive, C.

[Cree *túckwósin*, he arrives (by land), Howse 50. Narr. *ntuuké 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 *unkhumunát*; cf. \*J'áitacoce.

**wuttunkiu[ónat] ahtompeh**, to bend a bow; *noh wadtunkinout ahtompeh*, he who bends a bow; *wuttunkinouch wutot-tompeh*, let him bend his bow, Jer. 51, 3; but *kwauu wonkinógish ohtomp*, you that bend the bow, Jer. 50, 14, 29; *ney*

**wuttunkin[ónat] ahtompeh**—cont'd. *patankanoncheq ohtompeh*, they who bend the bow, Jer. 46, 9; Is. 66, 19. See *patankinuu*; *wonkinuuut*.

**wutuhshame**, adv. (?) on this side, Josh. 8, 33 (opposed to *ongkone*, on that side, beyond); *wutuhshame sepat*, on this side of the river, Dan. 12, 5 (*wuttoshimayen*, on this side, C. 235).

## Y

**yá**. See *yo*; *yáá*.

**yaneinu**: *wame yanéino wutch malla-mog*, 'is not seemly for a fool', Prov. 26, 1.

**yānequohho**, n. a veil, Gen. 24, 65, =*puttoqqequohhou*, Gen. 38, 14, =*ang-qe-quohhou*, Ex. 34, 33; 2 Cor. 3, 14.

**yāneyéu**: *pish yāneyéu*, it shall be as, or like, Is. 17, 5 (circumstance to circumstance or fact to fact); *ne wonk yone*, and likewise (in the same manner), John 6, 11. Cf. *wame*; *onutuh*; *tutupe*.

**yānitchan** [*yānitannu-utcheq*, he shuts the hand (?)], n. a handful, Lev. 2, 2; pl. —ash, Ezek. 13, 19; *negpantchan*, a handful of, 1 K. 17, 12.

**yānitannunúnát, yeán-**, v. t. to shut (a door, gate, etc.): *yānitannu sepat*, he shuts the door, Judg. 3, 23; *yānitannuwoq*, they shut the gate, Josh. 2, 7; *yānitannunuu* (v. l.), he shut the door, Gen. 19, 6; *pish kánitannuu*, thou shalt shut the door, 2 K. 4, 4.

**yānununúnát**, v. t. to shut: *yānununuu wuskesunkquash*, he shuts their eyes, Is. 44, 18; *yānunush*, shut thou (their eyes), Is. 6, 10; *noh yānunuk*, he who shuts (his eyes) Is. 33, 15.

[Narr. *yānish*, shut the door after you, R. W. 50.]

**yau** [*yauwe*], num. four (El. Gr. 14), Ezek. 1, 10; *yauog*, *yauwoq*, an. pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; *yauunush*, pl. inan. four (things), Prov. 30, 18, 21; *yauut ná*, four square, Ex. 38, 1; *yauqáiwogkok*, on the fourth day, 2 Chr. 20, 26; *nabo yau*, fourteen; *yauunehag* (-*kodtog*, -*kodtash*), forty, El. Gr. 14.

[Narr. *yáib*, four, R. W. 41. Peq. *yauh*, Stiles. Del. *we wo*, Zeisb.]

**yeán** [*yá-en*, to yonder, thither], prep. to, as far as; *wutch . . . yeán*, from . . . to, Mic. 7, 12, = *yáéu*, Zech. 9, 10. See *yeu unne*.

**yeánittanunúnát**. See *yānitannunúnát*.  
**yeu**, (1) demonstr. pron. inan. this: an. *yeuoh*; pl. inan. *yesh*, an. *yeg*, these; pl. an. *yéuh*, these (accns.), Gen. 15, 10; *uttigen*, interrog. which?; pl. *uttigenish* (El. Gr. 7); *yeu nepaw*, this month, Ex. 12, 2; *yeu kodtannuk*, 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, = *yéuut*, Gen. 21, 23; *yeu uogqer*, toward this way (El. Gr. 21); *hither*, 2 K. 2, 8. See *ayen*.

[Del. *yuu*, here, Zeisb. Gr. 171. Quir. *yeuoh*, Pier. 5. Narr. *yo* (q. v.). Cree (an.) *ow'á*, (inan.) *oow'á*, this, Howse 188. Chip. (an.) *owoh*, (inan.) *owoh*, Howse 188. Micm. *st*, 'ici', Maillard 30.]

\***yéuh** (Narr.), man (*wenigh*, woman), Stiles.

[Peq. *nehyeugh*, my wife; *nehysush-ung*, my husband, Stiles.]

**yeuhquog**, n. pl. lice, Ps. 105, 31, = *yee-koo(og)*, *yeuhko(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).

**yeuyeu**, adv. now (El. Gr. 21), Gen. 21, 23; 22, 2; 2 Cor. 6, 2.

\***yo** (Narr.), = *yeu*: *yo wéque*, thus far; *yáwa*, 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 nogque in kah yâ in*, hither and thither, to this side and to that; *yô nuttânan*, we will go yonder, Gen. 22, 5 (*wonk hó kuppeyannununn*, we will come again [hither(?) to you, *ibid.*]; *wonhish yeu wutch, yaawsh*, go hence to yonder place, i. e. go hence, go to yonder (from *yâ-anonot*), Matt. 17, 20.

[Narr. *yô nouékîn*, I dwell here, R. W. 29.]

**yôái, yôaeu, yoáe** [*yô ayeu*], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5; *wutch yôáe kesukqut kah yeu onk in aongkoue*, from the one side of heaven unto the other, Deut. 4, 32; *wutch yôáe . . . nogque*, on the one side . . . on the other, 1 Sam. 14, 4; *yôaeu . . . nahohitê yôayewok*, on the one side (of the ark) . . . on the other side, Ex. 37, 3; *ut yôáe*, at the sides of (the ark), v. 5; *wutch*

**yôái, yôaeu, yoáe**—continued.

*yôáeu . . . ogkónae*, out of one side . . . out of the other (of the candlestick), v. 18; *pasuk yôáyeu . . . onkatuk ogkónáeu*, one on one side (of him) . . . another on the other, Ex. 17, 12; *yôáeu nanotunníyeu*, on the northward side, Lev. 1, 11. Cf. *ongkoue*.

[Del. *ywéi*, on one side, Zeisb. Gr. 171.]

**\*yôte** (Narr.), fire; *Yotámit*, 'the fire god', R. W. 47, 110. See *natán*.

[Peq. *yewt*, 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 *wameyene*. Cf. *maywutché*.

[Mém. *yapchis*, 'toujours', Maillard 28. Del. *yawewi*, Zeisb.]



ENGLISH—NATICK





## A

- abhor**, *uhquannamau*; inan. *uhquuntan*, he has an extreme aversion to; *uhquannamau*, he is abhorred, is loathsome; *uhquannamukquok* (when it is abhorred), an abominable or detestable thing.
- abide**, *áppu*; it abides in, *appeltuak-un*.
- able**, *tapenun* (*tápiunum*), he is able, potest. From *tápi*, sufficient.
- abomination**, *uhquannamukquok*.
- abound**, *monat*, when there is much or plenty; *uum-máchekohtoh*, I abound, I hil. 4, 18.
- about**, (concerning) *qupuunur*; (round about) *quánuappu*; *waénu* (*wánu*, *wénu*, C.).
- above**, *wáub*, *wóhqu*; *wúch wóhqu*, *wúch wáub*, from above; *wóhkuánu*, upward; *kúhkuhqu*, higher up.
- abundance**, *ne nusyik*, when it is plentiful (*misséhóonk*, C.), an abounding; *máwétash*, *misháwétash*, 'great store', R. W.; *manúshkúot meechum*, 'store of victuals'; *manúsh*, many things, abundance; *máwáonk*, abundance; *manútit*, when there is plenty.
- accept**, *tapenun*, he receives with satisfaction; *tapenunáwáonk*, acceptance; *tapenunukquot*, that which is acceptable. From *tápi*, sufficient, enough.
- accompany**, *wéchau*, he goes with, an. obj.; *kówéchaush* (*kówéchuush*, R. W.), I go with you; *wéchauúttéu*, let us accompany, R. W. From *wéche-au*, he goes with.
- according to**, *neawak* [*ne awak*, that which is so].
- acorn**, pl. *anáwéheméwásh*, R. W. See nut.
- across**. See crossover.
- act** (agere), *ussáat*, to do, to act; *ussu*, he does; *ussu*, he acts; *umúhhuu*, he does, with respect to others, he conducts himself; *wáwéwéchau*, he did well to, conducted himself well toward; *ye nuttúhikqu*, thus he deals with me. See conduct one's self; do to.
- action**, *usséonk*, a doing.
- add**, *kówéchteau*, *kówénuhtéau*, he adds (it, to it); *ukkówéchteauun*, he adds to it, makes an addition to it; *kówétau* [*kúche-óhtéau*], he adds to.
- adorn**, *wáwéchu*, he adorns (makes beautiful) himself; *wáwéch kúhlog*, adorn thyself (*wáwéchu*, he adorns himself, C.); *wáwéchteau*, he adorns (inan. obj.).
- adorned**, inan. *wáwéchteauuk*, an. *wáwéchuusú*.
- adultery**, *manússu*, he commits adultery; *manússékon*, thou shalt not commit adultery; *manússuánu*, an adulterer (*manúshu*, pl. *manúshúshéek*, R. W.); *manúshquáwánu*, an adulteress. See fornication.
- advantage**. See profit.
- adversary**. See against; enemy; opposite.
- advice**, *kewanúttuonk*, good advice received. See counsel.
- advise**, *kogkúhtimau*, v. t. he gives advice to, advises (*kogkúhtéau*, he advises, C.); *wéyquúttuonk kah kéwétauwák*, 'give your advice and counsel', Judg. 20, 7.
- affair** (matter of business), *únuigúwáonk*.
- affrighted**, *chepshau*, *chepshóntau*, he is affrighted, startled, astonished (*kúche-sáhtéau*, he affrights; *kúcheshanúttuonk*, to be affrighted (?); *kúttíshanúttuonk*, fright, C.).
- afraid**, *wábesu*, he fears, is afraid; *náwábes*, I am afraid; *qúshau wábesónénu*, he is afraid of (him); *quéhtau*, he is afraid (to do, to go)—not implying slavish or disgraceful fear (*wéssánu*, (he is) afraid; *wéssánu?* are you afraid?; *táwéhté wéssánu?* why fear you?; *manúwéssánu*, I fear none, R. W.). See fear.
- after**, adv. after that, afterward, *ne wúche* (see have, auxil.); prep. *usúhkaue* [*usúhkaue*, it goes after, follows]: *negonne onk nen . . . usúhkaue onk nen*, before me . . . after me, next after

after—continued.

(in order of time or place); *nahoktūen* (secundus, -a, -um); *noh asukkiit*, he who goes or comes after. Cf. *asuh*, or; *neese* [aw-esse], two.

**afternoon**, *quāttuhupūhquā*, C.; *panicōmpaw*, *marvānuyaw*, R. W.; *quāttūquāquaw*, after dinner, *ibid.* See day.

**afterward** (in the future), *umpetak*.

**again**, (a second time) *nompe*; (in addition) *wonk* (*wonkwēt*, *onk*, or *wonk*, again, C.).

**against**, *ayewukkon*; mutually opposed, *ayewukkwōtūw* (*ayewukwōtūw*, C.); *ayewukkonan*, he goes against, he makes war on (an.); *nup-pemūnūn-uk*, he is against (at variance with, contending with) me. *pūhsuk*, over against, opposite to; reciprocally opposite, over against each other, *pāpūhsuk*. Cf. *pāpiske*; *pap-skeu*; *neesi piskeu*, it is double; *piskūnūn*, he doubles (it). See opposite; war.

**age**. See old; old age.

**ago**. See long time ago.

**agreement**. See covenant.

**ah! alas!** *awee!* *woi!*

**ail**, *tah kuf-ushpūnūn?* what aileth thee? also *tū kut-ūspūnūn* (and *tockētūspūnūn*, R. W.); *tah uspūnūn* (*tūhaspūnūn*, R. W.), *tahspūnūn?* what ails him, what does he happen on, what chances he?; so, *nay wame . . . ushpūnūn*, 'chance happeneth to them all', Eccl. 9, 11; *tatūppe uspūnūn wame*, 'one event happeneth to them all' (they chance all alike), Eccl. 2, 14.

**air** (atmosphere), *nūmūche kesuk*, = *manohēyūw kesuk*, the empty or void sky.

**alarm**. See war.

**alewife**. See fish; menhaden.

**alike**, *tatūppe*, equally.

**alive**, *pomūntog* (when he lives, living).

**all**, *wame*, *wamū* (omnino); *wamūt* (when there is all), enough. *mānūsse* (*missēsa*, R. W.), totus, ex toto (*mamūssēyūw*, wholly, entirely, C.). From *missi* (*missi*), great, by reduplication.

**almost**, *nāhen*, nearly, nigh to (*omōgpeh*, C.).

**alone**, *nūssu*, *nūssu* [*noh usseu*, he who does?]; *n' nishishem*, I am alone, R. W. *nūssiyūw*; *wukse*, *nūssiyūw*, all alone, C.; *nūn-nānsi-up*, I was alone, *ibid.*

alone—continued.

*nūnt*, of himself only, I. P.; *nūnt*, R. W.; *pasuk nūnt* God, there is only one God, *ibid.*

**also**, *wonk*, again, moreover.

**always**, *ayewūtūw*, continually; *yoyat-che* [= *yew wātche*, from this time?], *wīchew*, forever. See ever.

**am**. See *appu*; *ayew*; *nū*; *nūnt*; *ohleu*.

**amazement**, *chepshatōnk*, a startling; *chepshatū*, he is amazed, affrighted; *nōn-chānātūn*, he wonders. See wonder.

**among**, *kenyke*, *kūmūke*. Related to *kōmkkēhtabūchūw*, he pierces, penetrates (?), *kūmkkūshūnk*, penetrating, piercing; from *kenag*, that which is sharp. Cf. Lat. *inter*, *interere*, intrare.

**ancestors**, *wūchōttūmūgīnōg*, C. From *wūchew*, suppos. *wāchit*. See parents.

**anchor**, *kenūhquāb*, *kenūwūqap*, *kenūmp-sūwāb* (*kūmūāncēp*, R. W.; *kūssippūmūnk-quānk*, C.).

**and**, *kah*. From 'k progressive.

**angle**, *nūi*, angular, having corners or angles; *nūiyūg* (when it is angular or cornering), a point, angle, or corner; *nū yūw nūw*, at the four corners of; *yūw nūiyūg wētū*, the four corners of the house. Cf. *kenūi*, sharp; *kenag*, that which is sharp. *pōchay*, an interior angle or corner. See corner.

**angry**, *nūsqūntūm*, he is angry; suppos. part. *nōh nūsqūntog*, he who is angry, i. e. any angry man; imperat. prohib. *ahque nūsqūntūsh*, he not angry (so, R. W.; *nūmūsqūntūm*, I am angry, C.); act. verbal *nūsqūntūmūnk* (*nūsqūntūmūnk*, C.); pass. verbal *nūsqūntūmūnk*. anger. V. t. an. *nūsqūntūmū*, he is angry at or with (an. obj.).

From *nūsqūi*, red, bloody, and *antūn*, muddled, purposing, or having in mind.

**animal**, *āūw*, *ōūw*, *houw* (*ōūw*, *ōūw*, *ōūw*, C.), animal, creature (pl. *ōūwīwēg*, *ōūwīwēg*); *nīshūch* *ōūw pānūntog*, 'every thing that liveth' (*pōmānūmūwē* *ōūwīwēg*, 'living creatures', C.).

*nē-tōssūwog* (pl.), tame or domestic animals (*nētāstog*, R. W.). *pūppīnūshīm* (*pēnāshīm*, R. W.), pl. -*nūwog*, beast. Cf. *pūppīnūshūw*, pl. *pūppīnūshūwog*, bird, avis.

*ōūw*, *hōw*, is evidently related to *hōwūn* (*wāūn*, R. W.), someone, anyone, a person. The termination repre-

**animal**—continued.

sents the verb of animate agency, *us-us*, he does, acts. The prefix is perhaps the inseparable pronoun of the 3d pers. sing. *w'* (*ewò*, he, R. W.), as in *horran*, *awòàn* [*ewò-ànni*, any he].

**ankle**, *nussipsk*; *wassipskòu*, his ankle bone [*n' süssippoi-oskon*, the side bone?].

**anoint**, *susséquinon*, he anoints (him); *sussequinum*, he anoints (it) (*nussisseguin*, I anoint, C.); act. verbal *sussequinéouk*, anointing, anointment; pass. verbal *sussequinaittoonk*, being anointed.

**another**, *onkatog*, another person, pl. *onkatogig*, others; *onkatog*, another thing, pl. *onkatoginush* (*onkatok*, *onkne*, besides; *onkatoginít*, otherwise, C.). From *onk*, *wonk*.

**answer**, *nanpaham*, he answers; *nanpahamaui*, he answers (him).

**ant**, *annucks*.

**any, anybody, any person**, *howan* (*awòàn*, R. W., whoso; Del. *awweu*, who; *aw-won*, *howan*, anybody, C.). *nanwi*, *nanwe*, *nanwe wosketomp*, any man, C.; *nanwe missininnuog*, common people, C. Adj. *inan*, *teagwe*; *nt teagwe mchtogkit*, on any tree; *w' teagwas*, any thing.

**apart**, *chippi*, *cheppi* (it is separate); *chippew*, he separates himself; *chippaw*, he separates himself to, 'consecrates himself'.

**appear**, *nanmoguis*, I appear, C.; *áuk-quok* (when it appears), the appearance of a thing (*nogqüssuonk*, appearance, looks, C.). See looks.

**appease**, *nan-nánnunnéhtann*, he appeaseth (strife, Prov. 15, 18), from *manuue*, quiet, calm, moderate. *mahtéannum*, he appeases or pacifies, C.; *mahtéannónt*, to quiet, *ibid.*, from *mahto*, he makes an end, has done.

**appoint** (a person to post or place), *kehtimáü*, he appoints (him); *kuk-kehtim*, thou appointest (him); *noh mukkehtim*, he whom I appoint.

**appoint or designate** (a place or inan. obj.), *kuhquttum*, he appoints (it). Adj. *kuhquttumme*, appointed.

**apron**, *áúah*, *áúaróhon*, *áútdá*, the apron or covering worn in front by the Indians; 'a pair of small breeches or apron', R. W.

**archer**, *péppumwacn-in*, one who shoots habitually, pl. *-innuog*; *péppumatcheg* (pl.), they who are shooting, actually. From *ppunnu*, he shoots, with frequentative reduplication.

**arm**, *wihpít* (*áúhpít*, C.); *wahpít*, his arm (*wappítteve*, pl. *-wash*, R. W.). *w' appéht*, 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 (*waénu*, *wewénu*, about, C.); *quinuappé*, adv. [*quin-áppu*, *quinuappé*, it turns about], about, around; *quinuappohke* [*quinuapp-ohke*], everywhere, all about.

**arrive**, *átáuké wushem*, I come by land, R. W. 31. Cf. Cree *táckoo-sín*, he arrives (by land), Howse 50. For *nutohke* (?). Cf. *ankeewushahog*, 'they go by land', R. W. *nomishoonhónnin*, 'I come by water' (i. e. by boat, *wushoon*), R. W. 31.

**arrow**, *kóuhqutódt*, *kóunkquódt* (suppos. part. inan., having a pointed or sharpened end); pl.  $\pm$  *ash*. *caúqutash*, arrows, R. W. Peq. *keegnam*, arrow; *nuckhegunt*, my arrows.

**artful**. See crafty.

**as**, *weane* [*we-wni*, like that, of this or that kind], as, so, in like manner; *onatu* [*unne-toh*], as though, as if, as when, used with the suppos. mood; *wéhque* [*wé-uhquánu*, going to the extreme or limit] as far as; *wéteh* . . . *wéhque* (with verb of motion), from . . . to (*yo wéque*, thus far, R. W.); *áútahshe*, *átwoche*, *úttáche*, *áúhú tahshe* [for *áú 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; *wáápu*, *wááben*, he rises up or ascends, denoting change of place, without respect to locomotion; with inan. subj. *waape-náw*, it rises, ascends (is raised), as smoke, the water in a river, etc.; *úshpuu*, *úshpushau*, he ascends into the air quickly or with swift motion, as the soaring of a bird, etc.; with inan. subj. *úshpémáw*, *ússpémáw*, it mounts aloft, is borne upward. See go.

**ashamed**, *akodehu*, he is ashamed; *nut-akolj* (*nut-ákgodech*, C.), I am ashamed; *akodehahau*, he makes (him) ashamed, puts (him) to shame (*nut-ákgodechek-ku*, it ashame me, C.).

**ashes**, *pakque*. Cf. *pukit* (Narr. *púck*), smoke; *pakque*, mire, mud; *pakut* (that which is broken off?), a brand.

**ash tree**, *monuaks*, Is. 44, 14.

**ask**, *natatoma*, he asks (him) a question, questions; *natatomarchtau*, *natatomithtau*, he inquires, asks a question; *natatomihkau*, he makes inquiry of, he asks questions of (about anything) (*natatomarchkau*, *natatomihkau*, he asks, inquires, C.); *n'natotenuákau*, I will ask the way (inquire about it), R. W.; *kun-natolemi?* do you ask me? *ibid.*.)

**ask for**, *wehpetum*, he asks for (it); *weh-quetum*, he asks (him) for (it) (*keh-wepetumandush*, I beseech you, C.). Cf. *wehkama*, *wekoma*, he calls (him).

**assemble**, *miacog*, *maigacog*, they assemble, meet together; *mukkiawank moama* or *maigamoa*, the assembly meets (is gathered together); freq. *mohomacog*, they meet often or habitually (*miawé-tark*, let us meet; *miawéttit*, when they meet, R. W.). From *wide*, *wigwe*, *woce* (*moque*, C.), together. V. t. an. *miacau*, he assembles, causes (them) to assemble, gathers together (*niúweue*, a court or meeting, R. W.).

**assembly**, *moarwhkomaank*, *wisho'auk*, a great many together; *mukkiaw'auk*, a gathering.

**astonished**, *chepshau*, he is astonished, amazes; *wonehauatam*, he wonders. See amazement; wonder.

**astray**, *paume*, out of the way; *panuau*, he goes astray; suppos. part. an. *panu'out*,

**astray**—continued,

going astray, erring. *wauuuu*, *wáuuu*, he goes astray, wanders out of the way; suppos. part. an. *wáúúú*, *wauuúú*, going astray; hence, *wauyout*, *wauut*, sun-setting (*wawuúúúúú*, they wander, C.). From *wáúúú* (*wéwéú*, C.) and *au*, he goes round.

**as yet**, *ashpumaenu*, *ash pánu*.

**at**, *alt*, *ahout*, *at*. At or in a place (the locative case), expressed by the termination *-ut*, *-at*, or *-it*, with or without a governing preposition.

**attempt**, *kodassu* [*kol-ássu*], he attempts (*nuu nukkolássep*, I attempted, C.).

**aunt** (?), *akummes* [from *akos*, related to the mother]; *kokummes*, thy aunt, Lev. 18, 14; but thy grandmother, 1 Tim. 1, 5. See grandmother.

**autumn**, *ápuu* (*népuu*, R. W.; *nepiuúú*, C.), the harvest season, the latter part of summer and beginning of autumn (*tuqúúúú*, the fall of the leaf, R. W.; *'ánuuauwáct*, fall, C.). See seasons.

**avoid**, *chippiauu*, he avoids (it), puts it away; *chippitau*, he avoids, keeps away from (it); *qussúhkom* (?), he shuns or avoids (*nuk-quissúhkom*, I shun or avoid, C.).

**awl**, *m'akps* (*wúcksuck*, awl blades, R. W.). Cf. *káus*, a thorn; *m'úhkos*, a nail or talon. *puékchégaúash*, awl blades, R. W., from *puékluuúúú*, to bore, *ibid.* See point.

**ax**, *togkunk* (*tokkoug*, C.), pl. + *ash*, that which strikes; suppos. part. inan. from *tokkom*, he strikes an an. obj. *chichéyín*, a hatchet, R. W.; pl. *chichéyínash*. Cf. Del. *puékshéicu* or *kshéicu*, a knife; *m'choushíicu*, a large knife, Hkw., Corr

## B

**babe**. See child; infant.

**back**, *wuppusk*, *wuppisk* (*wupposky*, C.; *wupusquan*, R. W.), from *poske*, *poskea*, it is bare, naked, unprotected, with indef. prefix, *m'poske*; *kuppusk*, thy back; *wuppusk*, *wuppisk*, my back; *wuppisk*, his back; *wupuspatat*, *wupusquanat*, at his back, on his back, behind him.

**backward**, (oppos. to faceward) *outanu*; *outanu puushau* or *antashau*, he fell backward; (oppos. to forward) *qushké*; *qushkeu*, he goes back, returns; *qushkenoa*, it goes backward; *nukqushken* (*nuk-quishken*, C.), I go back. *asóúshau*, he retrogrades, moves backward; *nut-assóúshau*, 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* [*mathe-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. *matchetōuk*, badness, wickedness (in disposition, purpose, or nature); pass. vbl. *matchetchetuok*, wickedness encountered or referred to its object; act. vbl. *matchesuok* [from *matchesu*], the doing of evil, badness in action. From *matta*, *mat*, adverb of negation. Cf. Engl. not, naught, naughty.
- bag**, *basket*, *namat* [*m'nat*], pl. *m'natash*; *munūde*, a basket, R. W.; *munūnōgh*, 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. "*Nottassen*, or bags which they plait from hemp."—De Vries, *Megapolensis*, 2 N. Y. H. S. Coll. III, 95, 107, 158. From *natin-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 *petauon*, he puts it into), a bag or pouch for carrying small articles: "*petouāssinug*, 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), *onarungōmmakau*, R. W. Cf. Abn. *āsaigan*, Rasles.
- bake** (roast), *appatau*, *apwau*, *appāssu*, he bakes, roasts, or cooks; *apicōnat weyau*, to roast flesh (*appasish 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 (*musontip*, a bald head, C.), *mukukkontuppa*, he is bald.
- ball** (for playing), *popmasuhkonk*. From *popmu*, he plays; *asuhkau*, he chases, follows after: *pop-asuhkau*, he chases in sport.
- bank** (of river), *wusāppimuk* (*wusāppimuk*, C.), = *wus-āppin-uk*, where the edge or margin is, that which is at the edge (*wus*).
- bare**, *mukkūkki* (*muckūkki*, 'bare, without nap', R. W., of cloth); *mukkokey*, 'strip yourselves', Is. 32, 11. Hence *mukkōkīnau*, he robs, plunders, strips bare; *mukkōkīnauwān-in* (n. agent.), a robber, and perhaps *mukki*, *mukkutchouks* (*muckiguarhuks*, R. W.), a child, a boy. See bald; naked.
- bargain** (agreement), *wunūwōdōnk*, = *wunūwōwōuk*, good saying, satisfactory talk. See trade.
- bark** (v.—as a dog), *wohwōhtau*, he barks (*wohwōhtau*, C.); *wohwōhku*, he barks at, keeps barking (onomatopoeic; so *wohwōtōwau*, 'ho! hullo!', C.).
- bark** (n.), *wunūadteusk*, C.; *wuchickapēuk*, 'birchen bark and chestnut bark, which they dress finely and make a summer covering for their houses.'—R. W. 48. Cf. Abn. *maskōš*, pl. *ššār*, 'Gorce de boulean à cabaner', etc., Rasles.
- barn**, *auqin-nash*, barns, R. W.
- barren**, *mēchéu*, *mēchéyēu* (she or it is empty, is nought); *mehcheyēu*, barren (*mōchigēu*, empty, C.); *mehcheyōnk*, barrenness, sterility; *mathekinē ohke*, barren land. From *mat*, *mathe*, or *mahtsheu*.
- barter**. See sell; trade.
- basket**. See bag.
- bass** (a fish), *Labrax lineatus* (?), *missūckē*, R. W.; pl. *kēgōck*; *suckegug* (pl.), Stiles. Peq. *m'sugkhege*. *quinamag*, bass, C. (?).
- bastard**, *nawretū* (*nawretūe*, C.). From *nawre*, general, communis, and *wetu*.
- bat**, *mattappasquas*, *matappuspes*.
- battle**, *ayewuttuok*, *aycutōnk* [making war, vbl. from *ayewhtau*, he makes war against]. *matwōtōuk*, R. W. Cf. *matwāit*, he is an enemy.
- bay**, *potuppiog*, *potuppiag*.
- be**. See *appu*; *ayew*; *na*; *nont*; *ohtrau*.
- beads**. See wampum.
- beans**, *tuppuhquaw-ash* (pl.) [from *tuppuhquaw*, it turns or rolls]; *manusqušēl-ash*, R. W.; Peq. *mushqušedes*, Stiles.
- bear** (n.), *mosq*, *masq*, *masq* (*moshq*, C.); *mosk* or *paukānawewaw*, R. W.; Muh.

**bear**—continued.

*myooh*, Edw.; Del. *mak'kk*, *maehk*, Hkw.). From *maorhan*, (*mauauau*, R. W.), he devours, eats, an. obj. (?). Freq. *a'havugut*, Stiles; Narr. *konoooh*, *ibid*. See wolf.

**bear** (v.), *komunuum*, he bears or carries (it), takes it along; with an. obj. *kenunau*, *komunau*, he carries (him); with suffix *ukkenunoh*, he carries or bears him; *koununout* (suppos. part. an.), when he carries or bears; *koununout ahtompeh*, carrying a bow (see take). *kounun*, he bears, sustains, holds up; suppos. part. inan. *kounuk*, when it carries, it carrying a carriage or anything used for carrying burdens; freq. *kogkounun*, he supports, holds strongly or firmly. *nayoutau*, he bears (it) on his person as a burden; imperat. 2d pers. sing. *nayoutash*, bear or carry it (*nidutash*, take it on your back, R. W.); suppos. pass. part. *nayemuk*, *naiamuk*, (when he is) borne or carried on the back (of a man or beast), hence *nayemuk*, when he rides; *nayemukqog kawehoh*, 'they rode on camels', Gen. 24, 61; *noh nauunukput* (*nayemukput*), he who rides, a horseman; pl. *weg nayemukqutcheq*, riders, horsemen. So *nahayounerwat*, R. W.; *nahnayemudoual*, a horse 'or a creature that carries', C.; Del. *nayundau*, to carry on the back or shoulders; *nauyungex*, a horse, 'the beast which carries on its back', Hkw. Perhaps from *nauwaen*, he bends down; *nauwachtan*, he bends or stoops to it. See horse.

**bear children**, *wechau*, *nechau*, she is in travail or brings forth (*nechaw*; *paug-woteche* [*pakoteche*] *wechawaw*, she is already delivered, R. W.). See beget.

**bear fruit**. See produce.

**beard**, *weeshittan*, = *weshuk-tan*, hair (of the) mouth (?). See hair.

**beast**, *puppmashim*, pl. + *weg* (*penashim*, pl. - *wok*, R. W.). See animal.

**beat**, *tattagkomau*, he beats (him); suffix *wat-tattagkomoh*, they beat him; *tattagkottan*, *tohtagkottan*, he beats (it). Freq. from *togkomau*, he strikes (him), and *togkottan*, he strikes (it). *pogguh-hana* (*pochkannin*), to beat out corn, R. W.), he threshes or beats out corn. See grind; strike.

**beautiful**, *wunnegeu* (good, handsome, desirable, pleasing); *wunnehchau*, he beautifies himself, makes handsome; *wunnehchau*, he makes (it) beautiful or pleasing.

**beaver**, *tunnatuk*, pl. + *quaog* (*tommunueq*, Peq.; *tannuk*, C.; *tunmuck*, R. W.). From *tunnigyoohoh*, he cuts off (see trees)? Cf. Abn. *tema'ksé*, pl. *-ksak*, castor vivant. *nosuppaioog* (pl.) and *sinhuppaioog*, R. W. See \*amisque.

**because**, *weutche*, *we wutche* (for this, from this). See cause; therefore; wherefore.

**become**. Cotton gives 'I am become, *nuttiani*'; 'to become, *unniat*'. Eliot has the verb *unniatneat*, 'so to be' (1 Cor. 7, 26), evidently from *unni*, 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 unniit*, what may have become of him, Ex. 32, 1, 23 (= *toh aohs*, where he might be, Acts 7, 40).

**bed** (place for sleeping), *appin*; *wutappa*, his bed [*wutappin*, he sat there].

**bees**, *ahkkanuassog* (*ohkroumasog*, C.).

**before** (in front of), *awaquohtag* [when it is opposite, *anawaen-ohitag*], before (it); *awaquabit* [when he is opposite, *anawaen-ahit*], before (him); *awaquabeh*, before me; *awaquabean*, before thee; *awaquabhellit*, before them (*awaquabit*, before him, C.); *awaquohtag wek*, before his house, *ibid*.] [*anawaen*, opposite, from *nahquawen*, he looks toward]. *negomukhan*, he goes before or in advance of, he leads; *negoutanau*, he sends (i. e. in advance of himself) to another. See lead.

**before** (preceding in time), *negomacu*; adv. *negomac*, formerly, before time; *asquam*, not yet; *quoshac*, beforehand, anticipatory.

**beg** (ask alms), *weenshau*, he is begging; n. agent. *weenshien*, a beggar; *weenshawan*, he asks for (it) as alms; *aw-wensham-oh ne teagwas*, 'he asked an alms from them', Acts 3, 3.

**beget**, *wunnehchanau*, he begets (a child or children, without reference to sex); *wunnaunomeu*, *wunnaunoiyeu*, he

**beget**—continued.

begets (a son or sons); *wuttaunyeu, wut-tōcu*, 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* [kō *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 kō tatuppe ksetaukqineau*, 'as he had begun, so would he [go on and] finish.' *nache wekitrau*, he began to build; *yeu nache ussenāut*, this they began to do; *neyane nache ussip*, as he began to do; *kutche ussan, kah wonk nuppakodehe ussem*, 'when I begin [to do] I will also make an end' (do thoroughly), 1 Sam. 3, 12; *kutchissik, kādshik*, (when it began) in the beginning, Gen. 1, 1; Is. 64, 4; *wutche kutchissik onk yeau weqshik*, from beginning to the end (*nen kutche or nak-kutcheussem*, 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**, *ānāyēuonk*. See business.

**behead**, *tunnāyguohwōu*, he beheaded (him) (*tineqūassin*, 'to cut off or behead', R. W.).

**behind**, *wuttāt, wodtāt* (*wuttate*, C.): *wuttāt wagig* (those who go behind), 'they who are last'; *wodtāt ohtagish . . . ne-gōhōtagish*, 'things behind . . . things before', Phil. 3, 13. *wuttamiyeu* (it is behind), the hind parts or posteriors; 3d pers. *atanāyēu*, 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); *nannamptau*, I believe (*wunnamptauō-onk*, belief, faith; pl. *wunnampuhotogig*, believers, C.). "This word they use just as the Greek tongue doth that

**believe**—continued.

verb *πιστεύειν*, for believing or obeying, and they say, *κοινωνήσατε μου*, I will obey you [or, I believe you]."—R. W. 65.

\***bell**, *kakōkanogs* (onomatope).

\***bellows**, *popapōtauwauōmuk*, C. [that which is blown with; from *patōtauēu*, he blows].

**belly**, *menogkus* (*wunogus*, bowels, C.); *wunnogkus*, his belly (*wunnōks*, R. W.), from *wonogq*, a hole (?). *misshdit*, C., for *mishehit*, suppos. part. from *mishehēu*, 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; *nuttaihēin, 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-ohtau-nu ketassatōmōnk*, 'thine is the kingdom', Matt. 6, 13; *nōh ohtunk*, he having, the owner, he to whom it belongs; *ne tragnas ohtunk*, anything which is (belongs to), Ex. 20, 17. Vbl. *n. ohtōonk, ahtōonk*, a having or belonging, a possession. In compound words *-ohtōe* signifies belonging to, of the nature or quality of. *wutcheiyemaw*, it belongs to, in the sense of it proceeds from, is caused by, or the like; *weuhkesuonk wutcheiyemaw Godut*, power belongs to God, Ps. 62, 11. See his; mine; thine.

**below**, adv. and prep. *agwe, agwu, agwu. ohkeiyēu* (*ohkeieu*, C.), below, i. e. earthward. *agwe*, or *agwu*, the more common form, is apparently contracted from *ohkeieu*.

**bend**, *wonki* (*wāuki*, R. W.), it bends, is crooked; *wōnkāuunum*, he bends (it) (*wonkūunum*, C.); *ne wonkag*, that which is bent; pl. *wonkagish*, bent or crooked (things). See crooked.

**bend one's self**, *nauwēu*, he bends down or stoops; *nauwōsu, nauwōseu* [*nauwēu-ussu*], he performs the act of bending or stooping; *nāūsūt*, when he bends, bending; *nauwawum uppukuk*, he bends his head; *nauwāchtōu*, he bends down to or before (it); *nauwākomptu, nauwōsikompau*, he bends or stoops.

**bent.** See crooked.

**berry,** in compound names, *-miane*, pl. *mianewash*, small fruit of any kind (*wat-táhinewash*, strawberries, R.W.; *watáhinaneob*, a strawberry, C.). See whortleberry.

**besides.** *ónkwe* (more than that, further), C.; *wonk*; as conjunction, *chawbóhkish*, 'except, besides', El. Gr. 22; *chanchippe* (*chippe*, Mass. Ps.), he or it excepted, saving, excepting; *káwre*, C. [for *qut we*?].

**besiege.** *wecauhkanewog neg*, they besiege or encamp round about them; *wecauhkom*, he besieged (it) [= *wecawuhkom*, he goes round about].

**bestow.** See give.

**betray.** *wanussamau*, he betrayed (him); *wanussamít*, when he was betrayed (*wanussamít*, betrayed, C.); *wanussam*, I betray; n. agent. *wanussamwáinín*, a betrayer, one dealing treacherously.

**between.** *washawé* (*washáwe*, C.); *washaw mayash*, between the paths.

**beyond.** *ongkoué*, *ongkóúé* (*onkkóúé*, C.); *watáshawé* . . . *ongkoué*, on this side . . . beyond (a river, etc.); *ongkoué*, *ongkoué*, on the other side of; *yáái* . . . *ongkoué*, on this side . . . on the other side (*wáwawák*, R.W.; so, *Acarawakóúé*, England, *ibid.*, = *agkoué-en-ohké-ut*, in the land on the other side or beyond; Alg. *gawáink*, on the other side, Lab.). From *onkloum*, he covers or hides (it).

**bind.** *kishpínoum*, he binds, ties, makes (it) fast; *kushpínoush* (*kshpínoush*, R.W.), bind it or tie it fast; *kishpínaw*, he binds (him); v. i. act. *kishpínássa*, he makes fast, and pass. he is made fast or tied. *togkuppínaw*, he binds, holds fast by bonds (him); freq. or intens. *tohtayk*, *tattayk*, *táhtogkuppínaw*. *wushpínoum*, he binds up or together, = *asspínoum*. *Eñwepínaw*, he binds (him), as by oath, imposes an obligation.

**birch bark.** See bark (n.).

**bird.** *puppínshas* (pl. *-og*), a bird or fowl, avis (*n'peshawog*, pl., fowl, R.W.; *puppínshawog*, Mass. Ps.). Cf. Chip. *puatísh*, *puáksh*, 'a little bird', pl. *-og* (*pusskékseawk*, R.W.; *pisskésnewog*, birds, C., i. e. very small birds, a diminutive of the 2d degree).

**birth.** *nectuónk*, *neckuónk* [from *wétu*, *wékit*, a bringing forth, and pass. a being brought forth]; *wannectuónk*, *wan-neckuónk*, his birth. See born.

**bit.** *chopq*; *chóhkay*, a spot, spotted; *kod-chúhki*, a piece or fragment. See piece; spot.

**bite.** *sogkrepáou*, he biteth; *sogkrepaw* (*wassogkrepáoum*, I bite, C.); suppos. *wah sogkrepawit*, he who is bitten. Cf. *sogkuwum*, he catches hold of, hooks into. See hook.

**bitter.** *wesogkon*; vbl. n. *wesogkínáoum*, bitterness (*wesogk'éyeu*, bitterly, C.). Cf. *weswé*, the gall; *wesósé*, yellow.

**black.** *máwi* (*máwi*, *súcki*, R.W.); adj. an. *wáwéu*, (he is) black; pl. inan. *wáwéyeuwsh*; an. *wáwéuog* (*wáwéu wáwé*, black man, C., = *wáwéketomp*, El. Gr.). *súcki*, R.W.; an. *suckéu*: "hence they call a blackamoor *suckáuttacone*, a coal-black man; for *sucki* is black, and *wáuttacone*, one that wears clothes," R.W.; but, strictly speaking, *súcki* 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 *suckáúhock*.

**blackberries.** *wuttohkokháwminé-é-úsh* (?), C.

**blackbird.** *chógau*; pl. *-nèuck*, R.W.: "Of this sort there be millions, which are great devourers of the Indian corn", *ibid.* Peq. *awchuyyeyz* [= *chóhkesu*, *chóhkesítch*, spotted?], *massowyan*, Stiles, the bobolink, *Emberiza oryzivora*?

**bladder.** *wanninectaw*; *wanninectos qu-suk*, stone in the bladder, Man. Pom. 88.

**blame.** *watchimowé*, to blame; *wacháui*, I blame, C. (?); *watchimau*, he is blamed, 1 Tim. 3, 2; *watchimowéach*, let me bear the blame; *monéag wáwchimau*, he is blameless (is nothing blamed). See condemn.

**blast** (of air), *wáwpáwáonók*, a blowing strongly. From *wáwpáwau*, intens. from *wáwau*, he blows.

**blasting** (of grain), *pissogquóútin*, *pissogquóútin*. Cf. *pissagwan*, mud; *pissag* (*pissayk*, C.), dirt, mire.



- \***blanket**, *pinaquet*, *quinnánuonk*, C.; *sqúáns ááhuqut*, a woman's mantle; *avóh*, the deer skin (worn by men), R. W.; *maúnek* (= *manuk*), *uqúátiashá-tat*, an English coat or mantle, *ibid.* See clothing.
- blemished**. See deformed; maimed.
- bless**, *wánuánuam*, he blesses (it) [= *wá-ne-ánuam*, he is good-minded, regards favorably or feels kindly]; *nanánuam*, I bless (it), I give blessing. Hence the name Nonantum of the first village of 'praying Indians' gathered by Eliot. *wánuánuamát* (*wánuánuomát*, C.), he blesses (him); *vbl. n.* (act.) *wánuánu-máonk*, a blessing given; (pass.) *wánu-ánuánuonk*, a blessing received.
- blind**, *pogkenum*, he is blind (*n'póckun-num*, I am blind, R. W.); *suppos. part.* *pogkenuk*, blind; *pl.* *pogkenukéq*, the blind. From *pohkénú* (*pohkúnnú*, C.), it is dark.
- blood**, *musqúehonk* [*n'syúh'éonk*]; *wes-qúehonk*, *wesqúehonk*, his blood; *wes-qúehonk*, my blood (*mishqúé*, *népuék*, blood; *mishqúé*, veins, R. W.) From *waspié*, *wasqueu*, (it is) red; *musqúehéau*, it makes red, causes redness; *suppos. part. inan.* *musqúehonk*, making red.
- bloom, blossom**, *peshánuu*, it blossoms, bursts forth; *pishánuwá*, it is blossomed; *suppos. part. pass.* *pishánuwánek*, blossomed. From *poksháw*, it breaks. See flower.
- blow** (n.), *togkomáonk* [act. *vbl.*, a striking of an animate object, from *togkómau*, he strikes]; *togkomáttéonk* (pass. *vbl.*, a being struck); *togkóttéonk*, a stroke or stripe, primarily the striking of inan. object; *tátteonk*, a stroke, C. See beat; strike.
- blow** (v.), *pátauw*, *pátauw*, he blows. This form is not found in Eliot, but is indicated by derivatives; from it is formed the intensive and transitive *pa-pátauáonk* (act. *vbl.*), a strong blowing or blast. *pátauánuu*, he blows or breathes on (it) (*pátauánuu*, he blows; *wáppá-pátauánuu*, I blow, C.); *imperat.* *pátauásh*, blow thou on (it) (*pátauásh*, 'blow the fire', R. W.; *pátauásh*, 'make a fire', *ibid.* [for *pátauásh*, from *pátauw*, as above]). *wában áshoh*, the wind blows, John 3, 8 [for *wádehéu*, *wádehéu*, comes from].
- blue**, *pesháú*, R. W.; *pesháú*, C.; *pesháú-népuék*, blue color, C., i. e. *pesháú-anogkenuk*, when it is painted (or looks) blue (cf. *pésháú*, *ap-pésháú*, a flower). *ánuú*, blue; *ánuúéq*, blue cloth (cf. *ánuú*, deep).
- bluefish** (Temnodon saltator), Peq. *ánuánuánuú* (Stiles).
- board** (n.), *páshánuogk*, *pl.* *ánuúásh*. From *páshánuu*, he cleaves or divides (it).
- boast**, *wasqúánu*, *wasqúánu*, he boasts; *pl.* *máshánuéq*, boasters. *wánuánuam*, he praises; *wánuánuamát* *wánuúhógkúh*, praising himself, boasting; *pl.* *wánuánu-mónehéq*, boasters. *mishéheau wánuúhóg-kúh* (he makes himself great), he boasts.
- boat**, *wáshánu*, *wáshánu* (*wáshánu*, C.; Peq. *wáshéw*, Stiles; *wáshóón*, 'an Indian boat or canoe made of a pine, oak, or chestnut tree', R. W.; *dimin.* *mish-ánuánuwáshéu*, a little canoe, *ibid.*; *wáshóón hómáwék*, they go by water (by boat), *ibid.*; *peántánu*, C.; *peántánu*, boat; *peántánuog*, a 'little ship', Mass. Ps., John 6, 22; 21, 8; Narr. *wáshánu*, a canoe, Stiles; *pánuánuánuánuú*, an oak canoe; *kówané-wáwánuú*, a pine canoe; *wánuúwáshánuú*, a chestnut canoe; *wánuánuánuúwáshéu*, a shaft; *pl.* *wáshánuéq*, a skiff, R. W. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels"). *kehánuog*, *kehánuog*, a ship (*kítánuék*, R. W.; *kehánuog*, C.).
- body**, *wáshóog*, *wáshóog* (*wáshóog*, C.), a body of man or animal; *wáshóog* (*nohóg* C. *wáshóék*, R. W.), my body, myself; *wáshóogánuúog*, our bodies, C.; *káshóog* (*káshóog*, C.; *wáshóék*, R. W.), thy body, thyself; *wáshóog* (*wáshóék*, R. W.), his body, himself.
- boil** (n.), *wáppánu*, = *wáppánu*, it swells or bulges out; from *wáppánu*, great.
- boil** (v.), *téshánuánuu wéppánu*, he boiled the flesh (i. e. he put it in water). *wáppánu sháshéq*, boil (thou) pottage (*wáppánuhógkúnuúwánuú*, to boil the pot, C., from *wáppánu-ohkúq*). *téshánuu*, it boils or seethes, is boiling; *téshánuúhóshít*, (when it is) boiled, 'sodden'; *wánuúwáshéuánuú*, I boil (it), i. e. make it boiled [from *téshánuu*, it is in the water]. *wáshéu ohkúq*, a boiling pot; *wáshéu ohkúq*, make the pot boil; *wáshéu ohkúq*, a pot when it boils. *wánuú wáshéu*

**boil**—continued.

*quónchekoncheau nippeash*, fire causeth the waters to boil, Is. 64. 2.

**bonds**, *kishpissuonogash*, pl. of *kishpissu-onk*, from *kishpissu*, he ties.

**bone**, *muskou*, his bone, the bone of; *wuskon* (*weshkeen*, *wishkon*, C.); pl. *muskonash*, bones; *wuskonash*, his bones. Cf. *áskon*, a horn; *askóu*, *úskon*, a hide (*oskóu*, C.); *wutaskou*, his hide. *weweu*, a horn, C.

\***book**, *wussukuhonk* (*wussukquóhhoak*, C.), vbl. n. from *wussukhuu*, *wussukkuhuu*, he writes, continues writing. See write.

**bore**, *pukussau*, he bores a hole (in or through), 2 K. 12, 9; *puckhummín*, 'to bore through', R. W.; *pukquag*, (when it is bored) a hole, eye of a needle, Mark 10, 25; *puckwhéganash*, awl blades for boring the wampum beads, R. W. Cf. *púhpúhke*, hollow; *pápuquame*, *pápuquame*, thoroughly; *pohquá*, open; *pohki*, clear, transparent. *puhkussohng wukqs*, 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**, *wogkóhkon*, he borrows; *wogkóhkonu*, (it is) borrowed; n. agent, *wogkóhkonawen*, *-áwín*, so *-kukkawawénu*, a borrower. *namóhkon*, he borrows; *namóhkaush wishquash*, 'go borrow vessels', 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: *namóhkuíhuau*, *namóhkaúhheau*, he lends; *wogóhkaúhheau*, *wogóhkaúhhuau*, he lends; suppos. *noh wogóhkaúhúit*, a lender.

**bosom** (pectus, sinus), *páchenau* (*up-páchénuu*, C.); *uppáchenéwánt*, in his bosom [*páhshóndéu*, it is divided in two, is halved]. See breast.

**both**, *néesue*, Matt. 13, 30; 15, 14 (*na-wesue*, C. ?); *neese*, two.

**bottle**, *quónawisq* (*quónawisq*, C.), i. e. a gourd; *wisq*, a vessel. From *asq*, a gourd (?).

**bottom**, *ohkéit*; *ut agwe*; *ohkéiyen ne*, the bottom of it; *wutsh woskeche onk yan ohkéit*, *wutsh woskeche onk yané agwe*, from top to bottom, Matt. 27, 51;

**bottom**—continued.

Mark 15, 38; *ut wáwómtug kéhtahhan-nít*, *ut agwe kéhtahhanwít*, in the bottom of the sea (*náwamutuk*, in the bottom, R. W.).

**bough, branch**, *watuhq*, *wuttuk* [*wut-uh-quar*, at the ends or outermost parts?]. *puuchantapwíwésash*, branches, R. W.; *póhchátuk*, a bough, C.; *póhchóhkom poh-chátuk*, he breaks a limb, *ibid.* *wádtuckpa*, a piece of wood, R. W.; pl. *wuttooqháwásh*, wood, C. *chéáwásh*, *chéwásh*, branches (of a vine), Gen. 40, 10, 12.

**bought**, *adtoadéhe*. See buy.

**boundary**, *chudchabenuwóok*, a bound mark, i. e. division; from *chachaubenuu* (*chachapánuu*, C.), he divides. *kúhkúhúuk*, a boundary (a marking out); *kúhkúhkeq*, (that which marks) a bound mark, limit.

**bow**, n. an. *ahotmp*, *ahotmp*: *wutahotmp* (Peq. *n'teamp*, *nutteampsh*, Stiles), my bow; *wutahotmpsh*, their bows; *poton-kunáng wutahotmpsh*, they bend their bows, Ps. 64, 3; *ahotmp kah kónhquod-tash*, bow and arrows.

**bow down**, *umoraen*, he bows down; *nawáshu*, he makes a bowing or bending; *nawawéhtam*, he bows down to (it); *naw-wáchtanau*, he bows down to (him). See bend.

**bowels**, *menógkus* (*mumwogs*, C.), the belly or the bowels. *wuttianomhog*, the entrails, = *wut-awome-hog*, of the inside of the body. See belly.

**boy**, *múkkatchouks* (*múkkquachucks*, R. W.; Peq. and Narr. *múkkachús*, Stiles), a man child, a boy (*nónkáp*, *nónkum-páes*, a boy, C.); but *wómkup* is rather a young man); *mumawúquáchucks*, my son, R. W.; *múkkquachúekquéwse*, a little boy, *ibid.*

**bracelets**, *kéhtipitténápeash*, *kéhtéppé-nápeash*, from *kehle*, great, *petánuu*, it is put on, *appu* (?); or is it from *kehle* and *appch* (suppos. *appchít*), trap, gin, that which holds fast? See ring.

**brag**, *wishowánu*, he brags or swaggers, C., = *wishohheau* (?), he makes himself great. See boast.

**brain**, *wuttíp*, R. W. (where "their opinion is that the soul keeps her chief seat and residence"); *wáwánu wuttíp*,

**brain**—continued.

a wise brain, C.; *metūppāwash* (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'kohjēczē*, Stiles; *munnūcks*, pl. *munnūcksuck*, R. W.

**brave**. See man; valiant.

**breach**, *pokshāonk*, a breaking.

**bread**, *petukqūneg*, pl. + *ash* (*puttuckqūnēge*, R. W.; *petukqūneg*, C.), a cake, bread in a cake [that which is round; from *petukqū*, *puttuckqū*, round]; *petukqūnūnk*, n. collect. bread: *weckog* *petukqūnūnk*, unleavened (i. e. sweet) bread; *wekonne* *petukqūnēgash*, unleavened cakes.

**breadth**, *ne koshkag*, *we kishkag*, *ne awāque 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). *mishkekishkē ayenonk*, a broad place; *mishawogod sguont* . . . *mishawogok may*, (it is) a wide gate . . . a broad way, Matt. 7, 13; *mishkekishkenawogkēhta*, 'in the broad ways', Cant. 3, 2.

**break**, *pohqūnuan*, he breaks (it) asunder or in two, as a staff, a thong; *pohqūnan*, he breaks asunder (an an. obj., a bow, a kettle, etc.); *pohquetaham*, he breaks asunder (an inan. obj. pertaining to or for another): *pohquetahawog wuhkontash*, they broke his legs; *pohquetahash wecpittūash*, break thou their teeth, Ps. 58, 6; *pokshēan*, *pokshau*, it breaks or bursts asunder, with violence, it is broken (*pohqūsshau*, C.; *pōkēsha*, *pokeshawwa*, R. W.); *pokshattam*, he breaks (it) with violence or suddenly. *sohqūnūn*, *sukqūnūn*, he breaks (it) in pieces, as bread: *sohqūttaham*, *sukqūtham*, he breaks in pieces (an inan. obj. pertaining to or for another).

**breast**, (pectus) *pāchenau* (it divides in two, is halved); (mamme) *mohpanag* (*mohpāñneg*, C.); *mapānnog*, the breast, R. W.; *wolpanag*, his or her breasts, sometimes pl. *wolpanagash*. See bosom.

**breath**, *nashawonk*, *nashaonk*, the breath, the spirit, El. Cf. Del. *lechēwon*, Hkw.

**breathe**, *nahāāshau*, he breathes, (*nahāshānat*, to breathe, C.); *nahāshant*, when he breathes.

**briar**, **bramble**, *kōus*; *asinukōus* [*has-sue-kōus*, stony (i. e. very hard) briar?], a thorn; pl. *kōussog*, *asinnekōussog*. Cf. *muhkos* [*m'kōus?*], the nail of a man or talon of a beast; *mukps*, an awl.

**bride**, *wetawādtēan-in* [*wetawādtēadit*, when she is married, taken as a wife] (*nawētawādtam*, I (a woman) am married, C.). See wife.

**bridegroom**, *wussentamwāen*, *-wāēnin* [*wussentam*, he marries (taken as a wife) (i. e. goes a-wooing', R. W.)]. See husband; marry.

\***bridge**, *toyusk*, R. W. Cf. *tasconk*, a ford.

**bright**, *wōhsunūā* (*wossumāe*, C.), bright, shining, as a torch or fire; *wōhsippāe*, *wōhsippōhtē*, bright, glittering, as stones, polished metal; *wōōhsuppāe* (and *wōsittāe*) *togkōdtēg*, glittering sword.

**brightness**, *wōhsunwōnk*, a shining forth, emitting light. *wōmpag*, bright light, that which is bright; from *wōmpi*, white.

**brim**. See edge.

**bring**, *paudtan*, he brings (it) hither: *paudtāsh* (*paūtans*, R. W.; *paūwāsh*, C.), bring thou it hither; *paudtah*, bring (it) to me; *paudtōak* (*paudtūg*, R. W.), bring ye it. *pāsawu*, he brings (him) hither or near; with suffix *uppāsawu*, he brought him to him (*nōh pāsawu*, bring him, C.); from *pāshu*, *pāsawu*, he is near. *sohāwūnawu*, he brings (him) out, caus. from *sohām*, he goes out; caus. inan. *sohāwūntawu*, he brings (it) out. *putukōdtam*, he brings (it) in. *pauchippōhtnat*, 'to bring up anything from a place', C. (?). See fetch.

**bring forth**. See bear children; produce; yield.

**broad**, *kishki*, *koski*. See breadth.

**broken**, *pokshāe* (*pōkēsha*, *pokeshawwa*, R. W.; *pohqūsshau*, C.). See break.

**brook**, *sepuāse*, *sepuāus*; *sepuāse*, little river, R. W.; *sebuāczēse*, *sebuāczē*, Narr., Stiles.

**brook**—continued.

Dimin. from *sēpu*, a river. Dimin. of 2d degree *sēpōnōsse*, a little rivulet, R. W.

**broth, pottage**, *sibahég, sēbahég, sabahég*, that which is made soft or thinned. From *saupáe, sabáe*, soft, thin, melting.

**brother**, *wēnat-oh*, his brother, the brother of (him); *wēnat-in* (*wēnāttin*, C.), a brother, i. e. any brother, the brother of any; *wēnat*, my brother; *kēnat*, thy brother; pl. *wēnatog*, his brothers (*wēnāttinok*, they are brothers, R. W.). *wētalta-oh*, her brother or sister, properly one of the same family or born in the same house (*wētal*, a sister, C.). *nun-nāhtōnkqis*, my brother; *kēnāhtōnkqis*, thy brother; *wōmōhtōnkqis-oh*, her brother, the brother of (her). *wētompas-su* (his or her friend), his or her brother or sister (*wētompas-in*, a sister, C.); *wētompas*, my brother or sister; *kētompas*, thy brother or sister (Abn. *nidūnbé*, mon frère, setu un étranger que j'aime comme mon frère, Rasles), N. collect. *wēnāttinok*, all the brothers, the brotherhood. *wēsumus-oh*, his or her younger brother or sister, the younger of brothers or sisters (*wēsumus*, a sister, R. W.; Muh. *nghersun*, a younger brother or sister, Edw. 91). *mōhtōmégit*, *mōhtōmégitche*, his or her eldest brother or sister, the first born of brothers or sisters (Muh. *nōtohem*, an elder brother; *nūase*, 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 *wēnat-oh* expressed the relation of brother to brother, *wōmōhtōnkqis-oh* of brother to sister, *wētalta-oh* of brother or sister (without distinction of sex) to brother, and *wētompassu* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under PARENTEE, SEUR.

**build a house**, *wēkīteau*, he builds his house, makes his wigwam (houses himself); *wēkūhkaou*, he builds a house for (another person).

**building**, n. *wēkītteauk* (pass. vbl. being built). *-kōnuk*, 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 *qunūnūk-que-kōnuk* (*qunūhquū-kōnuk*, C.), a high tower; *māyēakōnuk* [*mīyē-kōnuk*], a meeting house, C.; *wēhīnūkkōnuk* (feeding house), a barn, *ibid.*; *wōskōhōkōnuk*, the top or roof of a house, etc.

**burden**, *wēnūn*, *wēnūn*; *wēnūnūn*, he bears a burden; *wēnūk*, he bears a burden; pl. *wēy wēnūkēg*, bearers of burdens (*nīdūtish* and *wāchūsh*, take it on your back, R. W.).

**burn**, v. i. *chīkohtau*, *chīkohtau*, it burns; *nōtan chīkōhtop*, the fire burned (*chīkōht*, C.; *chīkōt*, fire, R. W.); from *chīke*, *chīkke*, violent, fierce, and *ohtau*, it has itself, it inherently is; *chīkōhtāe*, burning, on fire. V. t. *chīkkōsūm*, *chīkkōsūm*, he burns (it); with an. obj. *chīkkōssu* (*aut-chīkkōs*, I burn, C.). Vbl. n. (act.) *chīkkōsūnok*, *chīkkōsūnok*, a burning; (pass.) *chīkkōsūttōnk*, a being burned. V. i. *nūshquēau*, it burns, primarily it rages. Cf. *nūshquūt* (when it storms violently), a tempest or destructive storm (*nūn-nūshquēt*, I rage; *nūshquūtīn*, a northerly storm or a tempest, C.). Suppos. part. concrete *nūshquūttag*, that which burns, a fire (*sqūttā*, R. W.); *nūshquūtāe mōhkōssūsh*, burning coals. V. t. *nūshquūssu* [*nūshquūn-ūssu*, he makes burn], he kindles, sets on fire; sometimes v. i. *nūshquūnūmōhtēau*, he kindles fire. See consume.

**burnt**, *chīkkōhtūwūn*; *chīkkōssūwūn* (of inan. obj.), pl. - *ash*.

**burrow**, *wōmūgg* (a hole); *ōwōmūggkōwōg*, *ōwōmūggkōwōg*, they burrow (have holes).

**burst**, *pūshksheau*, it bursts asunder; *pūshkūhkom*, *pūshkūhkom*, he bursts (it) asunder. From *pūshō*, half; *pōshsheau*, it divides in two. See gun.

**bury**, *poskīnūn*, he buries (him); suffix *up-poskīn-ōh*, they buried him (*wūp-pōsūkin*, I bury, C.; *poskīnūn*

**bury**—continued.

*man*, to bury, R. W.; *poskivuit* (when he is buried), his burial; *poskivuttenook*, a burial, being-buried. From *posken*, he is naked; *poskinnu*, he strips (him) naked or is naked.

**bush**, *nepéank*; *chippishinnuudtugk*.

**business, affair**, *hinniyéonk* [act. vbl. from *unnainnat*, to beseech in such manner], condition, case, circumstances: *ponniyewé hinniyéonk*, 'rude behavior, manner, way, state, condition', C.; *wanniyega hinniyéonk*, a good cause, ibid.; *matcheniyeonk*, 'evil case', Fl.; *wattinaiyewongush*, his affairs. *pissuunatéonk*, *pissishéonk* (*pissaiyewonk*, C.), business, employment.

**but**, conj. *qut* (*qut*, *qut onch*, C.); *wébe*, *wépe* (only), but, Mass. Ps.; *qut onch*, *ohachikoh*, but yet.

**buy**, *adtoái*, he purchases from (him); *noh adtoái*, he who buys, a buyer;

**buy**—continued.

*adtoátrhe*, bought, purchased; act. vbl. *adtoáonk*, a purchase (*adtoákkau*, he pays (him); *adtoákkah*, pay me; *unt-totówaw*, I buy, C.). *manóhamin*, he buys it, R. W.; *kam-manóhamin?* have you bought (it)?; *kam-manóhaminósh*, I will buy it of you; *kuttatááamish*, I will buy this of you, ibid. Elsewhere, *manóhau*; an. obj. *manówhau*, he redeems or ransoms. *taphum*, *tabhau* (he satisfies, makes satisfaction), he buys (it); *taphuauw*, he buys it of (him); *unt-taphuunwog*, I bought (it) of (him). From *tápi*, it is enough, it suffices.

**by**, prep. *washpe*, by, by means of, with (object, agent, or instrument) (*núshpe*, *wáshpéw*, by or through, C.); *wátrhe*, *wáshpe*, by, proceeding from.

**bye and bye**, *náim*, *námitch*, R. W.

## C

**call** (v.), *wékkonau*, *wékkonau*, he calls (him); *wékkon kahsok*, call thy husband (*wékuu*, R. W.); *wéhquctum*, he calls for (it), asks for (it); *wéhquctumau*, he calls on (him) for (it), asks (him) for (it); *kawéhquctumoush*, I pray thee (*kawéhquctumáúsh*, I beseech you, C.).

**call by a name** (appellare), *hettamun*, it is called (*tahéttamen*, what call you this? R. W., = *tahéttamun*, what is it called?); *ne pish hettamun way*, it shall be called the way, etc., Is. 35, 8. *hennou*, *hennau*, he is called (by the name of); *tahéttenuit?* what is thy name (how are you called)? (*tahéttenuit?* what is his name? R. W.); *hennou*, *áhnóón*, he calls (him); suffix *wáttinah*, he called him.

**call by a name** (nominare), *ussowennu*, he calls or names (him); *pish kuttussowen Jesus*, thou shalt call his name Jesus. *ussowetam*, he calls or names (it); *tahéttam?* (*tahéttam?*, R. W.) what is the name of it? *ussowessu*, (he is) called or named; *ussowessit*, called (when he is called), C.; *utissowessé*, I am called or named, etc., R. W.

**calm**, *awéripin*, the wind ceases (*awéripa*, a calm, R. W.; *awéripic ahquomp*, a calm season, C.; *awéripsha*, it calms, R. W.). Cf. *wabau*, wind.

**camp**, *tuppuksinwáonk* [act. vbl. from *tuppuksinwáog*, *tuppuksinwog*, they encamp].

**can** (auxil.), *wah*, 'may or can', expressing 'a possibility to be', Fl. Gr. 20; *atoh wah yeush eu máh*, how can these things be? John 3, 9; *matta wah wumámpahámanwah*, he could not answer him. See able; unable.

\***candle**, *wéqánuwéy* (*wásáqánuwéy*, C.; *wéqánuwéy*, R. W.). See light.

**canoe**. See boat.

**cap**, *hahánuwá* (*ushánuwá*, or *sanúkétipu*, cap or hat, R. W.; *onkqéekhas*, a hat, C. Cf. *onkqéy*, *onkqéy*, that which covers over; a cover).

**captain**, *wugwomp*, *wugquomp*, pl. + *wog* (*kéwomp*, *múckquomp*, pl. -*paíog*, 'captains or valiant men', R. W.; *unúckquompáe*, valiantly, C.), = *wogké-omp*, great man (relatively great or by com-

**captain**—continued.

parison). *kenomp* (*kenompāe*, valiantly; *kenompāonk*, valor, C.).

**captive**, *missin*, indef. *missinnua* (*missinurge*, R. W.); *nuu-missinnān ewo*, this is my captive, R. W.). *missinnūn* 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', *missinnūnu*; pl. *missinnūnuog*, people (*nūn-missinnūnuok*, 'folk', R. W.), answering to Greek *ὁ πολλοῦ* etymologically, but more exactly to *βάρβαροι*, 'barbarians', in its applied use; *missinnōn*, *missinnōh*, he is a captive, an outside or foreign barbarian.

**capture**, *missinohkonau*, he takes or carries away captive (him or them); with suffix *nah unmissinohkonuh*, he took them captive. See catch; seize; take.

**care for**, *wuttanūntam*, he cares for, is careful of (it); *wuttanūntam*, he is careful, or full of care (*wuttanūntam*, C.; *uotunūntūntam*, 'I am busy', R. W.). *uunūntam*, he takes care of (it); *uunūntamōe*, careful, C.

**carry**, *kup-puunūnūnegkon-ish*, I will carry thee; *nup-puunūnūnēcteam hussun*, I carry a stone, C. (?). *sohōewuttan*, he carries (it) forth. See bear; bring.

**carve**, *kogkōhsun*, *kogoksun*, *kukkusun*, he carves, shapes by cutting, cuts out, engraves (it); *kogoksunōnk*, 'engraving', carving; *kogoksunōwe*, carved, 'graven'.

**cast** (a stone), *togkonut qussak*, to hurl a stone at an object, from the hand or a sling. From *togkom*, he strikes.

**cast away**, *pogekām*, he casts (it) away (*nup-pāketām*, I throw away, C.); *pogekānā*, he casts (him) off or away (*n'pāketām* [the inanimate form of the verb is here given, wrongly], I put her away, R. W.); *noh pogekēnōnt unmittam-wussoh*, he who divorces or puts away his wife; *pognit*, (when she is) put away, divorced.

**cast down**, *uunohkōnau*, *nohkonau*, *nākināu*, he casts (him) down; suffix *wuttinohkonuh ohkēit*, he cast him to the ground; *nākshāu*, *nohkshāw*, he

**cast down**—continued.

casts himself down (quickly or violently); *nākhkōnau*, he casts (him) down (from a high place); suffix *wun-wākhkōnūh*, he casts them down; *uunohkēau*, he casts (him) into or to; *uunohkēāog uotant*, they cast (them) into the fire; *uunohkēau*, *uunohkēau*, he casts (it) down; *penohkōnau*, he casts or throws (him) down (*penohkōnāt*, to throw down, C.); *penohkēau*, he cast down upon (him); *uunehkōnūh qussakquānash*, he cast down on him stones, Josh. 10, 11; *penohkēau*, he cast down (it) upon (it); *penohkēau wākhkōnūh en ohkēkontu*, he cast himself down on the earth, 1 K. 18, 42. In all these forms the theme is *nāku*, *nōkēu*, he descends, - *en ohkē-ai*, goes earthward.

**cast into the water**, *chauophān* (*chauwoppūnūnūn*, to cast overboard; *chauwopshāsō*, cast (thou) it overboard, R. W.); *chauohpachēash om*, 'cast a hook', Matt. 17, 27. So, *chauophān*, he boils or seethes (it), i. e. puts it in water. Cf. *chauwopshēau*, he casts himself or falls into the water.

**catch** (ensnare), *puttāwhān*, *puttāhhān*, he catches by a snare, ensnares; and pass. (but more usually, *puttōhām*, *puttāhām*, he is caught, ensnared); *puttāhāmūog*, they are snared; *puttāhhāk*, when he is snared; *kuppūthām*, thou art caught (in a snare), Jer. 50, 24; *puttāhāmārchētīt*, when they are caught (as fishes in a net); *puttāhhākquchētīt*, when they are caught (as birds by a snare), Eccl. 9, 12. Cf. *petshān*, he falls into (a pit or snare); *petntēu*, he goes into, enters; *pētān*, he puts into.

**catch** (lay hold of), *tohquānu mosquoh*, he catches a bear; *wūtohqunūh*, they catch him; *tohquānu* (*tohquānu*, C.), he catches, seizes hold of (it). Cf. *togqun nishur . . .*, 'it received and held three' (thousand baths), 2 Chr. 4, 5. *wuttānūn*, he catches or lays hold on (him) by (a part or member); *nuttānūn wāweshittān-ī*, I caught him by his beard; *noh āwānōnt āwāwōh wīhtānōgūt*, one taking a dog by the ears.

**caterpillar**, *māpōg*, *māpawāk*.

**cattle**, *actassu* (*actas*, C.), pl. *actassuog*, 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 Elliot 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 *pogkennunuwog* they are blind, *pogkennuwahogog* they are made to be blind; *watam* he hears (it), *watam-wahch* cause thou me to hear; *wahtean* he understands, *wahteanwahch* cause thou me to understand; *noh pamméont* he who goes astray, *noh pamméontwahch* he who causeth (others) to go astray, etc. The formal cause and the material cause are expressed by *watch*, 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 *be-cause*; father; from.

**cave, cavern**, *hassunmegk*.

**cedar**, *chikkup* (*utchukküppemís*, C.; *mish-quáwtuck* [= *musquí-ahtug*, red wood], R. W.).

**change**, *óswawunnu* *wuthogkawnash*, he changes his garments; *óswawunout*, if he change (beast for beast, Lev. 27, 10); *mutta nut-óhóme ussu*, I change not (I do not changeably); *óswawemá*, it is changed, it changes; *pájeh óswawemáuk*, till it is (shall be) changed.

**cheat**, *asáwkekodteamá*, he uses deceit, deceives intentionally (*nut-asáwkekodteam*, I cheat, C.); *noh asáwkekodteamwit*, the deceiver, he who deceives (habitually); n. agent. *asáwkekodteamawen*, one who deceives (actually). See *deceive*.

**cheek**, *manánu*, *n'ánuánu*; *nannánu*, my cheek; *wannánu* (*wannánu*, C.), his cheek [*wánuánu*, he sucks?].

**cherish**, *nússohkonnúosówánu*, I cherish or nourish (*summoonáttineat*, to be cherished or nourished, C.).

**chestnut**, *wompánuus* (*wómpínish*, R. W.), a chestnut tree; *wómpínineash*, chestnuts, R. W.; *wáumpánuuch* (Narr.), Stiles; Del. *wápin*, chestnut, Hkw. [*wómpi-minneash*, white fruit or nuts].

**chew**, *pusquodtam*, he chews (it)?; *asquám pusquodtamóuk*, before it was chewed, Num. 11, 13 [*pusquog*, fine, minute; cf. *pup-pissi*, dust]. *ouchittanau* or *kohkodhunan*, it chews the cud; *ouchittamont*, *kohkodhúmont* (suppos. part. an.), chewing the cud. *ouchiteánu*, '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; *awé mohsag*, that which is more or most great; *missugke*, great, powerful, important; *masugkenuk*, (when he is) very great, chief; *wánué masugkenuk*, 'the Almighty'. *piáhquattuk*, *piáhquattunáutehe*, chief or principal (man, servant, etc.), Gen. 40, 20, 22. See ruler; sachem.

**child**, *mukki*, pl. + *og*; dimin. *mukkiés*, a little child (*mukkiés*, C.; *nunú-múekiesé*, my child, R. W.). *nóuk*, (when he sucks) a sucking child; *nánukéé mukkiés* (*nóduánuis*, *nóonsu*, R. W.; Narr., *nunúése* Stiles; Peq. *núzáus*, 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. *peississítcheh*. Intens. or dimin. of endearment, *pápeississu*, *pápeississit*, *pápeéseek* (inan., but applied to children, 'little thing') (*pápoós*, a child, R. W.; *níp-pápoós*, my child, *ibid.*; Peq., *pouppous* Stiles; Lat. *pupa*, *pusa*). *mukkitcheuks* (*múekyouchuks*, R. W.), a male child, a son. See boy. *nunkomp* (*núnkup*, C.), a boy, a youth; dimin. *nunkompáus*, *nunkompánués* (*nóunkompáus*, C.) [*nunkon* (*núukí*), light, levis, and *omp*, man]. *nunksquá*, *nunksq* (*nónkishq*, C.), a girl, young woman [*nunkon-squá*]; dimin. *nunksqués*, *nunksquánués*. See young. *nechanog*, pl. (they are born) children (without regard to age or sex), offspring; *wánuéchan*, his child (Mh.

**child**—continued.

*wanehon*, Edw.; *kenechéanog*, your children, C.; *wannechéanéuk*, the children, as a body or class, collectively. See daughter; son.

\***chimney**, *wanachikónuk* (*wannachkém-nuk*, C.; *wannachicámock*, R. W.), = *wanashque-kómuk*, on the top of the house.

**chin**, *nishan*, C.

**chogset**. See *cunner*.

**choke**, *wupashoon*, I am choked, C.; *wupwoshwóng*, they are choked, El.

**choose**, *pepénam*, *pepenam*, he chooses (it); *pepenash*, choose thou; *pepenam*, he chooses or selects (him); *maiche pepenáuonche*, after having chosen him. C. From *penaore*, it is different; *pe-penam*, he differences.

**chosen**, *pepenáwónche*, *-uonche*, 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**, *kehlotan*, *krihtotan*, 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, *poquau*, 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* (*páquag*) 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*. *sickis-sung* (*sikkissúog*, C.; Peq. *syeksuwug*, Stiles), long clams, *Mya arenaria* [= *suhq*, *sahq-ussuog*, they spit or squirt].

**claws, talons**, *onkqunnésog*; *wonkqunnésog*, their claws [*uhquun-ese*, dim. a little hook]. *múhkos*, pl. *múhkosog*, the

**claws, talons**—continued.

nails, claws, hoofs [*u'uhkóus*, a sharp point].

**clay**, *manánsk*, pl. *manánskog*, 'bricks'.

**clean**, *pahke*, *pohki* (*pohkoiñene*, C.; *pahkeñéú*, cleanlyly, ibid.); *páhkesu*, (he is) clean, made clean or pure; *páhketau*, he cleans (it), makes clean.

**clear**, *pahke*, *pohki*, (it is) clear (*páhke-yeñe*, C.; *pánuí*, R. W.); *pohguár*, open, manifest, that may be seen through (*páhke*, *pohkiyeu*, clearly, C.); *páhkok* (when it is clear, transparent), the clear sky (*pánuí*, *pánuquáú*, 'it holds up', R. W., i. e. it is clear). Related to *páhquí*, it is hollow, bored through; *páquag*, a hole; hence, that which may be seen through. Cf. Greek *διδά*, *διδά* *ἀγώ*, *διδίω* (*διδίω*), possibly *δαίω*, to divide.

**cleave**, *pohshinum*, he divides, cleaves in two, literally he halves (it), from *pohsh*, half. *páhpasshtau*, he cleaves it, makes it divide [*pohshe*, with redup. freq. and caus. inan. form].

**climb**, *kutántaohótou*, he climbed up, went by climbing; *wátántaau*, he climbed up to or into a place (*n'tántawem*, I climb; *atáuntawash*, climb thou, R. W.); *tohkatáau*, he climbs on (it), as a ladder, a rock, a tree (*nut-tohkas*, I climb, C.).

**close, closed**, *kuppohham*, he stops, shuts, closes (it); *noh kobbhog*, he who stops or closes; *kobhamuk*, suppos. part. inan. pass. closed, when it is closed (*kúppash*, 'shut the door', R. W.; *kuppóhhash* *áspont*, shut the door, C.); *kuppi*, thick, close, dense (*cuppí-mach-àng*, a thick wood, a swamp, R. W.); *kuppáhtu*, in a thicket or thick wood; *kuppáht*, *kuppáht* (when it is close), ice (Peq., *kuppát* Stiles); *kuppohhou* (the instrument of closing), a door; *koppámuk*, *kobhamuk*, *kobbhog*, a closed place, a harbor or haven; *kuppáttan* [= *kuppáttan*, closed mouth,] a dumb person, etc. See *shut*.

\***cloth**, *mának* (*mañek*, R. W.; *monug*, C.), *n'ónug*, *n'onagk*, in compound words *-onagk*: *wonponak* (*wónpínuít*, R. W.), white cloth; *msquouyuk* (*nish-quínuít*, R. W.), red cloth. *comaunekun-woo*, have you any cloth? R. W., i. e. *kun-maunek-unwoo*. *mának* was often



**cloth**—continued.

used for a garment, cloak, coat, or other clothing. That which is traded (?); cf. *kumnuuôhamin?* have you bought?; *num-mouuauquish*, I come to buy (of you); *monuauquishanog*, chapmen, R. W. Or, with reference to its texture, *monak*, that which is many (?).

**clothe**, *hogkwo*, he is clothed (with); *hogkash* (*ocquash*, R. W.), 'put on', be thou clothed with; *hogquit*, *agquit* (when he puts on), clothed with; *ne agquit*, *ne âquit*, that which he is clothed with (*sqûaus aûhagut*, 'a woman's mantle', R. W.); *ogquawat*, *hog-*, to wear clothes, to be clothed (*ogquawent*, to put on, C.); *nut-ogquawuchhuam*, I clothe, C., i. e. make clothed. V. t. *ogquawum*, I put on (clothes). From *hog*, the body, the person (?). Cf. *ohkon*, a dressed skin (*acôh*, 'their deer skin' mantle, R. W.); *hogkwook*, clothing; *hogki*, scales; *onkhum*, he covers (pass. he is covered); *onkquawent*, to be clothed.

**clothing**, *hogkwook* (*aukwook*, C.), pl. *-ogush*, garments. See dress.

**cloud**, *matokys*, *mahtohqs* (*matâuquas*, R. W.); *wompatokys*, a white cloud; *matoh-quoit* (*matâtaquat*, R. W.), when it is cloudy or overcast, 'foul weather' [= *m'watlogki*, moisture, wet?].

**coal**, *mohkussa*, *mohkos*, a burning coal; pl. *mohkossauash*, coals of fire; *anue masi onk ne mohkos*, blacker than a coal [= *m'kossa*, that which is hot (?), or *masikassa*, black-hot (?)]. Cf. Abn. *mkasé*, charbon éteint; *mkaséskssta*, 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**, *awishanog*, C., from *anussu*, *awishu*, it is tainted, putrid, or smells badly, descriptive enough of a badly cured codfish; *pauganaût*, pl. — *anawock*, R. W. (but *pâkomôtam*, halibut, C.).

**cold**, *sonqui*, (it is) cold or cool (to the touch); *ohke sonkqui*, the earth is cold, C.; *sonkiping*, cold water (*saungui âip?* is the water cool? R. W.); *saunkopangot*, cool water, *ibid.*; adj. an. *sonkquesu*, he is cold (*anûm sonkquesu*, the dog is

**cold**—continued.

cold; *nus-sonkques*, I am cold, C.). *tohkoî* (*tchki*, *tâtakki*, R. W.), it is cold weather (*maocheke tohkoî*, it is very cold, C.; *tahkêes*, cold, R. W., but rather, cool, a little cold, dimin. of *tahki*); adv. *tohkaeu*, in cold weather; suppos. inan. *tolkgag*, (when it is) cold. Cf. *taquôneck*, autumn; *taquâtin*, it is frozen, R. W.; *tâpu*, *tohpu*, frost; *tahtipadton*, he quenches, he cools (it); *âhtappadtam*, he quenches. *quosquodchu*, he feels cold, suffers with cold (*quosquatchu*, he is cold, C.; *nâckpusquatch*, *nâckpus-quatchimîn*, I am cold, R. W.; *anûm quosquatchaw*, the dog is cold, C.).

**collect**. See assemble; gather.

**come**, *pegân*, he comes, oppos. to *monchu*, he goes, both verbs having regard to the place where the speaker is or is supposed to be; *peguush* (*peyush*, C.), come thou; *pegunk*, come ye; suppos. part. *payont*, when he comes, he coming; *puâhtit* (*pegâhtit*, R. W.), when they come, they coming or being come (*tahwîhitch kuy-pegâimên?* what come you for? R. W., = *tahwêutch kuy-pegâwamô?*). See arrive.

**come or proceed from**, *watcheu*, *wadchigea*, he proceeds or originates from or in (having regard to the origin or source), sometimes *watjishau*; suppos. part. *wadchit*, *wajhet*, he who comes from: *toh wadchit*, 'whence he was', i. e. whence he came, Judg. 13, 6; *ne wadchich*, 'whence I am', John 7, 28; inan. pl. *wushanash watjishauash*, boats came from, John 6, 23 (*tunna watshau-ock?* whence come they?; *wetuôneck wâteshem*, I came from the house; *nâw-watuck wâteshem*, I came from afar, R. W.). From *watche*, from. *kuchémo*, *kutchemo*, it proceeds or comes from (with regard to procedure or progress); *ken kitché*, I begin, C., i. e. I go onward from; or *nukéitchéüssen*, *ibid.* See begin; earth; father; proceed.

**comfort**, *tapchhuau*, *tapheau*, he comforts (him), lit. causes (him) to be content (*nut-tappêh*, I comfort, C.; *tap-pchhuôwat*, to comfort, *ibid.*). Caus. from *taupi*, *tâpi*, it is sufficient, or enough; *tapantam*, he is satisfied. See satisfy.

- command** *amumau, amumau* (he speaks with authority to), he commands (him); *amamónish*, I command thee (*kut-amamuk*, he commands thee; *ut-amamuk*, he commands me, C.); *toh áuout, ne áuout*, what he commands; suppos. part. *noh áuout*, he who commands, he when commanding; *wuttinawraonk*, (his) saying, command. See say; think.
- commandment**, *nawamatuonk*, pl. *-ongash*, law, commandment. *awatawauonk*; *wuttinawraonk* God, a commandment of God; act. vbl. from *awatawau*, *awatawau*, he commands (inan. obj. or intrans.) *nawauonk*, 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**, *machekekyaua*, it is abundant, it is common; *nawore missininnuog*, common people; *nawore petukyuog*, common bread (*nawore wosketomp*, any man, C.); 'nawore wit-Epistleum Jude', the general epistle of Jude.
- commonly**, *wekóuche*, C.
- commotion**, *wogkouronk* (a stirring up, or setting in motion), a stir, tumult, commotion.
- companion**, *wectomukqutch* (he who goes with or accompanies); *wectomp*, a companion, comrade, friend. See friend.
- compare**. See liken.
- compel**, *chetanurau*, he compels (him), C.; *chetimau*, El. See force, v.
- complain**, *quenawáuwog*, they complain, R. W. (rather, they are in want, lack something); *tuhkitch quenaráycau?* why complain yeu (sing.)? R. W.
- completely**, *pakodche* (*paucátche*, 'already', R. W., and *paugotché*); *pakodche ussenat*, to do completely, to accomplish; freq. *papogkodche*, to the full or utmost. See finish.
- conceal**. See hide.
- conceive**, *wompequau*, *wompequau*, *-guóou*, she conceives, is pregnant; *wompequait*, if or when she conceives; adj. *wompequáe* (*wompéquo*, C.), with child, pregnant; *wompequawonk* (a conceiving), conception.
- concerning**, prep. *papauue*.
- condemn**, *pakodchiman*, *pogkodchiman* (he makes an end of, finally disposes of), he utterly censures or condemns (*pogkodchimmubuat*, to condemn, to convince (?), C.). From *pakodche*, completely, utterly; lit. there is an end of it, he finishes it. *wassunau*, he judges, sentences, or condemns (him). See judge.
- condition, circumstances**, *innigetonk* (his affairs, matters, res). See business.
- conduct one's self or behave toward, do or act toward**, *wonéshuau*, *wonéheui*, *wihéau*, he deals with, treats, acts toward, does to (him); *ne pish kuttinhen*, that or thus thou shalt do to me; *toh kittinshesh?* what am I doing to thee? how do I act toward thee?; *ne unnehéu*, so deal thou with me, 2 Chr. 2, 3; *wonéshuk* (*unnehéu*) *nag*, deal ye with them, deal with them; *ne wuttinheui 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 *wonéu*, such. so: *wonéheui*, he causes it to be so to him.
- coney**, *waituckyes*, R. W. In the reprint 'the conck', but in the original 'the conie'. *nohtukyasog*, conies, Ps. 30, 26 (*wuhukyasuog*, Mass. Ps., Ps. 104, 18).
- confess**, *sampawau*, *sampawutau*, he confesses (it); *sampawau* (*sampawau*, C.), he confesses to (him). From *sampuce*, *sampwi*, rectus.
- conjuror**, *paawau* (*powawé*, R. W.), a priest, conjuror, or sorcerer. See priest; wizard.
- conquer**, *sohkou*, he conquers, overcomes, prevails over (it); *sohkou otai*, he took the town; *sohkash macluk*, overcome (thou) evil, Rom. 12, 21; an. *sohkau*, he prevails over, conquers (him); suffix *wes-sohkau-oh*, he prevailed over him; *noh sohkawout*, he who prevails or conquers (suppos. when conquering); pl. *neg sohkawoncheg*, they when conquerors, the conquerors. *án-náau*, *ámúwau*, he overcomes or conquers, C. (?).
- consider of, meditate on, devise**, *nawóntau*, he considers of (it).

**consume**, *mohtuphoetan*, *mohtuppaen* (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif., *mohtuppaeno*, it is consumed, melted (*mohtupaenate*, to consume; *num-mohtuppaen*, 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. *nootau wahchekussuan*, the fire consumed (it); *nootau wahchekussuan*, the fire consumed (him), = *wahche-chikossuan*, made an end of burning. *mohtuttano*, it is consumed; *mahttugguash mohtutta-ash*, the trees are consumed, i. e. burned up. *mahtsuwae*, *mahtsuhhuae*, consuming (as a fire).

**contempt**, vbl. n. act. *mishawanumaonk*, a despising or contemning; pass. *mishawanittonk*, a being despised or contemned. See despise.

**contend with, be at difference with**, *penuanunan*, he contends or is at strife with (him); *noh penuanunont*, he (when) contending, he who contends; mutual an. *penuanittuog*, they contend with one another. From *penouweu*, there is a difference; *penouwe*, 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. *penuanittuonk* (mutual difference), contention, strife.

**continual**, *nagwutteáe*; adv. *nagwutteaeu* (it continues or is continual), at all times, always (*nagwutteaeu penuanonk*, perseverance, C.).

\***converted**, *quinnuppekompaen*, (he stands turned about), he is converted. N. agent. (indef.) *quinnuppekompaueénu*, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", *Sampwutteaeu Quinnuppekompaueénu*).

**cook**. See bake; roast.

**copulate**, *wehpimau*, he has sexual connection with (her), he lies with, as man with woman; with suffix *owehpo-*

**copulate**—continued.

*nuh*, he lay with her; *wehpamae wuskannem*, semen virile; *wehpamuráonk*, sexual connection; but the same (?) verb, *wehpimau*, *wehpimau*, signifies he eats with, shares a meal with, as *pish koo-wehpimánuo*, ye shall eat with me, 1 Sam. 9, 19 (*wehpittituk*, let us eat together, Exp. Mayhew). See couple.

**cord, string**, *penunneat*, *penunneoh* (*peninneah* one, a (fishing) line, C., = *ainunneep*, R. W.; *peáunenyaht*, a cable (?), C.). *tuttupun*, *tuttupunnohtog* (it is twisted), a cord, string, or thread; *hahshape tuttuppan*, a tow thread; *musqul tuttuppan*, a scarlet thread.

**cormorant**, *kuts*, *kuttis*, *kuttuhau*, pl. -*uog* (*kitsuog*, R. W.).

**corn**, *weatchimín* (the plant or corn in the field); pl. *weatchimínneash* (the fruit) (*eachimínneash*, C.; *ewáchimínneash*, R. W.; Peq. *wewaátheemins*, Stiles; Narr. *accoquiss*, Stiles; Abn. *skamsn*, pl. -*nar*, *mesikStar*, 'blé entier, qui n'est pas pilé'; *Saibighewar skamsnar*, or *Saibemenar*, blé blanc; *Sisamenar*, blé jaune). This name is compounded of *min*, pl. *minneash*, grain, fruit, and a word which is related to *meech*, he eats, and *meechoum* (he eats it), fool, the primitive form or radical force of which I can not fix. *munnequomín*, green corn (in the field); pl. *munnequaminneash*, green ears of corn; *missunkquamínneash*, dry ears; dimin. *missunkquamínneash*, dried up or blasted ears. *appaasash* (and *apwósue*) *weatchimínneash* (contract. *appumínneash*), parched or roasted corn (*aupámínneash*, R. W.); from *apwou*, *appaasu*, 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 *nahki*, 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. *pishquéhéau*, he makes it fine; suppos. *pashquéhik* (Abn. *pískess*, 'il est fleuré'; pl. -*ssak*, Rasles). *nashump*, 'a kind of meal pottage, unparched . . . From thus the English

## corn—continued.

call their samp, which is the Indian corn beaten and boiled", R. W.; *anpá-míncanarsáump*, 'their parched meal boiled with water', *ibid.*; from *sau-páe*, *sabáe*, softened by water, macerated (whence *sábhá'ig*, pottage; *was-sáhpé*, thin); *ne saupáe* (*narsaump*, R. W.), that which is boiled soft or macerated in water; hence, *sappáen* [*sauppáe-an*, pass. part. form], 'the crushed corn boiled to a pap', Montanus, Descr. N. Netherland, 1671, = the suppawn, sepawn, of the Dutch (and pone of Pennsylvania and Maryland?). *m'sáekpúatash*, 'boiled corn whole', R. W., = mod. succotash [*sahqúttahash*, *inan*. pl. from *sahqúttaham*, he breaks it to pieces, or, as applied to an ear of corn, he shells it; *m'sahqúttahash* (sc. *máncash*), the shelled corn boiled, instead of boiled ears].

**corner**, *naíyag*, *naíyag*, *núhnaíyag*, the external point where two lines meet, a corner or angle externally, a point [*náí*, squared, angled; *náshane* (*náen*), in the middle or between two]; *alt naíyag*, to or at the corner; *yáue naíyag* (or *náe*) *wéu*, the four corners of the house; freq. *alt náhnaíyag*, at the four corners, i. e. at all the corners. *nashík*, = *naíyag* [from *nasháne*, between]; *yáue-at nashík óhke*, at the four corners of the earth; *aj. nashíne*, of or at a corner; *nashíne qassuk*, a corner-stone. *páchekechey*, *pátsáí*, *páchéóag*, *páchéuy*, a retired place, out of the way, a recess, a corner: *at páchéóag*, *alt páchéuy*, in a corner, Prov. 21, 9; 25, 24; *ash pátsáut*, go into the closet, Matt. 6, 6 [from *páchélan*, *páchélan*, he turns aside, deviates; or from *páchélan*, it divides, separates].

**corpse**, *aháank*, *óftener naipuk* (when he is dead). *manchááham*, 'the dead man', 'the deceased', R. W., lit. he has gone away. See dead; death; die.

**corrupt**, *amímmá*, it is corrupt, tainted, putrid, rotten; *amímmog*, *amímmog* [*amímmog*], they are corrupt; *suppos. wáit*, (when it is) corrupt ('it is putrefied', R. W.); *n. concrete awéuk*, a corrupt thing (when it is corrupt), a rotten thing; act. vbl. *wáimáwáonk*, corruption

## corrupt—continued.

(*wéyusáe amímmáonk*, 'corruption of the flesh', C.); *adj. amíttur*, corrupted; *an. act. amíssu*, he causes or produces corruption; he is corrupt, rotten, or putrefied. From *ámue* (?), more, beyond, further, too much. *pússuqna*, rotten, C.; *pússuqna wéyáus*, 'corrupted flesh, or rotten', *ibid.* Cf. *pússuq*, dirt, mire ( *pússuq*, C.).

**counsel**, *n. agent. kéwámmáen*, pl. *-áttuog*, counselors, and *kenámmáwáim* (*kenámmáwáim*, C.), pl. *-wáimámmog* [*kenámmáí*, 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); *ogkenánu*, he counts (an. objects); *ogketash* (*aké'tash*, R. W.), count thou or reckon; *ogketaj ne áttahshík*, let him count the number or the sum of; *an. obj. ogkesu*, he is making a count, engaged in counting; hence, *aké'suog*, 'they are telling of rushes' (i. e. gambling), R. W. 145 'for their play is a kind of arithmetic'; *nashpe ogketámmáut* (infiniit. as *nom*), 'by count'. From *ogpé*, like to, in the same manner as (?). See read.

**couple**, *infiniit. wéssínat*, to couple, to lie two together; *wéssína*, he lay with (her), she lay with (him); *wéssínatásh*, lie thou with me; *suppos. part. wéssuk*, when he or she lies with (Abn. *nússáshák*, ils sont mariés; *aké 186'* (*ait vir*), *nússí* (*ait mulier*), je suis marié). From *wéssé*, two. See copulate.

**cousin**, *áttóokpés* (consanguineus, or affinis ?); *kúttóokpés*, thy cousin. Luke 1, 36; *wáttóokpésósh*, her cousins (*wáttóokés*, R. W., *wáttóokpésin*, C.), a cousin; *wáttóokés*, my cousin; *wáttóokésíttuog*, they are cousins, R. W.); *qúttóokpéog*, 'sirs', Acts 27, 25 (for Gr. *ἀνδρες*).

**cove**, *awéep*, 'a little cove or creek'; *awéepáwéssé*, 'a very little one' [= *awéepáwéssé*, dimin.], R. W. From *kappi*, closed, shut in. Cf. *kóhpog*, a haven.

**covenant, agreement**, *wámmáwáonk* [*wámmáwáonk*, good talk]; *wámmáwáen*, he covenants, makes a league or agrees with (him).

**cover**, *áukhúu*, he covers over, hides (it); *wátt-áukhúu núskesuk*, I hide (cover)

**cover**—continued.

my face; vbl. n. *onkchouk*, a covering, a screen; n. concrete *onkweh*, that which covers (as the cover to a dish or box); hence *onkwechho* [= *onkwehgo*], a hat. Cf. *ogqinnat*, to wear clothes, to be covered; *ogko*, he is clothed; *ogkoue*, *ongkoue*, beyond, on the other side of (covered). *puttugham*, *puttughum*, he covers up, he hides (it); *puttoghummât* *pushkissouk*, to cover one's nakedness, C.; n. concrete, *puttagweh*, a covering [*puttagweh*, he hides himself]. *wattunkhunnuu* [*wat-onkhum-wu*] *wouak*, she covered it with a cloth. Cf. *Wâttacou*, pl. *Wâttacouâog*, R. W. (*watâhkâoguo*, C.), 'coat men', 'such as wear coats', a name given to the English. *nâhkuk-kou*, it covers over, overwhelms, puts under (as a flood); an. *nâhkukawau*, it overwhelms, covers over (him); from *uâkou*, it descends, comes down, with *k* progressive. *natippau*, *achtippau*, it is covered with water, Gen. 7, 19, 20.

**covering**, *onkweh* (see cover). *uppâh-quos*, *obâhquos*, a covering (awning, screen, or the like) (see cover) over or above; *ne âbuhquosik*, its covering (of a chariot, Cant. 3, 10) (*abockquâ-sînash*, pl., the mats used for covering the wigwams, R. W.).

**covet**, *âchevontam* (he thinks very much of, desires exceedingly), he covets (it); pl. suppos. *âchevontegig*, the covetous.

**coward**, *sohquomrâso*, C.; *sohquomrâsoonk*, cowardice, ibid. (?); *sohquatteahawie*, faint-hearted, ibid. (?).

**crafty**, *wamompwessu*, *wamompwessu*, *uhtômprâssu*, (he is) crafty, 'subtile' 'with guile', (*wamompwâwâe* *kenâso-wâonk*, crafty counsel, C.); *wamompwâhkau*, he beguiles, deceives by craft (him). Cf. *wampatâwâat*, to substitute one thing for another.

**crane**, *tânay* (*tânâek*, R. W.), from *tânie*, hoarse (?). *sassâat*; cf. Abn. *sassâgî-âi*, il est droit.

**crash**, *toshkônk*, a crashing (noise?). Zeph. 1, 10.

**crawling, creeping**, *panompagig*, (when) it creeps; *wâh panompag*, that which creeps; pl. *panompakweh*; an.

**crawling, creeping**—continued.

*panompagin dâas*, 'creeping thing' (*nâp-punnââbâshou*, I creep, C.); freq. and habit. *pâpânnompag*, pl. *-jakweh*, and *pâpâmwotweh*, creeping things.

**create**. See make.

**creature**. See animal.

**creeping**. See crawling.

**crooked**, *wouki* (*wâki*, R. W.; *wouki*, C.), crooked (lit. it bends); *ne wouk-kyg*, that which is crooked or bent; adj. an. *woukesu* (*woukkesu*, C.), he is bent or crooked; *woukkyg*, (when it is crooked) error, transgression. *wâkîn-uan*, he bends (it); *woukittau*, he makes (it) bent or crooked [related to *wâkenu*, round about, bent or curved around?]. *penâgi*, crooked, R. W. [*pan-ucua*, he goes out of the way, turns aside, errs]. *penisquâi*, 'crooked or winding', R. W.; freq. *penisquâe*, crooked, tortuous; cf. *penisquâh* [*penis-quen*, it whirls or twists], a whirlwind.

**cross over**, *qushkodtau scip*, he crossed over the river; *scip ne wâh mo qush-kodtâonuk* (pass. particip.), a river that could not be crossed over or passed.

**crossway**, *punnecche nay*, Obad. 14.

**crow**, n. *koukontu* (*kaukont*, pl. —*wog*, R. W.; *koukont*, C.); *kutchikkoukont* [*krche koukont*], 'raven'; elsewhere *koukontu* and *wenont*. Onomatopoeic.

**cruel**, *oukprânâe*, *âwakomprânâe* (tormenting, torturing), cruel, severe (of pain or torture); *oukprâenukye*, C., *oukprâenukye*, El., grievous, terrible, extreme [from *âukye* or *âhquâe*, at the extremity, extreme].

**crust** (of bread), *koshkittake*, C. From *kishki*, rough (?), or *kishke-ohug*, that which is at the side of (?).

**cry** (weep), *maü* (*muu*, C.); *uannâcheke mâh*, I weep much; *uannâwop*, *uannâp*, (*uannâwop*, C.) I did weep; *uannâg*, *uannâk*, when he weeps or cries; suppos. pl. *wy uânnyg* they who weep; adj. *uannâ*, *uannâw*, weeping (*uânâw*, 'to cry and bewail', R. W.); freq. *uannâü*, he cries or mourns. See mourn.

**cry aloud, cry out**, *wishontâwan*, he cries out, shouts (roars, C.); imperat. sing. *wishontâwâsh* (*wishâütâwâsh*, R.

**cry aloud, cry out**—continued.

W.), cry out; vbl. n. act. *nishontawoonk*, a crying out, outcry, shouting.

**cuckoo**, *kippuk*, Lev. 11, 16; but in Deut. 14, 15, *kukkw* 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), *chachuret*, Stiles (Peq.) [*chohchohkesit*, spotted?].

**cure, heal**, *neetskheui*, he cures or heals (him) (causat., makes him well); *neetskheitan*, he cures or heals (it, as a fever, a wound); *neetskesu*, (he is) cured or restored to health (*nun-neetskeh*, I heal, C.); *neetskehurawoonk* (a making well), a cure.

**current**, *kassitchurawon* (it flows swiftly onward); *uk-kissitchurawoonk* (vbl. n. act., a flowing onward, a continuous flowing). See flow.

**curse**, *mattōnumai*, he curses (him); *mattōnumak*, curse ye (him); *mattōntam*, *mattōwitam*, he cursed (it) (*nun-mattōnitteum*, v. i. (?), I curse, C.; *mattōniskōwat*, v. t. an. (?), to curse, *ibid.*); *mattōnittuuk* (*mattōnuttuonk*, C.), a curse (pass.); *mattōnumōonk*, a curse (act.); cf. *mattōnūt*, devil. *matchenutetan*, v. i. he curses; *matchewuntam* (he thinks evil, is evil-minded), he curses (it); *matchewunetōonk*, cursing; *manatche-*

**curse**—continued.

*ruu*, he curses (him) [intens. from *matchenai*].

**custom**, *ūshuōonk*, *ushuonk*, a custom (*ushuōonk*, *usseonk*, an example, C.; *ūshuōonk*, example, Danf.), = *ussōonk*, doing (?). See action.

**cut**, *tumussuun*, *tumuehtan*, he cuts (it) off; *tummehtamwog uppukuk*, *tumussumwog uppukuk*, they cut off his head, 1 Sam. 31, 9; 2 Sam. 20, 22 (*nuttumūssuun*, I cut, C.; *tummehtamwote nehtug*, 'to hew down a tree', Ind. Laws); suppos. pass. part. *ne woh tāmeh-tahamuk*, that which must be cut off; *tummehtamuu*, (it is) cut off from (him) his ear; with suffix *wuttummehtamau-oh*, he cut (it) off from him. *tummig-quoheou*, he beheaded (him), = *tummehtamuu uppukuk* (*tumegūassin*, 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. *tumekkisōau*, cutting, C.); *neekussōau*, *neeggsōau*, he cuts himself. *moosun ummersuuk*, he cuts or shaves his hair [lit. he smoothes it; from *masi*, smooth] (*moosonōinat*, to shear (sheep), C.; *mooswittineat*, to be shaved, *ibid.*; *peeghūmwat*, to shave, *ibid.*; *nuppergham*, I shave, *ibid.*).

## D

**dance**, *puonkku*, he dances; *puumukōwat* (*puumukōwat*, C.), to dance; *puumukau-ouk*, a dancing (*puochoatōg*, 'they are playing or dancing', R. W.; *ahque mot-wākesh*, do not dance, C.; *matturikkōonk*, dancing, *ibid.*). This was probably the war dance. Cf. *nawraa*, an enemy; *matrawoonk*, a battle, R. W.).

**dangerous**, *nūnukquok* (when there is need to beware), from *nunukquusu*, he takes heed, is cautious (*nun nūnukquus*, I beware, C.), which is from *nuk-quawon* (?), he looks for, looks out, uses his eyes; *nunukquē aquompiyewash*, perilous times; *nunukquappu*, *nuk-quappu*, he is in danger.

**dark**, *pohkenai* (*pukōnūwan*, dark, R. W.; *pohkunū*, C.), when it is dark; as n.

**dark**—continued.

darkness; *pohkeni* (?), it is dark; *pohkenūhtu*, in darkness; *pohkenūtipukok*, 'in the dark night', night-darkness; adv. *pohkenūte*, darkly, obscurely; causat. *pohkenūwāte* [= *pohkenūmūhāte*], making dark, made dark, blind. Probably from *poqkenan*, he puts away, a putting away light or the sun. Cf. *wayōut*, (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") *moosk* or *puukōnūwawau*, "which . . . signifies a Beare", and Stiles (Narr. Voc.) has *koowoh*, 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 (*wuttain*, C.); *wut-taines* (*nittainis*, R. W.; *wuttaines*, C.), my daughter; collect. *wuttainéunk*, all the daughters, all who are daughters, the daughterhood; *wuttáneu*, *wuttainiyen*, 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 *wuttainoh Zion*, 'daughter of Zion', Lam. 2, 8; *woi Jerusalem wuttainin*, 'O daughter of Jerusalem!' *woi penonup Zion wuttainin*, 'O virgin daughter of Zion!' Lam. 2, 13; *wuttánuéunk wuttainoh Zion*, 'the wall of the daughter of Zion', Lam. 2, 8; *woi kenaau Jerusalem wuttainéunk*, 'O ye daughters of Jerusalem!' Cant. 2, 7; *kah ompetak wuttáneu* (misprinted for *wuttáneu*), 'and she bare a daughter', Gen. 30, 21. "The first of these terminations is correct", Mr Duponceau informs us, *wuttainoh*, *kuttainoh*, *wuttainoh* 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, *wuttainoh*, 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 wuttainin*, 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'; *wuttainéunk*, in *Jerusalem wuttainéunk*, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in *ompetak wuttáneu*, 'afterwards she bare a daughter', *wuttáneu*, 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* (*maidábon*, 'it is day' R. W.); *mohtompog*, when it is morning (used with reference to a past or future morning); *en mohtompanit*, until morning. See day.

**day**, *kesuk* (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, æther), day, sunlight; *pasuk kesuk*, in one and the same day, Gen. 27, 45; 1 Sam. 2, 34; pl. — *quash*, Is. 24, 22, (*anamakésuk*, this day, R. W.). Rarely used; see sun. *kesakod* (*késakat*, R. W.; *kesúkod*, C.), a day, the space of a day; suppos. *kesakok*, when it is day; a day past, future, or contingent; *ne kesakok*, on that day when, or while it was that day; *yeu kesakok*, (on or within) this day; *negonne kesakod*, the first day; *kesakod kah mihkon*, day and night; pl. *kesukodtush*, days; adv. and adj. *kesukodánu*, *-ánu*, by day, in the daytime (*kesúkkáttat*, C.; *késush*, *késukquái*, by day, R. W.). After a numeral adjective or the adjectives 'few', 'many', or the like, 'days' was more commonly expressed by *-quinne* or *-quinne*, a day (or when it was the day), or by the suppos. form

## day—continued.

*quinôgok* or *quinôkok*: *pasuk kesuk, asuh uresuk kesukquâcê* . . . *asuh piogkuk-quâine*, 'one day or two days . . . or ten days', Num. 11, 19; *neqtte kesuk asuh uresquâine*, 'a day or two', Ex. 21, 21; *oguhse-quâine*, few days; *uachetlikquâine*, for many days. The suppos. form is used after an ordinal, as *nishikquâinogok*, on the third day (*shuck-quâinôket*, 'three days', R. W.; *nishik-quâinôquod*, three days hence or ago, C.); *quâinôgokok*, on the fourth day (*yowamôket*, 'four days', R. W.). So, *uâhehe uachetlik-quâinogok*, 'after many days' (*uesôkquâinôgok*, two days ago, C.; *uauunse quâine kesokod*, all the day long, ibid., which last phrase points to the etymology, from *quâine*, 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' (*yô tîut uipéru*, '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: *uâchuwâmpag*, (when it is) morning watch, just before daylight [*âchê wâmpag*, he looks earnestly for daylight]; *ketâmpag*, (when it is) daybreak [*keht-wâmpag* (?), the beginning of daylight] (*ketâmpagwâsha*, break of day, R. W.; *patowâwâshâ*, C.); *chouwâetch*, about cock-crowing, R. W.; *wâmpag* (bright light), full-day light (*wâmpag, matâhôn, chichângwat*, it is day; *wâmpâtâhôn*, it is broad day, R. W.; Cree *wâpau*, Howse 77); *mohtâmpag*, it is morning (*matâhôn*, R. W.); *mohtâmpog*, when it is (or was, or will be) morning, in the morning; *uampâcê*, early in the morning; *uampâkêik*, 'on the morrow', i. e. when it was (next) morning; *pâsh-pâshant* (*up-pôshpâshant ueraz*, C.; *pâshisha*, 'it is sunrise', R. W.), sunrise [when he springs forth, suppos. from *pâshpeshau* (freq. of *peshau*), he springs

## day—continued.

forth, it blossoms; cf. *uappeshau*, a flower]; *pâshpeshâcê* (halfway), noon (*pâweshâquâur, pâweshâquâur*, R. W.; *yâhen pâweshâquâur*, almost noon, ibid.; *pâshpeshâcê*, C.); *pâwêcômpur, uawwâwêcêr, quâtikquâquâur*, R. W., *quâtuhquâhquâd*, C., afternoon [*pâwikompan*, he stands at one side or side-long; *uâwot-uâquâcê*, he looks afar or from a distance; *qut-tawê*, he is sinking, going downward]; *wâgout, wâout* [suppos. from *wâouta*, he goes astray, goes out of the way, is lost], sunset; *wâgou* (*wâgouâwî*, R. W.), it is sunset (*wâgâgâgok ueraz*, C.); *ash wâoungkup*, before sunset (past time); *quâpâkâwâik*, Prov. 7, 9, *pâpâsâkâwê*, Ezek. 12, 7, in the twilight; *wâuonkquâcê*, at evening; *wâuonkâk, wâuonkâwâk*, (when it was) evening (*wâuonquâit*, R. W.); *tâppawê, otewâtâppawê*, toward night, R. W.; *wâkon, uâhkon* (*wâkkon*, C.), pl. -*ash*, night [from *wâkkonu*, he leaves or forsakes?]; past or future suppos. *wâhkon*, when it was night; *wâkkonâcê* (*uâwâkâk, uâkonnâwî*, R. W.), by night; *pâhkitâpâkâk*, in the darkness of night (*pâpâkâwâwêch, quâchângwêch*, dark night, R. W.; *pâhkitâpâkâk*, C.) [from *pâgkâwî*, it is dark, and *tâppawê* (*tâppawê*, R. W.), of doubtful meaning; cf. *Alm. tâuuiâstsi teb'kat?* *queltâmpêdelâmit?* etc., Rasles 494]; *uâcâpâkâwâcê*, at midnight; *pâjêh uâcâpâkâk*, till midnight (*uântâpâkâk*, 'late at night', C.; *uâwâshowâtâppawê*, midnight, R. W. [from *uâcê*, in the middle; *wâshawê*, between or midway, and *tâppawê*?]; *wâmpâwêr, wâmpâwêr*, all night.

**day by day, daily**, *âsêkesukokish*.

**day's journey**, *neqtte kesukquâinômat* (infin.), to go one day's journey; *u'quâtâkêsiquâcêket*, *u'quâtâkêes-pâuâwâshê*, 'one day's walk', R. W.

**dead**, *wâppuk*, pl. *wâppukê* [suppos. part. from *wâppawê*, 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 *chêpêck* [from *chippên*, he separates himself or is separated; suppos. part., 'the



**dead**—continued.

separated'; *nanwahaitom*, pl. + *wock*, the dead man, the dead (he has passed away); *nicheweshári*, 'he is gone forever'; *kítuckqué*, 'he is dead', R. W. 160; *náw*, 'he is gone', *ibid.* [for *amacu*, he is gone?]. See die.

**deaf**, *kokopsau*, (he is) deaf; suppos. part. *kokopsout*, pl. *-oucheg*, the deaf, he or they when deaf (*kogkopsaw nchtóweg*, a deaf ear, C.). The radical is *kappi*, closed, shut up.

**deal with**. See conduct one's self.

**death**, *nupponok* (E. and C.), participial from *nuppo*, he dies. Sometimes the infin. *nupponite* was used for the noun abstract.

**debt**, *nanwahitquohrit*, *-whant*, a debt, referring to the debtor (when he owes); vbl. n. pass. *nanwahitquohrittuonk*, a being owed. Elsewhere, *ne wawotukquohrlont* (what he owes); *óatukhan nanwahitquohritquonk*, 'pay thy debt' (what thou owest), 2 K. 4, 7 (*wittin-óhtakpáwhut*, I am in debt, C.); *nohtahquohrittuonk*, debt (pass.), *ibid.*; *wasawamatuckquáwhu*, I am much in debt, R. W. 134; *nanwahitquohritquonk*, debts; *kannawamatuckquonk*, I will owe it you, *ibid.*. See owe.

**decay**, *nahshéau*, he or it fails, passes away, decays. From *wahéu*. See fade.

**deceive**, *assákekoman*, he deceives, cheats (him); v. i. *assákekodteam*, he deceives or cheats (*nahassákekodteam*, I cheat, C.); suppos. part. *noh assákekodteamwít*, he whodeceives, 'the deceiver'; *noh assákekomit*, he who is deceived, the deceived. *wanawampukoman*, he deceives by craft, beguiles (him); *wanawampurassa*, he is crafty, deceives by craft. See lie.

**decrepit**, *mohstantan*, (he is) decayed, infirm by reason of age, failing; suppos. part. *noh mahstantog*, he who is decrepit; *kehéhis asah noh mattawntog*, 'old man or him that stooped for age', 2 Chr. 36, 17. See fade; pass away.

**deep**, *nanawu*, *manóí*, (it is) deep; *nanowé nippéash*, deep waters; *wittáhhawituk manóí*, the well is deep; *manóíonk* —, it is deeper than —; *nanawoogish*, '[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, *anóínohkóí*, a valley (*anawóhkhóí*, C.). Adj. an. *anawéassa*, (he is) lean, low in flesh; *anóí-reyass*, etc. Roger Williams has *wame nanákwitóg*, they go to hell or to the deep (page 117).

**deer**, *ahnik*, *ahntog* (*atuck*, R. W.; *attúk*, C.), a deer; pl. *ahntogwog*, *ahntogwog* (*atuckwog*, R. W.). This word is used by Eliot for 'roe', 'roebuck', and sometimes 'hart'; but in Deut. 12, 15, *nokkonahuk* (old deer) for 'hart', and elsewhere *áiyamp*, 'hart' and 'young hart' (*áíwanésh*, pl. *-ang*, R. W.; *panécolláí-wat*, *panécolláí-wat*, a buck, a great buck, *ibid.*; *wawaróines*, a young buck, *ibid.*; Peq. *nahghitch*, *nágh-ich*, deer, Stiles; *wanghtággachy*, 'deer, i. e. wet-nose', *ibid.*; *wangghéie* *wankkíjass*, a great deer; *wanashakot* *wankkíjassé*, the biggest deer, *ibid.*). *quonéyk*, a hind or female deer; pl. *quonéyáog* (*quóné*, *quóné*, a doe, R. W.; *quoné-quáwéss*, a little young doe, *ibid.*). *áiyamp*, *áiyamp*, *áiyamp*, a 'hart', 'young hart', 'roe'; *áiyampáwéssog*, 'young harts', 'young roes' (*kuttáiyamp* [*kehé-áiyamp*], a great buck, R. W.). *mass*, pl. *massóog*, 'fallow deer', 1 K. 4, 23 (*moóssóog* (pl.), 'the great ox, or rather a red deer', R. W.; *moóssé*, 'the skin of a great beast as big as an ox, some call it a red deer', *ibid.*; *moóssquin*, a fawn, *ibid.*; *wass*, 'a beast bigger than a stag', Capt. John Smith, 1616). Was it so called from its skin, which was dressed smooth, *massi*?

**deformed**, *noh wáskésh*, he who hath (he having) a blenish or deformity.

**delicate**, *wawshpi*, *wawshpi*, tender, delicate, effeminate; suppos. part. *noh wawshpi*.

**deliver**, *pahquohrhassan*, he delivers (him), frees, or releases from constraint (*nup-pahquohrhassáwáw*, *nup-pahquohrit-attáw*, I deliver, C.); from *pahquohhám*, he escapes, goes free (i. e. *pahquohchít*, out of doors, where it is open); caus. an. *pahquohhraw*, he causes (another) to go free; *pahquohhéau-assa*, he acts or does that which

**deliver**—continued.

causes (another) to go free. So, *poh-quawhus kuhlog* and *pohquohush*, 'escape thou', 'save thyself'. *tonheaw*, he delivers, rescues, saves (him), makes him safe; caus. from *tonen*, he saves himself, escapes; inan. *tonwehtau kritotamish*, 'he recovered the cities', 2 K. 13, 25. See loose.

**deliverance**, *pohquohwloinnitwank, ton-hrittonk* (pass. vbIs.), the being saved, being delivered.

**den**. See cave; hole; pit.

**dense**. See close; thick.

**deny**, *quēawwontam*, he denies (it); with affix *uk-quēawwontam-wu*, he denied it (*uk-quēawwontam*, I deny, C.); *quēawwau, kohkōnawu*, he denies, makes denial (to another); suppos. 3d pers. pl. *kohkōnawahetit*, when they denied, gave denial; suppos. part. pl. *neg kohkōnawucheg*, they who deny, they (when) denying.

**depart**, *amaia*, he departs, goes away; *amaish* (*amaish* and *amaehtash*, C.), depart thou, go away; *amaehtawan*, he departs from (him); with affix *wut-amaehtan-oh*, he departed from him; suppos. *amahtawout*, when he departs (or when departing) from; *amuyewonk*, departure, going away. *sahham* [*sah-am*], he departs, goes forth, sets out (on a journey or the like); *sahhash* (*sawehush*, R. W., *sahhash*, C.), go thou forth (*sawhike*, go ye forth, R. W.); *sahhamawonk*, departure, going forth.

**descend**. See go.

**descent**, *wammsuuk* [act. vbl. from *wammsu*, he descends, goes downward], a descending or going down, hence a ravine, a steep descent (*wammsu*, 'down hill', R. W.). Elsewhere *nehahutwammissinnuk* (suppos. part. inan., when it descends), a descent, declivity, downward slope (of a mountain, etc.). *wutantsouk*, descent, lineage (a proceeding from: *wutantsou*, he proceeds, or descends from).

**desert**. See forest.

**deserted**, *tonen, tonweu*, deserted, solitary, desolate; hence, *tonappu* [*tonen-appu*], he is deserted or desolate; *tonah-kōmuk*, a solitary or desert place, the wilderness; *tonwīs, toniēs* [*tonen-ussu*], a fatherless child, an orphan; pl. *toniēs-sag* (*toniētwok*, R. W.). See solitary.

**deserve**, *nuttappēhkkōm*, I deserve; *tūpēh-kommate*, to deserve, C.

**desire**, *kodtantam*, he desires, longs for, has an inclination to (it); *nuk-kodtantam* (*neuttāntum* or *neuttiteum*, 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-tantam*; *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, *uttoh kod usseti*, what he may be about to do or is about doing, Gen. 41, 28. See intend. Cf. *kodtuypos*, he is hungry (desires to eat)]. *ahchewontam* [*ahchu-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); *nut-jishantam* (El. and C.), I despise, I hate; an. *jishanumau*, he despises or hates (him). *sekeneuam* (he refuses, rejects), he despises, hates (it). *nishantam*, he despises, contemns (it); an. *nishanumau*, he despises or contemns (him).

**destitute of**, *wanne*, not having, being without; *wanne wahlēde*, without knowledge; *wanne wutōshe*, without a father; *wanne nippeno*, there is no water in it, it is destitute of water; caus. *wamch-heau, wamchewan*, he is deprived of (made to be without), he loses. See without.

**destroy**, *pagūnanu, pagūwānu*, he destroys (them); inan. *pagūwānu, pagwōhtau*, he destroys (it) or (v. i.) he destroys; *pagūwōog*, they destroy; suppos. *pagūwōok-ōtamish*, when he destroyed the cities; an. suffix *up-pagūwānuh*, he destroyed them; *pagūwānuuk* (vbl. n. act., a destroying), destruction; *pagūwāweu*, a destroyer.

**determine**, *pakodantam*, he purposes, intends, is determined [*pakodehe-antam*, he is thoroughly minded or clear minded]; vbl. n. act. *pakodantamawonk*, determination, purpose.

**devil**, *mattawit*, pl. *mattawitong*, *-oog* [*mat-tawit* or *mathe-anitto*, the negative or opposite of *m'anitto*, god, the not-god or evil god] (Muh. *utandou* or *mat-aito*, devil. "The last of these words properly signifies a specter or anything frightful", Edwards, 2 Mass. H. C. x, 88. Del. *nachtando* or *watshinanitto*, 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*, *Abbamochu*, or *Chépié* (Smith's Descr. of N. E.; Josselyn; Lechford). "*Abbamochu* or *Chépié* 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 *Hobamook*, and to the northward of us, *Hobbamocué*. This, as far as we can conceive, is the Devil", Winslow's Relation (1624). The etymology of this name is not apparent; but *chépié* (Peq. *cheby*, *chépy*, Stiles), is a form of *chéppe* or *chippe*, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware "*tshépiuy* 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 *Tsché-pé-ah-gink* or *Tschépyhacking*, the world of spirits, specters, or ghosts, where they imagine are various frightful figures", Hkw., 2 Mass. H. C. x, 147. Eliot has *chépi-ohke* and *chépiah-kinnuk* for hades, hell (the place of separation or the land of spirits). So, *chépeck*, 'the dead', R. W. [*chippoy*, they are separated or apart]; *tsé-é-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 *musquantum*, 'he is angry'. Roger Williams says (169), "if it be but an ordinary accident, a fall, etc., they will say, 'God

devil—continued.

was angry and did it; *musquantum mand*, God is angry.'" See spirit; god.

**devise**. See consider.

**devote**. See offer.

**devour**. See eat.

**dew**, *neechippoy* (*néechipoy*, R. W.); *neechippogwé* *pattippeshinacash*, dew-drops [*neechau*, it gives birth to or (pass.) is born of, *-pog*, water].

**dice**, *wunnangauhannin*. "to play at dice in their tray" (*wunnook*, a dish, El.; *wunnung*, a tray, R. W.); *asainamash*, "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. *nupuké*, the dead; *pish kenap*, thou shalt die (*kitonekqué*, he is dead, R. W.; *nipwé*, *náw* [= *naewé*?], he is gone, *ibid.*; *náppitch ewá*, let him die, *ibid.*; *náphéttéch*, let them die, *ibid.*; *pish nunnáp*, I shall die, C.) [related to *acepan*, he rises up, and *nuppo*, a wing? or to *ahpátau*, *nupátau*, lit. 'withers?']. See dead.

**difference**, *penawomá*, a difference or unlikeness. See contend.

**different**, *penaaw*, strange, foreign, different, or unlike [related to *panon*, out of the way; *panneu*, he goes out of the way, errs, is astray]; *penaweyena*, it is strange, different, or unlike. See foreign; strange; stranger.

**difficult**, *siogke* (*siokke*, C.; *siúckat*, hard, R. W.); suppos. *siogkol*, *siogkok*, when or if it is hard or difficult; *se siogkok*, that which is difficult, a difficult matter. From *so*, *siog*, sour, bitter. See hard.

**difficulty**, *siogkeycuonk* (vbl. n. act.), a hard matter, hard case, difficulty; intens. *susiogok*, pl. + *ish*, difficult matters.

**dig**, *kuttahham*, he digs into or through, or, he digs for or digs up (anything); *kuttahhamawoy* *awéwámash*, 'they dig through houses', Job 24, 16; v. i. *uk-kuthamnean*, they digged it (as, a well; cf. *wuttahhamonk*, a well). *wánteau*, he digs a hole; *nawónteau*, I have digged a hole (*náw-ronahkontau*, I make progress by digging, or go on dig-

**dig**—continued.

ging; cf. 2 K. 19, 24; Is. 37, 25): *wónteah kóh uk-kóthám-nú*, 'he made a pit and digged it', Ps. 7, 15; *wóntewog*, they dig holes; *wónhkóntámone wáttáhamongash*, wells (which are) digged [from *wónoog*, a hole], *passátham*, *pássátham*, he digs a pit [from *passáhteg*, *passóhteg*, a pit], *quánpóhtham*, he digs around or about it (as a tree).

**dip**, *quóngkinnam*, *quóngkinnam* (?), he dips (it) in or into; *puogkèù*, *puogkèù*, he dips or immerses himself (*puogkinnánte hóran*, to dip or immerse anyone, Wun. Samp. ch. xxx. 33). *quámpham níppe*, he dips up water; v. i. *quámphíppuog*, 'they drew water' (*quámphash*, *quámphómíner*, 'take up for me out of the pot', R. W.).

**dirty**, *nishkenenkepe*, unclean, filthy, impure (inherently or by nature); suppos. *nishkenenkepóttac*, (when it is) dirty or unclean (as, a garment); adj. an. *nishkenenkepássa*, (he is) unclean, dirty.

**dish**, *wánuók*, a dish or tray (*wánuúng*, pl. *-ánuash*, a tray, R. W.); *wánuók*, *wánuóech*, dish or tray, C.); *wánuóngáit*, in the dish (*wánuóngánuése*, a little tray, R. W.). From *wónoog*, a hole (?), *wóongken*, it has a hollow, is dug out. Cf. *wánuúngkús*, the belly. See bottle; kettle; vessel.

**disperse**. See scatter.

**dissolve**, **melt**, *mohtupáhtean*, it melts, is dissolved (passes away); *wánuóhtupátem*, I consume, I am sick, C. From *moht* (= *moht*, *máche*), *-óhtean*, signifying completed and passing-away existence. See consume.

**distant**. See far.

**distress**. See pain; want.

**disturb**. See hinder; trouble.

**divide**, *póhshínám* (*páushínám*, R. W.), he divides (it) in two, halves it; *písh póhshínámwog*, they shall halve (it); v. t. an. *póhshínám*, he halves or divides (an animal or animate object); v. i. *póhshéan*, *póhshéan*, it divides itself, cleaves asunder. From *póhshé*, *póhshé*, half; cf. *póhshánuam*, he breaks (it) asunder; *póhsháan*, it breaks, *chippínám*, he divides or separates (it) from, he makes

**divide**—continued.

a division or partition of (it); an. obj. *chippínái*, he divides or makes division of; *chippínámóok ómpéteóok*, divide ye the tribute; *chippínámok ney toh-quóogey*, divide ye the prey (animals taken, or prisoners); v. i. *chippén*, it separates itself, is separate or divided (*chippéchéásin*, it divides, as a path, a stream, R. W.); *chippánuóok* (vbl. n. act., a dividing or division), a tribe; pl. *chippíssa-og*, they who are divided or separate, a people or tribe. *cháchéahbenóm*, he divides, keeps apart, causes to be separate (*óut-cháchéapánuam*, I divide, C.); with inan. subj. *cháchéahbenóm*, *cháchéapémó*, it divides; *cháchéapémó-óij*, 'let it divide', or cause to be separate (one thing from another, Gen. 1, 6); vbl. n. act. *cháchéahbenómóok*, a division or separation, a bound mark [freq. of *chippínám*].

**diviner**. See priest.

**divorce**, *pojkenam*, he casts (her) away, divorces her (*ápáké'am*, I put her away, R. W.). See cast away.

**do**, *agere*, *usséúit*, to do, act, perform, accomplish, execute; *ussa*, *usséu*, he does (it); v. i. *wé-ússeu*, he does (so) (*wáttásem máchók*, I commit evil, C.); suppos. *úoh usít*, *usít*, he who does or performs, a doer; *ussísh*, do thou; *uséek*, do ye; *wé usénák*, that which is done, a thing (when) performed; negat. imperat. *uséekon*, 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 *wánuósu* (*wánuó-ussa*), he does well; *máchesu* [*máche-ussa*], 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 *óhtéan* does an inanimate subject) of the compound verb.

**dog**, *amám* (*amámám*, 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, *auim*, with "um produced"; by the Nipmucks, *atim*; by the Northern (and the Quinipiac) Indians, *arim*, and, as Roger Williams states, by the Narragansets, *ayim* (El. Gr. 2; R. W., Key, 96). Stiles gives *ayimp*, *aujimp* (Narr.), and *n'aldcah* (Peq.). "The Delawares say *atim*, the Algonkins *atim*, the Echemins or Abenakis *atimous* [*atim-ouas*]", 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 amum-wah auumout wchtaug-ut*, 'one that taketh [suppos.] a dog by the ears', Prov. 26, 17; *nut-awum aw-weschit-tam-it*, I caught him by his beard, 1 Sam. 17, 35.

**doing, action,** *usseuk* [vbl. n. act. from *ussu*].

**do not!** *ahque* (*ayue*, leave off, do not! R. W.), desist or refrain from, followed by a verb in the imperative; *ahque wbesish*, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, *wabeshkon* (*ayue assokish*, be not foolish, R. W.); *ahque amaish*, 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 *-ahkon*, *-uhkon*, or *-kon*, as *kumoot-ahkon*, thou shalt not steal (steal not); *ahchewawumahkon*, thou shalt not covet; *wshetohkon*, thou shalt not kill, etc. The vowel sound variously written *ah*, *-uh*, *-oh*, *-eh* was probably nearly like the German *ö*.

**door,** *squidatum*, *squim*, *squout* (*usquout*, C.), pl. *-amash*, door or gateway; *appu wusquoutam-ut ut wch-it*, he sat in the door of his tent (*squawutimuck*, at the door, R. W.); cf. *uscquam*, he sews (it) up; *usquoutsu*, he is sewing. *kupph-*

**door**—continued.

*hoo*, a door [inan. caus. from *kuppi*, close: that which makes close].

**do to, act or behave toward,** *wanneheau*, he does to (him), conducts himself toward (another); *wannehe*, so deal thou with me, do this to me; *unachuk wanuk moy*, so do ye to them; *toh kittinshesh?* what have I done (what do I) unto thee?; *wannecheau*, he does good to (him) or treats (him) well; *wannecheautuh wtau*, let us do good to all men, Gal. 6, 10.

**double,** *pupiske*, *pupaska*, *pupskew*, *pupskew*, *piskeu*; *pupskew ahtook*, a double portion; *kup-pupaska onkquatonsh*, I will render to thee double, Zech. 9, 12; *pish uessit piskew gadtcheau*, he shall pay double, Ex. 22, 4, 7. Related to *piushuke*, *pi-piushuke*, over against or (reciprocally) opposite; or from *pasuk-a*, it is one, by reduplication *pa-pasuk-a*.

**doubt, be doubtful,** *chawanton*, he doubts; *chawantonwog*, they doubted (*nut-chawanton*, I doubt, C.); *ahque chawantah* (do not doubt me), 'you may take it for granted', *ibid.*)

**doubtless,** *mutta kiche*, 'no doubt' (*mutta kiche*, Danf.).

**dove,** *wuskuhchan* (?). See pigeon.

**down.** See cast down; downward; go; let down.

**downward,** *ohkeigen* (*ohkeien*, below, C.), toward the earth, downward (*auke-asciu*, downward, R. W.) [from *ohke*, earth]. *wamigen*, downward; *wamigen wamigen*, 'very low', Deut. 28, 43. *uaken*, he descends, goes or comes down [*n'ohke-yeu*]. *wamissu*, *wamisu*, he goes downward; *wawomussin wachout*, I came down from the mountain; suppos. *noh wamsit*, he who goeth downward; vbl. n. act. *wamsouk*, a going down, a declivity or descent.

**draw out,** *kollinuum*, he draws or pulls (it) out; an. *kollinuu*, *kollinuu*, he draws (him) out; *kollinuk wutch nantutut*, draw (him) out of the fire; suffix *wuk-kollinuk wutch nippekoutu*, he drew me out of the water; *kollinuum wutogkotteg*, he drew his sword. *kuppinaw* (= *kollinaw*?) *hushabpoh*, he drew the net.

**draw water,** *watuhuppa*, *watuhpau*, he draws water; *watuhuppaog*, they drew

**draw water**—continued.

water (= *quomphippaug*, 1 Chr. 11, 18); *nothupau*, *nothuhupau*, I drew water for (him). See *clip*.

**dream**, *uaukpaum*, he dreams; v. t. *notinnagguomem uauyguomawoak*, I dreamed a dream.

**dress**, *hogkoonk* (*aukwoonk*, C.), a garment or covering of skin (*acdh*, 'their deer skin', R. W.); *uauak*, cloth (*mduak*, C.); *uauinek*, 'an English coat or mantle,' R. W.), a garment, cloak, coat, etc. (*uauuak*, a dress, C.); *petashqushoak*, *petashqushoak*, a cloak, outer garment. See *clothe*; *clothing*.

**drink** (n.), *onkappe*, *oukup*, *uauhke wattatamooak*, strong drink.

**drink** (v.), *watattam*, he drinks; *wattatash*, drink thou (*ahque wauimatoos* (= *wauemattash*), do not drink all, R. W.; *pauntos notatim*, give me drink, *ibid.*; *uauattam*, I drink, C.); vbl. n. act. *wattatamawoak*, drink; *wattatamawoak*, 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 *subac*, *saupac*, soft, thin, macerated; cf. AS. *sipan*, Engl. *sup*, *sip*, *sonp*, etc.), thus, *tapsuppamwchhattit* (Mass. Ps.), *tapsip-puuhhattit* (El.), 'when they have well drunk'. John 2, 10 [*tapi-sippam-hettit*, when they have drunk enough]; *kogkeis-sippawau*, a drunkard [*kogkeis-sippam*, he drinks madly or to madness]; *ohksippamwau* [= *ahque-sippamwau*], 'if you leave off drinking', C.; *wassuunsippamimwat* [= *wassuunsippamimwat*, to drink too much], to be drunk, *ibid.*; *wassuunsippamwac*, drunken, *ibid.*; *ahque kogkesupamwac*, don't be drunk, *ibid.*

**drive away**, *uauahkawaau*, he drove (him) away or out [*uauau*, *k'* progressive, and *au*, he goes]; suffix *wat-uauahk-wauh*, they drove them away; inan. *uauuuk-uauahkhou sokuauu*, 'the north wind drives away the rain', Prov. 25, 23.

**driven by the wind**, *nish tahawash*, *tanuwash*, things which are driven or fly before the wind; suppos. *ne tauannontog waban*, that which is driven by the wind, flies before the wind; elsewhere, *tauannontog*, *tohtauannontog*, *ptawannontog*;

**driven by the wind**—continued.

from *ptawau*, it flies; *ptawannau*, it moves in the manner of flight; cf. Cree *thootiu*, it blows, Howse 130. *misham nomshawau*, the boat is driven or drives before the wind or current; *nannomshimau*, 'we let the boat drive', Acts 27, 15; *nomshioog*, they 'were driven' v. 17.

**drop**, *puttippishiu*, *puttapashiu* (v. impers., there is a dropping, it drops), a dropping, a drop; pl. *puttippishiuwacsh*, drops; n. freq. and collect. *paupetashuak* (repeated or continued dropping), showers of rain; *paupetashuak puttippishiuwacsh*, 'he maketh small the drops of water', Job 36, 27.

**drought**, *kohkanu*, *kunkan* (when there is dryness), dryness, drought; *en uapunnu kunkanuit*, 'into the drought of summer', Ps. 32, 4; also, *kunkcheadtau* (it is dry). *uauohtau* (it is dry), a drought [from *uauac*, dry, and *ohtau*].

**drunkard**, *kogkeissippamwau*; indef. *wacuin* (*koghesippamwacuin*, C.); *kokesuppauit* [suppos. part. from *kogkeissippam*], when he is drunk, a drunken man (*ahque kogkesupamwacsh*, don't be drunk, C.); vbl. n. act. *kogkeissippamawoak*, drunkenness [from *kogke*, madly, frantically, and *-sippam*, he drinks]; *wassuunsippamimwat*, *kogkehoopwau*, to be drunk, C.; *wassuunsippamawoak*, drunkenness, *ibid.* [from *wassuunsippam*, he drinks too much].

**dry**, *uauahpa*, *uauobpe*, *uauahpi* [for *uauahpa*], it is dry (*uauahpi*, dry; *uauahpaqat*, dry weather, R. W.; *uauahpi*, dry, C.), i. e. permanently dry, as the 'dry land' (Gen. 1, 9, 10), as distinguished from the water or marshy land, *-ahpa* in composition signifying to be and remain. Otherwise, *uauahpaqat*: *aqim ketoh uauuohipepat*, 'he made the sea dry land', Ex. 14, 21. *uauahpaqat*, dry, that which has become dry [*uauahpaqat*, it becomes dry, dries up]; *uauahpaqat mehtug*, a dry tree. *uauahpaqat* [*uauahpaqat*], the earth, dry land. *uauahpaqat*, *uauahpaqat* [*uauahpaqat*], dry ground, earth which becomes dry (comparatively); *uauahpaqat*, *uauahpaqat*, on dry ground; *wach uauahpaqat*, 'from the dust of the earth', Gen. 2, 7. The radical, *uau-*,

**dry**—continued.

is not found except in composition. *kunkohédédé*, dry, implied a lack or deficiency of moisture: *kunkohédédé ohke*, dry land, i. e. parched by drought. From *kunkau*, *kóhkan*, there is dryness or drought. The same word, compounded with *'tan*, mouth, *kohkuttan*, *kukuttan*, signifies thirsty, lit. 'he is dry-mouthed'. *massa*, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: *massaonk*, a dry tree; pl. *massohquánnú-núash* (*massunkq-*, *massenkq-*), dry ears of corn [perhaps, as originally applied to a tree, from *massi*, bare, stripped of its leaves]. See drought.

**duck**, *quequécum*; pl. +*nduog*, R. W.; Narr. *quéquecum*, Stiles; *sésép*, *quáüsseps*, C.; Peq. *quáquecum*, *quá-quáumps*, black duck; *parquúumps*, 'flat bills'; *a'kotushah*, 'dipper' (*Fuligula albeola*, Bonap., spirit-duck); *a'pishang*, 'widgeons'; *m'shízzege*, 'sheldrake'; *a'kobjeze*, 'brants'; *ungová-ums*, 'old wives' (*Anas glacialis*, *Fuligula glacialis*, Bonap.), Stiles; *nonuks*, pl. +*og*, brant, C.

The names *quequécum* ('he quack-quacks') and *ungováum* (whose call Nuttall endeavors to express by "the guttural syllables 'ogh ough vgh'") are clearly onomatopoeic. The others I have not analyzed.

**dugs**, *sogkódtungash* (pl.), teats, dugs; in the singular, *sogkódtuak*, milk. From *soh-kódtinnuam*, he draws forth from; *soh-kódtuak* (suppos. part. inan. concrete), that which is drawn forth from.

**dumb**, *kappúttan*, (he is) dumb, a dumb person [*kappi-tan*, closed mouth]. *mokakúttá* [*no*, negat., and *kakúttá*, he talks], a mute, one who can not speak; suppos. part. *mokakúttog*, *mat kakúttog*, (when he is) dumb.

**dung**, *anáhke*, *annoke* (*anáhke*, C.): *wat-anohke-in*, his ordure [*en ohke* ?]. *máev*, *máevá*, *mávi*, dung [*máevá*, it is black].

**dust**, *puppissi* (*puppissi*, C.) [= *pápeissi*, it is very small (?); but cf. *pússéog*, *pis-*

**dust**—continued.

*sugk* (*pissugk*, C.), dirt; *pissagquánu*, miry; *pissagqshéau*, it sticketh, cleaveth to, is sticky; *pússáquá*, rotten, decayed].

**dwarf**, *noh chénesít*, 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 *ayeu* (he remains) was more commonly used: *noh ayeu kah ayau*, 'she dwelleth and abideth', Job 39, 28. Cotton gives *ánnéat* (infinite) 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. *nuttái*, *nuttáih*, (I am in this or that place), I dwell (in or at); *pish kuttái*, thou shalt dwell; *nuttái-up ótanat Joppa*, 'I was in the city of Joppa', Acts 11, 5; *ne aiyít*, *ne ayít*, where he might dwell or be; *noh ayít*, he who dwelleth, Is. 8, 8; 57, 15; *na ayísh*, there dwell thou; *ayítchey* (pl.), the dwellers there, the inhabitants (*yo áttín*, I live here; *tu wáttín?* where keep you? *tuckúttín* [*tóh kuttái-in*]?) where lives he? R. W.; Moh. *oiéet*, he 'who lives or dwells in a place', Edw.). *watohkeu*, *watohkéu*, he dwells in or inhabits (a place or country); *yeu watohkin*, here I dwell, i. e. am of the land or country; *watohkísh en ohkít*, dwell thou in the land; suppos. part. *noh watohkít*, he who dwells or is an inhabitant; pl. *neg watohkítchey*, the dwellers or inhabitants; *áttíyeu kútohé?* what is thy country? Jonah 1, 8 [*wat-ohke-u*, he is of the land or place]. *wéttómuu*, he dwells with (him); suffix *awéttómuuoh*, they dwelt with them; *naawéttómuu*, I dwell with [from *wéttó*, house; *wéttómuu*, he is of the house of].

**dwelling place**, *ayéuok* [ybl. n. act. from *ayeu*], a dwelling in this place. See house.

## E

- each**, an and inan. *nishnoh*, each, every.
- eagle**, *wompsikook*, *womsikuk*, *wompsikook* (*wompissacuk*, pl. + *quduog*, R. W.; *wompsukook*, 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**, *mihduog*, pl. + *quash*; *wehtauog*, my ear; *kehtauog*, thy ear; *wehtauog*, his ear (*wutduog*, pl. + *quash*, R. W.; Peq. *kutturamneq*, (your) 'ear, or what you hear by', Stiles.) From *wah-team*, he knows, understands, perceives (*wutco*, C.); *suppos*, particip. *wah-teank*, knowing, with termination marking inan. agent, and *m'* indefinite prefixed. Cf. Gr. *αἰεῖν* (*aiōn*), to feel, to perceive, to hear; Lat. *audire*; Fr. *entendre*, to hear, to understand.
- early**, *nompodeu*, *nompode*, early (next) morning. See day.
- earn**, *tumnuhohuua onkuputunk*, he earns (and obtains) wages; *suppos. noh tam-houudt*, he who earns (it).
- earring**, *sogkussohou*, pl. + *nush*.
- earth**, *ohke* (*añke*, R. W.; *ohkē*, 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-ákas*], the bringer forth, the mother. *wuwalpi*, *wuwalpe*, earth, dry land (as distinguished from water). See dry.
- earthquake**, *quequau* (there is a shaking or trembling), a shaking; pl. *quequanash*: *ohke nukkeemo kah quequan*, 'the earth shook and trembled', Ps. 18, 7.
- east**, *watchepwáiyen*, *watchepwáiyen*, eastward, on or to the east; *wutehe wutechepwáiyen*, from the east; *wutechepwásh* (*wutechepwásh wítin*, C.), the east wind. For *watchepwáiyen* the Massachusetts Psalter substitutes *wompanáiyen*, and Roger Williams has *Wompanwand*, 'the Eastern God' (i. e. god of the dawn or morning light), but *nopálin*, the east
- east**—continued.
- wind, and *chepwéssin* (= *wut-chepwásh* of Eliot), the northeast wind (p. 83) [*wut-chepíoh-yen*, belonging to *Chepíoh*, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to *Chekesurand* or *Ksaskquand* and the southwest to *Kautáutorit* or the good god]. *wompanáiyen* (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, *wompan*, *wápi* (white, light, bright, of the dawn), enters into the composition of the names of places and people, as *Abenaki* (*Wapanucki*) and *Wompanoags* (*Wampan-ohke*). See north.
- easy**, *nikkámmé* (*wékkámmat*, R. W.; *nikkámmé*, *wékkámmé*, *wékkámmat*, C.), it is easy, not difficult or hard; *suppos. wékkámmat*, when it is easy.
- eat**, *meetsu*, he eats (v. i.), he takes food; infin. *métsinate*, *meetsimate* (*meetsimáin*, R. W.; Del., *mítsin* Hkw.), to eat; *meetsish*, eat thou; *meetsuog*, they eat (*ascúmetesimáin* [= *asq kum-meetsinas*], 'have you not yet eaten?' R. W.; Del. *k'dapí mítsi*, have you eaten? Hkw.; *n'mítsi*, I eat, *ibíd.*; *n'dappi mítsi*, I am returned from eating, *ibíd.*; Muh. *meetsoo*, he eateth, Edw.); vbl. n. act. *meetsuank*, eating, taking food [*weech-ussu*]; v. t. *meech*, he eats (inanimate food); *wum-meech*, I eat (Del. *n'mítsi*, Hkw.; *wum-mechin*, C.); *woh kummeech weyáris*, thou mayest eat flesh, Dent. 12, 20 (*keen m'íteh*, 'I pray, eat', i. e. eat thou, R. W.). *wáwhou*, *moh-wíou*, he eats (him, or animate object): *puppínashim um-mohwo-uh*, the beast devoured him, Gen. 37, 20; *quwánon mattu wáwhou*, the lion had not eaten (him), 1 K. 13, 28 (*cum-máhuéquok*, they will eat you; *Mohorwagsack* or *Mauquánuog*, from *wáho*, to eat, 'the cannibals or men-eaters up in the west [i. e. Mohawks]', R. W.). Heckewelder says, "*mítsin* signifies to eat, and so does *wáhoan*", 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 *weatchimimweash*, *eachimimimweash* [= *m'echimimimweash*, eatable grain], corn, and *meechoun-wonk*, fruit, vegetable food), and the transitive animate by *manhan*, he eats that which has life, or an animate object; perhaps, primarily, he bites or tears with the teeth: *manhawanaw* [*manhawanaw*] *ogye askook-ot*, 'it biteth like a serpent', Prov. 23, 32; suppos. *wah mahhukye*, 'he who eateth me', John 6, 57; *ahquog manhachowh*, the worms ate him, 'he was eaten of worms', Acts 12, 23; *manhan locusts*, 'he did eat locusts', Mark 1, 6; but *nan-meech wey-aw*, I eat meat, flesh (as Deut. 12, 20), etc. These three verbs—*metzu*, *meech*, *manhan*—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 *huppa* or *uppon*, (cf. Sansk. *pā*, 'nourrir, soutenir', 'sustentare', Bopp.; Gr. *παω*; Lat. *pā*, in *pā-vi*, *pā-bulum*.) Its compounds and derivatives are numerous, as, *naturppa*, *nadtrppa*, it (an animal other than man) feeds or grazes: *pigs-og naturppaog*, the swine feed or were feeding, Luke 8, 32; *we-tassung pish nadtrppaog* (*nadtrppock*, R. W.), the cattle shall feed, Is. 30, 23; v. t. inan. *nadtrppawontan*, he feeds upon; *kodtrppa* [*kod-huppa*], he desires to feed, he is hungry; *wanpwa* [*wan-huppa*], he feeds wholly or entirely, he is satisfied or fills himself; *hupppa* [*hup-huppa*], he feeds sufficiently, he

## eat—continued.

has eaten enough, has sufficient; *wassanuppa* [*wassanme-appa*], he eats too much, he is gluttonous; *wishadtrppa* [*wish-adt-appa*], he eats when there is much, he feasts, partakes of a feast; *wetadtrppa* [*wetu-adt-appa*], he eats in company with, he feeds with others; *sogkepwa* [*sogk-appa*], he bites; *mah-chippa* [*mahche-appa*], he has completely fed, he has done eating (*maichewent*, when he hath eaten; *maichep-wicks*, after meals, R. W.); hence, he eats up, devours, wholly consumes (*manmahchip*, I devour, C.). *wchpittitok*, let us eat together, Exp. Mayhew. Cf. *mejit*, tooth.

**ebb tide**, *maichetan*, R. W. See tide.

**edge**, *kenag* (that which is sharp), *ne en kenag*, *wes*, the edge, border, brim, etc. (*wiss*, the edge or list of cloth, R. W.); pl. *wassash*; the borders of; at *wassalt*, on the edge (of a garment, etc.), on the brim (of a cup or vessel, etc.).

**eels**, *neeshatog*, *wassanmatquack*, *uquitt-cannatog*, R. W.; Peq. *neesh*, *neeshuangy*, Stiles; Narr. *weshuangok*, eels, Stiles; *uquittika*, an eel, C. Two of these names, *uquittcannatog* and *neeshatog*, are evidently compounded with the numerals *uquitta*, one, and *neesh*, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (*nukpatteghen*, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, *neeshuangy*, they couple, go in pairs (*neeshuog*, '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, epicene. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "ne-shaw 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**, *wōn*, *wōōn*; pl. *wōnash*; *awōnash*, her eggs; *we wanpug wōōn*, the white of an egg, Job 6, 6 (*won*, pl. *wōnash*, C.). (Cf. *ōtus*, animal; *weytus*, flesh; *ash*, he proceeds from; *am*, *wam*, he goes

## egg—continued.

from; *ohke*, earth; *ohkas* [= *ohk-âkas*], mother; *ôutômak* (*ôtômak*, E. M.), the womb; Gr. *ὄον* (*ôion*), egg; *ὄογενής*, produced from the egg; *ὄοτόκος*, that lays eggs, etc.; Lat. *ovum*.

**eight**, *shwosuk tahshe* (*shwôsuck*, R. W.; *shwosuk* or *nishwâ*, C.; Peq. *shwânsk*, Stiles; Del. *chawach*, *chawch*, Hkw.); *shwosuk tahsuog*, eight (persons or animate objects); *shwosuk tahshe kodtum-wae*, eight years; inan. pl. *shwosuk tahshiwash missankpamînneash*, eight ears of corn (*shwosuk tahshiwash*, R. W.); *ut nishwosuk tahshe kodtumw-ut*, in the eighth year; *shwosuk tahshe wêpâuz*, the eighth month. From *n'shwe*, 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 shwosuk*: *nabo shwosuk tahsh-isquanoogkod*, eighteen cubits (long, high, etc.) (*piuekuahma shwôsuck*, eighteen, R. W.; Peq. *piugy wabut shwânsk*, Stiles.).

**eight hundred**, an. *shwosuk tahshe pusuk-kaog*; inan. *-kâwsh* (*shwosucktashe pâw-suck*, R. W.).

**eighty**, *shwosuk tahshînchag* (*shwosuck tahshînchek*, R. W.; *nishwotashim-chuk*, C.); with an. noun *shwosuk tahshînchag-kodtog*; inan. *shwosuk tahshînchag* or *tahshînchagkultash*.

**either**, *unwe*, C.(?). *unwe*, any, may have been used in the sense of either, but this is not probable.

**elbow**, *wesek*, C.

**elder**, **eldest**, *kehchiog*, *katchiog*, *kch-chisog*, the old men, the elders; *kehchis-squog*, the elder women. *mohdomigil*, firstborn of sons or daughters, eldest child, eldest brother or sister. Muh. *netohcon*, elder brother; *n'mase*, elder sister, Edw.

**embrace**, *nuk-kehchikquau*, I embrace. I hold by the neck, C.; *nukkehchiquan-uwawamu*, we embrace, ibid. But Eliot has *ak-kehchiquan-uh*, 'he took him by the throat' in no friendly embrace, Matt. 18, 28. *woshogpamittuog*, they cling together, embrace each other [reciprocal from *wosogpucog*, *woshog-qucog*, they join, adhere]. *wonkomau*,

## embrace—continued.

he embraces (him) in taking leave; *wonkomauh*, he embraced in taking leave of them, Acts 20, 1; suppos. *wonkuttchittit*, when we took leave of each other, Acts 21, 6 [an. form of *wonkiwam*, he bends down, bows down].

**empty**, *mohchâyeu* (*mohchigâyê*, C.); *nîch-chen*, *mehcheyeu*, it is empty, barren, waste [for *mathe-yeu*, good for nought, bad]; v. caus. *mohchichcheyu*, he empties, i. e. makes (it) empty.

**encamp**. See camp.

**enclose**. See close.

**enclosure**, **enclosed place**, *kômuk*; *kup-pohkomuk*, a place closely shut in; *wah-tugye kup-pohkomuk*, 'a grove', Deut. 16, 21; a harbor or haven, Acts. 27, 40. See building.

**end** (n.), *ahquaw*, *ahquâe*, *ahquâe*, (it is) at the extremity or point of, at the end; *ahquâe watanwahhou*, the end or point of his staff; *ahquâe wut-ogkawan-it*, 'to the skirts [extremity] of his garments'; *gat asquam ahquaw*, 'but the end is not yet', Mark 13, 7 (*ahquâe*, on the other end, C.). Cf. *âhkos*, *w'âhkos*, a nail, talon, or claw; *ahquaw*, a hook; *wut-ahquab*, the skin; *wassahquâ*, the tail; *wukye*, *ahkque*, sore, extreme; *wâh-kôu*, on (its) sides or ends; *welque*, as far as, i. e. ending at; *wâhquew*, so far, at such a distance, etc. *weshshik*, *weshshik* [when it is at the extremity or limit, suppos. from *weshquashu*, it goes as far as, ending at], when it ends, the end of, the utmost limit; *weshshik ohke* or *weshshinne ohke*, 'the ends of the earth', 'the uttermost parts'; *weshshik wawau*, 'its [the altar's] edge round about', Ezek. 43, 13. *wâhkukpashik*, *wâhkukpashik* [when it reaches or attains its utmost limit, suppos. from *wâhkukpashin*, it comes to an end], when it ends (in time or action); at *wâhkukpashik*, to the end, = *wâhkukpashinut*. *wawashque*, *wawashque*, at the end of, i. e. the upper end or termination (Abn. *sawuskâsi*, le bout, an bout; *sawuskâttan*, le bout du nez, Raslos).

**end** (v. i.), *wâhkukpashin*, it comes to an end, is ended; *wâhkukpashik*, when it reaches the end; inan. subj. *pish wâhkukpashin-ash*, they shall be ended. From

**end** (v. i.)—continued.

*wchquoshau*, with *k'* progressive, it moves onward to its limit.

**end** (v. t.). See finish.

**enemy**, *matwau*, (he is) an enemy; *manmatwou*, my enemy; *kwanatwómog*, thy enemies; n. agent. *matwáén*, an enemy, one who acts as an enemy; *manmatwáénu* *ut kwanatwómát*, I am an enemy to thy enemies, Ex. 23, 22. Elsewhere, *matwau*, 'a soldier', i. e. an armed enemy. See soldier; war.

**Englishman**, *Wautáacone*, pl. *Wautáaconítog*, 'coat-men' or clothed, R. W. (*watáádkááog*, '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 *Wotawquenange*; what that doth signifie, hee said hee was not able by any demonstration to expresse." The writer confounded *Wautáaconítog*, coat men, with *Chauquaquock* (see below). *Wautáácnisk*, an English woman, R. W.; dim. *Wautáácnénewe*, an English youth, *ibid.* *Aranuagessack*, pl. English men, "as much as to say, these strangers", *ibid.*; *aranuagés-ántowash*, speak (thou) English, *ibid.* [*awáán*, R. W. (*howan*, EL.), somebody, anybody; *awanick*, 'some come', *ibid.*; *awáánu ewé*, who is that? *ibid.*] (Peq. *Wannuzek*, Englishmen, Stiles). *Cháúquaquock*, 'that is, Knivesmen', R. W. (*Chokquog*, *Chuggussuog*, C.; *Englishmansog* or *Chohkquog*, title to Indian Laws, 1705) [*cháúquúög* (*chauquock*, R. W.), a knife]. *Englishmán-muck* (pl.), R. W.

**enmity**, *sekenáádtóonk*, enmity, mutual hatred [*vbl. n.* from *sekeneam*, he hates].

**enough**, *tápi*, *tappi*, (it is) sufficient, enough (*taábi*, R. W.; *tápi*, C.); *ut-tapet* (?), I have enough, Gen. 33, 9; imperat. 3d pers. sing. *tapoch*, let it suffice, let it be enough. Perhaps from *ut-áppu*, 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 wamut*, there is land enough; *nawáanéit*, I have enough, there is enough for me; *wamuch*, let it suffice; *womohk*, *wamók*, when or if it is enough; *wamenua*, he has enough (*wáámet*, *taábi*, it is enough, R. W.); from *wamé-ut*, to the whole, at the whole.

**ensnare**. See catch.

**enter**, *petuttau* *wetwamut*, he entered the house or tent, he went in; *petuttauog*, they entered in; *petutteash* (*petutteash*, C.; *petítees*, R. W.), come thou in, enter in; *petutteadt*, when he enters (*wááhíet mat petíteáyeen*, why come you not in? R. W.); cf. *petau*, he puts (it) into. *petakau*, he goes in or into, he is entering or going to enter [from *pet-án*, with *k'* progressive]. See go.

**entreat**. See supplicate.

**envy**, *ishkwanatwóonk* (cf. *sekenáádtóonk*, hatred) (*ishkwanáássé*, envious; *iskwanáássé*, enviously, C.).

**equal**, *tatuppe*, alike, equally; *wétatup*, *wé tatuppe*, 'like, so', El. Gr. 22 (*wédtatup*, 'it is all one', R. W.); *tatuppeyeen*, it is equal to, like to (*tatáppéyen*, 'just so'; *tatáppéyéne*, 'equally', C.); *tatuppeyeenog*, they are like, equal; inan. subj. *tatuppeyeenash*; suppos. *tatuppeyeenok-ish*, when (things) are equal. From *tápi*, enough, by reduplication (?).

**erect** (adj.). See right; stand erect; man.

**erect, set upright**, *wamashau nepat-tuhquonkoh*, he set up an image, 1 K. 7, 21 (*wamash ohkuk*, 'set on the pot', Ezek. 24, 3; i. e. stand it over the fire). Inan. obj. *wamóádean*, he set (it) upright, erected (it), as a tower, a post, etc. (cf. *wamashápe*, on the top of; *wamashikómuk*, a chimney). *wepattan*, he erects or stands (it) up [v. t. inan. from *wepan*, he stands up].

**err**, *panéne*, he goes astray. See astray.

**escape**, *pohquohham*, he escapes, goes clear; *pohquohush*, *pohquotuhus kuh-hog*, escape thou, save thyself. *tóweu*, he escapes, saves himself; caus. *tóméau*, he saves or causes to escape [related to *tóweu*, *pláweu*, he flies, and to *tonóogkon*, it flows]. See deliver.

especially, *nanpichyeu*, C. See very.

**evening**, *wanonkōwak*, (when it is) evening; *wanonkōu*, (it is) evening; adj. *wanonkōyue*, in the evening, at evening. See day.

**ever, forever**, *nicheneu* (*nichēnu*, R. W.; *nichene*, C.; *nichemeshāwī*, he is gone forever, R. W.); inan. *nichemohtue*, everlasting; *nichemappu*, (he is) everlasting.

**every**, *nishuoh*, each, every; *nishuoh wot-tinawrauwak*, (his) every word; *nishuoh wasketomp*, every man (*nishuoh teag*, everything, C.).

**everywhere**, *quinnupohke* [*quinnuppe ohke*, about the land]; *quinnuppu mat-tuok*, about the world, in every place; *nishuoh ut*, at every place.

**evidence**. See witness.

**evil**. See bad.

**exalt**, *nishchean*, he exalts (him) [makes him great, caus. an. from *nishē-u*; cf. *nishawrau*, he 'brags or swaggers', C., i. e. makes himself great]; *nishchean*, he exalts, increases, makes (it) great [caus. inan. from *nishē-u*].

**example** (pattern), *ush-huawōuk*, C.; *ush-huawōuk*, Danf. See custom.

**exceedingly**, *ahche*, very much, very; *mutue* (*mancheke*, much; *manchekekyōuk*, excessively, C.); *wussauwe*, too much;

**exceedingly**—continued.  
*mutue mancheke*, 'exceeding much', 2 Sam. 8, 8. See very.

**except**. See besides.

**excite, stir up**, *wogkōwanan missimū-wog*, he stirs up, excites the people; *wogkōwauk* (vbl. n. act., a stirring up), excitement, commotion.

**exert one's self**. See strive after.

**extinguish**, *outham watau*, he extinguishes or puts out the fire; *natau pish outhamau*, the fire shall be put out; *outhamwog wohkussauash*, they extinguish the coals [trans. inan. form, from *oh-tau*, *ūhtu*, it goes out, as fire or a light]. See quench.

**extreme**, *ahpōtē*, at the point or extremity of; hence, at extremity, extreme, grievous, cruel, severe, etc. In the latter sense Eliot usually writes *ahpōtē*, but sometimes *ūhqur*, *ahpōtē*, etc. From *ūhk* or *ūhq*, a point or sharp extremity. See end.

**eye**, *muskōsuk*, the eye or the face; pl. *muskēsukquash*; *muskēsuk*, my eye; *muskōsuk*, his eye. (*muskōsuk*, R. W.; Peq. *skēzūcks*, eyes, Stiles; Narr. *wiskēzūspush*, eyes, Stiles; Muh. *likerapue*, eye, Edw.; *muskōsuk*, the eye, the face, C.)

**eyebrows**, *mōmōtūng* (pl.).

## F

**face**, *muskēsuk*, the eye, the face (Narr. *skēzūp*, face, Stiles). See eye.

**fade, fail**, *mahtshēan*, *mahtshēan*, it fails, fades, decays, passes away, comes to an end; inan. pl. *mahtshauash*, 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; *u mahtshauk*, that which is past (suppos. when it shall be passed); so, of the flight of time, *mahtshauk kesukōdūsh*, 'at the end of the days', i. e. when they shall have passed away; pass. *nippe mahtshēna* (*mahtshēna*), the water shall be wasted, made to fail. Cf. *mahtshēna*, he is sick, from *mahtē* or *maht* (*marut*, R. W.), expressing completed action or past existence, the auxiliary of the perfect tense. See old (*mahtshēna*).

**faint, be exhausted**, *kōdlinēnu*, he faints; *kōdlinēnuog*, they faint.

**faint-hearted**, *sohquttēhau*, he is faint-hearted; suppos. *nōh sohquttēhau*, he who is faint-hearted (*sohquttēhau*, faint-hearted, C.). Causat. from *sohquttēhau*, he breaks in pieces or beats to powder (?). But '*soquttēhē*, he is in black, i. e. he hath some one dead in his house', R. W., apparently from *sieki*, black or dark colored.

**fair wind**, *wamagghau* or *wamūngēn wūpi*, fair wind; *wamūngēlch wōttin*, when the wind is fair, R. W.

**faithful**, *pābahtānuwēre*, *-wēre*, faithful, trusty (*pābahtānuwēre*, honestly, C.). From *pābahtānuwēre*, he trusts (him). See trust.

**fall**, *panēna*, he falls down, prostrates himself (Luke 8, 41; 30, 47; rarely

**fall**—continued.

used). *penushau*, he or it falls (accidentally or by mischance) (*unp-piāshom*, I fall, C.); *penushaog*, they fall; *penushau*, it fadeth (as a flower, Is. 40, 7, 8); *penushank*, 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 wonogkut*, he falls into a hole; *petshaog āpēhauit*, they fall into the snare; suppos. *petshōuit*, *petshaut*, if he fall, when he falls; from *petuttau*, he goes into. *kepsau*, he falls (by mischance), strictly he stumbles and falls, falls by an obstruction in the way, etc.: *kepsau ohkeit*, he fell on the earth; *kepsidog*, they fall; suppos. part. *kepsihout*, when or if (he) fall, when falling; *kepsihouk*, when or if (it) fall; vbl. act. *kepsihouk*, a falling, a fall. *poḡkishau*, he or it falls, inanimately, drops down (as fruit from a tree); inan. pl. *poḡkishiūweash*, they shall fall; *poḡshauk*, when it falls. *koshēau*, it falls out of, as *toykoditḡ koshēau*, the sword fell out of (its sheath); from *kōitūnuu*, he draws (it) out. *chauopshau*, he falls into the water (*chauopshau*, cast (it) overboard, R. W.); from *chauoḡshau*, he puts it in water, hence he seethes or boils (it). *kitchishishau*, he falls into the fire (?), Matt. 17, 15. *nakshēau*, it falls, drops, comes down; *neeshank nakshauk*, when the hair falls off (from the head); from *nāken*, it comes down, descends. *āntāushau*, he falls backward. See waterfall.

**false**, *wēchinnēwāe* (falsely, C.), *pannawau* (*panniāu*, C.), he speaks falsely, he lies; *ahpē panawah*, do not speak falsely to me, do not lie to me; vbl. n. act. *pannawauk*, a speaking falsely or wrong speaking, a lie. From *panne*, out of the way, wrongly, and *nawau*, he speaks.

**family**, *wēchinnēnuumōucheg* (pl., they who go with him), his family. *teashiyēouk*, *teashiyēouk*, *tateashiyēouk* (*chashiyēouk*, C.); *nuteashinnēwāouk*, my family, *ibid.*; *nuteateashiyēouk*,

**family**—continued.

my family; pl. *-oungash*. *wēk*, his household (?), El.: *wēk-wēk-it* (those in his house), his household, family.

**famine**, *wahshogpuott*, (when there is) famine or dearth; *wahshogpuē kesukōut*, in days of famine. Related to *wahshēau*, it fails, perishes, is gone; *wēcheu* (*wōchēyēu*, C.), empty, barren, etc. From *wāche*, denoting past existence or completed action.

**far**, *nō*, *nō*, 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, *nō uhquāu* . . . *nō uhquāu*, 'on the end on this side . . . on the end on that side', Ex. 37, 8. *nō pāch*, until. *nōadt*, *nōadt*, (suppos. when it is) far off, at a distance, in space or time, in old (far off) times; locat. *nōadt-it*, at a distance (*nōāwot*, a great way; *nōāwotēk*, far off at sea, R. W.; *nōawot*, *nōadt*, far; *nōadtit*, a great way off, C.); *nōadtuck*, a long time; *nōāhtēau*, it is far off; *nōāppu*, he is far off; suppos. *nōāppit*, *nōāhūt*, he who is far off. *nōāssukēu*, 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); *nōāssukōuquēuḡ*, (it) is far from us; *kenāssukōu*, thou art far from (it); *nōāssukēk*, 'get ye far from' (him). *tonnāckpuquē?* how far? *yō unāckpuquē*, so far. R. W.; *utōh unōwhkūhquē?* how far? C. *wāhquē*, *wāhquē*, *unōwhquē*, (it is) so far as; *un wāhquē*, so far distant [*nō uhquāu*; see above, *nō*]. *wēhquē*, as far as, even unto (*yō wēquē*, thus far, R. W.); cf. *wākkēu*, at the end of; see end. *yeu*, *yān*, to, as far as; *wēch* . . . *yeu*, from . . . to [*yā eu*, to yonder, thither].

**farewell**, *wāhānuushagk*, *wāhnuushagk* (apparently a verb, imperat. 2d pers. pl., equivalent to 'fare you well'), Luke 9, 61; Acts 18, 18 (*hāwānshēch*, fare (thou) well, R. W.); *wēhūnūshshash* or *wēnūsh*, C.).

**farther**, *oungkōu*, *oungkōuē*, farther, beyond (*oukkōu*, C.); *en oungkōu*, to the utmost, farthest (*āwēwusse*, farther, R. W., and *wēwēkōmāst*). *ānwēse* (dimin. of *oungkōu*), a little farther

**farther**—continued.

(*awmassôw*, R. W.). *anew* (*enëick* and *awwusse*, R. W.).

**fast**. See **fasten**; **swift**; **hasten**.

**fasten, make fast**, *menuhketau*, he fastens, makes (it) fast (*nun-mënehketaw*, I fasten, C.; *menukhtâe*, firmly, ibid.); *manunikish*, 'tie it hard', R. W. [from *menuhken*, it is strong or firm]. *uk-keveepan-in wushpë kevonugwêgash*, 'he fastened it with nails', Is. 41, 7. *kishpinuu*, he binds, ties, makes (it) fast (fastens one thing to another); *kuspînush*, *kishpinûsh*, make thou (it) fast (*kspînush*, pl. *kspînuko*, 'tie it fast', R. W.; *uk-kishpiand*, I bind, C.; *kishpinuôuk*, binding, ibid.); *kishpissu*, pl. *kishpissuug*, fastened, bound, tied (an. obj.), and v. i. act. he fastens, ties; *togkuppînau*, he binds (him) fast, makes (him) fast by bonds; freq. or intens. *tahtogkuppînau*, *tattogkuppînau*; suffix *wêtohtogkuppînouh*, they bind him fast.

**fat**, *wêws*, *wêis*; *awwis*, its fat, the fat of an animal (cf. *wegus*, flesh; *wêshue wegus*, fat meat). *wannogpëu*, *wainogkô*, he is fat (*wauwewoekô*, it (a deer) is fat, R. W.; *wannogque netussîog*, fat cattle, C.) [*wanuw-hogkô*, he is well covered or of good body]; *yo asipât-gon*, 'thus thick of fat', R. W.

**father**, *ashoh* (lit. he comes from him), his father, the father of (*osh*, a father, R. W.); *wash* (*wôsh*, R. W.; *wash*, *washi*, C.; Muh., *wogh* Edw.; Del., *wooch* Hkw.); *kash*, thy father (*wôsh*, R. W.); *kashu*, your father; *wattashinaw* (he who is a father), the Father ("wêtooch-wînk and *wêtochemuzit* 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' (*wogh*), '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 snile." Mr Heckewelder, "notwithstanding Mr Edwards's

**father**—continued.

observation", "could not help being of opinion that the monosyllable *ooh* 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 Eng., 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 *wattashinaw* (Eliot; *wêtoochwînk*, 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. *wash*, *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. *wêuch wëgonne wâshik*, '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*, *wutjishaw*, *wêtchu*, he proceeds or originates from or at (a place or inanimate source), and in Roger Williams's Key, as *ôteshem*

**father**—continued.

and *wutshau* (*uédwauock nótshem*, 'I came [from] over the water'; *tuana wutshatook?* 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 wóhkmaieu*, 'I am from above'; *kenau kocháimwa wutch agwa*, '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 mittanwóssissit*, 'he who is [suppos.] born of a woman', Gal. 4, 4; causat. suppos. *noh wajchayenut 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. Mikmaq (page 17) that he has translated *w'etch*, mon père, as derived from *éshéniak*, être fils"]

**fathers** (n. collect.), *wutsháimewuk*, 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. *qushatank*, fear (reverence, C.); pass. *qushítewank*, fear (referred to the subject). *wábequshau* [*wábe-qushau*], he stands in fear or awe of, greatly fears (him). V. I. *wábesu*, he fears, is afraid; *wábesek*, fear ye; *ahque wábesek*, fear ye not, do not be afraid (*ná-wábes*, I am afraid, I fear. C.); vbl. n. act. *wábesuonk*, fear (*wábesuontawonk*, 'afraid', C.). *wábesuontam*, he fears or is afraid of (it). *quchitam* (*quítam*, C.), he fears (it); *kuk-quchitamunwa toykotey*, you fear the sword; suppos. *noh quakotey*, he who fears (it). See affrighted; afraid; honor.

**feast**, *mishadtuppa*, he feasts [*mishadt-uppa*, he eats where there is much]; causat. *mishadtuprcheau*, he makes a feast; *mishadtupwiteuh*, let us keep a feast; vbl. n. act. *mishadtuppaonk* (*mishadtuppaonk*, C.), a feasting. *nick-*

**feast**—continued.

*ónno*, '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**, *mépu* (*pema*), a feather, and (2) a pen; *mequme*, *ummequme*, feathers; *wachekéqumau*, *mishéqumau*, (it is) full of feathers (*meek*, a pen, C.).

**feebly**. See weak.

**feed** (v. i.). See eat.

**feed** (v. t.), *assanau*, he feedeth, giveth food to (him); *assanóuh moskchtawsh*, he feeds him with grass; *assanóok flock*, feed ye the flock, Zech. 11, 4; *assanéh* (*assáimue*, R. W.), give me to eat, feed me (see House 83). *sóhkoma*, he feeds, nourishes, continues to feed or provide food for, sustains (him); *kus-sóhkomaonk*, he fed thee; *nassóhkomaonk flock*, I feed the flock, Zech. 11, 7; *sóhkomaonk meechum ne tapnewankquok*, feed thou me with food which is suitable ('convenient', Prov. 30, 8); *sóhkomas nat-shépsenes-og*, feed thou my lambs, John 21, 15. *wanawneh quompátásh ne sóbatéy*, 'feed me with that pottage', Gen. 25, 30, lit. give to me (dip up) that pottage. *wetscheog wnhogkúh*, they feed themselves [caus. from *metu*, he eats].

**feel**. See touch.

**female**, *sqúás*, *sqwas*, *sqúás*, of woman-kind, female; *sqúáieu* (= *sqúáieu*, she is female, Gen. 6, 19). See woman. *sqúáshim* (*sqúáshim*, R. W.), a female quadruped; adj. *sqúáshimwe*. In the Del. "the males of quadrupeds are called *lenno wéchem*, by contraction *lennochem*; the females *ochque wéchem*, by contraction *ochqu'échem*", Ilkw.

**fence**, *wóhkóans*, *wóhkóans* (*wóhkóans*, C.), a fence (also, a fort, q. v.); from *wanki*, *wáuki*, it bends around, is crooked. *quassukquawutank* (*quissuk-quawútonk*, C.), a stone fence, a wall. *quawuwéutank*, a wall or fence.

**fetch**, *naw-wraskom* (*nim-wraskom*, C.), I will fetch, I fetch (it); *wémskomah nippénes*, fetch me a little water; *wémskomunach petukqunneg*, let bread be fetched; *wémskomatuh*, let us fetch (it). See bring.





**fine**—continued.

dust, Is. 29, 5. *sukpitiyeac*, in fine powder, finely powdered; cf. *sokpittelham*, he beats it to powder, grinds it small or fine.

**finger**, *pohchouanteheg*, *pohchouitch*, pl. *-egash*; *kappohchawitch*, thy finger; *negatto-tahshe pahchouitchau*, he had six fingers, 2 Sam. 21, 20. From *pohshou* (it divides or is divided) and *anteheg* (hand). *nottiuwhawitcheg*, *nottiuwhawitch*, my finger; *wattiuwhawitch*, his finger; *nuttasawitch*, the little finger; *keh-togawitch*, *keituhgawitch* (the great finger), the thumb; *wappuhkukawitch[eg]*, the tip of the finger [*wappuhkukawitcheg*—*anteheg*, the head of the finger] (*wappuhkukawitch*, pl. *-egash*, fingers, C.); *wappuhkukawitcheg[sh]*, my fingers, *ibid.*).

**finish, make an end, complete**, *pakodehtean* (*pakodjjean*, *pagkodelhtean*) *auakansauuk*, he finished the work; *wappogkodelhtetoh wip-pianuagauuk*, I have finished my course, 2 Tim. 4, 7; *pakodjjean-na*, it is finished [caus. inan. from *pakodehe*, thoroughly, completely]. *pakodehe ussu*, he performs (it) completely, finishes or accomplishes (it); v. i. *wappakodehe ussca*, I make an end of it, complete it. *kestean wat-auakansauuk*, he has finished his work (*kesteanat*, to finish, to leave off, C.); *auakansauuk keste'uuu*, the work is finished. *ualltan*, *ualltowan*, he made an end of speaking; *watouit*, when he had done speaking (*watou-walhtetan*, I cease; *watou-walhtauukkus*, I conclude or finish, i. e. I go on to conclude, C.).

**fire**, *watou*, *watou* (*wite*, *yite*, *chickot*, *sqitta*, R. W.); Peq. *yot*, Stiles; *chickoh* or *watou*, C.). *washqattag* (= *sqitta*, R. W.), a violent or destructive fire; inan. concrete from *washquwan*, it burns, consumes, rages; cf. *washquttin*, a tempest or destructive storm. *watou* is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes. *chickoh* [*chikohdean*, it burns; *chike-ahdean*, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and *washqattag* or *sqitta* was nearly equivalent

**fire**—continued.

to the expression 'the devouring element'—fire as an enemy or object of dread.

**firm**, *wauhki*, *wauhken*, (it is) hard, strong, firm (*wauhkohtau*, firmly, C.). See *hard*; strong.

**first**, *wegoune* (*wec'awni*, (for *wec'awni*)? R. W.), first. This word, though differently written, is identical with *wakkane*, old (original, old, C.), and like *wegut* (one), of which it is the ordinal, is related to *wakkoltau* (*wick'atun*, R. W.), he leaves behind, abandons, etc.; *agimup wegoune wakkane-guout*, he hath made the first old, Heb. 8, 13; *wegowegoune*, 'that which waxeth old', *ibid.* *wakkoman*, he came (or went) first, was in advance. *wegonshen* (indef. *wegonshat'uni*), a leader, one who goes first. See *one*; *old*.

**fish** (n.), *uamohs* (*uamawahs*, pl. *suek*, R. W.); *uamás*, pl. *uamassag*, C.; Del. *uamás*, in composition; *-ameek*, Hkw.; dimin. *uamohsenes* (pl. *-og*), little fish. The root is apparently *uaman* or *-amdu*, from which *uamohs* is formed by prefixing the demonstrative or determinative *u'* and adding the animate termination *sh* [for *shas*, animal]. In compound words this radical, with the suppositive or participial termination, *-uamung* or *-amung*, appears as the representative of *uamohs*. pl. *wogkum-udqung* [*wogke-amung-qung*], great fishes. John 21, 11; *kehshahamamungung*, fishes of the sea, Num. 11, 22; *hawamungut* [*hawam-amung-ut*], to any fish, Deut. 4, 18 (*awamú*, he is gone to fish, i. e. he fishes; *awamung*, they are fishing; *u'tanuen*, I am fishing; *kaltai-wen*, do you fish? *watuckpawinweca* (= *watwungpawin*, John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (*kego*, *ké-gú*) for the class. In the Ojibwa vocabularies in Schoolcraft's Indian Tribes, II, 466, we have for sturgeon *nam ai'* (St. Marys); *wah ma* (Gr. Trav.); *naw neigh* (Saginaw); *wahg may* (Mackinaw). So, in the Old Algonkin, *lamek*, 'sturgeon', fish, Lth. *watou-*

**fish** (n.)—continued.

*mogpau-in*, *watamigwaw-in* (*wattah-quinawānu*, C.), a fisherman. *omācu* (pl. *omācuog*), one who is fishing; suppos. pl. *weg omācheg* (*awmāchick*, R. W.), fishermen, i. e. they who fish habitually (*āwmanep*, a fishing line, R. W.).

**fish** (v.), (with hook and line) *ōmācu* (*awmāū*, R. W., he fishes); (with nets) n. agent. *powashahpaw*, one who fishes with nets or sets nets; *watamogpauok*, a draft of fish, Luke 5, 9.

**fisher** (*Mustela canadensis*), *pēkauv*, Rasles; *pēkau*; *wallancag*, *wallaney* (mod. *wallanog*, Judd, in Gen. Register, XI, 219).

**fist**, *puttukyūwatehcg*, *puttukyūwiteh* [*puttukyūwatehcg*, round hand].

**five**, *wapanna talshc* (*wapānna*, R. W.; *wapanna*, C.; *Peq. wapana*, Stiles; *Muh. wmon*, Edw.; *Del.* (Minsi) *wālan*, (Umani) *patanach*, Ilkw.); an. pl. *wapanna talshuog*, five (men or animate objects) (*wapannatshuog skelotampūog*, five men, R. W.); inan. pl. *wapanna talshimush*, five things (in Gram. 14, *talshuwsh*; *wapannatshimush wawchōsh*, five hills, R. W.); *wābo wapanna* (*pūch-nah wapānna*, R. W.), fifteen; *wapanna talshiwachag* (*wapannetashiwachc*, R. W.), fifty.

**flags or rushes**, *mishashg*, *mishuog* [*mishc-askcht*, great grass] (Narr. *muskeech-āge*, rushes, Stiles). *wēkinuog* (*wēkin-ash*, pl. *quash*, reeds, R. W.) [*wēkin-askcht*, 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]. *wushashgubok*, flag, Job. 8, 11. *appewashkinuog* (pl.), flags, Is. 19, 6.

**flame**, *wanawana*, *wawānwēnu* [= *nawānana*, it sucks?]; *cu wānwānūt*, into the flame; *wānwānē*, *wānwānēde*, flaming.

**flat**, suppos. partic. *nawmēkitchōwōnt*, having a flat nose (*wēnēque wutelan*, flat nose, C.). *puck* is the radical for thin and flat. See Rasles, s. v. *mince*; Howse 27, 35.

**flatter**, v. i. *wapānau*, he flatters; an. *wapānau*, he flatters (him); suppos. part. *noh wapānauōnt*, he who is a flatterer; suppos. part. an. *noh wapānauōnt*, he who flatters anyone; adj. *wapānē*, flattering [freq. from *wānwānaw*, *wānwānau*, he speaks falsely]. *wāwēnuōnau*, he praises or flatters (him); freq. *wāwēnuōnau* [from *wāwēnu-ōnau*, he goes round about]. From this comes another form by the insertion of *p* progressive: *wāwōnōnhkōnau*, he flatters, i. e. keeps praising, goes on praising (*wāwōnōnhkōwōnt*, to flatter; *naw-wāw-wāwōnōnhkōwōnau*, I flatter, C.); vld. n. act. *wāwōnōnhkōwōnauk* (*wāwōnhkōwōnōk*, C.), flattery. *wāwōnōnhkōwōnōg*, they flatter (?), Ps. 5, 9. See praise.

**flax**, *hahabp*, *hahap* (*ashōppock*, 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' (*āshōp*, pl. *āshōppog*, C.; *ashōp*, R. W.), 'a spider's web', etc.: *hahabpūhtūgg* [*hahabp-ūhtūgg*, flax stick], a 'stalk of flax', and 'a distaff'; *hahabpōn-ak*, 'linen cloth'. Roger Williams gives *ashōp*, a net (or 'nets' made of strong hemp), and the plural *ashōppock*, hemp, and *masāwōck*, 'flax'.

**flay**, an. obj. *pissēnuōnau wūtūhquāchc*, he flays or takes off the skin of.

**flea**, *pujckg*.

**flesh**, *wēyans*, pl. *-uy* (*wēyans*, 'venison', R. W.; 'meat', ibid.); *wēyans*, flesh, C.; cf. *ōans*, an animal); *kwēyans*, thy flesh; *awēyans*, his flesh, the flesh of; *askēyans* [*askēu-wēyans*], raw flesh; *kesittē* *wēyans*, 'sodden flesh', 1 Sam. 2, 15.

**flight**. See prevail over (put to flight). **flint**, *sogpūhtūnkauōmpsk*, rock of flint, Dent. 8, 15; *wōshpisk*, flint, Is. 50, 7.

**float**, *puhpūkhūhōn*, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From *puhpūhki*.

**flood**, *tonōgkon*, *tonmogkon* (it flows), a flood (*āmōcōn*, flood tide, R. W.); *tonuōcōks*, upon the flood tide, ibid.). See flow.

**flour**. See meal; fine.

**flow**, *tomogkon*, it flows, there is a flowing or flood (*nippe tomogkon*, water flows, C.); *tomnogkon*, flowing (abundantly, i. e. flooding). Impers. verb *wuttichuan*, *wuttichuan* (or *-awan*), it flows from; *sepapog wuttichuan*, 'rivers of water run down' (from), Ps. 119, 136; *nippe wuttichuan-up*, 'the water gushed out' (from the rock), Ps. 78, 20. *sahwatchuan* [*sah-watchuan*], it flows forth, issues from or out of; *sokkitchuan*, it continues to flow forth or issues continuously, Is. 35, 6. *unnitchuan*, it flows to or toward; *sepuash unnitichuanish kitchahannit*, the rivers flow to the sea, Eccl. 1, 7. *anitchuan*, *anitchuan*, *anunitchuan* [from *anun-witchuan*], 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 *ak-kussitchuanawok sepawussash*, 'the stream of the brooks', Num. 21, 15; adj. *kussitchuanic sep*, a flowing river (Cree *kussitchuan*, it is very swift current [*kecs = keche*, intensive], Howse 175.) Elsewhere, *kussitchuan*, flowing as a stream; *kussitchuanic sepawese*, 'the stream of a brook', Job 6, 15; *kussitchuanup*, a stream, a current; pl. *-pash*. *wawcyanchuan*, it flows circuitously, winds about [from *wawcyanshin*, it winds about]. *panitchuan*, *panitchuan* (*panitch-*, *panitch-*, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from *panushua* (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-mcheshan*, 'I slide'. In all these verbs the radical is *och* or *watch*, it proceeds from. See father.

**flower**, *appeshau*, *peshau* (*appeshau*, C.), lit. 'it bursts forth', 'blossoms' [from *pakshau*, it breaks]; pl. *appeshauwash*. See bloom.

**fly** (n.), *achaus*, *achaus*, and *masuhq*, pl. *masuhquog*, flies; dimin. *masseshquog*.

**fly** (v.), *ptaweu*, *ptaweu*, *taweu*, it (a bird) flies, moves through the air (*ptaweu*, it is fled, R. W.; *nut-taweu*, I fly, C.); *nay ptaweu*, they fly away; suppos. part. *noh taweu*, *tawit*, that which flies. Nearly related to or identical with *ptawau* or *ptawau*, he blows or is blown. Adj. *ptaweu*, flying. *ptaweu*, it (inan. obj.) flies away [*ptaweu* with the impersonal intransitive particle *-no*]. *tolau*, *ptohau*, *tawu*, it flies or is blown by the wind, as dust or snow; *nish tahawash*, things driven away or made to fly; suppos. *ne ptaweu* *wahau* (or *ne tawau*, or *ne tohtawau*), that which flies before the wind or is driven by the wind [*ptaweu-no*, pass. part. of *ptaweu*]. *puumitau*, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; *puumitau*, shot, pass. part. from *puumitau*, he shoots]; suppos. *puumitau*, when he flies, flying; *ney puumitauwcheg* or *puumitauwcheg*, they (birds, fowls) which fly; freq. *puumitauwcheg*, habitually flying; pl. *ney puumitauwcheg*; *puumitauwcheg*, a flying bird (bird when flying). *ushpau*, *ushpau*, he or it mounts upward in air, soars, flies up; with inan. subj. *ushpau*, *usspau*; suppos. *onatah chick-kinasog ushpauhottit*, 'as sparks [when they] fly upward,' Job 5, 7. *wassemo*, he flees or flies (from an enemy); *wassem*, I flee; *pish wassem*, we will flee (*wassemo*, he flees; *wassemowack*, they fly, R. W.; *wassemo*, *wassemoori*, (he is) flying away, fled, C.); imperat. *wassemak*, flee ye; suppos. *wassemotau*, when thou didst flee; v. t. an. *wassemotawot mospoh*, when he flees from a bear. *ussishau*, he flees to (a place or person) for refuge, he runs or goes quickly to; *ni ussishau* or *ushhau*, flee thou thither [from *assu*, by the insertion of 'sh to denote swift or violent action, he bestirs himself, exerts himself violently, does (agit) with speed or celerity. Primarily *ussishau* means simply he runs quickly or hastens]. *uspahhau* (and *spahhau*), he flies to for refuge; *nay spahhauwog*, they fled (for safety); vbl. n. act. *uspahhauwotok*, *spahhauwotok*, a refuge; *uspahhauwotok aywotok*, a refuge place, place of refuge.

**foam**, *pehtean* (it foams), foam, froth; *pehtam*, the scum (of a pot); *pehtait-tamau* [*pehtean-wattam*], he foams at the mouth. Cf. *petau*, *pehtau*, he puts on or into.

**fog**, *nishkeanon*, (when there is) mist, fog, fine rain; cf. *saknum*, rain, when it rains; n. coll. *nishkeanuk*, 'small rain', drizzle, Deut. 32, 2. *owawa*, vapor, mist, steam. See vapor.

**follow**, *asuhkanau*, he follows, goes after (him); suppos. *noh asakii*, he who follows; suffix an. *wat-ashkanoh*, he followed him (*asuhkouwau*, to follow, C.); *asuhkane* (as adj. and adv.), following, going after; *asuhkom*, he follows or goes after (inan. obj.), he pursues (it) [*asuh'-l-au*, he continues to go after or behind; *asuh*, the radical, is related to *n'esse*, two, and to the disjunctive or alternative *asuh*, or]. *wasakamau*, he follows after, goes after, pursues (him); suffix *wah-wasakau-oh*, he followed him; *wasakau*, pursue thou them; suppos. *noh wasakawau*, he when following, he who follows; so *wasantahchrau*, *wasantahchrau*, he pursues (him), follows after (him); *wasantahchawag*, they pursue; n. agent. *wasantahchawaca*, a pursuer, one who is (actually) pursuing. Cf. *wasawetau*, he serves, obeys, yields to.

**food**, *weccham* (he eats it); *weccham-natouk*, fruit, vegetable food; *weccham-ouk*, *wamwecchamuk* (*wecchamucks*, victuals, R. W.); *wartsuouk* [ybl. n. from *wetsu*, he eats], eating, a feeding (*wiame wetsuouk*, comfortable food (good feeding), C.; *wamwoc wartsuouk* (morning feeding), breakfast, ibid.). See eat; feed.

**foolish**, *asata*, (he is) foolish, ignorant; pl. + *og* (*assata*, *assaka*, a fool, R. W.; *assatuc*, foolish, C.); ybl. n. act. *asata-ouk*, folly (*tolmawcheyouk*, folly, C., but rather 'uselessness, unprofitableness'). *wattamog*, *wattamog*, a fool; pl. *wattamagpog* (*wattamagque*, foolishly, C.); *wattamagpewca* or *-pewca* [*wattamagque-assa*], he does foolishly, a foolish doer; ybl. n. act. *wattamagpouk*, foolishness, the being foolish; *wattamagpewsuouk*, *wattamagpewsuouk*, foolishness in action, the doing foolishly. *asata-*

**foolish**—continued.

*ouk* is natural folly, simplicity, or ignorance; *wattamagpouk*, foolishness with reference to some special matter.

**foot**, *musset* [*m'asi*], a foot; *musset*, my foot; *kusset* (Peq. *cusset*, Stiles; Narr. *kusset*, Stiles), thy foot; *wusset*, his foot; pl. + *ash* (*wussette*, pl. *-ash*, foot, feet, R. W.; *musset*, a foot, C.). From *assa*, he does, acts (agit), suppos. *noh asit*, *asit*, he who does or acts, the doer. Cf. *assishan*, he acts quickly, runs.

**for**, *watche* (it proceeds from), for, on account of; *watche*, for, from, because of, therefore; *watche yea*, for this cause. Elsewhere *watche yea wajj*, *yea wajj*, etc. (*watche*, for, prep.; *wajj*, for which cause, conj.; *wajj*, for, conj., C.).

**forbid**, *quithinan*, *quethinan*, he forbids (him); suffix an. *ak-quithin-noh*, he forbids him; *ahque quethin*, do not (thou) forbid; *wag quethin*, forbid thou them; suppos. part. *quithinout*, forbidding, when he forbids (*quethichinout*, to forbid, C.); an. and inan. *quithchrau*, *quithchrau*, he forbids (it) to (him); *wah howen quithchrau aippe?* can any man forbid water? Acts 10, 47 (*wah quethchrau*, he forbiddeh, 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 *quitham* (*quattam*, C.), he fears, is elsewhere used in the sense of to appease, to threaten, to make to desist.

**force**, *chekchrau*, he uses force, forces (him); suffix an. *wat-chekchrau*, he forced him, he ravished her (*wat-chekchrau*; I compel, C.). *chethin*, he compels him. See compel.

**ford**, *ponquig* (?), a fording place (= shallow). *toskouk*, a ford (*torckutuk*, let us wade; *wat-torckemin*, to wade; *toqisk*, a bridge, R. W.).

**forehead**, *waskoduk* (*m'wattuk*, R. W.; *wisk* [-*oduk*?], C.; *waskoduk*, thy forehead; *waskoduk*, his forehead, the forehead of; *at waskodugpat*, on his forehead).

**foreign**, *penawc* [*penawc*, it is different, strange, unlike], strange, foreign; *penawoh*, *penawot*, *penawot*, a foreigner

**foreign**—continued.

[*penawice-oh-teau*, one who is different]; pl. *penawohkétéog*, strangers, foreigners; *penawohkômuk*, a strange place, a foreign country. See different; strange.

**forest.** *toahkômuk* (*toahkômuk*, C.; cf. Del. *tékwinik*, in the woods, Hkw.), lit. a solitary place [*toawen-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 '*sohsit-mômuk*, forest'. This word (the active verbal of *sohsuwa*, 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: '*watton-ohkômuk-que sohsu-mômuk*', 'the glory of his forest', lit. 'his forest glory'.

**foretell.** See predict.

**forever.** *wichewe*. See ever.

**forget.** *wanôntam*, he forgets (it); *wanôntamau*, he forgets (him); *ahque wanantash*, do not thou forget (it); *wanantawog*, *wanantawog*, they forget (*wanôntam*, I forget, C.); *wanôntamôkôog*, they forget me, I am forgot by them [*wanôntam*, he is without thought of, has not in mind]. *wanantawâhean*, he causes (him) to forget.

**forgive.** *ahquôntam*, *ahquôntam*, he forgives (it); *ahquôntamau*, he forgives (it) to (him); *ahquôntamah* (*ahquôntamah*, C.), forgive thou me; *ahquôntamâineau nam-mahchesengash*, forgive us our sins; *nun-mahche ahquôntam*, I have forgiven; vbl. n. act. *ahquôntamômuk*, a forgiving, forgiveness; pass. *ahquôntamôadtiwaw*, and contract *ahquôntamôadti* (infin. pass., to be forgiven), a being forgiven, forgiveness received. *ahquôntamôuk*, the exercise of forgiveness, the act of forgiving, pardon [active verbal from *ahquôntamsu*, he exercises forgiveness] (*ant-ahquôntams*, 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-nussu*]; *tah nussu*? what form is he of? I Sam. 28, 14; suppos. *we nussit*, in

**form**—continued.<sup>1</sup>

the form or likeness of; *muhhogkat nussu*, 'in bodily shape', Luke 3, 22; vbl. n. act. *nussuuk*, *nussuuk*, form or shape (of an. obj.); *wattonnussuuk*, his form. *nussuuk*, the form or likeness (of inan. obj.); *wéimay yea wuttooq*, 'the fashion of this world', 1 Cor. 7, 31; *nussuuk wéuntchey*, in the form of a hand; suppos. form of *néwe* [*we nussu*], that which is so or is such as: when it is (or being) such as, of that kind. See shape.

**former.** See first.

**formerly.** *wégonne*, *wégonne* (*ehenohkam-ôôô*, C.). See first.

**fornication.** *nawwanôdsquôuk*, *nawwanôdsquôuk*, vbl. n. act. from *nawwanôdsquôan*, he fornicates or is given to fornication; compounded of *nawwe*, anybody, common, and *wôdsquôan*, he seduces or commits fornication with; *nawwanôdsquôosuwuk*, the commission of fornication, whoring (by either sex); *nawwanôdsquôanien* (indef. *-squôanien*), a fornicator (of either sex), a prostitute; *nawwanôdsquôanien* or *-squôanien* (indef. *-sôanien*), one who commits fornication or acts the whore; *nawwanôdsquôasue wittam-wassis*, a whorish woman. *man-squôasû*, *manishquôasû*, *manishquôasû*, she is) a fornicator or commits fornication; *wittam-wassissog man-squôasûitchey*, 'women who break wedlock', Ezek. 16, 38; *kamman-squôas*, thou hast committed fornication with, hast played the whore with (him). See adultery.

**forsake.** *ahquôntamau*, *ahquôntamau*, he forsakes or abandons (him); *ahquôantôog*, they forsake (him); inan. *ahquôantam*, a being forsaken (it). Same as forgive. q. v.

**fort.** *mansk*, *mansk*, a fort or place of defense; pl. *manskash* (*amôdansk*, R. W.). *wônkônâus*, *wônkônâus* (*wônkônâus*, a fence, C.; *waukwônâusit*, a fort, R. W.), a fort, i. e. a palisade, a crooked [*wônkônâ*] or curved fence; see fence. *néwôh-kôoggy*, pl. *-oggyash*, *-oggyash*, strongholds; from *néwôhkenem*, he holds it fast.

**fourteen.** See four.

**forty.** See four.

**foundation,** *quenohatag*, suppos. part. concrete from *quenohatan*, he founds or lays a foundation; lit. that which is deep (?). Cf. *quanohtauit*, 'when he had digged deep', Luke 6, 48; *quenchtanuta*, he founded it; pass. it is founded.

**four,** *yau*, *yauwe* (*yôh*, R. W.; Peq. *yawuh*, Stiles; *yau*, C.; Muh. *uawoh*, Edw.; Del. *newa*, *newa*, Hkw.); *yau-ut nai*, four square; pl. an. *yauog*, *yauoog* (*yôwack*, R. W.); inan. *yauuwash* (*yôwôuwash*, R. W.; *yauuwash*, C.); *yauwt* (*yauwat*, C.), four times. *nabo yau* (*piack-nab yôh*, R. W.; Peq. *piingy naabut yau*, Stiles), fourteen; *nabo yauwut*, *nabo yauwt*, fourteen times; so, *nabo yauwut kottuawac*, for fourteen years, i. e. to the fourteenth year; or, fourteen times one year. *yauwuchag* (*yôwôuchek*, R. W.; *yauwimchek*, C.), forty; pl. an. *yauwuchagkottog*, *yauwuchâ-gottog*; inan. *yauwuchagkottash*. *yauwudt yaukooog*, four hundred (an.).

**fowl,** *puypûshuas*. See bird.

**fox,** *wonkqûssis*, *wonksis*, pl. +*sag*; dim. *wonkqûssissuacs*, a little fox (*pepauvus*, a gray fox; *wishquûshim*, a red fox. R. W.; Peq. *n'wauvus*, fox, Stiles; *wonkqûssis*, C.).

**fragment,** *choyq*, a bit, a morsel; *kodchuki*, a piece or fragment of (*watchekîn-nemî weyûs*, cut me some (i. e. a piece of) meat, R. W.). See spot; piece.

**free** (adj.), *chippappu* [*chippé-appu*, he remains apart or by himself], he is free; suppos. *chippinûwûit*, when he is free, being free (*chippinûwûit ucu*, (he is) free born, C.); *swanûwûitû nut-chippinûwûit*? am not I free? *ompu*, he is free, unbound. See loose; man (*omp*).

**free** (v.). See deliver; loose.

**freely,** *nanûwac*, *nanûwac*, *nanûwac*, freely (*nanûwac*, *nanûwac*, C.), = *anûwac*, common, anybody's (?).

**freeze.** See frost; ice.

**Frenchmen,** *Pwuchûwog* (pl.), C.

**friend,** *wétomp*, a favorite or dear friend; pl. +*âag*; *wétomp* (*wétop*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*péyûush wétop*, come hither, my friend,

friend—continued.

R. W.); *kétomp*, thy friend; *wetompag* (*wetompag*, R. W.), my friends (Del. *n'tschu*, my friend; *n'tschûti*, dear, beloved friend; *nitis*, (my) confidential friend, Hkw.) [*wetu-omp*, house man, companion, of the same household or family; so, *wetompassa*, *wetompas*, a brother or sister], *tonkqs*, friend, cousin, kinsman (*watûacks*, my cousin; *watûacks*, a [his] cousin, R. W.; *woltonkpsin*, a cousin, C.); *woltonkpsog*, 'sirs', Acts 27, 25, i. e. friends; cf. (fem.) *wetûk-squoh*, her sister; *wetûkûsq*, my sister (*wetûcks*, a sister, R. W.).

**frog,** *tinôgkukquas*, *tenogkequas*, *tinogkâ-quas*, pl. -*suog* (*tinogkôhquase*, pl. -*suog*; *tinogkôhceas*, pl. -*suog*, a toad, C.). *wôhûoskûhtuasi[og]*, frogs; (*wûhûoskôhtuac*, Mass. Ps.), Ps. 78, 45, but not elsewhere. Abn. *woskcké*, a toad. Peq. *kopiawss*, *kupûs*, frog, Stiles.

**from,** *watche*, *atch*, *ach* (*waché*, *watchê*, R. W.; *watche*, C.; Muh. *achch*, Edw.). The *ch* is guttural, nearly equivalent to the German *ch* soft). Primarily a defective or impersonal verb, *watcheu* (*watchu*, *atchu*), it proceeds from, comes from, hence as a preposition from, of, because of, etc. *watch . . . ycu*, from . . . to (after verbs of motion); *nôh watchu*, (it is) 'of him', as a source or cause, Rom. 11, 36; *na atch sohûtanu*, 'there went forth from', Num. 11, 31; *na ach qushken*, he returned there from (hence); *yeu watche* (*yô wachê*, R. W.), from hence, from this place; *we watche* (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,** *toohpu*, (there is) frost (*toohp*, Mass. Ps.; *tôpu*, R. W.); *missittôpu*, a great frost, *ibid.*; *taquâtûn*, frost, *ibid.* (it is freezing—the effect of frost); *anke taquâtûsha*, the ground is frozen, *ibid.*; *scip taquâtûn*, the river is frozen, *ibid.*; *tog-*

**frost**—continued.

*quttinash nahhtuungash*, I freeze my ears (my ears are frozen), C.).

**froth**. See foam.

**fruit**, *meechlammouok* (-*nūoouk*, C.), pl. -*ongash* [vbl. n. act. from *meechlammoo*, it is eaten, used as food, the pass. inan. form of *meech*, he eats], fruit, perhaps all vegetable food. *asq*, *ashq*, pl. *asquosh*, *ashquash*, green fruit or vegetables, primarily anything green or immature of vegetable growth, as *wuskeasq*, pl. *wuskosquash*, 'tender grass', 2 Sam. 23, 4; Dan. 4, 15; from *wuske*, new, young, and *asq*; with the indef. particle, *u'askeht* (or by reduplication, *oskosh*, C.), grass, that which is green. From the same root is *aske*, raw (*askūn*, it is raw, R. W.; *askūn*, C.); *wuske*, new, young; *asq*, *ashq*, or *asquam*, not yet, and *ashkoshqui* (*askosqui*, C.), green in color. The word *asq* was used especially to refer to the fruit of the Cucurbitaceæ, 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 Elliot for 'cucumbers', Num. 11, 5, was "*askūtasquash*, 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 *askok*, a snake, and *asq*: snake-like or 'crook-neck' squash. *quonōasq*, a gourd [from *quūnī*, long]; hence *quūnōwusk*, a bottle, C. *moaskotasq*, a melon (but by Cotton *mooskōtōmuk*, 'cucumbers'). So, *quūnosketōmuk*, 'muskmelon', and *ohhosketōmuk*, 'watermelon', C., 'or a raw thing'; from *askūhtauun*, 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'mūnī*, 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 *watchemūn*, corn

**fruit**—continued.

in the field, standing corn; pl. *minneash*, corn, grain; *wenonūneash*, grapes (*wecnom*, a grape; *wecnomis*, a vine [from *wācēnū*, it goes round]); *wūmpūneash*, chestnuts, R. W. [*wūmpū-mūneash*, white-nuts]; *andūchemineash*, acorns, R. W. (*anūachūn*, a nut, pl. -*nūnash*, C.); Del. *wanūchquim*, an acorn, which Heckevelder (correspondence with Duponceau, p. 407) derives from *wūmpūch* (*wūnūpūg*, El.), a leaf, *wūch* (*wūch*), 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.); *wūssūquātōmūneug*, walnuts, R. W. (*wūssūquātōmūnū-ash*, C.; *wūssūquāt*, a walnut tree, R. W.; Del. *n'sim*, hickory nut [*moosi-min*, smooth nut]; *plūcquim*, walnut [*petukquī-min*, round nut], Hkw.); *quūssukquūnū-mūn*, the cherry tree, R. W. [*quūssukquūnū-mūn*, stone fruit]; *wūttāhūneash*, R. W., *wūttāhūneash* [*ash*], C., strawberries. See produce.

**full**, *unūwac*. See fill.

**fully**, *pakoleche*, completely, thoroughly; *wūne*, wholly, entirely; *pokshawe* (*pāshawe*, 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'keetam?* shall I recover my health? R. W.); *mos*, though sometimes used by Elliot as the equivalent of *pish*, denotes the future potential or conditional 'must' or 'shall': *ne mos unih*, 'it must needs be' so; *mos unūwup*, I must die (*moce*, R. W.). *quonūōouk*, the future or to come, C., vbl. n. intrans. from *peyūnoo*, it is coming. *oupetak*, in the future, in time to come (afterward).

## G

- gall**, *wesaw*; *naweesaw*, my gall. Cf. *wesáe* (*wesani*, R. W.), yellow; *wesogkan*, (when it is) bitter; so, AS. *gealbi*, gall; *ge-alewe*, yellow; Gr. *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *muww*, bile, bitter.
- game** (animals hunted), *adchawonk*, vbl. n. from *adchan* (*auchaaú*, R. W.), he hunts. See hunt.
- game** (gamble). See play.
- gape**, *táanēn*, he gapes (*táanēnat*, to gape; *nut-toirānēnem*, I gape, C.); v. an. *táan-uchtau*, he gapes at (him).
- garden**, *tanohketeawonk*, pl. *tanohketeawonash*, cultivated plants, Is. 17, 10; *at noca ulltanohketeawonk*, in the midst of the garden, Gen. 2, 9. Cf. *tannectnog*, they grow as plants, are produced; *dtan-negen*, it yields or produces.
- garment**, *hagkəonk* (*aukəonk*, C.), a covering of skin; *wonak* (*wónak*, C.); *wainək*, an English coat or mantle, R. W.). See dress; clothe; clothing.
- gate**, *sqont*, *usqont*. See door.
- gather** (collect), v. t. an. *mānan*, he assembles or gathers (them) together, he causes them to collect. *miyūcog*, *maiyūcog*, they gather or collect (themselves together), they assemble; from *miyac*, *moca* (*mayac*, C.), together; freq. *noh močog* [i. e. *m' miyūcog*], they gather themselves together often or habitually. See assemble. *uānūm*, he gathers or collects (it); *kam-mānūm*, thou gatherest (*mawinēc*, he gathers (fruit or the like); *mawinēcāog*, they gather, R. W.); vbl. n. *mānūmōonk*, a gathering, i. e. a tribute, custom, toll.
- general**, *nawee*, common, q. v. (*nawee wasketomp*, any man, C.); *nawee wat-Epistolum Jude*, 'the general epistle of Jude' (= Del. *leani*, which Heckewelder translates 'original, common, plain, pure, unmixed' (Corresp. 412); more exactly, common, general, normal).
- generation**, *pometuonk* (vbl. n., a living, i. e. a lifetime): *up-pummetuonash-Adam*, 'the generations of Adam', Gen. 5, 1; *pometuonash*, Is. 41, 4. See copulate; couple.
- giant**, *mayoshketomp*, *mogoshketomp* [*mog-ke-wasketomp*, huge man].
- gift**, *mayōonk*, vbl. n. act. from *mayon*, he gives, a giving or offering; *nūmay-ōonk wasketomp*, a man's gift, Prov. 18, 16. See give.
- girdle**, *puttukpəobpus*, *puttukpəobus* (*map-puttukpəobhesin*, 'it bindeth me about', Job 30, 18; cf. *puttogqəobhəon*, a veil; *puttogəonk*, a covering; *puttogəuen*, he hides; *wəhpə*, the thighs); pl. *puttog-qəobpissinash*.
- girl**, *nanksqna*, *nanksq* (*nankshiq*, C.), a young woman, a girl (adolescens) [*nank-sqna*, from *nonkaneu*, he is light; so, *noukump*, a young man]; dim. *nank-sqnaes* (*squases*, little girl, R. W.); Narr. *squahses*, Stiles; Del. *ochquetschitsch*, Ilkw.), a young girl, puella; double dim. *nanksqnaes*. See virgin; woman.
- give**, *magon*, *magon*, he offers, presents, gives, sells; *magak* (*magake*, R. W.), give ye; *magish* (*mānisk*, R. W.), give thou; *magonāt* (*māgonat*, C.), to give or sell; *magonāt sephawonash*, to offer sacrifices, Heb. 8, 3 (opposed to *attunūnūnūnat*, to receive, Acts 20, 35); suppos. *noh magok*, he who gives or sells, a giver, a seller; act. particip. *magonatehe*, one who gives, is (actually) giving. See gift. *anūmnan*, he gives to or bestows upon (him) (also he helps or assists (him) with); *anūnūwəh*, help thou me (*kattānūnūni*? will you help me? R. W.); *anūnūwəh metsəonk*, 'give ye them to eat', Matt. 14, 16, i. e. give ye food to (them); *anūnūwəh* (*ken unūnūwəh*, C.), give thou to me; *kittinūnūwəh*, *kattinūnūwəh*, I give (it) to thee, I will help thee.
- glad**, *wəkəntam*, he is pleased, he is glad [*wəkəon-antam*, he is sweet-minded]; *nawəkəntam* (*nawəkəntam*, C.); *naw-ēcəntam*, R. W.), I am glad; *wəkəntəsh*, be thou glad, rejoice; vbl. n. *wəkəntamōonk* (*-ōonk*, C.), gladness, the being







## god—Continued.

which deals with us (see conduct one's self). *mattanit* (*mat-awit*), he who is not God, the not-God, the devil, or bad spirit; see devil.

*manittogog*, *manittogog* (*manittogock*, 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. *Kautantowit*, 'the great South West God', 'to whose house all souls go, and from whom came their corn, beans, as they say', *ibid.*, = *Cautantowit*, 'their great God', R. W., *Intro.*; cf. *Jehorah Keitannit* [the great god, *kehte-awit*], 'the Lord God', *Gen.* 24, 7. "The Massachusetts call their great god *Kichtan* [*Kichtan*?], . . . the Penobscots, the god *Tantum*,"

Capt. John Smith, 1631. "They worship *Kitan*, their good god, or *Hobbamoco*, their evil god", Lechford, *Plaine Dealing*. *Tantum* was a contracted form of *kehtanit-com*, my great god or our great god. "*Kichtan* . . . 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 *kichtan*, I think, hath reference to antiquity, for *chie* [*kutchise*?] is an old man and *kichchise* a man that exceedeth in age".

(Del. *Getumitowit*, God, Hkw.) *Squantum* (= *Kichtan* and *Kautantowit*?): "They acknowledge a god whom they call *Squantan*, but worship him they do not" (Josselyn, 3 M. C. II., 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.* *Hobbamock* (Capt. John Smith), *Hobbamoco* (Lechford), *Abbamoco* or *Chepie* (Josselyn), 'their evil god', 'that we suppose their devil'; see devil. *Keesuckquand* [*Kesuk-awit*], '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.

*swawud*, 'the Western God', R. W. (*ch'kesu*, the northwest wind, *ibid.*, from *ch'kes*, violent, fierce, with the animate active termination). *Hompanand*, 'the Eastern God', R. W. [*wompan-awit*, the god of the dawn or of daylight, Eös]. *Hannanawit*, 'the Northern God', R. W. [*wannanawit-awit*, the god of blessing, or who blesses, confers benefits (?); *wannawen*, the north]. *Sowwawand*, 'the Southern God', R. W. [= *sowwawen*, *sowanen* (*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 *sowanawit*, the gods chiefly dwell; and hither the souls of all their great and good men and women go", R. W.]. Was *Sowwawand* [*sowanin-awit*] another name of *Kichtan* or *Kautantowit*? *Wetumawit*, 'the horse God', R. W. [*wetum-com*, my house, *-awit*]. *Squawit*, 'the Womans God', R. W. [*squa*, woman, *-awit*]. *Muckquachuckquand*, 'the Childrens God', R. W. [*muckquachucks*, god, *ibid.*]. *Nawepashut*, 'the moons God', R. W. *Pumpagussit*, '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. [*yot*, 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. *wonne*, *winnie* (*wirre*, *willi*), (it is) good, (it is) well (in the abstract, the possible, or subjectively); *wannegen*, (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: *wahlowan wannegik Eah machuk*, to know (that which is) good and evil, *Gen.* 3, 5 (*wannegin*, welcome! R. W.; Del. *wulik*, the good, Hkw.). *wonne* is largely used in the composition of

**good**—continued.

words to express goodness, happiness, good fortune, beauty, etc.: *wannata*, (he is) good, a goodly man, a handsome, rich, or prosperous man (*wannataôô'*, good, C.); *wannita*, proper and personal, R. W.).

**goods** (effects, property, res), *mannachiash*: *toqyash ash* *mannachiash*, 'money or stuff', Ex. 22, 7 (*mannachiash* [typographical error for *mannachinash*], goods, R. W.).

**goose**, *hânek*, pl. *hânekock*, R. W.; Narr. *co'ukh*, Stiles; Peq. *kohuk*, Stiles; *wompâhtuck*, a goose, C. See brant goose.

**gourd**, *quonowasy* (*quânowask*, a bottle (made from a gourd?), C.). From *quâni*, long, and *ask*, green vegetable or fruit.

**govern**, *nannannu*, *nannannuun*, he governs, rules, protects (it); v. i. and v. t. an. *nannannuun*, *nânnannuun* (*nannannuun*, C.), he ruleth, governeth (*adânâwânnuuch*, keep thou me, C.; *nannannuunungawann*, I govern, *ibid.*); n. agent. *nannannuun*, *nannannuunnuun*, *nannannuun*, a ruler, a governor (pl. *nannannuchôy*, magistrates, rulers, C.); *nannannuchôy*, *nannannuchôy*, they who rule. See ruler.

**grain**. See corn.

**grandfather**, *wattôchikkâncasin*, C. (father's father?).

**grandmother**, *akunnemes*: *kokunnus*, thy grandmother, mother's mother, 2 Tim. 1, 5; but *kokunnemes*, 'thy aunt', Lev. 18, 11 (*wattokunnâssin*, C.).

**grape**, *wannaw*, pl. *wannaminwash* (*wannawash*, R. W.). See vine.

**grass**, *moskcht*, *maskcht*, for *maskhtu*, *m'ask-htu*, that which is green, or suppos. *m'ask-it*, (when it is) green; pl. *moskchtuwash*, grass, pasturage, hay (*moskchtuwash*, hay, C.); *maskituwash*, grass or hay, R. W.; *askask*, grass, C.; v. subst. *moskhtuun*, it is grass; dim. *moskhtuemes*, El. Gr. 12; *mishaskht*, much grass. From *askw*, unripe, immature, raw (*askân*, 'it is raw', R. W.), from which by duplication comes *ashkoshki* (*askâski*, R. W.; *askosque*, C.), green. See flags; green; meadow; medicine.

**grasshopper**, *chousumps* (*chânsups* *quâshau*, a grass-hopper jumps, C.). *quâ-*

**grasshopper**—continued.

*quâqueshau*, suppos. part. an. from *quâqueshau*, a double freq. from *quâshau*, he leaps or jumps. Eliot uses these words interchangeably for 'grasshopper' and 'locust'. The Mass. Ps. (Ps. 78, 46) has *chousumps* for 'locust', and perhaps this name properly belongs to the common cicada, popularly called 'locust'.

**grave** (adj.), *mannuun*, (he is) grave. See slow.

**grave** (n.), *wecnohke*: *woskerho* *wecnohket*, on or above his grave; *poskintâsu* *wecnohket*, laid in his grave, John 11, 17; *toqâskinowash*, graveclothes. See bury.

**gravel**, *nuwâussumpsachtu* (?), Is. 48, 19.

**gray**, *wompishocki*, C.; *wompowpoom*, *wompohquonut*, infin. to have gray hair or be gray-headed; *wompohquon*, he is gray, has a gray head; *was-wompohquon*, I am gray-haired; suppos. *wompohquôô'*, when I am gray; suppos. part. *noh* *wompohquonut*, he who is gray (*noh* *wompohquon*, he is gray, C.) [*wompô*, white, and *E'* progressive, becoming white].

**great**, *mishê*, *missi* (*mâssi*, *mishê*, C.; *mishî*, R. W.), great, large, big, absolutely and not merely by comparison; pl. adj. *missiguwash*, (they are) great, inan. obj. *mishê* is the usual form in Eliot of the adj. and adv., *missi* for the verb; *mishê* *wetu*, a great house; *wetu* *missi*, the house is great, as in 2 Chr. 2, 5; Esth. 1, 20; Eccl. 9, 13. Comparative *âwuw* *mishê*, *âwuw* *missi*, or *wahsug* (see below), greater [*w'sh*, the indefinite particle with the radical 'sh, expressing excess, intensity, and perhaps primarily greatness. Heckewelder gives (Del.) *chingue*, large; *chingue* or *m'chingue* *puschis*, a large cat; *m'chonsheitan*, a large knife; "still, it is easy to see that *m'chon* in the latter word is derived from *chingue* (?), large or great" (Corresp. 418). Elsewhere he gives *wecchok* *achôshink*, 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.]. *missug*, *wahsug* [*m'sug*, *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: *mohag weta*, 'the greater house', 2 Chr. 3, 5; *mohag matchewonk*, 'so great a sin', Ex. 32, 21; *ut wishik-komokyt*, in a great house, 2 Tim. 2, 20; cf. Del. *m'ehingue*, above. *mogki, moyke, mukki*, (it is) very great, huge, ingens, immanis\* (usually of things inanimate); pl. *moykijewash*, Gen. 41, 5 (*matuokiwurash wipuananti-guwash*, 'great lights', i. e. the sun and moon, R. W.); as n. *wogujish, ungujish*, great things; cf. *moykiwunna, mukkiwunna*, he gathers together; *ogketam (diketan, R. W.)*, he numbers, counts, adds up; see *moyke k'itabanash*, great cities, Deut. 6, 10. The root is *k'* progressive or cumulative. *misagke, wasagke*, great, powerful, mighty of animate beings, with relation to position, importance, power, etc., but not to magnitude; *woh wasag-k'entik*, he (who is) great; *wenue misagk'entik*, the Almighty (Peq. *matushakot mawida*, the greatest god, Stiles); pres. part. *woh wasagk'entiche*, the chief, and so the eldest (servant, Gen. 24, 2); vbl. n. act. *misagk'entawok*, greatness, as of a king, a warrior; see plenteous. *keche* (old, superior in age, therefore chief), in compound words *k'ech*, chief or greatest, as in *kechtepasset [kechte-wasset]*, the great toe; *k'ebtaguawitch*, the thumb; *k'ebtotan [k'ech-otan]*, a great city; *k'ebtanwit [k'ech-awit]*, the great god (the Lord God, Gen. 24, 7); hence *k'ebtoh*, the sea. See old; sea.

[\*NOTE.—"This requires correction; *moyke* signifies great by aggregation, as its related words show: *mide weta*, a great house; *moyke k'itaban*, a great city."]

**great** (to make), *wishchean*, he makes (him) great; suffix an. *wun-mishoh*, I exalt him; *kun-mish-esh*, 'I magnify thee', Josh. 1, 7; inan. *wishchevan*, he makes (it) great (*wishawawit*, to brag or swagger, C.).

**green**, *ashkashki, ashkosqi, oshkoshye (askaski, R. W.; askosqe, C.)*, green (it is green); *awatah oshkosky-ut*, 'as the green herb', Ps. 37, 2; *ashkoshyeh-kantu*, in the green, 'in green pastures', Ps. 23, 2; pl. adj. and inan. pl. of verb

**green**—continued.

subst. *ashkoshkijewash*, (they are) green, Esth. 1, 6; dimin. *ashkosqese*, greenish, *ashkajewame*, green (of a tree, as opposed to dry or dead), flourishing; *ut askajewam-ut . . . ut-nawohli-ut*, 'in the green tree . . . in the dry', Luke 23, 31. *nishwah askahuk*, 'every green tree'; *askunkj*, a green tree, Ezek. 17, 24 (*ashkosqeseawent*, to be green, C.). From *aske (askin, R. W.; askin, C.)*, raw, immature, unripe; by duplication *ask-ask-i*, which is nearly related to *asq, ashq, asqaw*, not yet, and *weske*, new, young, first in time. See grass.

**grieve**, *wenutawm*, he grieves, is sorrowful (*wun-wuhawm*, I grieve, C.); *w'aw-awtan*, I am grieved, R. W.); *ahqur wenutawmawok*, do not (you) grieve; vbl. n. act. *wenutawmawok*, a grieving, sorrow, grief (*wawawtanawok, sad, sorrowful, C.)*. *wakq'awawtan, wakq'awawtan*, he is grievously afflicted or is in great pain or sorrow; vbl. n. act. *wakq'awawtanawok, wakq'*, excessive grief or affliction [*ah-q'awok, wakq'*, at extremity, from *ahq'*, a sharp point. See end.].

**grind**, *toqk'urhosa, toq'urhosa*, he grinds in a mill (*toq'urhawa*, he grinds, C.); *tukh'awawin*, to grind corn; *tuk-hawawinawok*, beat me parched meal, R. W.) [*toqk'*, radical, he strikes or beats, and *awu*, verb of an action]. *sohq'ut-tukh'aw*, *sohq'uehtukh'aw, sohq'uttukh'aw*, he breaks it into small pieces, be a s (it) to powder, grinds (it) small or fine; causat. inan. from *sohq'awawtan*, he breaks in pieces, and that from *sohq'ut*, (it is) fine, in powder. See beat; mortar; strike.

**groan**, *wishap'awtan, wishonawok*, he groans; *wun-wishonawawtan*, we groan. *awrohkw'awtan, awrohkw'awtanawok, awrohkw'awtanawok*, he groans (*wutwahkw'awtanawok*, I groan, C.); vbl. n. act. *awrohkw'awtanawok, awrohkw'awtanawok, awrohkw'awtanawok*, a groaning.

**ground**, *ahke; awunoholke*. See dry; earth.

**grow**, *tawacta*, it grows, is produced, as a plant from the seed; *awinoksoy pish tawactawog*, thorns shall grow or be brought forth, Gen. 3, 18. Elsewhere *wa pish tawagca . . . wehtappush*, 'there

**grow**—continued.

shall grow . . . trees', Ezek. 47, 12. *nekin*, *nekuu*, it grows, is grown, as a plant increases by growth: *wache nekin*, it began to grow; *pa'jeh . . . nekit*, until . . . (when it was) grown; *wish nehe-wanche 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. *watch nekinnat*, from the birth; see birth; born. *altawekiu*=*nekin*; *altawegok*, Matt. 6, 28, =*wegik*, Luke 12, 27. *nectu*, he or it grows, as a plant or an animal: *wishatsq nectu*, the rush grows Job 8, 11; *wag wethog*, they grow (*nectu*, he is born, Prov. 17, 17; Job 5, 7); vbl. n. act. *netuonk*, birth, =*wekwouk*. *ke-wappétu*, he grows, increases in stature (grows rapidly); *wukkiek kewappétu*, the child grew. *kesittu*, he is grown, has attained full growth. *kesukkiu* [*wéat*], he is growing up, is attaining full growth; suppos. *pa'jeh . . . kesukit*, till he . . . is grown up. Cf. *kesaqúshin*, high water, R.W.; see produce; ripe; sun. *sonkin*, *sonkuu*, it springs forth, shoots up, as a plant. See spring up.

**guard**. See watch.

**guide**, *manchanau* (he carries away, an obj.), he guides (him); suffix an. *um-manchanauk*, he guided them (*kumau-*

**guide**—continued.

*uchau-ish*, I will conduct you; *matáchase*, be thou my guide; *mo'áchetau*, a guide, R. W.). *sampwushanau*, *sampshauu*, he guides (them), conducts (them) aright; suffix an. *wassampshauuk*, he guides them; n. agent. *sampwoshásseau*, a guide; part. pres. *weg sampshanoncheg*, they who guide, guides, leaders [*sampwe*, right].

**guilty**, *kesantau*, he is guilty; *wuk-kesantamunáun*, we are guilty. *kesohkóontau*, he is guilty; suppos. *kesohkóontog*, when he is guilty (*kesohkótamouok*, guilt, Dan.; *kesantoumde*, guilty, C.; *kesohkóodtáwre*, guiltily, *ibid.*).

**gull** (a bird), Peq. *shpúekachip*, Stiles. **gun**, *péskwék*, R. W. "Conceiving a similitude between our guns and thunder, they call a gun *péskwék*, and to discharge *wéskhoumánu*—that is, to thunder", R. W. *wámpátog wéskóuwók*, thunderbolts are shot, *ibid.* *Am. nepéskau*, je tire du fusil sur quelq'un; *o'seani péskak?* qui tire?, Rasles. The root is the same as in *pushshéau*, it bursts asunder with violence, through *pushshéau*, it divides in two, and *páshshe*, half. Cf. Cree *póoskoo-páthau*, it bursts (from within), as a gun, Howse 146; *páskesággun*, a gun, Howse 266-267.

**gunpowder**, *suápéck*, R. W.; *subark*, C.

## II

**had** (auxil.), *náchehe*, *manáchehe*, are sometimes employed to form a pluperfect tense. See have.

**haddock**, *pákomáutau*, C. See codfish.

**hail**, *nousággun*, Ps. 78, 48; 148, 8; *wissegun*, Rev. 16, 21 [*wissá-kou*, great snow?].

**hair**, *wessauk*, *wéssauk*, *wéyousauk* (*wessauk*, C.; *wéshéck*, R. W.), human hair of the head, *quawáhuquawu*, he has long hair, is long haired; pres. part. *quawáhu-quawu*, *quáwawáhuquáwú*, having long hair; vbl. *quawouwkquáwouk* (*wáppawéck*, R. W.), a (long) lock of hair. *wéshággun*, *wéshággúu* (*wéshéck*, hair, R. W.), hair on the body or limbs of man or animals, wool (*wóohké shakáwásh*, soft

**hair**—continued.

wool, C.); verb subst. *wéshággun*, he is hairy; pl. *wéshakínáwásh*, (his hands) are hairy. Cf. Sax. *swaroga*; Engl. slag, hair; Ethiop. *shá-ky*, hair-cloth. Mr. Pickering, in his Index to Eliot's Grammar, gives " *wéshággun*, hair of animals". The meaning can not be thus restricted. See heard. *wésháwáwessauk* (?), hair growing on the body, Lev. 19, 20, 21, 25, etc.

**half**, *páshshe*, *páshshe*, *juhque* (*poquésu*, half [of an obj.], R. W.; *pa'áshshe*, some, opposed to *wáwre*, all, R. W.). *póshshinuu* (*paushimim*, R. W.), he divides in two, he halves (it); *páshshéau*, it divides asunder, cleaves in two. Cf.

**half**—continued.

Sansk. *paksha*, a side, a half; Zig. *pas*, *pek-push*, one-half; Engl. piece.

**hand**. *m'antcheg*, *menutcheq* (*menitcheq*, C.); *wannutcheq*, *wannutcheq* (*wannitcheke*, R. W.), his hand; *wuu-utcheq*, my hand. Exp. Mayhew; pl. *wannutcheqanash* (*wanniskéqanash* (?), R. W.), his hands; *ut wannutcheqan-it*, in his hand. From *ant*, primary form of *antuit*; pl. *neg antcheg*, they that take hold of; suppos. part. of *anuuat* or *aanu*, he takes hold of (him). *noh-kón*, the right hand; *wuttinnohkón* (*wininnohkóe menitcheq*, C.), his right hand; *nuttinnohkón*, my right hand; see right hand. Perhaps for *noh kónuuk*, he who carries. *menutcheq*, the left hand (*menútcheq menitcheq*, C.); *wannutcheq*, his left hand; *ut wannutcheqanant*, in their left hands (*yo wunnutcheq*, to the left hand (side of a path, etc.), R. W.); *menutcheq*, *-chéq* (*wannutcheq*, C.), left-handed. *puttukwutcheq* [*putukwi-utcheq*, round hand], the fist; *awannutcheq* [*awánné-utcheq*, within the hand], the hollow of the hand; *wappannutcheq*, the palm of the hand.

**handful**, *yánnitcheq* [*yánnuun-utcheq*, he shuts the hand; suppos. *yánnitcheq*, when he shuts the hand].

**handle**, *wahnuusmannu*, he handles (it); freq. from *wannuonnu*, he touches (it).

**handsome**, *wannu*, *winnu* (*wannuun*, he makes handsome, adorns, C.; *wannu*, I adorn, *ibid.*). See good.

**hang**, *kechequbinnu*, he hangs (him); *pish kukkechequbinnuk*, he will hang thee (*kuk-kechequbinnutcheq*, you shall be hanged (I will hang thee), R. W.; *wukkechequbes peninnuut*, I am choked with a halter, C.); suppos. part. concrete, *ant kechequbinnutinnuk*, that upon which or by which (he) is hanged, a gallows. *washawanu*, he hangs (him); *w washuunuk*, hang ye (him) thereon; suffix an. *awáshawanuk*, they hanged him. *wáshau*, he hangs or is hanging; *wah awáshau*, he may hang or be hanged; suppos. part. inan. *washuuk*, *wáshuuk*, if it hang (upon him); *wag wáshuag wéshuqut*, they hang on the trees, Josh. 10, 26. *agkashin*, *hagkashin*, it hangs or is suspended, he is sus-

**hang**—continued.

ended from [*aguy-wutcheq*]. *wáshuut-tan*, he hangs (it) on (him); *wé wáshuut-shuutannut wésh*, to hang a vessel thereon, Ezek. 15, 5.

**happen**, *aspuun*, *ashpuun*, *spuun*, *shpuun*, *usp*, *ushp*, 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: *wé ashpuunahettil wosketompuag*, *wé wut-ushpuuná-wan pappinashinnuag*; *pasuk ushpuunáog wánné*, 'that which befalleth men, befalleth beasts, one thing befalleth them [all]'; *tatuyge uspuunáog wánné* (all are happened to alike), 'one event happeneth to them all', Eccl. 2, 14; *wánné . . . ushpuunáog*, 'chance happeneth to them all', Eccl. 9, 11; *tahwutche wánné yén spuunáog*, why is all this befallen us? Judg. 6, 13; *shpuunáuti tah kud shpuunáuti*, 'let come on me what will', Job 13, 13. *wáshawanu*, *wáshuuk*, he encounters by mischance, he is happened to (restricted to the encounter of evil or mischance): *wáshukish . . . pish wánniskéwásh*, evils shall befall them, Deut. 31, 17.

**happy**, *wánniyen*, *wánniyen* [*wánni-en*], he is happy; *wánné wánniyen*, happier (*wánné . . . wánniyen*?) are they well? C.); *kánni*, thou art happy; *oak wásh wánni wutche ken*, that it may be well with me for thy sake, Gen. 12, 13; *kánnitinnu*, ye are happy; suppos. part. pl. *neg wánnitcheq*, they who are happy. See good.

**harbor**. See haven.

**hard**, *siogke* (*siokke*, C.; *siúctak*, R. W.), hard, difficult; *siogkok*, if it be hard or difficult; pl. *siogkokish*, hard matters or things; vbl. n. *siogkepenonk*, a hard matter, 'hard saying', John 6, 60. *menutche*, strong, unyielding. hard. See sour; strong.

**hare** (?), *wáshuuk* (Ps. 104, 18), *agkashuag* (Prov. 30, 26), 'conies', but in Lev. 11, 5, 6 'cony' and 'hare' are transferred from the English. *ockkut-chann* [*agkashki'tchon* (?), wet nose], described by Roger Williams as 'a wild beast of a reddish hair, about the

**hare** (?)—continued.

bigness of a pig and rooting like a pig', was probably the woodchuck (*Arctomys monax*).

**harlot**, *nanwinnadsqaww-in*, a harlot or prostitute; *nanwinnadsqawwuc-in*, one who is a prostitute in act, who acts the harlot [n. agent. from verb *nanwinnadsqaww-ussa*]. *nanissquássa*, *mausquássa*, she commits fornication, acts the harlot. See fornication; adultery.

**harm**. See hurt.

**harvest**, *kepenum*, he harvests or gathers the harvest (*kepenámmu*, to gather corn, R. W.); *kepenush*, 'reap thou', Rev. 14, 15; vbl. n. act. *kepenumáonk*, the harvesting, harvest; suppos. impers. and part. pass. *kepenumuk* (when it is harvested), the time of harvest (*nánuwa*, harvest time; *awóant*, at harvest, R. W.; from *wánda*, it is dry (?); *'ánnawáut*, fall, autumn, C.). See seasons.

**hasten**, *kenupshau*, he makes haste; *kenupshauush*, hasten thou, make haste; suppos. part. an. *kenupshout*, when hastening; freq. *kakenupshout*, making great haste, going very swiftly; *wag kakenupshonitelay*, the swift (potentially) [*kéwuppen*, it is swift or quick, with the particle of violent action 'sh']. *wápantau*, he is in haste; *wáwápantau*, I am in haste, C.

**hat**. See cap.

**hatch**, *puhkahhówtu*, (the bird) hatches. See Is. 34, 15; Jer. 17, 11.

**hatchet**. See ax.

**hate**, *sekeneau*, *sekenu*, he hates (it); an. *sekeneauu*, he hates (him); suffix *wusskeneáuh*, *wusskeneáuh*, they hate him; vbl. n. act. *sekeneáonk*, a hating, hatred; *sekeneausuk*, active hating, hating in exercise; vbl. n. pass. and recip. *sekeneáutuk*, a being hated, reciprocity of hatred, enmity; vbl. n. inan. act. *sekeneáwáonk*, a hating of (inan. obj). Primarily *sekeneau* signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. *suhkou*, he spits (*wis-suke*, I am spiteful or mischievous, C.). Del. *kshingádel*, I hate you, Hkw. *jishuntau*, he loathes, despises, hates (*wut-jishuntau*,

**hate**—continued.

I hate, I despise, C.); an. *jishunnuu*, he hates (him).

**haughtiness**, *quuthquaneukqussuonk*, by reduplication from *quannukqui*, high, and *ussa*, verb of action, he acts very high; vbl. in *-onk*, very high acting. See proud.

**have** (auxil.), *mache* (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 (*maut*, *maht-*, *mauche*, *ai-sh-*, R. W.; *wuu-mache*, I have; *kum-mache*, thou hast, etc., C. Cree *ghee*, 'have'; Chip. *ke* or *gr*): *wé mache*, that which hath been, Eccl. 3, 15; *am-mache ussa*, he hath done it, Is. 44, 23 (*tashin wísh comatáig?* how much have you given? R. W.; *wáit wésh-wáwáwáush*, I did not see those things; *wuu-maut-anketewáwá*, I have done planting, R. W.). Cf. *mahtskean*, it decays, fails, comes to an end; *wájish*, *wáwáwáshish*, at last (*wáwáwáshoum*, a dead man, R. W.); *mahehuu*, he is sick, etc. See had.

**have** (v.), *ahtau*, he has, i. e. possesses or owns (*wáttahé*, I have, I possess (it); *wátahtou*, I have; *kutahou*, thou hast; *wah ahtou*, he has; *wag ahtou*, they had, C.); suppos. *wah ahtouk*, he who has, the owner; *wag ahtouk*, the owners or possessors; vbl. n. *ahtéonk*, *ahéonk*, a having, a possession; vbl. n. pass. or suppos. part. inan. *ahtruk*, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (*ahtruk*, soil, a field, C.). See belong to.

**haven, harbor**, *kohpy*, *kohpyonk*, *kappohkomuk*, *kuppihkomuk*, *koppáonk*, *kohpyonk*, etc., all derived from *kappohhuu*, *kohhuu*, he shuts close, closes up, which is from *kuppi*, *kuppiyeu*, it is close, thick, dense; suppos. *kohpyog*, when it incloses or closes up; act. vbl. *kohpyonk*, a closing or making close; *kappohkomuk* [*kuppi-komuk*], a closed place, a covert, etc.

**hawk**, *quanuon*, Lev. II, 16; *owáshuog*, Deut. 14, 15; *wáshquanon*, Job 39, 26 (*wáshówanuu*, R. W.). Cf. *qu-*



**hawk**—continued.

*nonô*, 'lion'; *quohquinnonon*, 'greyhound'.

**he, she, ewô**, R. W. (Muh. *uwôh*, Edw.); *nôh*, he, she; *nâgun*, him, her, El. and C. (Del. *neka, nekama*, Ilkw.). Strictly regarded, *nôh* is a demonstrative and relative pronoun, corresponding to the inan. demonstrative *ne*; *ewô* [iô] 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 uwôh* [nen ne-nôh], I am he, Is. 41. 4; *nôh anakansit*, he who laboreth [anakansa (without prefixed pronoun), he laboreth]; *attigenuwôh?* where is he? John 7. 11; *uwôh uen*, I am he, i. e. I am that man of whom you speak, John 9. 9; *howan uwôh?* who is he? i. e. that he, v. 36 (*ut nôh*, in him; *ut nâgun*, to him; *nashpe nâgun*, with him, C.; *natta ne, natta no*, not that (house), not that (man), *ibid.*; *yo âppitêh ewô*, let him sit there; *uwôh ewô?* who is that? R. W.; Del. *na nâpanuwôh*, he that stands there, Ilkw., = *nôh nâpan*, El.). *wôhng*, his body, himself [*w' hng*, his body] (*wôhêck*, the body, R. W.); *nashpe wôhngk-ah*, by himself, Heb. 6. 13. *wattaiêh*, he belongs to me, he is mine: *nen wattaiêh*, I belong to him, I am his, Cant. 2. 16; pl. *wish wattaiêh-ash*, the things which are his; *wattaiêh*, his. See this.

**head**, *wappuhkuk*, *wôhpukuk*, a head; *appuhkuk*, his head; *kappuhkuk*, thy head [*w' pûh kuk*, the hollow; from *puhki, puhpukki*, it is hollow]. *-outup*, head (summit, top), in compound words, as *chepioutup* [*chippe-outup*, separated head], a skull (*tsipuwâitêp*, tête de mort, Rasles); elsewhere, *waskonoutup* (bone head), a skull (*nutskonontip*, C.); *womoutup* (white head), a white or hoary head; *koutoutup*, the top or crown of the head (the scalp?) (*appuquôutup*, the head; *wappuquôutup*, my head, R. W.; Abn. *wetep*, tête; *wetep*, ma tête; 3d pers. *stêp*).

**headdress** (?), *chetuhquab*, 'a crown'.

**heal**, *ucetskehnan*, he heals or cures (him). See cure.

**health**, vbl. n. pass. *wetskêttuonk*, health produced or restored, a being

**health**—continued.

cured; act. *wonawonôonk*, health, well-being; *sun wonwêhêctonkânun?* is it a healthy time, is it healthy? C. See well.

**heap**, *kôhkahquag, kuhkahquag* (when it is heaped up, made high), a heap, a summit, the top [from *kôhkahquen*, he goes up, ascends]. *wonwônkquau* (it is made full), *wonwônkquâg* (when it is made full), a heap; *wonwônkquawen wano wôwquash*, 'heaps upon heaps', Judg. 15. 16 [from *wonwôren*, it is full, and *wquawen*, it exceeds, or extremely]. *sokwag*, a heap of corn, R. W. "The women of the family . . . dry the corn in round broad heaps", *ibid.*

[pass. part. suppos. from *sokenawen*, he pours (it) out; when it is poured out].

**hear**, *wôtam* (*wôh wôtam*, C.), he hears (it), *wonwôtam*, I hear (*wonwôtam*, C.); *wôdash*, hear thou; an. *wôtah* (*ken wôtah*, C.), hear thou me; *wôtan*, he hears (him); suppos. *wôtiit*, when he hears; *wôh wôtiit*, he who hears, may hear; vbl. n. *wôtanwôonk* (*wôtanwôonk*, C.), a hearing.

**hearken**, *kukkeitan, kuhkeitan*, he hearkens to (him), he listens with attention to (him); suffix *kukkehtak*, hearken thou to me; *wôh kukkehtak*, to him ye shall hearken (*utôp kikkêtu*, friend, hearken to me, R. W.; *kukkehtam*, he hearkens (to it, inan.), C.).

**heart**, *wôtah* [*w'tah*], a heart; *wattah*, my heart; *kuttah*, thy heart; *wôtah*, his heart (*wattâh*, R. W.; Muh. *uoh*, Edw.; Del. *w'dee*, Ilkw.; Minsi *uchdee*, Barton; Alg. *othai*, MeK.). Pronounced, says Duponceau, as "the German *dee* or *tee* (English *day* or *tay*)", Notes to El. Gr. xi, xii.

**heat**, *kussittau* (it is warm), the heat of the sun, natural heat. *kussôpitag, kussôpog* (when it is hot), great heat (by the action of fire); vbl. n. *kussôpissuonk* [from *kussôpissun*, he is hot], heat, an inflammation (*kissôpcteahôonk*, fervency or heat, C.). *kussauyuskussun*, he heats (it), makes it hot; suppos. part. inan. *kussauyuskussuk*, when it is heated. See hot.

**heath-cocks**, *wunckuck-quâwog*, 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: *auakeu*, he is painted, decorated with paint; pl. *auakeuck*, they are painted, R. W.

**heaven**, *kesuk* (*késauk*, R. W.; Peq. *kreesk*, Stiles; Ilkw. *gischauk*, Del.), the visible heavens, the sky: *kesuk kah ohke*, the heaven and the earth, Gen. 1. 1. See sun.

**heavy**, *tahkequan*, *tahkequan*, (it is) heavy; *tahkequan*, that which is heavy (*tahk'-quan*, heavy, C.; *kukyássaquan*, *kukyássa-ckeyan*, you are heavy; *quássaquan*, heavy, R. W.).

**heed**, *uunukquassa*, he takes heed, acts cautiously (as if in danger); *uunukquassish*, take heed to thyself, beware; *uunukquassitsh*, let him take heed (*uen uunukquassish*, I beware, C.; act. inan. *uunukquassuutash k'itoh*, beware of the sea, C.); act. an. *uunukquassuutau*, he takes heed of (an. obj.). Cf. *uunukqu-*, (it is) dangerous; *uunukquodut*, in peril, in danger.

**heel**, *wogquau* (*wogquán*, C.), a heel; *wogquau*, *wogquau*, his heel; pl. *-ash*. From *wogquau*, it is enlarged, is more great, swells, protuberates. Hence, too, *wogquán*, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek *κῆλον*, a tumor).

**height**, *sahkankquok*, *sahkankquodt*, adv., in height (with measure of elevation or altitude), *we sahkankquok*, its height. *we auashque spawojkyok*, *we auashque spawojok* (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10, = *we sahkankquok*, Ex. 25, 23, = *we auashque spawojok*, Ex. 27, 1, = *we ashpawojok*, Ex. 37, 1, = *we ashpawojok*, Ex. 37, 10, = *we k'itukquoyok*, Ex. 30, 2, = *we ohshpawojok*, Ex. 37, 25, = *we sahkankquok*, 1 K. 6, 2. *sahkankquassuonik*, height of a man or an. obj.; *wassahkankquassuonik*, his height [*sahkank*, when it shoots up, as a plant]. See high.

**hell**, *chepiohkomuk*. See devil.

**helmet**, *uqpuhkokuyot* (on his head); *uqpuhkokuyot* (on a head).

**help**, *auunauau*, *auunauauau*, he helps (him); suffix *wat-auunauauoh*, he helped them; *auunauauueh*, help thou me (*kut-t'auunauuui?* will you help me? *uenu-kut-t'auunauu-ous*, I will help you, R. W.). Primarily to give to, to bestow upon. See give.

**hemp**. See flax.

**hen**, *uánish*, *uánishash*, a hen, a cock, C.; *uónish*, a cock, El.

**her**. See he.

**here**, *yeu*, *yeuut*, in this place; opposed to *uáut*, there, in that place. See this.

**hereafter**, *uamp'ták*: *nish pish uamp'ták áungish*, the things which shall be hereafter. Is. 41, 23; Rev. 1, 19; 4, 1 (*uamp'tag*, shortly, C.).

**herring** (?), *áunáish*, pl. *uauáissuog*, herring, C.; *auashóog*, a fish somewhat like a herring, R. W.; Peq. *uamp'sauoges*, alewives, Stiles. See menhaden.

**hide** (n.). See skin.

**hide** (v.), *adshauu*, *adshauu*, he hides (it); *uut-adshauu-uu*, I hide it; *adshauuash*, hide thou it (*adshauuut*, to hide, C.). *adshauú*, he hides or conceals (himself or another person); *adshauu*, hide thou (them); suffix *wat-tatshauu*, he hid them; *puttoquau*, he hides himself, is hid; *puttoquash*, hide thyself; vbl. n. *puttoquauonik* [= *puttoquauonik*], a covering or hiding; *puttoquauonihon*, that which serves to hide, a veil. *puttoquauu*, *puttoquauu*, he hides (it), lit. he covers it over (*puttoquauuut poshikissuonik*, to cover one's nakedness, C.). *onkhuu*, he covers (it), he hides (it); *uut-onkhuu wuskesuk*, I hide my face; vbl. n. *onkhuonik*, a covering (screen or curtain, etc.); an. *onkhuu*, he hides or covers (him).

**high**, *quauauakque*, (it is) high, tall (*quauauak' ueta*, a high house, C.; *quauauakque*, highly, ibid.); *quauauakque* *quauauakque*, very high; *quauauakquoh-tau*, he is high, i. e. elevated. *quauauakquassa* (*quauauakquassa*, R. W.; *quauauakquassa*, C.), he is high or tall. From *quauá*, long.

**high place**, *k'utuhkóoy*, *k'utuhkóoy*, *k'utuhkóoy*, a high place, the summit of a mountain or hill; as adj. *ut k'utuhkóoy*

**high place**—continued.

*wadehu-at*, on the top of the mount [kolt-ohk? Cf. *kolt-ontup*, the top of the head]. *kogkussohkoag*, a high place; pl. +ish, 1 Sam. 13, 6 [suppos. redupl. of *kussohkô*]. *kussohkô*, *kussohkoigeu*, a (high) peak or point of rock or earth: *kussohkoïampsk*, 'a sharp rock', 1 Sam. 14, 4; *eu kussohkoigeu wadehu-at*, into a high mountain, Is. 40, 9 [from *kôus*, *akps*, anything sharp or pointed].

**hill**, *wadehuemes*, pl. —ash [dimin. of *wadehu*, mountain]; *eu wadehu ohkêit*, 'to the hill country'; *wadehuckoutu*, 'in the hill country' (Del. *wachschânk*, on the hill, Hkw.).

**himself**, *wahdag*; see he. *wattin*, *wattinuc*, he himself, ille ipse. Though Eliot mentions *tin*, *tinne* 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 *ewô*, the pronoun of the third pers. sing., was formed the verb *wattinwâinucit* [*wat-wâinwâinucit*], to be like or such as [*wâin*] himself; see kind (n.). *whewawche*, of himself, sua sponte.

**hinder**, *wattameheu*, he troubles, disturbs, hinders (him); *ahye wattameh*, do not trouble me (*kottâmmish*, I hinder you; *ewâmmâme*, *ewâmmame*, you trouble me, R. W.); *kattamehish*, I hinder you; *wattamehâwânu*, I hinder, C.). See trouble.

**hind parts**, *wattâniyeu* (*wattâniyeu*, behind, as prep., C.); *wâniyeu*, his hind parts; *at wâniyeu*, 'into the draught', Matt. 15, 17. See behind.

**hip**, *wobpce* [*w'ôbpi*], a hip, upper part of the thigh, ham (*ôwpas*, a hip, C.); *apâce*, the thigh, R. W.); *kôbpiag*, *kyppiag*, thy thighs; *wobpu*, his thigh. Cf. *mehpânu*, a thigh.

**hire**, *onkpatraw*, *onkpatata*, he hires (him), pays (him) wages: *kut-onkpat-oush*, 'I will give thee hire', 1 K. 5, 6 (*kut-wâneckpâttauwach*, I will pay you, R. W.). *awâmmâ*, he employs in service, he hires (him) (*kuttâmmâush*, I will hire you, R. W.). See recompense.

**his**, *wattâihe*. See he.

**his own**, *whewawche*, his own, their own, of himself, sua sponte (*whewawche*, their own, C.).

**hiss**, *wâinwâinucit*, to hiss; *neh nâwôwânu*, he hisseth, C. *qucksâ* [*quck-assa*], he hisses; *qucksag*, they hiss, Lam. 2, 16 [lit. they make quacking, *quck-assuag*, onomatopoeitic]; *qucksamau*, *quckassuamau*, he hisses at (him).

**hither**, *yeu waggue* (toward this place, in this direction): *yeu waggue in kah yâ in*, hither and thither (*yeuwaggue*, this way, C.; Del. *ye wâudachopi*, this way, to this side, Hkw.).

**ho!** *chah!* interjection of calling: *chah! ken*, *quckish!* 'ho! such a one, turn aside!' Ruth 4, 1 (*chah namuk!* behold! C.).

**hoarse**, *tann ontowânk*, a hoarse voice, C.

**hoe**, *awâskham*, he digs, he hoes (*awâskig*, pl. —*awâsh*, hoes; *awâskhamâwânuwânu*, a breaking-up hoe; *awâskhâmmânu*, to hoe or break up (the earth); *awâskhomwack*, they hoe, R. W.). See weed.

**hog**, *ockpatehau*, pl. +ung, 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 '*wood-shaw*', '*woods-chuck*', and '*wrejack*' of the early fur traders with the 'fisher' or '*wallaucag*' (*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**, *ashpâmmânu*, *ashpâmmânu*, he hoists or lifts (it) up: *ashpâmmâwânuwag sepâg-hauk*, they hoist the sail. *wâwâpâwâish*, hoist up (the sail), R. W. See hold.

**hold**, *kâmmânu*, he holds in the hand, carries, bears (it). See bear (v.). *kâmmânu*, he holds or carries (an obj.): *akkin-awoh*, she beareth them, Deut. 32, 11; suppos. part. an. *kâmmânuwânt* *ahdâmpsch*, 'handling the bow'; *kâmmânuwânt* *awâppsch*, holding the stars (in his hand, Rev. 2, 1). *kogkâmmânu* [freq. and intenc. from

**hold**—continued.

*kónunuu*, he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. *menahkinuu*, he holds (it) fast, takes a strong hold of (it); *wannuenuhkinuu*, I hold fast (I hold, C.); *menahkenish*, hold thou it fast [*menahki*, (it is) hard, strong, firm]. *suunúgúnnuu wánnutehey*, he holds out (stretches out) his hand; see stretch out. *ushpánnuu wánnutehey*, he holds up (lifts up) his hand; suppos. *aspánnuu wánnuteheyanash*, when he held up his hands, Ex. 17, 11. *wattánnuu wequánnuhey at wánnutehegú*, he holds a lamp in his hand. *wapánnuu wánnutehey*, he holds up (raises up) his hands.

**hold** (to take), *tohpuánu mosquah*, he catches a bear; see catch. *wattánnuu wánnutehú*, he takes hold of (catches him by) his feet; *neh ánnuáwh ánnuáwh wéhtánuqut*, he who takes a dog by the ears, Prov. 26, 17.

**hole**, *wónnyq*, pl. *wonogquash* [*wonogka*, *áwonogka*, he burrows, has a hole]; *wonogquash*, pits, holes, or dens of wild beasts; excavations. *pukyúí*, (there is) a hole, an orifice; suppos. inan. *pukyúay*, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication *puppahquag*. See bore.

**homage**. See tribute.

**home**, *at wékit* (at his house, to his house), at home, to home (*wettánnuuck*, at home, R. W.). *mat appu*, he is not at home (*mat apéñ*, R. W.). *wíkyúénnuu*, I am going home, "which is a solemn word amongst them. . . . confessing the sweetness even of these short temporal homes", R. W. (Del. *n'watschi*, I will go home, Hkw.).

**honor**, *quttánnuu*, *quttánnuu*, he honors, shows honor to; *quttánnuuck kétsissot*, honor ye the king; with an. obj. *quttánnuánuá*, he honors (him); *quttánnuu kásh*, honor thou thy father (cf. *qúh-tan*, he fears). *quttánnuánuá*, he honors (it), i. e. regards it as honorable (*quttánnuánuá*, honorable, C.); vbl. n. pass. *quttánnuánnuá*, the being honored, honor received.

**hoof**, *múhkos*, *múhkas* [*m'áhkos*, a sharp point]; pl. *múhkossoy*, nails, claws, hoofs: 'horsesekossoy', horses' hoofs,

**hoof**—continued.

Judg. 5, 22; *wúhkossoy*, his (or its) hoofs (*múhkasuck*, nails, R. W.); *múhkos*, a hoof, C.). *weeskossuu*, he parts the hoof [*wéese-úhkos*, two-nailed]; part. an. *weeskossuu*, parting the hoof. *pusákkossuu*, 'he divides the hoof' (?), Lev. 11, 7 (cf. verses 4, 5, 6); from *pusak-úhkos*, single nailed or having an undivided hoof (?). See claws; nail.

**hook**, *uhquán*, *uhquánu*, *uhquon*, a hook, a fishhook (*uhquán*, C.; *haquánu*, pl. *-ánuásh*, R. W.); Del. *ánuá*, a fishhook, Hkw.). *om*, Matt. 17, 27. *sóhsogkúnnúttánuá* (it hooks or fastens), pl. *-ánuá*, 'hooks', 'taches', Ex. 26, 6, etc.; *sóhsogkúttúku*, it is hooked or fastened; from *sogkúnnuu*, he catches or clasps it, hooks on to it. Cf. *sogképuá* [*sogkúppá*], he bites; *sogkemas*, a guat. See end.

**hope**, *ánnúosu* (*neh ánnúosu*, C.), he hopes; *nut-ánnúosu* (*nut-ánnúosu*, C.), I hope; suppos. *ánnúosu*, when (or if) he hopes; vbl. n. act. *ánnúosuúnuá*, *ánnúosuúnuá* (*ánnúosuúnuá*, C.), a hoping, hope, expectation.

**horn**, *askon*; *wataskon*, his horn. Not distinguishable from (if not identical with) *áskon* or *askon*, a raw hide or undressed skin, as well as *núskon* [*m'askon*?], a bone; *wáskon*, his bone. Cotton gives *oskán*, a hide; *wéwénu*, a horn. The latter is evidently from *wáwénu*, it winds around, is curved. See bone.

**hornet**, *áwhk'ánnuánuá*, Josh. 24, 12; but bee, Ps. 118, 12. See bees.

**horse**, *nathwáiyénnúánuá*, a horse, a creature that carries, C. Eliot, for the substantive, transfers the English 'horse', 'horsesoy', but has *neh wánnuánnuá* *horsesoh*, he who rides a horse, and *wánnuánnuá* *gútehey*, *wánnuánnuá* *gútehey*, horsemen, riders (*wánnuánuá* *wánnuánnuá* *wéwot*, he rides on horse-back, R. W.), from *wánnuánuá*, he carries or bears it (upon his person); an. *wánnuánuá*, he carries (him); pass. part. *wánnuánnuá*, carried; hence, actively, riding. See bear. Del. *wánnuánnuá*, a horse, formed from *wánnuánuá*, a beast (?), from which the last syllable is taken (?), and *wánnuánuá*, 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; *kossittay*, *kásittay*, *kósohtay* (suppos. part. inan., when it is hot), the heat of the day (*kesosinnéat*, to be warm; *wik-kesoap*, I am warm, C.; *káusittéks*, hot weather, R. W.). *kussopásit*, when it is warm [suppos. from *kussopeasu*, dim. (?), a little hot]. An. subj. *kussoppussa* [*kuss-awosu*], he is hot (*nik-kissípis*, I am hot; *nik-kisseppéis*, I itch; *kussuppessinnéat*, to be hot, C.); vbl. n. *kussoppissuonk* (a heating of the person), inflammation. *kussoppittau*, it is hot, by the action of fire, made hot, heated, made very hot; as adj. *kussóppítte*, *kussópeté*, hot; suppos. inan. *kussoppitg*, (when it is) very hot (vbl. n. *kissoppetteshóonk*, fervency or heat, C.; this is formed from a causat. verb *kussoppettéahhuau*, he makes it to be hot). *kussoppyskussum*, 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*; *καύσας*; *αἴθρα*, to burn; *αἴθήρ*, the empyreal region, the sky; *ἔλα*, *εἶλα*, heat of the sun; *ἥλιος*.

**house**, *wétu*, El. Gr. 11; *wék*, *wék*, my house; *keek*, thy house; *wéek*, *wék*, his house; *ut wékit*, in his house; *ut wéeku-wout* or *wékuwout*, in his (their) house; "hence we corrupt this word, *vigvam*", El. Gr. 11 (*wétu*, a house; *wétu-ómuék wótshem*, I came from the house; *wétuóuarek*, at home; *wékéek*, my house; *kékéek*, your house, R. W.); *wéetu ne wéetímuk*, 'a tent to dwell in', Is. 40, 22; pl. *wétuomash*; *ut wéetuómut*, 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 *wék* (*wéeg*) appears to be the suppositive form of the same verb. From this last comes *wéekinnéau*, he lives in or occupies a house; *wéekittéau*, he builds a house; an. *wéekuhkau*, he builds (is building or constructing) a house for (any person or an. obj.); vbl. n. *wéekítteonk*, a

**house**—continued.

building. Nearly related are: *wéetouma*, he lives with (another); *wéetoupa*, a friend, kinsman; *wéetahú*, a sister (*wéetawoog*, they live together, Ind. Laws); *wétanómuu*, he takes (her) as a wife, i. e. to his house; *wéetawóteog*, they marry or are married (*awéetawóteock*, they make a match, R. W.); cf. *wéetu*, he is born, he is produced, he or it grows; *wéetuóonk*, birth; *wéekit*, (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 kóonuk*, the top of the house, on the roof; *quunuképur komuk* (a high building), a tower; *maunaché komuk asuhmeechumekomuk* (*meechimukkomuk*, C.), 'store house or barn'. Luke 12, 24 (*maayekómuk*, a meeting house; *chippikómuk*, a chamber, C.).

**how**, *toh*, *tohhen*: *tih kítteáshé?* *toh kuttéashéshé?* how many times?; *tohhen wóhmoompá?* how often?; *tohntáche?* how long? (*toú?* R. W., a general interrogative, where? how? what? etc.: *toú awéékquaque?* *toúnéékquaque?* how much?; *toúnéékquaque yó wéché?* how far from hence? R. W.; *utóh unuhkúhquát?* how far?; *utóh[ut-toh]míssi?* how great?; *utóh unni?* what manner? C.). *tohsu?* *tahshé?* *tohshe?* how much?; pl. *tohsinash?* *tahshinash?* *tohsáashé?* how many?; an. *tohsioy?* how many persons? (*tohshe*, so much; *ne tohsit*, so often; *tohtóhshimash kesúkóhushé?* how many days? C.; *tashín?* how much?; *tashínash papámash?* how many winters?; an. pl. *tahshinecheek?* how many? R. W.). *utóh* [to what, *ut-toh*], how, as adv. of comparison: *utóh ea wóuwegu*, how beautiful (*utóh míssi*, how great, C.).

**howl**, *wíshontóóóonot*, to roar; *wíshontóóóohpáshinnéat*, to howl; *nuu-wíshontóóóohpásh*, I howl, C. (?). *awaw*, he howls or yells; *awroy*, they howl; vbl. n. *awwóonk*, howling. See shout; roar.

**humble** (adj.), *hóhpáú*, he is humble; *hóhpáé* (*hóhpáer*, C.), humble; n. agent. *hóhpáéúá*, one who is humble, suppos. part. pl. *nag hóhpácheq*, *hóhóhpácheq*, *ahóhpácheq*, *ahóhpáúntcheq*, the humble; vbl. n. *hóhpaonk*, humility.

- humble** (v. i.), *hohpahchelan*, he makes (him) humble, he humbles (him).
- hundred**, an. *pasukooag*, inan. *pasük-anish*; *uqut pasukooag*, one hundred (persons); *yauut pasukooe kulltuawé*, for four hundred years, lit. yearly to the four-hundredth (*uqut pasuck*, one hundred, R. W.; *uqut passükoo* or *passükooag*, C.).
- hungry**, *kottuppo*, he is hungry; *uuk-kottap*, I was hungry (*u'cättap*, I am hungry, R. W.; *uuk-kottap*, C.); suppos. *uoh kulltapwit*, he who is hungry, pl. *uag kulltapwotcheg*; n. agent. *kottapuru* [for *kottuppoön*], a hungry man [from *kot-uppo*, he desires to eat]. *pasük-noutan*, he is extremely hungry, he starves or is starving; *uoh uohu uup-jaw pasükantawu*, he is like to die with hunger; vbl. n. *pasükantawuwook*, starving, extreme hunger. See eat; starve.
- hunt**, *adchou*, he hunts, is hunting (*auchahü*, he is gone to hunt or fowl; *n'bauchahüwa*, I go to hunt; *auchahück*, let us hunt, R. W.; *uuttahchuu*, I hunt, C.; Del. *yuh' alluawüan*, come, let us go a-hunting, Hk. w.); vbl. n. *adchawok*, hunting (the game taken by hunting, Prov. 12, 27); n. agent. *adchou*, *adchou*, a hunter (*adchöwin*, a fowler, C.). V. t. an. *adchaman*, he hunts (animals or live game); *adchawag*, they hunt; suppos. part. *adchawout*, (when)
- hunt**—continued.  
 hunting; *uoh adchawout*, he who hunts; with inan. obj. *adchoutaw wawuhtuwook*, he hunts his prey, Job 38, 39. See strive after.
- hurl**, *toqkawut qusukquawash*, to hurl stones (from a sling, 1 Chr. 12, 2); v. i. *toqkau*, *toqko*, he hurls, he strikes. See strike.
- hurry**. See hasten.
- hurt**, *woskheou*, *woskheout*, he hurts, injures, does harm to (him); suppos. part. an. *woskheout*, harming, hurting (when he hurts); *uut pish kawoskheuk-kou*, he shall not hurt thee; negat. imperat. *woskheühkon*, do him no harm (*woskheouag wuhhogküü*, they hurt themselves, C.; *wawoskheou*, I hurt, ibid.); pass. *wawoskhit*, I am hurt; adj. *woskheuwé*, hurtful; vbl. n. act., *woskheuwuok* (a hurting), hurt, violence; vbl. n. pass., *woskheüttuok*, violence suffered (a being hurt), a wound; n. agent. *woskheuwuwa*, one who hurts or harms, 'the spoiler'. Cf. *wawosheok*, blood.
- husband**, *wasukch*, *wahsukch*, the husband of, (her) husband (*wäsirk*, R. W.; *wasükkiön*, *wasükkiön*, a husband, C.); *wasuk*, my husband; *kasuk*, thy husband; *kahsukooag*, your husbands.
- husks**, *wuhhogkoominüwush*; ut *wuhhog-komuwü*, to the husk.

## I

- I**, *nöu*, *nün*; prefixed *n'*, *uut* (*uüu*, R. W.; *uu*, C.; Del. *ui*, Hk. w.); *nün wush*, 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. *nün*, the reduplicated demonstrative, was the emphatic 'this one'; hence *win*, man; *nünun*, male; *nunü*, any (one person or thing of the kind spoken of), as well as *u*, this (thing); *uu*, these; *uoh*, he who, that person; *uag*, they; *nünue* [*u'c-nunü*], so
- I**—continued.  
 as, thus; *nun*, *nünun*, the same; *n'niü*, it is so, that is, etc. (cf. Engl. thou, they, the, this, that, then, thus, there). *uuttüu*, I myself, ego ipse. See kind (n.).
- ice**, *kappüüt*, *kappüüt* (*capüt*, R. W.; Peq. *kappat*, Stiles); suppos. from *kappüu*, it is closed; when it is closed up or stopped.
- idle**, *sesegwau*, *sissegwau*, he is idle (habitually, by reduplication from *segwau*, he is indolent, slothful; see slothful, slow); n. agent. *sesegwauwü*, an idle man; vbl. n. *sesegwauwüwook* (*sässekewauwüwook*, C.), habitual idleness.

idle—continued.

*nunompaussichiek* (pl.), idle persons, R. W.; vbl. n. *nunompaussionk*, idleness, C. [from *nunompaunau*, he begs?].

**idol**, *nunucukantunk*, *nunukantunk* (*ninukantunk*, C.), an image, an idol.

**if**, *tahweít: tahweít nenuy*, if it b. so.

**image**. See idol.

**imitate**, *uantiánua*, I imitate; *aiannauonate*, to imitate, C.; cf. *cipuar* (*aiáuar*, C.), kinds of, or of the kind of. See like; likeness.

**immediately**, *teawuk* (*teáua*, R. W.), quickly, suddenly, immediately.

**immerse**, *tanopham*, he puts (it) into the water, hence he soaks, he seethes, etc. (*tauwapskhámuke*, 'cast anchor', R. W.). Cf. *chawopham wepau*, he boils flesh (*chawáphash*, cast it overboard, R. W.); *nepatwsh sabahag*, he seethes pottage.

**impossible**. See possible.

**in**.

[NOTE.—Left unfinished. See *at*.]

**increase**, *wishehtau*, he increases (it), he makes (it) great; *pish wishehtauau*, it shall be increased, made great. *maochekhteau*, 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 waudau*, he increaseth in wisdom (i. more and more wise); *nano namatash* (inan. pl.), they increase in number.

**indolent**. See slothful; idle.

**infant**, *peissas* [for *peississu*, he is] very small, an infant (of either sex); intens. *papeissu* (*papóis*, R. W.; Peq. *pouppous*, 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 papeississitchey*, infants, very small children. From *peawé*, *peawé*, it is small; dim. *peawé*, *peawé* (suppos. *peawé*), and *papeawé* (suppos. *papeawé*), it is very small; *papeawé-ussu* (contr. *papeissu*), he is very small. See child, boy, girl, etc. (Del. *pilawéwis*, a boy; *pilawéwit*, a male infant babe; *quetit*, a female infant babe, Ilkw.)

**inform**, *uaktiaun*, he shows (it) to (him), he informs (him) of (it); *uaktus*, show thou (it); *uaktussch*, show thou (it) to me (*uawóhtia*, I show, C.); causat. inan. from *uáun* (he sees): he makes him see it; cf. *uaktau*, show thyself to (him), I K. 18, 1. *uakteau-uwáun* [causat. inan. from *uakteau*, he knows], he makes (him) know it (*uakteauwah*, make him to know, C.). *kukkatáun*, *kukkatáunau*, he informs (him) of. See teach.

**inhabit**. See dwell.

**inhabitant**, *noh ayit*, pl. *nag ayitcheg*; *noh wudohkit*, pl. *nag wudohkitcheg*. See dwell.

**inhabited**, *ohke na wadohtiank*, a land inhabited (i. e. where it was possessed or occupied); *ohke watta wadohtéin*, an uninhabited land; *ohke pish wadohtéin*, the land shall be inhabited; *chípohke* [*chepí-ohke*], uninhabited land.

**injure**. See hurt.

**inquire**, *natotomau*, he inquires of (him), questions (him); *natotomuhkau*, he prosecutes inquiry, seeks information from (him); *naduwshíttau*, he inquires into (it), investigates (it) (*neen pítch uadúshíttauen*, I will inquire into it; *uadúshíttauítta*, let us search into it, R. W.). See question.

**instead of**, *nompé*, *nahnompé*; *san nen nompé*, am I in (his) stead? Gen. 30, 2 [*nompé*, it is in the place or stead of (it); *nompéau*, he is in the place or stead of (him)].

**instruction**, *kukkatáurwcheteauk*, instruction, teaching. See teach.

**integrity**, *sampurattaháúuk*; *sampurwcheteauúuk*, vbl. n. from *sampurwcheteau*, he makes it straight or right.

**intend**, *uauatam*, *auatam*, he wills, thinks, purposes, intends, has in mind; [*uattu?*] *ne auatam uen*, *qut ken ne auatamau* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne auatag*, 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 *claudam*, 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 *wāntam*, he is wise, regularly conjugated by affixing the verbal particles to the "adnoun" *wāntam*; but *wāntam* is primarily a verb and not an adnoun or adjective. I have called *waantam* or *awantam* the primary, but strictly speaking it is a derivative by reduplication from a more simple form, *aabam*, which expresses mental and emotional activity, as *usu* expresses physical activity, and is correspondingly employed in composition (see *waantamānānān*). *ksantam*, he purposes, intends, forms a resolution or resolves. *pakodantam*, he determines, intends.

**intention**, *waantamawōnk* (*awantamawōnk*, C.); vbl. n. from *waantam*; an in-

**intention**—continued.

tending (*a'tentamawōnek*, that is my thought or opinion, R. W.).

**into**. See put into.

**investigate**. See inquire.

**iron**, *wāshōg*, *wāshōg* (*wāshōck*, R. W.), from *wai*, black; cf. *wampohshog*, brass (?), from *wampi*, white. *misschōg*, iron, from *missi*, great (*misschōg*, mines, C.). See steel.

**is**, *suu?* is it?; *suuwaotta?* is it not? See *appa*; *ayeu*; *wā*; *wōd*; *ohlean*.

**island**, *muuōh*, *muwanōhan* (*muwanōhōnk*, C.). Strictly *muuōh* signifies an island; *muwanōhan* [*muwanōhan*], any island or whatever is island (cf. *khtōh*, *khtōhan* [*ash*], the sea, seas); pl. *muwanōhanash*; *muwanōhanit*, *wanōhannet*, on an island. For *w'nuwan*, *w'nuwan*, a dry place (it is dry) (?). *agquidnet*, *ahquidnet*, *agquidnet*, (at the) island; *kishke ahquidnet*, near an island, Acts 27, 16; pl. *agquidnash*, islands, Is. 40, 16.

**J**

**jaw**, *wutōmpenk*, *wutōmpēk*, his jaws; *wutōmpenkawōnash*, their jaws; *wutōmpenk*, a jaw, anyone's jaw.

**jealous**, *wāssimūm* (?), (he is) jealous; suppos. part. an. *wāssimont*, when he is jealous; vbl. n. pass. *wāssitamawōnk*, jealousy.

**jerk**, *teudehe wuttōtūkkon*, "it jerketh or suddenly twitcheth", C.

**join**, *māsoqweog*, they join (lit. stick, adhere) (*mūmāsoqweu*, I join, C.); inan. pl. *māsoqquhtash*, they are joined together, adhere closely. See stick (v.). *missussin*, (it touches) it adjoins, reaches or extends to. See touch.

**joint**, *awāqueswōnk*, *ōwāqueswōnk*, pl. *-ongash*, joints.

**journey**. See day's journey; go; walk.

**judge**, *wāssum*, he judges, passes judgment on; with an. obj. *wāssumūn*, he judges, condemns, sentences (him); suppos. part. *wāssimont*, *wāssimont*, he who judges, he (when) judging; suffix an. *awāssimūh*, he judged him. *wāssittum*, he judges (it), he passes judgment on (it); sometimes intrans.

**judge**—continued.

*wāssittum*, I judge; suppos. part. *wāssittuk*, when he judges; *wāssittuk*, he who judges, the judge of; vbl. n. act. *wāssittumawōnk*, a judging, judgment, sentence; vbl. n. pass. *wāssumittawōnk*, judgment, sentence (referred to the object), being judged; n. agent. *wāssimūwēt(-in)*, a judge; pl. *-wōng*, judges.

**jump**. See leap.

**just**, *saupwē*, (it is) just or right; an. *saupwēu*, (he is) just, i. e. he does justly; vbl. n. act. *saupwēssōnk*, just doing, justice. See right.

**justify**, *saupwēogqwanūmūn*, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. *saupwēogqwanūttawōnk*, being accounted just, 'justification'. This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: *saupwē*, right, just; *ogqwanūn*, 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. *wupwewchittuonk*, being made just or right, from *wupwewchewan*, he makes (him) to be just.

## K

**keep**, *wadchanun*, he keeps (it); *awadchanun-un*, 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. *wadchan*, he keeps (him), protects, keeps safe (him); suffix an. *awadchanuh*, he keeps him; *nawadchanuk*, he keeps me; *wadchaneh*, keep thou me; *wadchanuneh*, keep thou it for me (*wanchanunam*, 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. *wadchuwawen-in*, one who keeps safe, a saviour (*wadchuwawat*, a guardian, R. W.). *widawchewonnat*, to keep (?), C.; *won-nawawechto*, I keep, *ibid.* *wadwawuneh*, keep thou me, C.; *nun-nawawunuit*, I am kept, *ibid.* See protect.

**kernel**, *watch abhukkuquunūt yēn wuh-hogkumūt*, 'from the kernels even to the husk', Num. 6, 4.

**kettle**, *ohkuk*, *ohkukh*, *ahkukh* (*ahcuck*, R. W.); *ohkuke*, C.), an (earthen) pot or vessel, a kettle; pl. + *quog* [from *ohke*, earth]. *mishquockuk*, a red copper kettle, R. W. [*mishq'*-*ohkuk*, red earthen]. See dish.

**kick at**, *togkishkom*, he kicks at or against (it); *kut-togkishkumun*, thou kickest against it (contract. *togskom*); from *togku*, he strikes, with 'sh of violent action. V. i. *tittinnogshau*, he 'kicked', Deut. 32, 15.

**kidneys**, *nuttanussog* (pl.), the kidneys, the reins; *nuttanussog*, my reins, Ps. 26, 2.

**kill**, *nushau*, he kills (him); *nunnush*, 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. *nushau*, *nushau*, he is killed; *pish un-nushit*, I shall be killed; *wog nushitcheg*, the slain (Gr. *νεκρῶν, νεκρῶν*; Lat. *ner, necis; neor, neci*). *nushukku* (he goes on killing, continues to kill), he :laughters (*nishch-kōnat*, to kill, C.) [*nushau*, with 'k progressive]. V. i. *nushchtau*, *nushchtau*, he kills, he is a murderer (*won-nishchtau*, I kill, C.); *wushchtauog ut mayut*, they commit murder in the way, Hos. 6, 9; negat. imperat. *wushchchokou*, thou shalt not kill.

**kind** (adj.), *womowanussu* [*womowan-ussu*, he acts lovingly], he is kind to; vbl. n. *womowanussuk* (love in exercise), kind acting, kindness. See love.

**kind** (n.), *wunū* (*aiūnuc*, C.; *iamc*, Mass. Ps.), *ciyane*, of the sort or kind of; as a suffix *-in*, *-enū*, *-ane*, etc., marking the relation of an individual to a species or of species to genus, family, or class; as in *wanuc*, *weyane*, such as, of this or that kind [*ne-nwan*]; suppos. inan. *wannak* (*rdnag*, 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 [*wunuc-ayen*]; *ne wunnege nunawinat* (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



**knife**—continued.

*chanquonk*, a knife, R. W.; *ctausonkash* (pl.), knives, C.; Peq. *piniccolunk*, *wigauzzyge*, knife, Stiles; Del. *pachschicwa*, a knife. "All words ending in *-icwa*, *-hira*, or *-schicwa* denote a sharp instrument for cutting", Ilkw. Corresp. 413.

**knock**, *chahchankquttahdam*, he knocks (at the door); *watchohchankquttaham*, I knock.

**know**, *wahewa*, he knows (him); suffix *kwawihsh*, I know thee; *kwawihshaw*, ye know me; suppos. part. *noh wahewat*, he who knows; pl. *nag wahewacheg*, they who know (an. obj.); pass. *wahewa*, he is known (*kwawihsh*, I know thee; *nawach noh*, I know him; *nawahik*, he knows me; *kwawihik*, 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 *wahewa*, *wahtea*); vbl. n. *wahewonk*, knowledge (of persons), *wahewon*, he knows, perceives, understands (it); with inan. obj. or intrans. *wahewonaw*, he knows it; *wahewonog*, they know (it) (*nag wahewog*, C.); *nawahewonaw*, I know it (*nawahewon*, I understand, R. W.; *nawahewon*, I know, I understand, C.); suppos. part. *noh wahewonk*, he when knowing, he who knows; vbl. n. *wahewonk*, *wahewonaw*, knowledge (of things). Caus. an. *wahewonwahewa*, he makes (him) known to (him), he makes (him) know (him). *wahewonwahewon*, he makes (it) known to (him). *tatta*, I know not (*wahewon tatta*, my friend, I know not, R. W.; *tattah pitch*, I can not tell, it may so come to pass, *ibid.*; *mat nawahewon*, I can't tell, C.). See no.

## L

**labor**. See bear children; work.

**lack**. See want.

**ladder**, *tohkotawonk* (*tahkasawontak*, C.). From *tohkotawa*, he climbs upon; *tohkawon*, he climbs.

**ladle**. See spoon.

**lake**. See pond; water.

**lame**, *quagawenkqishaw*, *kukquwakshaw*, he halts or is crippled, freq. from *quwankqesaw*, he is lame (*nickpishawqes*, I am lame, R. W.), denoting temporary or casual lameness; suppos. part. *noh quwankqesit*, *quwankqesit*, he who is lame; pl. *nag quwankqesitcheq*, the lame (*quwankqesawkeschikhawaw awas*, a lame creature (animal), C.). *kehkechaw*, he halts, Gen. 32. 31; suppos. part. pl. *nag kehkechawatcheg*, they who halt. *wahewepita*, he is lame, is a cripple (from birth, Acts 3. 2; 14. 8). *nawchawaresu* [an. from *nawchawari*, it is weak], he is weak, impotent, lame, etc.: *nawchawaresu at wassetit*, he is 'impotent in his feet', Acts 14. 8; he is lame, 2 Sam. 4. 4; *noh nawchawaresit*, he that is lame, Prov. 26. 7.

**lamprey**, *quwanawag*, pl. *-suck*, 'lampries, the first that come in the spring

**lamprey**—continued.

into the fresh rivers'. R. W., but *quwanawag*, bass, C.

**land**, *ohke*; *wahohke*, good land, Deut. 3. 25 (*ahke*, *sawakawuck*, earth or land; *nittank*, *nissawawakawuck*, my land; *waskakawuck*, new ground, R. W.). See earth; field.

**landing-place**, *uwahkikomak*, a landing place ('shore', Acts 27. 39); *ketahbanne uwahkikomak*, the sea shore, Jer. 47. 7. From *uwaw*, dry; *ohke*, land; *komak*, inclosed place (?).

**language**, *uwantawawonk*; *uwantawawog* *Canaan* *uwantawawonk*, they speak the language of Canaan, Is. 19. 18 (*Indiawne uwantawawonk*, the Indian language, C.); *awmagusantawawosh*, speak (thou) English; *ewenatowash* (= *uwantawash*?), speak Indian, R. W.). *penowantawawonk* [*penowantawawonk*], a strange language (*nippenowantawawon*, I am of another language; *penowantawawonk*, they are of a divers language, R. W.). *siogkautawawonk*, a hard language. *hettawonk*, language, speech peculiar to a nation [vbl. n. from *hettawog*, they talk with one another].

**lasciviousness**, *kwgekensqawawonk* [*kwgek*, mad, *sqaw*, woman; 'nymphomania'].

**last**, *najish*, *machish*, at the last, lastly: *najish ne kesukok*, in the last day; *agghisemese najish*, 'yet a little while' (to the end), John 13. 33; *peissit najish-yenaw*, 'there remaineth the youngest', 1 Sam. 16, 11; from *mache* (see have, aux. i); it denotes time future. *manwachish* [redupl. from *machish*], the very last, at last: *nen manwachish*, I am the last (*ut māmāyish ne kesukok*, at the last day, John Cotton); *manwachishew*, lastly, C.; *manwachishyew*, Danf.).

**lasting**, *nichenoktau*, *machenoktau* (it is for ever), *nichenoktau*, *machenoktau*, everlasting [*nichew*, forever, and *oktau*]; suppos. *nichenoktag* (*nichew oktag*, Ps. 145, 13), that which is (when it is) everlasting.

**late** (in the day or night), *chéke*, *chéchéke* (slow). *wassiamé títshu*, it is too late, R. W.

**lately**, *paswa* (*paswésh*, soon, in a short time, C.); *paswa*, *natah*, *kumma*, lately, ibid. [*paswa*, *paswaw*, it is near]. *kuttumma*, *kittumma*, very lately, El. Gr. 21 (*kittumma*gor-*náish*, even now; *kittumyá* tokánu, as soon as I wake, R. W.).

**laugh**, *ahawu*, *hahawu* (*ahánu*, R. W.; *ahánu*, C.), he laughs; *ahawog*, they laugh; *kemaw hahawogish*, ye who laugh (*ahánuok*, they laugh; *tawhitch ahánuw*? why do you (dost thou) laugh? R. W.); vbl. n. *ahawóok*, *hahawóok* (*ahhawóok*, C.), laughing, laughter (*wínwé tahawshu* or *ahawshóok*, a pleasant laughter, C.). *ahawéhtau*, he laughs at (it); *ahawéhtawu*, he laughs at (him).

**law**, *nammatwóok*, pl. -*ogush*. See commandment.

**lazy**, *seyenaw*, intens. *seyenaw*, *seyegenaw*, he is habitually or by disposition idle, he is slothful (*seyenawé wissimín*, lazy folks, C.). *nánuogwesé*, lazily, C. See slothful.

**lead** (n. s. a metal), *mohmattáhtag*, *mámutáhtag*. In Num. 31, 22 the same word is used for tin, but perhaps not elsewhere.

**lead** (v.), *sagkompañau*, *sagkompagwan*, he leads (them); suffix an. *wassagkompanópoh*, he did lead them; *ahque sagkompagwanáñwan* (*sagkompagwáñwan*, Luke 11, 4; *sagkompagwáñwan*, Ind. Prim.),

**lead** (v.)—continued.

do not lead us, 'lead us not', Matt. 6, 13; suppos. part. *noh sagkompañawot*, one who leading; n. agent. *sagkompañawant-in*, a leader, = *sagkompañawant*, Is. 54, 4 (*nass-sagkompañawant*, I lead, I rule, C.). See sachen. *wegonshawen*, he leads, is in advance [from *wegonawen*, first; see run]; n. agent. *wegonshawen-in*, a leader (but not implying authority or command). *wonchawau*, he leads (them), shows the way as a guide. *sampwushawau*, *sampshawau*, he leads (them), makes them go right; n. agent. *sampwoshawau*, a leader, a guide; suppos. *noh sampshawot*; pl. *weg sampshawonacheg*, they who (may) lead or guide. *nohtomp*, in compound words, one who leads or directs; *nohtompawotog* [from *paawotog*, when he prays], a leader in prayer, a minister; *nohtompahpewquodt*, one who leads in music, 'chief musician', etc.

**leaf**, *wawnepog*, pl. + *quash* (*wawnépog*, R. W.; *wawnépog*, C.; Del. *wawnépach*, Hkw.), from *wawne*, beautiful, good, and the suppos. of a verb which is nearly related to or identical with *wepaw*, it rises up, stands erect. Cf. *wepéwuk*, a bush; *wépan*, summer.

**league**, *wawawwóok*. See covenant.

**lean** (adj.), *ánuwawssu*, he is lean (*ánuwawssu*, R. W.; *ánuwawssé*, C.); *ánuwawssu*, Gen. 41, 3; *wawwawssé wéwé pish ánuwawsséwaw*, 'the fatness of his flesh shall wax lean', Is. 17, 4.

**lean on**, *ompawassin*, he leans on (it); pl. *ompawassinwog*, they lean on; suppos. *ompawassak*, when he leans. *quenóhtau*, he leans, rests, or supports (one thing on another). See Amos 5, 19; cf. *quenóhtag*, a foundation.

**leap**, *qeshaw*, *qeshshaw*, he leaps or jumps (*chánawops quóshaw*, a grasshopper jumps; *wik-qeshshaw*, I leaped, C.); freq. *qeweshaw*, he goes leaping, continues to leap; *qeshshatán*, *qeshshontán*, he leaps over (it).

**learn**, *nétáhtau*, *neháhtau*, he learns (it), or v. i. *naw-nétáhtau-ua*, I learned it (*wawnéchtáhtau*, I learn, C.); vbl. n. act. *neháhtáok*, learning (*kodnéchtáhtáok*, C.).

**leave** (to take), *wonkomau*, he embraces (him). See embrace; farewell.

**leave** (v. i.), *amaua*, he leaves, departs. See depart.

**leave** (v. t.), *nukkomau*, he leaves, forsakes, abandons (him); suppos. *nukkonout*, when he leaves, when leaving (*mat kinnikonsh*, I will not leave you); recipr. *nukkonoutuog*, they leave or forsake one another. See forsake. V. i. or inan. obj. *nukkodtum* (*nukodtum*, C.), he leaves (*nickáttash*, leave thou, depart; *nickáttammoke*, leave ye, R. W.; *ne leog wugkodtánuk*, a thing left, C.). See remain.

**leave off**, *ahque*, he leaves off, desists, refrains from.

**left** (participle), *nakkodtumuk*; see leave. *sequanu*, *sequanau*, he is left, remains; suppos. part. *noh sequnúit*, he who remains; pl. *uog sequwutcheq* (*uog asquwutcheq*, Neh. 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. *ne sequwuk*, *ne ashquwuk*, that which is left; vbl. n. pass. *sequnúitwouk*, being left, a remainder, that which is left; see remain. *sequutahwhau*, *asquutahwhau*, *ashquutahwhau*, etc., he is left or remains (with regard to others who are not left or are gone): *máttá pasuk usquutahwhóun*, not one is left; suppos. part. pl. *uog sequutahwhutcheq* (*asquut*, *ashquut*, etc.), they who remain; suppos. part. inan. *ne sequutámmuk*, what is left; pl. *wish sequutámmukish*, the remnants, the leavings.

**left hand**, *menadehu*, the left hand; *numenadehu*, his left hand (*menúteche menútecheq*, the left hand, C.; *numenatcha*, left-handed, C.; *yo numénatch*, to the left hand, R. W.); *menadehu*, left-handed; *menadehéc wussset*, his left foot; *menadehécniyeyu*, on the left, to the left. See hand.

**leg**, *wuhkout* (*wuhkóut*, R. W.), a leg; pl. *+ash*; *wuhkóut*, his leg.

**leggings** (?), *muttásash*, *metasash*, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (*muttásash*, stockings, C.). See stockings.

**lend**. See borrow.

**length**, *ne síhtey*, its length (extent of material object from end to end); *áchtáen weahtey*, 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. *sohtewuk*, (abstract) length. From *soh*, the particle signifying forth from: *sohadit*, to so far forth. Cf. *nóult*, afar off, to a distance. See measures of length. **lest**, *ishkont* [= *asequnúit*, *ashqunúit*, there remains, is left (?); see left].

**let down**, *nókwon*, it is let down; *nókwompanau*, he let (him) down, lowered (him) as by a rope; *pánnompanau ut mauadat*, he let (him) down in a basket; *won-nókwompanúit*, I was let down; suffix an. *won-nókwompan-uh*, she let them down (by a cord), Josh. 2, 15; *wókwonun*, he lowers (it), takes (it) down.

**let me, let us** "may be expressed by adding this word, *pá*, unto the indicative mode, as *pánuawauatan*, let me be wise", EL Gr. 25 (*pá-nówruah*, 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 *-ittah*: *ayewoutuh manawuskog*, let us make bricks, Gen. 11, 3; *hah wushontuh*, come, let us kill him, Matt. 21, 38; Mark 12, 7; *ayimúttah wetumash*, let us build houses, Mark 9, 5 (= *ayimoutah*, 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, *-atuck* or *-ituck*, as *coweéatuck*, let us sleep; *toketuck*, let us wake; *metesituck*, let us go eat; *petéwáta*, let us go in; *wussauhemítta*, let us go forth; *níckáttamúttá*, let us depart; *wéwáuditea*, let us fight; *agwetuck*, let us refrain, etc.

**liberate**. See deliver.

**lice**, *yehyquog*, *yenkaog*.

**lick**, *wasquótáun*, *wasquátáun*, he licks (it); freq. *wánnasquóttáunuwog pippiási*, they lick the dust.

**lie**, *pánnawran*, he lies, deceives (*noh pánnáun*, C.); *ahque pánnawrah*, do not lie to me; *múttá wáp-pánnáwran*, I lie not; vbl. n. act. *pánnáwranók*, lying; n. agent. *pánnáwran-in*, a liar (suppos. pl. *pánnáwranáchiek*, liars, R. W. 117). From *pánná-wáranu*, he speaks wrongly.

**lie down**, *sepsin*, *sepsin*, he lies down; *nas-sepsin*, I lie down; *sepsish*, lie down; from *sepe*, long, extended, and *ussa*, 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**, *ketwank*, living, the life principle, life; *ponautanawank*, living, life as a state of being; *ponetuank*, a lifetime, a generation. See live.

**lift up**, *ushpuwun*, *weapinun*, he holds or lifts (it) up; see hold. *tahshinun*, he lifts (it) up, he raises (it); *ut-tahshinun* *wanuteheg*, I lift up my hand; *tahshinash* (or *tahshinush*) *keaut-heg*, lift up thy hand; suppos. *tahshinok*, when he lifts it up; inan. subj. *kutah tahshinon*, thy heart is lifted up. *tahshinuu*, he lifts (him) up, raises (him); *tahshin kahhog*, lift up thyself; *ut-tahshin*, I lift up myself.

**light** (adj.), *wankinan*, *wankauca*, he is light (*kua-awiki*, you are light. = *kuan-wankou*, *atakon*, light, R. W.; *wankkē wāwun*, a light burden, C.); *unw wankinung uk*, they are lighter than, Ps. 62, 9; *wankouap*, a young man [*wankou-oup*], dimin. *wankou-pates* (*wākup* or *wankou-pates*, a boy, C.).

**light** (n.), *wequai* (*wequai*, R. W.; *wequāshim* (dimin.?), moonlight, *ibid.*), it is light; *ut wequai*, there was light; imperat. 3d pers. sing. *wequaij*, let there be light. *wauyag*, (when it is) light, bright light, daylight; opposed to *pohkeuakhtu*, in darkness [suppos. inan. from *wampicu*, it is white or bright]; see day. *wequā-utueg* (*wequā-utueg*, R. W.; *wasūquā-utueg*, C.), a light, candle, lamp, torch, etc. (*wākinun*, a light fire, R. W.; *wequā-utueg* *konmāntuk*, candlestick, C.).

**lightning**, *akkotshawun* (it lightens), lightning; infin. as noun *kutshawunāt*, lightning, Zech. 9, 14 (*kutshāshu*, R. W.; Abn. *sa'saūbiySak*, l'éclair, Rasles).

**like**, *agguē*, *agguē*, *watagguē* (*agguē*), like to, resembling; *we agguē*, like it or like that. See liken; likeness. *wāwun*, it is of the same kind as, it is of like kind (see kind, n.); suppos. *amuk*, *āwuy*, *āwuy*, etc., (when it is) of the kind. (when it is) like. *netne*, *negāwun*

**like**—continued.

(as, El. Gr.), *we wāwun*, that kind of, such as that, in that manner, so, such, like; *negāwunegun*, *negāwun*, it is like, he is like; suppos. *wāwunuk*, *we āwuy*, (when it is) like that, in the likeness of, 'according to': *w'awj wāwunuk wāwun-utwank*, let it be done according to the law, Ezra 10, 3; *wāwunag yeu wātawok*, 'the fashion of this world', 1 Cor. 7, 31; *wāwunuk wāwuteheg*, in the form of (like) a hand, Ezek. 10, 8; with verb of an. activity *wāwunssu*, *negāwunssu*, he is of the kind of or is like to, he is such as [*wāwun-ussa*]; suppos. *wāwunssit*, *wāwunssit*, (when he is) of the kind of or is like to; *wāwunssit* . . . *n'nih*, as is . . . so is; *wāwunssit wāwuteheg*, 'in the likeness of man', Phil. 2, 7 (*wāwunssit wāwuteheg*, such a man; *wāwunssit*, such a one, C.). See so; likeness; such. *utatappu*, that which is equal to or alike (like, so, El. Gr. 22); *wāwun* . . . *utatappu*, like . . . so (*utētip*, it is all one, R. W.); from *we* and *tatappu*, it is equal; see equal. *tatappu-wāwun*, it is like, i. e. it is equal to or the same as; pl. *tatappu-wāwunag*, they are alike. *ut-utub*, as, like; *ut-utub* . . . *ut-utappu*, as . . . so (used only with the suppos. mood, for *unne tob*, as though, as when, as if).

**liken**, *agguantun*, he likens or compares (it) to (it) (*agguantun*, he supposes, C.). *agguantun*, he likens (him) to (him or it); *ahque agguantun*, 'count me not', do not compare me with or liken me to, 1 Sam. 1, 16; *howun agguantunig God-ut*, to whom will you liken God? Is. 40, 18; sometimes in the causat. an. form *ut-agguantun*, I compare (them) to, make (them) like; elsewhere *agguantun*, he compares or likens (him) to; vbl. n. *agguantunuk*, likening, a likeness. *agguantun-ussu*, he is like, resembles, he is made like to (by life or action [*ussa*]); inan. *agguantun-ukquodt*, (when) it is like, is likened to; sometimes as n., a likeness or comparison.

**likeness**, *agguantunuk*, *agguantunuk*, likeness, resemblance; or suppos. form *agguantun-ukquodt*, *agguantun-ukquodt*, when (it) is like. *wāwunssit* (when he is like),

**likeness**—continued.

in the likeness of. *wamussuonk*, a likeness (of person to person), resemblance: *ut ueheronche wuttinnusungauit*, 'in his own image', Gen. 1, 27; *wuttinnussonk*, his form, appearance, Is. 52, 14 [vbl. n. from *wani* and *ussu*]. See like.

**line**. See mark.**lineage**, *wutoutsonk*. See descent.

**linen**, *hashdiponak*, 'linen cloth'; *wane-gik hashponak*, 'fine linen'. See flax.

“**lion**”, *quunow*. “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'; *quunow*, a hawk. Probably the 'catamount' or 'panther'.

**lip**, *wussissetan* (*missistam*, C.), pl. + *ash*; *wussissetanash*, his lips.

**liquid**. See soft.**lisp**, *skontanau*, C.(?).

**little**, *powe*, *peawe*, C., for *peau*, it is little or small\*; more commonly (dimin.) *peasin*, (it is) a little thing; suppos. inan. *peasik*, *peydsik*, *peesik*, (when it is) little: *anue peasik onk ne moteag*, less than nothing; double dimin. *peunesan*, a very little thing; otherwise *papeasin*, suppos. *papeasik*, (when it is) a very small thing, a very little thing; an. *papeasu*, suppos. *papeasit*, *papeassit*, (he is) very little; and *peississu*, suppos. *peississit*, by redupl. *papeississit*. See infant. *ogguhse*, little in quantity or amount (*ogkosse*, C.); pl. an. *ogguhsuog*, few (persons); inan. *ogguhinash*, few (things); dimin. *ogguh-senese nipe*, a very little water. See few.

[\*MARGINAL NOTE.—In the Dahomey language “the addition of *pre-ice*, or small, is sufficient to express an almost entirely different meaning in our idiom; thus *tob*, a city; *tob pre-ice*, a village. *hoh*, a house; *hoh pre-ice*, a hut” (Forbes’s Dahomey, 1, 219). See *Pre-ice* in Bartlett’s Dictionary of Americanisms.]

**live**, *pomantam*, he lives; *wappoman tam*, I live; suppos. *noh pamantog*, he who lives; pl. *weg pamontogig*, the living, they who live; pres. part. *pamoutamutche*, living, alive; adj. *pomantamwae*, living; vbl. n. *pomantamouk*, *hie* (*asip-pamantamantam*, I am very well; *as-pamantamantam sachim*, how does the sachem? R. W.; *asq wappomantam*, 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, *pa*, seems to mark as its primary signification the power of mental action, or, rather, the continued exercise of that power; *cogitat, ergo est*. Heekewelder gives, from the Unami, *ili k'lehlelep?* are you yet alive?; *ili n' papomissi*, I am yet able to walk about; and states that “*pomantachsin* implies action or motion connected with life, which is still the principal idea” (Corresp. 392).

**liver**, *wushquu*; *wushquu*, *wusquu*, his liver.

**living**, *keteae*, having life; vbl. *keteaonk*, living, the life principle, vitality, life: *uk-keteaonk weyau ohtau waspuheungauit*, '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**, *ashaant*, pl. + *taag*, R. W.; Peq. *wuschkaung* (pl.?). Stiles; *au so haun-anc hoc*, Wood.

**log**, *quidac*, a log, C.

**long**, *quani* (it is) long; *quani onk*, longer than (*auwgunay* [for *anue quunay*?] longer, longest, C.). *sepe* [*sepeu*] (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, *sepu*, *sep*, a river; *sepayenom*, he spreads or stretches (it) out; *sepighnuk*, (*sepakehig*, R. W.) a sail; *sepemantam*, he lives long, he is long lived, 'stricken in years', Gen. 24, 1; *sepsiu* [*sepe-tassin*], he lies down, makes himself long, stretches out, etc.

**long as**, *tahsahke* (*to sahke*, C.); time future, *no pajeh*, so long as, until; *nisahke*; *ash*: *ash pamantam*, while I live.

**long time ago**, *noadt*, *noadt it*, *noadt* (when it is far off), 'in old time', Josh. 24, 2; *noadtuck*, a long time, El. Gr. 21. *newatch cheku*, 'after a long time', Matt. 25, 19. See far.

**look**, *nihquawu*, he looks or directs the eye (with reference to the act of





**loud**—continued.

(*nisháúntowásh*, speak out, R. W.): as adj. *nisháúntowáre*, loud; *náwá nisháúntowáre* *náshéke* (?), 'it waxed louder and louder', Ex. 19, 19. See noise.

**love**, *wáwántáwá*, he loves, he loves (it); *náwáwáwántáwá*, I love; *wáwántáwá* *wáwáye*, love ye that which is good; *káwáwáwántáwáwáwá*, ye love (*náwáwáwántáwá wáwáshkóuk*, I love a book, C.). An. *wáwáwáwá*, he loves (him or her); *náwáwáwá*, I love (*náwáwáwá*, or *wáwásh*, *wáwáwáwá*, I love a woman); *káwáwáwásh* (*káwáwáwáwásh*, C.; *wáwáwáwáwásh*, R. W.), I love thee (*wáwáwáwáwáwásh*, he loves you, R. W.); vbl. n. act. *wáwáwáwáwásh*, a loving, love (referred to the lover); pass. and recipr. *wáwáwáwáwásh*, being loved or loving one another, love (referred to the loved object) or mutual love. Recipr. an. *wáwáwáwáwásh*, let us love one another; *wáwáwáwáwásh* (*wáwáwáwásh*, E. M.), love ye one another (*wáwáwáwáwáwásh*, they

**love**—continued.

strongly (*wáwáwásh*) loved one another, E. M.). An. act. *wáwáwáwásh*, he acts lovingly, is kind or loving (*wáwáwáwásh*, to be kind; *wáwáwáwásh* *wáwáwásh*, I have been kind; *wáwáwáwásh*, to love, C.); vbl. n. *wáwáwáwásh*, love in exercise, kindness, love acting. Duponceau, in Notes on El. Gr., x, derives this verb, as well as *wáwáwáwásh*, he blesses, "from *wáwáwásh*, good: Delaware, *wáwáwásh*, it is good or well done." Perhaps from *wáwáwáwásh*, he thinks all or wholly (of), he wholly regards.

**low** (adj.), *sháwásh*, *sháwásh* [*sháwásh*, it is], short, low (*sháwásh* *wáwáwásh* *wáwáwásh*, a low barn, C.). See short.

**low** (adv.), *wáwáwásh* (it is down), downward; *wáwáwásh* *wáwáwásh*, very low, Deut. 28, 43.

**lower**, *wáwáwásh*, he lowers (it), lets it down; pass. inan. *wáwáwásh*, it is let down or lowered; *wáwásh*, he descends, goes down.

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**mackerel**, *wáwáwáwásh* (pl.), R. W. [*wáwáwáwásh*, they are finely painted, they have handsome colors].

**mad**, *káwáwásh*, *káwásh*, (he is) mad (*káwáwásh*, John 10, 26; *káwáwásh*, mad, C.); n. agent. *káwáwásh*, a madman; suppos. *násh káwáwásh*, he who is mad; pl. *násh káwáwásh*, *káwáwásh*, they who are mad; vbl. n. *káwáwásh*, madness, furor. An. act. *káwáwásh*, (he acts) mad; he is mad in action. This word is apparently derived from *káwáwásh* progressive by reduplication, *káwáwásh* denoting rapid or forcible progression. Cf. Gr. *βιάω*, to move with rapid motion, to rush, to rage, or be furious; *βιάω*, a raging; Lat. furor; Gr. *φρεσβία*, ferri. *káwáwásh*, harlotry, lasciviousness [*káwáwásh*, woman-madness]; *káwáwásh*, drunkenness, drink-madness, etc.

**magistrate**, *wáwáwásh*, an overseer, ruler, magistrate (pl. *wáwáwásh*, magistrates, Ind. Laws; *wáwáwásh*, a justice, C.; *wáwáwásh*, I oversee it, R. W.). See keep; overseer; ruler.

**maid**, *wáwásh*, *wáwásh*, a girl, puella (*wáwásh*, *wáwásh*, a girl, C.; Abn. *wáwásh*, dimin. *wáwásh*, 'fille, vierge', Rasles); *wáwásh*, *wáwásh*, R. W.), virgo. See girl; virgin; woman.

**maimed**, *násh wáwásh*, he who is (suppos.) maimed. See hurt.

**maize**. See corn.

**make**, *ayásh*, *ayásh*, he makes (it); *ayásh*, they made (*ayásh*, I make; *ayásh*, to make, C.); an. *ayásh*, he made a bow (but *ayásh*, he made arrows); *násh ayásh*, he who makes (it), the maker; *ayásh*? what maketh thou? *ayásh*, he produces, perfects, makes, creates; *ayásh*, 'he created the wind', Amos 4, 13; *ayásh*, 'thou hast created all things', Rev. 4, 11; elsewhere *ayásh*, to finish, C.), to complete, to perfect; *násh ayásh*, that which is created; *násh ayásh*, he who creates, a creator (*ayásh*, I make; *ayásh*, they

## make—continued.

make, C.; *kēsittin keesuck*, he made the heavens; *wukkesittianes wāme*, he made all; *wuckēsittin atke*, he made the earth, R. W.; with an. obj. *kezheuu*, he made (him), created (him); *wuk-kezeh*, I create him; *wuk-kezheop*, *wuk-kezheomp*, I did create (him); suppos. part. *kezheuu*, creating, when he creates. Cf. *ketuu*, he comes to life, lives; *keteah-heuu*, he gives life to, 'quickeneth', causes to live.

**male**, *nompans*, male, a male (of the human species). *nomposhim*, a male animal (other than man); adj. *nomposhimow*. *euevāshim*, a male animal. R. W. "The males of quadrupeds are called *lenno wēcham*, by contraction *lennocham*; the females, *ochopwēcham*, by contraction *ochpūcham*. With the winged tribe . . . *lenno wēchelle* for the males, and *ochpūchelle* (with a little contraction) for the female". Hkw., of the Delaware, Corresp. 368, 369. *nūnu* (he is a man), male; *ukkezheuh uho nūnuoh kah spūu*, 'he created them male and female', Mark 10, 6 (but of animals *pish nūnuuyewu kah spūuyewu*, they shall be male and female, Gen. 6, 19). See man.

**man**, *nūnu*, (he is) a man; pl. *nūnuog*, men, homines (*nūn*, *nūnuog*, man, men, R. W.; Muh. *pansuck nūn*, or *eue-skētoomp*, one man; *nenuonannu*, (he is) a man, Edw.; Narr. *yūub*, Stiles, i. e. *yēuoh*, 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 *lenai* 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 *nūnuwe* by Eliot and Cotton, of the same derivation as *nūnu*, but with the form of the adjective [*nūnu-ae*, *n'nu-ae*], and signifies any, common, normal. See general). This word *nūnu* is merely the emphasized demonstrative of the third, and through it of the first, person, *noh*, *nen*, *n'an*, or *en'a*, and with

## man—continued.

the verbal form, *en'a-n*, 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 *Ninnuock*, *Ninnimissinūwock*, *Enisketompūwog*, 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* (*skētoomp*, pl. +*uog*, man, men; *enisketompūwog*, people, R. W.; Eliot has *wosketompūog kah nūnūnuwey*, 'both high and low', Ps. 49, 2; *wosketomp*, *wosk*, man; *nūwiri woske*, any man; *onkatog woske*, another man, C.). This, the tribe name of man, appears to be compounded of *woskeheuu*, *woskeltenu*, 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 *woskenū* (*wāskēnū*, C.; *woskēw*, 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 Pequot (*Pagmatog*, the destroyers) and Mohawks (*Man-chaug*, 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, *nompans* [*n'omp-āns*, the man animal], male; *nētomp* [*nētū-omp*], my friend, brother (Abn. *nēdāūbē*, Rastles); *nūngwomp*

## man—continued.

[*mogke-omp*, great man], a captain; *nunkomp* [*nunkon-omp*, light man], a young man, not yet a warrior; *penomp* [*penac-omp*, strange to man, nescius viri?], a virgin; *ompateyash* [*omp-oh-tagish*, belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has *awah-teoungash*; *ahkomp* [*ahlt-omp*, *ahhut-omp*, belonging to man], a bow; *omphe-téouk*, *ompétéouk* [vbl. n. from *omp-oh-teou*, 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 *ompou*, he is free, unbound, loose (see loose), *ompoum*, 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 *heape*, 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 *ompou*, he stands; as *scupakompou*, he stood upright; *quenicompou*, he stands upon (it); *ohpikompou* [= *ompik-ompou*?], 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, *ompou* or *ompou*. (Cf. Del. *nihilla-pewi*, 'I am free,' 'my own master,' Zeish.; Abn. *arenaiibé* (pl. + *ak*), homo; *scénaibé* (pl. + *ak*), vir, Rasles; *kigaiibé*, 'jeune homme non marié,' ibid.; "les petits animaux d'i'r. [dicitur] *waipckikis*, *skéckikis*, du mâle et femelle", ibid.; Alg. *nape*, male; *alisinape*, man, Lahontan, II, 294; *nupema*, a married man,' ibid.

*missin*, indef. *missinin*, pl. *missininuog*, 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* (= *nawiri missinuwog*, common men), 'folk or people.' *missionin kah pappinashim*, man and beast (only in Gen. 6, 7); *howte missinin ken?* of what people are you? **manifest**, *polqumcu*, *polqúac*, open, clear. See open.

**many**, *máwag*, (they are) many (persons); *inan. móantash*, *móawash*, many (things) (*russoume manúawag*, 'they are too full of people', there are too many; *mámetash*, 'great store,' abundance, R. W.). *tohsúog?* how many (persons)?; *inan. tohsúash*, *tohsúinash*, *tohsúinash?* how many (things)? See how. *ne adtashse*, as many as; suppos. pl. an. *neudtashchettit* (when they are counted or summed up), as many as.

**mariner**, *puunúohhewawéu-in*, a mariner; pl. *-wawéuog* (*puunúashottocúuog*, mariners, C.) [*puunúoh-om*, he goes by sea], *kehthahwog* (pl.), mariners, seamen [*kehth-om*, he goes by sea].

**mark**, *kukkinuwou*, he marks (it), distinguishes (it) by a mark; vbl. n. *kukkinuwouonk*, marking, a mark, a sign. *kukkinuwou*, he marks, distinguishes, notes (it). *kukkhau*, he marks (it) out; suffix *akkukhauou*, he marks it out (cf. *kukkuldey*, a bound or landmark; *kuk-kuhouk*, a boundary; *kukkuhwaouk*, order, regularity).

**marrow**, *wéin*, *wéu*, the marrow (Abn. *šín*, graisse de moelle, Rasles.)

**marry**, *wasséntam*, he marries, C.; 'he goes a wooing', R. W.; *nooscutam*, I marry, C.; *wasséntáock*, 'they make a match', R. W.; vbl. n. *wasséntamouk*, a wedding (a marrying); n. agent. *wasséntamwawéu-in*, one who marries, a bridegroom. *noh wéouo*, she is married, Gen. 20, 3; she 'who is another man's wife', Ind. Laws XI, p. 8. *wéuawouu*, *wéééouu*, he marries (her), he takes (her) as a wife (*wéééuog*, they live together, Ind. Laws XII, p. 10); suppos. *noh wéuawéééouu*, he who is married, a married man; pl. *negwéuawéééouu*, the married; vbl. n. *wééééouuonk*, marrying,

**marry**—continued.

taking a wife; n. gen. *wetanadtaen-in*, a bride (one marrying); recipr. *wetanadteag*, they marry one another (*awdawitnoek*, 'they make a match', R. W.). See husband; wife.

**marsh**. See meadow.

**marten** (*Mustela americana*), *wappenough*, *openock*, Gen. Reg. xi, 219 (*marie*, *pépanakess*; *peau de marte*, *épanakess*, Rastles; *openock* and *wappenauk*, Judd, Hist. of Hadley, 355; Del. *wap chus*, Zeisb. Voc. 13).

**master**, *sontim*, master (governor, C.), poss. *nus-sontim-on* [-*om*], my master; *nussontimom ketessat*, 'my lord the king', 2 Sam. 13, 33; pl. *sontimioq*, *sontimioq* (vbl. n. *sontimawok*, sovereignty, C.).

**mastery**, *sohkansuok*, *sohkóhsuok*, mastery, victory, vbl. n. from *sohkósa*, *sohkansu*, he conquers.

**mat**, *mmmatábatna*, 'embroidered mats which the women make' to line their houses, hangings, R. W. *abockquáinash*, the mats with which the wigwams are covered, *ibid.*; cf. *nó ábulquásik*, the covering of it, Cfnt. 3, 10; *appáhuás*, *abholquas*, a tent, covering, etc. *mattawauk*, pl. *mattawaukanash*, 'a fine sort of mats to sleep on', R. W. *mataspuas*, a mat, C.

**matter**, *únniqtáonk*, 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; *úttah woh yeshu en n'nih?* how can these things be?

**maybe**, *manúát*, 'it may be that', Gen. 16, 2 (*ammiát*, perhaps, it may be; *ammiate matteag*, may be not, C.; see *tattá*, R. W. 63). *paquádeh*, *paquádeh*, it may be, perhaps (*paquádeh*, perhaps, C.). *tah*, 'if may be' (an 'adverb of doubting'), El. Gr. 22 (*tah* with the signification of would that! (*atimam*) is 'annexed to every person and variation in the optative mood'. El. Gr. 34, 65). See how.

**meadow**, *wompaskcht*, *wompasqchtu*, in a meadow. *niééckaskete*, a meadow, R. W. [= *nakkshqut*, a plain, from

**meadow**—continued.

*wogki-askcht*, or *wogki-oshk-ut*, great green place, or where there is much grass]. *tattagóskétuash*, 'a fresh meadow' R. W. [= *tattáq-oshcht*, pl. *oshkétuash*, shaking grass (boggy, marshy)]. *wososhqut*, marsh: *na ut wososhqut*, 'the marshes thereof', Ezek. 47, 11 (*wóssóskcht*, a meadow, C.).

**meal**, *pishquéhic*, unparched meal, R. W. [= *pasquag*, that which is fine or in powder]. See fine. *nóhki* (*nókhik*, 'parch'd meal . . . which they eat with a little water, hot or cold', R. W.; *noak*, '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 nóhki*, 'fine flour'; vbl. n. *causat inan. wókhik-anchtensh*, 'grind thou meal', Is. 47, 2, i. e. make it to be meal. From *nóhki*, it is soft; suppos. *nóhki*, that which is soft. Del. 'psindamócm, or *tasmamáné*, as they call Indian corn parched, pounded, and used with water or boiled down as pottage', Ilkw. Hist. Account, p. 187. Abn. *pesedamSu*, 'farine de blé groulé'; *nshómen*, 'farino'; *skamSúin-skhamen*, 'farine de blé d'Inde' (Rastles).

**measure**, *quttahhuu*, *quthuu*, *quadhuu*, he measures (it), takes the measure (weight, capacity, or dimensions) of it; *quttahush* (*quttákhush*, C.), measure thou (it); freq. *ququadhuu*, he measures (it) repeatedly or habitually; vbl. n. *quttahhanáonk*, measure, weight, etc. (a measuring); suppos. part. inan. *quttahhcy*, *quttahhcy*, (that which measures) a measure; v. t. an. and inan. *quttahhmanuuu*, he weighed (it) to or for (him); *nuk-quthuuw* *teaguash*, I weighed him the money, Jer. 32, 9; active (verb of action) *quttahwósu*, he measures; pass. it is measured, hence, by measure; after a numeral, measures of (sometimes, but rarely, pl. *quttahwósuash*): *shwínchuge quttahwósu pasquag nóhki*, 'thirty measures of fine flour', 1 K. 4, 22 (*neu nuk-quttahwósu*, I measure, C.).

**measures of length**: *ómskínanusu*, a span (*ómskínanu*, he spans (it), Is. 48, 13); *neqútomskínanusu*, one span (*nes-*

**measures of length—continued.**

*auusquisáigi*, two spans (of wampum); *shurútuusensáigi*, three spans; *yowompscusáigi*, four spans, R. W.). Cf. *ompskot* (*ómpsent*, *áinúscat*, R. W.; *ompskod*, C.), a penny (i. e. a penny's worth of wampum, a span<sup>2</sup>); *negut-ompskot*, one penny (*necuáinúscat*, two pence; *yowómscat*, four pence, R. W.). *quttawatu*, *quáttautu* [*qutta*, six], six pence (in wampum) R. W., = *quttatasháinúscat*; *neúu*, two quttáuatues; *shurín*, three quttáuatues, eighteen pence; *yowín*, four quttáuatues; *quttatashínéckáunúscat* (sixty pence), ten quttáuatues, = *piúckquut* [*piúck-quttawatu*], ten six-pences, = *negut-tómpég* or *negutishcaúsu*, one fathom, *ibid.* *necuéckhagunáúsu*, twenty fathoms; *nabo wápanna tashínáúsu*, fifteen fathoms, Acts 27, 28 (*negut-tómpég*, *negutishcaúsu*, one fathom; *necuáun-páúgatuck*, two fathoms; *piúckquampíúgatuck*, ten fathoms, = *negut píúscck*; *shure-páúscck*, thirty fathoms, R. W.). *ishquánogkod*, 'a cubit'; after a numeral, *ishquánogkod*, an. *ishquanogkússu*, 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*, *moskehtu* (*maskit*, physis, R. W.); *iyáúaskehtáush*, 'many medicines', i. e. various kinds of medicines, Jer. 46, 11 [*m'askéht*, grass, an herb].

**meditate,** *missantam* [*missi-antam*, he thinks much], he reflects or meditates upon (he aims at, C.); *nútróantam*, he meditates, considers of, devises (studies, meditates, etc., C.).

**meet,** *nogkúshkau*, *nogkúshkau*, he meets (him) (*nokuskúateca*, meet thou him; *nockuskauatén*, let us meet, R. W.; *wánuu* *nogkúshkóaduonk*, well met, as a salutation, C.) See assemble; gather.

**melon,** *monaskéatáq* (*ohhoskéatámok*, a watermelon; *máonasketámuk*, cucumber; *quínosketámuk*, muskmelon, C.). See squash.

**melt,** *sábohtéau*, it melts; *inan*, pl., *sábohtáush*, *sábohtáush*, they melt, from *sábáé*, *sáupáé*, (it is) soft; see soft.

**melt—continued.**

Act. intrans., *sábóhsósu*, he melts, performs the act of melting. *sábáussam*, *sábóhsáam*, *sáuppusam*, he melts (it), makes (it) soft; n. agent. *sábóhsáunáun-ín*, a melter, founder, Jer. 6, 29; suppos. part. *inan*. [from *sábáé*, *sáupáé*, it melts] *sábáhíg*, *sábáhíg* (when it softens), pottage; adj. *sábáussáuné*, molten, melted. See dissolve.

**melt away.** See consume; dissolve.

**member,** *pompúchéái*, *pompúchéái*, a member, limb, organ; pl. + *yéuásh*: *ukkoséu pompúchéái*, the virile organ; n. collect. *pompúchéáinúneuk*, the members (collectively), 1 Cor. 12, 26.

**mend.** See repair.

**menhaden,** "*áunúsóog* and *munúacháteúg*, a fish somewhat like a herring", R. W. (*óunús*, pl. *óunúsúog*, herring, C.; Peq. *umpsúungés*, alewives, Stiles). The former was probably the alewife, *Alosa vernalis*. The latter was *Alosa menhaden*, 'white-fish', 'hony-fish', 'hardhead', or *páwhagen*. It was used by the Indians as a manure, whence perhaps its name, from *munúápióhtéau*, he manures or enriches the soil (cf. "Fishes called 'átoofes' used for manure", Winth., in Phil. Trans., 1678).

**menstruation,** *qussínáunúonk*; *qussínáunúsit* [suppos. from *quttínáunúsi*], when (she is) menstruous (*qushénáunúsi* and *matáupé*, 'a woman keeping alone in her monthly sickness', R. W.).

**mercy,** *monánteau*, he is merciful; *monánteúgk*, be ye merciful; vbl. *monánteonk*, mercy; *monánnu*, he shows mercy, is kind; an. suffix *monánnúch*, be thou merciful to me. *kíteáunóntéannu*, he -shows mercy or compassion, he pities; suppos. *nóh kóduunóntéannúmont*, he who is merciful or pities (*núk-kíteáunóntéánnúteáun*, I pity, C.).

**merry,** *wekóntáun*, he is glad; *hóuáun wekóntóg?* is any merry? James 5, 13; *wekóntáunwog*, they made merry, Judg. 9, 27. See glad; mirth.

**message,** *kuttáonk*, *wehtáunóntéau*, he sends a message to (*nekónchúonát*, to send, C.). See send.

**messenger,** *ánnáun-ín*, a messenger, one who is sent; *ánnáunú* *mánnáunáush*,

**messenger**—continued.

he sent a messenger to (him). See send.

**metals.** See gold; iron; lead; steel.

**middle,** *nóen, aihaneu*, in the middle, in the midst; *en nóen, ut nóen*, in the midst of; *nóehtuk, nóóhtuk* [*nóen-tuk*], in the middle of the river; *nóetipukok, náetipukkok* [*nóen-tippaeu*], midnight.

**mighty,** *missugke* (great, powerful); suppos. *masugkewak*, (when he is) powerful: *wame masugkeuk*, the Almighty, Ex. 6, 3.

**milk,** *sogkoddituk* (*sogkólonk*, C.) [suppos. part. inan. from *soh-kodditanum*: that which is drawn forth; pl. *sogkodditugash*, teats, dugs, mammae]. *meninuuuk*, woman's milk: *Meninuuuk wotch Muk-kiesog*, 'Milk for Babes', is the title of Cotton's catechism; and in the quotation from 1 Pet. 2, 2, *meninuuaué* is substituted for the *sogkodditugawé* of Eliot's version (*meninuuug*, a woman's milk, R. W.) [from *nóenuu*, he sucks; suppos. part. inan., that which is sucked].

**millstone,** *toguhóringuawompok, togwauk-nomypok*. See grind; mortar.

**mind** (to have in), *uunutuam*, he thinks, purposes, wills, etc. See think.

**mine,** *uuttaihe*, it is mine (it belongs to me); pl. an. *uuttaiheug*, inan. *uuttaihe-ash*, they are mine; *uuttaihéin*, it is ours. See belong to.

**mingle, mix,** *kenukshau*, it is mingled or mixed with; *kenukshaug pécuuróhtea-ut*, they are mingled among the heathen. Ps. 106, 35 (*uk-kinnkittauu*, I mingle or mix, C.; *uáunéekshau*, to mingle; *wáunéekshavas*, mingled, R. W.); from *kenugke*, (it is) among.

**minister,** *uohuompéatog* (*uohuomp-péatog*, one who leads in prayer).

**mink** (*Putorius vison*), *uottanag* (?), Judd, in N. E. Gen. Reg. xi, 219 (= *ur'kshé*, *écureuil*, of Hasles?).

**mire.** See mud.

**mirror.** See looking-glass.

**mirth,** *pómatam*, he makes mirth, Ezek. 21, 10; vbl. n. *pómatamawauk*, mirth; *neg póuchey*, they who make merry, Jer. 30, 19. *mishe unskommutam*, he makes great mirth, Neh. 8, 12. *urkontamauk*,

**mirth**—continued.

gladness, mirth [*urkontam*, he is glad]. See glad; merry; play.

**miry,** *stapaeu, sabaen*, it is soft (softened by water?); *saupeé, sabáe*, soft, miry. Cf. *saupe*; *sappaeu*.

**mischievous,** *woskehuruauk*, hurt, injury done; *woskehittuauk, woskehuruauk*, hurt, injury suffered. See hurt.

**miserable,** *kittunongkeuaukuput*, miserable (pitiable), C.; *kuttamauke yeúe*, miserably, *ibid.* See pity.

**mishap,** *missahkuan, miskuuau*, it happens to (him); applied only to the encounter of evils or mischance. See happen.

**miss.** See want.

**mist.** See fog; vapor.

**mistake,** *uup-pahitáutau, I mistake*, C.; vbl. n. *pahitáutauauk*, mistaking, *ibid.*; cf. *puhaháun*, he is caught, ensnared, trapped. *puuau*, he errs, goes wrong or astray. See a-stray.

**mistress,** *sauksig, saukisq, saukisq*, mistress, queen; *kechehe saukisq* (great mistress), queen, Esth. 1, 9, 11, 15, = *kechehe-sauksig*, v. 12 (Narr. *sauksis*, the queen, or sachem's wife; pl. *sauksisqáutog*, R. W.; *sauksisqáutau*, queen, Stiles; *sauksisqáutau*, Conn. Rec. ii, 283) [*sauksin-sqáutau*, master-woman, or *sauksiyau* (*sohkan*), she prevails or has the mastery].

**mock,** *momontauu, momonchtáun*, he mocks, derides, makes a mock of (him); suppos. part. *uoh momontáutau*, one who mocks; suffix *uunomomontáutáuh*, they mocked him; inan. *momonchtáun, momontáun*, he mocks (it), he makes a mock of (it); v. i. act. *momontáusa, momontáussa*, he mocks, is mocking; n. agent. *m'omontáusaen, momonchtáusaen*, a mocker. *óóntóhkon-awau*, he mocks at, derides (him) (elsewhere, *óóntóh-, óóntóh-, óóntogk-, óóntogk-*, etc.); *uuttóóntóhkonóuh*, they mock him; *kuttóóntóhkonch*, thou mockest me; v. i. act. *óóntóhkossu, óóntogklossu*, he mocks, is mocking; n. agent. *óóntóhkossuawau*, a mocker.

**moist,** *ogqushki*, (it is) moist, wet. See wet.

**moldy,** *ogquonksháen, ogquonkshéau*, it is moldy; adj. *ogquonksháe*; vbl. n. *ogquonkshauk*, mold, 'mildew'. Cf. *og-*

**moldy**—continued.

*quonkyung*, 'rust', Matt. 6, 19; *ogqush-kí*, it is wet.

**mole**, *maneechamit*, 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 *tráguash*, *teanguash* (pl. of *trág*, thing, object), res; and Roger Williams gives *nut-traugúash*, 'my money'. See *wampum*.

**month**, *nepiúz* (the sun), a month (*puusuck n'páúus*, a month; *npiút puusuck-n'páúus*, one month; *nees puusuck n'páúus*, two months, etc., R. W.). See sun; moon.

**moon**, *nepauszhad*, *nunepaushad*, *nunepaushadit* (*nunepáushat*, the moon, the moon god; *muandnook*, a name of the sun or moon, R. W.; Peq. *weyhan*, moon, Stiles); *ruske nepauszac*, new moon (*yó wequíttrunk*, a new moon; *puushésui*, a half moon; *wepashim*, a light moon, R. W.). Dimin. from *nepiúz*, the sun, = *nepiuzesé* (?).

**moose**, *mas*, pl. *masóog* (for 'fallow deer', I K. 4, 23) ("The Elke, which the Salvages call a *Mose*", Morton, N. E. Canaan. "Moose, a beast bigger than a Stagge", Smith, Descr. of N. England, 1616. *moos*, pl. *moosíog*, 'the great ox, or rather a red deer', R. W. Abn. *mss*, pl. *mssók*, 'original', Rasles.)

**more**, *ánué* (the sign of the comparative): *ánué wunnegen*, better; *ánué ouk wen*, more than me; *ánué ouk wanne*, more than all. *ánué, ánuen*, he is more (than another), he is superior (*uuttánu-náwun*, I overcome or conquer, C.); suffix an. progr. *wut-ánuéouh*, he is better than he, i. e. superior to him, Prov. 12, 9. From the suppos. *awéit* (*uoh awéit*, he who is above or superior), with the indefinite prefix, comes, perhaps, *manéit* [*n'awéit*], 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 *Manéitóo*, that is, it is a god, as thus if they see one man excel others in wisdom, valour, strength, activity, etc., they cry out *Manéitóo*, a god", R. W. 111. The

**more**—continued.

progr. form *wutánuéouh*, he is better than he, is used in Prov. 12, 9, meaning he is superior, is better off. Compounds: *ánuéouit* [*ánué-woh-áit*], more than enough, too much; *ánuéoué*, overflowing; *ánuéouéwun*, *ánuéouéun*, it overflows. *nánué* (a sign of the comparative), more and more.

**moreover**, *wouk*, again, moreover, also.

**morning**, *mohtampun* (*manéitápu*, R. W.). See day.

**morrow**, *saup* (*satáop*, R. W.; *saup*, C.; Abn. *séba*, Rasles), tomorrow. *nunpáúen*, on the morrow (i. e. early next morning); suppos. *nunpak*, *nunpuk-krik*, *ni wánpuk*, (when it was) morning, next morning [from *nunpé*, again].

**morsel**, *chogq*, *kotchéhki*. See piece; spot.

**mortar**, *togguhrouk*, *topuhrouk*, *toprouk* (*téwouk* or *wéskouk*, their pounding mortar, R. W.), a mortar or place for pounding corn; *ut togguhroungait*, in a mortar, in mills, Num. 11, 8. From *tachhinnunin*, to grind corn, R. W.; *togguhham*, he grinds, C. [*tokau*, he strikes, pounds].

**mother**, *ókasoh*, his mother, the mother of (*ókásu* and *witohwau*, a mother, R. W.; *witchéhweu*, her mother, C.); *nákas*, *wákas*, my mother (*nákacc*, *wéchwau*, R. W.); *kókas*, *kókas*, thymother; *wanne okasuoh*, she was the mother of all (living), Gen. 3, 20; indef. *wutokásiu* (*wutóokásiu*, C.), a mother, i. e. any mother, the mother of anyone; collect. *ókásinawuk*, mothers, collectively or as a class, all motherhood. From the same root as *ókhe*, the earth, compounded with *áúus*, animal, animate being, or with *-ássu*, 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; *wutcheu*, he begins, comes from or out of; *ashoh*, *óshoh*, father, etc. *witchéhweu* is evidently the caus. an. (*wutchéhweu*) from *wutcheu*, he proceeds from or originates from.

**mountain**, *wadchu* (*wadchú*, C.); in composition *wadchic*: *wisadchic* [*wisá-wadchic*]

**mountain**—continued.

*lüh wachéu*, 'mountain and hill', Luke 3, 5; pl. *wachéuash*; dimin. *wachéu-mas*, a small mountain, a hill; *wachéu-koutu* (among the mountains), 'in the hill country', Josh. 13, 6 (*ataquat-chuawámen*, I go up hill; *toquatchéuash*, go (thou) up hill; R. W.; Del. *wachtschóuk*, on the hill; *wachtschuk u'da*, I am going up the hill, Hkw.).

**mourn**, *muu*, he cries (*máno*, to cry and bewail, R. W.; *uen nuu-uon*, I bewail, C.); vbl. n. *muuonk*, *muonk*, a crying (*máonk*, *muonkoon*, C.). Freq. *muu-muu*, he mourns for (him); vbl. n. *muu-muonk*, a mourning (*muonkoon*, weeping, C.); v. i. *muuuttam*, he mourns (*nuu-uonmuuttam*, I lament, C.). See cry.

**mouse** (?), *nishabpuhguas*, *nishabohguas*, 'the mouse', Lev. 11, 29; Is. 66, 17. Cf. *matlabpusques*, the bat; Abn. *SaibigSisss*, 'souris'; Ill. *ocassioa*, rat.

**mouth**, *muttu*, a mouth; *muttuon*, my mouth; *kuttuon*, thy mouth (Peq. *cuthó-nege*, mouth, Stiles); *wuttuon*, his mouth (*wuttóne*, R. W.).

**move**, *manonchu*, he moves or is in motion (denoting voluntary motion by animate agency); suppos. *manonchit*, when he moves; *nishuoh oaus noh manonchit*, 'everything . . . that moveth'; freq. from *monchu*, he goes. *manontuunuu*, he moves, i. e. imparts motion to (it), he puts (it) in motion; *manontuunuu nippe*, he moves the waters, John 5, 4; suppos. *manontuunk*, when he moves (his lips), Prov. 16, 30. *onohlteau*, *onahltau*, (it) is moved (from place to place), it is removed; *pish on-tahtauu*, it shall be removed. *outattu*, he moves (it) from its place, he removes (it); *outattuash*, *outatoush kusser*, remove thy foot; *noh outattuank*, he who removes (it). *outashan*, he moves (him), removes (him) from one place to another. *outappu*, he is moved (from his former place to a place where he is now at rest), he remains moved: *God nien appu*, *mutta pish outappu*, 'God is in the midst of her, she shall not be moved'; *outapash*, *outsepish*, be thou removed. Cf. *outham*, he puts out, extinguishes; *ohtau*, *uhtau*, it goes out.

**move**—continued.

See stir. *popomshau*, he moves about, Gen. 1, 2; freq. from *popomshau*, he walks.

**mow**, *manássimáin*, to cut or mow grass, R. W.

**much**, *macheke*, an intensive used to express degrees of comparison, El. Gr. 15: *auue macheke*, much more; *macheke onk uen*, more than 1; *macheke macheke*, very much, exceedingly; *noh macheke ammanut*, 'to whom much is given', Luke 12, 48. *muttae*, very (valde); *muttae macheke*, exceeding much; *muttae wunnegeu*, exceeding good. *anurrott* [*auue-wah-ull?*], too much, more than enough. See how.

**mud**, *pissay*, *pissayguu*, mire, mud (*pissagk* of *tuunáyog*, dirt in the streets, C.); *pissayguuonk*, a miry place; *pissayguushau*, it is sticky, it sticketh, adhereth. Cf. *puppissi*, dust, dirt.

**multitude**, *muttáauuog*, *muttáanwog*, (they are) very many, a great many persons; vbl. n. *wuttáanuk*, persons collectively, the many; suppos. *muttáauukog*, (when they are) very many, the multitude.

**mummychog**, *muumittéaly* (pl.), 'a little sort of fish half as big as sprats, plentiful in winter', R. W. *mohuettueneuog*, pass. and recip. of *mohuóog*, 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**, *nushchteau*, *nashteau*, he is a murderer, he commits murder: n. agent. *nushéltéau-in*, a murderer (*shéltédeu*, 'bloody man', Ps. 5, 6); vbl. *nushéltéauk*, *shéltéauk*, murdering, murder (*nuu-nishtéau*, I kill, C.). Intrans. subjective form of *nushau*, he kills. *keniawachick*, murderers, R. W. [assassins? From *kenen*, in secret?]; *kukskeniencuúin*, you are the murderer, ibid.

**murmur**, *manáskawau*, *manáskquenuu*, he murmurs (*manáskquenuuóate*, to mutter; *manáskawóóate*, to murmur; *nuu-manáskóórau*, I murmur, C.); an. *manáskouu*, he murmurs at or against (him); inan. *manáskquettam*,



**murmur**—continued.

he murmurs at (it); vbl. n. *mawmawkawonk*, a murmuring; *mawmawskommawonk*, muttering, murmuring.

**musical instrument**, *puh pēquon*, pl. +ash; *puhpequon*, he makes music; *monopuhpeg*, a trumpet (*puhpeg*, a trumpet or music, C.). Cf. *puhpeg*, a dance, an instrument of music, Ps. 144, 9. From *puhpūhki*, hollow.

**muskrat**, *musquash* (*musquassus* (pl.)), Smith's Descr. of N. England, 1616. "The muskevashe is a beast that frequenteth the ponds", Morton's N. E. Canaan. Abn. *māskāssas*, Rasles), Fiber zibethicus [*musquā-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 munup*, I must die, Deut. 4, 22; *ne mos w'nh*, it must needs be so, Mark 13, 7 (*moce*, *meh*, R. W.); *meh wānchem pēyatm*, I could not come; *moce*, instantly; *māish*, even now, *ibid.*) *moche*, it

**must**—continued.

shall or must be, expressing obligation or necessity for future action [for *mos-wuthe* or *mo-atehe*]: *moche keu panunp-wusham*, etc., thou art to pass over through, etc., i. e. it must be that thou, etc., Deut. 2, 18; *moche nut-tabuttatamānūmūm* God, we are bound to thank God, 2 Thess. 1, 3. *wout*, 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 aiuskōwitanumat . . . wout woh nuk-kodtam*, he who would repent must forsake (his sins), C. *Kiswout*, *kuswout*, are similarly used by C. Mather (Notit. Ind. 55) and in the title of the Indian Laws. Cotton's Vocabulary gives *pish munup*, I shall die; *wout pish munup-pūmūm*, 'you [we] must die'; *mōkkitchogqāisog wout puhpūog*, boys will play.

**myself**, *wihog* [*w'hogk*], my body, my person, myself. Cf. Del. *w'hakey*, my body, myself, Zeish. See body.

## N

**nail**, *kenuhweg*, pl. +ash [for *kenehhey*, *kenāhey*, that which is sharp?]. *kenuhugwonk*, *keneh-uhug*, sharp wood, a wooden pin. Cf. *wōnkintug*, 'a pin' to hang things on, Ezek. 15, 3, but lit. a wooden hook (*wōnkintug*, crooked stick). See pin.

*mūhkos*, *mūhkas*, the nail of a man, the hoof, claw, or talon of an animal; pl. *wuhkossog*; *wuhkassog*, *wuhkassog*, his nails (*mokāssauk*, nails, R. W.) [*ūhknusu*, the an. form of *uhquwa*, (it is) pointed. Cf. *uhquon*, a hook; *uhque*, extreme, etc. See end].

**naked**, *poskeu*, (he is) naked; v. i. an. *poskusu*, *poskussu*, (he is) naked, i. e., is stripped, made bare, is become naked (*paūskesu*, suppos. pl. *paūskesitehey*, 'naked men and women', R. W.); *nupposkis* (*nippōskis*, R. W.), I am naked; *poskis kuhkont*, 'make bare thy head', Is. 47, 2; *poskissegl*, make your-

**naked**—continued.

selves bare; vbl. n. *poskissuonk*, *poskissuonk*, nakedness (a making bare). *poskinum*, he uncovers, makes (it) bare; *poskinum wuhpū*, he makes bare his arm, an. *poskinum*, *poskinum*, 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 *ussuwessu*, he is called, he is named; lit. a calling, appellatio). See call by a name (nominare).

**namely**, *nahnane*, namely. 'viz'; *newe*, 'id est', C.

**narrow**, *penawogok*, *peōnogok* (of a path or way, Matt. 7, 13, 14; *peēmāyugāt*, a little way, R. W.). *tōttūehi aigeuonk*, 'narrow compass', C. (?).

- nation**, *watohtimoin* (*wattohtimoin*, C.); pl. *-nâwacsh*; n. collect. *watohtimoin-neunk*, the nations, collectively or corporately.
- naught**. See bad; no.
- navel**, *meawee*; *accawee*, his navel [*pu'cu nûcu*, the middle or center].
- near**, *pasu*, *pâhsu*, (it is) near (*pasvu*, 'lately', El. Gr. 21; *paswese*, soon, in a short time, C.); *pasache*, a little way off (after verb of motion) [*pasu-ache*]; *monchu pasache*, he went to a short distance, a little way off. *pasuohetu*, it is near, it draws near; *pasatappu*, he is near, i. e. he remains near; *sujpos. noh pasatappit*, *noh pasuopit*, he who is near; pl. *ney pasatapitcheg*, *ney pasuopitcheg*, they who are near. *pasatshau*, he comes near (quickly, suddenly, or with violence); *pasatshansh*, come thou near. *pasasukau*, he is going near; *noh pasukog*, he who is coming or going near; *pasusukitch*, let him come near, let him approach. *pasowu*, he brings (him) near to; suffix *ny-pasu-nh*, he brought him near to him; *pasuk*, bring ye (them) near; cf. *paudtau*, he brings it near.
- nearly**, *nahcu*, almost, nearly (*nâhen*, C.); *nâhen wappu*, he is 'at the point of death', Mark 5, 23.
- necessary**, **needful**, *qewauet*, it is necessary, Exp. Mayhew, MS (*wauut* or *qewauat*, 'to be wanting or defective', C.; *qewauaadt*, necessarily, *ibid.*). *pasuk ne woh auuag*, 'one thing is needful', Luke 10, 42, i. e. one thing which must be so. *narhuk*, 'it is needful', Acts 15, 5. See want.
- neck**, *missittipuk* (*missittippeg*, C.; *sitchipock*, R. W.); *wessittipuk*, his neck; pl. *+amish*.
- need**. See necessary; want.
- needle**, *ahânuquâsuak*, *ahamagguâsuak* (*ohhamaquâsuak*, C.; *maumichémanege*, R. W.); adj. *ahâmogysêve*, made by the needle, needle-worked.
- neglect**, *wishanantam*, he neglects, C. See despise.
- neighbor**, *wetateamung-anin*, a neighbor; *wetateamung* (*wetohetamunk*, C. Mather), my neighbor; *wetateamung*, his neighbor; pl. *+og*.
- nest**, *wadsh*, *wadch*, a (bird's) nest; *watch awadshot*, from her nest. Cf. *ach*, proceeding from; *watche*, from; *wadchu*, he comes or proceeds from.
- net**, *hashab*, *hushabp*, a net for fish, primarily vegetable fiber or fibrous material; pl. *-pog* (*âshâp*, *âshâppog*, C.; *ashôp*, R. W.; Del. *achquâncman*, a bushnet, Hkw.). *quanyhuk* (something to dip up with), a scoop net (?).
- new**, *weske*, *weske*, young, new; *wuskê teag*, a new thing; *wuske awank* (*wâskawit*, R. W.), new cloth; *wuskashim*, *wuskishim*, a young animal; *weske kutchissik*, in the beginning, Gen. 1, 1, i. e. when (what is) nearly began. Related to *asy*, *ashk*, etc.
- news**, *auawuchenawakau*, he tells news; vbl. n. *auawuchenawakauk*, *awuchenawakauk*, news, tidings (*achenawak*, *ânâh-tamawak*, C.) an. *awuchenawakauu*, he tells (him) news (*awuchenawakau*, tell me your news; *awuchenawakauhittitea*, let us discourse or tell news; *tockettân-chim*, what news? R. W.; *nuttinâuchim*, I tell, C.); *nuttinawuchenawakauonâoh* *auawuchenawakauk*, 'I communicated to them the gospel', i. e. I told them good news, Gal. 2, 2. See inform; speak.
- night**, *wukon* (*wukkon*, C.); pl. *+ash*; *wukonâcu*, *nohkog*, by night, in the night (*nâûkoccks*, *nokanâwî*, R. W.); *w nohkog*, on that night. From *nâkeu*, he descends or goes down (?), or from *nukkonau*, he leaves, deserts (?). See day.
- night-hawk**, *pecksy*, Lev. 11, 16; Deut. 14, 15.
- nine**, *pasukogun*, *pasukogun* (*+tohsâ* or *tahshe*, pl. an. *tahsuog*, inan. *tahshin-ash*). *pasukogun tahshin-chag*, ninety. *nâbo pasukogun*, nineteen.
- no**, **not**, *matta*, *mat*, *matchaog*, 'adverb of denying', no; "also *no* sometimes signifieth no", El. Gr. 21; *matteag*, *matta teag*, *matvay*, *montvay*, nothing; *ahtoon motvay* (Prov. 13, 4), *ahtoon matchaog* (Prov. 13, 7), he has nothing (*machâg*, no or not; *machâgr*, nothing, not so; *matta nowâwrono*, I knew nothing; *matta nickyquchick*, I want it not; *machâg nickyquchikômina*, I want nothing; *mat enâwo*, it is not true; *mat notewâgo*,

**no, not**—continued.

I have no money, R. W.; Narr. *nut-tuks*, no, Stiles; *mátta*, no, not; *nut-nequt*, not at all [not one, *nut nequt*]; *nutta webe*, not only, C.; Del. *mákhta*, *tah*, Zeisb.; *mátta*, no; *tá*, no (a lazy no); *tugá*, no, not; *atta*, *ta*, no, no; *tak-tani*, *taktáni*, 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* between the radical and the syllable following, as *awwáchehanomau*, he keeps it; *awwáchehanomau*, he does not keep it. It is usually accompanied by *nut* or *matta*, forming a double negative. The 2d pers. sing. of the imperative negative is formed in *-áhkun* or *-ukkon* (from *ahque*, do not), as *kum-matááhkun*, 'thou shalt not steal', etc. Strictly this is the imperative of prohibition or dehortation rather than of simple negation.

**noise**, *wáttawátonkqussuunk* (vbl. n., the making of a sound, a voice), noise. See voice.

**noon**, *polshéquearu*, (it is) noon; *polshé-quéé*, at noon (*pausháupáw*, *puwshé-quééw*, R. W.; *polshéquee*, C.). From *polshé*, half. See day.

**north**, *wánu míyeu*, *wánuwánniyen*, *wánuwánnu*, to, from, or at the north, northward; *wánuwáit*, the north wind (*wánuwánnutín* and *wánuwánnín*, R. W.).

**northeast wind**, *cheperéssin*, R. W.; *sá-chimoarheperéssin*, 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 *souwanáin*, the southwest, where 'the Gods chiefly dwell' (R. W. 83)?

**northwest**, *wuteheksuau*, northwestward, Acts 27, 12 (*chêkesu*, 'the northwest

**northwest**—continued.

[wind]'. R. W.; *chêkesitch*, when the wind blows northwest, *ibid*.; *Chêkesu-wáud*, the Western God, *ibid*.; *puh-táttaniyen* and *waquámittánniyen*, from the west, Mass. Ps.); *wuteheksauyen*, westward, to or from the west, Gen. 13, 14.

**nose**, *mutchan*, a nose, the snout of an animal; *katchan*, thy nose; *wutchan*, his nose; pl. + *ash* (Peq. *wucháin*, the nostrils; *kucháye*, [your] nose, Stiles; *wutehón*, a nose, C.).

**not**. See do not; no.

**notwithstanding**, *ouch*, yet, notwithstanding. See yet.

**nourish**, *ussánuu*, he gives food to (him); *sóhkomau*, he nourishes, continues to feed (him). See feed.

**now**, *yeuye* (by redupl. from *yeu*, this).

**number**. See count.

**numerals**.

[NOTE.—Not completed. See one, two, three, etc.]

**nurse**, *nanowéteu*, a nurse (a keeper, overseer), R. W. [*wánuwáttéu*, he keeps (*wánuwáttéu*, I keep, C.)].

**nut**, *amáchim*, pl. — *uash*, nut, nuts, C.; cf. *awáchenwéash*, acorns, R. W. Del. *quim*, 'a nut growing on a tree' (?); *wánuwáquim*, an acorn, Hkw., who fancifully derives it 'from *wánuwách* [*wánuwéyog*], 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). *puh-teatánniwash*, nuts, Gen. 43, 11. Abu. *pa-gánu*, pl. *-nar*, noix, Rasles. Del. *m'sim*, hickory nut [*mássi-mín*, smooth nut]; *puwéquim*, walnut [*puwéquimín*, round nut]; *wápin*, chestnut [*wámpimín*, white nut]; *scháuwéwémín*, beech nut [*wáshánuwéwémín*, angular nut?], Hkw. Virginian *sagatáwéner*, *osáwéner*, *puwá-muckoner*, 'kind of berry like unto an acorn', used to make bread and for oil; *sápinwéner*, 'kind of berry like unto an acorn', 'of this sort they make bread'; *wányámméwáck*, '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**, *natiniis* pl. *natiniiscesah* (*puugatenisk*, R. W.; *pohkuhtinis*, white oak; *wesattinis*, red oak; *wesokkikok*, (red?) oak wood, C.; Abn. *auaskauesi*, oak which bears acorns, Rasles).

**oath**, *chadechekeycuáonk* (vbl. n. from *chadechekeycuan*, he swears or vows; lit. he speaks vehemently, El. Gr. 21).

**obey**, *naswétan*, he obeys (him), primarily he follows (him); *naswectash*, obey thou (him); *naswectak*, *naswectók*, obey ye (*ken naswétah*, obey thou me; *naswectai Manit*, obey God, C.); with inan. obj. *naswétan*, *náswehtan*, he obeys (it, as a command, a law, etc.); *naswctanok*, obey ye; vbl. n. *naswctanook* (*naswctanook*, C.), obedience, an obeying; *nat naswctanóonk*, disobedience. From *nasweu*, he serves, he yields. *wumamphtaanu* (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: *condemnatous*, I believe you or I will obey you", R. W. From *wumamphtan*, he believes.

**object**, *teýg* (thing, q. v.).

**odor**, *asunungpuot*, *asununkyuak*, smell, odor; *matchemungpuot*, a bad smell; *wetlunungpuot*, sweet smell, perfume; *matchemungqussuonk*, a bad smell proceeding from or caused by an animate being; so *wuttissanukqussuonk*, 'his smell', Gen. 27, 27.

**offer**, *puumánuon*, *puumánuuna*, he offers, devotes (it) to a superior; freq. *puupumánuon*, he offers or presents (him); suffix *uppuupumánuonh*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. "*Pánpom*, 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. *wagon*, he offers; *umwágon*, he offers it; see give. *séphanu*, he offers sacrifice (*séphanu*, it is offered or sacrificed); *séphanuánuon*, he offers (it) in sacrifice, he sacrifices (it); *séphanuánuon*,

**offer**—continued.

he sacrifices (him, an. obj.) to; *uag séphanuánuog wumánuonah* . . . *mat-tannittah*, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *séphanuánuok*, an offering, sacrifice; n. agent. *séphanuánuon*, one who makes offerings, a sacrificer, a priest; *séphanuánuon*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to. *onpánuánuon magáonk*, he sends an offering (i. e. a gift or a tribute) [*onpánuánuon*, he is tributary to].

**offspring**, *ucchawog* (pl.); n. collect. *wumucchánuonk*, offspring collectively, all children, Rom. 9, 8. See child.

**often**, *nohnoompú* [when it is repeated; suppos. from *nohnoompú*], oftentimes. *machekit nompe*, when it is many times (*machekit*, *nompe*, often, C.; *kón-kitcha*, *ayatche* (for *altahshe*), as often: *ayatche nipéecum*, I am (come) often here, R. W.). *altahshe*, *ahhut tahshe*, *at-tahshe*, *at-tahshe*, as often as, as many times as [*alt tahshe*].

**oil**, *puunnee* (*puunnee* or *summe*, C.). From *puunnoh*, the sea, i. e. *puunáde*, of the sea.

**ointment**, *sussequeónk* (anointing; vbl. n. from *susseqan*, he anoints).

**old**, *kéchéis*, *kutchissu*, (he is) old, an old man; pl. *kéchéisog*, *kutchisog*, old men, elders, seniors. The inan. form is sometimes, though rarely, used, as *kéchéiyer kctassut*, an old king; pl. *kéchéisog* (an. inactive), the old, the ancients (*kitchize*, R. W.; *kéchéis*, C.; Del. *kigeyi lenno*, an aged man, Hkw. "*Chise* is an old man, and *kéchéise* a man that exceedeth in age", E. Winslow's Relation, 1624. *kutchinno*, a middle-aged man (?), R. W.). *kéchéispuá*, *kutchispuá*, an old woman (*wéúise*, pl. *suck*, R. W.; Del. *gichtochapen*, an aged woman; *chauchochéisis*, a very old woman, Hkw.). *hómes*, pl. *suck*, an old man, old men, R. W. *mohtánuon*, *mohtánuon*, (he is) old; *ummohtánuon*, I am old; suppos. *mohtánuog*, when old (*mohtánuon*, 'very old and decrepit', R. W. Del. *míhúsis*, '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. *sepepomatum*, (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24, 1. *nakkukpiyew*, he is old, with reference to a measure of duration (*tah unaukkookpiyew nah nawksq*, how old is that girl? C.). *nakkone* (= *nepom*, first), old, ancient (of inan. obj.): *nakkone scip*, 'ancient river'; *nakkone mayash*, the old ways; *uc nepomayewash*, 'that which waxeth old'; *yesh nakkoneycukish*, 'these (ar-) ancient things'. Cf. *nakkonau*, he leaves, forsakes, he is left, is forsaken. *catuwis*, 'it is old' (cloth), R. W.; *catuabana*, old traps, ibid.

**old age**, *kehchiyewumcut* and *kehchisumwat* (to be old; infinitive for noun), old age: *ut kukkehchiyewumcut*, in thy old age; *ut wanne kuhchisumwat*, in a good old age, Gen. 25, 8. *mohtantamauk* (vbl. n. from *mohtantam*), old age, decrepitude, senium. *nakkukpiyewank*, old age.

**oldwife** (Anas glacialis). See duck.

**on**. See stand.

**once**, *pasukput*. See one (*pasuk*).

**one**, *neput* (*pasuk*, *neput*, C.; *nput*, R. W.; Peq. *neput*, St; Muh. *neputah*, Edw.; Del. *gutti*, *n'gutti*, *pasuk* [for *pasuk*, a diminutive?]) (*pa'wuck*, R. W.; "neput, a thing that is past; pasuk, a thing in being", C.; *paschuk*, "a true Mohicanni word for one, and so I suppose neput to be, in its proper place", Ilkw.; Abn. *pezes*; Chip. *pa'zhik*; Cree *pa'ak*, one; *pink*, ten). See Heckewelder's observations on *neput* (*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**, *nutusen* (an.), *nutase*.

**onion**, *weenwasq* (pl.).

**only**, *webe ken webe nussu*, thou only; *watta uc webe*, (not that only) not only so. *wont*(?) : *webe want God*, 'but [except] God only', Mark 2, 7; *pasuk want God*, 'there is but one God', one God only, Ind. Primer (*pasuk want Manit*, there is only one God, R. W.). *nakkuttegwan*, only son, Luke 7, 12; 9, 38.

**open** (adj.), *wahowi*, (it is) open; *wahwahatae* (*wahwahatae*, it is) open, i. e. made or become open, opened: *wahwahatae watta*, open mouth; suppos. part. *wahwahotag*, (when it is) open; *wahwahotag wisq*, an open vessel, i. e. a vessel when open; *wahwahotashim*, opened, open, as a door or gate, Rev. 3, 8. *pohqawc*, (it is) open, manifest, clear; adv. openly; *pohqadechit* (*pohqadechick*, R. W.), in the open air, out of doors. See clear.

**open** (v.), *wahshimtu*, *wahshimwun*, he opens (it); *wahshimwumak kenogkaneq*, open the window; *wahshimwun squaw*, = *wahshimtu*, he opens the door (*wahshimwun*, I open, C.); suppos. *wahshimuk*, *wahshimug*, when he opens (it); caus. inan. *wahshimatum*, *wahshimatum*, he opens (a door, gates, etc.), i. e. he makes it open; *wahshimawsh* or *wahshimawsh squaw*, open thou the door; an. *wahshimatumau*, he opens the door to (him) (*paupumamimwen*, open me the door, R. W.).

**opposite**, *anpuahit*, (when he is) opposite; *anpuahotag*, (when it is) opposite; see before. *puhsuke*, over against, opposite to; freq. *pa'puhsuke*, reciprocally opposite, over against each other; see against. *awpwe*, *awhpwe*, *ayenqueu*, (he is) opposite, on the other side, he opposes: *houan awpwe*? 'who is my adversary?' Is. 50, 8; suppos. part. pl. *ay ayenquewig*, 'our adversaries', opponents, Neh. 4, 11; hence *ayenukhmanu*, he opposes, goes on opposing, makes war upon, fights with; *weg nutayenukhkomkwoq*, *ahhkomkwoq*, our enemies; see against; war: cf. *nuk-*

**opposite**—continued.

*quacu*, he looks toward, faces, = *n'auh-quacu* (?).

**or**, *asuh*.

**order** (n.), *kukhuhwiank* (order of succession or position).

**order** (v.). See command; shape.

**orderly, in order**, *hohtóén, hohtócu*, 'from time to time', Ezek. 4, 10, 11; 'in order', ex ordine, Acts 11, 4. *kukhénawre, kukhacwé*, in order, orderly [*kukhénaihéan*, freq. from *kenaihéan*, *kenawéchéan*, he shapes, forms, fashions].

**ordure**. See dung.

**orphan**, *tawíés, tawíés, tawíés* [*tawé-ussu*, he is deserted, left alone; or dimin. from *tawén*]; pl. + *ag* (*tawíéwóck*, fatherless children, R. W.). See deserted.

**other**. See another; other side.

**other side**, *ongkomut, ogkome*, on the other side of (beyond): *ogkomáé puménéwóckwáit*, on the other side of the wall (*acéwówóck wóteshem*, 'I came over the water', I came from the other side [*ogkomut*], R. W.); *acéwéwéákít* [*ogkomé-óhkit*], 'from the land on the other side', England, *ibid.*). *oukove* (*oukkóne*, C.), beyond, behind, on the other side of.

**otter**, *néke*, pl. *ukéquóck*, R. W.; *uké-quushóck*, an otter-skin coat, *ibid.*; Alg. *níkik*, Lahontan. From *nekikau, ucóckikau*, he tears, scratches.

**ours**, *nuttáihéin*, it is ours (partic. pl.); *kuttáihéin*, it is ours (gen. pl.) (*wenawóm, ours*, C.).

**out**. See draw out; pour out; put forth; spread out; stretch out; wear out.

**out of**, *watché*. See from.

**out of doors**, *poquówdchít*. See clear; open.

**outside**, *poquówdchíyén*, (it is) on the outside of, in an open place; see clear. *woskeche*, without, outside of: *woskeche . . . wéwóck, qut anómot*, 'the outside of the dish, but within', Matt. 23, 25, 26; and *woskeche . . . anómot*, outwardsly . . . within, v. 28.

**over**. See above; other side.

**overcome**, *sóhkou*, he overcomes, conquers (it); an. *sóhkan*, he overcomes (him). See conquer.

**overflow**, *anuwéchéwáran, anúchéwan*, it overflows; *anúchéwáranne*, overflowing. See flow.

**oversee**. See overseer; govern.

**overseer**, *wéwóchéta*, 'an orderer and ruler of their worship', R. W.; *wéwóchéwáranwéwáran*, I oversee it, *ibid.*; *wéwóchéta*, 'a nurse or keeper', *ibid.*

**overwhelm**, *wáhkukhóm*, it covers, overwhelms (it); *wéwó-núhkukhóm-an*, it covered it, Ex. 24, 15, 16. From *wákeu*, it descends, goes down.

**owe**, *wéwówówóntukquówhéwáw*, he owes (him), lit. he is owed. *wéwówówówówhéwáw*, he owes, is in debt; suppos. part. *wéwówówówówhéwáw*, one who owes; *toh kúttáwówówówhéwáw*, how much dost thou owe to (him)? (*kúttáwówówówhéwáw*, I am in your debt, C.; vbl. n. *wéwówówówówhéwáw*, a debt, *ibid.*; vbl. n. pass. *wéwówówówhéwáw*, debt, *ibid.*; *wéwówówówówhéwáw*, I will owe it to you, R. W.; *wéwówówówówhéwáw*, debts, *ibid.*). See debt.

**owl**, *aháwówówó* (*oháwówówó*, R. W.), *éwó-éwówówówó*; *kíchevéwéwéwó, kóche kóhók-éwówówó*, a great owl (*Strix virginiana*?); *wéwówó*, the screech owl.

**own**, *wéwówówówó*, he owns (it), he possesses, has in keeping. See keep.

**owner**, suppos. *wéwówówówó wéwówó*, 'the owner of the hill', 1 K. 16, 24; *wéwówówówówówówó*, he who owns (an. obj.); suppos. *wéwówówówó, wéwówówówówówó*, the owner of (an. obj.); pl. *wéwówówówówówówówó*, the owners. See belong to. *wéwówówówó* (he who possesses; suppos. part from *ohéwáw*), the owner of (it); pl. *wéwówówówówówówówó*, the owners. See have (v.).

**oyster**, *chúnkó, apwówówó*, C.; *apwówówówówówó* (pl.), oysters, R. W.; Narr. *uh-pówówówówó*, Stiles; Peq. *apwówówówówówó*, Stiles. From *apwówówó*, he roasts, and *hóyk*, shellfish: the shellfish which are for roasting.

## P

- paddle** (n.), *wattukhuuk* (*wátukuck*, R. W.); *paítous ne wátchunck*, bring hither my paddle, *ibid.*, = *paúdash wattukhuuk*).
- paddle** (v.), *chenáú*, he paddles or rows; *menukke chenáúg*, they were 'toiling in rowing' (rowing hard), Mark 6, 48; suppos. part. pl. *wame nobtje chenatcheg*, 'all that handle the oar' (who are skillful rowers), Ezek. 27, 29 (*imper. chénosh*, paddle or row; pl. *chéneck*, paddle, R. W.).
- pain**, *onkquanumoonk*, *unkquanumoonk*, vbl. n. from *unkquanumau*, he suffers or is in pain; elsewhere *ongquanomom*, he is in pain; *nut-onkquomom*, I am in pain; vbl. n. *onkquomomoonk*, pain, torment; from *unkque*, sore, grievous, extreme. See extreme. *uchésammam*, *uchésammattam*, I am in pain, R. W. See sore; torment.
- paint** (n.), *wumám*, 'their red painting which they most delight in', R. W. From *wame*, handsome.
- paint** (v.), *wussuekwhóumen*, to paint, R. W., whence "*wussiekerhounck*, a letter, for having no letters, their painting comes the nearest"; *wussuekhósa*, (he is) painted, *ibid.* *anogku*, he is painted, he paints himself (*annakésu*, he is painted; pl. *annakéuck*, they are painted, R. W.; *nut-annogkínnum*, I paint, C.).
- pale**, *wompékushomat*, to be pale; *wompékushau*, he is pale; *wuskesuk wompékushauó*, his face grows pale (*wompékishcéé wosketomp*, a pale man; *wawwomp-polkishau*, I am pale; *wompishkauonk*, paleness, C.). From *wompí*, white, *k'* progressive, with *-ish* denoting a bad quality. Cf. gray.
- palsied**, *nanunkpessu*, *nónunkkussu*, (he is) palsied, has a palsy; suppos. *noh nanunksit*; pl. *neg nanunksitcheq*, they who have the palsy. From *wannuk-kúuou*, freq. of older form *núkkúuou*, he shakes, with an. active *ussu*. Cf. *nukkemá*, it is shaken; *nanunkshau*, he trembles, quakes.
- pant**, *mehmehsharómaw*, he pants; *wann-mehmehsharómaw*, I did pant, Ps. 119, 131.
- parched eorn**, *appumimúéúash* (pl.), *appum-* (*appimúiméúash*, R. W.; *appimúiméú-wawwámp*, 'the parched meal, boiled with water, at their houses, which is the wholesomest diet they have', R. W.). From *apwau*, *wáú*: he roasts or bakes corn or other fruit.
- pardon**. See forgive.
- parents**, *atchetwonguh*, *watchetwonguh* (gen. construct), the parents of, his parents: *katchetwonguawóog*, your parents (*watchetwongúog*, ancestors, C.). From *watcheu*, *watchéyou*, suppos. *wadchít*, he comes from. See come from.
- part**, *awatche*, some, a part; opposed to *wame*, all, the whole. *chippí*, *chippé*, a portion, part, division; suppos. inan. *chipping* (when it is divided or parted): *yaw chippí*, *yaw chippag*, a fourth part; *piúkque chippe* (or *chippag*), a tenth part; adv. *chippé*, partly, in part.
- partridge**, *pahpahkshuas*, *pahpahkussu* (*papock*, pl. *papocksuog*, R. W.; *Peq-papockuterec*, quail; *cutquawss*, partridge, Stiles. In Ex. 16, 13, Elliot has *chachawuog*, quails; but *quailsog* (*ohj*, *quail-oh*) is transferred in Num. 11, 31; and *pahpahquittog* is used for quails, Ps. 105, 40. Muh. *pahpahwagh*, Jeff.; L. I. *apacus*, partridge; *ohorodes*, quail, Wood; Del. *pahacku*, pheasant; *papocus*, partridge (i. e. quail), HKW.).
- pass away**, *wahshéau*, *wahshéau*, it fails, failes, passes away. See fade.
- pass by**, *pámsheau*, it is passed, it passes, 'is over and gone', Cant. 2, 11; 'is past', Jer. 8, 20. *panunshau*, *panunshau*, he passes by; *panunkanaw*, he passes by (him); *up-pawunkanawóh*, he passes by him, he goes by him (*panunshau*, he walks, he goes onward). See walk.
- pasturage**, *tannaduppásook*, pasturing, a pasture, vbl. n. from *tannaduppásoog*, they feed or graze.
- patch**, *weshashshóumit*, to patch, C.
- path**, *way*, a way, a path (*máyi*, R. W.): *ayim way*, he made a way; *wéu way*, I am the way; *kishke wayut*, by the wayside (*mayóó*, is there a way?; *mat mayawáúmo*, there is no way; *tomishán*

**path**—continued.

*wéyí?* where lies the way? R. W.). From *au*, he goes to, *auí*, he goes, with *m'* indefinite. "From *aan*, 'to go', is derived *eyyag*, 'whither I go'" (Chip.), Schoolcraft.

**patient**, *mananissu*, he is patient; vbl. n. *mananigyoonk*, patient, being patient; *mananissuonk*, patience in exercise, acting patiently. See *slow*.

**pay**, *óaltuhkuu*, he pays (him); *óad-tuhkah*, pay thou me (*óad-tuhkah eyeu*, pay me now, C.); inan. *óad-téau*, *óad-tétau*, he pays (it), as money, tribute, a vow, etc., he makes payment of (it); *ódtéteush*, pay thou; *pish kutáódtéteau*, thou shalt pay (it) (vbl. n. *óad-tétauonk*, payment, C.). *kun-óatámpatous*, *kuk-ke'skérhosh*, I will pay you; *ke'skérhíu teangwesiu*, pay me my money, R. W. *pátuu*, he pays, "a word newly made from the English: *enpááimish*, I will pay you". R. W. Eliot gives a paradigm of this verb in the suffix an. form (Gram. 28-58): *kup-jamunish*, I pay thee; *wápayum*, I pay him, etc.

**peace**, *agáñe*, R. W.

**peg**. See *wampum*.

**peak**, *kussokkúí*, *kussokkóiyeu*, on a high peak or summit.

**pekan**. See *fisher*.

**pen**, *weyuu* (a feather) (*week*, a pen, C.); *wéyuu'áhoqoq*, a penknife.

**penny**, *ompiskot* (*ámpecat*, R. W.; *ompiskud*, C.); *wéyut-ompiskot* (*wéyutompiskot*, Matt. 20, 2), one penny (*wéyutómpicat*, R. W.), i. e. one penny's worth of wampum (= a span?). Cf. *wes-áwámscat*, two pence; *wes-áwámscussuyí*, two spans (of wampum), R. W.

**people**, *níminissínukóck*, 'folk or people', R. W. See *man* (*missin*). *chip-pissuag*, a people, a tribe (they who are separate or by themselves), from *chippé*, separate, and act. an. *ussu*. Cf. *chippátauonk*, a tribe (collectively).

**perform**. See *do*.

**perhaps**, *pagyódtche*, *pagyódtche* (*pagyódtche*, C.), it may be, perhaps. *matwáít*, 'it may be that', Gen. 16, 2 (*ammiat*, perhaps, it may be; *ammiat matteag*, maybe not, C.).

**periwinkle**, *metwááhook*, 'the periwinkle [*Pyruia carica* or *P. canaliculata*], of which they make their *wámpuu* or white money', R. W. The *wámpuu* was made from "the stem or stock of the . . . *metwááhook*, when all the shell is broken off". Possibly from *níhtá-uag*, ear, and *hogk*, shell; ear-shaped shell; possibly from *muttúé*, abundant, as distinguished from the rarer black *peag* or *suckááhook*.

**permission**, *amnykanáittóonk*, C.

**permit**, *amnatam*, he wills, intends, purposes (it); an. *amnatam*, he permits (him); suppos. *amnatamít*, if he permit (him); inan. *amnatog*, if he permit (it), i. e. if he will (*amnatamch*, permit me, C.). See *think*.

**person**, *hooruu*, anybody, any person, somebody; see *any*. N. collect. *mut-táuwuk*, persons (as distinguished from cattle, animals, or inanimate objects); an. pl. *muttáuwog* (they are many), the multitude, many persons.

**persuade**, *wepresháuu*, he persuades (him); suffix *wuu-wepreshá-uik*, he persuaded him (*amwáwepreshá*, I persuade, C.); act. an. *wepreshássáuu*, he exercises or uses persuasion (*wáweshásháánuat*, to persuade, C.); vbl. n. *wepreshássátauonk*, persuasion.

**perverse**, *pannuu*, (it is) out of the way, contrary; suppos. *wóh pannéout*, 'he who is perverse', who goes out of the way, Prov. 14, 2. See *astray*; *different*.

**pestilence**, *ewinúúóonk*, pestilence, contagious or infectious disease. *wesáusháúuk* (*wesáusháúúonk*, the plague, R. W.); vbl. n. from *wésáusháúí*, he hath the plague, *ibid.* *wésásháúuk*, 'a fever', John 4, 52; from *wésáúí*, *wesáúé*, yellow, with *-ish* of derogation or bad quality. See *fever*.

**pestle**, *quínáshic*; *wáshpe quínáshicwáuk*, 'with a pestle', Prov. 27, 22 [i. e. a 'long stone', *quínú-ássuu*].

**physic**, *maskehtu*, *maskehtu* (*maskit*, R. W.), i. e. herbs. See *medicine*.

**physician**, *ponáskéhtúéu*, one who gives medicine [from *ponuu*, he puts, applies; *maskehtu*, medicine]; *ponáskéhtu-wesáuu*, one who is giving medicine, a physician in practice [*ponuu-maskehtu-ussu*].



- pickerel**, *quónóuog* (pl.), 'a fresh fish which the Indians break the ice in fresh ponds, when they take', R. W. (Peq. *quánuoose*, 'pickerel or long-nose', Stiles; Abn. *kšúššé*, pl. -*sak*, brochet, Rasles). From *quónósu*, he is long.
- piece**, *kólchúhki*, a piece, portion, or fragment of (*kólchúhki weyáus*, a piece of meat, C.); *kólchúhki ohtenk*, a part of a field, Gen. 33, 19, = *kólchúhkeohke*, Josh. 24, 32; *kólchúhken petakyanunk*, a piece of bread, Prov. 6, 26. *chogq*, a bit, a small piece or fragment, 'a farthing', Matt. 5, 26 (*chóhki*, a minute of time, C.)
- pick**. See *pick*.
- pigeon**, *wuskulórhun-au* (*wuskórhán*, R. W.).
- pike**, Alg. *kinonge*, Lah., whence *naukelongc*. See *pickerel*.
- pillow** (?), *ayuhquásumá*, *aypahq*. Cf. *áhthquásik*, *aypáhuos*, a covering; *ahockquósinush*, mats used for covering the wigwams, R. W.
- pin**, *kenunkwóhok*, *kinunkwóhok*; pl. *-ongash*, (wooden ?) pins (cf. *kenwhéy*, a nail, from *kená*, it is sharp; also Abn. *kaúsis*, *kaúšiak*, épine, Rasles). *ohlomáwepéunk* (for *ohlóm-?*), a pin or needle, C. *wánkántog*, a pin (to hang things on), Ezek. 15, 3; lit. a crooked stick [*wonki-nhtog*] or wooden hook. In Num. 3, 37, and 4, 32, the English word *pin* is transferred, *aypinnuatgash*.
- pine tree**, *ko, kowá* (*rówaw*, R. W.; *cowarésnek*, young pines, *ibid.*; *kwáwis*, pine tree, C. Abn. *kšé*; Del. *cawc*; L. I. *ev*, Jeff.).
- pipe**, *hopwánek*, R. W.; *áhpwánekash*, pipes, and *áhpwánek*, tobacco, C. Cf. *kogkchóipnat*, to be drunk, C.; *aypá*, he feels, eats. See *eat*. *wáttámmágon*, a pipe, R. W.; Peq. *wáttámmánc*, Stiles. Cf. *wáttámmáog*, tobacco, R. W. See *smoke*; *tobacco*.
- pit**, *passóhtheg*, *passóhtheg*, *passóhtheg* (*passóhtheg*, they dig a pit); *wáogq*, a hole (*pitshonát ogqmat*, to fall into a pit, Matt. 12, 11). See *hole*.
- pitcher**, *patháush*: *aypátháush*, 'her pitcher', Gen. 24, 15, 20; adj. *patháushcúe áippe*, a pitcher of water, Mark 14, 13. Elsewhere 'pitcher' is rendered
- pitcher**—continued.  
by *wisq*, *wisq* (see *vessel*), and *wáttáuhappáitch*, Eccl. 12, 6 (see *draw water*). See *Rasles*, s. v. *cruche*: "*patáúšš*, espèce de cruche d'écorce, ronde en haut", etc.
- pity**, *kítteamontéamun*, he pities. See *mercy*.
- place** (n.), *ayewonk*: *kutáyeonk*, thy dwelling place; *ayewonáit*, to the place. Vbl. n. from *ayen*, he is located, he is in this or that place. See *dwell*; *high place*.
- place** (v.), *ponun*, *ponáun*, he puts (it); *ayponáun*, he puts it; *nápponáun* (*nápponáun*, C.), I put; *ponsh*, put thou (it); *ponóok*, put ye (it); an. *ponun*, he puts or places (him); suffix *ayponsh*, he puts him; *ponsh*, put thou me; *káppon kúhshog*, thou placest thyself, Ps. 139, 5. Cf. *aypá*, he sits, rests, is placed (?).
- plague**. See *pestilence*.
- plain** (adj.), *pahke*, clear, manifest. See *clear*.
- plain** (n.), *múkkashqut*. See *meadow*.
- plant**, *ohkchétáun*, *ohkchétáun*, he plants (v. i. and t. inan. obj.); *ohkchétáog ohtéwásh*, they plant the fields (*ahkchétáunáun*, *quáttáunáun*, to plant corn; *ahkchétáunáitch*, planting time, R. W.; *áwhkchétáun*, I sow or plant, C.); *pish kutóhketáun*, thou shalt plant; *suppos*, part. pass. *ahkchétáunuk*, when it is planted, hence a plant; n. agent. *ohkchétáun-in*, a planter, one who plants. *ohkchétáunáun*, he plants a field. See *field*.
- play**, *paucháun*, he plays, he is playing; *paucháunog*, they are playing, R. W.; *náppaucháunáun*, we are dancing, *ibid.* Cf. *wéy páucheg*, they who make merry, Jer. 30, 19. See *merry*. *ponpá*, *ponpá*, he plays; *ponpáog*, *ponpáog*, they play (*ponpáog*, C.; *násh-ponpáun*, I play, *ibid.*); vbl. n. *ponpáunóok*, *ponpáunóok*, play, sport (*ponpáunóok*, recreation: *ponpáunóok*, playing, C.; *ponpáunóonk*, Ind. Laws). *nuk-kissáunus*, I play, C., i. e. I play at a game, I gamble; *akéwog*, 'they are at cards, or telling of rushes'; *n'takésemín*, 'I am telling or counting; for their play is a kind of arithmetic', R. W. *wánnáog-ohhómmín*, 'to play at dice', i. e. by

**play**—continued.

throwing painted plum stones (*asaáun-ash*) into a tray (*wanúung*), R. W.

**please** (?), *wassekittakhoóúat*, C.; *wassekittééh*, 1 please, *ibid.* *wékontam*, he is pleased. See glad.

**Pleiades**, *asishquttuug*, Job 38, 31; Amos 5, 8; but Roger Williams gives this, *shwíshéttouéwáug*, as the name of 'the golden mete-wand' (i. e. the belt of Orion), and *chippápuock*, 'the brood hen' (or Pleiades). The latter is more probably correct, since *shwíshéttouéwáug* or *asishquttuug* seems to be derived from *shwé*, three, and *sputta*, fire (*shwíshéttoué*, a wigwam with three fires, R. W. 46), and *chippápuock* (= *chippápuog*, El.) means they keep apart, are by themselves, are separate.

**plenteous**, *nussegeu*, *nissegeu*, (it is) plenteous, abundant: *nissegeu 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**, *anashkhan*, he digs. See dig.

**pluck**, *pahposinuu missukpuáinúwásh*, he plucks ears of corn (*pohsukpuéwáwá*, Matt. 12, 1). *kodlúhkwá*, he plucks; *nuk-kodlúhkwá*, I pluck, C. (?). Cf. *kodlinuuu*, he draws or plucks (it) out, as a sword from the sheath, etc.; *an. kodlúwásh*, pull me out, Ps. 31, 4; *kodlúwák nábtant*, pull ye (them) out of the fire, Jude 23.

**plunder**. See rob.

**point**, *ahquacu*, *ahquáé*, at the point or extremity of; *rad. áhk*, *ahq*, a sharp extremity, a point, the point of. See end; extreme. *niyiyag* (when it is angular or cornering), an angle, corner, or point (e. g. of land). See angle.

**poison**, *áhquoshéht*, *ahquoshéht*, *ankquashéht*, poison (of serpents, Ps. 140, 3; of arrows, Job 6, 4); *nukpué nukquoshéht*, 'eruel venom', Deut. 32, 33. From *ankpué*, cruel, sore, grievous.

**pole**, *quunúhtug* [*quunú-ahug*, a long stick].

**polished**, *kissewáwáwá*, Is. 49, 2.

**pond**, *nippisse*, *nips* [dimin. of *nippe*, water], a small body of water, a pool or pond, often compounded with 'pog', 'pauq; *nippissepog*, *nippissipog*, *nippissi-*

**pond**—continued.

*pog*; *eu nippissepauq*, into the lake, Luke 8, 33; *yáai nippissepauq*, on one side of the pool, 2 Sam. 2, 13; *nippisse nippe*, water of the pool, Is. 22, 11; *nips*, a pool, John 5, 2, 4, 7 (*nippis*, Mass. Ps.; *nips*, pond, pl. *nipsash*, R. W.; Peq. *nippisawáug*, pond, Stiles); *nippissepog*, 'standing water', Ps. 107, 35, i. e. *nippisse-áppog*, *suppos.* inan. from *áppu*, he sits, remains in a place. See water.

**poor**, *matchéku*, (he is) poor; pl. *matchékwog* (*matchékúé*, poor; *aná matchékwá*, he is poor; *wáwá-matchék* (*wáwá-matchék*, R. W.), I am poor, C.); vbl. n. *matchékwonk*, poverty. From *matchék*, when it is bad, or *matché*, bad, with 'k progressive, he is going on badly (?).

**poplar tree**, *metwe*, *metwe*.

**porgy**, *wishéup*, pl. *wishéuppaáog*, 'bream', R. W., corrupted to 'scup', 'scupang', and 'porgy' or 'paugee' (Pagrus argyrops, Linn. and Storer). The name is derived from the large, close scales, *wishé-kuppi*.

**porpoise**, *tatakkomáog*, porpoises, R. W. (*tataykom*, he strikes repeatedly, keeps striking or beating; freq. from *toqkom*, he strikes).

**possess**, *ohtau*, he has. See have (v.). *radchanuu*, he has in possession, he keeps (it). See keep.

**possible**, *woh unag* (if it may be so), if it be possible; *wáwé wáwéwáquásinásh woh n'wághéwásh*, all things are possible (may be so). *noshkonungquot*, *noshkonungquodt*, (when it is) impossible, an impossibility; *wáwá noshkonungquodt-é*, it is not possible.

**post**, *nepattuhquonk*, *wépatunquonk*, a post, pillar, stake, standing upright. From *nápatuu*, it stands upright. See stand.

**posteriors**. See behind; hind parts.

**pot**. See vessel.

**pottage**, *sábhéq*, *sabáhéq*, *sabáhéq* [*suppos.* inan. from *scupácu*, *sabár*, it is soft, thin, melting, when it is made soft or thinned].

**pound**. See beat.

**pour out**, *sokéwáwá*, *sokáwáwá*, he pours (it) out; *nussokín*, *nussokáwá*, I pour (it) out; *sokhéwásh*, pour thou; *sokéwáwá*,

**pour out**—continued.

pour ye; suppos. *noh sokkenuk nippe*, he who pours water; suppos. part. inan. *sokening* (that which is poured out), 'a heap of corn', R. W.; *sokenip-pash* (for *sokenush nippe*), pour thou out water; an. *sokenunawau*, he pours (it) upon (him). From *sokanon*, it pours, it rains. See rain.

**poverty**, *natchektonk*. See poor.

**powder**, *sohquag* (suppos. inan. from *sohque*), when it is made fine or like dust; *sohquigen*, *sokquigen*, in powder, powdered. See fine. *saupack*, R. W., *sabuck*, C., gunpowder.

**pox**, *umaskishauñ*, he hath the (small?) pox, R. W.; *umaskishatonek*, the pox, ibid.; *umaskishauñitch*, the last pox, ibid.

**praise**, *wacenua*, he praises; suffix an. *wacenenomóuh*, they praised, commended him; *wacenuan*, he praises (him); *wacenuatum*, *wacenenodtum*, he praises (it). See flatter.

**pray**, *peantau* (*peyáutau*, R. W.), he prays; *noppéant*, I pray; *peantamok*, pray ye; an. *peantunawau*, he prays to (him); suffix *kupéantamowsh*, I pray (to) thee; vbl. n. *peantauóonk*, praying, prayer; suppos. part. *noh peantog*, he who prays.

**precious**, *nishoadtue*, *mogoadtue* [of great price, *nishoadtúe*, *mogke-adtúe*]; pl. *wonégugish*, *wáwégugish*, precious things; *umpakua*, a jewel, a precious thing, a treasure; pl.  $\pm$  *unash*. See treasure.

**predict**, *quashodtum*, he prophesies (v. i. or v. t. inan. obj.), he foretells or predicts, he promises; vbl. n. *quashodtuonk*, a prophecy, a promise, prediction; n. agent. *quashodtumawen-in*, one who predicts, a prophet; suppos. *noh quashodtuk*, he who predicts. See promise.

**pregnant**, *wompéquea*, *wompéquáon*, she is pregnant; adj. *wompéquáe* (*wompéquo*, C.), pregnant, with child; vbl. n. *wompéquawonk*, *swáonk*, conception, pregnancy. See conceive.

**prepare**, *nawashurumum*, he prepares (it), makes it ready; v. i. *umashorea*, he prepares, makes ready; *nawashwish*, prepare thyself; v. t. an. and inan. *nawashuetumaw*, he prepares (it) for (him);

**prepare**—continued.

*umawashuétumaw oweretoonk*, I prepare him a habitation, Ezek. 7, 14. *quosh-acuétum*, *quashawéttum*, he makes (it) ready beforehand, he prepares (it); freq. *quogquoshuétum*, *quayrasuétum*, *quogquoshuétum*, he prepares (it); *quogquoshuétumok unawag*, prepare ye his way; an. *quoshuoréhuu*, he prepares (him), makes him ready. See ready.

**prepuce**, *uhquáen*, *uhquáe wóulúhquah*.

**presently**, *teawuk*, immediately, quickly (*teáno*, R. W.).

**prevail over**, *omskauau*, he prevails over (him), he puts (him) to flight; suffix *wot-omskau-oh*, he puts him to flight; v. i. act. *omskánu*, he prevails, is the conqueror. See conquer.

**prey**, *tohpawumóonk* (vbl. n. from *tohpawumau*, he seizes, lays violent hold on).

**price**, *óulúhteuonk*, payment (vbl. n. from *óulúhteuu*, he makes payment).

**prick**, *koníttequom* (*konúttihquom*, C.), he pricks (it); *kamukshéau*, it pricks or pierces; suppos. *kamukshonk*, *kamukshonk*, when it pricks or pierces, piercing, penetrating; v. t. an. and inan. causat. *kánukkéttahurhan*, he causes (it) to prick or pierce (him), he pierces (him) with (it); *akkánukkéttahurhoh ukpánuúhtugk*, he pierced him with his spear.

**priest**, *paawau* (a wizard, witch, magician, etc., in Eliot's translation), pl. *paawawog* (*paawáur*, a priest; pl. *paawáuhog*, R. W. "These priests they (the Indians of Cayenne) call *paawog*; we call them sorcerers."—De Vries, Voy. to Guiana). Roger Williams gives *taupowaw*, 'a wise speaker'; pl. *taupowawog*, '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 *kehete-powawog*, chief priests (?).

**prisoner**, *kupshagkinaw*, he puts (him) in prison; suffix *akkupshagkinuh*, he puts him in prison; pass. *kupshagkinaw*, he is in prison, and *kupshagkinawso*, he is a prisoner; suppos. part. *noh kobshagkinuk*, he who is in prison, one imprisoned; *ney kobshagkinutshog*, they who are in prison, and *kobshagkinawso*

**prisoner**—continued.

*atcheq*, prisoners; vbl. n. pass. *kobshag-kimittoonk*, imprisonment (being imprisoned); vbl. n. act. intrans. *kobshag-kimcausoonk*, imprisonment (being prisoner). From *kuppogki*, it is closed, thick, impenetrable, with 'sh of forced or violent action, i. e. he is forcibly shut up.

**proceed**, *watcheu*, *watchen*, *watchigen*, he proceeds from, i. e. originates in or is caused by; inan. pl. *nish watchigenash Giodut*, these things are God's, i. e. belong to him, proceed from him as their origin or source; suppos. *noh wajhit, noh watchit*, he who proceeds from (*noh wajhit mitamrossissit*, he that is 'born of a woman', Gal. 4, 4). See from. *outsou*, he proceeds from, is the offspring of; *wame outsou*, he is 'without descent', Heb. 7, 3; *notonsou kah wam Giodut*, 'I proceeded forth and came from God', John 8, 42; vbl. n. *wut-onseonk*, (his) descent or lineage. *ohhontsou*, he proceeds or moves onward from one thing to another; *ohhantsog wutch machuk ca machukut*, they proceed from evil to evil. Cf. *ontappu (ontappu)*, he is removed (*wut-antsap*, I move, C.); *onthamun*, it is put out (as fire or a candle), it is extinguished; *ontattan*, he moves (it); *ontashou*, he moves (him); *óontomuk*, the matrix. *kutchittóushau*, he proceeds onward, goes forward. See begin; come from; go; move.

**procure** (?), *wat-ahchuwetchcom*, I procure; *wat-ahchuwetchcomun*, we procure, C. Cf. *adchawu*, he hunts (*watachawu*, I hunt, C.)

**produce**, *watcheken*, *watchegen*, it produces, bears, yields, brings forth (inan. obj.); *watchegen weechun*, it bore fruit, *adunegen*, *dtawegen*, *tawegen*, it brings forth or produces (as the earth plants, or a tree fruits); *watchegen soukuk onk dtawegen weechun*, the blade sprung up and brought forth fruit, Matt. 13, 26; *ut pish tawegen . . . mehtagguash*, there shall grow . . . trees, Ezek. 47, 12; imperat. *dtamíckej ohke m'okht*, let the earth bring forth grass, Gen. 1, 11. *wamweechumínnó*, it produces fruit; *wam-onweechumínnó*, it produces good fruit; *wat-wamweechumínnó*, it produces bad fruit, Matt. 7, 18.

**profit**, *teq nóchíin*, what am I profited?; *áchíin*, it profits, it is profitable. From *watcheu*, it comes from (*wame teq watcheu*, it profiteth nothing, Job 34, 9, i. e. nothing comes from it). Cf. *atcheun*, he made from (it), Gen. 2, 22. *awenhan*, he gains (it); suppos. part. inan. *awekhanuk*, that which is gained, profit; pl. *nish awekhamugish*, things gained, profits; vbl. n. *awekhamunoonk*, gaining, profiting, profit.

**progress**. See come from; go; proceed.

**promise**, *quóshau*, *quóshawu*, he promises (*kaw quóshamínnó*, you promise well, C.); an. *quóshonau*, suffix *akquóshonau*, he promises him; *kukquóshom*, thou promisest (it); vbl. n. *quóshomítonk*, *quóshomíwítonk*, a promising, promise; *quóshodítonk*, promising something, the subject of a promise, the matter or thing promised. From *quóshé*, (it is) beforehand, in advance or anticipation. So *quóshé wamun*, he foresees (it).

**pronounce**, *watta wussatappre wussohamawun*, he does not pronounce it right, Judg. 12, 6. *samprohípuatunamut*, to pronounce right; *wattínnóhípuatunamóonkínnó*, their manner of pronouncing, C.

**proper** (?), *ne ánní*, that is proper or right; *wéih* or *sampri*, right, C.; but lit. *ne wuní*, that which is so or such as.

**property**. See goods.

**prostitute**. See fornication; harlot.

**prostrate one's self**, *punnéu*, he falls prostrate. See fall.

**protuberance**. See swell.

**proud**, *pehtáunawun*, he is proud; suppos. *noh pehtáunawéit*, he who is proud; vbl. n. *pehtáunawoonk*, pride. See haughty.

**prove**. See try.

**provoke**, *wósqucheau*, *wósqechau*; freq. and intens. *wamwósqechau*, he provokes (him) to anger, causes him to be angry (*wam-wánnósqeché*, I provoke; *wamwósqechíímat*, to provoke, C.); suffix. *wamwósqechéouh*, they provoked him. Caus. from *wósqecháunawun*, he is angry with (him)?

**pendendum virile**, *akkosie pompuchéai-yéun*; *ukksáunuk*.

**pull**. See pluck.

**punish**, *samatahwhau*; freq. and intens. *sasamatáwhau*, he punishes or chastises (him); *wissasamatáwh*, I pun-

**punish**—continued.

ish him (*usssohsamitoh*, I chastise; *uss-sissamitahhiam*, I punish, C.); vbl. n. pass. *sasamitahwuhuttaonk*, punishment received, chastisement, being punished; n. agent. *sasamitahwawen*, one who punishes or inflicts punishment.

**pure**, *pohki*, *pakke* (it is) clear, open, pure; an. act. *pahkesa*, he is pure. See clear.

**purify**, *pahkhean*, he purifies (him), makes him pure; *pahkhean*, he purifies (it) [caus. from *pakke*].

**purple**, *sucki*, black, R. W.; Peq. 'suggyo, dark or black, Stiles; but the *suckaú-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**, *kesantam*, *kesantam*, he purposes, intends; *wikkasantam*, I purpose; vbl. n.

**purpose**—continued.

*kesantawoonk*, purpose. *uacantam*, he intends, thinks, purposes, wills. See think. *pakolltantam*, he purposes (resolves, determines); vbl. n. *pakolltantawoonk*, purpose, determination.

**pursue**. See follow.

**put**. See place (v.).

**put away**. See cast away.

**put forth**, *sohwamam wumuteheg*, he put forth his hand; an. *sohhowamau*, he puts (him) forth, thrusts (him) out (*kussawhoki*, do you put me out of doors? *tawhitch*, *kussawhokiéeta*, why do you put me out? R. W.). *sohkehean*, it puts forth, springs out, as buds or leaves from a plant.

**put into**, *petan*, 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. *puwishoonis*, meadow quails (meadow larks), Stiles. See partridge.

**quarrel**, *mekman*, he quarrels with (him); recipr. *meknuttuog*, they strive together, they quarrel; suppos. part. *nok mekonout*, he who strives or quarrels (*meccaútea*, a fighter; *wepé kummé-cauteh*, you are a quarreller, R. W.). See fight. *miskisaúwaw*, a quarrelsome fellow, R. W.

**queen**, *sonkig*, *sonksq* (*saunks*, R. W.), *kehche sonksq*, *kehchisunkisq*. See mistress.

**quench**, *ontham noutau*, he quenches, extinguishes, puts out the fire; *onthamau*, it is quenched, extinguished. Cf. *noutau áhtea*, the fire goes out, Prov. 26, 20. See extinguish. *áhtappadtaunuso*, it is quenched, extinguished; pass. part. neg. *watta woh áhtappattaúwuk*, (the fire) shall not be quenched, Mark 9,

**quench**—continued.

46, 48; *noutau watta áhtappattoóen*, the fire is not quenched, v. 44 (*tahitippad-tawúnat*, to quench; *nuttaháppáátdon*, I quench, C.; cf. *tahitippadton wénau*, he cools my tongue, Luke 16, 24).

**question**, *notatomauau*, he questions (him), asks him a question; *notatomuhkau*, he continues to question, makes inquiries [*k* progressive]; vbl. n. *notatomuhteaunk*, a question (*nattotumwéhteaunk*, C.). See ask.

**quickly**, *tcóonuk*. See immediately; presently.

**quiet**, *chequnappu*, he is silent, he is still (*nut cheqúmap*, I am silent, C.). *wawunappu*, he is quiet, gentle, patient, still, etc. See silent; slow.

**quiver**, *petan*; *kuppétau*, thy quiver; *appétauwónut*, in his quiver. From *petan*, he puts it into; cf. *petunk*, a bag.

## R

- rabbit**, Peq. *tupsaás*, Stiles. See coney.
- raccoon**, *ánsup* (*ansupp*, Wood), pl. *pánuog* (for *panuog*?), R. W.; *moh-wonek*, a raccoon-skin coat, *ibid.*
- rage**, *nun-nishquát*, I rage, C. Cf. *nosh-quáttin*, *nashquát*, a tempest, violent storm.
- rain**, *sokanun* (*sákenun*, *anuquat*, R. W.; *sokénon*, C.); *onuáquát*, raining, *ibid.* Peq. *solghéan*, Stiles; Abn. *ssgharáin*; Hb. *sokétan*, Hkw.); *noqkinun*, much rain; *nishinun*, a great rain (*noqkossé sokénon*, a shower of rain, C.); *niskénon*, *nishkenon*, vapor, fog, mist (*sanken-óani*, it rains, C.; *sun sokénon?* does it rain? *ibid.*), Lit. *sokanun*, *sokenun*, impers. verb, it rains, it pours out (act. *sokenun*, he pours (it) out; *sokanun aakaw*, he rained fire, Gen. 19, 24; *uss-sokun* . . . *missokun*, I cause it to rain hail, Ex. 9, 18. See pour out). N. collect. *sokénuak*, rain; *nishkenénuak*, 'small rain', mist, Dent. 32, 2.
- rainbow**, *akpitanogpion*, Rev. 4, 4; 10, 1.
- raise**, *waupénu*, *waupénuun*, he raises (it) up, he lifts (it) up; suppos. *waupénuak waunutehey*, when he raised up his hand; an. *waupénu*, he raises (him), lifts (him) up [from *waábeu*, *waápa*, it rises, goes up]. *tahshinun*, he raises (it), lifts (it) up; *tahshinush kóunutehey*, lift up thy hand; suppos. *tahshinuk*, when he raises (it) up; an. *tahshinun*, he raises or lifts (him) up, and pass. he is raised or lifted up; *untahshin*, I lift up myself; *tahshin kuhhóg*, lift up thyself; suppos. *tahshinóot*, lifting or raising (him) up; pass. part. suppos. *tahshinénuak*, 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'. *owohkinun*, he raises (him) up, causes (him) to rise. See rise.
- ransom**, *manashun*, he redeems or ransoms (it); *manashuk olteuk*, if he redeem the field, Lev. 27, 19 (*cuannaná-haunúé* have you bought it? *cuannaná-hamoúsh*, I will buy it of you, R. W.); an. *manashéan*, he ransoms (him); suffix
- ransom**—continued.  
*un-manashóhók*, he ransoms him; ybl. n. *manashóhók*, a ransom. Cf. *wanashéan*, he values (him), fixes a value on (him); *wanashéan*, he makes an agreement with, he covenants with.
- rap**, *chuhchankyuttahun*, he raps or knocks (at the door), Rev. 3, 20 (*unt-chuhchankyuttahun*, I knock, C.).
- rather**, *teogku*, 'rather, unfinished', El. Gr. 21.
- rattlesnake**, *sesek*, R. W. (*seéky*, *seseyk*, 'adder', 'vipér', El.; pl. *sesepúóg*).
- raven**. See crow.
- raw**, *aske* (*askeu*), (it is) raw, not ready for use, immature (*askin*, R. W., *askiu*, C., it is raw; Abn. *skésh*, crument, étant cru, non cuit, Rasles); related to *ashy*, *asq*, *aspuam*, not yet, before; *waske*, new, young; *askéht*, grass; *askaspé*, green). *asképuus* [*aske-wépuus*], raw flesh; *askéhtamanuuean*, he eats it raw. Cf. Ex. 12, 9. *-asketanuk*, in compound words, 'a raw thing' (i. e. to be eaten raw), C.; *manasketánuak*, cucumbers, 'or a raw thing', etc., C. See squash.
- read**, *ogkétun*, he reads, i. e. he counts (the letters); suppos. *wah ogkétog*, he who reads (*unttogkétun*, I read; *sun wah kuttogkétun*, can you read? C.).
- ready**, *quashappu*, he is ready [*quashé-appu*]; *quashóhtéan*, it is ready [*quashé-ahéan*]; *quashinun*, he makes (it) ready, prepares (it); caus. an. *quashawáchéan*, and freq. *quapushawáchéan*, he makes (him) ready, puts him in readiness, prepares him; caus. inan. *quashéhtéan*, *quapushéhtéan*, he makes (it) ready. *manashéan*, he makes ready, prepares; *manashénuun*, he makes (it) ready. See prepare; wait.
- reason**, *manamá*, *enonnuí* (*anámánuí*, *enonnuíyenuak*, C.; *enonnuíyew*, reasonable, *ibid.*), a reason.
- rebellion**, *cheketanóonok* (*cheketanóé*, rebellions, C.).
- receive**, *attanunnuun*, *attanunnuun*, he receives (it); suppos. part. inan. *attanunnuunuk*; *ahqonpi ne akhat attanunnuunuk*, 'time for receiving', 2 K. 5, 26.

- recompense, repay.** *onkquattantam*, *onkquattantam*, he recompenses or rewards (it); an. *onkquattou*, *onkquatteau*, he recompenses, rewards (him), he pays (him) wages or hire; *katonkquatonsh*, I will give you hire; *kappapasku onkquattoush*, I will render to you double (*kuttawuackquittannch*, I will pay you, R. W.); vbl. n. *onquattunk* (*onquattouk*, C.), a recompense, a reward, wages.
- recover** (from sickness), *kiteau* (he revives, is made to live), he recovers; *sun woh nuk-keteau?* (*pitch u'keteau?* R. W.), shall I recover? *asq kongketeau?* is he (yet) well? *asq kiteau*, he is well, Gen. 29, 6 (*nick'etem*, I am recovered; *kongketeau*, they are well, R. W.). See live; well.
- red**, *misqui*, *mishque*, *msqui*, (it is) red; suppos. *masquag*, *mishquag*, *wishquag*, when it is red (*misqui*, R. W.; *mishque*, C.; Peq. *mesh'pion*, Stiles). From acaus. form, *u'squ'heau*, it makes red, comes the verbal noun *musqu'heonk*, *u'squ'heonk*, blood.
- refrain**, *ahqeteau* (*ahqetou*, C.), he refrains, leaves off, desists. See do not (*ahque*).
- refuge**, *usphaw'atank*, *ushphaw'atank*, *sp'uhaw'atank*, etc., a refuge (vbl. n. from *usph'aw'au*, he flies to for refuge); adj. *usph'aw'aw'e ayenok*, a place of refuge. See fly (v.).
- refuse**, *sekeneam*, *sekeneam*, (1) he refuses, rejects; (2) he hates. *jishantam*, (1) he despises, abhors; (2) he rejects, refuses. See hate.
- reins**, *nuttawunssog* (pl.), the kidneys, the reins. See kidneys.
- rejoice**, *wikontam*, he is pleased, he rejoices. See glad. *muskouantam*, *muskawantam* (*mishkouwantam*, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans. *musk'au*, he boasts; vbl. n. *uisk'atou*, boasting); *muskouantash*, rejoice thou; *wikontanok kah ahehe muskouantanok*, 'rejoice ye, and be exceeding glad', Matt. 5, 12.
- relation**. See cousin; kinsman; uncle.
- release**, *onpeneau*, *onpinneau*, he releases (him), looses (him). See loose.
- remain**, *appa*, he remains or rests in a place. See sit. *sequana*, *sequaneau*, he remains—continued.
- remains, he is left. *sequanna*, he leaves remaining; *sequanna sequant'auk*, he leaves a remnant; *sequant'ar'au*, *ashquch'ar'au*, *sequiteau*, he remains (is a remainder or remnant) of; suppos. part. pl. *weg sequant'ar'at chey*, *ashquch'ar'at'at chey*, they who remain, they who are left (others being gone); *ne sequit'auk*, that which remains, the remnant or remainder. See left. *mussequaneau*, *unsequana* [*unssu-sequana*], he remains alone; *un w'eb unsequant*, I only remain, 1 K. 18, 22.
- remember**, *uchquantaam*, he remembers; *uchquantash*, remember thou; vbl. n. *uchquanta'auk*, remembrance of inan. objects; an. *uchquanta'au*, he remembers (him); suffix *kamuchquanta'moush*, I remember thee; *unnequanta'moush*, remember thou me (*uchquanta'moush*, C.; *nequanta'moush*, R. W.; *kumnequanta'moush*? do you remember me? *ibid.*); vbl. n. *uchquanta'au'atank*, remembrance of persons, a memorial.
- remnant**. See remain.
- removed**, *outappu*, he is moved (from his former place to one where he now remains); *out'atou*, it is moved; *out'atou*, he removes (it) from its place. See move.
- rend**. See tear.
- repair**, *ouch'teau*, *ouch'teau*, he mends, repairs (it); *ouch'te'au'at'auk*, to repair his house; suppos. part. *noh ouch'te'auk*, he who repairs or mends; vbl. n. *ouch'te'au'at'auk*, a repairing. In the title of Rawson's revision of Eliot's translation of *The Sincere Convert*, *ouch'te'au'at'auk* is used for corrected or revised.
- repay**. See recompense.
- repeatedly**. *nompe*, again, after a numeral, serves to express repetition, as *nish'ew'at' nompe*, three times, i. e. to the third time; so *u'achekit nompe*, oftentimes. The primary meaning of *nompe* appears to be he repeats, it repeats; *noh nompegit u'te'au* (suppos.), 'he who repeateth a matter', Prov. 17, 9. Secondly, it means he is in the place of, substituted for; *sun nen unnompin God?* 'am I in the place of God?' Gen. 30, 2; 50, 18.

**repent**, *aiuskoiantan*, he repents; *untaiuskoiantan*, I repent; *aiuskoiantush*, repent thou, Fl. and C.

**reply**, *uumpaham*, he answers, he replies; an. *uumpahawan*, he replies to (him) (*uunumpaham*, I answer, C.); suffix *uun-uumpaham-au-oh*, he replied to him.

**reprove**, *auuskontan*, he reproves (it); an. *auskoman*, he reproves (him), he chides (him); vbl. n. *auuskontuonk*, reproof, correction; *auskonnurauonk*, *aushkonnurauonk*, reproving, reproof administered; n. agent *auskonnurau*, *aushkonnurau-in*, a reprover, one who gives reproof.

**request**, *wehquitan*, he requests (it); vbl. n. *wehquitanuonk* (asking for), a request, a supplication. See ask for.

**rescue**, *tonheau*, he rescues (him). See deliver.

**resemblance**, *aggueneuik*, *aggueneuk*; an. *aggueneukqussu*, he is made like to; vbl. n. *aggueneukqussuonk* (the making a resemblance or likeness), a similitude, a parable.

**rest**, *auwáhsin*, he rests, takes his rest (*uuttanúarossunuwésh nuhlog*, I ease myself, C.); *auwáhsinook*, rest ye; vbl. n. *auwáhsinúonk*, a resting, rest. See remain; sit.

**restore**, *uompenam*, he restores (it), renders it back [*uompu*, it is in the place of].

**return**, *qushkáu*, he goes back, he returns, turns back; *nuqushkém*, I turn back (*nuqushkém*, I return, C.); vbl. n. *qushkémk*, a turning back, return (Cree *k'áw-nyoo*, he returns, Howse 81). *úppittákúuamam*, I must go back; *púttákésh*, go (thou) back; *púttákéuck*, let us go back, R. W.

**revenge**, *amwatau*, he revenges, takes revenge (*uuttanúatoum*, I revenge, C.); *kuttanúatous*, I will revenge you, R. W.); an. *amwatauau*, he takes vengeance on (him); vbl. n. *amwataonk* (*amwataonk*, C.), revenge.

**revive**. See recover.

**reward**. See recompense.

**rib**, *uuhpeteog*, *uuhpeteag*, a rib (*peteá-gon*, R. W.; *uuhpeteak*, C.); *uuhpeteog*, his rib; pl. *uuhpeteagash*, *uuhpeteagash*, his ribs. See side.

**rich**, *wénauretu*, (he is) rich (*wénauretu*, C.; "a *ffimaytuc*, that is a rich man, or man of estimation, next in degree to a Schem or Sagamore", Morton, N. E. Canaan, book 1, xix.); vbl. n. *wénauretuonk*, riches, wealth. Cf. *wametu*, (he is) good, excellent; *wametuonk*, goodness; *wénauretu*, for *wamuretu*, well housed (?).

**riddle**, *uupwáonk* (*uupwáonk*, 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 (*sáwipi*, R. W.; *sampwi*, C.); *ayinook sampwi mayush*, make straight the paths; *sampwénu ephah*, 'a just ephah', Ezek. 45, 11; act. an. *sampwesu*, (he is) straight, upright, right-doing [*sampwe-ussu*]; vbl. n. *sampwéssuonk*, right doing, uprightness, righteousness; n. agent. *sampwéssuau-in*, a right doer, one who acts justly or uprightly; caus. inau. *sampwéshéau*, he makes (it) straight or right; caus. an. *sampwéshéau*, he makes (him) right, causes (him) to be just or right, justifies him; suppos. *nuh sampwéshéau*, he who makes right or justifies; *nuh sampwéshéit*, he who is justified; vbl. n. pass. *sampwéshéittonk*, the being made right, justification; caus. act. an. *sampwéssuauhéau*, he causes (him) to do right, makes him righteous; *sampwéssuquumamau*, he accounts (him) right or just, i. e. he justifies (him), from *ogquamam*, he counts or reckons.

**right hand**, *wuttinnohkáu*, (his) right hand; *uuttinnohkáu*, my right hand (*yó utánuock*, to the right, R. W.); *kuttinnohkáu pish nuhkoqkáuonk*, (freq.) 'thy right hand shall hold me', Ps. 139, 10; *wásh uuttinnohkáuineyege*, from the right side of (it), 2 Chr. 23, 10. From *kóu-um*, he carries; *nuh kóuonk*, he who carries; *ne kóuonk*, that which carries (but *káu* belongs to an earlier intransitive form of this verb).

**ring**, *petehhennutshab*, *petehennutshab*, pl. + *wásh*. From *petau*, *pettauu*, (it is) put into, and *nutsh*, hand. *wáshéog*, *wáshwáshéog*, pl. + *ish*, rings. Cf. *wáwáwáshin*, it winds about. See bracelets.



**ripe**, *kesanahateau* (*kesannōta*, C.), it is ripe (?); suppos. inan. *kesawatag*, *kesawatag*, when it is ripe; pl. *nish negonne kesawatagish*, those which are first ripe. *amwatag* [suppos. inan. from *amwah-teau*?], when it is ripe; *figwash negonne amwatag*, when figs are first ripe, Nah. 3, 12. *ahuhdag*; *negonne aduhdag wēnō-nūneash*, when first (was the season of) ripe grapes; *kesulēhtaash*, ripe (grapes), Gen. 40, 10. *kākenūnūne weechūnūnōuk*, ripe fruit, Mic. 7, 1; *kākenūnūneash*, the first-ripe fruits, Num. 18, 3 (cf. *kenetūnūneash*, first fruits, Lev. 2, 12, 14). *kepenuunōuk kesukūn*, the harvest is ripe, Rev. 14, 15, i. e. is fully grown, mature. See grow. *umūnūnant*, the harvest is ripe, Joel 3, 13; cf. *nūnōwera*, harvest time, R. W., from *nūnāu*, it is dry (?).

**rise**, *wāpau*, *wābeu*, he rises, goes upward (without regard to the mode or act of rising); inan. subj. *wāpaua*, it rises: *nippēash wāpāwōash*, the waters rise up (*nāwābeem*, I rise, C.). *umōhku*, he rises, gets up (*utūmōukem*, I arise, C.); suppos. *nōh umōhkit nāmpōde*, he who rises early; inan. subj. *umōhkeṃō*, it arose. *wēpaw*, he rises to an erect position, stands up. See stand.

**rising sun**. See sunrise.

**river**, *sēp*, *seep*, *sēp*, *sepu*, pl. *sepuash* [*se-pu*, it is long, extended] (*sēp*, R. W.; Peq. *sepe*, *sehe*, Stiles); *ut sepau*, at, to, or by the river; *nashave sepūwēchta*, in the midst of the rivers; *sepūpog*, a river of water, Ps. 119, 136; Rev. 22, 1. *tuk-kō*, *tuk* (not found in Eliot except in compound words), a broad river, as distinguished from a long river (*sēp*). Its primary signification nearly corresponds to the Latin *fluctuosus*, rising in waves, and the pl., *tukkaog*, is used by Eliot for waves. The radical verb *tukkō* 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 *Mohicanittuck*, river of the Mohicans (Hudson river). Hist. Ac-

river—continued.

count 33. *nōhōtuk*, *nōhōtuk* [*nōw-tuk*], in the middle of the river; *ut kishketuk*, at the bank of [*kishke*, by the side of] the river; *kehētūtukpōt* [*kehē-tukōt*], to the great river.

**roar**, *cheptūnūwōog*, they roar (as lions), Jer. 51, 38. *ūgūwōntawān*, *ūgūwōntawān*, he roars (as a wild beast). *awō*, he howls or yells (as a beast).

**roast**. See bake.

**rob**, *mukkōkīnūan*, he robs, spoils, plunders; *ahqu mukkōkin*, do not rob (them); suppos. *nōh mukkōkīnōnt*, one who robs; pl. *nēg mukkōkīnōncheg*, *wag-gakīnōncheg*, they who rob, 'spoilers'; u. agent. *mukkōkīnūwāwēn-in*, a robber (suppos. *mukkōkīnūwēnōnt*, 'if he rob', i. e. if he be a robber, Ind. Laws, xvi). From *mukkōkki*, he is bare, stripped bare; cf. *mukkōkēg*, strip yourselves, Is. 32, 11. *chekeṃōn*, he uses force to (him), he compels (him) by violence (freq. impers. *chechequāttin*, there is a robbery committed; an. *agūie chechequūwōash*, do not rob me; *chechequūwōchick* [*nēg chechequūwōcheg*], robbers, R. W.); *nēg chechequūwōkōwēnēg pish chechequūwōg*, 'they that prey upon will I give for a prey' (they shall be preyed upon or despoiled), Jer. 30, 16. From *cheke*, by force, violently; cf. *chichēgin*, a hatchet, R. W.

**robin**, Peq. *gūqūisquitch*, Stiles.

**rock**. See stone.

**rod**, *pogkomvuk*, a rod, a stick [suppos. inan. from *pogguhham*, *pogham*, he beats or threshes(?); cf. *pōckhōmūn*, to thresh or beat out corn, R. W.]

**roll**, *unnequānūm*, he rolls (it), moves (it) by rolling; *unnequānūnōuk wogke qussukpūmash*, roll ye great stones. *tūtūppequānūm*, he rolls (it); pass. part. *tūtūppequānūmōk* (that which is rolled), a wagon or cart. *ōmpōchēnat*, to roll, C.

**room**, *tuuhapūmūn*, there is room enough, R. W. [*tūpi*, *tuupi*, there is enough]. *wōchōi wēck*, is there room in the house? Gen. 24, 23 [*wōchōiyēu*, it is empty].

**root**, *wādchūbuk*, *wūchāubuk* [*wūch-āppū*] (*wūchāppēhk* or *wōttāpp*, C.; *wūttāp*, R. W.). In composition *-wādchūbuk*, *-wādchāubuk*; *wādchūbūwōg*, they take

## root—continued.

root, Is. 37, 31, = *awadehahabukooog*, Jer. 12, 3; *piish nukkoitahabupihkonooog*, I will pluck them up by the roots, 2 Chr. 7, 20; *kodohehahabukohham*, he roots (it) up. *watchuhquom* (and *watchonquom*) *mataygut*, at the root of the tree, Matt. 3, 10; Luke 3, 9; i. e. to the lowest part, the base [*watchonmut*, to the bottom].

**rotten**, *auit* (when it is corrupted, 'it is putrefied', R. W.); a l. *anittue*, corrupt, rotten. See corrupt.

**rough**, *koshki*, *kushke*, (it is) rough; *kushke hogkoonk*, a rough garment (*koshkegeue*, 'roughly (a coat not soft)', C.).

**round**, *petukqui*, *petuhki*, *puttukqui*, El. and C.

**round about**. See around.

**row** (n.), *pimohluash* (pl.), inanimate objects in a row or rows; an. *pumikkompooog*, (they stand in) a row. See walk.

**row** (v.). See paddle (v.).

**rub**, *umokpimam-itut*, to rub, C.

**rule** (n.), *kukkehleg*, pl. + *ash*, a rule, rules, C. [*kukkehleg*, a bound, a limit; *kukkham*, he marks (it) out].

**rule** (v.), *nawaanum*, he rules or governs. See govern.

**ruler**, *nawaanuwacu*, *nawawannuwacu*, *nawaanacu*, a ruler or governor; *neg nawanuoncheq*, *nawawanoncheq*, they who rule (*nawawoncheq*, magistrates, rulers, Ind. Laws). *atauskawaw*, a lord or ruler, R. W.; pl. *atauskawanog*. See master; sachem.

**rump**, *waltan*, *woltan*.

**run**, *quogquwa*, he runs; *quogquish* (*quagquish*, R. W.; Peq. *koquish*, Stiles), run thou; *quogqueti*, let me run (*nug-quogqucem*, I run, C.); adj. or adv. *quogquewe* (*quogquewe*, C.), running. *ussishwa*, 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 *assu*, he acts, with 'sh of violent or rapid motion: *na ussishash*, *na ushush*, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; *ahat-sukye ussishawog*, 'they run to and fro', Joel 2, 9; *nussishaw* (*nussaw-ussishaw*\*), he runs alone or by himself; *moushawog* (*mow-ussishaw*\*), they run together; *negowshau* (*negowan-ussishaw*\*), he runs first or in advance; n. agent, *wegowshacu-in*, a leader. These two verbs, *quogquwa* and *ussishaw*, 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 *uu*, he goes to, with 'sh of swift or violent motion prefixed: *nussaw-sh-aw*, etc."]

**run** (as water). See flow.

**rushes**. See flags.

## S

**sachem**, **sagamore**, *sachin*, a king; pl. + *awog*, R. W.; *sachinawoonk*, a kingdom, ibid.; Narr. *samchem*, Stiles; Peq. *sainjuu*, Stiles; Del. *sakinan*, he is a chief, Hkw. Related to *sohkou*, he has the mastery; *sohkau*, *sohquaw*, he prevails over or has the mastery of (them); or to *soykompanaw*, he leads (them); n. agent. *sagkompayamaw*, a leader. Cf. *sonksqua*, a queen. *sohkouaw* and *sohquaw* are easily corrupted to *sagamore* and to *samchem*.

**sacrifice**, *sepahsau*, he offers sacrifice; *sepahsawem*, he sacrifices (it);

**sacrifice**—continued.

*sepahsauaw*, he sacrifices (him) to; *sepahsauaw*, he sacrifices (it) to; n. agent. *sepahsauaw*, one who sacrifices, a priest. See offer.

**safe**, *nawowigew*, in safety [*nawow*, he is safe?] (*nawawowigew*, safely, C.); cf. *wanawandaw*, careful, C.; *nawaanum*, he oversees, keeps, rules over, etc. *paipaw*, safely (?), Prov. 31, 11 (*paipaw*, wholesome, C.). *pisshuq*, safely, Acts 27, 44.

**sail** (n.), *sepahgawuk* (*sepahgawuk*, C.; *sepahkhiq*, R. W.), a sail; suppos. part. inan-

**sail** (n.)—continued.

from *sepaghau*, he sails, lit. he goes by spreading out, from *sepe*, suppos. *sepak*, when it is spread out or extended [*sepaghommitá*, let us sail, R. W.; *sepaghaminat*, to sail, C.).

**sail** (v.), *pummóhham*, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent. pl. *pummóhhamweacnuog*, mariners, Jonah 1, 5, those who go on the sea [*pumnoh-om*].

**salmon**, *mishquammaiquock* (pl.), red-fish, salmon, R. W. [*musqui*, red; *am-nauyig*]; Abn. *meskamegs*, pl. +*ak*, Raskes.

**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. *nemau*, *ne nan*, that same; pl. *ne nauoash*; an. *noh nan*, the same (person); *neime*, so, in the same manner as (*weúu*, *nih*, *nont né*, the same; *mat nauome*, not the same, C.). See as; like; such.

**samp**. See soft.

**sand**, *adgud*, *nagont*, sand, a sandy place; *nagontu*, in the sand.

**sassafras tree**, *sasamekpanuck*, R. W.

**satisfy**, *tápi*, *taupi*, there is sufficient, enough; *tapantam*, *tapantam* [*tápi-antam*], he is satisfied, is satisfied with (it); *tapheau*, he satisfies (him) with (it); *tapheauu*, he satisfies (him), makes (him) satisfied; suppos. *noh tapheaut*, he who satisfies; *tapeneau*, he is satisfied with (him). See accept; comfort; enough. *tapepu*, he is satisfied with food, he eats enough. See eat.

**saucy**, *aisukyéú*, saucily, C.; *mat quiguttámma*, (he is) saucy, *ibid.*(?).

**save**, *tomheau*, he saves (him); *tomwehtau*, he saves, rescues, or delivers (it) [caus. an. and inan. from *toncu*, he saves himself, escapes]. See deliver. *wachonau*, he keeps (it) safe, he saves (it); an. *wachonau*, he keeps or saves (him), pass. he is saved; n. agent. *wachamwac-in*, one who saves, a savior.

**saw** (n.), *poksomkquonk*, *tussonkquonk*.

**say**, *wassin*, he says, he speaks; *ussin*, I say; *kussin*, thou sayest; *nussin*, if I say, when I say; *attoh aseau*, whatever thou mayest say (*teagua kissim?* what do you say?; *nissinun*, we say, C.); *uag us*, say thou to them, tell them; *nussip*, I said, I did say. See think. *wuttinoh*, he says to him; *uttin*, I say to (him); suffix *kuttinoh*, I say to thee, I tell thee; *wuttinóuh*, they said to him (*wuttinawap*, I said, C.; *teagua n'tán-nawen* or *n'towem?* what shall I speak? R. W.). *nawau*, he says; *nawroog*, they say; *nawwash*, say thou; *nawuyk*, say ye; *nawut*, if he say; *nawop*, he did say; vbl. n. *nawroonk*, a saying. *nawau* introduces a quotation or has regard to the thing said (*nawau*, 'Sibboleth', Judg. 12, 6); *wassin* and *wuttinoh* to the speaker or the person spoken to; he says, he says it to him, *amomau*, *um-nuau*, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. *nawau* . . . *Jehovah toh árukque*, *ne wassin*, 'he said . . . what the Lord saith to me that will I speak' (or tell), 1 K. 22, 14. See command; send; speak.

**scab**, *wukkee*. Cf. *wogguen*, a swelling; *mogki*, (it is) relatively great.

**scabbard**. See sheath.

**scales** (of a fish), *wuhhogkiash* (pl.); *nag wuhhogkiatcheg*, 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**, *seákhau*, he scatters (it); caus. an. *seáwhau*, he scatters (them); suffix *was-seáwhóh*, he scatters them; pass. *nag seáwhóog*, they are scattered; caus. inan. *seáwhéau*, he scatters (it), i. e. he causes it to scatter; suppos. part. inan. *seáwhéamuk*, (when it is) scattered, sprinkled; an. progr. *seáwhéau*, he scatters (them) in flight or disperses them (*seáwhéamut*, to scatter; *seáwhéamut*, to sprinkle; *mussewáwhéau*, I sprinkle, I scatter, C.). *seáwhóog*, (they are) scattered (*sawhoog*, *sawhóachick*, loose heads (wampum unstrung), R. W.; elsewhere collect. *sewau*, *sewau*, loose

**scatter**—continued.

beads). *nasrié*, *nusrayeue* scattered [*ne séahéhan*, or *ne seahéu*?].

**scold**, *awuskonau*, *lie* reproves (him); see *reprove*. *nunishqéwam*, I chide or scold; *nunishquet*, I rage, C.

**scornful**, *mamanáwautam*, he is scornful, a scorner [*mononáwau*, he mocks (him)].

**scratch**, *nehuckinaw*, he tears or scratches (an. obj.) as a wild beast; suffix *wan-nehuckin-uh*, he tears him (*nehuckin-nuámat*, to scratch; *nunnequawm*, I tear, C.). *nukitchkeem*, I scratch, C. (?).

**scum**, *pehóm*. See *foam*.

**scuppaug**, *misheáp*, pl. —*puáog*. See *porgy*.

**sea**, *keítóh*, *keítóh*, *keítóh* (*kítthau* and *wéchékam*, R. W.; Peq. *kikhonohk*, Stiles; Del. *kítáhean*, Hkw.); pl. *keh-tahhauash*; *nánu* *kehaháamít*, in the midst of the sea; *kishke kehaháamít*, by the sea; *keechippam kehaháamít*, on the seashore (= *ut olguanupam*); *kehaháamuppoq*, the water of the sea [*kehto*, it is very great, vast]. See *chief*. *pámmoh*, *pámmoh*, *pámmoh*, 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 *pámmohkam*, he goes on the sea; *pámmóhhamwácu*, a mariner; *woskechepam* (*wosketupam*, Is. 18, 2), the surface of the sea (cf. *woskeche manoi*, Gen. 1, 2); *olguanupam*, the shore or border of the sea [*ahupate*, on the edge or margin of]; *kechippam*, *kechepam*, on the shore [*katche-pam*, where the sea begins], John 21, 4; Gen. 22, 17; *pámmópáqussit*, 'the Sea God,' R. W.; *pámmé*, oil [*pámmé*, of or from the sea]; *pámmúsq*, *pámmúsk*, a rock in the sea, a sunken rock, etc. *wéchékam* (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**, *náttinham*, he seeks (it), searches for (it); *natinnehámok*, search ye for (it) (*náttinchius*, search thou; *léaqa amááttimé*? what do you look for?; *náwháawáwáttinnehómmáin*, I can

**search for**—continued.

not look or search, R. W.; *nun-náttinneháam*, I search, C.); an. *natinneháam*, he seeks for (him); vbl. n. *náttinneháamok*, search (for inan. obj.). See *look*.

**season**. See *time*.

**seasonably**, *utáche*, *ahhuttáche* [*utáche*], in due season, seasonably; *utácheyewá*, 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, *woketewámitch*, spring, R. W. [imperat. of *woketewámen*, R. W., *guttámmem*, *ohketeam*, El.; let him plant]. Early summer, *séqwan*, spring, R. W. and C.; summer, El. Summer, *úpam* (*nepimáé*, C.). El., C., and R. W.; *quáqusquaw*, R. W. Harvest time, *nánuwáru* and *amóhóat*, R. W.; *nánuwáéat*, fall, C. [from *nánuéu*, it is dry]. Fall of the leaf, *taquínck*, R. W. Winter, *pápan*, El.; *pápóuc*, R. W.; *pápóuá*, C.

**seat**, *aypuónk*, vbl. n. from *aypu*, he sits. See *sit*.

**seawan**. See *scatter*.

**second**, *náhohtócu* [next after, next in order, *ne háhtócu*] (*náhohtócu*, C.); *nóh áttóckit*, the second (son or daughter) in order of age, the next to the eldest or first born.

**secret**, *kéncu*, (it is) secret, private; *kéncu*, secret (*kemeyéac*, secretly, C.); suppos. inan. *ne kemeyéawók*, *kemeyéawók*, that which is secret, a secret; *nish kemeyéawók*, secret things.

**see**, *nánu*, he sees, he sees (it); *nánu-nánu*, I see (*san kéndánu?* dost thou see? C.); suppos. *náik*, *uag*, when he saw; *nánuwag*, if we see; *nánuwág*, if ye see; *náish*, see thou; *nánuwók*, behold ye (*chóh nánuók!* behold! C.); an. *nánu*, he sees (him) (*kunánuáni?* have you seen me?; *kun-nánuwós*, I have seen you, R. W.); *nák*, see ye (him); vbl. n. *nánuwáwók*, a seeing, sight.

**seed**, *wuskannem*, (its) seed; *wuskannemustard*, a mustard seed; pl. *wuskann-*

**seed**—continued.

*nenamash, skanemash*, seeds (seed corn, Gen. 47, 19, 23, 24). *wepanawae waskanem*, semen virile.

**seek**. See look; search for.

**seethe**. See boil (v.); immerse.

**seize**, *tohquanu*, he seizes, lays hold of (it); *tohquanu*, he seizes (him); vbl. n. *tohquanomok*, prey, that which is caught or seized. (See catch; stay; take.)

**seldom**, *chekwer*, C. (?).

**select**. See choose.

**self**, *hog*, body. See body; myself.

**sell**, *mago, magou* (he gives), he gives in exchange for money or other things (*nan-mag*, I sell; *maguut*, to give or sell, C.). See give. *kottawampasu, kottawompasu*, he sells or barter; *kottawompash*, sell thou (it); suppos. *noh kottawompasit*, he who sells; n. agent. *kottawompasuen-in*, a seller (*cattataamish*, I will buy this of you, R. W.). See buy; trade.

**send**, *annanau*, he sends (him), i. e. gives him an order, command, or message; prim. he commands (him), employs (him); *nut-annau*, I send (him); *annanah*, send thou me; *kut-annanuwawo*, I send you (*kut-annanah*, I will hire you, R. W.); inan. *annatam*, he sends (it). See command; hire; messenger. *negontau*, he sends to (him); lit. he sends in advance or beforehand [*negonni*] (*nekonchuuat*, to send; *nun-inkochuata*, I send, C.); cf. *negonshau*, he runs before or in advance; *negonshawn*, a leader.

**sentence, doom**, *pagkotchimau*, he sentences, condemns (him); suppos. *noh pakotchimit*, he who sentences. From *pakotchicu*, he finishes, makes an end of it. See condemn; judge.

**separate**, *chippi, cheppi*, it is separate or apart; *chippimau*, he divides or separates (it); v. i. act. *chippachausu*, he makes a division or separation. See divide.

**servant**, *wattimau* (he serves), a servant (*wattimauin, wattimauimau*, a servant, C.); *wattimauem, wattimauem*, my servant, i. e. one who belongs to me; *wattimau*, my servant, i. e. one who serves me or does me service; *wattimauem*, constr. *wattimauemah*, his servant,

**servant**—continued.

the servant of (him), who belongs to him; *wattimau*, constr. *wattimauah*, his servant, the servant of (him), who serves him (*wattimauimauah*, his servant, C.); *annoteu wattimauem*, a hired servant; n. collect. *wattimauemauem*, the servants, collectively, Ex. 21, 7; *wattimauemauem*, owned servants, collectively, Eph. 6, 5.

**serve**, *annanau* [pass. of *annanau*, he sends or commands or employs], he is employed, he is hired; n. agent. *annanau-in*, one who serves for hire. *waswetan, waswetau*, he obeys or serves, primarily, he follows (him); *waswetash*, serve thou (him); *waswetak*, obey, serve ye. See obey. *wattimau*, he serves, he is a servant; *wattimauimauem*, infin. to be a servant; v. i. act. progr. *wattimauimauem* (he continues to act as a servant), he does service habitually (*wattimauimauem*, to serve, C.); vbl. n. *wattimauimauemauem*, (his) service, a serving (him); *wattimauimauemauem*, service performed, the doing of service. From *wattimau*, (his) servant, he serves (him).

**set free**. See deliver; loose.

**seven**, *nesdusuk tahshe* (*nesasuk*, C.; *enada*, R. W.; Del. *nischousch, nischusch*, Hkw.; Alg. *nissoussou, nishshoussou*; Peq. *nez-zaugusk*, Stiles); an. *nesasuk tahshog* (*enulatusog*, R. W.). *nabo nesasuk altahshe*, seventeen (*pink-uah enada*, R. W.; Peq. *ping-uahut shovusk*, Stiles). *nesasuk tahshinchag + -kodtog* (an.), *-kodtash* (inan.), seventy.

**sew**, *usquam, ushqumau*, he sews; *usquam, ushqum*, he sews (it); *kut-ushqumau*, thou sewest (it) up (*ushqumimau*, to sew one's clothes, C.); v. i. an. act. *usquamotu*, he is sewing; pass. *usquosin*, it is sewed; *matta usquosin*, (it) was without seam, not sewed, John 19, 23. Cf. *usquont, squontam*, a door.

**shad**, Abn. *mayahughé*, pl. *-gak*, 'bar'; *ekwimys*, pl. *-gsák*, 'gros', Rasles. Cf. *Sarahaghé*, a scale, 'écaille'.

**shadow**, *onkawohtau, onkawoht, onkawoht*; *onkonohitau* *mehugquash*, shady trees [*onkhuu*, it covers, and *ohtau*, it

**shadow**—continued.

is a covering or it is covered]. Cf. *onk-qwqwahou*, a veil; *onkcheg*, a cover.

**shake**, *nukkuwum*, freq. *nnuwukkuwum*, he shakes (it), causes it to shake or tremble; inan. subj. *nukkenaw*, *nnuwukkenaw*, it shakes, it is shaken; derog. *nnuwukshewu*, *nnuwukshewu*, he shakes, trembles; vbl. n. *nnuwukshoonk*, trembling. See tremble. *nennuwukkuwum*, he shakes (him); *pish kenēnnuwukshoonk*, I will shake you, C. *tattawoonum*, he shakes (it); *tattawoonum wathogkoonk*, he shakes his garment; caus. inan. *tattawohtean*, *tattawohtean*, etc., he shakes (it), makes it shake; *tattawohteyak puppissi*, shake thyself; *tattawohteyak puppissi*, shake off the dust, Mark 6, 11 (= *pupwuhhteyak puppissi*, Matt. 10, 14; Luke 9, 5) (*tatāggnish*, shake this, R. W.).

**shall**, aux. *mos*. See must.

**shallow**, *nnuwunawānānuck*; dimin. *nnuwunawunawānuckpise*, 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**, *kukkenawuhtean*, he shapes, fashions, forms (it); *kukkenawuhtean*, he forms (him). Caus. an. and inan. from *kukhham*, he marks it out, or *kukkenawu*, placed in order: he causes (it or him) to be made in order or by rule. *nussa*, *unussa*, he is shaped or formed. See form.

**sharp**, *kēni*, *kēuch*, (it is) sharp; suppos. *kenag*, (when it is) sharp, that which is sharp: *wussetuk* . . . *kenag*, the haft . . . the blade (of a knife), Judg. 3, 22; *kenchqoy* (*kenwuchqoy*, C.), a sharp knife; *kenompsk* (*kench-ompsk*), a sharp stone. See edge; point.

**sharpen**, *kēhātūtu*, *kēhātūtu*, he sharpens; *kēhātūtuōmō*, it sharpens; pass. part. *kēhātūtuōmō*, (it is) sharpened (*kēkōdātūmō*, to whet or make sharp, C.).

**shave**, *mosum* (he smooths (it), makes (it) smooth), he cuts or shaves the hair; *masum unnesauk*, he shaves off his hair; *masuk*, when he shaves his head (*masomōmō*, to shear, C.); an. *maswau*

**shave**—continued.

*wuhhogkūh*, he shaves himself. From *wasi*, it is smooth. *pegwūmōmō*, to shave; *nuppegūm*, I shave; *suu wuh kuppeegūhiteamwō?* will you be shaved? C. *cheguodtweyūhewu* [caus. an., *cheguodtwehewu*], he shaves (him); *cheguodtwehham*, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. *cheguotweyūhewu*, (that which shaves, a razor, Is. 7, 20 (= *cheguodtwehewu*, Ezek. 5, 1; *cheguodtwehewu*, C.).

**she**. See he.

**sheath, scabbard**, *pechegwogkunk*, *pechegwogwōnk*.

**shell** (?), *wuhhogki* [it covers; or is it causative, makes a covering? From *hogka*, it clothes, covers], a shell (*wuhhogke*, a shell, C.); pl. + *ash*, scales (of fish), *suckwūhock*, R. W. [*sūckī-wuhhogki*, black shell], 'black money'; *poquūhock* [*kypogki-wuhhogki*, thick shell?], 'a little thick shellfish', R. W. (the round clam); *meteahock* [-*wuhhogki*], 'the periwinkle', R. W. (P'yula). *anna*, a shell, C.; *awārsuck*, shells; *suckwūmānānuck*, the black shells, R. W. (bivalves?).

**shield**, *ogpūmney* [when it covers; suppos. inan. from *ogka*, *hogka*, it covers, clothes, is worn on the person]. *nūtūkkit* (*nūtūgk-it*, on the shoulders), a shield or 'target' hung on the shoulders.

**shin**, *mississtkoshk*, C.

**shine**, *wohsum*, he shines, emits light (*nepauz wohsum*, the sun shines, C.); *wohsumwōmō*, *sohsunamōmō*, it shines; *wegwāi sohsunōmō*, the light shineth; suppos. inan. *wegwānawtey wohsumōmōnk*, a candle when it shineth; adj. and adv. *wohsumāe*, *sohsunawu*, shining, light-giving (*wossumōe*, C.); vbl. n. *wohsumōnk*, *sohsunōnk*, a shining forth, light emitted; *awohsumōnk wēgwānawtey*, the light of a candle. *pūmohsum*, it shines, emits light about it. *wohsittau*, it shines, is bright; *nōtau wohsittau*, 'the fire is bright', Ezek. 1, 13. *wohsippōhtean*, it shines, glitters, reflects light; adj. *wohsippōhtāe*, *wōsūpōhtāe*, bright, glittering, as a sword, Nah. 3, 3; a stone, 1 Chr. 29, 2, etc.; inan. caus. *wohsippōhtum*, he makes (it) shine, he furbishes or polishes (it).

- ship**, *kehtauog*, *kehtauog* [*kitauock*, R. W.]; dimin. *kitauockpese*, a little ship, *ibid.*. From *kehloh-ann*, *kehlohann*, he goes by sea; *kehlohann-wag*, when he goes by sea (?). But see shallow. Is *kehle-gumuk* a great 'carrying vessel'?
- shoe**, *mokus*, *mokis*, *mokkussin*; pl. *mokkussinash*, *moxinash* (*mocussinass* and *mackussinass*, shoes 'made of their deerskin worn out', R. W.; Peq. *mackassons*, Indian shoes, Stiles); *mmukus*, his shoe; *kumukus*, thy shoe.
- shoot** (with a bow or gun), *puumnu*, he shoots; freq. *pepuumnu*, he shoots often or repeatedly (*pepuuñi*, 'he is gone to fowl', he is shooting, R. W.); *puumnuog*, freq. *pepuumnuog*, *pepuumnuog*, they shoot; *puumsh* (*puum*, R. W.), shoot thou; *puumook* (*puumook*, R. W.), shoot ye; *noh pipenuit*, one who shoots; *weg pepemutcheq*, they who shoot; n. agent. *pepuumnuen*, *pepuumnu-waen*, a shooter, an archer; an. *pepuumnuun*, *pepuumnuen*, he shoots at (him); suffix *ap-pepuumnuñah*, they shoot at him. See fly (v.); gun.
- shore**, *kehchippau*, *kehchippau* [*kehchippuumoh*], where the sea begins, the sea shore. *ohquannupam* [*ohquannu-puumoh*], the sea margin, the edge of the sea; *ohquann kehlahannat*, on the sea shore, Mark 2, 13. See bank; haven.
- short**, *tioghui*, *tioghue*, (it is) short (*tiogh-kasäe*, (he is) short, C.); *tioghukquassu*, low and short, R. W.).
- shorten** *tioghuttean*, *tioghuttean*, he makes (it) short, he shortens (it) [caus. inan. from *tioghui*, short].
- shortly**, *teanuk*, soon, quickly.
- shoulder**, *wohpeyk*, *wohpey*, the shoulder; *uppeyk*, *uppeyk*, his shoulder (*uppeyke*, pl. *uppeyquock*, R. W.); *uppequan*, Gen. 49, 15: *wanashaw uppequanit*, between his shoulders, Deut. 33, 12. *wattugk*, *w'uk*, the shoulders, i. e. the upper part of the back: *ut wuttukwet*, *ut wuttukit*, on my shoulders; *wattugkit*, *wuttukit*, on his shoulders (*wattik*, a shoulder, C.).
- shoulder-blade**, *tipimou* (?): *watch uttipimouit*, from my shoulder-blade, Job 31, 22.
- shout**, *mishouta*, *mishoutawau*, he shouts, cries out with a loud voice; vbl. n.
- shout**—continued.  
*mishoutawauok*, a shouting, a loud noise (*mishahuntawash*, speak (thou) out, R. W.; *mishoutawauat*, to roar, C.). See howl.
- show**, *nohtinuu*, he shows (it) to (him); suffix *wannohntinuuñah*, *wannohntinuuñah*, he showed (it) to them; *kenahntinunsh*, I show it to you; *nohtus*, show thou; *natussch*, show to me (*wannohntin*, I show; *nahussch keek*, show me your house, C.). Caus. from *nuum*, he sees, *aduñ*, he sees him; *wiehtinuu*, he causes him to see it; so, *nuchtau*, show thyself to (him), 1 K. 18, 1. See inform; teach.
- shower**, *wipinon*, C. *na tiaditinn*, 'there cometh a shower', Luke 12, 54. *pipititinnuk*, showers, rain in showers (n. collect. droppings). See rain.
- shrill**, *sushkontawauok*, a shrill tone or voice, C.
- shut**, *yánnittawun*, he shuts (it), as a door, gate, or the like, to or together; often, he shuts the door (without *sgouot* expressed): *yánnittawunog*, they shut the gate, Josh. 2, 7 (*yéaish*, shut the door after you, R. W.). *yánnittawun*, he shuts (it, as the hand, the eye, etc.): *yánnuash wuskesukawash*, shut thou their eyes: hence, *yánnuquohon*, a veil.
- shut up**. See close.
- sick**, *machinuu*, he is sick (*wannumacheen*, *wannumachénnuu*, I am sick; *wannumattánnuwas wóhchinnáñi*, my wife is sick, C.; *wannuachénnem*, I am sick; *wánnichinnáñi*, he is sick, R. W.); *wannumachinnam*, *neu wánnichinnam*, I am sick; suppos. *weg wánnichinnachey*, the sick; vbl. n. *wánnichinnáñonk*, sickness. See fade; have (auxil.); old; pass away.
- side**, *wahpetrag*, *rih*, side; *uppetragunít*, *uppetragunít*, to his side. *sussippouen*, *sussippouen*, (it is) on the side of: *sussippouen wádehu*, on the side of the mountain; *wéqut sussippáñi*, on one side; *kus-sussippóyewun*, on thy side; *sussippouenkomuk*, *sussippouenkomuk* [*sussippouen-komuk*], the side of the house. *watuhshame* . . . *ongkoue*, on this side of . . . beyond or on the other side of: *watuhshame sepuat*, on this side of the river (*watuhshinnu-yen*, on this side, C.). *yáñeñ*, *yáñi*, *yáñe*,





**skin**—continued.

*kinnacat*, to be clothed; *ogko*, he is clothed; vbl. n. *ogkoonk*, *hoykoonk*, (clothing). N. collect. *ohkoonnuk*, skins.

**skull**. See head.

**skunk**, Peq. *ausnouch*, *u'ssowush*, Stiles; *spuck*, Josselyn. (Chip. *sh-kang*, *shegog*, *shegang*, polecat [related to *chokkay*, spotted?]. Abn. *segauks*, Rasles [related to *segsdi*, pissar, and *sagket*, El.].

**sky**, *kesuk*, the visible heavens, the sky. See sun. *pohek*, the clear sky (lit. when it is clear), suppos. inan. from *pohti*, it is clear; *pohek usqui*, the sky is red, Matt. 16, 2, 3. See weather.

**slander**, *kekomonau*, he slanders (him), lit. he talks about (him); n. agent. *kekomuraen*, a talebearer, a slanderer.

**slaughter**, *unshoonk*, a killing, from *unshau*, he kills.

**sleep**, *kouca*, *kourea*, he sleeps; *uk-kouca* (*ukkkouca*, C.), I sleep; infin. *kouinat* (*kaueat*, C.; Del. *yawin*, Zeish.); suppos. *uoh kait*, *kawit* (Del. *yawit*, Zeish.), he who sleeps; pl. *neg kaitcheg* (Del. *gewitsuk*, Zeish.); *kaitau*, when thou sleepest (*yo covish*, sleep thou here, 'do lodge here'; *kukkwoutous*, 'I will lodge with you', R. W.); vbl. n. *koucauk* (*kaueuk*, C.), sleep; n. agent. *koufou-in*, a sleeper; *koussuk-kouca*, he sleeps soundly, he is fast asleep [*quassuk-kouca* (?), he sleeps like a stone]. See soul.

**sleepy**, *kodtukpionmut*, to be sleepy, C. (Del. *n'gatlugwan*, I am sleepy, Hkw.); cf. *unukpionnuca*, to dream.

**slide**, *slip*, *tauequshen*, *taunqushen*, he slips; *unisset tauequshin*, my foot slips; suppos. inan. *taunqushik*, when it slips. From *taueque*, it is slippery, with 'sh of derogation. *ossieposen*, he slips or slides backward; adj. *ossieposue*, *assieposue*, backsliding. Cf. *assoushau*, he goes backward.

**sling**, *sawrapaguarheg*, pl. + *ush*; *sawrapaguanhau*, he slings (it); n. agent. *sawrapaguanhauwaca*, a slinger.

**slip**. See slide.

**slippery**, *tauequr*, (it is) slippery; *taueqohtau*, (it) is slippery.

**slothful**, *segegenam*, *susegenam*, more rarely *segenam*, he is slothful, sluggish, indolent; *ahque segegenamuk*, *ahque susegegenamuk*, he is not slothful; *ahque segegenamuk*, he is not remiss or idle (in a particular matter; the freq. *seso-* or *susa-* denotes general or habitual slothfulness); vbl. n. *segegenamwouk*, *susegegenamwouk* (*sas keneamouk*, C.), slothfulness, indolence; n. agent. *segegenamwca*, an indolent or slothful person. See slow.

**slow**, *cheke*, *checheke*; *checheke kua-nusquantau*, thou art slow to anger; *cheke kukkoucau*, 'you sit up late', Ps. 127, 2, i. e. you are slow to sleep. *manuuu*, *manuuuca*, (he is) slow, moderate, patient, quiet, gentle (*manuuu*, gently, C.); *manuuppa*, he is (and remains) quiet, slow, etc.; *manuuusso*, he acts slowly, he is slow (in action) (*manuu-shesh*, go slowly, R. W.); n. agent. *manuuucycauca*, one who is slow, patient, gentle, etc. (cf. *manuuu uittau*, 'slow of (my) speech', Ex. 4, 10, and *cheke kletahkouch*, 'let him be slow to speak', James 1, 19). *sussagshidwog*, they are slow; *cussisagis*, you are slow, R. W.

**small**, *pecheau*, he makes (him) small; pass. he is made small; *peuh*, 'bring thou him low', make him small, Job 40, 12 [caus. an. from *peure*, *peacu*, it is small]. See little.

**smell**, *manuuuatau*, *manuuatau*, he smells (it) (*manuuuatau*, I smell, C.; *nguit-nuataush*, smell thou, R. W.); vbl. n. *manuuuatauauk*, smell. *ussunungquodt*, *assunungquodt*, he smells of, he smells of; *assunungquodtash myrrer*, they (inan. pl.) smell of myrrh, Ps. 45, 8; *assunungquok* (when it smells of), smell, odor, of inan. obj.; *assunungquassa*, he smells of, emits an odor of; vbl. n. *assunungquassouk*, smell, odor, of an. obj. *matchemungquodt*, it smells badly; *matchemungquok*, a bad smell (*machimungquodt*, a stink, C.). *wetimungquodt*, it smells sweetly; *wetimungquok*, a sweet smell (*wetimungquodt* or *wetchimungquodt*, C.).

**smelt**, *moamittatig*, 'a little sort of fish, half as big as sprats, plentiful in winter', R. W. This was probably the smelt (*Osmerus eperlanni*); but the corrupted name 'mummychog' has





- spin**, *tuppenah-teau*, *tutuppenah-teau*, (he) spins, twists. See string; twist.
- spirit**, *nashôauak*, breath, the spirit of man (*πνεῦμα*, spirits). Apparently a verbal from *nashâue*, 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**, *wan-nashauuitamuh Gool*, Gen. 1, 1 (cf. Dan. 4, 8, 9; 5, 18); *nash-auuit*, Matt. 4, 1 (cf. *nathanit*, the devil, ibid.).
- spit**, *suhkon*, he spits (*eskamoussimcat*, to spit, to be spiteful, C.); *natteskinnous*, I spit; *nissake*, I am spiteful, C.); *saky*, *sohy*, spittle.
- spoil** (n., booty), *seputahhamôonk* [vbl. n. from *seputahham*, he leaves it behind].
- spoil** (v.). See hurt; rob.
- spontaneously**, *ueh-wrouche*, of himself, of itself, sua sponte.
- spoon**, *wattattamwiteh*, pl. ~ *wash* (but *wattattamwiteh*, my cup, C.) From *wattattamwichehau*, *-wicheu* [caus. from *wattattam*], it makes him drink, enables him to drink (?). *kuuâm*, pl. *mituoy*, R. W.; *kuuâm*, *quomom*, and *kahpoh-hoak*, spoon or ladle, C.
- spot**, *chohkoy*, *chogy*, a small bit, a trifle, a spot, a jot; *woupi chohkoy*, a white spot; freq. *chohehohkoy* (suppos. inan., when it is spotted or has many spots), that which is spotted; an. *chohkesu*, *chohehohkesu*, (he is) spotted; suppos. *chohehohkesit*, when he is spotted; pl. *wey chohehohkesitehey*, the spotted (animals). *mâmochohkesu*, (he is) spotted; *wey mâmochohkesitehey*, they (animals) which are spotted [*mâm-chohkesu*, having dark or black spots?]. See speckled.
- spread about**, *penârkimou*, it spreads about (as a vine), Ezek. 17, 6. From *penâuca*, it goes astray.
- spread out**, *sepuenou*, *sepakimou*, he spreads (it) out; suppos. inan. part. *sepukenouk*, spread out; inan. subj. *sepuenou*, *sepakoua*, it is spread out, it spreads itself; v. i. an. *sepakoy*, they spread themselves. See sail (n.).
- spring** (a season). See seasons.
- spring** (of water), *tahkekou*, "a spring, a fountain, pl. <sup>1</sup> *muash*; *tahkekounnupoy*, springs of water, running water, Num. 19, 17; Josh. 15, 19.
- spring up** (as a plant), *soakiu*, *soakou*, it springs up; *tauouk soukenash*, (these) spring up quickly, Matt. 13, 5; suppos. part. *soakuk*; *kutche soukuk*, 'in the beginning of the shooting up', Amos 7, 1; caus. inan. *soukenah-teau*, he makes it spring up. *sokeh-teau*, it springs forth, puts out (as a bud from a plant).
- sprinkle**. See scatter.
- square**, *quou nâi* (four-cornered), square. See angle; corner.
- squash**, "*askâtasquash*, their vine-apple, which the English from them call squashes", R. W. "*Isquater squashes* is their best bread in summer when their corn is spent", Wood, N. E. Prospect "Squashes, but more truly *spinter squashes*", Josselyn, N. E. Rar. 57 Eliot gives *askâtasq*, pl. *askâtasquash*, cucumbers, Num. 11, 5; *monaskâtasquash*, melons; *quomoussq*, a gourd, etc. Cotton derives this *asq* from *aske*, raw; *manosketâouk*, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. *eskâtanek sâi sâsê*, pl. *eskâtanewehir*, 'melon d'eau, i. e. qu'on ne fait pas cuire' (*skîr*, crud). See raw. It was probably a general name for the Cucurbitaceæ or melon-like plants, derived either from *aske*, raw, i. e. which may be eaten uncooked, or from the kindred word *askeh*, *askeh*, that which is green. Cf. *wauue ashkash-quash*, 'all the green grass', Rev. 8, 7. *askâtasq* (pl. *askâtasquash*) is perhaps compounded from *askak*, snake, and *asq*, snake-like plant; perhaps from *askeh*-*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**, *pinikpâd*, C. [*panou-wih-quan*, he looks astray or wrong].
- squirrel**, *anêpus*, a little colored squirrel; pl. *anêpussuck*, R. W.; the chipmunk or striped squirrel, *Sciurus striatus* (*anoy-kesu*, he is painted). *mîkêk*, *écureuil*; *anikêssus*, *suisse*, Rasles. "The Suisse



**stick** (v. —continued).

*tam*, I cleave to or stick to, C.; from *mussuam*, he touches (it).

**still** (adj.), *chepuuppat*, he is still, he remains quiet. See silent. *chepuussu*, he is still (in action), he does or acts quietly. *ahlotapagottul* (?), 'beside the still waters', Ps. 23, 2, = *manumshae nippeit*, Mass. Ps.

**still** (adv.). See yet.

**sting**, vbl. n. *chokkawoanok*, a stinging [*chogq*, a spot, a very small thing, and *ká*, sharp ?] (*chokkúhha*, a sting, C.).

**stir**, *uunouuunuu*, *uor*, he stirs, moves, causes motion in (it); *uunouuunuu nippeush*, he troubled the waters, John 5, 4; *uunouuunuu wussisittanash*, when he moved his lips, Prov. 16, 30; *uunouuunuu*, he stirs, he moves; *uunouuunuu*, it stirs. *ouahvea*, *ouahvea*, it stirs, it is moved from its place. *wogkannuuu*, he stirs up, incites, sets in motion (him); *wogkannuuu*, he stirs (it) up, sets (it) in motion; *inan*, subj. *otan wogkannuuu*, the city was moved (excited), Acts 21, 28; *nippe wogkannuuu*, when the water is troubled, stirred, John 5, 7; vbl. n. *wogkannuuu*, stir, commotion. See move.

**stockings**, *awókóanash*, R. W.; Peq. *cuagowanteh*, a stocking, Stiles. See leg-gings.

**stomach**, *uuppachuuu*, C. See bosom.

**stone**, *qussok*, a rock, pl. *qussokquauash* (*qussárek*, a stone, R. W.); *qussok*, rock, C.). *hassuuu*, a stone, pl. *ash*; dimin. *hassuuuunuu* (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation). *qussokquauéhu*, among the rocks; *qussokquauénuok* (*qussokquauénuok*, C.), a wall (Del. *werchok ueshínuok*, at the big rock, Hkw.; *qussóquu*, it is heavy, R. W.). *hassuuueng*, a cave; *hassuuuenuok*, a stone wall. *ompsk*, *ompsq*, in compound words, an upright rock, a stone (not found separately in Eliot's Bible; but *missiteh ompsqut*, 'a great rock', occurs in Samp. Quimup, p. 156); *kenompsq*, a sharp stone [*kench-ompsk*]; *wanushquompsk*, the top of a rock [*waawashqué-ompsk*]; *toyuwaukanompsk*, a mill stone, etc. *chepiskq*, *chip-*

**stone**—continued.

*pipisk*, in compound words, a rock [a detached, separate (*chippi*) rock?]; *woskchepisk*, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; *ut chippipisqut*, 'on the rocks' (on a rock), Acts 27, 29 (*machipsut*, a stony path, R. W., = *may-chippiskqu?*). *puuipisk*, *puuipsq*, pl. *puuipisquash*, a rock, rocks; *kenugke puuipisquachu*, among the rocks, Job 28, 10; pl. *puuipsquachuash* (?), 1 K. 19, 11.

**stoop**, *sukoshkooltaeu*, *sukoshkooltassuu* *ouatuh quunuuu*, 'he stooped down, he crouched as a lion', Gen. 49, 9; *wish-quossan*, he crouched (as a lion), Num. 24, 9. See bend one's self; bow down.

**storm**, *mishehtashin* (it storms), a storm of wind, a tempest (*wishéhtashin*, there is a storm, a storm, R. W.; *wishéhtashin*, winds, C.); *waabin mishehtashin*, there arose a tempestuous wind, Acts 27, 14; suppos. *wishéhtashinít*, when it storms; *wutche mishe tahshinít*, from the storm, Is. 25, 4 [*wishé-tahshin*, it is greatly lifted up, there is a great uplifting]. *washquatin* (it destroys, it rages with violence), a violent and destructive tempest (*washquatin*, *uhquáquut*, a northerly storm or a tempest, C.); suppos. *washquít*; cf. *washquítay*, fire; *spulla*, R. W.

**story**, *uauchtongquut*, a story; pl. *ash*, C.

**straight**, *sampwi*. See right.

**strange**, *puawé*, different, unlike, foreign; *puawéhkonuk*, a strange place. See different; foreign.

**stranger**, *puawéhu*, he is strange or a stranger, he is different, unlike; contract. *puawésh*, *puawéot*, a stranger (*puawéhu*, C.); pl. *puawéhuéog*, strangers, 'the heathen', Ezek. 36, 3, 4 (*nippenowántawau*, I am of another language; *puawéhuéotawéhuéhuéok*, they are of a divers language, R. W.).

**strawberry**, *wattahuuwesh*, C.; pl., *wat-táhuwesh*, R. W.

**street**, *tauuauog*, *tauuauog*; *cu tauuauog-quachu*, into the streets.

**strength**. See strong.

**stretch out**, *sumuagunuu*, *samogkíunuu* (*sumámáginuu*, C.), he stretches

**stretch out**—continued.

out (his hand, a staff, etc.); suppos. *suummaguonk wannatcheg*, when he stretched out his hand; *ne samogkinnuonk*, that which is stretched out; *suummagoldeau*, it stretches out or is stretched out, extended (*suummagyüssin-ánuat*, to lie along, C., i. e. to stretch one's self; *uusuummagyüssin*, I lie along, ibid.) [*suh-magun*, he offers or presents it forth]. *seskeu* (?), he stretches himself. *sesepánu*, he stretches himself, lies at full length; suppos. part. pl. *weg sesepanúcheg*, they who stretch themselves, Amos 6, 7 [from *sepe*, *seso-áppu*, extended, at length]. See spread out.

**strife**, *penánnittuonk*, contention, strife; vbl. n. recipr. from *penánnunánu*, he has a difference with (him). See contention.

**strike**, *toqku*, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive *toqkonat*, 'to hurl' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. inan. *toqkuonk*, an ax, an instrument to strike with (or to be hurled?), and vbl. n. *toqkwonk*, *toqkularhonk* [= *toqkuonk*], a mortar for pounding corn, lit. a striking. *toqkonnánu*, he strikes (him); *uuttoqkom*, I strike, El. and C.; suppos. part. *uoh toqkonout*, he who strikes; intrans. *uoh toqkonúit*, he who strikes or smites (with a rod, etc.), Is. 30, 31; freq. *tátoqkonnánu*, he strikes (him) repeatedly, he beats (him); suffix *wáttátoqkonnánuh*, they beat him (*wáttátoqkom*, I beat, C.); vbl. n. act. *toqkonnánuonk*, a blow; pass. *toqkonúttuonk*, a blow received. *toqkúttánu*, he strikes (it); suppos. part. *uoh toqkúttog*, he who strikes; freq. *uoh tátoqkúttog*, he who strikes often, who beats; suppos. inan. *toqkúttog*, that which strikes, when it strikes, a sword; vbl. n. *toqkúttuonk*, a blow, a stroke; *tátoqkúttuonk*, a beating (*tátoqkúttuonqush*, stripes, Ind. Laws). *táttóttánuat inánu-ehg*, to strike with the hand; *pish táttóttánu*, he will smite with (it), Is. 3, 17. See shake.

**string**, *penánnéuolt*, *penánnéuánu*, a cord, a string (*penánnéuánu amé*, a fishing line; *penánnéuánu*, a cable, C.); pl.  $\rightarrow$ ash,

**string**—continued.

*onash*, *táttáppánu*, *táttáppánu*, a (span or twisted) thread; *usqúttáttáppánu*, a scarlet thread, Josh. 2, 21; adj. *táttáppánué*, twined or span.

**strip**, *poskinnánu*, he strips (him), uncovers (him). See naked. *uákkóokinnánu*, he strips, plunders, robs (him). See rob.

**strive**, *mékonnánu*, he strives, contends, quarrels with (him) (*uátt-ehkeageúttánu*, I strive, C.); recipr. from *ehke-ehénu*, he uses force. See fight; quarrel.

**strive after**, *ahénu*, he strives, exerts himself, is diligent; *ahénu*, 'do thy diligence', exert thyself, 2 Tim. 4, 9; *ahénu tápaékon*, 'labor not to comfort me', Is. 22, 4. See hunt.

**strong**, *meuáhkí*, *meuáhkénu* (*meuánhke*, Exp. Mayhew), it is strong, firm, hard; an. *meuáhkénu* (*meuáhkénu*, R. W.), he is strong; n. agent. *meuáhkénu-in*, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. *meuáhkénuonk*, animate strength, might (dimin. *meuáhkénué*, weak, R. W., i. e. a little strong).

**strong drink**, *onkappé*, *onkup*; *meuáhké wáttáttánuonk*.

**stronghold**. See fort.

**stuff**, *ehéttánu-ánuat*, to stuff, C.; cf. *ehéttánu*, he compels (him).

**stumble**, *toqkússáttánu*, he stumbles (*uúttóqkússáttánu*, I stumble, C.); *toqkússáttánu-éttánu*, when they stumble [*toqku-éttánu*], he strikes with his feet? Cf. *toqkúshkom*, he kicks at].

**stump**, *ehéttánuonk*, the stump of (a tree); cf. *ehéttánu*, as far as; *ehéttánu*, the end of.

**sturgeon**, *kúppósh*, pl.  $\rightarrow$ ánuq, R. W.; *kúppósh* and *kúshóttánu*, C.; Abn. *kubussé*, pl.  $\rightarrow$ sak, Rasles.

**substitute**, *uánpáttánu*, he substitutes (it), puts it in the place of something else. From *uánpánu*, again, instead of.

**succotash**, *uákkéttáttánu*, R. W. who translates it 'boiled corn whole'. Its etymology, however, proves that the Indian *uákkéttáttánu*, like the modern, was made from shelled corn or corn separated from the cob: *uákkéttáttánu*, the beaten-to-pieces (corn), inan. pl. from *uákkéttáttánu*, he beats it to pieces or beats it small).





**sweat**—continued.

are sweating, R. W., i. e. they are taking a sweat in the *pésunpock*, 'hot house' for vapor baths.

**sweep**, *chekluam*, *chekhásan*, he sweeps (it); an. act. *chekhausu*, *chekhásan*, he sweeps, is sweeping, and pass. it is swept; suppos. inan. *chekhiknuk* (when it sweeps), a broom.

**sweet**, *wékon*, *wéekim*, (it is) sweet: pl. *wékonush*.

**swell**, *mogguén*, *mogguéen*, it swells, rises up, protuberates, i. e. it becomes relatively great, from *mogki*, it is relatively great; *mogguénón*, it became a boil, Ex. 9, 10 (an. *mogguésá*, he is swelled: *wáme wáhóck mookpésá*, all his body is swelled; *annimóckpésé*, I have a swelling, R. W.; *annimóckpésé*, I

**swell**—continued.

swell, C.), *patówón*, it swells. See boil; heel.

**swift**, *kenupshau*, intens. *kakenupshau*, he makes great haste, goes very swiftly; adj. inan. *kenúpsáhé*, *kouupshé*, swift; suppos. part. *nóh kenupshout*, *kakenupshout*, one who goes swiftly; pl. *wéy kakenupshouchey*, the swift (*muckpéshu*, swift; *kannámánnuckpéte*, you are swift, R. W.). See hasten.

**swim**, *wéy wóh wásonwechey*, they who can swim, Acts 27, 43. *pámasáwéen*, *pámasáwéen*, *pámasá*, *pámasáwéen*, etc., he swims (*nup-pámasáwéen*, I swim; *sau wóh kúp-pámasáwéenwéwá*, can you swim? C.). Lit. he swims in the sea (*pámmóh*)?

**sword**, *togkótey*. See strike.

## T

**tail**, *wussákqum*, (his or its) tail, El. and R. W. [*sáhkaú*, it follows after].

**take**, *annamim*, he takes (it); *annimúsh*, take it; *annimúsh*, let him take it (*sau kenemánnimúsh-as?* did you take it? C.); suppos. *annamuk*, when or if he takes. *attamimim*, *attamimimim*, he takes (it), i. e. he receives (opposed to *annimimim*, he gives, presents, bestows, and *annimim*, he takes, i. e. performs an act of taking, takes up, takes hold of); *ahqonupí ne ahkut attamimimimuk*, a time for receiving, 2 K. 5, 26. *annimimim*, he takes (it) away; an. *annimimimim*, he takes (it) away from (him); *annimúsh*, take it away, El. and R. W.; *antamannimimim*, I take it away [*wásh*, it goes away]. *annim*, *antamimim*, he takes hold and holds an an. obj.: *wattannim wusséetash*, she held him by the feet, 2 K. 4, 27; suppos. *wóh annimúsh annimúsh wéhtauogut*, he who takes a dog by the ears, Prov. 26, 17; mutual *annimúsh*, they take hold of one another. *tohqonimim*, he takes hold of violently, seizes, catches. See catch. *wókkimim*, he takes (it) down [*wókkim*, it goes down]. *kodimimim*, he takes (it) off or out; *kodimimim annimúsh*, he drew off his shoe Ruth 4, 8. See draw out.

**talebearer**, *kehkomwósh-in*, n. agent. from *kehkomim*, he talks of, he slanders.

**talk**, *ketákan*, he talks, he goes on speaking; freq. *kekétakan* (*nóh annim kekétákan*, he speaks well or is fair-spoken, C.); *kekúttakúwáta*, let us speak together, R. W.); n. agent. *kehketákaen-in*, a talker; vbl. n. *kekétákaonk*, *kehketákaonk*, talk, much speaking; pl. *ongúsh*, 'babblings', 1 Tim. 6, 20. See speak.

**tall**, *qunimúshgussu*, (he is) tall (*qunimúshgussu*, R. W.); suppos. *wóh qunimúshgussú*, one who is tall (pl. *qunimúshgussúchik*, the tall, R. W.).

**talons**. See claws.

**taste** (n.), *spóhquótt*, the taste or flavor of anything; suppos. *áshpukquok*, *spóhquok*, when it tastes of anything (*wéiqu aspúckquá?* what does it taste of? R. W.).

**taste** (v.), *qutechtam*, *qutechtam*, he tastes (it), lit. he tries it, makes trial of it; suppos. *qutechtamim petukpawéy*, if I taste bread; *quwúttog*, *quwúttog*, if or when he tastes (it); vbl. n. *kutechtamwóonk*, (tasting, taste, C. See try.

**tautog**, *táut*, pl. *táutáutog*, 'sheepsheds', R. W. (Peq. *táutange*, 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. *kukkatamurehtau*, he teaches, C.; *uk-kukkatamurehtam*, I teach, *ibid.*); n. agent. *kukkatamurehtāen*, a teacher; vbl. n. *kukkatamurehtāonk*, teaching, instruction. See inform; show.

**tear** (n., lacrymal secretion), *wassippegwash*, *wassippegwash* (pl.); *wassippegwash*, his tears [*w'sipuk*, that which flows or drops down (?)]. See water.

**tear** (v.), *nehēkinnam*, *nenēkinnam* he tears (it) (*nūnūgnam*, I tear, C.); *nehokshau*, it is torn; as n. a rent; with 'k progressive *nehēkikkom*, he tears (it) in pieces, i. e. goes on tearing it; v. i. an. subj. *nehēkikōsu*, he tears to pieces (as a wild beast, etc.), and pass. it is torn in pieces; suppos. *nehēgikōsik*, that which is torn (*nehēkissāen*, cutting, cut, C.); an. suffix *wanēhēkukkaush*, he tears him in pieces. *sohōshadtāu*, *sōkshadtāu*, *sohōshadtāu*, he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. *sohōshadtāuk*, when he tears; v. i. an. *sohōshaktāu*, *sōkshaktāu*, he tears, pass. it is torn (*sōkshau*, it is torn, I K. 13, 5); suppos. *we sohōshaktāusik*, that which is torn in pieces (by wild beast(s)). Lev. 17, 15; 22, 8; v. t. an. *sohōshaktāu*, *sōkshaktāu*, he tears (him); an. progr. *sohōshaktāuw*, *sohōshaktāuw*, he goes on tearing (him). The root is *sok-qiēn*, *sohōqiēn*, it is in small pieces. See fine. *tannōgkinnam*, he tears (a garment, a skin, cloth, etc.) (*tānōki*, *tānōkshau*, it is torn or rent, R. W.; *kam-wahēh-tānōkinnamōus*, I have torn it off for you, *ibid.*); *tannōgshau*, *tannōgkushau*, it is torn (by violence or by mischance).

**teats** (ulcers), *sōgkōttungash*. See milk.

**tell**. See command; inform; news; speak.

**tempest**. See storm.

**temples**, *watāhtukquosh*, his temples.

**tempt**. See try.

**ten**, *pink*, *piog*; adj. *pinkue*, *piogque*, the tenth; *piogut nompe*, ten times, i. e. to the tenth repetition; *piogque chipag*, a tenth part; pl. an. *pinkqussuog*, inan. *pinkqussuush*, *pinkqustash* (*pink*, pl. *pinkstōg*, *pinkqustash*, R. W.; Peq. *ping*, Stiles; L. I. *payac*, *paunik*, Wood). See chief.

**tender**. See weak.

**tent**, *appūhquōs*, *obohquōs*, *abohquōs*, a covering, an awning, a tent; *abohquōssokanon*, 'a covert from rain', Is. 4, 6. *wetu*, a dwelling, a house. See house.

**terrible**, *unkquēunkquess*, *unkquēnikquōs*, (he is) terrible, an object of terror [*unkquēunkquē*, grievous, cruel, severe, from *unkquē*, sore, sorrowful].

**testes**, *wanussuog*. From *nessuog*, a pair (?).

**testimony**, *wawāonk*, witnessing, bearing witness. From *wawāu*, he testifies.

**than**, *onk*; *missi onk*, greater than.

**thank**, *tabattantam*, he is thankful, he gives thanks; an. *tabattantamāuau*, he gives thanks to (him), thanks (him) (*kattabotōmāish*, I thank you, C.; *tabattantamāwāu*, I thank you, R. W.); vbl. n. *tabattantamōonk*, thanksgiving, thankfulness. From *tāpi*, *taupu*, sufficient, and *antam*, verb of mental condition; he is satisfied in mind.

**that**, *we*, that (thing); *wōh*, that (man); pl. inan. *wish*, these; with reference to place or time, *na: wāt*, *na ut*, thereupon, on that; *na wātche*, hence, from that time; *we wātche*, because, therefore, from that (thing); *we wāj*, 'even so', let that be so; *we teag*, that thing, anything.

**thaw**, *wīchokot*, a thaw (*wīchokatch*, when it thaws, R. W.).

**then**, *neit* [*ne-ut* or *we* with form of superpositive, upon that, when that].

**thence**, *wāche*, *na wāch* (proceeding from that), thenceforth, therefrom. See begin.

**there**, *na*, at that place, at that time (*wēkōs*, there, C. ?); adv. of place, *wāt*, therein, thereon, thereat, El. Gr. 21. See that.

**therefore**, *newātche*, *we wātche*, from that.

**they**, *weg, way* (*nahoh, waghoh*, El. Gr. 7; *wag, wahog, or waganau*, C.), they who; *waghoh*, them who, them.

**thick**, *kuppi*, (it is) thick, close, dense (*cuppi-machauy*, thick wood, a swamp, R. W.); *kuppahu*, in or among that which is thick or close, 'in thickets', 'in covert'; *kupphquodt* (*káppuquodt*, R. W.), thick or cloudy weather; *kup-pogki* (*kohpoghí*, C.; *koppócki*, R. W.), thick, dense. See close.

**thicket**, *kupphokmuk* (a place shut in or inclosed or a place where trees are thick or close). Cf. *kuppahu*, 'in thickets'.

**thief**, *kummatowawu*, -in, n. agent. from *kummato*, he steals. See steal.

**thigh**, *nehquau, nehquan; nehquau*, my thigh; cf. *mohpi*, the hip. *apóme*, pl. *apómash*, the thigh, thighs, R. W.

**thin**, *saupe, subáe*, thin, not hard or dense, in a liquid or semiliquid state, soft. See soft. *wossahpe, wasuppe* (*wus-sáppi*, C.; *wassáppi*, R. W.), thin; *wossappheteu* (inan. caus.), he makes it thin; pass. it is made thin.

**thing**, *teág; ne teág . . . motta teág, mutteag*, something . . . nothing (*te-á-gu*, what thing, R. W.); pl. *teágwash, teagwash*, 'money', movable property. *teaguas*, a matter or thing not material or tangible; pl. *teaguassinish*, things, matters, res; with redupl. *wame teanteaguassinish*, all matters, all things, Gen. 24, I [*teag* and *ussu*, a thing related to or dependent on animate action].

**think**, *anántam, unántam*, he thinks, purposes, wills, supposes, has in mind; *nuttenantam*, I think; *nuttenantaman*, I think it, I will it; *ne anantamup*, that which I did think; *matta ne anantam neu, qut ken ne unantaman* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 38; *ne anoutag*, 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'tumántam* or *neántam*, I think (Chip. *meendam*, 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 *anánuu*, he wills (him), nearly corresponding with *awánuu, un-unnau*, he commands (him); and a corresponding relationship appears to exist between *ussu*, he acts, *ussen*, he does it, and *wassin*, he says. *missantam, missantam* [*missi-antam*], he thinks much or habitually, he is minded or disposed (*missantam*, he aims at, C.).

**third**. See three.

**thirst**, *kohketan, kuhkuttan*, he is thirsty; *nukkohkuttan*, I thirst (*niréw-katone*, I am thirsty, R. W.; *nukkohkuttan*, C.); suppos. *kohkuttag*, when he thirsts; *noh kohkuttag*, one who thirsts; pl. *weg kohkuttagig*, they who thirst, the thirsty; vbl. n. *kohkuttawauk, kuhkuttawauk*, thirst. From *kohkuan, kuukan*, (it is) dry, and *tan*, mouth.

**thirty**, *nishwínchag* (*shwáwchek*, R. W.; *nishwínchek*, pl. *-suog*, C.); Peq. *newzin-chung wauwat píungy* (twenty-ten) and *semuchung*, Stiles; an. pl. + *kodtush*; inan. pl. + *kodtush*.

**this**, *yeu*, this (thing); an. *yeush*, this (man); pl. inan. *yeush*, an. *yeuy* (*yò*, R. W.); *yeu nepauz*, this month; *yeu kesukok*, this day, to-day; *yeu umuc, yeu in* (*yeuwnni*, C.), thus, in this manner; *yeu wuj*, for this cause; *yeu* or *yeugen*, at this time, now; *yeu*, at this place, here; *yeu wugge* (toward this), hither (*yò wéque*, thus far; *yònu*, thus; *yò wawéku*, I dwell here; *yò wuche*, from hence, R. W.). Cf. *ne*, that.

**thisle**, *kágkótuwoghquohhou*. Cf. *káwuk-keltahwau*, he picks or pierces.

**thither**, *yeau, yáú* [*yó eu*, to yonder]: *yeu wuqqe in kah qú in*, hither and thither; *mouchish yeu wutch, yauush*, go hence [go] to yonder place, Matt. 17, 20. See yonder.

**thorn**, *káns*, a thorn, briar, bramble; *asimékáns, ussuwukáns* [*hussau-káns*, stony (very hard) briar], a thorn, thorn bush. Cf. *n'utkps*, an awl; *m'uth-kos*, a nail; *kóuhquodt*, an arrow.

- thoroughly**, *pauppu*, *pauppu*, wholly, thoroughly. See through. *paokdche*, *paupgokdche*; *paucuteche*, *paupguteche*, R. W. 1, completely, to the full, entirely, thoroughly. *paupquama*, utterly, thoroughly, completely.
- thou**, *kon* (*kōn*); (inseparable) *k'*; *kahlog*, thyself; *kuttiam*, thou thyself, tu ipse, such as thou (see kind. n.); *kut-taihe*, it is thine, it belongs to thee.
- thousand**, *mittanung*, *mittanauk*; pl. an. *mittanungung-kadlog*, *-kassung*, inan. *-koltash*, *-kassuash*; *uqut mittanung mittanungungkassung*, a thousand thousand (men) (*uqutte mittanung*, R. W.; Peq. *piungsho paucue*, ten hundred, Stiles). For *mittanung*, a very great number, very many. See multitude.
- thread**, *tuttuppu*. See string.
- threaten**, *quogquahōan*, *quogquahōan*, he threatens; suppos. *nah quogquahōan*, he who threatens (*nah-quogquahōan*, I threaten; *quogquahōan*, 'if he make threatening speeches', Ind. Laws); vbl. n. *quogquahōanōan*, a threat.
- three**, *nishere*, *nishere* (*nish*, El. Gr.); *nish*, pl. an. *shōog*, inan. *shōvash*, R. W.; *nish*, *nishere*, three; *nishere*, third, C.; Peq. *shōch*, Stiles; Del. *nacha*, Zeish.); pl. an. *nishōog*, inan. *nishōvash*, *shōvash*; *nisherevash*, *nisherevash*, *nisherevash*, the third (when it is third, suppos. inan.); *nisherevash*, *nisherevash*, the third (when he is third, suppos. an.).
- thresh**, *pauggham*, *paupham*, he threshes (corn or grain), he beats (it) out (*paokhōmama*, to thresh or beat out corn, R. W.) [= *paokquahham*, he breaks it in pieces?].
- threshing-floor**, *taupppogghamōanōan* (?).
- throat**, *aukquattank*, *n'quattank* (*quattack*, R. W.); *ukquattank*, his throat [from *quattaw*, it sinks down]. *auvauōan*, *nashōan*, a throat, C. (?).
- through**, *pauppu*, *pauppu*, (it is) through, throughout: *pauppu vama*, (he) is through all, Eph. 4, 6; *pauppu vama vama mattaohkat*, throughout all the world, Rom. 1, 8. *pauppuvama*, *pauppuvama*, he goes through or through-
- through**—continued.  
out; *pauppuvashōog utvash*, they went through the cities (*pauppuvashōat keltah kah okki*, to compass sea and land, C.).
- throw**, *paektam*, he throws away; *uup-paektam*, I throw away; *ahpue paektash*, don't throw, C. See cast away.
- thrust through**, *paupshipektarhau* . . . *ut vattahhau*, he thrust (it) through (him) to the heart, 2 Sam. 18, 14.
- thumb**, *kchetequāntch*, *kchetequāntch*, pl. *-cash* [*kchete-uhquae-natch*, great finger].
- thunder**, *pahtohquohlan* (it thunders) (*pahtohquohlan*, thunder; *pahtohquohlan*, it thunders, C.; Etc. *pahtokeak*; Muh. *pahtquahlan*; L. I. *pahtquahlan*, Wood; Del. *pehtōequan*, it thunders, Hkw.; Abn. *pehtōng hiang*, il tonne, Rasles); *nishere pahtohquohlan*, great thunder, 1 Sam. 7, 10. *uimpuvōog*, thunder; *uimpuvōog peshōmōrook*, thunderbolts are shot, R. W.; *nimhan*, thunder, C.; *uimpuvōokhikanah*, 'the place of thunder clefts', Exp. Mayhev.
- thus**, *ye u vame* (*ye u vami*, C.), in this manner. See this.
- thy**. See thou.
- tide**, *tauōgkon*, *taunugkon*, (there is) a flood (*tauōvōan*, flood tide; *taunavōaks*, upon the flood tide; *keezayūshin*, high water, i. e. it has reached its full height, is full grown (*kesukun*); *uavashōve tauōvōan*, half flood, R. W.; Abn. *tauōgan*, elle monte, Rasles). *skāt and nau-shatun*, ebb tide; *mittōeskat*, a low ebb, R. W. (Abn. *sō'kkat*, it falls, Rasles; *kiskat*, low tide).
- tie**, *kishpimama*, he ties (it); v. i. act. *kishpissu*, he ties, is tying, and pass. it is tied. See bind; fasten.
- time**, *ahquompī*, (it is) time, period, season; *vatch utvachēen kah ahquompī*, 'for a season and a time', Dan. 7, 12; pl. *-quash* (*kesikkāttae ahquompī*, day-time, C.; *ayyosahquompī* [= *ayyūshere ahquompī*], a little time, C. 252); suppos. *ayyōmpak*, when it is time, at the time when; *u ayōmpak*, at that time. See long time ago.
- tire**, *suōvama*, he is tired, weary, faint; *matta suōvama*, he is not wearied (*uissōvama*, *uissōvamaish katimen*, *uissōvashōvama*, I am weary, R. W.); *paug-*

tire—continued.

*kodche massotuinu*, I am very weary, C.; suppos. *noh sawuuk*, he who is weary; an. *sawuutuau*, he tires (him); cans. *sawuutuauwahuan*, he causes (him) to be weary, makes (him) tired.

**to**, after verbs of motion, is expressed by the directive and locative suffix 't (-at, -au, -it) when the object is inanimate, and by -oh, -uh when it is animate, though -at sometimes takes the place of -oh. *eu* is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately upon, the object: *auuas eu Joppu*, send to Joppa, Acts 10, 5. *yeu (yá eu, to yonder)*, to, as far as: *watch . . . yeu*, from . . . to.

**toad**, *tiagogkohuas*, C.; Abn. *maskeké*; cf. Chij. *onakiki*, a toad; *onunakisi*, 'he has the smallpox', Bar. See frog.

**tobacco**, *wuttunádog*, R. W.; *wuttunánsiu*, give me tobacco; *wuttunuyou*, a pipe, *ibid.*; Peq. *wuttunnuoc*, a pipe, Stiles; *wuttuohpoomweonish*, tobacco, C. (cf. *wuttuhappu*, he draws water); Abn. *8á'aman*; Micmac. *tomahouce* and *tomakan*, a pipe. See pipe.

**toe**, *púchaset* (cf. *póchamutheg*, finger); *kehtequaset*, the great toe.

**together**, *moen, moae, níyae, máe* (*mapce*, C.), lit. there is a gathering or assembling. See assemble; gather.

**tomorrow**, *saup* (*saúop*, R. W.; *a saur upp*, Wood). See morrow.

**tongue**, *mēnuu*, El. and C.; pl. + *ash*; *wēnan*, his tongue (*wēnat*, R. W.; Del. *wihano*, Hkw.; Miami *wchlanch*; Sauk *wearinwech*, Keating).

**too, too much**, *wussauue* (*wussáuuue*, C.), very greatly, extremely, too: *wussauue áóohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24; *wussauue prasín*, it is too small (*wussauue kusápiá*, too hot; *cosauue sokánuimis*, you have poured out too much, R. W.).

**tooth**, *wépit*, El. and C.; *wépit*, my tooth (Peq. *wébut*, Stiles); *wépit*, his tooth (*wépit*, R. W.); pl. + *teash*. From *appó*, he eats; mutual inan. *appitwash*, they eat together. See eat.

**toothache**, *pinuunampitáuck*, 'which is the onely paine will force their stout

toothache—continued.

hearts to cry', R. W.; Del. *ó'apítine*, I have the toothache, Hkw.

**top**, *wauashque*, on the top; vbl. n. *wauashquook*, the top or summit: *wauashque wttunrohóou*, on the top of his staff; *wauashquallinu wachauut*, (when) upon the top of the mountain, Ezek. 6, 13; *wauachikomuk* [*wauashque-komuk*], the chimney. Lit. at the end of; see end. *waskeche*, on the surface of; *waskechepisky*, on the top of a rock, Ezek. 24, 7; see surface. *kottuhkúe* [*kottuhkúe*], in a high place, on the summit of (a mountain or hill): *at kottuhkúe wachauut*, on the top of the mountain; suppos. *kottuhkúag, kottuhkúag, kottuhkúag*, (when it is at) the top, a high place; see high place. *kukhukhuag, kukhukhuag* [suppos. inan. from *kukhukhuag*, he goes up], the top or summit, also, a heap.

**torment**, *onkapuanaau*, he torments (him); *ahye onkapuanauch*, do not torment me, Luke 18, 28; pass. *onkapuanaádog*, they were tortured, Heb. 11, 35; vbl. n. act. *onkapuanaóok*, tormenting, torment inflicted; pass. *onkapuanaítu-óok*, being tormented, torment endured. *áwakompanau*, he suffers torment, is tormented; act. he torments (him); vbl. n. *áwakompanáóok*, torment; v. l. act. *áwakompanauas*, 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**, *missinuu*, *musuuton*, *musuutuu* (*missinuu*, C.), he touches (it); *nuu-missinuu*, I touch; *ahye missinuuóok*, do not touch (it), touch ye (it) not; suppos. *noh masuunuk*, he who touches (it); an. *wassuuan*, he touches (him); suppos. *noh masuunont*, he who touches (him) (vbl. n. *missinuuóonuk*, touch, C.).

**tow**, *hushatp* (*usháppog*, R. W.). See flax.

**toward**, *wogye: ne wogye*, 'toward that way', El. Gr. 21; *yeu wogye*, hither; *wttiwuhquain wogye*, I looked toward

toward—continued.

(it). From *nahquacu*, he looks or turns his face to. See look.

**towel**, *chishkenéshohou*. From *chishkan*, *jishkan*, he wipes, and *watch*, hand.

**town**, *otau*, pl. *otauash* (*otân*, R. W.); *otanick*, to the town, *ibid.*; Del. *otéwink*, to the town, Hkw.); dimin. *otawemes*, a small town, a village.

**trade**, *kohtawompasu*, *kohtawompasu*, he sells, barter, trades. See sell. *anagushau*, he trades; *anagusháhettich*, let them trade (*anagushéto*, let us trade; *anagushahog* (they trade), traders; *monauagushahog*, chapmen, R. W.); cf. *awoqean*, it is joined, he makes a joint. *nuttom-mattimau*, we bargain; *nun-mahttommatimau*, we have bargained, C.; cf. *nut-tottáwau*, I buy, *ibid.*; *adtoau*, he buys of (him), El.

**trap** (n.), *appch*, *ahpch*, *appchhan*, a snare, a trap (*apchhan*, traps; *waskapchhan*, new traps; *otaúhau*, old traps, R. W.); pl. *appchhauog*, *appchhauog*. From *pah-heau*, *up-pah-heau*, he waits for (him); suppos. *noh pahlit*, he who waits for; *apppah*, I wait for (him). *sunúckhig*, a falling trap for wolves, R. W. 143.

**trap** (v.), *puttahhan*, he is taken in a snare, he goes into a snare or trap [*putau*, he puts in, he is put in, and *-am*, he goes (verb of motion)]; *puttah-hamog*, they are ensnared or caught, Job 34, 30; an. *puttahheau*, he traps (him), ensnares (him), and pass. he is entrapped; *puttaherhoog*, they are caught in snares, are entrapped; *noh puttahkuk*, he who is ensnared, trapped; vbl. n. *puttahhamowok*, entrapping, catching in a trap.

**travail**. See bear children.

**travel**. See walk.

**tray**, *wanook*, a dish, 'platter' (*wanúog*, tray; pl. *-ánash*, R. W.); *wan-wonauit*, in the dish. Cf. *wonog*, a hole; *wonogka*, he digs a hole (hollows out?).

**treachery**. See betray.

**tread on**, *taskukhka*, freq. *tattaskukhka*, he treads on (it); suppos. *taskukhog*, *tattaskukhog*, when he treads on (it); an. *taskukhamau*, he treads on (him) (*noh wuttaháskukhaúoh*, he treads on

tread on—continued.

him, C.). *ohpauu*, he treads on, sets his feet on (it), walks on (it).

**treasure**, *nompokou*, a precious thing, a treasure, a 'jewel'; pl. *+amash*.

**tree**, *mehtug*, *mehtugq*, *motug* (*míntúck*, R. W.); *mehtuk*, C.; Peq. *otúcksh*, Stiles; Del. *hittuck*, Hkw.); pl. *mehtugquash*, *matugquash*; dimin. *mehtugquemes*, *mehtug-quemes*, a small tree (*nichtakoomes*, a stick, C.); pl. *mehtugkomesash*, twigs, 'rods', Gen. 30, 37. The radical is 'h'tug or 'h'tok (the initial *m*' being the indefinite particle, as is apparent in the compounds, where 'tree' or 'wood' is expressed by *-ahug*, and sometimes (terminally) by *-uak* or *-uhuk*: *wissawuk*, *wissawuk*, a dry tree, Ezek. 17, 24; 20, 47 [*wissaw*, it is dried] (Abn. *mesaks abási*, arbre sec, Rasles); *askunk*, *ashkukuk*, a green tree [*asky*, *ashkosh*, green] (Abn. *wesksaks*, Rasles); *agwouk*, under a tree, 1 Sam. 31, 13 [*agwe*, below]; and at *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**, *munukkushau*, *munukshau*, he trembles (*munukkishau*, I tremble, C.); suppos. *noh munukshout*, he who trembles; vbl. n. *munukshouk*, trembling. From *munukkanon*, he shakes (it), with 'sh of derogation.

**tribe**, *chippawonok*, *chippawonok*. From *chippawau*, he separates or divides (them); vbl. n. *chippawonok*, a dividing, division, or separation. *chippissuog* (they separate themselves, they are separated), a people, a tribe.

**tribute**, *ompwamau*, he pays tribute to, he is tributary to (him); suffix *wotom-pwauu*, he paid him tribute, he 'gave him presents', 2 K. 17, 3; vbl. n. *ompwamúok* and *ompwetrúok*, *ompwetrúok* (*ompwetrúok*, C.), tribute; n. agent. *ompweteu*, *ompweteu-in*, a tributary, a payer of tribute; *wahuwamúok*, *wahuwamúok* (vbl. n. from *wáuwam*, he gathers), a gathering or collecting custom, toll, or tribute, 1 K. 9, 21; Matt. 17, 25. *pámpom*, '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; *watamantam*, I am troubled (*nétop*, *notamantam*, 'friend, I am busy', R. W.); caus. an. *wuttamehcan*, he troubles, disturbs (him), he gives him trouble, makes him trouble (*wéttamehctaram*, I hinder, C.; *kotamnish*, I hinder you; *colamne*, *colamnéne*, you trouble me, R. W.); caus. inan. *wuttamehcan*, he troubles (it), makes (it) trouble or disturbance; *wéttamehpunaonk*, trouble.  
**trout**, *wishqúskou*, C.  
**true**, **truth**, *wunomucan*, he speaks truth; *nononuram*, I speak truth, I Tim. 2, 7; suppos. *wunomurácyean*, if I speak truth (*wunomurácyean*, if he say true; *wunútturash*, speak thou the truth; *wunútturawéwé*, he speaks true, R. W.); vbl. n. *wunomurácyonk*, a truth; *wunamukhtéyeonk*, truthfulness (when it is true); adv. *wunamuhqut*, truly, verily; *wunamuhqutteycan*, (it) is true; pl. *-ycanash*, (they) are true; vbl. n. *wunamuhqutteyeonk*, truth (abstract).  
**trust**, *pábhátantam*, *parbhátantam*, he trusts, he trusts in (it); *appabáhtantamun*, he trusts in it (*papabáhtantamúat*, to trust, C.); an. *pábháttawunan*, he trusts in (him).  
**try**, *qutchehtam*, he tries, he tastes (it); caus. an. *qutchehcan*, he makes trial of (him), he tempts or proves him; caus. inan. *qutchehtcan*, he makes trial of (it), he proves it; vbl. n. *qutchehtcanonk* (*qutchehtéonk*, pl. *-ongash*, trials or attempts, C.). See prove. *kobusau*, he tries, makes an attempt.  
**tumult**, *wogkocouk*, tumult, stir, commotion. See stir.  
**turkey**, *néghom*, pl. *néghomúatog*, R. W.; N. E. *náhenan*, L. I., *náhiam*, Wood; Abn. *náhané*; Del. *tsákeram*.  
**turn aside or about**, *quinnappu*, he turns; *weshchtash* . . . *quinnappu*, the wind turns about, changes its direction, Eccl. 1, 6 (*wukquinnáppem*, I turn, C.); suppos. *nok quinnápit*, he who turns; *quinnápeit*, when it turns (as a door on its hinges, Prov. 26, 14); v. t. *quinnáppewam*, he turns (it); suppos.

**turn aside or about**—continued. •  
*nok quinnáppinuk wéttawog*, he who turns away his ear, Prov. 28, 9; an. *quinnáppewam*, he turns (him), makes him turn; vbl. n. *quinnáppeonk*, turning.  
**turn back**, *qushkeu*, he turns back. See return.  
**turn one's self about**, *quinnáppekompan*, he turns about, lit. he stands turned about. See stand.  
**turn upside down**, *wunamukhtéyeonk*, he turns (it) upside down; *amamukhtéyeonk*, he turns it upside down, he overturns it.  
**turtle**, Abn. *tsrebe*, Rasles (cf. *tannápasog*, tortoise, Lev. 11, 29); *amíkenak8*, 'son écaille'; cf. Chip. *wik e nok*, *we ke nok*, turtle, tortoise.  
**twenty**, *neesnéchag*, *nesnéchag*, pl. an. + *kodlog*, inan. + *kodtash* (*neesnéchéchag*, R. W.; Peq. *neezinchage* or *pingg wáwhat pingg* (ten plus ten). Stiles; Del. *nischuakhki*; Abn. *náshinski*).  
**twice**, *neesit* (when there are two); *pasuk-  
 qut asuh neesit*, once or twice; *neesawult* -  
*neesit wampe*, when it was doubled twice, Gen. 41, 32; *nees táshé*, suppos. *neesit táshin*, twice as much.  
**twins**, *tagwasu weechau*, 'twins were in her womb', she bore twins, Gen. 38, 27; *togquomsuonog*, there were twins, Gen. 25, 24 (*togquos*, *ogquos*, a twin, pl. + *suog*, C.; *tackquáwoc*, twins, R. W.).  
**twist**, *tappinóhtcan*, freq. *tuttappemóhtcan*, he spins or twists, caus. inan. from *tattappunau*, *tatappineau*, it is twisted (turned or rolled around); *tuttappun*, *tatappin* (spun, twisted), a twisted thread or string; sometimes *tattappunohlog*, that which is twisted or made to twist. From *tatuppe*, equal, alike; *tatuppehtcan*, he makes it equal, equalizes it, Ps. 33, 15. Cf. *tatappequawam*, he rolls (it).  
**twisted** (tortuous), *pepmesque* (*pepmisquáit*, crooked or winding, R. W.). See crooked.  
**two**, *neesé*, *nees*, pl. an. *neeswog*, inan. *neesinash* (*wéssé*, *wéssé*, pl. an. *neiswoc*), inan. *neenash*, R. W.; Peq. *naéé*, *neesé*, Stiles). See twice.

## U

- unable**, *noonun, noonanun*, I am unable, I can not, and he is unable, he can not; *noononunumun*, we are not able (*noonunun, noonshem*, I can not, R. W.); *unnat*, to be wanting or defective, (C.). Cf. *noochunwi*, weak; *mattanun*, he is unworthy, Mark 1, 7. *inheau*, he could not, Judg. 1, 19. *matta tapenun*, he is not able, he can not; *matta tapenunam*, it can not, it is unable; from *tápi, taupi*, enough, sufficient; *tapenun*, he suffices for, can.
- unbind**, *ompeucau*, he unbinds (him). See loose.
- uncle**, *wussissess, wussussess*, his uncle (*ashesin*, an uncle, C.; *wássess*, R. W.); *noassess*, my uncle; *unnittawussesh ashesoh*, the wife of his uncle (Muh. *nasse*, (my) uncle by the father's side; *aucheheque*, (my) uncle by the mother's side, Edw.).
- unclean**, *nishkenunkque*, suppos. *nishkenunkquadt*, when it is unclean; an. *nishkenunkquassu*, (he is) unclean; vbl. n. *nishkenunkquassouk*, (the doing of) uncleanness; caus. inan. *nishketeau*, he makes (it) unclean, defiles it.
- uncover**, *wohshinum*, he uncovers (opens). *poskinum*, he lays bare.
- under**, *agwa, agwe*, it is below, underneath. See below.
- understand**, *wahteau*, he understands. See know.
- undesignedly**, *pehecheu* ('unawares', Num. 35, 11; Gal. 2, 4).
- unexpectedly**, *tuacheu*. See suddenly.
- unless**, *kuttunma* (*kittunma*, C.; *kottunne, kuttunma*, C. Mather).
- until**, *pajeh; yea pajeh*, until now; *ná pajeh, toh pajeh* (*nó pajeh, náraj*, C.), until that, until.
- unto** (as far as), *welque* (*yò wéque*, thus far, R. W.) [*wóhkoéu*, 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**, *sampwe*. See erect; right; stand.
- upward**, *paama*, upward, more than (in time): *watch . . . kah paama*, from (one month old) and upward, Num. 26, 2, 4. See above; go.
- urge**, *chetimau*, he urges; *chetimóuat*, to urge, C. See compel.
- urinate**, suppos. *noh siqketog, noh saqkeet*, he who urinates. Cf. *sokinunni*, he pours out.
- urine**, *náyeu, nunneyeu; wunumneyeu*, their urine, Is. 36, 12.
- use**, *awohteau, awrahteau*, he uses (it), makes use of (it) (*untawohteau*, I use, C.); *awohteauy muttinwohkan*, they use the right hand; *awohteauy yeu siagkawauk*, they use this proverb, Ezek. 18, 2; suppos. *noh awohteadt*, he who uses; vbl. n. pl. *awohteangash*, weapons, John 18, 3 (utensils?). *awohekou*, it is used, habitually made use of (*awohekóuat, ompattamíuat*, to wear clothes out, C.). *nohtóunna, nehtóunni*, he makes habitual use of, knows how to use, is skilled in the use of; suppos. *noh nohtouk*, he who uses; pl. *ney nohtouneq*, they who handle or are accustomed to the use of (spears, shields, etc.). 1 Chr. 12, 8; 2 Chr. 25, 5.
- uselessly**, *tahacche*, in vain, causelessly [*matta-nacche?*].
- usually**, *yopatche*, always (usually, C., and *wuneyeu*, usually, *ibid.*).
- utterly**, *paqaquunne*. See thoroughly.



## V

- vainly**, *talutawche*.
- valiant**, *kenompâre*, valiant, valiantly; *kenompâonk*, valor; *kenompâonkqissâonk*, boldness. C. Cf. *kenomp*, a captain, John 18, 12; *kenomp* and *muckquomp*, a captain or valiant man, R. W. See captain. *menuhkesu*, *menuhke ussu*, he does valiantly (he is strong, powerful, in action); *menuhkesuwa*, a "mighty man of valor", 2 Chr. 32, 21. *wattawantawoonk*, 'valor', Mau. Pom. 86.
- valley**, *awânhkôï*, *awânhkôï*, *awânhkôïyeu* (*awânhkôï*, pl. *-yeuash*, C.); *ewânhkôïyeu*, into the valley, into the low country [*awânhkôï*, deep or low land].
- value**, *wawâhau*, he values, fixes the value of (it); *awâhauuuu*, he values it; an. *wawâhau*, he values him, estimates his value (for ransom); vbl. n. *wawâhauwasoonk*, a valuing, valuation, estimated value. See ransom.
- vanish**, *wihtupohtau*, *wihtupapau*, it vanishes, passes away. See consume; fade; pass away.
- vapor**, *awâwa*, mist, vapor. *wishkenou*, collect. *wishkeuonk*, mist, fog, fine rain. *pukkattawes* [dimin. from *pukkat*, smoke], vapor, mist.
- vast**. See great.
- veil**, *onkqepohhou*, *-ho*, a veil (*onkqepohou*, a hat, C.); vbl. n. caus. from *onk-ahau*, he covers (him), he is covered; *onkqepohhou*, 'he covered his face' (with it), Is. 6, 2. *puttogqepohhou*, vbl. n. caus. from *puttogqehau*, *puttogqeh-uuu*, he hides or covers over. *yâneqohho*, vbl. n. caus. from *yâneuuu*, he shuts up, makes close.
- venerable disease** (?), *manuskishatâï*, he hath the pox; *manuskishatâinitch*, the last pox, R. W.
- venison**, *wepâus* (flesh, meat), venison (*ucâtâueu weepâus*, I long for venison, R. W.). See flesh.
- very**, *ahche*, very much, exceedingly; *nuttar*, *mæcheke*, much, very much; *wissauwe*, too much, too, very (*wampch*, very; *wampch pearag*, least, very small; *ahche* and *pehtuh*, very, C.).
- vessel**, *wiskq*, *wisq*, *wishq* (*wreakq*, C.), a dish, pot, or vessel; *wishquie punner*, a pot of oil; *wukkonishquadt*, 'in old bottles' (when the vessel is old). Cf. *ahkak*, earthen pot, kettle; *quânawask* [*quân-wiskq*, long vessel], bottle. *wiskq* or *wreakq* 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**, *wasqutcheau*, *wasqheau*, he vexes him. Caus. an. from *wasquawuuu*, he is angry with (him) (?). See provoke.
- victory**, *sokkawau*, he prevails over (him), he obtains the victory; v. i. an. *sokkôsu*, he conquers, he has the victory; suppos. *uoh sokkawsit*, he who is victorious; vbl. n. *sokkâhsuonk*, *sokkawsuonk*, victory. See prevail over.
- view**, *kukkinuam*, *kôhkimmu*, he observes, notices, marks (it); *kukkinuasu*, he marks it (*wukkehhânuam*, I view; *kukkinassâuwat*, to take a view, C.). See mark. *wassawupâtânuu*, to view or look about; *wassawupâtânuonk*, a prospect, R. W.
- village**, *otaweuas*, small town; dimin. from *otâu*.
- vine**, *wënomâis*, *wënomwussipog*, *wënomesip-pog*; pl. *+uash* or *quash* (*wënomâin*, *wënom*, a grape; pl. *wënomâinuash*).
- violence**, *woskchuwonk* (vbl. n. act., doing hurt); *woskchittuonk* (vbl. n. pass., receiving hurt). See hurt. *chekenehtuonk* (vbl. n. pass.), suffering force; *chekheau*, he uses force or violence (to). See compel; force; rob.
- violently**, *chikée* (*chekwâie*, forcibly, C.); *chekée usseonk*, an act of violence.
- virgin**, *penomp*, pl. *+aug* (*keegsqaw*, *kêhtuckquar*, R. W. Edwards gives Muh. *penumpâusso*, pl. *+uk*, a boy, boys. Peq. *quawuses*, a virgin girl. Stiles, for *quawuse*, *sqawuses*, a girl (?), dimin. of *sqaw*).
- vision**, *monomuwuonk*, a vision. Cf. *mon-ueum*, *monuawau*, he looks upon, beholds (it).

**voice.** *wadtuatoukqussuonk wuttuatuokqussuonk* (the making a sound), a voice, noise, sound; *awadtuatoukqussuonk*, his voice, put for the noise of the sea, Is. 17, 12; the sound of wheels, Ezek. 3, 13, etc. *nishoutawuu*, he makes a loud noise, lifts up his voice, shouts; adj. and adv. *nishoutawéwé*, with a loud voice, loud-sounding [*nishouta*, there is a loud noise]. *peutuawuu*, he makes a

**voice—continued.**

small noise, has a low voice; *manuawé peutuawuu*, there was a still, small voice, 1 K. 19, 12 (*tauwé* . . . *outawuonk*, a hoarse voice, C.).

**vomit.** *menattam (menattam, C.)*, he vomits (*n'menattammin*, I vomit, R. W.); vbl. n. *menattamawonk*, vomiting.

**voyage.** *pumohhamoonk*, Acts 27, 10; vbl. n. from *pumohham*, he goes by sea.

## W

**wade.** *tauohpeu*, he walks into the water; suppos. *tauohpít*, when he walked into the water (*aw. kekítuck*, let us wade; *wut-tockéatin*, to wade, R. W.).

**wagon.** *tatappequawuonk* [suppos. part. inan. from *tatappequawuu*, he rolls (it): when it is rolled], a wagon, 'chariot'.

**wait for.** *pahheuu*, he waits for (him); *nuppaéh*, I wait for (him); suppos. *noh pahhít*, he who waits for; inan. *pahtuu-u*, he waits for it; *wassepe pah-tawuu*, he waits long, 'has long patience', James 5, 7; *pahto*, he waits for (it), *ibid.*; v. i. an. act. *pahtuusu*, he waits, is waiting; suppos. *noh pahtsít*, he who waits (*pahtsawog*, they wait; *pahtsú wuwanéchhuónat*, ready to do good; *nuppahtsi wanchenat*, I am ready to go, C.); vbl. n. *pahtsuonk*, waiting, forbearance, Rom. 2, 4.

**wake.** *takeu*, he wakes; *uttakep*, I did wake; *takish*, wake thou (*tákish*, R. W.); an. *takiauu*, he wakes (him); suffix *uttakéinuk*, he wakes me; *tahkinuk*, wake ye (him) (*tákinish*, wake him, R. W.); with 'sh of sudden or violent activity, *takshau*, he wakes suddenly.

**walk.** *pomushau, pumushau*, (1) he walks, (2) he goes a journey, he travels, (3) with inan. subj. *pomushéuu, pomushau*, it passes, goes by; freq. *popomushau, papomushau*, he walks much, continues to walk, travels (*nuppuawésham*, I walk; *nowékontam pumushéuu*, I have a mind to travel; *cuttinéapimni-shem?* will you pass by?; *aspumúwé*, he is not gone by; *aspumúwéwé*, they are not gone by, R. W.); suppos. *nah pomushadt, pumushadt*, he who walks;

**walk—continued.**

inan. subj. *kesukod pumushomówa*, 'day goeth away', is passing, Jer. 6, 4; vbl. n. *pomushéonk* (walking), a journey; n. agent. *pomushéuu*, a walker, a traveler; pl. --*uog*. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. *pamémaw*, it passed (away), Ps. 18, 12; *ash pamépadt*, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; *ash yeu pumappéog*, 'if ye will still abide here', Jer. 42, 10; *ut paméshik squontamut*, 'on the threshold' (where it goes by or passes the door), Judg. 19, 27; *ash páwé* (and *ashpuméuu*) *kesukok*, while day lasts, while it is yet day, 2 Sam. 3, 35; *pumuuu*, he shoots; *pummuuuu*, he flies; *pámom-págru*, he creeps; *pamoutam, pomantam*, he lives; *nish pumóhtawsh, weg pumik-kompaog*, they are in a row; *pummeche magut*, in a cross way, Obad. 14; *pummeuonk*, a wall; *pummuuakonk*, a dance, etc. See sea (*pumuh*).

**wall.** See fence.

**walnut tree.** *wussoquat*, R. W. (*wussu-quatómineug*, walnuts; 'of these they make an excellent oil . . . for their anointing of their heads', *ibid.*; *wus-suhquattomis* and *-áinwash*, C.; Peq. *wishquats*, walnut tree, Stiles). Cf. *wussegeu*, he anoints.

**wampum, wompam.** 'which signifies white' (R. W.), from *wompí*, was the collective name of the white beads or *peay* used as currency, as *suckahiock* [*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. *kutchissitôonk*, washing (of inan. obj.); an. *kutchissunau* (-*na*), he washes (himself or another person); *nuk-kutchissun*, I wash myself (*nukkitissun*, I wash, C.); *kutchissunurush* (*kit-tissunurush*, C.), wash thyself; vbl. n. *kutchissunôonk*, washing (of an. obj.).

**waste**. See barren; empty; fade.

**watch**, *askulhuta*, he watches or waits for (it); *askulhutamog*, they watch or wait for (it); v. i. *askulheteau*, *askulheteau*, he watches, waits; *askulwheteagk*, watch ye; *nutaskweteau*, I watch, Ps. 102, 7; n. agent. *askulheteaew-in*, a watchman; vbl. n. *askulheteaonk*, watching, a watch; adj. and adv. *askulheteaw komuk*, watch tower. Caus. from *asku*, it is not yet. See raw.

**water**, *nippe*, *nuppe*; pl. *nippesh* (*nip*, R. W.); *nupp*, *nupph*, Stiles; *nunup-péno?* have you no water? R. W.; Muh. *nhey*, Edw.; Chip. *nebbi*, Edw.; *nebbi*, Sch.; *nipi*, Keating; Abn. *nebi*); *matta 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* (*nipéwese*, 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. *nippewes*, *nippewes*, a little water (as for drinking). The radical is 'pe or 'pé, to which is prefixed the *n'* demonstrative, *n'pe*, or, as Edwards gives it (for the Mohégan), *nhey*. 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 *sokenon* (water when poured), rain; *kussatchunau* (water when proceeding onward), a stream; *tolkekou* (when it comes forth continuously), a spring; *tok* (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); *kelahhamuppog*, the waters of the sea, Ex. 14, 21; *nishippog*, much water, John 3, 23; *tolkekonesipog*, 'running water', spring water (i. e. water after it is taken from a spring), Num. 19, 17; *woskeche sepupog-wut*, on the surface of the water of the river, Dan. 12, 6 (= *sepeu nippe-it*, v. 7); *nippissepog*, *nippissipog*, (the water of) a pond or small lake; pl. + *wash*; *sonkípog*, *sonkupog*, cold water (*sawipai nip?* is the water cool?; *sawokoyangot*, cool water, R. W.) [*sonkqui*, it is cold]; *mawippog*, fresh water, James 3, 12; *sáipog*, salt water, James 3, 12 [*sé*, bitter]. See cast into the water; draw water.

**waterfall**, Narr. *putuck*, *putuck*; Abn. *putúntek8*, *chôte d'eau*, Rasles.

**waves**, *tokkag*. 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*, *nenáwun*, *netawun*, we, us, C.; Muh. *nenawah*, Edw.; Del. *ábuma*, *kilum*, Hwk.; Chip. *nenawind*, *kenahwind*, Sch.); *nawashaw nenawun kahen*, between us and thee, Luke 16, 26; *nashaw 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**, *nachunwi*, *nachunwigen*, it is weak, feeble, tender (primarily weak, because in its beginning [*nache*] or early growth); *nachunwe wunnepog*, the tender leaf (*nachünwe*, maimed; *nachünwi*, tender; *nachünwae*, weak, C.); an. *nachunwesu*, he is weak, he is tender; suppos. *nah nachunwesit*, he who is weak (*nachunwesüé*, weakly, C.); vbl. n. *nachunwesonk*, tenderness, weakness. See wound.

**weapons**, *awoheteangash* (*ompetegash*, Mass. Ps.); *nunawoheteangash*, my weapons. From *awoheteau*, he uses (it).

**wear clothes**, *logkô*, *ogkô*, he is clothed, he wears clothes. See cloth.

**wear out**, *ompattamānāt*, to wear clothes out; *nunawohete ompattani*, I did wear; *nah-ompattamānāt*, to wear out, C.

- weary**, *sutñinnam*, he is weary, tired. See tire.
- weasel**, Peq. *a'nuocksh*, Stiles. See fisher; marten.
- weather**, *wunnohquodt*, (when it is) fair weather (*wunnohquodt*, pleasant weather, C.) [*wunne*, good]. *wekineatuyuat*, fair weather; *wekinnatuyquocks*, when it is fair weather, R. W.; *wekeneankquat*, warm weather, C. *pohkohquodt*, (when it is) clear, in a clear day [*pohkok*, the clear sky] (*paduyat*, *paduquauat*, 'it holds up', the weather clears, R. W.). *tohkokoquok*, (when it is) cold (*takki*, *tatakki*, cold weather, R. W.); *watohquodt*, (when it is) cloudy weather (*muttaquodt* or *kippaquodt*, it is overcast, R. W.); *matohquokish*, 'in a day of rain', Ezek. 1, 28 [*naatokqs*, a cloud]. *onkquohquodt*, 'lowering', Matt. 16, 3 (*onnohquodt*, raining, C.; *anaquodt*, rain, R. W.). *wuttapohquodt*, wet (weather), C.; cf. *watogki*, moisture. *nichokat*, a thaw; *nichokateh*, when it thaws, R. W. See cold; hot; wet.
- weave**, *monakeneheau*, *monukeneheau*, he weaves, lit. he makes cloth [caus. inan. from *monuk*, cloth] (*monagkenechkuat*, to weave, C.); n. agent. *monakeneheuenin*, a weaver.
- wedding**, *wussentamioank*, vbl. n. from *wussentam*, he marries.
- weed**, *monaskianemun*, R. W. See hoe.
- weep**. See cry; mourn.
- weigh**, *quttompaghatau*, he weighs (it) (*noh quttompaghatau washpe quttōohy*, he weighs by the pound, C.); suppos. inan. *quttompaghatey*, when it weighs, a balance, 'weights', Deut. 25, 13 (vbl. n. *quttompaghataōōnk*, weighing, C.). From *quttawen*, it sinks down (?). Cf. *quttuhum*, he measures.
- weighty**, *tohkequn*. See heavy.
- welcome**, *konepream*, (thou art) welcome, C.
- well** (adj.), *kongketeau*, he is well; *asq-kongketeau?* is he yet well? (*kongketeau*, they are well, R. W.); *sun wun-nuhketeauonkannu?* is it a healthy time?; *uuttaaukkō wunnikkōteam*, I am pretty well; *toh kuttinukkkētam?* how do you do? C.).
- well** (adv.), *wunne*, *wime*, (it is) well; *wunnesu* [*wunne-ussu*], he acts or does well—continued.
- well; *wunnecheau*, he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.
- well** (n.), *wuttahhannook*, a well; *nthamook*, his well. See wet.
- west**. See northwest.
- west wind**, *papōnetin*, R. W.; cf. *papōne*, *pōpon*, winter. See northwest.
- wet**, *wutogki*, (it is wet) 'moisture', Luke 8, 6 (*wuttapōhquodt*, wet (weather), an. *notūgkes*, I am wet; *wuttogkesinnat*, to be wet, C.; Peq. *wuttāggio eyēw kēezuk weenugh*, wet today, very, Stiles). *ogquashki*, (it is) wet, moist; *ogquashkuj*, let it be wet, Dan. 4, 15.
- whale**, *patōop*, *patōab*, *pōtab* ( *patōab*, C.; *pōtop*, R. W.; Peq. *podumbang*, *puāmbang*, Stiles; Del. *m'biāk*, Hkw.) [*patōu*, he blows. "There she blows!" as a modern whaler cries].
- whalebone**, *wuskēke*, R. W.
- what** (interrog.), *chagwas*, *chagwas* (*teagwa?*; *toh*, *teagwa kuttinādatam?* what do you think?; *toh kuttināwanam?* what do you say? C.).
- whelp**, *wuskoshim*, *wuskoshimweus*, a whelp, cub, the young of an animal.
- when**, *ahquompak*, El. Gr. 21 [suppos. inan. of *ahquompi*, there is time; *na ut aquomping*, *ne aquompak*, at that time]. *uttahāuash*, *uttahāuōoh*, C.
- whence**, *toh noh*, whence, whither (*tonoh*, where, whither, C.; *tāna kawāim?* whence come you?; *tuinock kuttōme?* whither do you go? R. W.; *tonnōh-whitch*, whence, C.).
- where**, *uttyeu*; *uttyeu āne*, wherever (*tāckin*, *tīy*, where; *tāckin sūchīm?* where is the sachem? R. W.; *tonnōh*, where, whither, C.).
- wherefore**, *yowateh*, *yow waj*, for this cause, because of this.
- whet**. See sharpen.
- whether**, *uttoh asuh matta*, whether or no, C.
- whetstone**, *cauōmpsk*, R. W.
- which**, relat. *ne*, that which; interrog. *uttyeu*, pl. *uttyeuash*; an. *uttyeu*, whom, Luke 6, 13 (*uttyeh*, *uttyeu*, pl. *uttyeush*, which, C.).
- while**, *nisohke*, *ne sohke*, *tohsahke*, whilst, so long as, all the while that: *nisohke*

**while**—continued.

- pomatlog*, '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 pánc*, *ashpmanen*, while yet, before the completion or termination of (*ashpmanévi*, he is not gone by, R. W.). See walk.
- whippoorwill**, Peq. *wuckko-wheesce*, Stiles.
- whirl**, *pepemsquashau*, he or it whirls about (of the wind, Eccl. 1, 6); freq. from *pemsquai*, it is crooked or tortuous.
- whirlwind**, *penspiash*, it twists about, it whirls. See whirl.
- white**, *wompi*, (there is) white; pl. *wompigewash*, white (things); *wompigewau*, it is white, El. Gr. 16; v. i. an. *wompesu*, (he is) white; *wawompes*, I am white (*wómpi*, R. W. and C.; Peq. *wombior*, Stiles; Del. *wape*, Hkw.; Alg. *wabi*; Abn. *wapiyo*; L. I. *wompayo*; dimin. *wompishocki*, gray (whitish); *wompkishewéa*, pale, C.); suppos. inan. *wompigay*, when it is white, (that which is) white; brightness, bright daylight; *we wompigay wóót*, the white of an egg.
- whither**, *toh noh*; *attoh*, to what, whereunto, whither, how; *toh noggaen*, Ps. 139, 7. See whence.
- who**, relat. *noh*, he who; interrog. *hawan*. [*ewo-umi*, any he.] See any.
- wholly**, *papawippe*; *papaquanne*, utterly, completely; see thoroughly. *wame* (omnino); see all. *wánuisse* (ex toto; *nanússigéwé*, wholly, C.).
- whortleberry**, *attitáash* (pl.), R. W.; *saitáash*, *ibid.* (?).
- why** (interrog.), *toh wátshe*, *toh wáj*.
- wicked**, *matchetau* [*matche-ohtau*], he is wicked, inherently bad; *matchetau* [*matche-ussu*], he is wicked, acts badly. See bad.
- wide**, *wishonogol*, *wishonogok*, (when it is) wide, broad, Matt. 7, 13 (?).
- widow**, *sekonsq*, pl. *sekonsquaq* (*segoús-quaw*, R. W.; *sekúúshq*, C.). From *squnaw*, he remains behind, is left, or *usahkau*, he goes after, and *sqau*, woman.
- widower**, *segaúo*, R. W. [*usahkawan*?]; *mohkodáén-in*, C.
- width**, *we koshkag*, the width or breadth of it. See breadth.
- wife**, *mittanurus*, *mittanurassis*, a woman, a wife (mulier, uxor); *nanúmittanurus*, my wife; *kumúmittanurus*, thy wife; *unúmittanurassoh*, his wife, the wife of (*mittanurus*, R. W.); *kumúmittanurus* or *kowéwa*, your wife; *nanúmittanurus* or *núhóyeta*, my wife, *ibid.*; *kumúmittánus*, your wife, C.); suppos. *mittanurassit*, if she be, or when she is, the wife of; indef. *unúmittanurassin*, a wife, any wife, 1 Cor. 7, 10; v. act. *unúmittanurassa*, *unúmittanurassissu*, he takes to wife, takes as a wife (cf. *noh wassu*, she is a man's wife, Gen. 20, 3; *wassentam*, he marries, R. W.; *wuskittanurus*, a young woman [*wuske*, young]). *nequt akatauu*, he has one wife, 1 Tim. 3, 2 (see Rasles, s. v. homme). *wéwo*, a wife; *wawéwo*, my wife, R. W. Narr. *nehgeugh*, my wife; *wenúgh*, woman, Stiles. Abn. *pháú-nem*\*, femme, Rasles.
- [\*COMPILER'S NOTE.—"Can this be a corruption of the French?"]
- wild**, *chuchepissu*, (he is) fierce, R. W., wild, C. See fierce. *sassakussue* . . . *puppínashinwag*, wild beasts, Mass. Ps., Ps. 50, 11; *towhkomukque* *puppínashim*, wild beast, i. e. beast of the wilderness, El.
- wildcat**, *passough*, R. W.; *peissor*, Judd, Gen. Reg. xi, 219.
- wilderness**, *towhkomuk* (deserted or solitary place). See forest.
- will** (auxil.), *pish*, (*púch*, 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; *pégaush* (imperat.), come thou; as, *pá wanwáutam*, let me be wise, El. Gr. 25; *pish wanwáutam*, I will be wise; *pajeh wanwáutam*, until I am (will be) wise.
- will** (v.), *unúántam*, *andántam*, he wills, purposes, intends, etc. See think.
- willingly**, *wanawáware*.
- willow tree**, *anunurussukuppe*, *anunurussikkup* (*anunurussokuppe*, Mass. Ps.).
- win** (v.), *tamúhhouáúna*, 'to obtain', 1 Cor. 9, 25 (?). Cf. *attunawum*, he receives (it). See earn.
- wind**, *wabau* (*wápa*, C.); *wáipi*, pl. *wáipawash*, R. W.; Peq. *wittan*, Stiles; Old Alg. *loatin*, Lahontan; Chip. *no-*

**wind**—continued.

*line*, MeK.). Cf. *waāben*, *waāpu*, it rises up; *woppānok*, air, C. *wishātipan* [*wishē-wāpan*], a great wind, R. W. *wishawēpin*, a great calm; *awwāpin*, the wind ceased, Mark 4, 39 [*ā-waban* or *wāāban* (the neg. form), there was no wind]. *wāwāgchan* or *wāwāgāin wāāpi*, (there is) a fair wind; *wāwāgitch wātāin*, when the wind is fair, R. W. *matāgchan*, a cross wind; *matāgchatch*, when the wind is cross, *ibid.* See driven by the wind; east; north; northeast wind; northwest; southeast wind; south wind; west wind.

**wind about**, *wawacashū*, it winds about, a winding about, Ezek. 41, 7. See around.

**window**, *kenogkoneg*, *kenogkeneg* (*kenag-kānēg*, a glass window; *kunnatēquanick*, C.).

**wing**, *wāwānappoh*, (his) wing, the wing or wings of: *pasuk wāwānappoh*, one wing of (*wāwānappoh*, pl. + *wāwānash*, C.; *wāwānāp*, pl. + *puash*, R. W.); also *wāwānappohwānash*, *wāwānappohwānash*, the wing or wings of: *pasuk wāwānappohwānash*, one wing of; *wāwānappohwānashōh*, their wings, the wings of (them); *nappoh-wāwān* (he has wings), 'having wings', Is. 6, 2; *yāwānēpūhchānāw*, having four wings, Ezek. 1, 6. From *wēpah*, *wē-pau*, he rises up; *caus. inan.*, it makes rise up; *wāwānappohchānōh*, for *wāwānēp-ahhāwān-ōh*, they cause them to rise ('their wings').

**winter**, *pāpōn* (*pāpōnē*, R. W.; Abn. *pēbēn*; Old. Alg. *pāpōn*, Lahontan; Ottawa, *pāpōn*; Chip. *pēbōn*, *pāpōn*; Muh. *hpoon*, Edw.). See seasons.

**wipe**, *chiskham*, *jiskham*, he wipes (it); *inan. pl.* *watchiskhamwānash*, she wiped them, Luke 7, 28 (*nut-jiskham*, I wipe, C.). From *chekham*, he sweeps. See towel.

**wise**, *wāntam*, he is wise (*wānōntam*, a wise man or counselor; *suppos. pl.* *wānōntakick*, wise men, R. W.); *wāwāntam*, I am wise; *wāntash*, be thou wise; *wāntāj*, let him be wise; *suppos. wāntog*, if he be wise; *wōh wāntog*, he who is wise; *vbl. n.* *wāntānāwōnk*, wisdom, being wise. From *wāhēh*, *wāhēau*, he knows, and *wāntam*, he has in mind, is minded (?). *tāpōwaw*, a wise

**wise**—continued.

speaker; *pl.* *tāpōwawog*, their wise men, R. W. See priest.

**wish**, *wāwāwāntam*, he wishes; *wāwāwāwāntam*, I wish, C. *kōdāntam*, he wishes for, he desires (it). See desire; would that.

**witch**, *kōsukquom*, Deut. 18, 10. *pawāwau*, a wizard or witch, a sorcerer; *fem.* *pawāwāsq*, witch, 'sorceress', Is. 57, 3; see priest. *wāwāntam*, a diviner, a wizard; *wāwāntōnk*, 'divination', Deut. 18, 10; *wāwāntāwōnk*, 'enchantment' (*wāwānēta*, a conjurer, R. W.).

**with**, *wāshpe*, with, by, by means of (an *inan. object*) (*wāshpe*, by, C.). *wēche*, with, in company with (a person or an *object*): *kā-wēche wāwānēnash*, I go down with thee, Gen. 46, 4.

**wither**, *ahpātēan*, *ahpātēau*, it withers; (*dries up?*); *pl.* *ahpātēash*, *ahpātēash*, they wither; *an.* *ahpātēauog*, they wither; *cf.* *ahpātēau*, he cooks, he is baked, roasted (*ahpātēnūna*, warm this for me, R. W.).

**withhold**, *kogkōwānūm*, he withholds (it); *an.* *kogkōwānūna*, he withholds (it) from (him). See hold.

**within**, *wāōnē* (*wāwānāwānē*, C.); *en-āwōnē*, *en-āwāwān*, in the inside of, in the inner part of; *wāwānāwānōh*, the entrails or inwards.

**without**, *wōskēche*. See outside; surface, *paquāche*, without, outside of (in the open air); *suppos.* *paquāchēh*, (when) outside, without, in open air (*paquāchēh*, R. W.). *wāwān*, without (not having, destitute of). See no.

**witness**, *wāwāwān*, he bears witness, he testifies; *wāwāwānāj*, let it be a witness or a testimony; *suppos.* *wēg wāwāwāchēg*, they who bear witness; *vbl. n.* *wāwāwānk*, witnessing, testimony; *n. agent.* *wāwāwān-ūn*, a witness (*wāwāwān*, C.); *inan. obj.* *wāwāwāntam*, *wāwāwāntam*, he bears witness to (it), he testifies to (it).

**wolf**, *mēgkōshūm*, *wāwānēgquashān* (*mēgkōshūm*, R. W.; *mēgkōshūm*, C.; *nāwāgquashāog*, wolves, *ibid.*; *nāwāgquashāog*, Mass. P's., John 10, 12; *nāwāgquashāog*, a wolf; *nāwāgquashāog*, a black wolf; *nāwāgquashāog*, a wolf-skin coat, R. W.; *Peq. marks*, wolf, Stiles) [*mēgkōshūm*, great animal]. Cf. *Muh.* *mēgkōshūm*, bear.





**write**—continued.

a book, etc.; *wassukwhôsuonk*, (the act of) writing.

**wrong**, *panneu*, *panneau*, he is out of the way, perverse, he goes wrong; suppos. *noh panôont*, he who goes wrong; *panneau*, he erreth, Prov. 10. 17; v. i.

**wrong**—continued.

act. *panneusu*, he does wrong; suppos. *noh panneusit*, *noh panneisit*, he who does wrong; vbl. n. *panneyeuonk*, wrong, error; *panneusseonk*, wrongdoing, transgression. See astray; perverse. *matche*, *matchit*, bad. See bad.

## Y

**yawn**, *tôannehtau*, he yawns or gapes at; *wuttôannehtoungquog*, they gape at me, Job 16, 10 (infinit. *tôannehtat*, C.; *muttoiwânneem*, I gape, *ibid.*; *wuttôânneem*, we gape, *ibid.*). Cf. *tan*, *n'tan*, mouth.

**yea**. See yes.

**year**, *kôdtumô*; suppos. *kôdtumôok*, *kôdtumuk*; pl. *kôdtumôash* (*kôdtumô*, pl. +*ash*, C.); adv. and adj. *kôdtumuwae*, yearly, of the year; *kogkôdtumuwae*, yearly, year after year, every year; *yeu kôdtumôok*, this year (*kakod*, this year; *neyânut*, last year, C.); *kôdtumwôhkom* [*kôdtumô*, with 'k progressive] he continues or goes on for . . . years, he is . . . years old; *nabonese kôdtumwôhkom*, she was twelve years of age, Mark 5, 42 (*toh kutteâshe kôdtumwôhkom?* how many years old are you? C.; *nquitte kautânno*, one year; *weese kautânno*, two years; *tahshe kautânno?* how many years? R. W.).

**yell**, *awô*, he yells; he howls; *wawsh kah awsh*, 'cry and howl', Ezek. 21, 12; *awwog*, they yell, Jer. 51, 38 (of wild animals). Cf. *awum*, a dog.

**yellow**, *wesow* (*wesau*, R. W.). Cf. *wesow*, gall; *wesogkan*, bitter.

**yes**, *yea*, *ô* or *ôô*, nasal; "but there being another Indian word of the same signification, viz. *nur* . . . the former is scarce ever used in writing", Exp. Mayhew. *nur*, yea, yes, verily, El. Gr. 21 (Narr. *nuk*, Stiles; *nur*, which "should rather be *nukkie*, in two syllables", Exp. Mayhew); *nuryeuantch*, let it be yea, James 5, 12.

**yesterday**, *wunnonkou*, *wunnonkô* (it was evening). See evening; day.

**yet**, *owh*, yet, notwithstanding; *ôhuchikoh*, but yet. *qut*, but, yet, but yet (*qut-owh*, but, because, yet so, but also, etc., C.). *asquani*, *asq*, *ashq*, not yet (*asquani*,

**yet**—continued.

not yet, R. W.; *asghuttatche* [*asq-uttatche*], whilst, C.); cf. *askun*, it is raw; *aské*, raw (not complete, unfinished, immature); *asq*, *ashquash*, grass; *wuske*, young, new.

**yield**, vbl. n. *nassweonk*, yielding, submission; *nasswehtau*, he serves, submits, yields to (*wun-nassweem*, I yield; infin. *nasswênat*; *nasswêtah neu*, yield yourself to me, C.). See obey.

**yield** (bear fruit). See produce.

**yonder**, *yô*, *yî*, yonder, that way; *yeu wogque in kah yî in*, hither and thither, to this side and that; *yô wuttônanu*, we will go yonder, Gen. 22, 5. Cf. *yeu*, this; *nô*, afar off.

**you**, *kenauau* (*kenau*, C.).

**young**, *wuske*, *weske*, (it is) new, young; *wuske penomp*, a young virgin; n. agent. *wusken-in* (*wûskeni*, C.; *wuskéne*, R. W.), a young man; *wuskenu*, *wuskenaw*, he is young; an. adj. (v. i. act.) *wuskenesa*, 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); *wushkoshim-wus*, a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12. See new. Cf. Abn. *Sski*, *de nouveau*; *skû*, creel.

**younger brother or sister**, *weswunnessoh*, his younger brother or sister (Muh. *ngheesum*, (my) younger brother or sister, Edw.).

**younger son or daughter**, *wuttôsons*, the youngest (son or daughter). See brother.

**yours**, *ne kuttaiheu*, that which is yours, which belongs to you; pl. *nish kuttai-hôash* (*kenayeu*, *yeu kenau*, thy, thine, your, yours, C.). See belong to.



## ADDITIONS AND CORRECTIONS

- Page 4. **agque.** See *agquē*.  
8. **anántam.** See *anantamánát*.  
16. **asqueteahwhau, asquttahwhau.** See *squttahwhau*.  
19. **aunchemokai.** See *anunchemokaiónát*.  
**aune.** See *unne*.  
**auonát.** See *ónát*.  
25. **dtannegen.** See *adhtannegen; tamnegen*.  
26. **\*eshtoh.** See *\*stoh*.  
29. **howan.** See *unnen*.  
35. **ketassot.** See *talissatum*.  
45. **kuttauweu.** See *quttanēu*.  
77. **\*nanúmmatin.** See *\*summádin*.  
107. **onquomonat.** See *unquomónát*.  
112. **wkos.** See *wikkós*.  
227. **board.** This word is preceded by an asterisk in the manuscript



















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